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CHRISTIAN HERALD

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NEW YORK, January 5, 1910

VOLUME 33 — NUMBER 1
OFFICES: BIBLE HOUSE, NEW YORK

See Page 6

OUR NEWLY-APPOINTED DIPLOMATIC REPRESENTATIVES

1. HON. ROBERT BACON, Ambassador to France. 2. HON. WILLIAM J. CALHOUN, Minister to China. 3. HON. J. B. JACKSON, Minister to Cuba. 4. HON. RICHARD C. KERENS, Ambassador to Austria.
5. HON. EDWIN V. MORGAN, Minister to Paraguay. 6. HON. HORACE G. KNOWLES, Minister to Dominican Republic. 7. HON. CHARLES P. BRYAN, Minister to Belgium.

$5000 WE WOULD PAY FOR A NAME.

THE CHICAGO HOUSE WRECKING CO. was organized in 1893 for the purpose of dismantling the World's Fair of Chicago, since which time we have purchased and dismantled all leading Expositions, including the Pan-American of Buffalo, the Trans-Mississippi of Omaha and the great $50,000,000.00 St. Louis World's Fair.

In addition our business consists in the purchase from **Sheriffs' Receivers** and **Manufactur rs' Sales** of immense stocks of general merchandise and supplies including practically every known manufactured article. **Engines, Boilers, Machinery** of all kinds, **Hardware, Structural Iron, Metal** and **Composition Roofing and Siding, Plumbing Material, Heating Apparatus, Building Material** of all kinds. **Carpets, Rugs, Furniture, Complete Office Equipment**, etc. During the past five years we have devoted ourselves extensively to the purchase and sale of brand new stocks of **Lumber, Sash, Doors** and **Mill Work.**

At its inception, this Company never realized that its operations would extend to its present vast dimensions. We have spent millions of dollars acquainting the public with our wonderful mercantile institution and with the vast quantities of merchandise and supplies that we have for sale. At the present time **material we advertise for sale is first-class, brand new merchandise.**

Our greatest difficulty has been to impress upon the public mind the salient fact that **our goods are not second-hand;** neither are they wrecked material, nor anything but **first-class high-grade goods** just the same as you would purchase at any mercantile house in the land. The false impressions gained by our name misleads the public into the belief that the goods we offer for sale are not brand new.

It is for that reason that we have been forced to the conclusion that **If we could discover a name broad enough** in its terms to correctly convey the meaning of our institution and its possibilities for the public's use, we would adopt such a name and would **willingly pay the sum of $5,000** to the one suggesting it. The name accepted would be used in place of the **Chicago House Wrecking Co.**

In making us a suggestion the name must imply to the public thought that we are the purchaser of great institutions, such as expositions, etc. It must also impress the fact that **our goods are new and first-class;** also that our location is at Chicago. It must be crisp, short and original in every sense. Some idea of who we are and the nature of our business will be gained by the careful reading of this advertisement.

Set your mind to thinking and see if you cannot invent a name that will be the keynote to our continued success, and that will remove any false impression now existing.

Our new 500 page Catalog containing a short sketch of our organization and business career, with 100,000 valuable articles fully illustrated and described will be sent free to those who ask for it. It is of indescribable value to the buyer for any institution, and should prove an inspiration and help to those interested in finding us a new name.

All suggestions should be addressed as follows:

BUSINESS MANAGER'S OFFICE No. B. 18
CHICAGO HOUSE WRECKING CO., CHICAGO

1910 ANNOUNCEMENT

CHICAGO HOUSE WRECKING COMPANY

WORLD'S BARGAIN CENTER

SAVE 30 TO 50 PER CENT.

BRAND NEW STAPLE MERCHANDISE

MANUFACTURERS' SALES — **RECEIVERS' SALES** — **SHERIFFS' SALES**

LUMBER
FURNITURE
CARPETS
MACHINERY
FENCING
HARDWARE
ROOFING
PLUMBING
IRON PIPE
FITTINGS
VALVES
PULLEYS
BELTING
BOILERS
SAFES
HEATING PLANTS
STRUCTURAL IRON
TANKS
MILL WORK

FURNITURE

Over $300,000 worth of high grade, brand new furniture, carpets, rugs and linoleum. Everything needed to furnish your home complete. No shoddy furniture in our stock. It is the best that can be manufactured. It is built for the tastes of people who know real quality. Our goods are bought at **Sheriffs' Receivers' and Manufacturers' Sales.** This gives us a big advantage over any possible competition and the public gets the benefit of our buying operations. Write for prices on any article you may require. **Our General Catalog shows all our wonderful furniture stock.** When in Chicago visit our monster furniture salesroom, the largest in America.

LUMBER

Send us your Lumber Bill for our Estimate. We will quote you on **brand new** high grade, clean stock and make you **prices lower** than any one else can afford to sell it for. We own outright over **50,000,000 feet of brand new lumber.** There isn't a piece of second-hand lumber in our stock. All our **Mill Work is also brand new.** If you will tell us just what you need, listing up each item correctly, we will quote you on the entire bill of material you need to construct your building. **Our prices are always the lowest.** We are selling more lumber and building material direct to users than any other concern in the world. **Write us for our low estimate.**

STEEL ROOFING

100,000 Squares of New Steel Roofing which we are selling at the following prices, freight prepaid:

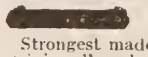
Flat **$1.60**
Corrugated, V Crimped or Standing Seam **$1.85**

At these prices we **prepay freight** to all points **east of Colorado,** except Oklahoma and Texas. Quotations to these points on application. Our high grade **Galvanized Rust Proof Roofing** at prices ranging from **$3.00** per square up. Write to-day for free sample.

HARDWARE

You will find that there isn't an article in the Hardware Line but what we can furnish to you at extremely low prices. Our entire stock of this material is new, nice clean goods just as good as you can purchase anywhere and **Prices are Right.** Get our prices before buying elsewhere.

HOG TROUGHS



Strongest made. "So strong no animal can break or injure," made of ¼ inch boiler steel. Size 13 in. by 7 in x 5 ft., at **$1.95,** worth **$5.00.** Over 150 other styles and sizes for Poultry, Hogs, Sheep, Horses and Cattle. Write for circular.

PLUMBING MATERIAL

90c. buys our special flat rim, cast iron, white enamel **Kitchen Sinks,** new but slightly defective.

Price includes strainer and coupling. **$5.50 buys an enamel Bath Tub. $10.00** is our price for a cast iron, roll rim, white enamel **Bath Tub. $9.50** for our white enamel low down tank Water Closet, complete outfit. You can buy Wash Stands from us at **$3.25.**

IRON PIPE—A complete stock of new pipe. Black ¾ in. at 3½c; 1 in. at 4½c; 1¼ in. at 6c. per ft. Galvanized, ¾ in. at 4½c; 1 in. at 6½c; 1¼ at 8¾c.
Other sizes at equally low prices.

BRICK SIDING

$1.85 buys 100 square feet of our **Pressed Steel Imitation Brick Siding,** a fire-proof covering for buildings of every kind. It is easy to put on, requires no previous experience. Looks just like the real brick after you put it on your building. Sheets are 24 inches wide by 68 inch long. We will prepay the freight if you live East of Colorado, except in the States of Texas or Oklahoma.

The freight prepaid proposition refers only to this brick siding. Ask for samples.

RUBBERIZED GALVO ROOFING

$1.00 per square for our genuine **Rubberized Galvo Roofing** best ready to lay roofing on the market. Price includes nails, caps and cement sufficient to make the laps; 2 ply at **$1.25;** 3 ply at **$1.75** and we pay freight to points within 400 miles of Chicago.

This freight paid offer does not apply to any of our other offers.

RAWHIDE RUBBER ROOFING

Our New Rawhide Rubber Roofing is the finest roofing produced. Absolutely No. A-1 grade, guaranteed three to ten years. Positively no equal on the market. Price **$1.25** per square and up.

SHINGLES

50 carloads Washington Red Cedar shingles at exceptionally low prices. Our shingle mill connections on the Pacific Coast enables us to supply you the very best grades of shingles that you can positively rely on. We carry a tremendous stock of all grades in Chicago and can make immediate shipment. Special low prices on straight car loads. We guarantee grades. Write today for quotations. Tell us how many shingles you need.

MILL WORK—Save 25 to 50 per cent on brand new Mill Work. Our stock includes everything. Send us complete list for our low delivered prices.

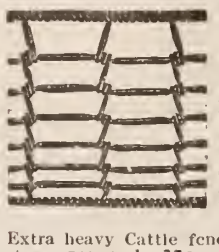
BEADED CEILING

Steel Beaded Ceiling $1.85 for 100 sq. ft. of our New Metal Beaded Ceiling. It can also be **used for siding.** The sheets are 6 and 8 ft. long by 24 inches wide. The beads are small corrugations ⅝ inch size, running the full length of the sheet. A fine ceiling for any general purpose. Easy to lay, requires no experience. We will prepay freight on this Beaded Ceiling at this price to all points East of Colorado, except to Oklahoma and Texas, prices to these points on application.

LAWN FENCE

Beautiful designs; improves your grounds. 35 in. at 10c. a ft. Our Catalog gives full details.

FENCING



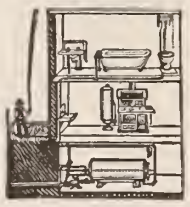
The best Galvanized Woven Wire Fencing manufactured. Strictly first-class. Made of hard spring wire. Top and bottom wire are made of two wires twisted together to form one extra heavy coil. We can furnish in all sizes and shapes. Our special 25 in. Hog fencing with stays 6 in. apart we quote at **20½c per rod.** Extra heavy Cattle fencing, 46 in. high, with 6 in. stays, **per rod, 35c.** Our Special Poultry and Rabbit Fencing, small enough to turn any poultry or rabbit, and heavy enough to turn cattle, 48 inches high, **per rod, 34c.**

BARBED WIRE

$1.65 Per Reel. At this price we furnish special high-grade galvanized brand new Barbed Wire. The price is per reel, and each reel contains 80 rods. This material is acknowledged the best wire manufactured. It is made of No. 14 and has barbs 3 inches apart and every reel is guaranteed true to measure.

We have an unlimited supply but the price is bound to advance, and would advise quick action if you are in need of wire. Have now in stock several carloads of Galvanized 4-point Barbed-Wire put up 100 lbs. to a reel, damaged slightly, but good for all general purposes. Price per 100 lbs., while it lasts, **$2.00.** Painted Barbed Wire, 100 lbs. Four point **$1.75** or Two point at **$1.85.** Twisted Cable Wire, 100 lbs., **$1.75.**

WATER PRESSURE SYSTEMS



Modern Air Pressure Water Supply Systems at prices ranging from **$48** to **$200.** They are strictly new first-class and complete in every detail. Our **Book of Plumbing and Heating,** which we mail free of charge, tells all about them. You can enjoy all the comforts of city life by their use.

HEATING APPARATUS

We furnish complete **Hot Air, Hot Water and Steam Heating Plants** of every kind. It makes no difference whether it is an old or a new building, we can furnish material at real **wrecking prices. Our Special Heating Booklet,** which we send free to those interested. It tells all the facts and gives much valuable information. Send us sketch or diagram of your building or home and we will make you an estimate. Anyone can install them with the aid of our blue prints and free instructions.

BLACKSMITH SUPPLIES

Horseshoes $3.00 per keg. Horseshoe Nails 7c per lb. Hammers, 80c, Forges from **$4.25** up; Anvils **6½c.** per lb. up. Everything you need in Blacksmith Tools **Our General Catalog** fully describes our present stock. No matter what your needs, write us. Tell us what you need. We save you from 30 to 60 per cent.

2 H. P. GASOLINE ENGINES, $36.00.

Strictly brand new; vertical, 2 cycle type. Electric spark igniter, complete ready to run. Guaranteed. Write for description.

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CHICAGO HOUSE WRECKING CO.

I Saw Your Page Advertisement in The Christian Herald. I am interested in the following items:— 373 1-10

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Send Me Your Large Illustrated Catalog.

My Name .....

Town.....

R. F. D..... P. O. Box.....

County ..... State..... 373 1-10

RUGS

9x12 ft. **Smyrna Rugs $6.00,** extensive variety of beautiful patterns, oriental or floral designs, rich color, combinations. These rugs are reversible and may be used on either side, thus giving you the service of two floor coverings for the price of one. These rugs are absolutely brand new and perfect. We also have large stocks of Royal Wilton Axminster and Brussel Rugs.

LINOLEUM—Last five times as long as oilcloth. Brand new at **29c per sq. yd.** Absolutely perfect, no cracked or soiled pieces in entire lot. Hundreds of beautiful patterns in rich colors, consisting of beautiful tile and floral designs. See our Catalog for illustrations in colors.

OUR MAMMOTH FREE CATALOG

The Greatest Price Maker Ever Produced. A book of **500 Pages** profusely illustrated. A demonstration of what the **CHICAGO HOUSE WRECKING COMPANY** stands for as a bargain center. It's such a book as every buyer of merchandise must have in his or her possession. **It will save you money** every day you buy goods. It's a pace maker in the bargain world. It shows what vast lines of merchandise are secured by us at **Sheriffs', Receivers' and Manufacturers' Sales.** It costs $1.00 to produce each one of these catalogs. We send it to you **absolutely without charge** of any kind and without any obligation. It contains a description of our vast stock of **Furniture, Household Goods, Office Fixtures, etc.** Fill in the coupon shown elsewhere in this advertisement and tell us what line of merchandise interests you most and we will furnish you with the additional information concerning the material you need. Write today.

CHICAGO HOUSE WRECKING COMPANY, 35th and Iron Sts., CHICAGO

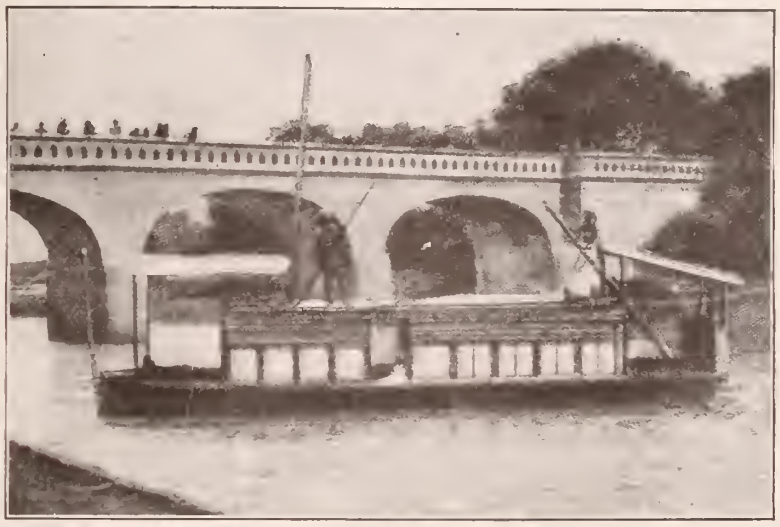
NEW YORK, JANUARY 5, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A White Missionary and Her Native Workers

A Mission Boat at Bapatla, India



Interior of a Native Fruit Market

NEW GOSPEL TRIUMPHS IN INDIA

INDIA has just completed a year of wonderful Gospel progress. Missionaries of many denominations write us glowing letters relative to the spiritual work in their respective districts; and all unite in reporting such a wave of revival as has not been known there in many years. We give below extracts from several of these communications, which the readers of this journal, whose liberal gifts have done so much for India, will find full of interest and encouragement.

Missionary A. S. Paynter, of Mahagastota, Newera Eliya, writes this very interesting account of a revival in that section of India:

"Five years ago, while in a district in North India, I had sent to me the most remarkable petition I ever received. It was signed by, or on behalf of, a thousand Hindus on the East Coast of India, who begged me to come to them with the Gospel and send them Christian workers. Living near these people was a converted Mohammedan, a personal friend of mine of more than twenty years standing. He had told the heathen around of our mission and its leaders.

"The needed money for traveling and initial expenditure was sent in answer to prayer, and, with a party of fifteen workers, we proceeded to the district. It is situated in and around the Kolair Lake, Kaikalur, Kistna, East Coast. A wonderful series of meetings was held, such as I have not seen during my twenty-seven years' work in India, and hundreds professed to find Christ. One village, Biarapatnam—a hamlet containing some 300 people—for forty years had held out against Christianity. At the time of our going there there was not a Christian in the village. The headmen of Biarapatnam came to one of our meetings in another village. They spent a whole day and night with us, attending three large gatherings and seeing about two hundred people seek salvation. They returned home with so favorable a report that the following day we received a petition, signed by all the leading men of Biarapatnam, begging us to hold meetings in their village and send them preachers. We responded to the call next day. Long-to-be-remembered gatherings were held, during which almost all the adults of the village, and not a few of the children, professed to give themselves to Christ. I doubt if I shall ever forget the joy these converts of but a few hours manifested. They sang and praised God like old Christians. On my second visit I had the joy of baptizing fifty-three of them. The villagers publicly threw their idols into a large lake near by. Biarapatnam is now a happy Christian village. The workers hold daily meetings, and a school, begun and ended with prayer and singing, has been started for the children.

"The work spread from hamlet to hamlet, and there are now close to three thousand Christians in the district. The whole character of the neighborhood is changed. Drinking, gambling, cock-fighting have ceased. The converts hitherto have been almost entirely from among the lower-caste Hindus; but now the fire is spreading to the higher castes. The persecution inevitably following the public confession of Christ by high-caste Hindus makes it absolutely necessary to have a home where converts can be received till work is found for them, etc. We are praying earnestly now for money for this purpose. Some of your readers may know me as the author of the hymn (which I saw in many American hymn books when I was last in the States), "A Little Talk with Jesus Makes It Right." I wrote it during my first few months in India, in 1882. I do not know why it became popular, for there is no merit in the verses. I suppose it is accounted for by the glorious fact of the blessed efficacy of ejaculatory prayer."

Photographed for THE CHRISTIAN HERALD

Preaching to the Natives in an Indian Village

Rev. G. N. Thomssen, missionary of the Telugu Baptist Mission, Bapatla, Madras, writes of a great wave of revival now sweeping through that section of India. He says: "Our God hears and answers prayer. How often, since childhood, have I experienced the truthfulness of this fact. Let me just point out two instances of this truth in our experience during the year 1909. First, at the beginning of this year our hearts were heavy, because so few, so very few, on our large field of 660,000 inhabitants were coming to Jesus. We all agreed here to pray out our work and work out our prayers for one thousand rescued souls from the darkness of heathenism. Up to the present day (November 16) 990 have been baptized this year in Jesus' name, and hundreds more are waiting. I could write a volume, describing the marvelous experiences of the year.

"Second, the object of our large school in THE CHRISTIAN HERALD Gospel Hall is to train Gospel workers—'teacher-pastors,' we call them. It is owing to the daily, persistent work of love by these consecrated men and women who teach the young and lead the old that we are indebted for the great success in our work. The success of this work is so great that it has embarrassed us. After ten years of prayerful work we have come to believe that now the time has arrived to properly house the large school we have. For the sixty students of our normal class we have plenty of room in THE CHRISTIAN HERALD Gospel Hall, but for the 150 children of the practising school we have no class-rooms, but have to teach them in palm-leaf huts, that are open to heat and storms, and, when rain comes, offer no protection to the little ones. Your gift received to-day is evidence to us that God will supply our need of money for this great work.

Continued on page 6

The American Pulpit

A SERMON BY

Rev. Dr. Newell Dwight Hillis*

THE GREAT REFUSAL

TEXT—Acts 24 : 25, 27

"And as Paul reasoned of righteousness, temperance and judgment to come, Felix trembled. And he said, Go thy way for this time. . . . But after two years Festus came, and Felix left Paul bound."

HERE we have a prisoner at the bar, indicting the judge on the bench. Here is a subject lifting his fetters to terrify the king on the throne. Forgetting his chains, Paul lifts his hand to pronounce judgment and penalty on the guilty. Forgetting his purple, Felix cringes in terror before the decree of Paul. Outwardly Felix was king, and by a word, by a single nod of the head, he could have sent Paul to the headsman's block. And yet this prisoner, strangely enough, by a word and a nod of the head, terrifies the king, and judging, he sends Felix to the left. For Felix is the king outwardly through purple, and Paul is God's uncrowned king, ruling by divine right. History holds but two other scenes comparable to this judgment hour when Paul indicts the wicked monarch and the beautiful woman on the throne beside him. One such scene took place in the palace of Lorenzo the Magnificent. Worn out by his excesses, the prince was dying. Terrified by the shadows falling from the wings of Death spread above him, Lorenzo sends for the one man in Florence in whom he has confidence, his old enemy, Savonarola. Piteously the prince begged for absolution. Like an avenging angel Savonarola towered above the monarch. "Dost thou repent of thy sins? Wilt thou relinquish thine ill-gotten gains? Wilt thou restore her liberties to Florence?" Lorenzo shook like a leaf caught in the storm. Terrified he crept into the silken coverlids, and Savonarola stalked out of the hall like the angel with the flaming sword, and would not open the gates of Paradise.

More striking still, the condemned martyr's indictment of his ruler. Before him were the stake and the blazing pile, toward which the youthful disciple walked between two rows of spears and armed soldiers. Stopping just before his ruler, the youth lifted his hand, condemned the cruel monarch for his crimes, handed him over to the wrath of the Lamb and the terrors of eternal justice. Then the awe of the unseen world fell on the multitude. With white lips the soldiers dropped to their knees. On and on spoke the prophet of God, until the ruler crawled to the feet of the condemned disciple and begged piteously for his forgiveness and intercession. When God comes, doubt, sin, rebellion flee before his presence. The word of God is a sword, quick and living and powerful, that divides the sinner from his sins, burning where it touches. There is nothing great in the universe but man, there is nothing great in man but his soul, and God, from whom his soul came. And, while Paul reasoned of righteousness and the judgment to come, all illusions fell away from Felix; and his great palace and his power, with his soldiers, and his wealth, became only as cobwebs through which Death and Eternity sat glaring.

Sought Entertainment, Found Judgment

What Felix looked for was entertainment; what he found was judgment and penalty. Claudius was Emperor, and Felix, and Pallas, his brother, were Cæsar's favorites. No other ruler had Felix's power to raise money by taxation, and build a government. When Cæsar's finances were embarrassed, his general counseled sending for Felix, because half of his wealth would repair the king's exchequer. Drusilla was the daughter of one king and the wife of another, and was now living with a third. Because time hung heavily upon him, Felix bethought himself of Paul, the prisoner. The fame of Paul's eloquence had made its way even into the palace. For reasons of curiosity, and motives of entertainment, soldiers were sent for the apostle, in the hope that he might while away an hour and kill a little time. Life must grow irksome for kings. For the king no idle sauntering down the street, to look in shop windows. For the king, no lounging in the park, to fulfil Whitman's phrase "to loaf and refresh the soul." For the king, no joining himself to the little group of eager disputants. For the king, starch, dignity and primness. For kings pay dearly for their crowns. Weary of the court jester, the dancers and the magicians, Felix sent for Paul. What a figure was that which stood before the great monarch and the beautiful woman! How pathetic the scarred hero's chains! Pathetic, too, his old cloak, the prison pallor and his white age.

Tempted oft, never was Paul tempted more sorely. Soon his trial would come. Sorely he needed a friend at court. His enemies were not present. Events had given him the king's ear for an hour. What if he pleaded his case so skilfully as to secure release from chain and dungeon? A little judicious flattery of Drusilla's beauty, a little frosting over of her sins, a shrewd and well-turned compliment for Felix, with the persuasive arts of which Paul was a past-master—then liberty, and farewell to the dungeon and his chains. But, no! Paul was a man of God! This hour had come, not as an opportunity to save himself, but to save Felix and Drusilla. In that moment, all forgotten Paul's chains! The one thing remembered was that he might yet win this king and queen. Paul gathered himself for the great task, while God was full on him, and he was full on Felix. He marshaled every argument, told the story of his own vision hour on the road to Damascus, he reasoned of righteousness, the folly and stupidity of sin, the importance of temperance and self-control, and then, lifting his finger, he wrote in letters of fire on the wall the penalties of sin and the terrors of the judgment to come. He made that circle on which God sat guarding his universe, to be a circle of fire. Felix's cheek went white as marble and he trembled with apprehension. For the guilty king and queen had come to the judgment day, and the angel of conscience and penalty had sent them to the left.

Moral Kingship

Not those things which are physical are mightiest. The greatest forces are not vociferous. Omnipotence in the sunbeam and gravity is noiseless. The soul carries a moral power in the words of this flaming apostle, that makes Niagara petty and tornadoes ridiculous. It is given unto the sunbeam to fall with resistless might on the black clouds. Shattered into flakes of light, the cloud dissolves into nothingness. Lifting the rod of God's law, Paul smote Felix's life, and like the baseless fabric of a dream it dissolved and left not a wrack behind. In a moment his house of cards fell about his head. Remorse got hold of him. Fear gripped. Terror shook him through and through. What hopes he had blasted! What lamps and lights he had quenched! What opportunities wasted, like jewels falling between the fingers into the sea! His youth lost, his manhood debased, his ideals dead, his vows broken, his forehead seared, his soul like an old tree broken by the storms, scarred by the thunderbolts. Battered without, wormeaten and rotten within. Strange that in one hour Felix could pass from the uttermost of success to the lowest abyss of darkness, remorse and failure. Great is the power of God's truth. It was given unto Paul to surround Felix with the great ocean of eternity. In the blazing light of God his palace became unsubstantial as a dream within a dream. His gold was tinsel and his purple rags. All his worldly honors weighed light as punk against the gold of God's law. His mind became a sea of fire. The whole earth reeled; all about him was a black river, that was bearing him on, toward the realm of death. At last he saw things in their right perspective, knowing that but one thing was needful, namely: To do the will of God, surrendering one's self fully to his divine law.

A Quickened Memory

Great is the power of conscience. The moral faculty can quicken memory, also, and make the dead past to live. It is a wonderful fact that recollections that have faded forever on the tablets of memory can be recovered to their early freshness when conscience is roused. The old artists used colors of blue and crimson that have not faded in 500 years. But more permanent still the pictures of memory. What has been, shall always be. Sins strike into the soul, just as fire drives the color into the china. Rebellion against God and his law seems to set evil into the texture of the soul. We are told that the Indian is afraid to have his photograph taken. He thinks that a thin layer of his soul floats away and is caught in the picture. Not understanding, the red man believes that if a thousand photographs were taken his whole body would be peeled off, and nothing would be left whatsoever. You smile at the Indian's conception, but let me tell you the Indian's view holds an element of poetry that is absolutely true. The soul sins; a little filmy substance leaves the soul, to be transferred to the sin. With each new sin goes a new exhalation of self. As the sins on the memory grow more and more, the soul grows less and less. At last, after a thousand transgressions, there is scarcely the seed of the soul left. This is experience—the soul that sinneth, it shall die. This is history—sin dissolves the very structure of the soul. And when Paul startled Felix, these old sins, like sleeping serpents, awakened. For the sin of yesterday is an egg, from which shall come the retribution and penalty of to-morrow. Men make the round of life twice—once to sow the seed of action, good and bad; then, with God's angels of judgment and reward, the soul, in memory, retraces the long life pathway. And men are responsible not only for the seeds, but for the shocks of retribution. Some men's sins go beforehand unto judgment and some men's sins follow afterward, ripening late. Often penalties are like the storm clouds that linger in the sky.

Lost Opportunities and Powers

Felix's first impulse was to repent and do his first works. Shaken like a reed in the wind, he thought to rise up and forsake his old life. But the delay wrought danger. He was unwilling to act with instant energy. His emotions were right, but he did not convert his feelings into actions. Feelings are like blossoms—they must go on, and set into the young fruit. Once the heart is roused and the desires quickened, the one duty of the moment is to act. Oh, if Felix had only risen up and played the man! We long to hear him say, "I will arise and go to my Father." In our eagerness, we feel that we could lift him from the throne, and coerce him into action. Reason urged him to change his life. Conscience scourged him, judgment rebuked, memory whispered her warning, fear threatened. But he postponed. When I have a more convenient season I will send for thee. To-morrow will be time enough. There is a new deity to-day set up in the temple, and the name of that goddess is To-morrow. To-morrow I will found the school, the college, the church; to-morrow I will break with my evil companions, exclaims the youth. To-morrow I will give up this cup of flame, whispers the drunkard. To-morrow I will forsake idleness, pursue industry and learning, reflects the youth. To-morrow I will align myself with the disciples of Jesus Christ. To-morrow I will write my name among his apostles. But to-morrow will never come. Oh, child of folly, know that there is no to-morrow! Thou art dwelling in the street named By and By, in the house called Never.

Give Hostages to the Future

To-morrow is but the shadow of a dream. When to-morrow comes, it will be to-day. If thou wilt not act now, from whence wilt thou have strength to act to-morrow? It is an *ignis fatuus* that thou art pursuing. Delay not! That way lies death. Rise up and act. Burn all bridges behind you. Turn to the one nearest to you, and make pledges. Give hostages to the future. Reason grows by use, the body by exercise, the memory by practice, and will power grows by action and resolution. Nothing weakens the will like drifting. Indecision is as fatal to character as dry rot to that fallen ceiling in the chapel of Westminster Abbey. We are in a world where neglect of what we have destroys these very gifts.

Not long ago I was in Ann Arbor. Going along the street, under the electric light, a squirrel ran down the tree, and stood before me, stretching out its paws for nuts. It was a poor, gaunt, emaciated, starving squirrel. All good squirrels ought to have been in bed asleep. Only lecturers had any right to be up at that time of night. Industrious squirrels ought not to have been hungry in February. Why had it not stored its nuts in the ground, and in the great oak trees about the campus? On inquiry, I learned that the city council had made it a misdemeanor to kill the squirrels. The college students also had fed them abundantly; growing sleek, the squirrels grew lazy and thriftless. When the first frost came, they were careless about laying up a store of nuts against the winter's cold. Soon, through carelessness, they lost all power of self-support. And so, little by little, that squirrel went

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The Great Refusal

A Sermon by

Rev. Dr. NEWELL DWIGHT HILLIS

Continued from preceding page

down the primrose path of dalliance. On a dark night in February, weak and starving, the squirrel came out to beg one morsel. Gone its power of self-support; ruined its instincts. It had betrayed itself. The scholars say that these squirrels will all die out, and must be replaced by those brought in from the forest. And why smilest thou at a squirrel's folly? Knowest thou not that this is but a faint image of what thou hast made thyself? Where is the freshness of thy youth? Why are these torches burned out? Where are the ideals that once flamed like stars? How is it that thou hast forgotten prayer, gentle service, those sweet and kindly ministerings to God's little ones? Verily, custom lies upon thee like a thick frost. Even the lava in the crater of Vesuvius puts on a thick crust as soon as it becomes quiet. And wilt thou settle down into impassiveness, dumbness, deadness? This is the epitaph for the tomb of Felix: "He postponed until tomorrow; therefore he lost his own soul."

But some one will ask, what was it that held Felix back? In the hour when he trembled under the conviction of God's spirit, why did he not act forever, and settle the great question? Why was it that he made the great refusal? For answer, lift your eyes to the beautiful Drusilla beside him. He had given hostages to her, and she held him. Power to rise up and break with her, for his good and her good? Ah! That power was not his. Had there been one note of goodness left in her, Drusilla would have risen up and fled from one door, and Felix from the other. Oh, if this man had but had strength to have severed his evil associations, what might he not have done! What if he had broken with his past, as Saul did? Felix might have been the one great apostle, the nation-builder—might have lifted Christianity to the throne of the Cæsars. Felix might have turned the world's hand forward a thousand years. But his sin held him fast. How can the engine move when the brakes are on? How can the yacht leave the wharf when the mooring has not been cast off? How could that great ocean steamer get off the rocks? The sharp granite pin had cut a hole through the bottom of the prow and pinned the steamer fast. And so the waves rose and fell, until the storms and the tides pounded her to pieces. It was Cleopatra that spoiled Anthony and Julius Cæsar. It was Delilah that ruined Samson. Oh, who shall measure the influence of women? With women men rise, and with their wives and mothers men fall. Oh, these beautiful women, who lend dignity to rude men, who lend refinement to coarse men, who lend goodness to bad men! Oh, these women, with power to light the torch and put it in the hand of the pilgrim! What women admire men become. If women ask for a warrior, men will fight tournaments for them; if women want an explorer, and give men their love, men will dare the Arctics and the tropics for them. If women will have gold and gems, men will become gold-seekers for them. Oh, these women, who put justice into government, ethics into laws, ideals into politics, pity into reform, humaneness into religion! But oh, these evil women, whose selfishness and pettiness, and frivolity, and love of ease, at last quench the lights in men's souls, and lead them down the slopes toward the abyss!

Gone Felix and Drusilla! Their names are but a legend! Perished their beautiful palace. It is a ruin. Only Paul and his argument remain. Down the long aisles of time come the warnings, and the voices of incitement. Be not deceived, lest thou repeat Felix's sin. God is not mocked. Character is an achievement. Virtues must be cultivated. There must be resolution and high purpose. Delay not. Put away fear. Act. To-day is the appointed time. Once more you are in the great hall of judgment. God's

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Sermons for the Young

BENDING A SWORD INTO A CROWN

By Rev. J. M. FARRAR, D.D.*

EIGHT days of 1910 have folded their tents. Each one stole away silently at midnight. All the other days of this New Year are in the temple of To-morrow. To-morrow, the tormenting day that never comes. It is that strange day that never arrives, but always sends To-day. We call To-morrow a temple, because from To-morrow To-day comes to us so pure and good. It comes without sin and without stain, alike in sunshine and rain. Every junior takes To-day as it comes from To-morrow, and writes something on it before it passes into Yesterday. When the day slips by without being stained or spoiled, God takes it and reads with pleasure all you have written on it. If the day does not go from you as clean and sweet as it came to you, Satan will claim it when it becomes Yesterday. He will read all you write on it as a letter to him from you.

OVER the head of every boy and girl who redeemed each day for God, hangs a crown. It is held in the air, over his head, by a very slender thread. This thread will some day break, and let the crown down softly upon his head. God has a crown for every one of his workers. I believe the brightest are for boys and girls. The juniors are wearing crowns to-day, but their eyes are not bright enough to see them. In the next world you will see the crowns you on earth wore on your daily rounds.

OVER the head of every boy and girl who works for Satan there hangs a sword. It is suspended only by a thread. I do not like to talk about the sword; I would rather talk about the crown. But there is a sword hanging over the head of every junior who is not redeeming each day, and is not sending it back clean and sweet to God. Now I am sure you will think this sermon is long enough and you are waiting for a story. Here is a story which I change a little for the sake of the juniors, but it is really one of the great stories of the world, and the main part of it actually happened. Many years ago there was a boy who wrote on each day unkind words and marked each day with dark deeds—received each day from God, and sent it on to Satan. He was a Prince, the son of Dionysius. So cruel and unkind was the Prince that the people called him the "Young Tyrant." He was very rich, and lived in a fine palace, with everything as beautiful as money could buy. But he did not purchase each day for God; he just stained it for Satan. Then there was something the King and all his friends tried to find. It was something unseen that made the Prince unhappy. He said he felt something over his head, but no one could see it.

ONE day a very poor child, the son of Damocles, came to the palace and saw the Prince as he walked in the garden. The boy spoke to the Prince, and said, "How happy you must be! You have here everything you desire." The boy was surprised to hear the Prince was very unhappy. The Prince said, "Perhaps you would like to change places with me; if so, I will give you all my riches and pleasures for one day if you may teach me how to play. You can take my place and everything that is here will be yours for the day, but you must stay and play as I say." The boy agreed and anxiously waited for "to-day" to come from "to-morrow." He could not sleep that night, thinking how happy he was going to be for one day. The next day he went to the palace, and all the servants were told to treat him as the Prince. He soon tired of the palace and its pleasures.

HE went out and sat down under a tree in the garden, where everything that was good to eat and drink was placed before him. Anything that he could think of was brought to him the moment he mentioned it. He sat enjoying the good things and listening to the wonderful music. He tried to make himself believe that he was the happiest boy in all the world. He thought he was enjoying the life his father and mother had taught him not to live. He chanced to raise his eyes toward the sky, and saw a sharp sword that hung directly over his head. He was frightened when he saw it was held only by two threads of a spider's web. What if the threads should break? The smile faded from his lips and he became ashy pale.

THE Prince came and asked him what the trouble was. "That sword! That sword!" cried the boy. "How can I escape the edge of the sword?" He was so frightened that he feared to move lest the sword would fall. "Let me go," he said, "for I cannot be happy with this sword hanging over my head." He went back to his old home, in the poor little cottage, where he thanked God for the plain food and Christian home and the music of the birds and the brook.

HE began again to think good thoughts and to do noble deeds, and then real joy filled his heart. Looking up from the table, he saw hanging over his head a crown, a beautiful crown, suspended by just one thread of a spider's web. Some one whispered, "When your life is pure, and you are content and willing to think more of God than of riches and pleasures, then this crown will fall gently upon your head. As soon as he learned this, he ran, almost out of breath, to the Prince and told him about the crown. It is the sword that makes you unhappy. He told the Prince if he would be a brother to the Prince of Peace, an angel would come and bend the sword, now hanging over his head, into a crown. From him the Prince was glad to learn how to escape the edge of the sword.

*Pastor, First Reformed Church, Brooklyn, N. Y. TEXT: Heb. 11:34—"Escaped the edge of the sword."

The Great Refusal

Continued from first column

angels are testing you. The moment is short, but it is long enough for you to rise up and repent. Leave thy low self forever. One hour was long enough for the thief on the cross; for Nicodemus, who met Jesus in the night; for that woman by the well. Yea, one moment is big with destiny. Oh, hear His voice, the voice of conscience and of memory. Hear His voice, the voice of reproof, the voice of invitation, the voice of mercy and of love. Thou art not far from the kingdom of God. Thou art like that young man on whom Jesus looked, and, looking, loved him. Why go away sorrowful, because ye have refused the great invitation? Know that postponement is refusal. "Behold, this day I set before you life and death, blessing and cursing." "Choose ye now whom ye will serve." Felix trembled, but postponed. Then, at last, he went away, leaving Paul in prison. Will ye also go away and leave the Saviour in fetters behind you?

A Noble German Woman

FRAU LINA MORGENSTERN, who died recently in Berlin, Germany, at the age of eighty years, was in many respects a remarkable woman. From her eighteenth year she had been actively interested in sociological work. She formed a league to aid the poor school-children of Breslau, and this was followed by the establishment of a society to improve the condition of workingwomen—one of the first of its kind in Germany. She was also the foundress and president of the Berlin Kindergarten Association. At the close of the War of 1866 she established the Berlin Public Kitchens, which provided food for thousands of poor families. The plan of these kitchens was adopted in many other large German cities. In addition to these varied activities Frau Morgenstern founded and conducted a Foundlings' Home, the Berlin Workingwomen's Union, and the Housekeepers' Union. After the Franco-German War, and when bread and other necessaries were at famine prices, she opened co-operative supply depots, where food was sold to the poor at less than market rates. These depots were the models for the stores now existing for the benefit of the employees of the German government. Amid these multifarious undertakings she still found time for lighter work. She was the author of a number of books, some of them stories for children, and others dealing with philanthropic enterprises. Few women in Germany were more widely beloved or more deservedly honored. Her example gave to the women of Germany not only the desire for, but the knowledge of, many economic reforms, which have been of great service to the nation.

A Glimpse of Three Homes

Dear Mr. Klopsch: The premium arrived safely, *Bible Stories* and *Before the Doctor Comes*, also the lovely calendar and picture, and I find that the two new subscribers I sent you have also received theirs. Words cannot thank you for the comfort they will bring in the coming year. Let me give you a picture that may tell you better of the subscribers' three homes:

No. 1. An old lady, a cripple, with her Bible and CHRISTIAN HERALD before her. She waits anxiously for the next number. She can talk on almost any subject and always says, "THE CHRISTIAN HERALD says so." She has been a subscriber for many years. Laying it down she says, "God bless the editor, and all of our HERALD family."

No. 2. An old soldier of the Civil War, living away from friends on a farm. He says, "I take more comfort with my CHRISTIAN HERALD than all the reading I get; you learn something from it."

No. 3. A young married man and wife; live in the country, and have no religious privileges. Have sent THE CHRISTIAN HERALD to them, without their knowledge, and praying that God may speak to them through the lovely face of the sleeping child and the weekly messages of the paper to save their souls.

I have thought I would like a glimpse into the many homes when their paper comes. May the same wishes that you give your readers be returned to you, with still greater blessings.

Portland, Me. MRS. M. J. FRILTY.

NEW GOSPEL TRIUMPHS IN INDIA

Continued from page

"A veteran worker, who lately passed away, was the Rev. George Churchill, who established a mission in a needy part of India, among the Telugus living north of the Godaueri River. For thirty-four and a half years he was permitted to serve Jesus faithfully in Bobbili and Rayagadda. He was the first man missionary of his board to enter the service in heaven. Rev. and Mrs. Churchill have been subscribers to THE CHRISTIAN HERALD for many years. They have always eagerly and joyously welcomed the paper that brought them the weekly news of the triumphs won by King Jesus in all parts of his great world."

Missionary J. O. Deming, of Muzaffarpur, tells this interesting story of a wonderfully talented little native orphan:

"We have a special room set apart for prayer, where any one can go apart and be alone with God a while. At noon, I heard singing there. The second day I peeped in to see. I suppose the angels were as much interested as I was. Six or eight little boys, eight to ten years of age, were holding services; no play about it, but really revival services. John was leading. After singing, he said, 'Ham Bhai Butler ke sath dua mangen' ('We will be led in prayer by Brother Butler'). William Butler is nine years old, and he offered a touching little prayer. Then the meeting went on. On Sunday evening, Butler asked me for a lamp. I gave him one, and about ten boys held a meeting on my verandah. Butler was leader this time. I went and joined in. After singing, two or three prayed. Then they sang again, and Butler read a part of the third chapter of John, and commented on it. Then he asked for testimony. After I left, the boys carried on the meeting just as if I had not been there.

"William Butler is the son of a native man, who washes dishes in a kitchen at $1.65 per month and boards himself, and tries to keep his family on that. He can't read, but he is trying to live a Christian life. William is in classes with boys of twelve and fourteen. He was largely the inspiration of these revival meetings. When Bishop Warne, at conference, asked for volunteers for the ministry twelve of the oldest boys of the school dedicated their lives for God's service. One of them was William's older brother, Daud, who is about seventeen. We call them 'the twelve apostles.' We have sixty-five boys in school, and we expect most of them to be preachers and teachers. As they are poor we have to feed and clothe them, as well as teach them. They are all Christians. William Butler is supported by a young lady in America, who is a clerk in a store. I think she will have a big star in her crown."

Doubtless many of our readers will remember Kittie Wood Kumarakulasinghe, whose bright letters of travel and experience in India have appeared from time to time in the pages of THE CHRISTIAN HERALD. She writes to us from Vemballa, Tiruvella, Travancore, as follows:

"I am sitting at the house of a Syrian Christian, who has just royally treated us (a party of twelve) to breakfast, after the Sunday morning meeting at a village half a mile from here. The people do not live close together, in villages, in Central and North Travancore, as they do in South India, but a family from each homestead made up a large congregation: Pariahs and Puliyars in the middle, and some Christians of the ancient Syrian Church, on one side, with the officers in the front.

A Baptism in Bapatla During the Revival of 1909

"Last evening, at Tiruvella, the Colonel, Brigadier Yesu Patham, Major Gnana Seelan and myself visited by request the Syrian Bishop in his chamber, for he has been sick. He is a beautiful old man, with a long white beard; he was simply dressed in white, with his bishop's cap, with twelve crosses on it; but his suffragan was gorgeously arrayed in scarlet satin. After a long conversation between him and Colonel Nurani, we prayed, and he gave us his benediction and expressed pleasure that we were working for his Lord, and added, 'You know we are the people the apostle Thomas preached to.' Th next night we had many more than five hundre people, Syrians and villagers, at our meeting. Th suffragan was with us, as also a parish priest There is a strong movement here, called 'The Syria Evangelical Alliance,' the leaders of which are youn men who used to attend and take regular part in th Salvation Army meetings in Madras."

Balaghat, India, is in the heart of Gondland about 80 miles from Nagpur and 120 from Jabalpur It is situated in a lovely country, and it is a relie to the dweller in the plains to turn to these wild for est uplands. Missionary Robert Barrow, now sta tioned there, sends these interesting facts:

"The Gonds are the most numerous caste of people in the district They are aborigines, very primitive, and demon worshipers. We long to win them for the Lord Jesus Christ. If the stewards of God in the home lands would 'hold the ropes,' and help us by prayer and money, Gondland would inevitably be the scene of many triumphs for the cross of Jesus.

"One of our great needs is a new school building. The present mud house is utterly inadequate; it can hardly be dignified by the name of 'school'; but the scholars are the joy of our hearts. At present we have an average attendance of thirty-five to forty bright boys and girls, all heathen, with the exception of four or five. It is a grand opportunity, an urgent need and we (my wife and I) would be so grateful for help in this direction. Toward the $325 needed I have received $100. The government will help with a grant.

"The Baigas are the aborigines of the Central Provinces; they are very scantily clad.

"One of our Baiga friends was converted under Mr. Lampard's preaching some years ago; and very soon after his baptism he became eager to help his Sahib in his endeavors for the souls of his heathen neighbors, and conceived a desire to preach in the bazaar. He delivered a very practical address, his main point being the benefits which accrue from becoming a Christian. His oration was as follows: 'Behold, brethren, what Christianity can do for a man! Much knowledge is mine since I forsook my idols; before my conversion I only knew the name of one day in the week, *i. e.*, Bazaar day. Now that I am a Christian I know the names of two, *i. e.*, Bazaar day and Sunday.' Needless to say his aboriginal friends were much impressed."

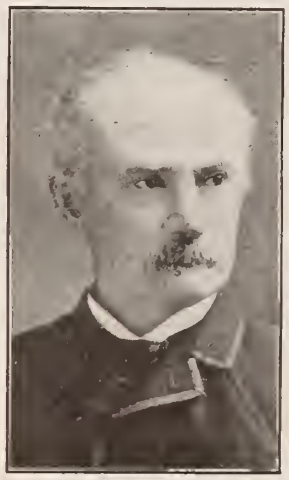
OUR NEW DIPLOMATS AT FOREIGN COURTS

AMONG the great changes that have taken place in the last few decades, and one which will be noted in future years by all careful historians, is the great advance in the importance of our diplomatic corps. The time when our legislators looked upon the men who represent us as a nation at foreign courts as holding sinecure positions, attractive for their social opportunities only, is long since past. It is now recognized that only men of especial fitness should be chosen and that the work they are called upon to do is of the utmost importance, as the tact and foresight of a clever diplomat is often the means of averting grave international misunderstandings.

In our earlier history a few ministers in the most important European capitals were sufficient to protect our interests, but that was when ships sailed much as the wind listeth, and America was separated by several weeks from the nearest shores of the Old World. Now the world is more compact, America is five days' sail away from Ireland, nearer than Spain was to Britain seventy years ago. Our country has grown, and we are a world power, with interests in every country and on every sea. The course of events, greater and more powerful than the desires of our earlier statesmen—such as Jefferson, who wished to have the United States remain in a perpetual state of isolation—have forced us to the forefront and we cannot turn back. Our diplomats are now found in the capitals of every country in Europe, Asia, and Central and South America, and their moves in the great international game of chess, where peace and war are the pawns, are watched with the keenest interest and their opinions command the greatest respect. America has grown to such dimensions (her fleet of battleships ranks second among the navies of the world) that though she stands for peaceful methods whenever possible the chancellories of Europe and of the East know that she can speak with authority.

There is also a widespread feeling that our system of diplomacy is not one of deceit, that we have "no ax to grind," no desire to set one nation against another.

Recently there has been made the largest number of appointments and promotions by the President that has occurred for several years. It was thought that perhaps Ambassador Reid, who represents us at the Court of St. James, might retire, but this apparently has proved idle rumor, and he will probably hold the much-coveted and at the same time dreaded position until he wishes to return to this country. It is counted as the highest diplomatic honor our government can bestow, and dreaded by most aspirants on account of the great amount of money its holder must spend to maintain the dignity of the position.



R. S. Reynolds Hitt
Minister to Panama

Charles W. Russell
Minister to Persia

Those who are ministers plenipotentiary are not expected to live in such great style, and the places are consequently held often by men who have no other source of income than that which appears in the drafts sent out by Uncle Sam.

The following names were sent to the Senate for confirmation: Hon. Robert Bacon, former Assistant Secretary and Secretary of State in the Roosevelt administration, to be ambassador to France. It has been known for some months Mr. Bacon would receive this important appointment, for which he is most eminently fitted. He has not served in any subordinate position of the diplomatic service, but his experience in the State Department is more than an offset. He knows France, its people and its institutions, and will be cordially welcomed by the highest official and social circles of Paris. Mr. Richard C. Kerens, of Missouri, was nominated as ambassador to Austria. Mr. Kerens was born in Scotland in 1842. He came to this country as a boy. He served in the Union Army during the Civil War, and has held various positions of public trust and importance. Mr. Henry Lane Wilson was nominated for ambassador to Mexico. He is at present minister to Belgium. He entered the diplomatic service in 1897, as minister to Chile.

The names of eleven were sent to the Senate for confirmation as ministers: Charles Page Bryan, of Illinois, as minister to Belgium; William J. Calhoun, of Illinois, minister to China; Henry P. Fletcher, of Pennsylvania, minister to Chile; Horace G. Knowles, of Delaware, minister to the Dominican Republic; Laurits S. Swenson, of Minnesota, minister to Switzerland; Charles W. Russell, of the District of Columbia, minister to Persia; Edwin V. Morgan, of New York, as minister to Paraguay; Fenton R. McCreary, of Michigan, minister to Honduras; John B. Jackson, of New Jersey, minister to Cuba; R. S. Reynolds Hitt, of Illinois, minister to Panama; Henry T. Gage, of California, minister to Portugal. Several of these have served the State in official capacities before. Ten new secretaries of embassies were also named.

ENGLAND'S FIGHTING CHANCELLOR

THROUGH the courtesy of the *Independent* we are permitted to reproduce, in part, a very remarkable article contributed to that journal y the Hon. David Lloyd-George, Chancellor of the xchequer of Great Britain, in which he tells of the resent status of the great battle between the Lords nd Commons on the Budget. Mr. Lloyd-George rites:

There was a case given to me from South Wales f a company which had sunk a good deal of money n mining operations. They sent me their balance heet. This company paid £3,500 in rates, they ade a profit of £3,000, and the landlords got 10,600—more than the profits and the rates to-ether—and yet they never sunk a penny in the ine, and do not pay one halfpenny toward the ates of the district.

When I come along and say, "Here, gentlemen, ou have escaped long enough—it is our turn now; I want you to pay ast five per cent. on the £10,000 dd—"

"Five per cent!" they say to me. You are a thief; an attorney; worst f all, you are a Welshman."

That is always the crowning epi-het. Well, I do not apologize—I ould not help it, and, if I could, I ould not. I am proud of the little nd among the hills. But whenever ey hurl my nationality at my head, say to them, "You hypocrites! harisees! You are the people who n every peroration always talk about ur being one kith and kin through-ut the empire, from the old man of oy in the north down to Van Die-en's Land in the south." And yet any one dares to aspire to any osition who does not belong to the articular nationality which they ave dignified by choosing their par-nts from they have no use for him. Vell, they have got to stand the Velshman this time!

I defy any reasonable man any-here to say that there is any njustice in taxing men under the onditions, when the State needs the oney. We want money for the de-ense of the country; to provide he pensions of the old people who have been spend-ng their lives in tilling the soil at a very poor pit-ance, in sinking those mines, risking their lives. nd when they are old we do not want to starve hem or humiliate them; and we say what better use an you make of wealth than to use it for the pur-ose of picking up the broken, healing the wounded, uring the sick, bringing a little more light, comfort nd happiness to the aged? These rich men ought o feel honored that Providence has given them the hance to put a little into the poor-box, and since hey won't do it themselves we have got to do it or them.

We are fighting in the House of Commons. We ave had a prolonged fight—one of the longest fights n the history of the House. We are getting hrough. It has got a very dangerous passage still efore it is safe. If it does not get through there, hen it will come to the people, and there will be two questions to settle. One is the Budget, the next will be the House of Lords. They will both be on the same ballot paper. It will be the last time, probably, the question will be asked.

It is an old question, and it is time it should be answered. Who is to govern—the people or the Peers? We must depend upon the people. We may be inviting opinion on these questions within the next few weeks—momentous weeks in the history of England. I don't know of any time which is so charged with matters of moment for the destiny of our nation as the present. You will probably soon have to settle these problems. It may be within the course of the next few months the future of Britain will depend on not merely the intelligence, the clearness of vision, but the courage the people will display in the real hour of their trial.

What will the Lords do? Frankly, it is a matter which concerns them far more than it concerns us. The more irresponsible and featherbrained among them want to throw it out. But what will the rest do? It will depend on the weather. There are some who are not fair-weather sailors, and they will go on. But poor Lord Lansdowne—with his creaking old ship and his mutinous crew—there he is; he has got to sail through the narrows with one eye on the weather glass and the other on the forecastle.

But it does not depend on him. It will depend, in the first place, probably on the reports from the country. The most important gentleman in the business is not Lord Lansdowne, with his adroit management of the House of Lords. The real sailing master is Sir Alexander Acland-Hood, the chief whip of the Tory party; and the Ancient Mariner is engaged at the present moment in trying to decide whether it is safe to shoot the albatross. He will probably not decide until too late. But still this is the great constitutional party, and if there is one thing more than another better established about the British Constitution it is this: that the Commons, and the Commons alone, have the complete control of supply and ways and means; and what our fathers established through centuries of struggle and of strife—even bloodshed—we are not going to be traitors to.

As long as the Constitution gave rank and possession and power to the Lords, it was not to be interfered with. As long as it secured even their sports from intrusion and made interference with them a crime; as long as the Constitution enforced royalties and ground rents and fees and premiums and fines, and all the black retinue of exaction; as long as it showered writs and summonses and injunctions and distresses and warrants to enforce them, then the Constitution was inviolate. It was sacred. It was something that was put in the same category with religion, that no man should with rude hands touch, something that the chivalry of the nation ought to range itself in defense of. But the moment the Constitution looks round; the moment the Constitution begins to discover that there are millions of people outside park gates who need attention—then the Constitution is to be torn to pieces.

Let them realize what they are doing. They are forcing a revolution. The Lords may decree a revolution, but the people will direct it. If they begin, issues will be raised that they little dream of. Questions will be asked which are now whispered in humble voices, and answers will be demanded then with authority. The question will be asked whether five hundred men should override the deliberate judgment of millions, who are engaged in the industry which makes the wealth of the entire country.

That is one question. Another will be, Who ordained that a few should have the land of Britain as a perquisite? Who made ten thousand people the sole owners of the soil, and the rest of us trespassers in the land of our birth?

Who is it who is responsible for the scheme of things whereby one man is engaged through life in grinding labor to win a bare and precarious subsistence for himself, and when, at the end of his days, he claims at the hands of the community he served a poor pension of eightpence a day, he can only get it through a revolution, and another man who does not toil receives every hour of the day, every hour of the night, while he slumbers, more than his poor neighbor receives in a whole year of toil? Where did the table of that law come from? Whose fingers inscribed it?

These are the questions that will be asked. The answers are charged with peril for the order of things the Peers represent; but they are fraught with rare and refreshing fruit for the parched lips of the multitude which have been treading the dusty road along which the people have marched through the dark ages, which are now merging into light.

Chancellor Lloyd-George Reading His Correspondence

The photograph shows the Chancellor of the Exchequer in his new Welsh Home

THE WONDERFUL BABY MUSK-OX

A BABY Musk-Ox, one of the rarest animals of the Polar world and ne seldom seen in the temperate zone, as recently arrived in New York and s on exhibition at the Zoo. It is the nly specimen in captivity in the Jnited States. The little northern-welling creature has come from over six-thousand miles journey from Melville Island, in the Arctic. She vas captured by Captain Joseph E. Bernier, an explorer of the Canadian covernment, and brought to Quebec. From this point the animal was boxed p comfortably in an express crate nd shipped to New York.

The Musk-Ox is about six months ld, and is a splendid, healthy speci-nen, with a happy disposition and ood temper. Our photograph shows young girl tempting the Arctic new-omer with her first taste of an Amer-can apple. The Musk-Ox is quartered n a large corral adjoining the Rocky Mountain sheep. Her present diet is mixture of clover hay, crushed oats nd various chopped vegetables. The ntire body is covered with a dense mass of fine, dark-brown hair, and she has a broad, white band across the fore-head and a light gray saddle mark. The legs are of a white or grayish color. The two horns, an inch or so long, are hid in the thick wool on the head. In time, however, the horns will grow together at the base until they meet at the centre of the forehead. The baby is about three feet long and nearly two and one-half feet in height, and might be said to be near half-grown and weighs 200 pounds. A full-size adult male stands 4 feet 5 inches high at the shoulder and is 6 feet 7 inches in length, weighing about 1,200 pounds. This is the only living specimen of this extremely rare land mammal which has reached civilization in many years. It is thought there is a fair chance that the little animal will be healthy and live a reasonably long time.

The Docile Little Musk-Ox at the New York Zoo

The meat of the Musk-Ox is as good as any beef, and Commander Peary, and Arctic explorers generally, have had to depend largely on the flesh of this animal to furnish food. The Musk-Ox stands in a genus of its own, midway between the cattle and the sheep.

Commander Peary states that the Musk-Ox of the far North is a very strong and tireless animal. At the present rate at which they are being killed by whalers, explorers and natives, the Musk-Oxen are destined soon to be creatures of the past.

LILLIAN E. ZEH.

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor GEO. H. SANDISON Managing Editor

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OUR greetings in last week's issue have been returned to us with thousandfold increase. Our daily mail is filled with expressions of hearty appreciation from CHRISTIAN HERALD readers, who find its premiums and pictures a treasure of delightful entertainment and instruction and its pages a source of strength and inspiration for the duties of daily life. Their kind wishes for the New Year are cordially reciprocated. We wish we could answer each letter personally, but their number makes this an impossibility, hence this general acknowledgment.

A Beautiful Offering

A LONG-TIME reader of this journal, living in a Western State, and who prefers to remain unknown in his benevolences, recently wrote to us announcing his intention of making a "self-denial gift" of $500, to be apportioned among a number of needy foreign and domestic missions. The writer himself named several which he desired to be included among the beneficiaries, and requested THE CHRISTIAN HERALD to submit others from which he might complete the requisite number. After due consultation the following list received his approval:

Domestic	
Moody Bible Institute, Chicago, Ill.	$25.00
Moody Schools, East Northfield, Mass.	25.00
McAuley Mission, New York City	25.00
Bowery Mission, New York City	25.00
Living Waters Mission, New York City	25.00
Pacific Garden Mission, Chicago, Ill.	25.00
Voorhees Industrial School, Denmark, S. C.	25.00
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Gospel Settlement, New York City	25.00
E. O. Guerrant Soul Winners' League	25.00
Taylor University, Upland, Ind.	25.00
Steele Orphanage (Colored), Chattanooga, Tenn.	25.00
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Pastor Zamora, Manila, P. I.	25.00
Rev. F. Jansen, Cebu, P. I.	25.00
Rev. W. Hagqvist, China	25.00
Mary Reed Lepers, India	25.00
Rev. E. H. Richards, Inhambane, Africa	25.00

This consecrated gift was apportioned as above, and forwarded to each of the twenty beneficiaries on the same day on which the sender's check was received in THE CHRISTIAN HERALD offices in New York. Every letter bore the simple statement that the giver was "a humble Friend of Missions, and sent this offering In His Name." A beautiful gift, truly, and one that cannot fail to bring joy and blessing to the unknown giver, as well as to the workers in the field who are spreading the Gospel of redemption through Jesus Christ, God's greatest Gift to a sinful world.

Has the Pole Been Discovered?

AFTER due examination of the data furnished by Dr. Frederick A. Cook, in support of his claim to have reached the North Pole, the University of Copenhagen has presented a report unfavorable to the explorer. In its finding, the Committee appointed by the University to examine Dr. Cook's records, officially declares that the documents submitted are wholly insufficient to establish his claim. It states: (1) that his report sent to the University is identical with that already published in this country in September and October last; (2) that the copy of his notebooks contains no original astronomical observations, but merely results, and (3) that the documents presented fail to prove that the observations to which they refer were really made, and supply no details of the practical work of the expedition, nor concerning the long sledge journey, which would aid the Committee to decide as to their reliability. The verdict of the Committee is, substantially, "no proof." This report is signed by the entire Committee, of which Dr. Stromgren, professor of astronomy, is chairman, and it has received the indorsement of the University Council. This will be generally accepted as effectually disposing of the claim of Dr. Cook to be regarded as the discoverer of the Pole. There are, of course, many who on the strength of the Danish verdict will not hesitate to stamp Cook as an out-and-out impostor; but it is not to be overlooked that the Copenhagen University, which has been absolutely impartial throughout, in its report casts no reflection upon Dr. Cook's personal honesty. It is simply his misfortune, if he really reached the Pole, that he is incapable of demonstrating the fact to the reasonable satisfaction of a body of scientists. So, whether he is self-deceived through his ignorance of astronomical observations, or suffering from a species of hallucination akin to insanity (as his lawyer has suggested), which might be termed polar dementia, or whether he is simply a plain, vulgar impostor, cannot even now be determined. Considerations of this sort did not come within the scope of the University's investigation.

With Cook eliminated, the question may now arise as to the validity of Commander Peary's claims, which have already been examined by the National Geographic Society. It would seem to be only proper that both claimants should come before the same tribunal. Objection to such a course would be regarded with suspicion. If Peary's records, after submission to the Danish University, should be approved, it would be a great satisfaction to know that there was at least one American explorer capable of demonstrating scientifically the fact that the Polar quest had actually been accomplished.

Industry and the Saloon

IT is worth noting that some of the foremost trades union leaders have come out openly as enemies of the saloon. President Thomas Lewis, of the United Mine Workers, publicly declared that "the trades unions are now doing more for the cause of temperance than any other institution in the world"; and another prominent labor leader, John B. Lennon, makes the statement that "to the trades unionist there is no redeeming feature in the saloon." President Samuel Gompers, of the Federation of Labor, has proclaimed that "the time has come when the saloon and the labor movement must be divorced." Till now it has been one of the greatest follies of the labor movement that it has believed the protestations of the liquor traffic of an interest in labor, when in reality that traffic has been the cause of imposing many irksome and gratuitous burdens upon the working class, besides being the prolific parent of poverty, crime, disease and a host of other evils. Thoughtful people everywhere will welcome the change of attitude and join in the hope that much good may flow from it.

Lloyd-George and the Lords

DAVID LLOYD-GEORGE, the courageous and able Welshman who fills the post of Chancellor of the Exchequer in Great Britain, is, for the moment, the foremost figure in British if not in Continental politics. He is the author of the famous Budget, which has aroused such a tremendous stir in England, because it aims to place a fair share of the burden of supporting the government upon the shoulders of the wealthy classes. The House of Lords, and the aristocracy generally, own a large proportion of the land area of Great Britain, and hold their vast revenues from these possessions so tightly that the commercial and industrial communities are compelled to submit to outrageous extortions in order to secure even the commonest business facilities. Of the working classes it may be said truthfully that they are subjected to the worst treatment of all.

In the remarkable article by Mr. Lloyd-George, from the *Independent*, an extract from which we are permitted to quote in THE CHRISTIAN HERALD, the battle between the Lords and the Commons—the aristocrats and the English people—is described in trenchant language. The Chancellor's presentation carries with it the force of conviction, and is a notable contribution to the literature of the greatest social and political struggle England has witnessed in a century. He makes it quite clear that the battle must be fought out to the end, and he points out that even a Liberal reverse in the coming elections would only serve to make the situation more serious and to postpone for a brief season the inevitable reforms which will either curb the much-abused power of the Peers or abolish the Upper House altogether. Great Britain is really a democracy and the factious and frequent opposition of the Peers to popular government and their attempts to control and thwart the financial policies of the party in power constitute an anachronism which is wholly out of place in this age of social and political advancement.

Americans should read the great Chancellor's statement, and ponder it well. It is an important chapter in the story of human progress, and shows how far a nation must travel and what it has to endure before it can attain to its ideal of popular government.

GENERAL NOTES

—BY WAY OF ILLUSTRATING the fact that there is such thing as a "good trust," or that any trust may have a benevolent side, it is proper to note the "business-like benevolence" of the United States Steel Corporation, which has just placed 50,000 more of its shares at the disposal of its employees, who already own over 200,000 shares in that concern. It is very evident that this "soulless corporation" believes in practical benefits for its workmen. There is scant likelihood of labor strikes in a business conducted on such principles.

—FOUR HIGH officials in different countries were recently the victims of attacks by assassins on the same day. They were Premier Yi Wan Yon, of Korea, who was fatally stabbed at Seoul, the capital; Colonel Karpoff, chief of Russia's secret police, killed by an anarchist bomb in St. Petersburg; the British chief magistrate in Nasik, India, Hon. A. T. Jackson, shot by a native anti-English agitator, and Premier Bratiano, of Roumania, shot and severely wounded by an anarchist at Bucharest. In all four cases, the cause was political. These tragedies are significant of the widespread and deep-rooted unrest and disaffection which prevail in many countries at the present time.

—*La Lucha*, a leading Havana newspaper, has this notable paragraph concerning the attitude of the United States toward Nicaragua: "Why should Zelaya suggest investigations when not a single thing has escaped the eye of the United States? . . . The United States stands as a guarantee to Latin America nowadays against the atrocities, pillage and abuse of their Presidents. And the United States in the near future will be the sole guarantee of the independence and sovereignty of the Spanish-American continent." This is a just view. We seek only the welfare of the Southern republics, not their territory. Peace, good government, respect for the rights of others and an honorable observance of treaties should be the aim of all. The crushing defeat and capture of Zelaya's army and the downfall of the whole fabric of military despotism in Nicaragua, give promise of a brighter future for that republic.

—"LITTLE TIM" SULLIVAN, who died a few days ago in New York, was a paragon among the multitudinous poor of the lower East Side. He was a type of the remarkable political product, not infrequent in great cities, which springs from the humblest sources and gives promise of qualities that often lead to real greatness. In his boyhood he blacked boots and sold newspapers in the streets. Then, by successive stages, he became errand boy, student, lawyer, gravitating naturally to politics and rising to be a leader in the Board of Aldermen, and finally becoming the "king of the Bowery" and a representative in the State Legislature. Politics has its own peculiar code of ethics, and "Little Tim" followed that code, and grew rich and prosperous. But he had one big virtue—the virtue of a kind heart. He was the good angel of his district, the patron and benefactor of the poor, the Santa Claus of thousands whom he shod and clad and fed, not only at Christmas, but at other seasons. He paid the widow's rent, kissed the babies, buried the paupers, fed the starving, clothed the naked, and to-day he is remembered with genuine affection by the people among whom he lived, to whom his faults were wholly obscured by his boundless generosity and his overflowing geniality, which were all the credentials they ever wanted of 'Little Tim."

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

China's New Minister

WU TING FANG, the former minister of China to this country, is a man of singular ability and learning. He was very popular in Washington, and in other cities of the country which he visited. His wife shared his widespread popularity. We are fortunate in having as his successor, as China's minister to our country, Chang-Yin-Tang, and his interesting family, who have just taken up their new home in comfortable quarters in Washington. Mr. Chang has a fine personal presence, with features almost as regular as those of a European; is substantially built, but rather under height; he wears a sparsely-sprouted mustache, and has a keen, kindly, honest eye. He is a man of high intellectuality, broad statesmanship, and incorruptible integrity. He comes with the largest confidence of his government reposed in him, and is received with the warmest cordiality by our own nation. He is not a stranger to this country, having served his country as Consul-General at San Francisco and as Secretary of Legation in Washington a dozen years ago. The new envoy brings with him, as members of his family, Mrs. Chang, their son, two daughters, Lily and Alice, twelve and fourteen years old respectively, and a few other relatives. Mr. Chang's son wears American costume, speaks the English language fluently, and acts as interpreter for his father, who wears native costume and speaks English poorly. John Hay's hand, more than that of any other mortal influence, stayed the wholesale robbery by which the Chinese empire was being broken into pieces and divided up as spoils to those who were pleased to call themselves the Christian civilized races. Since that time, and especially since the United States Government returned the Boxer indemnity money, China has had a very warm place in her heart for the United States. This relation is referred to by Minister Chang in remarks made at Washington the other day: "Before I started for the United States I was impressed by the fact that the relations between China and this country were of the closest and most satisfactory character and by the importance of making this understanding still more cordial. It is my purpose to do all that I am able to further strengthen these happy relations." This delightful relationship between the greatest nation of the East and the most powerful nation of the West will hasten the purpose of the advent of the real ruler, as sung by the angels:

Glory to God in the Highest, and on earth peace, good will toward men. (Luke 2 : 14.)

The New Chinese Minister, Chang-Yin-Tang, and his Family

Paste Pearls

The social world received a surprise and shock at the announcement that the famous five-strand pearl necklace worn by the late Mrs. Astor, the leader of New York society, contained ninety imitation pearls. The revelation was made through the settlement of transfer tax on the estate of Mrs. Astor. It seems that this necklace had $51,000 worth of real pearls, but to make it appear more royal there were ninety spaces pieced out with paste; and on the many occasions when the necklace was worn its glitter attracted the attention of all eyes, and prompted the envy of many who were not able to sport such splendor. The inventory showed that the total value of Mrs. Astor's jewels was about a quarter million of dollars, which is not a great sum now in a land so fabulously rich as ours. The gorgeous adornment of the body with precious stones as an advertisement of wealth is cheap and coarse. As a contributor to beauty it can hardly be counted a success, as it makes a homely woman appear more homely and does not add to the charm of one that is beautiful. The gaudy jewels worn in the so-called highest circles are rather relics of a worse, than the expression of our better, civilization. There are genuine jewels in high life, but a good deal of paste among the pretensions and displays of wealth. The only jewels that are worth considering are those of character, of highest thought, sweetest sentiment and noblest action, which may be worn alike by rich and poor, high and low. Character is a necklace of genuine pearls, arranged about and in harmony with the pearl of great price.

The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13:45, 46.)

Commercial Aviation

The navigation of the air has passed from the stage of experimentation to the realm of business in the organization of the Wright Brothers Aeroplane Company, with a capital of a million dollars, for the manufacture of airships for the market. The manufactory will be built at Dayton, O. It is reported that Mr. Cornelius Vanderbilt, Mr. Robert J. Collier and Mr. Russell A. Alger, directors of the new company, have each ordered an aeroplane for his own private use, which is likely to be employed as a feature in outdoor sports. That the aeroplane is likely to be used in war is suggested by the fact that governments are making guns to resist aerial attacks. In the target practice at Sandy Hook the other day a cannon made for the purpose, about five feet long, with a bore of about two inches diameter, shot twenty shells of two pounds each, never once hitting the balloon, which was anchored five hundred feet above the earth. The aiming was bad or the gun insufficient. Krupp and Ehrhardt have made guns which they claim can hit these balloons. While it is considered out of place to commercialize discoveries in medicine and surgery which alleviate pain and cure disease, and the great inventors decline to put a money value on their thoughts, the inventions that multiply the conveniences of civilized living are usually commercialized, with the commendation of the public. There will be a general wish that the Wright brothers may make a financial success of their scheme for manufacturing airships. Swift as are the advances of aerial navigation, it has not ceased to be the wonder of our age. The flying of a machine like an eagle in the air, or sailing as a ship through the waves of ether, remind us of two of the four things the wise man said were too wonderful for him:

The way of an eagle in the air; the way of a ship in the midst of the sea. (Prov. 30 : 19.)

Christmas Gifts Sent Abroad

It is estimated that from fifty to sixty millions of dollars' worth of Christmas gifts were sent from this to other countries during the past holiday season. Conservative bankers estimate that this amount has been sent in small drafts and money orders to make relatives happy on the other side of the sea. The steamship *St. Louis*, the last foreign mail-carrier to make Europe for Christmas delivery, carried $610,000 in United States money orders alone, 62,000 of them averaging under $10. If these Christmas presents to foreign lands are, as is claimed, a barometer of the condition of the country, the record this year will show a manifest increase in our temporal prosperity. The New York Postoffice Exchange alone sent holiday remittances to the amount of $7,524,000 as against $5,200,000 last year. The amount handled by the postoffice this year is about 44 per cent. in excess of that remitted last year, and there has also been an increase of about 41 per cent. in the total number of senders; that is, there were about 140,000 more persons in the New York Exchange who sent Christmas remittances this season than last; Irish servants sending to relatives in Great Britain, Italian laboring men to people in their land; presents to Germany, to Scandinavia, Russia, and in fact all nations multiplied the joy of friends and loved ones. The world is not very large after all, nor an ocean wider than a little stream when we measure the love that binds the heart with ties of blood, and when we celebrate the one Gift that was meant for universal man, and the giving at home and abroad brought as much or more joy to those giving than to those receiving. The Christ whose birthday was celebrated said:

It is more blessed to give than to receive. (Acts 20 : 35.)

Mark Twain Returns Home

Mr. Samuel L. Clemens, the humorist, better known as Mark Twain, reached New York from Bermuda the other day. Reporters for the city papers always got something fresh and funny from his lips on his return trips, but found him in a very serious frame of mind, half full of despondency, rather than bright, buoyant and full of jest. Mr. Clemens clasped his hands near his heart, reflected for a few minutes, and then said to the interviewer: "I am through with work for this life and this world." It is to be hoped that the great humorist will recover from his ill-health enough to complete the five or six unfinished books which he has in hand. The American people can not miss a word from the pen of this brilliant, unique, helpful and singularly popular American author. In many regards he is the most unique character in the history of American literature. Of all the humorists that have been and are now on the stage he stands easily at the head of the list. From *Huckleberry Finn* to his latest publication he has kept hundreds of thousands, if not millions, of our people who have read or listened to him with infinite good humor, now with a broad smile and then with a hearty laugh. He has thrown sunshine into many a darkened heart; refreshed many a weary traveler, and has helped him over the rough places, and has put new hope, ambition and inspiration into hearts that would have been in despair. His knowledge of human nature was so keen, his acquaintance with affairs was so general, his sympathies were so tender, his wit so spontaneous, his humor so genuine, that he delighted and blessed all who came under the spell of his pen or tongue, and made his fellow-men laugh and be happy. For this reason the permanent retirement of Mark Twain would be little less than a national calamity. And his words of despondency at his inability to do any more work have cast a pathetic shadow over the popular mind. But the sunshine, the cheer, the hope, the love, the new courage and resolve and better life which the pen of this large-minded, warm-hearted, jovial, manly man has inspired will live long after the quaint author shall have gone to his long home. The old, severe notion that mirth is incompatible with religion, that required seriousness only, has given way to the larger truth that sunshine and joy, and even mirth, have a place with the deepest spirituality.

There is a time to weep and a time to laugh. (Eccles. 3 : 4.)

From a Ninety-Six-Year-Old Reader

Dear Dr. Klopsch: I was agreeably surprised upon receiving your beautiful premiums. I am an admirer of your excellent paper. It comes each week, and brings joy and consolation with it. I am nearly ninety-six years old, but still retain my faculties, and can read and enjoy doing so. I hope the kind Father will give you long life, and much happiness will be yours. EMILY S. GILL.

Henderson Harbor, Mich.

What the Bowery Says of Mr. Taft

By Rev. John G. Hallimond, D.D., Superintendent, Bowery Mission

THE visit of President Taft to the Bowery Mission was such a surprise to the workers, to the congregation that had gathered together on that memorable night without any premonition of the impending event, and to the community at large that for many hours after he had waved his kindly farewell from the platform few people seemed to realize the tremendous and far-reaching importance of what had happened.

To the Rev. John Wesley Hill, D.D., the well-known pastor of the Metro-

Rev. John Wesley Hill, D.D.

politan Temple, New York, credit is due for bringing about the visit of President Taft to the Bowery Mission. He it was who, being personally acquainted with the President, told him of the wonderful work that is being done by the Mission among the men and lads of the Bowery; and it was through his eloquent persuasion that the President, though suffering from a cold, consented to visit the Mission on the most inclement night of the winter. The President was Dr. Hill's guest at dinner that evening, and together they attended the great meeting at Carnegie Hall, after which they rode downtown through the storm in a closed automobile to the Bowery. It was through the good doctor's tact that the President was induced to make that wonderful speech to the "down-and-outs," which was read next morning in the daily papers throughout the country. Dr. Hill is a stanch friend of the Bowery Mission and a prime favorite with the men whenever he visits them and makes an address.

Rarely have the editorial rooms of the metropolitan newspapers buzzed with such wondering excitement as when the news was carried over the telephone wires that the President was on his way from Carnegie Hall to the Bowery.

It was a matter of sheer necessity, for various reasons, that the proposed visit should be kept perfectly quiet. What preparations, therefore, were necessary had to be carried out in the stealthiest possible fashion. The police, of course, had to be seen, for every provision for the President's comfort and convenience must be made. The Edison Electric Company were requested to instal additional arc lamps in the rear alley, through which it was deemed advisable to bring the distinguished visitor. This they promptly and enthusiastically undertook.

The neighbors of the Mission had to be spoken to confidentially, so that the danger of obstruction by wagons or wares should be reduced to a minimum.

Jupiter Pluvius materially helped this well-intentioned conspiracy by sending a downpour of watery elements for twenty-four hours previous to the meeting, thus keeping the crowd within manageable proportions.

When the doors were opened for the evening service it was unmistakably evident that something was about to happen, but what it was no one could guess. It was not until three-quarters of an hour before his arrival that the men were told that President Taft was coming, and was almost on his way. They were so dazed by the information that for once, and for some time, this Bowery crowd could not properly express itself.

As, however, the men gradually realized the truth they gave vent excitedly, almost hysterically, to cheers, long sustained, and to singing, over and over again, their favorite hymns. The Bishop of Harrisburg, Dr. Darlington, fortunately happened to be on the platform, and relieved the suspense by a hearty and wholesome talk, which was listened to most eagerly. Then, while the congregation were singing "Nearer, My God, to Thee," the auspicious moment, and the President, arrived.

Vigorous as their efforts had been in singing and cheering for the previous three hours and a half, the Bowery men had plenty of strength and enthusiasm in reserve to give what even the President, accustomed as he is to all kinds of receptions by rip-roaring crowds, must have considered a uniquely cordial greeting.

When the superintendent put it up to them to let the President know how grateful they were for his kindness, and asked them "Are you grateful?" the answer was given in such a unanimous and thundering affirmative that Mr. Taft's proverbial smile assumed broader proportions than ever.

The President's speech was a model of frank, unhesitating sympathy with his down-and-out audience. Several months ago, before Mr. Taft was President, at a Cooper Union meeting, on being asked the question, "What can a workingman do when he is able and willing to work and cannot get an opportunity?" he replied, "God knows, I don't."

These words were diligently quoted during the Presidential campaign, to the detriment of the man who uttered them, among hundreds of thousands of unemployed people all over the country, and prejudice against the Republican candidate was thereby created. So far as his hearers at the Bowery Mission were concerned this prejudice was instantly dissipated by the noble utterance, "I am glad to be here, if by being here and saying so I can convince you that the so-called chasm between you and those who seem for a time to be more fortunate is not a chasm, and that there is extending through and between you and them a deep feeling of sympathy, a deep, earnest desire that you shall have that equality of opportunity—that means of getting on your feet, of supporting your family and of earning your livelihood—which we hope every man under the Stars and Stripes may fully enjoy."

During the day following the visit the event was the principal topic of conversation everywhere—in offices and factories, on the cars and in stores. The effect produced on the men of the Bowery themselves was marvelous. At the Brotherhood meeting the next night several men reported that in the lodging-houses a distinct change of attitude to the Mission was visible.

One of the workers said: "Where I live, a certain doctor resides. When his wife became aware of my connection with the Bowery Mission she declared, with great contempt, that she could not understand how I could work in such a place. On hearing of the President's visit, however, she acknowledged she was mistaken, and said, 'Surely the Bowery cannot be as bad as it is painted.' "

Another man said: "I am employed in the Labor Bureau, and every day I go around among the city factories, warehouses and offices, seeking jobs for our brethren. To-day, in places where formerly I have been received coldly, I have been assured of sympathy and have received everywhere promises of future help."

Another said: "I am one of those who have felt bitterly conscious of the 'chasm' between rich and poor, but the President has bridged it over."

Another, Mr. C. B. Ratcliffe, wh
while these lines are being written,
celebrating the "first anniversary"
his conversion, sent in the followir
letter to the superintendent imm
diately after "the visit":

"The visit of Presdent Taft to th
Bowery Mission, on December 13, asic
from its primary object of encoura
ing and uplifting the so-called 'dow
and-out,' is having a more far-reacl
ing influence than, possibly, even D
Klopsch had hoped. The writer know
from expressions of many of the Pres
dent's attentive audience, that the re

Rev. John G. Hallimond, D.D.

maining spark of manhood in many of
them was stirred to vigorous life. His
remarks did more to bridge the sup-
posed 'chasm' separating the 'down-
and-out' from the 'up-and-in' than
many an appeal made upon directly
spiritual lines. The President's ap-
peal to their patriotism, duty and man-
hood struck a responsive chord in the
breasts of his hearers. His 'Good
night, boys!' and his smiling counte-
nance will long be remembered, and
bear good fruit."

Workers among human derelicts on the Bowery know what an immense advantage is gained when, by any means, self-respect and new ambition are created within discouraged, dispirited and despairing men. This is what President Taft's visit and kindly words have done for countless thousands all over the country. He has done more than that. His demonstration of genuine interest in and sympathy for his fallen brethren, his strong and almost tender words, have brought much nearer to us all that happy millennial day when, in blessed reality, "the rich and poor shall meet together," and realize that "the Lord is maker of them all."

Hero Tales Delightful

Dear Dr. Klopsch: Your beautiful premium, *Hero Tales*, arrived this evening, and is delightful both in cover and contents. That and the sweet picture and calendar have, as they always do, exceeded our expectations. We thank you for them and the beloved CHRISTIAN HERALD, and wish you and your helpful and far-reaching paper every success in the year 1910.

CHRISTINE F. CARROTHERS.

Washington, D. C.

Charmed with Her Bible

Dear Dr. Klopsch: The premiums offered with THE CHRISTIAN HERALD have been received, and are giving much pleasure. My mother, in her ninety-fourth year, is delighted with the Bible, as she can easily hold it and readily read the plain print. May you be spared many years to bless and brighten other lives.

Madison, Ga. MRS. M. C. WARE.

AMONG THE WORKERS

—AT PARKER, S. D., five churches united and services were held in a specially erected tabernacle. There were about three hundred professions, a large percentage being men. Evangelists Bromley and Myers conducted the meetings.

—DURING THE YEAR just closed Abigail Mission (which has a free school and kindergarten at 25 Charlton Street, New York City) has had an aggregate attendance of 82,770, and has furnished 39,500 free meals to the poor children of the district. Superintendent Devare is doing an excellent work, and deserves liberal support.

—THE FIRST ANNUAL MEETING of the Brotherhood of Rescue Mission Superintendents will be held at Grand Rapids, Mich., January 16 to 23. One year ago it was organized, with a membership of forty members. The members meet once a year, in the general interest of the work. Among the speakers at the coming meeting will be Rev. Len G. Broughton, of Atlanta, Ga.; Mrs. Mary Foster Bryner, and Dr. James Gray, dean of Moody Institute.

—NEXT SUMMER a party of Americans will cruise in the Mediterranean, to visit American colleges, missions and hospitals in the Near East. They will go to Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut, and Cairo in Egypt. The itinerary will also include Greece, the Holy Land and the Nile. Professor Harlan P. Beach, of Yale, will lead the missionary thought of the whole trip.

—ON SUNDAY EVENING, December 12, the Rt. Rev. James H. Darlington, Bishop of Harrisburg, spoke at the evening service at the Bowery Mission. The Bishop had just started to give the invitation for those who desired to forsake a life of sin to kneel at the altar when an old man in the rear arose. "I'm a veteran of the Civil War," he said, falteringly; "seventy-two years have passed by since my birth; twenty-six of them were spent in the Joliet State prison. I am almost to the end of the rope, but I ask an interest in your prayers, so that I may lead a Christian life till God calls me home." The old man stumbled to the altar, where the gentle hand of "Mother" Bird rested in his and he gave his heart to God. At the same meeting a minister's son confessed Christ, and the son of a well-known general in Pennsylvania also chose the path that leads to a better life.

Abundantly Satisfied

Dear Dr. Klopsch: The "Dreamland" calendar and the "Dorcas" picture were received, and last, but not least, your good paper and the book, *Hero Tales*. They are very fine reading for any person, young or old, poor or rich. I showed your pictures to my friends, and they praised them very highly. I feel fully repaid by these good things. I hope more people will read your honest advertisement and spare $2 for your good and generous offer. Wishing you and your paper the greatest success, I remain,

JAMES FLUKER.

Tecumseh, Mich.

A Beautiful Book

Dear Dr. Klopsch: The premium, *Hero Tales*, has just been received, for which accept my thanks and sincere appreciation of it—a beautiful book for my grandson. E. H. STONE.

Brooklyn, N. Y.

The Fire at Lincoln Memorial University

IN the newspapers of December 15 there was a small telegraphic dispatch from Cumberland Gap, Tenn., briefly stating that the beautiful Grant-Lee Hall, the main building of Lincoln Memorial University, was in ashes. Probably no dispatch of the same size has caused such a feeling of poignant regret and disappointment through the whole length and breadth of the mountian country of the Middle South, for Lincoln University has been and is educating hundreds of young men and

The Yoke of Calves Given for an Education

women of the finest American stock, who, without this institution, would have hungered in vain for an education.

The picturesque tower of Grant-Lee Hall, rising high above the roof, was visible for a great distance up and down the valley and from distant mountain peaks, and it served as a veritable beacon on the road to knowledge to the students who had come from a great distance to see if a place could not be found for them within the already overcrowded portals of the Memorial University.

Grant-Lee Hall was originally built as a fine summer hotel; later, it was acquired by the university, and was their main structure, both in size and the purposes to which it was put. It served in part as a dormitory for the young men, and these have been left without shelter. The cold weather has already set in, and Dr. Stooksbury, the energetic president of the university, having carefully gone over the situation, is in a quandary as to what is to be done to house these students during the cold winter months.

Lincoln Memorial University is situated differently from other schools, even in the South. It was established for the mountain people, who are eager for an education, and where one could be admitted fifty have applied for entrance. Consequently the buildings have been filled, every available house in the vicinity used, and many of the students have built little cabins, in which they live during their course at the university. As the structures are already overcrowded, there is really no place for those burned out to go, unless they abandon their hearts' fondest hopes and tramp wearily home again over the long hills, some for the distance of a hundred miles or more.

The insurance on the building was very small, and the loss is one which will be felt for years to come by the university, which needed more buildings, and has been working heroically to get an endowment so that the boys and girls, who are working so hard to get an education, can be received. If the work at Lincoln is not supported and must, as a result of the fire, be curtailed, it will be as much, if not more, the country's loss as it is that of the students, for these young people are God-fearing, patriotic and industrious, and will be an uplifting force in any community where they make their homes. The country needs young men and women of the type this university turns out, and Americans everywhere should rally to its support in this its critical hour of need.

The university has had two hard blows in rapid succession. General O. O. Howard was its founder, and was giving all of his time to enlisting people to its support when he was called by his Captain to answer the last roll call. The loss of Grant-Lee Hall coming so soon after is enough to dishearten the most active of its officers. Dr. Stooksbury was on a flying trip to New York when the fire occurred, and said, in speaking of the fearful loss it had entailed, that the students who had been burned out would literally camp out and give their whole time to working on a new structure if the money for the materials were forthcoming. He said it was a crisis they would do their best to meet, and if any were interested in the great work the university was doing for the young people and the country, they could find no better time to show it than now.

Immediately after his arrival at Cumberland Gap Dr. Stooksbury went carefully over the situation, and wrote to this paper that fortunately no lives had been lost. "Besides the loss of the building," he writes, "nearly all the furniture and furnishings were destroyed, as were three printing presses, one large steam press and two job presses. The coal in the cellar was burned, as were the workshop and tools. Nearly all of the working boys lost their trunks, and some of them all their clothing, except a suit of overalls. Some of the teachers rooming in the building lost their books and furniture."

A large number of the students teach during the fall and early winter in the district schools of the mountains and then come in after the Christmas holidays, when their schools have closed for a time, to take up their college work. What is to be done with them is a question which can only be answered by the philanthropic heart of people both North and South. The students who have lost all they possess are in actual need.

The way to realize what is done by Lincoln University for the people it has undertaken to educate, and the type of students who come to her, is best realized by a few illustrations of happenings which are almost of daily occurrence. A young man in his distant home among the hills had heard, now and then, of the university which was founded to give the mountain boys a chance for a start in life with the education which is the birthright of every American boy and girl. He had no money, but he did have a yoke of calves. He started for college, driving his capital on its eight legs before him.

A Young Student and His Two Sisters

He arrived at Lincoln Memorial University and saw President Stooksbury. He explained that he wanted to trade the yoke of calves for as far as they would go on an education. Dr. Stooksbury took the young man and the oxen, put them to work, and the lad has driven them as they drew lumber, dragged stone and performed a hundred other tasks which are paying the lad's way through school.

One day there came a letter from a boy some distance from Cumberland Gap, which stirred Dr. Stooksbury's interest, even though similar letters are frequently received. The letter read:

"DEAR SIR: As I have heard of your school being a good place for boys to go to school at, I want to come there and go to school, and work my way, as I haven't any money to pay for schooling. I haven't any father or mother now; my mother was buried Thursday, and I want to get in school somewhere. I am fifteen years old, and I am in the fifth grade. I have two little sisters I want to get in school there, in the orphan home."

Dr. Stooksbury made arrangements for the boy and his two sisters to come to Cumberland Gap. The boy entered school, and is doing well in his studies. The older sister does the work of the little home. Any one wishing to extend a helping hand to the students or school at this critical time can address Dr. Stooksbury, Cumberland Gap, Tenn.

TEN THOUSAND "JACKIES" HAVE A HOLIDAY

TEN thousand "jackies" of our Atlantic fleet are in New York enjoying a well-earned holiday. They were paid on Christmas week, and a great majority of them, from apprentices to plain seamen, spent their "shore leave" in merrymaking and festivity. The men belong to the powerful aggregation of warships under Rear-Admiral Seaton Schroeder, which includes the *Connecticut* (flagship), *Kansas, Vermont, Missouri, Wisconsin, New Hampshire, Minnesota, Nebraska, Rhode Island, New Jersey, Panther,* and hospital ship *Solace.* All the ships were at anchorage along the Hudson, between Seventy-ninth and 141st Streets, and two public landings were used by the ships' boats during the holidays. The

"Jackies" of the Atlantic Fleet Ready to Go Ashore for Holiday Leave

"jackies" went ashore by hundreds at a time, and spent a good portion of their wages in holiday gifts. Loads of Christmas boxes were received on the warships from friends in different States. Sports were arranged for the men ashore, and they were kept under mild supervision to keep them out of harm. Some went off to spend a few days with friends; others frequented the markets and the big department stores; many patronized the Y. M. C. A. rooms on Seventh Avenue, which kept open house for them. At the New Year's Day reception on the fleet visitors came and went all day long, and enjoyed the fine music and abundant hospitality. The "jackies" themselves enthusiastically pronounced the holiday week a brilliant success.

Questions and Answers

Anonymous communications cannot receive attention in "Our Mail-Bag."

C. D., Harrisburg, Pa. Where is Cabot Strait? I cannot find it in ordinary school geographies.

Cabot Strait is between Cape Breton and Newfoundland. It is sixty miles wide.

Mrs. W. W. O., Overton, Neb. 1. Please explain II. Cor. 12:2, 3. 2. Also John 6:53. 3. Where is David's throne? 4. What became of the gold and the golden vessels of Solomon's temple?

1. The apostle evidently was referring to an ecstasy which is recorded in Acts 22:17. In his humility, he refrained from telling these Corinthians the experience was his own. 2. Faithfully patterning after the example of the Son of Man, we grow like himself, and become partakers of eternal life, which spiritual life we have not in ourselves. 3. There is no record to show what became of it. 4. Carried to Babylon. See II. Kings 25:8-15. See also *Wars of the Jews*, by Josephus, the celebrated Jewish historian.

Mrs. R. S. G., Stamford, Neb. Were Achan's family stoned with him, or were they witnesses only?

See Josh. 7:25, last clause. Calmet, Taylor, Watson and Jones all affirm his family were stoned with him, they being privy to his crime.

Mrs. J. M. M., Greer, S. C. Explain II. Cor. 12:2-4.

The apostle refers to an incident recorded in Acts 22:17, his humility (verse 1) preventing him from stating the experience as his own. The Jews enumerated three heavens: (1) where birds fly, which were therefore called "the fowls of heaven" (Job 35:11); (2) the firmament of heaven (Gen. 1:8), where are the sun, moon and stars; and (3) the abode of God and his angels, to which Paul says he was "caught up" in a trance. Elsewhere, this heaven is spoken of as "paradise" and "Abraham's bosom."

C. S. S., Morrison, Ill. 1. Explain II. Cor. 12:2-4. 2. What did Paul mean by a thorn in the flesh? What were the thorns? 3. Name some of the ways in which, in this age, we may offend our brothers by eating meat.

1. See reply to Mrs. J. M. M., given above. 2. Although not positively certain, it is the popular opinion that, under this figure of speech, Paul referred to an affection of the eyes, or a weakness of vision, from which he is said to have suffered. Some writers believe that the "thorn" referred to certain troubles in Paul's domestic relationships. 3. The orthodox Jew abhors the flesh of swine and other "unclean beasts," nor will he eat of blood or anything containing blood. Deut. 14 contains a list of these unclean meats.

A. M., Duluth, Minn. 1. Are rent, profit and interest forbidden and condemned throughout the whole Bible? 2. Was Jesus the first great master to proclaim socialism abroad to the open world? 3. Is the fact that the early Christians practised communism, or socialism, the main reason for the enmity of the capitalist class, and the persecutions under the various Roman Emperors?

1. No. Usury and extortion are condemned, but not the reasonable and legitimate profits of business. (See the parable of the pounds, Luke 19:12-27.) 2. He did not proclaim socialism in the modern sense of that term. The reforms he advocated were in the hearts and lives of men, not in the organic state or nation. He denounced injustice and oppression, but advocated the recognition of proper law and authority. (See Mark 12:17.) His parables frequently showed the righteous use of riches and denounced their abuse. He pointed out the danger of loving wealth and pleasure, of pride, of indifference to the rights of others, of neglect of the poor, of having the heart hardened by riches. (See Matt. 19:22; Mark 10:24.) But at all times the essence of his teaching was that his kingdom was not of this world, but a spiritual one in the hearts of men. Some of the ancient prophets taught along lines of social and economic as well as moral reform, yet they have never been called socialists. 3. They did undoubtedly, in some instances, carry out the principle of having all things in common, but their communism was of the beneficent co-operative type, and was never a menace to the State, although accusations to that effect were made against them. Their antagonism to pagan doctrines and worship naturally brought down upon them the full vengeance of the pagan powers.

S. A. H., Omaha, Neb. Is it true that it is only within comparatively recent times that cities have tried to keep streets clean out of regard to the public health?

No; it is a mistaken impression not founded on fact. In London, England, a law was passed as early as A.D. 1297 that the streets should be kept clean. In 1309, it was a punishable offense to throw refuse into the streets. Of course the people of that day had more difficulty in keeping streets clean, as there was no adequate sewerage system and the drainage was faulty. Paris had a sewer system at an early date; it is doubtful, however, if this system was of great value in keeping the streets clean.

C. F. N., Concord, N. H. Who wrote the words and music to "Rule Britannia"?

The words were written by James Thomson. The music has been ascribed to Dr. Arne. A German writer has made the claim that the air is found in Handel's "Occasional Oratorio," this, however, has not been proved to the satisfaction of critics.

O. P. M., Los Angeles, Calif. At what period was New York a city of 50,000 inhabitants, and at what period a city of 100,000?

New York had a population of 50,000 between 1790 and 1800, as the census of 1790, the first one taken, gave the number as 33,131, and the census of 1800 put the number at 60,489. It had 100,000 inhabitants between the census of 1810 and the census of 1820, as the former gave the number of inhabitants as 96,373, and the latter as 123,706.

D. Y. U., Harrisburg, Pa. From what plant is ginger made, and where is it found?

Ginger is made from the root of the *amomum zingiber*. It is a native of India and China, but has been transplanted to the West Indies and is grown there with success.

Mrs. D. F. R., Lovilla, Ia. The Sadducees did not believe in a resurrection of the body; then please tell us what the Pharisees believed about that.

Rev. Dr. Green says: "The Pharisees held certain great doctrines, as that of a resurrection and future life, with a tenacity unknown to the people at large." If we remember that Paul was "of the strictest sect of the Pharisees," and mark the importance he attaches to this belief in his epistles, we may clearly understand the wide difference which existed between Pharisees and Sadducees.

P. P. H., St. Albans, Vt. Will you give me the main dimensions of the great cathedral of St. Paul's, in London, England?

The length from the east end to the grand portico is 510 feet; breadth, south to north portico, 282 feet; height from ground to cross, 404 feet (nearly twice as high as Bunker Hill Monument); circumference of dome, 420 feet; entire circumference of the building, 2,292 feet; diameter of ball, 6 feet.

A. C. P., Kokomo, Ind. I remember that there is a place in the Old Testament where it is stated that God's anger was kindled. Is it true that the writer of the book was treating of some unevolved element of God's nature, that he did not fully understand, and he, therefore, wrote down the word "anger"?

This does not necessarily follow. There is a "righteous anger." Righteousness must be at variance with wickedness. There is an anger fully commensurate with love, having love as its source, its motor, and its end. We our-selves have often to be cruel to be kind. Read Eph. 4:26. God loves the sinner, but hates the sin. An earthly judge may be moved to indignation by crime, yet deal mercifully with the culprit. Your other queries do not lie within our category.

S. McA., Warren, Mass. What is the pyx in Roman Catholic churches?

It is the little ornamental box or casket in which the consecrated wafer is kept.

Rev. J. J. Robinson, Albion, Ill., writes: "I am exceedingly glad to read your brave and sensible comments, at various times, in reference to the utterances of certain university professors, such as Eliot, Foster and the faculty of the University of Chicago; but I think the danger of these writings is greater than you, or the religious people of America, have even begun to realize. As you rightly say, in itself this teaching 'is neither dangerous nor even clever, but simply ridiculous; . . . it is to be regretted chiefly because of its pernicious influence on the students.' That influence, however, will be, I fear, vastly more potent than is generally realized, judging by the silence with which these teachings have been met by the leaders of Christianity. I have been a teacher of youth for many years, and I know something of the implicit faith the youth has in his teacher at school or university. It far outweighs any counteracting influence possessed by the minister of the Gospel. I therefore look with grave fear—with great astonishment—at the conspiracy of silence, if may so call it, and the effect of these uncontradicted teachings of our colleges and universities upon the rising generation and the future of our beloved Christian faith. I am pastor of three country churches, and have been pastor of eleven M. E. churches in Wisconsin, and could tell you of a growing indifference among our young people here in this Middle West."

We are glad to hear from our readers on this subject, because it furnishes evidence that the country is waking up to the necessity of a vigorous campaign in behalf of the old Book and the old Gospel.

M. A. P., Passaic, N. J. Explain I. Cor 15:29. What is the meaning of baptizing "for the dead"?

See the better arrangement of this passage given in the Revised Version. According to Dean Alford, Canon Wordsworth, and others, practice was prevalent among the converted Greeks of baptizing by proxy those who had died without baptism. The apostle demanded a belief in the resurrection of Jesus as a prerequisite of conversion; therefore the ridicule he casts on this practice.

E. C. G., Hampton, Ia. Can you tell me who said: "I would rather be right than be President"?

It was said by Henry Clay in one of his most important speeches.

A. R., Yardsley, Pa. Give the width of the Isthmus of Panama at its narrowest part; also state how long the Panama Canal will be when completed.

The Isthmus of Panama at its narrowest is only thirty-seven miles wide. The Panama Canal will be about forty-six.

A Wonderful Group of Pigmy Men and Women

ONE of the principal attractions of London just now is what is known as "Tiny Town" at Olympia. It consists of 100 miniature people from two and one-half feet high, and aged from twenty-one to seventy-two years. For their use there are twenty carriages and horses. The "town" consists of a church, town-hall and circus, with shops and dwellings in keeping with the miniature surroundings. The little people of "Tiny Town" are of various nationalities.

MISCELLANEOUS

Mrs. J. W., Beaver Falls, Pa. Yes, we believe so.

E. G. L., Bronxville, N. Y. It is pronounced "Mag-na Kar-ta."

W. E. G., Amesbury, Mass. The attached returned postals have only been used in recent years. Write to the Postmaster General, Washington, D. C., for the exact date of its introduction.

A reader, F. A. Quinby, of Schenectady, N. Y., kindly sends the following information: "In your December 15 issue you state, in answer to 'J. B. S., Sharon, Conn.,' that you are not certain where President Arthur is buried. President Arthur is buried in the Rural Cemetery, Albany, N. Y."

Reader, Birmingham, Ala. The Bella Cooke Mission is at 239 East Twenty-seventh Street, New York, where the work among the East Side poor, which she founded in her lifetime, is now carried on by her daughters.

Would Like to Kiss the Baby

Dear Dr. Klopsch: The pictures have arrived, and are beautiful! Beyond all expectation, so lifelike! The calendar baby is so likelife one feels impelled to stoop and kiss it—lightly, lest its slumbers be disturbed. Kindly accept my thanks.

Portland, Ore. MRS. M. F. WOLFE.

Exceeds Highest Expectations

Dear Dr. Klopsch: I thank you very much for the beautiful picture and calendar. *The Story Bible* exceeds my highest expectations. I hope to do much good by giving it into a family where the Bible is an unknown book. THE CHRISTIAN HERALD is without exception the best paper published. I have shown all to a number of neighbors, and one at least will subscribe. I have been a reader of THE CHRISTIAN HERALD for ten years.

Reading, Pa. MRS. CHAS. A. SAYLOR.

AROUND THE HOME HEARTH

A Bit of Talk With the Men Folk

By MARGARET E. SANGSTER

THE phrase is homely, but we all know what it means. The men folk, God bless them, are the strength and stay, the foundation and the supporting walls of every household worth living in. When a home is composed altogether of women folk it is shorn of variety and loses half its charm. Husbands, fathers, brothers, sons, their coming and going, their loud cheery voices, their decided opinions, their love of argument, and even their almost universal tendency to wet-blanket any proposition made them, are, on the whole, engaging qualities that somehow complete the sum of domestic happiness. As for the wet-blanket tendency, they cannot help it. It is ingrained in the fibre of the masculine nature, and more than half the time when they oppose, or contradict, or discourage the women they care for, it is in order that there may be discussion and that they may have the pleasure of yielding to persuasion.

When the men folk are American, it almost goes without saying that it is their highest delight to serve, gratify, and, if you please, indulge the women who belong to them. An American husband enjoys talking affairs over with his wife, and is seldom reluctant to accept her conclusions as worthy of consideration. Sons and brothers are loyal to their families, and fathers joyfully wear themselves out that the daughters of whom they are so proud may have no unsatisfied wish.

This, however, is simply talking about our men, and can hardly be regarded as an address made to them directly. Suppose my readers accommodating and kind, and willing to let me change from the third to the second person. I wonder if you, dear paterfamilias, as I fancy you reading THE CHRISTIAN HERALD in the mellow light of the lamp when your day's work is done, ever entertain the idea that your wife's working day is rather longer than your own, and that in most cases her housekeeping is carried on under difficulties. I heard the other day of a woman who had a serious fall, from which she suffered for weeks, because the back porch, that had long been in need of repair, had been neglected until one of its planks broke beneath her weight. You, of course, never forget to see that every part of the home that comes under your supervision is made as trim and safe and comfortable as it possibly can be. But you know as well as I that a good man and true may forget to mend a gate, to see that a window sash is what it should be, and to remedy a leaking roof.

. . .

A delicate woman, who does her own washing and who has never had any outside help in the management of her home, would be more than grateful if some day a wagon should stop at the door and her husband should surprise her by the gift of a washing machine.

Another woman whom some of you may have met is a good deal troubled because those boys of hers, whom she carried in her arms and rocked to sleep when they were babies, for whom she has saved and scrimped and denied herself all the years when they were growing up, are now so forgetful of her comfort that they never have a moment to spare for mother, and use the home over which she presides as if it were only a place where they may eat and sleep. It seems a pity, does it not, if this be your mother, that you should fail in making her happy when she has spent all the years of your life in being good to you?

. . .

There is just another word I would say to the men folk in general, and it is this: Don't find fault at the table. The temptation to do this often overmasters the best of you, because when you sit down to breakfast you are in a hurry to get away, and when you sit down to supper at night you are weary. I remember a man whose habit it was to ring the changes in the matter of fault-finding straight through every meal that he took in the privacy of his family. He was seldom restrained by the presence of visitors, and was, on the whole, a disagreeable personage to have about, although he was an elder in the church, a high-minded and conscientious man, and, in brief, the salt of the earth.

Once, when he was dining at the house of a friend, he proved so very genial and such good company that a young lady who had hitherto known him only in the bearish guise of a man at liberty to speak his mind in his own house, could not understand the metamorphosis. "Oh," said her mother, "that gentleman is what I call a street angel." I am sure, as I write, that the good men to whom I am venturing to preach this little sermon do not deserve the title of "street angels." Yet, my friends, if you ever are assailed by the faintest temptation to criticise or complain of a lack in the cooking, or a mistake in the catering, or a lapse in the good management of the women at home, stop a moment and remember that here silence is golden. If there is to be real home happiness in this world of ours, men folk and women folk alike, wherever they are, must pull together.

THE WINTER WIND

OH, the Winter Wind is a jolly elf
As he sings through the forest aisles.
He cares not a jot for glory or pelf
As he travels his merry miles.

And he quickens the pulse and brightens the eyes,
And he blows the ships to port;
The breeze of the summer for lullabies,
But the Winter Wind for sport.

Conversational Blunders

A GENTLEWOMAN, whose conversational gifts are acknowledged to be excellent, has an unfortunate habit of repeating every statement she makes two or three times in the course of a half hour. She is not satisfied with telling her friends once for all that yesterday she took a trip out of town to visit her mother, or with explaining in a single sentence that Uncle Robert called at nine o'clock in the morning and left a message from Aunt Sarah. Having related a story once, she repeats it in a slightly varied form two or three times before leaving the subject. She does this especially, and with wearisome iteration, when she is telling what she herself said or did on a definite occasion. In consequence of this defect in her daily talk people dread her appearance, and she is privately voted a bore notwithstanding that she is really clever and at times almost brilliant.

A conversational blunder of a different kind, but one that is equally fatal in its effect upon listeners, is frequently made by people who have a reputation for talking fluently and well. Usually these people are beyond middle age, but not always. They have accumulated a fund of anecdotes, and they bring them in at every opportunity until their families and friends are so familiar with the stories that they are ready to take flight at the first sentence. When young people are in the company of older ones they should cultivate patience in the hearing of a thrice-told tale. With the aged, memories of the present are often dim, while memories of the past are vivid and strong. There comes in old age a hardening process to the brain, which often accounts for the fact that stories are repeated over and over. Yet we all know many old people who have never felt this indurating process, who are not tedious nor tiresome, and who do not repeat the same stories over and over. This conversational blunder is largely a matter of habit, and we should guard against its commencement in ourselves. The trouble is that those nearest us refrain from hurting our feelings by candidly telling us our fault. Perhaps they are aware that we would not receive fault-finding in a gracious spirit. We may, however, be frank and even severe in the court of our own consciousness, and if we have fallen into a rut or drifted into a custom of telling the same stories again and again, why should we not call a halt?

Allied to these errors is another, and it is equally undesirable. There are numbers of people who constantly interlard their talk with expressions and expletives far from elegant. "Heavens!" "Gracious me!" and similar phrases drop from pretty lips and are so nearly akin to profanity that they cannot be defended. We do not need in our common talk these little phrases, that have no meaning and are much like blots of ink on a fair page. Slang attracts many of us to our undoing, because it frequently crystallizes in a word or two much that requires a longer time to say. A man the other day remarked that when he said that somebody was "up a tree" or "up against it," etc., he painted a picture in colors more striking and effective than he could have done had he simply said that his friend was in circumstances of embarrassment. Undoubtedly there is a picturesque quality in some of our current slang. Equally, it is a mistake to use it too often.

—C. S. Always thank any one who does you a kindness. Your question as to whether you should allow an acquaintance whom you casually meet to pay your fare on the streetcar must be answered in the negative. Pay your own fare.

CHAPTER THREE—*Continued*

WHEN the bell rang for dinner, Rose went down with all her charms about her. She had removed her plumed hat, but a comb set with brilliants circled her black hair, and flashed a thousand darts into the senses of those who looked at her. The Captain met her with outspoken words of admiration. Arent was dumb with wonder and delight until a glance from Virginia restored him to himself. He was in his handsomest uniform and ready for the race course.

"The town has forgotten the Stamp Act," he said. "Rich and poor are making bets, and talking of Justice Artaveldt's Corisande. It is not the tyranny of England that amazes the streets this morning; it is the presumption of the man."

"The city grows crazy," said Madame Van Vroom; "yet they must go to a horse race! I am against such foolish ways."

"It is the way of the world from the beginning," said Virginia. "This morning the Governor was speaking to Rose about it. He reminded her that Sodom and Nineveh were racing and betting, and feasting, and dressing, with fire and the sword at their gates."

"Far-fetched were the Governor's examples," answered the Captain, "and it was very ungrateful in him to compare New York to Sodom and Nineveh. Very kind has New York been to Cadwallader Colden, and well he knows her citizens are honorable men, true men, good men, all of us; at least, most of us; there may be a few bad men, I——"

"Plenty to serve for examples, Captain, without going back thousands of years for them. I know a few myself;" and Rose laughed merrily, and touched Arent's hand, and then answered his adoring look with a smile so speaking that he comprehended instantly he must corroborate her statement.

"I, also," he added, "I also know bad men—many of them. But I thank God, all the women I know are angels of goodness and beauty!"

"Stuff and nonsense!" ejaculated Madame. "Plenty of women only middling to bad. I could name a few of them."

"Enough said, Katrina. We must make an early start, two o'clock at the latest."

The crowd went with them to the Artaveldt course, and they found another crowd already there. A large tent had been erected for the invited guests, and beautifully dressed men and women rested in its shade, or strolled over the green grass. Every one was laughing, arguing. Merchants, traders, and mechanics stood in groups conversing; farmers were sitting stolidly in their wagons; negro women selling cold chicken pie, or freshly fried crullers; and on the river there was a great number of small boats, gay with flags and finely dressed parties and pleasantly noisy with the sounds of conversation, laughter, music and singing. It was a happy scene, for it was both a race and a social reunion; and the atmosphere was full of the harmony of a humanity that believed itself to be making merry.

Suddenly a strange, restless feeling took possession of the outskirts of the course. Men gathered together, stood for a few moments, and then hastily left the field. Very soon Joris, with a face white and angry, passed rapidly along the line, and was seen speaking with passionate gestures to his father. At the same moment there came from the city a confused sound of bells and drums and human voices. A silence ominous and inquisitive stopped the talkers, even in the midst of their sentences, and as Joris said a word or two here and there, in the assembled company, men hurried away to their vehicles—their wives and daughters following in a kind of sullen, silent anger.

"He was walking with Rose in the starlit garden"

Captain Van Vroom was among the first to call his party together. "What is the matter, Jan? whatever is the matter?" asked Madame.

"Robbery! Tyranny! Slavery! That is all, Katrina; not our lives—our lives we may keep, if like cowards and slaves we will live."

"That Stamp Act again?"

"Yes—here is the carriage. Arent will drive you home. I am going with Fred Philipse to the Mayor's office. When I shall get home I know not. Keep Arent by you—the soldiers may turn ugly."

"And the race, father?"

"I care not, Arent, what is done about the race. More is at stake now than dollars and horse fame. The Lady Rose, your mother and sister take safely home, and suffer no impertinence from those redcoats in the kitchen. If one rude word they say, rough them! Knock them down! Kick them out! God help us!"

"Come, Captain."

"Ready, Philipse."

Then Arent looked helplessly at his sister. He could not drive; he knew no more of driving than he did of plowing; and charged with the care of the three women he loved best in the world, he feared to touch the reins. Virginia understood his dilemma. She whispered a few words to Rose, and Rose went to the young man.

"Captain Van Vroom," she said, "pray let me drive. I want to drive so much! Oh, you need not fear to trust me, and you can sit at my side, and give me help, if I need it—which I shall not."

So the drive which had turned Arent sick with apprehension was after all a happy drive. In spite of the public anxiety, it ended in smiles and was followed by an evening that four young hearts never, never forgot. For Joris joined them at the tea table, though the news, he said, was "as bad as could be. There will be three mass meetings to-night," he continued; "one at the Exchange Hall, one at Fraunce's Tavern, and an open-air gathering round the City Hall. Sooner or later this quarrel will end in war;" and he uttered this decision with a proud solemnity, quite unconsciously touching the sword at his side.

But never yet was Love silenced by war, or rumor of war. His whisper is clearest and sweetest when drums beat and arms clash, and the loved one rides away to death or victory. Virginia drew closer to her lover, and tighter held his hand, as they sat together in the dim room speaking of things sorrowful and yet to come. For lovers desire this luxury of woe and sweet uncertainty. And no one that night interfered in their delicious confidences. Madame was passing in and out, but busily occupied with her household affairs and her compulsory guests. She thought the men were more impudent than usual, and more familiar with the slaves. She was afraid they were putting insubordination, perhaps even incendiarism, into their stupid minds. She was suspicious of every movement, fearful of every strange sound, anxious for her outspoken husband, and frightened lest Arent should be drawn into a quarrel that she could not help feeling was almost hopeless for the colonists.

Arent was walking with Rose in the starlit garden. In that still, scented place Arent found the eloquence that is of the inner and nobler man. He told his love in his own plain, childlike way—"I love you. You love me. I am yours. You are mine. Who or what shall part us?"

Nothing could be simpler, nothing more irresistible. She caught love from his bending face. His touch made her tremble with joy.

At length she became alarmed at his influence over her, perhaps also a little weary; for she was not accustomed to encourage feeling that went much below the surface; so that when Virginia called her, she was cold and disillusioned by her own withdrawals. Arent was too happy to note any change; it was to Virginia she made her complaint:

"It is shameful!" she said, as she uncoiled her hair, and flung aside her splendid robe, "shameful! It is even cruel! Why are women made so suceptible to a man's arm, or the touch of his lips! I vow we are the most helpless of creatures. I have said things once to-night that I must unsay as long as I live. I wish I was ugly and fifty years old; yes, I vow I do."

"Why did you go into the garden with Arent? You should have stayed with Joris and me."

"Virginia, if I had done so you would both have looked a thousand reproaches at me. Believe me, it was for your sake I went with Arent."

"Had you no other reason, Rose?"

"Sure, my dear. I wished to get rid of Joris."

"You are only talking, Rose."

"It is all I can do—at present. It

Continued on next page

The Strawberry Handkerchief

Continued from preceding page

a bad, uncomfortable world, Virnia; nothing but tyranny, robbery, avery, war, love, and such exasperions! In faith, a bad world, my ear."

"I wish it were better for your ake. It ought to be better."

"Oh, it does well enough. I don't eally want it better. I like it as it , not as it ought to be. Let us go sleep. I am tired of the day and s indiscretions." She raised herself little on her elbow, drew Virginia's ace to her own, kissed it, and then ith a sleepy sigh said:

"If you meet me in the land of reams, be so polite as to forget rent, and Joris, and the Stamp Act."

Virginia laughed and promised; and r at least ten minutes there was either sound nor movement. Then irginia said softly:

"Rose, are you asleep?"

"Very near so."

"I let Joris see the handkerchief."

"Yes?"

"He was delighted with it—I gave to him."

"I am not in the least astonished. ow will he wear it?"

"He said only over his heart."

"He will fold it carefully in white aper, he will fasten the ends of the ring with wax, and his own seal—'oris.' Then he will write on the ver 'From dear Virginia,' and put elow your name the year 1765, and e month of the year, and the day of e month, and the hour of the day; nally, he will put it in his desk, or is top drawer, or wherever he keeps is love tokens. And in plain truth will do the right thing."

"Rose?"

"The exactly right thing. One nely lover in all New York, with a ve gift over his heart, would be nny."

"Funny?"

"Yes. The King gave honor to the ibble in London. I wonder if it ould be possible to induce Governor olden to wear a Strawberry Handrchief. I would cheerfully resign ine. What thrills! What romances! hat delightful misunderstandings ight follow! Mrs. Colden might beme jealous!"

"I suppose your handkerchief is romised?"

"Who to?"

"Arent."

"Do you suppose so? Do you? I elieve myself to have more intelligence."

"Arent would proudly wear it over is heart."

"There! I know it. He would wear on his cap. He would make it into love knot, and wear it at his throat. e would frame it, and glass it, and ang it for a picture in his cabin. es, I should like to give it to Arent, ut I dare not."

"Then who will have it from you?"

"Chiefly my washerwoman. Kiss e, Virginia, and then for goodness ake let us bury this weary day in a ng, deep sleep. Good-night!"

"Good-night, dear Rose."

CHAPTER FOUR

A HOUSE PARTY

THERE are hours in which the most trifling cross will assume he proportions of a calamity, and Madame Van Vroom was not ignorant of such occasions; but on this ight of disappointment and anxiety he had substantial reasons for her earful looking-forward into the fuure. Never before had she seen her ood-natured husband so stern and etermined in manner, and so reckss in speech; and what might come f two such dangerous weapons at is passionate hour, she was afraid imagine.

She was also troubled about Arent. With pain and disapproval she had watched him walking with Rose in the garden; for she knew that, however great his love for the beautiful girl, it could never meet with any real encouragement and success. "Poor Arent!" she kept whispering to herself, "he will love away his very soul, and then in some cruel hour he will awaken, and he will cry out 'Moeder, it was all a dream!'" Nor was she quite easy about Virginia and Joris. Certainly she had no suspicion of their engagement. That event would be so completely outside of all the family plans and expectations, she could hardly imagine it as possible. Almost angrily she put the thought away, and yet Joris came so often, and Virginia always seemed to know he was coming—how was that? Besides, it was not Rose but Virginia that drew him to the house; he came quite as often when Rose was not with them.

These things were matter sufficient for anxious speculation, but they were attended by other small worries that added to her sense of trouble. The soldiers in the kitchen were making merry over the passage of the Stamp Act, and the slaves, instead of spinning, were drinking, and she was afraid to interfere. When Arent came in from the garden she intended to ask him to do so, but at that time Arent was not wisely available.

If she went to the door, which she was frequently impelled to do, the sounds from the city frightened her. The beating of drums, the ringing of bells, and the confused noise of human voices shouting, singing, quareling, assailed her ears, while the atmosphere showed red and lowering with the rising and falling of flame. It was only the torches in the hands of men marching to rendezvous, or lighting up some place of meeting, and she suspected nothing worse; but it was unusual and unnatural, and helped to intensify the restless, uncertain feeling of the hour.

She did not expect the Captain until late, perhaps midnight, but he returned very early, and for once he acknowledged utter weariness. He threw off his coat with an air of temper, and had little of his first enthusiasm about him. Katrina knew better than to ask questions. She gave him his house jacket and slippers with her own hands as he was removing his shoes.

"Very tired art thou, dear one."

He succumbed at once to the gentle service, and as he lifted his head he smiled lovingly into her sympathetic face.

"I see also that thou art displeased. What has happened to grieve thee so much, dear Jan?"

"How can thou ask such a question? All the things that we feared have happened to us. Now it has come to this pass; the men of New York—I mean the good men who love her—must fight for her."

Continued on next page

Pleased with Pictures and Bible

Dear Dr. Klopsch: For the beautiful "Dreamland" calendar and the exquisite picture, "Daughters of Dorcas," which I have received in perfect condition from you, allow me to express sincere thanks. They will be ornaments in our home and teach lessons of peace and charity. "Dreamland" hangs with the 1906 and 1907 calendars in one corner of our living room, and it is a pretty group—the babe, the maiden and the young bride. I also received in perfect order the premium, the Red Letter Testament, which will be a great comfort, and thank you heartily for it.

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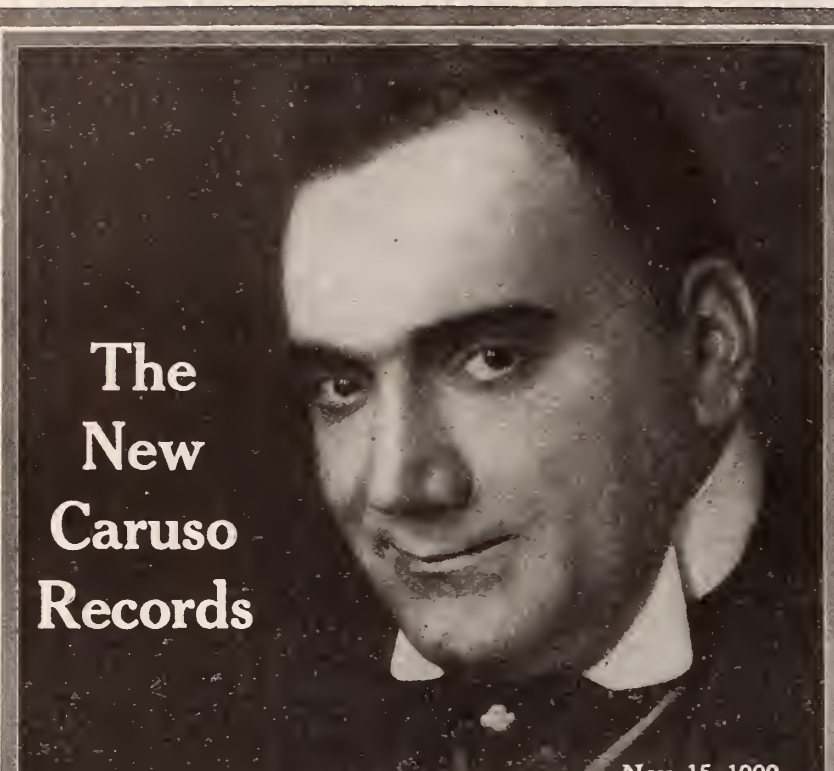

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WASHINGTON'S BIRTH SAINT PATRICK'S DAY

10 100 POST CARDS mailed for 10 cents mailed for 75 cents

Three 10 cent packages mailed for 25 cents.

The Strawberry Handkerchief

Continued from preceding page

"Fight! Oh, Jansen!"

"Well, then, we are traders, and we will fight with our own weapons. *Donner!* we will pinch England harder than she can pinch us. Into the Valley of the Shadow of Hard Times, shut up factories, angry and hungry men, without work and without bread, we will push her."

"A great thing you propose, Jan. God only knows how it can be done."

"Well, then, by God's help it will be done. At John Cruger's there was a large company discussing the matter quietly—our best merchants, lawyers, and the like, Katrina—and they have a plan which thou would call 'tit-for-tat,' but which I say plainly is a good plan."

"Not the sword, Jan?"

"It will cut deeper than the sword. See, here it is—if England will cripple our commerce and trade, we will shut up England's factories. Nothing that she makes will we buy; shoes, nor hats, nor nails, nor saws—nothing at all."

"What then, Jan? What shall we do?"

Jan laughed, a strong, satisfactory laugh, then he added, "A few troubles and quarrels England will have at home, no doubt; these men will find out very soon that the Stamp Act is not constitutional, and whatever is not constitutional in England is altogether wrong. In the meantime, we will make our own hats, and our own shoes, and coats, and kirtles, and petticoats. It is high time we did so."

"Many things will be very hard on us—many things we shall miss."

"But to be free, Katrina! To be free at all risks, and through all sufferings—that was the law laid on us by our fathers. We will never break it, we will never shirk it. *Vri Vriesen!* Free Frisons are the Van Vrooms! So I was born, so will I die!"

"If thou dies——"

"It is right. When a man dies fighting for freedom, he has not failed. No, indeed!"

"Did no one say a word for us in London, Jan? Where was Mr. Pitt? I thought he was surely our friend."

"We have friends in London, and we have enemies, and I think our worst enemy in London is Cadwallader Colden in New York. He is a whimpering, whining dog of a fellow, that is always taking occasion, and seeking occasion, and going out of his way to find occasion for complaining of us; and then, like the wolf in the fable book, he thanks God that he is not ferocious."

"You like not the Governor, Jan, that is easy seen."

"Who does like him?"

"Lady Rose says he is a good man in his own home."

"That is nothing. That is loving himself. Judge Livingston says Colden treats both the judges and the assembly contemptuously, if they dare to differ from him. Mr. Watts called him to-day 'an old mischief-maker.' He said 'the poor body was hated by the people, who would prefer Beelzebub to him.' Yes, and he added that Colden would condemn all America, if by doing so he could make himself appear great in the controversies now going on; just because he has such an unbounded opinion of his own cleverness. Then Mr. Smith reminded us that Colden was thought to be an enemy to New York in Clinton's time; and 'tis a burning shame, Katrina, for much wealth and honor New York has given the cunning, stingy little Scot with his decorums and his slavish little tricks. The spaniel of the world he is! Let him lick the King's hands or feet if he wants to. Eh, Katrina? But one good friend we had in the house, a member called Barré. In our favor he said many grand words that before th end of May will ring in every hon in America. Yes, Katrina, they w ring in the hearts of our children f ever and ever!"

"What mean you, Jan?"

"One hundred thousand copies, y and more also, of that speech will l printed. Night and day, men will l printing it in all the big cities; ar far and wide our young men will tal it. From town to town, from villag to village, from farm house to far house, they will sow this seed freedom. Squire Reid, who is a gre farmer, Katrina, thinks it is the be way; 'scattering it ham-sam, broa east, will not do,' he said; 'we mu *drill* the whole country.' Well, K trina, I have worked in my garde and surely I know my peas and bea scattered broadcast would do us litt good; they must be sown in drill Yes, indeed!"

"And pray, then, how are you goin to do it? A great undertaking it wi be."

"And a great company of youn men have we ready for the wor Arent must get the *Manhattan* out harbor quickly. All down the A lantic coast he can sail. Many citi he can touch, and the cities can reac their outlying villages. Barré's speec should be in the hands of every ma woman, and child. It is full of livin words."

"Let me see it. Thou must have copy."

"No, I have not. Every cop brought from London is in som printer's hands; but I heard it rea by Jared Ingersoll's nephew, and can tell thee a little about it. Tha ignoramus Townshend, who is at th head of American affairs, speaking i favor of the Stamp Act, said, 'w had been planted by England's car and nourished by England's ir dulgence, and protected by England' arms.' Then Barré, who had bee with Wolfe in Canada, and who kne America and Americans better tha any one in the House, got to his fe in a passion. Ingersoll said his eye flashed, and he stretched out his arm and mocked at the English goverr ment's claim. He said we had bee planted by England's oppression, tha we had been given as a prey to he favorites, and that we had not onl defended ourselves, but also helpe England to defend herself. And ther Katrina, he told them to beware, b cause 'the Americans were *Sons o Liberty*, and very jealous of thei freedom, and its rights.' And thos three words, *Sons of Liberty*, throbbe in our hearts, and every man in th room rose to his feet. Without know ing it we rose, and some lifted thei right hand, and some touched thei swords, and I, Katrina, I found m right hand on my heart, and I fel the tears in my eyes, and John Watt cried out *'Sons of Liberty!'* and w answered him with a shout. For few moments like gods we felt."

"I am glad for thee. Such moment salt a whole life, Jan."

To be continued

Framing the Beautiful Picture

Dear Dr. Klopsch: My brother ha just framed four of the beautiful pic tures you sent, with good effect, and a perhaps a third to half the usual cost He gets moulding from the lumbe yard and stains it any desired colo Only very moderate skill with the sa and hammer produces a frame nearly if not quite, equal to the shop-mad frame. Some one else may be glad o this hint for reducing the expense o framing so many at once. The fou that my brother made cost $1.75.

JOSEPHINE E. SONDERICKER.

Woodstock, Ill.

IRRIGATION MORTGAGE BONDS

UR last financial discussion had to do with mortgage bonds and cer certificates, and we shall con- tue the subject this week, only cifining ourselves to that form of ctificate known as irrigation bonds. C late years we have heard much of, al some of us have witnessed the rracle of the water, which, gathered i regions of excessive moisture and l into arid districts, has "made the cert to blossom as the rose." Ac- cints of bountiful crops, produced ider conditions which allow the fmer to be his own weatherman, hve resulted in the development of nes of farms on land which, under fmer conditions, grew only sage- bsh.

First, there was the land, rich in the neral salts which give it fertility, b poor in vegetation because it lay ider a rainless sky. Then came the rn with the idea that, if the melted sw water from the sides of the dis- tit mountains could be collected and ped far out over the plains, the en- ey of fertility lying dormant there f centuries could be made to yield i quota of world wealth. The suc- cs of one project begot another. Alley after valley was opened up, and i migration was invited. In capital- ing the various properties, bonds vre created and sold to obtain money f development purposes. These bds were the promises of the devel- onent companies to pay back the rney borrowed, at a subsequent date, vh interest at intervals for the use oit. And as a guarantee that they vuld do so they offered liens on the iigation project as a whole, and, in sne cases, on the farms under culti- vion in particular.

The Carey Act

The opportunity to arrange the lat- t form of security was provided by t contract into which the farmers e ered when purchasing the land and vter rights. Farms and water rights vre paid for at the rate of a certain pcentage, cash down, and the rest in anual instalments. Mortgages thus c ated were used to secure the bonds a a one-and-a-half rate. In other vrds, each $1,000 bond was secured vh $1,500 worth of mortgage. As t annual instalments of each mort- ge were paid off, the equity of each bidholder became the larger. And i cases where such ideal conditions e sted the projects were successful. It not all were so ideally conducted, al in some cases great financial loss vs sustained.

n certain regions irrigation pro- jts were started, surveys were made, dns were built, pipes were laid, fms were sold, and bonds were is- sd, all to end in failure and a return, afar as the landscape was concerned, t the former desolation. In some c es, this was due to unsound engin- e ing judgment in estimating the vter supply, in others to bad man- a ment. In particular instances, it vuld seem to have been due to fraud. S h cases were not without their uses, hvever, for the gravity of the situa- t n resulted ultimately in the framing o what is known as the Carey Act.

Under this act the lands to be oper- a d are segregated by the Secretary o the Interior, at the request of the S te Land Board, and in accordance w h plans which the Land Board has a roved for the appropriation of wter and the construction of an irri- g ion system. After these lands h e been segregated, the prospective s tler must make a contract with the o rating corporation for a water r ht before entering upon his land. S pervision of the irrigation system is maintained by the State Engineer and S te Land Board until the entire con- s uction is satisfactorily completed a l the system turned over to the set- tl s. In this way the settler is guar- anteed a perpetual water right, with a good title. The settler pays ten per cent. of the purchase price of his water right, and in his contract gives a mort- gage on the water right purchased and on his equity in the land to secure the deferred payments. These mortgages and contracts are deposited with some responsible bank or trust company, which acts as trustee.

Government Land Bonds

The Carey Act arranges to allow not more than 1,000,000 acres each to the States of Washington, Oregon, California, Nevada, Idaho, Montana, Wyoming, Colorado, North Dakota, South Dakota and Utah, and in such other States as may contain desert lands. A question as to its constitutionality has been raised, but chiefly along technical lines, which would not seem to militate against its practical value as a preventative of fraud. It is, in any event, as much of a government restraint as could be expected to be exerted over what, after all, are private enterprises. For, although it is true that the lands operated are "government" lands, for the reclamation of which any citizen of the United States may make application to enter, and although the project, as a whole, is under the supervision of each State Engineer, still the irrigating company is a matter of private enterprise, organized by its promoters by contract with the State. Nevertheless, the fact that the settlers must bind themselves to pay off the mortgages, which guarantee the bonds issued by the companies, gives the arrangement great stability.

This as to government lands. But there are irrigation bonds issued in many Western States, which differ from those discussed above, in that they are the result of sectional enterprise. These bonds are issued by organized districts, very similar to school districts, for the purpose of purchasing or constructing irrigation systems for their own use. Such bond issues are to be approved by a majority of the resident freeholders in the district who have paid taxes the preceding year. The procedure is quite similar to that of a school district issuing bonds to construct a schoolhouse, or a municipality issuing bonds to purchase or construct a city water plant. The bonds then become what is practically a municipal obligation. The interest on such bonds, and the maturing bonds, are paid through the county treasurer's office, by a tax levied in the regular way. The value of such bonds, as with all municipal securities, depends on the population of the district and on the value of the property subject to the tax lien.

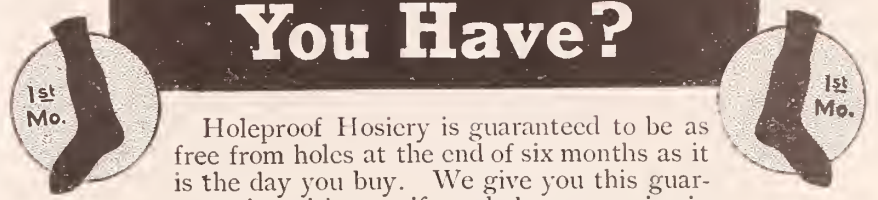
Private Corporation Bonds

Then there are the private corporation bonds, issued by a corporation for the purpose of acquiring water rights and purchasing or constructing irrigation systems. These bonds constitute a mortgage lien on all property owned by the company, and occasionally they are also secured by additional mortgages on the lands to be irrigated. As in the government lands, these mortgages constitute trust deeds, given by the farmers owning the land subject to irrigation, to secure deferred payments on water rights purchased.

So, in considering irrigation bonds, the purchaser can have his interests safeguarded in all three divisions by practically the same provisions. Which section of country to select as security for bonds purchased is also a question to be considered, not only on the proved fertility and prosperity of the section, but also on the integrity of the bond house offering the proof, and, hence, before purchasing irrigation bonds, it will be well to consider the advice of John Hays Hammond,

Continued on page 21

Which Hose Will You Have?



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Holeproof Lustre-Sox—6 pairs, $3.00. Finished like silk. Extra light weight. Black, navy blue, light and dark tan, pearl gray, lavender, light blue, green, gun-metal, flesh color and mode. Sizes, 9 to 12.

Holeproof Full-Fashioned Sox—6 pairs, $3.00. Same colors and sizes as Lustre-Sox.

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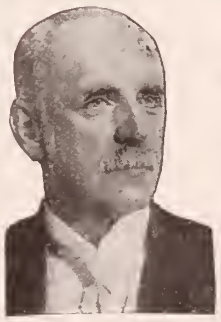

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THE GOSPEL NET*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"NOW when he heard that John was delivered up." Jesus was told that John had been put into prison by Herod, the ruler of Galilee. John had been brave and outspoken in reprimanding Herod. John was probably imprisoned in the rocky fortress of Machaerus, nine miles east of the northern end of the Dead Sea.

"He withdrew into Galilee." The action of Herod probably hastened the beginning of Jesus' ministry in Galilee. Herod must be shown that he could not imprison the Gospel. On his way from Judea to Galilee Jesus stopped two days to preach the Gospel to the Samaritans, and many believed on him.

"Leaving Nazareth, he came and dwelt in Capernaum." The opening sermon of his Galilean ministry was naturally delivered in his home city; as he stood in the synagogue in Nazareth, having been invited in the customary way to read and expound the Scriptures from the roll which he held in his hands. That day he read from Isaiah, chapter sixty-one. And his comment was: "This day is this Scripture fulfilled in your ears." It was startling to those who heard him, and when he was come out of the synagogue they tried to do him violence by pushing him over the hill; but he disappeared, they knew not how, but God and the angels knew. And then it was he came and dwelt in Capernaum; and after that, for three years, Capernaum was "his own city." If we ask why he chose Capernaum, we will find the reason in the statement that "the people sat in darkness," that it was "the region and shadow of death."

Jesus Preaching from a Boat by the Shore of Galilee

Going Where Needed

A brilliant and highly educated young minister had before him two alternatives: to become the assistant pastor in a large and influential church, or to go into a logging camp, where Sabbath-keeping was unknown and the name of God was used only as a swear word. He chose to go to the logging camp, and when asked why, he replied, "Because I wish to go where I am most needed."

After several years of service in the logging camp, where through his efforts a great change was made, a call came to him to go to China. And he went there for the same reason that he had gone to the logging camp.

Capernaum, all Galilee, needed Jesus. It had a mixed population of Romans, Syrians and Jews. "Galilee of the Gentiles" was the name of contempt given to it by the Jews of Judea. "Can any good come out of Nazareth?" is a saying of theirs, showing how they rated the people of Galilee. But certainly the teeming, turbulent multitudes in Galilee needed Jesus.

Nazareth had rejected him. Did Capernaum welcome him when he took up his abode there? Yes; only the devils cried out, "Let us alone." And Jesus compelled them to take their departure. The people gathered in throngs at the seaside when Jesus preached, and they brought their sick to him to be healed, and later on we shall hear how he healed all that were brought to him. Yes, Capernaum welcomed Jesus. But alas for Capernaum! "for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." So said Jesus himself (Matt. 11:23). And more terrible still, "It shall be more tolerable for the land of Sodom in the day of judgment than for thee."

All that the traveler in Capernaum sees to-day is a few carved stones, supposed to be a part of the synagogue given by the centurion. Also, there is a very humble rest-house, or monastery, where all who come are made welcome.

"And walking by the Sea of Galilee." Dean Stanley says: "The Sea of Galilee is the most sacred sheet of water which this earth contains." And it is so because Jesus walked beside it and on it. He slept upon it, rocked by its billows. He preached upon it, with a fisherman's boat for his pulpit. He performed miracles of healing upon its shores. He appeared through its mists to his apostles after his resurrection. It was in the afternoon of an April day that it burst upon our enraptured vision. We had been riding all day from Nazareth, along the Plain of Esdraelon, when suddenly we came to the brow of the hill, and a thousand feet below, like a sheet of molten silver, the Sea of Galilee lay spread out before our enraptured vision. Like painted ships little vessels, with sails, dotted it here and there. It was altogether more like a delicious dream than a reality. Presently we began to descend the winding roadway down the hillside, passing innumerable trains of camels, and at nightfall we found ourselves in Tiberias, about midway of the western shore of the sea. And for supper we had fishes from the Sea of Galilee. It was to us almost a sacrificial meal. It is said that on one occasion a dinner was given to a rabbi when there were three hundred kinds of fish served from the Sea of Galilee.

That day when Jesus left Nazareth he came to Capernaum, at the northern end of the sea. The Sea of Galilee

Continued on next page

*International Sunday School Lesson for January 16, 1910. The Beginning of the Galilean Ministry. Matt. 4: 12-25. GOLDEN TEXT: "The people that sat in darkness saw a great light." Matt. 4: 16.

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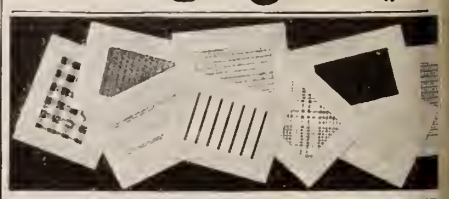

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SUNDAY SCHOOL LESSON

Continued from preceding page

vas at that time a great thorough-'are, covered with boats of traffic and)leasure and passage, and yet so illed with fish that it was a funda-nental law that any might fish in the Sea of Galilee so long as they did not mpede the free passage of boats. And o numerous were the fish that their ins, as they went in great schools, gave the water a ruffled appearance.

Many times Jesus walked by the Sea f Galilee, and all along the way he ound opportunities for deeds of nercy, so that sometimes he had no eisure so much as to eat (Mark 6:31). Capernaum by the sea was not a place f retreat for Jesus. It has been said hat from no other centre could his ame have so gone throughout all Syria; nowhere else could he have so rawn round him the vast multitudes vho hung on his lips, from Galilee, rom Decapolis, from Judea and from eyond Jordan.

The Fishers of Men

"And they straightway left their ets." In his walking beside the sea esus came across Peter and his rother Andrew, mending their nets. esus had spent that wonderful Sab-ath of healing at Peter's house; so he vas not a stranger to the fisher broth-rs. And when Jesus said to them, Come ye after me, and I will make ou fishers of men," they were ready to bey him.

He saw two other brothers in the oat with Zebedee, their father, and e called them. And they left the oat and their father and followed im. Thus Jesus chose the first four f his followers: Peter and Andrew, ames and John, not yet called to be postles. But already they had spent ne holy Sabbath day and night alone vith Jesus, and listened to his teach-ngs (John 1:35-42).

"I will make you fishers of men." And thus a new avocation for men vas created! Jesus did not call the our fishermen from empty nets, but rom nets that were filled to breaking vith fish. Those four men were not ailures as fishermen. It is true they ad just been having a little bad luck, had toiled all night and taken noth-ng," but that was not usually their ondition. But how quickly their nets vere filled when, at the word of Jesus, hey let them down again! Jesus had ome lessons to teach those fishermen y giving them a haul of fish. First, a esson of obedience. Peter was a eady pupil. "Nevertheless, at thy vord I will let down the net." Second, hat he had the power of God to be heir helper. Witness how Peter fell pon his face before Jesus when he aw the great multitude of fishes. Third, Jesus wanted to impress them vith the thought that he had a great vork for them to do: many fish, many nen. Fourth, a lesson in self-denial; t might have been easier for them to ave left empty nets than full ones to ollow Jesus. Fifth, that as the nets vere filled with all sorts of fish, so, as shers of men, they were to gather in ll sorts and conditions of people.

It was quite the custom in those ays for a wise teacher to gather about imself a school, or coterie of learners. And so Jesus' call to the fishermen ould hardly have created any surprise r comment. On the day following the shing scene Jesus added two more to is group: Philip and Nathanael (gen-rally called Bartholomew). Later, esus called six other followers: Thomas, Matthew, James and Lebbeus sons of Alpheus), Simon (not Peter) nd Judas Iscariot. They were men f common, practical affairs, who knew fe. They needed the instruction of esus, and the uplift that would come rom daily association with him and a miraculous endowment by the Holy pirit before they should be able to do he work of fishing for men. How nall the company of men Jesus gath-ered about himself! how great the "net," large enough to cover the whole world! "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And the "fishers," how their tribe has increased! From twelve to millions, out of every tribe and nation. No man's nationality is a bar to his becoming a "fisher of men."

As to the Gospel nets. There is a great diversity in them.

First, the Sunday School net. Two million four hundred and eleven thousand three hundred and seventy-three "fishermen" (teachers) in all the world are gathering in the youth and the older ones. Some of the "fish" are so small that they are like the minnows, but we will not let them escape, so we put them in "the cradle roll." Some are so large and strong we hold them by putting them into "the adult department." And all the way along, between the cradles and the adults, are good-sized fish and middle-sized fish that we call our "primaries" and "juniors." They have all been sorted, in order that we may give each kind the care they need. All in the Sunday School net have been counted: 25,432,936. And such a variety of fish! It is said that six hundred varieties of fish have been counted from the Sea of Galilee. But in the Sunday School net there must be many more kinds, because they are found in every part of the world!

Special Service Mission Nets

That is a kind of Gospel net they have over in England, that we have not yet seen in the United States. The "fishermen" are wise men and women, who go to the different seashore places where the children are spending the summer, and they hold delightful services on the beach. They know how well the children like to dig in the sand and play with shells, so they teach them to write texts of Scripture in the sand, and make them beautiful with shells, and how to make maps in the sand, locating the Sea of Galilee and Jordan River, with little houses of sand to locate the cities and towns that Jesus either visited or lived in when he was in this world. Sand pictures are made by the children, and prizes are given for the best.

Be Glad this Good New Year

BE glad this good New Year!
It means another chance for victory;
To triumph where you fail;
To make your will more strong, more true,
When sin and self assail.
Be strong this good New Year.

Be glad, this sweet New Year!
It means another opportunity
To let your heart be kind
To needy ones you did not see—
Not meaning to be blind.
Be kind, this sweet New Year!

Be glad this fair New Year!
It means a little time—another day,
For noble thought and aim;
For time to love—to work—to pray,
And sinners to reclaim.
Oh, do all this, this Year!

Haddonfield, N. J. MRS. FRANK A. BRECK.

The Doctor Book Is Excellent

Dear Dr. Klopsch: I want to thank you for my calendar. I think it just fine. I dearly love children, and that seems so real. *Before the Doctor Comes* I think excellent. I had planned to give it away, but like it so well I have decided to keep it. I shall tell my friends about it. Thank you for your words of help and kindness through this grand paper of yours. I hope it will always be so that I can have it in my home, wherever I am. EDA MACLEAN.

Manchester, N. H.

Among her Choicest Treasures

Dear Dr. Klopsch: Permit me to send my heartfelt thanks for the exquisite photogravure of "Dreamland." It certainly is one of the most beautiful pictures I have ever seen. I do not see how you give such an exquisite Christmas gift free, besides the picture of the "Daughters of Dorcas." I shall have it framed and it shall be among my choicest treasures. Again thanking you for such a gift,

MRS. (H. A.) M. J. ELLIOT.

New York City.

A Triple Surprise

Dear Dr. Klopsch: I was very much surprised to receive the book, *Hero Tales*, so soon after renewing my subscription; also more than pleased with the "Dreamland" calendar, and very much surprised to receive "Daughters of Dorcas," as I did not expect that. I do not see how you can give so much for so little. I never intend to be without THE CHRISTIAN HERALD, as the sermons alone are worth the $2.

MRS. C. H. VAUGHAN.

Aurora, Ill.

READ HOW 2 men make $12,000 a year raising eggs : :

FOUR years ago the Cornings, father and son, both in poor health, and without experience, began egg-raising at Bound Brook, N. J., with only thirty hens. To-day they have one of the greatest egg-producing plants in this country, and a business that, with 1953 hens, paid last year *a clear profit of more than twelve thousand dollars.*

When the publishers of the FARM JOURNAL learned what these two inexperienced men had actually done, they decided at once that their subscribers should know all about an operation so important. They saw that any one with "gumption," woman or man, could raise eggs by Corning methods, which had succeeded both on a small and on a large scale. So these practical egg-raisers were induced to describe their methods fully in the

CORNING EGG-BOOK

(entitled "$6.41 per Hen per Year") which tells just HOW they made their splendid success. It will interest every one who wants a safe, paying business, that can be built up without large capital or long training, and also the million families who need plenty of fresh eggs for table use. There is a great demand

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in all cities for "nearby, selected fancy eggs," and the few who can furnish an **unfailing supply,** winter and summer, get very high prices. This is one of the most precious of the Cornings' secrets. The book tells the whole story—where they find their market, why they raise only white-shelled, sterile eggs, how they keep hens laying regularly in winter, when they hatch chicks that are to do their best work in December and January, how to mix the feed that produces the most eggs, how to prevent losses, how they found the best breed for egg-producing, and how their whole system works to that one end—eggs, EGGS, EGGS. It gives photographs of their plant, and complete working plans of their buildings, which can be made in sections, large or small, as needed.

Next year the Cornings expect to have **twice** as many hens—that is, 4000. Will they make twice $12,000? Take the FARM JOURNAL and find out.

The FARM JOURNAL publishers believe that thousands of readers, of this paper, women as well as men, will want to learn how two novices could in four years make egg-raising pay a profit of $12,000 a year; so they have arranged to sell the **Corning Egg-Book** in combination with

FARM JOURNAL

to increase its subscription list to ONE MILLION for next year.

Farm Journal is the standard farm and home paper of America; made for fruit-growers, truckers, poultrymen, stock-men, dairymen, suburbanites, village people, housekeepers, boys and girls. It is clean, brief, bright, "boiled down," intensely practical, "Cream, not skim-milk," is its motto. It is thirty-three years old, and known everywhere. "Judge Biggle" and "Peter Tumbledown" are characters better known to many than Hamlet or Micawber. Its poultry department is famous for the practical value of its contents. It is well printed and illustrated. It has now more than 650,000 subscribers, but won't be happy until it gets a million, which it expects in 1910. More than half a million of its subscribers pay five and TEN years ahead, which shows rare confidence in a paper. It never prints a medical, fraudulent or trashy advertisement, and it is famous among high-class advertisers for its extraordinary "pulling" power.

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Lot 16.—An imported French Blouse Model that arrived just two days before this magazine went to press. Correct in every fashion detail—including the new "Bishop" sleeve. Direct from the maker at wholesale prices—$1.75 value for $1.00. Of sheer soft White Batiste, with exquisitely designed plastron front of dainty embroidery. Handsome bands of Irish crochet, inserts of Val. lace and tucking provide effective trimming. Circular yoke of joined Val inserts. Back employs Val. inserts and tuckings. Tucked collar with lace trimming and deep pin-tucked cuffs with matched Val. inserts and edgings. Closes invisibly in back. Sizes 32 to 44. Postpaid $1.00

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✳ Young People's Societies ✳

How to Hear God's Voice*

EVERY conscientious Christian desires, above all things else, to walk in the path of righteousness; but all of us often grope after it blindly.

Not only are we, especially those of us who are not naturally clear-sighted and quick-witted, in doubt frequently as to the expediency of a particular course; but the "rights and wrongs," the ethical aspects of it, puzzle and confuse us also. Then we long for the "great voice as of a trumpet," which shouted in the ears of the inspired seer of Patmos.

It will be observed that when this voice was heard, John was "in the Spirit." If we also could be "in the Spirit," we might hear God's voice.

How can we rise to that exalted state? It is probably the same condition of mind into which Paul rose when he prayed in the temple. He calls it "a trance," and in it he, too, heard the Voice, outlining exactly the course which he should pursue. It will be observed that he was in prayer at the time. It is doubtless while we are in prayer, our spirits rising on its wings from these murky lowlands of earth to the clear upper air, that we are most likely to hear God's voice.

And when he speaks, how shall we understand him?

In the scorching arraignment of the Jews, described in the eighth chapter of John, Jesus implies that they cannot understand him because they are evil. They are not "of God." Hence they cannot comprehend his words.

How can we learn the language in which God is likely to speak to us?

Doubtless it is learned as any other is learned—by study and practice. The man who does not read his Bible, who has no acquaintance with the words which God has spoken in the past, will not recognize the words which he speaks to-day.

"The voice of the Spirit," says Dr. David J. Burrell, "is, as ever, heard to-day among the children of men. God does not leave himself without a witness in the case of any man. He speaks with 'many voices, and none of them is without signification.'

"Lo, the poor Indian, whose untutored mind
Sees God in clouds or hears him in the wind.

But not all voices laying claim to divine authority are the true voices of the Spirit.

"The youth in the Book of Proverbs heard, on the one hand, the voice of Wisdom crying, 'How long will ye love simplicity? Turn you at my reproof!'

"But Folly, also looking forth from the casement, called, 'Stolen waters are sweet and bread eaten in secret is pleasant.'

"Even conscience is so often perverted by habit that we cannot rely upon it. The preacher is not always a safe guide, nor the consensus of the church, as history tells us.

"How, then, shall we discriminate?

"The touchstone is Scripture. It is the one and only 'infallible rule of faith and practice.' Search the Scriptures. The man who believes his Bible is safe, though he find himself in a very cyclone of conflicting voices. He lives, as mariners say, 'in the very eye of the storm.' He can speak as John Knox did, who, on being admonished of the wrath of Bloody Mary, as he was walking to Holyrood with his blue Genevan cloak over his shoulders and a Bible under his left arm, replied, 'All hell cannot harm the man who hath in his left hand a safeguard for the right.'"

It is seldom that the man who prays continually, and daily saves time to study his Bible, fails to decide on the right course; for thus he can hear the voice of God directing his steps.

*Topic of the Epworth League for Sunday, January 16. TEXTS: Acts 22 : 17; John 8 : 43, 47; Rev. 1 : 10.

Candles Under Bushels*

LIFE demands a constant exercise o the judgment. The chief end o education should be to strengthen thi leading faculty. Judgment and reaso are but two phases of the same quality —the quality which usually, more tha any other one, determines a man' success in life.

This is because Providence has s arranged our lives that a trifle to much of this or a trifle too little o that may spoil them. We are to worl enough, but not too much; eat enough but not too much; study enough, bu not too much; and so on through ever human function.

Among them all there is probably not another which requires the fin discrimination that is needed in th obtrusion of personality. The over shy or over-modest man is at fault The vain and egotistical man is equally at fault. He who "blows his ow trumpet," and talks constantly of him self, may be more offensive than h who sinks out of sight, declines respon sibility, and blushes to have his nam spoken in the market place; but he is perhaps, no more blameworthy.

One reason why the Bible seems t lay more stress upon the suppressio of boasting than upon the necessity fo self-assertion may be because men ar far more prone to the latter than t the former. The human heart usuall thinks more highly of itself than i ought; which indeed seems sometime to be a happy circumstance, since th average course of life tends so greatl to discourage and distress us, and w need much support in order to pre serve our self-esteem.

But even when we are conceited an over-proud, we do not always "let ligh shine." We may be presumptuou and forth-putting, yet without shed ding a single ray of light. It is no alone the unduly self-deprecating ma who hides his light under a bushel nor he who is blinded by self-interest fear, depression, suspicion, or the lov of luxury. The "light" of the ma who brags and boasts, who wishes t preside at every meeting, "talk all th feast," and generally, in the slang o the day, to "run things," may also b "darkness." He makes his cause un popular, and sheds around him any thing but light; and all this, perhaps when his heart is really full of goo intention.

The trouble with such a man is tha he has not attained that "golde mean" which alone brings success.

You may say, "He probably has n idea that he is hiding his light unde a bushel. He may think that he i doing everything just exactly right."

Very true, and a discouraging fea ture of life, if we stop to think muc of it, is the consciousness that we ca seldom appraise properly our own ef forts. The Scripture injunction i plain: "Brethren, if a man be ever taken in a fault, ye which are spiritua restore such an one in the spirit o meekness, considering thyself, les thou also be tempted." But in thes modern days nothing short of a scan dalous crime is ever so treated. W should not dare to tell our fellow church-members that they are over bearing, conceited, unintentionally in jurious to our society; and few of u would endure a similar imputatio with patience.

No, we must, from time to time search deeply our own souls, and try to fix for ourselves the happy mediu between letting our light shine an hiding it under a bushel. Nobody els is likely to do it for us.

Yet it is unselfishness, and uncon sciousness of self—and always prayer prayer, prayer—which will help u most to reach this "golden mean."

*Christian Endeavor Topic for Sunday, Janu ary 16. TEXT: Matt, 5 : 13-16.

Answered Prayers

A. R., Flint Hill. "I received relief in an nexpected manner, and herewith acknowldge it."

A. S., Missouri. "I called upon God in a me of trouble and sore distress, and my rayers were answered.

A. E. W., Shelton, Conn. "I wish to express ıy gratitude to my heavenly Father for anwering my prayer and restoring me to health."

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Zelaya's Forces Crushed in Battle

ALL doubt as to whether the followers of Zelaya would be able to put Madriz, the successor chosen by the late dictator, in the Presidential chair of Nicaragua, or Estrada would become the dominant factor in the turbulent republic, has been settled decisively on the field of battle. Rifle shot, the bayonet and the machine gun have done their work as the Nicaraguan court of last resort, and Estrada is the victor. The army of the late dictator was not only defeated, but captured. No more decisive action has occurred in the recent struggles of the Central or South American republics. Arms, munitions of war, the soldiers and the generals who led them, are at the disposal of the victorious insurgent leader.

President Madriz, almost by an ironical turn of fate, was being proclaimed President of Nicaragua almost at the very time Estrada's troops were sweeping everything before them and clearing the way to the capital city of Managua. On Monday and Tuesday the two forces clashed in battle at Tatumbla Hill. The regular army fought well, but they were weakened by long marches and the lack of proper rations and they were repulsed. The army of the insurgents, though exposing themselves with great recklessness, had but slight loss.

A day or two later, Estrada forced the final conflict at Recreo, a few miles north of Rama, which is the key to the military situation, commanding as it does the road to the capital and the road to the coast. Estrada found Zelaya's forces strongly posted, but opened the battle by an attack on their front. This was led by two of Estrada's generals, while he took a part of his army and gained the enemy's flank and rear. First, the field guns began firing rapidly at long range, then, as the lines came closer, the bark of the machine guns mingled with the heavier detonations; then came the crash of rifle volleys as Estrada's men came rushing forward through the brush. For three hours the struggle went on, the insurgents standing a little farther forward at the end of every rush. The lines of the insurgents finally met at each side. Caught in a trap, the defeated generals hoisted the white flag, and the firing ceased, to be followed by the hearty cheers of the victors.

The news spread rapidly, and the crowds, even in Managua, did not hesitate to cheer the victors. Zelaya, at this writing, is on his way to a Mexican gunboat, under a heavy guard. Before this strikes the eye of the reader he may be safely on Mexican soil or captured by the revolutionists.

Irrigation Mortgage Bonds

Continued from page 17

who, in an address before a Y. M. C. A. meeting in New York the other day, said:

"I think there should be some drastic legislation in connection with the flotation of mining companies—and many industrial companies, too—to compel them to publish, before flotation, reports of engineers; also to compel the companies to issue full monthly and annual reports as to their financial status.

"I think it would be well also to compel such companies, before going to flotation, to have on printed prospectuses a conspicuous skull and crossbones, such as is used as a mark of danger in the case of poisonous medicines, to call the investors' attention to the fact that such an investment must be deliberately considered before taking, and then only on the advice of the financial doctor."

The bond house is the financial doctor when it comes to purchasing irrigation certificates, and one cannot be too careful in selecting a physician.

An Exceptional Issue of 6% Bonds Secured by a Thousand Farms

Here are brief facts about one current issue of Irrigation Bonds They will illustrate what ideal security lies back of such bonds when the issues are rightly selected.

The Bitter Root Valley Irrigation Co. owns one of the largest irrigated fruit land projects in the world. The Company is composed of well known men who are wealthy, experienced and capable. The land to be watered consists of about 40,000 acres in the heart of our greatest fruit belt—in the famous apple region of the Pacific Northwest.

A large part of the valley has been under irrigation for many years, so the possibilities of the land have been demonstrated. Fruit land in the valley has lately sold as high as $1,000 per acre.

The water rights are unassailable, and the total water supply is more than sufficient for all needs. For the irrigable land is distinctly limited by the mountainous bounds of the valley.

$2,500,000 Invested

The Irrigation Company has invested in the project about $2,500,000, or about twice the total bond issue. And the bonds are secured by a first mortgage on all the property which the Irrigation Company owns.

The bonds are additionally secured by first liens on the lands and the orchards watered. These liens are given by individual land owners in payment for the land and the water rights. Forty per cent. of the price is paid down, and the balance, secured by the liens, is payable in annual installments.

To secure each $1,000 bond there are deposited with a Trust Company as trustee $1,400 of these first liens on farm land.

The average price at which this land has been sold is about $200 per acre. The minimum price at present is $250 per acre. Yet the bond issue is limited to $30 per acre, or to less than one-sixth the average selling price of the land.

Double Security

Thus the bonds have double security. The first is a mortgage on all the property which the Irrigation Company owns, and the Company's investment is nearly twice the whole bond issue. The second security is these first liens on farm land—on land which is worth more than six times the amount of the bonds which it secures.

One can hardly conceive of more ample security. Yet these bonds pay six per cent. interest, because the demand for irrigated land is so great that the projects are very profitable.

Part of these bonds mature each year from 1914 to 1919. One may have his choice of maturities.

Ask for the Facts

In the past 15 years we have purchased 75 separate issues of Reclamation Bonds—Drainage and Irrigation. All have been secured by first liens on good farm land, and not a dollar of loss has resulted to any investor.

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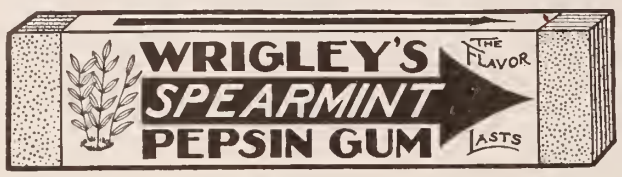

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TIRES, Coaster-Brake rear wheels, lamps, sundries at *half usual prices.*

MEAD CYCLE CO. Dept. C-71, CHICAGO

Madam, Which Way Do You Prefer?

See a Demonstration of Our Wonderful Marvel Self-Working Washer.

It Is Revolutionizing Laundry Work. The grandest invention of the age for the complete relief from all wash-day work and troubles. It Solves the Servant Question. It Does the Washing by Itself. Attach hose to faucet, our Marvel will do the rest, and you can read or rest or go about your other work.

The New Way

From actual photograph of Marvel doing week's washing.

DON'T—Strain Your Back Over a Wash-Tub.
—Have Red Arms and Swollen Knuckles.
—Wear Your Life Away Over a Wash-Board or an Old-Style "Woman-Power" Washer. The next time you are feeling half dead after a hard day's washing, you will wish you had our Marvel. Don't delay, send for it today. **Protect Your Clothes** from the rough usage they receive from steam laundries and the wear and tear from rubbing on wash-boards.

It Will Save Its Cost Many Times Over in the First Six Months, in the saving it will show on the clothes. Will last a lifetime. From now on, it will be wash-hour instead of wash-day. **You Will Buy This Washer Eventually.** Why Not Order It Right Now? Will wash the heaviest blankets or the most delicate fabrics equally well, snow white, sweet and clean. No trouble keeping servants with our machine in your home.

Handled by All First-Class Dealers. Price only $15.00. If your dealer does not carry it, we will ship direct, upon receipt of price, transportation prepaid.

DON'T FAIL TO SEND FOR OUR NEW PLAN showing how you can get the first machine we place in a community **ABSOLUTELY FREE.**

Fully Guaranteed by an old-established and reliable firm, and if not entirely satisfactory after 30 days' trial, let us know and you can return same, and your money will be immediately refunded. You are to be the judge.

THIS IS A MARVELOUS MACHINE, and although we have only recently obtained our first patents, we have made and sold over ten thousand of them, every one to a satisfied customer. We have had to increase our output four different times within the past two years, and are now building an addition to our plant which will give us forty thousand more square feet of floor surface. **THERE MUST BE SOME GOOD REASON FOR THIS.** You are doing yourself an injustice if you do not send for this machine immediately. Write today.

The Old Way

Please mail me your two free books.
I am interested in your Marvel Self-Working Washer.
My dealer is.....
My name is.....
Address.....

Send for These Free Books With Your Dealer's Name and Address.—We have published two books, one is a complete description of our marvelous labor-saving invention and the other is a laundry guide, containing information on how to remove spots and stains and many useful laundry hints. A postal will do.

THE EAGLE MFG. CO., 1641-1657 Blue Rock St., Cin'ti. O.

The Galilean Ministry

By Mrs. M. Baxter

AFTER His temptation, we learn from Luke 4:14, 15, our Lord "Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all."

It is not every man whom Jesus calls to leave his ordinary occupation to become a disciple. Paul expressly directs his Corinthian converts: "Let every man abide in the same calling wherein he was called." But every man who would be a real Christian, and not a sham, is called to present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service, or spiritual worship. And every man or woman who is a real disciple is called in the words of Paul to a life of self-renunciation. Christ "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." Nothing short of this is discipleship, and such discipleship can be carried on, not by our natural power or will, but only by the grace of Christ dwelling in us. And this is possible. even in the midst of all the rubs of family life, of business, or of service, or whatever our calling may be. It is self that we are called out of; Christ that we are called into.

"Follow me, and I will make you fishers of men." Andrew had already brought his own brother Peter to Jesus, and the two brethren had brought Philip into touch with him; and Philip Nathanael. It is impossible for one who is a real disciple to be indfferent to the spiritual condition of the unconverted around him. Life communicates life. There is something in the presence of one in whom Christ lives which encourages hungry souls to seek Christ for themselves. Some faces, such as those of Fletcher of Madley, the late Rev. W. Pennefather, of Mildmay; the late Rev. W. E. Boardman, Mr. Hudson Taylor, and others, have been used of God to inspire faith in the fact of the reality of a life lived with God. There are not only some who are conscious fishers of men, but sometimes even unconscious. But no man can make himself a soul-winner. "Follow me" is the first necessity, and, then, "I will make you fishers of men."

The two disciples did not suffice. "Going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with their father, mending their nets; and he called them. And they immediately left the ship and their father and followed him." This is true discipleship; immediate, unquestioning, uncalculating obedience to the Lord. With this little band of followers, "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom," the detail of which is contained in Matt. 5, 6 and 7; the Sermon on the Mount, which gives the tone, and the good news of a kingdom of righteousness, according to God's standard, such as will exist when Christ reigns on earth during the thousand years.

But this was not all. Our Lord also went about "healing all manner of sickness and all manner of disease among the people."

A Picture of Innocence

Dear Dr. Klopsch: Accept my heartiest thanks for the beautiful "Dreamland" calendar and picture, "Daughters of Dorcas," which I received yesterday. The calendar is certainly all that it has been described to be; it is beautiful and truly a picture of innocence and purity. Thanking you again for the pictures, and wishing THE CHRISTIAN HERALD all success for the coming year,

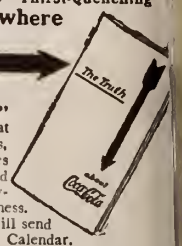
Mrs. Luther Linaweaver.

Elizabeth, N. J.

Whenever Yo See An Arrow Think of

Coca-Cola

The all the year round best beverage for all classes, ages and sexes.
Delicious—Wholesome—Thirst-Quenching
5c Everywhere



Our Free Booklet

"The Truth About Coca-Cola" tells all about Coca-Cola—what it is and why it is so delicious, wholesome and beneficial. It gives analyses made by scientists and chemists from coast to coast, proving its purity and wholesomeness. Send 2c for postage—and we will send you our 1910 Coca-Cola Girl Calendar.

THE COCA-COLA COMPANY, Atlanta, Ga.

This Company's 34th Semi-annual Dividend At the Rate of

5% PER ANNUM has been credited as of January 1st, 1910, on amounts from $25 to $3,000. All moneys invested are credited with earnings from date received to date withdrawn—there is no loss of time. Our business is conducted under supervision of New York Banking Department, and your funds are safeguarded by the best of security—selected mortgages on New York and Suburban Real Estate. Established seventeen years.

INDUSTRIAL SAVINGS and LOAN CO. NEW YORK CITY

Assets over . $2,000,000
Surplus and profits $150,000

Write for booklet.

Industrial Savings and Loan Co.
2 Times Building, Broadway & 42d St., New York City

LADY WANTED

To introduce our very complete Spring line of beautiful wool suitings, wash fabrics, fancy waistings, silks etc., handkerchiefs, laces and petticoats. All up to date New York City Patterns. Finest line on the market Dealing direct with the mills you will find our prices low. Profits, $10.00 to $30.00 weekly. Samples and full instructions packed in a neat sample case, shipped express prepaid. No money required. Exclusive territory. Write for particulars. Be first to apply Standard Dress Goods Co., Dept. B 2, Binghamton, N.Y.

SHOEMAKER'S BOOK on POULTRY

and Almanac for 1910 has 224 pages with many colored plates of fowls true to life. It tells all about chickens, their prices, their care, disease and remedies. All about Incubators, their price and their operation. All about poultry house and how to build them. It's an encyclopedia of chickendom. You need it. Only 15 Cents

C. C. SHOEMAKER, Box 688, Freeport, Ill.

20 Beautiful Post Cards 10c

No Two Alike—Latest Designs

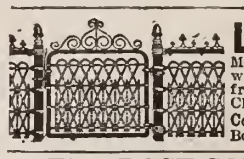
Lovely assortment of 20 Artistic Birthday, Friendship, Good Luck, Roses and Flowers in exquisite colors, all for only 10 cents, if you answer this ad. immediately.

J. H. Seymour, 255 W. Eighth St., Topeka, Kan.

Do You STAMMER

Send for my 200 page book with Free Trial Lesson explaining methods for Home Cure. Established 15 years. Reputation world-wide.

G. A. LEWIS, 31 Adelaide St., Detroit, Mich.



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Many designs Cheap as wood. 32 page Catalogue free. Special Prices to Churches and Cemeteries.

Coiled Spring Fence Co. Box D Winchester, Ind.

5 Fine POST CARDS FREE

Send only 2c. stamp and receive 5 colored Gold and embossed cards free, to introduce post card offer.

CAPITAL CARD CO., Dept. 132 Topeka, Kan.

FENCE STRONGEST MADE. Bull-strong chicken-tight Sold to the user at Wholesale Prices. We Pay Freight. Catalogue free.

COILED SPRING FENCE CO., Box 47 Winchester, Indiana.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PRINT Your Own Cards, circulars, book, newspaper. Press $5. Larger $18. Rotary $60. Save money. Print for others, big profit. All easy, rules sent. Write factory for press catalog, TYPE, paper &c

The PRESS CO. Meriden, Conn.

Our Biggest Battleship Launched

AMONG passing events of general public interest we note the launching of the *Utah*, the latest addition to the Navy, which took place with the customary ceremonies on Friday, December 24, from the New York shipbuilding plant in Camden, N. J. The vessel is the largest battleship in our Navy, and was launched without the slightest hitch or accident, and the occasion was made memorable by the fact that the christening party had traveled all the way across the continent to officiate. In the party were Governor William Spry, of Utah; Mrs. Spry and their son James; State Senator Henry Gardner and Mrs. Gardner, ex-State Senator Simon Bamburger and Mrs. Bamburger, Senator Reed Smoot and Miss Chloe Smoot, Miss Julia Bamburger, Senator Sutherland, Judge Samuel Steward and Mrs. Steward, Mr. John Sharp, president of the Agricultural Board of Utah; Miss L. M. Jean Cott, dean of the University of Utah; Mrs. Bonemart, the Misses Alice and Eva Wrathall and Dr. S. E. Baldwin.

On every side, among the multitude present when the ceremony of naming and launching the vessel was over, was heard nothing but congratulations and expressions of delight. The clear brightness of the day drew together over ten thousand persons, and as the magnificent triumph of the shipbuilder's art gracefully glided from her cradle the very skies above seemed to echo back their plaudits.

Early in the day the friends and families of the employees gathered in the yard, attired in their gala costumes, reflecting a veritable kaleidoscope of moving color. Raised high over their heads was a draped platform, glowing with the national colors, where, at the announced hour, appeared the fair sponsor, Miss Spry, and her party. Much higher above their heads towered the bow of the vessel, dwarfing almost into insignificance her builders and sponsors. Miss Spry, at a signal from the naval architect, Mr. James Swan, uttered the words, "I christen thee Utah!" and, as if instinct with life, the stern of the vessel gracefully dipped, the magnificent hull gently slid along the ways, and the Delaware received another offspring to her care. The multitude grew wild with enthusiasm, and thousands of American citizens will long remember the day of the launching of the *Utah*.

• Miss Spry

Governor Spry and Party at the Launching of the "Utah"

Called Higher

Dr. Alvarado Middleditch, of Pasadena, Calif., passed away April 26, at his home.

Mrs. B. F. Severance, of Shelburne Falls, Mass., who passed away recently, had been a reader of THE CHRISTIAN HERALD since 1882. She was an earnest Christian, and it was a great pleasure for her to assist those less fortunate than herself.

Among those whom God called home during the past few months was Mrs. J. O. Denniss, of Pattsville, Colo. She was the daughter of William Chamberlain, and was born in Cincinnati in 1856. She had been an active leader in church affairs and had been president of the W. C. T. U. She is survived by her husband and two children.

Loves Her Bible Best of All

Dear Dr. Klopsch: I have received the beautiful calendar and picture and the Red Letter Bible, offered by you as a premium. I am exceedingly pleased with each and all, especially the beautiful Bible. I am telling my friends about it, and doubtless they will embrace this rare advantage. I thank you very much indeed.

MISS LAURA E. KOONTZ.

Philadelphia, Pa.

Be Well Without Drugs

I will help you to

Vibrant Health *and* **Rested Nerves**

After my university course, I concluded I could be of greater help to my sex by assisting Nature to *regain* and *retain* the strength of every vital organ, by bringing to it a good circulation of pure blood; by strengthening the nerves, and by teaching deep breathing, than I could by correcting bodily ailments with medicine. It is to my thorough knowledge of anatomy, physiology and health principles that I attribute my marvelous success. I have helped over 44,000 women. I can help you to

Arise To Your Best

I have given to each woman that *satisfaction with self* which comes through the knowledge that she is developing that sweet, personal loveliness which health and a wholesome, graceful body gives---a cultured, self-reliant woman with a definite purpose, which makes her the greatest help to family and friends. She is a **Better Wife, a Rested Mother, a Sweeter Sweetheart.** She adds to the beauty of the world, thus contributing to its refinement, cultivation and education. I can help you to make every vital organ and nerve do efficient work, thus clearing the complexion and correcting such ailments as

Constipation	Irritability	Indigestinn
Weak Nerves	Colds	Dullness
Rheumatism	Nervousness	Weaknesses
Sleeplessness	Torpid Liver	Catarrh

This work is done by following simple directions a few minutes each day in the privacy of your own room. In delicate cases I co-operate with the physician. I regard medicine for reduction as dangerous, and bandages and reducing appliances do not remove the cause, hence only give temporary results. In correcting faulty habits of digestion and assimilation, I build up the strength while I am reducing, or developing you.

This is practical common sense.

Think it over and write me to-day for particulars.

Too Fleshy or Too Thin

When every organ of the body is doing efficient work, there will be no superfluous flesh and no bony, angular bodies. I have reduced thousands of women 80 lbs., and have built up thousands of others 25 lbs. What I have done for others I can do for you. It would do your heart good to read the daily reports from my pupils. Here are some of them:

"My weight has increased 30 lbs." "My kidneys are much better."
"My eyes are much stronger and I have taken off my glasses."
"I have not had a sign of indigestion or gall stones since I began with you."
"I weigh 83 lbs. less, and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone, and I look and feel 15 years younger."
"I am delighted with the effect upon my catarrh."
"Just think of it! To be relieved from constipation. Entirely free after having it for 30 years!"
"Have grown from a nervous wreck into a state of steady, quiet nerves."
"The relief from backache alone is worth many times the money, and I haven't had a cold since I began with you."

Write me to-day, telling your faults of health and figure. If I cannot help you, I will tell you so. I study your case just as a physician, giving you the individual treatment which your case demands. I never violate a pupil's confidence. I will send you an instructive booklet, showing correct lines of a woman's figure in standing and walking, **FREE.**

SUSANNA COCROFT, Dept. 18 Removed to **246 Michigan Ave., CHICAGO**

Author of "Self Sufficiency," "The Vital Organs, Their Use and Abuse," Etc.

A Good Figure *is* Economy *and* Means More Than a Pretty Face

I have corrected thousands of figures as illustrated below. **Style is in the figure and poise and not in the gown.** The gown in Fig. 1 cost $250; the one in Fig. 2 cost $6.00. Fig. 2 is the same woman as Fig. 1, developed and in correct poise. Figs. 3, 4, 5 and 6 show actual photographs of pupils *before* taking up my work. (They have given me permission to use them). They all stand, *now*, as correctly and appear as well as Fig. 2.

Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

3 Cents A Week To Pay

SUN Incandescent Gasoline LAMP gives most light for least money 100 candle power each burner. 1, 2, 3, 4-burner styles. Handsome and durable. Agents Wanted. Catalog. SUN VAPOR LIGHT CO., 409 Market St., Canton O.

For Rooms BRIGHT As Day

$18 TO $30 A WEEK SURE

SELLING 'EVER-READY' TOOL KIT

Success positive. Weaver (farmer) made $1,500 last year. A Hnson, O. sold 21 first day. You can do as well. Sells on sight. Think, 10 tools in 1. Free Sample to hustlers. Reserve territory today.

Foote Mfg. Co., Dep't 468 Dayton, Ohio

SQUAB BOOK FREE

1910

Mated pair kissing.—Eggs to squabs in 4 weeks.

Write for handsome 1910 **Free Book,** how to make money-breeding squabs. Cloth-bound book now 303 pages, 114 illustrations. **It's great.** We take subscriptions for the new splendid *National Squab Magazine* monthly. Specimen copy 10c. Plymouth Rock Squab Co., 350 Howard Street, Melrose, Mass.

15 CENTS 13 WEEKS

In this illustrated national weekly all the important news of the world is stated clearly, fairly, briefly, for busy readers. Unique foreign summary, popular novels condensed, odd sketches, home diversions—many original features of rare interest. It is reliable, entertaining—THE paper for the home. Takes place of $3 to $4 papers. Send 15c now for 13 weeks to Pathfinder, Washington, D.C.

The Pathfinder $1 A YEAR EVERY WEEK THE NATIONAL NEWS REVIEW.

MOVING PICTURES

OF THE WONDERFUL WORLD CHAMPION

DAN PATCH 1:55

ABSOLUTELY **FREE** TO STOCKOWNERS

It is a **New Invention** that you can carry in your pocket and show your friends instantly, day or night, once or a hundred times. The original is the only moving picture ever taken of a World Champion Horse in his wonderful burst of speed.

A MILE OF 2400 MOVING RACE PICTURES OF DAN PATCH 1:55

and every picture shows the King of all Horse Creation as plainly as if you stood on the track and actually saw Dan Patch 1:55 in one of his Thrilling Speed Exhibitions for a full mile. 2400 distinct moving pictures taken of Dan in one minute and fifty-five seconds means twenty-one pictures taken every second all of the way around the entire track from the back seat of a high power automobile. You can see Dan shake his head to let his driver know that he is ready for a supreme effort and then you can watch every movement of his legs as he flies through the air with his tremendous stride of 29 Feet. You can see his Thrilling Finish as he strains every nerve to reach the wire, you can see his driver dismount and look at his watch while thousands of people crowd around, you can see his care taker force his way through the crowd and throw a beautiful woolen blanket over Dan to prevent his catching cold and then you can follow him up the track before the Madly Cheering Multitudes. As a Study Of Horse Motion it is better than the actual speed mile because you can see Dan right before you for every foot of the entire mile. When first shown to the public this marvelous picture caused people to stand up all over the theatre calling "Come on Dan"—"Come on Dan."

This Remarkable Moving Picture is the Most Realistic and the Most Thrilling ever presented to the public. I have taken a part of the Original 2400 Wonderful and Sensational Pictures and made them into a **Newly Invented Moving Picture** that you can carry in your pocket and show to your friends at any time, day or night. It does not need a machine, it does not need a curtain and it does not need a light. **It Creates a Sensation Wherever Shown.**

MY NEW MOVING PICTURES MAILED FREE TO STOCKMAN, postage prepaid, IF YOU ANSWER THESE THREE QUESTIONS

1st. In what paper did you see my Moving Picture Offer? **2nd.** How many head Each of Horses, Cattle, Sheep, Hogs and Poultry do you own? **3rd.** How many acres of land do you own or how many acres of land do you rent?

IF YOU ARE NOT A STOCKOWNER AND WANT THE MOVING PICTURES SEND ME 25 CENTS FOR POSTAGE, For Packing, etc., In Silver or Stamps and I will mail you this Wonderful Moving Picture of Dan Patch 1:55, The Fastest Harness Horse The World Has Ever Seen.

Address - - - **INTERNATIONAL STOCK FOOD CO., M. W. SAVAGE, Proprietor, MINNEAPOLIS, MINN.**

"The Standard for 60 Years"

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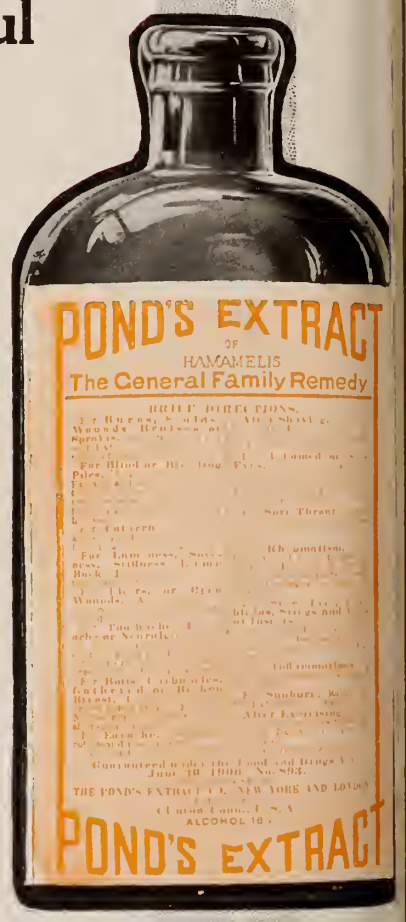
The test of time has only served to strengthen confidence in the efficacy of Pond's Extract, the most useful household remedy.

Soothing, Refreshing and Healing

Ask your druggist for POND'S EXTRACT. Sold only in sealed bottles—never sold in bulk. Refuse all substitutes.



VANISHING CREAM

(POND'S EXTRACT COMPANY'S)

is an ideal non-oily toilet cream of great purity and exquisite Jacque Rose fragrance. "Vanishing Cream" effectively promotes that fineness of skin texture so requisite to a clear and beautiful complexion.

FREE SAMPLE ON REQUEST

Or Send 4 CENTS in Stamps
for Regular 10 CENT Tube

POND'S EXTRACT COMPANY, Department H, 78 Hudson Street, NEW YORK

Christian Herald

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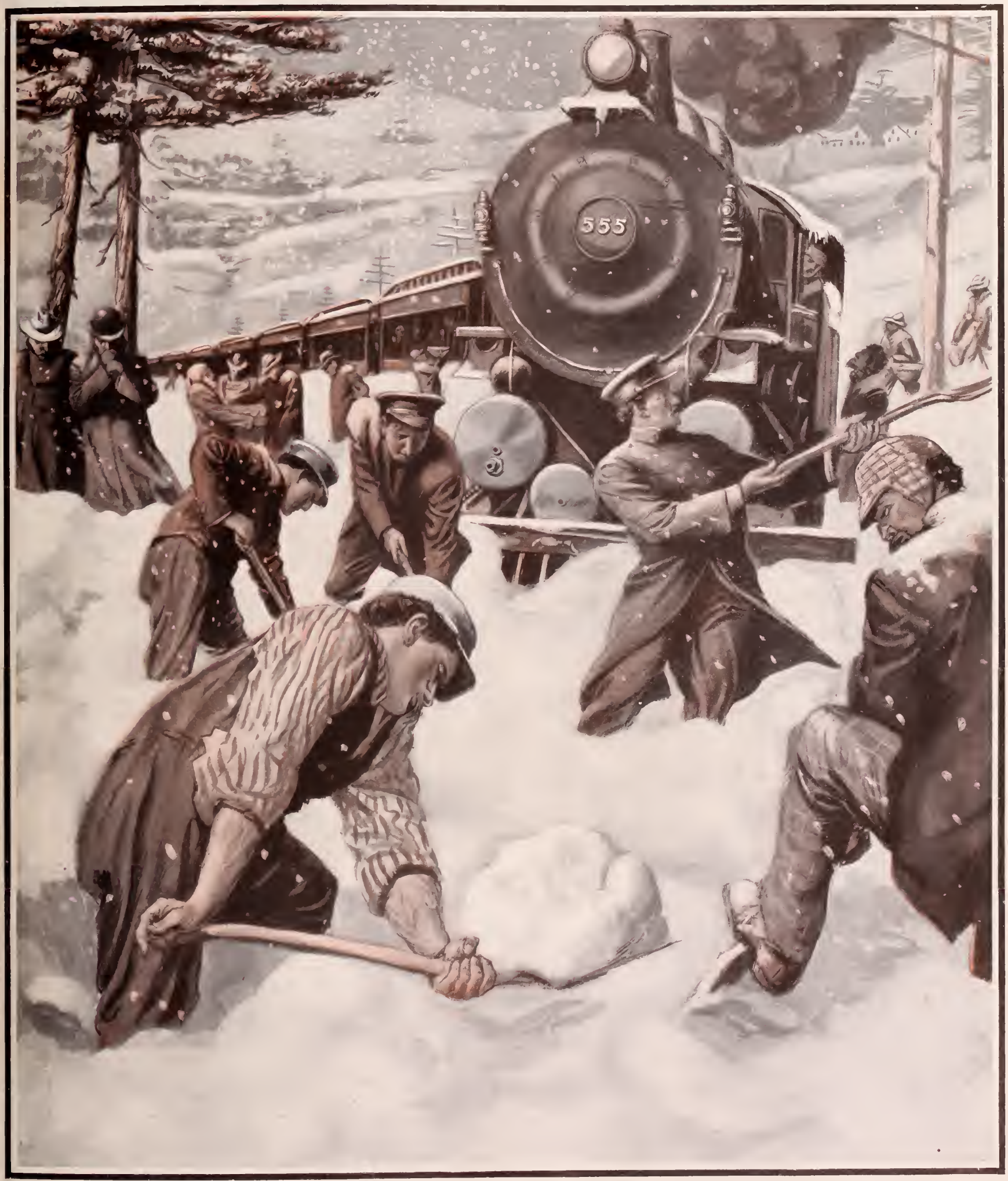
OFFICES: BIBLE HOUSE, NEW YORK



Drawn by W. C. Rice for The Christian Herald

See page 31

SNOW-BOUND; AN INCIDENT OF THE LATE BLIZZARD

"Best Thing Mr. Taft Has Ever Done"

The Press Universally Praises His Visit to the Bowery Mission as a Unique Event and Noble Precedent

THE newspapers are filled with articles upon the recent visit of President Taft to the Bowery Mission. As the topic is a national one, we devote space to the reproduction of some of these comments below :

Not Likely Soon to Forget

Daily Times, Brooklyn, N. Y.

THE President had a reception he is not likely to forget very soon, and incidentally it may be said that he is equally unlikely to listen with patience to those fastidious citizens who complain of the appeals that are made to them, especially in this Christmas season, for such small donations as make possible such relief as this mission extends to those whom no one else cares to relieve. There is nothing of the snob or the Pharisee in the make-up of President Taft; he is a plain, hearty, genial American, who is willing to be on the friendliest possible terms with all of his fellows who have anything of manhood in them, no matter if, as he said last night, they may be down on their luck.

. . .

Well Within His Presidential Duties

Evening Mail, New York City

Until Mr. Taft spoke at the Bowery Mission last night no American President, we believe, had ever addressed the "down-and-outs." Coxey and Frye and Kelley led so-called "armies" of them across the country in the soup-kitchen days of 1894; but they obtained no audience with Grover Cleveland, and Coxey was taken into custody for not observing the "keep off the grass" signs at Washington. Candidates for office—this a very recent fashion—have addressed meetings of street characters in the small hours of the night. But last night's was the first heart-to-heart talk between the official embodying the national sovereignty and the workless American. He frankly admitted a mixture of motives in coming down to the Bowery. "I don't know much about the Bowery," he said, "and I have always had considerable curiosity about it." As head of the Red Cross Society, he knew Dr. Louis Klopsch and his effective influence for good, and knowing also his relation to the Bowery Mission he had made the visit, realizing "that the best part of the Bowery must be where Dr. Klopsch and the Bowery come together." The President's manifested concern for their welfare is more than an outpouring of his native kindliness; it is well within his duties as a citizen and as our chief magistrate.

. . .

"The Big Fellow" in the Bowery

New York Morning Telegraph

Big Bill fared much better in the Bowery than in Carnegie Hall. In the latter place he was rushed by ill-mannered hand-shakers, and had the narrowest escape of his life from a painful, if not disastrous, fall from the stage. At the Bowery Mission they didn't do anything worse than the utterance of a deal of Bowery breath, and that was all in the way of welcome. It was thus borne in upon the Big Fellow, what every New Yorker knows, that the Bowery, as a slum, is an exploded superstition, as commonplace and prosy as Fifth Avenue on a rainy Sunday.

. . .

A Remarkable Precedent

Columbus, O., News

President Taft's recent visit to the Bowery Mission was an incident unique in the history of that noted thoroughfare. He was the first President of the United States who ever officially visited the Bowery. Mr. Taft's excursion into the East Side was a proper recognition of one of the greatest religious works in the city—the Bowery Mission, where "crooked men are made straight."

It is almost impossible to compute the good which has been done by this Mission, the number of men, down and out, who have been braced up and given a fresh start, or the number who have been saved from despair and death. It is one of the many humanitarian enterprises undertaken and carried forward by that remarkable paper, THE CHRISTIAN HERALD, and its remarkable proprietor, Dr. Louis Klopsch.

. . .

Eliminates Rancor from the Class Struggle

New York Daily People

There, in the presence of five hundred men, all of them willing, anxious, able to work, but condemned to idleness by a social system that bars the wage slave from the opportunity to exercise his labor-power unless some employer can whack profit out of him—there, facing such a sight, stood the chief representative of capitalism—and, did what? He did, unconscious though the deed was, contribute his share to eliminate rancor from the class struggle in the only way that rancor can be eliminated, to wit, by exemplifying the utter lack of intellect on the part of the ruling class regarding the social question, hence the utter futility of looking to its representatives for help.

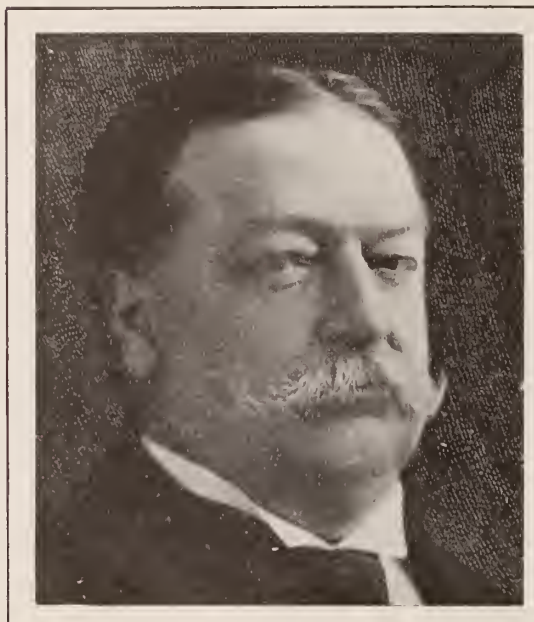
It should not be doubted that President Taft felt sick at heart at the sight of the human waifs crowded before him, and that he spoke sincerely when he told them: "I assure you that your fellow-citizens and more fortunate fellows aren't the greedy and oppressive persons some would make them out to be, but more than ever are their hearts open to help the suffering, and the desire to do so is growing every day." A clearer picture of helplessness before the social problem can with difficulty be conceived.

. . .

Man to Man

Denver, Colo., Post

There was a something friendly, a touch of unaffected democracy, in that visit made by President Taft to the Bowery Mission. He went neither to patronize nor to dispense commonplace platitudes. He talked to the inmates of the Mission as a prosperous, plain man, addressing plain men smitten by penury; but he indicated the uncertain character of personal prosperity in a republic, and suggested that courage, even on an empty stomach, was a sound American quality that might, by the hazard of the unexpected, switch the poorest man into



President Wm. H. Taft

affluence. The color of youth has not yet departed from his imagination; and you figure him as a man with the heart of a boy as he took that drive in the storm to the Bowery Mission, to leave there the memory of a plain man's cheering words. Clearly the episode was a case not of the gift but the giving.

. . .

Bridging the Chasm Between Rich and Poor

Standard Union, Brooklyn, N. Y.

The thing which Mr. Taft attempted, and doubtless partly accomplished, was the breaking up of the belief on the part of the very poor that there is a gulch which separates them from those in more fortunate circumstances. The eradication of such an opinion is important. The moment a sufficiently large portion of the people obtain the notion that the rich and powerful care nothing for the unemployed and poverty-stricken, that they live in a different world, that they have no sympathy for those without a dollar, and are unwilling to lend a helping hand, that moment a positive danger arises. President Taft's presence in the Bowery and his words must carry some conviction that the bond of fellowship extends from the White House or the palace of the millionaire to the ten-cent lodging houses.

. . .

How the Contrast Struck Him

Providence, R. I., News

President Taft always has been the ward of good fortune, and while he has deserved to so be and has rendered very valuable services to his country in many ways, he must have thought hard of the difference between his life and that of the unfortunate men about him. In reminding them of the more general inclination nowadays to help those who have been crushed by fortune, either through their own carelessness, some lack of grit, or other cause for which they were perhaps not wholly responsible, he must have kindled the fires of hope anew in some breasts.

. . .

Few Public Men Could Do It

Buffalo, N. Y., Commercial

President Taft is a man of wide sympathies and so obviously genuine in his expression of them that no one has ever suspected him of insincerity. Few public men could go down to address a crowd of waifs, strays and human derelicts on the Bowery and not strike one false note. As head of the Red Cross Society, he knew Dr. Louis Klopsch and his effective influence for good. He made the visit realizing "that the best part of the Bowery must be where Dr. Klopsch and the Bowery come together."

. . .

The Bigness of His Heart

Kansas City, Kas., Gazette-Globe

President Taft did not go to the Bowery Mission "from the seat of the mighty to the bottom pit of despair" to make a parade. He did it out of the bigness of his heart, as he had done in Manila, to cheer those who are down in the world and need the encouragement of a hopeful word.

. . .

Calls It a "Thankless Task"

Pittsburg, Pa., Sun

President Taft in his time has been called upon to undertake thankless tasks, and to make speeches under circumstances that were anything but inspiring, but we doubt if he ever came to a place where he faced a more thankless task, or found himself at greater loss for words that would ring true, than he did the other night when he rose to address the flotsam and jetsam of New York gathered in a Bowery mission. What could he say? What could any one say? The President did the best he could, but at best it must have sounded queerly in the ears of the human derelicts before him.

. . .

The Real Bowery Yell

Philadelphia Inquirer

Bully for the President! He attended a gathering of denizens of the slums at the Bowery Mission, 'way down town, hearing the real Bowery yell for the first time and making what was, perhaps, the biggest hit that any President has ever made among the lowly.

. . .

The "Best Thing" He Has Done

St. Louis, Mo., Dispatch

President Taft's visit to the Bowery Mission in New York, and his address to the unemployed and homeless men he met there, may be accounted among the best things he has done since he attained the Presidency. The visit and the speech can hardly have failed to carry not only a new hope, but a helpful energy, to the heart and the will of some of the forlorn men in his audience, and as a consequence the results may be beneficial beyond all calculation.

. . .

"You Done Us a Heap of Good"

Saginaw, Mich., Courier-Herald

This excursion of one of the busiest men in the world down to the seat of vice, immorality and poverty in the New York Bowery reflects another side of Mr.. Taft's character. It needs no explaining how the Bowery tramp called after the President: "Bill, you done us a heap of good." The personality of the man had revived the flickering spark of manhood and hope that their ill-fed, ill-cared-for bodies contained, and made them realize that in America there is a chance for all men.

. . .

Taft's View Better Than the Pessimistic

Boston Post

It is to be hoped that the unemployed at the Bowery Mission in New York took President Taft's call on them the other evening in the right spirit. It is not an unmixed solace for men down on their luck to see at close range a President of the United States, very much up on his. Yet it may be an inspiration to renewed activity and hope. Mr. Taft told them that as "earnest Americans" they still had a chance. That was much better than the "bottom of the pit of despair" phrase handed them by the superintendent of the Mission himself.

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NEW YORK, JANUARY 12, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Beggars by the Wayside

"Jacob's Well" as Shown near Shechem To-day

Harvest Time in Samaria

A LITTLE TOUR AROUND SAMARIA

By Professor M. P. YOUNG

*Assiut, Egypt **

MOST travelers enter Samaria from Judea. Halves of the same mountain they are, yet how different in disposition and in history! Samaria is as open and fair as Judea is secluded and austere; and the life history of each is in full accord with what nature seems to have predestined.

To the prophets, Samaria is the older sister, standing nearer to the world and taking precedence alike in good and evil. The more forward to attract, the more quick to develop, she was always less able to retain. The patriarchs came first to Shechem, but later chose their homes about Hebron. The earliest seats of Israel's worship and the earliest rallies of her patriotism were upon Mount Ephraim; but both church and state ultimately centred in Jerusalem. After the disruption of the kingdom, the first prophets and heroes sprang up in the richer life of northern Israel; but the splendor and endurance of prophecy and kingship remained with Judea. And so, though we owe to Samaria some of the most brilliant flashes of Israel's patriotic life, the bulk of her history is full of scorn—scorn for her traffic with foreigners, for her luxury and her tolerance of many idols. Pride, "fulness of bread," and prosperous ease, then rottenness and swift ruin, are the chief notes of prophecy concerning her. Today, while pilgrims throng on either hand to Judea and to Galilee, none seek Samaria save for one tiny spot of her surface, and this is but the scene of a wayside saying by Him who journeyed in this land as a casual passenger.

But if hardly holy land—if hardly even national and—there is no region of Syria more interesting and romantic. The traveler, entering from Judea, is refreshed by a far fairer landscape. When he reaches the vale of Shechem, he finds himself at the true physical centre of Palestine, from which the features of the whole country radiate and group themselves. Historical memories, too, cluster about the paths of Samaria more lavishly than even those fountains which render her such a contrast to Judea—the altars at Shechem and Shiloh, the fields around Dothan, the palm tree of Deborah, the wine-press of Ophrah, Carmel and Gilboa, the vineyards of Naboth, Elisha passing to and fro, Jehu's furious driving, and a dozen other important events.

On the Highways of Samaria

The openness of Samaria is one of her most prominent features and tells most in her history. Few invaders were successfully resisted. It is a singular fact that we have no account of the invasion by Israel. In the battles of her history that are recorded the chariot is always mentioned, and all the long drives of the Old Testament are within her borders. It was in Samaria that we have recorded the race of Ahab against the storm, the furious drive of Jehu, and the long drive of Naaman from Damascus. Contrasted with this, we have only two meagre references to chariot driving in Judea—in the one case the chariot carried a corpse, and in the other it bore a dying man.

The most prominent characteristic of Samaria is her central and dominant position. Nothing comes with greater surprise upon the visitor to Palestine than to discover that, with all her advantages of defense, Jerusalem lies on a barren and awkward site, and that both natural and historical precedence have to be given, not to Mount Zion and the City of David, but to Mounts Ebal and Gerizim, with Shechem between them. As seen from the regions across Jordan, she occupies the topmost point of that long ridge which runs through Palestine, and from which valleys lead off into all parts of the kingdom. Joppa, the principal seaport, stands three miles nearer than to Jerusalem; Cæsarea is but thirty miles away, the rich plains of Esdraelon but eighteen. From Samaria spring the only great roads that lead to the regions east of Jordan.

It is therefore natural that the story of the patriarchs brings both Abraham and Jacob, on their entrance to the Promised Land, at once to Shechem, and that the book of Deuteronomy selects Ebal and Gerizim as the scene of a great inaugural service by all Israel on taking possession of the country. This place was selected by one whose ruling principle was the centralization of Israel's worship in one sanctuary. On account of this strategic and commanding position we find Samaria closely connected in her history with the tribes east of Jordan, and with Carmel on the west. Both Abraham and Jacob came from the east to Shechem. Manasseh was settled on both sides of the river; Ephraim gave its name not only to the western mountains, but also to a wood on the eastern side; Elijah, the prophet of Samaria, was from Tishbeh in Gilead, and Elisha crossed Jordan to anoint Jehu. In a similar manner we find the prophet of

Continued on page 37

*The photographs for this article were taken by Prof. R. J. Robinson and Rev. A. Forder, of Palestine.

The American Pulpit

A SERMON BY

Rev. John Wesley Hill, D.D.*

THE WORKINGS OF PROVIDENCE

TEXT—Rom. 8:28

"And we know that all things work together for good to them that love God."

WE have here Paul's epitome of Providence, his summing up of human life and experience under the superintending hand of God. Had he been a materialist, he would have left God out of the question, and said, "You are a part of a great, merciless machine, wound up by chance and controlled by circumstances, and your sufferings are due to the inexorable movements of fate, against which you struggle in vain." Had he been a Stoic philosopher, he would not have said, "All things work together for good," but, "You are in the hands of an awful system, of which evil is an inevitable part," and his exhortation would have been, "Resist the evil with the bold front of an unflinching spirit." Had he been an Epicurean, he would have said, "Chance has projected evil into the world. Fight chance the only way in which you can, by drowning all your cares in a sea of sensual pleasure." But Paul was neither a materialist, nor a Stoic, nor an Epicurean, but a Christian philosopher. He believed that God's plans are eternal, that human suffering is a part of the necessary discipline of life, that eternity alone is the final interpretation of time, and that "all things work together for good to them that love God."

Under Divine Protection

Note the boldness of this Pauline declaration: "All things work together for good." Had Paul known nothing of the shocks and storms of life, had his career been one of uninterrupted inspiration and unabated triumph, then it might be urged that the audacity of the proposition is evidence of ignorance of the facts involved. But Paul's life was interwoven of sunshine and shadows; in fact, he knew much more of the storms of life than of its calms. The vision of the past was ever before him: the prisons through which he had passed, the uproar at Ephesus, the earthquake at Philippi, violence at Jerusalem, trials with the churches, chains at Cæsarea, shipwrecks and stripes, while before him passed scenes of anguish which were far beyond his power to describe; and yet, towering above these dark and painful memories, we hear him exclaim, "All things work together for good to them that love God." He thus compresses the universe into this one little word of three letters, *all!*

Glorious truth! We are not alone in life's vicissitudes! God's eye is upon us, and his arms encircle us. We are not helpless, for the infinite Deliverer is ever present, even when we are unconscious of his presence, inspiring with wisdom, imparting strength and enabling us to come off more than conquerors over all the trials and difficulties of life, the toils and sufferings, defeats and crosses, gains and losses; all things seen and unseen, near and remote, dark and bright, good and evil, are harnessed as swift steeds to the chariot of the divine purpose, and nothing can permanently obstruct its progress.

Harmony and Co-operation

Again, let us notice the law of this Providential process: "All things work together." And what is this but the law of co-operation? Nothing in the universe below the being of God is complete within itself. Everything leans upon and helps to bear up everything beyond, below, above, and around itself. The dewdrop works with the sunbeam, the seed with the clay, the bee with the flower; the valley with the mountain, the rivulet with the river, and the river with the ocean; the heavens lean upon the earth, and the earth reflects the splendor of the heavens from its laughing valleys, its snow-crowned mountains and its ever-changing sea. There is no isolation anywhere. The faintest trace of matter, the most delicate, microscopic cell has its place in the universal creation, and performs its function, not only for itself, but in behalf of all. The gases that compose the air we breathe work together with life-giving and health-sustaining power; eliminate the oxygen, and this old world would be shrouded in death; the seasons work together, spring and summer, fall and winter, in a grand procession of beauty, order and fruitfulness.

Light is beautiful, but light cannot form the exquisite picture. Shadows must lie there, a dark background upon which the light can pencil its beauty. The sunshine and shadow must work together. Why, God cannot paint a rainbow until he has unbraided a beam of light into its seven prismatic hues, to borrow from and lend to each other entrancing loveliness. So also the Lord knows how to blend bright and dark things in human life, so as to produce the most happy, holy and heavenly character. Oh, my friend, you can afford to be patient and trustful, for God is moulding you to a pattern brighter than angelic being, even according to the image of his Son. The blow of the hammer and the incision of the chisel may be painful, but these are necessary to the removal of imperfections and to the revelation of the angel that is lurking in the hiding places of your being. God is the great, infinite Sculptor, and you may depend upon it he will not overlook the roughness, nor fail to smooth down the rebellious grain!

All things work together. The lightning in its livid rage only purifies the atmosphere; the thunderbolt that prostrates the giant oak, beneath which many found shelter, lets the sun shine upon a spot of earth that had hitherto been full of darkness; the cloud that overspreads the sky is frequently but the shadow of an approaching blessing. Some flowers must be trampled upon before their fragrance is detected, and it is likewise true that human hearts must be broken before their wealth of sympathy and love becomes productive.

Strength and Love Through Suffering

Then, again, we should remember that things are not always as they appear. The sun appears to rise and set, but science places it in the centre of a family of worlds; the stars appear to rove about without restraint, but they, too, are fixed centres, fastened to their points in space. The rainbow appears to be a dense and permanent arch of beauty, reared against the solid sky, but philosophy etherealizes both the bow and the sky. And so in human experience, we are deceived by appearances. It seemed a cruel fate that tore Joseph from his father's arms and sold him into slavery; but God lifted Joseph from a pit to a throne and made him lord over all Egypt. "All these things are against me," exclaimed Jacob, when the outrayings of Providence were no longer discernible; but at that very moment the horses and chariots were on their way to carry him down into the land of plenty. It seemed a great calamity that turned aside a professor of natural science from his self-appointed way, but Scotland gained through that the ministry of Thomas Chalmers.

A Divine Hand at the Helm

It is hardly possible for us to appreciate the force of the original verb, "work together." The thought is that there is a beneficent power grasping, subordinating, overruling and directing all things for the largest measure of good. True, this good may not always be apparent, but it is none the less real. We cannot measure the movements of Providence by the swift beating of our little timepieces. God's clock strikes once in a thousand years. It is not a question of calendar, but of character. The thought of the text involves the largest good. This is the goal of the divine intent. God is not absorbed in gratifying our temporary whims. He will not condescend to our petty wants, as the indulgent parent who pampers the spoiled child by granting the sweetmeats for which it cries. God's medicine is not always sweet. It is sometimes bitter-sweet, but if it is necessary to our highest good he will not withhold it. The statement of the text employs a singular verb with a plural noun, denoting t harmonious workings of Providence, and we m rest assured that this power is working in our l half every moment. Though we deny it and res it, the process continues, silently and savingly, su ordinating all things to our final good, yes, a making even the stumbling-blocks of life steps ward the throne.

Oh, what comfort there is in this thought! The can be no wreck, for God's hand is at the helm; the can be no calamity, for his wisdom and power ove rule for good all that comes to me. The promise in the present tense, not that in some æon of et nity these things shall result in good, but here a now, amid the changing scenes of life, poised as are in a probation bounded by two eternities, it the believer's privilege to look through and beyo all secondary causes and agencies to trace the fo prints of God as upon the billows moving forwa to the accomplishment of his beneficent purpos and to know that "all things work together for go to them that love God."

"God Thinks of Me"

It is this thought that gives me my position in t universe. If God thinks of me, loves me, a watches over me, it is because I am a part of h plan. I may be but a rough pebble, yet I have n place in the great universal mosaic. I am essenti to the unity and perfection of the whole. I am he but for a day. I am not a tenant, but a touri Eternity is my race course, and the universe is n home. All things are in league with me; yea, th are my servants, "working together for good "Therefore I shall not be afraid for the terror l night, nor for the arrow that flieth by day, nor for t pestilence that walketh in darkness, nor for the d struction that wasteth at noonday. A thousa shall fall at my side, and ten thousand at my rig hand; but it shall not come nigh me." Yea, I sha not tremble when death knocks at the door, for l comes as the messenger of God, bringing my pas port to yonder world out of sight, still working f my eternal good.

Standing thus, strong and secure, the future flam with light, the clouds roll back, the eternal da draws nigh, and although dark questions arou me rise and the path is not always plain before m eyes, faith brings the distant near and enables n to sing with John Burroughs:

Serene, I fold my hands and wait,
Nor care for wind or tide or sea;
I rave no more 'gainst time and fate,
For lo! my own shall come to me.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time nor space nor deep nor high
Can keep my own away from me.

Good Resolutions

SOME persons hesitate to make resolutions fo fear they will not keep them. They will no promise, lest they fail of performance. There little reason in such an attitude, for every life making promises all the time. A life without prom ise of some sort is a contradiction of terms. Wha the promise is need not be proclaimed by the lip although so to proclaim it may often be the best o helps toward its fulfilment. We are always "i honor bound" to some course of action or other. W have given hostages to the future, though we ma never have signed a pledge or taken an oath. Th hostage is our past reputation and our present cha acter. It may be forsaken if we will, but if it b worthy, to forsake it is faithless indeed. Men nee not to make fewer promises, but they need to b more careful that all their promises be wort keeping. L. J. H.

(*See "The Children's Pulpit" on next page*)

*Pastor of the Metropolitan Temple (Methodist), New York City.

President Taft's Visit

Continued from page 26

The Nation's Sympathetic Heart

Salt Lake City Herald-Republican

In his speech to the people on the owery, the other night, President aft expressed the belief that the art of humanity beats in sympathy th those in ill-fortune, and strongly ppealed to his hearers for manhood's sponse to the sentiments of men. o man could have listened to Presi- nt Taft's address and missed the sing strength and courage to better s own condition.

. . .

etter Than All His Western Speeches

Atlanta, Ga., Constitution

It is when his heart is touched and e theme suggests an *argumentum ad minem* that President Taft appears his best and most lovable aspects. he assertion was exemplified a few ghts ago when he addressed about ree hundred typical habitués of the owery in New York City. It is to be ubted if any of the Sunday lay-talks r. Taft delivered on his recent West- n tour was half so effectual as this e simple speech to men so long ac- stomed to viewing happiness through e eyes of other men. He has estab- shed an achieving precedent. It is t the ninety and nine that need ords of solace and encouragement om high places.

. . .

A Simple Message of Hope

Washington Post

It was just a simple message of pe; but the fact that the President the United States—their President had come from Washington to give to them inspired every man who ard with a new power and confi- nce. The three hundred who heard ld thousands who had not heard. he President was their friend, and d told them not to falter, but to ght on.

. . .

Worth Something to the Country

Lincoln, Neb., Journal

President Taft's visit to a Bowery ission and his sight of the Bread ne was worth something to the coun- y in the ideal it called to his lips. he President will find that most of e important issues raised at Wash- gton will involve equal opportunity r all against special opportunity for part. If he throws his weight in ch case to the side he espoused on e Bowery it will be enough.

. . .

Never Did a Better Thing

Orange, N. J., Chronicle

President Taft, with all his ability, ever accomplished more in a few min- es than he did when, hoarse with a vere cold, he braved the weather and aid a visit to the Bowery Mission, eeting the men there just as a man ith a message of cheer and optimism.

. . .

Honored Himself and His Country

Stamford, Conn., Advocate

The President honored himself, and onored his country, when he con- nted to go down to the Bowery, even the late hour of eleven o'clock at ght, to say helpful words to the class men assembled at the Rescue Mis- on. These be gracious words from e President of the United States, and ey will have their effect. Good and t evil shall come from them.

. . .

He Did a Real Service

New York Tribune

There was not a trace of patronage what the President said, or of that ere curiosity which the unfortunate turally and deeply resent. His ap- reciation of the conditions which he w illustrated before him, his frank

Continued on last column

The Children's Pulpit

CHILD LABOR DAY—By Rev. J. M. FARRAR, D.D.*

LAMENTATIONS is a long word. But its length you need not fear. You can put it in a tear. It means sorrow, crying out for help. Jeremiah is called the weeping prophet. His tears, I think, fell into his ink. With this tear-ink he wrote the sad look of a child into a book, and called it Lamentations. He tells us that cruel taskmasters made little children carry heavy burdens of wood. Bundles so heavy and large that the children fell under them. These children were made to work, work, work. Day by day it was all work, and no play. They had no music, and their dance was turned to mourning. Their, "Oh, I am so glad!" was changed to, "Oh, I am so sad!"

BUT this, you say, was a long, long, long time ago. Why should we have any dread about those who are dead? But you juniors must not forget that a long, long, long time ago is like Halley's comet: it comes back again after a long, long, long time away. Thousands of children are falling under their burdens to-day. Falling and dying, and there are only a few who are crying.

THIS is "Child Labor Day," and every minister in New York is asked to write his Lamentations for the children. You did not know there were any slave children in America? There are more than 2,000,000 children to-day who are slaves to hard work. Just think—of these 790,623 are little tots! Let us see if we can get a picture in our brain of 2,000,000 children at hard work, with little pay and no play. If we had all these children in Brooklyn at one time, where would we put them? There are more than 500 acres in our Prospect Park. If the 2,000,000 children would stand close together, we could put them all in the park. But they must sleep standing up, as there would not be room for them to lie down. The police would soon be after them—"Move on, move on, no place for you here." Suppose they came out of the park like an army, with twenty-five in each company. There would be 80,000 companies. I will ask the police to let them march past the church, so that you can all see them. Here they come in companies, with ten feet between each company. March,

Photographs copyrighted by Waldon Fawcett

These Child Slaves Have Worked Almost from the Time They Could Walk

march, march; tramp, tramp, tramp! They are slave children, and we will give them long marches. Push them, drive them, make them march twenty-five miles a day. After a long time watching them pass the church, a telegram will tell us that the first company is marching past West Point. March, march, march, on, on, on, past the church. Another telegram states that the first company is passing the Capitol at Albany. On, on they march, and as the last company passes the church a long-distance telephone message says the first company is marching into Troy, nearly 152 miles from New York. All these are children in our country working like little slaves. It makes us sad, it makes me mad. Sad, it is too bad!

IF you stay to see them all march by, you will miss your dinner, and Sunday School, and evening service. If you watch them all pass, you will be marked absent from school on Monday, Tuesday, Wednesday, Thursday and Friday. You can see the first companies passing to-day, and when you are coming to prayer meeting on Friday night you will see the last company going by. Is it not awful that such a sad story must be written in "tear ink," with the pen of 1910? The story of overworked children! Child slaves, with no outlook but their graves!

A PROFESSOR of Columbia University says he talked with a man who lives in Brooklyn about how little children work in this Brooklyn man's Texas cotton fields. He asked him how early the children began to work. His answer was, "At six, and younger." This Brooklyn-Texas man described the way a bag is slung about the neck of a child, who drags it on the ground, so that he can pick cotton with both hands. The professor asked how big the boy had to be before he was strong enough to drag the bag. The answer was, "We make the bag to fit the boy." We believe they should make the boy to fit the bag. They should take good care of the boy's body, and good care of his mind, and good care of his soul. Make him big and strong, and able to carry the bag that need not drag. I am sure my juniors will pray for and work for the National Child Labor Committee, who are trying to free these child slaves.

WHILE the army of children is marching past I will tell you a story of one little child, not able to march. He was working in a mine, and a heavy piece of wood he was helping to carry fell on him and broke his back. "He fell under the wood." For many months he was in the hospital. When he was strong enough to go out, a nurse took him to church. It was Child Labor Day, and an offering was taken for the society. When a tall man passed the collection plate the little cripple said, "Hold it lower, please." With tears in each word he said, "Hold it lower, lower; low enough for me to stand in it. I want to give myself for this work."

*Pastor, 1st Ref. Church, B'klyn, N.Y. TEXT: Lam. 5 : 13. "The children fell under the wood."

His Inspirational Message

Continued from first column

reference to the contrast which his own circumstances presented, his obvious wish that some helpful stimulus might go out from him to his hearers, gave those keen discriminators between the true and the false a clear sight of the man behind the title. It was a real service which the President rendered in the right spirit—real because the spirit was right.

. . .

"One Touch of Nature"

Jersey City, N. J., Journal

It was no sermon President Taft delivered—just a plain talk, glowing with human sympathy. That he touched the hearts of the unfortunates in the Mission was evidenced by the ringing cheers they gave him. When he said "Good night, boys," at the close of his talk, many of the grizzled veterans of the road gave vent to their feelings in muffled sobs. What's that the poet says about one touch of nature making the whole world kin?

. . .

"That Was a Man"

St. Louis, Mo., Times

President Taft has so far given no more unmistakable evidence of his kindliness and wisdom than he did yesterday when he addressed the men of the Bowery Mission. But that was a man with a big brain and a good heart who went into the byways yesterday and reminded his brothers that they were, indeed, his brothers.

. . .

An Inspirational Speech

Baltimore, Md., Star

It was quite an inspirational speech that the President delivered on the Bowery, after his Carnegie Hall address, and the reception of his remarks can have left no doubt in his mind concerning the properly receptive attitude of those who sat before him. He talked to his audience as to men who were up against hard luck for fair, and assured them that the world was not so cold and indifferent to them as they might infer. He told them that this is a land of opportunity for them, if only they will get firmly on their feet and earnestly endeavor to make it so.

. . .

Never Did a Better Hour's Work

New York World

President Taft never did a better hour's work than when, hoarse with a heavy cold, he braved the deluge of Monday night to speak to the men in the Bowery Mission. It is not a thing that any man who heard him is going to forget, nor does its cheery message end with the audience that heard it or the famous street that yesterday could talk of so little else.

An Earnest Appeal for a Worthy Cause

THE Bowery Mission, "the place where God makes crooked men straight," would welcome additional contributions toward the great work carried on by godly men and women at the "Gospel Lighthouse."

Clothing for the naked, shelter for the homeless and bread for the hungry are the requirements.

Which of these two verses of Holy Scripture would you prefer to hear?

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard: **or,**

Come, ye blessed of my Father. . . . I was hungry and ye fed me, naked and ye clothed me, sick and ye ministered unto me. . . . Inasmuch as ye did it, etc.

If you can send a contribution for the Bowery Mission, do so; it will come in very opportunely. Address

THE CHRISTIAN HERALD, Treasurer of The Bowery Mission, 91 Bible House, New York

THE YEAR'S SPLENDID BENEFACTIONS

Over $140,000,000 Given to Education, Benevolence, Missions, Churches, and Various Worthy Causes

Jacob Schiff

Charles M. Pratt

Mrs. W. K. Vanderbilt, Sr.

James A. Patten

George T. Oliver

ALL previous records in gifts for benevolence, philanthropy and charity were eclipsed in 1909. It was a year of truly magnificent giving, the grand total amounting to $141,250,000, which is over $40,000,000 in excess of any previous year. Some of the greatest individual gifts have already been recorded in THE CHRISTIAN HERALD at the time they were announced, but the total aggregation of public benefactions for the twelve-month is so phenomenal as to demand more extended notice.

Notable Gifts to Education

The cause of education is one that has proved most worthy in the eyes of many of these lavish donors, for it has received $54,766,603, or somewhat over a third of the whole. Chief among the gifts of this class were the $10,000,000 from Mr. John D. Rockefeller to the General Education Board, to bring its endowment up to the $50,000,000 mark. Mr. Rockefeller also gave Chicago University $1,177,000. The late millionaire John S. Kennedy bequeathed to Columbia College $2,500,000, to Roberts College, Constantinople, $1,500,000, to the Presbyterian Board for educational purposes $1,500,000, and to other educational institutions $1,375,000. Mr. Carnegie gave to the Pittsburg School of Applied Science $2,000,000, and $1,840,000 to other institutions of learning. Mrs. Sage bestowed $250,000 on schools and colleges. The late Senator Vilas, of Wisconsin, bequeathed $2,000,000 to Wisconsin University; Mrs. Newcomb, of Louisiana, bequeathed $1,500,000 to the Newcomb Memorial School, New Orleans, having already given $1,000,000 during her lifetime; Dr. D. K. Pearson, whose great gifts to education and religion have made his name known throughout the nation, gave $100,000 to Chicago Theological Seminary, $25,000 to Piedmont College, and $1,000,000, divided in smaller amounts, to several other institutions. Charles M. Pratt, the oil magnate, added $1,700,000 to the endowment of Pratt Institute, Brooklyn; Miss Helen Gould gave $150,000 to the Girls' College at Constantinople; Benjamin N. Duke supplemented his earlier gifts to Trinity College, North Carolina, by a new donation of $750,000; George T. Oliver, of Pittsburg, gave $500,000 to provide a pension fund for the public school teachers of that city, and Levi I. Shoemaker gave $500,000 to Yale University. These are among the largest of many gifts for education.

Many Millions for Benevolence

In the domain of benevolence the most notable gifts were these: $1,000,000 from an anonymous donor to establish a Home for the Aged in New York State; $5,000,000 bequeathed by Mrs. Christopher Magee to endow a hospital for women in Pittsburg; $2,500,000 bequeathed by John S. Kennedy to the Presbyterian Hospital, New York; $1,500,000 from the same donor to the United Charities, and $750,000 to the Charity Organization of New York; Mrs. Sarah Todd, of Pennsylvania, gave $750,000 to endow a Home for Aged Women in Carlisle, Pa.; John D. Rockefeller gave $150,000 to the "Sea Breeze Home," New York; Mrs. Sage gave $200,000 for a Home for the Relief of Aged Women, and $180,000 to found an Industrial Home on Long Island, N. Y.; W. K. Vanderbilt gave $500,000 for a Home for Cripples at Chautauqua, N. Y.; Elizabeth F. Noble, of Mansfield, Mass., bequeathed $500,000 to humane and anti-vivisection societies; Charles M. Schwab gave property valued at $500,000 for a Foundling Asylum on Staten Island, and Mrs. Sarah Morris, of Chicago, gave $400,000 for a Children's Hospital in that city. Thomas Murdoch, merchant, of Chicago, bequeathed between $2,000,000 and $3,000,000 to a number of deserving religious, educational and charitable institutions.

Below are the leading benefactors of the year. The entire list would fill many columns of THE CHRISTIAN HERALD:

John S. Kennedy	$26,550,000
John D. Rockefeller	12,852,000
Andrew Carnegie	6,056,511
Mrs. Christopher L. Magee	5,000,000
James Masterson Burke (estimated)	4,000,000
Ex-Senator William F. Vilas	2,000,000
C. N. Crittenton	2,000,000
James Milliken (approximately)	2,000,000
Mitchel Valentine	2,000,000
Mary Rhinelander	2,000,000
Mrs. Russell Sage	1,900,000
Charles M. Pratt and Mrs. E. B. Dane, his sister	1,700,000
George Crocker (estimated)	2,000,000
Harry S. Henry	1,500,000
Mrs. Josephine L. Newcomb	1,500,000
Elizabeth Brigham	1,500,000
Dr. D. K. Pearson (estimated)	1,000,000
Thos. Murdoch, religious, charitable, educ'l (estim'd)	2,500,000
B. N. Duke	750,000
G. T. Oliver	500,000
L. I. Shoemaker	500,000
Unknown donor for Home for Aged	1,000,000
Mrs. Sarah Todd	750,000
W. K. Vanderbilt	500,000
C. M. Schwab	500,000
Mrs. Sarah Morris	400,000
Nath. P. Bagley, to S. P. C. A., Boston	75,000
Ex-Governor Odell, N. Y. Home for Consumptives	75,000
James Patten, Hospital, Evanston, Ill	40,000
John W. Gates, Hospital, Port Arthur, Tex	500,000
J. E. Berwin, Maternity Hospital, New York	100,000
Edward Ginn, Promotion of Peace	50,000
Jacob H. Schiff, Jewish Schools and Colleges	1,000,000
Col. R. M. Thompson, Restoration Ft. Ticonderoga	500,000
Miss C. P. Stokes, Negro Schools	300,000
Joseph Fels, Philadelphia, Single Tax Promotion	250,000
Mrs. W. K. Vanderbilt, Sanitary Tenements	1,000,000
H. H. Rogers, Schools of Fairhaven	100,000
Anonymous, Cure for Consumption	100,000

To Missions and Churches

There were gifts aggregating over $1,000,000 for the protection of animals, and for the promotion of humanitarian work among the dumb creatures. The bequests and gifts to missions reached a total of $12,500,000, of which the Presbyterian Church received $5,750,000, American Bible Society nearly $1,000,000, the Methodist Church $2,000,000, Baptist Church $1,500,000, and others in proportion. For church work also the benefactions were unusually liberal, the special gifts for this purpose amounting to nearly $9,500,000. This great sum represents gifts to building funds, church extension funds, endowments, etc.

Among the multitude of charitable institutions the year was one of large financial realization, and gifts running from the hundreds well up in the thousands were numerous, so that many of these deserving organizations begin the new year on a better footing than ever before. Altogether, the year has been rich in financial benefits for good works of many kinds. The possessors of wealth are showing in many ways, and in increasing numbers, that they realize that riches are a trusteeship, not an absolute ownership, and that, properly used, they may be made to redound to the glory of God and the benefit of mankind.

EXTENSION OF TIME — Important!

We learn that, owing to the storms which generally prevailed the country over and consequent impassability of the roads, many subscribers could not mail their subscriptions in time to secure our special premium "THE DAUGHTERS OF DORCAS." Therefore, we hereby extend the term from December 31, 1909, to JANUARY 31, 1910, on or before which day all subscribers intending to secure this extraordinary inducement must mail their subscriptions, STORM OR NO STORM. THIS IS THE LIMIT FOR MAILING. Hence, act to-day, and thus make it impossible for further storms to interfere with your plans. It is not necessary to mention "DAUGHTERS OF DORCAS" when you subscribe or renew, as this extension of time applies to every subscription mailed on or before January 31, 1910.

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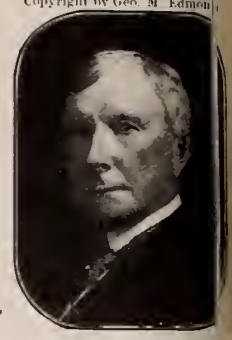

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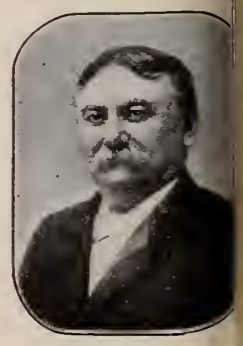

Charles N. Crittenton

MANY STATES SWEPT BY STORM

A Scene on West Street, Near the Docks, New York City

The Shovelmen Clearing Madison Square, New York

WITHOUT the slightest intimation of what was to come, Christmas Day broke fair and clear along the Atlantic Coast, from Virgia to Maine. In the reach from Connecticut sth there had been but little snow, and another "een Christmas" was the expression passed from nuth to mouth as holiday seekers started out to ps the day with friends or relatives, in the countor in distant towns, with no thought that nature wld cover the ground with such a snowy mantle tlt trains would be buried in the drifts and their Cristmas calls would be prolonged to holiday visits.

Every one who happened to be a few years older tm the person he was talking to would tell, as one lo over from a past age, of the way the snow used tcome the last of November, and how Christmas Ly was ushered in to the musical sound of the sighbells. Then came the biggest storm in twenty yrs, and the "green Christmas" story was put a ay until people forget what a time they had gettig home and how cold they were in the trains sled from Massachusetts to Washington.

A little before noon a few white flakes came gently dn from a gray sky. Gradually the flurry develod into a heavy snow storm. The wind rose, and wpped it into little hillocks, which soon became big os, and drifted it over the car tracks and over the fces, and all who could made themselves snug for a ad night. It snowed heavily until well into the nt day, when thousands of men were put to work inthe cities to dig out the streets and also the streetcs, which had been unable to move and had been tl only shelter, in many places, for the half-starved psengers who had to stay in electrics as their oy refuge. Relief expeditions were sent out to fil the trains which were reported to have started, b had not reached their destinations. The storm, wch beat in upon the coast, strewed it with wrecks, a many a ship which sailed proudly out of port a d or two previously will shortly be posted at t Chambers of Commerce as missing.

Massachusetts suffered severely. Nearly every ship in the harbor of Gloucester, the famous old fishing port, sustained some damage, while grave fears were felt for the vessels on the far-off fishing banks, which might never again see the white spume dash over Norman's Woe. High waves beat over the sea-wall at Salem, and people in the exposed part of the city were ready to leave for points of safety if the sea rose much higher. Beautiful Nahant, on its peninsula, found itself an island, for the water covered the neck which reached to the mainland. One of the worst disasters was at Chelsea. This city was nearly burned to the ground some time ago. Now it has too much water. The tidal wave, which came with the storm, beat over the sea-wall, flooding a large district to the height of the second story windows and making twelve hundred people homeless. Volunteers secured rowboats and took the marooned occupants out of the upper stories and rowed them to places of safety. There was much suffering from the bitter cold. Several people were unable to escape and were drowned. The town of Hull was much exposed, and, according to the latest dispatches, it is not all there, as incoming steamers report that cottages from the shore are drifting about the bay, some nearly whole. The shore is strewn with broken masts and shattered hulks, silent witnesses of the gale's fury.

New York was covered with a heavy blanket of snow. The suburban trains were soon out of commission. Some of those on Long Island were in the drifts for twenty-four hours, and the men made their way to near-by farmhouses and purchased food. Some attempted to bring back coffee, but after the bearer had disappeared several times in the depths of the drift he was glad to get to the car with the empty pail and the sandwiches. Two trains for Bath Beach were snowed in. They were crowded with pleasure-seekers, who were compelled to spend nearly a whole day as prisoners, with their own homes almost in view. One Coney Island car was missing twelve hours, and the people who stood up all night in it will probably date all events in their existence hereafter from Christmas night in a snowbank.

Twelve thousand men and two thousand trucks were put at work in New York City to clear away the snow, but it was several days before all the streets were clear, as the main thoroughfares were first dug out by the shovelmen. Trucks were hired in New Jersey to help carry the snow to the water front.

South of Philadelphia the storm raged furiously, and no trains came up from Washington. Two thousand people camped in the station at the Capital, and the President could not leave the city to meet an engagement in New York. Our cover picture illustrates an incident on the Pennsylvania Railroad, where a train is being dug out of a drift, while the farmers bring food for a proper consideration. No; the climate has not changed, and we can still look for old-fashioned storms at holiday time.

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A Snow-Plow Clearing a Path for Snow-bound Street Cars

Scene in the Flooded District of Chelsea, Mass.

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor — GEO. H. SANDISON Managing Editor

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The Great Storm

IN many States the winter is proving a severe one, and there is much suffering among the poor in consequence. In some sections the snowfall has been the heaviest known since the great blizzard of 1888. Traffic has been seriously impeded, trains being stalled on many roads. The storm's toll of death and devastation has been a heavy one. It is well for those of us who are sheltered in comfortable homes, and enjoy domestic blessings regardless of winter's icy reign, to remember the poor at this arctic season. In every locality where the severity of the winter has been pronounced there are opportunities for kindly deeds and little acts of helpfulness, the doing of which ought to be a pleasure as well as a sacred duty. In our great cities, East and West, the storm has had full sway, and the suffering in many homes of poverty is keen and pitiful. Winter is a cruelly hard time for the poor. The Bread Line at the Bowery Mission is a reliable thermometer of the state of the indigent, and it is now crowded nightly beyond all precedent. These men and lads come from well-nigh every State, and many of them have been reared in comfortable homes; but now, as waifs and strays, they are grateful for the warm coffee and the rolls that give them nourishment and courage to keep up their quest for employment. Don't forget the Bread Line, and don't overlook the needy in your own neighborhood. You will sleep the sounder and enjoy life the better all through this winter, when you honestly feel that you have done what you could for those less fortunate than yourself.

The Press on Mr. Taft's Bowery Visit

THAT President Taft, in his recent address to the unemployed at the Bowery Mission, struck a popular note which has sounded far and near is made evident from the almost universal press comment upon the incident. His visit is hailed as a unique historical event, a worthy precedent and an object-lesson to other statesmen, an example well within his duties as the nation's Chief Magistrate, a noble, magnanimous act, the influence of which, both socially and politically, it would be difficult to estimate at the present time. Some of these comments appear elsewhere in this issue, but it is impossible to reproduce more than a mere fraction of the whole. They practically constitute a vote of thanks from the whole American people, which the President has fairly earned by his big-heartedness and his generous words of sympathy for an unfortunate but deserving class, who needed just such a kindly uplift as he gave them that stormy winter night, when he faced them on the Bowery Mission platform.

Following a Bad Example

FORMER President Zelaya is evidently following the bad but unprofitable example of Castro, who continued to claim that he still held office long after his country and the world was done with him. Zelaya resigned in due form, and made his way to the seashore, to embark on a Mexican warship. He had a heavy guard to prevent the populace from showering him with hard and unwelcome attentions. In a day or two he was on Mexican soil, where he issued a declaration that he was still President of Nicaragua and that Dr. Madriz only held the office temporarily.

As Zelaya made a formal resignation to the Nicaraguan Congress, it is difficult to see on what he bases his claim that he is on leave of absence. It is probable that if Madriz has a successor it will be the revolutionary general Estrada, who would make a better public official than either Madriz or Zelaya. As Mexico has given her word that she will be responsible for Zelaya's future, it is difficult to see how he could return and foment trouble in Nicaragua without involving the country of President Diaz. The United States would be warranted in taking strong action if Zelaya were allowed to return and be, as before, a disturbing factor in Central America, which is trying to settle down after almost continuous wars and usurpation of power by dictators.

It is said that Mexico fears that the United States wishes to get possession of Nicaragua, and that this country will hem her in on both sides. This is a nightmare on the part of Mexico. The United States does not want Nicaragua, but she will see that she does not break every international law and shoot Americans after a farcical trial. It is interesting to note that, as added testimony comes in, it is clear that Groce and Cannon died like heroes. Whichever party wins, all reparation possible will be demanded by our State Department.

The Mangling Mania

THOSE who believed that the crusade against the vivisectionists was a mere passing wave of feminine sentiment are finding out their mistake. Many of the best people in the country are making common cause with the movement, which proposes to put a stop to the frightful cruelties practised on the lower animals in the name of Science. For the moment, interest is centred upon the charges made against a leading New York institution, where the methods of dealing with living animals have been exposed by a former employee in a way that has shocked the public. In all likelihood, these revelations—which unmask cruelties so hideous as to be almost incredible—will lead to a thorough investigation of the system pursued in vivisection operations there and elsewhere. Indulgence in the mangling mania, as modern vivisection may well be denominated, is a sort of pseudo-scientific craze, on which we will doubtless look back with shame as civilization advances. It is very questionable whether any one should have the right to torture animals under the plea of scientific necessity. That right, once granted, is capable of the grossest abuse, as the recent disclosures have shown. There is no law, human or divine, which confers on man the right to torture, maim, mangle, or slay indiscriminately the dependent creatures over which God gave him a dominion that was meant to be beneficent and humane, but which some have interpreted to imply any degree of brutality they choose. What is needed now is not a law to impede proper scientific research, but to restrict and punish scientific savagery, no matter whether the offender be influential or unimportant. Such a law will have the cordial support of every humane and right thinking person.

One-Talented People

WE are not all gifted with many talents. We can imagine one who is in poverty and has little influence and few friends, saying, "If I have any talent, it is at most but one"; that is to say, if you have it in your power to do any good at all, it is the least in the world. But how do you know this? Have you drawn upon your stores of mind, heart, time, opportunities to the utmost? Have you gone to the bottom of your purse? It looks very small, perhaps, and almost empty; but there may be great riches hidden in it.

A young girl with much tenderness nursed an aged relation when she was well-nigh forsaken by her kindred. At length the old lady died. She left a small amount of money to be divided among a number of heirs. She left also an old watch, the only value of which appeared to be as a keepsake, for it had been worn for many years by the owner and had her likeness in it. This watch was to be given to whichever one of the heirs might choose to take it instead of five hundred dollars of the money distributed. One after another examined it and turned away indifferent. They cared nothing for the picture of the old lady, and saw no value in the worn-out watch. But the warm-hearted girl, who had been nurse of her who died, made the choice which the others despised. She was ridiculed for her tender-heartedness—which they called foolishness—that led her so to choose; but she had chosen for love's sake and was satisfied. What was her astonishment when, months afterward, a secret spring in the watch was accidentally touched, an unsuspected extra casing flew open, and there was discovered a wealth of diamonds!

So what seems to be your one poor little talent may have enfolded in it undreamed-of treasures. may be only a solitary virtue—fidelity, truth, pers verance, sincerity, consideration for others. matter what it is, open it, use it, try every spri of influence. Only thus can you be sure that y have found out all the Master has entrusted to yc and for which he will expect a good return.

GENERAL NOTES

—A GOLD MEDAL, in memory of the Hudson-Fulton Celebrati in New York, was lately presented to Queen Wilhelmina Holland by the Hudson-Fulton Celebration Commission.

—THE CAUSE of Zionism makes indifferent progress. In t Zionist Congress in Hamburg, held the closing week in Dece ber, a resolution calling upon well-to-do Hebrews to pled themselves to emigrate to Palestine within a few years caus an acute division of opinion. Theoretically, Zionism see attractive, but practically its fate is doubtful, for another ge eration at least.

—LEOPOLD FERDINAND, the new King of the Belgians, is n in his fiftieth year. He is a popular favorite, fond of hunti and motoring, energetic and vigorous, mentally and physical He has traveled a great deal abroad, and explored and hunt in the Congo, and it is understood that he favors very huma reforms in that country, which may ameliorate the sad con tion of the natives.

—CAPTAIN BERTRAM DICKSON, former British Consul at Va says that every year, in August, a great fete is held at t top of Ziarat, on Jebel Jude (a mountain in Mesopotam 7,000 feet high), to do homage to Noah, local tradition in cating this peak as the Ark's resting-place. The villagers ev point out the place where Noah descended, and in a near- village, Hassana, they show his traditional grave.

—NOW THAT THE Mann-Bennet bill for the suppression the "white slave" traffic is to be reported to Congress after t holiday recess, people generally will expect to see some defini legislative action in the right direction. This question is n confined to individual States; it is one with which the Fede Government must deal, and deal drastically. As we understa it, the measure before the Interstate Commerce Committee be reported to the House is probably sufficiently comprehensiv but if not entirely so, it should be made broad enough a sweeping enough for the purpose. There is no class save t criminal which can have an interest in opposing legislation th aims at the preservation of home purity, the protection youth, the stoppage of vicious immigration and the detecti and punishment of a class who have proved themselves t worst enemies of society.

—IN A PAMPHLET on "Armaments and Their Results," M Andrew Carnegie, the millionaire philanthropist, says: "La year Britain spent upon army and navy, in round number £70,000,000 ($345,000,000); Germany, £48,000,000 ($233,00 000); America, £97,000,000 ($470,000,000), £32,000,000 ($16 000,000) of this upon war pensions. This expenditure w before the day of Dreadnoughts, now costing about $12,000,0 each, say £2,250,000. The naval expenditures of nations, a hence the dangers of war, are to be much greater in the futur and the end thereof, no one can foretell."

An Incentive to Young People

Dear Dr. Klopsch: Your beautiful book, *Her Tales*, has been received, and it far exceeds my ex pectations. I believe it will be an incentive to th young people who read it, as well as a delight to th older ones. I am holding my copy in reserve as Christmas gift to one of my grandsons. Am als very much pleased with the beautiful calenda "Dreamland," and the "Daughters of Dorcas." feel that words are inadequate to express my thank and delight in the possession of these gifts of your May God's richest blessing attend you is my earnes prayer. M. L. JOHNSON.

Newark, N. J.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Shirtwaist Girls' Strike

THE greatest women's strike of the nation, which has been in progress since November 3, is still unsettled. Two hundred girls, shirtaist makers in a shop in New York, undertook to ganize a union. The proprietors, learning of their tempt, laid them off, but gave as a reason that the shion in sleeves had changed and that they would ve to let some of the girls go. They believed this ory until they learned that others were hired in eir places, when they brought the matter to the tention of Local Union No. 25. This trouble ocrred last September, and would never have grown its enormous proportions had it not been for the titude of the police and courts, which the strikers garded as persecution. The Woman's Trade Union eague, and other labor organizations, in harmony ith a sympathetic press, took the side of the girls the conflict, and 30,000 women shirtwaist makers, ost of them girls around nineteen years of age, ed out of the various shops. As it was the busiest ason of the year for them, many of the manufacrers made concessions to the strikers and took em back to work. At the present time there are 000 of the girls who are still on strike. It was ought that the trouble was settled by compromise easures proposed, but at five mass-meetings held New York on the evenng of December 27 the ompromise, agreed to by e manufacturers and a lect committee of the hirtwaist Makers' Union, as rejected by the girls, ho insisted that the last aragraph did not uneuivocally recognize the xistence of the union, hich they claimed was esential. The Associated Vaist and Dress Manufacrers declare that they ill never accede to that emand. President Isaac . Hyman, of the Manufacrers' Association, said, We will not consider that emand of the strikers for moment. We insist upon e right to employ union nd non-union employees, ithout discrimination, nd from that stand we ill not budge." One of e surprising features of he contest is that some f the leading society wom-n, including Mrs. O. H. P. elmont and Miss Anne Morgan, daughter of J. ierrepont Morgan, the reat money king, have een among the most efficient supporters of the girls i maintaining their strike. Now that the conflict as been narrowed down to a fight against the manfacturers for an open shop, time will be required to ll whether they will succeed or fail. While it is dmitted that some of the manufacturers have reated their employees well, it is generally believed at in most cases the girls were working too any hours, on too small pay, in unhealthy quarrs, and that they had grievances. There is symathy, human and divine, for the poor sewing-women, ho pick their eyes out and pierce their hearts with needle in their attempt to make a living for themlves and their families, and insufficient remuneraon or ill-treatment of them is naturally resented y a just public, as well as by themselves. The rophet records the divine objection to the starvaon wages that were sometimes paid in his day in ese words:

I will be a swift witness against those that oppress the hireling his wages. (Mal. 3:5.)

Society Ladies Visiting the Shirtwaist Strikers' Headquarters, New York

umbered with the Saints

Miss Ella Mooney, of Red Hook, N. Y., died reently, leaving an estate worth about $100,000. She ad an artistic taste and skill, and in her will she ft $15,000 to the National Academy of Design, in ew York City, to aid pupils to study art in foreign ountries. She was a devout Christian, and left oney to a number of benevolences. In the will she ave a description of the kind of monument she anted erected over her grave, and indicated this pitaph to be cut in the marble: "Make her to be umbered with the saints in glory everlasting." Her ith in Christ and obedience to his commandments d her to expect a place with his followers in glory. The apostle refers to this companionship of the saints in the future life when he says:

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. 3:4.)

A Sorrowful Holiday

Death, which seems doubly horrible at Christmas time, has been busy during the past holiday season. A husband and wife, with carriage full of toys for the children, were run down by a train and killed. A man, with his arms full of presents, fell off an elevated car fifty feet to the street and was fatally hurt. A father, loaded down with Christmas bundles, fell dead on the threshold of his home. A mother, who had made pretty little things for the Christmas tree, after the children had gone to bed at night was called away by the death messenger. A great author and his daughter had their presents ready for each other, when she was suddenly removed from him. A little boy in an Ohio town called his mother to him and said, "Mother, help me to say my little prayer; I am not going to be with you on Christmas, for I am going to die, and spend my Christmas with Jesus in heaven." A playmate, in a friendly scuffle, wounded the little fellow's scalp with his tooth, and blood poison set in, which carried him away before Christmas. The little prayer, no doubt, was the "Now I lay me down to sleep" that the mothers of most of us taught their children among the first things in life. It seems a terrible thing to have a death in the house at holiday time, and yet the advent means life and not death, and the loved ones that pass from the earth at that or any other time, through His grace are translated into the beautiful home Christ has gone to prepare. The little fellow had all there was in the Bible and Gospel and human existence when he said that to go through the gateway of death was to be with Jesus in heaven. Jesus, the child, came to destroy death and open the gateway of eternal life.

I am come that they might have life. (John 10:10.)

Lost Picking Flowers

George Venechanos, a Greek who has a bakery at 54 Cherry Street, New York, with his three-and-a-half-year-old daughter Sophia and his wife's sister took a trolley ride out to the Eagle Rock Reservation, on top of the Orange Mountains, to have lunch under the trees. Little Sophia went from bush to bush, picking huckleberries; then she gathered her hands full of daisies and brought them to her father. She went from flower to flower until her hands were full, and started back for her father; but she went in the wrong direction, and sank down tired just as dark came on. She cried and then waited for her father to come, as he always had come to her, wherever she was, when she cried. Fatigued with her sobs, she fell asleep. The father missed her after a while, and beat around through the sumac and scrub-oak, but without success. The West Orange police station sent a number of men and the neighborhood supplied still more, and the woods were carefully searched with lanterns until morning. A young farmer named Courtney, going to his work the next morning, hearing her cries, went to her and found her with face all scratched and bruised and her clothes torn. He carried her back to the hotel, where she was soon claimed by her parents, who had been almost distracted.

It might have been well for the father to have exercised a little more careful parental oversight, and thus to have saved trouble both to the child and to himself. Children are constantly straying away from the shelter of parents into the forest and night of danger. Often there are flowers of temptation so beautiful that they woo them step by step away from safety. Fortunately, there are many instrumentalities employed for searching the woods and finding the lost child. At the head of such institutions is the Great Shepherd, who leaves the ninety and nine to find his lost sheep, and who has described in his parable the joy felt at its recovery.

How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? (Matt. 18:12.)

Buddhist's Tribute to Christianity

Dr. Wu Ting Fang, the ex-Chinese Minister, before departing for his home in the Far East, made his farewell public appearance in this country at the Christmas exercises of the Presbyterian Chinese Mission in East Thirty-first Street, New York City. He was introduced to an audience of 150 Chinese, ranging in age from three years upward, by Rev. Huie Kin, the superintendent of the mission.

"I find myself in a very awkward position," said Dr. Wu. "I have never before appeared in the role of a preacher. I have made some speeches, but to occupy a platform like this, and on Sunday—this is my first experience. But it gives me great pleasure to see this gathering. It is very good in you, ladies and gentlemen, to spend so much time and money for the uplift of my countrymen in this far distant land, where there are so many temptations that they are easily led astray. I see before me youngsters that receive instruction here. I hope they will profit by this. Christianity teaches you to be good citizens, to be moral men, and to love God and your neighbors. If you observe the tenets of Christianity you will become good citizens and you will be welcomed wherever you go. When a man reverences God and loves his neighbor he cannot but be a good citizen. Therefore my advice to you is to learn as much as you can while you are here, to act up to it and be good Christians."

All of the great religions of the world have some elements of truth in them; that is what makes them great. But none of the rest have the high morals of Christianity, and none are able to save the soul as it does. The tribute of this distinguished Buddhist to Christian faith and morals is as beautiful as it is singular. Dr. Wu advised that which the Master said was obedience to the Ten Commandments:

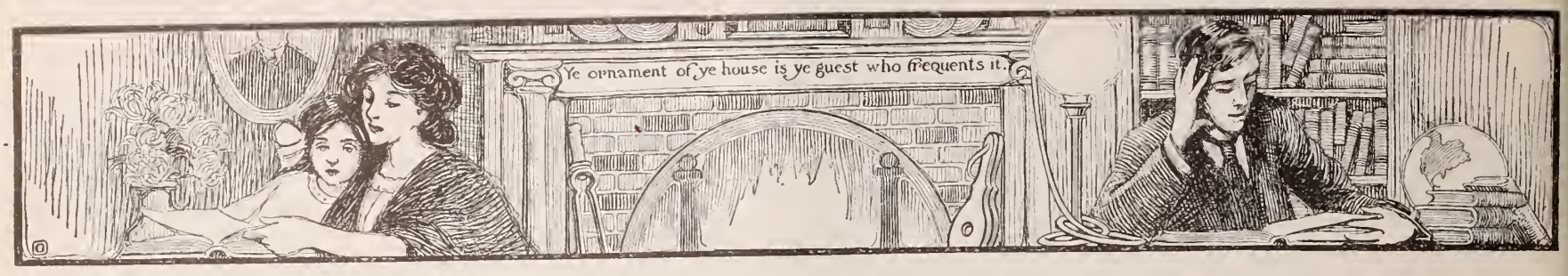
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matt. 22:37-40.)

A Helpful Book for Invalids

Dear Dr. Klopsch: I received the book and also the pictures, and am more than pleased with them all, especially the book *Before the Doctor Comes.* It was a great help to me, as I have been quite sick, and this book, with its instructions, helped me a great deal. Many thanks for your kind wishes. I more than appreciate THE CHRISTIAN HERALD and could not do without it. After I read them I pass them to a dear friend, who is not able to subscribe. I ask God's blessing upon the good you are doing throughout the world. MRS. LEO MCGRATH.

Worcester, Mass.

CONCERNING THE SUPERNATURAL



By MARGARET E. SANGSTER

THE lights were turned low and the glow of the fire on the hearth was the only illumination in the room. Several of the neighbors had come in to wish Mr. and Mrs. Wallace many more happy wedding days. The friendly feeling in the little community impressed itself on every household, and there was never a joy that all did not share, nor a sorrow with which every one did not sympathize. Many villages like Pleasant Corners are scattered over the country, villages in which the clustered homes, while standing apart, seem somehow to belong one to the other.

The Wallaces had been married fourteen years, and they were accustomed to declare that each year of the fourteen had been fuller of contentment and solid satisfaction than its predecessor. They had five children. None of these were just then present, though Estelle, the eldest, had pleaded with her mother to let her stay downstairs the entire evening. There were lessons to prepare for the next day, and the mother had been firm in reminding her daughter that it was well to finish the home-work before going to bed. Her real reason had been that a ripple of excitement had lately swept over the town in reference to the supernatural.

A short time previous to this evening an aged couple had passed away. They had not been together during the latest years of their life, their separation being due to poverty and to that semi-barbarous provision for the old and indigent that sometimes keeps a husband in one institution and a wife in another when they are too poor and feeble to care longer for themselves. There should always be homes for aged people in which married pairs might remain together; and there are, of course, many such, yet the greater number are specially for old women or for old men.

Mr. and Mrs. Bliss had been worthy and respectable, but by successive calamities everything they possessed had drifted out of their reach. Their children had died before them, and they were alone in the world when both, in different places miles apart, were taken ill. Mrs. Bliss had passed the crisis and was getting better, so that her doctor and nurse felt easy on her account. She was one of those sweet old ladies whom every one loves, a sunbeam in the household where there were the usual varieties of difficult, crabbed and queer old women. The nurse came into her room at dawn and found her wide awake. "Why did you not tell me," she said, "that John Bliss died last night? I ought to have been told that my husband was so ill. No one told me, but it makes no difference. I shall be where he is before noon to-day." Her words had proved prophetic. Strength left her, and in a few hours she and her husband were reunited.

Naturally, the talk around the fire turned on the topic that was interesting every one. It seemed a beautiful thing that the love between the aged people, who had spent fifty years together, should have been strong enough to make itself felt in a way that had made the wife aware that her husband was gone. "Call it telepathy, or what you will," said the doctor, as he looked around the circle, "I believe it was a direct message from the soul that departed to the soul still here. Why not? Are we not every one of us supernatural, spiritual beings, clothed upon with flesh? Yet we are so literal that we lose faith the moment any one speaks of that which is beyond our comprehension."

"There is a pretty story," said the minister, "in a little book by Dr. Theodore L. Cuyler, entitled 'The Empty Crib.' Twin sons of Dr. and Mrs. Cuyler, many years ago, were ill at the same time with scarlet fever. They were six years old. One had been removed from the manse to the house of a friend, in the hope that he might not develop the illness. He did, however, become ill and was lying in his little bed one day when he had a vision. To some one coming in he said, 'Georgie has been here. He came and looked at me and smiled, and then went away.' At that very hour Georgie had died, but in going to the 'upper fold' he had shown himself somehow, for a happy instant, to the little brother he was leaving."

"We need not," said Mr. Wallace, "believe in ghosts and apparitions, if to our minds they do not appear convincing. The machinery of clairvoyance, and much that is done for money by mediums and psychics is offensive to sensible people. A friend of mine, widely known as a poet, one day received a copy of a spiritualistic paper. In it she found under capitalized headlines, 'Great News from the Unseen World.' Elizabeth Barrett Browning had communicated a poem through a trance medium. My friend smiled when she read the poem, for it was an early effort of her own, that had been published anonymously and had made the circuit of the globe. Why should we refuse to take the comfort we may, notwithstanding these deceivers, in the fact that the veil between us and the other world is very thin, and that to some fortunate ones whispers from the invisible land are heard in sweet music? In ancient times God sent his angels often to comfort and sustain those whom he loved when they were in peril. Surely the great all-Father is not less able to send his messengers now than he was in the centuries that are past."

Some one who thought the conversation might better take another turn went to the piano and began to play. Mrs. Wallace lighted a lamp, and Estelle, who had finished her home work, came to the door, asking if she might not sit up a while longer, as it was mamma's wedding day, and they were to have refreshments.

WOODEN SHOON

Little Dutch baby with wooden shoon,
You were not born to the golden spoon.
Never fear, darling, for homely love
Is watching your brave little steps above.

Misunderstood

"The reason you do not succeed better in training your Katherine," said a wise grandmother to a perplexed mother, "is because the child is misunderstood. You had an idea that when the dear Lord sent you a daughter he had made her after the exact pattern of yourself. Precisely the opposite thing has taken place. Katherine is not like you, nor like her father, nor very much like her brothers. Probably you would have to go back a hundred years and search among the ancestors to discover from whom Katherine inherits her traits of mind. We all can see that she resembles the miniature of her great-great-grandmother. It is curious, is it not, that a little child can come into the world, freighted like a ship that has crossed the sea, with characteristics and peculiarities that are an inheritance from the long ago. You reprove Katherine for being too impulsive. You do not consider the fact that her nature is still undisciplined. Why do you keep her at home under your own hand? She would improve faster in every way if for a while at least she could be among strangers."

"Do you believe," asked the mother, "that a little girl of twelve should be sent away to school? Is she not safer and more likely to grow into beautiful and symmetrical development if she is kept in her home? Who can understand her if her mother fails?"

"I know how you feel about it, and yet I am of the opinion that for some children, if it can be afforded, a school at a distance from home is very desirable. The day will come in the future when you and Katherine will draw near to one another, but there will continue to be friction until she reaches you along the pathway of womanhood. You love her and she loves you. You are obeyed, as a rule, whenever you speak, and the child tells you the truth. Acknowledging this, there is still no little irritation in the relation that exists between you. Frankly, do you understand your daughter as you do your sons?"

"No," replied the mother, "I must confess that Katherine is an enigma to me much of the time. I do not understand her moods. I am often conscious that I have not taken the right course in my dealings with her. Whether I ought to send her to school, or let her remain at home, or for a while allow her to go on a long visit to an aunt or cousin, in whose house she could live while attending school, are among the decisions I must soon make. Anyway, I thank you for your counsel."

"There would be little use in being a grandmother and having brought up one's own family, if one had not gained a clearer vision where the second generation is involved. I am only asking you not to repeat errors that I once made myself."

FINE AND INSTRUCTIVE

Dear Dr. Klopsch: I have received the *Hero Tales of American Life*, and consider it a fine and instructive book. MRS. N. L. BRADLEY.

Meriden, Conn.

THE STRAWBERRY HANDKERCHIEF

A TALE OF COLONIAL DAYS IN OLD NEW YORK

BY

AMELIA E. BARR

CHAPTER FOUR—*Continued*

"WHEN we left Cruger's," continued Jan, "the people were shouting the three words p and down the streets. Turn hich way you would, you heard hem calling to one another, '*Sons of iberty!*' and William Smith, whom we iet in Maiden Lane, told us Isaac ears, John Lamb, Marinus Willet, Iott Bancker and others were then nd there forming a patriotic society o be called the 'Sons of Liberty.' Arent must join it. Where then is Arent?"

"Very sensible is Arent; he is asleep n his bed," said Katrina.

"Sensible, I fear not. With the ther men he ought to have been."

"He was with Lady Rose in the arden."

"A stop must be put to that foolishness. See thou to it."

"See to it thyself, Jan. To thy sons t is thy place to speak. Thy duty is iot mine."

"Well, then, it is thy duty to speak ome wise words to thy daughter. This fternoon I saw some carryings-on beween her and Joris Artaveldt that I will not have. I like not that young nan; he has such a cock-sure military nsolence."

"He is a middling nice young man, as men go, Jansen; but I take no worry bout Virginia and Joris. He has not had the secret to touch her heart."

"I wonder me at what Virginia sees n him. For a son-in-law I will not have him. Never! Remind her that she is promised to Batavius De Vries, and Batavius she will marry, and that very soon. I will not give bad fortune and Joris Artaveldt the scope of more opportunities."

"Prepare thyself for a disappointment. Virginia will not marry Batavius."

"I swear she shall marry him. In Boston he is now, next week he will be in New York. Very soon we settle that matter—in a wedding we will settle it."

"Whatever art thou thinking of? In such a way as that my daughter cannot be married. It would be shame and sorrow to both of us, and also there are no marriage clothes ready, and——"

"Very few clothes will do now. I tell thee it will soon be scandalous to have on a fine dress. Nothing English will be worn—only homespun and homemade for good men and women."

"That is to be seen. I believe it not. Women will give up many things, but their silks and satins and fine clothes will not be among them."

"Never before have I heard thee talk such raving foolishness."

"Go and sleep thy temper sweet, and then the time of smiles will come round once more."

"A man must do as his wife says, there is no help for it; but listen, Katrina," and he dropped his voice until it was barely audible—"Listen! Pretty soon now, we are going to do the deed that has been the secret of our hearts these many years—we are going to strike for our freedom—we are going to be free."

"Jan, be silent. Thou art talking treason."

"*Now* it is treason; but soon, Katrina, we shall call such words patriotism and Americanism."

In the morning early there was a message from Mrs. Colden. She said they were going to their country house at Flushing that day, and she wished Rose and Virginia to join them there. Virginia was reluctant to go. The journey to Flushing was disagreeable, and she had little sympathy with the Colden family. But social prestige was as powerful then as now—perhaps more so—and the Captain, though totally disapproving the Governor politically, was not opposed to his daughter mingling socially in a set regarded as the highest in the land.

Early on the following day the two girls were escorted to Flushing by Arent, who captured the Colden ladies the first hour of his visit. They urged him to remain for a few days, but Arent had been selected for certain work in the Southern colonies, and purposed leaving by the night tide.

Arent's parting with Rose was in a crowd, and she gave him no visible token of interest. But on his face, and in his eyes, there was that wonderful light that is always the reflection of some secret only Love can impart; and though Rose would not talk of him, and snapped in two Virginia's fine opinions of her brother, her interest in the young sailor was not to be denied.

"You pretend that for Arent you do not care; but I am sure you love him a little, Rose; is not that the truth?" asked Virginia.

"Say I grant so much?"

"You may safely do so. Love is invincible, Rose. You will have to submit to it."

"Love is not invincible. Love is constantly conquered by duty and other nobler virtues."

"A victory like that no woman could gain."

"If you believed you could gain it, you would gain it. If you despaired of gaining it, you would rightfully lose it."

"Postmasters and postriders were continually examined by Colden"

"Suppose your lover should leave you, Rose? Would it not kill you?"

"No. Of that sorrow I should soon cure myself."

"How?"

"I would not permit one hope to enter my heart, not one hope of any kind. If you are a reasonable creature no passion will survive the death of hope."

"Is there any passion you would die for?"

"Yes."

"Love?"

"Guess again."

"Honor?"

"Now you touch the truth. I would die for my honor, for my religion, for my country, for my father. So then honor, faith, patriotism, and filial affection are stronger than love—a fussy, aching, selfish little passion love is."

"Oh, Rose, surely you have never been in love. It makes men and women angels."

"Has it made Joris an angel? He looked like a very disappointed man."

"Very handsome I thought him."

"I believe you. I'll swear you have built altars to him in your heart."

"I do not speak of Joris to any one but you."

"You are a darling, and I am as ill-natured as can be."

"But why?"

"Because I have to bear all sorts of disappointments for the people I care nothing about. Arent would have stayed a few days here, but for that southward business. If father had come to New York, in three weeks I might have been in London, instead of watching in this wilderness town."

"New York is not a wilderness town, Rose."

"What then? Its best business streets are shaded with trees."

"The trees are beautiful."

"But fancy trees in Pall Mall, or Holborn! My dear Virginia, we are on the edge of the wilderness."

"New York is a great business city, and I will admit nothing contrary. And is not this a lovely house?"

"I will say anything you wish. And I do think we shall make a creditable pretense of amusement. But nothing ever happens at the Coldens. Now at Aunt Portman's something unusual is always on hand—an engagement, a lovers' quarrel, a runaway match."

"And here there is much the same thing in moderation."

"I hate moderation in anything. Fancy a moderate lover! Does Joris love you in that fashion? Pray now tell me, what extremities he vows?"

"He knows I should not credit extremities. I trust his simple word, and he trusts mine."

"What miraculous faith! I would not trust a woman out of sight and hearing, nor a man even while he was in the act of protesting."

"Joris is——"

"Absolute perfection. And behold him walking in the garden. Velvet coat and breeches, satin vest and silk stockings, diamond buckles and lace ruffles, and sure as I am a sinner, the Strawberry Handkerchief at the last gold button!"

Then the girls went to the window and watched the young man. Joris was walking with the air of one who possessed the world and the fulness thereof; his figure admirably set off by his blue velvet coat trimmed with silver. Yet conspicuous amid all this finery was a small pocket from which was shown a triangular bit of cambric, delicately embroidered with a bunch of strawberries.

Virginia hardly knew whether this exhibition pleased or displeased her. Perhaps she would have preferred a sealed packet in a secret drawer, in a locked desk; perhaps she liked the overt confession that his love was already given. But his appearance was so handsome that either way seemed the right way; and she began to hurry her toilet.

It was not difficult to make people

Continued on next page

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It is time to realize that there are better ways for preparing this premier food. Millions have already proved it.

There is a way to bake beans so they won't be mushy and broken and flat.

There is a way to make them digestible, so they will not ferment and form gas.

But one cannot do this without a steam oven. You must let us bake your beans.

Meat is enormously high now, but beans cost the same as of old. And beans are 84 per cent. nutriment.

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They can be used to cut your meat bills in half. But they never can do it, and have your folks well pleased, until you learn to serve Van Camp's.

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These things are essential if you would have your folks glad when you serve baked beans.

Van Camp's BAKED WITH TOMATO SAUCE PORK AND BEANS

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The Strawberry Handkerchief

Continued from preceding page

uncomfortable at Governor Colden's dinner table that day. His efforts to introduce subjects alien to the one great subject in every mind generally ended in the very heart of that dispute.

"Suppose we take a stroll by the seashore, and watch the sunset," said Mrs. Colden, and she added, "there is a lovely little cottage a mile away. An English gentleman—nobleman, some say—built it, and brought there a young wife whose beauty was marvelous. One day he gave the key of the place to the Governor, and asked him to keep it until he returned. He has never returned."

"And the girl wife?" asked Rose.

"She may have gone away with him. Some people believe she did, or——"

"Or was murdered, perhaps."

"He loved her passionately."

"I remember hearing of a nobleman who had run away with a beautiful girl, and who after a year's absence returned to England without her. Perhaps I am on the edge of discovery!" cried Rose.

In a short time the party were strolling towards the deserted cottage. Mrs. Colden opened the door and they entered. An air of unspeakable sorrow permeated the empty place. It had been left evidently at a moment's notice. Nothing had been removed or put away. By the hearth there was an empty cradle, with the most dainty furnishings.

"It is all too pitiful," cried Rose. "Did no one ask what came of the poor lady?"

"Why not suppose that she went away with her husband?" said Virginia. "They may come again."

Rose and Virginia together went twice more to the deserted home. It was to both the event of the visit. The time passed in its usual course, given over to what was called diversion. But Rose was throughout the whole week distrait and unlike herself, and Joris, irritable with her contradictions, asked Virginia, "What is the matter with my Lady Rose?"

"Rose cannot give you favors she gives to no other young man in this company."

"She is dreadfully cross and pettish."

"She is in love."

"And you, Virginia, are so exceedingly clever and beautiful, and have become a toast."

"And let me tell you, Joris, I am unhappy at our secret engagement. My good father and mother ought to know."

"I will speak to your father when we return to the city. I know not how to break the subject to my father."

"Until you have your father's consent, it will be folly to speak to my father. The first thing he will ask is, 'What message from Justice Artaveldt do you bring?' And if you say, 'I have no message,' he will answer, 'Then it is not my time to speak.'"

"But he will not, he cannot, refuse his consent to our marriage."

"I think he will refuse. Many years ago he chose a husband for me, and lately very often he speaks of him. It is Captain De Vries. Do you know him?"

"Know him! I know nothing about him! But if he interferes between you and me, I will know him, and that to some purpose. Why did you not tell me this story before?"

"Joking I thought my father was. But now I see that my father is in very earnest, and my mother also told me his heart was set on marrying me to Captain De Vries."

"We go home to-morrow. I will then ask for his consent to our marriage. If he says yes, well and good; if he says no, we must be married without his consent."

"That is an impossible folly, Joris. It could never be."

"What should prevent it? Am I not your equal?"

"Yes."

"Yes. Is that all you can say? I believe in my soul, Virginia, you are jealous, because I have wasted a few attentions on other beauties. As for Rose, I hope she will not return with you."

"Never mind Rose. She is the same sweet Rose, only she is in despairing love."

"With Arent?"

Virginia nodded gravely.

"I thought the wind might come from that quarter. Well, then, she is her own mistress in a year. She can marry as she wishes."

"No. Race, caste, pride, wealth, family, religion, a score of things control her. Such a marriage can never take place. She knows it, and so she suffers. We must bear with her. She is doing her best to forget—a hard thing it seems to do. There is Arent, too—poor Arent!"

As they were speaking they were joined by Rose. She bowed to Joris, and said, "Come, Virginia, let us walk once more as far as the empty cottage."

Then Joris offered his company, but it was refused; and the two girls walked alone to the sorrowful place.

"I cannot help feeling as if the poor lady was murdered, Rose," said Virginia.

Rose was standing before the mirror combing her long black hair. She turned with ivory comb lifted in her hand, and letting her loosened tresses fall around her, she looked at Virginia. Her face was white, her eyes full of fear, her voice low and thick. "She was not murdered, Virginia. She was loved to the last. If she had been murdered I should have known it as I sat in her chair to-night."

"But how? I cannot see."

"I will tell you. I have lived in old English houses and castles red with murder. I have seen, I have heard, and I have felt the wraiths of evil fate. Virginia, murder tells its tale and will not be dumb. Fifty years, one hundred years, three hundred years, is not the date of the bond to the place of their blood. They haunt it, Virginia. They make you shiver as you tread upon it. They whisper the crime till the walls of the room repeat it. If you go to sleep you dream of the dead. If there had been murder in that cottage, I must have felt it. Virginia, you cannot tell how good it has been to live in this new world, in new houses unstained by blood, and unhaunted by the furies of ancient crimes."

"How sensitive you are, Rose! Such a nature is a great suffering."

"The suffering made me sensitive when I was four years old. I knew the ghosts of Cressacre Castle—a queer, bad lot they were, men and women."

"Oh, Rose, what did you do?"

"Prayed for them. That was what most of them came for. Poor souls! I wonder if they miss me. I will say a prayer for their peace this night. I may soon be among them."

"Rose! Rose! What are you saying?"

"When Arent and I parted, it was the end of the world—to me. The end of love is the end of life."

"This beautiful world, Rose——"

"Is just a still waste, in which I have lost everything."

"Arent will return to you."

"I forbade him."

"Why did you forbid him?"

Continued on next page

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *four earnings for every day invested*. See their advertisement on page 41, and write them for full information.

The Strawberry Handkerchief

Continued from preceding page

"Because I was proud and cruel, and
d not know how much a woman could
ffer."
"You will go back home with me?"
"I will come to you in a short time.
o home with Joris. You ought to
ep your lover more at your service."
"We are going home with the Gov-
nor in the morning. We shall land
the Battery, and walk together up
roadway."
"I hope you may have a pleasant
alk, but I feel sure the Governor had
d news this afternoon. New York
behaving disgracefully."
"Others are also behaving disgrace-
lly."
"Meaning England?"
"Meaning England. Good-night.
o to sleep and dream of Arent."
"In truth, it is what I usually do.
fter midnight, when dreams come, I
ander gayly over the sea till I find
im. Two nights ago I saw him stand-
g by the mainmast, and he was
inking of me. I stood by him. I
id to him all I would never say when
wake. I kissed him as I went away.
irginia, here is a mystery, solve me
—if you can. The room was dark,
y eyes were shut, but I saw Arent
nd his ship more plainly than I see
ou. Tell me, where does the light of
reams come from?"

CHAPTER FIVE

THE UNWELCOME LOVER

THE passage of the Stamp Act had for a few days an influence on New Yorkers best expressed by the old-fashioned word dumfounded. In their hearts, the great merchants of the city had believed such folly impossible to the English government. Yet they heard the bill had passed without amendment, debate, protest, or dissenting vote. It seemed incredible.

No wonder that for a few days they remained silent and passive. It was the wisdom of an anger that meant to take no false step. Yet the Governor chortled and snickered at the ominous silence, and was quite sure the Act would enforce itself. Even the fiery Otis had told Boston, "If the Act becomes a law, we can only submit."

The tone of New York was very different from the first. "There is not gold and silver enough in all the colonies to carry this Act through!" cried John Watts. "What can be expected but open opposition?" said William Smith; and John Moran Scott in the New York *Gazette* wrote boldly, "If the interest of the mother country and her colonies cannot be made to coincide, then the connection between them ought to cease, and sooner or later must inevitably cease." Thus New York at this early date plainly pointed to independence.

Indeed it soon became impossible to restrain the growing tide of popular indignation. From New York a constant flood of inflammatory papers was scattered over the country, and this secret correspondence of the "Sons of Liberty" baffled the government's utmost vigilance. Postmasters and post-riders were continually cross-examined by Colden, but to no purpose. In fact, the great majority of men in the country were secret colporteurs of liberty, and their reticence and faithfulness was so perfect that the authorities never succeeded in proving a single case. *To be continued*

A LITTLE TOUR IN SAMARIA

Continued from page 27

Samaria contending with the Baal-worshipers of Carmel on the west. Here was carried on one of the mightiest contests chronicled in the history of the children of Israel. It was a contest between the one Jehovah and those deities that had been carried over from Egypt and whose places of habitation had been adorned with majestic temples and sanctuaries.

The Tower of Jezreel, from Which Jezebel Was Thrown, as Related in II. Kings 9 Chapter

The Samaritans remained in Palestine during the exile, and were ever afterward held in contempt by the Jews. Though separated socially and politically, they did not give up their Judaistic faith. Even to this day the feast of the Passover is observed, and the tables of the law are read as in the days of old. They have always regarded Gerizim as more sacred than Jerusalem, and have clung to it as the very Mount of God. It was within its shadow that the Great Teacher for once and for all threw aside all geographical limitations and gave to the religion of Israel the charter of universal worship: "Neither in this mountain, nor yet at Jerusalem, shall ye worship the Father; but the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

Christ came in contact with the people of Samaria only once. This one great discourse did not involve the proud records of the early history of Samaria, nor of its inhabitants; but it was a simple and plain lesson about the soul needs of a sinner. As we sit by the well during the last midnight hour of our stay in Samaria our hearts are touched with the great need of its wicked and sinful inhabitants to-day. And as we look over the dirty Moslem villages of filth, sin and vice, and then think of our supreme obligation, there comes to us anew and in an ever-living way the words of Christ: "The fields are white unto the harvest. Pray ye the Lord of the harvest that he send forth laborers unto his harvest."

Tower in Samaria Where John the Baptist Is Said to Have Been Beheaded

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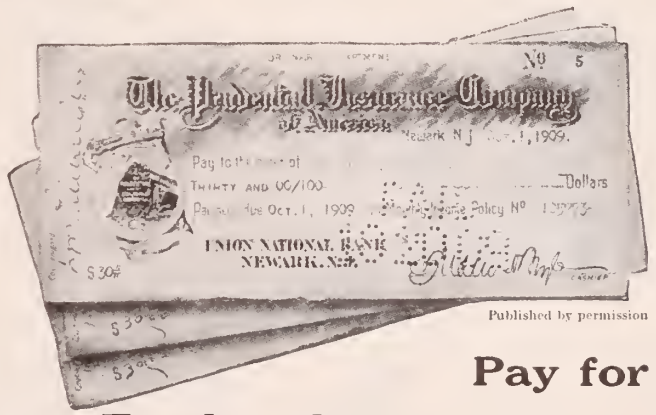

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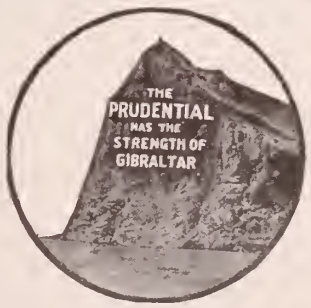

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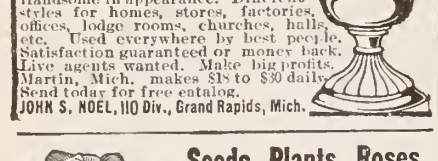

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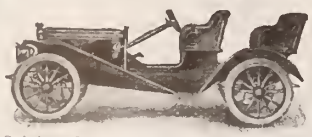

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How to Win God's Blessings*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

MANY times Jesus spent the night alone on a mountain-top in prayer; in all probability he did so on the night preceding the day when he was to formally appoint his apostles, those who were to be his ambassadors and representatives, those who were to be the foundation pillars of his church. The mountain thus made sacred still stands to view. The traveler from Nazareth to Tiberias sees it in the near distance, just before beginning the descent down the hillside to the Sea of Galilee. It is a hill rather than a mountain, being only sixty feet high, but it looks higher, rising from the level plain. It is peculiar in having a double summit, hence the descriptive name "Horns of Hattin." Delitzsch calls this mountain "the Sinai of the New Testament." But Mount Sinai of the Old Testament was a barren, rocky, almost inaccessible mountain, between eight and nine thousand feet high, rising out of a desert plain. From its summit the law was given to Moses by the Almighty God, who said that no man could look upon his face and live.

Christ Preaching on Hattin

While on Hattin, the Mount of Beatitudes, the words which fell from the loving, living lips of the Lord Jesus were written upon the tables of the heart. With the awful grandeur of Sinai, when fire burst forth and the mountain trembled, let us compare, in the words of Condor, the scene on Hattin:

"We may understand that our Lord, on being joined by some of his disciples, began to descend the mountain side, meeting the stream of people, which rolled itself about him, gathering at every step, till he found a sheltered spot. Seating himself on a rock, where all could see and hear him, he looked around on his disciples seated at his feet. The multitude was seated, or stood on the grass, or on the scattered boulders and rocky ledges, the mountain flowers painting the turf and perfuming the air; the ravens and daws flying in and out among the cliffs; above, the calm, blue sky; and far below the blue lake, with its city-studded shores. Then, amid the solemn, happy quiet of his Father's works, looking round on not many wise, not many mighty; but on faces bronzed and weather-beaten, figures bent with toil, cheeks worn with care and thin with hunger, eyes that had wept bitter tears of the oppressed that have no helper, and the poor that have no comforter, the great Teacher begins to speak."

Among our treasures we have a picture which came to us from Japan, drawn by the Christian girls in the Ferris Seminary. Outlined upon the peculiar Japanese rice paper is Mount Fuji, which is to all the people of Japan a sacred mountain, almost worshiped by them. But when the Christian girls had learned about Jesus giving the Beatitudes on the mountain far away they conceived the idea of connecting his teachings with their own mountain, and so making it sacred indeed. So on the sides of the mountain which they had drawn they wrote in Japanese letters all of the Beatitudes. With a touch of fine poetic sentiment they wrote in the snow, at the top of the mountain, "Blessed are the pure in heart, for they shall see God." We believe that teachers would find the boys and girls in their classes would be much interested to outline the Horns of Hattin and write the Beatitudes on the sides. Perhaps it would be well to provide each with such an outline, and have the writing done during the lesson time. The superintendent might make a very effective blackboard exercise according to this suggestion.

The Beatitudes as Horns of Plenty

The Beatitudes appear to us as eight horns of plenty, from which the Lord Jesus lavishly poured out upon his hearers the fulness of blessing.

Upon those poor in spirit he promised a blessing which included the whole kingdom of heaven! The only hearts that could not receive such a blessing were those already filled with a too good opinion of themselves and their belongings.

The rich blessing of comfort was promised for those who mourned, because they deserved the sweetness of the consolation which comes from God in all life's trials.

For the weak there was a blessing promised whose measure was the whole earth. For them who had heart hunger and heart thirst for the sweetness of the Christian life Jesus gave the promise that they should be filled. The horn of blessing he poured out upon those who were themselves merciful in their dealings with their fellow-men: "Blessed are the merciful, for they shall obtain mercy."

To the pure in heart should be poured out the greatest blessing of all, for they should "see God," not in heaven alone, but day by day God would reveal himself unto them.

A blessing should be poured out upon those who not only would not quarrel themselves, but would try to keep others from quarreling. They should be called "the children of God," for he is the God of peace, and his children are peacemakers.

And Jesus poured out blessing upon those who are persecuted for righteousness' sake—the blessedness of persecution! He would have them know that "holy suffering is a glorious thing," and that persecuted Christians will find themselves in great company, even of the prophets, "for so persecuted they the prophets which were before you."

The Beatitudes of Jesus in Human Lives

Did those who listened to Jesus that day on the mountain put into practice the principles which he gave them? Let us compare Peter with himself, with the timid follower that he was when he denied that he was one of Jesus' disciples at the taunt of a maid-servant in the high priest's palace, and the brave defender of the faith that he was when he stood in the hall of the Sanhedrin, face to face with the high priest, defending Jesus as a Prince and Saviour whom God had exalted, and charging with his death those in whose presence he stood. What had wrought so rich a change in Peter but living according to the precepts of Jesus?

Think of James and John, so fiery and vindictive in spirit that Jesus called them "Boanerges," the Sons of Thunder, when they wanted him to call down fire to destroy the Samaritans for refusing to listen to his teaching. Think what a change must have been wrought in John that it was his wont to lean on the heart of Jesus, and that his tenderness became so great that when Jesus was about to die upon the cross he gave him his own mother to care for as a son should do.

And James, fiery and vindictive in the beginning, became most tolerant and forgiving. It is related of him by Clement of Alexandria that, when he was being led to execution, his accuser was so stung by remorse that he confessed his faith in Christ and asked James to forgive him. James replied,

Continued on next page

*The International Sunday School Lesson for January 23, 1910. True Blessedness. Matt. 5: 1-16. GOLDEN TEXT: "Blessed are the pure in heart, for they shall see God." Matt. 5: 8.

SUNDAY SCHOOL LESSON

Continued from preceding page

"Peace be with thee," and gave him a brotherly kiss, and had him for a companion in martyrdom.

There was Thomas, the man of little faith among the apostles. But so changed was he that he traveled farther, perhaps, than any other apostle, save the apostle Paul, to preach the Gospel. To-day there is a sect in India calling themselves "St. Thomas Christians." Their faith is of such a fibre that in nearly 2,000 years it has not lost its vital principle.

How shall we account for Judas? Simply as one who would not allow the beatitudes of Jesus to enter his heart and transform his life into Christ's own image.

We recall two ancient pictures which we have seen: the first represents an evil man; in the middle of his heart is Satan, with horns and hoofs and bat-like wings, his power indicated by the trident, which he holds in his right hand. The qualities with which Satan endows the man are represented by pictures of different creatures: pride, by the peacock; licentiousness, by the goat; intemperance, by the hog; lethargy, by the turtle; anger, by the tiger; envy and deceit, by the serpent, and covetousness by the toad. The second picture is the heart of a good man: in the centre is the star of Christ, and the Holy Spirit, represented by a dove; the whole heart is illuminated with the radiance of the Holy Spirit, and all the vile creatures which were in the first heart are outside, and still on the run, even Satan himself. Lovely and noble qualities appear where before there was only evil; humility instead of pride, purity instead of licentiousness, temperance instead of intemperance, industry instead of lethargy, Christ instead of Satan, long suffering instead of anger, love instead of envy and deceit, disinterestedness instead of covetousness. Dr. Payson tells of two men who said "they were never happy until they ceased striving to be great men." The only good reason anybody can have for wishing to be great is

> To be the best that he can be
> For truth and righteousness and Thee.

The Beatitudes Not Out of Date

"Blessed are the poor in spirit." Making the most of one's self for the glory of God is a laudable ambition. The root of such an ambition is not pride, but humility. The great Hillel said, "My humility is my greatness, and my greatness is my humility."

"Blessed are they that mourn, for they shall be comforted." Some one has said that "to be made strong is to be comforted." Every noble soul would prefer to be made strong, rather than to have the cause for mourning taken away.

> Look up, take hope, the sun still shines,
> Though clouds at times obscure it;
> The man who cries and mopes and pines
> Will add to woe, not cure it.
>
> Look up, God lives, God lives, God reigns;
> Take heart, nor brood nor sorrow;
> A bit of courage often gives
> The strength to meet to-morrow.
>
> —Geo. A. Warburton.

"Blessed are the meek, for they shall inherit the earth." A meddlesome old woman was sneering at a young mother's awkwardness with her infant, and said: "I declare, a woman never ought to have a baby unless she knows how to hold it." "Nor a tongue, either," quietly responded the young mother.

A tailor of Mannheim, Germany, made a breastplate that not even the modern rifle bullet can pierce. So will angry and cruel words fail to wound a meek and quiet spirit.

DOES RELIGION PAY?*

THERE is something almost revolting in the attitude of any one who goes into any sort of work under false pretenses of disinterested piety. The man who engages in regular business is openly in it for profit. Everybody knows it, and everybody generally thinks that, so long as the man is honest, it is a good thing to engage in business. Not always in Europe, but in America usually, the business man ranks in honorable esteem with the professional man; while he far surpasses him in wealth.

But when one goes into religion, or into friendship, or into society, for what one can make out of it, he is considered despicable. Some people even take the lofty stand that all art and literature should be unpaid, and that those noble branches will never attain to their true development and beauty until we arrive at the state which Kipling has so eloquently pictured:

> When only the Master shall praise us and only the Master shall blame;
> And no one shall work for money and no one shall work for fame;
> But each for the joy of the working.

Yet, so long as a condition of mendicancy is considered deplorable, as it surely is to-day, and rightly; and so long as the best country is that in which the largest proportion of the citizens support themselves, and paupers are unknown, so long must money be charged for all work, whether of hand or brain. "The workman is worthy of his hire."

But it is true to-day, and likely to be so always, that though the man who works with his brain is not usually so rich in this world's goods as he who engages in what is called "business," yet he has noble compensations. His thoughts and his books, his choice companions and his social position generally bring him much of quiet joy. The very rich sometimes possess and value similar privileges; but in far too many cases the pleasures of luxury and sense are by them regarded as the best.

We are wont to say of each sort of life (according, as a rule, to the ideals implanted in our souls in childhood), "The intellectual life, with poverty, pays best"; or, "Keep out of the so-called professions. Go into something that will make you rich. That is the way to be happy."

In the same manner, according to your ideals, you will say of the religious life, "It pays," or "It does not pay."

It does not often pay in money. The Founder of our faith had not where to lay his head, and he bids us lay up treasures not in earth, but in heaven; and yet every earnest Christian will testify that, poor though he may be, he would not give up his faith for all the "wealth of Ind." Nothing else in life pays so well in the highest and best coin, the coin of the Spirit.

Thus, in the eloquent language of Bishop Williams, "Here is a conscientious Christian business man, confronted with the opportunity of making large profits by shady methods; but he puts it indignantly away from him, saying, 'Money is nothing to me, but my peace of mind is everything.' He puts first things first. He means that, compared to the integrity of his conscience, any amount of wealth is worthless to him. The life is more than meat and the body than raiment; Jesus tells us that the first thing for us to seek is the kingdom of God and his righteousness. Moral profit and spiritual surplus alone measure the value of life. It is only as you put first things first that you can find the real joy of living and the peace of God."

* Christian Endeavor Topic for Sunday, January 23. Text: 1. Cor. 3: 18-23.

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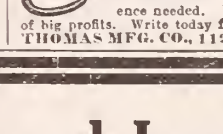

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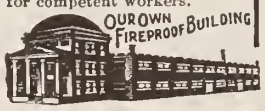

A WOMAN DOCTOR

Was Quick to See that Coffee was Doing the Mischief

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day a woman doctor told me to use Postum. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and continued to gain, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough to get the coffee poison out of my system.

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Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

OUR MAIL-BAG

Questions and Answers

O. Y., Meriden, Wyo. Women seek to have equal rights with the men. In our State they are allowed to vote. The first thing a woman should do is to show that she has sense enough to vote. Does she wear, when she is at her wash-tub, hat and lace-befrilled gowns with a body twisted out of shape? One attired in this way suggests a weak mind. It is not meant by this that her dress should be mannish. Far from it. Let the clothes be very womanish, because they are worn by a woman. She should dress as neatly as possible; that is her duty. She should dress in a way most becoming: that is also her duty. If she can afford expensive material, all right. You have a picture of two women in your mind. Which should vote?

This is a woman's question addressed to both men and women, but principally to the latter. She puts the problem very plainly. Perhaps some of our readers would like to answer her in the columns of THE MAIL-BAG.

J. M., Andover, Mass. When is the taking of the next census to begin, and how many enumerators will be engaged?

All applications for the post of enumerator must be filed not later than January 25, with the supervisors. Tests will be made February 5. The examination will be such as any applicant with a fair common school education can pass. Applicants may be of either sex, must be over eighteen and under seventy, and must reside in the district. There will be 68,000 enumerators, and the real work of taking the census will begin April 15.

M. B., Eminence, Ky. 1. Explain Matt. 25:32. 2. Are the righteous to be judged? 3. Shall the redeemed see God? 4. Is there an intermediate state between death and resurrection?

1. Read the parable of the tares. In this world the righteous and unrighteous necessarily commingle; but there will come a time of separation, just as the Eastern shepherd enfolds his sheep at night, but leaves his goats in the open air. 2. See I. Tim. 4:1; Heb. 10:30; Heb. 12:23; Ps. 7:11. 3. Matt. 5:8; Matt. 18:10; Rev. 22:4. 4. See Luke 23:43; I. Pet. 3:19. In connection with those texts it might be well to refer to chapter 6 in *After Death—What?* by Dr. M. C. Peters.

J. E. L., Concord, N. H. 1. Explain what the term "normal" means in connection with schools for teachers. 2. Have normal schools been long in existence?

1. The word "normal" comes from the word *norma*, a rule. 2. The first school especially for teachers was established by law in Paris in 1795, but was soon closed. Napoleon opened one in 1808. It was closed in 1822. In 1826 the system was revived and spread to England, America, and several other countries.

Miss E. L. H., Haddonfield, N. J. Explain Luke 18, latter clause of the eighth verse, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

Read Matt. 24:3-28, taking special notice of the twelfth verse. The passage you cite reads in the original Greek, "Nevertheless, when the Son of Man cometh, will he find the faith in the earth?" This, notwithstanding the long suffering of God. See the parallel examples given in the previous chapter, verses 26-30.

L. C. S., Rogers, Ark. Can you give me any information about St. Patrick? When did he live? What was his real mission? Is there any authentic history of his life, or is it all legendary?

St. Patrick, according to the best authorities, was born at Dumbarton, on the River Clyde, in Scotland, in the fifth century A.D. Several countries, England and France among the number, have claimed to be his birthplace, but with less proof. He was captured by freebooters, and was carried to Ireland. He escaped to Gaul and became a monk, and, after 431, returned as a missionary to Ireland. He is said to have found all Ireland heathen and left it all Christian. Various dates of his death are given: 463, 492 and 493. Legend has added so to his life that it is hard to construct an authentic history.

F. F. F., Oshkosh, Wis. 1. Is it known whose marriage it was, in Cana of Galilee? 2. What is meant by the words of the governor of the feast, as given in verse 10? 3. Are the words of Christ to his mother, as given in the fourth verse of the second chapter, fully in harmony with the fifth commandment? 4. What portion of Scripture do the Jews, and certain others, quote and believe in as touching the non-use of swine's flesh? 5. Is its use regarded as sinful? 6. What other use, if not for food, may we believe swine were intended for? 7. Is it important whether fermented or unfermented wine be used at Sacrament, seeing it is only a symbol? 8. Why was unleavened bread at the time of Christ used at Sacrament, and not now?

1. It is nowhere stated in Scripture. 2. He meant that wine-drinkers, after they had drunk copiously, were incapable of distinguishing good wine from bad. 3. In the title "woman" is no reproach. He was thirty years of age at this time. Mary herself showed no sign of being humbled or reproved; surely she is the best judge. 4. Lev. 11:7. 5. Yes, by orthodox Jews and Mohammedans 6. Certain birds and animals are natural scavengers, and consumers of carrion. 7. Since only as a symbol, unimportant. Unfermented preferably. 8. In memory of hasty departure from Egypt, and wanderings in the wilderness, when leaven could not be carried nor was needed. Our Passover is spiritual, that of the Jews was material. Unleavened bread is still required in the Sacrament of the Latin Church

R. H. W., Harrisburg, Pa. 1. Where is the topaz found, and is it ever more than one color? 2. Has it any historical significance?

1. The finest topaz comes from Brazil. The Brazilian stone is deep yellow, and almost equals the diamond in lustre. The stone is also found in Siberia, where it is of a bluish tint in Scotland, England, Mexico, Germany and America. 2. It was the second stone in the high priest's breastplate.

S. R., Fredericksburg, Pa. Is it not our duty to forgive all our enemies and all who wrong us, even if they never ask us to do so?

The last verse of Matt. 18 answers this question. Forgiveness is a quality residing in ourselves, and is independent of professions of contrition. It reacts on ourselves, making us the happier and preserving our minds at peace whether our foes remain antagonistic and impenitent or not. Only when they express contrition does our forgiveness avail them; but it benefits us all the time. We sin against God by word and thought and deed; we need his forgiveness continually, and that we cannot have unless we have forgiven our fellows. See Matt. 6:15.

M. M. L., Cherry Valley, Mass. What is the woolsack, referred to in the papers in connection with the House of Lords controversy?

The woolsack is the seat of the Lord High Chancellor of England in the House of Lords. It is a large bag of wool, covered with red cloth. In the reign of King Edward III. wool was the most important commodity in England and the woolsack was first used in the House at that time.

M. H., Bloomington, Ill. Will you please tell me why Josephus did not say anything about Jesus?

There is a passage in Josephus' *Antiquities* book 18, chapter 2, section 3, which refers to Jesus, his works, his crucifixion and resurrection. It is true the authenticity of this passage has been disputed by both Jews and infidels, but it cannot be satisfactorily explained away, and stands in the record to-day. There is still another passage in book 20, chapter which refers to "James, the brother of Jesus." Other secular historians of that age, notably Tacitus (see *Annals*, book 44, chapter 15 have references to Christ and the Christians.

H. D., Philadelphia, Pa. What can a minister mean by saying that the idea of penitence by going up and kneeling at the altar is the most damnable heresy ever introduced into the Christian Church?

He probably objects to the ceremonial form, but the objection is out of place, and the criticism harsh and ill-tempered. Kneeling is a physical expression of deep reverence. See II. Chron. 6:13; Ezra 9:5; Ps. 95:6; Dan. 6:10; Acts 7:60, 9:40, 21:5; Eph. 3:14. Kneeling is the attitude of penitence and repentance. We think you must be mistaken in saying that any one could call "heresy," as the word has no application here. "Heresy" is a belief or doctrine at variance with fundamental truths which are everywhere accepted as orthodox.

Adsum, Harrison, N. J. Rev. 2:17: What do the expressions "the hidden manna" and "white stone" represent?

By "hidden manna" is meant spiritual sustenance; the parallel reference is to the pot of manna formerly kept in the ark of the sanctuary. By "white stone" is meant distinction honors; parallel reference is to a custom the common among Oriental potentates of giving to an honored guest a polished, hard, white stone or jewel, having the new name or title so conferred on the guest engraved thereon.

M. O. T., Winchester, Ind. Explain Matt. 5:32; Matt. 19:9; Mark 10:11, and Luke 16:18.

These passages fully set forth the righteous and spiritual aspect of marriage and divorce. Questions of divorce and remarriage are not regulated by courts of law in the several States in this country.

J. B. M., Baltimore, Md. 1. Did Ahaz have a right to make a pattern of the altar (II. Kings 16:10)? 2. What became of the Ark of the Covenant? 3. Was the vessel in the temple ever replaced (Matt. 27:51)? 4. When and by whom was the Apostles' Creed written?

1. A Syrian altar, raised for the worship of other than the God of Israel. Ahaz, as the vassal of Tiglath-pileser, the spoiler of Damascus, might easily obtain permission to make a pattern of the altar; but he grievously sinned in setting up its replica for purposes of sacrifice in the land of Israel. 2. This questi

Continued on next page

OUR MAIL-BAG

Continued from preceding page

s been repeatedly answered in THE MAIL-AG. 3. Josephus, book 5, chapter 5, describing e temple just previous to its destruction in e reign of Titus, makes mention of this veil, it must have been replaced. 4. The Apostles' eed, erroneously attributed to the apostles, is st mentioned as "the Roman Creed," by Ru-us, who died about 410. Its use was first dained in the Latin Church in the eleventh ntury. It cannot he traced beyond the fourth ntury, and its author is unknown.

R. M., Richland Center, Wis. What authority have you for saying that Abraham Lincoln was a Presbyterian?

The World Almanac, which is usually accurate. A recent work on Methodism claims Lincoln as a Methodist. He is also claimed by the ngregationalists. In point of fact, so far as shown by records accessible at the moment, incoln was not a member of any church, ough he was a truly religious man.

. M. P., Martinsville, Va. In II. Cor. 15:56, explain how the strength of sin can be the law.

I. John 3:4, "Whosoever committeth sin, ansgresseth also the law, for sin is the transression of the law." Rom. 4:15, "For where o law is, there is no transgression." It is the xistence of the law which makes sin possible.

J. McF., Waldron, Mich. Does the first clause of I. Thes. 5:23 refer to Christian experience in this life? If so, at what period in the Christian life may such a condition be reached?

Certainly; to Christian experience in this fe. Every earnest believer grows into it. Let our whole being be set apart for Jesus, and for Jesus only. We shall not have to shut up the house, for our beloved Lord will inhabit every chamber of it, and make it a permanent abiding place. Let us see to it that all be holy, all pure, all devout."—*Rev. Ch. Spurgeon.*

J. J. B., Marthasville, Mo. Explain the divinity of the Holy Trinity of God, how they are combined in one.

Trinitarians do not explain it, deeming it an ineffable mystery. They point to such passages as Gen. 1:26; Gen. 2:6, 7; Isa. 48:16; Isa. 34:16; II. Cor. 13:14; John 14:23; Matt. 28:19; Acts 5:3, 4.

H. B. H., Norwalk, O. 1. What language did Christ speak? 2. Is that language now spoken, where, and by whom? 3. In what language were the books of the New Testament first written? 4. Have we knowledge of Christ's understanding or conversing in more than one language? 5. Did not he, who understood thoughts and intents of men, know all languages? 6. In his synagogue holdings, did Christ use the language spoken by the people? 7. In what language was the Ethiopian reading when accosted?

1. Aramaic, a Syro-Chaldaic dialect. 2. No; all languages have very much altered since then. 3. Greek. 4. As fact, no; see next answer. 5. Could not the Holy Spirit, which imparted the gift of tongues on the day of Pentecost, also have given him power to understand or converse in any language, if occasion demanded? 6. Fischl says he did, but it is uncertain. He may have spoken to the learned men in Hebrew, the language of the Jewish Church and Jewish culture. 7. The Septuagint version, in Greek.

A GOOD CONSCIENCE*

A GOOD conscience—a conscience void of offense—what a world of meaning is included in these phrases! f every man's conscience were normal nd healthy, never having been deadened by frequent rebuffs nor warped y worldliness and folly, then he might e sure that, if it did not trouble him, e was certainly walking in the right ay.

But the metaphysicians tell us that he sensitiveness of conscience is easily ffected. It can be dulled and disorted, and, like the delicate mechanism of a fine clock, which by rude reatment is made to strike amiss, to ain or lose by jumps and starts, and o go wrong generally, can be rendered iseless for all the purposes of a good onscience.

Or a man may be born with a defective conscience. We all know individuals who are mentally weak. We hould not think of consulting their pinion on any subject. We know hat they cannot judge aright.

It is the same with consciences. In act, it is the opinion of many wise hilosophers that there are far more people with defective moral sense than with poor minds. One reason for this may be that a lack of mind is early detected, and means are set to work to develop and brighten it, while the weak moral fibre may not be seen. It is a sort of color-blindness of the soul, and color-blindness, as we all know, may exist indefinitely without discovery. If it is known in early childhood, it can often be remedied.

Dr. Banks illustrates one difficulty of conscience by the figure of the compass. It is well known that any mass of iron will affect the reliability of the compass. Therefore the Clyde shipbuilders, when testing their newly launched vessels, always send them at least fifty miles down the river, for fear the iron-stocked yards near their buildings will divert the compasses.

Thus, if we live amid evil customs, our consciences may become untrustworthy. The great power of the sin around us may divert them from their true use. This is a real peril to us all.

A story is told of an old Indian who once asked a white man for some tobacco to smoke in his pipe. The white man gave him a loose handful from his coat pocket. The next day the Indian came back and asked for the man. He had found a coin among the tobacco, he said, and he wished to return it.

"Why didn't you keep it?" inquired his friend.

"I've got a good man and a bad man here," said the Indian, pointing to his breast. "The good man say, 'It is not yours. Give it back'; the bad man say, 'Never mind. He gave it to you. It is yours.' The good man say, 'No. You mustn't keep it.'

"So I don't know what to do, and I think I go to sleep, but the good man and the bad man keep talking all night. They trouble me. Now I bring the money back, and I feel good."

"Like that old Indian," remarks Dr. Banks, "we all have a good man and a bad man within. The bad man is the temptation of the evil one. The good man is the conscience set in every human breast."

It is true of us all, as the poet said of him "who rounded Peter's dome," and who "wrought in a sad sincerity," that

Himself from God he could not free.

Let us heed that inner voice. Let us never disregard and scorn it. Keep it pure, unspoiled, sensitive, and it shall help to guide us into the kingdom.

*Topic of the Epworth League for Sunday, anuary 23. TEXTS: Acts 24:16; I. Tim. 1:5-19; . Peter 3:15, 16.

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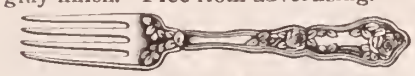

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—ALBERT OSBORN.

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INTELLECTUAL prodigies are not uncommon in our country in this age of special training and intellectual development, but such phenomena as young William J. Sidis, of Brookline, a suburb of Boston, are rare indeed, so rare that young Sidis undoubtedly is the only one of his kind in the United States. Something of his unusual powers may be known from the fact that he has entered college at the age of eleven years.

Sidis entered the grammar school in Brookline at the age of six years, and passed through seven grades in seven months. At the age of eight years he was a student in the Brookline High School, and within three months was helping the mathematical master of the school to correct the papers of the other boys. He read and wrote, and could spell with surprising accuracy at the age of three years, and by the time he was four years old he could sit down before a typewriter and write about as well as the average man. He was the star orator when a student at the grammar and high schools in Brookline, and at ten years of age his orations in Greek would have done credit to a Harvard graduate. This is all the more remarkable because of the fact that such mathematical prodigies as young Sidis are nearly always deficient along other lines of mental attainment. Some of the most wonderful mathematical prodigies in history were helpless once they strayed from the realm of figures. Most of them were not of average intellectual ability along other lines, but young Sidis triumphs in the most surprising way along every line of mental effort, and he is believed to be the most remarkable boy in the world when it comes to mental attainments. His father and mother are both physicians, and his father, Dr. Boris Sidis, has achieved marked distinction for his fine work along the line of the new science of psychopathology, or medical psychology.

Young William J. Sidis is as normal as the average boy in his physical appearance, and in some of his tastes, but it can hardly be said of him that he is a "real boy," and it is probable that the world of boyhood would be robbed of much of its sheer delight if all boys were developed along the educational system devised by Dr. Boris Sidis.

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Le Mars, Ia. MRS. H. D. DRERR.

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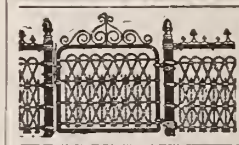

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Don't Weep At The Ice House

Some people swell up on "emotion" ewed from absolute untruth.

It's an old trick of the leaders of the abor Trust to twist facts and make the sympathetic ones" "weep at the ice use." (That's part of the tale further on.)

Gompers *et al* sneer at, spit upon and fy our courts, seeking sympathy by lsely telling the people the courts were ying to deprive them of free speech and ee press.

Men can speak freely and print opinns freely in this country and no court ill object, but they cannot be allowed print matter **as part of a criminal conpiracy** to injure and ruin other citizens.

Gompers and his trust associates arted out to ruin the Bucks Stove Co.; ive its hundreds of workmen out of ork and destroy the value of the plant ithout regard to the fact that hard rned money of men who worked, had en invested there.

The conspirators were told by the courts stop these vicious "trust" methods, fforts to break the firm that won't come nder trust rule), but instead of stopping ey "dare" the courts to punish them nd demand new laws to protect them in ich destructive and tyrannous acts as ey may desire to do. * * * The ason Gompers and his band persisted in ying to ruin the Bucks Stove Works as because the stove company insisted n the right to keep some old employees t work when "de union" ordered them ischarged and some of "de gang" put in.

Now let us reverse the conditions and ave a look.

Suppose the company had ordered the nion to dismiss certain men from their nion and, the demand being refused, hould institute a boycott against that nion, publish its name in an "unfair list," nstruct other manufacturers all over the nited States not to buy the labor of that nion; have committees call at stores and hreaten to boycott if the merchants sold nything made by that union. Picket he factories where members work and lug them on the way home, blow up their ouses and wreck the works, and even murder a few members of the boycotted nion to teach them they must obey the rders of "organized Capital?"

It would certainly be fair for the company to do these things if lawful for the Labor Trust to do them.

In such a case, under our laws the boycotted union could apply to our courts nd the courts would order the company o cease boycotting and trying to ruin hese union men. Suppose thereupon he company should sneer at the court nd in open defiance continue the unlawful acts in a persistent, carefully laid out plan, purposely intended to ruin the nion and force its members into poverty. What a howl would go up from the union demanding that the courts protect them and punish their law-breaking oppressors. Then they would praise the courts and go on earning a living protected from ruin and happy in the knowledge that the people's courts could defend them.

How could any of us receive protection from law-breakers unless the courts have power to, and do punish such men.

The court is placed in position where it must do one thing or the other—punish men who persist in defying its peace orders or go out of service, let anarchy reign and the more powerful destroy the weaker.

Peaceable citizens sustain the courts as their defenders, whereas thieves, forgers, burglars, crooks of all kinds and violent members of labor unions, hate them and threaten violence if their members are punished for breaking the law. They want the courts to let them go free and at the same time demand punishment for other men "outside de union" when they break the law. * * * Notice the above reference is to "violent" members of labor unions. The great majority of the "unheard" union men are peaceable, upright citizens. The noisy, violent ones get into office, and the leaders of the great Labor Trust know how to mass this kind of men in labor conventions and thus carry out the leaders' schemes, frequently abhorrent to the rank and file: so it was at the late Toronto convention.

The paid delegates would applaud and "resolute" as Gompers wanted, but now and then some of the **real workingmen** insist on being heard, sometimes at the risk of their lives.

Delegate Egan is reported to have said at the Toronto convention:

"If the officers of the federation would only adhere to the law we would think a lot more of them."

The Grand Council of the Provincial Workingmen's Ass'n of Canada has declared in favor of severing all connection with unions in the U. S., saying, "any union having its seat of Gov't in America, and pretending to be international in its scope, must fight industrial battles according to American methods. Said methods have consequences which are abhorrent to the law-abiding people of Canada involving hunger, misery, riot, bloodshed and murder, all of which might be termed a result of the practical war now in progress in our fair province, and directed by foreign emissaries of the United Miners of America."

That is an honest Canadian view of our infamous "Labor Trust."

A few days ago the daily papers printed the following:

(By the Associated Press)

Washington, D. C., Nov. 10.—Characterizing the attitude of Samuel Gompers, John Mitchell and Frank Morrison of the American Federation of Labor in the contempt proceedings in the courts of the District of Columbia, in connection with the Bucks' Stove and Range company, as "a willful, premeditated violation of the law," Simon Burns, general master workmen of the general assembly, Knights of Labor, has voiced a severe condemnation of these three leaders. Mr. Burns expressed his confidence in courts in general and in those of the District of Columbia in particular.

APPROVED BY DELEGATES.

This rebuke by Burns was in his annual report to the general assembly of his organization. He received the hearty approval of the delegates who heard it read at their annual meeting in this city.

"There is no trust or combination of capital in the world," said Mr. Burns, "that violates laws oftener than do the trust labor organizations, which resort to more dishonest, unfair and dishonorable methods toward their competitors than any trust or combination in the country."

Mr. Burns said the action of "these so-called leaders" would be harmful for years to come whenever attempts were made to obtain labor legislation.

"The Labor Digest," a reputable workingman's paper says, as part of an article entitled "The beginning of the end of Gompersism, many organizations becoming tired of the rule-or-ruin policies which have been enforced by the president of the A. F. of L."

"That he has maintained his leadership for so long a time in the face of his stubborn clinging to policies which the more thoughtful of the workingmen have seen for years must be abandoned, has been on account partly of the sentimental feeling on the part of the organizations that he ought not to be deposed, and the unwillingness of the men who were mentioned for the place, to accept a nomination in opposition to him. In addition to this, there is no denying the shrewdness of the leader of the A. F. of L., and his political sagacity, which has enabled him to keep a firm grip on the machinery of the organization, and to have his faithful henchmen in the positions where they could do him the most good whenever their services might be needed.

"Further than this, he has never failed, at the last conventions, **to have some sensation to spring on the convention at the psychological moment, which would place him in the light of a martyr to the cause of unionism,** and excite a wave of sympathetic enthusiasm for him, which would carry the delegates off their feet, and result in his re-election.

"That his long leadership, and this apparent impossibility to fill his place has gone to his head, and made him imagine that he is much greater a man than he really is, is undoubtedly the case, and accounts for the tactics he has adopted in dealing with questions before congress, where he has unnecessarily antagonized men to whom organized labor must look for recognition of their demands, and where labor measures are often opposed on account of this very antagonism, which would otherwise receive support.

"There is no doubt but what **organized labor in this country would be much stronger with a leader** who was more in touch with conditions as they actually exist, and who would bring to the front the new policies which organized labor must adopt if it expects to even maintain its present standing, to say nothing of making future progress."

We quote portions of another article, a reprint, from the same labor paper:

"Organized labor, through its leaders, must recognize the mistakes of the past if they expect to perpetuate their organizations or to develop the movement which they head. No movement, no organization, no nation can develop beyond the intellects which guide these organizations, and if the leaders are dominated by a selfish motive the organization will become tinged with a spirit of selfishness, which has never appealed to mankind in any walk of life at any time since history began.

"It can be said in extenuation of certain leaders of organized labor that the precarious position which they occupy as leaders has had a tendency to cause them to lose sight of the object behind the organization. The natural instinct in man for power and position is in no small measure responsible for the mistakes of the leaders, not necessarily in labor unions alone, but in every branch of society. This desire for power and leadership and personal aggrandizement causes men who have been earnest and sincere in their efforts in the start to deteriorate into mere politicians whose **every act and utterance is tinged with the desire to cater to the baser passions of the working majority** in the societies or organizations, and this is undoubtedly true when applied to the present leaders of the Federation. We mention the Federation of Labor particularly in this article because that organization is the **only organization of labor which has yet found itself in direct opposition to the laws of the land.** There are other organizations of labor whose leaders have made mistakes, but they have always kept themselves and their organizations within the bounds of the law and respected the rights of every other man in considering the rights of themselves and their constituency; **whereas, the motto of the Federation is just the reverse,** and unless the leaders conform themselves and their organization in accordance with the laws of the land, the leaders and the organization itself must be disintegrated and pass into history, for in America the common sense in mankind is developed to a greater extent than in any other nation on the earth, and the people, who are the court of last resort in this country, will never allow any system to develop in this country which does not meet with the approval of the majority of the citizens of the country.

This must have forced itself upon the leaders of the Federation by this time. If it has not, the leaders must be eliminated. The organization which they head has done many meritorious things in times past and the people are always ready and willing to acknowledge the benefits which their efforts have brought to their constituency as a whole, but at the present time labor organizations in general, and the Federation of Labor in particular, **stand before the bar of public opinion, having been convicted of selfishness and a disposition to rule all the people of the country in the interest of the few.** The people are patient and awaiting to see if the object lesson which they have been forced to give to these leaders is going to be recognized and if they are going to conform themselves and their future work and actions in accordance thereto."

Let the people remember that comment, "The Federation of Labor in particular stands before the bar of public opinion having been convicted of selfishness and a disposition to rule all the people of the country in the interest of the few."

The great 90 per cent of Americans do not take kindly to the acts of tyranny by these trust leaders openly demanding that all people bow down to the rules of the Labor Trust and we are treated to the humiliating spectacle of our Congress and even the Chief Executive entertaining these convicted law-breakers and listening with consideration to their insolent demands that the very laws be changed to allow them to safely carry on their plan of gaining control over the affairs of the people.

The sturdy workers of America have come to know the truth about these "martyrs sacrificing themselves in the noble cause of labor" but it's only the hysterical ones who swell up and cry over the aforesaid "heroes," reminding one of the two romantic elderly maids who, weeping copiously, were discovered by the old janitor at Mt. Vernon.

"What is it ails you ladies?"

Taking the handkerchief from one swollen red eye, between sobs she said:

"Why we have so long revered the memory of George Washington that we feel it a privilege to come here and weep at his tomb."

"Yas'm, yas'm, yo' shore has a desire to express yo' sympathy but yo' are overflowin' at de wrong spot, yo' is weepin' at de ice house."

Don't get maudlin about law-breakers who must be punished if the very existence of our people is to be maintained.

If you have any surplus sympathy it can be extended to the honest workers who continue to earn food when threatened and are frequently hurt and sometimes killed before the courts can intervene to Protect them.

Now the Labor Trust leaders demand of Congress that the courts be stripped of power to issue injunctions to prevent them from assaulting or perhaps murdering men who dare earn a living when ordered by the Labor Trust to quit work.

"Don't weep at the Ice House" and don't permit any set of law-breakers to bully our courts, if your voice and vote can prevent. Be sure and write your Representatives and Senators in Congress asking them not to vote for any measure to prevent the courts from protecting homes, property and persons from attack by paid agents of this great Labor Trust.

Let every reader write, and **write now.**

Don't sit silent and allow the organized and paid men of this great trust to force Congress to believe they represent the great masses of the American people. Say your say and let your representatives in Congress know that you do not want to be governed under new laws which would empower the Labor Trust leaders with legal right to tell you when to work, **Where!** For whom! At what price! What to buy! What not to buy! Whom to vote for! How much you shall pay per month in fees to the Labor Trust! etc., etc., etc.

This power is now being demanded by the passage of laws in Congress. Tell your Senators and Representatives plainly that you don't want them to vote for any measure that will allow any set of men either representing Capital or Labor to govern and dictate to the common people, who prefer to be free to go and come, work or not, and vote for whom they please.

Every man's liberty will disappear when the leaders of the great Labor Trust or any other trust can ride rough shod over people and mass their forces to prevent our courts from affording protection.

"There's a Reason."

C. W. POST, Battle Creek, Mich.

The above article is inserted as a paid advertisement

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THE CHRISTIAN HERALD

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Drawn by J. F. Boston for The Christian Herald

THE JOYS OF TOBOGGANING IN CANADA

Questions and Answers

J. C., Scranton, Pa. Please tell me the first name of General Howe, of the American Revolution. There were only two American generals, one in New England (Connecticut), the other in Virginia. The name of the New England one is what I want.

The only two commanders during the Revolution of which we have record were the two British officers, General Sir William, fifth Viscount Howe, 1725-1814, who commanded at Boston and Bunker Hill, and his brother, Admiral Richard, Earl Howe, 1725-1799.

R. T., Riverside, Calif. 1. Explain Matt. 5:22. 2. Was the colored race black at first, or have they been tanned black by the sun?

1. Two judiciary courts were recognized by the Mosaic law, dealing with offenses according to their enormity: the first, an assemblage of the elders, or municipal rulers, convened in the gates of the cities, to try trivial offenses. This court, in the text, is termed "the judgment." The higher court was that of the Sanhedrin, called "the council" in the text. "Raca" was an expression of contempt; if used by one Jew toward another, the offense was tried before the higher court. The use of the word "moreh," here translated "thou fool," was a Hebrew form of condemnation, which if proven was punished by stoning, the corpse of the guilty one being afterward cast into the fires of Gehenna, *i. e.*, the burning refuse-pit, outside the walls. 2. The dark coloration of the negro is due to development of a black pigment beneath the skin, protective against the heat of the tropical sun, and perpetuated by heredity.

Reader, Mount Stirling, Ia. 1. Are the Jewish people now classed as a nation? 2. If a Jew would accept the teachings of Christ, as given in the New Testament, would he yet be a Jew or a Christian?

1. They are a race, though not a nation. "Nation" implies political and governmental form and organization. 2. A Hebrew Christian.

M. E. W., Westfield, N. J. 1. What does the word "compass" mean in Acts 28:13? 2. Was there such a thing as a compass in those days?

1. "Fetched a compass" means made a circuit, or, as a modern seaman would phrase it, "sailed on a traverse," not heading toward their destined harbor. 2. The mariner's compass was not invented till 1260 A.D.

Mrs. E. MeN., Muskegon, Mich. What is the blackdamp spoken of in the Cherry mine disaster?

Blackdamp is carbon dioxide gas. It is found mixed with firedamp in mines. It is formed by fires, exhalations from the coal or ground, or by explosions of firedamp. Firedamp is an explosive gas, consisting of light carbureted hydrogen (marsh gas). It is frequently generated spontaneously from coal.

Mrs. W. B. W., Westfield, N. J. Explain Eccles. 11:3.

The previous chapter and the first eight verses of chapter 11 are a collection of proverbs current among the people at that time, so are of wide and general application. In the verse asked about the word "toward" is better rendered "in," meaning "if a tree fall in the south (country), or in the north (country), in the place where the tree falleth there shall it be."

Reader, Richland Center, Pa. I am superstitious. How can I rid myself of my foolish ideas and fears?

It is astonishing to find how many nominal Christians are fettered in this way. They know that out of thirteen who sit together at table one is no more likely to die than out of any other thirteen people; that a four-leaved clover brings no more "luck" than any other kind, except as it develops extra industry; that the new moon will serve you no better if seen over your left shoulder than over your right; that Friday is just as good a day for all purposes as any other; and the same of dozens of other senseless beliefs. They are all unworthy of intelligent beings, and especially so of those who are Christians, for we read in God's Word that no evil thing can befall those who trust in him, and that if we love him we need never fear. Our superstitions (demon terrors) are an inheritance handed down to us from the old, dark pagan days, when every one, from the priest down to the slave, believed in signs and omens. The old pagan religions were filled with fear and terror, from which the religion of Christ makes us free. Many Scripture passages condemn superstitious fear. Pray and fight until you conquer it. Never allow yourself to be governed by silly fears awakened by "signs."

W. H., Tuscarora, N. Y. What becomes of the spirit at death? Does it become dormant until the resurrection, or does it mingle with other spirits, and enter its full reward?

See Luke 23:43; I. Pet. 3:19; Mark 9:4; Heb. 12:1. These and other texts indicate an existence of activity.

The Great Teneriffe Volcano, Mt. Chinyero, in Eruption

AFTER a silence of centuries, Mt. Chinyero, a large volcanic peak in Teneriffe, Canary Islands, lately showed signs of alarming activity. The eruption began on November 18. Lava flowed down in three directions, two streams moving toward Santiago, and one toward Icod, ruining banana, potato, and tomato plantations. Two of these streams were 433 yards in width; the other was 650 yards wide. A stream of lava flowing down the Santiago Valley advanced over half a mile in twenty-four hours; another advanced only 300 yards during one night. It was possible to view the eruption with safety from neighboring peaks. Guards were set to watch the volcano and the lava streams by night and day, that the alarm might be given in good time. Immense masses of *scoriæ* and rock were thrown into the air during the eruptions. Gales accompanied the outbursts, and in one of these violent storms the American yacht *Varuna* was wrecked off Madeira. Our photograph, from the London *Illustrated News*, shows the volcano during a particularly violent outbreak. The whole island of Teneriffe is volcanic.

O. F. R., Lexington, Ky. 1. Is there any passage in the Old Testament which John the Baptist could have possibly construed to mean that Jesus went for him to immerse him? 2. Would it have been possible for John to have baptized all those people that went out from Jerusalem, and all Judea, and all the region about Jordan, by immersion? The Bible does not speak of John having any one to assist him.

1. John's baptism was simply a compliance with the long-existing Levitical ordinance for purifying and cleansing (Num. 8:7; Ezek. 36:25); officially, as evangelist and prophet, John's right to administer this ordinance to the as yet unrecognized Jesus could not be disputed. 2. There is nothing in the language of the quoted passage in Colossians. Hebrews, ninth chapter, shows the blotting out of the type by its antitype. 2. The ordinance of our Lord's Supper was instituted previous to the crucifixion; that of baptism, previous to his ascension. (See Matt. 28:19.)

C. A. G., Baltimore, Md. Explain what is meant by the petition, "Thy kingdom come," in the Lord's Prayer.

Jesus elsewhere explains it as the inception of the spiritual kingdom of righteousness in the hearts of men, which was ultimately to spread throughout the world.

Sunday School Worker, Wheeler, N. Y. What was the name of Paul's sister, and where can we find it?

There is no way of finding it, as at is not mentioned in the Scriptures.

A reader, R. C. Finley, of Connecticut, kindly sends the following in regard to a recent query: "In your issue of October 27 G. T., Sawtelle, Calif., asks about Mother Shipton's prophecy. Below find same in full. This was first published in England in 1485. All the events have come to pass except that contained in the last two lines:

"Carriages without horses shall go,
And accidents fill the earth with woe;
Around the world thoughts shall fly
In the twinkling of an eye;
Waters shall yet more wonders do,
Now strange, yet shall be true;
The world upside down shall be,
And gold be found at root of tree;
Through hills man shall ride
And no horse or ass be found at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air men shall be seen
In white, in black, in green;
Iron in the water shall float
As easy as a wooden boat;
Gold shall be found 'mid stone
In a land that's now unknown;
Fire and water shall wonders do;
England shall at last admit a Jew;
And this world to an end shall come
In eighteen hundred and eighty-one."

M. S. J., St. Louis, Mo. Please suggest a sentence for each of the following combinations of letters, in order to impress upon a child's mind the musical facts for which they stand: For the sharps: F, C, G, D, A, E, B; for the flats: B, E, A, D, G, C, F; for signatures of sharps: G, D, A, E, B, F, C; for signatures of flats: F, B, E, A, D, G, C.

Many better sentences might be framed, but the following are suggested as likely to be remembered by children:

1. Frank calls good David an evil boy.

2. Betty eats a doughnut while guarding cross Florence.

3. Great dogs are equally brave, fearless, clumsy.

4. Fat Ben eats a dozen great cucumbers.

Matt. 3:5, 6, implying either the manner in which those people were baptized, or how many days were occupied in the administration. A similar instance is recorded in Acts 2:41. Both "immersion" and "aspersion" (pouring or sprinkling) were used in the early Christian churches, either being accepted as valid and equally symbolical.

Rev. A. C., Palestine, Tex. 1. Is it not true that the ordinances that the Lord Jesus nailed to his cross were the Old Testament ordinances (Col. 2:14; Heb. 9:1)? 2. Is it not also true that the ordinances of baptism and the Lord's Supper were instituted after he nailed to his cross the ordinances referred to in these passages?

1. A careful reading of chapters seven and eight of the Epistle to the Romans will explain

Miscellaneous

J. M. A., Mountainview, Okla. See Gen. 2:5, 6.

A. A. S., Erieville, N. Y. See I. John 3:15; Acts 16:28, and Job 14:14.

Subscriber, Baldwin, Kan. Write to the postmaster at Athens, O.

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OWING to the severe storms, that rendered many country roads practically impassable, a large number of our subscribers were unable to make good their intention to mail, on or before December 31, 1909, their subscriptions in time to secure our great and exceedingly popular photogravure, "Daughters of Dorcas."

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NEW YORK, JANUARY 19, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Bolivian Peasantry

House of Congress, La Paz

At a Bolivian Station

IN THE WORLD'S HIGHEST CAPITAL

By A. R. STARK, Callao

I HAVE recently returned from a missionary visit to Chile and the South. One of the sensations during the last few months in South America has been the crisis between Bolivia and Peru, in which the Argentine, Brazil and Chile are all somewhat involved. The crisis is the result of a boundary question between Peru and Bolivia, which was submitted to the President of the Argentine for arbitration. The decision was unfavorable to Bolivia. For the time being that country has rejected the decision.

Since then Bolivia has been on the verge of a declaration of war with Peru. In La Paz, the Minister of Argentina got his papers, with orders to quit. Several outrages were committed on Peruvians in that city, and a great number of them fled, crossing the borders to Puno, on the shores of Lake Titicaca. War between the two nations would be a calamity, and we earnestly pray that it may be averted. It is believed the United States is trying to arrange a pacific solution of the difficulty.

Bolivia is a country of which the outside world knows but little. It is a country rich in minerals, chiefly tin, silver and copper, but its surface has only been scratched. A few years ago, religious liberty was proclaimed. But this action of a progressive government did not entirely break the despotism of the Roman Church. Liberty in Bolivia will exist in proportion as Protestant principles and ideals are disseminated by evangelical workers. Many of the Bolivians are still slaves to superstition and priestcraft. There is an increasing number of Christian workers in the country, all aiming at improving the education of the people and bestowing on them the gift of an open Bible and the message of free salvation which it proclaims. Last year I visited the three most active centres of Bolivia: La Paz, the actual capital; Oruro, the centre of the railway system now in construction, and Uyuni, the chief custom house centre for a great part of the country.

Oruro is a bleak, uninteresting, half-Indian, half-Spanish-speaking, mining town. Standing at an elevation of some 13,000 feet above sea level, it is a wild jumble of mountains, with a dreary, monotonous horizon. The only vegetation is a stunted grass, and the only trees are a few shrubs in the plaza, covered over from the night frosts. Everywhere along the hillsides can be seen prospectors' holes and deserted shafts. Above the town rises an artificial hill, where the tin mines have dumped vast upheavals of waste. Miners went there in quest of wealth, and many of them found it, and then departed to a more hospitable clime. While in Oruro we were kindly entertained in the missionary home of Rev. and Mrs. Charles Mitchell, of the Canadian Baptist Mission. It was a great and unexpected pleasure to address this native gathering, composed of Spanish-speaking Bolivians and Quichua Indians. A lasting memory was a small gift toward the circulation of the Bible in Bolivia, from a grateful convert.

The journey from Oruro to La Paz can now be made by train. On the way a few small Indian hamlets are passed. Quichua and Aymara Indians crowd into the train, with heavy bundles on their backs. It was evening as we reached the Alto of La Paz. All day long we had been traveling on the great elevations. The level rays of the sun were shining on the great central snow range of the Andes, lighting up Sorata, Illamani and Quimpsi Cruz, the highest peaks of the Bolivian Alps. Far below lies this wonderful sierra city of La Paz, beautiful for its name and its situation, with its churches and red-tiled roofs, and with almost nothing to disturb the solemn stillness.

Selling Bibles and Sacred Pictures in La Paz

La Paz in many ways is unique. It is nearly the quaintest city in all South America. As a city standing nearly 12,000 feet above the sea, with a population of some 83,000, it is easily the largest city in the world at this elevation and at the same time the world's highest capital. Its Indian population is unique. In the early morning the city is astir with Indians, *cholos* and Spanish-speaking Bolivians; the Indians are clad in all dazzling colors of bright red, yellow and blue. In the market place Indian women sit around, with their fruits and vegetables on the ground, arranged in little heaps, to be sold for a few cents a pile. Their little black-eyed, dusky children crawl about, playing with potatoes or anything that happens to be about. Groups of llamas lumber along, with more merchandise, to the peril of crawling babies, whose mothers rush to rescue them from trampling feet.

The spirit of progress is only beginning to stir the place from slumber. At the railway station the traveler is met by a group of sturdy Indian carriers, ready to carry your baggage for a trifle. The *cargador* is an indispensable factor in the carrying trade. Here everything is carried on his back. The *cargador* will pick up a trunk or a sack of flour on his back and start off at a jog-trot pace, up and down hill, faster than you can walk. A new arrival, panting for breath at this great elevation, looks with astonishment on this feat of strength, the result of the Indians' training back to the days of the Incas.

It was a Sunday morning of brilliant sunshine as we wended our way to the American Methodist School, where a small group of missionaries and a few Christian friends, gathered from many lands, meet for worship in the city of La Paz. In the group was an earnest Swede, a couple from Canada, several from the United States and a few from England and Scotland. There was a young Spaniard, who had studied in America, and a young Bolivian, who had married an American lady. In the evening we met for a Spanish service in another part of the city. We pick our way along crooked and narrow streets, stumbling over boulders and open sewers, until we reach the open door of the Salon Evangélica, or what does service for a Methodist Church in Bolivia. The two Spanish Protestant meetings had united, and the result was a good audience, as far as audiences go in this city, and an enthusiastic meeting of Bolivians, who were coming under the influence of an open Bible and the earnest teaching of evangelical Christian doctrine.

The workers in Bolivia represent the Canadian Baptist, the American Methodist Episcopal and a Pentecostal Church. The Bible Societies are also at work. Last year my colporteurs circulated 3,000 copies of the Word of God. God bless these distant and lonely workers, as they help to plant the standard of the Cross on the highest elevations of the Andes of South America!

The American Pulpit

A SERMON TO PARENTS

By Rev. J. W. Chapman, D.D.*

A Modern Home

TEXT—Ps. 27 : 10

"When my father and my mother forsake me, then the Lord will take me up."

IT has been my pleasure, in many of the cities of our country, to preach a sermon entitled "An Old-Fashioned Home," the text for which I found recorded in the Second Book of Kings, twentieth chapter and fifteenth verse: "What have they seen in thy house?"

In this sermon I made an appeal for right living, for the family altar and for the re-establishment of all those influences that have made homes so sacred in the past. I endeavored as faithfully as I could, with the memory of my own mother influencing me, to picture a Christian mother, and tried to pay a tribute to the fathers who in days past have added strength to the household and whose memories are such that their children rise up and call them blessed.

In Fall River, Mass., at the conclusion of the preaching of this sermon, one of the pastors, Rev. Dr. Swift, came to me, saying, "Your message is all right for the man who is so fortunate as to have had such a home as you describe; but there sat near me this evening one who seemed utterly disconsolate, because such an experience had not been his." And then he said, "I think you ought to preach a sermon on the modern home, and, if you wish, I will give you a text." It is to Dr. Swift that I am indebted for the text for this sermon: "When my father and my mother forsake me, then the Lord will take me up."

The Homes of Our Fathers

I am quite well convinced that many of the modern homes are as thoroughly filled with the Spirit of Christ as ever the homes of our fathers were; but I am also persuaded that what we need more than anything else is a better home life. Homes in which the fathers are the priests of the household and mothers are saints in the estimation of their children. Give us such homes as these, and the cities will be better, the churches will be stronger, and the whole world experience a spiritual uplift.

Years ago, when the English soldiers were fighting against their enemies, it was found that the Scotch laddies were dying in great numbers. The disease which carried them off baffled the skill of the best physicians, but at last they learned the secret in a strange way. It was found that the pipers, near by them, were playing the tunes that reminded them of the heather and the hills, and they were literally dying of homesickness. This is one side of the picture.

The other is the story of the man who came to me at the conclusion of a sermon, and said, "My mother died at seventy-six years of age, and, so far as I remember, she never kissed me. I never knew what a mother's love was, and, in all my life, I have never known the first touch of homesickness."

There is no greater heritage for us than the memory of homes founded in the fear of God and strengthened by his abiding presence. If we are to have such homes, the fathers must exercise their priestly functions. It is not possible for many men to be great, neither is it possible for very many to be rich; but it is possible for every man to be good and true, and if he lives such a life in the presence of his children that when he comes to the end of life's journey they can stand by his grave to say that they considered him more like Christ than any one else in the world whom they have known, then such a life is worth while. And it may be yours and mine.

The Mother Must Be True

If our homes are to be as God would have them, the mother must be true. She cannot be given to worldliness, and she must be thoroughly consistent. Mothers have always influenced for good or evil in a mightier way than any other person. James Whitcomb Riley expresses this when he writes:

> My mother she's so good to me,
> If I was good as I could be,
> I couldn't be as good, no sir;
> Can't any boy be good as her.

If our homes are to be as they should, then love must abide in every room. The atmosphere must be quiet and peaceful. To cross the threshold of such a home would mean to enter into blessing. It is for such an abode as this I plead. If our homes are as God meant them to be, then the moral atmosphere of them will always be mighty in its influence.

A Tribute to Good Mothers

I was in Northfield, Mass., one season, when I heard Dwight L. Moody pay this tribute to his mother. He had a number of his friends to go up with him to his mother's house, and, calling her out on the lawn, he said, "Gentlemen, this is my mother. It was she who put her arms around us when father died. It was she who made it possible for us to have even the small comforts of life, and when we were so poor that we scarcely had food to eat or fire to warm us it was she who protected us. All that is good in my life, I think, has come from her; and I have never come near Northfield that I have not found myself walking nervously up and down the aisle of the car, anxious to reach home, that I might see my mother."

There is no greater loss to an individual than to miss this out of his life, but if it has been missed, the case is not hopeless, for "when my father and my mother forsake me, then the Lord will take me up."

Over in England, years ago, there lived a woman who was not cultured, neither was she ignorant. She was fairly well acquainted with books; but one book she knew well, and that was her Bible. Her devotional study of the Word of God was never neglected. Three times a day, morning, noon and night, she drew her children to her knees, and told them how to live. When she was dying, she said, as they crowded about her bed, "Children, when I am gone, sing a song of rejoicing, for I am going home." She was the mother of the Wesleys, and I would a thousand times rather be that mother and the memory she left than the one in the city of Philadelphia, who, when a little boy went home from our meetings and told her he had accepted Christ and asked her to pray for him, scoffed at him.

Our Duty to Our Children

Down in Kentucky there lived years ago a sweet-tempered, beautiful woman, illiterate in a way, as most of her neighbors were, but with all the virtue of a good mother. She did not know much about books, but she knew the Bible, and, with her little boy upon her knees, she told him wonderful stories. She knew little of science and art, but she knew nature, and she talked to her little son about the glories of God in the world. She had no knowledge of philosophy, but she told her boy that the meanest thing in the world was to be a liar or a hypocrite and the greatest thing was to be a good man. When he was nine years of age she died, but that boy was Abraham Lincoln, and he says that all he was he owed to his mother. And I would rather a thousand times be such a mother than be one who, in the social circle of life, taught her boy to play cards, permitted him to drink, or was unmindful of her influence over him.

I put these pictures over against the so-called mother who is devoted to the world and insensible to the approach of eternity, and ask, which will you choose and which would you prefer for your memory?

A boy in New York was about to be sentenced to Sing Sing, and when the judge asked him to say why sentence should not be passed upon him, said, "Oh, your honor, if I had only had a mother!" It is true that many a boy is supposed to have a mother when he is worse than motherless.

Homes are not what they should be until fathers and mothers realize the value of the souls of their children. Two years ago, in Arkansas, a man bought two hundred and forty-three acres of land for $200. In passing over it one day he found a crystal, which attracted him, and when he took it into a neighboring city he found that it was a diamond. He sold the farm for $36,000, but now you could not buy it for $1,000 an acre, so great is the value of it. For years it was in the possession of its owner, and he was insensible to its priceless worth; but this is nothing as compared with the worth of an immortal soul, and one never will be concerned about winning one's children to Christ until he realizes their value in the sight of God and also that the only hope for them is in Jesus Christ.

This is for all without discrimination. None too rich and none too poor, none too wise and none too ignorant, none too young and none too old. A street preacher in London, speaking on the blessing of the peacemakers, who were the children of God, gave an invitation to all who would accept him to come forward, and a little street urchin, with ragged clothes and dirty face, pushing his way to the front, holding his mother by the hand, speaking in the vernacular of the street said, "Say, boss, I would like to be one of them chilluns of God, if I am not too small, and," pointing back to his mother with his thumb, he said, "she would like to be one of them chilluns of God, if she is not too big." That is the beauty of it. The Eternal Life, Jesus Christ, is for all, and it is this that makes the home beautiful.

Two Homes Contrasted

The best way I know to teach my lesson is to give the picture of two homes. One has an old-fashioned father, like the man who came into his boy's room when he was dying to tell him that he would soon be with Christ, and the little fellow drew him on his knees beside the bed and said, "Father, don't you cry, for as soon as I see Jesus I will tell him that ever since I can remember you sought to bring me to him."

Such a father is unlike the one on the Mississippi River, with a great plantation, his million of dollars in the bank and his name spoken everywhere as a synonym of wealth and power. He came to his house to learn that his boy had fallen in front of a great reaping machine and was frightfully mangled. When the boy found that he must die, he said, "Father, I cannot die; you never told me how to die. You must pray for me"; but the father could not pray. Before the minister came, the boy was dead. And the father said he would give all he had if he could have him back, or if he could have offered one brief prayer.

There is a home where an old-fashioned mother presides like a queen. Thank God, some of us have, and others have had, old-fashioned mothers. Dear, old-fashioned, sweet-faced mother! Eyes in which the love-light shone, her brown hair threaded with silver, lying smoothly on the faded cheek; her dear hands, worn with much toil, gently guiding our tottering steps in childhood and smoothing our pillow in sickness, ever reaching out to us in yearning tenderness. Precious memory of an old-fashioned mother! It floats to us now, like the powerful perfume of some fragrant blossom. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own.

Influence of a Godless Home

The modern home is a home exactly the opposite from the one I have described. There is no family altar. There is no Bible. There is no Christian service. The father is like the man in a New Jersey city, whose boy was being sentenced to the penitentiary, and as the father passed his boy's chair he said to him, "Curse you! if you had trained me properly, I should not now be on my way to the prison." And the mother is like the one who came to me in an Ohio city and said, "Pray for my boy." She told me the sad story how her boy, a year before, asked her to go with him to church on a certain evening, for he was profoundly stirred and thought he would

Continued on next page

* Rev. J. W. Chapman, D.D. (Presbyterian), probably the greatest evangelist since Dwight L. Moody, has lately returned from a Gospel World-Tour, and is now conducting evangelistic work in our leading Eastern and Middle State cities.

A Modern Home

A Sermon by

Rev. J. W. CHAPMAN, D.D.

Continued from preceding page

ecome a Christian, but she said, "I ad an engagement and could not go, it would go some time with him. God ty me, sir! He found out where the ngagement was. It was at a whist arty. I kept my engagement, but I st my boy. He has not been in urch for a year." Five years later, saw the minister and he told me that by had gone to destruction. The boy as still drifting. God pity the child ho has such a home! If you have issed the blessing in your home thus r, and if you have no memory of a hristian mother and a noble father, nen, when your father and your nother forsake you, the Lord will take ou up. He will be your light and our strength. He will be your salva- on.

And if you have failed as parents, nere is still hope. You may still lay old upon eternal life. "I once met thoughtful scholar," wrote Bishop Whipple. "He said that for years he ead every book that had assailed the eligion of Jesus Christ, and he would ave become an infidel but for three easons: 'First,' said he, 'I am a man. am going somewhere. To-night I m a day nearer the grave than I was st night. I have read all that such ooks can tell me; they shed not one ay of hope upon the darkness. They hall not take away the guide and eave me stone blind. Second, I had a nother. I saw her go down into the ark valley where I am going, and she eaned upon an unseen arm as calmly s a child goes to sleep on the breast f its mother. I know that she was ot dreaming. Third, I have three notherless daughters. They have no rotection but myself. I would they hould die rather than I should leave hem in this sinful world, if you blot ut from it the teachings of the Gospel.'"

So, parents, you had better turn to God. God will one day require your hildren at your hands, and it will be sad thing then if you stand before im and are unable to speak well con- erning them and your influence over hem.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

This Is Your Opportunity

OWING to the severe storms, that rendered many country roads prac- tically impassable, a large number of our subscribers were unable to make good their intention to mail, on or be- fore December 31, 1909, their subscrip- tions in time to secure our great and exceedingly popular photogravure, "Daughters of Dorcas."

These subscribers claimed our indul- gence in view of the circumstances, and in response to their appeal to us we granted them an extension so as to entitle their belated subscriptions to this extra premium.

But we find it difficult to differen- tiate between unavoidable delays and others, and therefore we have deter- mined to grant the same indulgence to all our subscribers by

Extending the Time to Jan. 31, 1910

which will entitle every subscriber, new and renewal, whose subscription is *mailed* on or before January 31, to se- cure this great supplementary pre- mium in addition to our beautiful "Dreamland" calendar.

This gives **ALL** an opportunity for **12 MORE DAYS** to claim this special in- ducement, which many of our subscrib- ers value at twice the cost of a year's subscription.

This is your last opportunity, as the second edition, specially prepared for this occasion, is now nearing its end.

No more will be issued. Only Twelve More Days Left.

The Children's Pulpit

CARNATION CELEBRATION

By Rev. J. M. FARRAR, D.D.*

THE Carnation holds the world's admiration. It was first found in southern Europe. Flower lovers have cultivated it for many, many years, because of its fragrance and beauty. Do you know the meaning of the name Carnation? We get the name Carnation from a Latin word that means flesh. The wild Carnation was flesh-colored. The beautiful pink color of a little child's flesh. Carnation, therefore, means flesh, or flesh-colored. It was once called a pink. By loving the Carnation a little, coaxing it a little, and pushing it a little, the florist has made it bloom in several colors.

THIS name Carnation will help you to remember the long word, "Incarnation." Take off the "in" and you have left "Carna- tion," the name of this flower. Put "in" back again, and you have "Incarnation." Now you have a new word, one you will never for- get. What does this long word mean? Carnation, you know, means flesh, and Incarnation, then, means in the flesh. The Incarnation of Christ means his life here on earth in the flesh; that is, in the body. "The Word was made flesh." "Word" is one of the names the Bible uses for Christ. "In the beginning was the Word." Christ came down from heaven, and lived in a flesh body like yours. He came as a little child, with beautiful pink cheeks. "Carnation," a flesh-colored flower; "Incarnation," the beautiful flesh-color, or body, in which Christ lived while on earth.

JUST think, isn't it great? The junior congregation knows what the minister means when he talks to the senior congregation about the "Incarnation of Christ." He means our Christ living in the flesh, living close to us, suffering with us, rejoicing with us, dying for us. The Bible calls Christ the "Rose of Sharon" and the "Lily of the Valley." We will also call him our "Carnation." I am glad the Bible tells us to think of Christ as being like a flower. He is just like a flower I read of last week. On one side of a gangway entering a coal mine grows a plant which is perfectly white. Vis- itors on seeing it were surprised that this little plant could be so pure and white, clean and sweet, with coal dust and dirt flying over it all the time. A miner took a handful of coal dust and threw it upon the plant. The coal dust fell off the flowers. There is some- thing like enamel on the white flower, to which the finest speck could not stick. There the flower lives, the one spot of beauty and purity amid a world of work and dirt. Christ became incarnate, lived in a body as we do, to show us how we can live and work in the dust and dirt of sin and still keep our body, mind and soul clean and sweet.

FLOWERS also help to make our lives clean and sweet. A young girl on a train gave a bunch of Carnations to a little cripple. The child held them to her lips and pressed them to her heart until she fell asleep. As the train neared her home, her father came in from another car. At the sight of his little one lying peacefully with her Carnations in her hand and her head against the stranger, he said, in a voice full of feeling, "I'm not a prayin' man, but, the Lord's blessin' rest on you for your kindness to my motherless child." The little girl roused as she was taken in her father's arms, and said, "I've been—in—heaven—pa; I've got—some—Carnations." The dear child, I hope some one told her about the "In-Carnation."

LOOK a little louder, please, through that tear! Now I hear. You say, "If I will tell you another story, you will remember all the sermon." Here, then, is the story. President McKinley loved the Carnation. It was the flower he wore in the buttonhole of his coat. Next Saturday, January 29, will be the sixty-seventh anni- versary of his birth. Millions of people each year, on January 29, wear a Carnation in memory of this great and good man. We there- fore call January 29 "Carnation Day." To-day we will call "Carna- tion Sunday." Our Carnation Celebration!

PRESIDENT McKINLEY was shot September 6, 1901, when visit- ing the Pan-American Exposition in Buffalo. He died on Sep- tember 14, at the Milburn home. Three days before he died, a poor but sweet-faced old lady tried to get to the house to see Mrs. McKin- ley. She carried a bunch of old-fashioned garden posies, and had them tied with a faded pink ribbon. In this bouquet were many "hardy pinks," now called Carnations. A policeman stopped her near the rope that kept the crowd back from the house. "You can't go through, lady," said the officer, stepping in front of her. She stepped back trembling, and the tears began to flow as she said, "Will you be so kind as to give these flowers to Mrs. McKinley? They're from my own yard, and I've walked clear in from out near Grimesville to give them to Mrs. McKinley, with my love. Tell her that we are all praying out at Grimesville that her husband will get well."

IT is said at the Milburn home that, while there were bouquets of American Beauty roses here and there in the rooms, the bunch of old-fashioned posies from the woman from out Grimesville way, who prayed for the President, had the place of honor on her dresser. The Incarnation of Christ made the world wonderfully beautiful, fragrant and kind.

* Pastor First Reformed Church, Brooklyn. TEXT: "The Word was made flesh." John 1:14. On this day the children come with arms full of Carnations, and after the service they are sent to the children's ward of the hospital, and to any sick children known of to whom they can be sent.

"One Day in Seven"

THE Federal Council of the Churches of Christ in America has taken up the labor question, and in a notification just issued lays down the following principles as the platform of the churches represented in the Federa- tion:

First: The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that de- gree of leisure for all which is a con- dition of the highest human life. *Sec- ond:* A release from employment one day in seven. *Third:* A living wage as a minimum in every industry, and the highest wage that each industry can afford. The Federal Council's communication goes on to say:

"The Pittsburg survey revealed a state of industrial affairs in many re- spects surprising. In the steel mills, according to the report, the twelve- hour day prevailed. Twenty per cent. of the employees, or about 14,000 men in Allegheny County, worked twelve hours a day, seven days in the week. Full sixty per cent. of all employees were classed as unskilled, and paid 16½ cents an hour—not a living wage for a man with an average family. In the regions where these low-paid workmen were housed the drink evil was at its worst, and general morality at its lowest." The investigation also showed that many industries were run seven days in the week, wages be- ing set on a seven-day scale.

"The Commission calls the attention of the churches everywhere to this con- dition and the menace involved in it, and urges upon all Christian churches, through their pulpits, their Brother- hoods and various other organizations, to emphasize and bring home to their members their Christian obligation in these premises, namely, that it is the right of every man to have one day out of the seven for rest and recreation of body, soul and mind, and that it is the obligation of every Christian employer so to arrange his business that each of the employees may have one day holi- day in seven, without diminution of wages. The normal holiday is the Christian Sabbath, the Lord's Day; . . . it is the obligation of every Christian employer so to arrange his scale of wages that the living wage of his employees is calculated, not on a seven-day, but on a six-day, basis.

"It is the obligation of every Chris- tian employer, a part of the essential Christian teaching of the brotherhood of man, to pay every employee a living wage; that is, a wage on which not only the worker, but the average fam- ily, can live under proper sanitary con- ditions and with reasonable comfort. It is manifest that that industry which, employing its laborers six days in the week, compels them to work twelve hours out of the twenty-four does not give to those employees a proper opportunity for sane and healthy living. Family life, intelligent social intercourse with one's fellows, are impossible under such conditions. Such a condition is, we believe, con- trary to the dictates of the religion of Christ, and a menace to the well-being of the State. It is an obligation rest- ing upon Christian employers so to organize their industry that the em- ployee may have reasonable hours of labor."

A Consecrated Gift

A LADY reader of this journal (Mrs. J. P. L., of New York City) sends this touching letter:

"Enclosed please find a check for the Bowery Mission, in memory of my dear husband, who is spending his first Christmas in heaven. The last paper he had in his hands was THE CHRIS- TIAN HERALD."

This gift, from a bereaved one, will carry comfort and cheer to some who are homeless and helpless. Though those who are helped may never know the donor, their prayers and sympa- thies will go out toward her in her deep affliction.

OUR LEAST KNOWN MILLIONAIRESS

THE recent accident to Mr. Andrew Carnegie, who dislocated his kneecap by a fall on an icy footpath in Central Park, and the solicitude of his wife regarding the condition of the famous ironmaster-philanthropist, have indirectly focused public attention upon one of the least known of the world's wealthiest women. Mrs. Carnegie is considerably younger than her husband. It will be years before little Miss Carnegie, their only child, becomes of age.

That Mrs. Carnegie is the least known American millionairess, and the most retiring of the wives of the republic's most conspicuous citizens, is due entirely to her own attitude and inclination. She has been importuned, time and again, in every possible manner, to enter fashionable social life, feminine club activities and other spheres which engross the attention of many of her sex; but she has always given the same answer: that she prefers to make her home and her family the centre of her interests. But it must not be supposed from this that Mrs. Carnegie is in any sense narrow in her activities, her sympathies, or her appreciation of those things that to many people go far toward making life worth living. She has taken a most active interest in all her husband's public projects, and many of them, as carried out, represent her ideas quite as much as those which originated in the brain of the famous steelmaker. Moreover, she has traveled extensively, accompanying her husband on almost all his journeys, and every person who meets her is quick to realize her cleverness and the fact that she has as keen, if not a keener, sense of humor than her canny husband.

Mrs. Carnegie, who is now in her fifty-second year, is a native of New York City, which has always been "home" to her, notwithstanding the fact that she has acquired an affection for her husband's native town of Dunfermline, Scotland. As Louise Whitfield, the daughter of a prosperous wholesale merchant, she grew up in the metropolis, and quaint old Gramercy Park, close by her home, was her playground. The Carnegie and Whitfield families were old friends, and Andrew Carnegie and the merchant's daughter were good friends for years ere any thought of a tenderer relationship seems to have entered the head of either. The romance that culminated in their marriage began in 1879, when Mr. Carnegie returned from a trip around the world and found his girl friend transformed, in a comparatively brief space of time, into a most attractive woman, with just the right commingling of heart instincts and intellectuality to appeal to a man with his tastes and temperament.

However, it was not until eight years later, and following the death of the ironmaster's mother, that the two were united in marriage. Miss Whitfield was thirty and the groom fifty years old. The wedding was a very simple one, and conducted so quietly that it was a thing of the past ere even their relatives learned of the event. The honeymoon was spent on the Isle of Wight, and then the couple wer to Scotland, where they leased a castle, which the occupied for some ten years, or until Mr. Carnegi in 1897, purchased his now famous Skibo estate, an removed, with his wife and baby daughter Margare to the picturesque home where it has ever sinc been their wont to spend the interval from May t November of every year.

Mrs. Andrew Carnegie

Among her intimates, Mrs. Carnegie has the repu tation of being an ideal mother. Notwithstandin the demands upon her time by many house guest by a voluminous correspondence (much of it unin vited), and by elaborate housekeeping a rangements, which she personally supervise it is seldom that she finds it necessary t digress from her rule to give over the mornin hours of each day to her daughter Margare reading and talking with her, playing game and, if opportunity offers, riding, driving c walking. Mrs. Carnegie, like her husband, an enthusiastic disciple of the outdoor lif and a love for this healthful sort of existenc is being fostered in their only child. Mr Carnegie, however, does not go in for strem ous athletics, and she has no fads, unless passionate love for music may be considere as such. She has a strong preference for th music of the pipe organ, and she has been th inspiration of Andrew Carnegie's numerou and much-appreciated gifts of pipe organs t poor churches on both sides of the Atlanti In not a few instances, Mrs. Carnegie has he self paid the salary of a good organist, i order that the people of a poor congregatio might derive the fullest benefits from an o gan installed by her husband, or through h aid, as Andrew Carnegie, following his usua custom, prefers to contribute one-half to fou fifths the cost of the instrument, rather tha donate it outright.

Mrs. Carnegie's simplicity of taste extenc to dress, though it may be added that th simplicity is of that difficult-to-attain variet which involves the use of the richest material the most perfect harmony of colors and th most artistic general effect.

Mrs. Carnegie has her own personal char ties, quite apart from those to which her hu band gives so much of his time, and on severa occasions, in connection with her helpful wor on behalf of the tenants of the Skibo estat this naturally reserved and retiring Lad Bountiful has actually been induced to mak an impromptu public address.

WALDON FAWCETT.

A PIONEER, FINANCIER AND PHILANTHROPIST GONE

DARIUS OGDEN MILLS, one of the best known business men in America, a man of many remarkably successful enterprises and whose vast wealth has been the means of upbuilding many philanthropies, passed away in his California home at Milbrae, near San Francisco, on January 3.

Mr. Mills was born on September 25, 1825, in North Salem, Westchester County, N. Y., and was the fourth son of James and Hannah Ogden Mills. He was educated at the North Salem Academy and Mount Pleasant Academy. Even in boyhood his tastes ran to a business career. At seventeen he secured a clerkship in New York, and soon showed marked business capacity. A few years later he was appointed cashier of the Merchants' National Bank of Erie County, in Buffalo, where his ability soon induced the directors to offer him an interest in the concern. In 1848, just after the discovery of gold in California, two of his brothers, James and Edgar, sailed around the Horn for the land of gold, and he followed them. Arrived at San Francisco, he planned a trading expedition to Stockton, then the business headquarters of the Southern miners. This venture was successful. Next he went to Sacramento, where he began a regular business, selling general merchandise, buying gold-dust and trading in exchange on New York. He closed this business in November, 1849, and started back East, with $40,000 as the profits for his season's work. A few months later, with a partner named Townsend, he chartered a bark for the Sacramento trade and also sent a partial cargo in another vessel. He followed his ships to Sacramento. He founded the bank of D. O. Mills & Co. in Sacramento, and in two years owned the entire business.

The next ten years were marked by continuous success, and he became the leading banker in the State and one of the wealthiest citizens. Thus was laid the foundation of his vast fortune. Like all business men in that new country, he had occasionally to face unusual difficulties; but his tact and business acumen enabled him to overcome them, where others with less courage and ability would have gone under. In July, 1864, with several associates, he founded the Bank of California and became its president. In 1873, he resigned the bank presidency and retired from the directorate, leaving the bank in splendid condition. In 1875 the bank faced a crisis. Ralston, its president, was found dead in the bay, and Mills was again chose president. He reorganized the bank, and it wa due in large measure to his methods that it onc more regained its position as the leading financi institution on the Pacific Coast.

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The Late Darius Ogden Mills

Mr. Mills now became engaged in various larg enterprises, including railroad construction, iro works, oil fields, lead mines, and the erection c many buildings in San Francisco and Sacrament He was also interested in many practical philan thropies, which included orphan asylums, hospital colleges, etc. At last he returned East, as he ha long intended, and transferred many of his interest to New York. Soon he engaged in new enterprise He constructed the well-known Mills Building, i the financial district, which when finished was sai to be the largest of office buildings. Few men even in this busy age, have been in so many an such varied activities. Amid this most active lif Mr. Mills always showed himself mindful of th call of charity, and his benevolences were many an generous. The entire list of his philanthropies wi probably never be known. He gave to New Yor City a building for a Training School for Mal Nurses. He erected the three great Mills Hotel for homeless men, personally supervising their con struction and planning their administration. H established a Provident Loan Society and a Cit Suburban Homes Company, both of them genuin benevolences and a substantial benefit to the work ing classes. His donations to various institution including the Metropolitan Museum of Art, an highly prized, and include sculptures, painting collections of gold coins, etc. He was a leadin patron and member of many artistic, benevolent an social organizations. The great fortune whic he honcrably accumulated he used to the bes advantage, doing good with it at every opportunity

Mr. Mills was a widower, his wife having died i 1888. Two children survive him, Ogden Mills an Mrs. Whitelaw Reid. His estate is valued at be tween $50,000,000 and $60,000,000.

THE SHIRTWAIST STRIKE NEARLY OVER

WHEN the women shirtwaist makers of New York first went on strike, some weeks ago, p ple outside of their immediate acquaintance read a ut it in the papers and then forgot it, thinking it w ld have the usual features of many other strikes, b settled, and the industrial East Side go on as b ore. A number of th gs soon happened, how- e r, which showed that t is was no ordinary s ike, but the biggest one v ich has yet been con- d ted by women in behalf o a women's working o ganization. It was re- r rkable, in addition to t dimensions it assumed, f the way in which the r mbers of the woman s frage societies lent their a l, and for the support g ven the striking girls by p minent New York so- c ty women.

Several picturesque ele- m nts, calculated to at- t ct attention to the c ims of the strikers, have b en introduced by Mrs. O H. P. Belmont, Miss A ne Morgan, daughter of J. Pierpont Morgan, the f ancier, and several o hers.

The employers have a tically conceded all d mands made by the s iking girls, except the r cognition of the union. D ring the first two weeks o the strike at least 1 ,000 were out. As this i ue goes to press there are 15,000 still on strike, t e rest having returned to work as a result of the c ncessions granted by the employers. Among the q estions already settled satisfactorily are wages a d time of employment.

The strikers started a newspaper, edited by some sympathizers, who had had college educations and gave their services free. These papers were sold by the strikers at the entrance to the subways and on the streets. The girls attracted much attention, as they wore wide white sashes over their shoulders.

Meeting of the Shirtwaist Strikers at Carnegie Hall, New York

Some of these girls had been arrested while acting as strike pickets, and the broad sashes bore inscriptions, evidently copied from the suffragettes of England, who have gloried in the number of times they were taken in by the strong arm of the law.

The woman suffragists of New York have taken an active part in the strike, in the hope that they could, as a result of their efforts, bring the women of the East Side to support the movement of "votes for women." Mrs. Belmont has made herself very popular with the shirtwaist-makers.

One of the largest and most enthusiastic meetings gotten up by the strike sympathizers was held in Carnegie Hall. Four thousand people were in the audience. A woman was chairman of the meeting, but both men and women spoke, among them Martin W. Littleton, who is prominent in city politics.

There was much denunciation of the city magistrates, who had sentenced some of the strikers to the workhouse, but the report issued by an unprejudiced committee, appointed to investigate the strike, says that the judges were most lenient, and in fact favored the girls whenever it was possible to do so, and only sentenced them when they violated the law in such a manner that the judges had no alternative to sending them to jail. The meeting, however, adopted a resolution denouncing the magistrates.

The struggle now seems drawing to a close, with the question of union recognition still open. It seems probable that the girls of the organization will not be able at present to drive out of their positions the non-union workers, and that some shops will have many of the latter in their employment. The organization, however, continues unimpaired.

The President's Niece Wedded

BLOCKING the way from Washington, the great storm prevented President Taft from coming to New York to speak at the gathering of economists and historians, but fortunately the tracks were cleared in time for him to reach the metropolis to attend what was of much more importance to him personally, the wedding of his niece, Miss Louise Walbridge Taft, to Mr. George H. Snowden on the evening of Thursday, December 30.

Miss Louise Walbridge Taft in Her Wedding Gown

The Taft family, in its several branches, has been noted for loyalty to family ties, and there has been a constant interchange of visits between the family of the President and the families of his brothers, to whom the Chief Magistrate is never an awe-inspiring personage, but jolly "Uncle Will," as his nephews and nieces call him. In the family gatherings no one is more eager to add to the pleasure of the occasion than the President himself.

The romance, although both bride and groom are quite young, dates back a number of years. In fact, they were friends when young Snowden was in his teens, preparing to enter Yale, and with no thought that the young girl who made such a delightful companion would some day be his wife.

At Yale Mr. Snowden became the chum of Miss Taft's brother. As Mr. Snowden's home was in Seattle, too far away to be reached except during the long summer vacations, he frequently passed the shorter holidays at the home of his chum. After he completed his college course he went to Seattle to take up the lumber business, in which his father had made a fortune. He found opportunity, however, to make trips now and then to the East, and always saw Miss Taft before he returned.

Last year Miss Taft and her mother went abroad, and Mr. Snowden also went over to the Continent for a tour. It was also noted by those who were the most observing that when there was a jolly house party at the White House in Washington, if Miss Taft was present Mr. Snowden was likely to be there, consequently there was little surprise when the date of the wedding was announced.

After the ceremony Mr. and Mrs. Snowden started on a brief wedding tour in this country before sailing for Egypt. The driver of the car which took the bride and groom to the railroad station was young Mr. Taft, disguised in cap and goggles, but the happy pair did not know it. They will make their home in Seattle.

The White Slave Traffic

JUDGE O'SULLIVAN, of the Court of General Sessions of New York, has empaneled a grand jury for the specific purpose of investigating the "white slave traffic." At the head of this body, as foreman, is Mr. John D. Rockefeller, Jr., son of the well-known Standard Oil magnate. In recent years young Mr. Rockefeller has served frequently as a grand juror. When he was informed that he had been drawn as foreman he immediately requested that he be excused from accepting such a responsible position, as he felt that he had not sufficient experience and, besides, his general health was not equal to the task of such an investigation.

Judge O'Sullivan replied that he had chosen him for this important work because of his standing in the community and because he believed the young man owed this patriotic service to the city. In charging the jury the judge urged upon them the necessity of a thorough inquiry, in order that facts might be brought to light concerning the traffic in question and that it might be shown whether New York City was in reality a clearing-house for an organized traffic in immorality. He believed that the existing penal law was adequate to punish offenses of this class, and it was not necessary for the city authorities to wait for Federal action, or new legislation, to deal with the situation.

Mr. Rockefeller, Jr., who is now in his thirty-third year, has been engaged in active religious work ever since he reached the age of manhood. He was graduated from Brown University, married in 1901, and is associated with his father in many large business enterprises. He resides at No. 13 West Fifty-fourth Street, New York City. His Bible class for men, at the Fifth Avenue Baptist Church, has been a notable feature in the religious work of the church for a number of years past, and his weekly talks, which are marked by sound evangelical truth and practical common sense, have been widely quoted.

By special permission

John D. Rockefeller, Jr.

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor — GEO. H. SANDISON Managing Editor

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The Nation's Moral Uplift

ON every hand the New Year has opened auspiciously for Christian work. In all the denominations there is an unwonted and inspiring activity. Everywhere the churches are earnestly discussing the great question of Christian unity—the removal of those ancient barriers that have hitherto prevented general co-operation for the spiritual and material good of the whole. The Laymen's Convention, which opened in New York January 14, with a phenomenal attendance, is demonstrating to the world the unanimous desire of the Christian rank and file for a union of forces in the missionary field. Pastors in our leading churches are freely discussing the practicability of carrying the principles of the Master into politics and trade. Consecrated gifts for the advancement of Christ's kingdom at home and abroad were never so large as now. Vast wealth of private treasure is being laid at the foot of the cross. Almost every municipality of consequence is getting into line for a moral and physical reformation of the sort that aims to put a check on public immorality, drunkenness, civic oppression, unsanitary conditions and bad politics generally. It is a time of moral house-cleaning, and we pray that the purification may be deep and lasting.

Nor is the uplift confined to any particular class, for we see even among our statesmen the growing trend toward practical Christianity. Conviction is growing that a clean, wholesome, progressive nation can be none other than a Christian nation. We confess to a feeling of optimism, while looking over the field, while the year is still in its infancy. We see on every side so many tangible evidences of the right spirit: greater consideration for the worker, and for all who are dependent; increased respect for civic, State and national morality; a larger humanitarianism, a firmer hold of the great central truths in the teachings of Jesus.

We are growing—growing. It is undeniable that the seed has been sown which, under divine blessing, is to result in a rich harvest of national uprightness, purer politics and better fraternal relations between man and man than we have yet experienced. And let us not forget that in all this transformation which is taking place there is no need for even the thought of a "new religion." There are no new, mysterious forces at work. It is the plain old Gospel that is leavening the mass—the only power that has ever been known to give such an uplift and accomplish such a transformation.

Why Ministers Fail

AMERICA'S leading evangelist, Dr. J. Wilbur Chapman, in a recent address before an audience composed largely of preachers, took for his topic "Why Some Ministers Fail." His conclusions may interest a considerable proportion of the 146,500 Protestant pastors in this country, as they express the convictions of a man of extensive experience and with the best opportunities for observation.

First, Dr. Chapman held that one cause of failure is because preaching has largely become a profession, instead of "a passion for souls." *Second*, the method of approach is too often by the head instead of the heart. *Third*, in too many pulpits the Bible is no longer held as authoritative, and the Gospel of Jesus Christ is not proclaimed as the hope of a sinful world. *Fourth*, too many pastors have lost the evangelistic note. *Fifth*, too many are afraid to utter the truth authoritatively, lest they offend either the church officials or some of the congregation. *Sixth*, there is too little private pastoral devotion. "Every minister," says Dr. Chapman, "should come from his knees to the pulpit."

It should be noted that spiritual, and not material, growth and expansion is set down as the true criterion of success in the pastorate. A church may be rolling in riches, with the finest edifice and the most gorgeous equipment, and an eloquent and popular pastor, and yet be spiritually starving. It may have a large fashionable attendance, and still be stricken through with dry-rot and indifference. Like some other churches, it may be one in which the pastor preaches year in and year out to the same company of people, without a solitary conversion, or the slightest spiritual ripple to disturb the stagnation.

Happy the church whose pastor is filled with the Spirit, and zealous for souls; whose pulpit sets all else aside as vain and profitless, that it may present Jesus as the light of the world and the Saviour of men, and whose people are active in every good work and continually laboring with every art, skill and resource at their command to bring others into the kingdom. A church of this kind can never fail.

A Scientist's Forecast

ALTHOUGH Mr. Edison is somewhat of a scientific recluse, he occasionally emerges from his laboratory long enough to say something, and it is usually worth listening to. He has been looking into the future lately, and he sees, a few generations ahead, some wonderful inventions and discoveries that are going to make life easier and happier. He foresees economical devices for saving much of the eighty per cent. of fuel energy that is now wasted in coal consumption; the widespread utilization of waterfalls and tides as power-generators; the use of sun engines as heat and energy-producers, and even the harnessing of the earth's interior fires, as they issue through artesian wells, geysers and steaming volcanoes, to become agents in the world's work. Turning to food, he says there is nothing better in sight than good, honest, nourishing farm products. Chemical or artificial foods cannot compare with nature's food. In a couple of centuries, automatic machinery and advanced farming will produce food so abundantly that the workingman's table in 2100 A.D. will be as varied and appetizing as that of the Astors and Vanderbilts to-day. All of which is very comforting and encouraging. But the Menlo Park philosopher drops in a wise word edgewise at this point when he warns society to stop whisky drinking, "which is like throwing sand in the bearings of a steam engine," which observation will strike most people as being worth more than a bushel of scientific speculations dealing with conditions two hundred years ahead.

Little Left for Explorers

IF one takes up a school geography of a generation ago, and compares it with one of the current year, he will find that the business of an explorer has been one of the most active during the last few decades. The map of Africa in the older book shows a continent with a few cities and towns marked along the northern coast, no more and no less than were known to the makers of maps several centuries ago. In South Africa a few rivers and towns were marked, but the greater portion marked as desert or unexplored. Parts of our own United States were imperfectly known, and many thousand square miles were marked "the Great American Desert," land which we now know to be among the most fertile of this favored country. So it was in many parts of Asia. Tibet was almost an unknown word, and there are geographies not old in which that country is not even mentioned. The poles were dreams of the mentally unbalanced.

The recent action of the British people to pay $100,000 toward the expenses of the Scott expedition to discover the South Pole brings forcibly to mind the fact that there is now little left but the South Pole to bring fame to the searcher for new places. Now they are building railroads through the entire length of the Dark Continent, every nook and corner of the United States has been reached, intrepid travelers are covering what little unexplored territory there is in Asia, and in Tibet missionaries of the Cross are already spreading the message of the Gospel.

The new expedition to the South Pole will start in July. Captain Scott, its leader, is an officer in the British navy, and was in charge of a previous expedition in 1900 and 1904. He won by his discoveries medals from the Royal and the Scottish Geographical Societies. He reached 82 degrees 17 minutes south. A relief expedition was sent out to help him return home. Lieutenant Ernest H. Shackleton went farther in 1908-09, reaching a point within one hundred miles of the South Pole. He was knighted as a reward for his efforts. There seems little doubt of the success of the present expedition, and all wish Captain Scott success and a safe return, with a knighthood like Sir Ernest Shackleton's as a permanent reminder of work well done.

Church Work in Winter

ONE would think that church work would flourish best in summer, when storms are few, roads clear and days long. Just the contrary is the fact. In winter, the season of cold and sleet, of deep drifts and driving gales, every department of church work is at the fullest swing of activity. Prayer meetings, revivals, Young People's Societies, missionary reunions, pertaining each and all to the spiritual side, at this time call people into their circles of warmth and radiance. Fairs, bazaars and suppers, concerts and lectures, and other entertainments having especially to do with the social life of the church choose the winter for their development. Naturally, in winter families are drawn closely into union at home, while in summer there is more scattering apart. The evenings are long, although the days are short, and perhaps it is as well that churchgoers should forego the fireside, and, trampling temptation under foot, sally forth to the church home. And, by the way, the phrase "church home" is very attractive. The church that is a refrigerator, the church that is given over to cliques, the church that fosters clans, and, to its shame, permits the existence of class distinctions, can never lay claim to the sacred name of home.

GENERAL NOTES

—"THE CHILDREN'S PULPIT" will be conducted in the regular issues of THE CHRISTIAN HERALD every week, by the Rev. J. M. Farrar, D.D. These sermonettes deserve to be read in every home.

—MR. ROOSEVELT has achieved the distinction of discovering a new animal in Africa, hitherto unknown to the scientists. It is called *Otocyon vergates*, and is a small carnivorous mammal, closely resembling a fox. *Vergates* means "striped."

—THERE IS A probability that the steamer *Roosevelt*, lately commanded by Peary on his polar trip, may be commissioned to carry an expedition in search of the South Pole some time this year. Donald M. B. McMillan, formerly with Peary, and Captain Robert Bartlett, who commanded the *Roosevelt*, may be at the head of the expedition. Both are veterans in polar exploration.

— A NATIONAL ANTI-TRUST League has been formed in Washington, D. C., which proposes a national boycott of those combinations that increase the cost of living, in other words, stopping the use of such articles or commodities as have soared in price, until they come down to a reasonable figure. The plan is said to have been tried in Germany with considerable success a few years ago.

— JUSTICE OF THE PEACE JOHN D. FRISBIE, of Hillsdale, Mich., resigned his position last week. In his letter of resignation to the mayor, he gave this reason for his act: "County prohibition, local option, no drinks, no vagrants, no disorderlies, no business to make the office desirable or profitable." There is something here which other local authorities may find it worth while to consider.

— THAT GRAND old sea-fighter and lover of fair play, Admiral Schley, adopts THE CHRISTIAN HERALD'S view of the Polar controversy when he says that in the interest of justice the University of Copenhagen should now pass on Commander Peary's proofs as it did on those of Cook. It is not to be overlooked that the responsibility for the popular acceptance of Dr. Cook, in the first instance, rests wholly with Denmark, whose University Committee at the first interview declared itself satisfied. This was before any data whatsoever had been submitted.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Crowds Waiting in Front of the White House to Greet the President

Naval Officers Going to the White House Reception

President's New Year's Reception

THE annual New Year's reception, held at the White House on January 1, was a most delightful affair. At eleven o'clock the President nd Mrs. Taft, preceded by Colonel Spencer F. osby, Captain A. W. Butt and the other military nd naval aids of the President, came down the main taircase and entered the Blue Room, while the Marine Band, after the bugle call, played "The Star-pangled Banner." The reception committee was ot as large this year as usual, being confined to he members of the Cabinet, their wives, and mem-ers of the Taft family and a few intimate friends. The ambassadors were at the front of the line. The distinguished representatives of the various na-ions and their wives, clothed in the costumes of heir countries, some of them dazzling with Oriental splendor, made a spectacular introduction to the ong line of New Year's callers that followed. Next ame the members of the Supreme Court, Justice Moody being the only one of the judges absent. Then came the United States Senators and mem-ers of Congress. Speaker Cannon had seemed to forget about the reception and came in about half n hour late, but was warmly received. Then came he military and naval delegations, General Miles being among them; then the assistant chiefs of the governmental departments, and then members of he patriotic organizations; and at one o'clock the general public was admitted, and for over an hour he line filed past the President. The counting ma-hine at the White House recorded the fact that the President actually shook hands with 5,575 people during the time. At the same time he was shaking hands with his friends and our friends across the sea. Emperor William, King Victor Emmanuel, and the new King of Belgium sent New Year's tele-grams to President Taft, who cabled congratulations.

How appropriate it is that the Happy New Year should follow the Merry Christmas time! All of the joy at the White House, all of the good will of the nations, as voiced by their rulers; all of the happi-ness of homes and of individual hearts, which we emphasize the first day of the year, are only the reflections of that peace and good will which Jesus brought to man and of which the angel spoke to the shepherds at the advent.

Behold, I bring you good tidings of great joy, which shall be to all people. (Luke 2: 10.)

Hanged Innocent Man

On September 25, 1903, Samuel T. Ferguson was murdered near Washington, Pa. Milover Kovovic was convicted of the murder and was hanged. Mil-over Patrovic was convicted as being an accessory to the crime, and was sent to the penitentiary for twenty years, where he is now serving out his sen-tence. The horrible fact has just been revealed that the man who was hanged for the crime had nothing whatever to do with it, according to the confession of Joseph Vastello, a prisoner in the Moundsville, W. Va., penitentiary, which he made to G. G. Daw-son, captain of the guards. He said: "I want to tell you something I have had on my mind for a good many years. I cannot keep the terrible secret any longer. It was I and two foreigners who killed contractor Samuel T. Ferguson, and the man they hanged and the one who is serving twenty years for that crime are innocent. I knew that Ferguson had money, and that he was to make a certain trip. I hung the wires on the bridge and put the charge of dynamite in the place over which I knew he had to pass, and I blew him into the other world." He im-plicated two foreigners, who had returned to their native land. He said that the misery which he had endured in his heart was more than he could bear, and he would rather suffer the death penalty itself than the remorse which had tortured him. The re-morse of Joseph Vastello reminds us of the agony of the first murderer as God visited upon him the pen-alty of his crime.

My punishment is greater than I can bear. (Gen. 4: 13.)

Protection Against Automobiles

A new automobile law in New York, which went into effect the first of the year, provides a penalty of $100 fine, or six months imprisonment, or both, for any one convicted of such driving as endan-gers life, or running away after his car has inflicted injury. Under the old law no offender, however out-rageous, could be imprisoned except for a third con-viction of recklessness or over-speeding. It had got-ten to be an ordinary occurrence for a chauffeur to run down and kill men, women or children on the street and then run away to conceal his identity, and it had got to be that special detectives had to be put on each case to find the criminal. Now a man runs himself into the prison door when he attempts to get away from any personal damage he has done to another. None will rejoice more at these laws against the reckless injury and killing of people than the owners of automobiles, who believe in law and order or have the least spark of humanity in them. Our modern laws against wrongdoing of all kinds have their foundation in the eternal jus-tice which God reveals through Moses and echoes through his prophets, which provides punishments suited to the crime.

And they shall bear the punishment of their iniquity. (Ezek. 14: 10.)

Ambassador Bryce on Missions

The convention of the Student Volunteer Move-ment, held at Rochester, N.Y., was a memorable one. The total number of volunteers who have sailed for mission fields since the beginning of the movement, in 1886, is 4,346. The students of the colleges are now giving $127,000 a year toward the missionary work in foreign lands, an increase in four years of nearly 60 per cent. The young men at Yale give $10,000 a year, and the young women of Vassar $3,400 a year to the world's evangelization. The British Ambassador, James Bryce, made an address, which ought to be read by the followers of Christ throughout the world. He reminded his audience that nine-tenths of the habitable earth was under the control of so-called Christian powers, "and though vast multitudes remain non-Christian there is scarcely a spot in which the influence of the white race is not felt, and in which the uncivilized and semi-civilized native peoples are not being pene-trated by the ideas and habits of those more advanced nations. Mr. Bryce spoke of the harm done among un-Christian peoples by members of the Christian nations, who disregard the teaching of their religion, and then described the unprecedented power among English-speaking peoples to draw men to the pursuit of wealth and enjoyment. The close of the address was an exhortation to live in the true Gospel spirit. The ambassador only did as Mr. Gladstone often did, repeated the injunction of his Lord and Master to resist the worldliness and mam-monism of the times in sanctifying the every day affairs of life with the deepest spirituality.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5: 16.)

War on Opium

Every true American ought to feel proud of the stand the United States Government has taken with reference to the opium traffic in the Philippine Isl-ands. It has prohibited the opium traffic there abso-lutely, and made its use in any form and the pos-session of it by any person a crime. At the same time its medical use, under rigid restrictions, is per-mitted. The officers claim that the law is enforced to the letter, and they are determined to prevent the introduction of the drug into the islands by smug-gling. Those who thought that the law would be lightly enforced were fined and imprisoned, and later the fine was omitted and imprisonment was the penalty. The money interest the government has in the opium trade has retarded its abolition in India, and the Chinese are having a hard time in their determination to destroy the traffic in the ten years' limit set for that work. The action of the American government in the Philippines is a splen-did example to set to the world, for no language can describe the intense suffering and the complete wreckage of body, mind and soul that is involved in the opium habit. The torture and ruin of the opium habit are suggested by the locusts which John described on the Isle of Patmos.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men. (Rev. 9: 10.)

Squirrels Carry Bubonic Plague

There is great local and national alarm at the danger of the spread of the bubonic plague on the Pacific Coast. Rats brought this dreadful Indian plague in ships to California, in the fleas which were on their bodies. These rats communicated the fleas to the ground squirrel, and from these animals the plague has for six years been almost imper-ceptibly disseminated until there is a territory of six hundred miles around San Francisco which is affected with this virus. Out of nine persons re-cently attacked by the plague, seven died, and the Department of Agriculture, the experts of the Public Health and Marine Hospital Service and officials of the Biological Survey are busy trying to check the disease. The trouble began six years ago, when a man shot a ground squirrel, which he put in his pocket; fleas from that squirrel bit him and gave him the plague, from which he died, and from these squirrels can be traced most of the cases of the infection. There is a wholesale destruction of the squirrels, as there was of the rats, and most swift and heroic action will be necessary to prevent a blight of the far West, and perhaps of other sections of the country, that will be appalling. The Founder of Christianity fought the diseases of men's bodies as well as of their minds and souls, using the phys-ical cures as an introduction to, and evidence of, the spiritual health which he brought. The science and institutions which Jesus Christ has instituted for the cure of diseases are but the echo of his voice, when upon earth, to the man sick of the palsy.

Arise, take up thy bed, and go unto thine house. (Matt. 9: 6.)

AROUND THE HOME HEARTH

Modern Murder of the Innocents

By MARGARET E. SANGSTER

NO name in history excites greater loathing than that of Herod, who, in his desire to destroy the infant Prince whose advent he dreaded, ordered a wholesale slaughter of the babes in Bethlehem and the adjoining parts, from two years old and under. One may easily imagine the dread and dismay of the Judean mothers when the ruthless soldiers of Herod forced their way to the cradles of the babes and thrust their dripping swords into those helpless breasts. Yet infamous as Herod was, he has modern successors before whom his wickedness pales. It is said on good authority that two hundred and fifty out of every thousand infants born in the large cities of America perish between their first and their fifth year, and that in New York City alone infant mortality reaches two hundred and seventy-five deaths in each thousand. The chief cause for this alarming state of things is impure milk. As milk is the earliest food of infancy, and as it enters into the composition of food for the family, for the grown people as well as for the children, it is of the greatest importance that the milk supply should be of the best. No other food affords such easy opportunity for the lodgment and rapid growth of malevolent bacteria. No other food is so imperatively demanded by every household. The desire to make money is a temptation that assails various people who have to do with the conveyance of milk from the farm to the consumer. It may be robbed of its rich cream and the skimmed product further weakened by the addition of water. It may be delayed in transit or exposed to germs from the barnyard before it is placed in cans or bottles. The greatest danger, however, may be summed up in a single word—dirt.

In dairies where entire cleanliness is the rule, the cows are scrubbed and cleansed daily, and are groomed until their coats shine. Their sides and udders are perfectly clean. Those who perform the office of milkers are compelled to be immaculate as to clothing and hands, and rigid daily inspection keeps every one concerned up to a point of entire spotlessness. Milk bottled under such conditions and sent directly to the consumer is wholesome milk and will not kill children, but the millions of gallons of milk consumed in a great city daily do not all come from the well-known dairies that are synonyms for advanced ideas. Large quantities of milk are sent to the towns from places to which chemical analysis is unknown, and in which notions of fastidious delicacy as to the cleansing of cows and the washing of hands are, to say the least, rudimentary.

Meanwhile, the babies starve because they are fed with milk that has been robbed of its nutriment or loaded with germs that assail the stomach and bowels. An idolized baby dies of cholera infantum; so reads the doctor's certificate. The babe has really died of impure milk acting upon it as a virulent poison. A fair young girl, or a man in his prime, dies of diphtheria or typhoid fever. Parents bow the head in resignation, and fancy that the disease came in the ordering of Providence. It came, of course, by the permission of Providence, but as the direct result of broken law, and in many cases easily traceable came from carelessness in the food supply or in the supply of milk on the table.

Not long ago an epidemic of typhoid fever in a State insane asylum, not three hours' distant from New York City, was attributed to criminal neglect of proper precautions on the part of those who milked the cows in the dairy which gave the milk supply to the institution.

If we could have pure air, pure water and pure milk for the babies, both in city and country, there would be fewer little graves in the cemetery and fewer mothers wearing their hearts out in grief over empty cribs.

Our Decaying Trees

The Department of Forestry has had its attention recently called to a pest that is preying upon thousands of our most beautiful native trees. When a splendid tree—oak, chestnut or maple—shows signs of dying at the top, look for the trouble near the roots of the tree. A destructive grub, multiplying by millions, has found its way into this country. It must be fought and exterminated, and we are told that, for the purpose, another grub, an enemy to the first, has been imported. It behooves those who possess fine trees to care well for them. State entomologists are doing what they can. A house may fall to ruin and be rebuilt in a few months, but generations are required for the production of magnificent trees.

TIRED WITH PLAY

Here's little Marie so tired with play,
She's fallen asleep in the morn of the day.
Dollie, whom lately she held in her lap,
Now tucked in her cradle, is taking a nap.

THE LENGTHENING DAYS

WEEK by week the days grow longer,
Hour by hour the sun is stronger;
Winter soon shall pass away,
Birds return with breath of May.
In the trees the sap is stirring,
Wings of bees will yet be whirring
Through the blossom-scented air,
Though to-day the boughs are bare.
Storm and chill and frost and snow
Rage while wild northeasters blow,
But in bright and sunny weather
We shall all be glad together,
When the soft spring rains are here
And again the flowers appear. EVA IRELAND.

The Children's Bedtime

WHEN shall little people go to bed? After they leave the nursery, and between the ages of 6 and 12, when they are growing fast and need plenty of sleep, boys and girls should be in bed soon after eight o'clock. To allow a growing child the freedom of choosing his or her bedtime, with permission to stay up until sleepy, is a mistake. Children very much enjoy remaining with their elders in the evening, and they sometimes feel aggrieved when obliged to say good-night when the clock strikes eight. Later, they will reap the benefit of the long, quiet night, when sleep came the moment their heads touched the pillow. Children who retire early are wide awake early in the morning, and do not need to be called several times. During the first three or four years of life an afternoon nap is indispensable to a child's good health and temper. A child of high-strung, nervous temperament is the better for a daytime nap until the age of seven. A trained nurse, speaking of the difference between children in households where she was employed, said that those who were brought up by rule were uniformly in better health and were better behaved than those who were allowed to sit up until ten or eleven at night. It may be added that the beauty sleep of young girls, and the sleep that makes for health and vigor when young men are in their teens, must be taken before midnight. "Sleep that knits up the raveled sleeve of care" is a boon straight from heaven, and if we would enjoy it fully we must not scorn the old-fashioned rule of "early to bed and early to rise."

How to Read the Bible

When we read the Bible in the year of our Lord nineteen hundred and ten there are two or three things that we ought to remember. The Bible is the inspired Word of God. It was written by holy men of old, who spoke as they were moved by the Holy Spirit. The Bible was not written all at once. In itself it is a library composed of many books, the work of many authors, extending over many centuries. In, for example, the wars of Israel with the Canaanites we must not forget that we are reading of primitive peoples, in a period very different from our own, and that the chronicles were made by writers who used Oriental phrases and were often poetic in their treatment of their subject. War in all ages is hideous in cruelty, and in modern as in ancient times has been carried on without regard to pity or humanity. Since the Prince of Peace came to the earth to bring in a reign of good will, a different spirit has come into the conflicts of nations. There has been care for women and children, and less wholesale cruelty than in ancient times, but the years of God move slowly. The day will yet dawn when peace shall reign from sea to sea.

In reading any chapter in the Bible anywhere between its covers the believer in God, the child of the heavenly Father, will always find some word of comfort or help if the Bible is approached as the Book of God.

Aunt Prudence Payson's Catch-All

—EMILY X. I cannot define the duties of a nursery governess. In a general way, they include most of the care of the small people during the daylight hours. The governess is not precisely a nursemaid, yet in some families she performs the work of one. Why do you not prepare yourself to be a kindergartner? The time devoted to acquiring the training would not be wasted, and as you have a little money, and can afford to wait before entering the ranks of wage-earners, this study will be a good investment.

THE STRAWBERRY HANDKERCHIEF

A TALE OF COLONIAL DAYS IN OLD NEW YORK

BY

AMELIA E. BARR

CHAPTER FIVE—*Continued*

THESE general conditions had numerous individual aspects. The party which supported the King, ad which considered an Act of Parliaent in the light of a divine decree, re indignant at those who dared to ticise the one and defy the other. Inancial ruin stared them in the face; in, which was the deliberate work of crowd of fanatics, whose principles ey abhorred, and whose punishment ey ardently desired. They were curtled in their enterprises and even in eir pleasures by a public sentiment hich at first they despised, but which ey soon found themselves compelled obey. There was open discussion many families, and friends of a lifetime ceased to know each other.

For every man—no matter what side had taken—was hurt in the most nsitive part of his life: his business as assailed. And his business represented his honor, his civic standing, e comfort of his home and family, s individual importance. Yet the ponents of the Stamp Act were awing every burgher into their own iserable condition—they were ruing the trade of the city; and the merants, one and all, no matter what ey thought of the Act, must suffer d fall together.

In this general insurrection of feelg, the women struck a dominant te. They made no secrets of their imosities; they regarded no civilities their disputes. If any of their sex peared in clothing of English quality d make, the lash of their tongues d scorn of their manner was quite restrained. They made it a disgrace wear anything but clothes of home anufacture, and every luxury of the ilet and table which represented nglish workmanship was rigorously andoned. Any one can perceive that woman had in this wide-open field ery weapon she could desire; and ubtless many a social grudge and fense found in the compulsions of the tamp Act comforting reprisals. It as the moving spring of every word nd action. Wherever two or three en were gathered together, they were couraging each other in their resistnce to the Stamp Act. Wherever omen were busy spinning and weavg, they were almost certain to have oth public and private reasons for eir enthusiasm.

But these men and women were of e heroic caste. Clothed in homepun, they were clothed in immortaly; for never surely will there be a eneration of American or English reemen forgetful of these noble tradrs, sitting in their silent stores and acing ruin for the sake of that eathless element of Liberty's Magna harta, "No taxation without repreentation." They were American Hampdens, standing for the same rinciple that carried the English Hampden into the battlefield. It was nly twenty shillings in the English ase, it was only three pennies in the merican case; but neither English or Americans were beguiled by the mallness of the imposition. They new that it was the open door for ppression, boundless in extent and ndless in duration.

Thus the summer of A.D. 1765 passed tumultuously away. The beautiful young city,

round whose virgin zone
The rivers, like two mighty arms, were thrown,

was bathed in her usual bright sunshine, and the same cool winds stirred the leaves of the poplars, and dappled the pavements on which the gravely anxious or angry citizens sat, or stood, talking. But, oh, the change in the once busy, cheerful streets! A few months ago they had been crowded with drays and wagons and vehicles of every kind, and the air resonant with all the sounds of commerce and humanity; now they were so silent that the guffaw of some idle negro teamster sent an echo through them. For it must be remembered that more than two hundred of the largest business houses had signed the agreement to import no English goods until the Stamp Act was repealed—their stores were practically closed, and their ships rocking idly at their piers.

"They encouraged each other in their resistance"

The men themselves had suffered a noticeable change. In place of their rich broadcloth, silk hosiery, and fine linen, they were dressed in homemade jeans, or woolen cloths, and home-knit stockings. No powder was on their hair, no lace on their linen; no English chains or fobs or rings were visible. The princely merchants of a few months previous had become, in appearance, the frontier pioneers; and the luxuries of fashion and civilization lay unasked for in the closed stores of the silent city.

The women fairly followed suit; though with many some darling luxury was kept against all advices and upbraidings. Thus Virginia Van Vroom would not give up her English shoes. She declared homemade shoes lamed her, and she really walked in them with such evident distress that her feet were perforce excused the mortifications that other portions of her toilet gave her. It was a hard time both for men and women, that summer of 1765, and when Colonel Rutgers passionately called the English government "a desolating power," New York City was sufficient evidence of the truth of his assertion.

Yet, in the midst of all this calamity, lovers found every opportunity they desired. The anxiety, the suspense, the watching for news, the Governor's anger, the tittle-tattle of private hatreds, the injustice of public wrongs, were all food for the voracious little god. They were a kind of bitters that whetted his appetite for the sweets of confidence and affection. Lovers had always some new tale to tell, some wrong against which they could effectively spread their own magnanimity and courage.

The engagement of Joris and Virginia was, however, still unrecognized. On their return from the Governor's house party, they had found Captain Van Vroom in a mood of great exhilaration regarding Batavius De Vries. He had just had a letter from him, and it was apparently full of financial success and good news. After the receipt of this letter, when not talking of the Stamp Act, he was talking of Batavius, and he always managed to connect Virginia and her future with happy predictions concerning his favorite. Generally Virginia refused to notice both his innuendoes and his plain assertions; but she understood that the claims of Joris would be passionately denied, if presented at a time so inauspicious to them.

Perhaps they were both rather glad of the secrecy which they believed to be so necessary. Love likes hidden ways, and little compromises. He is also a shameless seeker after sympathy, and perfectly willing to invent reasons for asking it. Joris was aware that his own father would receive the news of his engagement with angry denials, and he expected nothing better from Virginia's father. So he liked Virginia to pity his situation, he liked her to advise him to conceal his love for her, he enjoyed the sweet duplicities of tenderness that was forced to secret expression.

And after all, what could be settled until the Stamp Act business was arranged? Besides, Justice Artaveldt had further complicated matters by attaching himself positively to the Governor's party. Captain Jan said "it was the homespun." He believed Artaveldt would prefer slavery in satin to liberty in jeans; and he spoke contemptuously of young Artaveldt's English riding-boots, and jockey-like coat, with its scarlet facings and gold buttons.

"I wonder me at him!" he cried angrily. "I wonder how he can face the home-dressed Liberty Boys. Ashamed of himself he ought to be!"

And Virginia answered not in words, but her whole lovely personality radiated denials, from the upward fling of her head to the restless tapping of her English-shod feet.

With her mother she was more confidential. "Father is talking continually of Batavius," she said scornfully. "He has made some money, it seems, and so then he is the man in a thousand."

"Very well, that is a good thing. What ails thee at Batavius? Always great friends you have been, and many fine gifts he has brought thee. Thou should not forget the past—also I think thou art dear to him."

"I wish not to be dear to him."

"It is better for thee to be dear to Batavius than dear to that fop-of-fops, Joris Artaveldt."

"Because Joris will not make a fright of himself, thou and my father begin to hate him. Very well, so much more will I love him."

"Then thou wilt breed pain and sorrow for thyself, for be sure of this—thy father will marry thee to Batavius De Vries."

"I will throw myself in the river, rather than I will be his wife. Tell that to my father."

Continued on next page

The Strawberry Handkerchief

Continued from preceding page

"Not much would he heed such words. They are foolishness. Thou hast read them in some of those novel-books Lady Rose brings thee."

"But I hate Batavius, mother."

"That is nothing. Many girls I have heard say, 'I hate Bram!' 'I hate Case!' 'I hate Peter!' and I have seen them cry and wring their hands, and want to die then and then; and so soon as the man is their own man, in one week they are crazy about him, and there is no one in the wide world to match him. That is the way. Hate is turned into love by marriage. What is the matter with thee? crying, crying for nothing at all! Batavius is handsome and rich, and so easy with women, thou may rule him like a little child. Very fortunate art thou. I say that plainly."

Such conversations were as frequent as they were futile, all the summer long; for Madame remained loyal to her husband's desire, and indeed, for her own part, she was quite of his opinion in her estimate of Virginia's two lovers. Joris she admired, and in a measure liked; Batavius she trusted; and there was no hesitation in her mind as to which of the men would make the most satisfactory and comfortable husband. She listened to Virginia's complaints and entreaties with a certain amount of sympathetic understanding, but she always, in the end, insisted on the superiority of Batavius as a husband. "When you marry yourself," she would say, "it is not a man that is handsome to look at, or pleasant, that you want. No, it is the good provider, and the kind helper in sickness and trouble." And though such advice had apparently no effect on Virginia, it did really, though unconsciously, influence her. Unavoidably she began to regard Batavius as a fate from which she could not escape; and Joris as the glorious, but unattainable, Love of her crossed and unhappy destiny.

One morning in September she was walking slowly up Broadway. She had been to the Walton house with a letter from her father, containing good news concerning the proposed Congress of the colonies in New York, during the following month. In fact, the ready enthusiasm of all to form a continental union was the great hope which had brightened the listless, inactive summer. But now, at least, twenty-eight deputies, speakers of the colonial assemblies, had pledged themselves to be present at the New York congress in October; and though Virginia, North Carolina and Georgia were prevented by their Governors from sending representatives, letters of sympathy with the movement had been forwarded, with promises to abide by the decisions of the United Congress. Van Vroom, with the aid of his son Arent, had been working hard for this result; and, in the joy of its certain accomplishment, he had sent a letter containing many hopeful details to his friend and coadjutor. William Walton. Virginia had asked to carry this letter, for she had friends in Pearl and Cherry Streets, and she knew the happiness of being the bringer of good tidings.

So with the light of many welcomes on her face, she was passing the park when she was overtake.. by Joris. He had been to the fort, and was riding, but he gave his horse into the charge of his servant, and, taking his place at Virginia's side, he sauntered slowly home with her. It was a lovely autumn morning, and the bright young city had the atmosphere of not unhopeful waiting. Here and there, shops and booths had been opened for the sale of goods of home manufacture; and there was a pleasant stir round such marts. The Liberty Boys were standing in small parties at the street corners watching the English soldiers, who were ever ready to stir up a quarrel. Sitting or standing under the trees, men were discussing the last letter from the London emissary of the New York colonists; or congratulating each other on the certainty of what every one felt to be a most important event—the meeting of the Colonial Congress in October.

Now and then some youth would look contemptuously at the English clothing of Joris; and occasionally words of advice accompanied the look; but as a general thing the appearance of Virginia protected her escort from unpleasant notice. She was dressed in a gray woolen frock, which had been woven in the Van Vroom household, and though the little cambric tippet, frilled with lace, which covered her shoulders was evidently an imported adornment, it passed unnoticed in the superior smartness of her homemade gipsy bonnet. For with her own hands she had fashioned it of braided corn-shucks, and trimmed it with ears of ripe wheat, and with scarlet poppies from the Van Vroom garden. Its picturesque shape and gay coloring had won her many hearty compliments that morning, and when Joris added his praises she felt that her toilet was both a personal and political success.

As they reached the outskirts of the city they lingered lovingly in the warm grass and the cool shade of the elms, and at the Van Heemskirks' gate stood a few minutes to speak to Madame Van Heemskirk, who had been gathering vegetables, and had a basket full of them in her hands. She praised Virginia's dress and gipsy hat, and asked if her mother had wool enough to keep her women busy. "If not," she added, "I can share a little with her. Tell her that, Virginia."

"I will, madame, and many thanks for your kind offer. My father thinks we shall do great things next month. He says Congress is now certain."

"I know not, child. All this quarreling troubles me. Who can say where any fresh road will lead to?"

"Some of the colonists think this road will lead to liberty, madame," said Joris.

"Well, then, as my good husband says, we had to draw the line somewhere about here. The English government had gone far enough. If we submit now, it will be all up with us; that is what Joris Van Heemskirk says. However, the King's hands don't reach to heaven. He goes as far as he is let go, not as far as he would like to go. There is One above George King of England. Yes, indeed!"

"The King is not to blame, madame," said Joris.

"I suppose not. What does the King know? With other men's ears he hears, with other men's eyes he sees. Virginia, take care of your homespun dress, and your corn-shuck hat; some day you will be proud of them."

They went away laughing over such an improbability, and were still mirthful at the prospect when they reached the Semple house. Madame Semple was at the open gate watching her son Neil walking toward the city. They stopped and bade her good morning, and she looked them both over from head to feet.

"You are a' right, Joris," she said; "and, Virginia, youth and beauty can wear a hodden-gray, 'specially if there's a trifle o' French lace and a gipsy hat wi' scarlet poppies aboon it. But, oh, lassie, if you were fifty, instead o' eighteen, you would turn Tory, rather than thole it."

"Indeed I would not, madame."

"As for myself, I'm wearing the brawest silks and satins I have to my name—on the Sabbath Day. There's nane dare to cast it up to me in the

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

rl and on the six days, when they gt say this or that, I wear, as you see, my ain tartan—the Gordon rn, and no less; and I would like se king or kaiser that would order o me."

"am an American girl, and have no r n, madame."

"f course not. It would be a queer ir if any Van had a tartan, though right come, in a way, by the moth-'side. It's a great comfort to be and Scotch, for when Madame Lib-t wears her hodden-gray, you can r our bonnie checker stuff."

" thought," said Joris, "that King ge the Second had forbidden the a to wear their tartans."

"aebody minded him. My father his Gordon tartan till he died, and as buried in it—plaid, and kilt, ohilabeg. He would hae worn his likewise, but there was one or two rs to settle wi' it, and sae he left elirk to his next of kin. The lad ted them with a good heart and a y hand, and he's wearing the dirk the tartan to-day, God bless him! sw your father an hour ago, Vir-n. He was walking vera majest-y homeward. I'm thinking he had ough o' good news in his heart, he ed his way north wi' such an air tisfaction. Weel, weel, my cakes eeding looking after, so you may y yourself's off now, you twa foolish ns! Thinking of marrying, nae t—baith o' you. Anyway, Vir-n, wait till you can wear a decent eling dress—a bit o' white silk, or like o' it. Virginia, what is your er wearing?"

A dress like the one I have on, ame."

'oor thing! And her wi' quilted n and lutestring petticoats, and sacques o' every quality; bodices d, and stomachers of a' makes and riptions!"

Mother does not mind. If her dress all the trouble, she——"

To be sure. There's Arent too——"

Arent wears his uniform."

That's a comfort, but I fancy the like their jeans and homespun. A e impertinent lot o' young, crowing rels you couldn't find in all crea- than the lads parading the streets New York, and calling themsel's erty Boys. The Dominie says they put on broadcloth again, but he's ed they'll never put off their home-n manners. Now my Neil is just nity itsel', and you could get no and easy ways with him, no mat- what he was wearing—but Neil a common kind o' young man."

oris bowed assent, and Virginia "No, indeed!" and then Madame, h a sarcastic little laugh, hurried to the house to look after her cakes. was rolling up her long sleeves as went, and she called after the rs a few words they did not hear.

Nor like to," she commented. "They that ta'en up wi' themselves. It's auld, auld way, and yet aye a young foolish one—when Alexander Sem- first came becking and bowing to I wasn't altogether sensible-like." Hand in hand Virginia and Joris nt slowly homeward, and then lin-ed in the Van Vroom garden to en- the pungent odor of the box hedges, the hot, imperious perfume of the ender bed, whose ripe, fragrant kes were intoxicating the bees and hummingbirds hanging in deliri- delight over it. Joris felt its tle power to an extent that aston-ed Virginia. He bent his head to fascinating odor, and seemed be-dered with its penetrating power. rubbed the flowers in his hands, and aled their sweetness with a sort of ture; and Virginia stood looking at n with an expression not altogether npathetic. She was indeed wonder- how he could be so enthusiastic over a bed of lavender, and so generally cool and prudent over subjects of far greater interest and importance. She had not yet learned that every soul has some subtle doorway to its inmost self, and that the sense of smell is the most frequent and the most potent of all such entrances; consequently she could not realize that it was in that very moment embalming herself and her love in the memory of Joris by an everlasting odor, sweet smelling as the dews of Paradise. Indeed, she was almost troubled when Joris took from his breast-pocket a little case of scarlet morocco, and showing her within its folds her own betrothal gift—the Strawberry Handkerchief—said:

"Gather some lavender, dearest, and with your own hands sweeten it forever."

"But I would rather not, Joris," she answered. "Mother has often told me that there is always quarreling in a house that uses lavender."

"I never heard such a thing before, and I do not believe it, Virginia. I defy anything to make us quarrel."

To be continued

The Story of a Small Deposit

RECENTLY there came to the office of THE CHRISTIAN HERALD a check for the Bowery Mission, and an explanatory letter from the Union Square Savings Bank of New York City, which shows how a small sum of money, deposited years ago and forgotten by its owner, has come out of the bank vaults to do good at a time when most needed. It shows that our business men are not forgetful of the men "who are temporarily down and out," as President Taft said in his recent speech at the Mission, and also what pains a great financial institution, such as the Union Square Savings Bank, takes to trace its depositors and their heirs in order that they may receive, with interest, the money which was entrusted to its care.

"Over forty years ago," reads the letter, "a depositor, Sarah Gray, left a small balance of $5.40, which she evidently forgot. While we have endeavored to trace her, it was only recently that we found the executor of her estate, Mr. John Crolius. He is a very old man, and the Mrs. Gray in question was his aunt, who died nearly forty years ago. At first he was reluctant to touch the present balance of $42.05, as not being worth while, but finally at our solicitation he consented to turn it over to charity, and selected your institution." After giving a few business details, the vice-president of the bank, Mr. William R. Rockwood, closes with the words: "We are glad that the money can now be put where it will do some good." The money will be expended in the wisest way possible by the Bowery Mission, for the men it is encouraging and putting on their feet to face the world again, and doubtless, if the lady who deposited the money so many long years ago were here to-day, she would be glad that her money had been left to grow until it could be drawn out this cold winter to aid, feed and clothe the needy.

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CHRIST THE INTERPRETER*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

IF we should count all of the laws which God gave through Moses to his people Israel, we should find in all over six hundred, including the Ten Commandments. These laws were divided into two groups: (1) The ceremonial, or moral law, prescribing forms of worship, modes and times of sacrifice, feasts, etc.; (2) the political or civil law, which described relations between man and man in regard to life, property, etc. (See Exodus, Leviticus, Numbers and Deuteronomy.) The Old Testament has been called "the Saviour's Bible," because he had it in substantially the same form in which we have it. The use which Jesus made of the Old Testament will show its bearing upon the Christian life of to-day.

The Unquestioned Utterance of Christ

Those Bible critics who assail almost every part of the Bible unanimously leave the Sermon on the Mount unmangled as the unquestioned utterance of Christ. All Christians usually agree with the sentiment of Daniel Webster in regard to this discussion: "The Sermon on the Mount cannot be a merely human production." And what parts of the Sermon on the Mount are reckoned of highest value and inspiration? It would usually be answered, the Beatitudes, the Lord's Prayer, the Golden Rule, the command to love all men as our neighbors, the exhortation to love our enemies, the comments on the Commandments, as kept or violated by the state of the heart, and the reference to fasts to be kept in spirit, and not merely in form, and the declaration of God's care for ravens and other creatures of nature. These are elements in the Sermon on the Mount which have won the eulogy even of those who condemn the Old Testament. But every one of these is either a quotation or paraphrase of the Old Testament, with which Christ's spirit was so saturated and his memory so filled that its principles in new forms and fuller utterances make up his greatest discourse. It is in Ps. 37:11 that it is first declared that "the meek shall inherit the earth." It is in Ps. 24:3, 4, that we are first told of the blessedness of those who have clean hands and a pure heart. It is in Isa. 61:3 that the blessedness of those that mourn is first declared; and there are three passages in Isaiah and the Psalms that tell us of the blessedness of the poor in spirit, in whose contrite hearts God dwells. The blessedness of those that hunger and thirst after righteousness, of the merciful, of the peacemakers, are also declared repeatedly in the Old Testament. (Isa. 57:15; Isa. 62:3; Ps. 21:7; Ps. 145:19; Isa. 65:13; Ps. 41:1, 2, 4; Ps. 34:14, etc.) The Lord's Prayer is really a paraphrase of I. Chron. 29:10-13.

Turning Light on the Commandments

The command, "Love thy neighbor as thyself," often spoken of as a New Testament commandment, is a quotation from Lev. 19:18, and the exhortation to "Love your enemies" was given thrice at least in the Old Testament, Christ's words being a free quotation from one of them, Prov. 25:21, 22. As to the Golden Rule, Jesus said himself that he had learned it from the Law and the prophets.

It is sometimes urged that Christ introduced an entirely new element into the Decalogue when he said, "He that hateth his brother is a murderer." But instead of introducing a new principle Christ was simply turning on these commands the light of the tenth commandment, as Paul intimates in Rom. 7:7, "I had not known lust, except the law had said, Thou shalt not covet."

How Many Commandments?

A boy was being examined for church membership. The old elders looked rather askance at him because of his youth. Finally one of them asked the question, "How many commandments are there?" "Eleven," promptly replied the boy. There was a look on the faces of the elders of surprise and gratulation, as if their judgment of the boy's unfitness had been confirmed. "How is that, boy?" asked one of the elders; "do you not know there are only ten commandments?" "God gave ten commandments to Moses, and when Jesus Christ came he said, 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.'" The elders had nothing more to say, only that the boy was eligible for church membership.

Jesus gave yet other commandments. Repent, Mark 1:15. Believe, Mark 1:15. Pray, Matt. 6:6. Confess me, Matt. 10:32. Be baptized, Mark 10:39. Follow me, John 12:26. Go, Mark 16:15. This do in remembrance of me, Luke 22:19. Love, Mark 12:30, 31.

We have learned the Ten Commandments "by heart"; it might be more appropriate to say that we have learned them "by lips," for we can say them almost without thinking about them. And there certainly are a lot of people who can say them without doing them! But we are not so familiar with the commandments of Jesus. The only way to become familiar with them is to live by them. Let each one ask herself or himself, Which of Jesus' commandments am I keeping? which am I breaking?

The Inauguration Sermon

In Jesus' Sermon on the Mount, which was the inauguration sermon for the apostles, Jesus did not give "new" commandments, but he lifted up the old commandments to a higher plane, and this he did by going to the root of things. "Thou shalt not kill." "Thou shalt not be angry with thy brother, nor use words of contempt, as 'Raca' and 'thou fool.'" Christ showed that the thought of enmity was in very truth the deed of murder. In Moses' time no Israelite might appear before the altar to offer a sacrifice while he was still acting the part of a lawbreaker; and Christ taught if a person treasured anything in his heart against another, had "a grudge," he must get rid of it before any offering he might make to God could be accepted. "Go thy way, first be reconciled to thy brother, and then come and offer thy gift." Reconciliation has been called "renewed friendship," and sometimes this is even sweeter than friendship in the first instance. Two brothers quarreled and separated, one went to live in far-away Australia. During twenty years they never communicated with each other. The Christmas season was drawing nigh, and the brother in Australia said to himself, "I am going back to the old home in England to spend Christmas. I think it will do my heart good to smell the Christmas tree again, and to see the loved ones that are still there. I believe it will feel good to make up with John," and so he traveled for nearly forty days across two oceans and one continent to experience the joy of forgiving and being forgiven, and of being reconciled to his brother. Those who were his fellow-travelers testify that he was one of the happiest

Continued on next page

* **International Sunday School Lesson for January 30, 1910.** Some Laws of the Kingdom. Matt. 5:17-26; 38-48. GOLDEN TEXT: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

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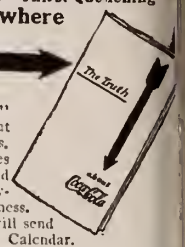

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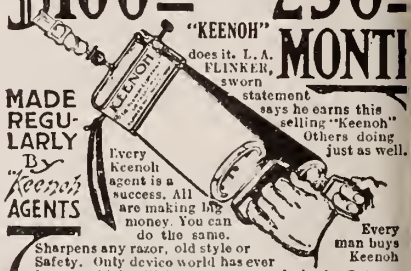
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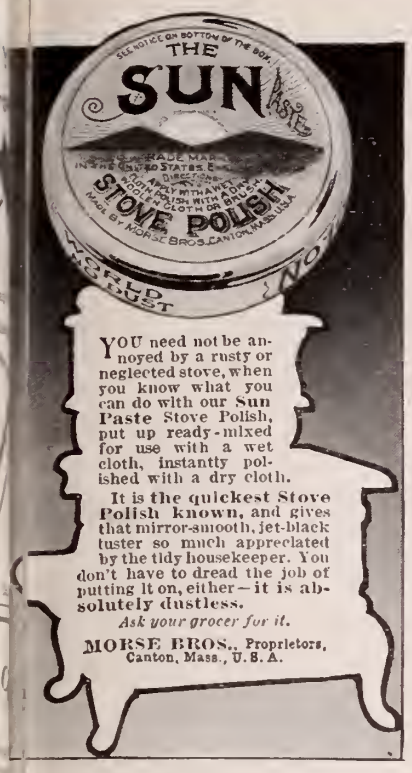

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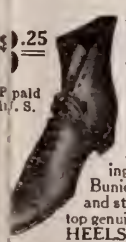

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SUNDAY SCHOOL LESSON

Continued from preceding page

passengers on the ship. How much greater must have been his joy when the brothers clasped each other in their arms and determined that bygones should be bygones.

Charles Wagner, in his book *L'Ami* (The Friend), says: "In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there in eternal silence bury the wrongs you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you."

In Old Testament times, "adversaries" seemed to abound; this is not saying that adversaries have gone out of date! Some quarrels, as family feuds, or neighborhood feuds, have been handed down from generation to generation until the original cause has been almost, if not quite, lost sight of. Christ would have none of this; he said, "Agree with your adversary quickly." A gentleman once remarked in our hearing, "I always kill my enemies!" The words were startling. "How do you kill them?" was the question asked by one who heard the statement. "Oh, I kill them with kindness," was the reply. The law has nothing to bring against any one who kills his enemies in that way.

A Story of Forgiveness

Two women had had a difference, both had spoken bitter words to each other. And after that they would not speak to each other or take any notice of each other, although they were often together in church meetings. The husband of one of the ladies, after a few days, urged his wife to go and tell the other lady she was sorry for the angry words she had spoken. At first she stoutly refused to do so, because she had not started the quarrel, but finally she was persuaded to do so. She went to the home of her "adversary," and was ushered into the parlor. "I don't see what you have come here for," was the greeting she received, spoken with a flushed and angry face. "I have come to tell you I am sorry for what I said," was the reply. "Then I am sorry, too, and I am glad you came," was the gracious response. And ever after the bearing of those two women was marked by unusual gentleness, so marked that an explanation had to be made to their friends. If you have an enemy, kill him—with kindness. It is related of George IV. that, desiring to take the sacrament, he sent for the Bishop of Winchester. The messenger delayed along the way, which fact was explained in accounting for the late coming of the Bishop. The King demanded that the messenger be brought into his presence, when he promptly dismissed him from his service. Then the King said to the Bishop, "Now, my lord, if you please, we will proceed." The Bishop, with great kindness but firmness, refused to administer the sacrament while the King had anger toward a fellow-creature in his heart. "You are right," replied the King, and he sent for the servant he had discharged, restored him to his position, and asked his forgiveness for his act of hasty temper.

"An eye for an eye, and a tooth for a tooth." Jesus quoted these words from the Old Testament (Lev. 24:20). It described the mode of punishment to be given by the court of justice to those who had injured their fellows. But there were some among the Jews who considered that it permitted them to exercise private revenge after that manner. How differently it all must have seemed that day on the Mount when Jesus sent the gleams of love through it! If a man strikes you on the cheek, give him another cheek to strike, and let it be your cheek.

The grandest expression of peace between nations is the colossal statue of the Christ of the Andes (a picture of which was shown in THE CHRISTIAN HERALD a few years ago). Argentina and Chile were disputing about a boundary line, and they decided to stop disputing and melt their cannon and mould out of them a statue of Christ, to be placed on the disputed boundary, and they pledged each other never again to enter upon such a quarrel.

But Christ in his Sermon on the Mount rose even higher than being at peace with one's enemies. It was love your enemies and pray for them. Does this seem too high for mere mortals to realize? Certainly if South Americans can do it, with their warlike propensities, cultivated Anglo-Saxon people like ourselves should be able to do it.

A Victorious Life

IT does not require wealth, learning, high position, or fame to make a hero, or a man's life worthy of grateful mention when he passes away. Such was Adolph Koch, a "shut-in" for nearly twenty years, the latter part of the time at the Home for Incurables in Chicago, where he died recently. He had been a successful business man in earlier life. Affliction came upon his family circle. His wife and two little daughters all died upon the same day, and this bereavement was followed by the death of his only son. Then came his own long sickness, in the course of which he was the subject of repeated operations, losing both his legs, his left arm, three fingers of the right hand, the right collarbone, and two ribs from each side. Yet this man, whose afflictions might be compared to those of Job, bore all unmurmuringly. He was uniformly cheerful, loved and constantly studied the Bible, had full faith in God, wrote many letters and in a beautiful hand, and did all the good to others that was in his power.

It was my privilege occasionally to furnish him with a little money, for an outing in the summer. His mode of locomotion was in a wheel-chair, and when he returned from several weeks' absence in the country his description of his enjoyment would be most enthusiastic. I count it one of the privileges of my life to have met him in the home of his later years, and to have been one of his correspondents. Several years before his death, he wrote this beautiful poem, with the request that it should not be published during his life:

The Master's Orders

"Go Work and Pray"
Such were the orders yesterday,
And should I dare to disobey?

Then His Command
Was wholly changed; He bade me stand
And contemplate the workings of His hand.

To-day His Will
Is spoken in the words "Lie Still";
And shall I not His wish fulfill?

"Lie Still and Pray"
That is my Lord's command to-day
And I will do His will—His way.

In the contemplation of such a life, patient and faithful and even rejoicing amid pain and tribulation, we cannot fail to see the upbearing hand of Him who "keeps his own." J. C. H.

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Dear Dr. Klopsch: All that you promised for the $2 subscription I have received, and more. THE CHRISTIAN HERALD is no stranger in our home, but rather an old friend. The calendar and picture (which was a surprise) are simply beautiful. The book, *Before the Doctor Comes*, far surpassed our expectations. Such a book should be in the hands of every young housekeeper. What a quieting sense of safety it would afford!

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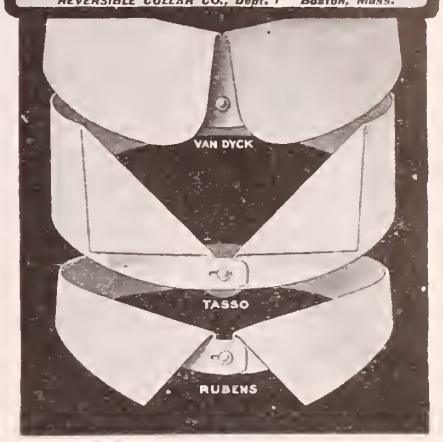

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IN A SHADOW

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Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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After my university course, I concluded I could be of greater help to my sex by assisting Nature to *regain* and *retain* the strength of every vital organ, by bringing to it a good circulation of pure blood; by strengthening the nerves, and by teaching deep breathing, than I could by correcting bodily ailments with medicines.

I have helped over 44,000 women. I can help you to

Arise to Your Best

giving to you that *satisfaction with self* which comes through knowledge that you are developing the sweet, personal loveliness which health and a wholesome, graceful body gives—a cultured, self-reliant woman with a definite purpose, which makes you the greatest help to family and friends. You will be a **Better Wife, a Rested Mother, a Sweeter Sweetheart.**

I can help you to make every vital organ and nerve do efficient work, thus clearing the complexion and correcting such ailments as

Constipation	*Irritability*	*Indigestion*
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This work is done by following simple directions a few minutes each day in the privacy of your own room. In delicate cases I co-operate with the physician.

A Good Figure is Economy
and means more than a pretty face

I have corrected thousands of figures as illustrated below. Style is in the **figure and poise and not in the gown.** The gown in Fig. 1 cost $250; the one in Fig. 2 cost $6. Fig. 2 is the same woman as in Fig. 1, developed and in correct poise. Figs. 3, 4, 5 and 6 show actual photographs of pupils *before* taking up my work. (They have given me permission to use them). They all stand, now, as correctly and appear as well as Fig. 2. When every organ of the body is doing efficient work, there will be no superfluous flesh and no bony, angular bodies. I have reduced thousands of women 80 lbs., and have built up thousands of others 25 lbs.

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What I have done for others I can do for you. Here are a few extracts from daily reports of my pupils: "My weight has increased 30 pounds." "My kidneys are much better." "My eyes are much stronger and I have taken off my glasses." "I have not had a sign of indigestion or gall stones since I began with you." "I weigh 33 lbs. less and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone, and I look and feel 15 years younger." "Just think of it! To be relieved from constipation. Entirely free after having it for 30 years." "Have grown from a nervous wreck into a state of steady, quiet nerves."

Write me today, telling your faults of health and figure. If I cannot help you, I will tell you so. I study your case just as a physician, giving you the individual treatment which your case demands. I never violate a pupil's confidence. I will send you an Instructive booklet, showing correct lines of a woman's figure in standing and walking, free.

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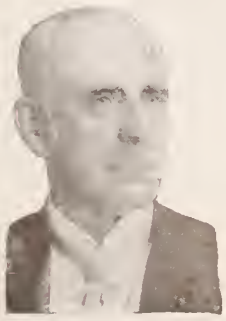

"How To Save"

by
Hon. Leslie M. Shaw
(Former Secretary of the United States Treasury.)

The First Mortgage Guarantee & Trust Company

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PHILADELPHIA, PA.

MUNICIPAL BONDS

LET us now consider municipal bonds. Suppose you were to be asked to invest in the bonded securities of some city or town, how could you be sure that such an investment would be safe?

There are three methods of assurance: One is to leave the matter to the judgment of some bond house, with a record of irreproachable integrity. Another is to be guided by the State laws which prohibit savings banks investing in any but certain municipal securities. The third is to make personal inquiry concerning the status of the bond issue in question.

The first naturally depends upon personal acquaintance, or upon reputation acquired in the public prints. The second presupposes access to the statutes of the various States and a knowledge of which of those States provide the greatest restrictions, for not all States are alike in regard to the amount of latitude allowed.

It used to be said that if the bond buyer were to be bound by the restrictions imposed by Massachusetts, Connecticut, New York and New Jersey, there would be very little chance of loss, for the laws of these States confine the bond-purchasing power of their savings banks within the narrowest of limits, in many cases naming the very bonds which may be bought. But many other States have fallen in line with restrictions that make their guidance reasonably safe, and very naturally their statutes have come to be regarded by many financial institutions, trustees and private investors as a trustworthy guide for the purchase of bonds. But the field of investment thus indicated is limited, and the interest in some cases quite small, and so, before following the lead of the banks, the small investor may desire to look farther afield, for there are municipal bonds which offer a fraction more of interest than do those indicated above. It is not our purpose to name them. Most well-known bond houses have them to offer. But we can make a few suggestions that may help the reader to protect his principal. Let us, in the first place, inquire just what is a municipal bond?

What a Municipal Bond Is

Now, every city is in effect a gigantic business enterprise, conducted, in theory at least, according to the laws that govern less public corporations. When any corporation desires officially to extend the field of its endeavor it is permissible under the law for it to borrow money for the purpose, issuing therefor its written and printed promises to pay back the principal within a certain time, with interest also, at stated intervals. These promises to pay are known as bonds, and they are generally secured by liens or mortgages on tangible property owned by the corporation, which can be sold for cash in case of a forced sale.

In the case of an industrial corporation, the plant, good will, fixtures, machinery, etc., may be pledged. In the case of a railroad, the properties owned by it, its stations, rolling stock, etc., may be pledged, as the case may be. And so in the case of a city, when it desires to make some large economic improvement, it may borrow money and issue in return its promises to pay in the form of bonds, pledging as security certain public works in its possession, such as waterworks, electric light plants, etc.

The industrial corporation expects to meet the interest on its bonds, and eventually to pay off the principal, from the profits of the business. The railroad corporation expects to do likewise from its earnings on passenger and freight traffic. The city or municipal corporation expects to retire its bonds, with interest, from the profit on its improvements, paid by its citizens in the form of taxes. In all events, it is agreed, in case the industrial, railroad, or municipal corporation default in its payment of the principal or interest, that the property used to secure the bond may be sold to pay the bondholder.

Factors to Be Considered

Now it would seem at first glance that the municipal bond were much the safer form of security. There is the city full of people, identified with it through friends and the possession of property. It would be unreasonable to suppose that any great number of them would suddenly move away, and hence they can be expected to continue paying the taxes, which are to be devoted to paying off the bonds. And yet there are many factors to be considered in determining the safety of a municipal bond issue. This is particularly the case with small municipalities which have felt the effect of a boom, or are preparing for booms to come. Some of the bond houses pay large salaries to experts who can accurately judge the value of a bond issue for a small town.

These men are swayed by sentiments very different from those displayed by the eager townsman, enthusiastic for the success of his home city, and they make the most searching inquiries, not only concerning the visible security behind the issue itself, but as to the number of the population, the character and nationality of the citizens, the progress made by the municipality since its incorporation, its railroad and water facilities, the political character of the administration issuing the bonds, etc.; even whether or not there be a tendency toward municipal ownership.

These are some of the things which it cannot hurt the prospective bond purchaser to know if he desires absolutely to be sure of his investment. They are things about which you are entitled to question the bond house which may solicit your investment for an issue it may have in charge. It makes a very great difference in the value of a municipal bond whether or not the town issuing it be located in a good productive territory, with ample railroad facilities, and whether its citizens show a proper amount of progressive spirit.

If you ask your bond house about it, you will be able to obtain the most minute statistics, because a reliable house cannot afford to be other than absolutely sure of the issue itself. Such a house will have found means to ascertain all about the tax valuation of the city, town, county, or school district in question (municipal bonds include all of these), and this valuation will include all taxable property, real and personal, assets which the municipality may own in the form of waterworks, lighting plants, available sinking funds, etc.

Further Investigations

Such a house will have inquired into the limit of indebtedness allowed by the municipality. For instance, a community prohibited from having a net indebtedness of more than five per cent. of the assessed valuation, and a population of at least 20,000, would be considered safer than one where the debt limit is higher and the population lower. The percentage varies with the different States. In New York, where the population is very high, it is ten per cent.

To be able to ascertain such facts, and to apply them to the benefit of the prospective bond buyer, is the special office and the desire of all good bond houses, and where a house will not attempt to satisfy a customer thoroughly in this regard there is cause for suspicion, for, after all, no customer can be blamed for wanting to be made acquainted with the details of a security for which he is asked to pay good money.

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A PAINTER OF THE PLAINS

OR two decades past there has been one painter of scenes from Amer- in life who made a distinct place for nself in the magazines and as an istrator of historical scenes. The ist, Frederic Remington, greatly the sorrow of art lovers from Maine California, has just laid down his sh forever. His death was unex- ted, as his illness was very brief. was buried at Canton, N. Y., where

Frederic Remington

large gathering of distinguished men me to pay their last respects and ten to a eulogy from the lips of the esident of St. Lawrence University. Frederic Remington was different om most artists, who pass their lives a city studio, or making brief trips seashore or mountain in search of cal color for their pictures, and who int as others have painted before. e loved to mingle with the people he inted with such spirit, to ride his oncho in the "round-up," camp with e herders on the Texas plains, where e sky shuts down on the horizon like great blue arch, or march with a column of cavalry as it wound its way on narrow paths along the side of Arizona ravines and gulches. His sketches were made on the spot and were of notable accuracy. If one saw in his picture a little silver button on the stirrup leather of a Mexican cowpuncher he could be sure that Remington saw it before he transferred the ranchero to canvas.

In regard to his painstaking accuracy the story is told that some art critics, who knew more about Broadway than they did of Oklahoma, objected to the way certain horses were drawn. They said horses did not gallop that way. Remington had some snapshots taken of horses in full canter. The photographs showed that the artist was right and that his keen and practiced eye had caught certain movements of the swiftly-moving mustangs which had been overlooked by the others.

Remington was a sculptor as well as painter. His subjects were much the same. An Apache scout, lithe, a bundle of steel muscles, mounted on his pony, and gazing intently for the coming of the white man, a relic of a past age in vain protest against the coming of the new; or a group of troopers, one wounded and supported in the saddle by his "bunkie," who is seeing him safely from the field. These groups and his pictures will have an increasing historical value, for they depict a state of society which is already rapidly vanishing. The war whoop has died away, the iron-horse has routed the pony express, and the cowboy is becoming less picturesque.

America owes a deep debt of gratitude to this typical American artist, who will not be forgotten, but remembered in future histories of art as one who developed a distinct field and showed to the world the life, the free atmosphere of the great West.

Loves "The Christian Herald"

Dear Dr. Klopsch: My sister, Mrs. F. W. Benson, of Wenonah, N. J., has renewed my subscription to THE CHRISTIAN HERALD, as a Christmas gift, a most acceptable one indeed, for I love the old paper. After we have read it in the home, I send it to my brother, in Manila, P. I. May God bless its mission there. I want to thank you for the splendid gifts accompanying the paper, "Dreamland" and "The Daughters of Dorcas." Both are most beautiful pictures.

STEWART W. DANLEY.

Philadelphia, Pa.

The Frightened Cloud

(A SUNSET FANTASY)

OUT from the gleaming azure, as the day was nearly done,
A scarlet Cloud came fleeing back from the setting sun,
Fleeing as if she were pursued by a deadly scorpion.

Up from the far horizon, slow and solemn and vast,
The angel Night came sweeping, till the sky was overcast,
And the scarlet Cloud fled toward her, as the stately angel passed.

"Hide me, oh, hide me quickly!" she sobbed, as she gasped for breath.
"I have murdered my own father—behold the marks of death!
The terrible red-blood stains of him that murdereth!"

"I will hide thee in my shadows," the merciful Night said;
"I will banish from thy garments the tell-tale stains of red."
And the Cloud hid on Night's bosom her beautiful bright head.

The great Night smiled to see her. "Poor thing!" she whispered low;
"She only thinks she killed the Sun, since he was wounded so.
But he will rise, just as he did a million years ago."

—KATE UPSON CLARK.

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Here are brief facts about one current issue of Irrigation Bonds They will illustrate what ideal security lies back of such bonds when the issues are rightly selected.

The Bitter Root Valley Irrigation Co. owns one of the largest irrigated fruit land projects in the world. The Company is composed of well known men who are wealthy, experienced and capable. The land to be watered consists of about 40,000 acres in the heart of our greatest fruit belt—in the famous apple region of the Pacific Northwest.

A large part of the valley has been under irrigation for many years, so the possibilities of the land have been demonstrated. Fruit land in the valley has lately sold as high as $1,000 per acre.

The water rights are unassailable, and the total water supply is more than sufficient for all needs. For the irrigable land is distinctly limited by the mountainous bounds of the valley.

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The Irrigation Company has invested in the project about $2,500,000, or about twice the total bond issue. And the bonds are secured by a first mortgage on all the property which the Irrigation Company owns.

The bonds are additionally secured by first liens on the lands and the orchards watered. These liens are given by individual land owners in payment for the land and the water rights. Forty per cent. of the price is paid down, and the balance, secured by the liens, is payable in annual installments.

To secure each $1,000 bond there are deposited with a Trust Company as trustee $1,400 of these first liens on farm land.

The average price at which this land has been sold is about $200 per acre. The minimum price at present is $250 per acre. Yet the bond issue is limited to $30 per acre, or to less than one-sixth the average selling price of the land.

Double Security

Thus the bonds have double security. The first is a mortgage on all the property which the Irrigation Company owns, and the Company's investment is nearly twice the whole bond issue. The second security is these first liens on farm land—on land which is worth more than six times the amount of the bonds which it secures.

One can hardly conceive of more ample security. Yet these bonds pay six per cent. interest, because the demand for irrigated land is so great that the projects are very profitable.

Part of these bonds mature each year from 1914 to 1919. One may have his choice of maturities.

Ask for the Facts

In the past 15 years we have purchased 75 separate issues of Reclamation Bonds—Drainage and Irrigation. All have been secured by first liens on good farm land, and not a dollar of loss has resulted to any investor.

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We have issued a book on Irrigation Bonds, based on all this experience. Every investor, small or large, owes to himself its perusal. Please write for the book to-day. Cut out this coupon so you won't forget.

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WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing plump and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Foreign Missionary Events*

TO one who reads the book of Acts in full sympathy, and with an imagination able to picture to himself the facts with which that wonderful story deals, it surpasses in thrilling interest all other missionary annals. It is, in fact, a sketch and an epitome of every other missionary book; teaching us that these consecrated messengers of the cross are but men of like passions with ourselves; and teaching them that they must pass through much tribulation.

It is hard to generalize concerning any great movement. In some quarters the signs are discouraging; in others, encouraging. A fair average is almost unattainable. But there are certain positive gains along our "fighting front," which are no doubt permanent. For instance, Maurice Phillips, of the London Society, testifies of India as follows: "Not long ago the burning of a widow on the funeral pyre of her husband was the custom. It is now abolished. Not long ago infanticide was the custom. It is now abolished. Not many years ago the civil and military officers of the government attended heathen festivals, not in order to protect them, but in order to dignify them. That custom is now abolished. Not long ago the government managed all the temples, collected the revenues, paid the priests and the dancing-girls; but it does none of these things now. Not long ago converts to Christianity lost their civil rights, but they keep them now. All of these reforms have been effected through missionaries."

Mrs. Mason, in *Lux Christi*, says that the Hindu temples throughout India are falling into decay. Lord Curzon called the people to task for this, but without much effect. This, and the fact that all the new temples are on an inferior scale, indicate the truth of what a bright Hindu recently said: "Hinduism is sick unto death. It must fall."

In China an even greater change has been experienced, and still greater are to come. Jacob Speicher tells dramatically of the rude awakening of that mighty nation after its defeat by Japan: "The awful truth was beginning to dawn upon their sluggish minds that the methods of the Western world, of which Japan had been a diligent student, were superior to their own. Scholars and teachers soon sought the friendship of the missionary. He was the only foreigner who could speak their language and who was available for information, except in the treaty ports. The 'elders,' and the very best minds in each city, would invite the missionary to their homes and schools that he might tell them of things relating to Western learning."

Through his influence libraries and new schools were established, in order to satisfy this newly awakened curiosity. Incalculable good was thus done, and not the least part of this was the dignity imparted to the missionary in the minds of the Chinese.

The tale of the evangelization of Africa is, perhaps, the most thrilling of all. Read Blaikie's *Life of Livingstone;* Miss Fisher's *On the Borders of Pigmy Land;* Miss Parsons' *A Life for Africa;* and other works describing the dawn that is breaking there.

Persia, Turkey, South America, Mexico—wherever our missionaries have gone—have likewise moving tales to tell of the labors of those devoted men and women. Study these wonderful books, and resolve that you will do more than you have ever done before to help foreign missions.

* Christian Endeavor Topics for Sunday, January 30, 1910. TEXT: Acts 14:8-22.

A Greatly Delighted Subscriber

Dear Dr. Klopsch: My Bibles have come, and oh, the joy of having two handsome copies and one *Story Bible!* What a world of joy you are putting in the hands of the children, and won't Margaret Sangster have a crown!

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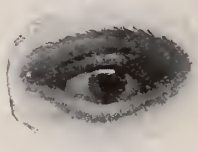

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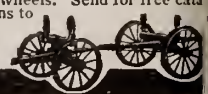

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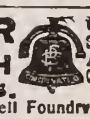

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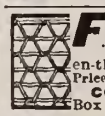

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To every one who will state where this advertisement was seen and who encloses **Ten Cents** (in stamps) we will mail the catalogue **and also send free of charge our famous 50 cent "HENDERSON" COLLECTION OF SEEDS,** containing one packet each of *Giant Mixed Sweet Peas; Giant Fancy Pansies, Mixed; Giant Victoria Asters, Mixed; Henderson's Big Boston Lettuce; Freedom Tomato and Henderson's Blood Turnip Beet* in a coupon envelope which, when emptied and returned, will be accepted as a 25-cent cash payment on any order amounting to $1.00 and upward.

In addition, all ordering from this advertisement will receive a copy of our **Garden Guide and Record,** which we consider one of our most valuable publications. A book of condensed cultural information of which one of our customers who has had an advance copy, says: *"It is the most complete, concise and comprehensive book of its kind."*

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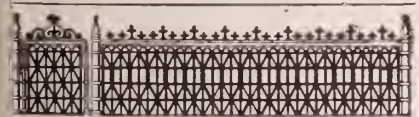

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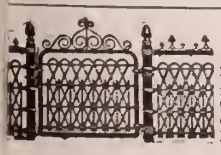

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The New Acts of the Apostles*

THERE is something majestic in the sight of a man, or a cause, going forward from year to year in the strength of a great purpose, openly attacked often, perhaps, or undermined by sly enemies, or ridiculed by witty skeptics, yet living them down and constantly growing mightier.

Such has been the course of the great mission movement. In spite of the injunction of our Saviour to "go into all the world and preach the Gospel," it was with much of doubt and misgiving that his people took up the literal obedience to his word. The work looked too great for common men. The harvest seemed dubious, and the laborers were few.

Then came a period of enthusiasm and renewed activity, such as the world experienced under the preaching of Peter and Paul. In the middle of the last century there was almost a craze upon the subject of missions. It was set up before the students of Mount Holyoke, Bradford and Wheaton Seminary that the noblest thing a woman could do was to marry a missionary. It mattered not that the coral strand and the icy mountain were dotted with the graves of missionaries' wives. The devoted daughters of pious families offered themselves freely for the service.

Then, as it was realized that the zenanas and harems must be reached before any widespread religious movement could take place, women were urged to go by themselves, whether married or unmarried. As early as 1820 Miss Cooke went to Calcutta. In 1830 Mary Reynolds was at work in Smyrna. Later, she married the saintly W. G. Schauffler, and every one knows the place of their wonderful family in missionary annals.

THE CHRISTIAN HERALD has lately reported the noble utterances of our President upon the usefulness and value of missions, and the great ability and consecration of our missionaries. He has visited a large number of missionary stations during his journeys around the globe, and no one knows better than he whereof he speaks. He has confounded and abased those who have dared to traduce and slander the cause and its helpers.

This is not to say that among this great body of men there are not some who are lacking. Not all are giants in intellect, or angels in spirit; but there is probably no company in which the average of intellect and of spirituality is so high.

The fast and hard lines of sectarianism which are gradually fading from among us, but which still hinder our progress, have been even more harmful in our missions. They have repelled more among the heathen than they can possibly have helped.

A pretty story is told by Mr. Ellis, of our Presbyterian workers in Taiku, Korea. They undertook to raise there American fruits and vegetables. The French Roman Catholic priest near them generously shared with them his fine bed of strawberries. Up on their hill the transplanted strawberries prospered; but the next season the priest's own crop failed entirely. Then the Presbyterians came forward and replenished his garden.

These friendly offices were most useful in stilling the suspicions of the respective followers of the two sets of teachers. Both were trying to make the natives more cleanly, more temperate, more moral. Their modes of worship were different, but their God was the same. In many of our mission fields a similar spirit of fraternity prevails. Those are the fields where the largest numbers are converted.

*Topic of the Epworth League for Sunday, January 30, 1910. TEXTS: Matt. 28:20; Acts 18:10.

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Here, The Very Air Inspires New Health

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Rates Are Reasonable

The outlay for room, board, baths, bath-attendants and necessary medical attention, is no more than is charged for room and board alone at any first-class winter-resort hotel.

Our beautiful book of photographic views gives glimpses of the great Battle Creek Sanitarium Buildings, and illustrates the methods and advantages of the Battle Creek Sanitarium System.

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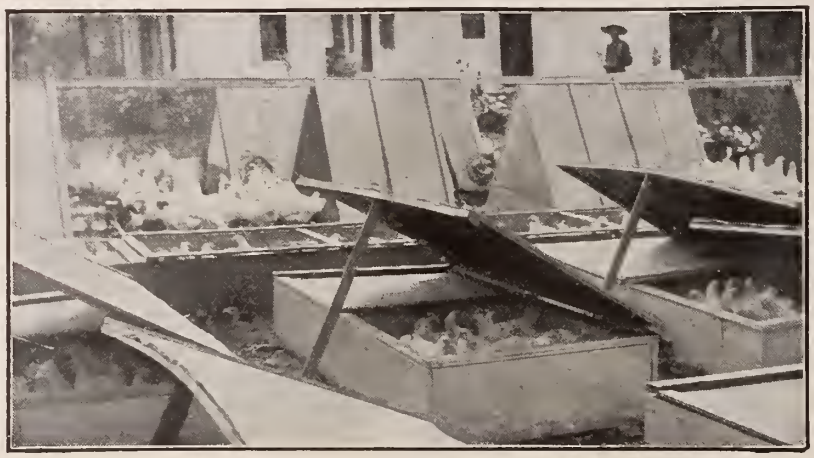
A LIVING FROM POULTRY

$1,500.00 From 60 Hens in Ten Months On a City Lot 40 Feet Square

TO the average poultryman that would seem impossible and when we tell you that we have actually done a **$1,500** poultry business with 60 hens on a corner in the city garden 40 feet wide by 40 feet long we are simply stating facts. It would not be possible to get such returns by any one of the systems of poultry keeping recommended and practised by the American people, still it is an easy matter when the new **PHILO SYSTEM** is adopted.

The Philo System is Unlike All Other Ways of Keeping Poultry

and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of-results that are hard to believe without seeing.



The New System Covers All Branches of the Work Necessary for Success

From selecting the breeders to marketing the product. It tells how to get eggs that will hatch and how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

Two-Pound Broilers in Eight Weeks

Are raised in a space of less than a square foot to the broiler almost without loss, and the broilers are of the very best quality, bringing here 3 cents per pound above the highest market price.

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Our book tells how to make the best green food with but little trouble and have a good supply, any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

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One of our secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.

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In a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using. Our new book, the Philo System of Poultry Keeping, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and 15 pages of illustrations showing all branches of the work from start to finish.

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TESTIMONIALS

South Britain, Conn., April 14, 1909.
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Dear Sir:---I have followed your system as close as I could; the result is a complete success. If there can be any improvement on nature, your brooder is it. The first experience I had with your System was last December I hatched seventeen chicks under two hens, put them as soon as hatched in one of your brooders out of doors and at the age of three months I sold them at 35 cents a pound. They then averaged 2½ pounds each, and the man I sold them to said they were the finest he ever saw, and he wants all I can spare this season. Yours very truly, A. E. Nelson.

My dear Mr. Philo: Valley Falls, N.Y., September 10, 1909.
I want to tell you how pleased I am with my use of the Philo System during the past year. The fowls laid exceptionally well in the New Economy Coop, much better in proportion than those in my old-style house. The fireless brooder has solved the problem for me of raising extra early chicks. I am going into your methods more extensively this coming year. Wishing you success, I am, sincerely yours. (Rev.) E. B. Templer.

Mr. E. R. Philo, Elmira, N.Y., Elmira, N.Y., October 30, 1909.
Dear Sir:---No doubt you will be interested to learn of our success in keeping poultry by the Philo System. Our first year's work is now nearly completed. It has given us an income of over $500 from six pedigree hens and one cockerel. Had we understood the work as well as we now do after a year's experience, we could easily have made $1,000 from the six hens. In addition to the profits from the sale of pedigree chicks we have cleared over $960, running our hatchery plant consisting of fifty-six Cycle Hatchers. We are pleased with the results, and expect to do better this coming year. With best wishes, we are, very truly yours, (Mrs.) C. P. Goodrich.

PHILO NATIONAL POULTRY INSTITUTE

ELMIRA, N. Y.

A School of Progressive Poultry Keeping The Wonderful Discoveries Made by the Originator of the Philo System Has Revolutionized Poultry Keeping.

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New Building of the Philo National Poultry Institute. Floor Space, 27,000 Square Feet

Three-Pound Roasters Ten Weeks Old

Every Man or Woman who would like to handle a profitable poultry business either for themselves or for others at a good salary can now get the necessary instruction at first hand, at a **Very Small Cost,** and in a very short time learn to handle the business and accomplish the wonderful results that have required over thirty years of the originator's time to discover and develop. **A postal card will bring full particulars.**

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Christian Herald

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Published 52 Times a Year

New York, January 26, 1910

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Offices: Bible House, New York

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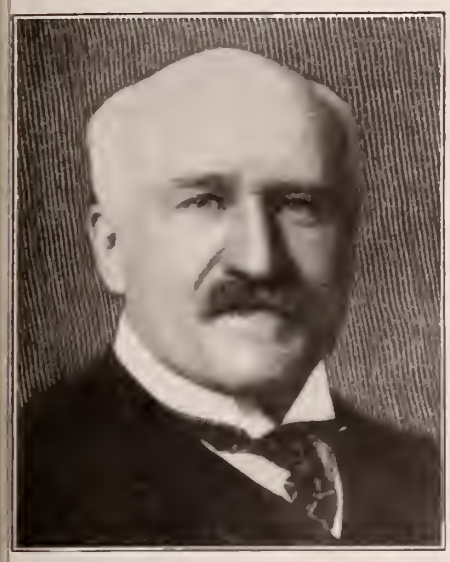
NEW YORK, JANUARY 26, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Minister de Lagercrantz



The Swedish and Danish Legations in Washington

Mme. de Lagercrantz

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HIS LIFE SPENT IN HELPING OTHERS

By ABBY GUNN BAKER

THE Swedish legation at Washington stands on the hill at the head of fashionable Sixteenth Street, in the stately granite building which Mrs. John B. Henderson erected last year. The house suggests the Spanish type of architecture, and is said to have been copied from the famous archiepiscopal palace at Salamanca. From the south windows of the legation there is a fine view of the capital city lying in the valley below, with both branches of the silver Potomac outlined at its feet, and the blue hills of Virginia and Maryland glimmering in the distance.

Upon the afternoon when the representative of THE CHRISTIAN HERALD called at the legation the winter sun shone with dazzling brilliancy over the crisp surface of the snow, and, pouring through the long windows, flooded the reception room with sunlight. The furnishings in this room remind one of the homeland of the Minister. A portrait of King Oscar II. graces the space above the mantel, while portraits of other notables of Sweden are to be seen in almost every room.

His Excellency, Herman de Lagercrantz, Sweden's Minister Plenipotentiary, is the typical Swede in appearance, fully six feet tall, broad shouldered, blonde hair and complexion, and with deep blue eyes which reveal a quick sense of humor in their contagious twinkle. He speaks English fluently, and is a charming conversationalist.

Minister de Lagercrantz is a philanthropist as well as a diplomatist. But any public man who steps out of the beaten track must pay for it always by a certain amount of unpleasant notoriety, and he has found himself no exception to this rule. When he received his appointment at Washington, in April, 1907, the newspapers heralded the announcement far and wide that the new Swedish envoy was a member of the Salvation Army, and many exaggerated stories were published about him.

"It was embarrassing, very embarrassing," said Mr. de Lagercrantz. "So many things were published which were not true. I am in sympathy with the Salvation Army, and I am greatly interested in it; I believe that it is one of God's great agencies in reaching the most unfortunate of his children, but I could not possibly have done all that the American papers credited me with doing."

It may be that Minister de Lagercrantz could not have done some of the things credited to him, but that does not alter what he has done nor what he is still doing for the world's betterment. By birth he belongs to one of Sweden's oldest and best families. His father—for a quarter of a century Minister of Finance in the King's cabinet—was widely known for his activity in public philanthropies and civic betterment organizations. The son received the usual education of youths of his rank in Sweden, going through the college at Stockholm, and then, in preparation for his service in the army, he took a full course in the officers' military high school. For twelve years he served in the smartest regiment of Swedish artillery and won a reputation as a fearless and trusted officer.

Minister de Lagercrantz and His Youngest Daughter

While in college, young De Lagercrantz began to make a study of social and economic problems and to consider what could be done for the uplift of the laboring classes. In prosecuting this study he was appalled at the number of homeless men he found in Stockholm, especially the old men who, through poverty and crime, were literally spending their last days in the saloons and jails, and upon the streets of the city. To remedy this evil he, with the help of his father and others whom he interested, started the first *Harberge for husvilla* (Home for Homeless Men) ever established in Sweden. That was some twenty years ago, and it was a small affair then and did not shelter more than two hundred men, but the idea grew. Mr. de Lagercrantz has kept a guiding hand upon the plan. Other men of wealth have seen in it a chance to help their less fortunate brothers; they have come to his assistance, and now, in Stockholm alone, there are four such Homes, which shelter more than twenty-five hundred homeless men every winter night.

After Mr. de Lagercrantz had completed a twelve years' service in the army he felt that he must be free to extend his study of philanthropy, and he resigned his commission and, with his wife, set out upon a trip around the world to see what was being done in other countries for the "submerged tenth." They went to London, met General Booth, and, becoming convinced of the great good the Salvation Army was accomplishing, they gave it their moral as well as financial support. From London they went into the Far East, spending months in India and Africa, where they made an exhaustive examination of the mission work carried on there, both in the church fields and in that of the Salvation Army. Everywhere they lent help and inspiration to the missionaries. Upon their return to Sweden, after a two years' absence, they established a branch of the Salvation Army's philanthropic work at Stockholm, which was warmly endorsed by the royal family.

From his family Mr. de Lagercrantz inherited the estate, lying about thirty miles from Stockholm, one of the larger landed properties in the kingdom, containing some ancient ancestral buildings, which have stood for hundreds of years. Soon after coming into possession of this property he and his brothers began enlarging the steel plant and other industries which had been established by their predecessors. Year by year it has grown until now they manufacture steel products of all kinds so extensively that Minister de Lagercrantz, who is connected with several other steel plants as well, has become known as "the Carnegie of Sweden," and his railway coaches are becoming known the world over. This, of course, has made necessary the employment of a large force of

Continued on page 74

THE
American Pulpit

A SERMON BY

Rev. David James Burrell, D.D.*

THE HONEST MAN

TEXT—Romans 12:17
"Provide things honest in the sight of all men"

WHAT do we mean by an honest man? We want a definition to begin with; and let it be as simple as possible. An honest man is one who pays his debts. That covers the whole case.

In Westminster Abbey there are two tombs, which will serve to illustrate the matter in hand. One is that of John Wesley, who lived in his country parish "content on forty pounds a year." His motto was "Owe no man anything, save to love one another." He was buried without pomp or circumstance, and left only enough to furnish twenty shillings each to the bearers who carried him to his grave. The other is the tomb of William Pitt, Earl of Chatham, who died with honors thick upon him, but so deeply in debt that Parliament was constrained to vote an appropriation of forty thousand pounds to meet his outstanding obligations. We take our stand between those tombs, and give our meed of praise to the poor itinerant, who lived and died an honest man.

It will be seen that the definition, so simple apparently, is quite comprehensive, and it cuts deeper than we think. For when the matter of life's assets and liabilities is fully canvassed, it will appear that it is no easy matter to live and die with a clean balance sheet.

Debtors to God

The question at the outset touches our relations with God. Are we debtors to God? Yes, by universal consent. In the bill of particulars there are three items, to wit:

First: Creation. Is there any one who does not rejoice in the fact that he was made "but a little lower than the angels" and in the likeness of God? Is it nothing to stand erect, sensible of a divine birthright and of a divine inheritance? Is there no occasion for gratitude in the fact that I am able to dream dreams and see visions, and, as Kepler said, "think God's thoughts after him"? What do we owe in return for these? The least possible recognition of God's goodness, thus far, is in keeping ourselves on friendly terms with him. Here is the rationale of prayer, as Tennyson says:

> For what are men better than sheep and goats,
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round world is every way
> Bound with gold chains about the feet of God.

The second item in the bill of particulars is Providence. In God we live and move and have our being. We slept in his arms last night, cared for as tenderly as children in their mother's arms. He feeds us, clothes us and continually cares for us.

> Through all the various shifting scene
> Of life's mistaken ill or good,
> Thy hand, O Lord, conducts unseen
> The beautiful vicissitude.

What shall we render unto him for these loving kindnesses? Do they lay no obligation upon us? The least that we can do is to bend our knees in thanksgiving. To the beggar who, this morning, stretched out his hand saying, "I am hungry," I gave enough to buy himself a breakfast, and he said, "I thank you." Could he do less and bear the semblance of a man? What then of the man who never prays, who takes God's gifts without a word of recognition? Is he an honest man? Not so did the pagan Socrates think, who asked Euthydemus, "Did you never reflect how much care the gods have bestowed upon us?" "No, never, I assure you." "Go then to the temple and, pondering on their gifts, bow down and prove thyself a man."

The Debt We Owe to Society

The third item in the bill of particulars is divine grace. It matters not, so far as the question at issue is concerned, whether a man has accepted the overtures of God's mercy or not; it still remains that provision has been made for his deliverance from sin. You may not have accepted Christ, my friend; that does not affect the fact that God gave his only begotten Son to die in your behalf that you might be saved from sin. Here is an immeasurable obligation laid upon every man. How shall we pay it? The answer is in the familiar hymn which we have just sung. Would that we might sing it but once with heart and understanding! For it contains the sum total of the philosophy of due-ty; that is, of what we owe to God.

> Alas! and did my Saviour bleed,
> And did my Sovereign die?
> Would he devote that sacred head
> For such a worm as I?
>
> But drops of grief can ne'er repay
> The debt of love I owe;
> Here, Lord, I give myself away,
> 'Tis all that I can do.

It is a startling fact that men are so prone to overlook their obligations to God, for here is the very root of honesty. "Will a man rob God?" Shall we withhold from God that which is his honest due? Nay, that is clearly impossible if one would be an honest man.

But the question touches, secondly, our relations with our fellow-men. For no man liveth unto himself and no man dieth unto himself. It would appear that the angels were created one by one; but men are of one family, and "blood is thicker than water." We are mutually interdependent, as lenders and borrowers; and each is bound, in honesty, to balance his account with his fellow-men.

I am debtor to society; that is, to my fellow-men *en masse*. The liberties, immunities and sanctities of my daily life come to me through the social organism; and, so far forth, I am a debtor to the community in which I live. How shall I meet that obligation and thus prove myself an honest man? To state it as briefly as possible, I am bound to put more into the common exchequer than I draw out of it.

There are two kinds of people, consumers and producers. The consumer says, "The world owes me a living," and proceeds to exact it. An idler, rich or poor, living in pursuance of that dictum, is a dishonest man. The producer, on the other hand, is one who adds to the common fund by making something. He earns a livelihood and something more. He exacts nothing which is not *quid pro quo*. And when he makes his exit, he leaves the community richer from his having lived in it.

Our Debt to the Human Race

What are you producing, my friend? Make something, I pray you. Make a plow or a poem, make a house or a history, dig a well or build a stable; produce something that will remain as your memorial, leaving the balance on the right side when you have gone your way.

But my indebtedness is not merely to humanity *en masse*. "I am debtor to every man." The original break in the family circle was made when Cain asked "Am I my brother's keeper?" I owe something to the next man. Get that in mind when you meet a drunkard reeling in the street, for he is a brother of yours. Draw not your skirts aside when you meet the next painted bawd, for she is a sister of yours. Again I say, Blood is thicker than water. To these and to every other you are a debtor. What do you owe them? All the category of kindnesses marked out in the Golden Rule: "Do unto them as ye would be done by." Lend a hand! Be not an over-reacher, like Jacob; buy no man's birthright for a mess of pottage; give Laban the benefit of the square deal. Say never, "Honesty is the best policy," for honesty is right whether it pays or not. Take shame to yourself if ever you get the better of another man. And if he fall, what then? Lend a hand! Help him up!

Are you living that way? Are you paying your debt to the community? Are you dealing fairly with your fellow-men? If not, give ear to your conscience which is saying, "Thou art not an honest man."

But there is a third reckoning, not with God nor with our fellows, but with ourselves. It is written:

> Unto thyself be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

I owe it to myself to be a clean man. In view of the common sensitiveness as to physical purity, it is difficult to understand the common indifference to purity of soul. I have a slight birthmark, the size of a penny, on my cheek; and once and again strangers have volunteered to wipe it off. It was only yesterday that a conductor on a surface-car, as he took my fare, drew out his handkerchief and graciously said, "Permit me, sir, you have a slight smudge on your cheek." To me this seems a fine tribute to the courtesy of the average man. But is it not marvelous, then, that we should be so willing to continue in sin? For what is sin but defilement of the soul? It is the only thing in the world that robs us of self-respect. We are, therefore, under bonds to ourselves to rid ourselves of it. But how? At "the fountain filled with blood." I know no other way. Let us, therefore, wash and be clean. Here is the promise: "Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool."

I owe it to myself, also, to be the best possible man. This means character. I am bound to add grace to grace, as when one lays stone upon stone in building a house to live in. "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." A man without character is a defaulter to his own life and destiny. But he who makes the most of himself is like Stephen of Colonna, who, when his castle had been razed, his fields ravaged, his army destroyed and himself made captive, on being asked, "Where now wilt thou seek refuge?" laid his hand upon his breast saying, "Here is my fortress!"

What We Owe to Ourselves

I owe it to myself still further to make my life tell. The waste of time, the waste of privilege and opportunity, the waste of vital energy; this makes men poor indeed. Oh, the frightful waste, the robbing of one's self, the dishonesty of it! The alternative is to invest one's energies in the profitable pursuits of life, not in mere self-gratifications or sordid ambition, but in the building of character and in doing for others and for the glory of God.

There is a place for you, my friend, in the eternal plan of God. He wants you, and surely you have need of him. If you would be an honest man, you must find that place and do your best to fill it.

An account of the taking of Port Arthur has been published by a lieutenant of the Japanese army, named Sakurai, in which he describes with thrilling effect the awful rain of death in the face of which he and his fellow-soldiers climbed the slope of the fatal hill. He and his comrades of the Twelfth Company advanced steadily until, on a sudden, the captain was seen to stagger and fall. The young lieutenant ran, bent over him and sadly closed his eyes. Then he said, "Faint and cold though I was, I felt in his girdle for the secret map, in which his commission was marked out, and finding it I arose and said, 'Comrades, I lead the Twelfth Company! Forward!'" Ah, that is what should justly be expected of every man: to find his commission, his place in "the secret map," and then to rise and fulfil it.

The Divine Ideal

As was said at the beginning of this discourse, the definition of honesty goes further than we think. For where in the world was there ever a man who thus paid his honest debts? Diogenes with his lantern goes up and down, peering into all faces and saying, "There is none honest, no, not one." But once there lived an Honest Man. "The Best of Men that e'er wore flesh about him" was an honest man. He met his obligations, every one: to God, to his fellows and to himself. He was true to his commission; he finished the work which had been given him to do. The measure of our honesty will be our imitation of this Ideal Man, Christ Jesus. To follow in his steps, this is to come up to the fulness of the measure of the stature of a man.

And here, in a last word, is the prayer of honesty. Would that it might be written in our hearts and that we might constantly offer it:

> Lord, make me like thyself!
> Lord, make me be myself!
> Seeming as one who lives to thee,
> And being what I seem to be.

[See "THE CHILDREN'S PULPIT" on Next Page]

* Pastor Marble Collegiate Church (Reformed Church in America), Fifth Avenue and Twenty-ninth Street, New York City.

The Lost Lamb

IT is a poor lost lamb,
Tired, bleeding, worn;
How did it wander so,
By fierce winds shorn?
How doth it fare—that lamb?
Where doth it dwell?
Thou knowest, Shepherd true,
And lovest it well.

It is a poor spent lamb,
So needing care!
So lonely, famished, bruised,
In marsh and snare.
But thou hast pity, Christ,
Thou hast gone far
To bring thy lamb so missed,
Where comforts are.

It is a sorrowing lamb,
Mid wild alarms;
Oh, bring it back, dear Christ,
Within thine arms!
To pastures green, and where
Still waters flow.
Kind Shepherd, let thy lamb
Contentment know.

—Mrs. Frank A. Breck.

Little "Moon-Flower"

VE have in our home a little Chinese girl, ten years old. Her ıne is Nguok-Hua ("Moon-Flower"). Ven she was two years old her ıher died, and her father, who was ıy from home a good deal, making ıber in the jungle, left his little girl vh another Chinese family. She was ıte happy in this place, and stayed re a long time. Then a little boy ıthe house got smallpox, and his ıther, fearing the little girl might ı it too, told her father he had better e her away. This he did, and *sold* ı to another family for $35 (gold)! ; was bought to be the wife of the lest son (now nine years old) when ly are both of age, which according the Chinese is 16 or 17. If a girl ıy is born, she is often sold to anıer family, to some time become a ughter-in-law, while her mother, if l happens to have a little son, buys ıebody else's girl baby to become his ve at some future date.

ın most cases, these children are well ıated; indeed little "Moon-Flower" s he only one I know who has had a ıd time. Her future mother-in-law ,ctically made a slave of her. When ıer children of her age were at play, l was cooking, or getting firewood, ı washing clothes. Her work was ı done when night came; she had to ıy up till almost midnight, to pre-ıe pig-feed for the next day. In ırn for all this work she got noth-ı but blows. On her head she has a ır which was made by this woman ıting her with a knife; on one side ıher face she has a similar mark; her ile body was full of bruises when she ıne to us, eight months ago. She ıs brought here by her father, who ıld no longer endure seeing his ughter suffer. She was never alıved to speak to him, for fear she ght tell of all that was done to her. F told me that she never dared to ıplain to him, even when she got t chance, but one day she said, "You ıd me they wouldn't beat me here." Vhile she was with her mother-in-law, I ardly saw her smile, and she never lıghed when this woman was around. Her father had great difficulty in gting her away, and finally succeeded vh the help of our Chinese preacher. According to an agreement then made, s: is to stay with us six years. At the el of this time she will, in the opinion o the Chinese, be of a marriageable ae. They would be glad to get her bk, because she does the work.

As I said before, she has been here eht months, and her board bill is $10 (old). Her father is unable to pay t whole amount, and we fear that he n y take her back to that cruel woma because he cannot feed her. She gs to school now, and is as happy as t day is long; and it would be a pity t have her return to the old place. I takes $15 (gold) a year to board h. Are there not some readers of THE CHRISTIAN HERALD who will unite i making this child happy?

(Mrs.) Mary Y. Hoover.

M. E. Mission, Sibu, Sarawak, Borneo.

The Children's Pulpit

WOODCHUCK DAY—By Rev. J. M. FARRAR, D.D.*

WISH I could be a country boy again, just for a day. If the choice came at this time of the year, I would take February 2 for that one day. What a great day it used to be in the fields, watching for the woodchuck. We Pennsylvania boys called it Groundhog Day. But as the woodchuck and the groundhog are the same animal, it does not matter which name we use. The mound around the groundhog hole was our weather bureau. It was an old myth, that had great interest for the blacksmith's son. If the groundhog came out on February 2, and saw his shadow, we believed he would dive head foremost into his hole. Out from his dark hole in the ground he would not come for six weeks. I am sure you are all sorry for the foolish groundhog. Running from his shadow, and hiding in a dark hole for six long weeks!

. . .

I IMAGINE that the Indian boys call him "groundhog afraid of his shadow." Do we know any "boy afraid of his shadow," or "girl afraid of her shadow?" Why should any one be afraid of a shadow? One of the most beautiful homes in this country was built from a shadow. How could a house be built from a shadow? One day Mr. Spencer Trask and his little daughter were crossing a rustic bridge, over a beautiful lake. The little girl saw their shadows in the water and, pointing with joy, said, "Yaddo," which was as near as her baby tongue could get to the word shadow. Near this lake her father built a mansion, where the little child could see its shadow and shout "Yaddo." He named the mansion "Yaddo." This is what I mean by building a home from a shadow. Would it not be great to build our shadows into something beautiful and useful?

. . .

BUT I am not going to preach to-day, and will stop right here, and tell you a story. It is about "The Land of the Shadow People." I found the story in one of our daily papers. Elaine made a long journey to the Land of the Shadow People. She soon noticed that they had a strange custom of always walking and working with their backs to the sun. In the morning they worked with their faces set westward, and at noon turned and began working backward. Always with their backs to the sun. Approaching one, whose strong body she admired, Elaine said that it was a beautiful day. To her surprise, this man replied that one so sick and sad as he did not care whether the day was beautiful or not. And when she expressed surprise at such a remark, he pointed down to his shadow lying on the ground and said, "You see me there, see how dark and thin I am." "But," she cried out in surprise, "what difference does that make? That is not yourself, it is only the shadow of your real body." The man answered, "No, that is not my shadow; that is my real self lying on the ground."

. . .

ELAINE was sorry, but he would not let her help him. She went to a beautiful young girl, who was sitting with her face to the west while sewing. A straighter, better developed girl, with more beautiful face, she had never seen. When Elaine spoke to her, she began complaining of her poor health, and said she was sinking into an early grave. "But," murmured Elaine, "you have no signs of sickness; you are beautiful and strong." "You are a strange girl," the young woman responded; "if you look at my body you will see that it is already shrunken and eaten away by sickness." "But," Elaine said, "what of it? That is not yourself! That is nothing but a shadow of yourself." The beautiful girl said, "You tell me that this is not my body! Whose is it, then?" Elaine kindly said, "Why, nobody's. It is nothing but your shadow." But the young woman would not believe her.

. . .

ELAINE hurried over to a group of little children who were staying in one place, but not playing. Here, too, she found that each one's attention was bent upon his or her shadow on the ground, and each was afraid of it. Elaine asked, "Why don't you juniors turn your faces to the sun, and you wouldn't see those ugly shadows." "Turn to the sun! Why, then, we couldn't see ourselves, and, if we didn't see our bodies, how could we care for them?" At last Elaine succeeded in persuading one little girl to turn toward the light. "Why," she exclaimed, "where is my body? I don't see it! What has become of it?" "Just where it always was," Elaine replied, and she laid her hand on the girl's shoulder. "It seems so strange. Why, I don't feel a bit sick." Elaine asked, "Why not remain with your back to the dark and your face to the light? Are you not happier as you are?" "Oh, so much happier. Why, I never was happy before." Then all the juniors turned from their shadows with a shout of joy, and Elaine taught them how to play and pray. This was the first junior congregation in the Land of the Shadow People.

. . .

WOODCHUCK DAY is a good time for us to say we will not dwell in the Land of the Shadow. In the Bible we read of "a sun and shield." A sun to give us light, and a shield to protect us from danger. See if you can find the name of our "Sun and Shield," who taught us how to dwell and to be happy in the Land of the Shadow.

*Pastor First Reformed Church, Brooklyn, N. Y. Text: "They that dwell in the land of the shadow." Isa. 9:2.

"I'se Afraid"

"SOME one come and stay wiv me,
It's dark up here, and I'se afraid."
This small sinner, aged three,
Some stern rule had disobeyed;
But no one heard her plaintive plea:
"Won't some one come and stay wiv me?"

Now cautiously she ventures forth,
Robed in soft and clinging white.
She listens to the joy and mirth
Wafted on the air of night;
But no one hearkens to her plea:
"It's dark up here, come stay wiv me."

A draught came playing hide-and-seek
Around the little golden head;
It dried the tears upon her cheek,
But left a hectic flush instead.
Tired and forlorn, she falls asleep,
Breathing this prayer: "My soul a-keep."

And some one heard the plaintive plea,
Answered the lisping, broken prayer
Of this small sinner, aged three,
Prone on the floor, all cold and bare;
Her naughtiness is now forgiven—
There's no dark chamber up in heaven!

—H. E. Loveless.

Women and the Trades

THE effects of the munificent Russell Sage Foundation are already beginning to appear. A bulky volume by Elizabeth B. Butler, issued under the auspices of the Foundation, contains invaluable facts and tables concerning the industries in which women are now engaged.

Pittsburg is the city whose statistics are treated here. Other cities will be examined in the same way. It can readily be seen that a comparison of the figures of the different towns will form a basis for general industrial and philanthropic work, such as we have never had before. Twenty-two thousand wage-earning women are classified here. This does not include the number grouped under the following census headings: in agricultural pursuits, domestic and personal service (except in small part), and professional service. It is an interesting fact that the male population of Pittsburg exceeds the female by 10,000.

Since the occupations which once kept women in the home are now largely performed in factories, it is natural that we should find girls and women reaching out of their homes to grasp their age-long work. It is significant, however, that the average period of their outside labor (in Pittsburg, and probably about the same elsewhere) is less than six years. In some of the trades it is less than two years.

This is partly because the girls leave to marry; but oftener because their health breaks down. When they marry they sometimes continue their work. Even if they remain in their homes for a few years, they are likely to be found in the factories again as mature married women.

As for weekly wages, they run at low figures. Those of the cracker-makers average between $3 and $6.99. More than half of the mattress-makers, on the other hand, make from $8 to $10. An illustrative story is told of an enthusiastic young engineer, who informed a party of visitors that the hundreds of girls in a great room full of high-speed machines received $20 each per week.

One of his hearers was incredulous, and took pains to ascertain the exact facts. She found that the girls made an average of $5 to $7 per week, only the forewoman receiving $20. The young man knew all about the turbines and the cams, but he had apparently studied little the human factors in the great factory.

The descriptions presented of the mode of life and work of many of these women are highly interesting. As a rule, their labor is what is called "light," but in the cracker industry, and a few others, it is heavy. There they are "pale and anæmic, with an older look than the rest." "Overtime" work is common. The government inspectors visit the factories, and see nothing wrong to report; but, after they go, the infractions of the overtime laws proceed unchecked whenever business presses. This is a department for the philanthropic women of Pittsburg to inquire into.

Kate Upson Clark.

THE LINCOLN RELIGIOUS RELICS

By WALDON FAWCETT

SEVERAL circumstances have lately served to direct popular attention to some of the most interesting relics of Abraham Lincoln—relics that include among their number probably the most significant mementoes reminiscent of his religious life. A proposal is now before Congress for the purchase by the government of the largest and most valuable collection of Lincoln relics in existence. A bill is now before the national legislature for the appropriation of $150,000 to acquire what is known as the Oldroyd Lincoln Memorial Collection and perpetuate it in the form of a museum as a permanent memorial.

Lincoln's Pew in the Presbyterian Church, Washington

Osborn H. Oldroyd, a veteran of the Civil War, made the collecting of Lincoln relics his lifework. He conceived a great admiration for Lincoln, even before the Illinois lawyer was elected President, and began at that early date the labor of love which he has pursued so energetically ever since. For some years Mr. Oldroyd's collection reposed in the Lincoln homestead at Springfield, Ill., which is open to the public; but when, some dozen years ago, Congress purchased for $30,000 the house in Washington where Lincoln died, the relic collector was invited to occupy the building, rent free, as a repository for his treasures.

Among the more than three thousand objects in this collection relating to Abraham Lincoln are many which directly or indirectly throw interesting lights upon his religious convictions and the deep feeling he had for spiritual things. The most interesting of the relics is the Lincoln family Bible, from which Abraham Lincoln's mother read to him when he was a boy. The Bible is quite an old one, dating back considerably more than a hundred years. In addition to the traditional family chronicle which it contains there is found on the inside front cover the autograph of Abraham Lincoln, penned, evidently very laboriously, when the President-to-be was only nine years of age. This Bible, if offered at public auction, would readily command a large price.

A development of recent date, which has served to recall public attention to the religious side of Lincoln's life, is found in the announcement that "Lincoln's church" is to be torn down. The New York Avenue Presbyterian Church, in Washington, of which Lincoln was a member and a pewholder, is situated about three blocks from the White House; but, with the rapid development of the national capital, business has invaded the district, and commercial houses now hem in the historic place of worship on all sides so that the pastor and congregation have virtually decided upon removal to a residential neighborhood.

The picturesque red brick church, which might fittingly be called the "Church of Presidents," had important historical associations even before Lincoln became a member. It was founded in 1803, and in the early days John Quincy Adams saved it from bankruptcy by advancing to the congregation the sum of $2,000. Other Presidents who attended this church were Andrew Jackson, James K. Polk, Franklin Pierce, James Buchanan and Andrew Johnson. President Jackson withdrew from the church as the indirect result of the bitter social feud which marred the Jackson administration, the pastor of the church having been inclined to side with the majority of the Cabinet and against "Old Hickory" in the famous controversy.

The pew occupied by Lincoln and his family during the years he served as President is still reverently preserved at the New York Avenue Church. The pew, which is located on the central aisle well toward the front of the church, bears a silver plate inscribed with the name of Abraham Lincoln and the years of his occupancy. The church has not been refurnished since Lincoln's time; but this historic pew was left undisturbed, and is distinctly old-fashioned and conspicuous amid the modern appointments of the church's stately interior. The pew is readily recognizable from all parts of the large edifice, by reason of the fact that it has a black walnut finish, suggestive of mourning, while as all the other pews have the contrasting golden oak finish. Just what will be done with the Lincoln pew when the congregation acquires a new home has not been determined, but dominant sentiment favors its removal to a place of honor in the new edifice.

The Lincoln Family Bible

THE WEDDING OF MARTHABAI

NOVEMBER 8, 1909, was a day of days in the life of Ahilaji, for it was the day of his marriage to Marthabai Abaji Tadhae. It was performed in India; but in India millions are marrying, and this event of itself would mean little to us were it not for the fact that when the famine children were being taken care of by THE CHRISTIAN HERALD family Ahilaji was among the very first of the boys to be assigned. He was the protégé of a Long Island pastor for a number of years, till he was graduated from school. Then a special training was given him, and he was made assistant teacher in a Christian school at Hauge. The minister in America and Ahilaji in India exchanged presents and letters, and it came about that Ahilaji came to the time when he wanted to be married. "But," he wrote, "it would cost fifty (50) cents more per month to support a wife." Yet it seemed wise for a Christian teacher to be married in that land, and he chose the dark-eyed, smart and modest Marthabai, who lived three miles from his school, as his bride.

You may be interested in knowing the cost of their wedding outfit. Here it is:

Cloth for coat	1	rupee	14	annas
Lining for coat			2	"
Headdress	1	"	10	"
Long cloth for loins and limbs	1	"	2	"
Cloth to adorn shoulders			8	"
Shoes for four feet	1		10	"
Flowers for bride and groom			5	"

In our American money, the total would be $2.58! How many American couples could get their wedding clothes for a like sum? Yet Ahilaji is happy. He is to be congratulated, like many in India whom Christ has blessed, for he was an orphan and starving and homeless, and now he has a Christian home of his own. His wife, too, is a Christian and a member of Dr. Hume's church, the First Church at Ahmednagar.

Now, it is deemed good in India (as in some parts of America) for a newly-wedded couple not to dwell too near to the wife's paternal relatives. Relatives often make plenty of trouble even in Christian lands.

So Ahilaji took Marthabai and traveled from Hauge to Balirwodi, where he has established home and where he teaches in a school under the superintendency of Dr. R. A. Hume, and where Marthabai, like Martha of old, in caring for a Christian home, sings and prays and reads the Bible to those who call.

Ahilaji and Marthabai in Wedding Attire

Busy, ambitious and a conscientious student and teacher, Ahilaji will without doubt be advanced and may yet have a government position. At present the Home Department of the Union Evangelical Sunday School, of Corona, New York City, Mrs. J. J. Jenkins, superintendent, is guaranteeing his salary (per annum) and its 270 members send many wedding congratulations and good wishes to the newly-wedded pair.

W. J. H

Current Comment

—A READER of this journal writes inquiring whether we do not consider that vivisection has produced any valuable results to medical science and the human race. This inquiry probably represents the attitude of a very large proportion of thoughtful people at this time, when a furious crusade is being waged against vivisection. Some journals, carried away by sensational impulse, favor its entire suppression. On the other hand, many scientists and the medical fraternity—who may be regarded as better informed on this subject than the average citizen—claim that vivisection is a scientific necessity; that it has resulted in discoveries of the utmost value to the human race, enabling the qualified practitioner to fight many diseases successfully and to apply effective remedies which would never have been known but for the knowledge gained through vivisection. Taking the whole, therefore, the reasonable attitude in this controversy would seem to be the middle ground. Vivisection should be permitted only under proper restrictions and in qualified hands, but wanton cruelty, even in the name of science, should not be tolerated. We do not believe that scientists or doctors will contend for more than this.

—A NUMBER of the Liberal leaders in England are at work on an insurance plan under which aid may be rendered to the unemployed. It may take the form of a compulsory and contributory unemployment insurance bill benefiting 2,250,000 skilled and unskilled workers. The insurance would be carried by the State, and 150 labor exchanges would be opened, to aid in regulating the labor market, improving and standardizing labor and equally benefiting employer and worker.

WORKING WONDERS IN A PRISON

o Prisoners. (1) Served Thirty-one Years and Was Finally Found Innocent

Warden J. C. Sanders

No Stripes and Lockstep in this Model Prison

By SAINT N. SINGH

A LITTLE more than a year ago residents of Fort Madison, Ia., began to murmur at the fact that convicts from the State penitentiary, located in that city, were permitted to go out the streets absolutely unattended by guards. It was even whispered about that the cells of some eighty-five prisoners were left unlocked at night. People began to write urgent letters to the newspapers, calling attention to the dangerous innovations introduced by the new warden, J. C. Sanders, and predicting serious trouble. So insistent were the complaints that the State appointed a commission to look into the warden's reforms. Their report not only exonerated the new official from all blame, but held him up for universal praise. Since then the eyes of the whole country have been directed toward this institution in the Middle West, where Christ's command, "Do unto others as ye would that others should do unto you," is literally being carried out in every-day life in a place where it least would be looked for.

Warden Sanders is a composite character. He has been at different periods of his life barber, master tailor, cabinetmaker, printer, professional baseball player, league umpire, director of a band, solo cornetist with a traveling circus, and high school principal. When he was placed at the head of the Iowa State penitentiary as warden of the Fort Madison institution he started in to remould the conditions, and to transform the penitentiary into a reformatory instead of a "deformatory," as it had been in the past.

At first he would saunter carelessly about the prison, hands in pockets, studying just what was wrong with conditions. In the kitchen he found things needed an immediate shaking-up. He knew that no man could be at his best on a steady diet of soup and stew, so he hunted up a chef among the prisoners and arranged with him for a diversified prison menu, which should not cost any more than the old-time slop that had been served, and which, he felt certain, would result in healthier, better behaved, harder working, less sullen men. He was greatly aided by his wife, who is an expert cook and housekeeper. The kitchen crew readily fell into the spirit of the change, and vied with one another to turn out gastronomical surprises. Potatoes were varied, and served in many tasteful styles; eggs were served occasionally, and puddings and other simple luxuries found their way to the table. Settings were altered to make the dining-hall more homelike and uplifting. Waiters, usually unkempt, were shaved and dressed in white uniforms and caps, and the kitchen force also appeared in immaculate white. Formerly the men were silent and sullen at meals: but this was quickly changed by the warden, who introduced a stringed orchestra, composed of prisoners, who played during the meal hour. Men who had not smiled for years lifted up their brightened faces, and went back to work cheerful and willing.

This new kind of prison reform has continued since that time. Warden Sanders has put himself in the place of the man behind the bars. He is striving to nurture the good in the prisoners and starve out the bad, so that they may be able to stand up like men and do their part when the time comes for the prison doors to open and restore them to liberty.

It would be difficult to enumerate all of the reforms introduced in the prison by this erstwhile school teacher. He organized a glee club, buying the music himself. The prisoners' voices were untrained, but he persevered, and now the Fort Madison Penitentiary Glee Club is considered one of the best in the State. Any prisoner who evinces a taste for music and is willing to learn is eligible to the band and glee club. A historical and literary society was organized, and a lecture course was provided. The convicts paid for the lecture course out of their own pockets.

Warden Sanders next began to remodel the school connected with the penitentiary. The curriculum now embraces all branches ordinarily taught in modern schools. There are 200 pupils in the school, one employed and eleven inmate teachers, and classes are held evenings. The library has been trebled in size, and a daily list of current magazines is circulated among the men. The warden also introduced athletics, with a view to bringing up the physical condition of the prisoners. He gave the men a half hour's leisure immediately following the noonday meal, during which they play basketball and indoor baseball.

In the hospital each man now receives a private examination. The old gray-and-striped blankets have been removed from the hospital beds and their place supplied with neat white spreads. The general gloom of the place was so transformed that the inmates did not recognize it.

Warden Sanders next designed new uniforms for the prisoners, that were calculated to conduce to a spirit of self-respect. He now uses the old-time striped suits merely as a punishment for serious infraction of rules. As soon as a new convict has convinced the warden that he is worthy of trust, he is given a neat gray uniform and cap, somewhat resembling a letter carrier's suit. Convicts who are able to afford it are permitted to wear, on Sundays and holidays, laundered dress shirts, stiff collars, fancy ties and good shoes, and even to have their shoes polished. This has resulted in a considerable saving of money to the people of the State of Iowa, for the men are eager to secure the money to wear these respectable clothes, and thus get away from the prison taint as much as possible. Over seventy per cent. of the prison population of Fort Madison have purchased their own shirts, shoes, collars, ties and underwear. No prisoner ever is designated by a number, but invariably is called by his own name. An expert dentist and an optician attend to all eye and dental troubles among the men. A fire department has been organized among the convicts, and the cell doors of eighty-five men are left unlocked every night, in order that they may respond immediately to an alarm. In several instances their efforts have saved the prison shops from destruction. These men never have shown any disposition to take advantage of their privileges. The cell doors of the water carriers are also left unlocked at night. The sanitary conditions have materially improved.

A Talk With the Men in the Prison Lecture-room

Prisoners are allowed to decorate their cells. This permission extends even to the chapel, formerly a bare, dismal place, the walls of which are now decorated with religious scenes, painted by an inmate under the direction of Warden Sanders. The offices in the penitentiary also have been beautifully decorated in the same way. Thus every effort has been made to convert the place into a cheerful, homelike place, rather than a dreary dungeon. Even the prison yard now becomes a bower of beauty in the summer time, the convicts being permitted to raise flowers according to their own fancies.

Furthermore, the idea of privacy and private rights is emphasized. Letters addressed to prisoners are delivered immediately upon passing the proper authority. The men are permitted to have paper and writing materials in their cells all the time, without restriction, and those who are so fortunate as to receive the daily papers or weekly or monthly publications from outside are permitted to hand them on to those less fortunate. When the wives and children of the men come to visit them they are allowed to see them in the warden's private parlor, or alone in the office. Moreover, this humane Christian warden encourages the women folks to visit the prisoners, for he believes the men may be strengthened morally by keeping up the home ties. He is doing everything in his power to rouse the spark of manhood in them into activity and to make them Christians, eager to do the right thing when they go out into the world of temptation once more. The warden is a firm believer in his own experiment. His practical Christian faith has already gone very far toward changing a dark, dismal dungeon into an institution which is purging the unfortunate men of the taint of crime and inspiring them to lead a healthy, normal, productive life.

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor — GEO. H. SANDISON Managing Editor

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Our Enlarged Family Circle

THE CHRISTIAN HERALD comes before its readers to-day with a greatly augmented constituency. We have adopted into our family circle the entire body of **150,000** subscribers of *The Home Herald*, of Chicago (formerly *The Ram's Horn*), that paper, with its subscription list, having been acquired by the proprietor of this journal, with the view to merging it with THE CHRISTIAN HERALD into one vast united household. Our new friends are being served with this issue, and we hope to have them with us every week for many years to come.

We welcome these new friends to our CHRISTIAN HERALD family table, and its weekly feast of good things. We extend to them a hearty, fraternal greeting. We yield to them a place in all of the varied worthy enterprises and undertakings, at home and abroad, the sharing of which in the delightful spirit of Christian comradeship has long been a source of strength, inspiration and happiness to the readers of this journal.

We welcome this great addition to the spiritual as well as to the material influence of THE CHRISTIAN HERALD. Long recognized as the most widely read Christian weekly on this continent, it now has, by virtue of this great united army of **400,000** subscribers, the largest audience of any religious publication on the globe! This is a commanding position, with vast possibilities and equally great responsibilities, of both of which we are deeply sensible. It carries with it the inestimable privilege of speaking, through every issue, to the hearts and consciences of upward of Two Million readers.

We invite the cordial co-operation and the prayers of all our friends, new and old, in carrying forward the great mission of THE CHRISTIAN HERALD in the service of Christ and humanity. With such aid, great things have been accomplished in the past. Let us trust that, under God's blessing, the future may be even brighter in noble achievement than all the years that have gone.

More Light on the Old Bible

WHEN the theory was first advanced, by some brilliant writers of the "new school" of theology, that the historical records of the Old Testament were largely of Babylonish origin, Bible lovers were at a loss how to meet such an attack. It was boldly claimed by the writers in question that the Bible, as a whole, was borrowed from Babylonian literature and that the narratives of the Creation, the Deluge and the Tower of Babel had all been deciphered in Babylonian tablets of a date contemporary with Abram. It all seemed very conclusive, but the peculiar thing about such claims, as about all others from similar sources, is that they rest upon insecure foundations, being largely guesswork. It is not surprising, therefore, to find the Babylonian theory utterly demolished by later discoveries, which are described in a book just issued by one of the leading Bible scholars in America, Dr. Albert T. Clay, professor of Semitic Philology and Archæology of the University of Pennsylvania. His work, which is entitled *Amurru, the Home of the Ancient Semites*, shows conclusively that the religion and culture of ancient Israel are not of Babylonish origin. He has made extensive research among the earliest Aramaic, Egyptian and Amoritic remains, and the result has been to demonstrate the authenticity of Bible history. Amurru was a land in Syria, which in very ancient times included the whole of Palestine as it is known to-day. Its people were Semites, and they held as a part of their religious history practically all the essential elements of Bible history, as we know it. From Palestine these beliefs were transmitted to Babylonia, the priority of the Amoritic beliefs being proved by research. Much of the Babylonian culture emanated from this source. Professor Clay says: "The researches of the last few decades have illustrated almost every page of the Old Testament, one way or another. Many historical facts here found have been confirmed by parallel inscriptions. The result of the investigation seems to be in every particular that the traditions handed down by the Old Testament are, in every instance, to be considered as being of genuine worth."

Professor Clay's book will no doubt excite controversy. It demolishes with a single blow a whole line of the pet theories of the "higher critics," and shows upon what slender basis their claims rest.

The Overburdened

AH, those thorns—many and keen in our flesh as they may have been—let us thank God for them all, and even rejoice if his strength may be magnified in our weakness. That was the sweet and peaceful issue to which Paul was brought. He did not see it, and did not want it at first. "For this thing I besought the Lord thrice that it might depart from me."

And have not you done the same? Have not you called to your heavenly Father, with longing heart and streaming eyes, hour after hour, day after day, that some cup at your lips might pass away? That some threatened trial, which would darken all your life, might be spared you? That some bodily disease might be healed? That some bereavement you saw coming might be kept off, and the feet of the king of terrors be stayed outside?

There are two ways of helping an over-burdened man: one is to give him less to do, to take some of the burden off his back; the other is to get under it with him. This was the way the gracious Lord thought best to answer Paul. It was more important that Paul should see, and the world should see to the end of time, how gloriously God can couple his strength to the pitiable weakness of one of his children, than it was that the child should suffer no special weakness at all. And so, "My grace is sufficient for thee." No words in all the blessed Book have oftener brought comfort and hope to the believer's soul through all the years and centuries since they were first spoken. God be thanked that so many know what that triumph is—that so many are living every day in the peace and glory of it.

A NOTABLE SERIES

IN a recent issue we announced the early publication of a series of articles by Mr. E. R. Johnstone, making noteworthy comparisons between our own nation and others. The initial article of the series appears in this issue of THE CHRISTIAN HERALD. In the preparation of these articles the author has a definite purpose in view. He proceeds according to a well-conceived plan, taking up in due order of comparison the governmental system, politics, judiciary and laws, commercial customs, social and business usages, culture and general characteristics of our own people and those of other lands, and contrasting them, without bias or prejudice. These articles are written by one who has traveled widely in many lands and who, having made a thorough study of that whereof he writes, is well qualified to compare our own national points of strength and weakness with those of other civilized peoples at the present time. Frequently the contrast will be sharp and not altogether flattering; but such a criticism must needs be truthful to be of value, and we may learn much from these articles that can be made of practical value in our own lives, wholly apart from the varied information they will furnish, which to very many readers will be in a sense the equivalent of a special educational course on international affairs.

THE CHRISTIAN HERALD having absorbed the HOME HERALD, of Chicago, former subscribers of the latter publication will please bear in mind that all communications relating to subscriptions (new or renewal), advertising, editorial contributions, complaints, inquiries — in fact, letters of any character whatsoever—should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York City.

When you write, please say, "I was a subscriber to the HOME HERALD."

DR. KLOPSCH GREETS OUR NEW READERS

MY good friend, Mr. F. L. Chapman, editor *The Home Herald*, who for many years successfully catered to your happiness, now fi himself so immersed in other business enterpri that he feels physically unable to do justice to h self and to the subscribers to *The Home Herald*.

I have for more than three years been consci of the battle he was waging, and the wear and t he was undergoing, while striving to measure under the great strain of innumerable duties tailed by the gratifying growth of his various bu ness ventures.

To relieve him, and at the same time to add to splendid prestige of THE CHRISTIAN HERALD, I s gested to him recently that, if he felt unable to m the reasonable requirements of the great *Ho Herald* family, I would be glad to welcome th into THE CHRISTIAN HERALD family.

He hesitated a long time. He made three tr from Chicago to New York to discuss the propo change, and not until he was convinced that health demanded relaxation did he finally consent

The readers of *The Home Herald*, in parting w him, lose a warm-hearted, devoted and never-to- forgotten personal friend, whom it will be diffic to replace; but THE CHRISTIAN HERALD, which h done so much to bring comfort to the comfortl and to relieve distress the world over, will endeav to make up to you the loss sustained.

I will make it my principal and personal conce through THE CHRISTIAN HERALD, to reconcile *T Home Herald* subscribers to the change, and I f confident that, before long, they will agree that was not for the worse, but for the better. Th issue will introduce to you THE CHRISTIAN HERAL and we honestly believe that soon you will love and be as loyal to it as you have been to *The Ho Herald*.

Let me hear from you frequently, with such su gestions as you may deem helpful to me, and, whe ever you write, be sure to say that you were a *Ho Herald* subscriber, in order that your communic tions may be brought to my personal attention.

And now I welcome you heartily and cordially in THE CHRISTIAN HERALD family, and shall be gl to shake hands with you as soon as occasion permi When in New York, come and visit us, that we m become personally acquainted with each other.

Louis Klopsch

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

King Albert's Coronation

LEOPOLD FERDINAND, the new King of the Belgians, took the oath on the day following the funeral of his predecessor on the throne. The ceremony was held at the House of Parliament, before the Senators and Deputies, sitting together. The words of the oath were: "I swear to observe the Constitution, and to defend the integrity of the national territory." After this, the new King, remaining seated, read his speech from the throne, which inspired hope in his own and all other peoples, that he would have a wise and prosperous administration. The king took his place under a rich canopy of purple and gold, erected on the site of the tribune and of the presidential chair. Under a smaller canopy stood the Queen, between her two sons. Both the canopies and the dais were identical with those that were used in 1865 for the inauguration of King Leopold II. The King's title is Albert I., and with this name he will rule the Belgians. King Albert was born April 8, 1875, and was the nephew of the late King Leopold II., who died the 17th of last December. King Albert married Princess Elizabeth of Bavaria October 2, 1900; and they have two sons, Prince Leopold and Prince Charles, aged nine and six respectively, and a daughter, Princess Marie José, born in 1906. One of the promises of the new King has received with more favor by the Belgians and the world at large than his pledge of a reform administration of the Congo Free State, whose atrocities have been the disgrace of the civilized world. It is hoped that the new King will be guided by the Supreme Ruler of all nations and administer his exalted office according to the principles of righteousness, justice and mercy, and that the Lord and the King and the people may keep the covenant which Jehoiada the priest made between the Lord, Jehoash and all his people at his coronation as King of Judah, "that they should be the Lord's people." The coronation of the young King of Judah by the priest at the death of his father is thus described:

And he brought forth the king's son and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king. (II Kings 11 : 12.)

Academy Honors Roosevelt

The Academy of Moral and Political Sciences, of France, on December 18, elected Theodore Roosevelt to associate membership. With this honor he will be entitled, when delivering lectures at the Sorbonne, to wear the plumed cap of an academician, a pearl-handled sword and a suit embroidered with green palms. Mr. Roosevelt received twenty-five votes out of twenty-eight—two did not vote, and one cast a blank ballot. It is likely that Mr. Roosevelt would feel more at home in his rough rider's uniform or in his grizzly bear or lion hunting suit than fixed up in this finery, with cap plumed, sword with a pearl handle and a suit embroidered with palms; and yet Roosevelt, with his rugged animality and his nearness to nature, is much of a gentleman, and looks well in his dress-suit. Although almost a boy in his fondness for sport, he has one of the most virile intellects of his time; is one of the most widely read men of his age and an author of no mean rank, and he will add more lustre to the uniform of the academy than it can reflect on him. It is the man inside of the clothes that constitutes the real vestments and decorations, and not their fabric, color, or cut. Theodore Roosevelt, in his journey from Harvard to a ranch in the West, from the back of a mustang as a cowboy to the Presidential chair, in his promotion from the second place in a regiment of rough riders to the leadership of the armies and navies of the Union, in his hours in the library and over his study-table, in the years of service for his country and his fellow-men, in his trip into the jungles of Africa for scientific research and sport, and now in his proposed visit to the leading universities of the world, who have invited him to come and speak his words of wisdom, appears one of the most unique personalities on the globe, and any institution honors itself in honoring him. Our country, with its many faults and sins, is a long way from decay when it can produce such a specimen of physical, intellectual, moral and sipritual manhood as its ideal. The dominant element in Mr. Roosevelt's character is his faith in the Bible and in the Christ which it reveals, and he stands, the world over, as an example of successful Christian manhood.

Watch ye, stand fast in the faith, quit you like men, be strong. (I. Cor. 16 : 13.)

World's Greatest Soprano

Mary Lasalle, a poor orphan twenty-three years old, from Beatrice, Neb., is said to possess the finest natural soprano voice of any one in the world. She studied a few months with W. L. Hubbard, a music teacher of Chicago. Riccardo Martin, of the Metropolitan Opera Company, discovered her superb native musical qualities in Chicago, and made arrangements for her to come to New York, which she did a few days ago, when competent critics heard her and were wild with enthusiasm at the beauty and charm of her voice. Rich people subscribed a handsome purse and arranged to send her to Florence, Italy, to have a year's study with Maestro Lombardi, after which time she is to return to New York for permanent engagement. If the prophecies which the best musical critics make for her shall be fulfilled, the achievements even of Melba will be eclipsed within the next two years. The human voice in song touches, melts and fires the heart. It is not only a powerful instrument in the enjoyment, inspiration, development and benefit of the souls of others, but is itself an emanation of the absolute Beauty in whose image we have been made. There are some individuals that, like Miss Lasalle, have been endowed with unusual musical faculties, such as were selected for the service of Jehovah; some to play on stringed instruments, and one who, by the beauty and skill of his voice, stood out above the rest was chosen to lead the singers.

And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful. (I. Chron. 15 : 22.)

From the Illustrated London News

King Albert of Belgium, Taking the Constitutional Oath

The Country's Crops

The Department of Agriculture at Washington recently issued its annual estimate on the country's crops and their value. December 1 it shows the aggregate value of all kinds of harvests for the year 1909 was almost $4,000,000,000, a new high record and a gain over last year of about $274,443,000. The corn crop was worth over a billion and a half dollars. The following table shows the acreage and production of the different crops of 1909 compared with those of 1908.

Crops.	Acreage. 1909.	Production (bushels). 1909.	Production (bushels). 1908.
Corn	108,771,000	2,772,376,000	1,616,145,000
Winter wheat	28,330,000	446,366,000	437,908,000
Spring wheat	18,393,000	290,823,000	226,694,000
Oats	33,204,000	1,007,353,000	807,156,000
Barley	7,011,000	170,284,000	166,756,000
Rye	2,006,000	32,239,000	31,851,000
Buckwheat	834,000	17,438,000	15,874,000
Flaxseed	2,742,000	25,856,000	25,805,000
Rice	720,000	24,368,000	21,890,000
Potatoes	3,525,000	376,537,000	278,985,000
Hay	45,744,000	*64,938,000	*70,798,000
Tobacco	1,180,000	†949,347,000	†718,061,000

*Tons. †Pounds.

These enormous crops would be a mockery and weakness if there could not be recorded a corresponding growth in the mental, moral and religious interests of the country. Never were our public schools better maintained, nor did the academies, colleges and universities show better evidences of thrift. The hearts of our rich people, and those of moderate means as well, have been opened to the widest charities, and the religious statistics show that the various churches are growing faster than the population in proportion. And while there are great sins to cure and injustices to overcome, the optimist has abundant reasons for claiming that we never lived in such prosperous times in everything that goes to make the greatest wealth of a nation, and that we never had a better opportunity or encouragement to work in ushering in the kingdom of our Lord. The promise to Abraham of the greatness of the nation he was to found has been fulfilled in the history of America.

And I will make of thee a great nation, and I will bless thee and make thy name great. (Gen. 12 : 2.)

Lunatic Wins a Cow

Dr. Thomas Darlington, while Health Commissioner of New York City, recently offered prizes for the best essays on "How Can Clean and Wholesome Milk Be Produced at the Least Cost for the New York Market?" Strange to say, the winner of the second prize is an insane man, who has been a patient at the Middletown State Hospital for the Insane for many years. His name is Ray Sponenbergh, and he was originally committed to the institution from Fulton, N. Y. The prize which was awarded him is a $200 full-bred Jersey cow. The essay revealed such an intimate knowledge of dairy farming, and expressed that knowledge in such clear language, that it excited widespread interest and commendation. The readers thought it was the opinion of an expert scientific dairyman. The highest genius and insanity are often found combined. Insane patients often have periods when their mental faculties assume their normal condition. The success of this man in winning the cow as his prize illustrates the unusual results that often flow from apparently insignificant causes. In the spiritual realm the most wonderful results have been produced by apparently the most feeble instrumentality.

God has chosen the foolish things of the world to confound the wise. (I. Cor. 1 : 27.)

Thief Buried Alive

There is no end to the devices for getting other people's property. It would seem that every ingenuity conceivable had been employed in this kind of wrongdoing, but recently a man invented a novel method of attempting robbery. It was in the crowded city of New York that the man dug a tunnel, which he intended should come up under a jewelry store or a bank, and give him access to its treasure. The heavy rains softened the earth, which fell in on him and buried him alive, furnishing a new illustration of the fact that those that seek the injury of others injure themselves, and that there are penalties ready to fall upon those who break the law, which penalties are constantly referred to in the Scriptures.

Because there is wrath, beware lest he take thee away with his stroke. (Job 36 : 18.)

SHAKE-UP IN THE FORESTRY SERVICE

IT has been some time since the placidity into which Washington political life has fallen has been so startlingly ruffled as by the sudden dismissal of Chief Forester Pinchot, chief of the Forestry Division in the Department of Agriculture. The act of the President in dismissing Mr. Pinchot attracted double attention from the fact that few men not of Cabinet rank have been so much in the public eye as the chief forester, the first one to bear the title, and also on account of the fierce controversy which has been in progress between the forestry department and Secretary Ballinger, of the Department of the Interior, who has had different views on the methods and extent of the conservation of our national resources.

Mr. Pinchot has made an excellent record as a government official and has accomplished much in arousing the government and the people to the fact that if they did not act practically all the available timber and mineral lands would be taken up, and the extravagance and wastefulness of to-day would have to be paid for, and that heavily, by the generations which come after us. His interest in his favorite subject has, however, in this case carried him too far, and his zeal, or rather excess of zeal, has made him overstep the rules governing the utterances of officials below Cabinet rank and brought him into open conflict with the President, leaving apparently no other course than dismissal open to the Chief Executive.

Mr. Pinchot has been fearful that the best mineral lands and water-power sites still left in the West and in Alaska were about to be taken up by private, unscrupulous interests, and claimed to have good evidence to that effect. Secretary Ballinger claims that the present condition of affairs is the result of our over-generous and lax system of land distribution for many years. He is also an advocate of conservation of our public resources, but claims that conservation should be achieved under the laws as they now exist.

Last fall L. R. Glavis, chief of the field service of the General Land Office, visited the President and put before him reports in which he cast doubts on the official sincerity of the Secretary of the Interior. Mr. Glavis was dismissed, as well as several other officials of the General Land Office. Mr. Pinchot upheld Mr. Glavis in his contention and the present trouble is the result. The chief forester urged that an investigation be made, and spoke doubtfully of the integrity of certain officials of the Department of the Interior. Mr. Price and Mr. Shaw, two officials of the Department of Agriculture, were charged with assisting in preparing the Glavis charges and making a campaign against the Secretary of the Interior.

Mr. Gifford Pinchot

At last a bill was introduced into Congress calling for an investigation of the now famous Pinchot-Ballinger controversy, and President Taft sent a message dealing in part with the subject. Mr. Pinchot, at this juncture, adopted an unusual course and one contrary to the rules governing the officials serving in a subordinate capacity. According to the regulations, no officials can give out information or make official statement without the consent of the secretary of his department. Mr. Pinchot, however, sent a letter to the Senate, which was read by Senator Dolliver. In this letter he upheld his position, and it was intended undoubtedly to offset the effect of the President's communication. Its reading caused intense surprise, as it was nothing less than a defiance of the President, and, as most people believe, a challenge to remove him from his position of chief forester. Greatly to Mr. Pinchot's surprise, the President did. Mr. Pinchot said in his letter that Price and Shaw acted in behalf of the public when confronted with an extraordinary situation. He said they had violated a rule of propriety, and he had reprimanded them, but recommended that further action against them be dropped.

When the act of Mr. Pinchot was made known to the President he considered the situation in two Cabinet meetings, and then sent a letter to Mr. Pinchot, saying that by his own act he had terminated his usefulness in the Forestry Division. The President's letter covered the entire ground of the controversy and was most moderate in tone.

President Taft has selected as chief forester Henry S. Graves, who is now director of the Yale University Forestry School. Mr. Graves will give up his duties as a professor at Yale this month and take charge of the national forestry service about February 1. He has had much experience and his appointment has given much satisfaction. He studied first in Yale and then went to Europe to get a first hand knowledge of forestry methods in vogue there. In 1897 he made a thorough investigation of the forests of the Black Hills. The next year he became an associate of Mr. Pinchot, and remained in the government service until 1900, holding the rank of assistant chief forester. He was then appointed director of t Yale Forestry Schools.

Albert F. Potter has been appoin associate forester. He is a practi man, of large experience on the We ern ranges. He went into cattle a sheep raising in the days when the dian was a real menace and the her had to watch over his stock to keep from being run off to some Apa encampment. He was first named acting forester in place of Mr. Pinc and then given his present post.

This Is Your Opportuni

OWING to the severe storms, th rendered many country roads pr tically impassable, a large number our subscribers were unable to ma good their intention to mail, on or b fore December 31, 1909, their subscr tions in time to secure our gre and exceedingly popular photogravu "Daughters of Dorcas."

These subscribers claimed our ind gence in view of the circumstanc and in response to their appeal to we granted them an extension so as entitle their belated subscriptions this extra premium.

But we find it difficult to differe tiate between unavoidable delays a others, and therefore we have det mined to grant the same indulgence all our subscribers by

Extending the Time to Jan. 31, 191

which will entitle every subscriber, n and renewal, whose subscription *mailed* on or before January 31, to s cure this great supplementary pr mium in addition to our beautif "Dreamland" calendar.

This gives **ALL** an opportunity for **MORE DAYS** to claim this special i ducement, which many of our subscri ers value at twice the cost of a yea subscription.

This is your last opportunity, as t second edition, specially prepared f this occasion, is now nearing its en

No more will be issued. On Five More Days Left.

HIS LIFE SPENT IN HELPING OTHERS

Continued from page 67

workmen, several thousand being engaged in the various shops, and more than a thousand of them, with their families, living upon the Lagercrantz estate.

This has given him the opportunity to put into practical operation some of his plans for the betterment of the working classes. Sanitary conditions have been introduced into their houses, shortened working hours have been granted, and amusements devised for their recreation. As far as possible, he is trying to persuade the men to buy small plots of ground, upon which he builds modern, sanitary cottages, and thus he enables them to become home-owners and independent men.

"This system, I believe, would do more than all else to solve labor troubles," said the Minister, "for as soon as a man becomes a land-owner, no matter how small a one, he ceases to be a menace to society. He has become a part of it, and thereafter he will try to build up rather than tear down. But the process is slow, and I am not yet sure what success we will have in Sweden. It seems to me that the outlook in this country is brighter; there are so many more chances for the men, thanks to the natural resources of the continent.

"There is one thing which surprises me, and which surprises all Europeans, about America, and that is the marvelous growth of your cities. In Europe we try to stem that growth; it seems to us that it is wiser to persuade the people to live in the country as far as possible. Surely, agricultural life is more simple and sane than life in a crowded city can possibly be, and I believe that, could people of even moderate means be persuaded to leav the city and go into the country, especially here where there are such great and wonderful opportunities in agricultural pursuits, it would not only be better for them morally, but also financially."

In Sweden, as in many other parts of the world, the liquor habit has been the greatest curse of the nation, and Minister de Lagercrantz has devoted much time and study to the best method to stem it. He thinks that Sweden has gone a long way toward the solution of the problem, in the Gothenburg system, which has been widely introduced throughout the larger cities of the country. By this

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Misses Mary and Eva de Lagercrantz

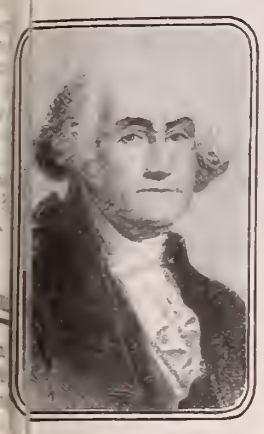
system all private liquor selling is prohibited and the municipal government becomes the only dealer. It allows liquor to be sold in a certain number of public houses, but only by salaried men employed by the municipality, and the liquor can only be purchased when food accompanies it. This does away with the bar and all saloons, and has reduce the amount of liquor consumed to a surprisin degree.

Minister de Lagercrantz is most fortunate i having a wife who fully sympathizes with him i all these ethical questions. She is quite his a tithesis in appearance—a dainty, dark-eyed, darl haired little gentlewoman, whose cordial manne and soft, low voice would make her friends an where. She is the daughter of an old and distin guished Swedish family also, her father, Wi helm Croneborg, having been for many years th senior Senator of Sweden and a man of grea wealth and influence. Madame de Lagercrantz is cultured woman, an accomplished linguist and a authority on art and literature. She ably second the Minister in all his philanthropies, and in addi tion is at the head of an organization of Swedis women to aid friendless girls and women, a charit which is doing great good in the larger towns o the kingdom.

There are seven children in this delightful family six girls and one boy, the latter of whom inherits hi father's name and will succeed to the estate. A the children are now at the country place in Sweden the most loved of all places to them; but last yea the two elder daughters, Miss Mary and Miss Eva spent the winter in Washington, where they wer exceedingly popular with the young people of th official set. Miss Mary enters enthusiastically int all her father's plans for the betterment of his peo ple. She has inaugurated many plans of her ow for their pleasure and benefit. In a large hal which her father has had erected for her upon th estate, she has established reading rooms, a recrea tion hall, where she has frequently some kind o amusement or entertainment provided for them, an in many other ways is looking after their welfare It is needless to add that her people are devoted t her. To them no canonized saint could be as love able and as good as their "Miss Mary."

AMERICA'S CONSTITUTION THE BEST

1—Our Country, its Laws, its People and its Customs Contrasted with Those of Other Lands



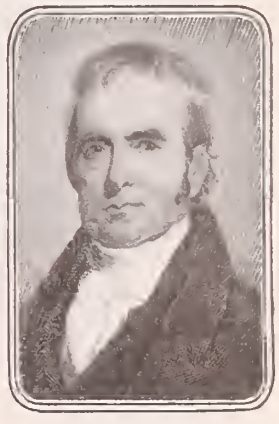
George Washington

Thomas Jefferson

John Adams

Joseph D. Story

Benjamin Franklin



J. Marshall

By E. R. JOHNSTONE

O one has ever disputed, successfully, the truth of the deliberate statement by Gladstone, "The American Constitution is the mst wonderful work ever struck off at a given time bythe brain and purpose of man."

he best proof of the superiority of this "wonderfwork" is found in the existence and conditions of th forty-six commonwealths which, under the Constution, make up the great power known as the Uted States, or, according to that wise statesman, Jn Hay, "America."

Vebster defined "constitution" to be "The princi es, or fundamental laws, which govern a State, opther organized body of men, and are embodied in -tten documents, or implied in the institutions ar usages of the country or society; organic law."

he American Constitution is our written organic la; has been such for more than one hundred and tnty years; has withstood attacks from within ar without; survived the most terrible civil war inhe world's history; has proved its adaptability ar governing strength under conditions of life and nional responsibility that the minds of its origirtors could not have imagined; is to-day the inpiration of all freedom-lovin peoples, the monitor for wk or vicious governments, th example for well-disposed rers everywhere.

Do you know what needs insred our Constitution? Are yu acquainted with the history o its conception and birth? I you appreciate the fundanntal greatness of its three disions of government? Did yu ever read and study the dument itself, bearing in nd the effect it would have on your personal fortunes ad liberties were it to be andoned?"

f you can answer "yes" to tse questions you are a far bter American, a more valuae member of society, than if yr answer be "no." If you ve not read and digested the Cnstitution that made the Uited States possible, I adjure yu to lose no time in remedyig this vital defect in your ntal equipment.

Of course, it is unpleasant to tnk, it is not necessarily true, tt were a new Constitution ressary our 90,000,000 of ple could not furnish a cvention equal in dignity, patriotism, perspicacity ad statesmanship to that composed of fifty-three degates, representing less than 4,000,000 people, vo met in the State House in Philadelphia May 17, 137, and gave to the world this great certificate o national unity and strength.

Granting, however, that in the end the genius of o land would rise superior to self-seeking, polit-id intrigue and honest diversity of belief, and that rw "Fathers of the Republic" would be made consrate by their words and works, we may be sure t present Constitution would be the model and i piration of the new. Let us thank God, as patots, that no such substitution confronts us! That i the minds of the best and purest of our people no dbt exists that our present "organic law" will elure through the life of the republic. It may be ressary to amend, or rather to amplify, our basic cument. We hear much of amendment noways, but again is there reason for thankfulness in that this wise foundation of our nation contains provisions for such amendment and that these provisions preclude ill-considered or destructive action.

Need for a Constitution

The need for a federation of the American provinces and for a Constitution or agreement that should serve as "organic law" was felt as early as 1697, when William Penn submitted what is known as his "Plan of Union," and suggested a "congress," consisting of two delegates from each province, to meet annually in time of war and at least once every two years in time of peace. Naturally, this congress would have been held subject to royal decree and its principal functions would have been to adjust differences between the existing provinces.

No action was taken on Penn's suggestion, though it was generally recognized as good, and it was not until June 19, 1754, that a real assemblage of delegates was held in Albany. A conspicuous figure there, as everywhere in every nation which he visited, was Benjamin Franklin—by many foreign and some native writers acclaimed as the genius of the new world.

The State House, Philadelphia, in 1775

Franklin drew up a plan of union, which was amended and adopted. A President-General, to be appointed by the crown, was provided for, as was a grand council, to be chosen by the several provincial assemblies. The vexed and mooted questions of customs, taxes, provision for armies of defense and offense, territorial rights and the like, were to be decided by this grand council. The plan of the Albany Convention fell through because some of the provinces thought it gave too much power to the crown, while others insisted that it conferred too much independence on the people. Probably this was the earliest general division between those afterward to be designated "Tories" and "Rebels."

When the loathed Stamp Act, the tea duties, and other ill-advised actions of George III. and his ministers made war inevitable, a congress was held in New York (October 7, 1763), wherein a "Declaration of Rights," very moderate in tone and fully recognizing royal rights, but protesting against taxation without representation, was adopted.

To write of the various meetings, declarations, protests and petitions that originated in the provinces from 1765 to 1775 would be to traverse the history of the beginnings of the war for American independence. Through all that strenuous time, however, the need for union and for a written law which would preserve liberty in life and thought was felt and accented in speeches, papers, town meetings, pulpits and homes.

When the guns of Concord and Lexington (April 19, 1775) opened the struggle that was to bring the "union of States, the union of hands, the union of hearts none can sever," preparations were already forward for the first real Congress of the Provinces, the same meeting in Philadelphia May 10, 1775, and being the fruit or ripe continuation of the more unsettled and undetermined body that met in the same city the year before.

First Attempts at Constitution Building

In November, 1777, the "Articles of Confederation and Perpetual Union between the States" were agreed upon, and given to the country for ratification. This first Constitution, known as the "Thirteen Articles," was adopted by eight States July 9, 1778, and for eleven years was the supreme law of the new nation. It has been ridiculed and scoffed at, but, like Mercutio's wound, "it served," and many of the same men who, later, drafted our present Constitution, had to do with the framing of the Articles of Confederation. The document was inherently weak, in that it gave too little authority to Congress, but it was a basis upon which the greater structure could be reared.

After the close of the American Revolution the thirteen States found themselves beset with contentions as to the best plans for the future, overwhelmed with debt, little considered abroad, helpless for real defense against possible foes without and savage foes within. The great minds of the republic saw but one remedy—real federation under a central, strong, law-embodied government, that should still preserve to the States rights insisted upon by their several peoples. Congress, as then constituted, could make treaties but could not enforce them; could borrow money, but could give no assurance of payment; could coin money, but could not import bullion; could declare war, but could not raise an army. As one writer put it, "May declare everything—can do nothing."

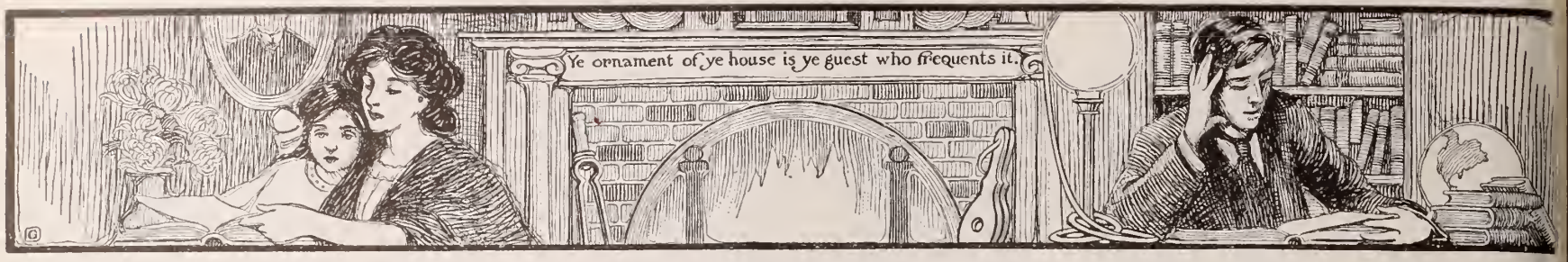
In May, 1781, Pelatiah Webster urged a national convention, for "the express purpose of ascertaining, defining, enlarging and limiting the duties and powers of their (the Congress') constitution."

Noah Webster, in 1784-85, urged "a new system of government, which should act, not on the States, but directly on individuals, and vest in Congress full power to carry its laws into effect."

Finally, on January 21, 1786, Virginia took the initiative, and appointed delegates to what was afterward known as the Constitutional Convention

Continued on page 84

AROUND THE HOME HEARTH



Depression as a Malady

By MARGARET E. SANGSTER

THERE is something alarming in the greater frequency of nervous disorders at present as compared with their record in the past. Life on this continent for most of us used to be harder than it now is. There was more work to do, there was less money to spend, and, on the whole, our homes were less luxurious. Yet we seldom heard in those austere days much about melancholia. Our present pace hurries us along at railway speed. Where formerly a man wrote as many letters as he could with his own hand, and did his day's work in somewhat leisurely comfort, he now does four times as much in dictation to several stenographers. Where of old a woman had a half dozen friends to take tea with her, ran in upon her neighbors or welcomed them when they dropped in with thimble and needle, she now has a reception, entertains a crowd, and goes to bed thoroughly worn out. The next day and the one after she joins a crowd in a friend's house, and meeting dozens of people, returns to her own home without having had time for more than a handshake or a sentence or two with hostess and guest.

Apart from the social life that exacts haste and waste of every participant there is the anxiety born of an attempt to live up to fictitious standing. Mrs. A. cannot afford the style of living that is entirely easy for Mrs. B. Her income allows her to live quietly, with no superfluities, but she feels that her rugs, her curtains, her waxed floors, and even her table, must be as nearly as possible precisely like those of her neighbor. Living beyond one's income is a terrific strain, and will wear the strongest person to shreds. This is one potential cause of nervous depression.

Another cause, and a different one, is monotony. There are women and men who suffer from the exasperation of doing the same thing over and over every day, and all days, and also from extreme loneliness. Women who are forced to lead solitary lives, where neighbors are few and far between and the men of the house are absent through the daylight hours, often become victims of melancholia because they are so much by themselves and have so little to interest them from the outside. Country life is not in itself monotonous, nor do people in rural communities suffer from isolation. Either in city or country, it is the woman who broods and the man who worries who fall a prey to this form of disease. The remedies are twofold. One of the most beneficial is change of scene. Another is rest for the body and mind. How these are to be secured is sometimes a difficult problem. Considering the risks involved, almost any sacrifice should be made in order that the sufferer may be lifted out of the slough of despond and set upon firm ground. Then the relieved one, looking up to God in renewed faith, may say, "He took me from the miry clay, and set my feet upon a rock and established my goings." To fret at people who are depressed, to scold them, or, on the other hand, to treat them with too much commiseration, does little good. They are the victims of disease, and must be treated accordingly.

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NOW MIND

Give me your paw, old fellow. That's right;
Be a good dog, and mind on sight.
After the lesson we'll both have fun:
I'll take you off for a splendid run.

The Matter of Tips

In crossing the ocean it is customary for the voyager to make provision for tips. This is over and above the amount paid the company for the passage from port to port. The amount of the tip given to the several stewards on a steamship may vary with the pocketbook and the disposition of the individual passenger, yet there is a certain unformulated idea as to the minimum sum which it is possible to offer. Tips insure many little services that add a great deal to the convenience and comfort of the traveling public.

In hotels and restaurants tips are usually paid to the waiters, and these little fees are taken for granted by most of those who serve the guests at places of popular resort.

In England, the schoolboy looks for and accepts tips from visiting relatives as a matter of course, and shows his gratitude in unstinted measure. American lads dislike to accept pecuniary gifts from any one except their parents. When spending a week-end at the house of a friend, or when leaving a home in which one has been entertained, many persons show their appreciation of the pains taken to please them by servants in the house by giving them a small gratuity. There are hosts and hostesses who frown upon this, and prefer that their guests shall offer nothing of this sort to the people in their employ. Unless a guest is sure that his offer of a tip will be annoying to his host, he need not hesitate to bestow it, as it is usually very welcome to the recipient. One gets large returns in good will and personal liking from these small investments, and possibly small self-denials.

The Messenger Stork

A CURIOUS incident occurred in Northern Ge many. A minister was surprised to find o day that a stork had made its nest upon t roof of his house, and his children having petted feeding it every day, the stork became tame a companionable.

At the first sign of approaching cold weather t stork prepared to flit to warmer climes. The ch dren were sad at the thought of losing their pet, b their parents consoled them with the assuran that the bird would surely return in the sprir The children, still uneasy at the idea of the sto not being cared for during the long winter, co sulted together and evolved a brilliant idea, whi they immediately proceeded to put into execution.

They wrote a little note in their best Germ script, stating that the stork was very dear them, and begging the good people in whose count it might spend the winter to be kind to their p and send it back in the sprir They sealed the note, fastened to a ribbon and tied it around t bird's neck and tucked it und its wing. The next day th sadly watched the stork wing i way toward milder skies. T snow and ice came. Christm time brought the children gif and fresh amusements, but the summer pet was not forgotten.

When the spring came rou again their little feet used climb to the roof day by day, loo ing and longing for the stork return, and behold one day the it was, tame and gentle as eve Great was the children's deligh but what was their surprise discover around its neck and und its wing another bright ban with a note attached, addressed the children who wrote the lett the stork brought. The ribb was quickly untied, and the mi sive opened.

It was from a missionary Africa, stating that he had rea the children's note, and had care for the stork, and he thought th young people whose hearts ha prompted them to provide for th comfort of a bird through th winter would be willing to hel clothe and feed the destitute boy and girls of his mission. A fu name and address followed. Th German children were full of syn pathy, and the missionary's not won a golden answer from th family. Other letters came an went by post between them unti by and by, the children learne to know the missionary an his little black waifs almos as well as they knew the belove stork that had proved so trusty a messenger.

MARY BARTON COOKMAN.

Aunt Prudence Payson's Catch-All

—PROPERTY RIGHTS OF WOMEN. In most States of th Union the property rights of married women are jealousl guarded, and if there be any difference the laws are mo favorable to wives than to husbands. Your feeling that wome do not help make the laws is not justified by reality. Wome may not vote, but they influence the men who do, and they a as potential without the ballot as they would be with i Women will never succeed in gaining the vote by the preser popular methods of unseemly violence. Why should they mak themselves ridiculous?

—REALISM IN LITERATURE. Your question, as I understan it, is How far may an author approach realism in dealing wit evil? There are two ways in which an author may treat vic He may so describe it that it will be hateful in the eyes of hi readers, his approach to it being that of the surgeon who cut out a cancer. On the other hand, he may throw over it glamour of beauty so that his book may be a real means o propagating vice. The latter way seems popular at present The best method of putting an end to bad books is neither t read them nor to advertise their existence by telling how ba they are.

CHAPTER FIVE—*Continued*

QUITE reluctantly Virginia obeyed that mastery which Joris could always exercise over her if he desired. She gathered a dozen spikes of lavender, blue as the sky, and sweet as heavenly incense, and dropped them between the folded lawn of the handkerchief.

Walking a little apart, they approached the house, and heard as they entered it the sound of hearty laughter and domineering talk. "There is some stranger present, Joris," said Virginia softly.

Together they entered the living room, and then involuntarily both of them stood still. At the large table Captain Van Vroom and Batavius De Vries were sitting. Between them was a pile of papers tied with pink tape, and many little columns of golden guineas; and the faces of both men were shining with satisfaction. For a moment the picture remained unbroken, then Batavius leaped to his feet, and with outstretched hands came toward Virginia.

"My Virginia!" he cried. "My dear Virginia! My own sweet Virginia! Let you have grown—yes, indeed you have grown, and I am glad of that. Will you not speak? Have you no kiss for Batavius?" and he made as though he would embrace her.

She drew back and stood erect, and her face became white and cold as snow.

"Sir!" said Joris.

"Be quiet, Joris!" she cried, with passionate imperiousness. "I can speak for myself."

"But you will speak to me, my Virginia! Many lovely presents I have brought thee. Speak, dear one."

"I am glad you are safe home, Batavius."

"Then kiss me. You kissed me when I went away."

"I was a schoolgirl then, a child."

"Yes, and now you are a woman. That is right. I have no objections to modesty in a woman. I approve of it. And who is your friend? I do not remember him."

Then Virginia introduced Lieutenant Artaveldt to Captain De Vries, and the Captain said, "The land service, I suppose. I am a sailor and a trader. Come down to my ship—*The Arms of Stuyvesant*—and I will give you some strange things, both to eat and to drink. A man does not go round the world, and bring nothing back, or a great fool he must be; and Virginia's friend will be welcome to me. I am honest in these things."

And he certainly looked into Artaveldt's eyes with the clear, open expression of a man who has no second motive. Nor was he unhandsome. The sea had bronzed his broad face, and his hair hung straight and black around it. He was of medium height, a vigorous, sunburned man, with splendid teeth and round black eyes, and a voice holding the frank, yet melancholy, tones of all seafaring men. In a few years he would probably be stout and heavy.

While he was talking to Virginia and Joris, Captain Van Vroom was quietly removing the gold and the papers, and Madame was superintending the laying of the dinner table. And as reticence was a quality quite unknown to Batavius, he at once produced some curious little boxes holding Indian jewelry, and insisted on Virginia and Joris examining them.

"I judge of such things correctly," he said with the air of a connoisseur, "and I am satisfied with the choice I have made. Is not this opal a gem worth having, Virginia? And these rings, my dear? And this locket set with sapphires? When I was in London I intended to have my portrait painted for you, and put into the locket, but I found disagreeable events in London; and people were asking me this and that about affairs I had nothing to do with. So I made haste out to sea. I came quickly away from Boston for the same reason."

"'I am a Dutchman, Lieutenant, born in Amsterdam,' said De Vries"

"And I think in New York you will not be able to escape meddling," said Joris. "The question here is liberty."

"Well, then, Lieutenant, I adore liberty—that is, peaceful liberty."

"It will not be peaceful liberty long, Batavius," said Virginia. "The rights of the people have been trampled on, and they are very angry."

"Wherever I went in Boston they were talking just such nonsense."

"The government and the Governor of Massachusetts are very unpopular, Captain, I believe?" said Joris interrogatively.

"I will tell you very plainly, Lieutenant, that I saw the Governor when I was in Boston. He came into James Bradwell's store, and stood close by my side. And when I spoke politely to him—for I am always polite—he took off his hat, and was quite friendly with me. So I let him feel that he had my approval, and Bradwell was astonished at the notice taken of me. That is my way. I am a sailor and a trader, and I will have nothing to do with the King's business. My own business is on the *Arms of Stuyvesant*, or at Van Vroom and Company, 14 Wall Street, coffee and spice brokers, and dealers in East Indian wares of all descriptions; glad to see you at either place, Lieutenant."

"Thank you, Captain. But tell me, if your rights as a citizen were taken from you, what would you do?"

"My rights are on my ship. If any one, in a thievish or unfriendly spirit, touched a plank of her I should not complain. I should get rid of the offender for everlasting. Grumblers are low fellows. I can't bear them."

"Still, Captain, we must all bear our share in our country's honor or dishonor."

"I am a Dutchman, Lieutenant, born in Amsterdam and christened in the Oude Kirk of Amsterdam. The government of Holland has no quarrel with her burghers. Every man minds his own business, and lets the government attend to public affairs. I tell you plainly, that a man who is a sailor and a trader cannot afford to get the name of troubling himself about politics." He knew little of life on shore and he had no curiosity about it, except as it touched his own life; so he turned to Virginia with a fresh eagerness. "Come, dear one!" he said, "let us look at the gems."

Virginia held the boxes in her hands, but before she could make any reply, young Harry Rutgers entered; and as he came with a special letter to Captain De Vries, Joris and Virginia found the opportunity to withdraw themselves into the comparative privacy of the large bow window.

"It were best for you to leave us, Joris," said Virginia. "Every moment I fear myself there will be trouble."

"An explanation of our positions must now be made, Virginia. I wish with all my heart it had taken place earlier."

"The fault of the delay is mine, Joris. I thought delay was best. I did not believe Batavius would be here before the feast of Saint Nicholas."

"He spoke to you as if you were going to marry him."

"That is what he thinks. Since I was a baby he has thought so."

"And you loved that man? No, it is not possible!"

"Well, then, I did not dislike him. He has been a kind of fairy godfather to me. Beautiful things of all kinds he brought me, and I had not seen thee then, Joris. After I saw thee, dearest, there was no other in all the world."

"Now what is to be done? To me it appears best to tell your father at once we are promised to each other."

"My father will speak to me as soon as Batavius goes. That is certain. Then I will tell him plainly that I will marry no one but thee. Mother is calling us to dinner; do not stay today, Joris."

"It seems that you are glad to be quit of me."

"Now you are unreasonable. You know—oh, you know why it is best!"

So with an air of some slight offense, Joris left, passing Batavius and Harry Rutgers—who were in earnest conversation—with a formal bow; and nursing all the way to Artaveldt house a feeling of anger at his dismissal.

"But there were rings and lockets to examine," he muttered angrily, "and the lover who comes with gems and rich presents is not to be put off for a poor gentleman who has only his heart and his sword to offer. Virginia is a woman, and therefore to be won by any black-browed pirate who can deck her hands with opals, and her throat with sapphires, and his likeness included!" and he laughed with a consuming scorn.

For he did really think Virginia had been more polite and interested than there was any occasion to be, and, moreover, that he himself had been shuffled off at dinner-time like a most unwelcome guest. And it did really seem as if that day Joris was the one person not wanted. Madame had made a place for him at the table, and was the only one who made an inquiry concerning him.

"No one asked him to stay, mother,"

Continued on next page

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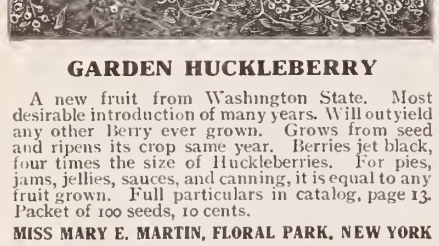

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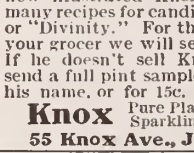

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The Strawberry Handkerchief

Continued from preceding page

said Virginia, "and of course he has gone home."

"And pray, since when has Joris Artaveldt needed to be asked to draw in his chair?"

"There were strangers to-day, and he thought he might be in the way."

The dinner was prolonged far into the afternoon. Harry Rutgers was anxious for any news Batavius could give regarding affairs in England and Boston. The Captain and Batavius were in high spirits, and Madame echoed their satisfaction. Only Virginia was silent and indifferent.

After the condition of Boston had been as thoroughly considered as Batavius was willing to supply material for, there was a pause of nervous length, and then Rutgers asked, "Were you in Glasgow, Captain?"

"Yes," he answered.

"And how did you find affairs there?"

"I found affairs there as miserable as a lot of bad-tempered Scotchmen could make them. I think the men of Glasgow will do a great deal toward the repeal of the Stamp Act."

Harry was delighted, and answered with great excitement, "My father holds the same opinion. He will be delighted to hear you second it, Captain."

"Well, then, I am wise, I reflect forward. I ask what does this mean? What does that mean? What must be the end of it? And I tell myself—'Batavius, Scotchmen will tear their union with England to tatters, rather than do without their snuff.'"

"My father thinks as you do, Captain."

"Then Colonel Rutgers has reflected also. Few men I have seen do that. They are led by their feelings, which are generally wrong."

"Then," said Virginia pointedly, "then, Captain, I hope you will not be led by your feelings."

"My dear Virginia, I was speaking of politics and business—these things should be ruled by reason. But when a man thinks of a woman, that is different; about a woman no man can reason. That is because she is to be judged by the soul! by the intellect!"

"Soul! Intellect!" and Virginia looked with wide open eyes of amazement at Batavius. It was as if she had told him plainly, "You possess neither the one nor the other." He felt the thrust sent home with such a scornful glance, and shook himself impatiently; then he continued:

"I am a sailor and trader, and a man of peace, and I dislike quarreling; and Glasgow is a quarrelsome city. A grievance of some kind it always has; but never have I seen it in such a blazing passion as it is now. I tell you plainly, the men of Glasgow will be in London soon if their trade with America is not resumed. I saw one gathering of these red-cheeked, red-bearded, angry men, and I think if the King could have heard them shout, 'Repeal the Stamp Act!' he would have done it instanter, without waiting for any parliament to help him. Sir, you could hear their roar from the Broomielaw to Dumbarton. I tell you what is true, for I respect the truth, and what is to hinder me confessing it?"

Virginia looked at him with eyes flashing contempt, Harry Rutgers, with amusement, and Captain Jan and Madame with real admiration. But before any expression could be given to these sentiments the door was flung open by a servant in sky-blue livery, and Lady Rose Harley alighted in the middle of the company. "Alighted" is the word most capable of explaining her entrance, for only a bird darti from some hidden branch to t ground could express the miracle her presence. One moment she w not there, and the next moment s was embracing Virginia, and radiati her beauty and influence on every c in the room. But it was to Capta Jan she addressed herself:

"I have come to show you my n frock, Captain," she said, as she sto before him, and spread out her ho and the lovely silks that shrouded "Is it not modesty itself? Notice t delicate browns, and the bodice in go colored damask, and the pipings of t same. And look at my bronzed sh with gold buckles, to match my ne lace and my bracelets. Could t Committee on Household Matters c sire anything more unassuming?"

"My dear Lady Rose," said the Ca tain, "a man must make some n words if he would praise you rigl Your dress suits you from head to fe Just as the feathers of a little bird su it, so your dress suits you."

Rose's face shone with pleasu She turned to Harry Rutgers, and i cidentally included Batavius in the re ognition. "Take notice, young gentl men," she said, "of a perfect comp ment. None of you know in these da how to pay one, but Captain Jan c teach you." Then she looked fro Madame to Batavius, and Madame u derstood, for Batavius was standi on the very tip-toes of expectatio Here was a real titled lady, and he w going to speak to her, perhaps ev walk in the garden with her. Such a honor was beyond all dreams, yet was coming, and he told himself Bat vius De Vries must rise to the occasio

Certainly he put on what he consi ered his best manner, and under Rose encouragement he soon grew eloquen and began to tell her about his adve tures and investments, and as soon a he was sure of his ground, to free express his opinions on the politic crisis then crippling the city.

"New York is rich and discontente as is her way," he said.

"But New York is not rich no Captain."

"My lady, the men are not workin and whoever will not work is poor, a matter of course. And they are n particular in their principles, and mu feel the chastisement of poverty."

"Still men want their political right Captain."

"My lady, I am a sailor and a trade born in Amsterdam, and on the sea w have whatever rights we wish to hav Rights! Of what use are they to man in his business? I like to do m business with a person who pays hi taxes to the government, and defend religion and morality. If a man ha his good profits, they are his be rights."

"You must try and convert Captai Van Vroom to your opinions, sir, the are so sensible."

"Shall I tell you, my lady, how mat ters stand? I am to marry Virgini in a few weeks, and then I shall spea to my father about his foolishness."

"Have you heard the rich house o Eastervelt has become bankrupt?"

"They are Lutherans. They hav even a Roman Catholic bookkeepe What can they expect?"

"The Governor declares them to b honest gentlemen. Trade now run strange hazards. Every busines house feels it."

"That is so, my lady. But you mus not suppose Van Vroom and De Vries 14 Wall Street, have nothing to do. cannot have my business injured b other men's foolishness."

"You will be stronger than the Kin of England!"

"He is crazy. When he signed th Stamp Act he was crazy."

"The poor King!"

To be continued

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 86, and write them for full information.

Author of a Famous Hymn

THERE are few religious and church-going people who are not familiar with that popular Gospel hymn, "Whiter Than Snow"; but without looking it up in the song-books, there are few who are able to name the author. In Settlement, at Osterdock Ia., lives Eden R. Latta, who not only wrote the above-named beautiful hymn, but over sixteen hundred hymns as well. In fact Mr Latta can well claim the world's record as being the most prolific hymn writer. He was born March 24, 1838, in a beautiful part of Noble County, Indiana, known as "The Grand Patch," and has immortalized the name of the place in some of his published poems.

E. R. Latta

Early in his career, Mr. Latta composed "Whiter Than Snow" for a work which Professor H. S. Perkins, of Chicago, was compiling. It was entitled "The River of Life," and was published by O. Ditson & Co. The piece sprang into immediate and immense popularity, and, besides being copied into many works, it was translated into Hindi several years ago, for the use of missionaries. Other popular hymns of Mr. Latta, which have brought him much popularity, have been "Wandering Away" and "Blessed Be the Fountain."

Dr. W. E. Penn, the noted Baptist evangelist, stated to Mr. Latta that he had witnessed over five hundred at one time come down for prayer while the hymn, "Wandering Away," was being sung. Besides composing and writing over sixteen hundred popular hymns, the writer has revised hundreds of others in connection with his hymn and song writing.

E. D. ROBB.

AMONG THE WORKERS

—REV. W. T. WILLIAMS, of Wilkes-Barre, Pa., is devoting his entire time to evangelistic work. He is a regularly ordained minister of the M. E. Church, and is a member of the Wyoming Conference.

—EVANGELIST J. H. GRAMPS, of Fort Plain, N. Y., is engaged in independent missionary work, and during the last season has conducted many successful meetings. He conducted a series of meetings lately in Montreal, Canada.

—EVANGELIST W. W. BENTLEY, who during the year just closed has been very successful in devotional and children's meetings, is arranging to continue the same class of work during 1910. He may be addressed care of this paper.

—REV. DR. WILLIAM R. RICHARDS, one of the best-known Presbyterian ministers in the country, and long pastor of the famous Brick Presbyterian Church, 14 East Thirty-seventh Street, New York, died lately of heart disease, at the age of fifty-nine.

—MRS. M. A. DAWES, East Poultney, Vt., writes of a recent visit to Bethesda Mission, Fairwood, Okla., where Miss E. F. Johnston is the missionary in charge. The work is among the poorest class of Indians. There is great destitution, and any assistance will be welcomed.

—J. B. MITCHELL, missionary to the mountain whites, Harriman, Tenn., can use Bibles, Testaments, hymn books, and other good literature to advantage in his missionary work. He has been many years in this field, which is a very encouraging one.

—MRS. ELIZABETH F. BREWSTER, missionary at Tsinghua, China, makes an appeal for the Mission Press, which needs new facilities for the dissemination of Christian literature, Sunday-School Lessons, Helps, etc., among the Chinese people of that section. The missionaries consider this press and publishing work essential to spiritual life and progress in China.

—AT A GREAT meeting in Brooklyn, held to welcome the returning evangelists, Chapman and Alexander, Mr. Chapman closed his address with these words: "I do not know how long I am to be permitted by God to live, but if I live five years I expect to see China and Japan evangelized and my own beloved country, America, in the throes of a great revival. The hour has come."

—MRS. H. E. EVANS, a reader of this paper, has sent us a very pretty hand-painted calendar for 1910 (in water colors, size 5x7 inches). The painting is done by a worthy Christian woman of artistic taste, who is in dire poverty, and who would be glad to supply them to the readers of this journal at 50 cents each, postpaid. She can be reached through Mrs. Evans, whose address is 145 West Eighth Avenue, Columbus, O.

—MISSIONARY WILLIAM PORTER, a teacher in the Gordon College at Ranal, India, who is now in the United States on furlough, with his wife and little daughter, reports a narrow escape from assassination at the hands of fanatical Hindus on May 2, 1907. A mob of two hundred stormed the mission with clubs and stones, and were driven off with great difficulty. Mrs. Porter was prostrated by the excitement, and has been an invalid ever since.

A SIMULTANEOUS evangelistic campaign is now under way in Lawrence, Mass., and vicinity conducted by Dr. Arthur J. Smith, superintendent of the Evangelistic Committee of New York City. Evangelists H. D. Sheldon, E. J. Davidson, C. C. Smith, Samuel Lindsay, W. S. Dockrell and Edith Mason Waterman, musicians singers Fred Butler, Lewis Smith, Robert Hooper, William McEwan, Caswallon Davies, Dr. Hatch and B. H. McCurdy are associated in this campaign. Thirty churches are united in Lawrence, Methuen, Andover and North Andover.

—ONE OF the workers in the John Watkins Academy, Mokpo, Korea, sends an account of a recent annual Field Day celebration, in which the native boys and girls, in holiday attire, the Mayor and many invited guests participated. There were sports, lantern races and other exercises, and the whole arrangement by the Koreans showed their ability to arrange and execute to be equal to those of our own Western institutions. The writer adds that united intercessory prayer is now offered in many Korean homes and churches. Plans are being made to issue a large special edition of a million copies of one of the Gospels.

—SUPERINTENDENT I. E. KIMBALL, of the New York Industrial Home and Bible School, Tappan, N. Y., writes us that he has a number of good, reliable, industrious men open for employment. They are used to farm work, and can milk and plow. A note from employers to Mr. Kimball will receive attention.

—A MODEST REQUEST comes from a very earnest worker in darkest Africa. Miss Anna E. Hall, of the Garraway Mission, Liberia, writes that fifteen reference Bibles are needed to aid the workers under her supervision in their study of God's Word. If a few of our good readers would take this matter in hand the cost would be covered and the little band of Christians at the Garraway Mission would have a day of rejoicing when the Bibles are received. Remittances for this purpose may be sent to THE CHRISTIAN HERALD.

—MEETINGS WERE held in Charlottetown, Prince Edward Island, Canada, recently by Dr. Elliott and his associates, Mr. Naftzger and Mr. Leggett. The large First Methodist Church, seating 1,800, was filled to overflowing. On the special day of prayer fifty homes were opened for union neighborhood prayer meetings. People came from various parts of the province. Many of the churches of Charlottetown have received large accessions, in several instances over 100. One result is the formation of a "King's Business Council" of ministers and laymen, to extend the work all over the island province. Numerous conversions are reported.

—JENNIE FOWLER WILLING, of the "Sisterhood of Prayer," sends us the announcement that the General Council requests all members to mention in daily prayer during 1910 these subjects in the months named: January, Bible students; February, for the removal of all that hinders the coming of the kingdom; March, that Christians may be filled with joy; April, conversion of the Mormons; May, of the Mohammedans; June, of the Jews; July, for means for the Lord's work; August, for the Italians; September, for American missions; October, for India; November, for the children; December, for the suppression of the liquor traffic.

—BISHOP AVES, of Mexico, writes from Monterey: "The first carload of American corn from Houston, Tex. (for the flood sufferers), reached Nopala. The *presidentes* (mayors) of the twenty-five surrounding towns had furnished lists of the absolutely helpless destitute persons and families, and had notified them where and when they might go to get relief. Two-thirds of a *litro* (little more than a pint) of corn was given for each adult per day, and one-half a litro (less than a pint) for each child. The crowds that pressed into the *patio* of the mission house on the day of distribution represented the blind, crippled, malformed, feeble-minded, palsied, half-clad, consumptive, infirm with old age, widowed, fatherless and orphaned, with no able-bodied among them. The bales of CHRISTIAN HERALD blankets, which Consul-General Hanna sent me, were reserved for the very old."

Our Weekly Specials

1064.—Neat Serviceable Drawers of good Cambric. The ruffle is trimmed with a pretty pattern of Embroidery Insertion and Edging. Darted at waist so as to fit smoothly over hips. Cut generously wide. Splendid value. Special . . . **25c**

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Or let us mail one to you:—35 cents, prepaid, and a catalog with it.

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Manufacturers of Disc and Cylinder Graphophones—$20. to $200. Double-Disc and Indestructible Cylinder Records.
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DEALERS WANTED — Exclusive selling rights granted where we are not properly represented.

Go Back to the Soil—and Smile

Be independent. Get 100 per cent of the wealth you create. Don't work for the other fellow. Work for yourself. Buy 40 acres of irrigated land in the San Joaquin valley, California. Cultivate it intensively. You will get more revenue than the average unirrigated big farm back East yields.

You will have fewer hours of labor. You will have more time for other things. You will be healthier, happier and richer.

San Joaquin Valley

The San Joaquin Valley has 10,000,000 acres that can be irrigated. The soil is fertile. The water for artificial irrigation is inexhaustible. The climate is bracing, healthy, delightful. The Valley now has splendid roads, schools, churches, social organizations. All that is needed is more men and women, and they are coming fast.

Land to-day may be had at from $50 to $150 per acre. One year of energetic cultivation and development will increase its value one-half. You can make a living from the start. This claim is not hearsay. It is a demonstrated fact.

H. A. Carmichael, Clovis, California, bought 80 acres in 1902 for $5,000. Last year he sold his crop for $6,000, and refused $25,000 for his farm.

N. M. Gramley, Reedly, California, bought 40 acres in 1904 for $4,000, and has been offered $20,000 for them. He did not sell. His average revenue for the past three years has been over $3,000.

S. W. Hill, Modesto, California, paid $10,800 for 80 acres in February, 1909. Up to October 10 he has sold $2,137.50 worth of hay from 50 acres of alfalfa, and has fed 8 milk cows that bring him $10 each per month.

The above are not exceptions. They are average examples. You reasonably may expect to do as well, when you go.

I believe land in the San Joaquin Valley is selling for less than its value. I am satisfied that the day when any of it can be bought for $100 an acre is passing.

The Santa Fe has no land to sell, but it wants to have the country along its line settled up. Every ton of produce grown makes so much more freight for our trains to haul. That's where we come in.

We have collected much authoritative data which has been condensed into a profusely illustrated book-folder of 72 pages. Ask for it. It is FREE to you.

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Ask your dealer or by mail (postpaid) 65 cents. Agents wanted. **65c.**

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Fine, handsome, clear toned, good sized Violin highly polished, beautiful wood, ebony-finished pegs' finger board and tail piece, 1 silver string, 3 gut strings, long bow of white horse-hair, box rosin, fine self-instruction book. **ALL FREE** for selling only 24 packages Quaker Sheet Bluing at 10c. each. Write for Bluing.

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OUR MAIL-BAG

Questions and Answers

THE CHRISTIAN HERALD having absorbed the HOME HERALD, of Chicago, former subscribers of the latter publication will please bear in mind that all communications relating to subscriptions (new or renewal), advertising, editorial contributions, complaints, inquiries—in fact letters of any character whatsoever—should be addressed to THE CHRISTIAN HERALD, 92 Bible House, New York.

When you write, please say: "I was a subscriber to the HOME HERALD."

A. H. N., Des Moines, Ia. What was the nature of the "pledge," and its purpose, which the youth David had to exact from his brothers in the army of King Saul, when he was sent with food to them?

Simply some guarantee of their welfare, and token that they had received the supplies. Writing was not a common accomplishment in those days; it might be a garment, or some article easily recognized as the property of the sender.

W. B., Boylston, Mass. Are we to infer from the following that but a small portion of the human family will be saved: Matt. 20:16; Luke 13:24; Matt. 7:14?

The first of these passages has no bearing on the question; Luke 13:24 marks no finality to their endeavor, and Matt. 7:14 specifies the ways men pursue, again without indicating their final ending. Rather should we heed the "whosoever," of Acts 2:21; the "not one," of John 18:9, and the "all," of Rom. 5:18.

Miss M. P. F., Philipsburg, Pa. 1. Was Christ a Roman citizen? 2. If he was, did he inherit or buy his citizenship? or was citizenship given to the people of Judea? 3. Is it right to discuss the political side of Christ's life?

1. No; had he been a Roman citizen, they dared not have crucified him. 2. No, to all these. Roman citizenship was not conferred on the people of Judea till the edict of Caracalla, A.D. 212. 3. Most assuredly. He is our example in all that makes for righteousness.

R. M. L., Newburgh, N. Y. Where are the ruins of Casas Grandes, mentioned in press accounts from Mexico?

Casas Grandes is a town in the State of Chihuahua, Mexico. It is connected by railroad with El Paso, Texas. There are a large number of ruins about the town, discovered by the Spaniards in 1660.

J. B., Philadelphia, Pa. Why is it that the House of Lords so bitterly oppose a budget which contains a land tax? Is it patriotism or selfishness?

It is simply a matter of money. The peers did own, and probably own to-day, more than one-fifth of the total acreage of the United Kingdom. They held some 16,500,000 acres, only a portion of which is subject to taxation. Some of the largest titled owners are: Duke of Sutherland, 1,358,545 acres; Duke of Buccleuch, 469,108 acres; Marquis of Breadalbane, 438,358 acres; Earl of Seafield, 305,930 acres; Duke of Richmond, 280,409 acres; Duke of Fife, 249,220 acres; Duke of Devonshire, 198,572 acres; Duke of Northumberland, 186,397 acres; Duke of Portland, 183,189 acres; Duke of Argyll, 175,114 acres; Marquis of Conyngham, 166,710 acres. There are at least twelve other peers who have holdings running all the way from 100,000 to 162,000 acres.

O. W. B., Traer, Ia. 1. Why was the word "dram" used in I. Chron. 29:7, and what is the value of a dram of gold, as used in this connection? 2. What is the value of a talent of brass; also of a talent of iron?

1. Notwithstanding the substitution of the word "daric" (R. V.) for "dram" (A. V.), the fact is that the Persian "daric" was not coined before the reign of Darius, so could not have been used at the time specified. All money values in the reigns of David and Solomon were computed by weight, the standard being "the shekel of the sanctuary," which was carefully guarded by the priests. This shekel was of silver, and was fixed as the standard by the Mosaic law. There were two variations of it, however, in use: the shekel of commerce, introduced for transaction of business with foreign merchants, and "the shekel of the king's weight," introduced by intercourse with Assyria. In the same way did the "talent" vary; the weight talent of the king being equivalent to 3,600 shekels, the gold talent equaled 3,000 shekels; likewise the much larger silver talent. The comparative value of these metals being different, also of iron and brass, we must expect that while the talent did not vary in weight, it would vary in pecuniary value. The term "dram," or "daric," as has been shown, was not in use at the date of building Solomon's temple; hence, in any attempt at computation in these modern times, it must be set aside. The "holy shekel" was equivalent to 56 cents of our money; on which basis the value of the talents mentioned in this verse [illegible] be computed. The "dram," or "d[illegible] (introduced at a much later date), [illegible] equivalent to a quarter-shekel; it being [illegible] practice in Solomon's time to break or [illegible] the shekel, for convenient use. 2. The [illegible] and iron would be weighed by the "shek[illegible] the sanctuary," and valued according t[illegible] values of those metals at that time. But v[illegible] of metals have materially changed since [illegible] time, and it has become an impossibili[illegible] accurately estimate the present monetary [illegible] represented in I. Chron. 29:7.

Rev. J. P. L., Adrian, S. C. 1. How old [illegible] Christ when he was crucified? 2. Wa[illegible] rich young ruler that went to Christ, [illegible] the rich man that went to hell, the [illegible] man or not?

1. Supposed to be about thirty-three [illegible] old; no precise data. 2. Absolutely no co[illegible] tion between the two. One was fact, the [illegible] parable. Nothing but a monkish legend o[illegible] sixth century is the authority for supp[illegible] them the same.

O. W. H., Compton, Calif. What is the [illegible] eral meaning of the French term *Jeu[illegible] Dorce?*

The term, which means "gilded youth," [illegible] inated in 1794, when it was applied to a [illegible] of young men who tried to oppose the b[illegible] thirsty policy of the revolutionists. Late[illegible] was used to describe young men who lived [illegible] pleasure as their chief aim in life, a mea[illegible] it still holds.

J. B. L., Boston, Mass. How many bri[illegible] now connect New York with Long Isl[illegible]

There are four, a new one having [illegible] opened last week, a little north of the Broo[illegible] Bridge, which was the first span put across [illegible] East River. The bridges, in their order g[illegible] north, are the Brooklyn Bridge, the Manha[illegible] Bridge (the one just completed), the Willi[illegible] burg Bridge, and the Queensboro Bridge.

C. N. L., Hoboken, N. J. Who was called "Rock of Chickamauga?

General George H. Thomas, of the Fe[illegible] Army. The sobriquet was given him for determination in holding the position he [illegible] taken in the battle of Chickamauga.

J. M., Mississippi. 1. Respecting mentio[illegible] "star" in Matt. 2:2, is there no acco[illegible] legendary or otherwise, that such a [illegible] would be given? 2. What authorit[illegible] there for likening the Gospel of Mark [illegible] lion; of Matthew to an ox; of Luke [illegible] man, and of John to an eagle?

1. See Num. 24:17, which in those [illegible] would be considered sufficient authority [illegible] astrological observation. Tacitus, Suetor[illegible] and Josephus agree in affirming that such [illegible] astronomical phenomenon occurred, but [illegible] attribute it to the birth of Emperor Vespas[illegible] Kepler, and after him Ideler, proved tha[illegible] conjunction of the planets Jupiter and Sat[illegible] was visible at this period; an opinion endo[illegible] by Dean Alford, in the first edition of [illegible] Greek Testament. 2. Ezek. 1:5; Rev. [illegible] In the second century, the church attrib[illegible] this symbolism to the evangelists: Matthew [illegible] ured by the man or cherub (not the [illegible] because in his Gospel the human nature [illegible] the Saviour is more insisted on than the divi[illegible] Mark, the lion, because he has set forth [illegible] royal dignity of Christ; Luke, the ox, hec[illegible] he has emphasized the priesthood of Christ [illegible] which office the sacrificial ox is emblemati[illegible] and John, the eagle, symbolical of the higl[illegible] inspiration.

H. A. C., Mentor, O. What is the Kesw[illegible] doctrine?

It may be summed up in the words "Holi[illegible] unto the Lord." Its followers believe in a [illegible] petual Pentecostal blessing, the gift of tong[illegible] healing by faith alone, and other tokens [illegible] Spirit-power; and lay great stress on E[illegible] 12:14.

F. B., Dwight, Ill. Who were the "barbaria[illegible] mentioned in Rom. 1:14?

According to Grecian usage, all persons [illegible] did not speak Greek were accounted "bar[illegible] rians." As Greece was then the seat of [illegible] learning and philosophies, the apostle ampli[illegible] his statement by affirming his indebtedr[illegible] "both to the wise and to the foolish." In t[illegible] verse the apostle expresses his indebtedness [illegible] all men.

Effingham B., Madison, Wis. How are we [illegible] regard the astonishing statement, app[illegible] ently coming from Constantinople, that [illegible] precise site of the Garden of Eden has [illegible] last been found?

With equanimity, preferably. The site [illegible] Eden has been found by enthusiastic travel[illegible] in at least half a score different countries, [illegible] cluding Ceylon, Armenia, Africa and Aral[illegible] This latest discoverer is not a Turk, but [illegible] British subject, Sir William Wilcocks, w[illegible] locates the Garden at Hairieh, northeast [illegible] Bagdad, where there are four converg[illegible] streams, that agree with the Biblical descr[illegible] tion in Gen. 2:10-14. Professor Edgar Jar[illegible] Banks, of Chicago, who has traveled very [illegible] tensively in Bible lands, made a similar [illegible] covery in 1905, which he fully described in T[illegible]

Continued on next page

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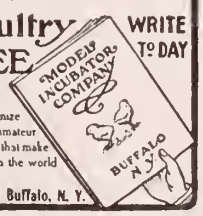

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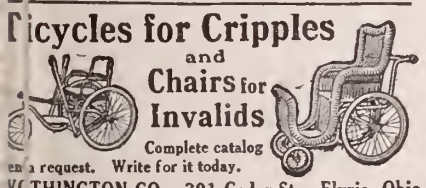

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Continued from preceding page

CHRISTIAN HERALD. His Edenic site was 100 miles north of the Persian Gulf, on the Shatt-el-Arab, and in a neighborhood called Kourna by the Arab natives, who have inherited legends and traditions which they claim prove it to be the original Garden. Its location and surroundings meet all the Scriptural requirements. These people showed Professor Banks a tree, which they declared the lineal successor of the original tree of knowledge.

A. P., Fort Scott, Kan. Explain Acts 2:4; objection in verse 13, and Peter's reply in verse 14.

A fulfilment of the promise made by the Baptist (Matt. 3:11), also of the benediction of Jesus (John 20:22). These passages clearly show that the bestowal of the Spirit was "of the Lord." Exception must not be taken to the "gift of tongues," since it was the fulfilment of various prophecies, and was continued in the early Christian Church (see Epistles). Peter refutes the charge of drunkenness, reminding them that by Rabbinical law it was too early in the day for Jews to indulge in the use of wine.

M. M. W., Newport, Vt. Give some information about Andreas Hofer, who figures so much in German paintings.

Hofer was an Austrian patriot, born in the Tyrol in 1767. He died in 1810. He was an inn-keeper. When Napoleon took the Tyrol from Austria and gave it to Bavaria he headed a revolt, and drove the Bavarians twice from the country. In 1809 he again defeated the French and Bavarians, occupied Innsbruck, and defeated them near that city once more. He was betrayed to the French, who took him to Mantua and shot him.

Mrs. L. S., Red Oak, Ia. 1. How many books are in the Bible? 2. How many in the Douay Bible? 3. Does any church accept the Apocrypha?

1. Sixty-eight. 2. Eighty. 3. Latin Church, by ordinance of the Council of Trent.

A. C. T., Shreveport, La. What is the plan of the Gothenburg liquor system, used in some parts of Europe?

It is a Swedish system to control the liquor business. First, the licenses are limited, with the idea that in the end the sale of liquor shall be a monopoly of the city itself. All who derive profit from the trade were to be excluded. It was much advocated in England, and has been suggested for adoption in this country, but has met with little favor, as the idea of a city government going into the liquor business in any form is repugnant to the American people.

Reader, Chicago, Ill. What is a morganatic marriage, mentioned in connection with the late King Leopold of Belgium?

It is a marriage between a member of a royal family and one of less than royal rank. It is stipulated that neither she nor her children shall have the rank or inherit any of the possessions of the husband. The children are legitimate. In the ceremony the left hand is given instead of the right.

W. L., Dunedin, Fla. Which is correct, the island of Hayti, or Haiti?

Both are used. The *Standard Dictionary* gives preference to the latter way of spelling it.

Miscellaneous

Mrs. S. N., Bangor, Mich. "Selah" indicates a pause in music.

Prdence J., Gilmore City, Ia. We are not disposed to discuss purely speculative science and philosophy, however fascinating. No progress can be made by applying the laws of nature (which we only partially know) to spiritual things.

J. W. T., Springfield, S. Dak. No specific directions as to the form or manner of baptism are given in the Scriptures, otherwise every Christian denomination would follow that form. Each should employ the method of his own denomination, and tolerate the same liberty of action in others.

J. R., Ronkonkoma, N. Y. 1. The closing lines in the hymn "Sweet Hour of Prayer," imply that believers who have passed from earth to heaven have no more need of prayer. 2. See Acts 20:35.

Reader, Baltimore, Md. The wise men were supposed to be three kings or princes, and tradition has preserved their names as Melchior, Caspar and Balthasar. Some legends say they came with a great retinue of servants and camels, bearing rich gifts.

R. M. G., Bridgeport, Conn. The foremost patriotic societies connected with our earlier history are the Society of Mayflower Descendants, the Society of Colonial Wars, the Patriots and Founders, the Colonial Dames, the Holland Dames, the Sons of the American Revolution, the Sons of the Revolution, the Cincinnati, the Daughters of the American Revolution, the Daughters of the Revolution and the Society of 1812.

Referring to a recent paragraph in THE CHRISTIAN HERALD, L. McC., Philadelphia, Pa., writes: "The actual Roman Catholic population of France is 38,000,000; approximately 300,000 profess some form of Protestantism; eliminate 500,000 more avowed non-Catholics and there remain at least 73,000,000, at least nominally Catholic. How many of these are practical we do not know, but if only half are practical there would still be over 18,000,000 Catholics."

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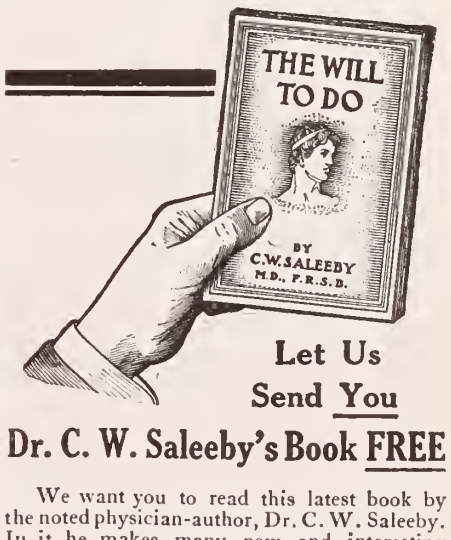

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THE UNIVERSAL PRAYER*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

IN 1893, at the four hundredth celebration of the discovery of America, in Chicago, there was a Parliament of Religions, whose daily conferences for fifteen days were opened by the Lord's Prayer, led one day by Cardinal Gibbons, another by a Protestant, another by a Brahman, another by a Confucian, another by a Parsee, another by a Buddhist, another by a Mohammedan, all joining in the words "Our Father, who art in heaven," which was thus adopted as the universal prayer. Only an ignorant man can therefore propose to omit the Lord's Prayer in our American schools "to please the Catholics." Rather should it be used in all the schools of the world as the beginning of every day of intelligent study of a world made by a mind like ours, but greater, "the Father of our spirits." When Count Okuma and other Japanese statesmen were seeking new foundations for moral education in that land where the new learning had produced uncertainty among students as to which is the true religion, the writer suggested, and the suggestion was favorably considered, that ethics should be based on this universal prayer, which the leaders of all religions had adopted in the manner above described.

"Our Father Which Art in Heaven"

You can see the walls of the room in which you are, but there is something as large as the walls, filling all the space between them and all around us, that you cannot see. Can you think what it is? It is something that you breathe. Can you see the air? And yet you know it is just as real as the walls that you do see. What is it that drives the snow about and makes the sailboats move so swiftly? You have felt it blowing in your face, and heard it whistling around the house. Wind, you know, is only the air moving about.

Now this air that we cannot see (although we can see what it does, and so know that it is real) will help us to understand God, our Father, who does so many great things, although no one sees him.

Let us see how the air helps us to understand God, our Father. First, the air is everywhere, up in the sky and down in the caves, and even among drops of water in the ocean, and here so near that I can feel it when I blow on my hand. Still more, God is everywhere, not only in heaven, but here with us. As a little boy said, "There isn't room for but one God, for he fills heaven and earth."

Our father on earth cannot always be with us to protect us and help us, but God is with us, as close as the air, "all the days."

Second, the air is very powerful, as it lifts the waves toward the skies, and sometimes blows down the great trees and buildings, reminding us that God, who "causeth the wind to blow," is all-powerful. Our fathers on earth are sometimes not strong enough to defend us or provide for us, but our Father in heaven is stronger than the mighty winds, and promises to protect us and help us by his power. Once a great emperor was riding in a chariot through a city when a little boy ran through the lines of soldiers toward the chariot. The soldiers cried, "Stop, that is the emperor." He answered, "He is your emperor, but he is my father," and so he kept on, and was taken by his father into the chariot. So the mighty God, who rules the winds, is our Father, and we are not afraid to come to him in prayer.

Third, the air is very useful and necessary. We could not live a minute without it. If the air should be taken away, all the men and all the animals, and all the birds and all the plants would soon die. So we could not live a minute without God, "in whom we live and move and have our being."

And let us remember also, as we breathe the air into our lungs to keep us alive, so God our Father promises to come into every heart that will pray to him.

"Hallowed Be Thy Name"

Long years ago, a good minister and prophet, named Isaiah, was allowed for a moment to look into heaven. He saw on a beautiful throne a shining light, brighter than the sun, which he knew was the glory of God; and all around the throne the angels were crying "Holy, holy, holy is the Lord!" At another time, another minister and prophet, named Moses, saw just such a shining light in a bush, down here on the earth, and when he came nearer to it a voice told him that the place was "holy ground," and he must put off his shoes (as they do in some countries, instead of taking off their hats, when they go into a church), and then he knew that the light and voice in the bush proved that God was there to speak with him.

So you see that while the angels treat as holy God in heaven on his throne, we are to treat as holy whatever God sends down to the earth to represent him or to remind us about him. We are reminded of God in five ways: by his Names, his Sabbaths, his Bible, his Churches and his Son. That is just what it means when we pray, "Hallowed be thy name"; that is, holy be thy name, and everything that represents thee on earth.

1. How can we treat God's names themselves as holy? You know that anybody's name stands for the person himself. Your name, written on the leaf of a book, or a letter, or the list of a Sunday School class, stands for you. Anybody who treats your name badly treats you badly. Any one who speaks your name kindly treats you kindly. So, if anybody abuses your mother's name, it is abusing her. God has sent his name to the earth to represent him, to stand for him, and any one who uses God's name profanely in swearing abuses and displeases God himself, and any one who speaks God's name in prayer lovingly and reverently honors and loves God himself. That little boy understood it who said to those who asked him to swear: "God is my Father, and do you think I would say rough words of my Father?"

It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme.
Maintain your rank, vulgarity despise;
To swear is neither brave, polite, nor wise.
You would not swear upon the bed of death!
Reflect! Your Maker now may stop your breath.

2. God has given us not only his name, but also the Sabbath, to remind us of him, to represent him; and so, when we pray "Hallowed be thy name," we should think also of the day that God commands us to "keep holy."

3. We should hallow the Book that God has sent us to represent him, the Holy Bible. It is wrong to treat the Bible roughly, or mark up its leaves with scribblings. To let the dust gather on it because we neglect to read it is not keeping it holy. We treat God and his Word rightly when we read, study and obey it, as Timothy did when a child.

4. When we pray, "Hallowed be thy name," it means also that the churches that belong to God are to be treated as holy. Jesus made a whip of cords and drove out of God's temple at Jerusalem

Continued on next page

*International Sunday School Lesson for February 6, 1910. Almsgiving and Prayer. Matt. 6:1-15. TEXT: "Take heed that you do not your righteousness before men." Matt. 6:1 (R. V.).

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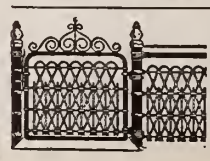

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SUNDAY SCHOOL LESSON

Continued from preceding page

tlse who bought oxen and sheep and dres there.

. We must especially treat as holy Gd's Son, Jesus, who comes to our hrts to be our Saviour and Lord.

"Thy Kingdom Come"

A poor boy was once dying in a hpital. He was a soldier, but a mere by for all that. The lady who wtched by his bedside saw that death ws coming fast, and placing her hand o his head she said to him, "If this isleath that is coming upon you, are yu ready to meet your God?" The lge dark eyes opened slowly, and a sle passed over the young soldier's fe as he answered, "I am ready, dear lay, for this has long been his kingdn," and as he spoke the placed his hd upon his heart. "Do you mean," qstioned the lady gently, "that God res and reigns in your heart?" "es," he answered; but his voice sonded far off, sweet and low, as if it cne from a soul already well on it way through the dark valley and sdow of death. And still he lay thre, with his hand upon his heart, evn after that heart had ceased to bt and the soldier boy's soul had gone uto its God.

That boy was right who answered th question, "What is the kingdom o God?" by saying, as he pointed to h heart and then toward heaven, "I is something here and something thre." All the hearts in heaven and inearth that trust and obey Jesus are lal subjects of this kingdom.

That little girl was right, too, who cne from her room after she had been pying, so happy that her mother sd, playfully, "Have you been to the kgdom of heaven?" and she answred, "No, but the kingdom of hven has come to me."

If the Bible had not told us about it, w might have thought that none but gwn people could enter this kingdom. Bt the King himself has said, "Suffer lile children to come unto me, and fbid them not."

"Thy Will Be Done in Earth as It Is in Heaven"

I seem to hear some one say, "How c we know what God's will is, so that w can do it?"

Little Samuel heard God's voice saking to him in the night, and tellin him just what to do. We don't hr God speaking aloud in these days, b conscience, which a little girl rhtly called "Jesus whispering in our hrts," tells us some of the things tht we ought to do and some things tht we ought not to do. Conscience isne of our teachers as to what God's wl is, but it only tells us a part of it.

How can we, down here on the earth, kw more about what our Father in hven wishes us to do? The fathers in our earthly homes, when they die al go up to heaven, let their children al friends know what they wish them todo in this way: they leave a paper in some trunk or bureau to tell their sns and daughters what to do with th money and land, and they write in italso anything else that they wish tlm to do. This paper is called "a wl," or "testament." So our Father inheaven has given us two wills, two "estaments," the Old Testament and th New Testament, that together mke up the Bible, to tell us what he whes us to do in order to be happy.

When we pray, "Thy will be done," its asking God that we, and all others, my do what our Father in heaven tells u in the two Testaments of the Bible, tlt he wishes us to do.

"ive Us This Day Our Daily Bread"

I suppose you have heard at home or in the Sunday School about the men, wnen and children of Israel, out in th wilderness, where there was no fod, gathering up the little grains of manna which God sent down, like flakes of snow, every day for the hungry people.

There is only this one sentence in all the Lord's prayer about things for our bodies, and when we ask for "bread" it means clothes and water and money and health, as well as food—all that our bodies require and that is best for us.

Forgive Us Our Debts as We Forgive Our Debtors"

If we do not forgive those who wrong us, then in saying the Lord's Prayer we tell God not to forgive us, because we say "as we forgive." We ought to pity, instead of hating, any who wrong us, because they are hurting their own souls more than they are harming us. "And lead us not into temptation." When we pray to our Father in heaven, "Lead us," it is partly because we do not know enough about the path we ought to walk in to go in it alone; and so we desire the all-wise God, who knows all things, to lead us.

But there is another part of this prayer, "Lead us not into temptation." We ask God, who knows where there is danger and sin, to guide us away from them whenever it is best for us; and we ask God, because he has strength for his children, to give us power to resist and refuse all temptations when we must meet them.

"Deliver Us From Evil"

This prayer reminds us, first, that God can deliver our bodies from evils and dangers. He has often done this for us, as really as he saved Daniel and David from lions, and Paul from a snake, and Elijah from starving, and Noah from drowning, and Daniel's friends from the fire, and Peter from prison, and Jacob from his brother Esau, and the disciples from shipwreck. He saves those in these days who pray, "Deliver us," whenever it is not better for us to suffer than to be delivered.

But we ought, most of all, to ask God to deliver us from evils that injure our souls, from sin and wrong.

"For thine is the kingdom, and the power, and the glory forever."

This Is Your Opportunity

OWING to the severe storms, that rendered many country roads practically impassable, a large number of our subscribers were unable to make good their intention to mail, on or before December 31, 1909, their subscriptions in time to secure our great and exceedingly popular photogravure, "Daughters of Dorcas."

These subscribers claimed our indulgence in view of the circumstances, and in response to their appeal to us we granted them an extension so as to entitle their belated subscriptions to this extra premium.

But we find it difficult to differentiate between unavoidable delays and others, and therefore we have determined to grant the same indulgence to all our subscribers by

Extending the Time to Jan. 31, 1910

which will entitle every subscriber, new and renewal, whose subscription is *mailed* on or before January 31, to secure this great supplementary premium in addition to our beautiful "Dreamland" calendar.

This gives **ALL** an opportunity for **5 MORE DAYS** to claim this special inducement, which many of our subscribers value at twice the cost of a year's subscription.

This is your last opportunity, as the second edition, specially prepared for this occasion, is now nearing its end.

☞ No more will be issued. Only Five More Days Left.

There are only a few of these beautiful fashion books left—you must send now if you want your copy.

Mail your request today before it passes out of your mind. A postal is all your copy costs. Write for it now, before it is too late. This beautiful book gives you authentic Spring and Summer 1910 fashion news. And not only shows the new attractive Ladies', Children's and Misses' Dresses, House Gowns, Dressing Sacques, Kimonas and Wrappers, but samples of the actual fabrics used in making the garments.

Be sure you are one of those to get a copy of this book. It contains samples of the new 1910 Passaic Printed Fabrics—by far prettier this season than ever before. Examine closely the cloth, the beautiful patterns and delightful colorings—then ask your dealer, who now has all the 1910 designs on his counter, to show you the prints in bolt. You'll never know how serviceable, how washable, how fast the colors hold, what a truly good print value is, until you've tried Passaic Printed Fabrics.

There are many other uses for Passaic Prints besides making House and Outdoor Costumes. Very pretty patterns for Furniture Covers, Bed Spreads, Draperies, Box Couch Covers, Pillow Covers and Comfortables. These are only a few of the 1910 beautiful designs. Your dealer has them and the full line of Passaic Printed Fabrics. Ask to see them.

Vidette Batiste —For Ladies', Misses' and Children's Dresses. Many patterns and colorings to select from. 27 inches wide.

Valmont Batiste —For Children's Dresses. In an endless assortment of attractive designs and colorings. 28 inches wide.

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Sending a message is only half of the transaction. The other, and equally important, half consists in *getting back the answer.*

Sometimes this is a reply to a question, or the acceptance or rejection of a proposal. Sometimes it is simply an acknowledgment that the message has been received.

The value of the message depends upon getting an answer.

When a general manager sends word to a representative in a distant city, he wants to know that his man is *there,* that he *receives the message,* and that he will act.

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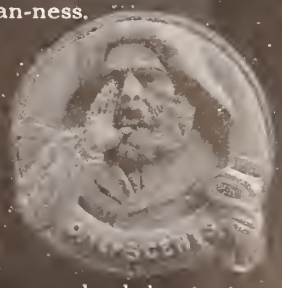

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AMERICA'S CONSTITUTION BEST

Continued from page 75

of 1787. Other States, more or less willingly, followed suit, and May 14, 1787, the delegates from every State but Rhode Island (aforetime cantankerous and difficult) met in the State House in Philadelphia. Full attendance was not secured until May 25, when George Washington was chosen chairman and William Jackson secretary. The former proved again his right to the title "First in Peace." The latter was perfunctory in discharge of his duties, and the world has had to depend for an account of this momentous convention upon the diary and notes of James Madison of Virginia, afterward President of the United States, and always shrewd, able, diplomatic, comprehending. The convention sat with closed doors and finished its labors September 17, 1787, when it made its final report.

September 17, as Rossiter Johnson points out, is a memorable date aside from its being that of the conclusion of the Constitution. On that date, in 1796, Washington made his farewell address, and September 17, 1862, witnessed the battle of Antietam—one of the bloodiest contests in history.

Place and Personnel

It does not require a very vivid imagination to picture that assemblage and its environment. If desks, rostrum, walls, lights and conveniences in general were of the antique and severely plain, the fifty-three who there deliberated, debated, orated, contended, compromised and federated, were neither plain nor ignoble. There was glimmer of brocade, gleaming of powdered heads, sheen of silken hose, stateliness of presence, gravity and courtesy of demeanor, and now and again flashes of compelling eloquence. We may be sure some of the delegates wore swords that had flashed on more than one stricken field, or took snuff from boxes with histories older far than that of the republic itself.

Impossible as it is to tell of the difficulties encountered and overcome, we may be sure the greatest was to placate the jealousies between States; to remove apprehension from the minds of the Southerners lest their five commonwealths be out-voted and out-influenced by their eight Northern neighbors; to preserve slavery where it then existed, without doing violence to the sentiments of its Northern contemners.

It is a noteworthy fact that when the Constitution was finally submitted for State acceptance it was so full of compromises that some of the highest, brightest Americans—Washington and Hamilton among them—openly expressed doubts as to its continuance. They builded better than they knew, these very human, very great Americans. They had not, could not have, due perspective.

Why It Is "The Best"

The American Constitution is the best the world has ever known, because:

It is unique in its explicit provision for a tripartite government: Legislative (Congress), Executive (the President), Judicial (the Supreme Court).

It is concise. Compare it with the administrative law of France, with the confederation agreements of the German States, with the vast volumes of acts of parliament which serve Great Britain as a Constitution.

It is final. There are no countries in Europe wherein the Legislature or the royal ruler does not claim the right to construe the Constitution—a right that in America rests solely with the majority of the nine members of the United States Supreme Court—that "most august body of modern times," as an English jurist calls it.

It is lucid. Despite the number meanings read into it; despite the c stitutional-law suits and the compl ity of views in Congress and out of in minor courts and in State Legis tures, the main, the basic, the vi provisions laid down in the origi Seven Articles are expressed so clea that only those wilfully blinded prejudice or treason can mistake th

It is comprehensive. It has pro ample and compelling, even under stress of civil and foreign war; it embraced and, often, beneficently qu ified the complications of modern

It is a model. From the France the last years of the eighteenth c tury, to the Young Turks, the consti tional Chinamen and the oppres Russians of the early years of twentieth, the American Constitut has been the pattern for free gove ment, the inspiration for republics, fount of wisdom for patriots statesmen.

It is a warning. No despot in world—thank God there are few lef but dreads the influence of our C stitution upon his subjects; no ru into whose heart that great docum has not put proper fear.

Suggested Reading

If you are a believer in your coun and its future, an admirer of its p you can buttress your faith and dee your love by reading about the Con tution under which you live in libe

Probably the greatest text-book *Story's Commentaries on the Consti tion,* and a close second are the p lished judgments of Chief Jus Marshall. Rossiter Johnson and ward W. Townsend have written *Story of the Constitution,* and in fo and manner alike entertaining and structive. Bryce's *American Comm wealth* has many chapters, full of d interest, on this subject, as have histories written by Rhodes, Wils and Bancroft; while the last volume Washington Irving's *Life of Washi ton* will give the reader insight of times and men involved in the weld of our organic law.

Before the meeting of the consti tional convention many weak-kn opportunists insisted that only s things as the people would appr should be embodied in the docume by "the people" meaning the debat discussers and doubters, who were plentiful and potent then as they h often been since. Against such ti serving contention George Washing uttered the memorable words wh Fiske, the historian, aptly says "ou to be emblazoned in letters of gold, posted on the wall of every Ameri assembly that shall meet to nomin a candidate, or pass a law, so long the weakness of human nature sl endure." Washington gave this k note for the body over which he to preside:

"It is too probable that no plan propose will be adopted. If to ple the people we offer what we oursel disapprove, however can we afterw defend our work? Let us raise standard to which the wise and hon can repair: the event is in the h of God."

What the convention did was furnish what the prophet Jerem described as "a covenant with all people to proclaim liberty unto the

This issue of THE CHRISTIAN HERA is 400,000. As it is generally accep that on an average every subscriber sta for four other readers in his househ THE CHRISTIAN HERALD may be now to reach the enormous total of T MILLION readers. Pray that it indeed be a savor of life unto life!

PROMINENT MEN OF THE HOUR

pyright by Harris & Ewing

Captain Archibald Butt

APTAIN ARCHIBALD BUTT, e President's chief military aid, mch in the public eye at present. f,t, it could not be otherwise, for ay gathering of large men the ot n would tower above most of n and he looks every inch a soldier. esident Taft has several other aides o ssist at ceremonial functions at White House. These aides are ecd from both the Army and v and present a most imposing 'a of gold lace and brass buttons th public as the guests pass down th receiving line. Captain Butt, wer, attends the President on his s ack rides and in his numerous r ys about the country. He was h he President on his recent trip th Pacific Coast and southward to Mexican border for the famous e ng with President Diaz. He has g been a personal friend of Mr. ft and his fine military record also bly had much to do with his ap- nent to his present post. He accompanied the President on his recent visit to the Bowery Mission. In the picture of that interesting event, the captain stands just back of the President, his hand resting on the left of Mr. Taft's chair. He is connected with the Quartermaster's Department of the Army.

. . .

Nicaragua's New President

PRESIDENT MADRIZ, the new Chief Executive of turbulent Nicaragua, is not finding his chair of office very comfortable. Zelaya forced his election by the Nicaraguan Congress, and he is following the deposed dictator's plans as far as possible. General Estrada is still pushing forward, and it would seem that Madriz's term of office may be suddenly terminated by his political rival. Dr. Madriz is a lawyer, and was a judge of the Central American Court when called to Managua to take up the reins of government at the request of Zelaya.

President Madriz

THE MODEL ENDEAVORER*

E great success of the Christian ndeavor Society has emphasized eally one certain profound truth, id is often lost sight of. It is the t hat different aspects of religion r t different people.

Th cause of Christian Endeavor is use of the church. Its activity a art of the wider activity of the a original movement inaugurated Christ and his disciples; and yet, th ts expressive name, set apart as is or the younger Christians, and t ed by excellent mottoes and its n eculiar organization, it has ap- all to many to whom religion in y ther guise had not before ap- all—perhaps never would.

Th lesson is plain. We must use f nt methods with different men d ith different classes. If one mo- e loes not touch the friend for o salvation you are praying, try o er. Be "fertile in expedients." P sident William De Witt Hyde, in l oquent analysis of the great e philosophies, and the compari- n ith them of the Christian reli- n lays especial stress upon the n er in which our faith embraces w ich was good in those wonderful l stems: "The Epicurean's varied d spontaneous joy in life is not n ished, but enhanced, by the n ian spirit. The Epicurean lived a little world of himself and a few u y self-centred companions. The n ian lives in the great world of m nd shares all its joys with all m human children. Christianity has the Epicurean gladness without its baseness, its geniality without its heartlessness.

"Christianity takes up all that is true in the Stoic teaching, without falling into its hardness and narrowness.

"Christianity is as lofty as Platonism; but it gets its elevation not by rising above drudgery and details, but by lifting them up into a clearer atmosphere, where nothing is servile or menial which can glorify God or serve a fellow-man. It is so much higher than the highest dream of Plato that it guards certain forms of social good at points where, even in Plato's ideal republic, they were ruthlessly betrayed.

"The Aristotelian principle was the devotion of life to a worthy end, and the selection of efficient means for its accomplishment; but it is because the end at which the Christian aims is so much higher and the fortitude demanded by it is so much deeper that Christianity has superseded, and deserves to supersede, the noblest teaching of the greatest Greeks."

It is to exemplify this perfect religion that the disciple is called.

Then we shall have the Epicurean joy in life, which Paul described to Timothy when he told him that "every creature of God is good"; we shall train ourselves to "endure hardness," like the Stoic; to set up high ideals of intellect and spirit, like Plato; to bend all our energies to the selection of the best means for attaining the best ends, like Aristotle; and, above all, to love our fellow-men, and live for others, not ourselves, like Christ, our model.

*Cistian Endeavor Topic for Sunday, Febry. TEXT: John 15: 1-8.

INSOMNIA

Leads to Madness, if not Remedied in Time.

"Experiments satisfied me some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me.

"I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me all this harm. But it was, and the time came when I had to face the fact, and protect myself. I therefore gave up coffee abruptly and absolutely, and adopted Postum for my hot drinks at meals.

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep, restfully and peacefully.

"These happy conditions have continued during all of the 5 years, and I am safe in saying that I owe them entirely to Postum, for when I began to drink it I ceased to use medicines." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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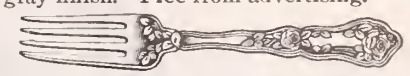

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Here are brief facts about one current issue of Irrigation Bonds They will illustrate what ideal security lies back of such bonds when the issues are rightly selected.

The Bitter Root Valley Irrigation Co. owns one of the largest irrigated fruit land projects in the world. The Company is composed of well known men who are wealthy, experienced and capable. The land to be watered consists of about 40,000 acres in the heart of our greatest fruit belt—in the famous apple region of the Pacific Northwest.

A large part of the valley has been under irrigation for many years, so the possibilities of the land have been demonstrated. Fruit land in the valley has lately sold as high as $1,000 per acre.

The water rights are unassailable, and the total water supply is more than sufficient for all needs. For the irrigable land is distinctly limited by the mountainous bounds of the valley.

$2,500,000 Invested

The Irrigation Company has invested in the project about $2,500,000, or about twice the total bond issue. And the bonds are secured by a first mortgage on all the property which the Irrigation Company owns.

The bonds are additionally secured by first liens on the lands and the orchards watered. These liens are given by individual land owners in payment for the land and the water rights. Forty per cent. of the price is paid down, and the balance, secured by the liens, is payable in annual installments.

To secure each $1,000 bond there are deposited with a Trust Company as trustee $1,400 of these first liens on farm land.

The average price at which this land has been sold is about $200 per acre. The minimum price at present is $250 per acre. Yet the bond issue is limited to $30 per acre, or to less than one-sixth the average selling price of the land.

Double Security

Thus the bonds have double security. The first is a mortgage on all the property which the Irrigation Company owns, and the Company's investment is nearly twice the whole bond issue. The second security is these first liens on farm land—on land which is worth more than six times the amount of the bonds which it secures.

One can hardly conceive of more ample security. Yet these bonds pay six per cent. interest, because the demand for irrigated land is so great that the projects are very profitable.

Part of these bonds mature each year from 1914 to 1919. One may have his choice of maturities.

Ask for the Facts

In the past 15 years we have purchased 75 separate issues of Reclamation Bonds—Drainage and Irrigation. All have been secured by first liens on good farm land, and not a dollar of loss has resulted to any investor.

Irrigation bonds have now become the most popular bonds that we handle. No other large class of bonds offering equal security now pays six per cent.

We have issued a book on Irrigation Bonds, based on all this experience. Every investor, small or large, owes to himself its perusal. Please write for the book to-day. Cut out this coupon so you won't forget.

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(11)

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How to Watch*

IN one of the very pleasant and profitable stories of Miss Ellen Fowler she makes an elderly woman say something like this: "I used to think that when one reached a certain age there was no more danger from the attacks of the evil one. But it isn't so. I find he has temptations for us suited to all ages and sizes, like ready-made clothes."

There was never a truer word. From the time that we know anything, on to our dying day, the motto for every one of us may well be "Watch!"

And the more secure one feels the more danger there is likely to be. "Let him that thinketh he standeth, take heed lest he fall."

We realize this the most keenly, perhaps, when we see that conceited persons are often the most defective, while the ablest and best are likely to be the most modest.

A few months before the death of James Russell Lowell he confided to an intimate friend his belief that his work had been greatly over-praised. "I am ashamed of nearly all of it," he said sadly. "Nothing that I have done will live—and yet I did my best."

How often we find commonplace people who think that their works are wonderful! They think that they stand—yet they fall.

This foolish belief in our own mental perfections is even more universal in the moral world.

Thus, in a small New England village, a minister once preached a searching discourse upon the failure which men often made to square their deeds with their professions, intimating that there were those present who might well take the lesson to heart. As the congregation passed down the aisles a certain Jotham Sikes, a prominent church member, sitting on one side of the church, pointed to one on the other side, and whispered to a friend, "I guess Stillman Peck felt pretty mean this morning. Anybody could see that that sermon was aimed right at him"; while Stillman Peck was saying also to a neighbor, "You wouldn't have thought that Jotham Sikes would have had the face to sit through that sermon. It fitted his case to a T, and he must have felt it."

It was only another example of the mote and the beam; and it behooves us all to try ourselves from time to time, and see if the sins of which we often accuse others are not also deforming our own lives; or, if not just those sins, others quite as bad.

There is nothing more astonishing than the rosy light which is shed around our own pet sin, which, when committed by another, looks gross and revolting.

One of the most beautiful of our modern religious poems, familiar doubtless to many of our readers, deals with this great subject. We are bidden to watch at the eventide when "we have time to sit in the twilight, in the rays of the sinking sun"; at the midnight when

> The fire burns low and red
> And the watch is ticking loudly beside the bed;
> At the cock crow when the night is dying slowly
> Along the sky,
> And the sea looks calm and holy,
> Waiting for the dawn of the golden sun
> That draweth nigh.

And so on, until the last beautiful stanza:

> So I am watching quietly every day,
> Whenever the sun shines brightly I rise and say,
> "Surely it is the shining of His face,"
> And look unto the gates of his High place
> Beyond the sea.
> For I know He is coming presently to summon me.
> And when a shadow falls across the window of my room
> Where I am working my appointed task,
> I lift my head to watch the door and ask
> If He is come.
> And the angel whispers sweetly in my home,
> "Only a few more shadows and He will come."

*Topic of the Epworth League for Sunday, February 6. TEXTS: Mark 13:33-37; Col. 4:2.

Pure Milk for Baby

Sanitary milk production was first started by Gail Borden in the early 50s. The best systems to-day are largely based on his methods, but none are so thorough and so rigidly enforced as the Borden system. For over fifty years the Eagle Brand Condensed Milk has proved its claim as the best food for infants.

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IF placed with the **Industrial** your savings work for you at this rate every day in the year—we have n paid less in **seventeen years.** Money be deposited and withdrawn on any date wit loss of earnings. Your funds are safeguarde mortgages on the best of New York and Subu Real Estate—a form of security which n depreciates in value—and by the entire resou of the Company, having

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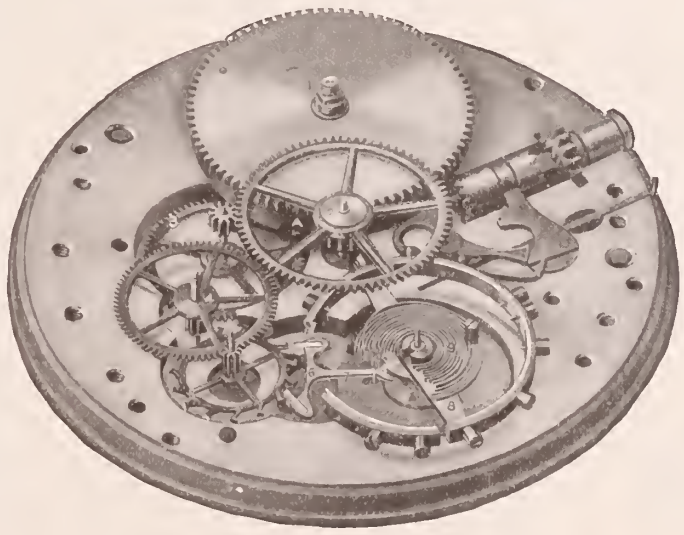

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VOLUME 33 — NUMBER 5
OFFICES: BIBLE HOUSE, NEW YORK

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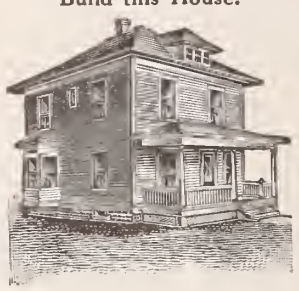

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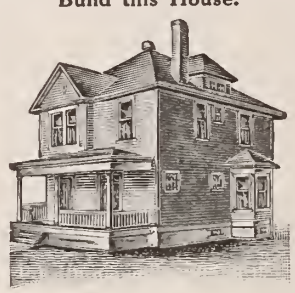

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We particularly call your attention to the numerous windows shown in the ground floor plans. There is no part of this structure that is not amply lighted, and the windows together with the ventilation in the roof furnishes an ample supply of fresh air to every part of the building. The size of this barn as stated is 53 feet wide by 80 feet long, 8 feet to the eaves, 24 feet to the comb Price, without stable material, $550.00.

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We have spent millions acquainting the public with our wonderful institution and with our vast quantities of new merchandise. Our greatest difficulty has been to impress the fact that our goods are not second-hand; nor anything but first-class, high-grade goods, just the same as you would purchase in any mercantile house. Our name misleads the public into the belief that the goods we offer for sale are not brand new.

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

They Worked with Skill

The Little Frame Church Upon which the Women Labored Lovingly

Mrs. Mumford as Carpenter

THE CHURCH THE WOMEN BUILT

By HELEN CHRISTIAN BENNETT

F the college professors, the profound thinkers and other learned men, who hold that the church is decadent, could but gather for an instant out a little frame church in Philadelphia perhaps re might creep into their minds the shadow of a dbt as to the finality of their belief. It is rather rude little church. It stands on a narrow lot, at corner of Fifty-second and Jefferson Streets, classified as to architecture, resplendent as to sh paint, sending out through its windows joyous nds of real old camp-meeting hymns. The sser-by would probably not deem it a church to proud of. It is a low, one-story building, with ny ordinary paned windows and a plain door. ere is little that is distinctive about the church, t the people who are its congregation look upon not only with reverence, but with pride, for it is e first church they ever possessed, and it is almost entirely e work of their own hands.

Men, women and children ve labored at that low frame ilding. The first spadeful of rth removed from the cellar as taken up by a child of four ars! Little girls of eight d nine have carried lumber, men have hammered and wed and swept and painted, d, when they could do nothig else, sung good old camp-eeting hymns to cheer the en on. With all their hearts d souls and bodies they wantd a church in which to worship d, and they were too poor to t it in any other way.

A little over a year ago the ritory between Fairmount rk and the Pennsylvania ilroad was churchess. A gle chapel in the neighborod closed its doors for lack of tendance, and was finally removed. Yet the tery between Fairmount Park and the Pennsylnia Railroad is a populous one. There are streets th many small houses, and the churches south of e railroad are a good way off.

In June, 1908, the Baptist City Mission sent Mr. d Mrs. Mumford to try to organize a church. r. Mumford is an architect in the employ of the ard of Education in Philadelphia. He is also an dained minister, a graduate of Temple University. rs. Mary T. Mumford, his wife, is also an ordained nister. There was a vacant lot at Fifty-first reet and Parkside Avenue, and on this lot r. and Mrs. Mumford held their first service, the ngregation consisting of four young girls, three four children, and a man leaning over a garden nce. At the close of the service the man who had ned over came to the preachers and became the first convert. Meetings on the lot were held nightly after that. During the summer a tent was erected, and evening after evening saw its capacity tested by the hundreds waiting to hear the Gospel. When fall came, and the cold weather threatened to stop the meetings, women brought oil stoves from their homes, and begged the ministers to keep on. Those who joined the congregation pledged one-tenth of their income to its support, and with this money and some outside contributions they were enabled to rent a property at 5012 Parkside Avenue just as winter set in. All winter the services continued, and all next summer the congregation prayed for a chapel.

There Is a Fine Growing Sunday School of Bright Children

Although the members brought regularly their tenth, their incomes were so small that a chapel was an impossibility. It would cost $6,700. Nevertheless, they prayed and believed.

One day in the fall a man in the audience sought Mrs. Mumford at the close of the service. He had seen a small chapel for sale. Although she had no money, the plucky woman pastor went directly to the owners.

"Why do you want the chapel?" she was asked.

"We have been praying for it all summer," she answered, and told them of the poverty of her congregation and their desire for a church. They gave her the chapel. The next step was to get it moved, and to get a place to put it. Among the recent members of the congregation is Dr. Joseph Kennon Ellis, a physician of some means. He bought a house and a large lot at Fifty-second and Jefferson Streets, the house for a parsonage, the lot as a chapel site. But, unfortunately, the construction of the chapel made it necessary to take it to pieces to move it, so that when it was placed upon the site it represented mere heaps of lumber, window frames and nails. Mrs. Mumford explained the situation to her people.

"No money," she said cheerfully, "but a chapel, and a lot, and *hands*." The faces of her audience lightened. In a twinkling the men of the congregation—hard-working laborers on the railroad, for the most part—had promised their evenings, their Saturday half-holidays and their holidays toward the labor of erection; the women had promised every spare hour, and the schoolboys and girls added ther promises. Night after night saw the men, women and children gather. Women and children carried lumber and with the men worked side by side, with hammer and saw. The work ran into weeks and months, but the workers never grew weary. When the women and children were not needed, they sat and sang cheerily all the hymns they could remember, while the hammers pounded. Schoolboys came from classrooms with overalls under their arms, and fell to gilding radiators and pipes. Industrious girls swept up shavings and rubbish and carried them away. Sometimes all worked till after midnight.

During all these weeks, meetings were held almost nightly. The noise of the workers was but a part of the devotion. Dr. Ellis and Mr. and Mrs. Mumford took charge of the meetings in turn. Every service was marked by joyful praise and earnest thanksgiving. The Gospel preached at the chapel is the plain orthodox Gospel. It accepts the Bible from cover to cover; it renounces theatres, cards and dancing; it does not countenance church suppers, bazars, fairs and entertainments inside the church. Although Mr. Mumford and Dr. Ellis share the labor of preaching with Mrs. Mumford, the last named is the real pastor of the people, as both men earn their livings by their professions. Not one of the three receives a single penny from the church. Mrs. Mumford is a cheery, buxom woman of thirty, with one little daughter, four years old. "The best thing in life," she says, "is saving souls."

She is called "mother" by all the girls in her congregation; she is the recipient of all their confidences. She personally leads the choir of fresh young voices. "The trouble to-day," she declares,

Continued on page 115

The American Pulpit

A SERMON BY

Rev. Frederick F. Shannon, D.D.*

God's Golden Overplus

TEXT—John 6 : 12 (R.V.)

"He saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost."

VICTOR HUGO has somewhere spoken of those who are at home in the infinite. Confining the idea to the possibilities of genius, he makes much of "lofty minds in full riot of omnipotence." Shakespeare is the Frenchman's supreme illustration of this thought. He says Shakespeare—the condor alone gives some idea of such gigantic flight—departs, arrives, starts again, mounts, descends, hovers, sinks, dives, drops, submerges himself in the depths below, merges into the depths above. He is one of those geniuses that God purposely leaves unbridled, so that they may go headlong and in full flight into the infinite. Beyond question, Hugo had rare capacity for saying startling, brilliant things. If Shakespeare's rhythm is so vast that it staggers, Hugo's rhetoric is ofttimes so dazzling that for the moment it blinds us.

The Divine Breaking Through the Human

Strictly speaking, however, there has been but one Man who was at home in the infinite. The infinite cannot be explored by genius, but its uttermost reaches are caught and blended in the person of Jesus Christ. He himself is the final and commanding miracle. It is begging the case to ask miracles to explain him. They were but flashing swords drawn from scabbards of unseen power. He intended them to be only intimations of the truth lying back of them, even as the highest music is but a suggestion of an invisible world of harmony far beyond all human ken. Now and then we see assertions of his authority over material things. Into the raging winds he breathes the breath of his power, and the winds cease. Into the roaring billows of the sea he drops the note of peace, and there is calm. Disease vanishes before his touch, and the dead are kissed into life. But I insist that these attestations of his power do not explain him. Rather does he explain them, for he is the only sufficient cause and explanation of them.

Therefore the text is a record of God's golden overplus—a history of the divine and infinite breaking through the human and finite, a veritable flashing forth of the eternal upon the temporal, revealing that back of the common and material are the hidings of spiritual forces, ready to be touched into activity by the finger of God. Rightly do we call the multiplication of the five loaves and two fishes a miracle; but behind the miracle is the world-old parable of man's perplexity, the unfading picture of unavailing human endeavor. There is the weary Christ toiling up the mountain side in search of rest. He needed to be alone with the Father in prayer, and, as so often in his life, sought his sanctuary in the mountain. But when the multitudes heard that he had gone into the mountain, "they followed him on foot from the cities." What a picture it is of the multitudes pursuing the Christ! Confessing that their aims were not always the highest, let us remember that the Christ looked beyond their meanness, thinking only of their need. "And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick." That was the Christ's masterful way of doing masterful things!

The Perplexed Disciples

Consider, in the first place, the perplexed disciples. I do not wonder at their perplexity. Considering the circumstances in which this miracle has its setting, I should rather be surprised if they were not deeply perplexed. The disciples were of a very human set of men. Being such, they exhibited the weaknesses of humanity. Consequently, it is hardly in point to say, as one eminent critic does say, that Philip had an opportunity to overcome his weakness in strength by boldly saying, "We have neither meat nor money, but we have Thee," and that Philip let his opportunity slip by fixing his eyes upon the two hundred pennyworth of bread, instead of remembering the resources of Jesus. Granting that Philip lost his opportunity, is not that just what men have been doing from the beginning? Philip and his brother disciples may have lost their opportunity, but I hold that there are some legitimate reasons for their doing so. And these reasons, it seems to me, not only throw into the scene a humanness as tender and deep as the universal heart of humanity, but they open the way for the entrance of the divine element, without which there is neither thrilling power nor high spiritual significance.

Now, what was it the disciples said to Jesus as they looked upon the thousands of men, women and children in need of food? They said precisely what man has been saying through all the centuries. "And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food." The desert place, the time already past, the famishing multitudes—here, in brief, are the shadowed lengths and breadths of humanity's checkered history—the tragic loneliness, the deepening wail of hopeless despair, the unsatisfied necessities of man's soul.

Over against the naturally perplexed disciples stands the unperplexed Christ in glorious perspective. To that plea to send the multitudes away into the villages to buy food comes the full-toned, majestic answer of the Son of God, "They have no need to go away." "But, Master, you forget that we are in a desert place!" "On the other hand, I remember that I am Lord of the desert. They have no need to go away—I am here." Here, then, is the God of necessity abroad in his world. Let necessity confess her Master. That day the Christ added a new lesson to the soul's literature. Under his touch the sullen desert puts on a smile. Under his tread life's waste places tremble with song. He turns the clod of despair into the bread of life. He smites the rock, and it answers back in refreshing streams. "O man," he says, "you have no need to go away from your desert place in life. I am in the desert with you. I am the shadow of a great rock in life's weary land."

The Lord of the Desert

Teaching the disciples that he is Lord of the desert, he says, "Give ye them to eat." They answer, "We have here but five loaves and two fishes." Is it not the old story of man's great task and his appalling weakness? Is it not the history of man's supreme problems and his insufficient wisdom to solve them? Has there not come to every truly great soul this command to feed the waiting thousands? Here is that Midian shepherd keeping his flock at the back of the wilderness. Told by the angel in the flame that God would send him to deliver Israel out of Egypt, Moses answered, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" "Who are you?" God seems to answer. "You are nobody. You get your significance from the fact that I am with you." Here are Homer, Dante and Shakespeare, commanded by God to feed humanity's hungry heart with inspiring song. "Who are we, that we should be entrusted with such high work?" they answer. "You are minstrels of the divine. You are prophets of the dawn. You are harps of a thousand strings. The Great I Am writes your song, indites your message, inspires your music. Therefore, give ye them to eat." Here is Chrysostom entering the practice of law at Antioch. The wickedness about him opened his eyes. In grief and disgust he abandoned the forum forever. Beyond the precincts of the licentious city, the disappointed man joined himself to a colony of monks. He lived in cells with them, studied with them, fasted with them, prayed with them, slept with them on beds of straw. After spending six years in the desert, practising ascetic severities and eating root dinners, God said unto Chrysostom, "Leave your cave. Go back to the hungry multitudes. Open your golden mouth. I will fill it with wisdom divine. Give ye them to eat."

God's Strength and Our Weakness

But still insisting that "we have here but five loaves and two fishes," what then? Why, there is but one solitary alternative, and that is to get our slender, scant resources to Jesus Christ. He said in the desert, and he still says, "Bring them hither to me." Oh, how far this call reaches to the uttermost needs of our humanity! God's strength is indeed made perfect in weakness, but the weakness must first be laid alongside the strength before perfec splendors the soul. Life's first, last and grea end is to be brought to its Master. Tissot be with five loaves and two fishes of art. He aln lost these by wasting many years of his life pa ing the vain women of Paris salons. But he c to himself, gathered up the remnants of his tatte genius, brought them to Christ, left the gay went to Palestine, followed the earthly footstep his Master, and after years gave to the world noble collection which now adorns the Brook Museum. Alfred Tennyson began with five lo and two fishes of song. His first poem was wri one Sunday morning, after his mother and brot had locked him in the room and gone to chu Alfred was too little to go to church, but he big enough to play with his five loaves and fishes of rhyme. He brought them to Jesus, they were multiplied into powers which gave b to a song vibrant with immortal melodies.

Peter Cooper came to New York when sevent years of age. He held less than five loaves and fishes in his youthful hand. Walking the str for days before getting a place, he at last succee in apprenticing himself to a carriage-maker for board and two dollars a month. While working fifty cents a week he said to himself, "If I ever rich, I will build a place where poor boys and g of New York may have an education free." brought his unpromising store to Jesus. His b hood dream was multiplied into that golden rea named the Cooper Institute in New York C

Paying His Debt to God

Only recently a princely layman in New York ca his bookkeeper into his private office. The gr merchant said to his trusted employee, "Accord to your own statement, I still owe God $45,000 this year's business. Make out the check, brin to me, and I will sign it." I tell you that m known around the world, is not in business for h self alone. He must be about his Father's busin because in early life he got himself to Jesus. I told that this same man finds time to spend thi minutes each morning with God in prayer. W a lesson to the thousands in this great city who wedded to their golden idols, and who are also r erably lean in heart and soul! My brothers, th is but one problem in life, and that is to get selves, our loved ones, our unfortunate brothers, unconsecrated things to our blessed Lord Master! Consider, also, what happened when perplexed disciples brought their loaves and fis to Christ. Ready obedience to the divine voic always a forerunner of the divine overplus, wh is the same yesterday, to-day and forever. Th is, first of all, orderliness. "He commanded multitudes to sit down on the grass." They h been running here and yonder, weary, panting, h gry, as sheep without a shepherd. The dee voices of the soul are drowned in the noise bustle of the world. Men need to be taught retaught the high philosophy of pausing, of sitt down on God's green grass and hearing again commanding voice of the ageless Messiah. what is the next step? "He took the five loaves, the two fishes." Ah, this is the upper-world hist of the little becoming great, of the human becom divine, of the finite becoming infinite! He t them into his own omnipotent hands—that is story of every lofty movement, of every worthy stitution, of every royal soul that has thrown resistless impulse into the current of these hun years.

Moreover, it is the only way of the little becom truly great. Martin Luther alone is puny inde but Martin Luther in the hands of Christ hurls thunders of another Sinai. John Bunyan alone only a tinker; but John Bunyan, taken by Chr takes the world by his sublime allegory. John W ley alone is a polished churchman; but John Wesl conscious of the indwelling Christ, changes the c rent of the eighteenth century. Dwight L. Mo alone is a shoe clerk; but Dwight L. Moody, Christlike layman, girdles the world with his fi ing evangel. When men and institutions are pas through the divine hands of Jesus Christ, t drop the old trade-marks and take unto themsel

Continued on next page

* Pastor, Grace M. E. Church, Brooklyn, N. Y.

God's Golden Overplus

A Sermon by

ev. FREDERICK F. SHANNON, D.D.

Continued from preceding page

ernal values. If all light is at some int condensed into a flame, it may be tly said that every epoch is consed in a man. And the higher och-making men are always Christ-ade men—men who have yielded temselves into his hands and been tributed as soul-food for the marching generations!

Then, too, we behold the divine meth- of distribution. "He gave the aves to the disciples, and the disples to the multitudes." It has been id that whenever a masterpiece apars, a distribution of God is taking ace. Now, that is just what occrred when Jesus fed the multitudes miraculous fashion. He command- the disciples to distribute God to ose hungry thousands. Are not we, disciples, commanded to do likewise day? O men, we are called to be tributers of God! A smaller conption of our Christianity will not ffice, and hardly a larger, grander eal could urge us forward in our rk. Science teaches that physical e cannot be sustained except by ing as food that which has been ve. The nutritive properties of rth and air must be assimilated for by living plants and animals before can use them. For instance, the int sucks sustenance out of the rth. We can live upon the plant, t not upon the earth. The ox fatns on grass. We can eat the ox, but t the grass. Nor is it otherwise th spiritual nourishment. The souls men cannot thrive on abstract truth. od knew we would shrivel up on stractions, becoming at best only in-blooded and spectral worshipers. herefore, the Word becomes flesh, and is when we reproduce the living ord in our own lives that the famning multitudes are fed. Let us go rth into the world, my brothers, with is thought making melody in our larts—we are the divinely chosen distbuters of God!

The overflowing abundance of that sert meal must not be overlooked. nd they did all eat, and were filled." hile every man, woman and child reved their full share, they did not haust the divine supply. Exhaust e divine supply? Why, the mere tement suggests these questions: oes the vast vital fluid that we call agnetic or electric flash through the oud-masses with less splendor beuse it consents to perform the office pilot to a bark, and to keep constant the north the little needle intrusted it, the gigantic guide? Is Aurora s splendid, clad less in purple and erald, suffers she any diminution majesty and of radiant grace, beuse, foreseeing an insect's thirst, she refully secretes in the flower the dewop needed by the bee? Much less the bounty of the soul's Father in nger of being exhausted by supplyg the needs of men. To the last ur of the world it may be said, "And ey did all eat, and were filled."

Finally, there is the divine economy. He saith unto his disciples, Gather the broken pieces which remain er, that nothing be lost." Do we t always find a remainder in God's ack? He not only fills the cup of e with abundance, but there is still od's golden overplus—the love of hrist, which passeth knowledge, fillg the soul unto all the fulness of od! Man is still put in a cleft of e rock and covered by the divine nd. When God passes by in his unspeakable glory, what can the soul do t cry, "He is able to do exceeding undantly above all that we ask or ink"?

But you say, "I know so much more life's broken pieces than I do of the erflowing cup." Be quiet, be patnt, be trustful, dear heart! The aster's eye beholds not only the frag-

Continued on last column

The Children's Pulpit

ASH WEDNESDAY AND CLEAN LENT

By Rev. J. M. FARRAR, D.D.*

FEBRUARY 9 is Ash Wednesday, and the first day of Lent. March 27 is Easter Sunday, and the last day in Lent. From early times the church has set apart this season in memory of Christ's forty-day fast. The name of Lent comes from an old word meaning Spring. This observance in memory of Christ's forty days' fast in the wilderness came in the spring, so they called it Lent. Some call it "Clean Lent." What a strange name? What do they mean? On Ash Wednesday, in some of the churches, ashes and holy water are sprinkled on the people in the sign of the cross. Ashes mean humility—we must be humble. Water has reference to our need of washing clean from all sin. The sign of the cross refers to what Christ has done for us. Because Lent begins on Ash Wednesday with this ceremony of cleaning it is called Clean Lent.

. . .

A QUAKER, named Isaac Hopper, was a great lover of little children. When he met a boy with a dirty face or hands he would ask him, "Didst thou ever study chemistry?" The boy, with a wondering stare, would answer, "No." "Then I will teach thee how to perform a curious chemical experiment. Go home, take a piece of soap, put it in water, and rub it briskly on thy hands and face. Then thou wilt see what a beautiful froth it will make. From it thou canst make soap bubbles. This is a chemical experiment; I advise thee to try it."

. . .

IT is not the body, but the mind and soul, that are to be cleansed and made ready for the Easter joy. In our church we do not have the chemical experiment with ashes and holy water, but we do want you to be humble and to keep your mind and soul clean. Though your sins be as scarlet, they shall be as white as snow. On Ash Wednesday just think, think, think of what the day means. You wash and get ready for dinner. Lent is the getting ready for the feast of Easter. Let your prayer every morning be, "Wash me, and I shall be whiter than snow." At the close of Christ's forty days' fast we read that the angels came and ministered unto him. Make this "Clean Lent," and at Easter I am sure the angels will bring blessings to you. Remember not only the water of cleansing, but also the ashes of humility. Humility means bowing your proud head. Can I help you to remember this? Listen! An eccentric minister, preaching on "The Ark," said: "Noah sent his boys out to measure the animals, in order to know how large to make the door of the Ark. The boys brought back the measurement of the elephant as the largest animal. When the door had been completed, they came in, much excited, and said, 'Father, father, the door is too low! We found a giraffe, with head so high it can never get in.' The old gentleman replied, 'I have made the door large enough to admit the elephant, and that high-headed giraffe must get its head down to enter.' And I say, brethren," continued the preacher, "the door into the Ark is wide enough to admit an elephant of a sinner like me, and if you high-headed sinners want to get in you must get your heads down." You must be humble and use God's method of cleansing. I hear a junior say, "I am not a great sinner, I am sure my sins are not like scarlet; why should I be humble and ask God to wash my mind and soul?"

. . .

DR. HULBERT'S story about one drop of red paint will help you to understand. A boy walked into a house-painter's shop one day, and stood looking at the different colors. The painter had gone out for something, and the boy began to meddle. On the floor stood a large keg of white paint, and close beside it was a smaller one, filled with Indian red, all ready for the brush. The boy took hold of a paddle in the smaller keg and held it up, watching the thin red stream which flowed from the end. Something startled him, and he turned quickly and let a single drop fall into the white paint. The boy was frightened, and tried to hide the one drop of red paint by mixing it well with the white paint. At last he thought that the red drop was completely hidden. But the first thing that the painter said when he came in was, "That keg of white paint isn't very white. I wonder what's the matter with it?"

. . .

SOME of you have tried the same thing with the spots in your characters that the boy did with the spot in the paint. You try to hide your sin by mixing it in with your good life. But one little, mean sin will spoil your good character just as the one drop spoiled the keg of white paint.

*Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

God's Golden Overplus

Continued from first column

ments which remain after the feast, but our God sees the broken pieces which never knew any feast. Out of these broken pieces thou shalt be made an eternal excellency! "Thou shalt also be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God." This moment God is sweeping his universe in quest of the broken pieces, for they must be gathered up, that nothing be lost! Hereafter thou shalt know and understand.

But not to-day. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart—
Time will reveal the chalices of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we shall say, "God knew the best!"

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Mikado's Garden Party

REV. CHARLES W. IGLEHART, a Methodist missionary assigned to educational work in Tokyo, Japan, in a letter to relatives in this country gives a description of the palace garden party of the Emperor of Japan, a portion of which we give to our readers:

"I think the greatest example of a man who has freed himself from the old days on non-essentials, but who has kept all the best from the past, that I have ever known of is the Emperor of this country. At the imperial garden party, which I attended, I had a fine chance to see the Emperor on one of the most democratic occasions of the whole year. He walked into the grounds. I was on the front row of the people, who simply moved back, and made a lane for him to pass through, and he was as simple and friendly in his looks and bows as an ordinary man. Only a few years ago he would not have thought of looking at anybody as he walked by. There was an open pavilion set up, and he took his stand under this, to have the presentation of the various personages who were present.

"I had a superb chance to stand there and watch him. His figure, especially from the waist down, is not prepossessing. He was dressed in the uniform of an army officer, and would have carried native Japanese dress much better; but his face was worth a long journey to see. Instead of the extreme formality of the court, which there has always been in Japan, he stood with extended hand and freely greeted every person who was presented, even the ladies (it is a very new thing for any one but men, and these only of a certain rank, to come into his presence). He talked to each person, and shook hands again as they retired. The Empress also received, a little distance away from him. On his way out, I was on the front row again, and, on making as pretty an obeisance as I knew how, actually got a bow in return.

"The Emperor has gradually introduced many new ideas without any jar, and the people are so used to the exercise of their new privileges that when he ceases to reign there will be no serious danger. He is directly responsible for the Constitution. I feel sure that his purpose was to divert some of the loyalty of the people from his person to the country and its laws. He is still vigorous, and every one prays that he may live a long while still to see many reforms farther along. Prince Ito's death makes a great vacancy, but the work of his long life is already secure. The Korean Crown Prince is here in Tokyo, being educated; we saw him the other day. I met Mr. and Mrs. O'Brien at the embassy on Thanksgiving Day, and had quite a nice little visit with them. CHARLES WHEELER IGLEHART."

PRESIDENT TAFT ON THE LAW'S DELA

AT the recent three days' session of the National Civic Federation Congress, in Washington, President Taft was the principal speaker. He delivered an address at the opening session on January 17, in which he urged the desirability of having the States use actively their powers in the interest of uniform legislation affecting conservation of national resources, divorce, marriage, and more expeditious judicial procedure. He intimated also that the cry against the over-centralization of the government would be hushed if the States worked in harmony with each other in their law-making, otherwise Congress will be urged to enact for the whole country the laws which conditions demand and State statutes fail to supply.

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President Taft Addressing the National Civic Federation Congress in Washington

The President further said that there should be uniformity in judicial procedure. If anything in the system deserved attack, it was the delay secured by the wealthy under judicial proceedings. He advocated changes in the form of Federal Court proceedings which could be taken as an example by the States. Court procedure could be simplified along the lines of English practice.

Concerning conservation he said: "The Federal Government has no power to compel owners of forests to attend to those forests with a view to the welfare of the community, of the neighbors who live there, or of those who are affected by the denuding of the land of the trees. That must be done through the State governments if it is done at all. The same applies with respect to many of the streams. There is more to be done by the States in the conservation of resources than by the Federal Government."

Addresses were also made by Hon. Seth Low, Ex-Judge Alton Parker, Governor Wilson of Kentucky, and several others. It was a most representative assemblage, including Governors and delegates from all parts of the United States, representing various commercial, labor and social associations, among them the American Federation of Labor, the National Grange, the Farmers' National Congress, the National Association of Life Insurance Presidents and the National Association of State Boards of Arbitration.

The third Conference of the Governors of the States of the Union opened in Washington on January 18, with more than thirty Governors in attend-

ance. Governor W
son of Kentucky
sided. In welcom
the Governors at
White House re
tion, after the f
session, Presid
Taft made a brief
dress of welcome,
the course of wh
he said:

"You are here
the purpose of con
ering those subj
for laws in respec
which the legislat
of the States ough
be uniform and to t
the course of mak
up for what some
ple point out as a
fect of the Fed
Constitution, in t
it does not give ju
diction to the Fed
Government with
spect to certain p
poses which can
be accomplished
joint action of
States. I regard
movement as of
greatest importa

The Federal Constitution has stood the test
more than one hundred years in supplying
powers that have been needed to make the cent
government as strong as it ought to be, and w
this movement toward uniform legislation
agreement between the States I do not see why
Constitution may not serve our purpose always.

"I hope and feel that this is the beginning of c
ferences which are certain to lead in the end to
adjustment of State legislation that shall make
country capable of doing much more team work
the public good than we ever thought possible."

At a later session of the conference Gover
Harmon of Ohio said it would not be possible
Governors in conference to undertake the draft
of uniform laws, but their united recommendati
would supply the necessary impetus for reforms.

STRICKEN MESSINA RISING FROM ITS RUINS

Marching to the Service to Commemorate the Disaster

Portable Houses Sent by America After the Earthquake

IT was but little over a year ago that one of the worst earthquakes in the history of all Italy—a part of the world where the surface of things seems unable to lie easily, and is striving continually to readjust itself—shook down the walls, churches, palaces and homes of Messina, and devastated about thirty other towns in Sicily and on the mainland of Calabria.

The readers of THE CHRISTIAN HERALD, always ready to lend a helping hand to those in distress, no matter from how great a distance the cry for aid comes, responded generously to the appeal made in the columns of this paper to contribute to the Italian Relief Fund, and especially to the Mothers' and Babies' Fund, whose fame spread over two continents, and which was under the direct charge of her gracious Majesty Queen Helena herself.

Now it appears, contrary to all prophecies made in regard to the future of Messina, that the city may in time be rebuilt. For several months after the appalling disaster it seemed as if the once fair city of the straits would be abandoned forever.

Within the last few months, however, a change seems to have come over the spirit of the people. Messina, in part, is being rebuilt. Not as it was before—the ancient Messina has gone forever. The new Messina is of wood, American wood. Many of the houses were built by money from the American relief funds.

In the interior of the city, and in the new suburbs built by the refugees, the greatest revival of activity is now noticed. There the people have really begun to live as nearly as possible in the way they did before. In the Via San Martino numerous shops have been opened, displaying wares of all kinds, which are attracting customers, many of them visitors from the mainland, who have come over to Messina to view the havoc wrought by the earthquake. Visitors also furnish the support of the new wooden hotels, which are fairly well constructed and have clean, well furnished rooms.

The manager, all smiles and politeness, receives the American tourist with many bows, and one cannot but notice that "mine host" looks quite prosperous. He is dressed in a frock coat of the latest
and does not seem at all depressed by the fact t
he is keeping a hotel in a city of ruins. The cha
bermaids are pretty and neatly dressed, and
doorkeepers are in smart liveries. The wait
move about the dining-room with surprising agil
acquired no doubt when the walls were falling ri
and left and safety lay only in a man's speed to
"out from under" before they came down.

Small churches have been built of wood and c
rugated iron. The high schools and gramn
schools have been reopened, and quite a number
students are registered at the university.

As the visitor watches the renewal of the cit
life there arises in his mind a grave question as
the wisdom of it all. The city has been shaken do
by one of the most fearful earthquakes in histo
and, though the people seem confident of th
safety, there is no reason why it should not oc
again. Plainly nature has shown that this is
a place intended for the habitation of man, and
would seem that people are taking fearful risks.

FOR WORLD-WIDE EVANGELIZATION

THE LAYMEN'S MISSIONARY MOVEMENT BANQUET IN THE HOTEL ASTOR, NEW YORK, JANUARY 14

A MASS meeting of 5,200 men on January 16, in the Hippodrome in New York City, indicates to some degree the enthusiasm aroused by the Laymen's Missionary Movement, which is conducting a campaign of education on a national scale, with the endorsement of the Foreign Mission Boards of America.

It is doubtful if any meeting was ever before held in New York of just such character and significance. The effect of five thousand men singing in one mighty chorus "All Hail the Power of Jesus' Name," or Onward, Christian Soldiers," was to melt the heart and stir the soul, as well as to testify to the conviction of mighty responsibilities to be enthusiastically assumed.

The campaign, as outlined, includes the presentation of the question as to America's part in evangelizing the world at seventy-five conventions between the months of October, 1909, and May, 1910. The fourteen conventions held previous to this great gathering in New York were attended by leading laymen of the various cities. Wherever the movement has been presented it has received the enthusiastic commendation and co-operation of representative men. A commission of six laymen, from the United States and Canada, presented the movement in Great Britain, where it was taken up, and national committees organized, both in England and Scotland. It has since spread to Germany and to Australia. It seems as if the time is rapidly approaching when the Christian men of all nations will be federated for co-operative action in behalf of mankind.

"We shall never be able to save America until we are willing to undertake an intelligent, well-planned crusade for the redemption of the world," declared J. Campbell White, general secretary of the Laymen's Missionary Movement, who was introduced as the active potential force and the single best type of the activities of the movement. "Expression deepens impression. Three-fourths of the laymen in our churches have had an idea that their duties are to fill the pews throughout the year, and make up the deficit in the accounts at the end of the year. It is a great thing when a layman realizes that it is his duty and opportunity to stand shoulder to shoulder with every other man in the church in a comprehensive movement to evangelize the world. One of the important discoveries of the last two years has been that the Christian forces of a whole nation can be led to act together in behalf of a cause that is large enough to appeal to them."

"In an ideal investment," said Mr. G.S. Eddy, "we seek good security and large returns. In these two respects missions present a gilt-edged security. Nothing is so sure and nothing yields larger returns. When the government of Japan went to the English money market to finance the Manchurian Railway scheme, it was learned in London that the money was spent in the United States to buy railroad supplies, amounting to some $50,000,000. The reason why the Japanese government spent English money in the United States was due solely to the fact that the Japanese engineers in charge of the work had been educated in the United States, at the expense of American missionaries, and had there imbibed Yankee notions, which made it impossible for them to build a railroad along any other than American lines. Thus, in one swoop, American commerce reaped a direct return of $50,000,000 from missionary effort. That one order would have paid the cost of all the missions in the world from the North American continent for the last seven years."

"Twenty-five years ago Korea was a closed land, having no trade with the United States. To-day there are 200,000 Christians in Korea. A hundred years ago we sent the first missionary to China. Our trade to-day with that country totals nearly $50,000,000 and is rapidly growing. American commodities are found in the heart of India and China, miles from the railway, and our trade alone receives a tenfold return for all that is spent in missions. I believe in God, I believe in humanity, therefore I believe in missions."

Through the next four months a "double team" of speakers will be in the field, holding meetings simultaneously through the West and South, culminating in a National Missionary Congress in Chicago May 3 to 6.

A GREAT GATHERING OF LAYMEN IN PITTSBURG

GREATER PITTSBURG made great preparations for the Laymen's Missionary Convention, which is now being held in that city. The Laymen's Missionary Movement originated here years ago in the city of New York, at the time of the celebration of the centennial of the "Haystack" Prayer Meeting. It is the massing of the churches of all denominations on the platform of giving Christ to the whole world in this generation. The headquarters of the Pittsburg campaign are in the Central Young Men's Christian Association Building, and the energetic executive secretary is Mr. C. W. Hensel. He is assisted by a large force of secretaries and stenographers.

The convention is self-entertaining. A charge of a dollar is made for registration to meet the necessary expenses. No collections or subscriptions are taken. The convention opened on Thursday, January 20, at 6:30 P.M., with a dinner. The first speaker on the programme was the Rt. Rev. Cortlandt Whitehead, D.D., Episcopal Bishop of Pittsburg, on the topic "The National Missionary Campaign." The second speaker was Colonel Elijah W. Halford, of New York, on "Men and Missions," and the last speaker Mr. J. Campbell White, of New York, on "America's World Responsibility." The session on Friday forenoon, January 21, was devoted to addresses from missionaries from Alaska, West Africa, India, Siam, Japan, Philippine Islands, China and Korea. Among the speakers at this session the leading names are Bishop Peter Trimble Rowe of Alaska, Dr. J. L. Dearing of Japan, and M. D. Eubank, M.D., of China. The balance of the programme was as follows: Friday afternoon an open conference, Mr. J. Campbell White presiding. The topics include "Encouraging Features in the Present World Outlook," "How to Enlist the Men of the Church in the Work of Evangelizing the World," "The Pastor as a Leader," "The Missionary Committee," "Missionary Education," "The Every-Member Canvass." At 6 P.M., a supper with co-operating committees to determine the policy to be recommended to convention. Friday evening's topic, "Business System in Missionary Finance," the speakers being Mr. J. Campbell White, of New York, and Dr. Homer C. Stuntz, also of New York. Saturday morning's topics: "The Spiritual Significance of the National Missionary Campaign," "The Effect on the Home Church of Really Obeying the Great Commission," "What Should This Convention Undertake?" "How to Conserve and Extend the Influence of this Convention?" "Missions, the Supreme Opportunity for Investment," among the speakers being Dr. Stanley White, of New York; Dr. Cyrus J. Musser, of Philadelphia; Mr. John W. Wood, of New York, and Bishop J. E. Robinson of India. Among the speakers on Saturday evening are Rev. C. A. R. Janvier, of Philadelphia, and Dr. Isaac Taylor Headland, of Peking.

WARREN G. PARTRIDGE, D.D.

Dr. M. D. Eubank, China

Geo. Sherwood Eddy, India

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor GEO. H. SANDISON Managing Editor

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THE promised article by Rear-Admiral Sigsbee, which he has specially prepared for the readers of this journal, and in which he gives his views concerning the raising of the battleship *Maine*, will appear in THE CHRISTIAN HERALD of February 16. It is a contribution of the first importance, and should be read everywhere.

The "Meat Strike"

THERE are indications that the boycott recently begun in the West against the inordinately high prices of food will quickly spread to many States. It has already attained considerable proportions in Pennsylvania, Ohio, Missouri, Michigan, Virginia, Maryland, Nebraska and Kansas. In Cleveland nearly sixty thousand persons have united in a "meat strike," with the prompt result that twenty-seven butchers have lowered their prices. Similar tactics are now being pursued to bring down the cost of eggs. In Pennsylvania the movement involves one million five hundred thousand consumers, and is felt in many counties. In Kansas City, Atchison, St. Joseph, Topeka and Leavenworth the strike has taken a wide sweep, and many families are living temporarily on cereals and vegetables.

It is undeniable that the increased cost of living is one of the most important questions now before the public. It is a problem which takes hold of every household and almost every individual. Some authorities tell us that the advance in all kinds of food is caused by the tariff; others assure us that it is due to the over-production of gold; while still others declare that the trusts are to blame for all the trouble. But it is a waste of time to speculate concerning causes while the actual situation confronts us. Bread, milk, fruit, all kinds of meats, vegetables, eggs, and almost everything that goes to make up the daily menu of the average American family, have risen until they are nearly out of reach. Families are driven to sharp economy; boarding-houses are obliged to raise prices, and restaurants reduce the regular portions to the lowest point the public can stand. It is a situation that calls for a quick remedy. To appeal to those who control the sources of supply would be useless; to wait for the slow process of regulative legislation would be equally futile. In the adoption of the German boycott—which means a general understanding to abstain from the buying of any article of commerce so long as it is held at inordinate figures—it may prove that an effective, if radical, remedy has been found. It is impossible to predict to what proportions this movement may yet expand, and it would not be surprising if it should grow to be big enough to teach a well-deserved lesson to those who juggle with the price of the necessaries of life, regardless of the natural laws of supply and demand.

The Master's Business

TO many of those who attended the great gathering of the Laymen's Missionary Movement in New York recently, when over five thousand men, representatives of many kinds of business and professions, were present, there must have come the conviction that here was evidence of a great transformation in the methods which we Americans have heretofore followed in our religious affairs.

It may be said briefly that the keynote of the Laymen's Missionary Movement is "the Evangelization of the World in this Generation." How is this great work to be accomplished? Is world-wide evangelization a dream, as so many have pronounced it, which we hold up before our eyes as though we were looking upon some beautiful vision that is wholly impossible of realization? Shall we ever see "a nation born in a day"? Will the time indeed come in this generation when "many nations shall join themselves to the Lord"?

In that assemblage was an unlooked-for element of inspiration in the presence of Mr. J. Campbell White, who is, in a sense, the founder of the movement. He is one whose faith outruns that of the multitude, and he unhesitatingly declares that, not years hence, but now is the time to girdle the world with the Gospel and bring to pass the literal fulfilment of the Great Commission. He holds that world evangelization is a practical enterprise, and needs only the adoption of a proper business system to bring it about. Such a system is indispensable, just as it is in the affairs of secular business. It is the lack of it that has been the cause of our failure in the past. He therefore appeals for business methods. We must work by consecrated human agencies and invoke God's blessing upon their operation. We have made a mistake too long in holding our missionary work to be a mere matter of sentiment. We have turned it over largely to women, instead of making it a men's concern. To the everlasting honor of these women, let it be recorded that they have done their part nobly and well. In every congregation they have been permitted to bear the principal burden of the missionary effort while the men have not taken the work seriously.

There is another point on which the same high authority lays special stress. Mr. White holds firmly to the great Gospel truth that we are merely trustees of our worldly possessions, and that to advance the Lord's work in the right way we must practise, systematically and liberally, the grace of giving. We must give wisely as well as quickly—give as we have been prospered, and not hold back; and we must put implicit faith in God to make the investment good. He will not fail to give the increase; he never fails.

A Busy Gospel Life Ended

BY the death of the Rev. Michael Paget Baxter the London *Christian Herald* loses its founder and editor, the Gospel activities of the English metropolis lose a stanch and generous friend, and various missionary enterprises in foreign lands a strenuous co-worker and liberal supporter. Mr. Baxter personally, and in conjunction with the forces he organized and controlled, was equal to a strong missionary army corps. In a quiet and unostentatious way the influence of his spiritual teaching reached countless multitudes in his own land and elsewhere. Life for him held a high and very definite purpose, and through it all, in his own simple evangelical way, by pen, voice, hand and purse, he labored strenuously and faithfully for the furtherance of evangelical Protestantism. To him THE CHRISTIAN HERALD of New York owes its origin. It ceased to be his property twenty years ago, but its present owner and editors have always remembered kindly the Gospel-loving, soul-winning, warm-hearted, talented English preacher, who first conceived the idea of the publication which has since grown to be the greatest religious newspaper in the world.

A Mother's Problem

A CORRESPONDENT writes us this letter: "I am the mother of a large family, the youngest of whom is now ten years old. None of them have confessed Christ. I joined the Episcopal Church at the age of sixteen, but after my marriage moved to a country place where there is no Episcopal Church. The children and I attend the Christian Church near us. My husband is not a member of any church and rarely attends one. It troubles me that my children are not Christians. The boys especially are drifting away. Do you think it would influence them to be Christians if I should join the Christian Church and enter into its work?"

This pictures conditions that are doubtless duplicated in many thousands of American rural homes. It is a beautiful thing to join early the church of one's parents, and remain always in its communion. The writer of this letter should love and honor her girlhood's choice for creed and worship; but since "from out her bourne of time and place" the tide has swept her into the vicinage of a different church she should cheerfully enter into its life, and do what she can to build it up and to interest her children in its work.

By throwing herself heartily into the work of her new church, this troubled mother may yet be able, with God's blessing, to gather her loved ones into his fold.

It is as if all denominations were marching under one great flag, though the banners of the differe divisions may each bear a different motto. Enl in the one which is nearest you, and fight the gc fight with your whole strength. It is all done ' His name."

GENERAL NOTES

—THERE IS A STIR among the suffragists in New York o the charge that some of the leaders have advocated the c cealment or disuse of the wedding ring.

—THE OMAHA *Bee* is authority for the statement that V liam Jennings Bryan will be a candidate for President in 19 It credits this statement to R. J. Metcalfe, editor of *Commoner*.

—PROF. HUGO MUENSTERBERG, the celebrated psychologist Harvard, has declared that Eusapia Paladino, the noted spi ualist medium, who puzzled the scientists of Europe, is a dec tion and a sufferer from the worst form of hysteria.

—PAULHAN, the French aeroplanist, made a record fli for height at Los Angeles January 12, rising in a Farn biplane to an altitude of nearly 5,000 feet. This would se to dispose of any apprehension that the aeroplane cannot beyond the range of the rifle.

—IN THE LAST great snowstorm in the Eastern States 1 inches of snow fell, being the heaviest precipitation in a sin fall in sixteen years. The removal of the snow from the stre of New York City kept 18,000 men and 2,800 carts busy greater part of a week.

—TWENTY THOUSAND ACRES of fruit lands in Oregon, bord ing on the Columbia River, will be thrown open to settlem by the government at 9 A.M. on February 10. It will be p tioned out in farms of from 10 to 40 acres, and the charge irrigation will be $60 per acre, of which $18 per acre m be paid the first year and $6 per acre yearly thereafter. matic conditions in this beautiful fruit region are said to perfectly adapted for the purpose.

—IT IS A WISE suggestion, if a novel one, which Mr. Marli a business man who is deeply interested in missions, makes relation to raising funds for that branch of Christian w hereafter. He would organize a syndicate of business men supply the money, just as syndicates are now formed and op ated to provide funds for many great business enterpris which, with ability in financing and skilful management, forward successfully. There is unquestionably a very la body of business men who have safely passed through the sto and stress of the early struggle and reached a point wh competence brings leisure, many of whom would be glad employ their talent and experience in channels where tl might accomplish great spiritual good.

—WHILE THE Unionists, who support the House of Lor have made considerable gains in the British elections, it is n fairly probable that the Liberals, together with their allies, Laborites and Irish Nationalists, will still control. Up to J uary 21—the returns still being incomplete—the figu showed the Liberals to have 137 seats, Labor members 29 se Irish Nationalists 53 seats, a total of 219 against 163 se for the Unionists. This is a net Unionist gain of 61 se Should the same ratio of gains continue, the net Unionist g in the next Parliament would be 107, reducing the Liberal c lition majority to 120. These figures show that the House Lords, and the traditions that surround it, have a much stron hold upon the English people than was supposed. The Uni ists have whittled down their opponents strength in ma districts, but if the coalition holds, the Liberals will still h a fair working majority in the next House, thus assuring uninterrupted progress of the reform measures of Chance Lloyd-George and his associates.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Menelik and His Successor

MENELIK, Emperor of Abyssinia, for a score of years has ruled his country with a wise head and a strong arm; by his ability, tact, ccrage and statesmanship he harmonized the factiis led by warlike chiefs, and bound the restless feeration of States into the strong empire of Eiopia. A year and a half ago, he suffered a stoke of paralysis, which disabled him, and caused sdewhat a relaxation of his grip upon the governmit, and in October he suffered another stroke, wch paralyzed his body and dethroned his mind. Ira period of mental lucidity, he selected, as the sucessor to his throne, Lij Yasu, son of the Emperor's daughter, Waizaro Shoa Rogga, and Ras Mihael. There is grave apprehension in the home lad, and among the nations, who by the triple allaie are to a certain degree responsible for the good beavior of the Ethiopian empire, that the death of Menelik and the change of rulers may result in a evolution, in which the chiefs of the various provins may fight for the throne. The word Abyssinia is rom the Arabic *Habash*, which means "mixed poulation," indicating what congleneration there is among the elemits of the various provinces. Tese provinces are Tigré, Lasta, Ahara, Gojam and Shoa. Abyssia is called the Switzerland of Aica, and is one of the most beautil and fertile countries on the gbe. The Christian Church was plted in Abyssinia fifteen hundred yers ago, and has existed continuouly in that country until the preser time. It has been diluted from tie to time by Judaism and other is's, but it has been the basis of a fa better civilization than that of pranism, and makes it the more ea for the empire to take its place, ast does to-day, among the progressi nations of the earth. As Menel had no direct heir he was understd to favor the recognition of the sc of Ras Makonnen, a relative of hi wife, the Empress Taitu. The bc died five years ago, and the Empiss, who was very ambitious to rule th empire herself through some agnt, and who had great influence ov her husband, persuaded him to dp the consideration of a successor tois throne; but when the Emperor physical and mental condition bame so grave his councilors and th foreign ministers at his court as wl, insisted upon the designation of aheir to succeed him. The matter w compromised by the marriage of th grandson, Lij Yasu, and the Princes Romaine, niece of the Empress Titu, which united the old dynasty of Tigré with that of Shoa and fasteed the ruling house to many powerul families.

The young Emperor is only thirten years of age, and he has been gen over to the guardianship of one of Menelik's most faithful friends, Ras Tasma. The council of ministes, providing a guard of 50,000 soldirs, commissioned the father of the yng Emperor to defend the city. The prospective clnge of rulers provoked a revolt in the provire of Tigré, which the Governor suppressed, but afa fearful loss of life, three thousand men havir been killed on one battlefield. Great Britain, Fnce, Italy and Germany especially will do all in thir power to aid the new Emperor in the preservatin of peace, and in the promotion of prosperity. Ayssinian tradition claims that King Menelik was a neal descendant of King Solomon, and he himself mde the same claim and boasted in the fact. There is record given of the selection of Solomon as the Kig by his father David in the following language:

t Zadok the priest and Nathan the prophet anoint him there ki over Israel: and blow ye with the trumpet, and say, God sa king Solomon. Then ye shall come up after him, that he may cce and sit upon my throne; for he shall be king in my stead: ar I have appointed him to be ruler over Israel and over Judah. (I ings 1:34, 35.)

From the *London Illustrated News*

Lij Yasu (1), the Heir to Menelik's Throne, and His Tutor (2)

P Breaks; Mill Stops

The breaking of a pin in the driving-wheel of the fishing engine in the rail mill of the Illinois Steel Corporation at South Chicago recently cost the compay $369,000. The mill, which was compelled to bidle for the greater part of a week for repairs, sfered the enormous monetary loss. The little pieces of machinery among mills and men are just as important as the larger ones, and anything that would derange or break them will seriously interfere with the harmonious working of the machinery of society. The little things in the material and spiritual world must be carefully looked after. The necessity that the smallest pin in the machinery of character or of human life shall be in perfect form and adjusted is suggested by the Saviour, who declares that:

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. (Luke 16:10.)

Killed by Leopard

Pauline Russelle, the animal trainer, was fearfully wounded by a black leopard which she was training, and died a week after in Bellevue Hospital as the result of her injury. Mrs. Russelle had for some years appeared at summer parks and museums as an animal trainer. A short time ago she went to Yardsley, Pa., and secured from an animal dealer a troupe of five leopards. She took the animals to New York, and was training them in a loft for a museum entertainment when Clayton, the largest of the leopards, struck her down and would have killed her on the spot had not the attendants come to her rescue. She leaves two children, for whose support she was providing. In subduing the beasts of appetite and temptation there is the greatest danger, and the need of prudence and wisdom to prevent their pouncing upon and destroying us. The prophet in his description of divine judgment makes reference to the ferocity of the leopard in these words:

I will be unto them as a lion: as a leopard by the way will I observe them. The wild beast shall tear them. (Hosea 13:7-8.)

False Weights

Dr. Fritz Reichmann, New York State Superintendent of Weights and Measures, spent a year in carefully inspecting the systems of weights and measures throughout the State, in which he has found fraud so gross and general as to be a public scandal. The revelation of these frauds has been made in a report to Governor Hughes, and special legislation to check this wholesale dishonesty has been recommended. The following are some of the frauds which Dr. Reichmann has revealed:

One-pound print butter is 14 ounces; No. 10 gallon can holds 3 quarts; No. 3 3-pound can has 1¼ pounds; No. 2 2-pound can has 1 pound; large bottle, quart, is 1-5 gallon; small bottle, pint, is ½ pint; olive oil measure, 8 quarts to gallon; pound box crackers is 8 to 12 ounces; 2-pound package cereal is 1-pound bag.

At this time, when the price of living is soaring so high as to inconvenience and afflict the people, it is doubly disgraceful to add to the price of the living by such wholesale theft through false weights and measures. Those who are responsible for these dishonesties should be prosecuted and punished at once. How hateful to the Almighty must these dishonesties be, and if unrepented of how severe will the penalties be!

A false balance is abomination to the Lord; but a just weight is his delight. (Prov. 11:1.)

Youthful Suicides

The shocking record of twenty-two suicides the first week of this year in the city of Berlin is recorded, and that which seems even worse is the fact that a boy of twelve years of age is included in the list. The rate of suicide in Germany is greater than that of any other nation in the world. It also reports a much larger number of children's suicides than other countries. The Germans are very highly educated, and the children of no land are so driven in their studies as the school children of Germany, and scientists and physicians have been inclined to trace quite a proportion of the self-destruction of children to the excessive strain put upon them in their educational system. Suicides from over-study by boys and girls, young men and women, in this country frequently occur. It is commendable for school boards and teachers to have a high standard, and excite a very laudable ambition upon the part of the scholars to reach it, but there is often the dangerous experiment of trying to push the whole school up to the pace of the most brilliant scholars rather than to adjust a curriculum which will suit the capacity of the average child of the school. It is a sin and shame to take the joy and spice out of the life of childhood and shatter its nerves, and even destroy its life, in an unnatural pressure toward a high standard of scholarship. The wise men recorded the damaging effect of over-study when he wrote:

Much study is a weariness of the flesh. (Eccles. 12:12.)

Clergyman Favors Sunday Theatre

Newspapers report that one of the ablest and best clergymen of New York City, in a recent sermon, referred to the popular demand for a Sunday theatre, and commended the putting of plays of a high character upon the stage on Sunday night in response to this demand. It is also reported that he went to Albany with a delegation to talk with the Governor about the kind of law that should be enacted legalizing a Sunday theatre that should be pronounced morally safe by a constituted commission. This seems almost as foolish as that of meeting the popular demand for a saloon with a "religious" saloon, which proved such a dismal failure in the Subway Tavern experiment, which failed at the end as a financial undertaking and was a moral failure at its beginning. The Sunday theatre is justly a lawless institution, breaking the laws of God and of man, and the church is in poor business undertaking to reduce our laws to a low standard of ethics, rather than elevate the morals of the community up to just laws. The church does not make any headway yielding to the wrong; it is only in fighting it, and fighting it uncompromisingly, that there is any certainty of success. It is a lamentable confession the pulpit makes when it confesses its inability to compete with a lawless stage on Sunday nights. The thing that must have surprised some of the projectors of this scheme is that many of the theatre men themselves object to it upon the ground that six days are enough in which to work, and that the seventh ought to be left for rest. And they have voiced the command of the Almighty, expressly given:

Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. (Ex. 20: 9. 10.)

OUR NAVY'S TAILORING PLANT

THE government clothing factory in the Brooklyn Navy Yard, where Uncle Sam furnishes the enlisted men of the Navy with their trim-fitting uniforms, is one of the busiest and most important places in the yard. The United States can justly claim the best dressed sailors in the world, for the uniforms in quality and making are of the highest standard. The naval clothing factory, in Building No. 31, is up to date and modern in all its details, and contains many ingenious appliances for testing, cutting, making and baling the numerous garments. Thirty-four thousand garments a month were turned out last year; 342,341 garments of various kinds were made, in addition to 359,993 small articles, such as caps, rating badges, distinguishing marks and insignia. The cost valuation amounted to $717,366.75.

In order to have the sailors' apparel uniform in appearance, material, cut and make-up, each man is bound to purchase a prescribed outfit from the naval clothing factory at a fixed listed price. On enlisting in the Navy, every young sailor receives from the government his first suit, called a "bounty outfit," valued at $45. In buying clothing thereafter, the young tar first gets a requisition signed by the commanding officer of his ship. He presents this to the paymaster of the clothing factory, who delivers the desired goods in the presence of some divisional officer. The amount is then charged to the purchaser and deducted from his allowance. There is no limit to the number of suits a sailor may own. Each man must have six different uniforms. These are blue flannel dress, blue flannel undress, white working dress. The cost is as follows: Blue flannel overshirts or coats, $2; white dress trousers, $1.05; undress trousers, 90 cents; white dress jumpers, $1.40 a pair; working undress, 60 cents; trousers, dungaree, 80 cents; jerseys, $1.50; overcoats, $10; neckerchiefs, $1; caps, 40 cents. An athletic equipment is given to each ship free. Last year the factory sent out to the ships 161,000 jumpers and overshirts, 175,000 of several kinds of trousers, 100,000 hats, shoes, underwear, socks and neckerchiefs.

Probably one of the most interesting operations carried on in the factory is the cutting out of the numerous styles of garments. A skilful operator manipulates a marvelous little electric cutting machine, supplied with a thin blade of steel. This knife flies up and down at the rate of two thousand times a minute and ploughs through many layers of superimposed cloth, cutting the thick and bulky mass as easily as though it were a single sheet of paper. The machine does the work of fifteen men using shears. It goes through eighty thicknesses of denim and white duck, sixty of flannel, forty of trousers' cloth and twenty of heavy overcoat cloth. The cloth to be cut is arranged in layers, on long tables, and press-board patterns are so arranged on them th no cloth is wasted. When all is ready the operat grasps the bundle of the electric cutter, and, follo ing in the wake of the chalked pathway, severs ea pattern in a twinkling. The numbered lots belon ing to each particular garment are gathered u and, together with the proper trimmings, are co bined in a bundle for the final sewing and finishir This is not done in the factory, for lack of room, b by expert needlewomen outsi the majority of whom are wi ows, sisters and relatives dead or incapacitated navy pe ple and veterans. They ea profitable wages by their han work.

Relatives of Sea Veterans Employed at the Navy Tailor Shops

Each Wednesday and Satu day morning at nine o'clo some thirty or forty call f their allotted bundles. A go price above the sweatshop a commercial house figure paid, but the department return demands exacting a strictly first-class work. Ma once well-to-do families, it said, are represented in the a sembly.

The Navy Department pa these women nearly $250,0 last year for their labor. garments are inspected aga after they are made, and a package coming from a hou containing contagious disea is at once sent to the chemi for disinfection.

The last stage is the balin and compressing of the finish garment for transit and sto age. The clothing, by hydra lic pressure, is made into sma solid bales to save space; these are kept in the pre for an hour or more. During this interval the ba is first wrapped in black enameled cloth and afte ward with a layer of burlap. The seams are sew and painted with white lead, the whole forming tight, waterproof parcel. The name, size and nu ber of garments contained within are marked large letters upon the outside, and on call the nav clothing factory can safely send these to any part the world.

LILLIAN E. ZEH.

THE REV. MICHAEL P. BAXTER DEAD

ON Friday, January 7, Rev. Michael Paget Baxter, founder and proprietor of *The Christian Herald*, of London, England, died of heart failure at his residence in Highbury, North London, at the age of seventy-six. Mr. Baxter was a clergyman of the Church of England, and had made a life-long study of the prophetic Scriptures. He was converted in his twentieth year, while a student at Cambridge. In 1867 he began the publication of *The Signs of Our Times*, with special reference to prophecy, of which he was an ardent student. In 1873-74 he enlarged the paper and printed extended reports of the great Moody and Sankey revival. In the same year he renamed his publication *The Christian Herald and Signs of Our Times*, the title it bears to-day. All these years he has been its active directing spirit and editor. He also established *The Prophetic News* and *The Signal*.

Mr. Baxter's activities, however, were not confined to editorship. He was imbued with the true missionary spirit, and took especial pleasure in aiding weak and struggling missions at home and abroad, and in founding such missions where opportunity offered.

Of late years he was widely known for his practical work of philanthropy. He was, indeed, "a succorer of many." Few have any idea of the extent of his gifts to the poor and needy. Distressed at the number of half-starved men to be seen in London, he founded the Willow Street Philanthropic Mission at Shoreditch, which is doing a quiet but extensive work of benevolence in providing food and shelter for the distressed. In addition to this, many branches of evangelical effort were liberally helped by him. He was particularly interested in the distribution of Gospels in Continental cities. For many years, until prevented by increasing infirmity, it was Mr. Baxter's custom to go almost every Saturday to some Continental town, and stand in the streets for about six hours, where he would give away on an average from 3,000 to 5,000 Gospels. It is estimated that he has personally distributed between 2,000,000 and 3,000,000 Gospels with his own hand in Belgium, France, Italy, Spain and England.

Mr. Baxter was a lineal descendant of the brother of the famous divine, Richard Baxter, of Kidderminster, author of *The Saints' Everlasting Rest*, written in the year 1650. He founded *The Christian Herald*, of London, with the view of reaching the common people, and more especially the non-church-going masses, with a cheap evangelical publication, representing every phase of Gospel effo at home and abroad. He succeeded beyond his e pectations, and his paper soon reached a circulatio of several hundred thousand, being sold at a penn per copy.

The Late Rev. Michael P. Baxter

Mr. Baxter, some thirty years ago, conceived th idea of an American edition of the paper, which wa started in 1878, with Joseph Spurgeon as busine manager and the late Dr. B. J. Fernie as editor. I 1890 the American CHRISTIAN HERALD was pu chased from Mr. Baxter by its present proprieto Dr. Louis Klopsch, and has been conducted ev since as an independent publication.

Mr. Baxter and his wife (who was a Miss Elizabet Foster) were both intensely interested in missionar work. In addition to large domestic missionary i terests in England, they were personally intereste in work in India, China, Japan and several oth foreign countries, and aided, through their pap and otherwise, in the support of many workers i the field. Both traveled extensively in missionar lands. Mr. Baxter's deep study of prophecy brougl him into much prominence, and he was one of th leading figures in the prophetic conferences whic have met annually in London for many years pa to discuss the "end of the age" and the "secon coming." He was a warm personal friend of bot the late C. H. Spurgeon and Dr. Talmage, and ha published many of their sermons in his paper.

Personally Mr. Baxter was a large man, of pow erful physique, with a kindly voice and an open generous hand for those in need. He devoted prac tically all of his large income to missions and charit and to the spread of the Gospel. He was in a sens a bishop, though an evangelical one, having in h care, providing for the support and arranging th work of a number of evangelical preachers. He wa greatly esteemed by those who knew him as a ma of singularly upright character and conduct, whos devotion to Christian work amounted to a consumin passion. He is survived by his widow and one so M. P. Baxter, Jr., who has been associated with h father in the latter's various enterprises.

FOR A NEW NATIONAL PARK

Two States Unite to Give the Nation a Great Reservation Where Washington Crossed the Delaware

PART of the picturesque country in the vicinity of the little settlement known as "Washington's Crossing," in New Jersey, is to be set aside for a national park. A commission has been appointed by the Governor of New Jersey to carry out the negotiations, and the State of Pennsylvania will cooperate, so that the land on both sides of the Delaware can be reserved forever for the nation as a great national park, which, like the reservation at Valley Forge, will be a Mecca for patriotic pilgrims for all time.

The scene of the famous exploit that put heart into the despairing patriots and changed gloom into sunlight has been neglected by the historical societies. One reason is that the scene of the crossing of the Delaware is a little difficult to reach. Only one railroad goes there, and trains are infrequent, while the trip by trolley is a slow business. Nevertheless, one monument has been erected. This stands on the road from the station to the house where Washington made his headquarters during the battle. The inscription reads:

This tablet is erected by the Society of the Cincinnati in the State of New Jersey to Commemorate the crossing of the Delaware by General Washington and the Continental Army on Christmas night, seventeen hundred and seventy-six.

A little farther along the road is the little frame house where Washington directed the attack on the surprised Hessians at Trenton. There is no tablet to mark the house.

"I am often asked what has become of the tablet," said the present occupant of the house to the writer, "but I cannot tell where it is. No tablet has been seen since I came here, and if there ever was one it must have been taken down and spirited away during the period of restoring or rebuilding the old place."

This neglect to mark the headquarters of General Washington during the battle will doubtless be remedied now that the scene of the crossing and subsequent conflict is to be made a national park.

Other monuments will probably spring up to mark the most interesting places on this famous battleground. The exact spot where Washington himself crossed will be difficult to locate accurately, for on that wild Christmas night, when the elements had conspired both to hinder and to help the patriot army, the shivering Continentals crossed as they could, dodging the cakes of floating ice and making the most rapid progress possible under conditions that were about the very worst that human energy and determination ever coped with.

Blame for the surprise of the Hessians quartered in Trenton has been laid upon various shoulders, the commander of the mercenaries, Rall, coming in for most of it, some would say, because he paid for whatever mistakes he made with his life, and therefore could not reply to his critics. But if some of the ragged patriots who marched on Trenton that Christmas night, leaving a trail of blood from their bleeding feet, could be called to life again and asked to give their opinion of the matter it is probable that they would answer that the same wild storm that made it impossible for the patriot army to keep its powder dry and rendered it a task almost herculean to march under such weather conditions was a blessing in disguise in that it kept the Hessians under cover and made the surprise complete.

Visitors to this new park in the future will see a pretty country, with rolling slopes picturesquely wooded, and a peaceful looking river, moving between low banks. It will require a vivid imagination on the part of the summer visitor to picture the almost insuperable obstacles that Washington and his army overcame in the descent on Trenton.

From the Famous Painting by L. Leutze

Washington Crossing the Delaware

When the patriot army prepared to move from its camp, on the Pennsylvania side of the Delaware, only twenty-four hundred men were in condition to undertake the expedition. They started at three o'clock on the afternoon of Christmas Day, every man carrying three days' rations and forty rounds. With them were eighteen field pieces.

It was twilight when the army reached the ferry, where the boats, manned by Glover's sailors, from Marblehead, were waiting to take them across. Rowing in and out of the ice cakes that drifted down the river, the little army reached the Jersey shore and disembarked as they could. The condition of the troops can be imagined when it is said that a messenger, who had followed them, had easily traced their route "by the blood on the snow, from the feet of the men who wore broken shoes."

Artists are fond of picturing the patriot army at this time in fine looking uniforms and a military equipment. The actual truth was that many of them were a ragged lot and worn with privation. But men who could win the Battle of Trenton must be judged by different standards from that of the art critic. Half frozen and almost despairing, the troops and artillery were at last all got over the river, and prepared to march the nine miles between the crossing and Trenton. One American general found that the powder of his men had been rendered useless by the wet, and he so informed Washington.

"Tell your general to use the bayonet," replied Washington, "for the town must be taken, and I am resolved to take it."

Huddled in a hut, sheltering from the snow and sleet, the Hessian pickets made small opposition, and when the drums and bugles aroused the sleepy soldiers in Trenton it was too late to make a stand. The Hessians were confronted by the enemy whichever way they turned, and finally surrendered, the loss on the American side being only two officers and one or two privates wounded, while the British lost nearly a thousand in prisoners and a score or two in killed and wounded.

The scene of such a victory should always remain on the patriot's map as one of the sacred spots of the country. While the defeat and capture of a thousand Hessians may not seem a very vital matter, it was actually one of the most important in the war, for the waning courage of the patriots was revived and the fact demonstrated that the Continental Army, ragged and despised, was able to beat the German mercenaries at the war game.

The Delaware, Where Part of the Army Crossed

Washington's Headquarters Before the Battle

Employments Open to Women

FIFTY years ago there were but few employments open to women, and definite training in preparation for work was almost unknown. In every class of work to-day women with skill and training can command good salaries. Wages are undoubtedly higher than they were fifty years ago, but the cost of living is much greater. General averages of wages, in computing the absolute gain to men and women, are of little use. In almost every trade a few receive high wages, and therefore averages conceal the wages of a large number of workers. Again, the worth of wages depends upon the cost of living, and income from wages depends, not on what a woman receives per day, but upon the number of days in the year she works. Statements of wages are vitiated by the bias of opinion of those who interpret or collect data. Reformers often estimate wages lower than they are, to show the need of reform. Supporters of political administrations are tempted to statements as roseate as possible, and often misleading.

As to occupations, women are in the majority in only nine, viz., musicians, or teachers of music; school teachers, boarding-house keepers, housekeepers, laundresses, nurses, servants, stenographers and typewriters. Among the occupations in which there are about as many women as men, as nearly as can be estimated, are: acting, architecture, journalism, music, government employments, janitor service, agencies, bookkeeping, salesmanship, stenography, typewriting, telegraphy, telephone service, baking, pottery, confectionery making and selling, clock and watchmaking, book-binding and photography.

Many new vocations are being rather cautiously, but successfully, taken up by women. They are cutting and setting gems, hammering brass and silver, and working in gold. Bee-keeping, mushroom culture and fruit and poultry raising are profitably pursued by many women.

AROUND THE HOME HEARTH

A Talk About Millinery

By MARGARET E. SANGSTER

WHEN the Princess Alexandra, radiant in youth and beauty, came from her native Denmark to marry the Prince of Wales it was said that the first offering made her by her future husband took the shape of millinery. In other words, fast following upon the heir to England's throne came several persons carrying boxes in which reposed bonnets appropriate for the wearing of the royal maid. One's heart warmed at once to the man who had the thoughtfulness thus to honor his lady love.

The milliner's art is extremely important in the eyes of women. The woman who can design and trim her own hats and bonnets is a fortunate being. For one thing, she is certain she can save money. Over and above what one pays for headgear, as to mere material and workmanship, there must be counted in what one pays for creative skill. The successful milliner is an artist, and she puts as much thought and talent and possibly genius into the hats she sells her customers as the painter puts in his pictures. If a woman is possessed of a suitable hat and of well-fitting shoes and gloves the rest of her costume is comparatively unimportant. No matter how beautiful a gown may be, no matter how modish a cloak or coat, the whole effect will be spoiled if on her head a woman wear a hat that is out of harmony with the remainder of her toilette.

. . .

One day in the autumn a milliner's shop was crowded by women, young and old, who eagerly selected something in her line. It was her opening day, and she displayed a great many remarkable hats. Most of them were large and overweighted with plumes, tinsel, flowers and foliage. A sweet-faced, elderly lady came in, wandered around, gazing hopelessly at the triumphs in the show-cases and on the tables. "What I want," she said, addressing one of the assistants, "is a simple black velvet bonnet, with satin bows and strings to tie under the chin; a bonnet suited to my age and general style." The young woman to whom she spoke in turn gazed hopelessly at her. "We have nothing like that to show you," she said, "but perhaps madame can make what you want, if you really wish to be out of the fashion."

. . .

A letter that came to the editor of this page the other day frankly stated a similar situation. The correspondent described herself as in her sixties, with white hair, rather thin on the top of her head, although capable of a graceful arrangement. The preposterous hats of the hour, she declared, made her look like a fright; but where was she to find what she longed for, a comfortable, close-fitting shape, neither too severe nor too ornamental, a hat which would stay on her head without the necessity of torturing hatpins? Where indeed? The lady who knows what she wants, and sees it in her mind's eye, must have the strength of her convictions and insist on their being respected when next she goes to her milliner.

. . .

For a long time thoughtful women have been persuaded that large and showy hats were not in good taste at church services. In places of amusement such hats are universally removed at present, but they are still worn in church, to the great discomfort of pastors and people. The minister from his pulpit surveys a congregation in which faces are obscured by headgear with wide brims, waving feathers and clustering flowers and fruit. But for the presence of men in the audience the preacher would find himself sorely at a loss for the responsive gaze that helps him in his work. As for the sitters in the pews, most of them subside into quiescent resignation before the service has proceeded very far. To see around and over the big hat in front of you is so manifest an impossibility that all you can do, fair reader, is to shut your eyes or fix them on your lap. Happy for you if your conscience does not prick you with the knowledge that your own hat is a trial to those behind you, just as that worn by your neighbor in front is a trial to you. One of these days there may come in a beneficent fashion of great simplicity in the raiment worn at church. We may help to bring in a reform, but to make it popular pretty girls and lovely young matrons must help along. It will never be successful if the only ones to push it are those who are elderly and, perhaps, a bit old-fashioned.

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CLOSE OF A LONG DAY

The long day's work is over and done,
Rest is earned by the set of sun;
Lullaby, little one, sleep is sweet,
Mother enfolds you, her joy complete.
The kettle is singing and night falls fast,
Daddy is hurrying home at last.

Aunt Prudence Payson's Catch-All

—RIGHT OR WRONG? The following letter was received by Aunt Prudence the other day. She would like the sisters to speak in meeting and give their candid opinions. Is there anything essentially wrong in a bowling club on a week-day afternoon? If it is right for other people, is it wrong for church members to engage in this diversion? If so, why? Write to Aunt Prudence Payson, care of THE CHRISTIAN HERALD. Here is our friend's letter: "I submit the enclosure, which was on our last Sunday's Church calendar. I do not agree with it, and look upon it as a disgrace: 'Women of the church who would enjoy the recreation of an afternoon bowling club, and will join, are requested to report their names to Mrs. Blank.'"

A Foolish Strike

A USEFUL and practical portion of the wo done in the Babies' Hospital, New York Cit has for some years past been the training nursery maids for employment in private familie Under the supervision of trained nurses these you women have been taught how to take excellent ca of infants, so that they have been regarded a sought for as mothers' helpers by families who cou afford to pay high wages for good service. N very long ago the entrance upon the scene of a ne sub-official nurse wrought havoc in the minds of t whole squad of young women who were learning be nursery maids. The new comer politely a dressed them as Miss Jennie, Miss Mary or Mi Kate, and was told by the superintendent that t prefix Miss was not in order, and that she mu speak only to the nurses by that designation. Wit out long demur the contingent of embryo nurse maids waited upon the superintendent in a bod informing her that they wou no longer remain in training they were to be addressed b their plain Christian name As she was firm on the poi the young women proceeded strike, and did so at an hour i the morning when one hundre and twenty babies were waitin to be bathed and fed and mad comfortable for the day.

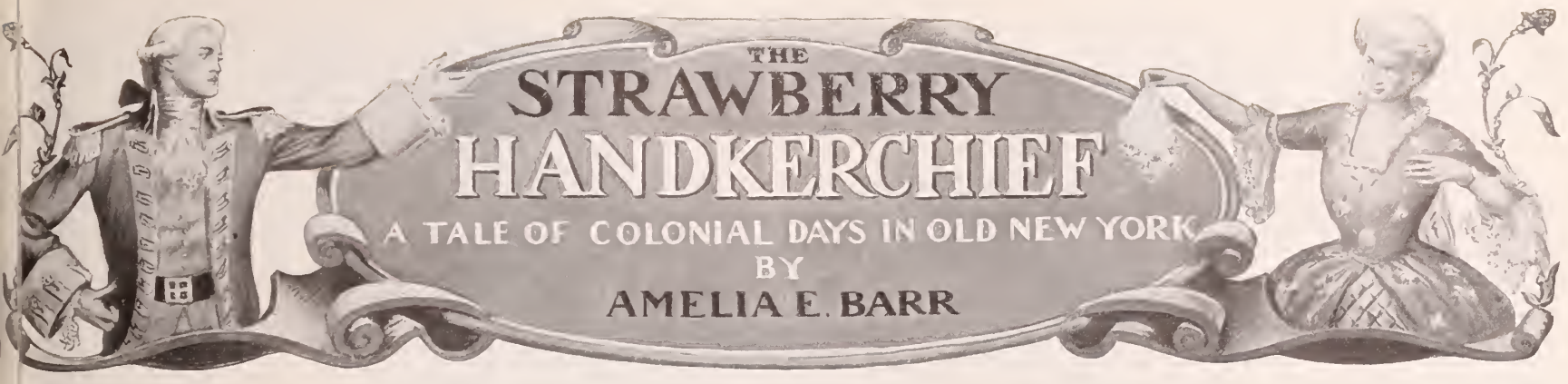
Anything more stupid tha this can hardly be imagine What difference could it mak to girls who are otherwise sa isfied with everything in the condition that they were n spoken to as Miss? In the future situations their emplo ers would not so address then and, after all, there was n special dignity or advantage t be gained by their holding o for an empty title. Naturall when socialism pervades the a and there is much needless fri tion between the classes, di turbances of this kind ma arise. Few of them, howeve have so little to plead in excus

Love at First Sight

If the old married folk wh read this family page woul turn over a leaf in the past, an tell the rest of us their expe rience, at least half would hav to admit that with them in the days of youth it wa love at first sight. Love is not generally an affai of deliberation. Very slight causes determine it i the beginning. A young man steps from a railwa train, and sees a pretty girl in a white frock walkin up and down the platform. He does not know he name and has no ideas about her people, but ther she is, a beautiful being, who in a mysterious wa attracts him with magnetic force. A little later, b some happy coincidence, he meets and is presente to the radiant girl, and a few months later the tw are engaged.

In a certain instance, a man now gray-haired wa riding on an express train to keep a business ap pointment. Sitting in front of him was a girl wit books in her hand, evidently going home from schoo on Friday afternoon to stay until Monday. H watched the back of her head, and now and the caught a glimpse of her profile as she glanced fro the window. He said to himself, "There is the gir I would like for my wife." Providentially, as i seemed to him, she stepped from the train at his sta tion, and, lo! waiting to receive her was her brother who had been his classmate at college. In the nex vacation these two were married, and they have ha a long and happy life.

Love at first sight may be trusted to outlast th spurious article, dim with alloy or cheapened b mercenary considerations.



SYNOPSIS OF PRECEDING CHAPTERS

For the benefit of our new subscribers we give a brief synopsis of the preceding chapters of Mrs. Amelia E. Barr's most interesting story: The scene is laid in New York, at the time of the Stamp Act, in 1765. Captain Jansen Van Vroom was a rich, retired sea captain, and lives with his wife Katrina in the Dutch house, by the North River. They have a daughter, Virginia, whom they wish to marry to a young sea captain, Batavius De Vries, for whom she has little liking. She is in love with Joris Artaveldt, a dashing young officer. Virginia's dearest friend is Lady Rose Harley. Captain Van Vroom is against the enforcement of the Stamp Act. Joris and the two girls dine at the captain's house, after which the two men leave. Van Vroom, the son of the house, appears and is introduced to Lady Rose. The next morning Van Vroom describes the conditions of New York to his son, and the things that were leading to the breaking point. Lady Rose becomes interested in Arent while he describes his voyages. Joris declares his love for Virginia, and she returns his affection. Arent, her brother, falls in love with Lady Rose, who gives Virginia a handkerchief embroidered with strawberries. She herself has made it. Virginia gives Joris the handkerchief. Politically, things grow worse. The people determine to resist the oppression of the British government, and wear only home-made clothes. Batavius De Vries suddenly returns, expecting to marry Virginia.

CHAPTER FIVE—*Continued*

HARRY RUTGERS and Virginia were by this time at the side of Rose and Batavius. Batavius loved his adieus almost down to Rose's rose slippers. And Virginia noticed that one of them was suddenly flung backward with all the passion of an undeveloped kick. In fact, the action was so impressive that Harry Rutgers looked from Rose's foot to her face, and received in return a look from her wide open, angry eyes that fully explained the action.

"The compliment was not for me?" he asked.

"No," she answered sweetly; "it was for Captain De Vries! but alas! I fear he did not understand it"—and Batavius was so obtuse that all the way to Cherry Street he worried Harry to tell him what private signal of Lady Rose's favor he had missed.

And all that night Batavius could think of nothing else, though there would have been shadows in his thoughts and dreams if he could only have heard the following conversation between Virginia and Rose, as hand in hand they sauntered back to the house after the two men had departed.

"When did the creature get here, Virginia?"

"I found him sitting with father when I returned from the Waltons' at Midways'."

"If I prevent this marriage, will you do all I tell you?"

"Everything! Anything! Rose, can you really help me? I would rather die than marry him."

"You shall neither die nor marry him."

And so with their anger, their youth, and their hope they went to Virginia's room, to consult on Rose's ways and means. And Rose's decisiveness soon inspired confidence to Virginia; she began to be conscious of that sustaining something which whispers an assurance of "living happily ever after."

CHAPTER SIX

THE PLOT AGAINST BATAVIUS

ALL of passionate and bewildering feeling, Joris stumbled upon for every occasion he had tried for weeks to avoid—an hour suitable for the presentation of his hopes with regard to Virginia. In the first place, in his desire to dine at the Van Vrooms' he had forgotten the Artaveldt dinner hour, and his father's anger at any unpunctuality respecting it. And then as he neared his home, and did remember, a kind of obstinate defiance of all possible circumstances took possession of him. In a crisis so imperative, a certain reasonable impatience was natural, and he could have met his father's anger with dignified explanations if it had at once settled on Virginia; but passionate words about "cold soup," and "meat baked to a poultice," it was impossible, in his frame of mind, to justify.

"Virginia, my child, come here to me"

"I am quite indifferent to the soup," he said, with an air of contempt.

"I am not, and while you are in my house, remember, sir, that soup is served at half-past twelve."

"It seems the fact is important. I will try and remember it."

"Did you reach the fort with my letter to the Governor?"

"Yes, sir."

"What did he say?"

"Nothing at all, to me. He gave your letter to a secretary, and told him to read and report on it."

"But it was marked private."

"It was given to a confidential clerk, I suppose."

"You suppose! When I send you on an important message, I expect from you certain details as to how the message was received. The Governor must have looked pleased or displeased. His manner surely said something, if you had taken the trouble to observe it."

"The Governor's face was expressive of nothing but personal worry. I think it likely he regarded your letter as an addition to it."

"He asked after my health?"

"No, sir. He made no inquiries at all about you."

"And pray, then, what did he say to you?"

"He hardly noticed me."

"What was the matter with the man?"

"Bad temper, I dare say. It seems prevalent this morning."

"And I would like to know what made you send Corisande home with Dan. Dan is unfit to trust with any decent horse. Corisande had been ridden hard."

"I am sorry for that. I will attend to Dan in a short time. I trusted Corisande to him, because I saw Miss Van Vroom on Broadway, and I wished to walk home with her."

"I'll be bound you did, if only because you knew I would rather you walked with any other creature."

"I will trouble you, sir, to speak with respect of Miss Van Vroom. If her father permit me that honor, she has promised to be my wife."

"The old man will be only too glad to tag her on to a reputable family like the Artaveldts."

"I am quite sure he regards no family to be of greater importance than his own."

"Likely enough. He is an impudent old sea dog. Why should he object to you? Because you are an aristocrat—because you are my son—because you wear a sword——"

"Nonsense, sir! He has no particular objections to me, except that I interfere with plans he has already formed for his daughter."

"And pray who may the favored party be—a De Lancey—a Walton—an English officer—prospective lord, or earl, or——?"

"Sir, you are turning into ridicule interests dear as life to me."

"Nothing seems incredible in the matrimonial line. Can you tell me the name of your rival?"

"Sir, I wish I could do so without shame, for if a soldier desires a foeman worthy of his sword, a lover—if he must have a rival—wishes it to be a man worthy of the woman he loves, as well as of his own honor. I cannot believe Captain De Vries is either."

Justice Artaveldt laughed complacently as he asked, "Do you mean Captain Batavius De Vries?"

"Yes, sir."

"I know the man. Well, Joris, he is not a bad selection. Batavius is a fine sailor, a ready fighter, not to be beat at a trade, and, as he is never weary of telling us, a great admirer of morality and respectability—the latter qualities kept for use on shore. He was brought up by Van Vroom on his own ship, and he is now his partner in business. The man is fairly rich, and not very repulsive looking; most women would consider him eligible."

"Virginia detests the fellow, yet her father is determined to marry her to him, on or before the feast of Saint Nicholas."

"Will he succeed?"

"She loves me, and has a will, not theirs. She will persist in refusing him, and be encouraged in her determination by her friend, Lady Rose Harley."

"There was your chance, Joris. If you had only given me Lady Rose for a daughter, I should indeed have been a proud and happy father."

"Sir, Lady Rose has her own fancies and ideas. I do not come into them."

"And as to Batavius, he is well enough—bluff and sailorlike, he makes no pretense; he stands for what he is. Do you intend to marry Miss Van Vroom? Or do you intend to let this boaster set you aside, and carry off the girl in your sight?"

"I am going to marry Virginia if by any human means I can compass it. I have no fear that if I fail Batavius will succeed. Virginia is not a woman to be influenced by a creature like Batavius De Vries."

"I am glad to hear it. I should not like my son to be plucked by Batavius De Vries—far from it. I have plumed myself, Joris, no little on your courage and good fortune, and I tell you point blank, if you let De Vries carry off the bride you desire, I shall think next to nothing of you. Now I will speak

Continued on next page

The Strawberry Handkerchief

Continued from preceding page

about an affair of my own—within a few months the Widow Eastman will become Madame Artaveldt."

And without a moment's hesitation Joris answered with evident pleasure, "I am glad to hear it, sir."

"Had you chosen a wife agreeable to my wishes, I should not have married again."

"But why not marry, sir? You are yet in the prime of your life, and I must away into the world to seek my fortune. Why for any one's sake deprive yourself of a good wife and a happy home? I have often seen Mrs. Eastman; she is handsome, and I am sure she is good-natured and sweet-tempered. I wish you every happiness, father."

"I consider myself fortunate, Joris, and I am pleased with your sympathy. As to the future, be content to leave it for a time. The luck and love that is for you will come to you, and if Virginia Van Vroom is your fate, I do not feel inclined to hinder destiny. Whoever does so, turns his way into a cross.

So the threatened storm blew over, and left the heaven of his hopes so far clear-skyed that he knew that such ill fortune as he was destined to meet with regard to Virginia must now come either from her own timidity and scrupulous sense of her father's authority, or else from that authority itself. He was not inclined to seek further revelations that day.

This afternoon the two girls had indeed more than enough material for consideration. First of all, Rose desired Virginia's unqualified dismissal of De Vries' pretensions.

"Could you possibly, under any circumstances, be the wife of that man?" she asked. "Of course you could not."

"I have only to think of Joris, then I feel that I would rather die than be the wife of Batavius," was Virginia's answer.

"I believe Batavius is a privateer, or something of the kind," said Rose.

"Both Arent and Batavius might be called privateers."

"Virginia! How can you take the two names into your mouth at the same time? Arent is of the noblest race of men, and to couple his name with that of the other man shocks me."

"I never thought of it in that light. Arent has known—the other man—all his life."

"Poor Arent! How has he endured the trial? But it will soon be a thing past and forgotten."

"Oh, Rose, I see not!"

"Oh, Virginia! Upon my word, I see clearly. The dear King is in urgent need of good sailors and fighters, and it is only just Batavius should do him some service. He told me, over and over, he was for the King and the government, and hated the low fellows against them. I am going to make him do his duty."

"You are surely talking in your sleep, Rose."

"Do not dream of such an explanation. I am in square earnest. It confounds me that a creature so suitable for a man-of-war has not been carried off by the press-gang years ago. How in the name of wonder he has sneaked out of his duty so long is a marvel."

"But, Rose, is it his duty? Batavius is a Dutchman."

"Why, has he not told me he was a Dutchman, born in Amsterdam, about a thousand times? That does not alter the matter. Every man sailing under the English flag—and his ship flies it on occasions—owes the poor dear King his service. Batavius is going to be kidnaped. Oh, Virginia! the thought is exhilarating! He has gone his selfish way of 'round the world and home again' quite long enough; it is high time he made himself useful. And really, he is now specially needed in the Indian seas. He told me he knew every wind that blew on them. Yet he is idling at anchor in New York Bay, when the dear King is pushed to the wall for men that know about India and the Indian seas. I can tell you, my father will snap up Batavius as if he was a heavenly miracle for emergencies; nor will he mind, if he thinks the miracle came from quite an opposite direction. I verily believe no woman ever had a more befitting thought. I wonder myself what quarter it came from—but that is of no consequence; the great point is, that Batavius is going to be kidnaped."

There was a minute's silence, and then Virginia looked at her friend and smiled. "How are you going to manage it, Rose?" she asked.

"The kidnaping is positive, Virginia; the precise ways and means not yet decided on. But I shall go to my father to-morrow and arrange the smallest details. Colonel Gordon, with his wife and an escort of twenty men, leave New York for Boston in the morning. I am going with them."

"When will you get back?"

"As soon as I find proper escort."

"And during that time, what shall I do?"

"Be true to yourself and Joris."

"Suppose father should insist upon my marriage while you are away?"

"Poor dear! Give me a kiss, and then remember how many invincible weapons are in your possession. You can be sick, awfully sick. You can cry. You can coax, and smile, and beg for a little more time."

"You leave me a hard part to play. I could do it with your help; alone I fear for myself. I never could get the better of father—mother never could."

"Oh, indeed, you are mistaken. Your mother never fails to overcome. If you find you must have help, then trust to your mother. Captain Jan will be vanquished, as soon as you two sit down before him. All I ask is, that by any and all means you put off the wedding day until Christmas. I shall be in New York long before that date, but I like big margins, don't you?"

Virginia said "yes," but said it so mechanically that Rose looked at her sharply, and her next question was one with no second thought behind it.

"Are you in earnest about this matter, Virginia? For goodness sake, speak sincerely. For if it be in the power of man or woman to make you marry that creature, say so. You can easily go mad, and do it without my help."

"Dear Rose, if my heart you could see! But look now, this is the way—whatever you do, you do with rush and power, and you have no other thought. That is your nature. I come more slowly, but quite as surely, to the same point as you. All afternoon my heart has been growing hotter and hotter, yet a faintness and fear made me dumb, when I wished most of all to speak. But I would think very ill of myself if I was willing to let you go to Boston on my affairs, and was not sure, and doubly sure, that I wished it. Yes, indeed, most grateful am I to you. For I would die rather than deceive Joris, and be the wife of Batavius."

"Indeed, Virginia," replied Rose. the thing I am going to do may prove to be a great good fortune for him. A commission in his Majesty's service will be easily within his reach, for he will certainly be sent to Bengal."

"Why to Bengal?"

"To help Lord Clive—the little Great Mogul—compel the real Great Mogul to surrender the whole Empire of Bengal to England. England wants it, and Lord Clive has promised it to the dear King for his next birthday gift."

Continued on page 110

An automobile is like everything else. To do its best and look its prettiest, it must be clean—engine, body and brasswork.

To keep the engine clean, get hold of the best machinist you can find.

To clean the painted parts, use Ivory Soap, tepid water and a couple of soft cloths.

To clean the brasswork, use Ivory Soap paste. This is the way to make it:

To one pint of boiling water add a quarter of a cake of Ivory Soap, shaved fine. Boil ten minutes after the soap is thoroughly dissolved. Let it cool. Keep in a glass jar with a tight-fitting top. Apply with a soft cloth. Polish with another soft cloth.

Ivory Soap . . . 99 44/100 Per Cent. Pure.

Here Is Something New From Kalamazoo

Prove for yourself in your own home, that the Kalamazoo is the most perfect—most economical—most satisfactory range for you to use—Your money back if it's not.

Send for Catalog No. 103 with special terms and compare Kalamazoo prices with othe

Cash Or Time Payments

We want every housewife to know the comfort and convenience of a Ka mazoo in her home. You can buy on easy time payments or pay cash you like. Either way—you save $10 to $20 on any Stove in the catalog. make it easy for responsible people to own the best stove or range in the wo

We Pay the Freight

Kalamazoo Stove Co. Kalamazoo, Mich.

"A Kalamazo Direct to Yo

SEEDS $1.50 Worth to Test Only 10 Cents

We ask you to try our Superior Seeds. One trial will make a tomer. We will mail one full packet each of the following 15 G New Sorts for only 10 cts. These would cost at least $1.50 elsew

BEET, Perfected Red Turnip, earliest, best.
CABBAGE, Winter Header, sure header, fine.
CARROT, Perfected Half Long, best table sort.
CELERY, Winter Giant, large, crisp, good.
CUCUMBER, Family Favorite, favorite sort.
LETTUCE, Bell's Prize Head, early, tender.
MUSK MELON, Luscious Gem, best grown.
WATERMELON, Bell's Early, extra fine.
ONION, Prizetaker, wt. 3 lbs., 1000 bus. per a
PARSNIP, White Sugar, long, smooth, s
RADISH, White Icicle, long, crisp, tender,
TOMATO, Earliest in World, large, smooth,
TURNIP, Sweetest German, sweet, large.
Flower Seeds, 500 sorts mixed, large packe
Sweet Peas, ½ oz. California Giants Grand
Catalogue and Check for 10 cts. free with o

This 10cts. returned on first 25c. order.

J. J. BELL SEED CO., Deposit, N

Automobile Jackets, Blizzard Proof

Outside texture so closely woven it resists wind and wear alike. Lined with wool fleece that defies the cold. Snap fasteners, riveted pockets.

PARKER'S Arctic Jacket

Registered in U. S. Patent Office.

Better than an overcoat for facing cold and work together. Warm, durable, comfortable. Ask your dealer, or sent postpaid on receipt of $2.35.

JOHN H. PARKER CO., Dept. K, 25 James St., Malden, Mass.

Ingrain Tapestry Velvet **RUGS** Sizes 6x9 to 11x15 **$1.**

Axminster, Body-Brussels, Wilton to $

We have made rugs for a quarter-ce and sell direct to you at mill price dealer's profit to pay on

Hancock Rugs

Beautiful designs, best materials, large Money back if not satisfacto Send to-day for catalogue showing in actual colors and telling how w the freight.

Hancock Rug Mills, Dept. E.

Read how two egg-raisers made $12,000 a year

TO men, women, and young people who want to make money at home, one of the most interesting of recent books is the **Corning Egg-Book,** which tells how the Cornings, on a patch of ground at Bound Brook, N. J., have built up in four years an egg-raising plant that earns a clear profit of over $12,000 a year. When they took up egg-raising, both were in poor health, and had no experience. Capital? Well, they began with one little pen of *thirty hens!* Now they have a large and valuable plant, and their 1,953 hens averaged a profit for last year of $6.41 each.

THE CORNING EGG-BOOK is valuable especially because it shows how ordinary, every-day people, without large capital or special training, but with "gumption" and industry, can make money in a business that can be carried on *anywhere*. Egg-raising is much simpler than poultry-raising. The hard work of killing, dressing, and marketing fowls is left out. The rest can be done by persons who are weak, old, or in poor health. The Corning methods have proved successful on both a small and a large scale. There is a ready market everywhere. Everybody wants fresh eggs. They are better food than meat, easier to cook, keep fresh longer, and make a greater variety of dishes. Your own family wants them. When high you can sell them, when low you can eat them. You can sell one dozen or one thousand dozen a week, and for READY MONEY; and if you only learn the Cornings' great secret of raising a regular supply for customers IN WINTER, you can get *fancy prices*.

Main laying-house 160 feet long, with 1,500 pullets always at work

This and all the secrets of *actual success in egg-raising* are told in the ***Corning Egg-Book.*** It tells where the Cornings find their market, why they raise only white-shelled, sterile eggs, how they keep hens laying regularly in winter, when they hatch chicks to lay best in December and January, how to mix the feed that produces most eggs, how to prevent losses, how they found the best breed for egg-producing, and how their whole system works to that one end — eggs, EGGS, EGGS. It gives photographs and complete working plans of their buildings, which can be made in sections, large or small, as needed.

The **FARM JOURNAL** publishers believe that thousands of Christian Herald readers will want to learn how two novices could in four years make egg-raising pay a profit of $12,000 a year; so they have decided to offer the ***Corning Egg-Book*** to subscribers to the

FARM JOURNAL to increase its subscription list to ONE MILLION for next year

FARM JOURNAL is the standard farm and home paper of America: made for housekeepers, boys and girls, as well as fruit-growers, truckers, poultrymen, stock-men, dairymen, suburbanites and village people. It has always "stood up" for women, and is a great favorite with them. It is clean, brief, bright, "boiled down," intensely practical. "Cream, not skim-milk," is its motto. It is thirty-three years old, and known everywhere. "Judge Biggle" and "Peter Tumbledown" are characters better known to many than Hamlet or Micawber. Its poultry department is famous for the practical value of its contents. It is well printed and illustrated. It has now more than 650,000 subscribers, but won't be happy until it gets a million, which it expects in 1910. Over half a million of its subscribers pay five and even TEN years ahead, which shows rare confidence in a paper. It never prints a medical, fraudulent or trashy advertisement, and it is famous among high-class advertisers for its extraordinary "pulling" power.

SPECIAL OFFER: We will send, postpaid, the CORNING EGG-BOOK and the FARM JOURNAL for two years,

BOTH FOR 50 CENTS

cash, money order or check. *Book and paper may go to different addresses, if desired.*

FARM JOURNAL, 1004 Race Street, Philadelphia

Cut out and send this Coupon

FARM JOURNAL, 1004 Race St., Philadelphia,

Enclosed find 50 cents. Send the Corning Egg-Book and Farm Journal for two years to

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Your "NATIONAL" Style Book Is Waiting for You

One copy of the indispensable "NATIONAL" Style Book is here reserved for you—waiting for you to write for it.

We call it the "indispensable Style Book" because it is entirely necessary as a guide to what will be worn this Spring and Summer. So important is this book that

No One Can Even Know All the Desirable New Styles without this "NATIONAL" Style Book

In the business world it is admitted that the "NATIONAL" leads in the gathering of desirable styles. Also it is undisputed that, as the "NATIONAL" sells more Ladies' Apparel than any house in the World, just so we can and do sell garments cheaper.

"NATIONAL" Tailored Suits

Made to Measure **$10 to $40**

Any "NATIONAL" suit will be cut to your measure from your own choice of over 450 materials. And all the risk of fitting and pleasing you will be *ours*. Twenty-two years' experience in making suits from measurements sent by mail has so perfected our methods, so broadened our experience, that we can give with each suit this guarantee:

The "NATIONAL" Policy

Every "NATIONAL" Garment has the "NATIONAL" Guarantee Tag—our signed Guarantee—attached. This tag says that you may return any "NATIONAL" Garment not satisfactory to you and we will refund your money and pay express charges both ways.

The "NATIONAL" Prepays expressage and postage to all parts of the world.

Now, applications for the "NATIONAL" Style Book will be filled exactly in the order in which they are received. But if you sit down now and write *at once* you will get one of the first copies from the press.

In writing for your Style Book, be sure to state whether you wish samples of materials for a Tailored Suit and state the colors you wear. Samples are sent gladly, but only when asked for.

National Cloak & Suit Co.

218 West 24th Street, New York City

Largest Ladies' Outfitting Establishment in the World

Mail Orders Only *No Agents or Branches*

TEMPERANCE AT HOME AND ABROAD

—IT IS ESTIMATED that during 1909 saloons have been closed throughout the country at the rate of forty per day; that forty-one million of our people are now living in prohibition territory, and that seventy per cent. of the area of the whole country has forbidden the license liquor traffic.

. . .

—DURING 1909 four States were added to the list of State-wide prohibition territory: Alabama, Mississippi, North Carolina and Tennessee. Florida, through its Legislature, voted to submit a prohibitory amendment to the people. Four other States adopted local option laws. Twenty-eight State Legislatures passed temperance measures of various sorts. Two hundred counties, in the aggregate, voted "dry" during the year, in Ohio, Indiana, Illinois, Kentucky, Michigan, Pennsylvania, West Virginia, South Carolina, Texas, Minnesota, New Mexico, Nebraska, Colorado, Washington, Idaho, Utah, Wyoming, California and Missouri. These statistics are given by the *American Issue*.

. . .

—MANITOBA HAS JUST experienced a "dry" wave, which added eighteen counties to the seventy which had previously voted for the restriction of the liquor traffic.

. . .

—MARYLAND IS NOW intensely interested in the discussion of State-wide local option, embodied in a bill proposed by the Anti-Saloon League. This bill, if enacted, will not of itself close the saloon. It leaves the matter entirely to the people for their decision whether the saloon shall go or stay—a question which may be decided at any time, under a proper system of legislative machinery created by the bill. The bill contains adequate enforcement powers for the people to carry out their will; and it provides against bringing saloons into territory now free from them.

. . .

—MR. ANDREW CARNEGIE, in a recent address on temperance, said he once offered to give any of his men ten per cent. of their yearly earnings as a bonus on condition that they would give their word of honor that they had not taken a single drink of spirituous liquor during the year previous.

. . .

—THE COUNTESS OF CARLISLE is not only a lady of exalted rank and title in England, but she is probably the most prominent woman in the temperance ranks to-day. She is president of the British Woman's Temperance Association and has done much to enable it and the Women's Total Abstinence Union to work in harmony. She is also president of the World Women's Christian Temperance Union, and for several years has been president of the North of England Temperance League, besides being an active official of the United Kingdom Alliance. Her husband, the Earl of Carlisle, is also an active worker in the temperance cause; but in no sense as prominent as Lady Carlisle, who is an admirable speaker and a splendid executive.

. . .

—IN A RECENT ISSUE the London *Times* ("The Thunderer") had this remarkable passage: "Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties; the public-house holds its triumphant course."

. . .

—AT THE RECENT International Congress on Alcoholism, held in London, a German delegate made the statement that Emperor William had instituted a very notable temperance reform in the army. "Schnapps," or liquors of any sort, is no longer served to the troops, as formerly. The only liquor allowed besides tea, coffee, water or milk is lemon soda.

. . .

—THE FAMOUS old temperance story, *Buy Your Own Cherries*—in which the drinking workingman is represented as being rebuffed in those words by the saloonkeeper, when he asks for a handful from the tempting bunch of cherries the whisky seller has just purchased—has a companion piece in a story told by the Knoxville (Tenn.) *Journal*. A miner, who was a hard drinker, wasted so much of his wages on liquor that he could only afford to buy 15 cents' worth of liver on Saturday nights for the Sunday dinner. One Saturday night, while he was in the butcher shop, he saw this saloonkeeper throw down a five-dollar bill, which he recognized as having been passed by himself over the dealer's bar during the week. Of course, the saloonkeeper purchased the best—roast and trimmings—for his Sunday dinner. This set the miner to thinking, and he told his fellow-workers about it. They put their heads together, and concluded to do something. That something was that they would not touch a drop of liquor that week—and they didn't. So the next Saturday night some forty miners marched down to the butcher store, and bought out every roast in his place for their Sunday dinners. When the last miner was being served the saloonkeeper dropped in. "Well, John," he said to the butcher, "trade's awfully dull. I guess I'll have to take liver this time." So the butcher sold him the liver.

. . .

—TWO COUNTIES IN Illinois, one "wet," the other "dry," show the result of such conditions in a very instructive way: Alexander County, which is under the domination of the liquor traffic, has sixty-seven of its convicts in the State penitentiary; Edwards County, which is "dry," and has had no saloons for forty years, hasn't had a single person in the penitentiary in thirty years. Besides this, Edwards County is free from debt, and has a balance in the treasury of $15,000.

. . .

—READERS OF THE CHRISTIAN HERALD in districts where the temperance question is now being agitated are invited to send us the facts for publication.

Answered Prayers

L. S. H., Virginia. "God has wonderfully answered my prayer."

Mrs. J. C. T., Canada. "God has restored my child to health, in answer to prayer."

M. C., Ottawa, Kan. "The Lord has answered me in behalf of a sick member of my family."

Mrs. L. W. H., Longford, Kan. "I wish to acknowledge a recent answer to prayer."

A. G. Y., Washington. "I wish to acknowledge that the Lord has answered many prayers."

Mrs. S. T. P., Waco, Tex. "Many, many times direct answers to my prayers have been granted."

R. A. B., Sallis, Miss. "The Lord recently answered a prayer for me when I was in trouble."

Mrs. E. S. L., Cameron, W. Va. "I wish to acknowledge that the Lord has answered many prayers for me."

O. S., Delaware, N. J. "I promised God if he would answer my prayer I would acknowledge it publicly. It was answered."

L. H. C., Pennsylvania. "God has recently answered a prayer for me, and in answering it sent a blessing more than I had asked."

Mrs. I. B. B., Cincinnati, O. "Last spring I was ill, and I promised God if he would restore me to health I would tell the world. He has answered my prayer."

Mrs. R. M., Brooklyn. "I want to acknowledge that the Lord has heard and answered prayer for our little boy, who was very ill."

Mrs. E. E. S., Dayton, O. "I promised the Lord if he would hear and answer my prayer, when I was in great financial trouble, I would acknowledge it to the world. My prayer was answered."

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 114, and write them for full information.

THREE CHAUTAUQUA NURS

Mrs. Iola Lipp Covington, Ky. *Miss Louise J. McPherson Griffin, Ga.* *Miss Lois M. I St. Joseph, M*

BECOME A NURSE

IF you have the natural attributes of a g nurse we will undertake to teach you earn $10 to $25 a week, as thousands our graduates are doing.

UNUSUAL OFFER: We grant every student months' probationary trial study—this costs you nothing if dissatisf

If you wish to know how we train by correspondence, *Mail this Coupon*

The Chautauqua School of Nursi

341 Main St., Jamestown, N. Y.

Please send 9th Annual Blue Book with stories by nurs

Whenever you see an Arrow Think of **Coca-Cola**

The all the year round best beverage for all classes, ages and sexes.

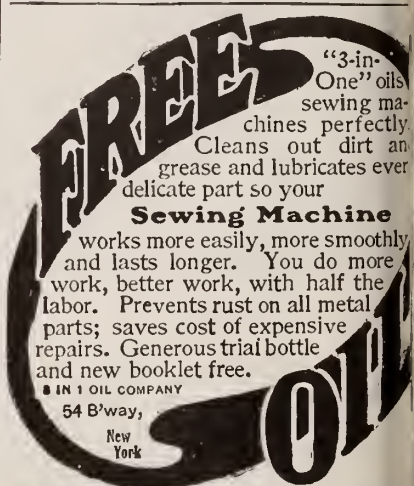
Delicious — Wholesome Thirst-Quenching

5c Everywhere

The Coca Cola Girl Calendar for 1910

Send us 2c for postage and we will send you our beautiful 1910 Coca Cola Girl Calendar and our interesting booklet "The Truth About Coca Cola". Tells all about Coca Cola—what it is and why it is so delicious, wholesome and beneficial. It gives analyses made by scientists and chemists from coast to coast, proving its purity and wholesomeness. Your name and address on a postal will bring you the booklet by itself.

THE COCA COLA COMPANY, Atlanta, Ga.



FREE "3-in-One" oils sewing machines perfectly. Cleans out dirt and grease and lubricates every delicate part so your

Sewing Machine

works more easily, more smoothly and lasts longer. You do more work, better work, with half the labor. Prevents rust on all metal parts; saves cost of expensive repairs. Generous trial bottle and new booklet free.

3 IN 1 OIL COMPANY

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OIL

ELECTRO-SILICON

has achieved its world-wide reputation as the leading Silver Polish by reason of the **wonderful brilliancy** it imparts to SILVERWARE—**without scratching or wearing. It saves your Ware—as well as Time, Labor and Expense.**

Send address for **FREE SAMPLE**

Full Sized Box, post-paid, 15 cts. in stamps.

The Electro Silicon Co., 30 Cliff St., New York.

Sold by Grocers and Druggists Everywhere.

Varicose Veins.

Start the New Year right. I you have suffered in the past with varicose veins or anything of this sort, invest in one of our seamless hos

ELASTIC STOCKINGS

Put an end to such needless suffering and be comfortable. Best treatment yet discovered by medical science for Varicose Veins, Weak Knees, Weak Ankles, etc.

Descriptive booklet, prices and self-measure directions free.

Curtis & Spindell Co., Elastic Weavers, 202 Oxford St., Lynn, Mass

Shadows

Solo and Chorus — Words and Music by Robert Harkness

1. When we cross the val - ley there need be no shad - ows, When life's
2. When our loved ones leave us there need be no shad - ows, If their
3. When He comes to meet us there need be no shad - ows, When He
day is end - ed and its sor-rows o'er; When the sum-mons comes to
faith is fixed in Je - sus as their Lord; For they go to be with
comes in all His glo - ri - ous ar - ray; When the trump of God shall
meet the bless-ed Sav-iour, When we rise to dwell with Him for ev - er - more.
Him who died to save them, To be with the One whom they have long a - dored.
sound and lov'd ones wak-en, When He leads us on - ward with tri-umph-ant sway.
Shad-ows! no need of shad-ows When at last we lay life's bur-den down;
Shad-ows! no need of shad-ows When at last we gain the vic-tor's crown!

Copyright by Charles M. Alexander

THIS is one of Mr. Alexander's new songs, which has proved popular wherever it has been tested. In Australia, in England and in America it has captivated great audiences. It is a hymn of hope and faith. At the Northfield Bible Conference, last summer it was called for constantly. Mr. Harkness tells how he came to write it: "I was driving with a friend along the banks of a quiet river, on the outskirts of Philadelphia, on a delightful April afternoon. The sun was setting, and as we rode along I looked into the placid stream and saw reflected some magnificent shadow effects. I stopped my trank in the beautiful scene. The tints of the trees bursting forth with new foliage; the tints of gold and red and blue and green combined to make a picture of rare beauty. As I peered into the water, Ps. 23:4 came into my mind, 'Though I walk through the valley of the shadow of death, I will fear no evil.' 'Yes,' I thought, 'there are shadows in the water; but for the Christian the shadows and the gloom are dispersed. In Him is no darkness at all.' On returning to my friend's home I said, 'I want to write a song which came to me while I was admiring the beautiful shadow in the river.' Asking the Holy Spirit for guidance, I wrote the words of the first two verses and the chorus, and also the music of the song."

The Mark That Means Seventy-Cent Yarn

When you buy Holeproof Hose—the **genuine** "Holeproof," bearing the mark below on the toe—you get hose that are knit with yarn that now costs us an average of 70 cents a pound—a three-ply, "soft-as-down, strong-as-silk-cord" yarn, knit into the hose by the "Holeproof" process.

We could save 30 cents a pound by using a two-ply yarn. We could knit in the common way. But that would mean simply to waste 32 years of hose-making experience.

It would be a death-blow to our pride—a pride that compels us to spend for inspection, now $33,000 a year. We incur this expense simply to know that each pair that's sent out is perfection. This is more for our sake than for yours—but you get the benefit.

These are things you don't see in the hose when you buy them. But they count in the wear at the end of six months.

To be sure you are getting them look for this mark. Other marks look something like it. So please memorize ours.

The genuine "Holeproof" is sold in your town. Dealers' names given on request.

If that mark doesn't appear on the toe it isn't GENUINE

FAMOUS **Holeproof Hosiery** FOR MEN WOMEN AND CHILDREN

Holeproof TRADE MARK Hosiery

Reg. U. S. Pat. Office, 1906

THE ORIGINAL GUARANTEED HOSE

Holeproof Sox—6 pairs, $1.50. Medium and light weight. Black, black with white feet, light and dark tan, navy blue, pearl gray, lavender, light blue, green, gun-metal and mode. Sizes, 9 to 12. Six pairs of a size and weight in a box. All one color or assorted, as desired.

Holeproof Sox (extra light weight)—6 pairs, $2.00. Mercerized. Same colors as above.

Holeproof Lustre-Sox—6 pairs, $3.00. Finished like silk. Extra light weight. Black, navy blue, light and dark tan, pearl gray, lavender, light blue, green, gun-metal, flesh color and mode. Sizes, 9 to 12.

Holeproof Full-Fashioned Sox—6 pairs, $3.00. Same colors and sizes as Lustre-Sox.

Holeproof Silk Sox—3 pairs, $2.00. Guaranteed for 3 months—warranted pure silk.

Holeproof Stockings—6 pairs, $2.00. Medium weight. Black, tan, black with white feet, pearl gray, lavender, light blue and navy blue. Sizes, 8 to 11.

Holeproof Lustre-Stockings—6 pairs, $3.00. Finished like silk. Extra light weight. Tan, black, pearl gray, lavender, light blue and navy blue. Sizes, 8 to 11.

Boys' Holeproof Stockings—6 pairs, $2.00. Black and tan. Specially reinforced knee, heel and toe. Sizes, 5 to 11.

Misses' Holeproof Stockings—6 pairs, $2.00. Black and tan. Specially reinforced knee, heel and toe. Sizes, 5 to 9½. These are the best children's hose made to-day.

We'll ship direct where we have no dealer—Charges Prepaid—on receipt of remittance.

Write for free book, "How to Make Your Feet Happy." (32)

HOLEPROOF HOSIERY CO., 412 Fourth Street, Milwaukee, Wis.

Are You Getting Stout?

You can have as good a figure as any woman if you wear one of our **Ewing Reducing Garments** and you need not diet, take drugs or tiresome exercises. We make the Ewing Hip and Abdominal Reducing Band and the Ewing Bust Reducing Garment and Corset. They are beautifully made of light materials, lined with thin rubber, ventilated, cool and comfortable to wear. No buckles, straps or steels. They will reduce you without the slightest harm or inconvenience. **We make them to your measure to reduce just the parts you wish.** Every garment guaranteed. No corset can reduce you permanently, and no other Reducing Garments are hygienic and comfortable. The Ewing Reducing Garments do not bind or distribute the flesh to other parts --- **they draw the fat completely away.**

The Ewing Hip and Abdominal Reducer weighs only 5 oz. Endorsed by eminent Physicians and hundreds of men and women wearers. Wear the band a few weeks before having your new gowns made. Send 2-cent stamp for illustrated booklet and measurement blanks. Don't go a week longer without knowing what we can do for you.

THE E. L. EWING COMPANY
Dept. C V, 3223 Sheffield Avenue, Chicago

Learn Piano Tuning at Home by the aid of the TUNE-A-PHONE. A Profession that can be converted into money at any time or place in the civilized world at an hour's notice. Earn $5 to $15 per day. Illustrated book Free. Write NILES BRYANT SCHOOL OF PIANO TUNING, 51 Music Hall, Battle Creek, Michigan.

Rider Agents Wanted

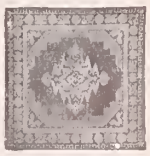
in each town to ride and exhibit sample 1910 bicycle. *Write for Special Offer.*
Finest Guaranteed 1910 Models **$10 to $27**
1908 & 1909 Models all of best makes **$7 to $12**
100 Second-Hand Wheels *All makes and models, good as new.....* **$3 to $8**
Great FACTORY CLEARING SALE
We **Ship on Approval** *without a cent deposit, pay the freight* and allow **TEN DAY'S FREE TRIAL.**
TIRES, coaster brake rear wheels, lamps, sundries, *half usual prices.* Do not buy till you get our catalogs and offer. *Write now.*
MEAD CYCLE CO., Dept. C-71 Chicago

Near-Brussels Art-Rugs, $3.50

Sent to your home by Express, Prepaid.

Sizes and Prices	
9x 6 ft.,	$3.50
9x 7½ ft.,	4.00
9x 9 ft.,	4.50
9x10½ ft.,	5.00
9x12 ft.,	5.50
9x15 ft.,	6.50

Beautiful and attractive patterns. Made in all colors. Easily kept clean and warranted to wear. Woven in one piece. Both sides can be used. Sold direct at one profit. Money refunded if not satisfactory.



New Catalogue showing goods in actual colors, sent free.
ORIENTAL IMPORTING CO., 691-Bourse Bldg, Philadelphia

Auto Masseur REDUCES

40 DAY FREE TRIAL BOTH SEXES

So confident am I that simply wearing it will permanently remove all superfluous flesh that I mail it free, without deposit. When you see your shapeliness speedily returning I know you will buy it. **Try it at my expense. Write to-day.**

PROF. BURNS Dept. 203, No. 1300 Broadway, New York

Hartford Fire Insurance Co.

With the coming of 1910, THE HARTFORD FIRE INSURANCE COMPANY has rounded out a century of business history. That means something in the hazardous business of fire insurance, for four out of every five companies organized in this country have either failed or retired. It means unshaken stability. The smoke of every great American conflagration has darkened the sky over the Hartford's head. In San Francisco alone it paid ten millions. But emerging triumphant from the ordeals of 100 years, it enters its second century stronger than ever.

Unshaken stability for a century is no mean heritage, but age is venerable only when adorned with honor. Honor implies more than honesty. It is the quality which impels an institution to meet every obligation, not only with promptness and exactness, but with fairness and a spirit of equity. That is the Hartford's record in the past, its aim to-day and its ideal for the future. Its policies afford unsurpassed indemnity, and by co-operating with its patrons to lesson fire dangers, it offers continuous service. Its business, scattered among more than 15,000 communities throughout this great land, is the largest of any fire insurance company in America. Its agents are everywhere.

Insure in the Hartford

15 PACKETS CHOICE GARDEN AND FLOWER SEEDS **10**c

We will mail one full packet of each of the following 15 grand varieties, our 1910 catalog, and a coupon good for 10 cents all for one dime.

VEGETABLE SEEDS
Beet Lettuce Radish Turnip
Onion Cabbage Spinach Parsnip
Carrot Parsley Tomato Cucumber

FLOWER SEEDS
Annuals, 200 sorts mixed, Perennials, 100 sorts mixed, Sweet Peas, 50 varieties mixed. Your money back if not satisfied.

BINGHAMTON SEED CO., 1402 Water St., Binghamton, N. Y.

YOU'LL see a decided increase in your mental activity and clearness in your physical vigor if you eat more

Quaker Oats

Delicious; a pleasant way of proving a statement.

Try it—eat more Quaker Oats. 2

Our Mail-Bag

Anonymous communications cannot receive attention in "Our Mail-Bag."

T. K. H., Banksville, Pa. In what part of the Bible are nether millstones, or hand-mills, mentioned? If I mistake not, the children of Israel, while in the wilderness, were forbidden to loan them.

The passage you want is in Deut. 24:6. Mention is also made of millstones in Job 41:24; Isa. 47:2; Jer. 25:10; Matt. 18:6; Rev. 18:21, 22.

B. L., Lancaster, Pa. What is the estimated deficiency in the British budget of Chancellor Lloyd-George?

The deficiency amounts to £18,000,000 sterling, equal to $90,000,000. The largest item in the budget is $43,000,000 for old-age pensions. With the exception of $15,000,000 for naval increase, the other items are comparatively small.

J. G., Belle River, Ill. Do you believe a fall from grace possible? I believe that if one once completely falls, he can never get back.

Yes, a fall from grace is certainly possible (See Gal. 5:4; II. Cor. 4:15; II. Cor. 12:9; Eph. 2:5, 7, 8, and Heb. 7:25). We have no reason, however, to conclude that because one falls he is irredeemably lost. God's mercy is boundless, and Jesus saves "to the uttermost." Besides, we must not judge others who may have fallen, but rather endeavor to help them back to the right path.

Miss E. A. G., Norwich, Vt. Please explain exactly the meaning of graft; Tammany; watered stock; red tape; gold brick; Dr. Eliot's so-called new religion.

Graft is the slang term used to express money or advantage gained through one's political position or connections. For instance, a political leader is a contractor, and gets in consequence rich city contracts, which otherwise might have gone to some one else. This is his "graft." Tammany Hall is an organization formed within the Democratic party of New York, for the purpose of controlling the New York City government. It does not include all Democrats by any means, for the present city government, while nearly entirely Democratic, is anti-Tammany, as is Mayor Gaynor, who was endorsed by Tammany. When a company increases its stock issues unduly, not illegally, for the purpose of putting the control of the company in the hands of certain individuals, or for the purpose of getting additional funds, the stock is said to be watered. Often watered stock is so increased as to seriously diminish the dividends the company can pay, as the more shares the less the amount that can be paid from the earnings on each. "Red tape" means the long, tedious and official way of doing business. Gold bricks were ordinary bricks, gold-plated, sold to unsuspecting persons. Dr. Eliot's religion has been fully discussed in previous issues of THE MAIL-BAG.

W. F. D., Columbus, O. Did "ecclesia" (translated in our Bibles "church") originally mean simply an assembly or congregation, without regard to any particular organization or building? If so, when was it first applied to the church, and by whom?

The meaning of the word, as it is used in the New Testament, would seem to be, the whole company of God's elect—those whom he has called to be his people under the new dispensation. It had no special reference to any particular assembly, congregation or organization, nor to the place where believers met. It came, however, to be afterward applied to particular societies in certain places. The first instance of such application is probably that by Luke, in Acts 2:47.

L. L. S., Granthurst, Ontario. When were church choirs first established? Is a choir of any benefit to a church?

Sacred song has formed an important part of worship from the very earliest times. There are many passages in the Bible which show that praise and thanksgiving, with voice and instrument, have always been regarded as acceptable. Even as early as the days of Exodus the Israelites employed voice and instrument in their songs of praise for deliverance. The Psalms (which are the old Jewish hymnal) give instructions which show that they were to be both sung and played, and the choirs of the temple in David's and Solomon's day (the sons of Asaph, etc.) were far larger and more varied than we moderns have any idea of. The early Christians, too, comforted themselves with psalms, hymns and spiritual songs (see Eph. 5:19). The twelve apostles sang a hymn (see Matt. 26:30). When choirs were first established is uncertain, but, as we have shown, it must have been very early in human history. A church without music would miss much; it would be dispirited and soulless. Next to prayer, sacred music gives more zest and energy to the heart and soul of the worshiper than anything else, except possibly a good Gospel sermon.

Continued on next page

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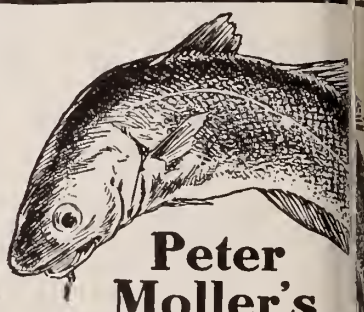

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OUR MAIL-BAG

Continued from preceding page

d. cD., Paterson, N. J. What is the average otal annual output, or circulation, of Bibles, in the English language, at the resent time?

A recent writer, who has gathered all the ate available statistics on this subject, says: E.n year there are printed 17,000,000 restant Bibles, Testaments, and portions Pms or separate Gospels) in more than 500 an ages or dialects. Of these Bibles 10,000,-00lre published by Bible societies, and sold elc cost. The remaining 7,000,000 are ried commercially. Of the 10,000,000 Bibles nc arts of Bibles printed and distributed by haty, almost 2,000,000 are issued by the .mican Bible Society, and over 7,000,000 more y hilar organizations in Great Britain."

Ir A. C. G., Jermyn, Pa. Is a promise nade to the Lord by a child not old enough o realize all that the promise involved inding upon him for life? Ought he to eep it, under any circumstances, or should e ask the Lord to forgive him for making uch a foolish promise, and go where duty eems to lead?

A promise made before the age of responsi-ili is to be regarded in a different light from omise made by one who is responsible. ertinly, if such a promise, made before the esnsible age, be a foolish one it would be a re hardship were the person to be held to it trily. On the other hand, if one be pledged r dicated in childhood by father or mother, uc pledge or dedication ought by all means o regarded as a sacred obligation, assuming nait is of the right character. In the case ued in your letter, however, the promise wch was never to leave a certain church nc always to worship in the same building) rou seem to have been both unwise and un-ecsary, and the one who gave it should be bsed from keeping it.

(. M. D., Hagerstown, Md. About what er cent. of the men of the Bread Line esire work rather than charity?

A of them will work, if they can get any inof work they can do, and will be glad of ne opportunity. Many are weakened from as g and exposure, and incapable of compet-ign heavy manual labor with workers who av been well fed and decently cared for.

V. W., Amarillo, Tex. Is there any cure or appendicitis without a surgical opera-ion? If so, by what method, or remedy, nd by whom and where?

Ts question has been submitted to Dr. Sam-el . Tracy, of New York, who replies as ollrs: "Appendicitis in different patients ch its symptoms in different degrees of se-erty, depending upon the process of inflam-mation. How it should be treated depends ntely on the severity and progress of the isse. A layman cannot judge for himself, er a competent physician must say if the ndividual case under consideration is a med-ca or a surgical one. In acute attacks of ppndicitis most physicians consider the case nc which should be operated upon when the ev or temperature, is over 100 degress and ne pulse 110 to 120 beats per minute; also, wh a microscopical examination shows the wh blood-cells are over 15,000 and the pol uclear percentage over 80. Many cases f ppendicitis can be treated successfully without operation. All depends on the type of case. Each case is a study for itself, and only an intelligent and experienced physician can arrive at a definite conclusion as to tbe proper treatment."

M. C. W., Madison, Ill. 1. Why was Judas chosen a disciple when his true character was known to Christ? 2. Did Edison ever invent anything by which a vein of water was certainly located, and its depth from the surface?

1. He was drawn, as others were, by the preaching of the Baptist, or by the gracious words of Jesus. His call as an apostle implies that he had previously declared himself a disciple. What ulterior motives may have been bidden behind his profession no man can tell, although it is clear from the Scripture record that Jesus knew his purpose and his beart from the beginning (see John 6:64, 70; John 12:4). The choice of Judas is explained by some theologians on the ground of God's absolute foreknowledge (see John 17:12). The presence of a false friend in the company of disciples may have been needed to complete the circle of Christ's trials and temptations. This view, it is claimed, is upheld by prophecy (see Zech. 11:12, 13, and Zech. 13:6). 2. We have never heard that Edison invented a water-finder.

One in Great Trouble. The fact that you are so deeply concerned about your sins is evidence that the Spirit is still striving with you. Let none persuade you that you have "sinned away your day of grace." Jesus saves to the uttermost. God's love and mercy are infinite, and we cannot set bounds to them. He is more ready to forgive than we are to ask.

Miscellaneous

R. M., Lexington, Ky.; Reader, Dubuque, Ia., and others. For full information regarding our Shorthand Classes send postal for free booklet to THE CHRISTIAN HERALD, Bible House, New York City, N. Y.

All of our readers are not like-minded concerning vivisection. Dr. Sophy Ellen Page, of East Bethany, N. Y., writes us, giving a woman doctor's view of the question. She says: "I believe in the prevention of cruelty to animals, but I also believe in the prevention of cruelty to human beings. Do you know what has been gained to medical science by animal experimentation? What does it mean to you? Have the lives of your children been saved by the use of the antitoxin for diphtheria? No doubt some investigators are cruel; but look around you and see how few of the laity are not cruel. The other day one of my neighbors let a horse die from neglect and insufficient food. Little was thought about it, but had I used that horse in which to develop an antitoxin for pellagra, no doubt the neighborhood would have been hysterical and called it "scientific savagery." But could it have been done, what a boon to those suffering from that fatal disease! Who is to judge as to what is included in the term 'scientific research'? I cannot believe that there is any graduate physician carrying on any kind of animal experimentation except in the belief that in some way it will add to medical science. It may not at once, but sooner or later it must, because every bit of knowledge gained means a step ahead."

CHRISTIAN HERALD PRIZE-WINNERS

THE following CHRISTIAN HERALD subscription agents have been awarded Monthly State Prizes for December, in connection with our Subscribers' Agency Department:

Ste.	*Winners.*	*Prizes.*
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.....	Mr. W. R. Gilson.....	Consolation
.....	Mrs. L. Lamb.....	Consolation
Orgia.	Mrs. M. O. Brown.....	State
I.....	Mr. W. M. Rudy.....	State
.....	Dr. G. R. White.....	Consolation
I.....	Mr. S. W. Bonfoy.....	State
.....	Mrs. C. G. Feisenheiser....	Consolation
Ia....	Mrs. C. L. Cole.....	State
Ins...	Mr. A. A. Sigler.....	State
Mh....	Mrs. E. Underhill.....	State
Mn...	Mr. I. l. Dobbedal.....	State
M.....	Mrs. P. D. Hawkins.....	State
Nor...	Mrs. J. S. White.....	State
N J...	Mrs. William Bodine.....	State
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...	Mrs. M. Jennie Updike....	Consolation
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....	Mr. John Geiger.....	Consolation
...	Miss M. A. H.....	Consolation
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I.....	Mrs. Ervin Dieterly.....	State
.....	Mrs. H. K. Snyder.....	Consolation
.....	Mr. Allen S. Fisher.....	Consolation
S Car..	Mrs. Joel Hough.....	State
Tras...	Rev. Jewell Howard.....	State
V.....	Mrs. M. W Morrison.....	State
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...	Mrs. Ada K. White.....	Consolation
Vsb...	Mrs. J. M. Lane.....	State

The highest prize for the month was won by the Rev. Jewell Howard, who earned $28.50; the next prize was won by Mrs. Ervin Dieterly, who earned $27.00, and the third prize was won by Mrs. M. W. Morrison, who earned $24.00. She had also earned for the previous month of November $21.00.

Our subscribers have not yet fully realized the wonderful opportunity for earning big money that is here presented to them. Eighteen of the forty-nine States in the Union have already entered this Monthly Contest. These individual contestants are now reaping a rich harvest. Why not you? You should lose no more time, but enroll your name at once in this great crusade for introducing the foremost Christian and Family Weekly into every American home, and securing also your share of its rewards. Write at once to THE CHRISTIAN HERALD Agency Dep't, 92 Bible House, N. Y. City. **Open to Christian Herald Subscribers Only.**

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THE USELESSNESS OF WORRY*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

WE are still with Christ listening to his Sermon on the Mount. It took him only a brief hour, or less, to deliver that sermon; but it has taken mankind ages long to comprehend it.

A Lasting Sermon

"Is the sermon done?" asked a late comer to church of a woman whom he met at the church door. "The sermon is preached," she said, "but it's not done yet." Neither is the Sermon on the Mount "done," although it was preached nearly twenty centuries ago. We are studying that sermon in sections; the portion we are now to consider concerns our earthly goods. A little boy had heard read from the Bible the story of the rich man and Lazarus, the former living sumptuously every day, while Lazarus lay at his gate; but after death the rich man was in torments while Lazarus was in the bosom of the heavenly Father. The boy was asked the question, "Which would you rather be, the rich man or Lazarus?" He replied, "I would rather be a good rich man." Those who are born rich, or who have the desire to become rich, can learn much for their guidance from Jesus' Sermon on the Mount. And also, those who have been born poor, or have no desire for riches (if any such there be), will find much to make their condition seem desirable. In either case all depends on being a Christian. Mr. Gladstone of England once said: "The older I grow the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the Cabinet of the British government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians." Jesus said in his sermon, "The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be darkness." It is the "mind's eye" to which he refers.

Some people will say, "It is no matter what a man thinks, so long as he lives right." This is absurd, for no one can live right unless he thinks right. To attempt to do so is like trying to ride two horses going in opposite directions. And so Jesus said, "Ye cannot serve God and mammon." We have all seen hideous pictures of idols, if not idols themselves. Some of them are many-headed and many-handed. Mammon might be called a three-headed idol, the three heads springing from one neck, selfishness; the three heads being riches, fame and pleasure. Who could be a devotee of such a god and a worshiper of the true and living God? Jesus said, "Ye cannot serve God and mammon." It is not a matter of choice whether or not we will do the two things at the same time, but to do it is a "cannot of character." We must "hold to the one and despise the other." We cannot go east and west at the same time. Dr. Parker asks, "Where, then, is the value of your criticism upon the rich Christian man? You have mockingly said, 'That man has served God and mammon to some purpose, for he has accumulated immense wealth.' When a man's heart burns with the love of God, if he be the owner of the Bank of England, he lifts up all his property to the high level which inspires him."

The Unchanging Law

A man cannot be a correct astronomer who puts the earth, instead of the sun, as the centre of the solar system. Imagine what would be the disorder in the heavens, in the whole planetary system, if it were possible to instal both the sun and the earth as the centre. The planets would go flying through space, and worlds would crash against each other and destruction would follow.

Something like this occurs in human lives when we try to serve God and mammon. There can be only one safe centre, and that is God. "A self-centred man or woman is a most dangerous element in society and in the whole body politic."

Some one has said: "We must learn to think of our heavenly Father's will as the one unchanging and unchangeable law of all things in heaven and on earth, in body as well as in spirit." And thus we shall be saved from being mammon-worshipers and money-grubbers.

A little boy was once told that God could do everything, whereupon he asked, "Can God make a rock so big that he can't lift it?" It was told the child that God cannot do what is wrong or foolish. God cannot be tempted of evil (Jas. 1:13). It is impossible for God to lie (Heb. 6:18). These are some of the "cannots" of God's character. In his Sermon on the Mount Jesus says, "A city set on an hill cannot be hid. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Put beside these sayings, "Ye cannot serve God and mammon." He thus finds a spiritual law in the natural world. It is not an arbitrary enactment of his own, but an eternal law of the universe, that only a purified heart can permanently produce right life, and that such a heart must surely make itself known in words and deeds, as the tree must reveal its life by leaves and fruit.

Something About Worry

Jesus might have said, "Ye cannot serve God and worry." He did not put it quite that way, but "Be not anxious." He knew full well that a lot of his hearers were serving the god Worry. Some people believe everything the worry god tells them, though he is the most vicious, lying, unhappy god anybody could serve. He not only troubles people all through the day, but he keeps them awake at night to fear things that may never happen.

There are bitter herbs enough
In the brimming cup of to-day,
Without the sprig of rue
From to-morrow's unknown way.

Robert Burdette says, "There are two days about which no one should ever worry: yesterday and to-morrow." But why worry about the happenings of to-day?

A woman was walking along a road, carrying a heavy basket. She was overtaken by a gentleman riding in a buggy, who invited her to ride. She accepted the invitation, but still kept her basket on her arm. The gentleman said to her, "My good woman, your basket will ride just as well in the bottom of the carriage, and you would be much more comfortable." So it would, sir, thank you," said she; "I never thought of that," and she set the basket down in the bottom of the buggy and was greatly relieved. "That is what I do very often," said the gentleman. The woman looked surprised, and asked, "How is that, sir?" And the gentleman replied, "The Lord Jesus has taken me up in his chariot, and I rejoice to ride in it. But very often I carry a burden of care that would ride just as well if I put it down. If the Lord is willing to carry me, he is willing to carry my cares."

But it often happens that the cares which never come, but are dreaded,

Continued on next page

*The International Sunday School Lesson for February 13, 1910. Worldliness and Trust. Matt. 6:19-34. GOLDEN TEXT: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6:33.

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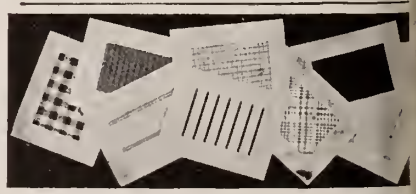

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Any 3 of the above packages mailed for 25 cents. Special Assortment of 100 Easter Post Cards for Dea will be mailed for 60 cents.

MADISON ART COMPANY, MADISON, CO

SUNDAY SCHOOL LESSON

Continued from preceding page

reheavier than those which come pc us. The story is told of a lady rhofor a time kept a list of troubles rhin she thought might come to her. ift a few months, she checked off all na had failed to materialize, and she ou l that nine-tenths of the things he ad feared had not happened. God ro ises to comfort us when real sor- ow come upon us, but he gives no ro ises for imaginary troubles.

Tat day, as Jesus was preaching is ermon on the Mount, he doubtless awanxious looks on many upturned ac ; some bore the traces of insuffi- er food, some had on ragged gar- ie s, some bore the marks of disease, nd Jesus knew they were troubled bo what they should eat, and what he should wear, and how long they hig t live. And so he tried to comfort he by bidding them to consider the ary little birds, who were never anx- u about where their next mouthful ra to come from. Also, he directed he to consider the beautiful gar- ie s of the flowers, the tiny, blood-red lic that even now dot the fields of alstine. There was not a dye in he me of Solomon that could produce o rgeous a color, not even for the

"Ye cannot serve God and mammon"

oy garments. And then he uttered he gracious words, "Your heavenly 'a er knoweth that ye have need of ll hese things. Are ye not of much no value than the birds and the ra s (the lilies) of the field?" And he we seem to see him, by a signifi- ar gesture, wave off the demon of vo y as he raised his arm and, point- ng with the forefinger of his left hand o e tip of the middle finger of his ig , and moving it along the hand n arm, clear to the elbow, said, Wich of you, by being anxious, can d one cubit unto the measure of his if " (unto his stature).

'eek ye first the kingdom of God n his righteousness, and all these hi s shall be added unto you." 'h is the large promise Jesus made ha day; good not for that day only, u for all days; not for that people nl but for all people.

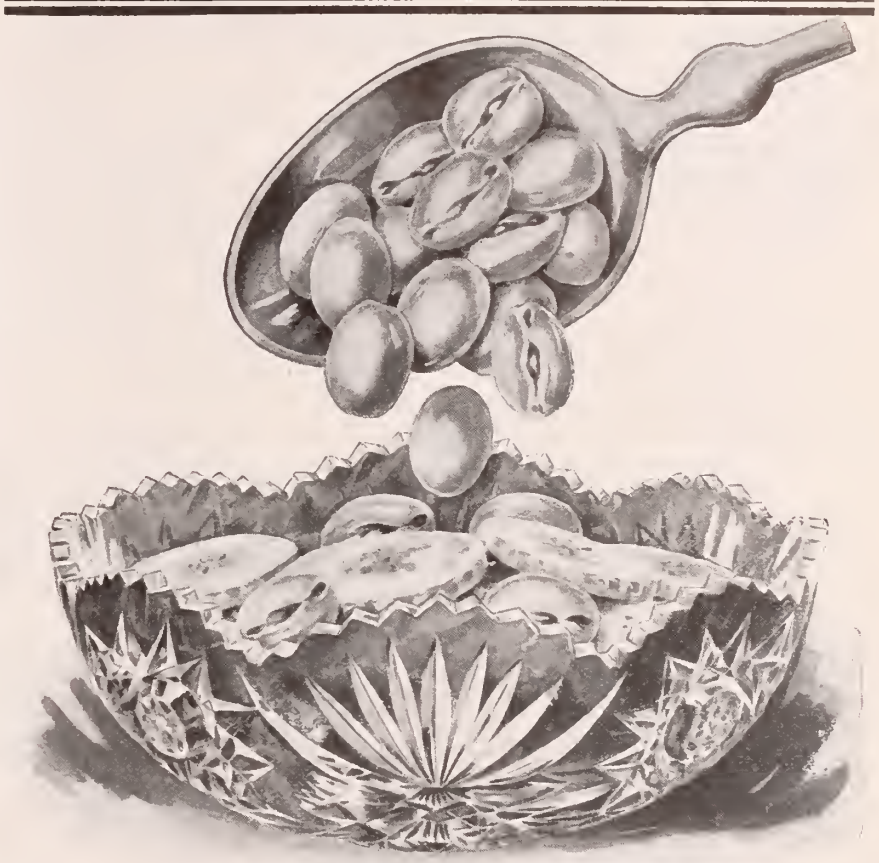
I t us not misunderstand this prom- se We are surely not to think that t i an easy way to obtain all we need o t and wear, and perhaps to attain gr t riches. If such a price had been u on prosperity, there would be a re small number of sincere Chris- ia s to be found anywhere in the vo d. But God does take care of his w King David said:

' have been young, and now am old; re have I not seen the righteous for- sa n, nor his seed begging bread" P 37:25). But he did not mean ha he had always seen the followers of God living in affluence. A story is told of two men who were riding together, one a farmer, who owned the wagon, and the other a newcomer. The newcomer spoke of a certain man in the village, and said: "He is a man of means, I hear." "Well, sir," replied the farmer, "he hasn't got much money, but he is mighty rich." "He has a great deal of land?" asked the newcomer. "No, sir, he hasn't got much land, neither; but still he is mighty rich." The farmer observed the puzzled look on the face of the newcomer, and added, "You see, he hasn't got much money, and he hasn't got much land, but still he is rich, because he never goes to bed owing anything to any man. He tells every man the truth, and does his duty by himself, his family and his neighbors; his word is as good as his bond, and every man, woman and child in the town looks up to him, and respects him. No, sir, he hasn't got much land, but still he is a mighty rich man, because he's got all he wants." That is the way of living Jesus must have meant when he told his hearers to seek the kingdom of God and his righteousness. In contrast put what a multi-millionaire, who lived in New York, said of himself: "I don't see what good it does me, all this money that you say is mine. I can't eat it, I can't spend it; in fact, I never saw it, and never had it in my hands for a moment. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servants' boarding house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others.

And so it must seem that a man rich in this world's goods is not, after all, to be much congratulated; certainly not, if he is not a seeker after righteousness.

The Right Kind of Investments

We begin to wonder if, after all, we have not quite mistaken the measure of a rich man! Can a person really be rich whose possessions are of such a nature that he may have to part with them at a moment's notice? That depends entirely upon whether he is making the right kind of investments. If he is "dealing in futures," according to the commercial idea, he cannot be too utterly condemned; but if he is dealing in futures according to the Christian idea, laying up for himself treasures in heaven, he must be commended. "Blessed are the dead that die in the Lord. . . . Their works do follow them" (Rev. 14:13). Thus it is that only what we give away we keep!



Puffed Wheat or Rice with Bananas

A Morning Treat

Puffed Wheat or Puffed Rice, when served alone, seems as good as anything can be.

But try serving Puffed Wheat in a dish of sliced bananas. Note how the flavors blend.

Crisp the wheat before serving, so you get all the nut-like taste. Then judge if any breakfast dish was ever more inviting

Whole Grains Made Wholly Digestible

Whole wheat and whole rice—the world's premier foods—are prepared in numerous ways.

But never before were they made so digestible as they are in this process—Prof. Anderson's process—where the results are accomplished by internal explosion.

Here the starch granules are literally blasted to pieces, so the digestive juices act instantly. In any other process—cooking, baking or toasting—only part of the granules are broken.

That's why Puffed Wheat and Puffed Rice seem so hearty. That's why they're so wholesome. You are getting the whole of their food value.

Puffed Wheat, 10c
Puffed Rice, 15c *Except in Extreme West*

These are the foods shot from guns. The whole wheat or rice kernels are put into great guns made of bronze and steel, and sealed. Then the guns are revolved for 60 minutes in a heat of 550 degrees.

The heat turns the moisture in the grain to steam, and develops enormous pressure. Suddenly the guns are unsealed—the steam explodes—and every starch granule is blasted into a myriad particles.

The grains are thus expanded to eight times natural size. Yet the coats are unbroken, the shapes are unaltered The gigantic grains are made porous and crisp and digestible

Lest You Forget

Don't put off trying these curious, enticing foods. For breakfasts, luncheons and suppers they are best and best for you. Order a package of each to-day. Cut out this coupon so you won't forget.

Made Only by the Quaker Oats Company

A Reminder to include ***Puffed Wheat*** *and* ***Puffed Rice*** *in my grocery order to-day.*

(32)

Be Well Without Drugs

I will help you to

Vibrant Health *and* Rested Nerves

After my university course, I concluded I could be of greater help to my sex by assisting Nature to *regain* and *retain* the strength of every vital organ, by bringing to it a good circulation of pure blood; by strengthening the nerves, and by teaching deep breathing, than I could by correcting bodily ailments with medicine. It is to my thorough knowledge of anatomy, physiology and health principles that I attribute my marvelous success. I have helped over 44,000 women. I can help you to

Arise To Your Best

I have given to each woman that *satisfaction with self* which comes through the knowledge that she is developing that sweet, personal loveliness which health and a wholesome, graceful body gives---a cultured, self-reliant woman with a definite purpose, which makes her the greatest help to family and friends. She is a Better Wife, a Rested Mother, a Sweeter Sweetheart. She adds to the beauty of the world, thus contributing to its refinement, cultivation and education. I can help you to make every vital organ and nerve do efficient work, thus clearing the complexion and correcting such ailments as

Constipation	Irritability	Indigestion
Weak Nerves	Colds	Dullness
Rheumatism	Nervousness	Weaknesses
Sleeplessness	Torpid Liver	Catarrh

This work is done by following simple directions a few minutes each day in the privacy of your own room. In delicate cases I co-operate with the physician. I regard medicine for reduction as dangerous, and bandages and reducing appliances do not remove the cause, hence only give temporary results. In correcting faulty habits of digestion and assimilation, I build up the strength while I am reducing, or developing you.

This is practical common sense.

Think it over and write me to-day for particulars.

A Good Figure *is* Economy *and* Means More Than a Pretty Face

I have corrected thousands of figures as illustrated below. **Style is in the figure and poise and not in the gown.** The gown in Fig. 1 cost $250; the one in Fig. 2 cost $6.00. Fig. 2 is the same woman as Fig. 1, developed and in correct poise. Figs. 3, 4, 5 and 6 show actual photographs of pupils *before* taking up my work. (They have given me permission to use them). They all stand, *now*, as correctly and appear as well as Fig. 2.

Too Fleshy or Too Thin

When every organ of the body is doing efficient work, there will be no superfluous flesh and no bony, angular bodies. I have reduced thousands of women 80 lbs., and have built up thousands of others 25 lbs. What I have done for others I can do for you. It would do your heart good to read the daily reports from my pupils. Here are some of them:

"My weight has increased 30 lbs." "My kidneys are much better." "My eyes are much stronger and I have taken off my glasses." "I have not had a sign of indigestion or gall stones since I began with you." "I weigh 83 lbs. less, and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone, and I look and feel 15 years younger." "I am delighted with the effect upon my catarrh." "Just think of it! To be relieved from constipation. Entirely free after having it for 30 years!" "Have grown from a nervous wreck into a state of steady, quiet nerves." "The relief from backache alone is worth many times the money, and I haven't had a cold since I began with you."

Write me to-day, telling your faults of health and figure. If I cannot help you, I will tell you so. I study your case just as a physician, giving you the individual treatment which your case demands. I never violate a pupil's confidence. I will send you an instructive booklet, showing correct lines of a woman's figure in standing and walking, **FREE.**

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Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

THE STRAWBERRY HANDKERCHIEF

Continued from page 102

"Do you believe the King will get it? I don't."

"I'll stake my word on it."

"Rose, I am now satisfied. Tell me what to do, and I will obey you in all things."

"There is only one thing positive, and beyond all shadow of doubt; that is, the secrecy to be preserved about the fate of Batavius. Neither by word, look, nor sign of any kind must our interference be revealed."

"I promise you perfect silence."

"I vow you the same promise. Now I shall go and see Mrs. Gordon, and I may drink tea with her; for Batavius might return, and I do not feel myself able to endure a second sight of him."

Batavius did not return. He found excellent business to be done with Colonel Rutgers, and was busy on *The Arms of Stuyvesant* all through the small hours of the night. Captain Van Vroom was evidently aware of the detention and its cause, for his words of approval were neither few nor cold:

"You cannot show me another man so clever in business as our Batavius," he said proudly to Madame.

"Ah, then, Jan!" she answered, "he comes to us always with his best side foremost."

"It is an undoubted matter. All the best business men speak of Batavius."

"And some speak ill, quietly. I have heard words not respectable—words like contraband—and——"

"Katrina, a close mouth is a wise mouth," interrupted Jan. "There is so much not to say, Katrina. And here is our Virginia, silent as a little mouse. What is thy wish, dear one? Another waffle?"

"I care not for them, father."

"Why art thou so still and cross? Will nothing please thee?"

"I am tired. My heart aches. I want to sleep. Perhaps I might have a good dream."

"A good dream! Why talk of that, when so many real good things are at thy hands and feet—money, jewels, fine clothing——"

"I cannot wear fine clothing."

"Not just now, but in a short time it may be worn, and thy good mother, and father, and brother, and thy friend Lady Rose, thy sweetheart, and the handsome house he is going to give thee. Both thy hands are full of blessings. So ungrateful art thou! It is very wicked to be so ungrateful! Smile, and talk to thy father and mother, and be glad in thy heart."

Madame looked at her daughter and moved the tea things about like a woman who wishes them to speak for her, but she did not continue the reproach in words. She saw it was useless. The air of revolt in Virginia's face was too positive, and an unhappy silence settled over the tea table.

Madame soon felt and resented the deadening influence. She rose in angry haste, saying, "Good food eaten in bad temper makes both body and soul sick"; and as she put away the silver and sweetmeats she accompanied her work with a little broken monologue about "sulky people" and "girls who did not know when they were well off." At length she went to the slave quarter, and left the father and daughter together—Jan nervous, and Virginia standing at the bow window apparently gazing into the garden, but really trying to persuade herself to go with a kiss to her father and make all right between them.

Ere she could do so he called her.

"Virginia, my little child, come here to me." Then she went hastily, and drew a stool to his side, and sat down at his knee, and looked into his face with a smile just dashed with tears.

"What is it?" he asked. "What troubles thee? Speak to me the truth. Eh? Tell thy father, who loves thee so much."

To be continued

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and which far outlasts all others under heat; the polish that will not cake on the iron. Use **Rising Sun** next time.

Mix with a little water the thickness of cream and apply evenly and smoothly and polish with a dry brush and it is done.

Makes your stove look like new

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IN YOUR OWN HOME.

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hen they're handsome—clear -crystalline—and give a lamp a elbred look.

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MACBETH, Pittsburgh.

Bonds and the Cost of Living

ONE of the most absorbing questions of the day is the increasing cost of living. Everywhere people are asking, and newspapers are discussing, the reason why prices are so much higher than they were ten years ago. Leading economists are offering reasons, and even Congress is contemplating a minute investigation, of the subject. Every possible cause has been cited—monopolies, trusts, speculation, corruption, excessive freight rates, rising land values, labor unions, increase in city populations, greed of middlemen, demand greater than supply, extravagance, etc. Wall Street declares it is due to the depreciation of gold, and backs its opinion with imposing arrays of statistics, which seem to show that the general price level has kept accurate pace with the increasing supply of this most precious metal.

From the standpoint of the investor, this is the most significant reason of all those yet advanced, for the opinion of Wall Street is bound to affect its securities, and so it may be well to examine into it and see if a financial moral may be deduced for the benefit of the country at large. Here are the statistics, according to Mr. Byron W. Holt, that well-known Wall Street economist, who cited them for the consideration of the American Association for the Advancement of Science at its recent annual meeting:

The World's Supply of Gold

"From 1850 to 1856 the world's visible supply of gold increased from about $1,606,400,000 to $2,109,640,000, or 31 per cent., while average prices rose about 27 per cent. in this country. From 1870 to 1890 the supply of gold rose less than an average of 1½ per cent., and prices declined 22 per cent. Since 1896 the world's supply of gold has increased from $4,359,600,000 to about $7,500,000,000, or 72 per cent. And during this same period prices have risen about 60 per cent. in this country and 40 per cent. in England.

"The cost of producing gold, as compared with the cost of producing other commodities, will determine ultimately whether more gold or more of other commodities will, relatively, be produced. If, as seems probable, the net profits of producing gold, in most of the world's important gold mines, are now from two to five times the net profits of producing most other commodities, we should naturally expect the production of gold to outrun the production of other commodities. This it has been doing for two decades, and this it will probably continue to do for two more decades."

Depreciation of Gold

Now it is a self-evident truth that the greater the supply of a substance in the world the cheaper must it inevitably become, and this is as true of gold as it is of any other commodity, only, inasmuch as gold is the unit of monetary value we notice the effect of the condition in the decreasing purchasing power of each dollar. In effect, it is not that the necessities of life have become any more valuable (we produce and eat proportionately the same amount of food, buy and wear the same amount of clothes), but gold has become so plentiful, and therefore so cheap, that its old-time popular unit of value, one dollar, will not purchase nearly as much of these necessities as it would formerly.

If it were possible to increase the size of the unit of value, in other words, to issue a gold dollar the weight of which would bear a definite relation to the amount of gold in the world, the effect might be to bring about an equilibrium that would result in a steadying of the general price movement. But there are difficulties in the way of this that make it improbable of realization.

As Wall Street views it the gradual depreciation of gold will result in a certain increase in the interest rate, because as prices rise there occur unusual opportunities for the investment of money. This has already begun to affect the bond market in a peculiar manner. One of the biggest bond houses in New York has lately been doing a large business in relieving its clients of their long-term bonds, gilt-edged securities that have fifty or more years to run and yielding very small interest, and procuring for them instead municipal, irrigation, mortgage, or other short-term bonds yielding larger rates of interest.

This is one of the most significant features of the situation. Not so many years ago, the wise investor sought out the long-term railroad and other bonds, securities with a century, if possible, to run, absolutely safe as far as the underlying mortgage was concerned, and for that very reason yielding very small interest. But nowadays necessity for earning more money, due to the increasing cost of living, is compelling these investors to take up the shorter term bonds, yielding a rate of interest more in keeping with the inflation of the modern price movement.

Short-Term Bonds

The shorter-term bonds have also the advantage of not tying up money for a period of time long enough to result in probable depreciation. In England, for instance, there are bonds which are practically perpetual, in that they have several hundred years to run. They are a popular form of "permanent" investment for widows and orphans. Doubtless they are safe and the interest sure, but if the monetary unit keeps on depreciating, the value of a fixed interest, in the course of long time, will be greatly lessened and the bonds themselves will be worth far below par. The philosophy of the situation, then, is to buy only short-term bonds, securities with not more than twenty-five years to run, and as much less than this as possible, and yielding as high an interest rate as is compatible with safety. There are many of these secured by mortgages on real estate, municipalities and irrigation projects (the latter covered by the provisions of the Carey Act), and if the reliabiiity of the firm offering such securities for sale be unquestioned there can be but little risk in taking them up.

In acquiring such short-term securities the investor will have the opportunity, in a comparatively few years, of turning his money over and reinvesting it at whatever may then be the prevailing rate either as to value of principal or size of interest. As to the latter its maximum is, of course, determined by statute, but even here the personal judgment of the investor or the general integrity of the house selling the securities must be the determining factor. The mere legality of a rate does not necessarily assure its safety.

Outcome Good for Investor

Whatever the outcome of this present movement, it would seem to tend to the benefit of the investor, for to quote Dr. John Franklin Crowell, another keen investigator of social and economic conditions, "the borrowers of capital are also realizing that, from the investors' standpoint, additional inducement must be offered. We are undoubtedly entering upon a field of greatly enhanced demand for free capital. As that demand asserts itself, not only will the rates of interest have to be increased, but the older and more highly capitalized projects will have to make concessions in order to secure the additions to capital which they themselves may require to meet the enlarging burdens of business."

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Briggs' "Poultry Silo" discovery alone is now saving poultrymen thousands of dollars daily. He feeds his hens "poultry ensilage"—a processed feed that makes them lay regularly, even in the winter when egg prices are "out of sight." Briggs makes this "Ensilage" at not to exceed 15 cents a bushel.

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The Briggs book, "Profits In Poultry Keeping Solved," has been purchased by "POULTRY SUCCESS," the representative American poultry journal. Briggs' future discoveries, made at his big Experimental Poultry and Egg farm, will be announced exclusively by "POULTRY SUCCESS."

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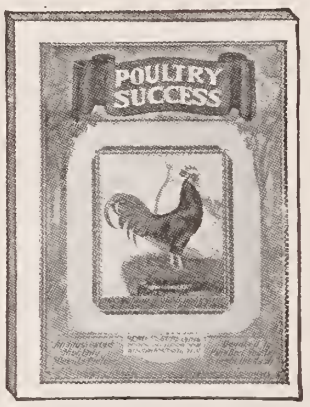

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Can you copy this drawing? Then win a valuable prize! Do you want the only magazine published entirely devoted to illustrating, Designing and Cartooning. Each edition costs ten thousand dollars to produce. Simply make a freehand drawing of this picture with a pen or pencil and mail it to us, STATING YOUR AGE.

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If your drawing is at least 40 per cent. as good as the original we will send you ABSOLUTELY FREE the handsomest and most fascinating Art Journal in existence. The first issue alone has 125 PICTURES by WORLD FAMOUS ILLUSTRATORS.

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Correspondence Institute of America, Dept. 294 Scranton, Pa.

"California Now or Never!"

"The Kuhn California Project" will irrigate 250,000 acres in the famous Sacramento Valley. The land is ready! The water is ready! Are you ready? The sale of these rich valley lands has just begun in tracts of 10 to 80 acres. Small payment down; then ten annual payments.

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There is in press a very choice book of 48 pages, "California—Now or Never." It is by far the handsomest California book ever issued, and will show you at a glance whether you want a home ranch in California. To insure a select distribution, it is priced at ten cents. All other publications which are fully descriptive are free. Fill out the coupon below and mail. If you want the new book, enclose ten cents for each copy.

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GEMS FROM NEW BOOKS

The New York Tombs

THE New York Tombs, Inside and Out, is a neat octavo volume of over 300 pages, copiously illustrated, the author being the Rev. John Josiah Munro, who spent nearly ten years in the Tombs Prison as a chaplain. He writes, therefore, from a long and varied experience with the criminal class. His book contains much that is of an interesting, not to say thrilling, character. He met with from fifteen to twenty-five thousand prisoners a year, and had opportunity to converse with young men and women beginners in crime, as well as with the hardened offenders. Some of the incidents are extremely touching, and the lights and shadows of a life of crime are depicted by a skilful and sympathetic hand. The author shows that prison administration needs reforming almost as much as the unfortunate inmates themselves need it. The thirty-eight chapters of his book treat of a great variety of subjects, including How Criminals Are Made, Modern Temptations to Crime, Schools of Crime, Famous Tombs Prisoners, Strong Drink and Crime, The New York Police and the "Third Degree," Poverty and Crime, Crime Among Women, How Young Men Get Into Prison, The Cost of Crime, etc. The book has been favorably commented upon by the secular and religious press, as well as by many ministers and lawyers. The Rev. Dr. MacArthur, pastor of Calvary Baptist Church, New York City, writes: "You have made a valuable contribution to penology and practical Christianity. Your wide and varied experience gave you a fitness for the discussion of the whole subject. I trust it may have a wide circulation. Your book is an important element of preparation for the work of citizen, lawyer, physician and clergyman." Copies may be secured, postpaid, by sending check or postoffice money order for $1.15 to author at 186 Ainslie Street, Brooklyn, N. Y.

BOOKS RECEIVED

The Garden in the Wilderness. By a Hermit. Illustrated. The Baker & Taylor Co., New York. $1.50. Another to add to the long list of garden books, now so popular.

A Son of the Desert. By Bradley Gilman, with illustrations by Thornton Oakley. A book for boys of travel and adventure in Egypt. Cloth binding. Pp. 363. Price $1.50.

The Home Afloat. By Thomas Townsend. A good, clean book for boys, not greatly overdrawn. Cloth binding. Pp. 313. Price $1. Athenia Publishing Company, Athenia, N. J.

Human Equipment. By Edward Howard Griggs. Deals with the problem of the right use of things. Cloth binding. Pp. 73. 50 cents. B. W. Huebsch, New York, publisher.

The Wistful Years. By Roy Rolfe Gilson, author of *In the Morning Glow, Katrina, Miss Primrose*, etc. New York: The Baker & Taylor Co. $1.50. A charming love story, full of human interest and loftiest ideals.

Elements of Descriptive Astronomy. By H. A. Howe, A.M., Sc.D. New York: Silver, Burdett & Co. $1.25. A new edition of a valuable text-book issued thirteen years ago, and now revised and brought up to date.

Old Lady No. 31. A delightful story by Louise Forsslund, which relates in a charmingly sympathetic style the adventures of Angeline and Abe, an aged couple, whom age and poverty drove to the poorhouse, and how it all came out happily in the end. Pp. 275. Century Company, New York, publishers.

Susannah and Sue. By Kate Douglas Wiggin. The influence of this story should be far reaching, since it treats of a subject of particular timeliness. Cloth covers; gilt top. Illustrated by Alice Barber Stevens and N. C. Wyeth. Pp. 225. Price $1.50. Houghton-Mifflin Company, Boston and New York, publishers.

Medical Sociology. By James Peter Warbasse, M.D. This book has been divided into two parts: Part I., treating of the sociology of health, of special interest to the lay reader, and Part II., dealing with questions of medical science and art, having special interest for the medical reader. Cloth covers; gilt top. Pp. 355. Price $2. *The Care and Feeding of Children.* By L. Emmett Holt, M.D., LL.D. Dedicated to the Young Mothers of America. Cloth binding. Pp. 195. Price 75 cents. The above two books are published by D. Appleton & Co., New York and London.

HARD TO DROP
But Many Drop It.

A young Calif. wife talks about coffe
"It was hard to drop Mocha and Jav
give Postum a trial, but my nerves w
shattered that I was a nervous wreck
course that means all kinds of ails.

"At first I thought bicycle riding ca
and I gave it up, but my condition rem
unchanged; I did not want to acknow
coffee caused the trouble for I was ver
of it. At that time a friend came to liv
us, and I noticed that after he had
with us a week he would not drink his
any more. I asked him the reason.
replied, 'I have not had a headache s
left off drinking coffee, some months a
last week, when I began again, here at
table. I don't see how anyone can lik
fee, anyway, after drinking Postum!'

'I said nothing, but at once ordered a
age of Postum. That was five month
and we have drank no coffee since, exc
two occasions when we had compan
the result each time was that my hu
could not sleep, but lay awake and
and talked half the night. We were
vinced that coffee caused his suffering,
returned to Postum, convinced that
was an enemy, instead of a friend, an
troubled no more by insomnia.

"I, myself have gained 8 pounds in w
and my nerves have ceased to quiv
seems so easy now to quit coffee that
our aches and ails, and take up Postun

Read the little book, "The Road to
ville," in pkgs. "There's a Reason."

**Ever read the above letter? A
one appears from time to time. The
genuine, true, and full of human int**

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Among people who can afford luxuries t
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winter and summer alike, get very high

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with only thirty hens, made from thei
egg-farm a clear profit of **over $12,000** las
It tells all about their experience, their f
their methods; and how others, men or
with good sense, care and faithful work, ca
money in the same way. Not a detail lef

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or check), we wil
postpaid the **Corning Egg-Book** and the
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Carmine, Cri
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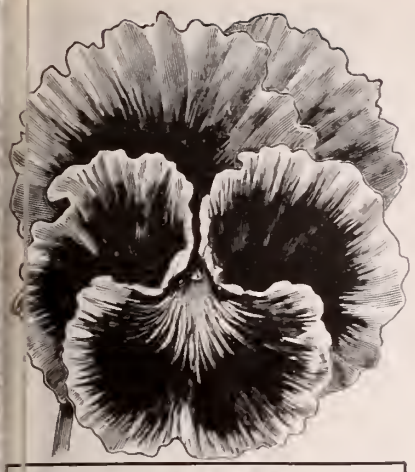

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Send 5 cents (stamps), and if you mention this paper I will enclose in the catalogue a packet of the above choice pansy seed.

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The Electrophone in use—almost INVISIBLE

Electricity has worked an additional wonder, and by its use in this new device it is now possible for the deafest person to hear distinctly all the sounds audible to those who possess their normal faculties of hearing.

We have perfected this instrument to such n degree that we now unhesitatingly send it to any afflicted person on thirty days' trial, that they may know by actual experience that by its aid the deafest person can hear—can converse as those who are not afflicted converse and can enjoy the concert and distinctly hear public speakers.

The Electrophone is so sensitive that the faintest sound is multiplied many times in volume, so that the ear is made to receive and properly record every sound made.

The Electrophone is much more sensitive and multiplies the sound a great deal more than any other device. A small transmitter gathers the sound and transmits it with greatly increased volume to the ear, an electric device accomplishing this result.

Most people who use the Electrophone tell us it has greatly improved their hearing and that it stopped their head noises, and in many instances the normal hearing has been entirely restored. Just as the arms or legs shrivel and become useless through the lack of exercise, the ear also fails through disuse. The Electrophone exercises the parts of the ear, each to play its proper function, with the result the hearing is greatly improved.

Thousands of these instruments are in use. No treatment of any kind is taken in connection with their use.

If you are deaf or hard of hearing, don't fail to send name and address on this coupon. We will send you a list of many responsible people who are using the Electrophone. You are to try the Stolz Electrophone thirty days before you decide to keep it.

Stolz Electrophone Co.
200 Stewart Bldg., 92 State St.
Opposite Marshall Field's
Chicago

Please send me particulars concerning the home trial you give of your device which makes it possible for the deaf to hear. (3)

Name _____

Address _____

True Dignity of Human Life*

EVER since those early days when the first slaves were brought into America the question of the welfare of our colored population has been a pressing one for this nation. It was the cause of our Civil War. It cost us untold blood, treasure and anguish. In the Reconstruction days, it was a main obstacle to the restoration of peace and harmony. Even yet it is a living and ever-present stumbling-block. It will not down. It confronts us in a number of States of the Union. Sorrow and bitterness attend upon it, and must for many years to come.

Our chief hope for the peaceful settlement of this burning and insistent question lies in the uplifting of the country, of its white and black people alike, by slow evangelization and education. There is no way around it. The mountain is there. But one path is open for its conquest, and that requires money and helpers. We must all join to provide them. It is impossible that any intelligent person can fail to perceive the need, and only the hopelessly hard-hearted and unpatriotic can fail to respond to it.

Let us not undervalue the school for our dark-skinned fellow-countrymen; by all means let them be taught all that our white children are taught. Especially let them be taught the wonderful art of earning a living. Along with arithmetic and geography should be taught, to white and black alike, the use of tools—the value of the expert hand—the mastery of at least one branch of manual labor, by which regular wages may be earned upon leaving school.

But the education of hand and brain is a small thing beside that heart-culture which is the main element in good citizenship and true manliness.

"Evangelism," said President Mackenzie, of Hartford, "is the only true regenerator of the human heart, the only cleanser of the nation."

Really evangelize the people and the work of civilization will be easy. Teach every man to love his neighbor as himself, and the lesson of good citizenship has been learned. Plant a living church in every community, and the millennium will be hastened.

Here, again, is a chance to practise Christian unity. No matter what your denomination may be, remember that it makes little difference when you are reaching out to save some perishing souls. It is true that the work of the Methodists and Baptists has seemed to be the most successful among the colored people; but all of the other evangelical denominations are helping, and we must all uphold each other's hands in the great work.

Dr. Wilbur Chapman tells of preaching in one of the Southern States, when a colored member of one particular sect came up to him and said that he wished to join another one, but he could not, "because of the doctrine." The doctrine of election especially bothered him; and while they were talking about it an old colored man came up, and injected the following lucid explanation into the conversation: "Why, brethren," he said, "that is the very easiest thing in the church. You see it's dis away: the votin' is goin' on all the time, and God, he's votin' for you, and the devil he's votin' agin you; and whichever way *you* vote, that is the way the election goes."

Lay all but the essentials of the Christian faith aside when you are working in the mission fields. Everything else is simply an encumbrance. The Gospel of Jesus is sufficient for all needs.

* Topic of the Epworth League for Sunday, February 13, 1910. TEXTS: Amos 9 : 7; Ps. 87 : 4.

You pay as much for the poorest quality chewing gum as for this delicious mint leaf flavored

WRIGLEY'S SPEARMINT

Each piece is wrapped separately, so unused pieces stay clean,

Each separate wrapping has waxed paper inside so the gum can't stick.

It's pure chicle gum, deliciously flavored and perfectly packed.

Look for the spear.

The flavor lasts.

GARDEN GUIDE AND RECORD

is the title of our new hand book of condensed cultural instructions, and which we consider to be one of our most valuable publications. One of our customers who has had an advance copy, says: *"It is the most complete, concise and comprehensive book of its kind."* To give our annual catalogue, "Everything for the Garden," described below, the largest possible distribution, we make the following liberal offer.

EVERY EMPTY ENVELOPE COUNTS AS CASH

To every one who will state where this advertisement was seen and who encloses **Ten Cents** (in stamps) we will mail our annual catalogue **"Everything for the Garden" described below, the "Garden Guide and Record," and also send free of charge, our famous 50c "HENDERSON" COLLECTION OF SEEDS,** containing one packet each of *Giant Mixed Sweet Peas; Giant Fancy Pansies, Mixed; Giant Victoria Asters, Mixed; Henderson's Big Boston Lettuce; Freedom Tomato and Henderson's Blood Turnip Beet* in a coupon envelope which, when emptied and returned, will be accepted as a 25-cent cash payment on any order amounting to $1.00 and upward.

EVERYTHING FOR THE GARDEN, our 1910 catalogue is a book of 200 pages with 700 photo engravings direct from nature. 8 superb colored and duotone plates of vegetables and flowers. Complete and thorough in every respect, it embodies the results of sixty years of practical experience. We believe it is the best we have issued and the premier horticultural publication of the year.

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Buy Direct—Save Money—We Pay Freight

Our monthly installment plan of selling direct saves you all the dealer's profit and his excessive charges for installation and repairs. We can save at least **one-third** the cost of your furnace. We have been building Jahant Furnaces for over thirty years and guarantee satisfaction.

JAHANT DOWN DRAFT FURNACE

The Best Heating System Made for residences, schools, hotels, churches, etc. It is the most economical furnace too, and saves **one-third to one-half** the cost of fuel, because the patented "Down-Draft System" burns wood, hard or soft coal, and burns it **all** without cinders, clinkers or any waste. Needs less attention, yet heats much better than any other furnace, hot air, steam or hot water heating system. Our plan of monthly payments

ONLY $10 DOWN and $10 A MONTH

makes it easy for any one to have the best heating system made. Every Jahant Furnace is sold with a strong "Guaranty Bond" that allows you **365 DAYS TRIAL.** You don't run any risk buying from us.

We send complete outfit, furnace, pipes, registers, etc. together with special plans, full directions and all tools for installing. If you can drive a nail you can install a Jahant Furnace without the aid of a tinner.

Write To-day for Catalog which explains the Jahant Down-Draft System and tells why it gives more heat at less cost.

THE JAHANT HEATING CO., 35 Hamilton Bldg., Akron, O.

Burpee's Seeds

Cost More than do most other "brands" but are *worth* much more than those that cost less! It is a fact that our margin of profit over actual cost of production is less than it would be at *half our prices*,—were we willing to compete merely in price. *We aim to excel in* QUALITY and seek the trade only of intelligent planters who desire to raise the CHOICEST VEGETABLES and MOST BEAUTIFUL FLOWERS it is possible to produce. Are you able to appreciate *the difference in seeds?* If so, you should read THE BURPEE ANNUAL FOR 1910,—our complete catalog of 178 pages, with hundreds of illustrations and colored plates painted from nature. Name this Paper, write your address upon a postal card and this elegant book will come by return mail. **Write TO-DAY!** Address simply

W. ATLEE BURPEE & CO.
PHILADELPHIA

Murray **"Style Book of Vehicles and Harness" now ready. Write for it—Free**

The 1910 "MURRAY" catalog is the BIGGEST VEHICLE and HARNESS catalog published. 192 pages. 345 illustrations. Send us your name and address. We pay the postage. Sold on trial. Guaranteed for two (2) years.

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Save $30

YOU CAN AFFORD

to have a new Song Book in your Church or Sunday School, and one for every person when you can get **"FAMILIAR SONGS OF THE GOSPEL,"** for **$3 for 100.** Words and music, 83 very best songs. Sample copy **5 Cents. E. A. K. Hackett, 100 North Wayne St., Fort Wayne, Ind.**

Victor Double-faced Records
10-inch 75 cents; 12-inch $1.25

Perfect-est

A new word! But a new word is needed to describe the height of perfection reached in the new Victor Records.

So great is the improvement that we made over, at a cost of a half-million dollars, practically our entire list of Victor Records — records universally acknowledged to be perfect.

And the result is a record that plays clearer and sweeter and better than ever before.

Take one of your old Victor Records to any dealer's and hear it in comparison with a new Victor Record of the same selection.

And be sure to hear the Victrola.

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Berliner Gramophone Co., Montreal, Canadian Distributors.

To get best results use only Victor Needles on Victor Records.

Victor Single-faced Records,
10-inch 60 cents; 12-inch $1

Victor Red Seal Records,
10- and 12-inch, $1, $1.50, $2, $3, $4, $5, $6, $7

New Victor Records are on sale at all dealers on the 28th of each month

Texts That Help*

THE texts that appeal to others may not exactly appeal to you. Nobody knows the wants of your own heart as you do. Study the Word until you find just what you need. Remember that it is always there. Look for it.

Few realize their dependence upon God until trouble overtakes them. When all goes well with us it is astonishing how self-sufficient we feel. We think we are so exceedingly clever that we need no help. This is why young people are usually less likely to be humble than are their elders. The young, perhaps, have not stood in the furnace of affliction, finding all human and earthly props of no avail. They have not been taught their own helplessness, and that God alone gives peace and rest. The true Christian has learned by bitter experience the sweet truth that nothing matters so long as he has his Bible and can lift up his heart in prayer.

Are you discouraged? Does your work seem hopelessly poor? Read the 111th and 112th Psalms. Have you blundered, and committed some fault which others find it hard to condone? Read Lam. 3:22-33, and Ps. 37:5, 6. Are you lonely? Do you feel neglected, forsaken? Read Ps. 27, Josh. 1:5, 6, and Is. 41:10, 13. Do you feel your faith wavering? Read the wonderful eleventh chapter of Hebrews. Are you in danger through fire or flood or famine? Read the 91st Psalm. Like apples of gold in baskets of silver, the fit word is waiting for you somewhere between the Bible covers.

In Scott's wonderful story of *The Monastery* occur these powerful lines upon the Bible, which are all too unfamiliar to our young people:

> Within this awful volume lies
> The mystery of mysteries!
> Happiest they of human race
> To whom our God has granted grace
> To read, to fear, to hope, to pray,
> To lift the latch, and force the way;
> And better had they ne'er been born
> Who read to doubt, or read to scorn.

It is a theory of one of the great religious bodies that the study of the Scriptures is likely to be harmful to the lay mind. Its mysteries are too deep to be understood, it is said, and bewilderment and doubt are likely to replace clear faith. Even the priesthood in that great division of the Christian army are not well furnished with the Scripture armor. Their loss is incalculable, for the history of civilization proves conclusively that it is in the countries where the Bible is most widely distributed and read that intelligence and morality are at flood-tide.

Before the art of printing was introduced there was a pitiable lack of Bible knowledge. It is related of a certain doctor of the Sorbonne, in Paris, that he was amazed at the reasoning of the reformers. "They constantly quote the New Testament," he said, "but I was fifty years old before I knew anything of the New Testament." And Albert, Archbishop of Mentz, in the year 1530, accidentally meeting with a Bible, opened it, and, having read some pages, observed, "Indeed, I do not know what book this is, but this I see, that everything in it is against us."

Let us count it one of our highest privileges that we may have the Bible ever beside us, and may learn by heart its blessed promises, "pure words, as silver tried in a furnace of earth, purified seven times." "More to be desired are they than gold, yea, than much fine gold. Moreover, by them is thy servant warned, and in keeping of them there is great reward."

* Christian Endeavor Topic for Sunday, February 13, 1910. TEXT: Ps. 119:97-104.

I'll Send It on 30 Days' Free Trial!

Get my special offer on this remarkably improved fireless cooker. It has put all others way out of date. And I send it on free trial at low factory price. **Saves 75 per cent of your fuel, time and work** and gives you better-cooked food than you ever had. The

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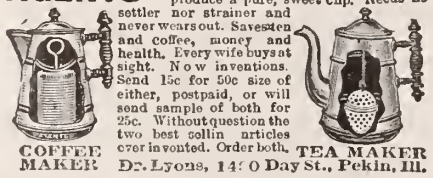

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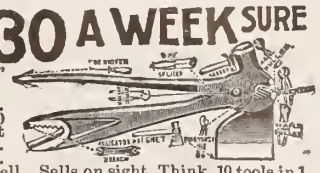

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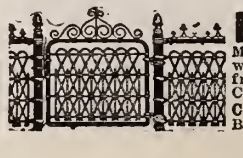

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h Church the Women Built

Continued from page 91

s at the people are hungry for the ospel. The heart of the people ars truth. The only duty of a

These Ladies Helped Nobly

rtian minister is the winning of ll—nothing else."

T little church, built by women, the co-operation of the men, now s bout 150 members. In addition e are about 150 Sabbath School p and a congregation of about 400 o ther. The church conducts a rnest temperance crusade, with e gs twice weekly. The earnest- ss nd sincerity of these people, their g truggle to maintain their church, d heir ultimate success have won them respect and admiration c ghout Philadelphia. The church s ll undedicated. "It will not be lated," said the little pastor, "until st penny is paid." The members' h are rough from the hard, unac- stomed labor; but they stand un- ed and filled with a faith that s no discouragement.

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d heir humble faith in God and reli- upon his promises makes them a r y practical example to others. h can tell what mighty results may bring from this little church, for i men labored and women toiled d rayed, and kept on working and i ing, until their prayer was a ed?

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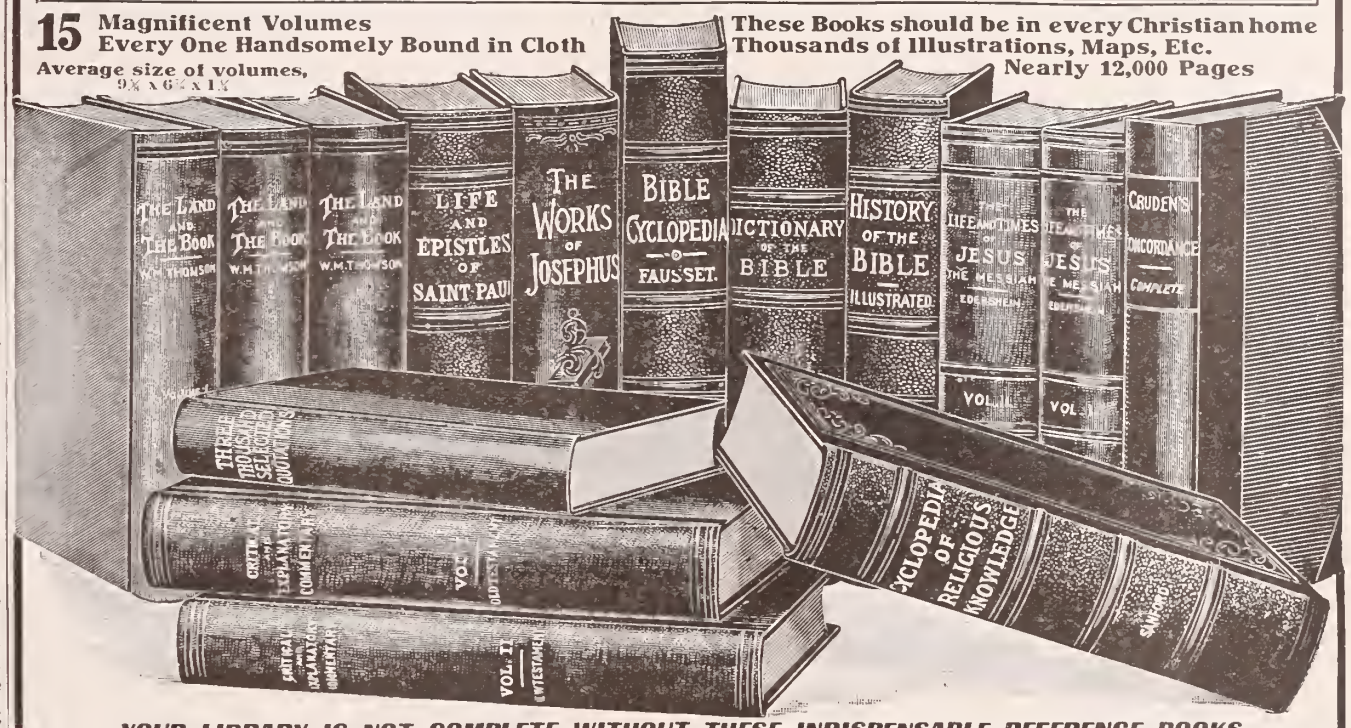
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IF YOU prefer, you may pay regular retail prices for our products and as your saving take your choice of over 1500 premiums including not only the things shown here, but **all kinds of Furniture, Rugs, China, Silver, Kitchen Utensils, Wearing Apparel, Etc.**

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Our customers never take any risk All our products and premiums are shipped subject to 30 days test in your own home, money back and order removed at our expense if you are not delighted with everything.

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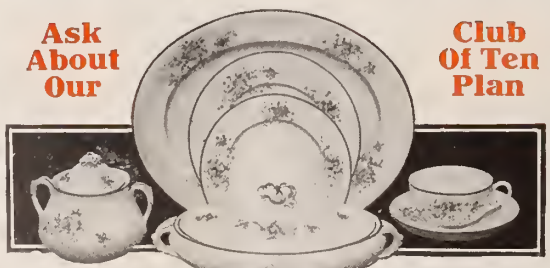

Dinner Set No. 16078. *Handsome set of 71 pieces. Light weight vitreous porcelain decorated with delicate pink roses and green foliage. Plain edges are neatly traced with gold. Exceptional value. Given with $10.00 worth of our Products.*

Boys' Knickerbocker Suit No. 90019. *Nobby double breasted coat with fancy flaps on lower pockets; fancy cuff on sleeve, button trimmed. Welt pocket at breast. Lined with Italian cloth. Knickerbocker pants with straps and buckles. Materials: Striped and mixed Cheviot. Given with $10.00 worth of our Products.*

Rugs, Carpets, Linoleums, etc., *in many styles, colors and sizes. Given with orders for our Products. See catalog for full line.*

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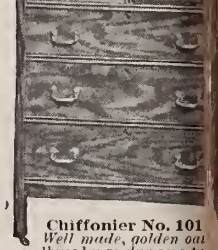

Chiffonier No. 101 *Well made, golden oa three large drawers, tw smaller drawers and hat bo of top 19 x 33 in. Given wi worth of our Products.*

Christian Herald

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New York, February 9, 1910

VOL. 33—NO. 6
Offices: Bible House, New York

TELLING GRANDPA THE SECRET

One Dollar

Puts the "RICHMOND" Suction Cleaner in Your Home

YESTERDAY, Electric Vacuum Cleaners cost $65.00 to $250.00—a big outlay in ***Cash.*** To-day, a single ONE DOLLAR BILL will put a ***guaranteed*** "RICHMOND" Suction Cleaner in your home.

And the balance of its purchase price you pay for out of the actual month-to-month money which it saves you.

You are paying the price of a suction cleaner now, anyway—whether you have one or not.

You are paying its price out in house-cleaning alone—for a "RICHMOND" makes house-cleaning needless.

You are paying its price out many times over, in the hard labor of sweeping and dusting, which the "RICHMOND" makes unnecessary.

You are paying it out, again and again, in the damage which dust does to your furniture, to your hangings, to your clothing, to YOU.

You are paying the price of a suction cleaner, when a single Dollar would save the waste!

Weighs Two Pounds Less than a Common Carpet Sweeper

You see here an electric suction cleaner which weighs but *ten* pounds—instead of sixty.

All that any vacuum cleaner or suction cleaner can do, this one does. And it does, besides, some things which no other machine can do.

You can, for example, use this "RICHMOND" Suction Cleaner either *with* or *without* the hose.

For use with the hose, we furnish, without extra cost, special tools for cleaning portieres, walls, books, bedding, upholstery, clothing, hats.

For Hair Drying

Also a special attachment for hair drying, pillow renovating, etc.

The hose attachment slides on and off with the same ease that your foot slides into an easy slipper.

Slip on the hose and the ten-pound "RICHMOND" rivals any machine—no matter how much it weighs or how much it costs.

Slip off the hose, and you have a floor machine which weighs two pounds less than an ordinary carpet sweeper—and glides over the floor more lightly, more easily than even the lightest carpet sweeper.

Advantage of Light Weight

The "RICHMOND" Suction Cleaner enables you, now for the first time, to clean by electricity without lugging a sixty to eighty pound machine from room to room—up stairs and down.

It represents as great an advance over heavyweight vacuum cleaners as these cleaners represented over brooms and carpet sweepers.

But light weight and easy operation are but two of the Richmond's exclusive superiorities. There are many more.

There is, for example, the vibrating brush, *which you find in no other machine.*

This brush fits in the floor nozzle of the "RICHMOND". It vibrates at the rate of 10,000 times a minute. Not a rotary motion to wear out the carpet, but a light up-and-down *tapping* motion.

Taps Out the Dirt

The vibrating brush taps the caked dirt out of the carpets and fabrics which no other machine could clean.

The brush slips in or out, without the use of tools. It is but the work of ten seconds to take it out or put it in.

And without the brush the "RICHMOND" will do all that any machine—vacuum or suction—can possibly do without working injury to even the finest fabric.

A Comparative Test

In a comparative test with the leading $125.00 machines, Messers Duncan & Lyndon, Consulting Engineers, 56 Pine Street, New York, recently found and reported:

First—that the heavy-weight machines consumed *two and one-half times* the electrical current which the "RICHMOND" requires.

Second—that the "RICHMOND" is more durable, being all metal, without valves, and with only two wearing surfaces.

Third—that the ten-pound "RICHMOND" equalled the $125.00 machines in efficiency—*in every test.*

Fourth—that the "RICHMOND" is the simplest known construction, easy to operate and easy to lubricate, there being but two oil holes, both readily accessible from the outside of the machine; while to lubricate the $125.00 machines requires 9 dismantling operations, with the consequent danger of replacing parts in the wrong position.

Simplest Construction

We could multiply comparisons endlessly.

But without saying more, you can judge our confidence in the "RICHMOND" by the fact that we not only cover it with the broadest possible guarantee, but we give you besides, if you choose, a full year to pay for it. Or, if you prefer to pay cash in advance, taking the discount, we give you a ten-day trial at our risk.

Absolutely Guaranteed

Your guarantee is the absolute guarantee of a $3,000,000 company, with four large plants and branches and agencies in all cities.

It is a guarantee by the manufacturers of "RICHMOND" Boilers, "RICHMOND" Radiators, "RICHMOND" Bath-tubs, Lavatories, Sinks, "RICHMOND" Soap-savers.

Surely you must see that the "RICHMOND" Suction Cleaner *must* give perfect service, perfect satisfaction, day after day, month after month, else we could not afford this offer. Snip out the coupon and send to-day to

Points About the "RICHMOND"

Costs less per month for electricity than the average family spends for brooms.

After a year of consistent use you couldn't find a thimbleful of dirt in a 14-room house if you took all the carpets up.

No more Spring or Fall "house-cleanings"—no more "sweeping days"—no more "dusty Fridays."

Its total cost is less than the cost of one single annual house-cleaning—to say nothing of saving the wear and tear which house-cleaning brings to furniture.

Cleans furniture, walls, upholstery, bedding, clothing, decorations, bookshelves, tile floors, hardwood floors, nooks and crannies, as well as making old carpets look like new.

Equally valuable in homes, offices, stores, hotels, hospitals, libraries, schools, churches, theatres, public buildings.

Without any change or adjustment, uses either direct or alternating current; universal motor of our own construction.

Thirty feet of electrical cord, with connecting socket, comes with the Cleaner—everything ready to start—any one can do it.

Handsome in appearance—all exposed parts are highly polished—operates with easy gliding motion, no pressure required.

Absolutely guaranteed for one year, and without abuse should last as long as a watch.

One Dollar brings it—you pay the balance out of the month-to-month money it saves you.

Many have written us that they were so delighted with the "RICHMOND" that they desired to own it outright at once.

Many have written us that they were so delighted with the "RICHMOND" that they desired to give it to someone as a present.

And for these reasons they asked us as a favor, if we would not make them a special cash price, so that they could own the machine outright, and present it to the friend whom they had in mind.

To meet these conditions, we make a special cash price of $65, and if after 10 days' use the "RICHMOND" isn't found to be all we claim, return the machine at our expense and we will return your money.

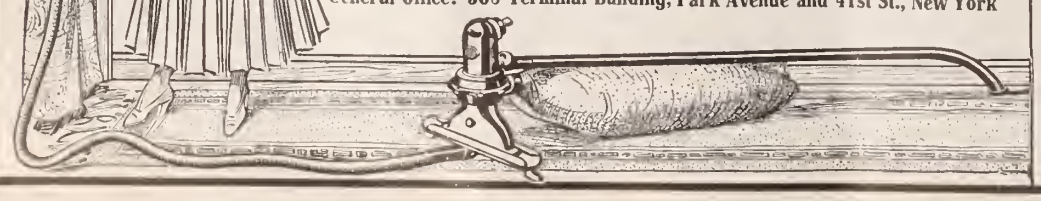
But please remember that we have such great confidence in the "RICHMOND" that we prefer to allow it to pay for itself **through the work it saves you, at the rate of $6.00 per month!**

THE McCRUM-HOWELL CO.

Mfrs. of "RICHMOND" Heating Systems, "RICHMOND" Enameled Ware, "RICHMOND" Household Utensils

Two Factories at Uniontown, Pa.—One at Norwich, Conn.—One at Racine, Wis.

General Office: 308 Terminal Building, Park Avenue and 41st St., New York



IF convenience and perfect cleanliness were worth *nothing;* if it were worth nothing to put an end to the backaches of sweeping; to the drudgery of dusting; to the bugbear of annual house-cleaning—if all these were worth *nothing,* remember this:

The "RICHMOND" Suction Cleaner will pay its own cost and *Earn You a Profit besides,* from the actual month-to-month money it saves.

Feb. 9. C

DOLLAR COUPON

THE McCRUM-HOWELL CO.
Park Avenue and 41st St., New York:

I hereby order one "RICHMOND" Suction Clean complete, with hose attachment and seven spe tools, for which I agree to pay to your order $ herewith, and $6.00 per month for twelve con utive months. Title to be given me when t amount is paid.

Name.....

Address.....

Name of Electric Light Co. .....

NEW YORK, FEBRUARY 9, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Attorney-General Wickersham | D. O. Armour | District Attorney Sims | Louis Swift | James Wilson, Sec'y of Agriculture

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THE GREAT ANTI-MEAT STRIKE

THIS country, with its many industries and as many rival interests, has had a great number of widely extended strikes in its history, but he present great meat strike is the first of its kind America. Several years ago there was a similar e in Germany, which was successful in bringing out a reduction of prices. The whole question of gh prices of foodstuffs is more or less involved in is remarkable popular revolt against the ris- g prices of meat, so that every citizen, be he rich poor, is interested in the outcome.

It is needless to recapitulate here e various stages in the gradual rise the price of meat during the last vo years. Every housewife has had e facts brought home to her every me she has added up the family bills has gone personally to do the mar- eting. Many who have hitherto re- arded meat once a day as an absolute ecessity have been made vegetarians most against their will. The man ho lives in the suburbs, and can boast fifty or a hundred hens, is regarded ith envy by his city friends, who ust buy meat at high prices or buy gs for 60 cents a dozen, as they re now doing in New York City.

At last some one proposed, a few eeks ago, that people everywhere join a "meat strike" for 30 days or more, nd refuse to buy meat of any kind, nd see if the old economic law of sup- y and demand was still in working der or was merely cumbering the ages of the school text-books. Ac- rding to that old law, anything for hich there is little or no demand ust necessarily decrease in price, un- ss, to put in a modern amendment, it put in cold storage until the present t wave of indignation passes.

The idea was at first greeted with rision in some places, but one group ter another pledged themselves to stain from all kinds of meat for the irty days, live on cereals and eggs if ey could get them, and put the mat- r to a real test. At any rate, they ould save some money by the process, r though cereals might rise in price e increase probably in a short time would not be proportion to the recent rise in meat.

The plan proved surprisingly popular, and spread om city to city, gaining recruits from all classes society, from the man who worked in the street the merchant at the head of a large store.

There was one watcher of the trend of events get- ng ready to act in no uncertain way. That was e United States Government. It put all of the legal machinery of the Attorney-General's Department into operation to get all the whys and wherefores of the soaring prices of beef, pork and mutton, and see if it were the results of any illegal combine formed by the great packing companies and any attempt to raise the prices by agreement in restraint of trade. In addition to the action being taken by Attorney-General Wickersham, the Secretary of Agriculture is investigating the entire subject of the rise in price in all foodstuffs, and when his report is made it should be of interest to every American, for it involves not only our own personal comfort and physical welfare, but also that of the generations which are to come.

Sheep on a Colorado Ranch Ready for Shipment to Chicago

The centre of the government's legal investigation will be the headquarters of the world's meat packing business at Chicago. Mr. E. W. Sims, United States District Attorney at Chicago, has immediate charge of the investigation, though he is in constant communication with Attorney-General Wickersham in Washington. So urgent is the matter considered that it is said that the energetic district attorney uses the telephone to the capital more often than the more tardy postal service. Mr. Sims has three able lawyers to assist him in preparing the evidence which is to be presented to the grand jury. Probably various members of the large packing firms will be summoned to appear before the grand jury to tell what they can of the rise in prices during the last few months. Subordinate officials who are active in the packing concerns will also be asked to give information, as it is the intention of the government to probe the question to the bottom.

The government feels that the people are behind it in the matter, and that it will get much information from volunteers which will prove invaluable.

The firms of Chicago—the Swifts, the Morrises and the Armours—are said to control the prices of meat in all the great cities east of the Mississippi, in which they have big distributing depots. These firms do a business of from five hundred to six hundred millions a year. The government wishes to find out how much the prices may have been raised by the packers and how much by the natural increase in the cost of raising cattle on the western ranges. That the cost is greater than it was a decade ago no one will deny. The farmer who raises cattle for the packing houses has to pay more for his hay and grain, and must sell at a higher price to the yards.

An Anti-High Food Trust League has been organized, with a membership of thirty thousand to date, and including people from all over the country. Its founders hope soon to have over a million names on its lists. Whenever the price of any article of diet becomes excessive the members will stop buying it, even if they personally can afford it, and thus help force the price down. They have recently planned for a big conference in Washington. In the Capital City the meat boycott found strong support among the government employees; in the printing office over five hundred pledged themselves to support the "meat strike," and the anti-high-price movement spread to other departments. Papers were sent around for signatures, and there were few who made any objections to signing them.

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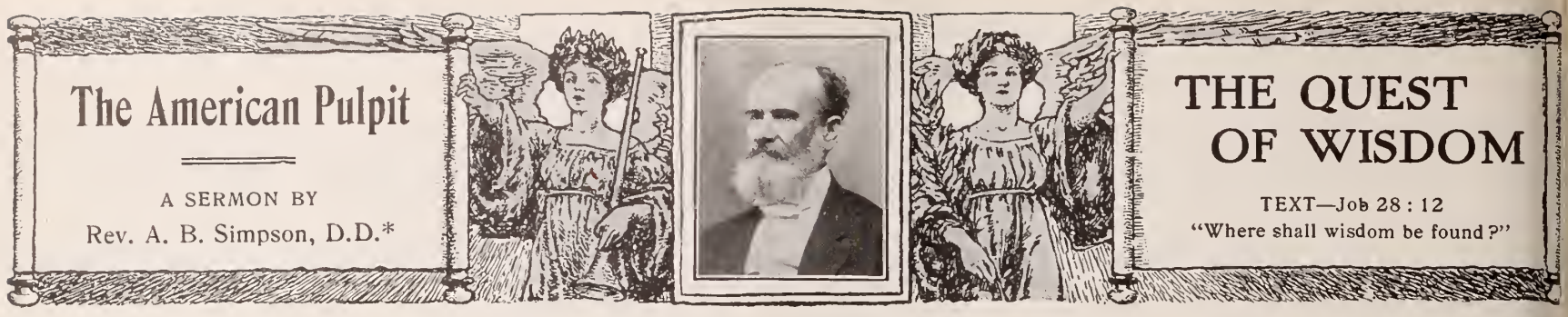

The American Pulpit

A SERMON BY

Rev. A. B. Simpson, D.D.*

THE QUEST OF WISDOM

TEXT—Job 28 : 12

"Where shall wisdom be found?"

THE twenty-eighth chapter of Job is a realistic description of the process of mining, that would almost seem to have been taken from an actual scene of modern engineering. "Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone." This, a general description of the process of mining and smelting silver, gold, iron and copper. Then he describes the deep shaft down into the depths of darkness and the discovery of sapphires and the rich golden ore. How fine is this picture of the miner's shaft: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it." Then he describes this path and how the engineer digs it through the mighty mountains. "He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light." Where shall we find a more perfect picture of the tremendous operations of blasting and hydraulic engineering?

The Hiding-place of Wisdom

It is thus that man pushes through every barrier and obstruction of nature to find the precious treasures of material wealth. And then the patriarch pauses and asks, "Where shall wisdom be found?" This greater treasure of which he says, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies."

"Whence, then, cometh wisdom?" again the patriarch asks, "and where is the place of understanding?"

First, he tells us that it is not to be found through natural channels. "It is hid from the eyes of earth," he declares, "and kept close from the fowls of the air." The birds have their own instincts and know when to fly to Southern lands from approaching winter, and when to return to their nests in our Northern gardens and orchards. Even their knowledge of the poisoned berry is wiser than that of the scientist. But instinct is not heavenly wisdom.

Nay, "it is hid from the eyes of all living." Man knows much of material things, and culture and experience have taught him how to rend the rocks and blast the mountains and cut a passage for the treasures of earth's bosom and bring them forth in all their marvelous adaptation of modern art and industry. And man knows something of the secrets of nature, and the conditions of physical, intellectual and social culture and enjoyment. He has wrung from the sin-cursed earth many a beautiful flower, many a fruitful field and many a precious treasure and princely fortune. And man's intellect and achievements have not been trifling. Mathematics, poetry, science, art, music, architecture, commerce, all these have added to his pleasures, his treasures and his pride. But this is not wisdom. The dark blot of poverty, sickness, vice and sin has proved too well that humanity has failed to meet the real problems of life. And the cemeteries, of which all our landscape gardening and beautiful art and architecture have tried to make the fairest scenes on earth, point with cruel irony to the grave and the dark unknown that lies beyond as the last chapter here, at least in the history of every human being, and echo back the question, "Where shall wisdom be found?" Where shall we find a solution for the real problems of human life, and a remedy for sorrow, sin and death? Nothing else than this can be worthy of the name of wisdom. All the other achievements of humanity are but attempts to blind us to our misery and decorate the portals of that dark grave into which we are surely passing, one by one. Wisdom must be something which can meet the mighty problem of humanity and solve it. And "where shall wisdom be found?"

Centuries ago Greek philosophy tried to answer, but only made the darkness denser and the problem more hopeless. Buddhism, the light of Asia, came with its soft dreams of Nirvana and Rest, but Buddhism is only the stupidity of the silly ostrich, which hides its head behind a leaf and refuses to see the danger that is pursuing it. Atheism and agnosticism tried to answer the questions that will not be silenced. "There is nothing beyond this life. There is no future. Let us eat and drink, for to-morrow we die," it cried. But the human heart has not been able to accept these blind negations, for something deep as our instinctive consciousness tells us:

> It is not all of life to live,
> Nor all of death to die.

The Philosophy of the Foolish

Christian Science has played with the problem, but it is the silliest play that any set of children ever tried to find amusement in, for it coolly assumes that life is all a farce and nothing is real, neither life nor death, nor even the Christian Scientist herself. And now we have the latest foolishness, psychology, the science of the soul. If metaphysics were rightly described by a shrewd critic as a Scotch mist, surely psychology, as it is being taught to-day, is a modern mirage and not unlikely to become a deadly marsh and mudhole. Just listen to a few of the phrases which this modern science has already coined: The Subliminal Self, the Thingness of Thought, the Great Within, which, of course, means the big I, that is, the fool himself. This is a small specimen of the latest evolution of wisdom, and a little of it will go a great way. Surely God was right when he said, "Esteeming themselves wise they become fools." Well may we cry in dismay at all this multiplication of foolishness, "Where shall wisdom be found?" Listen: "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

The Chief Business of Life

I. The first thing that overwhelmingly impresses us as we read this majestic paragraph is that the wisdom here introduced grapples at once with the great problem that lies at the root of all man's destinies and wrongs, the problem of sin and righteousness and our right relations with our God. "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding." The fatal fault with all other manifestations of human wisdom was that they ignored or evaded the real trouble, while heavenly wisdom diagnoses the disease and then prescribes the efficient remedy. The radical and fatal trouble with humanity is that it is wrong with God and wrong at heart. It has departed from its divine centre and it has wandered into darkness, sin, sorrow, death, and eternal despair. And before it can ever be made happy it must be made right.

That is the supreme quality of the revelation of Jesus Christ. He might have unfolded to us all the secrets of the stars and all the mysteries of the universe, but he lived thirty-three years among us, and left but one message, How to get right with God, how to be saved from sin. The one crying evil that he was fighting at every turn was sin, and ruin as its unavoidable result, and the very name which he assumed was significant of the one business of his life: "Thou shalt call his name Jesus: for he shall save his people from their sins."

Everything, therefore, in the Gospel of Jesus Christ bears directly upon the great question of sin and its remedy. And if we are wise, as our Master was, the great business of our life will be determined with relation to this question. We shall feel that we have not rightly measured the meaning of life and the responsibility of our individual existence, unless we have lived, like him, to remedy the one great wrong of our race and to save our fellow-mortals from their sins.

And how wisely did the Master work for this great end! Was there ever such a problem pr sented even to the mind of God? Once before, s had entered the universe, and it was dealt wi effectively, but fatally to those that sinned. By o swift act of justice they were hurled to the abyss darkness and expelled from the universe whi they had defiled and threatened with dissolutio Once again the problem arose, and this time with profounder complication; not merely, how can s be expelled and punished, but how can sin be e pelled and punished and yet the sinner saved? Ho man's wisdom would have dealt with this proble appears in man's various religious beliefs and rem dies for sin. The prophet Micah expresses some them when he represents a heathen king as askin "Wherewith shall I come before the Lord, and bo before the high God? Shall I come before hi with burnt offerings, with calves of a year ol Will the Lord be pleased with thousands of ram or with ten thousands of rivers of oil? Shall I gi my firstborn for my transgression, the fruit of m body for the sin of my soul?" How cruel and va the sacrifices, the penances, the self-inflicted tortu of superstition, and how simple and sublime t remedy of heavenly wisdom when the world by w dom knew not God! Well may the apostle as "Where is the wise? where is the scribe? where is t disputer of this world? Hath not God made fooli the wisdom of the wise, for after that in the wisdo of God the world knew not God, it pleased him by t foolishness of preaching to save them that belie

Christ, the Wisdom of God

"The Jews require a sign, and the Greeks se after wisdom; but we preach Christ crucified, un the Jews a stumbling-block and to the Greek fo ishness; but unto them that are called, both Jews a Greeks, Christ the power of God and Christ the w dom of God." It will take all eternity to reveal t wisdom of God displayed in the plan of redemptio What obstacles had to be overcome, what proble had to be solved, what contradictions had to be ha monized! God's justice must be vindicated, a Christ's atonement has vindicated it as the sinne suffering through eternal ages could never ha done. The broken law had to be honored, a Christ's obedience and death have magnified the l and made it honorable. God's holiness had to recognized, and how it shines in the life and dea of Jesus Christ! Perfect obedience was demand from humanity, and Christ, the Head of humani has given an obedience that no other man could ev have rendered. God's threatenings against sin h to be fulfilled to the letter, and every one of th has been met and satisfied in the death of Jes Christ in the name of sinful men. An example sin had to be made before the universe, and whe can there ever be so fearful an example as the cr of Calvary? All this had to be made available f sinful men, and how perfectly this is done, first Christ's assuming our nature in the incarnati and secondly, by our resuming his nature in rege eration. The sinner had no strength to exercise, righteousness to give; and the Gospel required no but to take him as he is and save him by gra alone. The sinner had no power to repent and l lieve, but even this is provided by the grace of t Holy Spirit in his work of convicting and conve ing. So fallen was humanity that it was witho strength, and the very least attempt at righteo ness was beyond its power. But this wondrous pl of grace asks nothing of the sinner, but simply receive and believe, and this is an act within t power of the most helpless and lost, and even t God himself bestows. We ask the universe in va "Where shall wisdom be found" to solve the probl of deliverance from sin, and heaven answers, "Chr is the wisdom of God."

The Needs of the Race Supplied

But not only does heavenly wisdom provide our salvation, but for all the deeper needs of fallen race. It was not enough to turn away fr men the judgment of heaven and close the gates future punishment by the death of Jesus. But the wreck of humanity there was a fallen nature be restored and a soul to be transformed to puri happiness and glory. Here again all man's ex dients fail, all man's moralities are inadequa

Continued on next page

* Rev. Dr. Simpson is the founder and active head of the Christian and Missionary Alliance (Evangelical). He has just gone on an extended missionary tour to South America.

The Quest of Wisdom

Continued from preceding page

ow shall we make bad men good? Pu sh them, says the disciplinarian. Bu punishment can only destroy, it ca ot create. Give him good ex- am les, says the moralist. But good ex- mples can give no power to imitate wh t is beyond our reach. Give him go teaching and legislation, cries the legist. But all this can only reach the head, and it is the heart of humanity hat is wrong. All this the Gospe of Jesus Christ provides. It puts int the human heart a new nature, it giv s him the love of righteousness, it em owers him with the indwelling of the Holy Ghost and the very life of Je s Christ himself within, and it giv s to him the love of Christ and the ho e of eternal reward as the all-in piring sanctions and inspirations of a ly life. The ethics of the Gospel is much above all human moralities as s authority is above humanity itself "Where shall wisdom be found" to ake men holy? we ask again in va of the sages and ages, and again the answer comes, "Of him are ye in Ch st Jesus, who of God is made unto us wisdom, even righteousness, and sa tification, and redemption."

. If divine wisdom has thus pla ned and wrought for human salva n, surely our highest wisdom is to espond to the call of heavenly wisdo and to receive that which at such tremendous cost God has had for the su reme end of fallen human nature. Therefore the Scriptures speak of being "wise unto salvation." Until we ha e thus become wise everything else in ur life is utter folly. This is the on thing that is indispensable, and the ma or woman who presumes to go th ugh life without making sure of th great salvation is indeed a fool. ut not only is heavenly wisdom Go s provision for our eternal future; it the secret of holy character and rig t living in this present world. Th re is a secret in everything, and th e is no secret more precious than th secret of the Lord, which enables us to conquer ourselves and to live ab ve the power of sin. How helpless th struggles of honest hearts to live up ven to their own highest ideals by m e self-effort! And how marvelous th secret which heavenly wisdom re- ves to the humble and believing he t, and which in a moment lifts us ab ve the law of sin and death and gi s us a charmed life through the in velling Christ, the power of the Ho y Ghost and that new law of gravita n which the apostle calls "the law of he spirit of life in Christ Jesus." H e we learned this secret and found th wisdom?

ot only so, there is a secret in every su essful life and every victorious Christian life. There is in the revelatio of Jesus Christ a divine provision fo all the practical needs even of our se lar life. There is guidance in perpl ity. There is efficiency for duty. Th re is that quickening of mind and m ory, that gift of wise utterance an that efficiency of mind and touch wh ch heavenly wisdom promises for th life that now is as well as that wh ch is to come. He that taught the wi -hearted men and women of ancie t Israel to design and build their be tiful tabernacle can teach us still al e need to know for even the most co monplace duties of life. Listen to wi t heavenly wisdom says of herself: , Wisdom, dwell with prudence, and fi out knowledge of witty inventions. Co nsel is mine and sound wisdom. I am understanding and have strength. By me kings reign and princes decree ju ice. I lead in the way of righteo sness, in the midst of the paths of ju gment."

[I. But the supreme business of w dom is not merely to claim its blessin s for ourselves, but to be workers to ther with God in bringing many to eceive it and saving them from sin

Continued on last column

The Children's Pulpit

ST. VALENTINE AND LINCOLN

By Rev. J. M. FARRAR, D.D.*

SUNDAY, February 13, is a fortunate day. It is bounded on the west by Lincoln's birthday and on the east by St. Valentine's Day. Why did the early church call Valentine a saint? Because he had a great heart of love. An old Roman legend tells us that Valentine was arrested and thrown into prison because he became a Christian. Asterius, who was a very wise man, tried to win Valentine back to heathenism. This wise man had a beautiful daughter, who was blind. Valentine, in the name of Christ, opened her eyes. Her father, Asterius, then believed in Valentine's Christianity, and he and all his family were baptized. But loving all who were in sorrow did not save him from being murdered. The date of his death, February 14, is celebrated in memory of his love, and is known as St. Valentine's Day. If you watch your big brother and sister on February 14, you may see them sending valentines—love-letters hid in pictures.

. . .

WE celebrate February 12 as Lincoln's Day. He had a great heart of love. "He loved our nation." Ask father to tell you how much Lincoln loved our nation. Ask him the price Lincoln paid for his love of our nation. But like St. Valentine, Lincoln's great heart of love did not save him. On April 14, 1865, he, like St. Valentine, passed into the larger world of love.

. . .

HOW big was Lincoln? More than six feet in height. But that is not his full measure. He had a great brain. But you cannot find how big he was by measuring his brain. To know how big he was, how really great he was, you will have to get the measure of his heart. Last week I was talking to a man who writes and publishes books. He told me that the real greatness of a man was not found by the measure of his head, but by the measure of his heart.

. . .

THE time will come when we will not speak of how tall a junior is, or how much a junior weighs, but will ask the size of his or her heart. All juniors have big and good hearts. But sometimes, as the junior grows, the heart begins to shrink. There are many things that make the heart smaller and smaller as juniors grow larger and larger. When Lincoln was a boy, he avoided things that would have wrinkled his heart. His mother taught him never to swear, never to drink liquor, and never to lie. Do I hear you say, "I know how telling lies and swearing will shrink the heart. But I do not think that drinking liquor would make the heart any smaller." I am glad to hear you say that you "think." Your pastor wants you to think, and if he is wrong in what he thinks he wants you to set him right. Here are two questions for your "think": Would Lincoln's heart have grown if he had become a drunkard? Will strong drink take love out of the heart? I will leave you to think, and to decide on these two questions. Send to me this week your vote. Vote yes or no on each of the questions. As a reward for sending me your vote, I will tell you a story.

. . .

A MINISTER, who was my neighbor in the City of Brotherly Love, told the following story to a large congregation: "We had in the city of Philadelphia a man who was secretary and treasurer in one of our great institutions. I suppose there is scarcely a man in this city that would equal him as a financier. Certainly not one who could surpass him. He was a college graduate, and had all the fine instincts of a gentleman. But strong drink claimed him as its victim. He drank and drank until he had to move into a very humble home. When his baby died, they had no clothing to put on him to make ready for the grave. We furnished the clothes. Somebody said that, although the child's feet were hidden by the dress, they were bare, and that we should put shoes on the little feet. I got some white kid shoes and slipped them on the little icy feet. An old-time friend said, 'Get the father and bring him in. Maybe if he sees the baby, he will come back to himself.' We brought the father in. He stood beside the little casket for a moment, and looked down into the sweet face of his child. Then he began to shake with great emotion. The tears just ran down his cheeks. The friends said to us, 'Leave him alone,' and we went out and left him alone with his child. He ran his fingers over the folds of the little white dress and underneath, and took off from those icy feet the white kid shoes and crammed them in his pocket. When I took his baby to the grave the father was insensible from drink. He had pawned the little white kid shoes and had spent the money in a saloon. This man's heart had at one time been as large and as full of love as your father's heart." Please do not forget to send me your vote.

*Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "He loveth our nation." Luke 7:5.

The Quest of Wisdom

Continued from first column

to righteousness and God. If the business of Christ was to teach men the fear of the Lord and help them to depart from evil, surely our supreme business is to bring our fellow-men into right relations with God and teach them the secret of life's greatest problem, salvation from the power of evil. Therefore we are told, "He that winneth souls is wise," and again, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." The last clause in this splendid passage is the interpretation of the first in the appearance of the Hebrew parallelism which constitutes the same utterance in different parallel sentences. The wise are they that turn many to righteousness.

For us, the fear of the Lord, that is wisdom; and to depart from evil, that is understanding. That is what many long to know, and we have the knowledge of that. All else is waste, and all else is lost.

But for this we need the same heavenly secret that we have already spoken of in all other departments of our life. There is a secret in soul-winning as well as in salvation, sanctification and right decision. And that secret is nothing less than the Christ himself. Thus he who so marvelously loved souls died to save our fallen race. He who knew so well how to draw the heart of the woman of Samaria to see her need, her sin and her Saviour, he still comes in us to draw the hearts of men to the revelation of their sin and the love of God. And only as his Spirit possesses and controls us shall we be wise to win souls to Christ. As Anna Shipton expresses it in her beautiful dream: she found herself swimming in a great sea toward the gates of glory, and drawing drowning men and women behind her by bleeding heartstrings of her own soul, which had become unloosed and fastened round them as cables of help and deliverance. So we can only bring men to Christ as we grapple them with our life and grip them with our heart, and draw them by the power of the Christ within us. Shall we go forth, then, to translate the splendid imagery of our text into living action and loving ministry? Shall we be among the wise, who shall shine as the brightness of the firmament, and them that turn many to righteousness, who shall shine as the stars forever and ever?

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Gospel Spreading in Bulgaria

MR. VULCO SHOPOFF, ex-Mayor of Philippopolis, Bulgaria, who was the Commissioner in charge of the Bulgarian exhibit at the World's Fair in Chicago, and who is president of the National Bulgarian Temperance Society of Men, writes of the First General Congress of all Evangelical Workers, of every name, throughout Bulgaria. Methodists and Baptists, as well as Congregationalists connected with the mission of the American Board, were present. Mr. Shopoff writes: "I was surprised to see the list of more than eighty-five places where evangelical services are maintained every Sabbath. The delegates numbered upward of one hundred, all men of firm Christian belief. The Congress had for its object to work out a general plan, or constitution, for all evangelical bodies in Bulgaria, by which their official standing in the kingdom will be regulated. The spirit of brotherly love pervaded all discussions, and all sessions were well attended. Upward of five hundred hearers were deeply interested in watching the doings of the Congress. There is a growing interest in the Gospel throughout the country."

THE RURAL HOMES OF ENGLAND

By Rev. WILBUR F. CRAFTS, Ph.D.

IT has been well said that "the real England is not London, but the rural homes." To see "real England" I have turned aside from the beaten paths of the tourist into Surrey and Kent, and other shires where English gentlemen have rural villas.

The typical rural home is separated from the high road by a six-foot hedge. There used to be a ten-foot fence or wall outside the hedge, and a miniature forest behind it, that together completely hid the house. But visitors objected to monotonous walks and rides between what seemed to be the fortified lines of suspicious enemies, and so many of the walls and fences have come down. The hedges and trees remain, suggesting exclusiveness, but my English friends say it is only "privacy." They cannot understand how the American passion for "publicity" should lead rich householders to remove even low skeleton fences along our avenues and give the public an unrestricted view of their beautiful grounds. Some of these English gentry wish the high walls were back to protect their gardens from the blighting dust of the automobiles, whose owners the world over, even amid beautiful scenery, seldom lose for a moment their mad passion for speed.

When we come to a break in the Englishman's hedge for gate and roadway, and anticipate a glimpse of the home itself, it eludes us again, for the house is around the bend of the roadway, which is bordered with high trees, that stand like tall guardsmen on both sides of the way. These often give the name to the place, for example, "The Beeches," "The Pines," for every house of high or low has a fancy name. There is no entrance except this carriage way, for it is assumed, even by families by no means rich, that nobody will come afoot. When you venture round the bend the real home is seen, not ponderous, but homelike, usually two and a half stories high, with a wealth of green lawn and brilliant flower beds that proclaim the Englishman's characteristic love of nature. Even behind the house, where an American would raise at least vegetables enough for the family, there are more lawns and flower gardens and tennis grounds, that will help to keep the household in "God's out of doors." All this is often seen where the house is on leasehold land, belonging to some mighty lord of the manor, who is literally monarch of all he surveys in every direction and can displace his tenant and take possession of his beautiful home and improvements by raising the rent to a prohibitive point whenever the lease expires.

Whenever one of these country gentlemen has been able to get freehold land for his house, then is he as happy as a king. At this country home, if he be a commuter, he is wont to stay for his "week end" from Friday to Tuesday.

The British love of nature crops out in the great cities, even in the poverty wards, where there are flowers in almost every little yard, and vines on many a house front, and boxes of rooted flowers even at the windows of the fire engine houses. It is due to this same national interest in nature that in cities and villages alike great areas of land are kept for parks, but these are mostly left wild, free from the disturbing sign "Keep Off the Grass."

A Group of New Cottages, Letchworth, England

The most surprising thing about the rural life of England is that so much land suitable for pasturage, if not for other farming uses, lies idle when England is so dependent on other lands for foodstuffs, of which her farmers might surely provide more than they do. The government's agricultural department is alert, but the farmers are slow in individual action, and particularly slow in such co-operative action as is required to make the most of their great market, close at hand. Whenever I have seen a farm-hand, with his team of heavy-footed horses, he and they have been all apparently attempting to beat the cyclist trick of seeing how slow one can go without stopping altogether.

With this exception, the impression of English country life is one of cultured repose and content and simple life. The people, who lack opulence in the American sense, but have a competence, see have generally adopted the motto, "Live and live."

English love of home, and pride in landed est will probably make it easier in England, than al anywhere else, to get the city crowds "back to land." The modern trend to the cities will, in case of England, be largely offset by the an honor of landholding.

It was a unique experience to visit Letchw known as "the Garden City," with its score of tories, surrounded by model homes for workmer

"The Garden City" has no flavor of antiquity is the most modern city in the land, a city del ately planned and built (not evolved like other t by gradual processes), to give fact and their work people a better pla perform their mutual task than cou found in the crowded cities. Quiet great stretch of farm land was bou at farm prices, by the agents of a company, organized to do philanthr work on a business basis, their p being limited to five per cent. on investment. Certain portions of new city were allotted for facto Not too near, not too far away, st were laid out and cottages built fo workmen's homes, every one wi flower garden in front, and with enough for a vegetable garden in rear. Two-thirds of an acre will nish vegetables for a year for a fa of five. The tradesmen's shops allotted a certain section of the and away from all these were st where only houses of considerable and of good quality could be ere The charter forbids more than t houses to the acre anywhere, as ag fifty to the acre often found in l cities. The city can never exceed 3 population, for around it has placed a strip of farming land that can neve used for anything else. Already there are residents in the new city working for a dozen f ries, large and small, to which as many more alr contracted for are to be added. The health rate measurements of the robust children both already how much better it is than the large for the rearing of families, each of which may a home of its own.

One well-known factory, that of the firm of W. H. Smith Company, the London booksellers, has its workers a thousand miles a day of expe travel by bringing them here from London, w nearly all had to ride twice daily. The govern in 1909 introduced a "Housing and City Plan Bill," by which more of such wholesome cities n be developed under State supervision.

THE GREAT MEAT STRIKE

CONTINUED FROM PAGE 119

Cleveland, O., went into the "strike" in a way which astonished the promoters of the plan in that city. On January 23, 35,000 people had signed the pledges, and by the next day there were 150,000 who were abstaining from meat, whether they signed the pledges or not. Pledges were placed in all of the big concerns for the employees to sign. A plan was also started in Cleveland to have a law passed that meat could not be kept in cold storage over thirty days, as it was naturally feared that as much meat as possible would be held over in the refrigerators and thus defeat in part the campaign of the "meat strikers."

Baltimore had about 100,000 people pledged to the cause, and vegetables and eggs were the main staples of life in the Monument City.

In Memphis, Tenn., about 10,000 people pledged themselves. In Pittsburg over 5,000 Westinghouse employees joined the boycott, and in many other great firms the meat abstainers formed a large proportion of the workers. Sixty butcher shops stopped business altogether, as they did not care to run in opposition to the meat strike.

In the States west of the Mississippi, where most of the cattle raising for market is done, there have not been such high prices as in the East and South, but nevertheless there has been sufficient upward trend to cause the people to take interest in the movement. In Des Moines, Ia., twenty men invested enough money to start a meat market. They plan to buy meat directly from the farmers, and sell it at a price which will pay all charges and six per cent. on the investment in the scheme. It is their intention to sell only to the working people of the city.

These are but a few instances of what is taking place in cities and large towns all over the country, and is already accomplishing in a measure the desired result. It has also brought down the prices of other foodstuffs, as the great milk and butter firms, ing the boycott might extend to and also the action of county g juries, voluntarily lowered their p In Detroit eggs went down, and b was five cents cheaper. In Pitts where such a determined stand ag high prices of meat was made charges for cattle on the hoof to go down during the last part week of the 23d. The distric torney was ready to act instant any complaint that might be ma keep the prices up by agreement the knowledge of this fact probab prices take their natural course.

In New York City recently went up to nine cents a quart. grand jury began an investigatio the price was at once reduced to cents by nine of the companies, one company holding out for the h price.

Chicago witnessed a fall in on Wednesday, January 27. butter and eggs came down a ce two, and the price of potatoes lower. The packers were surpris the lack of orders for meat fo East, showing that the up against high prices is a fact that be faced or else business will suf

As this issue is going to press are still dropping, and the anti- movement is growing, and is ing tremendous pressure and bri results.

ROBERT S. BL

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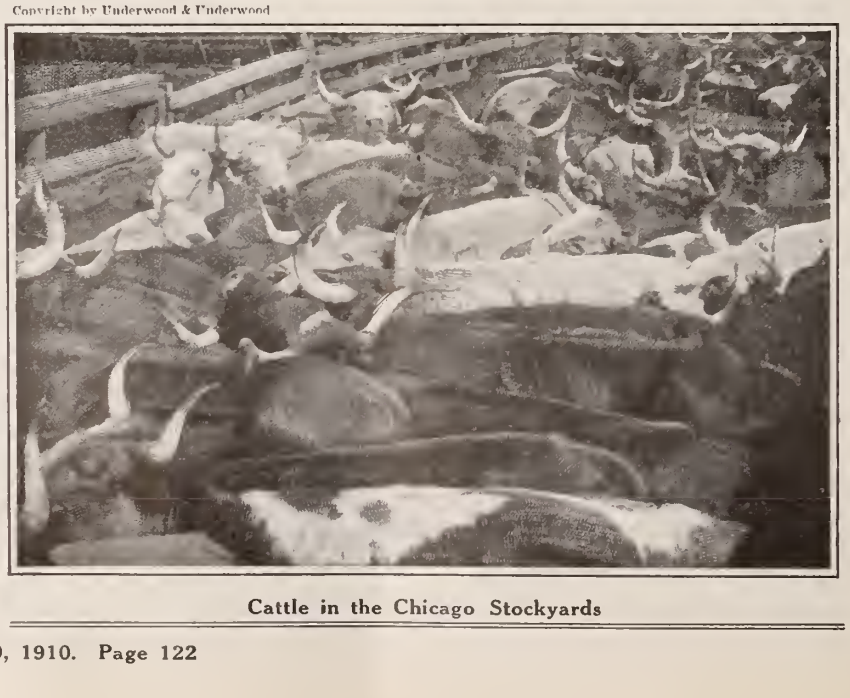


Cattle in the Chicago Stockyards

A GREAT AMERICAN ARTIST'S WORK

By permission of *Current Literature*

"THE FAMILY REPAST," FROM THE PAINTING BY ELIZABETH NOURSE

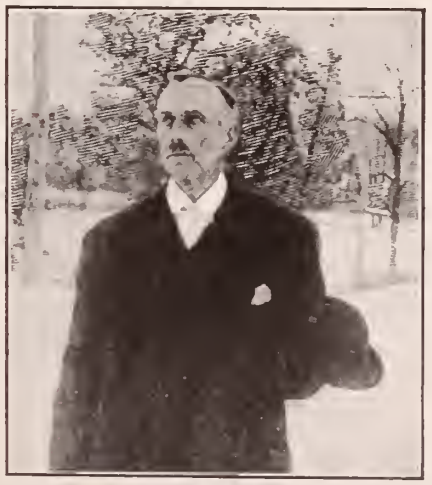
MISS ELIZABETH NOURSE is a young American painter of rare talent, who has won high honors abroad. Her work is marked by fine spiritual qualities, and her representation of simple domestic scenes has won admiration from the ablest art critics of Europe. She is especially the interpreter of the poor and humble, and her pictures are types of human character. A critic writes of her paintings: "A sincere student of nature, of the real, the actual, she paints only what she sees, but hers is the vision of a noble soul, which pierces through the conventionalities to the poetry and beauty that underlie all life. She shows us not only the struggles of those who labor, but their participation in the great joys of life: motherhood; the pleasure of a man resting from toil in his humble home; the happiness of children in their play; the deep consolation which religion brings to those who suffer; such are the themes which appeal to her most strongly." Of "The Family Repast," which is one of her finest paintings (here reproduced), another authority writes: "Miss Nourse puts into these intimate little scenes the sentiments of goodness, of charity, of devotion and of thankfulness which she herself feels better than any one else, and she reproduces them with an emotion which is always true and which communicates itself perfectly naturally, for she makes appeal to the best in each of us."

Miss Nourse is a native of Cincinnati, O. Many of her canvases have been exhibited at public expositions and elsewhere on the Continent of Europe, and have won the highest praise. She has received many honor medals here and abroad and examples of her work are now found in many of the leading art collections.

A TRAVELING EVANGELIST'S LONG TOUR

W. B. MARYE, a "traveling evangelist," who several years ago set out to walk around the globe, preaching the Gospel as he went, arrived in New York City lately, having walked the entire distance from San Francisco across the continent. Mr. Marye, who was formerly a land surveyor in the government service, has been engaged in Gospel work for many years. He left San Francisco in 1903, traveling afoot except where it was necessary to avail himself of transportation by rail. The record of his adventures since that time would fill a good-sized volume. He had no money, but possessed abundant faith and good health. Wherever he found an opportunity, he preached the Gospel to the people en route, sometimes on the streets, at other times in halls, chapels or churches. On many occasions he has gone without supper and breakfast; he has slept in limekilns and barns, and sometimes beside a camp-fire in the open when he could find no one hospitable enough to take him in. In many towns and villages he was welcomed by ministers and people, and gave the gospel message from regular pulpits; but quite as often his platform was an improvised one outdoors, with the sky for a covering.

One day, in the Colorado mountains, he had a narrow escape from death from two grizzly bears, but this was merely one of many similar incidents in which his preservation was providential. He preached to trainmen, ranchmen and farmers, in the sage brush, in the valleys of the Sierras, and in the village settlements and towns. In Boisé City, Idaho, he gave the Gospel message in the saloons. In many places he received marks of kindness and generous treatment; at others he was treated as an unwelcome visitor and ordered away. In Utah he spoke to mixed audiences of Mormons and Gentiles, and in one place they opened the opera house for his services. He had many strange experiences during his arduous journey across the Rockies, and frequently he suffered from hunger and exposure. He passed through Utah, Kansas, Indian Territory, Arkansas, Missouri, Illinois, Ohio, Kentucky, Tennessee and Virginia on his way to Washington. Thence he went to Wilmington, Del.; Philadelphia and Boston, preaching at every opportunity. In Philadelphia he was supplied with a new traveling equipment by a generous friend, and was kindly received by the Y. M. C. A. From the Quaker City he walked to Camden. On last Christmas Day he traveled all day long in a driving snow storm. He



W. B. Marye, Traveling Evangelist

next preached at Trenton, in the public street. Thence to Princeton, Elizabeth and Newark, speaking as opportunity offered. At Rahway a photographer made a "snap" picture of the evangelist, which is reproduced on this page. On January 4, 1910, he reached New York, tired and footsore, but with the inward satisfaction of knowing that a long stage of his Gospel journey had been accomplished and that he had traveled through and preached in nineteen States, holding over 1,900 services.

Mr. Marye now proposes going to Europe to continue his round-the-globe itinerary. He hopes to be able to secure free transportation from some steamship company to England, whence he will go to the Continent. He is full of courage and resolute in his determination to carry the Gospel around the world. Any one interested in his unique work can address him to the care of THE CHRISTIAN HERALD.

Anvil Sparks

..LOVE is the clean white soul of the universe.
..REASON reaches to the stars, but faith looks on beyond.
..LIFE without an inspiration is like a race without a goal.
..A GENTLEMAN, generally speaking, is a saint acclimated to this world.
..THE shriek of the man in the "alcoholic horror" is an echo from the pit.
..THE difference between rest and idleness is about the same as between honest and stolen money.
..To be independent of evil and dependent on good is the highest attainment man can ever reach.
..AFTER all, "fate" is a word born out of due season, and dies when summoned to the court of Providence.
..A SHIP far out at sea, without mast, or rudder, or chart, is like a man without hope in the world.
..DEATH hushes the song of life, but eternity goes on in endless drama, and makes even death moan out its own sad requiem.
..ANCIENT Egypt enthroned architecture on the pyramids, but the infinite God enthroned never-dying love on the cross of Calvary.
..THE deepest valley of human sorrow is sometimes the highest mountain-top of divine grace.
..THE fool hath said in his heart, "There is no God." The fool did not say there was no God with his mind, for the good reason that he had no mind.

Stockdale, Tex. W. B. WOOTTON.

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor GEO. H. SANDISON Managing Editor

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An International Misfortune

FRANCE for years seems to have been unusually favored by nature, and the only things which have disturbed the peace of mind of the people have been the rumor of international conflicts, which happily have not occurred. We usually think of it as a well cultivated, well ordered country, in which life moves in a defined groove and where the elements never break the customary bounds from one season to another. The present floods, which have turned a large part of the country into a lake and which have caused almost incalculable damage to the beautiful cities along the banks of the northern rivers, and, above all else, to Paris, "the international capital," have almost no parallel in recent French history. Lives have been lost, how many it is difficult at present to say with accuracy, great public improvements have been ruined, and it will take years before the damage can be completely repaired.

The damage done in Paris is a loss to all countries. It is one of the most cosmopolitan cities in the world. Its historic, literary and architectural monuments are known through pictures and books to reading people of every land. The size of the foreign colonies in Paris is astonishing. It is said that twenty thousand Americans make their homes there for longer or shorter periods. These include artists who feel they cannot paint unless they have studied there, and many students of architecture. Few are the architects of this country of any prominence who have not bent for a term over a draughting board in the Ecole des Beaux Arts. Then there are the innumerable young Americans who are cultivating the voice, or learning the language of the country to teach it in their home schools. In addition to all these there is a small army of cultured people, who go to Paris with the intention of remaining a year and stay several. As it is with Americans, so it is with the English, Germans and Russians. All of these will be equally involved, in proportion to their numbers, with the French people in any disaster which befalls Paris.

It is to be fervently hoped that the mortar of the old builders will hold together until the winter's floods subside and the storms vanish in the beautiful summer we always associate in our minds with *La Belle France.*

The Revolt Against Higher Prices

WITHIN a surprisingly short time the popular uprising against the high prices of meat and foodstuffs has swept from State to State, as was foreshadowed in THE CHRISTIAN HERALD. This national protest is already producing very substantial results. Many of the leading cities report a general drop in the prices of meat, milk, eggs, flour, poultry and butter, and the outlook is favorable to a still further reduction. Meat combines, egg traders, and nearly all others concerned in keeping up prices are emulating Davy Crockett's famous 'coon, and coming down the tree.

It is not alone the popular boycott that is assisting in the solution of the problem of the cost of living. Other powerful agencies are at work. Federal authorities, State legislatures and courts and grand juries are taking up the subject in earnest. The labor unions, too, are lending their influence toward a solution. In twenty-five counties in Pennsylvania grand juries are investigating on general lines and planning the casting of a dragnet to catch the price-jugglers wholesale. It must be admitted that there is a general impression prevalent that the American people have been most unfairly treated on the food question. They have been cruelly exploited by those who control the food supplies of the country, at a time when these supplies are abundant for all normal demands. Redress has been unattainable, and ordinary forms of protest have only excited the derision of the food manipulators, who kept on forcing up meat and foodstuffs until the situation grew intolerable. Prices that would be justifiable only in a time of great scarcity or actual famine have prevailed, enabling the manipulators to make gigantic profits out of the necessities of their victims. It is surprising that the revolt did not come sooner.

Now that our State and national authorities have set the machinery of the law fairly at work we may hope to find out where the real responsibility lies, and whether an effective check cannot be applied to prevent such extortion and oppression in the future. Juggling with the public food supply should be made a severely punishable offense. The anti-meat movement has brought the whole question to a sharp focus, and if the investigations now under way in Washington and elsewhere do not result in some radical reform, which will save the public from the imposition of famine prices in times of plenty hereafter, it will be a great disappointment.

Mercifulness

"THE Lord requireth of thee to love mercy." It is a large term, comprehending all kindly sentiments and helpful actions toward our fellow-creatures in want or in distress. It may be a great thing, done grandly, or it may be—most frequently it is—a small thing, done very humbly.

Mercifulness, that is opposed to all hardness and selfishness and cruelty; mercifulness, that pities the unfortunate and runs to their relief; mercifulness, that deals tenderly with the erring, and does good even to the evil-doer and the unthankful; that is gentle to the undeserving, generous even to the tramp and the outcast, kind to those who have no claim on us save such as all have upon all men in right of a common Father and a common Saviour. Mercifulness, that will be compassionate in thought and judgment as well as in deeds; that when a tale of transgression is heard of one who did run well, but has been snared and has fallen, will not turn away with risings of disgust, of repulsion, of contempt—with a self-righteous thanking God for superior goodness—but rather will draw nigh, like Jesus, and put a brotherly arm around the weak and sinful one, speaking words of hope and cheer through the love of God. This, and nothing less, is the mercy that God requires of us.

A Forgetful Critic

MRS. NEWELL DWIGHT HILLIS has lately spoken some rather stirring words concerning the American woman's responsibility for our numerous divorces. She considers our girls too luxurious in their tastes. They spur on their husbands to make money, until they either fall exhausted by the way, or else, in sheer self-defense, procure a divorce. "The American woman," she is quoted as saying, "has been set upon a pedestal, and raised upon a false conceit." Mrs. Hillis proceeds: "The German and English women are far better housekeepers than we are and the French are better business women. As for art, we have not yet produced an Angelica Kaufman, a Mme. Le Brun or a Rosa Bonheur. In literature, we have had no Mme. de Sévigné, no George Sand, no George Eliot, no Elizabeth Browning, Jane Austen, Charlotte Bronté, or even Mrs. Humphrey Ward. The cause of this Mrs. Hillis considers to be that our women do not devote themselves seriously to study, and she quotes with apparent approval the saying of a young Englishman, who says that American girls "do not know anything."

Criticism is wholesome, no doubt; but Mrs. Hillis seems to have forgotten that we have our Mary Cassatt, our Jessie Wilcox Smith and our Rhoda Nichols, to say nothing of other artists; and our Mrs. Stowe, Mrs. Wharton, Mary Johnston, Mary Wilkins, and a dozen others have produced powerful and beautiful literary work; while our housekeepers, in spite of the contrary comparisons so often made, will, we believe, measure up bravely beside those of other nations.

The Golden Egg

FEW people appreciate the importance of the egg as an article of commerce. An authority in the trade says that New York City alone eats $50,000,000 worth of eggs yearly, or 5,000,000 cases, aggregating 1,500,000,000 dozen. These are sold at $7 per case, or 23½ cents a dozen. To them all at one trip would take a train of 1 cars. In addition, there may be added $50,0(worth of poultry consumed every twelve mont the metropolis. Big dealers assert that the not and cannot be an egg trust, because the of the country is so widely scattered and in so different hands. Besides, the egg-producing f usually trades his eggs for groceries, and hen fixing of prices is largely a local affair, regu by the legitimate supply and demand. Pract everybody in our large cities eats storage eggs the "strictly fresh" article is purely mythica cept in rural districts. However we may vie the egg is the most valuable staple food pr in this country to-day, and the domestic hen greatest wealth producer, the annual "lay" ex ing in value that of the wheat, hay or cotton Besides, at the present time, the tariff is prohi in favor of the Western farmer, and the egg benefits accordingly. It is evident that the cu tion of the great American egg as a practical mercial pursuit offers greater inducements larger and quicker profits than almost any popular industry. It is no longer the goose, bu hen, that lays the golden egg.

GENERAL NOTES

—FOREIGNERS IN this country sent $71,295,004 to frien relatives in other lands during the year just closed, throu New York postoffice alone. Through the same channel orders were received from abroad for $9,207,599.

—THE OLDEST FIXED recorded date in human history B.C., which recent discoveries have deciphered on the Egyptian inscriptions, which refer to that far-off time six thousand years ago—as the actual date on which the tian astronomers first calculated their solar year. Civil is probably much older, but how much none can say, beyond is in the wide region of conjecture.

—PROFESSOR SHAILER MATHEWS, of Chicago Univer outspoken on the question of the church's social obligatio says: "The church will never succeed in being merely organ of social reform . . . to substitute sociologic cussion for the exposition of truth that stimulates and e the spiritual life; to substitute interest in society as a for interest in individual spiritual lives will be fatal church."

—A MAN IN Fort Worth, Tex. (according to a pre patch), has swapped 100,000 acres of land in two cour that State for 100,000 gallons of whisky, the latter bein an Ohio distillery. The land may have been poor a worth $1 per acre, but there never was a foot of ev poorest soil on earth that was not worth all the alcoholic that ever were brewed. Esau, when he sold his birt made a far better bargain than this Texan did. Evide must live in a "dry" section.

—GREAT BRITAIN'S parliamentary elections are pra over as this issue goes to press. The Unionists have 25 five seats more than the Liberals. The latter, howev pected to have the support of the Irish Nationalist number 76, and who now hold the balance of powe mier Asquith will probably continue as Prime Minist will have to have the support of the Nationalists a Laborites, who number 40. The Nationalists, by refusi port to his measures, could bring about such a situatio another election would have to be called within a year.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

VIEW OF PARIS AND THE RIVER SEINE, WHERE FLOODS HAVE CAUSED LARGE LOSS OF LIFE AND $200,000,000 DAMAGE

Floods in Paris

HE River Seine has broken its banks and Paris, the most beautiful city in the world, is submerged. It has been 300 years since ıer has been such a disastrous flood there. The ıct·ies along the river bank have been flooded, nd twenty-five thousand workmen are locked ıt by the flood. Some idea of the flood is ɔnɣed by a telegram from Paris to one of the ew York dailies: "Picture to yourself that New o from the Battery to Bowling Green is under at, that West and South Streets are flooded, ıaɪn Harlem from High Bridge to Port Morris, ndn the Bronx from Classon Point to Westches- r illage, people have to get home as best they ın rough the water; that on the West Side, along iv side Drive to West End Avenue, many have ado leave their houses because of the floods, and ouhave a picture of the conditions in Paris to- ay. Many beautiful bridges are undermined, ndwith the water and débris, are threatened with ɔllpse. There are fears for the priceless treas- re in the Louvre, for the lower part of the great uiing is full of water. The cellars of the palace f e Legion of Honor and the President's palace f e Elysée are submerged.

Hlowing the appeal of the Premier, M. Bri- nd the Chamber of Deputies unanimously voted 40000 for the aid of the flood sufferers. At the m the money was voted the water had penetrated he basement of the Chamber of Deputies and to ed the electric light engines, and it was by oil ans that the members were enabled to continue he session and vote the needed relief. It was ea d that the Eiffel Tower, whose foundations were hr tened by the waters, would fall. Streets have al n in, sewers have burst, subways caved in, and om of the most beautiful historic buildings in the vo l, including Notre Dame, are partly submerged n kes and rushing streams. The foreign offices nc he residence of our American Ambassador have ee abandoned. Two hundred millions of dollars vo h of property has been destroyed, and one hun- re thousand people are homeless and hungry. A rint picture in the dark background of the calam- ty s the heroism of the officers, from the President f ıe republic down, and the charity of nations. nc ding our own, in sending instant relief. The no fortunate thing about the whole calamity is he small number of lives lost.

·most all great cities are situated on rivers. Th has always been so in the history of the vod. There were floods from the overflow of iv·s in the olden times, as there are now, indicat- ng that there is likely to be peril where there is ri lege. Floods in the Scripture are used as sym- bo of the direst calamities. The inhabitants of Pa s are uttering the prayer for physical relief vh h the prophet offered for salvation from spir- tu calamities, of which earthly floods are a type:

L not the water flood overflow me, neither let the deep w·ow me up, and let not the pit shut her mouth upon me. (Ps) : 15.)

W·ld's Speedy Conversion

ev. Dr. J. Wilbur Chapman, the evangelist, who s nducting a series of religious meetings through- u the cities of Maine, has just returned to his native land after a series of world-wide revival campaigns. His strong faith and his recent experience with peoples of all lands leads him to the most splendid optimism, expressed in the following words: "If I live five years, and I hope to live that long, I'll see China a Christian nation, Japan under the control of the cross of Christ, Korea a most religious country, and America in the midst of a great revival. It will be just as easy to inaugurate a world-wide campaign as to run a local revival in Boston or New York." His prophecy as to the time it will take to convert the world may be over-enthusiastic, but he has only caught the spirit of the missionaries in the field, pastors over their flocks, and the laymen in their pews, who seem bent on carrying out at once the command of our Lord to evangelize the world and who believe that in some way it can and must be done within the present generation; and the indications of Providence are that the faith and the wise and diligent efforts put forth for the accomplishment of the work, under the inspiration of the Holy Spirit, will bring the success so much desired. It is a glorious thing to live in the world at a time when the ears of God's children are so wide open to Christ's command:

Go ye into all the world, and preach the Gospel to every creature. (Mark 16 : 15.)

Honors Father's Memory

J. Pierpont Morgan, the millionaire, gave to the city of Hartford the Morgan Memorial Art Museum in honor of his father. The dedicatory exercises were held the other day. Mr. Morgan made an appropriate speech, and then surprised the people of Hartford by announcing a gift of $250,000 for the maintenance of the institution he had given. The building is one of the finest in architecture and in furnishings between New York and Boston. On the floor of the main entrance is inlaid in rolled brass, "This building has been erected in loving remembrance of Julius Spencer Morgan, a native of Massachusetts, a merchant of Hartford, and a merchant of London." This act of Mr. Morgan's is only one of the numerous substantial memorials founded by dutiful children in honor of their parents. There is an added eloquence to these institutions of education, beneficence and piety in the thought of the loyal love of children for parents which they contain, fulfilling one of the ten commandments.

Honor thy father and thy mother. (Ex. 20 : 12.)

A Magical Laugh

A singular incident occurred at the United Mine Workers' Convention, held at Indianapolis recently. Two factions were fighting bitterly for the ascendancy. One wing of the convention was led by Thomas L. Lewis, the president. Mr. Francis Feehan was speaking, and was declared out of order by the president. There was excitement, followed by something of a riot. In this moment of terrific excitement one of the delegates burst out into a hearty laugh, which could be heard distinctly above the tumult of the crowd. Others caught the contagion, and the boisterous, angry convention was turned into a meeting of infinite good humor. The angry leaders dropped into their seats, and joined in the laugh with the rest. What a funereal world this would be without laughter, and how important in the development of character as well as the contentment of the soul is a hearty laugh! Our susceptibility to mirth is a divine endowment. The laughs of the world, like those at the convention at Indianapolis, are an emanation of divine joy, which is so powerful in overcoming hate. This joy was manifested by the Lord's children in their restoration from captivity, and described in the words of the psalmist:

Then was our mouth filled with laughter, and our tongue with singing. (Ps. 126 : 2.)

The Stone Face

As excavations were going on at South Bethlehem, Pa., in the formation of a new park, the other day there was discovered in the solid stone a statue of George Washington. Nature had used the chisel so delicately as to make Washington's face so plain that a school-child would instantly recognize it. This curious freak of nature calls to mind Hawthorne's great stone face, which his imagination caused to be cut out of the side of the mountain, and the beautiful moral lesson which he teaches from it. There was a legend among the Indians that the one who most resembled that face from the mountain was to be the greatest man in the nation. An humble farmer in the valley grew to look exactly like the stone face, so all his neighbors said, and Hawthorne held his wisdom and rustic virtue to be the chief essentials of American greatness. The reason why the farmer's features grew like those of the face from the mountain was that every day, as he began his work, as he continued it in the field and at its close at night, he looked steadily upon the stone face, and loved it. And Hawthorne says that, while he looked and loved, invisible hands fashioned the features of the farmer like those of the face of the mountain. The face of Washington, cut by nature in the stone, reminds us of the fact that the eyes of the generations have been upon Washington to love him, and that American manhood has reached its highest ideal as it has copied him. Lincoln, when he began to read, made Washington his ideal and copied him in his moral qualities as nearly as he could all his life; and the people of the nation ascend in the scale of wisdom and virtue as they look upon and love Washington, Lincoln, and such, and are transfigured into the likeness of their features. There is One who is greater than Washington, Lincoln, or any other man, more lovely than all the sons of men, and we by looking upon and loving him may be changed into his image. This process is beautifully described by the apostle as he writes:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (II. Cor. 3 : 18.)

Killed by Wolves

Baron Otto Von Orban, a wealthy landowner, while traveling through the forest in Transylvania, Austria, was pursued by a pack of wolves. His frightened horse threw him, and the wolves tore him to pieces and devoured him. There are enemies without and within, fierce as this pack of wolves. The prophet makes this reference to them: They are

Swifter than the leopards, and are more fierce than the evening wolves. (Hab. 1 : 8.)

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And several hundred others be acknowledged later.

The First Trial of the Monorail in the United States

A MONORAIL car of the Schorl type (which has attracted much attention in Europe) was an objeet of much interest in Brooklyn, N. Y., a few days ago, where it received its first public Ameriean test in the Clermont Rink. The car carries twenty passengers. It is eighteen feet long, four feet wide and weighs two and one-half tons. Two gyroscopes are mounted in the car and revolve in different directions at the rate of 8,000 revolutions a minute, preserving a perfect equilibrium. It was explained by the demonstrators that even if the motor becamc deranged or stopped, the gyroscopes would have sufficient momentum to continue working and would preserve the balance of the car for three-quarters of an hour at least. Both gyroscopes are operated in a vncuum. It is claimed that the car can run 100 miles an hour and even 120 under specially favorable conditions. Small rails, not much larger than heavy trolley wires, were laid upon the floor of the rink and the car ran with astonishing speed and smoothness, carrying twenty passengers. In the monorail there is a notable absence of the jarring sensation which is common to railway ears that run on the usual two-railed track.

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TEMPERANCE AND PATRIOTISM

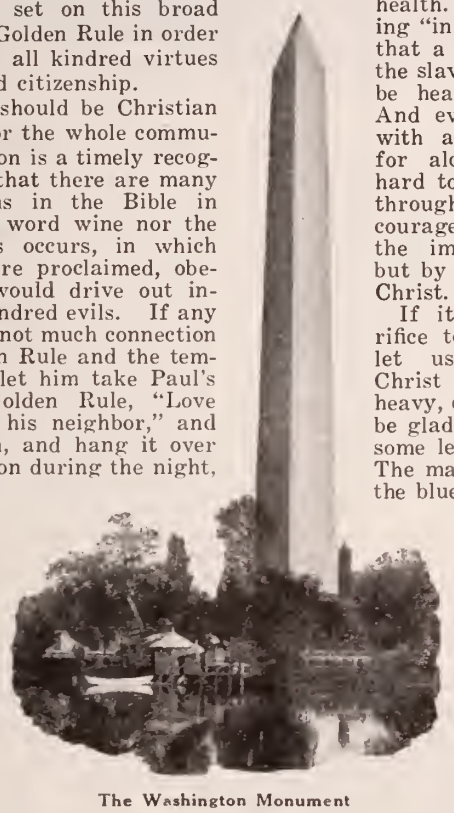
Quarterly Temperance Lesson by Dr. and Mrs. Wilbur F. Crafts

WHAT does it mean that the International Lesson Committee have assigned the Golden Rule as a quarterly temperance lesson for February 20? The alert patriot will read between the lines that this date is selected because Washington's Birthday is at hand, and that the temperance lesson is set on this broad foundation of the Golden Rule in order to make it include all kindred virtues that make for good citizenship.

The whole day should be Christian Citizenship Day for the whole community. This selection is a timely recognition of the fact that there are many temperance lessons in the Bible in which neither the word wine nor the word drunkenness occurs, in which great principles are proclaimed, obedience to which would drive out intemperance and kindred evils. If any one thinks there is not much connection between the Golden Rule and the temperance question, let him take Paul's version of the Golden Rule, "Love worketh no ill to his neighbor," and paint it on a sign, and hang it over the doors of a saloon during the night, and see whether the people of the community will not in derision laughter recognize that there is some connection.

I said to a preacher of a large denomination in a certain section of our country, in which very much discussion is devoted to the Sabbath question, but which is very backward on the temperance question: "Your people seem to be more interested in the Sabbath than in temperance." "Oh, yes," he said, "the Sabbath is in the commandments." But put Paul's summary of the second table of the law over the door of a saloon, as I have suggested, or paste the words on a beer bottle, or write them across brewery stock, and we shall at once recognize that alcohol breaks not one commandment, but all.

The second great commandment, "Thou shalt love thy neighbor as thyself"; and the Golden Rule, "Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets"; and Paul's words, "Love worketh no ill to his neighbor, for love is the fulfilling of the law," are all but varied expressions of the same truth.



The Washington Monument

Two Great Commandments

And now let us divide our lesson on the two great temperance commandments:

Abstain for Christ's sake.

Abstain for our country's sake.

In the Bowery Mission of THE CHRISTIAN HERALD, and in other New York missions, and among the children of some Sunday Schools, and even in the buttonholes of a number of millionaires, may be seen a blue button with the white cross, the badge of the Christian Abstainers' Union, better known as the Blue Button Army. The wearing of the button does not involve any dues, or any attendance at meetings; it means simply "total abstinence for Christ's sake and in Christ's strength." This is the best kind of a badge, because it calls for courage, makes us show our colors and gives a "silent and constant testimony" in behalf of practical Christianity wherever we go. Blue is the symbol of heaven, and recalls the "ribband of blue" worn by Hebrew teachers, and so by Jesus Christ. It was this ribband of blue that the sick woman touched, through which a flood of healing power entered her sick body and quickly restored her to health. It is only by keeping "in touch" with Christ that a man who is under the slavery of appetite can be healed and delivered. And even boys and girls with as yet no appetite for alcohol will find it hard to keep their pledge through life without the courage that comes, not by the imitation of Christ, but by the impartation of Christ.

If it means some sacrifice to wear the badge, let us remember that Christ bore for us the heavy, crushing cross, and be glad that we may bear some lesser cross for him. The man or boy who puts the blue button in his coat will find it like a shield when he is tempted to enter a saloon. He will not dare to enter with this badge of its foe upon his coat, and if he attempts to work it out of his buttonhole his manhood, if he has any, will rise at once in revolt at hiding his colors and breaking his word of honor. The button was invented by Mr. John S. Huyler and Colonel Hadley, in order that heroic Christian men might know each other on the road just as soldiers know each other by the bronze button. It is an interesting fact that in Europe, independently, for similar reasons, the white button with the blue cross has been adopted as the badge of the abstaining Christian.

Temperance workers in the United States are beginning to realize that they have been depending too much on law, and have been neglecting pledge-signing, especially among the young. If we had as many pledged children organized, in proportion, as they have in England, there would be eight million boys and girls enrolled in such societies as the Blue Button Army and the Loyal Temperance Legion, the latter the very best organization for boys and girls, for its members meet and study all the questions of Christian citizenship. Those who desire fuller information in regard to these two organizations should write to Rev. George D. Hadley, Jersey City, N. J., in regard to the Blue Button Army, and to Miss Wintringer, Evanston, Ill., in regard to the Loyal Temperance Legion. In any case, let every Sunday School have pledges in its class-books, or on the wall, in which its members may enrol themselves as life abstainers, and if blue buttons cannot be had in time the boys and girls should don the blue ribbon until the blue buttons can be secured.

The Washington House With the Tablet, in England

Total Abstinence for Our Country's Sake

In our own country every pupil in the schools that is under a faithful teacher has learned from scientific temperance lessons that even the smallest glass of beer diminishes a man's power to work and a child's power to study, so much so that one ounce of alcohol will cut down a man's work as a typesetter one-tenth; and it is known by the testimony of judges and prison wardens and others that drink causes more than eighty per cent. of the crime and more than half of the poverty and insanity and idiocy, all of which diminish a nation's wealth and happiness.

Washington fully recognized, as a statesman, that good morals are the foundation of national prosperity, and these words from his Farewell Address should be memorized by all patriotic young Americans:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

"It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric? Can it be that Providence has not connected the permanent felicity of a nation with its virtue?"

The Lesson of the Monument

The Washington Monument will furnish us a good illustration of temperance principles. The original cornerstone of the Washington Monument was laid July 4, 1848, as a part of the celebration of Independence Day. When only one-third of the monument had been built it was discovered that the foundation was not strong enough to hold any more, and so for a third of a century the monument stood incomplete. But in 1880 a man of great ability, General Casey, was put in charge, and he was able to take out the old foundation, piece by piece, and substitute a new and stronger foundation. And then two-thirds more of brighter stone was put upon the monument, and the shining capstone was laid with rejoicing, crying, "Grace, grace unto it!"

For many years the monument could be seen to the best advantage from the President's office, while it was in the White House. Day after day, one President after another, as he came to his desk, before he took his seat, would behold, framed in the open window behind his chair, the picture of what the first great President was, of what every true President ought to be, a monument like him it celebrates, simple and lofty and strong. And as the visible monument pictures the great qualities of Christian statesmanship and Christian citizenship which should be cultivated, so the story of its foundations forcibly illustrates the secret of character building.

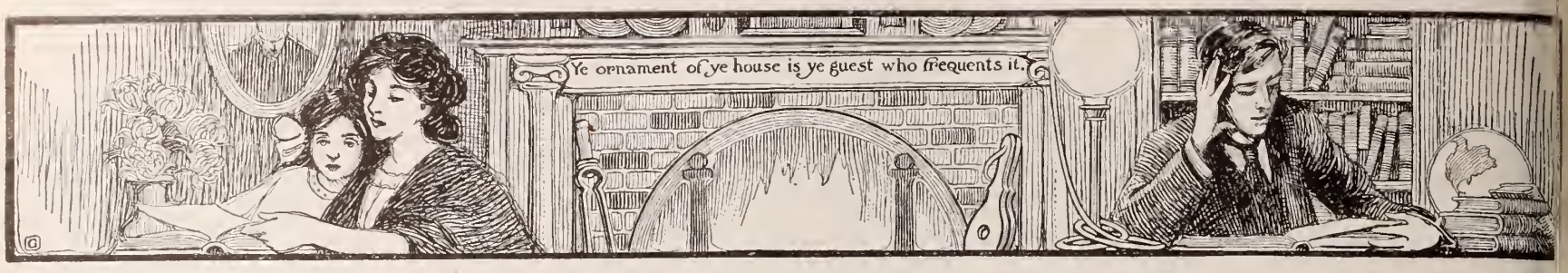
The words of Washington, translated into their meaning for the temperance reform, certainly proclaim nothing less than prohibition, the prohibition of the sale of that which is harmful to the individual, to the family and to the nation. It is no business of ours whether the standard we raise can be fully realized or not. The standard of character presented in Christ is not fully realized by Christians. The standard set by any law is seldom fully realized, but law should always be an expression of right that it may teach the people; for "law," as the Bible says, "is our schoolmaster."

A Providence in Washington's Ancestral History

The deep religiousness of Washington, which was a large element in the success of his life and in the development of the country of which he was the first great leader, was inherited from deeply religious ancestors, as one of the teachers of THE CHRISTIAN HERALD'S million Bible class learned last summer in visiting the home of the Washington family at Northampton, England. This family belonged to the "gentry," and an earlier member of it was Lord Mayor of Northampton, very highly esteemed. During a period of financial misfortune a great-grandfather of Washington found it necessary to curtail his former style of living and went to live in a cottage on the estate of Lord Spencer, with whom the Washington family was connected. It was in marked contrast to the elegance of his ancestral estates; but instead of murmuring at his lot, he put into a white slab over the door, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Shortly after, fortune once more came, and in the New World they had abundant means for those times. Returning prosperity did not mar the spirit of devotion that had been so strikingly displayed, and which comes to its full blossom in the emphasis which Washington puts in the Farewell Address upon religion and morality as the secrets of national prosperity, as he had found them also the secrets of individual success.

The International Sunday School Lesson for February 20, 1910. The Golden Rule. Matt. 7:1-12. GOLDEN TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" Matt. 7:12.

AROUND THE HOME HEARTH



Yesterday in the Schoolroom

By MARGARET E. SANGSTER

THERE drifted into my hands the other day, all the way from California, a book with the title *Grace and Glory*. I imagined the book, from its title, to be purely devotional; but on investigation discovered that it was not only that, but something far better—the life-story, beautifully told, of Abbie Mills, a woman eighty-one years old, with an outlook on the present over which streams a radiance from a beautiful and consecrated past. One of these days I shall tell my readers something of the brave struggle made by Abbie Mills, when she was a young girl, to gain the best education offered in her day. As every one does who valiantly strives, she won out, and there must be both in heaven and on earth many who can testify to the good they owe her.

To-day I wish to call your attention to something else. In Mrs. Roger A. Pryor's fascinating story of her life there is a bit of description worth repeating because of its contrast to present educational methods. We all know how we feel when we first take a little girl by the hand and lead her to school. If we are up-to-date we start our little maid in the kindergarten, and she slips by easy stages, after a while, into the primary school and thence to the grammar grades, and ever by a gently ascending scale finds herself at last, in the dawn of womanhood, a student in college. Mrs. Pryor is a beautiful woman of eighty, and she has lived through a wonderful day. In Virginia, seventy years ago, little girls were frequently educated at home, and seldom entered upon school life until their tenth year. At this period little Sara Rice became a pupil in a seminary for girls. Here is what she says about the books placed in her childish hands. The setting of the scene may be imagined. "There was a large room, with rows of desks, at which sat girls of all sizes intent on study; the principal, a clergyman, sat at a desk upon an elevated platform. These were the books deemed suitable for my age: Abercrombie's *Intellectual Philosophy*, Watts on the *Improvement of the Mind*, Goldsmith's *History of Greece*, and somebody's *Natural Philosophy*. I worked hard on these subjects, with the result that, as I could not understand them, I learned by rote a few words in answer to the questions. A bright, amiable little scrap of a girl, who always knew her lessons, volunteered to assist me. If any collector of old books should happen to find a volume of Watts on *The Mind*, much thumbed and blotted here and there with tears, and should see within the early pages penciled brackets enclosing the briefest possible answers to the questions, that book, those tears, were mine; and the brackets are the loving marks made by Margaret Wolfe, whose memory I ever cherish.

" 'What is logic?' questions the teacher's guide at the bottom of the pages. 'Logic,' answers Dr. Watts (in conspicuous penciled brackets), 'is the art of investigating and communicating truth.' "

The residuum that remained to the weary child, when she was wisely removed from the school after a few months of strenuous toil, was this condensed epitome of logic.

Convalescence

After a severe illness, when the trained nurse is dismissed and the doctor stops coming every day, and the strain of continual anxiety is relaxed, the period of convalescence is pleasant for the invalid and the caretakers. It is often tedious to those who have had little experience of the slow return of strength after fever or any other great drain upon vitality. There are times in convalescence when improvement, although steady, is very gradual. For a while it is marked rather by the week than by the day. Great care should be taken during convalescence that there are no indiscretions as to diet. A relapse may be caused by imprudence while the stomach is still too weak to assimilate food in quantities. In the matter, too, of receiving friends, listening to and talking with them, an invalid is in peril of growing too tired, and every time this occurs there is a little falling back or at least a little failure to go forward.

In convalescence as much care should be taken not to overdo, so far as the patient is concerned, as was taken to conserve every remnant of strength when the disease was at its height. The caretakers, too, should be replaced to a certain extent by others, who are fresher and less jaded than those who bore the fatigues of watching and nursing at the critical hour.

HER PETS

Some girls prefer a cat or bird,
But I think rabbits far more dear.
They know my very softest word,
And never run when I appear.

Aunt Prudence Payson's Catch-All

—"WHAT course should a young man take who is troubled deeply on account of the refusal of a father to give his child in a matrimonial engagement, just because the man is not 'well off'?" Aunt Prudence advises the young man not to be discouraged, but to go to work at once, save all he can, and show the girl's father that he has the ability to support a wife. Until a young man has something saved he would better not enter upon the responsibilities of marriage. It is not necessary to have a fortune, but a small sum in the savings bank is a proof of the young man's steadiness of purpose and ability to earn a living. If the girl he loves cares for him she will wait till he can claim her, notwithstanding her father's opposition.

Mothers and Education

HOW are we to decide what is best and sa for our girls? There is an Order of Mot hood in this country and a National Cong of Mothers, that meets at stated intervals, everywhere there are little maternal groups study child-culture and strive to do what they toward the symmetrical development of both da ters and sons. Whatever may be said about boys, we have some reason to fear that the muchness of things is pressing heavily upon girls. Athletic sports have their value, yet in the gymnasium is often overdone, and basket sometimes proves too great a strain upon the he Not long ago a girl of eighteen suddenly dro dead from the rupture of an artery, and was i tfied by her name in the books she was carry She had been a conspicuous leader in girlish sp and the physicians said that her sudden death due to the strain to which these had subjected A few days later the newspapers recorded the cide of a young girl whose first year in col had so worn upon her a induce melancholia and in ity. Mothers and fat should watch the effect u health and nerves of school work, both in me study and physical cult Mothers need not carry entire responsibility, but other lines of service here, their province is that of vestigation and action. F ers, in America at least, mothers a free hand in management of the yo During the last football son, so mournfully signal by a terrible death-rate an alarming list of casual the mothers of Monto N. J., took the decided of stopping a game that been announced between rival schools when the pla were actually on the gro and the usual crowds av ing the battle. There those who blamed them, in view of the fatal endin many young lives they that they were within t rights. They simply infor the principals of the sch to which the contestants longed that they would held legally responsible any calamity that might happen during the ga No game was played that day. What to do how to do it, where our young people are concer are hard questions for mothers to settle.

International Marriages

Undoubtedly there are successful and happy m riages in which the husband is an Old-World a tocrat, with a family tree losing itself in antiq while the wife is a lass with a full purse and a v derful dower of American beauty and viva There is no absolute obstacle to congenial wed life in the fact that a man is the scion of a d house in Europe and the woman the daughter Western mine owner or a New York millionaire. It is notable, though, that we seldom hear of im erished young women forming alliances princely suitors of great wealth in these inte tional marriages. Generally it is the other There are exceptions, of course, but they are so as to point the moral.

Why are there not men enough, good and t honorable and attractive, to meet the wishes win the hearts of girls here in America? Amer men and American women should form ideal c rades in the race of life. Many international m riages become international shipwrecks.

Anonymous communications cannot receive attention in "Our Mail-Bag."

S., Marietta, Ky. Is it incorrect to designate eating, drinking, breathing, etc., as habits? Broadly speaking, may these physical processes be considered bodily habits? Is there anything involved in the definition or meaning of the word which would forbid such an application?

No; these are natural functions, common and necessary to all. A habit is some custom an individual acquires, either through his own inclination or the result of his environment, or because it was forced upon him at an early age, before his own powers of discrimination had developed.

Mr. F. L., Shelburne Falls, Mass. Was there ever a time when the word "mystery" was used in the Catholic religion?

There were "mystery plays," so-called, in the early days of the Catholic Church, representing, in rude dramatic form, scenes and events described in the Scriptures and the Apocrypha. These are still continued in some Catholic countries. The early Christian fathers (Cysostom and others) applied the word "mystery" to the Lord's Supper. In the Roman Church, the Eucharist was the last and highest point of the secret discipline, and to some extent the early Christian Church generally attached much secrecy to the observance of the sacrament. The word "mystery" is frequently used in Scripture, but more in the sig. of explanation or contrast than for any other purpose. (See I. Cor. 13:2; II. Thes. 2:7; I. Cor. 15:51; Eph. 3:9, and other passages.)

M. L., Charleston, Tenn. When, where and by whom was the first silver dollar coined?

The word dollar comes from the German word thaler. In the sixteenth century the word dollar began to be applied to Spanish pieces of eight parts, equal in value to the German thaler. In 1792 this government coined its first silver dollars, modeled on the Spanish dollar. The minting at that time was done in Philadelphia, the mint having just been established, through the efforts of Robert Morris.

M. A. McD., Des Moines, Ia. Is a preacher justified in the assertion that Jesus, while traveling and ministering with his disciples, ever sang a hymn?

While there is no record of such a thing in Scripture, or anywhere else, it does not seem improbable. See the passage in Matt. 26:30 and Mark 14:26. The closing hymn here referred to was probably the chant called by the Jews "the great Hallel," and which consists of parts of Psalms 115, 116, 117 and 118, the parts being sung at the close of the Passover. "It is hardly conceivable," writes one commentator, "that the eleven disciples should have been singing to cheer their sorrowing hearts and that their Lord should have stood silent beside them."

Mr. M. E. R., Friendship, N. Y. Could you tell me something of the persecution in the reign of Domitian?

The Roman Emperor Domitian came to the throne A.D. 81. In 95 A.D. there was a persecution against the Christians, but it seems to have fallen much more severely on the Jews, with whom the Romans at that time classed the Christians. Eusebius says: "Domitian was the second that raised a persecution against us and established himself as a successor to Nero in his hatred and hostility to God." It is said Domitian summoned the grandchildren of Jude, the apostle, to him, but when they said the kingdom of Christ was a spiritual kingdom he dismissed them. He, however, persecuted his own relatives, killing all who were probably Christians.

J. S., Lancaster, Pa. Does Brazil allow Christian missionaries to preach, or are they persecuted?

Brazil, like most of the South American States, is strongly Catholic. Protestantism is discouraged there; but it is not now forbidden by law, as formerly, and its ministers are not openly persecuted.

F. E., Twin Falls, Idaho. 1. What evidence is there that the prayers of human beings are answered, aside from the assurance of the Scriptures? 2. Is physical death the result of sin? 3. What is the cause of the "second death"?

The evidence of individual experience, which is so abundant and so well attested as to be unquestionable. There are, however, many who, not being spiritual minded and not believing the Gospel, cannot understand or accept what, to a mind spiritually open, is palpable and conclusive. Belief in prayer is the result of faith, and unless we have faith our prayers remain unanswered. 2. Yes, see Rom. 6:23; Rom. 8:2; James 1:15, and other passages. 3. The "second death," mentioned in Rev. 20:14, is held by commentators to mean a form of punishment, which consists of "everlasting exclusion from the presence of the Lord." Weiss says: "The second death is not a bodily death, but a condition in which men are eternally overcome by the fire of divine wrath"—a fixed condition from which there is no change forever.

A. N. G., Rochester, Pa. In your beautiful premium picture, "The Daughters of Dorcas," does the group stand for any particular society or individuals?

It is simply a typical party of sweet-faced young women, who, while one of their number reads aloud, sew on "coats and garments" for the poor, like the saintly Dorcas of old (Acts 9:36, 39).

Miss Dell Haight, of Shaniko, Ore., sends this interesting incident: "One dark night lately a half-drunk man, with a face marred by sin and suffering, staggered into a lonely road-house, and sat by the fire to warm himself. One of your "Dreamland" calendars hung above the place where he sat. He gazed at it in silence for a few moments, then turning, said in a low voice, 'I wish I was innocent as that babe.' Surely the longing in his voice may lead him to better his wretched condition; and if so, there may be another star in your crown some day."

L. L. G., Poughkeepsie, N. Y. 1. Are there any Catholics on the Supreme Bench of the United States? 2. What is the correct pronunciation of hydropathy, allopathy, telepathy?

1. There is one Roman Catholic on the Supreme Bench, Justice McKenna. 2. The words are pronounced *hi*-dro-*path*-ee, *al*-lo-*path*-ee, tel-*ep*-ath-y; accent on italic syllables.

J. W. D., Greer, S. C. Where did the River Jordan empty its waters before there was any Dead Sea—before the destruction of the cities of the plain?

Raised beaches have been found by explorers in various parts of the Ghor, or Valley of the Jordan. The conclusion is that the valley, which was probably formed by a depression early in the tertiary period, was once filled by a chain of lakes. Some great physical change was produced in the valley by the convulsion which destroyed the cities. One result was the lowering of the bed of the Dead Sea. It was anciently believed that the great volume of water poured into the Dead Sea by the river found its way to the Mediterranean by subterranean canals, but later science declares that evaporation alone is sufficient to account for the maintenance of the usual height in the lake.

I. D. D., Marion, Wis. What is the width of the Panama Canal?

The surface width of the Panama Canal varies from 200 feet at the Culebra cut to 1,000 feet in the stretch from the Gatun locks to San Pablo. We are unable to answer the other questions sent. They are a matter of personal viewpoint only.

A. H. B., Muskegon, Mich. 1. What is the origin of the Welsh people? 2. I read of relics found in Peru as being 7,000 years old. Are those relics better evidence than the Bible narrative, which gives the age of the human race as being about 6,000 years?

1. The Welsh are descended from the Cymri, or Combrages, a name adopted by the native tribes which held out longest against the English. Probably the earliest inhabitants of Wales known to history were the Celts of Belgic Gaul, who introduced Celtic civilization and art into Britain. 2. The Bible nowhere says the world, or the human race, is 6,000 years old. It simply says, "In the beginning," which may mean countless ages. The chronological data in the margins of the Bible are the work of a learned divine, Archbishop Ussher, who lived 300 years ago and whose calculations—mere estimates—have long since been rejected. They are in no sense a part of the Bible itself, and never were.

C. R., Fryeburg, Me. We have often had reason to question the wisdom of certain public confessions of wickedness, especially where these have gone into details that were neither edifying nor helpful. There are confessions that should be made to God alone. If we have wronged any one, it is our duty to confess the wrong to the injured one. Confession of repentance, of faith, of acceptance of Christ as Saviour, should be made publicly before man; but the details of a wicked life, if told to any human being, should be told to a few only, and not poured out before a promiscuous assembly, as is sometimes done.

E. G. B., North Thetford, Vt. Can you tell me to what the expression "Send a message to Garcia" refers?

The expression is, "A message to Garcia." Garcia was in command of some of the Cuban insurgents during the late war with Spain. An American commander wished to communicate with him, and, calling an officer, said, "Here is a message for Carcia." The officer had no knowledge of where the insurgent was, but he did not stop to ask questions, set out on his dangerous quest, and found him. It has become famcus as showing a fine type of man who does things without asking questions, but finds the way for himself.

E. W. K., Egypt, Pa. Is it necessary for a criminal, in order to be right with God, to confess his guilt before execution, if he has not confessed before?

If guilty, and if he truly repents of his crime, it will ease his conscience to confess it, and may prevent unjust suspicion of others. Confession of one's sins is an essential if we wish to obtain forgiveness. Such a confession is usually made, either in writing, or orally, to a pastor, before witnesses, but not necessarily to a public audience.

M. G. T., Albany, N. Y. What is a clipping bureau?

A clipping bureau clips accounts dealing with topics in which its subscribers are interested from papers all over the country. For instance, if a person is interested in the woolen industry, the bureau, on receiving the order, clips out every notice it can find dealing with the topic. We are unable to answer the other questions sent.

H. S., Tacoma, Wash. Would it be right to teach a class of university students in German in Sunday School?

It would be altogether out of place to do so. Sunday School is for spiritual, not secular, instruction.

London's Open-air Schools for Child Consumptives

LONDON has for some time carried on outdoor schoolroom work in the Cator Street London County Council School for children of tuberculous tendencies. Classes study under the care of an instructor who has made a study of outdoor education. The usual studies of the primary school are carried and the opportunities for the practical application of such studies are much more evident than in a schoolroom. Contour maps of the surrounding country are made use of, the children are given regular gymnastic drills, and classes in natural history for the study of plant and animal life are part of the system.

Called Higher

Mrs. Anna Dorian, of Chicago Junction, O., passed away on July 10, 1909, aged forty-five.

Mrs. Charity H. Hedges, of Sagaponack, N. Y., passed away to her heavenly home August 20, 1909, in her seventy-fourth year.

Mrs. Susan L. Price, of Dayton, O., died September 28, 1909. She was a noble, devoted Christian. She dearly loved to read THE CHRISTIAN HERALD.

Mrs. I. H. Wilfong, of Vineland, N. J., passed over the river recently, aged eighty-three years. She was a subscriber to this paper for twenty-five years.

James Rowe, of Hazleton, Pa., a subscriber of THE CHRISTIAN HERALD for many years, went to his reward Saturday, September 18, 1909, aged sixty-one years.

Mrs. Mary Espy departed this life at her home, near Bellbrook, O., on February 27, 1909, aged eighty-six years and six months. She was a member of the United Presbyterian Church.

A few months ago Mrs. Lucy J. Jones was called to her reward. A true Christian, whose faith never wavered; a faithful mother and friend. She was for years a subscriber to THE CHRISTIAN HERALD.

Mrs. Ruth Franklin died November 27, 1909, at her home in St Peter, Minn, aged eighty-one. She was a member of the Methodist Church, and for thirteen years had been a reader of THE CHRISTIAN HERALD.

Mrs. Jane Kirkpatrick, of Eldora, Ia., passed home in June of last year. Her daily life was a blessing to the neighborhood in which she lived. She was born in Ireland in 1833, and came to America in 1849. She had been a church member for sixty years.

Mrs. Louisa Sisson, of Corfu, N. Y., died on July 4, 1909, aged sixty-seven years. She had been a Christian and a member of the Methodist Church for over fifty years, and for ten years had been a subscriber to THE CHRISTIAN HERALD and was a frequent and generous contributor to its many charities.

Deacon Lewis Philips departed this life on September 4, 1909, at his home in East Nantmeal Township, Chester County, Pa., at the age of eighty-seven years, seven months and eight days. He was a constituent member of the East Nantmeal Baptist Church. He was a man of great moral force and spiritual influence.

Walter B. Baker, of Philadelphia, Pa., who was a subscriber of THE CHRISTIAN HERALD for many years, was called higher on the 27th of October, 1909, aged thirty-two years. He was an active member in the East Baptist Church of that city; but not to this only, for it was said of him, as it was of our Master while here on earth, "He went about doing good."

Charles H. Newell, of Buffalo, N. Y., died November 7, 1909, aged eighty-three years. He was a veteran of the Civil War and won an honorable discharge from the Twelfth New York Light Battery, and was the chief bugler of that company. He was a lifelong member of the Methodist Church and a good Christian worker. He was a constant reader of THE CHRISTIAN HERALD and a full believer in the good work it has done.

SYNOPSIS OF PRECEDING CHAPTERS

FOR the benefit of our new subscribers we give a brief synopsis of the preceding chapters of Mrs. Amelia E. Barr's most interesting story: The scene is laid in New York, at the time of the Stamp Act, in 1765. Captain Jansen Van Vroom was a rich, retired sea captain, and lives with his wife Katrina in a fine Dutch house, by the North River. They have a daughter, Virginia, whom they wish to marry to a young sea captain, Batavius De Vries, for whom she has little liking. She is really in love with Joris Artaveldt, a dashing young officer. Virginia's dearest friend is Lady Rose Harley. Captain Van Vroom is bitter against the enforcement of the Stamp Act. Joris and the two girls dine at the captain's house, after which the two men leave. Arent Van Vroom, the son of the house, appears and is introduced to Lady Rose. The next morning Van Vroom describes the condition of New York to his son, and the things which were leading to the breaking point. The Lady Rose becomes interested in Arent when he describes his voyages. Joris declares his love for Virginia, and she returns his affection. Arent, her brother, falls in love with Lady Rose, who gives Virginia a handkerchief embroidered with strawberries. She herself has one like it. Virginia gives Joris the handkerchief. Politically, things grow worse. The people determine to resist the oppression of the British government, and wear only home-made things. Batavius De Vries suddenly returns, expecting to marry Virginia. He is a coarse, bombastic person, and Lady Rose is disgusted with the idea of Virginia marrying him. Joris tells his father of his love for Virginia and he offers no objection. Lady Rose plans to get Batavius drafted into the naval service. Virginia protests to her father against marrying Batavius.

CHAPTER SIX—*Continued*

"I DO not wish to marry him," said Virginia." "He called me 'his Virginia.' He spoke as if I had promised to be his wife. I have not promised Batavius. I will not marry him. Father, tell him what I say."

"Not that," said Jan. "I would cut out my tongue first. I promised him thou should be his wife. For many years I have made him this promise. Not even for thee will I forswear myself. Thou must marry him. It is a happy fortune for thee. He is a good man, and——"

"Do not tell me again that he is moral, and respectable, and rich, and knows how to make money. I care for none of these things. I will never marry him."

Then Van Vroom stood up, and looked down upon the shrinking, sobbing girl with anger.

"Thou shalt surely marry Batavius," he said. "I will have the banns published in the kirk, and give thy betrothal feast before the members of the great Assembly go back to their homes. Few of them have ever seen a Dutch festival, or been inside a Dutch home; and we will show them! Yes, indeed!"

"The banns, father! That is too cruel. How could I sit in the congregation and hear myself named with—that man! I could not. I should shriek and faint."

"Thou would not. I would see to that. I on one side of thee, Batavius on the other, we should carry thee out very quickly. And tell me, what would the women say? That thou did it for a scene—to show thyself off—to be specially noticed—such, and such like, would be the least of their kind speeches."

"Oh, I know! I know! But, father—banns are now old-fashioned. Why not a license from the Governor?"

"That is the truth. I will get a license, if it pleases thee better. Then thy wedding must come before the first of November, for, sure as I live, I will have no stamped-paper wedding in my family. Fix the day in this month—any day that pleases thee—and I will get a license."

"And sure as I live, I will not be married until Saint Nicholas Day."

He smiled at the quoting of his own words, and laid his hand gently on Virginia's head. "Very well," he answered, "then it is the banns! for after November the first, no marriage without the stamped paper."

"Then how can the banns make marriage legal on the feast of Saint Nicholas?"

"In the kirk thou will be married by the law of God. There is no three-penny stamp on His service, yet—whatever there may be later."

"Joris put his hand on his sword"

"Fader! Fader dear! Pity thy Virginia! She does not wish to marry any one. Let her stay with thee."

"Some day I shall go away from my Virginia—away forever. Then, if before that day I have married thee to a good husband, I shall go with an easy heart. See now, it is my love for thee, only my love for thee."

"Choose some other good man, father. I hate Batavius."

"Peace! I will choose no other than Batavius."

"I will not marry him. I will not. That, I promise thee."

"Nothing care I for a mouthful of woman's words. Nothing at all. I will go away from thee now. A cruel daughter thou art; but so, even against thy will, I must still be kind to thee. When four years old, thou came near to death, a great sickness was on thee, and thy medicine, no one could make thee take it. Then I opened thy mouth, and held tight thy nostrils, and made thee swallow it; and so thy life was saved. Now, it is 'I will not take Batavius,' but he is for thy life's welfare, and I shall find means to make thee take Batavius."

"Not till the world ends."

"On, or before, the feast of Saint Nicholas."

Then Virginia burst into hysterical laughter, and the Captain was so distressed and annoyed that he went out to the stables, and in his haste to escape forgot both his outer coat and the beaver cap for his head. Madame heard the heavy door clash, and as soon as she noticed her husband's absence she noticed also that he had gone into the night air without protection from its cold, damp wind. She looked reproachfully at Virginia, sent the coat and hat to her husband, and then said in a hard, tense voice:

"I am ashamed of thee. Everything that a reasonable woman could desire is at thy feet; but because of a lanky boy, with a sword at his side, t would kick thy own happiness to Back of Beyond. A selfish daugh I have nursed at my breast."

"Mother, you married the man loved. Only the same right I wa

"About my love, and my marria nothing is known to thee, nor ever thy father. Learn this, every he has a closed room, and always ther some tragedy of love locked up in Thy father is planning for the ha ness of thy whole life, and, for part, I do not wish to see all his ho destroyed by a lovesick boy, like J Artaveldt."

"Mother, I am sick and tired. Rose, when she returns, I have g to bed."

"That is well. Thy father can c then to his warm fireside. A sad th it is for a good father to be dri from it by an ungrateful, unlov daughter."

So Virginia, with an unacce good night on her lips, went to room, and in an hour's time R joined her there. She found her fri in a more angry and determined m than she believed possible to Virgi but the girl had been slowly nurs her anger into a passionate sense resentment against her father's ty ny and her mother's sympathy wit

"Already, Rose," she said, "t have risen difficulties that neither us thought of," and she slowly plained the subject of the marri banns and the betrothal feast.

Rose put both difficulties contem ously aside. "Virginia," she answe "all you have to do is to stubbo stick to your assertion, that you not marry any one—not even the ha some George, Prince of Wales, or still handsomer George, heir of A veldt—until Christmas. Betrotha not marriage; it is only a prom As for the Dominie calling your na together in the kirk, he will only doing what all your friends and quaintances have already done, wh ever it so pleased them. Let th bann and betroth you as much as t like; but while the world stands, you are in it, or on it, let no one ma you until I return."

"You would have me go to the k and sitting beside Batavius, hear marriage with him announced to whole congregation? How coul bear it, Rose?"

"It will not kill you."

"Very nearly it will kill me."

"No, you are made of better st You will smile a scornful negative, tell your heart not to hurry, or wo itself; that every word is a lie. Th is another thing—your father ca publish your banns until you are trothed; so then the betrothal f must come before the kirk affair."

"Mother told me to-night that tice Artaveldt is to be married s Joris will have a step-mother," Virginia, after a pause.

"Good for him! If his step-mot pitches him into the world, she wil him a kindness."

"He has been in the world, Rose-n two wars."

"My dear, do you call Canada world? It is a wilderness, with li settlements of French peasants Scotch gentlemen—the latter ex because they could fight, but could conquer, for Prince Charlie. A

Continued on next page

The Strawberry Handkerchief

Continued from preceding page

vrld, Virginia! A poor world! Joris rist go to England—or to India."

'This evening he did not call."

'How unreasonable you are to exrpt it. I am reminded now of another tal you may have to meet. I think yur father will forbid him to call at a. In Captain Jan's place, I should."

(n fact, this was exactly the position tken by the Captain, and Rose had hrdly started on her journey when t opportunity for such an order cne. He was standing at his garden gte, and saw the young man appaching him. In a moment he realid what he believed to be his duty, ad he did not hesitate in its perfmance.

Joris came pleasantly forward, and ofered his hand with a smiling "Good mrning, Captain."

'Good morning, Joris. Come into n garden one ten minutes. I want to tk with thee." Then without preliminry, or conventional platitudes, he sd bluntly, "I do not wish thee, Joris, tcome to my house again—not for a lile time—not until Virginia is marrd."

'Sir, I love Virginia as my own soul. Icannot keep away from her."

'It is must, not can, or cannot, in ts case. My mind is made up to mrry my daughter to Captain De Vies."

'No! no, sir! That is impossible."

'See here, now—talk with some good sse, or go away. Virginia is to be t wife of De Vries before Saint Nicholas' feast. Now, then, treat her ipended husband as thou would like I Vries to treat thee, if in his place."

'His place! No, it is my place. Vrginia has promised to marry me, ad only me. I trust her promise. I vl not give it up."

'And who gave a girl of eighteen t power to make such a promise? Ad why, when it was made, did thou rt come to me, and speak out at once? Iwill tell thee—because an underhand, bckguardly thing thou wert doing."

'Sir, I am at least a gentleman."

'A poor kind, I think. Thou had no rht in my house, wooing my daught without my permission. So much tou knew. A great fault thou hast l her into, for since ever she was six yars old, Virginia has known she was tbe the wife of Captain De Vries."

'A child's promise is nothing. I hd her woman-love vow. She will kp it—in spite of all extremities."

'She will not. She shall not. If ureasonably thou wilt talk, then I am fced to talk roughly. Go thine own vy, and come not into my daughter's vy. I forbid thee to speak to her in r house, or out of my house."

'I shall see Virginia, somewhere, s. I will speak to her wherever I s her."

'All that I wish to say to thee is sd," and he civilly touched his beaver co with his right hand, and went into t house, shutting the door very decedly behind him, though Joris was anost on the threshold.

Almost blind with grief and passion, t young man stumbled through the gteway. His nature bled in every se of it. He felt that he had been btally assailed, and there was even ameasure of astonishment in his grief. Iery hope seemed to have so suddenly fled him, and about the sorrows of yuth there is a terrible finality—the el of life is not more tragic than the el of love. For a few minutes he had snething of the awful experience of a ost soul; he knew not which way to trn for comfort or help.

Then he remembered Lady Rose. Se would certainly be on his side, so h went home and wrote her a letter; bt as he did not know that Rose had gne to Boston, he sent it to the fort. Tere it remained some days before t Governor forwarded it; and naturally he waited in vain for an answer. He watched the Van Vroom house, wandering in all the city streets Virginia had been accustomed to visit, but for nearly a week all his efforts ended in despairing disappointment.

Then suddenly one afternoon little Katherine Van Heemskirk came to his aid. He met her going up Broadway with a letter in her hand, and instantly hope's encouraging whisper thrilled his heart.

"Katherine," he said, "you are going my way. May I walk with you?"

"To see Madame Van Vroom I am going," she answered, "and with me thou may walk, Lieutenant."

"Listen to me, Katherine. I am in trouble. Do you know Virginia Van Vroom? Will you see her this afternoon?"

"My friend Virginia? Very likely I shall see her."

"I love her so much, Katherine. My heart is breaking to speak to her. Can you imagine how I suffer?"

She looked sadly into his face, and gently nodded her head, but she did not speak.

"I want to see her once more—if it be only to bid her farewell forever. You understand, Katherine?"

Again she answered with a nod, but she also lifted to Joris beautiful eyes, full of warm, intelligent sympathy.

"Virginia loves me, Katherine, just as I love her, but Captain Van Vroom is going to force her to marry Batavius De Vries."

"Him! A very disagreeable man he is. To my sister Joanna he makes love; bear him, I cannot."

"I have a letter, Katherine. I have been watching many days to find some one who will give it to Virginia. Can you?"

Without a word she held out her hand for the letter, and then slipped it beneath her bodice.

"Let no one else see it, Katherine."

"Virginia only."

"She may give you a letter. I will wait for you, for if I go further I might be seen from the Van Vroom house."

In about half an hour he saw Katherine returning. Batavius, carrying a small parcel of wool, walked ostentatiously at her side, and when they overtook Joris, Batavius, with an offensive leer, said, "Good day to you, sir. I have forgotten your name, though it is not my way to forget names, if they are of any importance."

Joris gave him a point blank angry stare, but answered him not in words.

"Sir, you have not any good manners, I think."

"If the young lady was not with you, I would—" and Joris put his hand on his sword, with a motion more significant than words.

"Oh! Oh! You would fight me. Good! Come to *The Arms of Stuyvesant* and on her deck I will lend you a cutlass."

"Captain De Vries," said Katherine angrily, "give to me my wool;" and having taken it from him, she stepped to the side of Joris and said:

"Lieutenant, kindly see me safe to my home."

To be continued

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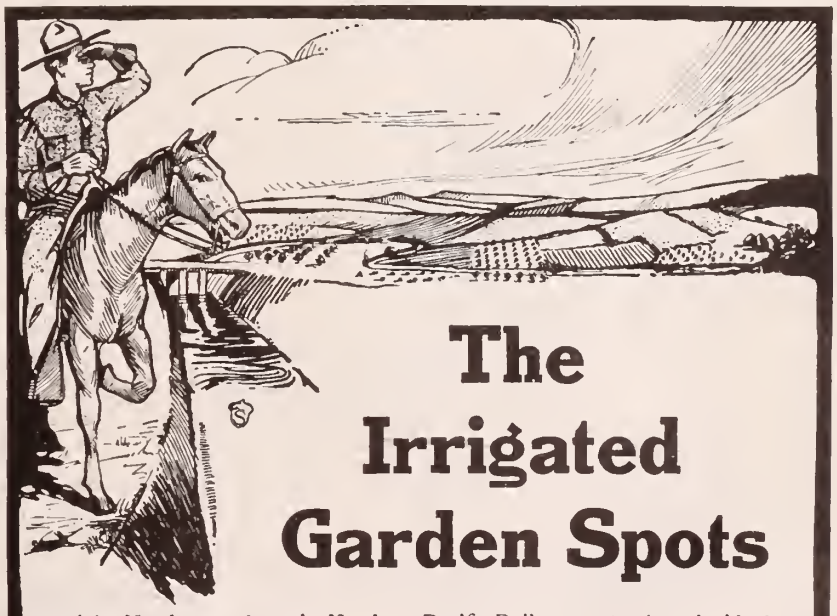

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BUNNIES AND BOYS

The Story of a California Rabbit Drive

By Rev. ERVIN S. CHAPMAN, D.D.
Author of "The Stainless Flag"

[The article entitled "Bunnies and Boys" is published in this issue of THE CHRISTIAN HERALD, for the benefit of those who were formerly readers of THE HOME HERALD, in which publication the earlier chapters of the same series of articles appeared.]

PART IV.

THEY cannot now escape by breaking through the walls of the corral, nor through the fences, which are so constructed as to keep them in. The one remaining method of escape is to break through the serried column of the advancing men. But now that gives but little promise of success. The cordon now must move over the fan-shaped space between the fences, and as it moves toward the open gate of the corral it constantly diminishes the space on which the rabbits are, while the converging fences force the shortening of the cordon which makes more compact and harder to break through that seemingly invincible wall of living men.

And now the rabbits realize their peril, and wildly seek a passage to the freedom they have lost.

No writer's studied words, nor stroke of skilful painter's brush can fittingly portray the consternation that prevails among the imprisoned bunnies when the strong and compact walls of the corral and fences rudely turn them back, and in vain they dash against the solid ranks of strong, determined men. The merry twinkle of their eyes is gone and in its stead a glassy brilliancy of fear is seen. They rush from side to side of the enclosure and yielding to the pressure of the advancing human wall they crowd more nearly to the open door of the corral. In vain they leap and bound and dash against each other and against the enclosing walls. Their efforts everywhere are unsuccessful. They are strong and agile and marvelously fleet of foot, but vain are all their efforts to escape.

They are like the victim of the boy drive who when he comes to realize his bondage is powerless to escape. When first he promises to put away his cups he thinks he has an easy task, but soon the raging thirst returns and his will, made feeble by his long indulgence, yields with scarce the semblance of a struggle, and he finds himself again in the clutches of his cruel enemy. It is not always, nor most frequently, that men who thus become the slaves of rum are by nature weak or lacking in the traits of noble manhood. The boy drive gathers in its strong enclosure some of the brightest gems of human kind. Men of highest type, with native, rugged strength of character, brainy, brave, magnetic, have, at the zenith of their years, reached that station in the boy drive at which they cannot break away from their degrading bondage to alcoholic drinks. Millions of such men, like bunnies in the drive, when near the gaping prison gate, have vainly fought like heroes to escape and sadly fallen back, only to renew the unsuccessful struggle.

Giant Victims of the Boy Drive

During my years of public life, especially when serving as a clerk in Congress, I know many princely men filling exalted stations in the nation, but utterly unable to control their appetite for drink. They were brave when in the fiercest battle and never yielded to the foe. But the amber liquor, when it came, instantly transformed them into craven cowards and caused them ignominiously to strike their colors. They were not drunkards. They were only regular partakers of intoxicating beverages, but had come to realize that convivial habits had woven around them fetters which they could not break nor cast aside. They were not like the rabbits in the strong-walled prison with the door made fast. They had not yet quite reached that point in the barbaric boy drive. They were like the bunnies out in the field, but near the termination of the drive, and realizing with alarm the bondage they were in.

One of Many Mighty Victims

I am thinking now of one rare man who came into my life at Washington during those eventful years. He had been a general of distinction in the Union Army and those who knew him on the field declared "He was a model soldier." At the time of which I speak he was in charge of a vast business enterprise which he was pushing with tremendous force. During our acquaintance I had come to hold him in very high esteem, and it was with very great delight that one morning I was able to place within his hands a paper duly signed which he had asked me to secure for him, if possible, and which he said would be of priceless value to him in his work.

He seized my hands with grateful joy, and said, "Young man, you have done me a great service and I am more than thankful for your kindness. Sometime I hope to do as much for you. Come and take a drink with me." I gripped his hand with vigor, and replied, "General, I thank you for the spirit of your invitation, and if there were a living man with whom I would drink, you would be that man, but such a man does not exist nor ever did."

"What," he said, "you do not mean to say you never drink!" "Never," was my reply, "and God helping me I never will." And as the tears came to his eyes and ran down his bronzed and furrowed cheeks he clasped my hand so vigorously that I could feel the quiver of his stalwart frame as with sobs and sighs he said, "Come, my dear young friend, and live with me. Be my confidant and assistant. I will give you a royal salary and keep you with me day and night. This drinking habit is rushing me to ruin. Every morning I resolve that not a drop shall pass my lips that day, and then as I walk down the street, the friends I meet will ask me in to drink and when I politely ask to be excused they urge their invitation and take me by the arm, and before I realize what is being done the morning pledge is broken and the evening finds me far the worse for liquor. If I had with me a man who never did indulge, and who cannot be induced to break his pledge, he could aid me to become a man again."

What a scene was that! A great and mighty man, brainy and battle-scarred, with intellect and will and strength of personality to lead an army of one hundred thousand men in battle, or successfully to control millions of capital in business enterprises—such a man clinging to a man of less than thirty summers and weeping like a child as he entreats that youngster to become his strength in battle with the foe that holds him in a galling bondage.

That man was in the boy drive and by the harmful influences of private life, and of the army, he had been

Continued on next page

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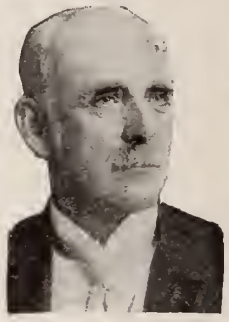

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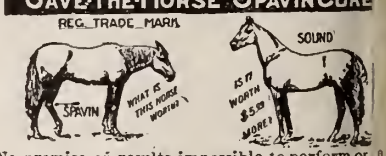

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BUNNIES AND BOYS

Continued from preceding page

iven from a model boyhood to the llpless feebleness his words so graphitly described when with a normal owth he would have been at the very ime of life. That man was not a unkard. Those who knew him well d not regard him as in serious dangr of ever sinking into helpless and graceful inebriety. They did not low the struggle he was making to eak through the cordon which vicious ifluences had cast about him. He d long been in the boy drive, and as olish rabbits yield to the cordon that ives them into bondage when they ght have dashed bravely through the en gaps to freedom, he had when ung and strong and amply able to sist the tempter, gone tippling onrd to the fixed, unyielding habit hich now enthralls him. He had just gun to realize his danger and when I sought to lead a sober life he was azed and terrified to find himself so ak and his fetters so unyielding. I uld not help him as he asked me to, t I have been informed that he found liverance, and I now think of him as e among the millions of our brightd, bravest men led into bondage by noble influences and kept there by ir friends.

Effort to Break the Cordon

During those years in Washington I low officially and by personal acaintance many rare and gifted men o were in the barbarous boy drive d were far along, some near the te of the corral and some within t strong enclosure. Senators and ngressmen were daily in their seats t fit for duty and sometimes maudlin unk within the halls of legislation d upon the streets. With the fond pe of snatching from the ranks of t fast moving boy drive some of se public men, a congressional to- abstinence movement was inaugurd with Hon. Henry Wilson, Senor from Massachusetts and later ce-President, a man of God as well a great statesman, at its head.

No words can ever half disclose the relations of that effort to induce our tion's legislators to pledge their hono to a life of manly, firm sobriety. I was like the lifting of a hazy cloud t veiled from view the field on ich the rabbits in a drive, when ar their prison door, first realized ir danger and fiercely struggled to ape. Men in whose veins there wed the blood of noble ancestors; n of imperial gifts and thorough ining; men endowed by nature with t power of leadership and with ong wills that ruled the counsels ere mighty men conferred respectin law and statecraft; men of heroic ture and majestic mien—such men these were of the number who only b the most heroic efforts gained their edom. Against the habits of a lifee they contended and against the ong, unyielding cordon of evil influees that had brought them to their akness and enthralment.

And many failed like the procrastining bunnies, not from the lack of ong endeavor, but because their efts were too late. Those great temprance rallies held in the House of presentatives that memorable win caused those distinguished men to lize their danger and stimulated ir purpose and endeavor to reform. t one of all their number ever amed how far advanced he was ng the road to ruin, nor how determed were the forces that had urged n on and were holding him in their yielding grasp. I could tell of ny who at those public meetings d the thrilling story of their strugs to escape the drunkard's doom and ir rapturous joy at their deliverce. It is not quite impossible, though y difficult, for bunnies by furious, severing efforts to escape when near gate of the corral, and it is not quite impossible, though very difficult and rare, for men to turn and lead a sober life after they have almost reached the drunkard's realm of utter helplessness.

Escape Now Impossible

But escape is quite impossible after the gate of the corral is tightly closed and all the bunnies are within its strong enclosure. Those terror-stricken bunnies may dash for freedom, but they will not find it. They cannot scale the wall nor burrow beneath it to the boundless liberty from which they have been driven.

And that rabbit drive corral, that prison pen from which escape is utterly impossible, in this analogy represents the realm of utterly helpless inebriety. And as no rabbit can escape from the corral after its gate is closed, so when a man becomes a drunkard his fate is sealed. No human effort or human help can restore him to sobriety and manliness. He may make heroic efforts to escape and faithful friends may by their sympathy, encouragement and help lift him to a higher plane, but the strong walls of the dismal prison into which he came are all around him, and no human ministration can so supplement his own endeavor as to restore him to his lost estate. The rabbit drivers are not more certain of the bunnies they have driven into the corral than are the evil forces certain of the one whom they have driven to habitual inebriety.

A Hercules in Chains

Among the mighty men who were awakened at the nation's capital, of whom I have already spoken, I heard one tell the thrilling story of the desperate struggle by which he brought himself to sign the pledge of total abstinence. It was a story such as having heard, one never could forget. He was one of the nation's greatest rulers, yet that night he told with pathos that could not be surpassed the story of his years of helpless slavery to drink, and then with rapturous ecstasy he thrilled the vast assembly when he announced that, having signed the pledge, he was forever free. He had no lack of human help and he made as brave a fight as ever marked the history of man. But he lost the battle, went back to the enticing cup, and soon was at his journey's end. He lost the battle long before I heard him make that eloquent address. Great and mighty as he was, with large and fertile brain and love as boundless as is human need, that model ruler and far-seeing statesman was lost when vicious customs and pernicious agencies forced him into the corral and closed and barred the door. For years he lived in that imprisonment of bondage to his appetite and still was loved, as few are loved, for his rare and noble qualities, and he was honored for his great service to his State and nation, but in the boy drive he had reached the point where, as with ancient Israel, "There was no remedy."

"Mighty to Save"

I am not forgetting nor doubting the ability of One who "is able to save to the uttermost them that draw nigh unto God through him." But I am speaking now of human possibilities when one has reached the realm of slavery to drink. And all the way along the track of the accursed boy drive that noble-hearted lad, that soulful, generous, magnificent young man, that brave and brainy leader, had been forced by vicious customs until the evening of his life was full of tragic struggle, fears and futile efforts, and at last he fell.

Great Was the Fall

He fell because he could no longer stand environed as he was and with his

Continued on next page

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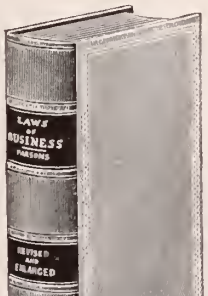

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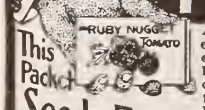

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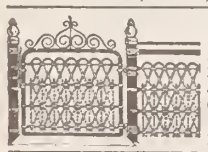

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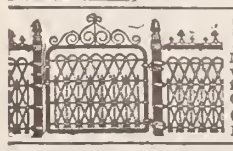

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BUNNIES AND BOYS

Continued from preceding page

heart's blood boiling hot with quenchless thirst for rum. He fell as weak as infancy and at a time when his great sinews should have had the strength of Hercules. He fell just at the prime of life, not when the flower gave promise of a plenteous fruitage, but when the rich, ripe fruit of great attainments hung in gorgeous clusters on his vine. Not when the evening shadows pointed eastward did his light go out, but when the noonday sun had just moved slightly toward the west; when at his best he should have been, and grappled with and solved the problems which his master mind by long and thorough training, and by years of faithful public service should have found but simple tasks. He fell when he was sorely needed in the movement for a broad and liberal reconstruction of a nation riven and torn by war's relentless strife. He fell most bitterly lamented by a people who realized their need of his wise and skilful leadership. Tears of joy leaped to the eyes of millions when the good tidings of his reformation flashed over all the nation, but down the cheek of sorrow swiftly flowed, as rivers flow, the scalding tears of grief when, after such a brief and tragic struggle, the great victim fell. He fell surrounded by a million men who like himself had come to be helpless victims of their cups, under the influence of the most iniquitous conditions, customs and collaborations that ever cursed the human race. And when he fell the bloody boy drive bastile in which he fell was full to overflowing of those who came there much as he had come and whose departure thence was like his own. And since that day when he went down, each year, a hundred thousand victims have been driven into that enclosure and sacrificed as he was sacrificed by the resourceful agencies that brought him there.

Bunnies Weep Like Babies

To each successful rabbit drive there is a tragic termination. The wild and terrifying tumult of the moving cordon ceases when the rabbits are all housed in the corral, and the gate is closed by sturdy men crowding thickly into that narrow entrance. But when the men leap into the corral and with clubs savagely begin the work of beating them to death the helpless bunnies, like ten thousand weeping babies, cry and rend the air with wails of anguish until sometimes the most inveterate rabbit hater turns deadly pale and trembling quits the field. Only men of iron nerve can prosecute this cruel slaughter and even such will sometimes, when the work is done, turn instantly and in silence hasten to their homes. Few who attend a rabbit drive desire ever to witness one again. Necessity may compel them more than once to join in such a movement, but few, if any, will for sport, aid or attend a rabbit drive after once hearing the heart-piercing shrieks of the terrorized and helpless bunnies, and the sickening sound of the death-dealing blows during the progress of the savage slaughter. A gentlemen of my acquaintance, when recently relating his attendance at a rabbit drive, solemnly and with much emphasis declared that he would end his own life rather than to witness such a scene again.

At no point is the analogy between the rabbit drive and the ruin of our manhood by the ravages of rum more accurate than at the tragic close. And as I write this story of the bunnies' child-like weeping a poignant pain is at my heart, my eyes are filled with tears, and in my thoughts I see the reader shudder, and I hear the angry verdict that the rabbit drive is too basely brutal for this age of tender human love and sympathy.

That may be true, but, reader, if all the cries of fear and suffering of the victims of a rabbit drive were multiplied by millions they would not equal the volume of sad remorse and conscious shame, of crushing disappointment and discouragement, of the groans and moans and smothering sighs, and pleas of penitence and prayer to God for help, which in a single hour ascend to heaven from the victims of the boy drive who have reached the bastile of imprisonment. What a very hell of agony must burn within the soul of one well born and bred, conscious of superior natural gifts, with native pride and high ambitions, who spends the evening of his day of life in such a place and plight and there with fear and trembling closes his eyes in death.

Closing Words

Some things there are respecting which there cannot be a doubt. We know that every rabbit that is slain within the rabbit drive corral was driven there for the sole purpose of being slain. We know that he reached that dismal destiny by yielding to the men who drove him to that slaughter. We know that every degraded drunkard was once an innocent child, free from all the consequences of a personal use of liquors. We know that each one of those degraded drunkards, of whom we have at least one million now within our land, was brought from that innocent childhood to his present sad condition by the influences I have named. We know that family, social, festive, saloon and official liquor drinking are as effective in bringing innocent boys to the condition of helpless inebriety as are the rabbit drivers efficient in their work of driving the timid bunnies into the corral. We know that if total abstinence from all intoxicants prevailed in the lives of our American boys not one of them would ever reach the drunkard's sad estate. We honor the boy who, like the escaping bunnie that will not drive, will not be coaxed nor flattered nor in any way induced to use intoxicating drink.

The existence of the beverage liquor traffic under the sanction of government and law is an infamy as black as can be found in the infernal regions.

We are familiar with the story of the ravages of rum, but we do not bring ourselves to realize its unspeakable iniquity. Knowing that this greedy monster gulps his millions at his meals and that our tender children are the diet on which he most delights to feed, we, by the law, enlarge his mouth and maw, and when we see his ravenous jaws close on the precious morsels we have helped to bring to his repast, we do not recognize their blood upon our hands, nor the deeper and indelible crimson on our souls. But painful though it be, permit this story of the rabbit drive to turn its revealing light upon your inmost being. See in the eyes of your imagination twenty thousand bunnies being driven to the corral for slaughter. Now close your eyes of thought and open them again upon the same scene and for bunnies substitute bright, buoyant boys, your own bright boys, now being driven to ignominious death. Close your eyes again and open them upon the rabbit drive corral when the bunnies are piercing the atmosphere with shrieks of fear and suffering as they are being clubbed to death. Now substitute boys for bunnies and you will have a picture of the truth I am by this story seeking to aid you to realize, that you may wash your hands and garments from the blood of those whom rum destroys, and may aid to drive the boy drive from our land and from the world.

[THE END]

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CHRONOLOGY OF THE BIBLE

PROBABLY the best known of those who devoted their time and study to Bible chronology in the past was Archbishop Usher. After profound investigation, he came to the conclusion that man was created 4,004 years before the Christian era, and this theory was widely received. The dates given by Usher were inserted in the margins of the Authorized Version of the English Bible. Usher, however, has been superseded. The data on which he based his calculations have been discredited by modern scholars. Of these there are many in the field, the latest and one of the most helpful being Mr. W. S. Auchinloss, whose *Chronology* has recently been issued from the press of the Van Nostrand Company, New York, with an approving introduction by Professor A. H. Sayce, of Queen's College, Oxford, well known as an Egyptologist and Assyriologist. Mr. Auchinloss is of the opinion that the Bible presents no serious difficulties in the way of chronology, giving an unbroken span of fifty-three centuries. He gives an exhaustive account of the chronological data of the Old Testament. He does not depend upon one book or set of writings, but from a comparison of many deduces his conclusions. For instance: from Acts, Judges and Samuel he is able to determine the length of Samuel's reign over Israel. By a similar collation of extracts from different sources, he endeavors to prove his contentions throughout the work.

He places the creation of Adam at 5,500 B.C., and makes this the basis for his deductive dates, though he acknowledges that the chronology from Adam to Terah, father of Abraham, is only approximate. Of course, when chronology connects with modern history all is plain sailing.

The great fathers of the first three centuries, men like Origen, Eusebius and Clement of Alexandria, dwelling upon the Septuagint Version, placed the creation at 6,000 years before Christ, but later thinkers were inclined to a shorter period. Much controversy and bitterness arose over the long and short chronology. Most Jewish scholars, among them Maimonides, inclined to the shorter period. Melanchthon fixed the creation of man at 3963 B.C. Luther wrote, "We know on the authority of Moses that not longer ago than 6,000 years the world did not exist." The Roman Church, under Urban VIII., declared that the creation of man took place 5,199 years before Christ.

The same adhesion to the Hebrew Scriptures which influenced Usher brought many other celebrated controversialists to a like view. Lightfoot and Jansen, Salmeron and Scaliger, Petavius and Kepler, inquisitors and reformers, Jesuits and Jansenists, priests and rabbis united in the belief that man's creation lay between the years 3900 and 4004 before Christ, the majority, like Usher, inclining to the latter date. But coming down to the last century, the study of the Egyptian monuments revealed new evidence, overwhelmingly in favor of a vastly longer existence for man in the valley of the Nile than any which the theologians had given him. It is the discovery of these monuments that has revolutionized chronology, and altered the clock of Biblical time. Manetho professed to carry the origins of Egypt 30,000 years anterior to Alexander. There can be little question that Egypt had a high form of civilization at least 5,000 years before the birth of Christ, and this view is held by such eminent authorities as Sayce and Flinders Petrie. Such civilization presupposes a long period of development; but as to the beginning of this period we can scarcely even conjecture. It is wholly hidden in the night of time. At any rate the Egyptian proofs are utterly antagonistic to the accepted chronological system. And the discoveries in Egypt are confirmed by later researches in Assyria and Babylonia.

Photo by Henry

The "Inness" Comet, as Viewed from New York

In the middle of January, Professor Inness, of Johannesburg, South Africa, announced by cable the discovery of a new celestial visitor—a brilliant comet—in the southwestern skies. Astronomers in different parts of the globe immediately focussed their lenses, and several kept seeing the newcomer, which has been named the Inness comet. It was caught photographically a few evenings ago. The students of Columbia University, New York, made a detailed study of it. Professor Hagy says: "There is nothing remarkable about it save its brilliancy and its proximity to the sun. It is now diminishing rapidly and will soon disappear."

Here is what Professor Sayce has to say touching this subject: "On the shelves of the British Museum you may see huge sun-dried bricks, on which are stamped the names and titles of kings who erected or repaired the temples where they have been found. . . . They must have reigned before the time when, according to the margins of our Bibles, the Flood of Noah was covering the earth, and reducing such bricks as these to their primeval slime." Inscriptions, also recovered from the valley of the Tigris and Euphrates, show that a powerful civilization had grown up much earlier than can be made consistent with the earlier accepted chronology.

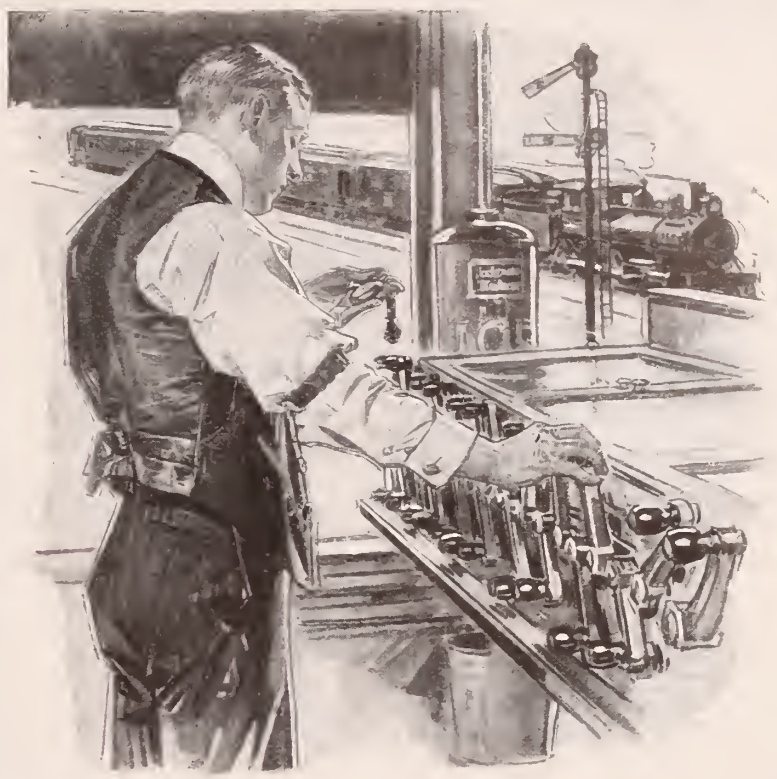
The supposed chronology of the period between the Flood and Abraham shows many elements of uncertainty. In the three versions of the Old Testament, the numbers widely differ. According to the Hebrew Bible, the sum total of the years between the Flood and Abraham was 427; the Samaritan gives 1,002 and the Septuagint 1,132. Therefore, supposing the "call" to have taken place in 1945 B.C., as above stated, the Hebrew date for the Deluge would be 2372 B.C., the Samaritan 2947 B.C., and the Septuagint 3077 B.C. These figures surely point to some corruption in all three versions.

* * *

The following table of the four approximate events in Bible chronology, showing the long and short systems according to Usher and Hales, two of the leading exponents of each division, can be compared with the modern tabulation of Auchinloss:

	SHORT SYSTEM USHER B.C.	LONG SYSTEM HALES B.C.	AUCHINLOSS B.C.
Creation . . .	4,004	5,411	5,300
Flood	2,349	3,155	3,045
Call of Abraham	1,921	2,078	1,907
Exodus	1,491	1,648	1,477

JOSEPH DEVLIN, M.A.



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TEMPERANCE AT HOME AND ABROAD

—NEW YORK STATE, with its population of 8,067,308, has one license to every 295 persons.

. . .

—A RECENT convention of teachers in Indiana adopted resolutions favoring a course of education concerning the baneful effects of alcoholism.

. . .

—DURING THE last two years there has been a decrease of fifty per cent. in the number of men treated for alcoholism in the United States Navy.

. . .

—THE GOSHEN (Ind.) *News-Times* says it cost the county $1,567 to feed its prisoners the last twelve months. The previous year it cost $2,630. Cause: the suppression of the saloon.

. . .

—PROHIBITION PROHIBITS in Mississippi. In addition to the closing of the saloons, gambling is disappearing, pool halls are shut up and the Sunday law is being enforced in many counties.

. . .

—IN THE WHOLE country there was a decrease in the consumption of beer, amounting to 2,444,185 barrels, in the last twelve months. At the same time there was an increase in population of something like a million.

. . .

—THIRTY COUNTIES in Michigan are "dry," and every branch of business shows the good effects of the saloon's suppression. Manufacturers say their men give better service, and merchants report an increase in business.

. . .

—IN THOSE counties in Ohio which have abolished the saloon there has been a remarkable increase in savings bank deposits. Over fifty banks united in reporting an increase, which is definitely traceable to the spread of temperance.

. . .

—THE DANISH government has practically recognized local option for the rural districts, and a government parliamentary commission has recommended its introduction and also a limitation of the number of the saloons in the cities.

. . .

—GRANT COUNTY, Ind., is "dry," and its people are more prosperous than at any time heretofore. The general stores do better business, report prompter payments, and there is a general improvement of home life throughout the county.

. . .

—BATTLE CREEK, Mich., is under local option. A local paper reports 142 less arrests than last year and a saving of $6,362 to the county. Business everywhere is improved and, notwithstanding the loss from licenses, the State taxes are not increased.

. . .

—JAMES J. HILL, the famous railroad magnate, sent this order to the heads of all the branches in the vast railroad system which he controls: "Do not employ drinking men. If the men who are working under you drink, tell them they must stop or make way for men who will not drink." This order is the result of the investigation of a number of accidents on the railroads, almost all of which were caused by employees indulging in drink.

. . .

—THE *Beverage Trade News*, of Philadelphia, one of the leading organs of the saloon business, in reviewing the anti-liquor crusade of the last twelve months says: "Not in half a century has the trade been subjected to attacks so strenuous, or passed through a period so crucial. Never in any period has public thought been so directed to the relations the trade bears to society and government. . . . We have need of all of our resources and the wisest generalship if we are to turn back the tide that has threatened to overwhelm us."

. . .

—A NUMBER OF farmers, who were known to be drinking men, voted for "no license" at a recent election in Davenport, N. Y. When asked why they did so, they replied, "We are farmers, and we find that, when we go to town, we cannot resist the temptation to drink at the hotel bars. Often we take too many drinks, and we do not get back home in time to do our work; we spend a great deal of money which we cannot afford, and our farm business and homes are the sufferers. If there were no bars, we could go to town and vote and go home all right, and never think of drinking." The moral is: remove the temptation and the people will be sober.

. . .

—HERE ARE a few figures which should greatly encourage those who are fighting the battle for sobriety and good citizenship. They are from *The American Issue:*

Year	*Population in U. S.*	*Living in "dry" territory*
1870.....	3,500,000.....	9 per cent
1880.....	7,000,000.....	14 "
1890.....	11,000,000.....	18 "
1900.....	18,000,000.....	25 "
1910.....	40,000,000.....	50 "

It will be observed that the ratio has been steadily increasing in forty years, without any setback. It does not require much calculation to figure out what the next two or three decades may accomplish, if the friends of temperance fight shoulder to shoulder.

. . .

—GOVERNOR STUBBS of Kansas was in New York recently, on his way home from the Conference of Governors in Washington. Speaking of his State, the Governor told many interesting things. "There is not in Kansas an open saloon or a gambling house," he said, "and the problem of social evil does not exist there. In more than one hundred counties the prohibition law is thoroughly enforced. Nearly half the jails are empty, and frequently half the poor-houses and poor-farms are unoccupied. We have less illiteracy there than in any other State, with a few exceptions; fine schools, universities, colleges, and the people are of high moral character. We have more money per capita than any other State. Mortgages are well cleared up, and the farmers own eighty per cent. of the $200,000,000 of Kansas bank deposits. The sale of merchandise in "dry" towns has increased twenty-five per cent.; debts are promptly paid; the women and children have better clothes, and the cost of police administration has decreased."

. . .

—MAYOR D. L. LOVE, of Lincoln, Neb. (population 65,000), has this to say of the results of "no license" in that city: "The liquor laws are oftener broken when saloons are running than when prohibition is in force. There was more liquor sold in drug stores, dives and rooming houses when this town was open than since prohibition has come into force. It is a false assumption that there is less liquor sold illegally under license than under prohibition. The farmers report better conditions since the saloons were closed in Lincoln. Now they do not have trouble with their hired men getting drunk when they come to town. There is no doubt that Lincoln is cleaner in every way without the open saloons." The chief of police of Lincoln also adds his testimony regarding "no license" in a few significant words: "It cuts down the number of poverty cases we have to deal with. It also cuts down the amount of fighting and assaults, as is shown by the records. It cleans up the town, to a great degree, of sots and loafers and saloon hangers-on."

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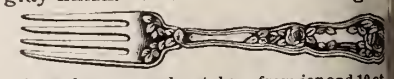

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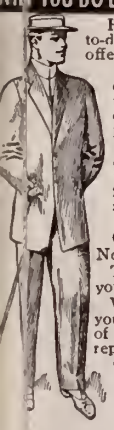

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Sins of the Body*

A GREAT writer has said that the measure of a man's worth is his "capacity to do without."

The tendency of civilization is to create wants—wants of the body and wants of the mind. In this place, the wants of the civilized body only must be considered.

Some of these are legitimate, and are in the line of a higher and nobler development. Some of them are degrading and deadly. Even many of the best of them must be disregarded by the explorer and the huntsman. No elaboration of the art of living for them. Even the cardinal virtue of cleanliness gets scant observance at their hands. Plain food, hard beds, rough clothing suffice for them—and generally they are the better in health for their deprivations.

It is claimed by many students and philosophers that most of our bodily sins are the result of sheer, crass ignorance. In Dr. Reeder's interesting book, *How Two Hundred Children Live and Learn*, numerous cases are adduced in proof of this.

For instance, "an undersized boy of fourteen, when asked why he was so small for his age, said that he could not account for it unless it was due to smoking cigarettes, from about seven years of age. He did not know the habit would injure him. He is a good boy, and would no doubt never have formed the habit had he been properly instructed.

"M——, now fourteen years of age, brought with her when she entered the school four years ago a vulgar song, which she immediately proceeded to teach to the other little girls. The child showed little knowledge of the meaning of the song when questioned about it, and is now one of the most refined girls in the school.

"Just as school nurses and settlement workers find, in thousands of homes, deplorable ignorance concerning dietary and sanitation, so many teachers find distressing ignorance among school children concerning personal habits, purity, temperance, righteous living, and so on; resulting every year in a record of juvenile delinquency, vice and crime. In such cases direct instruction, if properly given, will go a long way toward prevention."

Jacob Riis says that ignorance is at the root of the political corruption in New York City, and probably in all of our cities. Men see no harm in selling their votes to the highest bidder; nor in raising the price of a piece of ground which they may have privately discovered to be desired by the city; and in a dozen other common crimes. They have never been instructed; and moral instruction is far more necessary than mental, especially in a republic. It is character, more than shrewdness, which makes the good citizen.

There is one form of wickedness, common in our cities, to which too little attention has been paid. Men throng to the theatres (not merely the low-class ones, but the best), among them many professing Christians, to gaze upon girl actors, who wear costumes and appear in parts which those men would never allow their own daughters to assume. If their daughters would be disgraced, those other daughters are disgraced by so appearing; and what right has any man to demand that, for his amusement, such disgrace should be foisted upon his fellow-being?

But the great abuse of the body at the present time lies in drunkenness. To most of us, the moderate drinker seems a potent aid to the drunkard. "Touch not, taste not, handle not," should be the motto of the Christian Endeavorer.

* Christian Endeavor Topic for Sunday, February 20. TEXT: Rom. 8: 1-14.

How to Pray*

THE directions regarding prayer in the New Testament are sometimes considered to be conflicting. Christ says, "Enter into thy closet." There we are to shut the door, and pray to our Father "which seeth in secret."

The apostle tells us, on the other hand, to "pray without ceasing." The old monks tried to reconcile these two injunctions by departing from the world, shutting themselves up in monasteries, and spending literally almost all of their time in active prayer and worship.

We know better now; and it is to one of the church fathers of the early days that we are indebted largely for our knowledge. He coined the great phrase, "To labor is to pray." So that we are led to infer that if we withdraw to our closets at certain times during the day, and if during the rest of the time we do good, faithful work for the promotion of high objects, we are fulfilling both commands. But neither one of these departments can be slighted without detriment to character.

Much more is said these days concerning the honest labor than concerning the private petition. It is to be feared that the latter is dangerously neglected by many Christians, yet it is a source of undreamed-of power.

One young Christian was accused by her sister, who roomed with her, of failing in her prayers.

"You used to kneel down and pray, and you don't now," she said.

"But I pray just the same," the sister protested. "It isn't necessary to kneel down to pray."

This is very true. God doubtless accepts our petitions, whether we offer them on the swiftly moving trains, or amid the press on the streets, or as we sail the sea; still, it is appropriate that at our morning and evening devotions we adopt a special attitude.

One result of this is a concentration of mind which is not likely to accompany any other posture. Your mind will probably wander, or you will drop away in sleep ere you are aware, if you depend upon saying your prayer in bed. Protect yourself from cold. Avoid undue parade before strangers; but, if possible, kneel before your Lord in a seemly and befitting way every day, retiring to the utmost privacy attainable. Then, in the best language you can frame, pray to your Father in heaven.

A shrewd observer once remarked that he could tell in a moment those in the prayer meeting who were in the habit of offering prayers at home. Their superior language and reverence, as if they had learned from long and intimate experience, betrayed their secret vigils before God's altar.

This judgment is not always just. A natural aptitude may sometimes cover all defects; while one who is timid or untaught may never be able, however faithful he may be in private prayer, to deliver himself in public; but no doubt the general conclusion is valid.

"Even desires turned toward God are prayers," says Dr. J. R. Miller. "Many of the most real prayers are never voiced in words. They are only breathings of the soul, longings of the heart. The true spiritual life is full of longings, and

> The thing we long for, that we are,
> For one transcendent moment."

It has been nobly said that the whole existence of some saintly soul is a prayer, and one heard of all men. "Thrice blest are those," says our great poet,

> Whose lives are faithful prayers,
> What souls possess themselves so pure,
> Or is there blessedness like theirs?

* Topic of the Epworth League for Sunday, February 20. TEXTS: Luke 11: 1-13; Mark 11: 24-25.

Farm Land the Basis of Value

In making investments the first consideration should always be the character of the security. Every investor to whom income is important should learn the facts about Irrigation bonds. They form, in our estimation, the safest way to earn 6 per cent.

Secured by a Thousand Farms

Irrigation bonds are secured by first liens on good farm land—sometimes a thousand farms. The farms are worth usually at least four times the loan.

The farms are exceedingly fertile, and are not subject to crop failures. Any one season's earnings are generally sufficient to repay the whole loan.

The bonds are additionally secured by a first mortgage on an irrigation system, in which the investment is often twice the bond issue.

Some Irrigation bonds are municipal securities, which form—as do School bonds—a tax lien on the district. Some are issued under the "Carey Act," where the State supervises the project.

They are issued in denominations of $100, $500 and $1,000, so one may invest either little or much. All are serial bonds, part of which are paid annually, so one may make long-time or short-time investments.

78 Issues Sold

In the past 16 years we have sold 78 separate issues of Reclamation bonds, all based on farm liens. Not a dollar of loss has resulted to any investor.

Our dominant place now gives us the pick of these projects. They are passed on by our own engineers and attorneys. And an officer of our Company constantly resides in the irrigated sections, watching the projects we finance.

We have issued a book based on all this experience—a book which every investor should read. Please cut out this coupon as a reminder to send for it. (16)

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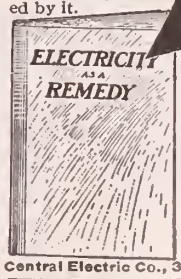
Send us your name and address and we will mail free, this absorbing treatise, **"Electricity as a Remedy,"** written by a graduate physician of life-long experience. He tells what electricity does, its effects and why the **Wizard Wireless** offers the safest, cheapest, surest method of home application, and cites many instances successfully treated by it.



Every person whether interested or not should read this enlightening book on so important and vital a subject as **"Electricity as a Remedy."** If afflicted in any way, or a friend to one afflicted, get this book and learn whether electricity can help. If it can you ought to know. You will read the book with profit in any case. **Sent free, prepaid, anywhere.** Write NOW, while you think of it. *Don't delay until you forget.*

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A New Idea in a personal card. Dainty die-stamped postal with your name and greeting printed thereon. 60c a dozen. Samples Free. AGENTS WANTED. S. L. Forman, 10th and Arch Sts., Philadelphia.

CLEAR-HEADED

Head Bookkeeper Must Be Reliable.

The chief bookkeeper in a large business house in one of our great Western cities speaks of the harm coffee did for him:

"My wife and I drank our first cup of Postum a little over two years ago, and we have used it ever since, to the entire exclusion of tea and coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day, and he suggested that I give Postum a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble, I verily believe, for I am a well man to-day and have used no other remedy.

"My work as chief bookkeeper in our Co.'s branch house here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues' in addition to my sick spells. These have left me since I began using Postum and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion."

"There's a Reason."

Look in pkgs. for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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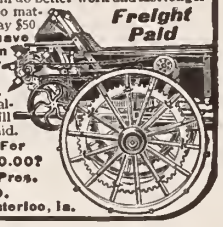

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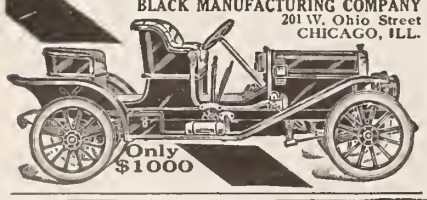

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3 Very Best Grape Vines, 1 red, 1 white, 1 black.
3 Rose Bushes, 2 years old, 1 red, 1 pink, 1 white.
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11 in all, delivered by mail at your door—$1.00

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KINDNESS

LET us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token—
Let us be kind:

Let us be kind.
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

Among the Workers

—SULLIVAN STREET MISSION, Elmira, N. Y., reports during the past year: total attendance, 8,683; professed conversions, 175. The mission is growing, and the prospects are most encouraging.

—MISSIONARY ROBERT H. BENDER, San Salvador, writes: "Through the gifts of CHRISTIAN HERALD friends I have been able to place a native to do evangelistic colporteur work for five months, at $10 (gold) a month."

—REV. L. M. COPLEY, Louisa, Ky., is a minister and missionary in the eastern part of that State, among a very needy mountain people. He would appreciate any contributions of good books, Bibles, Testaments and magazines for use in his work.

—MRS. GERTRUDE A. WILLIAMS, of the Christian Home for Women, Bridgeport, Conn., reports a growing and hopeful work. Twelve to eighteen persons are fed and cared for daily at the Home. The work has been in existence six years.

—ALL ARRANGEMENTS are now complete for the World Missionary Conference, in Edinburgh, Scotland, June 14 to 24 next. Meetings will be held in three halls. The approximate number of missionaries falling to the share of the American Executive Committee is seventy.

—THE UNION MISSION, Herkimer, N. Y.—a mission for the neglected children of that rural section—has conducted a regular Sunday School for these children for the last six years. The mission is only slenderly supported. Mr. D. A. Silliman, superintendent, will answer any inquiries concerning this work.

—ON SUNDAY, December 12, Hon. W. Jennings Bryan filled the pulpit of the First Presbyterian Church in Austin, Tex., his theme being "Missions." At 3:30 o'clock, at the University Auditorium, he spoke upon the theme "The Price of a Soul." He had large and attentive audiences at both services.

—THE BELLA COOKE MISSION, 239 East Twenty-seventh Street, New York, thanks those friends who have contributed to the mission through THE CHRISTIAN HERALD gifts of money or clothing. Superintendent Shaw reports that the mission did excellent work among the East Side poor during the holiday season, helping many deserving cases.

—REV. GEORGE W. TRUETT, who has been called "one of the most wonderful preachers since Moody," a Southerner and a remarkable pulpit and platform orator, has been preaching lately to great audiences at the Greene Avenue Baptist Church, Brooklyn, N. Y. His evangelistic meetings are among the most successful in the history of that church.

—THE "FAMILY ALTAR" movement has taken remarkable hold of the churches and the Christian public. Requests have already come in for more than 50,000 covenant cards. The Advisory Board is composed of well-known ministers and leaders in Christian work. The headquarters of the League are 602 Lakeside Building, Chicago, Ill.

—MISSIONARY ELIZABETH JANSEN writes from Cebu, P. I.: "The good work here is going forward encouragingly. We are passing through a fierce outbreak of cholera here. While at its height, the spiritual peace and trust in God among the Christians was wonderful. Among them all who had drunk from the cholera-infected wells only one died of sympahetic cholera, brought on by fear. Not one of the congregation of Christians was attacked by cholera. It is good to trust in the Lord!"

—EVANGELIST H. W. BROMLEY writes: "As a result of our union tabernacle meetings at Onawa, Ia., the city, which has had saloons for sixteen years, went 'dry' by vote of the city council January 4. The Mayor was among the converts, and joined the temperance crowd. In addition to our serics of men's meetings, we gave three separate services on the liquor situation. We thank God, and take courage. We begin tabernacle meetings with seven churches at Beresford, S. Dak., January 18."

—MR. F. B. WATERMAN, of the National Florence Crittenton Mission, New York, writes: "This morning I received a clipping from the New Haven *Register*, which refers to the 'Ycar's Splendid Benefactions,' and which states that Mr. Crittenton gave to charities $2,000,000. This is incorrect, for the reason that Mr. Crittenton gave nearly all his money to charity before he died; in other words, he was largely his own executor. The executor of his estate is unable to say as yet what the total value of his estate is; but I assure you it will be very far below the amount of $1,000,000. If you will kindly make this announcement in your next issue of THE CHRISTIAN HERALD you will greatly oblige."

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soda crackers when and where you will, there is only one way by which you can absolutely depend on their freshness and goodness, and that is to say

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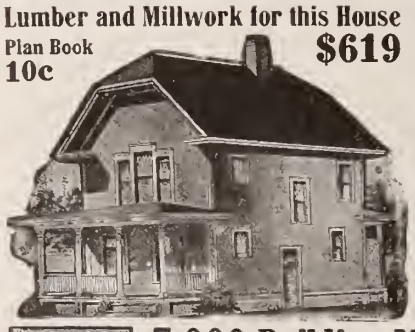

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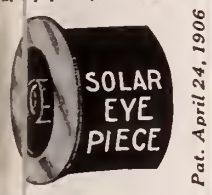

Pat. April 24, 1906

No telescope with a Solar Eye Piece has ever before been sold for less than $3.00 or $10.00.

THIS IS A LONG, powerful telescope for terrestrial and celestial use. Every student, male or female, needs this Telescope to study the sun in eclipses, also the mysterious recurrent sun spots. Remove the Solar Eye-Piece lens and you have a good practical Telescope for land observations, etc.

POSITIVELY such a good Telescope was never sold for this price before. These Telescopes are made by one of the largest manufacturers of Europe; measure closed, 12 in., and open over 3½ ft. in 5 sections. They are brass bound, brass safety cap on each end to exclude dust, etc., with powerful lenses, scientifically ground and adjusted. Guaranteed by the maker. Every sojourner in the country or at the seaside resorts should certainly secure one of these instruments, and no farmer should be without one. Objects miles away are brought to view with an astonishing clearness.

Over 3½ Ft. Long
Circumference 5¾ Inches.

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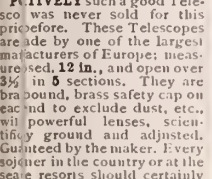
Over **5,000** Christian Herald Readers are using this Telescope with perfect satisfaction.



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Excelsior superior to a $15 one.—Fre... Walsh, Howe Island, Ontario.

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Pastor Bartoli's Visit

THE Rev. Giorgio Bartoli, D.D., formerly a leading Jesuit, whose conversion to the Evangelical faith and reception into the Waldensian Church of Italy created a profound sensation in the religious world last year, is now on a visit to this country, with Rev. Dr. Muston, president of the Board of Evangelization of the Waldensian Church of Italy. Dr. Bartoli is one of the most learned and distinguished men who have left the Church of Rome within the last thirty years. His conception of Christianity is sound, his preaching clear, and he is full of sympathy for his brethren who are still entangled in the errors of Rome.

Rev. Giorgio Bartoli, D.D.

In his last great work, published by Hodder & Stoughton, London and New York, *The Primitive Church*, he explains why he left the Church of Rome and the order of which he had been a prominent member for twenty-seven years. He says in the preface of this book: "Had I listened to the world, or to the voice of the flesh, I should not have left the Society of Jesus, much less the church. I had nothing to gain, but everything to lose, by the change; although Italy is the happy land of compromises and peace at all costs. But I could not trifle with my conscience. I could not preach doctrines I did not believe; or teach, as divinely revealed, dogmas which I knew to be human inventions; nor could I defend customs, rites and usages which I held to be superstitious. My duty was clear. At one stroke I broke the chains of slavery."

Dr. Bartoli has united with the Waldensian Church, which has a continuous history of over one thousand years of evangelical doctrine. This Dr. Bartoli perceived during his study of religious conditions in Italy. The object of this visit to America is to give information about the splendid opportunities for Christian work that now exist in Italy, where the entire population of some villages, especially in the south, have joined the Waldenses. Drs. Muston and Bartoli also hope to interest the American people actively in the cause of Italian evangelization. An American Waldensian Aid Society has been organized in New York, and incorporated May, 1906, Bishop David H. Greer, of the diocese of New York, being president, and such prominent persons as Rev. D. Stuart Dodge, Rev. Henry Evertson Cobb, Rev. Henry A. Stimson, Mr. Gilbert Colgate, Miss E. Ogden Butler and Mr. Richard S. Barnes being on the board.

Mrs. Gilbert Colgate, 306 West Seventy-sixth Street, New York City, is the assistant treasurer since the death of Mr. Spencer Trask. Contributions for the Waldensian work may be sent to her at the address given above. Free literature containing valuable information about the Waldenses will be sent on application to Mrs. R. A. Dorman, 28 West 69th Street, New York.

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the better your health will be.

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3

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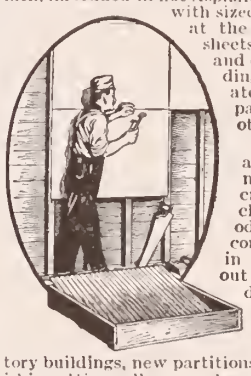

It is guaranteed proof against dampness; will not swell, shrink, warp, crack, flake or blister; is clean, sanitary and odorless. Being a non-conductor, saves fuel in winter and keeps out summer heat; also deadens sound. Is nationally used for dwellings, pleasure, health-resort and factory buildings, new partitions in old buildings, finishing attics, cellars, porches, laundries and garages.

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Made of woolen felt coated on both sides with Asphalt Mastic and flaked with mica, making a neat, clean, artistic, durable roof which is self-protecting; therefore requires no paint or other coating. Guaranteed proof against cold, heat, moisture, wind and weather; will not crack, curl or break. **Prices per square of 108 sq. ft.: 3-ply, $2.50; 2-ply, $2.25; 1-ply, $1.75. Nails and cement free. Freight prepaid East of West line of Minnesota, Iowa, Missouri, Oklahoma and Texas.**

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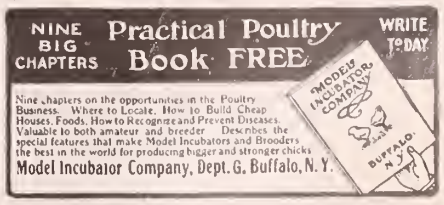

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These Six Superb Spencers, together with our new Leaflet on culture, mailed for **only 25 Cents (Five Collections for $1.00),** and mailed to separate addresses if so ordered.

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Exactly Natural Size

Eight Grandiflora Sweet Peas for 25 Cts!

For 25c. we will mail one regular packet each of **St. George,** the most Gorgeous Orange, which sold last year at 15 seeds for 25 cents; New **Mid-Blue,** the unique Deep Sky Blue which sold last year at 20 seeds for 25 cents; **Millie Maslin,** largest size in a new shade of Rosy-Crimson; **Lady Grisel Hamilton,** light Lavender; **Burpee's Janet Scott,** best Deep Pink; **Mrs. Collier,** Primrose; **Helen Pierce,** the Gloxinia-Flowered Blue Mottled, and a Large Packet of the *Special New* **Burpee's Best Mixed Sweet Peas for 1910.**

25c. buys either of the above collections, or **$1.00 any Five Collections,** mailed to separate addresses, if so ordered.

For 50c. we will mail **Both Collections** as above, together with *your choice* of a 15-cent packet of either *Re-selected* **Burpee's Queen Victoria Spencer, Burpee's Apple Blossom Spencer** or **Burpee's** *Unequaled Mixture for 1910* of **New Superb Spencer Seedlings,** which will delight Sweet Pea lovers everywhere. ☞ Thus you obtain, **for Only 50 Cents, Fifteen of the Finest Sweet Peas,** which even at our reduced prices for 1910 *amount in value to $1.35!* Nowhere else can you obtain such value and never before has it been possible even for us to equal this offer. We have been long recognized as **American "Headquarters for Sweet Peas,"** and are determined to maintain this unique position.

Send One Dollar

and write simply **"for All the Seeds advertised in The Christian Herald."** You will then receive by return mail **All the 25 Packets** named in this advertisement (including the three 15c. packets of New Spencers named above), and **also** a liberal 15c. packet of **Burpee's New Royal-Race of Variegated-Leaved Nasturtiums,** as improved for 1910, all neatly packed in a pasteboard box. ☞ This makes **26 separate packets for only One Dollar!** Purchased separately at regular retail prices "per packet," **these 26 packets would cost $2.65**—*even at our reduced prices for 1910!* This is certainly the greatest Dollar's worth of the Choicest Flower Seeds ever offered, and should delight thousands of **Christian Herald readers.** Besides our new Leaflet on Sweet Peas, we shall enclose with each **Dollar Box** a copy of **Burpee's Vest Pocket Guide to the Culture of Flowers from Seed.**

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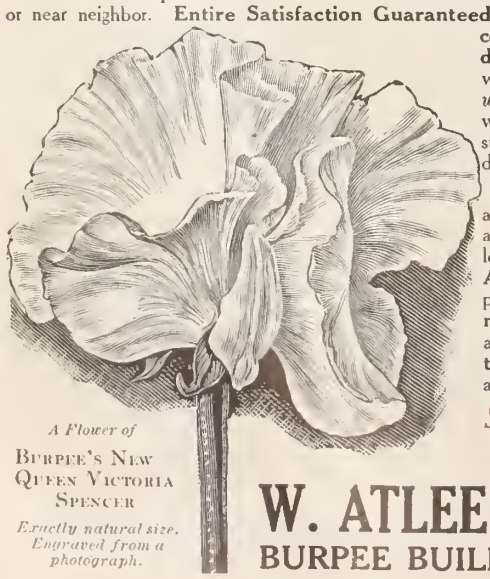

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SEEDS THAT GROW!

Order To-day—Lest You Forget!

W. ATLEE BURPEE & CO.
BURPEE BUILDING, PHILADELPHIA.

FOR MANY YEARS we have ha **Largest Mail-Order Seed Trac the World.** This is an acknowledge and **there must be a reason fo** There are other firms that issue more expe catalogs and send out "drummers" to trade, while we are **exclusively a M Order House.** Therefore, the reason be in the **Quality of Seeds** delivered the character of service rendered.

We travel many thousands of miles season to inspect growing crops which are duced for us under special contracts throug America and Europe—and also spend much in making selections of stock seed upon our farms—but never travel a single mile to s an order. And yet, we want your trade—i can appreciate the value of **Quality in Se**

The Only Gold Medal of National Sweet Pea Society e *won* by any growers outside Great Britain was awarded to the American Fi of Burpee, at the great exhibition in Lond July 23, 1909.

An immense amount of interest was taken in the very fine display ma Messrs. W. Atlee Burpee & Co., Philadelphia, America. The name suffice guarantee of excellence, and we can truly add that the excellence of the fl staged was such as to uphold the fame of the American sweet pea specialist

--*From* THE GARDENER'S MAGAZINE, *London, England, July 31,*

Beautiful New Giant-Flowered Pansies

Burpee's Best-Blend

This is the finest complete Mixture of *"Truly Giant" flowered Pansies* yet produced. It includes all colors of *Burpee's Defiance*, illustrated herewith, and the new *Burpee's Hercules Giant;* also *Prest. McKinley, Prest. Carnot,* etc., with all colors of *Blotched Bugnot* and *Giant-Ruffled Masterpiece.* Per pkt. 15 cts.

"Magnificent" Celosia As grown *exclusively by us*, this is surpassingly beautiful, with its gorgeously brilliant feathery plumes of magnificent colors. Per pkt. 10 cts.

Cecily Phlox Most charming half-dwarf plants—covered all summer with lovely large flowers of many colors. Per pkt. 10 cts.

Kochia Tricophylla Most ornamental plants of rounded, globe-like form that excite admiration everywhere,—the bushy plants resembling "*balls of fire*" in the fall. Per pkt. 10 cts.

For 25 Cts. **We will mail the above four** and **also** *one regular ten cent packet each* of the grand Novelty RED-GIANT MIGNONETTE, largest spiked of all, deliciously fragrant,—DIANTHUS FORDHOOK FAVORITES, single and double, in unequalled Mixture,—"FUCHSIA-FLOWERED" IPOMŒA, most attractive and unique, new quick growing climber, and the lovely dwarf LITTLE GEM SWEET ALYSSUM.

25 Cts. invested in no other way—unless in one of our Sweet Pea Collections,—can be productive of so much pleasure. The seeds are all of THE BURPEE QUALITY and better strains can not be had at any price!

REGISTERED VAE TRADE MAR "THE SEAL QUALITY

☞ Whether ready now to order, or not, yet if interested in having seeds that will produce the **Choicest Vegetables** and **Most Beautiful Flowers,** you should write To-day for

Burpee's 1910 Annual

Buying seeds by mail made safe and e Kindly name this paper and addi

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Seed Catalog—*provided* you intend to have a garden this season. written on a post card, s ing your own name and dress, will bring you a c of The Leading Americ A book of 178 pages with ored plates painted from Nature. It tells the plain truth about The Best Seeds that Grow. have the largest Mail-order Seed Trade in the World and it is sufficient to address simply

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CHRISTIAN HERALD

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SEE PAGE 143

SCENES IN PARIS DURING THE GREAT FLOOD

1. Soldiers Rescuing a Family. 2. Crowds Watching Workmen Saving Property. 3. Part of a Submerged Custom House in Front of the Louvre. 4. Water Rising on the Bridge of Alma. 5. Looking Toward One of the Railway Stations.

Questions and Answers

S. E. P. R. G., Newark, N. J. Will you please give us information whether the ship *Republic*, which was sunk in midocean by a collision about eight months ago, was or is being raised?

Shortly after the *Republic* sank it was stated that efforts would be made to raise the vessel, or at least to recover the bodies of those who were killed in the collision. So far as we can ascertain, nothing has yet been done. The ship was not sunk in midoccan. It went down a short distance off the Atlantic Coast.

R. R., Bridgeport, Conn. Are there more than three classical orders of architecture? I saw it stated recently that there were more.

There are three main classic orders of architecture, all known by the style of their capitals and columns: the Doric, the Ionic and Corinthian. There are variations, known as the Roman Doric, the Roman Ionic and Roman Corinthian, but the classification in three styles is really correct.

J. A., Albany, N. Y. Can it be stated definitely and authoritatively that Lincoln ever at any time made profession of religion?

Various statements have been made on the subject, but probably the most reliable is that of the late Rev. Dr. James F. Jacquess, a Methodist pastor of Springfield, Ill., who was colonel of a Union regiment during the Civil War. Dr. Jacquess left a remarkable account of Lincoln's religious experience. He wrote that after a certain sermon, which he preached in Springfield and which Lincoln attended, the latter called upon him. "I invited him in, and my wife and I talked and prayed with him for hours. Now, I have seen many persons converted; I have seen hundreds brought to Christ, and if ever a person was converted Abraham Lincoln was converted that night in my house. His wife was a Presbyterian. He never joined my church, but I will always believe that since that night Abraham Lincoln lived and died a Christian gentleman."

Mrs. G. J. B. Why did not Christ commence his public ministry sooner than at the age of thirty? Was there any law among the Jews concerning the age for beginning public work?

We have referred this question to Rev. Leopold Cohn (an ex-rabbi), superintendent of the Williamsburg and Brownsville Missions to the Jews, Brooklyn, N. Y., who gives this explanation: "A Talmudical maxim, which existed for centuries before Christ and was accepted by all the Jews, is found in Pirkay Aboth, Perek V, Section 21, and reads as follows: 'At 5 years, a son must begin to study the Pentateuch; at 10, the Mishna; at 13, he is a son of the law; at 15, the Talmud; at 18, he must marry; at 20, he must pursue good works; at 30, he is in his full strength.' In accordance with that usage the Lord Jesus came, at the age of 30, to offer his full strength, and in this way to fulfil Isa. 49:4, 'I have spent my strength for naught, and in vain.' Neither before 30, nor after 30, would it have been so fitting as at 30 years of age."

B. C., Gretna, Neb. 1. Is Korea an absolute or limited monarchy? 2. What is the meaning of the proverb, "Calamity is the touchstone of a brave heart"? 3. While it is Sunday on one side of the "international date line," why is it Monday on the other? 4. Has the Cherry (Ill.) mine ever been opened since it was sealed the last time? 5. Has Turkey any control over Egypt?

1. Korea was formerly an absolute monarchy. In the last few years she has become a subject nation of Japan, and her ruler acts under Japanese direction. An official sent by Japan is now the real ruler. 2. A touchstone is a piece of fine-grained jasper, usually, and is employed to test the fineness of gold, consequently the expression means that calamity tests the human heart and shows whether it possesses true courage. 3. This can be answered by an explanation of the date line. This is an imaginary line fixed as the point where the reckoning of the calendar day changes. It runs through Behring Strait, and then down through the Pacific Ocean. East of this line the day is dated one day earlier than west of it. 4. Yes. 5. Egypt is a semi-independent State, practically under the control of Great Britain. In theory, the Sultan of Turkey is over-lord of Egypt, and the latter is a kind of vassal State.

Mrs. A. D., Carmen, Okla. 1. Is it possible for any person not believing in Christ to be saved? 2. How can one profess Christianity and deny Christ? 3. Explain Titus 3:10, 11.

1. We are not to judge any man; judgment belongs to God alone. 2. To confess Christianity and deny Christ is incongruous and a contradiction of terms, as Christianity, without Christ, would have no existence. 3. Heresy, in the meaning of the epistle, was the causing of schisms, or division, through self-will; doing and teaching what one might choose independently of the church, and not always necessarily as to fundamental errors of doctrine: The heretics in Crete, of whom Paul wrote, were men bent on having their own way, immoral in practice and unsound in principles. Such, after repeated admonitions, were to be shunned (not excommunicated), because of their evil influence upon others.

W. W. J., Gregory, Tex. 1. Please explain Luke 16:8; the last part of the verse. 2. Did Christ set up his church on earth?

1. The "lord" here mentioned is the steward's master, or employer, who, speaking in a worldly, unspiritual sense, commended his shrewdness, saying, "Men will praise thee when thou doest well to thyself" (or, as the modern phrase would say, "When you take care of Number One"). That is the world's wisdom, and Jesus remarks that "The children of this world are wiser in their generation than the children of light," because they excel them in the energy and shrewdness with which they prosecute their business. He meant, doubtless, that the "children of light" might do well to emulate their zeal and sagacity, applying it, however, to spiritual things. 2. Jesus organized no church, in the ordinary acceptation of the word; but he set up his kingdom in the hearts of men. The church, which assumed organic form in apostolic days, is the visible, outward expression of that kingdom. In this sense, it has its foundation in Christ and his finished work.

J. C., Barboursville, W. Va. Please tell me how to pronounce "De Luxe."

It is pronounced "De Loo-x."

A. E. R., Stockton, Calif. What are we to understand by the baptism of fire?

It has been variously interpreted to mean: (1) the baptism of the Holy Spirit, (2) the fires of purgatory, and (3) the everlasting fires of hell. Modern theologians take the view that the baptism of fire and that of the Holy Ghost are the same, and that it may be rendered "baptized with the Holy Ghost through the outward symbol of fire," or "as with the cloven tongues of fire," referring to the Pentecostal baptism.

S. U. E., East Schodack, N. Y. Why is John Mark regarded as nephew to Barnabas by some writers and as cousin by others?

He was a near relative of Barnabas (see Col. 4:10). The word "anepsios" is capable of being interpreted as near relative, cousin, nephew, or grandchild.

R. A. G., Central Butte, Saskatchewan, Canada. Why did Christ go into the wilderness for forty days to be tempted? Had he not the temptations of everyday life, as we have?

He was led of the Spirit (Matt. 4:1), a leading to which he gave voluntary assent. To interpret the mind of Christ, or the purpose of this sojourn which he was to undergo, has been the effort of many distinguished commentators, the general conclusion apparently being that he went voluntarily, in order that he might become familiar through experience with the devices of the tempter and thus be prepared for the work before him. It was to be a demonstration of the divine over the Satanic power, rather than a test of the for It is true that Jesus knew he would hav meet the ordinary temptations of everyday but this was to be a supreme test, in whic was purposed to draw out to the utmost li the powers of the evil one and to defeat t

A. V., Soldiers' Home, Washington. Wha the derivation of the word bayonet?

The weapon is called bayonet because i supposed to have been invented in the Fr city of Bayonne, on the Bay of Biscay, s time in the early part of the seventeenth tury. It is probable that the name was permanently given to it there, as there some forms, under other names, dating l a hundred years earlier.

J. B., New York. Was there ever a coin c the angel?

Yes; it was sometimes called the angel-n It was an English coin, first made in Eng in 1465. It was worth about nine shill None have been made for two hundred y

G. W. C., Horton, Kan. P give, in a general way, occupations commonly ope women, and something a the increase of their earn in industrial pursuits.

Nearly every occupation is open to women. If you writ the Director of the Census, W ington, D. C., he will probabl able to supply the statistics.

A Remarkable View of the Great Flying Contest at Los Angeles, Calif.

SOME famous feats in aviation have been accomplished at Los Angeles. Among the contestants were Glenn H. Curtiss, Louis Paulhan, Lieutenant Beck, Charles M. Hamilton, and a number of others of less prominence. Great crowds witnessed the aerial flights and tremendous enthusiasm was aroused by the daring of Paulhan, who several times took up passengers with him, and on one occasion directed his aeroplane's course far out above the Pacific Ocean, covering a distance of twenty-two miles before he alighted near the point of starting. The composite photograph above is a clever combination showing all the leading contestants in one picture.

Miscellaneous

In replying to a letter in MAIL-BAG from Mrs. L. S., Oak, Ia., in our issue of Jan 26, page 81, the number of b in the Bible was given as This was a typographical e The number is 66.

O. F. R., Lexington, Ky. receive many questions regar baptism which are purely co versial and unprofitable for di sion. We will gladly answer questions other than controve ones.

R. H. W., Hinton, W. Va. do not regard the passage q as applicable to the insur question. Insurance is a pr provision for wife or chil who are dependent on the hus and father for support, and might be left destitute by death. The lack of proper vision for our dear ones is demned in I. Tim. 5:8.

J. A. D., Beaver Falls, writes: "In THE CHRISTIAN ALD Mrs. A. D. Carmen, of homa, asks: 'Why do nearl the denominations put so stress on the ordinances when tells us that Christ nailed the to the cross?' Let me su that the ordinances that C nailed to the cross were the monial ordinances, all of w pointed to himself, such as blood of bulls and goats, etc. ordinances he put an end t his death on the cross, and had no reference whatever Christian ordinances, especiall his own appointment."

To our HOME HERALD Frien Please read notices on second colu page 150.

Christian Herald Subscribe Agency

IN response to numerous inqui received from our subscribers, wish it to be made known that Agency Department is now a per nent feature of THE CHRISTIAN H ALD, and that the very generous of Cash Commissions, Premiums Cash Prizes are still in operation, will continue to be so till further tice. Write at once for our **New Age Handbook**, which contains full infor tion on this very attractive proposit Address, **Christian Herald Agency D 92 Bible House, New York City.**

NEW YORK, FEBRUARY 16, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Saving Property from the Inundation

Bridge de La Concorde and Chamber of Deputies Before the Flood

Water Covering One of the Squares

HOW PARIS FOUGHT THE FLOOD

AFTER inundating the most important sections of the city of Paris, besides covering hundreds of square miles of the country, and causing mage which in money is estimated at hundreds millions, the flood has begun to subside, having llen four feet as this issue goes to press. Strucres in the city itself, which it was feared would k with the falling streets or topple into the flood, ll remain in an upright position, but the ground neath them in many places has been honeycombed the rush of the underground torrents which rmed such an unusual feature of the disaster, and r a number of years to come it seems likely that ndation walls will crumble, cessitating a more or less mplete reconstruction.

It is a modern miracle that, th Paris turned into a sec- d Venice, with her streets r canals and her beautiful blic squares, such as the ace de la Concorde, turned to lagoons, with the water veral feet deep, so few lives re lost.

The death roll will probly reach one hundred, with e fate of quite a number in ubt. Some lost their lives trying to wade from their mes to places of business or escape from a building ich they knew was being dermined. These, while lking in water which would rhaps reach to the knee, uld suddenly find themves drawn through some eat hole into the sewers or bways beneath, disappearg as if snatched by an unen hand. To understand e strange condition of affirs where there was a flood ove ground and also one neath the city, one must reze that for centuries, for e purpose or another, Paris s burrowed, like a rabbit, underneath its streets d buildings. It has one of the most remarkable wer systems of the world, started centuries ago at ime when, according to our modern and erroneous ea, no one was supposed to pay any attention to unicipal improvements and the hygiene of munioal life.

There are over five hundred miles of these subranean sewers, and some of the larger ones are om fourteen to eighteen feet high. It is possible ride around part of this vast system of subterinean rivers in a small steam launch. The ride is en taken by tourists in search of a novel experience, but one trip is generally enough. Those who have read Victor Hugo's powerful but unpleasant story of *Les Miserables* will recall the wanderings of Jean Valjean in the gloomy depths of the city, far below the streets. Under ordinary conditions the water from the system flows into the river Seine. The mouths of these great sewers can be seen in any short walk along the quays. During the flood this was reversed, and the Seine, moved by the great mass of water coming down from the upper country, poured into the openings until the sewers were filled to the top, causing such a pressure that in hundreds of places it blew great holes in the roadways and the water burst through from below to flood the streets above, even in quarters which had managed up to that time to escape the overflow from the banks of the river.

Photo by Underwood & Underwood

A View of the Seine as the River Was Rising

In addition to its sewer system Paris has been rapidly completing an extensive system of subways, similar to those of Greater New York. These were flooded and the walls caved in, and now the work, costing many millions, must be done over again. As the American tourist wanders about Paris these days, after wishing for "seven-league rubbers" instead of the famous "seven-league boots," the impression is forced home that a good part of the beautiful city "must be done over again." The hopeful Parisians do not feel this way, but streets sag, there are great holes everywhere, and it seems probable that the foundations of many buildings are resting on mud, and that for months they will be gradually settling, a danger both to the passerby and the dwellers within.

The most ancient buildings, for which the greatest alarm was felt, seem to have stood the water test better than some of modern build. Stone and mortar in the passing years seem to have become amalgamated until the buildings are monolithic, and the surging currents gnawed in vain upon the ancient walls. The flood was at its height on January 28, and pumps were being worked all over the city in a frantic endeavor to keep the cellars clear, but it seemed a losing fight. Paris was as a city besieged. Trains were stalled in distant suburbs, and none were allowed to leave, as it was feared the tracks would give way beneath the weight of the cars. The surface trams had ceased to plow their way through water which reached almost to the firebox, and the telegraph and telephone systems were out of commission. The great electric light plants were flooded, and large parts of the city were in total darkness. The roughs of Paris, the Apaches as they are called, took advantage of this to go about in boats and commit depredations. Troops pursued them in rowboats, and in the fights which followed several of the robbers were killed. The French soldiers worked like beavers, rescuing people from their houses, protecting abandoned property and checking the attempts of looters to make a harvest in the flooded districts. The patrols were everywhere, wading through the water to the thigh or going in detachments to build dams or relieve people isolated in some building by the rising flood. Forty thousand soldiers of all arms, comprising the regular garrison of the city, were all in active duty. Sailors were also brought from the coast to help with the boats.

The water was flowing into the lower floor of the Louvre for several days. It did not reach, however, the art collections, the largest in the world, on the

Continued on page 150

THE

American Pulpit

A SERMON BY

Rev. J. Balcom Shaw, D.D., LL.D.*

What Jesus Can Do For a Human Life

TEXT—John 21 : 20

"The disciple whom Jesus loved"

FIVE times this clause occurs in the fourth Gospel. It is, as we are all aware, John's reticent way of referring to himself, and brings to the fore his two most striking characteristics: his extreme modesty, which would not let him so much as write his own name, and his exceeding lovableness, which drew to him the heart of the Christ and made him of all the twelve the Master's favorite.

But this is the John whom history introduces to us. It was quite another John that nature first introduced to Jesus. The man whom Jesus called away from his nets on Gennesaret and the man whom, three years after, he sent forth to help found his church were absolute opposites. And how do we know this? From certain incidental records that have come down to us. Who was it that, with his brother, asked the first place in the coming kingdom? John; and when the personal request failed they induced their mother to prefer it in their behalf. Nothing particularly modest or retiring in that, is there? But a forwardness and self-assertiveness that gets the condemnation of even this self-seeking age. To me this incident was typical, stamping John as by nature an ambitious, selfish and egotistic soul.

What Softened the "Son of Thunder"

Then there was that happening down in Samaria. Jesus, to reach Jerusalem, had determined to go through Samaria, and had sent the disciples to arrange for a friendly passage through that country. The Samaritans, because of their religious prejudice, refused it, and when the refusal came it so angered John and his brother James—they were both alike—that their instinct (mind you, I use the word "instinct," by which I mean their natural impulse) was to despatch these people on the spot. "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" What was that but an irascibility, a severity and vindictiveness which are the very opposite of the winsome and lovable?

Of a piece with these two instances was his word to Jesus in reporting their work: "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." What narrowness and bigotry! Is there any wonder Jesus rebukes them?

If we had no other data, the name which Jesus himself gave John would be sufficient to determine the question. Boanerges he surnames James and John—sons of thunder. Without doubt the name was descriptive, just as Didymus, Thomas' other name, Zelotes and Cephas, the surnames of the Simons, were, and indicate that John was originally of a vehement, fiery, impetuous temperament, the very antipodes of the John we know and love.

If this was all so, then what wrought so great a change? What so humbled this high-minded egotist as to make him hesitant about giving his own name? What so softened this stern son of thunder that he became at length the grand old man of Ephesus, as gentle as a dove, as kindly as a woman, and as benevolent as an angel?

The Two Wonderful Friends

It is related that at one time Mrs. Browning, when sitting next to Charles Kingsley, ventured to ask him the secret of his character—a character which all who knew him enthusiastically admired and praised. His answer was, "I had a friend." That is the answer John would give us. He had a wonderful friend. It was the young man from Nazareth. The two were young men together—Jesus and John. Jesus was only thirty when he met John, and John nothing but a lad, eighteen or nineteen at the oldest. Three years they spent in the closest and holiest relationship, Jesus giving John the place nearest him, and John yielding Jesus the secretmost place in his heart and life. And with this result: that Jesus found in John his first favorite, his chief confidant and his best representative; while John found in Jesus the sweetener of his spirit, the transformer of his character and the Saviour of his soul.

Three things that friendship did for John.

I. First of all, it eliminated the bad that was in him. This came about through a threefold process: training, the highest kind of training; tempering and trepanning—the cutting out of the evil. It was a severe handling which Jesus gave John—discipline, heart-searching, hardship, self-abasement—but when John completed the course he was given the highest diploma. The irascibility, the stern and selfish nature was gone, burned up, put away, and he stood out before the early church a calm, gentle, steadfast soul, a fountain of sweetness and light, the proto-saint of Christianity, and the finest illustration of what Jesus Christ was able to do for a human life.

II. If Jesus eliminated what was bad in John's nature, he also evoked all that was good within him, calling it into full exercise and giving it a degree of development that would never otherwise have been possible. In other words, John found himself, his truer, larger, better self, when he found Jesus Christ. How else account for that philosophic fourth Gospel, that poetic, profound last book of the Bible, or those three exquisite letters that are as chaste in spirit as they are choice in style—all written by whom? A humble Galilean fisherman, with not only no literary antecedents, but no educational preparation. How else explain the genius of leadership afterward shown by this man in the closing days of the first century? To what other cause refer his lofty self-control, his calm, strong serenity in the midst of the bitter persecutions that were afterward visited upon him? As the repeated kiss of the springtime sun will call what has long lain cold and dormant within the earth into life and bloom and fruitage, so the chrism of Christ's Spirit awoke within this man his deepest, fullest capabilities, and gave these the largest fulfilment.

III. If Jesus' influence eliminated the bad and evoked the good in John's nature, it also endowed and equipped him with what he did not before possess and could not have had from any other source. What did he thus get from Jesus?

How Jesus Influenced John's Life

(*a*) A new outlook into life Jesus gave him. Everything seemed different to him at the close of those years. God was different, more attractive, more beautiful, more lovable; the world about him had changed, he was not himself the same.

(*b*) A new purpose in life. Up to this time he had lived for himself; thenceforth the service of others was his passion and his pursuit. Jesus implanted within him a fountain of love, which flowed out into his own nature, fertilizing and enriching it, and overflowed in health-giving streams into other lives about him. Tune a harp to concert pitch, and every other string within sound of it will begin to vibrate with the same note. John's heart came so near to the heart of Jesus those years that it absorbed its warmth and learned its beat and rhythm.

(*c*) A new power for life. Jesus seemed to instal a kind of spiritual dynamo in John's soul, capable of unlimited energy and enabling him to translate his ideals into fact, to live his life after Christ's pattern, and to work mightily the works of God on the earth. Out from this threefold process of elimination, evocation and endowment, John came forth a high, strong, well-balanced, noble soul, proving a joy to his Master and a staff and inspiration to his fellows. He leaped at once into the place of leadership, was more and more respected, believed in, deferred to and depended upon, and when the time arrived for the kingdom to pass into the hands of a generation who should know Christ, not after the flesh, as the twelve had done, but after the Spirit, John became the bridge over which the royal procession passed. Outliving all the other disciples, he came down well-nigh to the close of the first century, placing upon his pupils the stamp with which Christ had sealed him and thus setting the pace for the church's life and work in the second century and in all the centuries since. So that to-day John's name is like the ancient vase that still retains the scent of the spikenard.

Men and women of like natural passions with John of Galilee, I am here to remind you that Jesus Christ still lives, is more alive indeed than when he trod the roads of Palestine; I am here to bid you remember that, since his triumphant death and glorious resurrection, since his ascent into glory and his resumption of his throne there, Jesus exercises greater power than when he was incarnate among us. I am here to declare to you what Paul emp- sized for the Christians at Corinth, that they know Jesus Christ in the Spirit may come neare him and enjoy a more vital and intimate rela with him than those who once knew him in the fl And because of all this I speak the words of sol ness and truth when I assure you that what Je did for John he can do, he stands ready to do, you. Enter into a like friendship with him, wl is far easier for you than it was for any of th first disciples, and the same results will follow.

The Tyranny of Sin

I. What is untoward and evil in your nat and mine Jesus is thus able to extract, as he di John's case. And to whom does not such an as- ance come like a stream discovered in the des What one of us does not feel the need of such e ination? It is the very process we have been s ing for years, but without success. You have evil bent of nature, which you despise, but car get the best of. You are a slave to circumsta or associations, and, try as you may, you are able to break away from their tyranny. A h has slowly grown upon you until you now feel y self to be its victim. Oh, struggling men women, fighting the odds and long since weary the encounter and routed thus far in it, believe m I speak the truth as it is in Jesus—a living, sonal, intimate friendship with the Christ of to- will correct all this. Not a loose, remote, indiffe touch, not a make-believe, abstract relation, bu actual, vital union of your heart and his heart, y spirit and his Spirit, that binds your will to his in the closest bonds—such a friendship will ext the evil from your nature as effectively as it for John.

II. Come under this sacred spell, and the g within us never hitherto awakened and unguesse yet he will likewise evoke. Two things are true me every day I live, namely, that every man is be than he seems. All of us have resources and cap- ties undiscovered by our friends and unrealize ourselves that need calling into expression and e- cise. And this also, that no one finds his dee larger, higher self until he finds Jesus Ch Great as were Socrates and Plato and Seneca, much greater they would have been if Jesus touched their lives! Was it not the touch of Ch which made Lincoln and Bright, and Gladstone McKinley, what they were? Get this touch, friends, and its effect upon you will be like ma There is a legend of a mysterious musical ins- ment once found in the garret of a baronial ca The musicians of the court brought it out and t to play upon it, but could get nothing but the r discordant notes. One day a great foreign ar visited the castle and was shown the strange seemingly useless instrument, only to rub off rust, straighten and tune the strings, and mak give out tones that sounded scarcely less than c tial. He was the maker of the instrument, an course knew how to repair and manipulate it. men, what you need is the hand of the Master u the keys of your lives, and then they will vib with the loudest and sweetest tones; then, and until then, will you be and do your best and f the highest end of your being.

What Jesus Can Do for Us

III. And the third effect will also follow in case, the bestowment of the largest possible en ment and equipment for life. Jesus will give us same elevated outlook into life, the same high pose in life, the same unfailing power for our and we too shall stand forth before the world proof and illustration of what Jesus can do f man when once he gets a full chance. Do you v these things? Of course you do. With your hearts you long and pray for such a change. member, it hinges upon one only condition—l living, constant, unfolding fellowship with Christ of to-day. When that is yours, John's tory will be repeated in you and for you.

To be made with Thee one spirit
Is the boon I longingly ask.
To have no bars 'twixt my soul and Thine,
My will to echo the will divine,
Myself Thy servant for any task.
Life, life I may enter through Thee, the door,
Saved and strengthened forevermore.

[See "THE CHILDREN'S PULPIT" on Next Page]

* Pastor of the Second Presbyterian Church, Chicago.

H Means to Die Penniless

"(H, yes, I've given away five or six millions," laughed Dr. D. K. Pe sons, the Chicago millionaire philan ropist, the other day, "but I'm me ly my own executor. I've acted as ne executor of estates, and I find it not a satisfactory plan. When a an desires to restore to the public the fortune he has accumulated let hir do it himself.

'I intend to die penniless," he continued; "if there are any other millionaires who want to have a lot of rea enjoyment, let them follow my example. I am going to live ten years oner, and during that time I expect to nothing but give away money."

This remarkable man is now on the verge of ninety. Beginning life as a doctor, he saved every cent he could, and he married a wife who helped him. She found that he had a talent for buying and selling, so she advised him to quit the practice of medicine and go into money-making.

"Why did she wish you to make money?" was asked him by a representative of the New York *Tribune*.

"To give it away," laughed the good doctor.

"How did you make your first dollar?"

"Shoveling snow in the Vermont mountains."

"How did you make your first big money?"

"I put my savings into Michigan timber land."

Mr. Pearsons never gives to beggars. He says: "I am no dispenser of charity. I have invested my money in four-seven colleges, in twenty-four States, but I made every one of them pay it. They had to raise three dollars to every one I gave."

Mr. Pearsons was born in dire poverty in the Green Mountain State, of Scotch-Irish parents. He rented an attic room, chopped wood to pay his rent and cooked his own potatoes and johnny-cakes, in order to get a college education. Unable to complete his college course, he taught school and studied medicine. Then he married a good wife. For fifty-seven years she was his boon companion, and her death three years ago was the severest blow of his life. Dr. Pearsons is tall, dark, strong-featured, and wonderfully vigorous for his years.

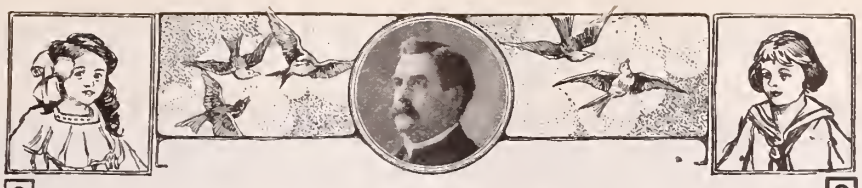
"I live on the plainest of food," he said, "and haven't tasted meat for four years. I sleep twelve hours out of the twenty-four, from seven to seven. People laughed at me when I sold my horses and carriages the other day. I would rid of them on purpose, so that I'd have to walk to keep my old legs under me. I'm going to walk five miles every day pretty soon."

The Best Paper in the World

Dear Dr. Klopsch: Received the book *Hero Tales*, also the calendar and picture, "The Daughters of Dorcas." I am more than pleased with all the premiums, as they are all far better than I expected to find them, although I have received from you no less than fifty-five books as premiums with THE CHRISTIAN HERALD, and ought to be repaid for a good thing, but this is way ahead of what I expected to get. You called for subscriptions to help pay the expenses of the Christmas dinner for the poor of the city; but I don't see how you can have much left to pay the bills after sending such books and pictures as you do for only $2. I have been a subscriber to THE CHRISTIAN HERALD for quite a number of years, and could hardly get along without it, and shall not do so as long as I can get the money to pay for it; for I think it is the best paper in the world, not only as a paper, but in the good work the proprietor is carrying on in every part of the world. Wishing you success in the future, and may God bless you, as you richly deserve, I am, etc.,

MRS. M. E. CHANDLER.

Abbattus, Me.



The Children's Pulpit

THE FATHER OF OUR COUNTRY

By Rev. J. M. FARRAR, D.D.*

GEORGE WASHINGTON did not have a little boy or a little girl to call him father. He was lonesome, and adopted all the people in this country as his children. We are glad he adopted us, as he certainly was a good father. We will call each State in our country a room in Father Washington's home, and each person in our country a member of his family. In 1776 how many rooms were in his home? That is right, thirteen. You do not know how many people were in his family? This you should know. There were 3,929,214. He loved every one; they were all his children. Why should we honor the "Father of our Country"? One reason is because of the troubles he had with and for the children. He had many trials, and, when fighting those great battles, he had more defeats than victories. Some one has counted forty times in his life when it did not seem possible for him to succeed.

. . .

DO you know the secret of his final success? Here is what a student of history says: "Washington was great in his courage and sticking qualities. He would stick until he succeeded." This was one secret of his success, but there must be some secret greater than this one. He met difficulties that could not have been overcome by merely sticking at his work. Listen, and I will give you what I believe was the secret of his success. Mr. Potts owned the house at Valley Forge in which Washington made his headquarters. One day Mr. Potts was walking along the creek, near the house, and heard a deep voice. Then he noticed a horse tied to a sapling. On looking further, he found General Washington on his knees praying. Washington believed God would hear and answer his prayer. Read his history and see if this was not the great secret of his success.

. . .

WE should honor Father Washington also for the way he trained those 3,929,214 children. After his death, the family did not quarrel. In each of the thirteen rooms they remembered what he told them, and kept on working together and adding more rooms to the house. How many rooms are now in the George Washington house? Forty-six is the correct answer. I am glad you know your history. I am sure you know that there are five rooms not yet built under the one roof. We call them territories: Hawaii, New Mexico, Arizona, District of Columbia and Alaska. Forty-six, plus five, fifty-one rooms! In these rooms are 87,971,000 George Washington children. There are also children in a far-away land, in a house we call the Philippines. If we call each island in the Philippines an ocean cubby, we have in this far-away home 3,139 cubbies, or small rooms. In them are 8,159,502 George Washington grandchildren. The father of our country could have been a king or an emperor, but he chose to be just a father, and to work for his children.

. . .

WILL a story help you to remember this? Then I will tell you a story. It is about a discontented stonecutter. He had a family, bright boys and girls, but he loved himself better than he loved his children. One day he said, "Would that I were rich, and could lie on a couch with silk curtains." An angel said, "Your wish is granted." But he soon tired of his soft couch and silk curtains and said, "Would that I were king." The angel crowned him and made him a king. As king it was his duty one day to review a very long procession of soldiers. The sun shone down with fierce rays through the silken sunshade that was held over him. This made him discontented, and he cried out, "I want to be the sun, for the sun is stronger than a king." The angel picked him up and threw him into the air. Before he had time to think, he was the sun shining in the sky. While he was rejoicing, a storm arose and hid his power. Again he became discontented and wished that he could be the cloud that was more powerful than the sun. The angel was very patient, and changed him into a big black thunder cloud. But there was a mountain that he could not move. He could cover it with the thunder cloud and the lightning would flash and the thunder roar, but the mountain did not move. Therefore he was very unhappy. "I wish I were a mountain of stone, stronger and more powerful than the stormcloud." In a moment he was a great mountain like Gibraltar, and boasted of his strength. The next day a man came with a chisel and hammer, and began to cut stones out of his side. "What is this?" he cried out in despair; "a man has power over me and cuts stones out of my body. Would that I were a stonecutter, for a stonecutter is stronger than a mountain, and a mountain is stronger than a stormcloud, and a stormcloud is stronger than the sun, and the sun is stronger than a king, and a king is stronger than a rich man on a silk couch." "It shall be as you desire," said the angel. In a few minutes he found himself a stonecutter, again at his old work. But he had lost the best years of his life.

. . .

THE "Father of Our Country," whose birthday we celebrate, was content to work without asking for honor and more power. Now we all honor him, and his name is power. At our national capital a George Washington Memorial Hall is to be erected. It will cost two million and a half dollars. Fifty thousand children are to give a dime each toward the cost. We love to honor this father.

*Pastor 1st Ref'd Ch., Brooklyn, N. Y. TEXT: "Honor thy father." Mark 10:19.

"Remember the Maine"

THE Maine Monument Association, of Washington, D. C., with Rear-Admiral Charles D. Sigsbee as president, has now perfected its organization and has established headquarters at 910 Evans Building, Washington. The *Maine's* dead are buried in Arlington National Cemetery, at the national capital, and there the association aims to erect a monument to commemorate the *Maine* and to serve as an inspiration to patriotism for future generations.

Starting with the idea of making subscriptions truly popular and national, a plan of subscription is offered that should meet with spontaneous and broadcast favor. By simply sending one dollar ($1) to the Maine Monument Association, at the above address, together with name and mail address of the subscriber, the latter becomes a member of this patriotic association and receives by mail a certificate of membership and the badge-premium of the association. The badge is a black taffeta, navy-style, cap ribbon, bearing the title "Member, Maine M. A." in gold embroidered letters. The ribbon is thirty-six inches long and one and a half inches wide, and is made from the exact specifications of the navy cap ribbon. It is worn on the arm, hat, waist, hair, around the shoulders or muff, or in various decorative ways in the home. Mrs. John Hay subscribed one hundred dollars to help start the monument; others have subscribed liberally. The private schools of Washington are showing enthusiastic interest and are subscribing on a scale that promises great success for the M. M. A. The dead of the *Maine* represented all sections, creeds and parties of the country, so we find the advisory board of the M. M. A. equally broad in scope—North, South, East, West, Union, Confederate and Spanish War Veterans. Residents of New York City may send subscriptions to the New York representative, N. G. Gunther, 504 West 143d Street, New York City, and all will receive prompt acknowledgment.

Anvil Sparks

..TO SAY "yes" to any kind of sin is to say "no" to Christ.

..IT IS a long step toward God to forsake bad company.

..THE ONLY cure for unbelief is the knowledge of God's love.

..GOLD IS never so bright as when it is doing the will of God.

..THE MAN who will say a mean thing will sooner or later do one.

..THE LOVE that "suffereth long and is kind" is not the love of self.

..THE SOUND of an oath hurts a Christian more than a blow in the face.

..THE ROAD to heaven is all uphill to the man who tries to get there alone.

..DO AS much good as you can, and God will see to it that you soon have more to do.

..NO MATTER how harmless a thing may seem, if it has God for a foe it is not right.

..A MAN that knows that he has God's love will always believe that he has God's help.

..YOU CAN tell what sort of a man a boy will make if you know what kind of a man is now his hero.

..IT IS God's design that every window in heaven shall be a door of blessing to the pure in heart.

..THE FEAR of punishment may keep men from doing evil, but it cannot make them love the good.

..HAVE YOU ever noticed how long it takes a moderate drinker to find out that he has any bad habits?

To our HOME HERALD Friends: Please read notices on second column, page 150.

AN INDUSTRIAL BROTHERHOOD VISIT

A BROTHERHOOD NOON-HOUR SERVICE IN A BRONZE FOUNDRY

*By JOHN R. VORIS**

ONE year ago last May twenty-five workmen, representatives of their fellows in eight factories of the lower West Side, Manhattan, met at the home of one of the employers to discuss the needs of shopmen and to devise some means for reaching these needs. The result was the formation of the Industrial Brotherhood, which to-day has ten councils, or branches, and a membership of over five hundred. While the organization has been aided by the Twenty-third Street branch of the Young Men's Christian Association, with which it is affiliated, yet to a great degree it has been self-governing, independent and democratic.

The underlying principle of the fraternity is set forth in the constitution, drafted by a committee of the shopmen, as being "to elevate ourselves and our fellow-workmen to a higher physical, intellectual, moral and religious plane; our ideal being Jesus Christ." The means to be employed include religious and educational gatherings, right living, reverence for sacred things, liberty of conscience and worship, sick and death benefit societies, libraries, etc.

I shall regard it a privilege to take the reader in imagination to a factory to see what the Industrial Brotherhood is trying to do. We shall go at noon, from 12 to 12:30. Dozens of men are rushing out as we enter. They hastily ring up at the time clock. They need to hurry, for there are no decent restaurants in the neighborhoods, and most of them go three blocks away to a delicatessen, or to a lunch counter, where they eat a plate of soup and a sandwich, and ring in again before 12:30, or be docked a quarter of an hour's pay next Saturday. "Back for the meeting!" several shout.

This is a model factory building, perfectly lighted, roomy, fitted with lockers for the men, and washbasins with running water and plenty of soap. Legal requirements are more than lived up to. As you go back and forth along the lines of benches, from one floor to the other, you chat with some of the men as they sit on stool or bench, black with grease and filings, or luxuriously curl up in the sunny windows, eating their lunches, which most of them have warmed by the gas flame, and sipping their hot coffee.

"What is the Industrial Brotherhood?" repeated the first man you put the query to, an Armenian, with intelligent face and keen eyes; "why, it's the organization that puts the music here on Tuesday noons, and sends the speakers. Do I go? Yes, once in a while. Good thing. You learn to speak English from these fine speakers."

"It used to be what some of the boys called Sunday School," said the next informant, a good-natured German, "but they don't say sarcastic things about it like that any more. The Friday lectures on "Law and Citizenship" changed their tone. It's them—the educational talks—I care about. We workmen need more education."

"I learned how to split my ballot," the next one says, "and I attend the business meetings, and vote for the laws; but I don't know as much about it as Shorty, yonder; he's the librarian and the committeeman on our floor. Ask him."

"You ask the undersized man, smooth faced, with firm lips, clear eyes. He is a sub-foreman, with several men and machines in his charge. He speaks thoughtfully. "Well, the Brotherhood means a different thing to nearly every man. Maybe that is its strongest feature; it meets our needs and better desires. Now, I've nerer called myself a Christian, but thought I was an agnostic. But the meetings interested me. The talks were practical, and the men who came seemed to be straight and square. I began to think there might be something in this religion, if practised rightly. After the Brotherhood was formed, and the men had a voice in the work, I became more interested and was willing to be librarian. Want to see the library?" He threw open the doors of the well-made closet, with five shelves, built for the purpose by the firm. "The books are covered with brown paper at our suggestion. Too bad to get them soiled, and, as you see, we do have black hands. Fiction is used most, then mechanics, then history. About forty men a month use books. That's about thirty-eight more than read before the library was placed so handy to them that they could hardly get around thinking about books. Something is needed to make the men read solid books. I think the Brotherhood has struck the solution."

"Most of the men," said another worker, "believe the Brotherhood is a coming movement—even some who oppose it. I certainly should not be opposed to it, for I got my job through it. It is needed. It does not take the place of the church, or the lodge, or the union. It unites us all, and it doesn't cost much. We pay a dollar a year toward the music in the shop."

A younger man answers: "Oh, yes, I believe in the Brotherhood. It stands for clean athletics. No, I'm not a church member. Only one Protestant church member among the fifty on this floor that I know of, and we just about know who are active Christians."

"The Brotherhood," says a Hungarian, speaking with painful effort, "oh, yes; the Y. M. C. A., you mean. A member? No, my wages too small. I'm a helper. My wife seeck. She in hospital now. Brotherhood sent her. My boy, he went up the country last summer, through the Brotherhood and the Christian paper, THE CHRISTIAN HERALD—two whole weeks. All right, it is. We be brothers here. I'm going to join the class in English for foreigners, and the industrial secretary he going to take me to the naturalization office."

You move toward the meeting place. What a striking picture of a religious service! The men—a hundred of them—are grouped about the speaker, sitting or standing in easy attitude, as convenient. A typical factory group, in overalls and aprons; strong faces, listening intently and intelligently. The speaker—a young minister, representing the men's club of a neighboring church—has used most of his six minutes. He understands how to speak to this audience. He is simple, straightforward, democratic in spirit.

"You men know more about it than I do," he is saying, "and perhaps I am mistaken, but it seems to me that workingmen treat Christianity, or at any rate the churches, with almost as much suspicion as the Pharisees treated Jesus. Now, I don't mean to say that you are Pharisees. They w the professional religious people—made relig their business. You go to the other extreme in p tending to be less religious than you really are, l you pin your faith more to Christ. You seem be afraid. Now, why not listen to his voice to-d speaking to you through your conscience, your mi calling you to Christian leadership, to clean thi ing? Men, the Christ saves us from our wo selves."

There is a moment of silence. The man was dead earnest, and the words sink home. Seldom a church audience so attentive. Then there is plause, coming from the heart; as good is t handclapping as the old-fashioned "Amen," for t is what it is.

The chairman of the shop committee comes f ward—a man of vigorous movement; a clean-fac clear-cut Scotchman, foreman over seventy m a man of purpose and ability. He has much to in his two minutes.

"Men, I want to stop in time for the singer give us another number, so I'll talk fast. I h a large number will be present at the Brotherh meeting next Monday night. You will then le what is being done in other factories. You will f more of a solidarity with the other men from rest of the factories. Meantime, let's get as ma members as we can. Push the organization. ought not to try to extend it to other factories u it is strong at home. The speaker next Friday talk of 'Health and Morality.' He is a physici Every man ought to hear him. Let's get out of rut we're in. Attend the entertainment, stand the bowling league. I have a lot more to say, we want another song."

The singer gets through the first verse of "Glory Song," the men humming or whistling chorus, when the shrill whistle blows, and all ha break into applause, drowning the last note of soprano. One man—the treasurer—takes time say, in answer to your remark that the Broth hood seems to have possibilities, "The best thi about it, according to my notion, is that it gi the Christian men opportunity to take leadersh and puts them on their mettle to do it, when he tofore the downward pull has been too strong."

The chairman says, as he takes you to the ele tor, "Yes, the Brotherhood has come to stay think. The field is a needy one; it is unoccup by any Christian organization. The beauty of i that the men themselves run the organization. is developing quite a good deal of talent in the sh which we did not realize existed. The execut secretary, here, he visits the homes of the m organizes new councils; and the Y. M. C. A. hel pushes, directs, encourages, but the organization our own. Yes, we'll be glad to have your aid extending it. You will find that workingmen respond to it more than you dream of."

Thus the Industrial Brotherhood is an organi tion intended to bring into the lives of workm and into the factory environment where they wo life—the fulness of life—which comes from H who is the light and the life.

* Mr. Voris is executive secretary of the Industrial Brotherhood at the Twenty-third Street Y. M. C. A., New York.

To our HOME HERALD Friends: Please r notices on second column, page 150.

A DAY WITH MINISTER CHANG

OUR NEW CHINESE AMBASSADOR AND HIS DELIGHTFUL HOME CIRCLE IN WASHINGTON

Photos by Harris & Ewing

Minister Chang Yin-tang

In the Beautiful Oriental Drawing-Room of the Chinese Legation

The Chinese Minister's Wife

By ABBY GUNN BAKER

THE Chinese Legation at Washington during the past few years has been a striking example of the progress which is making such marvelous strides in the Flowery Kingdom. Not many years ago it was unthought of for the Chinese envoys to this country to be accompanied by their wives at our national capital, and when, during the second Cleveland administration, Minister Yang brought his wife to Washington and she appeared with him at the White House receptions she was the sensation of the day. When Mrs. John W. Foster—whose husband was then representing the Chinese government in several pending international questions—gave the first reception in Madame Yang's honor only women were invited, and every man-servant of the household was banished from the receiving rooms in order that the madame's Chinese sense of propriety should not be shocked.

Now, however, the necessity for anything of that kind has entirely passed away. Madame Wu Ting-fang, the wife of China's former popular, erratic envoy, went everywhere, with or without her liege lord, and her receptions for both sexes were among the largest given in Washington. The social régime of the wife of the new minister, Madame Chang Yin-tang, promises to be even more brilliant than that of her predecessor.

Minister Chang Yin-tang, with his suite, arrived in Washington toward the end of December. His coming was heralded as soon as he reached San Francisco, as he had brought with him a large number of young men and several young women, to be placed in American colleges. Immediately upon his arrival at our national capital he quartered his secretarial force at the legation on Nineteenth Street, but for himself and his immediate family he leased Colonel Colton's fine residence in the fashionable heart of Connecticut Avenue. This house, with its classic pillared entrance, long has been one of Washington's show places, and is charmingly adapted for generous entertaining. The wide stairway, leading from the reception hall of the ground floor to the main floor, is strikingly attractive. It is built of English oak, and the flight is broken midway by a spacious landing facing on an exquisite stained-glass window. The long drawing-room, which Minister Chang is using as his office, is finished in white, with touches of gold in the decorations, and with its long windows and comfortable window-seats makes a most inviting apartment.

When THE CHRISTIAN HERALD representative called at the legation the Minister's son, Mr. Henry Chang, did the honors for his father, as the latter was entertaining the Secretary of State and the Assistant Secretary, Mr. Adee, who chanced just then to be returning His Excellency's first call of ceremony.

"My father received Dr. Klopsch's letter," said young Mr. Chang, who speaks English perfectly, "and it will give him much pleasure to tell you anything about our great country which will be of interest to the readers of THE CHRISTIAN HERALD. He is quite familiar with the philanthropy of that wonderful paper, and, like his predecessors, he has the most profound appreciation for what its readers did for China in time of flood and famine. It was philanthropy which placed our country under lasting obligations to the generous people who contributed to it. My father would like to say this to you himself; but, unfortunately, he has been away from America for so long, and has been so engrossed in other countries with the cares of state, that he has forgotten much of his English."

To one who is familiar with the Minister's active life, and the events of his career, it is not surprising that he should have forgotten his English. He was born in Kuantung province, Cantonese district, about forty-nine years ago and spent his boyhood there. Like all young Chinese of his rank, he received his elementary education under private tutors and then entered the list of competitors for classic honors under the rigid civil service regulations

Young Ladies of the Chinese Legation

Miss Emily Tang — Miss Lily Chang, elder daughter
In center, Mrs. Henry Chang, bride of Chinese Minister's son

which prevailed for a thousand years in China, and which were in force until they were recently swept away in the educational reforms that are progressing in the Chinese empire now. He received the "Bachelor" degress in Chinese literature at the age of twenty and the "Master" degree at twenty-three.

For the next few years he was associated with his uncle, one of China's most astute statesmen, who was then commander-in-chief of the military forces in Chikiang province. After serving from 1890 to 1897 as Under Secretary of the Grand Secretariate in Peking, he was given the post of Secretary of the Legation in Washington, where he remained for a little more than a year. Then he was transfered to San Francisco as consul-general, a post he held for another year. During this period he acquired the English language, and spoke it with some fluency; but in 1899 he was appointed Chargé d'Affaires to Spain, and for the next ten years he did not return to the United States, nor had he any occasion to use our language, and naturally it slipped from his memory.

After representing his government in Madrid for two years he was sent as Chief Secretary of the special embassy which the Emperor of China sent to Tibet and India. He acquitted himself so well on this mission that the following year he was created special ambassador, with plenary power, to negotiate the Anglo-Tibetan treaty. This led to his appointment as Imperial Minister Resident at the capital of Tibet, a position which he held for two years. During this time affairs between China, India and Tibet became strained and demanded adjustment. An Imperial High Commission was appointed to look into the matter, and Minister Chang was named as chief of the commission. He succeeded in bringing about a most satisfactory settlement and in recognition of this service his government made him senior councilor of the Wei-wu-pu, a branch of the Chinese government which corresponds to our Department of State.

Minister Chang Yin-tang's next promotion of importance was his appointment as Chinese Minister Plenipotentiary at Washington, and in naming him for this the Emperor bestowed upon him one of the highest decorations in the gift of the crown, the Order of the Double Dragon.

His great activity in public affairs has, of course, made Minister Chang an important factor in the progressive party, which has inaugurated many reforms in the Chinese empire. Nearly ten years ago he endorsed the progressive movement by sending his son to be educated in the United States. This son, now his private secretary, has traveled extensively while pursuing his studies, and has received a much broader education than usually falls to the lot of so young a man. He was only twenty-one when he was graduated from the law school of the University of Pennsylvania last June. Largely through his son Minister Chang has become greatly interested in the material results of our Western civilization. He looks with favor upon the project of introducing railways, manufactures, telegraphs and electrical appliances in China. Further, he heartily endorses Western education for young men, and as has been said he brought two of his own daughters and some other young women from China in order that they might be educated here. Both Minister Chang and his son have a wide acquaintance among Christian missionaries in China and speak highly of their work.

Quite apart from politics and diplomacy Minister Chang has always been an earnest student, and is a man of unusual culture and attainments. For many years he has made a specialty of ceramics, and in coming to Washington he has brought a most interesting collection, although it is only a small part of a much larger collection which he has in his Peking home. The massive pieces of silver which grace the dining table in his Washington residence all bear the familiar Chinese dragon and are a part of his family plate.

Cont'd on page 150

Mr. Henry Chang
Son and Sec'y of the Chinese Minister

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor — GEO. H. SANDISON, Managing Editor

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Controlling the Food Supply

APPARENTLY in defiance of public opinion, the Western packers have advanced the price of beef, and the meat sellers of Chicago and other Western cities have seconded the advance by a proportionate rise in prices. Meanwhile, the meat strike, which began in disorganization, promises to assume definite shape. A National Anti-Food-Trust League has come into existence, and is said to be rapidly attaining a large membership, especially in the West. Legal and legislative forces are getting into line for the serious work of investigation.

It must be conceded, however, that the real trouble cannot be permanently overcome by the boycott. The remedy must be sought for in a different direction. We may have to come gradually to a more economical standard of living; but there should be, and soon or late there will be, laws that rigidly prohibit corners and gambling in the necessaries of life. This can only be reached by legislation. To permit any combination of men to seize upon a large percentage of the visible food supply, and put it away in cold storage, to be held until big profits are assured, thus making the supply scanty and prices high all the year around, is simply an intolerable situation. We have a practical illustration of this sort of corner in the discovery made by a New Jersey grand jury, that one concern alone had placed 36,000,000 eggs in cold storage in Jersey City, to be thrown on the New York market when the prices had reached the highest point. If this method of cooping up the egg supply and artificially creating a shortage be not a conspiracy "in restraint of trade," as defined by law, it is difficult to determine what it is. Obviously, if such practices were general, it would soon become impossible to prevent any of the necessaries of life from coming under the absolute control of powerful and unscrupulous men. Gigantic capitalistic combinations would ultimately have the whole of the country's food supply at their mercy, and the result would be a condition of affairs that can be better imagined than described. We once had a tea revolt that led to great changes; who knows to what a food revolt might not lead? Fortunately, the present experience has revealed the peril and has also shown us that the remedy lies in Federal legislative action, supported by vigorous State co-operation. If there are no adequate laws in existence to meet the situation, then the sooner we have them the better.

The Folly of Extravagance

THERE was never a truer proverb than that which calls the making of money an easy matter compared with the keeping of it. But the man who makes the money is usually better fitted to manage it than if he had inherited it. In order to amass a fortune one must possess a certain amount of business ability, while the veriest fool can inherit it.

This truth has been freshly illustrated lately in one of our large cities, where the widow of a wealthy man has just entered a petition in bankruptcy, unable to pay even the small fees required for that legal service. Her husband's fortune was mainly invested in land. It is estimated by careful financiers that, though this property was unimproved and somewhat mortgaged, it might, by economy and wise management, have been made profitable. But this unfortunate woman was caught in the swirl of the social whirlpool, and left her inheritance largely in the hands of hirelings. The results are exactly what might have been anticipated. The large income derived from the available part of the property has gone for mortgagee's fees, and similar charges; and fine clothing, lavish entertaining and elegant travel have eaten up the rest of it.

Our women may well take warning from this striking and tragic example. Look well after such property as may fall into your hands. If you find it heavily encumbered, stifle your vanity and restrain your social ambition until your heritage is rendered free and profitable. Study the list of this woman's debts: Wearing apparel, dressmaking, and bills contracted through luxurious entertaining form the chief items, after the charges upon her property. By her silly mismanagement of her resources, though she may have meant no harm, she has brought trouble upon scores of her friends and has belittled the business ability of all of her sex in the eyes of the world.

A Voice From Beyond the Tomb

TWENTY great sermons by the late evangelist, Dwight L. Moody, never before published, will appear in THE CHRISTIAN HERALD at regular intervals during the current year. These sermons, the authenticity of which is vouched for by Mr. W. R. Moody, the son of the evangelist, constitute a priceless Gospel find! They deal with the most vital religious topics of the present day, and are as fresh, as powerful, and as original in treatment as though they had been written but yesterday. They are the voice of Moody, an utterance from beyond the grave to the American people. "He being dead, yet speaketh." The first of these great sermons, which is entitled, "When Jesus Comes," will appear in the next issue of THE CHRISTIAN HERALD. We confidently believe that every one of these wonderfully eloquent discourses, replete as they are with spirituality, will be welcomed by Christian men and women everywhere with genuine pleasure and read with appreciation, as though they were indeed "messages from the great beyond." Never did Moody put such tremendous energy and conviction into any of his efforts in past years as he did in those last discourses. His rock-bound faith in God, his assurance of salvation through a risen Christ, and his clear convictions of the life hereafter, are all set forth in language such as probably no other modern evangelist has ever used. So strong, so realistic, so conclusive, is the message of these sermons, that we urge all of our readers to give them the widest possible circulation.

The Postal Rate Controversy

ON a recent occasion President Taft, speaking on the second-class postal rate controversy, made a good-natured plea for co-operation by the publishers and the Congressional Committee, "in order that all the evidence of the case might be ascertained and examined in a fair and judicial manner." We cordially endorse the President's suggestion, and all the more readily because we believe that, if the committee gets down to bed-rock facts, it will be soundly converted to the publishers' view, which will be found to be sustained by the evidence, by national precedent, and by a broad, patriotic sense of justice, which revolts at depriving the people of the benefits they have thus far enjoyed in the wide circulation of educational and entertaining literature.

There is one important aspect of the postal question that does not appear to have been considered fully by the committee. In the course of a long personal investigation, Mr. John Brisben Walker, the well-known publisher, has acquired a vast amount of accurate information, showing the condition of the postal service in our and other countries. He points out that the establishment of a parcel post would greatly simplify matters and add largely to the revenue of the department, completely wiping out any deficit. In Germany, the postoffice carries packages for one-third of a cent per pound to any point in the empire. Austria-Hungary is practically doing the same thing; yet our own government, though receiving one cent a pound for periodicals, finds the business a loss. Lest it should be objected that there is no good basis for comparison between the countries just named and ourselves, we turn to Canada, where the territory is as wide as our own. Canada has found it so profitable to carry her periodicals at *one-half cent* a pound that she voluntarily cut the rate **in half**, making the charge a quarter cent per pound. This rate, just a fourth of what our postoffice department charges, Canada seems to have found very profitable, for at the end of the postal year, in March last, 1909, her postoffice department reported a surplus of $809,237.53.

How is such a remarkable contrast to be explained? Mr. Walker proceeds to show that our government has omitted to take advantage of a large and assured source of revenue in its postal department, by neglecting to establish a parcel post, which, in other countries, has proved one of the most remunerative branches of the service. Express companies and similar concerns, by carrying parcel present rates, make vast profits. Why should our postoffice secure for itself this revenue, as o countries are now doing? Our railroads are to ship freight for one-fifth of a cent per ton mile—a lower charge than that of any Euro railroad. This rate forms the basis for all kinc freight carriage. The average express haul to is less than thirty-eight miles. If the governr carried parcels at even one cent per pound, it w get a large share of the hundreds of million packages now sent out by the great dry g houses. With our sixty thousand postoffices, their organized army of managers and clerks, handling of parcels would not add materially tc expense at a majority of the stations. From facts adduced, it is clear that our governmer neglecting a rich source of revenue, and leavir to public and private express companies. Mr. V amaker, when he was Postmaster-General, said nificantly: "The insuperable obstacles in the of a parcel post system are the four leading exp companies." If these obstacles are the real re of our postal service being handicapped, so tha cannot become self-sustaining, why blame periodicals?

From all the facts at hand, Mr. Walker feels ji fied in claiming that even the cent a pound rate periodicals is exorbitant. He points out that American News Company, which ships magaz and newspapers all over the country, sends r than seventy per cent. of its total carriage cheaper rate than the government pound rate. sends half a million pounds' weight of periodi monthly from New York to Boston at a cost of $ which, at the cent a pound rate, would cost r than $4,000 in excess of that amount. Even the g newspapers find the cent a pound rate excessive, the metropolitan dailies largely patronize the press companies, which give a half a cent rate a five hundred mile radius.

These are matters which every Congressn should know, especially the members of the c mittee. They point the way to a policy which w result in three desirable things, viz., the wiping of the present postal deficit; the establishmen an assured revenue, permanent and growing, would bring an annual surplus to the departm and the securing to the people the facilities ne for the dissemination of popular educational lit ture at a popular rate.

If the Congressional Committee—which may for several weeks to come—should widen the s of its inquiry on the lines indicated, we believ would presently see a new light on this whole q tion. In such an inquiry the committee would surely find the publishers ready to co-operat cordially as President Taft, or any other offi could desire.

To our HOME HERALD Friends: Please read notices on second column, page 150.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Ice-Breaking Ships

UNTIL a generation ago our great lakes of the North were closed with the ice, which stopped all navigation until the thaw of the spring ear. Now there are iceboats, made of steel with ow'rful engines, that not only cut paths for themsel's and the heavy freight which they carry, but als make a path for less powerful craft. They ould their way through the ice fields, and thus na all-the-year-round navigation possible. The or of northern Europe used to be locked with ce ntil these great ice-breaking ships were brought nt use. There is nothing short of an iceberg wh they cannot overcome. Our lakes do not have ers, of course, and hence these great ice-cutting hi have a marvelous mastery over the obstacles. Wer, fire, electricity, the wind, as man's masters ar terrible; as his servants, they are beneficent. No and then a river submerges a capital; a volar buries a village; a conflagration sweeps a city, ma storm sinks a ship. But usually the rivers, nontains, fires and winds are tamed and obedient to an's command. The mastery of the ice fields by he hardy men and powerful ships of the North s nother illustration of human genius and sovereignty. The psalmist giv a graphic description of man's mastery over na re:

Th madest him to have dominion over the works of thy han: thou hast put all things und his feet: all sheep and oxen, yea and the beasts of the field; he wl of the air, and the fish of the sea, and whatsoever passeth throgh the paths of the seas. (Ps : 6-8).

Robers' Violent Death

The bodies of two unidentified men were blown to pieces by dynamite on the bank of the Arkansas River, at Tulsa, Okla. There had been a series of bank robberies, including that of the State Bank at Paoli, the day before, and as there was a large amount of money in the bank at Tulsa it is believed that these two men were on their way to break open and rob that bank, and were destroyed by the explosives which they were carrying to blow open the safe. There is peril in crimes of all kinds; more in some than in others. The night robber, with his mask and dark lantern, is looking into the eye of vengeance which threatens, and of death which confronts him. Nature and society are against the villain. The print of a shoe, the initial on a handkerchief, the button torn from a coat, the cap left in hurried escape, the stain of blood on the sleeve, the awakened sleeper, the loaded revolver and the treacherous explosive, all conspire to convict or destroy the villainous burglar. These two thieves and murderers as well were killed by the instrument which they had provided for the hurt of others. Human society, in its best condition, is organized with a law of righteousness and of vengeance, and agencies employed by men meant for the harm of others are often those that injure and destroy themselves. The burglar and murderer is likely to live in poverty or die a violent death. Reference is made to this law of justice in the Pentateuch:

Mine belongeth vengeance and recompense. Their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. (Deut. 32 : 35.)

Edison's Latest Invention

Thomas A. Edison, the wizard, has invented a storage battery, which many think will supplant the overhead trolley and underground wires of the streetcar systems of the country. Mr. Edison had been experimenting with his new car on five hundred feet of track in his factory yards at West Orange, and then he took his experimental car, holding twenty passengers, on the streetcar track toward Newark. A number of electrical engineers and traffic men witnessed the test. Mr. Edison was entirely satisfied with the experiment, and says he can run a car from New York to Philadelphia on the electricity which he can put in storage at the start. Mr. Edison claims that his invention is the more important because during rush hours the overhead and underground-wire systems are inadequate to furnish all the power necessary. Men like Mr. Edison have been endowed by the Almighty with singular creative faculties, which have been improved diligently and have ministered strangely to the physical well-being, intellectual development and moral improvement of their fellow-men. Their enterprise and diligence are a splendid example to those who are engaged in the spiritual activities of the Master's kingdom. The spirit of Edison's tireless industry in his investigations and experiments, copied by the workers in the Christian church, is accomplishing wonders in the spiritual progress of mankind.

It is good to be zealously affected always in a good thing. (Col. 4 : 18.)

Died of Grief

Mr. Hamilton McK. Twombly, the millionaire and railway magnate, who passed away recently, filled an important place in the business and social world. He married a daughter of William H. Vanderbilt, and was active in the ownership and management of parts of the New York Central Railroad system.

A Freighter on Lake Superior Breaking Through the Midwinter Ice

He had beautiful homes in New York City and Newport, but his favorite residence was the magnificent one at Florham Park, near Madison, N. J., where he spent much of his time. The Florham Park estate has six hundred acres, with palatial buildings, exquisite grounds, and everything that could minister to the highest taste or comfort. In the summer of 1906 his young son, H. McK. Twombly, Jr., was helping to entertain some poor boys on their summer vacation; and while swimming in Square Lake, New Hampshire, he was seized with cramps and was drowned. The boy was talented, upright, religious, and gave promise of a beautiful manhood. He was the idol of his father's heart, and at his death his father's health began to fail, and no medication, or travel, or nursing could check that decline; the man's spirit was broken, and his body gave way and sank to the tomb. If the sorrow had come to him earlier in life, it is possible he would have been able to bear it, but he was over sixty and his physical energies the more readily gave way. The pathetic love which this millionaire business and society man had for his boy is possessed by the parents of poor families as well, and is one of the sweet, divine things our Father has left with his children here. The effect of sorrow at the death of a son, upon the health of the body, is mentioned by Jacob in his answer to Reuben, with reference to Benjamin:

If mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave. (Gen. 42: 38.)

The King and Prohibition

The Althing, or Legislature, of Iceland passed a law recently prohibiting the manufacture of all intoxicating drinks, and another law, which will go into effect the first day of January, 1912, forbidding the importation of spirituous and fermented liquors, except for medicinal and industrial purposes, into the island of Iceland. There was a vigorous protest against this last measure by a number of the nations of Europe, who besieged the royal authorities of Denmark with petitions to withhold their sanction, but Frederik, King of Denmark. had a deaf ear to these petitions, and cheerfully signed the bill, saying that it gave him great delight to have the privilege of being the first European King that signed such a prohibition law, and he said to a temperance deputation, who came to congratulate him on his friendly official action, that whenever the Danish Rigsdag should adopt a prohibitory bill for Denmark he would be glad to sign it. The action of King Frederik in signing this bill for Iceland is in marked contrast to that of the Czar of Russia, who vetoed the national prohibition bill passed by both houses of the Parliament of Finland, and fastened upon the people of that country their vicious license system. The common people of the world are being inspired with the larger liberty for body and mind, and the wise ruler will befriend those healthful measures of reform that will minister to the happiness and welfare of the whole people. Moses at the command of the Almighty ordered Pharaoh to let the children of Israel go from the slavery that oppressed them, and the king disobeyed the command, suffering the penalties that followed. King Frederik of Denmark, unlike Pharaoh, led by the divine Voice within, released his people of Iceland from the intolerable slavery of the liquor traffic and granted them the freedom their hearts so much desired.

Thus saith the Lord, Let my people go. (Ex. 8 : 1.)

Downtown Church Problem

The widow of Mr. D. Willis James gave $180,000 to complete a fund of $300,000 of endowment for the First Presbyterian Church in New York City, of which the Rev. Dr. Howard Duffield is pastor. The church lacks five years of being two hundred years old. The original church was situated on Wall Street near Broadway. It moved with the people uptown. The church parish house and parsonage now occupy a whole block front on lower Fifth Avenue. Most of the old members have died or moved away, and it was necessary to endow or sell the church and follow the people uptown; and the endowment has been wisely provided. The problem of the First Presbyterian Church is that of the downtown churches in almost all the cities; some are maintained by members who come long distances and pass many other churches to worship in their old home, but as a rule the people find it necessary to have church buildings nearer their residences, and especially Sunday Schools nearer at hand for their children, and hence the downtown churches have very generally been sold and new buildings erected in the residential districts. The city problem is so momentous that this abandonment of downtown churches must cease and a certain number must be preserved for the people whose employment requires them to live in their local neighborhoods. Under ordinary conditions, endowed churches would be a curse rather than a blessing, but these conditions seem to be extraordinary, and the endowment seems to be the duty of the church. Heretofore the Roman Catholics have been wiser in maintaining their downtown churches than the Protestants. They have been enabled to do so the easier because so many of the foreign and labor element residing in the business districts belong to their communion. Mrs. James will be preaching Christ's Gospel to the poor hundreds of years after she shall have gone to her reward, and it is likely that other hearts touched by God's spirit will imitate her splendid beneficence. If there is anything on earth that the poor have a right to it is the Gospel of Jesus Christ. When the disciples of John came to Christ to find out whether he was the Messiah or not, Jesus gave as one of the evidences of his divinity that:

The poor have the Gospel preached to them. (Matt. 11 : 5.)

Madame Chang and Her Daughters

Continued from page 147

There are also a dainty tea set and an imposing coffee set, on every piece of which the dragon's extended jaws and curling tail are delineated.

In one end of the dining-room is a rack bearing twenty or more plates, the product of the oldest potteries in China. Rare as these are they are overshadowed by the many pieces of old pottery and porcelain in the cabinets and cases of the Minister's office. The entire lower part of the walls of the large drawing-room is lined with enclosed shelves and upon these are placed the precious relics, which include quaint tea sets, bowls, plates, platters, fruit dishes, and many others, which none but a Chinese connoisseur could name. There are also wondrous carvings in teakwood, unique designs in lacquer and other beautiful things. His Excellency has the history of every piece in this wonderful collection at his finger tips, and was most gracious in explaining them through the courteous interpreter of legation, and the kind offices of his son, in the three or four subsequent visits made by the representative of THE CHRISTIAN HERALD.

The sun was shining brightly on the afternoon when permission was asked by the writer to have photographs made of the Minister and his family. "The young ladies are going to a tea, and I fear that you will have to wait for them to dress," replied young Mr. Chang; but the Minister and Madame Chang came in just then, and there was no delay. Madame Chang is typically Chinese in appearance and manner, and does not speak much English yet, but she is very gracious and amiable. She was the daughter of one of China's successful officials, and, like her husband, was born in the Cantonese district, although the greater part of their lives since their marriage has been spent in Peking. They have four children: the son, Henry, a married daughter in China, and two daughters of school age, who are in Washington with them.

Just as the photographer had finished Madame Chang's sittings there was a patter of slippered feet on the wide stairway and five young girls came gliding into the drawing-room. Pretty dark-eyed maids they were, in their heavily-brocaded, bright-colored satin frocks and quaint, long trousers, with the daintiest little silk slippers turning up at the toes. It was noted with satisfaction that not one of their shapely feet had ever been bound. Young girls they all were, although one was the bride of Mr. Henry Chang and so should scarcely be called a "girl" any longer. "Do you speak English?" politely inquired the photographer, as they began taking their places in front of the camera. "Oh, no!" they chorused with a remarkable unanimity, and then they joined in the laugh that followed as heartily as did the others. They really do speak English, and French, too; for they have had both English and French as well as Chinese tutors from babyhood. They were the Minister's two daughters (who have taken the familiar names of Alice and Lily, and who are in their very early teens), the little bride, who was married with Oriental ceremony at the legation just before Christmas, and her two sisters, Misses Emily and May Tang. These last three are daughters of Tang Shao-yi, the Governor of Manchuria, who came to the United States last year as the special envoy bearing the Chinese government's thanks to this government for the return of the Boxer indemnity.

The first public appearance of Minister Chang with his family and suite was at the reception at the White House on New Year's Day. It was the usual New Year pageantry, in which the entire official world at the capital turns out in its fullest court dress. Minister Chang and his family were almost complete strangers, and were the centre of interest as they passed from room to room with the unconscious, staid dignity which is characteristic of the high-class Chinese. In the East Room they were the focus of attraction, and many guests were presented to them by Secretary Yung Kwai and his American wife, who have been connected with the legation in Washington for several years.

"She is a sweet, motherly woman, and the American women are sure to like her when they become acquainted with her," said Mrs. Yung, in speaking of Madame Chang. "I met her in her own home last year in China, and I was very much interested in watching her there. Her household there is a tremendous affair. I imagine that the majority of us women here would think we simply could not run such an establishment; but she did it with the greatest ease. And her gentle motherliness to all the numerous members of her household was that which struck me most forcibly. I really think she is a wonderful woman, and I know that the Americans are sure to like her." And THE CHRISTIAN HERALD'S representative, from her slight acquaintance with her, is sure that they are, too.

To Our Subscribers

Formerly of the

HOME HERALD

DEAR FRIEND: We are still very busy with the work of consolidating the *Home Herald* with THE CHRISTIAN HERALD. Every now and then we meet new problems arising from the differences of business methods employed by the two concerns, and these are taken up, one by one, and solved. This consumes considerable time, but we feel sure that our new friends will bear with us patiently for at least a little while, when we hope to have everything in such perfect order that the great business machinery will move on without a single hitch.

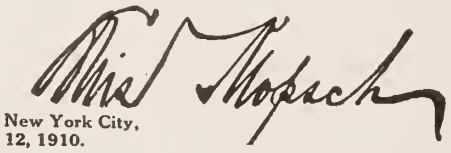
In the meantime, our new friends will, we feel confident, give us credit for having almost immediately established prompt and regular delivery of THE CHRISTIAN HERALD, and we will continue this course until every difficulty has been adjusted. Our uniform custom has been to first recognize the right of a subscriber to regular service before anything else is considered, after which, if any differences exist, they may be taken up for consideration and amicable adjustment.

Hence the subscription list was a matter of first consideration. The system employed by the *Home Herald*, of omitting the year from the date "tab," made the immediate checking up of 150,000 names a physical impossibility. So we decided that we, and not the subscriber, should stand whatever sacrifice might be entailed or loss incurred by the unavoidable delay, and instructions were promptly given that every name on the *Home Herald* list should **at once** be incorporated with THE CHRISTIAN HERALD list, in order that the service of the former might be as prompt as the service of the latter.

This course proved very expensive, entailing work all day and all night for four weeks, but it could not be avoided if our new friends were to be treated as promptly and fairly as our older ones.

Now that our house is again getting into apple-pie order, we meet you and greet you with hearty salutations of welcome, welcome, thrice welcome! May you, one and all, find the new companionship as lovable and enjoyable as we are sure that we shall find yours. Let the now greatly enlarged CHRISTIAN HERALD family, which in the past has built up a record unprecedented for deeds of love, of kindness, of unselfishness and of self-sacrifice, continue more aggressively than ever to work together to make our future history even more illustrious than our past.

Very cordially yours,



Bible House, New York City,
February 12, 1910.

SPECIAL NOTICE

WE are now preparing for our new friends another edition of our famous "Dreamland" Calendar, to enable us to meet their requirements without delay. We are also printing special editions of our Premium Books and arranging for Magazine Combinations, in order that every advantage enjoyed by THE CHRISTIAN HERALD subscribers may also be extended to the *Home Herald* contingent.

As it is rather a large undertaking to provide for 150,000 newcomers, we ask your indulgence for yet a few days, when all things will be ready. At the same time *accurate dates of expiry will be available* and subscribers will be corresponded with individually to ascertain their further pleasure.

Flood Days in Paris

Continued from page 143

floors above. The structure, added to by succes kings, has an inner and an outer court. The in upon which abut the statue galleries, is even y danger of sinking into the water below. The o court looks west toward the Place de Carrousel, Tuileries Gardens and the Place de la Concord

The Place de la Concorde was covered with sev feet of water. In the centre rises the obelisk Rameses the Great, and beyond is the Arc de omphe of Napoleon I. This great square is narily the teeming centre of modern Paris. Rue Rivoli runs into it from the east. During flood the water ran in from the southwest. A g fountain, with tritons, ordinarily plays here. surrounded by ideal statues, representing the c of France, with Strasbourg alway's in mournin

The weather became intensely cold and ca much suffering, as there was no way to heat m of the buildings and the supply of fuel began to low in the dry districts. Food also became sca as the farmers had not been able to make their into the city for days. Probably it will be fo that most of the poultrymen and others have fered equally with the people of the capital. F while it seemed as if there might be a famine.

Engineers devised various ways to stop the in over the city. One of them was to build d across the streets leading to the river, remin one of the barricades of the Commune. These terfered with traffic, even where the streets v dry. Here and there the pressure against the h ily constructed bulwarks was too great, and dams would break, letting the water through.

The people who lived within several square the river, both rich and poor, had to seek safer q ters. Ambassador Bacon, who has but rece established himself in Paris, had to leave the Un States Embassy Building and go to a hotel far from the river and on higher ground. Sev other foreign Ambassadors found their ho flooded, and transferred their families to ho The hotels were soon overcrowded with refug and it soon became a problem to accommodate t who applied for shelter. Feeding them, also, a still harder problem for the proprietors.

President Fallières, though urged to leave palace, remained there, actively engaged in direc relief work and keeping in touch with the situa throughout the entire valley of the Seine. palace was entirely surrounded by water, thoug this place it was not deep. Madame Fallières g her usual reception, but the only lights were a tallow candles.

The Chamber of Deputies was flooded also. water rose over the parapet at the Place de la C corde, and swept up to the front of the Chambe Deputies. The deputies held their sessions as us but had an exciting journey to reach the build Gun-carriages were in waiting to receive them; deputies would mount to the uncertain seats, drivers cracked their whips, and away they w dash, the horses leaping through the water a gallop. The deputies, on arrival, would be dep ited several steps above the street level, at main entrance.

Paris made a brave effort to put on a smil face, but, though done heroically, it was a dis failure. At first they thought, if the water w recede, all they would have to do would be to cl up the débris it had left; now, however, that first excitement is passing, a sense of the ma tude of the disaster has begun to dawn on th All know that it is a national calamity, and that covery from its effects will cost millions of mo and will take many months to accomplish, perh years.

As soon as the magnitude of the disaster bec known offers of assistance were made by priv individuals and governments. Dr. Klopsch com nicated by cable with Ambassador Bacon, send his sympathy to President Fallières, and offer aid. A cable was also sent to Pastor Wagner, known to our readers as the author of *The Sim Life* and of sermons in THE CHRISTIAN HER offering the aid of this paper in relief measu President Fallières gave $20,000 from his own pu and subscriptions are coming in from Germa Great Britain and America. Twelve thousand p ple are homeless, and many free soup kitchens being established. Meanwhile, if there are no ra the river will cease to be a menace to the city.

Likes the Story Bible

Dear Dr. Klopsch: We have received *The St Bible*, "Dreamland" calendar and "Daughters Dorcas" with our renewal of THE CHRISTIAN H ALD. We are pleased with each. *The Story B* draws out the facts of the Bible in such a way t any one should see the Gospel truths. We pleased to see that Mrs. Sangster has dedicate to one so worthy as Miss Helen Gould.

Breckenridge, Colo. C. BULL

AROUND THE HOME HEARTH

Less Meat and More Fruit

By MARGARET E. SANGSTER

A CONSTANT diet of meat, fortified by rich pastry, is the bane of many an American household. The popular anti-meat crusade brings this subject prominently into view. Meat, in one or another form, is served three times a day, and partaken of indiscriminately by parents and children. Once a day is often enough for most people to eat meat. A man who is going out to a big day's work, and who can be sure of nothing more than a hurried luncheon, may be excused for eating the hearty breakfast of fried or broiled meat, potatoes and cakes that is set by some of us on the morning table. Still, the same amount of energy and vitality would be conserved if a well-cooked cereal were substituted for the chop or steak and an omelet or poached egg were eaten in addition. Fruit should form part of every meal. Whether cooked or uncooked, fruit is wholesome, and is nature's remedy for indigestion. The haste with which we eat and the undue pace at which we work, united with a corroding anxiety about making both ends meet, account for the frequency of dyspepsia. This malady causes physical suffering, spiritual depression and shocking ill-temper. A dyspeptic is seldom a saint, nor can he be altogether blamed for being a sinner.

Plenty of fruit and plenty of cold water, very little coffee and tea, and the elimination of hot bread, highly-spiced foods, rich pies and cake would add years to the life of men and women who are in danger of dying before the meridian.

A hint to men on the use of tobacco in any form is usually unreasonable, for when nicotine poison is added to overmuch use of fresh meat incurable illnesses are ready to spring out of ambush. Children are the better if permitted access to ripe fruit as often as they have it.

The Care of the Hands in Winter

Women whose hands in winter are apt to be red and rough would have less trouble if they were careful thoroughly to dry the hands after having them in water. If any moisture is left on the hands, contact with a chill atmosphere may roughen them. A little cold cream thoroughly rubbed into the hands at night, after which a pair of loose gloves are put on for an hour or two, will insure whiteness and smoothness. It is not necessary to wear the gloves through the entire night. They can be slipped off after a while, if the wearer prefers. Women who are obliged to have their hands very much in hot water should be provided with rubber gloves. They would find in these a complete protection.

The Baby's First Step

When baby learns to walk, and takes the first independent step over the carpet, with a fluttering motion like that of a bird learning to fly, the household is stirred with interest. A grandmother may have seen her own babies learn to walk long ago, father and mother may have watched the first steps of other children, but when the latest baby takes the plunge and sets out independently on its own little feet the performance is as new and interesting to everybody as if all had perceived it for the first time. The little feet may take many a step on the road of life, they may find plenty of steep places, they may sometimes flounder in bogs, or they may sturdily keep the middle of the path and go straight forward to their goal. They have before them, let us hope, long years in which to work and play. If only the baby gets started right, who knows what shall be its portion in the days to come? Bless the little feet, so dimpled and so sweet, that are balancing on the floor and finally learning to walk and to run on the right road.

In Behalf of Our Friend the Dog

Our British cousins understand much better than we how to care for and keep in health and comfort man's dearest and truest animal friend, the dog. Everywhere in English towns there are low drinking troughs, conveniently placed, so that the wayfaring dog may solace himself when thirsty. A little care in this direction here in America would be much more to our credit than is the annual summer crusade that aims to exterminate this four-footed comrade. Undoubtedly hydrophobia is a malady to be regarded with apprehension and dismay. The fact is that comparatively few dogs are the victims of rabies, and that the bite of a dog in health is unlikely to produce serious results, especially if the wound be promptly cauterized. When no doctor is at hand, cauterization may safely be done at home by any one who has the nerve thoroughly to cleanse a wound. This having been done, a touch of carbolic acid, followed by a dash of alcohol, will render the bitten person immune from injury. A bit of absorbent cotton on the end of a wire should be used to introduce the carbolic, and no drop of it should be allowed to fall on the surrounding surface.

People are unwise to take liberties with dogs to whom they are strangers, and children should not be allowed to torment these or any other animals. Some little time ago a newspaper in Virginia related an incident that had its tragic side. A dog noted for good behavior suddenly ran to his mistress with every demonstration of violence. He pulled her dress, barking furiously, and very nearly knocked her down. It happened to be at a time when the general public had lost its head on the subject of the dog, and the woman, thoroughly frightened, shrieked for aid. Her husband, running up, shot the dog and killed him. A little later the couple discovered that their only child, a little lad of four, was missing. They searched for him in vain until the adjacent river gave up its dead. The faithful dog had been trying as best he could to tell them of the child's peril, and had they listened to him the boy might have been rescued.

A Persian Millionaire

IT is but a few years since Persia was a comparatively unknown country to all except the student of archæology. Suddenly the country took a prominent place in the public press; the Persians showed themselves active in the things which interest the people of the present. It is expanding its trade with other countries and has men of large capital and enterprise. The richest man in Persia is Hon. Khodja Baba, and lives in Senah, Kurdistan. He owns seven villages and has a large business in woolens and rugs. He sits at the extreme right in the picture. The first woman in the second row is the millionaire's wife. The boys of the family will undoubtedly be influential in the coming history of the new Persia.

Our Children's Friends

IN some households the different sets of people are as distinct from one another as if they were ivory balls. The family breaks itself into separate groups, or separate units, as it may be, and almost the only points of contact are in the daily meetings around the table. The parents have their friends, the grown daughter has hers, the sons have theirs, and even the little boys and girls have companions and playmates who are practically unknown in the home. This is, in a way, unfortunate all round. That home is the happiest in which there is the largest fellowship of love and the completest unification of purpose. In other words, the friends of one should be the friends of all. This would not prevent intimacies on the part of one or another, the young girl having her chum, who was almost as dear as a sister, and the lad in his teens possessing a comrade who might be to him as Jonathan to David. Mothers ought to be acquainted with their children's friends. For the reason that, in a large measure, education goes on outside the schoolroom, and the people with whom we associate have as much to do with our development as the books we read and the lessons we learn, fathers and mothers should know what their children are deriving from those whom they constantly meet.

There are homes to which young people throng, taking as much pleasure in the elders of the family as in those whom they specially go to see. In the ideal home there is no diversity of interests. Everything tends to help and elevate the common lot. Our children's friends should be our friends all the way along the road. Try the plan and see if it does not work.

In Quarantine

The public health is carefully guarded by municipal restrictions against the spread of contagion. Notices, conspicuously posted on houses that we pass, inform us that the families therein are quarantined. When a doctor orders a quarantine because scarlet fever, diphtheria, or any other dreaded malady has attacked a victim, the edict of seclusion is rigidly enforced. The patient and the caretakers are isolated from the rest of the household, as well as from contact with the outside world. If there are those in the house who are compelled to go to business, they are shielded from contact with the sick one as effectually as if they lived in a different dwelling. In many cases the victims of contagious disease are without delay removed to a hospital, and this is done in their own interest as well as in the interest of the community. Certainly it is every one's duty to observe quarantine regulations as strictly as possible. No one knows what the end may be when a child or an adult is seized with a malignant sickness. We are all bound together, and in a way, all over the nation, we are one great family—each for all and all for each. Even if there be private burdens to bear, they must be borne cheerfully, because of the brotherhood and sisterhood that unite our people in friendly bonds.

Aunt Prudence Payson's Catch-All

—HOUSEKEEPER. The greatest care should be taken to label plainly and clearly every jar, bottle and box on the pantry shelves. This is especially necessary if irresponsible people or children are in the habit of taking articles from the shelves. Serious results have ensued from mistakes due to heedlessness. What you say about using poison for rats, and leaving it in closets, is alarming to me. I once lived next door to a house in which a child died from eating a slice of bread and butter on which arsenic had been spread for the mice. Do use greater care than you appear to do in this matter.

SHALL WE RAISE THE "MAINE"?

By REAR-ADMIRAL CHARLES D. SIGSBEE, United States Navy

IN response to the invitation of THE CHRISTIAN HERALD, that I give my views relative to raising or removing the wreck of the old *Maine*, and at the same time announce my own attitude in the matter, I venture to present the following remarks:

Several months ago I gave a lecture on the subject of the *Maine*, in order to swell the funds of the Maine Monument Association, of which I have the honor to be president. In my delivery, which occupied only fifty minutes, I was largely intent on reviving public knowledge of the almost inconceivably shattered condition of nearly, or quite, one-half of the *Maine's* hull and fittings. For the purpose I used photo-pictures taken soon after the destruction of the vessel, and before the above-water hamper had been removed by the wreckers. I set forth the difficulties that must attend any effort to raise the wreck intact. Also, I reaffirmed my belief that the condition of the wreck, and the cause of the explosion, had been correctly investigated and amply reported by the American Court of Inquiry, after its four weeks of sittings at Havana and Key West. Apparently very many of our people have tended to forget the convincing details contained in the report of the court, which was issued in print as a public document. My object was to set forth facts clearly, and to give no opinion whether the wreck should or should not be raised. I gave no opinion on that point.

Then followed certain editorials in leading newspapers, based on the inference that I was opposed to raising the wreck. They were kindly in tone, but held that my supposed attitude was impolitic. To dispel all doubt, let me say that if the people of the United States wish to have the wreck of the *Maine* raised or exposed, then I wish it more than any other citizen. I have never taken any other stand. But, having in mind the evidence already gathered by the American Court of Inquiry, as well as the facts that were obvious to myself independently, my own wish must necessarily be one of patriotic sentiment. I cannot base it on a disagreement with the opinion rendered by that highly competent court. Certainly I can have no sympathy with the people who hint at facts withheld. I know of no such facts. So far as I know and believe, all ascertained facts are already published and available universally. I have never expressed a preference for any particular private enterprise having in view the final disposition of the wreck. I have kept my balance rigidly in such matters, as the friends nearest me well know. I have not been under any imposition of silence or secrecy by the government. The government has never stayed nor directed either my voice or my pen, nor has it ever seen any article from my pen prior to publication.

As president of the Maine Monument Association I am engaged, with others, in a movement to erect in Washington a monument to the *Maine* and her dead, so my own interest in my old command is active, not passive. I should not think of volunteering opposition to any general wish regarding the disposition of the wreck, but I conceive that I may properly discuss the mechanical conditions that must be met in dealing with the wreck by methods already proposed and publicly discussed. Congress, when appealed to, may be expected to wring any proposition quite dry of false flavorings, and to consider the actual conditions before appropriating the great amount of money that will be needed. It is well, therefore, that any appeal should be well grounded in a knowledge of the conditions known to exist by those who are sufficiently informed.

Many people are influenced by the expectation of finding bodies of the dead down in the wreck. I fear that the hope will not be realized. This topic is painful, but it is well that the public should be prepared for disappointment. Twelve years have passed since the *Maine* was destroyed. In the warm water of that land-locked and tropical harbor any human remains must have disintegrated and disappeared long ere this. It is probable also that the number of dead recovered—by sufficient indications—was larger than estimated at the time. The wreck was well searched by both naval and civilian divers. For a long time it was my belief that remains might be found in the cabin, or compartment, of the chief petty officers, which was on the berth deck, at the dividing line between possible safety and certain death. On comparing my list with the names of men who habitually slept there I find that the remains of some were recovered and identified. Others may have failed of identification, and some of the men may not have been in the compartment at the critical moment.

Rear-Admiral Chas. D. Sigsbee

Three methods of treating the wreck have been proposed, viz.: first, to "raise" it, with a possible view of repairs; second, to remove it in parts, as a hindrance to navigation; third, to build a coffer-dam around it and expose it to view.

Before the American Court sworn testimony showed that, in the destruction of the *Maine*, there were two distinct explosions, one short and sharp and the other—the second—of greater volume and duration. Various witnesses heard both. The report was followed by a lifting of the forward part of the vessel, and then by an immediate sinking of that part. As to the visual effect, a Spanish lieutenant testified, before the Spanish Court, that he saw an enormous blaze of fire rise toward the zenith and to a great height, followed by a terrible explosion; that almost the whole of the ironclad was covered by a thick smoke; that the illumination (ship's own lights) was instantaneously extinguished, and that an infinite number of colored lights passed away into space. He added that the moment after the explosion all was dark until, a little later, the scene was illuminated by the brightness of the fire caused by the explosion, and that other explosions, apparently of shell, followed, which continued until two o'clock in the morning.

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The Wreck of the Battleship "Maine," in Havana Harbor

The explosion occurred at 9:40 P.M. The a part of the vessel, supported by its watertight c partments, remaining more or less intact, s slowly. The initial explosion was forward, on port side, and nearly under the conning-tower. American inquiry was unsparing in its investiga of the officers and men of the *Maine*. It went lines of inquiry apparently ignored by the Spa Court, whose sittings were much more brief. cerning the vessel destroyed, the American C required testimony as to the amount, character stowage of the inflammable and explosive mater on board, the measures taken to safeguard them, attention to duties of the persons in charge, much more. For weeks our divers were work under expert direction, aided by the detailed dr ings from which the ship was built. Their res were given under oath to the court, and are t found in the published records. Finally, the c knew the condition of the submerged wreck with accuracy needed to form an opinion, which was t "The *Maine* was destroyed by an explosion of a s marine mine, which caused the partial explosion two or more of the forward magazines." N rally, the Spanish Court depended largely on ar ment for its report, which said, in part: "No kn case has yet been recorded where the explosion a torpedo against the side of a vessel has caused explosion of the magazines." Undoubtedly statement had much more weight, universally, fore the destruction of the Russian battleship *Pe pavlovsk*, the flagship of Admiral Makaroff, off P Arthur. On April 13, 1904, she ran against a J anese mine, the explosion of which communica with the magazines of the ship. Then the ma zines of the ship exploded, with awful destruct and loss of life. The ship sank in two minutes, t repeating the loss of the *Maine*. Apparently have the same similarity in the case of the Japan battleship *Hatsuse*, sunk on May 15, 1904. For reason yet advanced am I able to disagree with opinion of the American Court. It is one thing wish to raise the *Maine*, but for me it is anot thing to question our own court without warra Let us do what we choose with the wreck of *Maine*, and do it openly, so that all men may see judge, but let us do it only on the ground of pa otic sentiment. We owe no apologetic concessi anywhere for that terrible disaster.

The forward half of the *Maine* was distorted disintegrated beyond hope of repair. The intric confusion of parts was astounding. The early p tographs show, above water, a vast, interwoven conglomerated mass of details, large and sm nearly all of which has since been removed. us turn again to those pictures before we conde the government not "stopping up h o l e in the bo Under water, har more than loose ma rial, such as guns ammunition, were moved. The forw half of the wreck disrupted, bent, tw ed and tied togeth one part to anot by ligaments of me In urging measure is very essential t we should hold mind this condition things. If the int tion be to expose wreck to re-exami tion, then it is hig important that maintain the s t a t relation of the vari parts. The bend even of small det might wrongfully verse the conclusions already reached by lo continued examination. Three methods of deali with the wreck have been proposed. Let us disc them briefly.

"Raising" the wreck intact. To insure non-c turbance of any part, it seemingly would be nec sary to insert under the whole structure, and bel many feet of mud, a rigid platform, about 70 f wide and 350 feet long. It must be capable of maining rigid under a load, unequally distribut of about 4,000 tons. Then would come the lifti bodily, of this 4,000 tons, increased by the weight the platform. By operating on a large scale, could be done, but only at enormous expense. O above water, what should we do with that n buoyant, hopelessly damaged mass of wrecka

Continued on next page

Shall We Raise the "Maine"?

Continued from preceding page

th supported? Where should we tal it, and how? What object would we ave in view? Obviously the prob- ler would be only partly solved.

emoving the wreck in parts. By res ting to blasting, this method wo d be comparatively simple, inex- pe ive and quick. But here enters th question of disturbing those condi- tio on which the court based its opin- ior Considered merely as a mechan- ica proposition, this method affords fa and away the simplest solution of the oroblem. Before we can attempt it e must decide whether we have res ng on us any further responsi- bil y of demonstrating the cause of the *Maine's* destruction. The question of xpense might force this method, bu in advance of operations, Spain mi t be invited to make an indepen- de examination of the wreck on her ow account and at her own expense, bu with drawings provided by our go rnment.

uilding a coffer-dam around the wr k, and pumping out the contained wa r and mud, thereby exposing the ve el to full view and without the ea disturbance of parts. There is no ing repugnant in this method. I na it in mind the very day after the *Mae* was destroyed. It would afford a mplete opportunity for re-exam- na on. Then would come the matter of inal disposition, which at least cou be determined intelligently. It s rdly to be doubted that a suitable cof r-dam could be built. So far as I n informed, the plans heretofore pr osed have had in view a dam ar nd the whole ship, but this is not ne essary for the purpose of re-exam- na on. The damage was done in the fo ard half of the vessel. The after ha has never been in dispute. There- fo a coffer-dam, to include only th injured part, with bulkheads of ca ked timbers, built into the hull, tr sversely, at the middle body, wo ld suffice.

has been proposed to employ this th l method, and, after re-examina- tio to cover in the wreck with earth an make a monumental islet of the sit The plan appeals, but it would se egate a part of the harbor which, th gh not much needed now, may be re ired with the increase of com- me ce.

Havana harbor is nearly enclosed. The rise and fall of tide is about eighteen inches only. There is but a single channel for the ebb and flow. Consequently the harbor is not well scoured by the tide. The water and mud are filthy, and disagreeable in odor when stirred up. Any of the suggested operations would keep the water and mud agitated for months, perhaps for many months. The city is very near, the climate tropical and the population large. This is to be considered. Even blasting, except of small pieces, might prove objectionable to the people of Havana, and to the vessels in the harbor.

Frequently I get letters on the subject of "raising" the *Maine.* Commonly, the writers conceive that "hole in the bow." Some, instead of referring to the records of the court, with its sworn testimony arrayed intelligently, prefer to "pick up" their information from haphazard and irresponsible statements. One citizen vigorously and publicly urged his scheme, which was to "raise" that mass of disintegrated metal by means of inflated gas bags, and then tow the wreck to Key West for "docking." He wrote me a severe letter, apparently because I would not discuss his undigested scheme. There is no dock at Key West, and only a machine shop for minor repairs. The dry dock nearest Havana is at Pensacola—a long span indeed. Some letters that I receive are worthy of more attention than I can give them. This I regret, because they are patriotic and convey a sentiment for my old command, but my mails are larger than I can manage. I have no secretary nor other writer to assist me.

Shall the wreck of the *Maine* be "raised," or shall it be removed? By what method? If raised, what shall be done with it? The *Maine* is obsolete both in size and in type. For fighting value she may be compared with the *Texas.* Shall her after-half be floated and placed, monumentally, elsewhere? Is the prime object re-examination, or patriotic sentiment and sorrow for the dead? Have we evaded any responsibility? May I express the hope that I have now shown myself quite ready to fall into accord with any scheme for dealing with the wreck of the *Maine* that may meet with popular approval.

C. D. SIGSBEE.

RESULT OF THE MEAT STRIKE

WHILE the anti-meat strike is not occupying so much space in the pu lic prints, yet the movement is still ho ing public attention in many parts of he country, and may be said to ha e succeeded in one of its principal ob cts—to draw universal attention to he present constant upward trend in oodstuffs, and to arouse the people ar lawmakers to some line of effective ac on. The strike was only called for thi ty days, and did not succeed in ke ing wholesale prices down, though it d frighten the dealers into tempo- ra concessions.

robably the most startling single di losure during the strike was the m hods of putting supplies in cold st age, when they should be plentiful, ar thus keeping control of the market at ll seasons, the price never being al wed to drop in eggs below a certain fi d point. If fresh at the time they ar put in cold storage, no harm will co e to the user; but if they are at al ancient when put away they are a m ace to health. Cold storage plants in he vicinity of New York were in- ve igated, and 80,000 eggs in one st ehouse were destroyed as unfit for us

n January 29 an order was sent ou by packers in Omaha, Neb., to all th live stock shippers in the Western States not to ship live stock of any kind to market until the present protest against the high price of fresh meat had died out. Every shipper in Wyoming, South Dakota, Montana, Iowa and Nebraska is said to have received one of these orders.

After the decline at the first of the strike, meat went up again by February 4 in New York City. Beef rose in one day 50 cents on the 100 pounds, selling at $10. Lamb and mutton, under orders from Chicago, went up half a cent a pound.

The grand jury investigating conditions in New Jersey made a round of the storehouses in Hudson County. In a distributing station in Jersey City they found half a million tons of meat on hand. It was covered with ice and frozen hard as a board. Some of it had been there since last April. The superintendent, in answer to the query why it had been kept so long, replied that it was kept in "anticipation of trade requirements." In an egg storage plant it was found that 36,000,000 eggs were in cold storage.

These are but a few instances of many from all over the country, and the knowledge of packing methods now being acquired by the public and investigators will play an important part in regulations which must be made.

Does your skin dry, harden, roughen and crack when you venture out of doors in cold weather?

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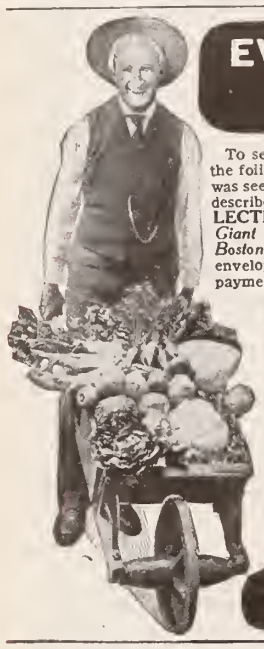

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To secure for our annual catalogue the largest possible circulation, we make the following unusual offer: To every one who will state where this advertisement was seen, and who encloses **Ten Cents** (in stamps) we will mail the catalogue described below **and also send free of charge our "HENDERSON" COLLECTION OF SEEDS,** containing one packet each of *Giant Mixed Sweet Peas; Giant Fancy Pansies, Mixed; Giant Victoria Asters, Mixed; Henderson's Big Boston Lettuce; Freedom Tomato and Henderson's Blood Turnip Beet* in a coupon envelope, which when emptied and returned will be accepted as a 25-cent cash payment on any order amounting to $1.00 and upward.

EVERYTHING FOR THE GARDEN

is the title of our 1910 catalogue. It is a book of 200 pages with 700 photo engravings direct from nature, 8 superb colored and duotone plates of vegetables and flowers. Complete and thorough in every respect, it embodies the results of sixty years practical experience. We believe it is the best we have ever issued, and the premier horticultural publication of the year.

In addition, all ordering from this advertisement will receive a copy of our **Garden Guide and Record,** which we consider one of our most valuable publications. A handbook of condensed cultural information of which one of our customers who has had an advance copy, says: *"It is the most complete, concise and comprehensive book of its kind."*

PETER HENDERSON & Co. 35 & 37 CORTLANDT ST. NEW YORK CITY

SUN PASTE STOVE POLISH

Just fills a real and long-felt want of the tidy housekeeper—a paste stove polish in boxes filled full and always ready-mixed for quick application. A rub on with a wet cloth and a little rub up with a dry one give instantly just what you are looking for—

A Jet-Black, Mirror-Smooth Luster, with No Dust,

and practically no labor to speak of.

IT IS THE QUICKEST STOVE POLISH KNOWN.

MORSE BROTHERS, Proprietors, Canton, Mass., U. S. A.

Music Lessons Free

IN YOUR OWN HOME.

A wonderful offer to every lover of music whether a beginner or an advanced player.

Ninety-six lessons (or a less number, if you desire) for either Piano, Organ, Violin, Guitar, Banjo, Cornet, Sight Singing, Mandolin or Cello will be given free to make our home study courses for these instruments known in your locality. You will get one lesson weekly, and your only expense during the time you take the lessons will be the cost of postage and the music you use, which is small. Write at once. It will mean much to you to get our free booklet. It will place you under no obligation whatever to us if you never write again. You and your friends should know of this work. Hundreds of our pupils write: "Wish I had known of your school before." "Have learned more in one term in my home with your weekly lessons than in three terms with private teachers, and at a great deal less expense." "Everything is so thorough and complete." "The lessons are marvels of simplicity, and my 11 year old boy has not had the least trouble to learn." One minister writes: "As each succeeding lesson comes I am more and more fully persuaded I made no mistake in becoming your pupil."

Established 1898—have thousands of pupils from seven years of age to seventy.

Don't say you cannot learn music but send for our free booklet and tuition offer. It will be sent by return mail free. Address U. S. SCHOOL OF MUSIC, Box 7, 225 Fifth Ave., New York City.
Instruments supplied when needed. Cash or credit

15 PACKETS CHOICE GARDEN AND FLOWER **SEEDS** **10c**

We will mail one full packet of each of the following 15 grand varieties, our 1910 catalog, and a coupon good for 10 cents all for one dime.

VEGETABLE SEEDS
Beet Lettuce Radish Turnip
Onion Cabbage Spinach Parsnip
Carrot Parsley Tomato Cucumber

FLOWER SEEDS
Annuals, 200 sorts mixed, Perennials, 100 sorts mixed, Sweet Peas, 50 varieties mixed. Your money back if not satisfied.

BINGHAMTON SEED CO., 402 Water St., Binghamton, N. Y.

The Work for Peace

BY MISS VEER DE VERE

IN 1915, and most likely in 1913, the Hague Conference will be held, and it will depend on our work whether the third Hague Conference will mark an era in which reason will prevail over brutal force. The United States, through its very position and the very elements the nation is composed of, is

Miss Veer De Vere

the only power which effectively could bring about arbitration. It is in view of this that I want to make a campaign throughout the United States to arouse public sentiment and opinion in favor of arbitration to settle disputes.

Once that we are convinced that war is not necessary to settle differences between nations, and that a cool talk together with a third competent party will do far more to advance the interest of a country than to kill each other blindly to prove that we were right and the other wrong—if once we are convinced of the foregoing statement that wars are detrimental to our welfare, they will soon disappear, and with them the extravagant budgets to keep up the army and navy.

This movement of universal peace, which may lead one day to a general confederation of the entire world, is one of the grandest causes to which a man could devote his efforts.

I have devoted myself to this peace and arbitration with heart and soul, as also to the question of old age pensions by the State. One is an international and the other a national, economic question; both, however, intended to make this world of ours a little better, a little brighter, to all of us. All of those who want to contribute to the betterment and welfare of their fellowmen should join our forces, or support our hard work, as they will find no better cause. I feel encouraged that the third Hague Conference will be a memorable event in the annals of the civilization of mankind.

• • •

Miss Veer de Vere, the writer of the above, arrived last March from Paris, France, and has since been speaking on "Peace and Arbitration" before different Peace Societies, especially The Peace Society of the City of New York, of which Mr. Andrew Carnegie, the well-known millionaire and philanthropist, is active president.

Miss De Vere belongs to the Authors' Club of Paris, is an officer of the Academy, and also belongs to the Association of Peace through Justice of France. She makes her home at 1531 Pacific Street, Brooklyn, N. Y., where those interested in the cause she represents may address her in regard to lectures before clubs and societies.

Called Higher

Mrs. Ann Yohe, of Toledo, O., died on Ma 10, 1909, aged eighty years.

Mrs. Ann Percy recently entered into rest a Rochester, N. Y., in her eighty-fourth year.

Mrs. Sophia M. Rothert, of Lake, Ind., passe to her rest October 31, 1909. For over fift years she was a member of the German M. E Church.

Mrs. Sarah Cline, of Blocher, Ind., died th 23d of last July. She was a member of th Methodist Church, and was a faithful membe for sixty years.

Mrs. Mary A. S. Gilbert, of Philadelphia, Pa. departed this life January 1, 1910, aged sixty five years. A reader of THE CHRISTIAN HERALD for many years.

Roswell R. Davis, of Casey, Ill., passed t his eternal home on August 4, 1909. He wa a soldier in the Civil War. He was a membe of the Methodist Church.

Asa F. Crocker, of Roxbury, Mass., wa called higher on November 30, 1909. He serve gallantly in the war to maintain the Union He was an earnest Christian and a lover o THE CHRISTIAN HERALD.

Mrs. Almira Greene Hoyt, of Milan, Pa. died September 23, 1909, aged eighty-eigh years. She was a devoted Christian. Sh had read THE CHRISTIAN HERALD for ove twenty years.

This is the trade-mark which is found on every bottle of the genuine

Scott's Emulsion

the standard Cod Liver Oil preparation of the world. Nothing equals it to build up the weak and wasted bodies of young and old. All Druggists

Send 10c., name of paper and this ad. for our beautiful Savings Bank and Child's Sketch-Book. Each bank contains a Good Luck Penny.

SCOTT & BOWNE, 409 Pearl St., N. Y.

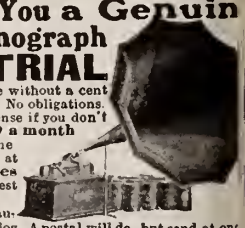
The confidence felt by farmers and gardeners in Ferry's Seeds to-day would have been impossible to feel in any seeds two score of years ago. We have made a science of seed growing.

FERRY'S SEEDS

always do exactly what you expect of them. For sale everywhere. FERRY'S 1910 SEED ANNUAL Free on request.

D. M. FERRY & CO., Detroit, Mich.

Let Us Send You a Genuine Edison Phonograph On FREE TRIAL



right to your own home without a cent from you. No C. O. D. No obligations. Send it back at our expense if you don't want to keep it. **$2.00 a month** now pays for a genuine Edison Phonograph at **Rock Bottom prices** and without even interest on monthly payments.

Send today for our beautiful Free Edison Catalog. A postal will do, but send at once

F. K. BABSON Edison Phonograph Distr., Suite 5572, Edison Block, Chicago, Ill

Old Appliance **LAME PEOPLE** Our Appliance

The Perfection Extension Shoe for any person with one short limb. Worn with any style of ready-made shoes with perfect ease and comfort. Shipped on trial. Write for Booklet.

HENRY E. LOTZ, 313 Third Ave., NEW YORK

KLIP BINDER

Picture Price-List Free
No follow-up letters

H. H. BALLARD PITTSFIELD, MASS

EASTER POST CARDS

20 Floral and Gold Embossed "Greetings," 25c 85 for $1. Write at once. You will want more

New Eng. Post Card Co., Dept. 86, Springfield, Mass

THE REAL TEMPERANCE BATTLE

By Dr. F. D. Crothers

THE so-called temperance movement of to-day is really an evolutionary stiggle upward from the ignorance an delusions of the past, and a call fo a larger knowledge of the great la s and forces that govern the progr s of the race. The study of inebrty is scientific, and should be confir d to the facts and the laws which go rn the growth and development of th great evil. Every advance of scienfic knowledge makes it clear, from a arger study of the causes, that ma y of the diseases which afflict the ra are preventable. This is confir ed in the diminishing mortality in di ases of the present day. An exact st ly of crime, pauperism, insanity

F. D. Crothers, M.D.

a a great variety of evils of this cl s show that alcohol is the most p minent exciting and contributing c se.

his fact is also more and more evid t in disease, accidents and losses, a l it is the consciousness of this, felt in almost every home in the land, that g es to the temperance movement a p wer above all sentiment or theory. Stistics show beyond question that o r half a million persons are sick a l dying yearly in this country, and t t alcohol is most intimately related a a prominent cause. Also, in many c es, the use of alcohol is a symptom o conditions which existed before, and i all cases it contributes to make f al and hurry on the degenerations t t are present. Inebriety is an insity, springing from states of exhustion, poisoning, defective living, a l alcohol is a narcotic, covering up these conditions and intensifying them. The inebriate is literally insane, because his conduct is suicidal to his own interests and antagonizes every impulse of life and healthy living. Scientific study and experience show that the inebriate is curable, not by emotional appeals or secret drugs, but by the use of accurate means and measures, applied along the lines of exact laws of cause and effect. The suppression of the saloon and educational measures are all helpful, but removing the causes farther back, training parents and children to live on higher planes of hygienic life in both conduct and thought, will prevent and stamp out this great menace to civilization.

The army of inebriates, with all the associated degenerations seen in crime and pauperism, are as truly grown and cultivated in our midst as weeds in the garden. Given certain conditions and surroundings, and all these degenerations will follow from them, with the same certainty that typhoid fever germs, scattered through drinking water, result in an epidemic of that disease. It is the stress and strain of life, bad living, bad thinking, ignorant conduct, that brings on fatigue and weakness, and resort to alcohol to cover it up. How to live right, how to take care of the body and the mind, is the highest kind of temperance culture, that will bring a race of total abstainers, to whom alcohol can never have any fascination. Break up the great delusion of to-day that alcohol is a stimulant and a tonic, and a new age will come in. The saloon is doomed to disappear, and alcohol is going to be one of the great fuel and light producing forces of the world. Already its power has been demonstrated, and it only awaits the inventor to devise means for harnessing it into the great productive forces of the world.

The temperance problem is a hygienic one, and the diseased insane inebriate is curable by means and measures along lines of exact science. These facts are becoming more and more prominent, and with them the absolute certainty that inebriety will be stamped out and many of the conditions of which crime and pauperism are only results will be removed. Both local option and prohibition are terminals that are absolutely certain to be reached in the near future. What we want to-day is a study of the causes and conditions which make inebriates in every community. Knowing these, we can apply means for their removal. This must be done by physicians and scientists, and it is the great unknown field of preventive medicine, that is to be occupied in the very near future.

TEMPERANCE NOTES

—In Elkhart, Ind., many saloons a ticketed "For Sale."

—Dr. F. E. Yoakum, an evangelist f m Los Angeles, is conducting a re- v al in Carson, Nev. It has taken a s ong temperance turn, and large c antities of liquor and tobacco, turned c r to the evangelist by dealers, have b n publicly burned.

—Birmingham, Ala., affords a good i stration of the results of prohibit n. Three years ago the city had 200 s oons. When local option won in J ferson County, Birmingham became c y. It was a bad season in trade, th strikes and a panic; yet capital i vested in Birmingham increased fm $13,500,000 to $17,000,000 in a l le over a year, crime decreased 50 p r cent., there was a decrease of 172 i the number of violent deaths and a c rease of about 4,500 in the arrests. he moral clean-up alone was well worth the experiment, to say nothing of the business improvement.

—Alcoholism is a prominent cause of crime and mental disease in Italy. Antonini, the director of an insane asylum, writes: "The hospitals and the insane asylums are filled with alcoholic patients; consumption, promoted by alcoholic degeneracy, rages; pellagra joins itself with alcoholic poisoning; crime is becoming more frequent among the young; the suicides are legion; the people are growing steadily weaker and more morally degenerate. . . . But the rulers are blind; they do not see that the certain consequences of the encouragement they have given to the alcohol industry will be the extension of alcoholism."

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 156, and write them for full information.

Our Weekly Specials

THREE "STANDARD" GARMENTS
Offered You at Remarkably LOW PRICES!

35c Lace-Trimmed Corset Cover, 25c

1150 H—Dainty Corset Cover of fine Cambric. The front is inlaid with three rows of pretty torchoo lace insertion, and the neck and armholes are effectively trimmed with torchon lace edging and ribboned beading. A very pretty, serviceable garment, carefully sewed, and offered you at a wonderfully low price. Order this Corset Cover To-day—and if you are not entirely satisfied and do not think it the best value you ever saw, Return it at Our Expense, and Your Money Will Be Promptly Refunded. Sizes 32 to 44 bust. SPECIAL PRICE: 25c

$1.50 Handsome White Petticoats, $1

1100 H—Splendid, Serviceable Cambric Petticoat. One of the "Standard's" wonderful values. Deep double lawn flounce trimmed with pin-tucks and two insertions of open-work Swiss embroidery, with full ruffle of embroidery edging to match. The cambric underlay gives additional wearing qualities to this attractive garment, and the low price is due only to a special purchase of material. Cut generously wide and splendidly made. The purchase of this Petticoat will prove the saving and satisfaction you get by dealing with the "Standard." Lengths 38 to 44 inches $1.50 Value. SPECIAL PRICE: $1.00

1101 H—Exquisite Cambric Petticoat. Made with a 20-inch lawn flounce. The flounce is headed by six pin-tucks and elaborately trimmed with five rows of fine wide Val. insertions and matched Val. edge. Underlay of good cambric. This is a beautiful garment and an excellent value. In the picture we show you the design, but the fineness of material, splendid workmanship and perfect finish of this garment can only be appreciated by you seeing the garment itself. That is why we say Order To-day and know for yourself the wonderful values the "Standard" offers you. Lengths 38 to 44 in. $1.50 Value. SPECIAL PRICE $1.00

You can shop here at the "STANDARD" each week with *pleasure* and *satisfaction*. You will have the *pleasure* of purchasing stylish, dependable garments at *Money-Saving Prices*, and *Satisfaction* is *Guaranteed* you, or your money will be promptly refunded. So send your order for one or all of these garments *To-day*. *You take no risk!*

FREE! Write for Free yearly subscription to the "STANDARD MONTHLY BULLETIN." Shows you, each month, all the very latest New York Styles in Made-to-Order Suits and Skirts, and also offers you many *Special Bargains* in our Ready-to-Wear Department, similar to those shown in this advertisement.

This Tag tied on every garment we sell.

OUR "Standard" Guarantee

STANDARD MAIL-ORDER CO.
161 WOOSTER ST
NEW YORK CITY

VACUUM WASHER
30 DAY TRIAL

To prove to every reader of this magazine that she can wash clothes with least work and wear with
Syracuse "EASY" Washer
we will ship one on 30 days' trial and pay freight both ways if you do not find it far better than any you ever tried. Easy pumping motion. Water heated in rust-proof tub. Cleanses laces, clothes, carpets. *Write for free booklet, valuable recipes and trial offer.*
DODGE & ZUILL
535 E Dillaye Bldg., Syracuse, N. Y.

AGENTS—My Sanitary Coffee and Tea Maker produces a pure, sweet cup. Needs no settler nor strainer and never wears out. Saves tea and coffee, money and health. Every wife buys at sight. Now in operation. Send 15c for 50c size of either, postpaid, or will send sample of both for 25c. Without question the two best selling articles ever invented. Order both.

COFFEE MAKER

TEA MAKER
Dr. Lyons, 1480 Day St., Pekin, Ill.

Every country on earth eats

Quaker Oats

It is the one universal food; it costs least and builds muscle and brain better than other foods.

The Stark Year Book for 1910

is ready to mail. It will be sent to any person interested in fruit-growing on receipt of 7 cents to cover postage. The Stark Year Book for 1910 represents an entirely new idea in nurserymen's literature—it is a work of art as well as a catalogue of Stark Nursery products. Within its covers are 32 full-page illustrations of fruits and flowers, representing 175 varieties, done in four colors, and exactly reproducing nature. 84 pages are devoted to descriptions, prices, and records.

Stark Delicious, the apple that has revolutionized orchard planting and established a new standard of apple values (selling at $10.00 per bushel box this year); Stark King David, another apple of wondrous quality and merit; Stark King Philip, a hardy black grape of California grape quality, and dozens of the very best things in the horticultural world are fully described, illustrated, and priced.

To any one planting one tree or many, of fruits or ornamental, this book is of inestimable value—a horticultural text-book—a guide to proper selection.

Stark trees have stood the supreme test of actual planting for 85 years—they are the yard-stick by which all other nursery products are measured—they are the first choice of this country's most successful orchardists. The success of the orchard is dependent on the kind and quality of tree planted. Stark varieties are the best of the best. Our record of 85 years of successful selling is a positive guarantee of tree quality.

Before you decide to buy, send 7 cents for the Stark Year Book—do it today before the edition is exhausted.

Stark Bro's Nurseries and Orchards Co.

Lock Box 14, Louisiana, Missouri

Split Hickory—Let Me Pay The Postage To You

H. C. PHELPS
Manufacturer of Split Hickory Vehicles

No year in history has seen such splendid Split-Hickory-Vehicle Styles as this—or such low prices. I promise you also just as great savings on high-grade Harness. Just send me your name this season—right away, sure, for my new, Big Free Book of over 125 styles to select from. Select just the made-to-order, direct-from-factory Split Hickory you want. I'll send it promptly on

ON MY BIG BOOK

30 DAYS' FREE ROAD TEST
2 Years' Guarantee
You Save $25.50 or More

Make your own selection from my book—trimmings and finish to suit you best—all materials and workmanship and values just as represented or money back without question, from the largest exclusive carriage and harness factory in the world. Write for my Book, Free, today—personally to

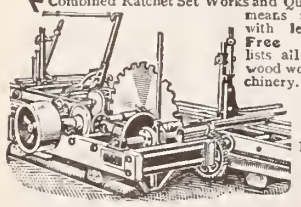
H. C. Phelps, Pres. OHIO CARRIAGE MFG. CO.
Station 236, Columbus, Ohio

"I save you $30 to $35 on this Split-Hickory Auto-Seat Buggy."

Over 125 other styles at even Bigger Savings—See Free Book.

Make Money With An American SAW MILL

Lumber is high. A car load or two pays for an American Mill. Supply your needs and your neighbors'. No experience needed. Haul mill to timber if desired. All Sizes—All Prices. The Variable Friction Feed, Combined Ratchet Set Works and Quick Receder means most work with least power. Free Catalogue lists all kinds of wood working machinery. Ask for it.



American Saw Mill Machinery Co.
6 Faith St., Hackettstown, N.J.
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THE BEST FARM GATE

FOR THE LEAST MONEY

Cyclone Farm Gates are the strongest, longest-lived gates made. Have heavy tubular steel frames and strong, rust-resistant wire fabric. They will turn all stock. A thorough inspection will prove their value. Write for further information on Farm Gates and our new, finely illustrated catalog showing Ornamental Fencing.
Cyclone Fence Company, Dept. 141, Waukegan, Ill.

THIS 120-EGG SAFE SURE HATCHER $7.50 FREIGHT PREPAID

BIGGEST value of the year. Get new low, delivered prices on all sizes of famous

Ideal

Incubators. Metal-covered all 'round, self-regulating and ventilating. Safest and surest. Delivered free east of Missouri River and north of Tennessee. Write for delivered prices to points beyond. Lowest prices on Brooders, too. Send for free book today.
J. W. MILLER CO., Box 179, FREEPORT, ILL.

10 DAYS FREE TRIAL

We ship on approval without a cent deposit, freight prepaid. DON'T PAY A CENT if you are not satisfied after using the bicycle 10 days.

DO NOT BUY *a bicycle or a pair of tires* from *anyone* at *any price* until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our *unheard of prices* and *marvelous new offers.*

ONE CENT is all it will cost you to write a postal and everything will be sent you free postpaid by return mail. You will get much valuable information. Do not wait, write it now

TIRES, Coaster-Brake rear wheels, lamps, sundries at *half usual prices.*

MEAD CYCLE CO. Dept. C-71, CHICAGO

A Sample of Page Fence FREE

Send for an actual sample of the world-famous Page Woven Wire Fence. See the Basic Open Hearth Page Wire—the strongest fence wire in existence! See the wonderful Page Knot—*the knot that can't come off!* Get a Free copy of the Quarter-Centennial Catalog of Page Fence, explaining its amazing durability, elasticity and economy. Just a postal. Address: (3)
PAGE WOVEN WIRE FENCE CO., Box 213 H, Adrian, Mich.

Sweet Peas and Pansies

Send me the addresses of two flower-loving friends, and four cents in stamps and I will send a packet each of beautiful *Sweet Peas* and *Pansies*, mixed colors; also my handsomely illustrated 17th Annual Catalog, and "*Floral Culture*," telling how to grow flowers from seed. Send stamps today.
MISS C. H. LIPPINCOTT, *Pioneer Seedswoman*
Dept. 38 Hudson, Wis. (One hour's ride from Minneapolis)

Murray "Style Book of Vehicles and Harness" now ready. Write for it—Free

The 1910 "MURRAY" catalog is the BIGGEST VEHICLE and HARNESS catalog published. 192 pages. 345 illustrations. Send us your name and address. We pay the postage. Sold on trial. Guaranteed for two (2) years.

Safe delivery insurance on all shipments.

Get our catalog and prices and save the middleman's profit. Murray sells direct.

The Wilber H. Murray Mfg. Co. 361-367 E. 5th St., Cincinnati, O.

Save $30

Winning Our Nation*

AS "charity begins at home," and as the man who does not work for the salvation of his own household is considered no better than an infidel, so the true patriot, no matter how much he may be concerned for the fate of other nations, has most at heart that of his own country.

Therefore he must desire for it the highest ideals of life and conduct; and it is not likely that anybody will dispute the claim that the Christian ideals surpass all others.

The first thing that must occur to every thinker upon this subject is personal. A man must shape his own life after those Christian ideals. If he believes they are the best, he is no patriot unless he strives to make them his own.

The next is that he must strive to make his family share his beliefs and his objects; then the town in which he lives; but, most of all, the nation to which he belongs. We rose up in might when a project was formed to rend our nation in twain, and with blood and tears maintained its unity. It is now a great union of States—one and inseparable—but how much more important that it should be Christ's country than merely a great, united nation! Can we not in some way kindle as fiery an enthusiasm for its evangelization as was once kindled for its political salvation?

Dr. Jefferson has profoundly treated this question in his *New Crusade*. He would kindle this fire as the so-called Christian nations of Europe kindled the passion to save the holy sepulchre from the contamination of the Mussulman. He says:

"The Saracen of the twelfth century has gone; the Saracen of the twentieth century is here. Who is he? He is the rumseller and the gambler and the scurvy politician; the dishonest merchant, the mischief-making artisan; the greedy capitalist and the anarchistic wage-earner; the bribe-taker, the bribe-giver, the man who works iniquity and makes a lie. Let us break the power of his mailed fist. To beat back the Saracen, to rescue America, the land dedicated to liberty and God, that is the goal of the crusade of our new century.

"To many, home missions suggest a lumber camp, a mining camp, a straggling settlement on some far-off frontier. The fact is, we are all on the frontier. We are always in sight of the Saracen.

"It will be a long campaign. It will cost money and it will cost men. But to what better purpose can they be spent than in breaking the power of the Saracen?"

True as it is in one sense that "we are all on the frontier," in another it is not true. We in the towns and cities of the East and the great Middle West have, in the beautiful old phrase, "means of grace" on every hand. Schools, churches, libraries, beneficent institutions of all kinds surround us.

On the desolate stretches of the far Western plains, and throughout many sparsely settled districts of the South, no such privileges are to be found. Read Ralph Connor's unsavory but powerful story of *The Foreigner*, and realize something of the needs of those sections.

As Dr. Strong has so keenly reminded us, public opinion in these far-off places is as yet unformed, but it is forming fast. There is not a moment to lose. "Strike while the iron is hot." Let us do all we can for home missions—it is for God and native land.

O beautiful my country, ours once more,
What were our lives without thee?
What are all our lives to save thee?
We reck not what we give thee.
We will not dare to doubt thee;
But ask whatever else and we will dare.

* Christian Endeavor Topic for Sunday, February 27. TEXT: Luke 10:1-17.

To our HOME HERALD Friends: Please read notices on second column, page 150.

"No Crops—No Pay"

How We Make It Easy For You To Own Either An Irrigated or Non-Irrigated Farm In Canada

This wonderful offer of the Canadian Pacific should be read by every man and woman watching for a **lifetime opportunity**—then write at once and investigate. Hundreds have paid fully for homes here out of first one or two crops.

Get the Land That Pays For Itself In

Sunny Alberta's Valleys

The Famous Valleys of Canada's Bow River and Saskatchewan River. Only Small Payment Down—Pay Balance Out Of Your Crops—"No Crops—No Pay."

In our 3,000,000-acre irrigated block in Bow River Valley of Southern Alberta, we will break and develop your land, erect buildings, fences, etc.—at less than you could do it yourself. Select your land—let us put in crop. Get development circular.

In the non-irrigated section of the Saskatchewan River Valley, in Central Alberta, we offer you a farm on a new line of the Canadian Pacific at lowest prices and easiest terms.

Get a home here. Under agreement, Pay out of crops for your land. Let us tell you of others here raising potatoes, onions, vegetable products, sugar beets, berries, alfalfa, field peas, timothy, dairying, general stock raising—enormous crops wheat, oats, barley and flax. Send me your name today and check which books you want **FREE.**

J. S. DENNIS, Assistant to 2nd Vice-President
CANADIAN PACIFIC RAILWAY
Colonization Dept. 274 9th Ave., West
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Idle Money Can Earn 5%

SMALL SUMS that would otherwise be idle for a few months can be deposited with the Industrial to-day, and will bear earnings from the day we receive them to the day they are withdrawn. Your money need never remain inactive, for the Industrial offers safe opportunities for short-time investments which are protected by mortgages on New York City and Suburban Real Estate—a form of security that never depreciates in value. In 17 years we have never paid less than **FIVE PER CENT per Year,** and have increased in strength yearly.

INDUSTRIAL SAVINGS & LOAN CO. 5% PER ANNUM

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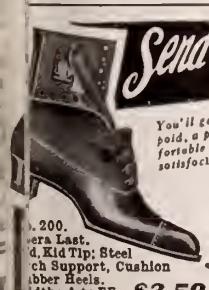

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

SYNOPSIS OF PRECEDING CHAPTERS

FOR the benefit of our new subscribers we give a brief synopsis of the preceding chapters of Mrs. Amelia E. Barr's most interesting story: The scene is laid in New York, at the time of the Stamp Act, in 1765. Captain Jansen Van Vroom was a rich, retired sea captain, and lives with his wife Katrina in a fine Dutch house, by the North River. They have a daughter, Virginia, whom they wish to marry to a young sea captain, Batavius De Vries, for whom she has little liking. She is really in love with Joris Artaveldt, a dashing young officer. Virginia's dearest friend is Lady Rose Harley. Captain Van Vroom is bitter against the enforcement of the Stamp Act. Joris and the two girls dine at the captain's house, after which the two men leave. Arent Van Vroom, the son of the house, appears and is introduced to Lady Rose. The next morning Van Vroom describes the condition of New York to his son, and the things which were leading to the breaking point. The Lady Rose becomes interested in Arent when he describes his voyages. Joris declares his love for Virginia, and she returns his affection. Arent, her brother, falls in love with Lady Rose, who gives Virginia a handkerchief embroidered with strawberries. She herself has one like it. Virginia gives Joris the handkerchief. Politically, things grow worse. The people determine to resist the oppression of the British government, and wear only home-made things. Batavius De Vries suddenly returns, expecting to marry Virginia. He is a course, bombastic person, and Lady Rose is disgusted with the idea of Virginia marrying him. Joris tells his father of his love for Virginia and he offers no objection. Lady Rose plans to get Batavius drafted into the naval service. Virginia protests to her father against marrying Batavius. He angrily insists. He says the banns must be published within the month, and threatens her. The mother also takes the father's part. Joris tells Van Vroom he loves his daughter and is ordered away. Katherine Van Heemskerk offers to carry Joris' letter to Virginia. Batavius, walking back with Katherine, insults Joris, who lays his hand on his sword, but refrains from action for the lady's sake. She goes to Joris' side.

CHAPTER SIX—*Continued*

WHEN Batavius returned to the Van Vroom house they were ready for tea, and as they drank it Batavius made rude mirth over the temper of the young lieutenant, of his own offer of a cutlass on the deck of his ship and of the womanly claim of Katherine on Joris; all of which incidents went like fire to the heart of Virginia. Her low laughter flooded her white face with a sudden glory, her eyes shone, and she said with an accent of delight:

"The dear child! So wisely, so properly she behaved. A little lady is Katherine; though her sister Joanna is beyond all belief plain and common."

This opinion was hardly expressed ere it was followed by a shrill, long-drawn whistle, and a chanty-like cry. Captain Jansen leaped to his feet.

"It is Arent!" he cried.

"It is Arent!" echoed Virginia, also rising.

"It is my friend Arent!" added Batavius, with unctuous appropriation.

Madame, who had the sugar tongs in her hand, turned her face, shining with mother love, toward the door, and the next moment Arent threw it wide open, and with a following of fourteen Southern gentlemen, entered the room. Then the air vibrated with happy greetings and exclamations, and Arent explained that the visitors were "a few of the Southern members and sympathizers who had come to the Assembly on the *Manhattan;* and who wished to make Captain Van Vroom's acquaintance.

By this time Madame had half a dozen black women carrying her orders to the kitchen, and drawing out the long table, Virginia soon covered it with white damask and set in order on it the best china and crystal, while Madame brought out all her treasures of condiments, jellies, cakes, and other dainties. And as the Captain did not seem in a hurry she felt sure that there was no special hurry; she could take time to place before the strangers a meal worthy of them.

In fact, within ten minutes the men were in stern discussion of the Stamp Tax folly. They were noble men, well worth seeing and hearing—tall of stature, and full of animal strength and courage and self-dependence. And as the two proud, pleased women moved hither and thither about their hospitable duties they listened; and when any specially forcible words were said they looked at each other and smiled their approval.

"The English government," said Aiken of South Carolina, "intends to yoke the South as a laboring ox, and they will find they have roused a lion."

"I think Mr. Pitt will yet save us from actual war"—this from an optimistic member of the party.

"Save us from those we trust in," was Aiken's retort. "We do not know what ought to be. God alone knows that—but we do know that our taxation, as it is at present, ought not to be; and with God's help we will save ourselves from its tyranny."

"Right, Aiken!" said Worth of Maryland, in a voice of thunder. "The time has not come, and it will never come, for us to make bricks in Egypt. If great and good deeds are to be done, our colonies are full of great and good men ready to do them." There was a proud general assent to this statement, and a chorus of questions and opinions, from which Virginia gathered the following:

"What is Lord Bute about? I do not understand."

"Who can understand him?"

"You cannot touch his reason."

"No, he is to be knocked on the head."

"Before we finish this business, we shall have many casualties."

"We shall thrive by them."

"We might be driven by necessity to——"

"Necessity does everything well."

"The fact is," said Jeffries of Rhode Island, "England feels to us as a scholar feels toward Latin. However well he knows the language, it is not his mother tongue."

"Step-bairns!" laughed McLeod of South Carolina; "even sae, but we are na going to be mere buttons on the coat tails o' our rulers. If they will put us in such a humiliating position, we ha'e hands, and we ha'e swords, and we can use them."

"Right, McLeod! Right!" and there was a storm of inarticulate sympathy and smiles.

In less than an hour they sat down to a feast fit for a king. They had by this time talked themselves into a fever of passionate patriotism; their souls vibrated and urged each other; the atmosphere was charged as if with electricity; the spacious room felt as if it was on fire. Long before they left the Van Vroom house they felt quite able to cut themselves loose from the buttons of their rulers' coats, and McLeod chuckled merrily over "the puir German King, and the trouble he was helping to make for him."

"Prince Charlie may come to his ain yet," he mused, "and he might do waur than come here for it. This is a fair, broad kingdom, and if we could put Charlie in Geordie's chair, the clans would gather round him, and it would be a sort o' compensation for that black woe, Culloden."

He was so full of this impossible hope that he went down to the City Hotel with the crowd, humming "Wha wouldna fight for Charlie?" though the Liberty Boys escorting them marched to their own fine song of the "Liberty Tree."

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

It was one of those hours in which mortals feel that they are immortal. The passionate evening, the ringing words of the song, the cheering of the boys and the citizens, opened for them some irrational doorway through which the mystery, the majesty, and the pang of life stole in, and thrilled them into an ecstasy of self-renunciation.

Only Batavius remained cool and prudent. He had eaten and talked and cheered with the rest, but as he walked alone to his ship he said to himself, with a scornful smile, "What fools these men are! They are full of complaints and threats. They are going to set the river on fire—Humbug! That is not my way. I complain of nothing. I accept everything. I will not prejudice my future by foolish scruples about liberty."

And to thoughts of this tenor he fell into that comfortable animal sleep which is neither troubled, nor comforted, nor informed by prophesying dreams.

CHAPTER SEVEN

ALL AT SIXES AND SEVENS

THIS first meeting of a Colonial Congress in the city of New York was an event of the greatest significance. The whole country was in an insurgent condition, and the government paralyzed by circumstances it had no authority to meet with that severe promptitude which apeared to be absolutely necessary. For Grenville, who was densely ignorant of American affairs, had appointed as collectors of the hateful tax only native Americans. He intended this as a conciliatory measure, but was amazed to find it universally regarded as insult added to injury.

"Is it not better the tax should be collected by Americans, rather than foreigners?" asked one who had just been duly qualified.

"No, vile miscreant!" was the answer. "If your father must die, is there no defect in filial duty if you become his executioner, in order to secure the hangman's fee? If the ruin of your country is decreed, can you innocently take part in the plunder?"

This was the feeling that leaped first into every heart; then they immediately began to ask one another, "Why should we allow a stamp officer on this side of the water at all?"

The answer to this question was startlingly quick, clear and unanimous. The effigy of Oliver, the collector for Massachusetts, was found swinging one morning from an elm tree at the entrance to Boston. Chief Justice Hutchinson ordered the Sheriff to remove it. He positively refused. It hung until evening, when a great multitude, marching in order and shouting "Liberty and No Stamps!" took it down and burnt it before Oliver's house. Hutchinson ordered the colonel of militia to beat an alarm. "My drummers are all in the mob," was the reply. Oliver resigned the following day.

The little turbulent colony of Rhode Island promptly raised a mob also, and the mob compelled the tax collector to resign. Maryland was in commotion, and her stamp collector fled to the fort at New York for refuge. The officer for Connecticut was following his example when he was overtaken, escorted back to Hartford Court House, and ordered to read his recantation before the Assembly. Beyond Maryland the whole South passed resolutions to resist the Stamp Act. The last collector to yield was John Hughes of Philadelphia. He was desperately ill, but he heard muffled drums beating through the city, and the State House bells ringing muffled, and the tramp of men round his house demanding his resignation, and he gave them his written promise to have nothing to do with the stamp paper.

In the meantime, New York was watched with intense interest. It was not only the most important city on the continent, it was also the headquarters of the British army in America. Governor Colden was putting the fort in a state of offense and defense. Major James of the artillery was working day and night to increase his stock of powder, shot and shells. It was said he had vowed "to cram the stamps down the throats of the people," and the people were watching with a grim determination that knew no fear. McEvers, the appointed stamp master for New York, was in hiding; and Colden had sent to General Gage for a military force sufficient to keep New York City in order.

This was the condition of affairs in the city at the beginning of October, A.D. 1765; and, on the sixth of the month, all the members summoned for the first Colonial Congress had arrived. Just before this opportune moment a new paper appeared. It had not been advertised, no one knew who edited or printed it, or who, with marvelous celerity, scattered it far and wide over the city and the surrounding country. It was called *The Constitutional Courant*, and bore the device of a snake cut into eight pieces, with the motto, "Join or Die." This motto became the watchword of the hour. It was on the lips of every one. The paper was in the hands of every one. The men who had supped with Jansen Van Vroom found it on their breakfast tables, and, as they met, greeted each other with its motto. Jansen had it in his hand when he bid them good-morning. Batavius carried it with obvious ostentation.

Yet he carried it in a nonchalant manner, and this manner for once explained his real feeling. At that hour he was very indifferent to every side of the political quarrel; he had spent some restless, unhappy hours during the night, having become conscious for the first time that he was really in love with Virginia. He had so long regarded her as his own that he never suspected any personal reason for her cold reserve. He told himself it was the instinctive mood of a woman eighteen years old.

But on the previous evening he had seen a different Virginia, and when he awoke from his first deep sleep the vision of this other Virginia tormented him. Her rosy blush, her sparkling eyes, her light step, her gracious manner, her eager enthusiasms, patriotic anger and ready laughter—why had she never shown him any of these enchanting moods? To strangers she had been far more sweet and beautiful than she had ever been to him. He recalled other occasions when she had treated him in the same way. And how wonderfully charming she was! He felt that he could never rest until Virginia smiled and beamed on him as he had seen her smile and beam on Aiken and McLeod.

The first effect of this new manner of thought was in his dress. He twisted his black hair into a curl or two, he adorned his hands with rings, and added to his finest uniform that touch of brilliant scarlet in his silk waistband that was so popular among privateers and other seamen of more doubtful occupation. Captain Jansen noticed this change at once, and thought well of it.

"Good clothing, and a few ornaments, Batavius," he said, "are often better than many words. I am an old man, but I am always noted for my white linen and fine broadcloth."

"Well, then, Captain, you have a wife and a daughter to look after your linen and broadcloth."

To be continued

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Investment Features

And what is true of the bigger is true of the smaller business man. It is not uncommon to find small business firms carrying policies of insurance for the purpose of reimbursement in case of the death of any one of the members. Again, many a business man was enabled to pull safely through the depression of 1908 only by reason of the borrowing power of his insurance policy.

A noticeable feature of investment insurance is the difference in the attitude toward it of the rich and the poor. For instance, the higher you ascend the ladder of expenditure the greater care will you find the insured to have taken to perpetuate the investment as long as possible after death. The poorer the man the more does he seem willing to rest content with being able to leave his wife a lump sum when he dies. The richer the man the more does he seem to insist that his widow shall receive not the lump sum, but a yearly allowance, accruing from its investment.

Now this may be due, on the one hand, to the fact that the rich, adverse opinion to the contrary notwithstanding, are keenly alive to the value of money and to the fact that nothing on this earth can prove quite so elusive on occasion as a badly guarded principal; and, on the other hand, it may be due to the feeling on the part of the poorer man that the amount of interest to be gained from the investment of a small death benefit is likely to be too small to be of practical use to his widow. Nevertheless, the problem of her support after his death is one that may constantly concern the man who has nothing to leave his wife but an insurance certificate.

Even if the sum be considerable there must arise the quite natural question, What can, or rather, what will, she do with it? A woman who for years has been used to a regular weekly or monthly allowance, out of which has been paid the household expenses, suddenly finds herself, through the death of her husband, deprived of her stipend, and the possessor instead of a few thousand dollars. She must not live upon the principal, for with the most rigid economy and the most determined will it could last but a few years.

If she invested it in ultra-safe securities, the highest interest to be derived in that event would be at the rate of $60 per $1,000 per year. She might go into business, but even if she were lucky enough to hit upon some honestly attractive opportunity it is probable that her previous domestic capacity would utterly unfit her for the new mode of existence, and if she be advanced in years the idea of business would be out of the question altogether. Of course, there are exceptions, for many a woman, face to face with a desolate future and with not even an insurance policy to help her on her way, has risen superior to the situation and has prospered.

A Monthly Allowance

But the average woman, much less the average man, come suddenly into possession of a substantial sum of money, is curiously apt to lose all judgment when the problem of investing the money presents itself. And so most of the large insurance companies have begun to issue policies which, instead of bestowing a lump sum at the death of a man, provide for the payment of an annual, quarterly or monthly allowance to his wife as long as she lives.

There can be no doubt that this plan of insurance will become more and more popular, for a husband can rest assured that not only is his money safely beyond the reach of a possible swindler after his death, but his wife will have a certain amount of money at her disposal every month.

Some of the companies arrange only for annual payments, but where the amount of money is small it is, perhaps, better to arrange for monthly payments. An annual allowance, incurring the necessity of banking it and drawing upon it at intervals, places a woman in practically the same position as though the whole amount had been placed at her command in the first place. It may be lost or unwisely disposed of, and the long interval of waiting until the next payment is made may provoke hardship.

Provisional Features

Some of these policies run for a period of twenty years, and, if the beneficiary be old at the time of the death of her husband, this might perhaps be long enough to provide for her until her death. But by paying a larger premium the wife may be assured of a monthly allowance as long as she lives, however long that may be.

The cost of such policies depends not only on the age of the person taking the insurance, but also upon the age of the beneficiary. If an old man were to take out one of these policies in favor of his minor son, it would cost him more than if the son were of middle age, as the payments after the father's death would have a long time to run. A wealthy woman bought one of these policies the other day in New York in favor of her little daughter, six years old. It was expensive, and she meant to leave her fortune to her daughter in any event; but, as she remarked, riches sometimes take wings, and she wanted to be sure that her child would never actually want.

As a phase of investment insurance, this plan is well worth consideration.

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TRUE CHARACTER BUILDING*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

WHEN Jesus reached the closing part of his Sermon on the Mount we will discover, if we have not done so before, that his theme was character building, and he likened his hearers some to wise builders and some to unwise builders.

The first were those who would hear his sayings and do them, and the second were those who would hear them and do them not. He made the difference between the two kinds very vivid by using as an illustration something they were quite accustomed to see: houses built upon the rock and houses built upon the sand. Most wonderful are some of these houses, which the traveler of to-day sees, notably "Marsaba," which is built not only on the rocks, but into the rocks, apparently chiseled out of them, those cliffs which sheltered the prophet Elijah in the place where he was fed by the ravens.

Marsaba, however, is almost inaccessible to the usual traveler, so narrow and precipitous is the path that leads to it. More to our point is this home built among the rocks of Mount Lebanon, which shelters a lovely Christian family, Dr. and Mrs. Ghosn-el-Howie, and their children. It is a centre from which radiates Christian teaching not only for that community, but for other parts of the world. We believe that it was just such a life as this that the Lord Jesus had in mind when he spoke of the house "built upon a rock."

The Foundations of the House

The houses built upon the sand to which Jesus referred may have been the tents, which were spread, without any thought of foundations, in valleys, and which were swept away by the rising streams when the rains descended. What a contrast there was between the house of the abiding Christian, on the rock, and the careless nomad, on the sand!

We shall need to put ourselves in the place of the Oriental to comprehend the teaching of Jesus on this point. In our land, all houses have foundations, some better and stronger than others; but, generally speaking, the foundations are rather secure. If Jesus had been speaking to Occidentals, like ourselves, he might have had something to say about superstructures. A few years ago there was a man in New York City who put up a block of tenement houses, which fell to the ground almost as soon as they were occupied, and many lives were lost. When investigation was made, it was found that, in order to save expense, he had economized in sand, not putting in enough to make a durable cement. Of course he was sent to prison for such culpable cupidity.

Another notable instance of wrong superstructure was the Tay bridge, in Scotland. It went down on December 28, 1879. For some years trains had been crossing in apparent safety; in fact, the train which passed over just before the fatality had carried the Queen of England. But the train which followed may have been overweighted. Investigations which followed revealed the fact that there was a defective beam, and that is where the bridge gave way. The builder acknowledged that he had noticed a slight imperfection, but thought it not sufficient to make him refuse to put it in. What a fatal mistake on his part! Without that weak spot the bridge would undoubtedly have stood the strain of traffic. There are some human characters like the bridge of Tay, seemingly grand and strong, that have a weak spot in them, and if an investigation should be made it would be found to be a weak spot in character building, which was overlooked or condoned in childhood and youth, such as a lack of self-control, an inadequate idea of the value of truth, selfishness, etc. Any one of these weak spots might cause the whole structure of manhood or womanhood to fall. A little boy was asked, "Who made you?" and he promptly replied, "God." Then another question was put to him: "What did he make you out of?" "Sand," he replied. More sand would have been a good thing in the building of those houses in New York.

When we speak of "sand" in relation to human character we mean grit, courage. The boy did not mean just that, but we can put that meaning into his words. In all our character building we need just the kind of courage and steadfastness which God alone can give us.

The Strength of Habit

The earthquake which devastated the city of San Francisco a few years ago also wrought havoc with the buildings of the Leland Stanford University. A costly memorial arch was demolished. Upon an examination it was found that the foundations had not been solidly built, and so the superstructure was easily shaken down. Let parents and teachers take warning from this to lay firm and true principles as foundation stones in the characters of the children whose upbringing is in their charge. Sad it is to say that we have only to read the daily papers to see that men who have been famed for great deeds suddenly tumble all to pieces, morally, and are sent to jail to serve long sentences. By way of illustration take two walnuts: open No. 1, and find in it a rich and meaty kernel; open No. 2, and there is nothing but the dried up semblance of a kernel—fair on the outside, rotten on the inside. President King, in his book *Rational Living*, says: "Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying: 'I won't count this time.' Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among the nerve-cells and fibres the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, ever wiped out." Also, he says: "From your early morning toilet, through the care of your clothing, and the order of your room, table manners, breathing, tone of voice, manner of talking, pronunciation, gesture, motion, address, study, to your very way of sleeping at night—all your habits are setting like plaster of paris. Do you wish them to set as they are?

What Is Expected of Us

God created us, but he expects us to build our characters, and the building is not wholly to be likened to the erection of a house or a bridge. We may get some valuable hints from the mineral world, particularly from the formation of crystals. Hear John Ruskin talk to a company of young girls. He says: "Here is a perfect crystal of quartz for you. It is of an unusual form, and one which it might seem very difficult to build, a pyramid of convex sides, composed of other minor pyramids. But there is not a flaw in its contour throughout; not one of its myriads of component sides but is as bright as a jeweler's faceted work (and far finer, if you saw it close).

Continued on next page

*The International Sunday School Lesson for February 27, 1910. False and True Discipleship. Matt. 7:13-29. GOLDEN TEXT: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

"Her Answer."

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SUNDAY SCHOOL LESSON

By Dr. and Mrs. Wilbur F. Crafts. Continued from Page 160

e crystal parts are as sharp as javeli; their edges will cut glass with a touch. Anything more resolute, c summate, determinate in form, can n be conceived.

Here, on the other hand, is a crys- t of the same substances, in a per- f tly simple type of form—a plain s-sided prism; but from its base to i point, and it is nine inches long, it l s never for one instant made up its rnd what thickness it will have. It s ms to have begun by making itself a thick as it thought possible, with t quantity of material at hand. S ll, not being as thick as it would l e to be, it has clumsily glued on p re substance at one of its sides. T en it has thinned itself in a panic d economy; then puffed itself out a ain; then starved one side to enlarge t e other; then warped itself quite out o its first line. Opaque, rough-faced, j gged on the edge, distorted in the s ne, it exhibits a quite human image o decrepitude and dishonor; but the w rst of all is that, half way up, a p rasite crystal, smaller, but just as s kly, has rooted itself in the side of t e larger one, eating out a cavity u nd its root, and then growing back- w rd, or downward, contrary to the d rection of the main crystal. Yet I c nnot trace the least difference in p rity of substance between this first m st noble stone and this ignoble and a solute one. The impurity of the h st is in its will, or want of will." L ke which of these crystals are you b ilding?

Crystals differ in quality and value. t the sapphire, the opal, the diamond. T ese are respectively developed from cl y, sand and soot, according to laws w hich God has placed in their sub- st ance. Each becomes in its own way a mirable, the heavenly tinted sapphire, the radiant opal, with a beauty of color like the rainbow, and the diamond, a star of blazing light. Let us seek to understand the powers God has given us and seek to build ourselves accordingly. If we should discover that his desire is that we shall be strong crystals of quartz, which is an essential element of granite, let us be content not to be flashing geniuses, but strong and useful servants to do his bidding.

> Whate'er thou purposest to do,
> With an unwearied zeal pursue;
> To-day is thine—improve to-day,
> Nor trust to-morrow's distant ray.
> — From the Russian.

In his Sermon on the Mount Jesus told his hearers where they must start in their building, in the way that is straightforward, entering by the narrow gate, and not on the broad road, where the gate is wide. We will illustrate this by drawing a capital Y. On the left we will draw the broad road which leads downward to destruction, on the right we will draw the narrow way which leads upward to life eternal. Certainly the way is not "narrow" in the sense of liberty curtailed, but some people do really think that they have "to give up everything" in order to live the Christian life. The way to heaven may be said to be narrow because it is all-absorbing—"this one thing I do." "Only that is important which is eternal." Paul knew the secret joy of the narrow way when he wrote, "For me to live is Christ, and to die is gain."

The Lesson of a Great Painting

We are all more or less familiar with Guido René's picture called "The Aurora." It represents the sun in his chariot, drawn by four horses, and heralded by a genius of light in cherubic form, bearing a torch. Around the chariot, hand in hand, treading upon the clouds are graceful figures, representing the hours. Preceding the chariot is the goddess of the morning, scattering flowers upon the earth below. It all represents the glorious sunrise. But as we look at it we think of the soul as the charioteer; the four horses are the passions, which must be held in check; the genius of light, which God gives to every man that cometh into the world; the figures around the chariot are the years appointed unto man to live; Aurora is the blessing of God, which guides every soul born into the world.

It was our privilege to describe this beautiful picture to a company of blind people, and then to pass for them to examine a small copy of the picture cut in cameo, not more than two inches long and one inch wide. Imagine the tiny figures! But as the blind people passed their fingers over them they exclaimed, "I see the horses!" "I see the hours!" "I see the little light-bearer," etc. And so God's truth is to be comprehended by all.

The original painting of Aurora is so large that it covers the ceiling in a palace. It can only be seen, so large and so high up is it, by a person sitting down and looking at it reflected in a mirror. In this there is a suggestion of how great is God's purpose in the creation of every human soul.

As to the "broad way which leads to destruction," it is luring because people think "they can do just as they please" if they are not following a Christian life. One cannot shirk responsibility to God in that manner.

Those on the broad way are just as much bound to obey him as those who are traveling the narrow way. He is the Father of us all. But the broad way is dangerous because the guideposts are all misleading: "This way to happiness," "This way to fame," "This way to riches." The unwary traveler, intoxicated with pleasure, does not realize that he is thus brought nearer and nearer to his doom.

Dr. Guthrie, the celebrated Scotch preacher of long ago, has said: "With his blind face turned up to heaven, you see a man approach the edge of an awful precipice. Every step brings him nearer, still nearer, the brink. Now he reaches it; he stands on the grassy edge. Oh for an arm to reach him—for a voice to warn him—for a blow to send him staggering back to the ground! But he has lifted his foot; it is projected beyond the brink; another moment a breath of wind, the least change of balance, and he is whirling twenty fathoms down. You stop your ears, close your eyes, turn away your head; horror has taken hold of you. And such were David's feelings when he contemplated the sins and fate of the wicked: "Horror hath taken hold upon me, because of the wicked that forsake thy law; rivers of water run down mine eyes, because they keep not thy law, O God." It is only at the lower end of the broad way that such a place is to be found.

An Old Soldier's Delight

Dear Dr. Klopsch: We are much pleased with the premiums you sent us, and especially the book, *Before the Doctor Comes*. I think it is worth ten dollars to any family. I am an old soldier of the Civil War, and have read The Christian Herald ever since the close of that war. I am now nearly seventy-three years old. Hope to take the Herald as long as I live. B. G. Souders.

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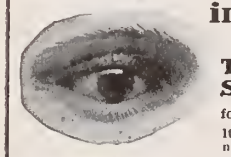

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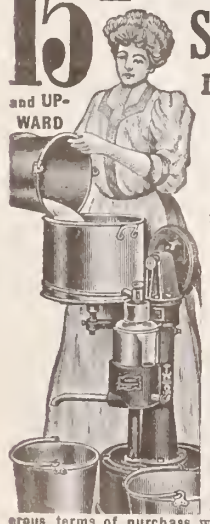

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A FRIENDLY GROCER

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At other times I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast, or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and urged that I quit coffee and use Postum, so he brought home a pkg. and I made it according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and become interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, her's was as good as mine. It's easy if you follow directions." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

How to Work*

IF a man really wants to work it is seldom that he does not get a chance. We hear pitiful stories of the men who are unsuccessfully searching for work, especially in our great cities; but upon looking into their cases you are all too likely to find that they have had place after place given them, only to show their benevolent helpers that they are unfit or unworthy.

What is true of worldly labor is true of work in the church. All of us, and especially our ministers, can testify that we are constantly meeting with so-called Christians, usually church members in good and regular standing, who profess to long for activity in the Master's vineyard, but who fail to find any work which is adapted to their capacity.

There are undoubtedly some honest ones among these inquirers; but it is to be feared that, perhaps unconsciously to themselves, they are not so overpoweringly desirous of hard and steady occupation as they say they are. One of our great poets spake truly when he said:

Beneath the stream, shallow and light, of what we say we feel;
Beneath the stream, as light, of what we think we feel;
There flows with noiseless current, strong, obscure and deep,
The central stream of what we feel indeed.

This is only another way of putting the great Scripture saying, "The heart is deceitful above all things and desperately wicked." Remember that if you pretend that you are hungering after work in the Lord's field, and do not speedily engage in it, you lay yourself open to a charge of serious insincerity.

Last year Dr. McAdam gave us a strong word upon the value of work, which is worth repeating. He said: "As acid corrodes steel, idleness eats in the moral fabric of a human life. The miserable beings whose task is to kill time by loafing on street corners or strutting along boulevards are full of indecencies of thought and often of language. The young woman who has no more serious work than to lounge on cushions with a silly novel, or dissipate the hours in useless trifling, cannot long maintain the whiteness of her soul."

Work is absolutely necessary for most human beings in order to preserve their integrity.

Carlyle, speaking of a potter and the material from which he must form lives, says: "Of an idle man, the highest destiny can bake and knead nothing other than a botch; let her spend on him what expensive coloring or gilding she will, he is but a mere enameled vessel of dishonor."

Bishop Williams has some excellent advice regarding the proper preparation for good work. "It is a high art, this art of service," he says, "and it requires much ability and wisdom. Therefore the prime necessity in order to any efficient, useful service is culture, self-development. Especially would I burn that conviction into the conscience of all who feel called to any high vocation, whether it be the ministry, or going on a mission to the heathen or to the slums; taking up social settlement work, following the physician's or the teacher's noble profession; or, best of all, being the head and the heart of a home, the father and mother of children. Zeal and good intentions are not enough. Know all that you can know; but let your culture be in order to service."

*Topic of the Epworth League for Sunday, February 27. TEXTS: John 9:4, 5; Rom. 12:11.

Christian Policemen

—THE INTERNATIONAL CHRISTIAN Police Association was organized in London twenty-five years ago, and has branches in Scotland, Ireland, Wales, Germany, Canada, the United States, Brazil, Australia and Japan. The aim is to improve the intellectual, moral and spiritual life of all members of the police force and their families. Meetings of the New York Association are regularly held at No. 235 West Thirtieth Street, on Sundays and Wednesdays.

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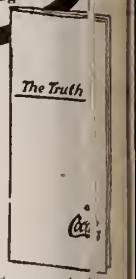

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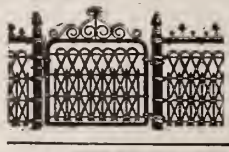

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Among the Workers

MRS. M. L. CRAWFORD BOWER, Lingayen Pg, Philippine Islands, asks THE CHRISTIAN HALD family to mail her any Sunday School cs, used or left over. She will use them amg children who never see pretty cards. A , children's Sunday School papers will be ve acceptable.

DR. JOSEPH SIMMS, well known as a lectur and author (and whose books on bygiene, mals, etc., have been widely noticed by the pss and are to be found in many public libraris), has been in the lecture field for over fcy years. Though now over seventy years ofge, he is still exceedingly energetic and isngaged on several new volumes on scienti topics.

THE "BLIND EVANGELIST," Rev. Thomas Hston, of Frenchtown, N. J., bas lately ccluded a series of meetings in the M. E. Clrch, Hancock, N. Y. As a result forty-fo joined the M. E. Church, ten the Baptist, a several others the Presbyterian. The last tw weeks in January he labored in the Presbyrian Church, Shelter Island, N. Y., and eity persons professed conversion, most of wm have signed cards to join the Presbytean Cnurch. In a revival which he conded recently in the South Side Presbyterian Clrch, Pittsburg, Pa., over two hundred profeed conversion and one hundred and fifty uted with the church.

SOME TWENTY-EIGHT years ago a colored Mion Sabbath School was organized in a ve poor locality in Camden, N. J. Many of the children have since grown to be useful Cistian workers. Twenty-six years ago a mers' meeting was started, which still contles. The women learn Bible verses, in alabetical order, and those who cannot read reat a verse of some old hymn at the afterslice. There is also a very active Loyal Tperance Legion, in its second generation. Tl testimony service, that is always a part of th proceedings, would be an inspiration to my. The superintendent is Mrs. Isabel Sbley, 880 Ferry Avenue, Camden, N. J.

DR. L. D. HOWE, the physician who did su heroic service among the victims of the Cry mine disaster and who founded a relief wk among the survivors and the relatives of thvictims, writes to THE CHRISTIAN HERALD: "ere are over two hundred bodies still in the me. I think it will be reopened, say in the weeks. I have received numerous donatis of money through your readers, from as fwest as Idaho and California. I have used the small sums—say, $15 all—to the best of mability in relief work. Even to-day I reced a letter from Fondis, Colo., where good pple have offered to take in a widow or a chd. I have received over fifty such letters fm readers of THE CHRISTIAN HERALD, and he I can place some of these poor people in gd homes later on."

ONE NIGHT not long ago, when Superintdent Hallimond, of the Bowery Mission, asd those who wished to be prayed for to pblicly make their wants known, a young fow of about twenty-two arose and said: "I wi you'd pray for me. I was a bad boy and ra away from my home in the old country; but I ant to do right and want you to pray that G will help me. I also ask prayers for my pents in Ireland, and that I may soon be rested to them." He was prayed for. He atended the mission nightly for about a week. T superintendent found that he had walked toVest Farms, a distance of twelve miles, the pvious night to ask aid of a minister he knew the. The minister was not at home and the pr fellow walked back to the mission again, sas not to miss the service. He was pennile, homeless, hungry. As he seemed to be ting hard, he was assisted in every way. One d he came to Superintendent Hallimond and sd: "I appreciate what you've done and are dg for me, and would repay you, but I have n money. I was a barber by trade, and if y'll get me a chair and a razor I'll shave the m of the mission and have them all tidied up bSunday." A free barber shop was started athe mission, and the young man proved as gd as his word.

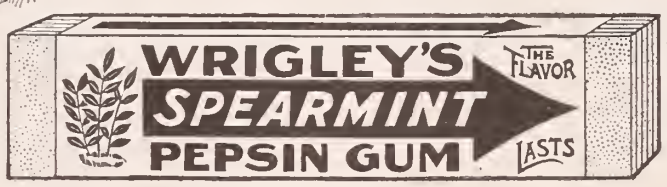
UNITED STATES Consul-General Philip C. Jna writes to Dr. Klopsch from Monterey, Mico: "You have probably learned of my sere illness, as I asked the State Department btelegraph to inform you that I was very ill but that relief work was being properly atended to. I have nearly recovered. I am se that it would afford you and THE CHRISTN HERALD family special satisfaction to see hv much relief to suffering humanity the bkets you sent have afforded. This has been aunusually cold winter, and the people who he been visited by flood and frost were poorly pared for severe weather. These blankets he brought comfort to thousands of poor fmilies, and have kept many women and children from perishing. The people of this countis rich and poor, will never forget what has bn done to relieve the situation. I have received abundance of corn from other directhis. The corn has come by the carloads fm Texas and other points in our country. A large quantity of rice and beans has been reived; but nothing has been more appreced by the poorly clad and poorly housed ple than the blankets. If I were to suggest f you a decoration for your part in this rel work, it would be that of 'Sir Knight of t Gray Blanket,' for, in the opinion of the or of Mexico, such would beat the decoration of the Garter all to pieces. The sewing mahines you sent us are beautiful, and exceedily useful. We are placing them out with sfet care, so that they cannot be seized for ot or taken away from the poor women to om they are given to enable them to support tir families. They will help to make one hdred happy homes for years to come."

☞ To our HOME HERALD Friends: lease read notices on second column, ge 150.

The mild placid cow chews SPEARMINT
She keeps *four* stomachs healthy.
WRIGLEY'S SPEARMINT keeps your *one* stomach healthy, easily.

The delicious juice of fresh crushed mint leaves prevents indigestion, flatulence, heartburn. It freshens breath and whitens teeth, beside!

Look for the spear



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My Spreader positively will do better work and last longer than any Spreader made—no matter what the price—so why pay $50 more? 40,000 farmers have stamped their O. K. on my spreader and money-saving price. My Special Proposition will interest you. Just a postal addressed to Galloway of Waterloo, Iowa, will bring you everything postpaid.

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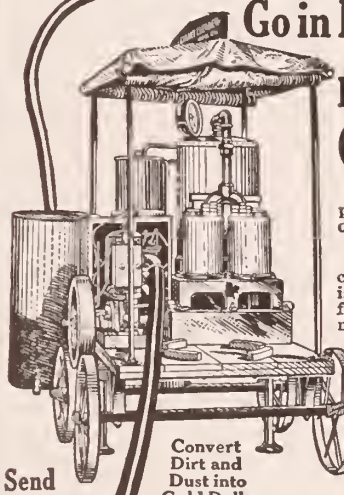

Convert Dirt and Dust into Gold Dollars

A Little Giant House Cleaner should pay for itself in less than two months, out of the profit from the business after paying help and all expenses.

It is capable of earning from $250.00 to $300.00 clear profit a month and we cannot see where there is a possible chance for anyone that buys a machine to fail to make big money, but every reason why they should make thousands of dollars.

Give Us a Chance to Help You

You Can Make $2500 to $3000 a Year on Each Machine

It advertises itself and orders for work come pouring in so that you should be busy all the time.

Send for the Free Book, it Tells All

The **Little Giant House Cleaner** is proving one of the greatest money makers ever put on the market. If you are willing to hustle you can easily make $2,500 to $3,000 a year on each machine you own. Give us a chance to help you. Make a start to-day and you will never regret it. As soon as you earn money enough and have one machine paid for, buy another, hire other men and let them make $10 or $15 a day for you. Getting one of these machines and hiring a man to run it, beats working for a living to a standstill. Be "Johnny on the Spot" with a machine and get the cream of the business. If you can get a number of these machines working, **they should make you rich.** We believe there never has been a machine placed on the market that has so pleased everybody, met with such immediate success, and made so much money, as the house cleaning machine, and still they are very little known for they have only been on the market for a very short time.

A Perfect Wonder

The Little Giant reaches every crack, corner and crevice of the floor; the cracks in the wall, the ceiling and mouldings. It cleans and renovates bedding, comforts, blankets, mattresses and pillows; the cracks or crevices in wooden and iron beds; even the dust, fuzz and other accumulation in the tightly coiled woven wire springs. It reaches and cleans such inaccessible places as trunks, linen closets, desks, document files, pigeon-holes, radiators, registers, etc., etc., ad infinitum.

The Little Giant House Cleaner consists of a powerful gasoline engine, a double acting suction air pump, a vacuum condenser, cold water tank, electric spark battery, vacuum gauge, high pressure suction hose, observation glass, and cleaning tools, all properly connected so as to work in unison and give the desired results. The whole is erected upon a substantial four-wheel wagon, to be drawn by hand, so that it can be moved from place to place.

Nothing to Compare With It.

There are several small machines on the market for home use to be worked either by hand or a small water or electric motor, but they have never been a success because they do not have power enough to clean with, although they will draw the top dust from the room. **The Little Giant Cleaner** does the same work in the same way as the large machines costing from $2,000 to $7,000 each. It has the same size hose.

We have seen it pull out pail after pail of dirt from houses—dirt that was impossible to remove completely by the ordinary means of heating, etc. When it is working on the streets, the dirt and filth pouring through the observation glass attracts a crowd of people that look with wonder. They would not believe it possible.

The ordinary house can be cleaned by two men with a **Little Giant House Cleaner** in from one to four hours, and when the work is finished all of the furnishings will be in their original places.

Our Liberal Offer—Pay for it out of Your Profits

We want you to investigate this exceptional opportunity. We do not believe there is any business where so small an investment will bring such wonderful returns, because right here in Toledo we have proved this by our own actual experience.

We have such implicit confidence in the wonderful money-making powers of the **Little Giant House Cleaner** that we will ship one to any live man, who is honest and willing to work, on 30 day's trial—and upon such liberal terms that it is next to impossible to lose. We will even go further and allow you to pay for it in installments, and in such a way that your profit should easily take care of your payments.

In our illustrated book we give full particulars as to how to organize your business, solicit order, what to charge for the work and how to turn every minute of your time into money. We will send it to you free. Every ambitious man who has any "get-up" in him should write at once for this book. A postage stamp will bring it to you and it will show you how you can become independent and one of the prosperous men in your community.

Send the Coupon for Free Book, full information and Our Easy Terms.

Cut off here—Write plainly

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VOLUME 33

NEW YORK, FEBRUARY 23, 1910

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NUMBER 8

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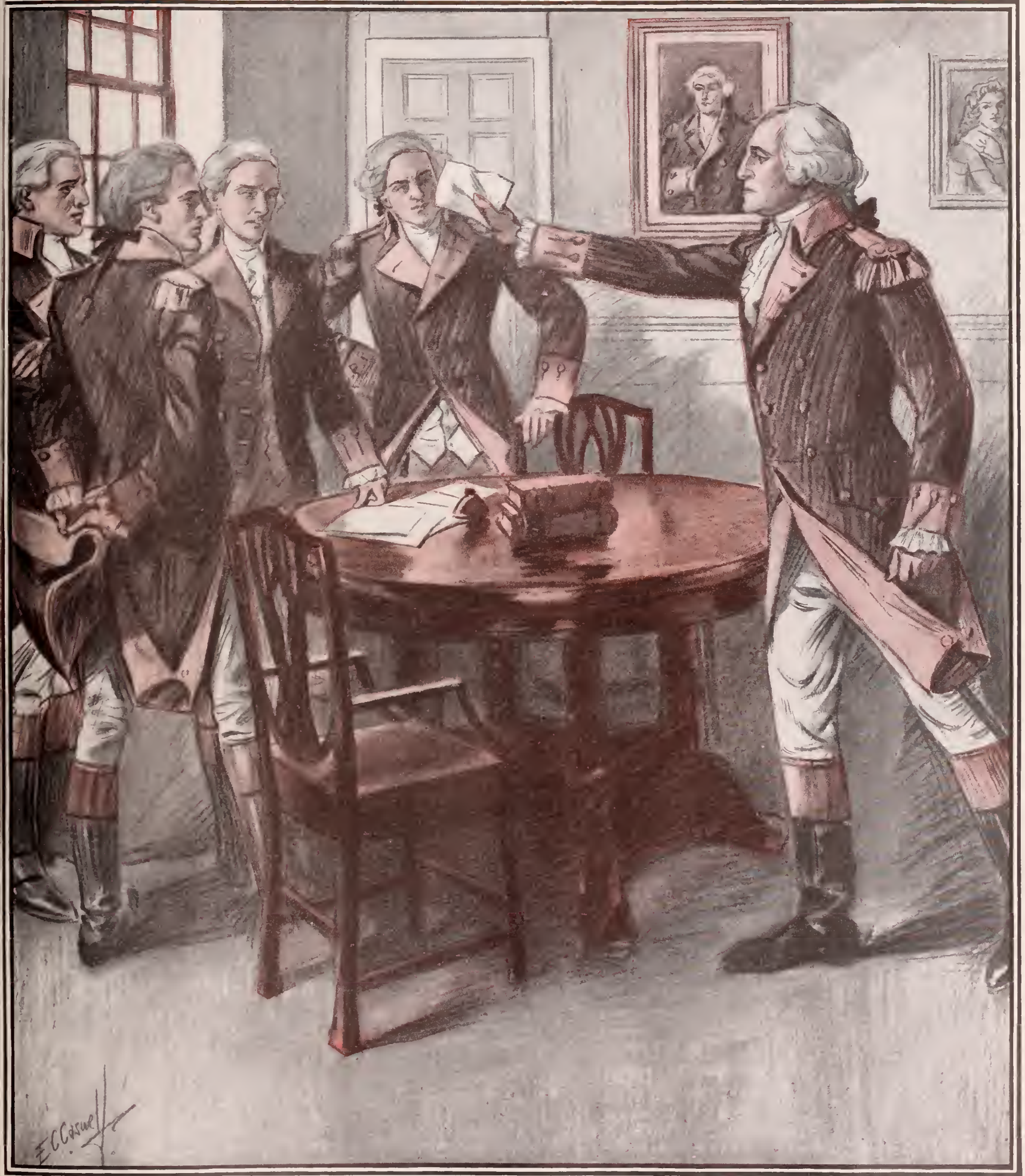
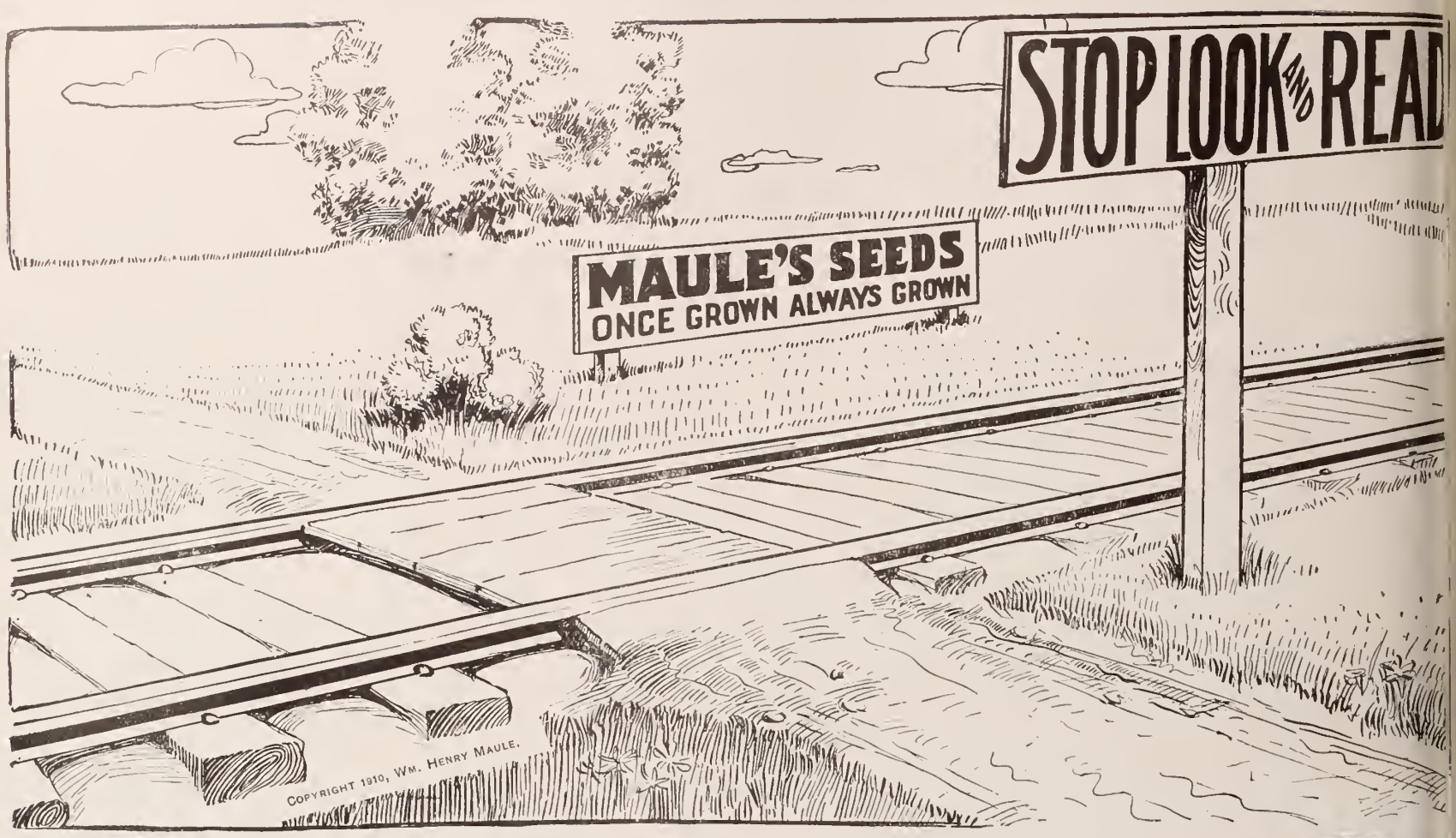


WASHINGTON'S GREAT REFUSAL

See Page 171



MAULE'S SEEDS

Once Grown Always Grown

Few gardeners have any idea of the size of the Maule Seed business. To one firm of celery growers I have sold in the last five years over 1,000 pounds of my XX Golden Self-Blanching Celery seed; this year I have already shipped them 200 pounds for their own planting. To another gardener I shipped last year $550 worth of Maule's Prize Earliest Cauliflower; this year I am getting $100 per pound for this seed. In one county in New York last season I sold almost 1,000 pounds of my selected Danish Ballhead Cabbage. One of my customers last year cleared up $3,375 net on 15 acres of Maule's Earliest Valentine Beans; another made $9,000 net profit on a 50-acre field of White Bush Squash; another, on 300 acres on an Island in the San Joaquin River, in California, made a net profit of $92,000 on Maule's XX Golden Self-Blanching Celery. In the small town of Sunnyside, Wash., I shipped last year direct to growers 110 pounds of Maule's Earliest of All Tomato seed, while in a small town in Texas, with a population of 25, more than $3,000 worth of Maule's Seeds are annually consumed.

I will be glad to send my Seed Book for 1910 to every reader of Christian Herald who will send me their address on a postal.

Other facts are that in the last five years I have paid the U. S. Government $214,898.07 in cash for postage. For years I have received more registered letters at the Philadelphia Post Office than any other Philadelphia seed house. In my home State of Pennsylvania alone I have 67,801 customers, fully 15,000 more than any other seed house in the country. During the late Boer War more cases of Maule's Seeds, bound for the Transvaal, were held up by the British Army than of any other seedsman, whether French, German, English or American. These facts may prove of interest to readers of the Christian Herald who do not know Maule. Maule's Seeds have today a reputation surpassed by none, equaled by few, and as you can get

Your Money Back if Not Satisfied

you need this book in your business. Send me a postal today and put money in your pocket.

WM. HENRY MAULE

1720 Filbert Street Philadelphia, Pa.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

An Arab Sheikh

At One of the City Gates

Quaint Entrance to a Courtyard

An Algerian Maid

A MOUNTAIN TOUR IN ALGERIA

By SASHA E. PERKIN

Daughter of the late Sir W. H. Perkin

"WHY go interfering with other people's religion, and upsetting them? Why not leave them alone?"

Arguments like these bring vividly before me a remembrance of two women living in mountain villages in Algeria. I see again those wistful faces. One hot day in July we went up a steep burnt hillside to visit a village, which, though not far from civilization and near a railway, we had not visited before. The village, as we approached it, looked like a cluster of faggot stacks. We tried to make friends with some shy children, but they would hardly let us come near them. Then we made for a group of women, at the entrance of the village, and after the usual formalities asked if we might read and talk with them.

"No," they said. "Go away again on the hills. You have one religion, and we have another—and they are not the same."

But a woman stepped out from among them. "You come with me," she said. We followed her down the bare hillside to another group of huts, somewhat better than the first. These had mud walls and red-tiled roofs. Our guide invited us into one. It was absolutely dark, and the only furniture was a large straw mat. We groped our way in, and sat down on the mat. We found that our hostess was Aissha, the wife of the sheikh, the headman of the village. Women and children came and squatted round us, and listened eagerly to the few simple words about the Gospel. "These are women sent from God," they whispered among themselves. They repeated again and again the simple prayer we made; it was as much as they could grasp. It was: "Oh, our Lord Jesus, save me from all my sins." We said: "If you can say that from your heart, and not merely with your lips, He will hear you."

Aissha repeated the words wonderingly, as though they were too good to be true. Then we sang a hymn for the children, with a few words of explanation, saying, "The Lord loves the children." How the mothers brightened up at that! The girls were as anxious to get the prayer by heart as the women.

Now a large dish of *semolina* and eggs was placed before us, with two wooden spoons, and to please our hostess we had to make a show of eating very heartily, though it was too hot to eat much.

Aissha took up the remains of our meal and carried them to our guide, who was waiting outside. While he was eating, she said, "Tell me more." She drank in every word. When the guide was ready, Aissha kissed me and said, "I will pray to him tonight." Then she added beseechingly, "Come again soon, and remind me."

That was more than two years ago, and though we have never forgotten that pleading figure on the bleak hillside we have not been able to go again. "The harvest truly is plenteous, but the laborers are few."

Mohammedan Women Wearing the "Yashmak"

A year later, on a glowing summer afternoon, we approached a village far away in a different part of the mountains. The little cluster of huts was framed with pomegranate trees, ablaze with scarlet flowers, and the afternoon sun shone through the golden green leaves. This village had been visited before, and we were recognized and welcomed. A mat was spread under a tree, and we talked to a sick man and a group of women. Then we visited two women in a hut, who were grinding corn with a stone hand-mill, such as is used in Palestine. They said that they often spoke together of what they had heard the previous year and they were eager to hear again. Last of all, we came upon a girl wife, Haweesha. Miss Lillian Trotter had spoken, the summer before, to a group of inattentive women, and Haweesha was among them. She had been interested and had remembered a little, and she invited us to sit down, and listened intently. After a while she broke in: "But, listen! You can read and remind yourselves, every day; but we only hear once a year, and though we try to remember, it slips from us."

It was getting late, and we had to go, promising to pray every day that Haweesha might remember the words of life. That was more than a year ago, and we have not been able to go back to remind her. As we remember these two, Aissha and Haweesha, and many others like them, we commend them to the tender Shepherd of the scattered sheep and are comforted for them as we are reminded that "whosoever calleth on his name shall be saved."

"They are satisfied with their religion; it is good enough for them." We hear this again and again. Thank God, the early Christian Church did not say this of the ancient Britons, nor of our Saxon forefathers. An English novelist has been vindicating Mohammedanism. There is one answer to him, and to all who idealize non-Christian religions: "There is none other name under heaven given among men whereby we may be saved."

A missionary entered into conversation with a young Arab student, who was traveling in the same

Continued on page 169

WHEN MY LORD JESUS COMES

An Unpublished Sermon by DWIGHT L. MOODY, America's Greatest Evangelist*

This is one of some twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few weeks ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are now the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

WE have for our subject this morning "The Return of Our Lord." I believe it is about the only subject that I have brought up here that we are divided upon. We all agree upon his coming back, but are divided about the time. Some say he is coming before the millennium; some think he is coming at the close. Some think there will be no millennium until he does come in person, and others think the world is going to grow better and better, until it gets so upright, loving and good, that he will be drawn right down from heaven and cannot stay away longer. Those who believe that he comes at the end are called post-millennarians, and those before are pre-millennarians.

The Mystery of His Coming

Now, I want to stir you up to look into the subject, to think about his coming some time. Some people think he is never coming at all; but what we want is to have something to look forward to. Don't criticise if our watches don't agree about the time that we know he is coming. That is settled, I think, eternally. Who that believes the Bible doubts that Christ is going to return to the earth? He has bought it with his own blood; he is going to have it. He has redeemed it; and the Father is going to give it to him. And the time is coming when the Lord will sway his sceptre from the river to the ends of the earth. Satan will meet his match until he becomes like the dust of the summer threshing-floor.

There's many better men than I am that don't agree with me in pre-millennial views; but I love them all the same. We will not have division. If you preach the other side of the millennium, I will preach this side. Let us get at it, and see what the Scripture says. Some people have an idea that it is one of those horrid subjects, so mysterious that you don't want to touch it. People have said, "There's no danger of his coming in my day, therefore it's nothing to me." But, my friend, "All Scripture is given by inspiration of God, and all is profitable." "All," not a "part." I believe the reason why we have got so many good Christians, good in spots, but mighty poor in others, is that they live on too few truths. We want to take the whole of it, and take things we don't understand half way.

I used to think the world was going to get so good that Jesus wouldn't come back. I believe he is coming before the millennium—that is my standard; but what I want is that you should study the Bible for yourself, and come to your own conclusion.

In the first place, I want to show you the importance of this subject. The denominations all make a good deal of baptism—I don't know of one that doesn't make a good deal about it, unless it be the Quakers. Take Paul's last letters; he writes about baptism thirteen times in his Epistles, but he writes of the return of our Lord fifty times. There are 260 chapters in the New Testament, and 318 passages about the return of our Lord; so that there is an average of more than one passage to every chapter.

Another thought: What is it that makes certain chapters very precious to all the churches? Now, I suppose that no one will contradict the statement that the fifteenth chapter of I. Corinthians is one of the sweetest portions of Scripture, and very precious to the whole Church of God. Perhaps there is not one single chapter in all Paul's Epistles that is read oftener than that fifteenth chapter of his first letter to the Corinthians. Why is it that this is so precious? It not only tells us what the Gospel is, that Jesus died for our sins and rose again for our justification, but it tells us that Christ went back to heaven and that he is coming back again. I used to read that chapter, but I did not get the sweetest part of it. In the fifty-first verse he says: "I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Now that is what makes that chapter one of the most famous in the Bible. I suppose the high mountain peak of the Gospels is the fourteenth chapter of John; I don't think any one will challenge that statement. It is read oftener in the sick-room and at funerals than any other chapter in all the Bible. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

"I go to prepare a place for you." I used to think that was what made that chapter so famous; but there is something even sweeter than that. He is coming back again! "I will come and receive you unto myself." I do thank God for the promise of his return—of his coming back. Mark you—we have the same authority to believe that he is coming back as that he was going away. It was an angel that told Daniel he was going to come; it was an angel told Mary he would come; that told the shepherds he was already come; an angel that told that he was risen from the dead, and an angel told us

Dwight L. Moody

he was coming back again. An angel dropped down, and said, "Ye men of Galilee, this same Jesus that you have seen taken shall come in like manner." That is how he is coming—just the same body he took up from this earth. That is the declaration of this blessed Book, and we have the same authority to believe that he is coming back as we have that he came first.

Now, I believe truth has suffered more from its so-called friends than from others. We have been making out a programme to tell us what is going to happen, and one who does that has a big job. If any one had tried to tell what Jesus would do when he first came, he would have had a job indeed. We have been told that he would be born in Bethlehem and live in Jerusalem. But when you come to make out a programme, I differ. I don't know! I don't think any one knows what is going to happen.

"The day and hour no man knoweth"

When a man begins to "figure it out"—taking up the weeks in Daniel—again I differ. I have had a good deal of experience "figuring it out"—the day, the day and the hour set. The Son of God settled that question forever. Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away." Verse 42: "Ye know not what hour your Lord cometh." Verse 36: "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." No man knows. That has not been revealed. The day and hour no man knoweth. Now take another, the forty-fourth verse: "Therefore be ye also ready." He is coming, and unexpectedly. "Therefore, be ye also ready, for in such a day as ye think not the Son of Man cometh.' "In such an hour as ye think not." If we knew the day and the hour, he would not be coming unexpectedly. Take the twenty-seventh verse: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."

Get still another point of view. Some people think because he is going to come suddenly that everything is to be wound up in a whirl. Not a bit of it. When he first came, we find the holy priest there, and the story told that he was going to have a son, who would be the forerunner of Christ. We find the story of the shepherds of Bethlehem; we find the old prophets and prophetesses there in the temple, and the old women. Thirty years pass. Then appeared John on the banks of the Jordan and he preached that Jesus was come. Then Christ was baptized. Then, after those thirty years, what took place? His death, his resurrection and ascension. These were the events that took place at his first coming.

He will come again suddenly; but don't think everything is to be closed up with a whirl. When the Lord comes, he brings joy and light, and drives away darkness. You don't need to be afraid of this doctrine. Christ says, "Fear not! I have come to do you good." And what you want is to thank God that he is going to come in his own way, and be ever watching and ready with hope for his coming.

Watch and Pray for His Coming

Now some of us say, "That means death." Not a bit of it. I don't believe you are told to "watch for death," but for himself. There is a deal of difference in watching for death. There is no joy in thinking of going down into the grave, to be eaten up by worms; but rather like Elijah, of being taken up into heaven. Cheat the undertaker, if you can.

John 21:21: "Peter saith to Jesus, And what shall this man do?" What shall John do? "Jesus saith to him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad that that disciple should not die. But Jesus said not unto him, He shall not die; but If I will that he tarry till I come, what is that to thee?" There is a distinction between death and the coming of the Lord. The disciples made that distinction. "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true."

There is one thing we are told to be ready for and watch for, and that is for the return of our Lord. Over and over again he tells his disciples to be on guard, to be watchful. Mark 13:33: "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. And what I say unto you, I say unto all, Watch." And do you know he seldom speaks of his return without adding this word, "Watch"? Many have ceased to expect him much less to desire his return; yet we are told three times in these few verses to "watch." It is always safe to do what God tells us. If he should say "run," run; if he tells you to "stand still," stand still; and if he says "watch," then watch. That is the true attitude of every Christian. In the parable of the Ten Virgins he gives a hint—to tarry. But they are to keep their lights burning, for they could not tell the day nor the hour when the bridegroom would come. Did you ever notice how one disappointment followed after another? They felt they had plenty of oil; they thought they could borrow. they were disappointed, and then they thought they could buy, and they were again disappointed.

O man and woman! Make sure that all is well with you—that you are doing what God commands you to do, and then, if death overtakes you as an accident, and you are taken away before the return you are doing what the Master tells you, and you shall have a "part in the first resurrection."

Notice the letter to the Thessalonians. I know some think that is the first letter Paul ever wrote. The fourteenth verse of the fourth chapter says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, That we which are alive and remain shall not prevent [come before] them which are asleep. For the Lord himself shall descend

Continued on next page

* This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, February 1, 1897.

hn My Lord Jesus Comes

N UNPUBLISHED SERMON BY
DWIGHT L. MOODY

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Continued on last column

The Children's Pulpit

A LITTLE TALK ON SENTIMENT

By Rev. J. M. FARRAR, D.D.*

GOOD-BY to February. This month is short in days, but large in celebrations. It is a month of sentiment. I hear some one asking, "What is sentiment?" It is something that comes to you when you are not looking for it. It comes from your heart. Let us take an example: As you walk along the street you see a man whipping a boy. This makes you think. If you hold the "think" in your brain, it will keep cool and you will be able to reason about it. You will say, probably, the boy was bad and needed a whipping. You can put the thought in cold storage; that is, in your brain, and pass on. But if you let the thought get into your heart—warm storage—you will begin to be sorry for the boy. A tear will come into your eye, and you will go up and ask the man not to whip the boy: "Please, mister, give him another chance." The feeling that made you sorry for the boy is what we call "sentiment." It is a cold thought from your brain warmed up in your heart. You should think, and think hard. Make your brain work. But you have a heart as well as a brain, and through your heart you should pass all your thinking. The warm heart will soften the edges of your thought and give you some "sentiment."

. . .

THERE are some people who think they should obey what the brain says, and not listen to the heart. I heard of a boy who decided that he would only put "think" through his brain, and not through his heart. He was determined to be guided by reason alone and not by any sentiment. One day he did something that was wrong, and that made his mother cry. He took one of her tears to his chemistry teacher, and asked him to analyze it. The teacher told him this tear was composed of phosphate of lime and soda. The boy went home and told his mother that when she cried she was wasting her lime and soda. He did not have any "sentiment." Another boy saw his mother crying, and the tear on her cheek not only went through his brain, but he let it go through his heart. His heart told him that the mother's tear was composed of love and sympathy. Putting his arms about his mother's neck he said, "Mother, I am sorry to vex you; I shall be a good boy, and not make you cry again." One boy used his brain, but not his heart. The other boy used brain and heart. Which of the boys do you like better? I am sure that you like better the boy who let his thought pass through his heart and whose sentiment prompted him to be kind to his mother.

. . .

WHEN Christ was visiting in Bethany a woman broke a box of precious ointment, and poured it on his head. Her thought about Christ was not in her brain only, but also in her heart. Those who had no sentiment said, "Why was this waste?" They did not let the thought into their hearts. She was pouring out her love, but all they saw was the ointment. Cold brain said she was wasting the ointment. Christ told them that it was a sweet sentiment, it was not waste. The broken box became her monument. Christ said, wheresoever his Gospel is preached in all the world, this story shall be told.

. . .

I WANT my juniors to think about Christ. "What think ye of Christ?" But do not forget to hold your "think" in your heart until there is a tear in your eye. Your brain will tell you that Christ is the greatest man who ever lived. Your heart will tell you to love him as your best friend and Saviour. Love is a great sentiment. Do not forget that there is plenty of room in your brain and heart for both reason and sentiment. Napoleon had a big brain, and could reason out great problems. He also had a big heart and had room for sentiment. One day, when marching rapidly to a great battle, he stopped to turn over a turtle that was struggling on its back. That was a good "sentiment."

. . .

THE woman who poured the ointment on Christ's head got a great reward. But she was not expecting any reward. I read in THE CHRISTIAN HERALD of a girl who got a reward for sentiment. This young girl had nursed an aged relation, who was neglected by her other relatives. When the woman died, she left some money and an old watch. This watch was to be given to whichever one of the heirs might choose to take it instead of $500. One after another examined it, and said: "Give me the $500; the old watch rattles, but will not tick."

. . .

BUT the girl who had nursed the old lady said she would take the watch because it had her friend's picture in it. She was ridiculed for her sentiment, which the other relatives called foolishness. But she got an unexpected reward for her sentiment. One day, when looking at the picture, she accidentally touched a secret spring in the watch. It flew open, and she saw why the watch would not tick. The wheels had all been taken out. What do you suppose they had heard rattling in the watch? Not loose wheels, but beautiful diamonds, worth thousands of dollars. Each stone in the watch looked like a big tear, moulded by sympathy into a precious diamond. Her sacrifice and love were not wasted.

*Pastor 1st Ref'd Ch., Brooklyn, N. Y. TEXT: "Why was this waste?" Mark 14:4.

When My Lord Jesus Comes

Continued from first column

husband—what a separation! How men can study that Book and see Scripture constantly fulfilled in their eyes, and still doubt this doctrine, is a mystery to me—this doctrine which tells us that he is going to come—that there is to be a separation by and by! Therefore, every man and woman ought to do all they can to get their loved ones into the kingdom of God, for we don't know the day or the hour in which he is coming back. But if we are watching and waiting, working and doing what we can—doing everything to rescue some one, to get them into the kingdom—we are doing what he tells us, for he has said, "Occupy till I come."

[The next Sermon by D. L. Moody, never before published, will deal with "The State of Things in the World when Christ Returns." It will appear in THE CHRISTIAN HERALD of March 30.]

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Mountain Tour in Algeria

Continued from page 167

train. The Arab said: "I have a Gospel of John, and every night eight of us gather together, when our studies are over, and read it." He further said: "Our religion tells us to pray and fast and give alms; but it does not tell us how we may be saved from our sins. Your religion tells you that!" The other day a thoughtful Morocean, who had a shop in Algeria, said to Miss Lillian Trotter, our missionary: "I want to know how to get rid of my sins, and, if you know the way, you ought to tell me." This is just a glimpse, as it were, of what is not being done in North Africa. In Africa, as a whole, the undone looms so large that the done is as nothing beside it. Algeria occupies a very small space on the map; but there are many villages among the mountains and in the plains, and there are populous towns on the edge of the desert, and large nomad communities, which are all in darkness still. Now, when religious freedom has been declared in Turkey, is the strategic moment in the history of missions to the Moslems. Now is the time to push forward and with the fresh opportunity God is sending us more workers. He has put into the heart of the Methodist Church to establish a centre at Algiers. Each one of us must do our share in the work. It is prayer that we need. Pray for us, and for the people.

SASHA E. PERKIN.

2 Rue du Croissant, Algiers, North Africa.

Anvil Sparks

..THE only cure for worry is faith.

..SOMETIMES a soft answer breaks a hard heart.

..MEN can reform themselves, but only Christ can regenerate.

..THE wrongdoer suffers, but those who love him suffer more.

..THE man who leans on his blessings cannot walk straight.

..THE brightest sin may kill the quickest.

..THE recording angel never seeks information from the gravestone.

..THE man who knows God only with his head will never trust him with his heart.

..ONE day spent with Christ made Andrew want to work with him all the rest of his life.

..STRIP off all masks and there is hardly a man who would know his next door neighbor.

..THE reason it makes a liar mad to call him one is because he doesn't want to look at himself.

..GOD will take care of the man who trusts in the Lord and does his level best.

FLOODS STILL THREATEN FRANCE

A Party of Soldiers on Patrol Duty

Longshoremen Who Saved Lives and Property

SLOWLY and sullenly the black and turbid waters of the Seine have drawn back, inch by inch and foot by foot, from the streets of Paris, as if unwilling to release the beautiful districts which had become their prey. After the waters had gone down several feet there was a heavy fall of rain in the country districts, and the river rose two feet, while the people looked on with a feeling of total helplessness and despair. Then it receded once more, and is still gradually falling and seeking its natural channel, from which it had not emerged for over a century until a few weeks ago.

The pictures received from Paris still show new phases of the flood and of the way the usual life of the French capital was interrupted. The collection of animals has always been a favorite objective point for sightseers from abroad, and even the more volatile French people seem never to tire of strolling about the cages and the bear pits. The animals are kept, strange as it may seem, in the Jardin des Plantes, or botanical gardens. The water gradually invaded the precincts of the garden, greatly to the astonishment of the four-footed inhabitants and to the consternation of the keepers, who were afraid that many of them would be drowned.

The white polar bears at first seemed to enjoy it, but as the water continued to rise, and there was no floating cake of ice on which they were accustomed, in their native state, to take refuge, they became alarmed and swam about, seeking some way of escape.

At last the animals were lifted out of the pits, and, but little the worse for their experience, were transported to safe quarters on higher ground.

The great railway stations are yet deserted. In several of the most important the water rose to the height of the ticket-sellers' window, and soldiers, who rowed into the waiting-rooms, found the benches and seats overturned or floating about. Now that the water is out of the stations no trains run in, as it is feared that the tracks would sink under the weight of the first train to use them. Everything must be tested and braced before it can be subjected to strain.

The postal service continued its work as nearly as possible in the usual way, but it was an odd sight to see the postmen wading in their heavy boots in water two feet deep to deliver letters on a flooded street, or else rowing in a light ... where the water was yet deeper, while some ... reached down from the second floor to get ... mail. The mails have been flooded with an... inquiries from relatives and friends of people l... in the flooded districts, and the letters sent aw... response are probably the most interesting ... have left the walls of Paris since the close o... thrilling days of the Commune.

Even at this writing it does not seem as if P... and the towns of its environs, can feel entirely ... once more. The rivers which flow ... the Seine, notably the Yonne and M... are rising, and it will raise the wat... Paris, it is estimated, over three ... making it reach a level which ... have caused mild consternation at ... other period.

The terrible after-effects are al... being felt. Near the Orleans Rai... station the streets and sidewalks ... fallen in, and an entire street bet... the Bridge of Day and William S... has collapsed.

The plight of Paris has been mo... in the public mind than the rest o... country, but there are great floo... districts far removed. The River R... rose at Lyons and caused much a... throughout the entire valley in the ... of France. In the east there has ... an almost continual fall of rain, an... sun melting the snow on the moun... has turned every little stream in... torrent.

At Nancy the people left their h... warned by the police, the flood inc... ing so rapidly that many houses ... in danger of falling. Reports ... other districts show conditions a... as bad. As the snow continues to ... they may be far worse before a ... comes for the better.

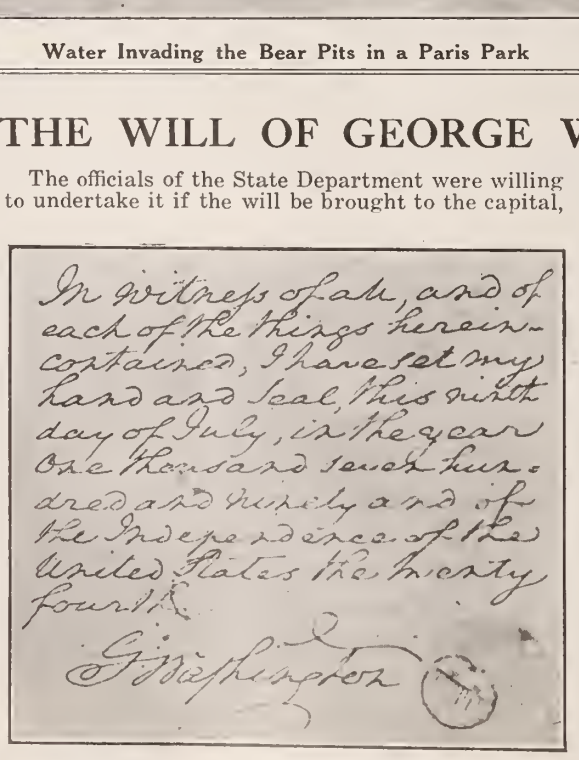
Water Invading the Bear Pits in a Paris Park

PRESERVING THE WILL OF GEORGE WASHINGTON

THANKS to the timely intervention of government officials, the last will and testament of George Washington is to be preserved to posterity. For some years past it has been to all admirers of our first President a matter of grave concern and regret that the most interesting relic of the Father of His Country was being allowed to fall into decay, with every prospect that it would ere long be wholly lost to the nation. The will, of which there are twenty-three pages, all in Washington's own handwriting, was filed for probate in the year 1800 at the quaint county court house, still standing, at Fairfax, Va. In this isolated community it has remained much of the time since, save when it was carried to Richmond for safe-keeping during the Civil War.

However, the will has been subjected to much handling at one time or another, and finally reached a state where almost every page was torn across, or rather worn through along the line of the crease made where it had been folded. Then, to make matters worse, some person attempted to restore these pages by sewing them, with the inevitable result that fresh holes were made in the precious document, and the bindings gradually wore new rents. Of late years historians and others have been seeking to have the United States Government experts restore the will.

The officials of the State Department were willing to undertake it if the will be brought to the capital, but it could not be removed from Virginia, he ... a seeming insurmountable obstacle. Finally arr... ge-ments were made to send the expert of the U...ed States Library of Congress to Fairfax to d...he work there. He devoted some sixteen days t...he task, and by a miracle of manuscript surgery ...nd document restoration he has given the will ...ac-tically the same appearance it had when it ...rst left the hands of its author. All the wounds ...nd scars have been obliterated, and the ink "set' ...nd made more vivid. Henceforth the relic will be re-served in a fireproof, burglar-proof steel case, ...ich will be specially constructed, under the super...ion of the government officials, to serve as its pe...a-nent repository.


In witness of all, and of
each of the things herein-
contained, I have set my
hand and seal, this sixth
day of July, in the year
One Thousand seven hun-
dred and ninety and of
the Independence of the
United States the twenty
fourth.
G. Washington

Facsimile of a Page of Washington's Will

Full of Good Things

Dear Dr. Klopsch: I have received the "D...m-land" calendar, which is so lifelike, and bea...ful to look at; also, the beautiful picture of those ...ls working with their own hands for others. It ...s a picture of love and kindness. But, most of ..., I prize the dear CHRISTIAN HERALD. It is so f... of good things that no other paper tells. May ...you live long to send it world-wide.

Portland, Ore. (MRS.) M. E. HACKE...

THE WASHINGTON ANCESTRAL HOME

The Large Dining-Room of Sulgrave Manor House

A Bedroom Showing Half-timber Partitions and Carved Bedstead

SULGRAVE, the ancestral home of the Washingtons, is a small and beautiful English village in the county of Northampton. The scenery about it has no striking features, but presents to the eye a pleasant variety of dale and gentle hills, with a patch of forest here and there in the green park surrounding some ancient manor house or nobleman's seat. Numerous churches, dating back even to Norman days, lift their embattled towers above the red-tiled and brown-thatched roofs of the quiet hamlets, and to the American visitor Northamptonshire is even as attractive a county to visit as storied Warwickshire, off to the northwest, even if we do not bar the fact that the latter is Shakespeare's own countryside. If Warwick has its Shakespeare shrines at Stratford-on-Avon, at Shottery and Wilmcot, Northampton draws the American with irresistible interest, for it was the home of the Washingtons, ancestors of our first President and commander of the brave little army which he led in defeat and victory, from beneath the elm at Cambridge, in Massachusetts, to the redoubts at Yorktown, in Virginia.

Sulgrave, lying a little off the beaten track, is not so much visited as if it were on the main line of travel; but nevertheless, every summer some patriotic Americans find their way there, to visit the old manor house of the Washingtons and to sit for a while in one of the pews in the old medieval church, where several generations of the family lie buried. Besides the line of Washingtons from which our first President was descended, other branches of the family were seated in Northamptonshire, one living for some time at Wormleighton.

Sulgrave Manor House stands in the outskirts of the village, and to the American tourists it is a most satisfying example of an "Old World house," though a little fallen from the dignity it probably enjoyed in the sixteenth and seventeenth centuries. It is of stone, covered with mastic. It has broad windows, the larger on the front of the lower story. The entrance is through a fine Tudor doorway, with ornamental spandrels at the top, and the door itself is of stout oak, swinging on long wrought-iron hinges. This door is situated in a two-story projection from the left hand of the main front, and over the archway is the coat-of-arms of the Washingtons, with its mulets, or stars. Above this is a window, and higher still the royal arms of England, as they were quartered in the days of bluff King Henry VIII.

There is a large wing to the house, which the English ivy has covered to the roof with its thick green curtain. The roof of the manor house is made of heavy pieces of slate, lichened and most picturesquely worn and eaten with the passing years.

Passing through the entry the visitor finds himself in what was the great hall of the old manor house. At a period subsequent to its occupancy by the Washingtons, the hall was cut by a partition into two large rooms. The great beams overhead and the heavy oaken finish of doors and windows give a fair idea of what its appearance used to be if we use our imagination a little.

The house looks so quaint on the exterior that, as the visitor passes from room to room, he looks involuntarily, but in vain, for the portraits of the earlier Washingtons upon the walls, with a cluster of halberds and headpieces above the chimney place, and the old oaken forms and court cupboards that once must have composed its furnishing.

A Street in Sulgrave Village

The large fireplaces, which used to hold a backlog and a barrel of kindling beside, have now small grates, which probably give twice as much heat to those seated about on a winter's night, but which are less picturesque. The large stone blocks of the fireplace in the pleasant dining-room give an idea of the solidity with which the whole building is put together.

Laurence Washington, the builder of the house, was Mayor of Northampton in 1532 and in 1545. He was the son of John Washington. Laurence's wife was Amee, the daughter of Robert Porgeter, of Gretworth. If you pass to the adjacent parish church you will find in the south aisle, just underneath the east window, a stone slab covering the burial place of this Laurence Washington, and on it is a carved figure, now headless, which represented him. At his side was formerly a brass, commemorating his wife, but this has disappeared, torn away by some vandal hand. The inscription, however, has been restored and may be read in full, lacking a date or two, which were probably never filled in.

Laurence Washington was succeeded by his son Robert, and the latter, with his son, sold Sulgrave Manor in 1610. This son's name was Laurence, and he lived later at Brington, a picture of which was printed recently in this paper. He died in 1616. He had five sons, the eldest being William Washington, who served his king gallantly in the field and, receiving the honor of knighthood, was known as Sir William Washington of Packington. He died in 1643. A younger son of the second Laurence was named Laurence also. He was a fellow of Brasenose College, Oxford, and a clergyman of the Church of England. He was rector at Bureligh, Essex, from 1633 to 1643. He had a son, John, who went to Virginia. He had a son, Laurence, who died in 1697, and who had a son, Augustine, who died in 1743. Augustine was the father of George Washington, of Mount Vernon.

Such in brief is the line of the Washingtons from the time they first made their home at Sulgrave. Without doubt George Washington owed much to them, for they played a man's part in the world, serving well their king and country. R. S. BLAIR.

HOW WASHINGTON MET ONE CRISIS

ONE of the most trying situations which confronted Washington in the last year of the war with the mother country was when Congress planned to reduce the size of the Army, which had suffered somewhat from a lack of supplies, and send them home with a small part of the pay due the men and officers. In this state of affairs a military faction began to show open opposition to the plans of Congress, and anonymous pamphlets were circulated, disparaging a republican form of government, as illustrated in the acts of Congress, and calling on Washington to take a decisive step and for the Army. The Army was camped at Newburg on the Hudson, after leaving the French forces at Verplanck's Point. One officer begged Washington to make himself king. He indignantly refused. Shortly after, on March 15, 1783, Washington attended a meeting of the discontented officers and pointed out to them the "irregularity and impropriety of their conduct," and reading a most remarkable address, appealed to their patriotism. He then assured them, on the strength of a letter from Congress, that they would be generously dealt with; and at length the trouble was satisfactorily settled.

One of Washington's Swords, Presented to Mount Vernon by J. Pierpont Morgan

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor — GEO. H. SANDISON Managing Editor

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Mr. Fairbanks and the Pope

CONSIDERABLY more than a "tempest in a teapot" has been stirred up by the recent incident in Rome, in which the Pope and Ex-Vice-President Fairbanks were the principal characters. When Mr. Fairbanks, by declining to cancel his engagement to speak at the American Methodist Church in that city, as the Pope requested, sacrificed the coveted honor of a presentation at the Vatican, he did precisely what a true American should have done. Had he weakly yielded, it would have been at the cost of his manhood and his independence. The honor would have been too dear at the price. Had he broken faith with his countrymen, and turned his back upon them at the Pontiff's august command, he would have done a shameful thing. Rejection by the Vatican is, after all, a comparatively small matter; ere now, it has rejected kings and princes, and men who have been great leaders in the world's thought and progress. But Mr. Fairbanks did the right thing at the right moment, and what was intended as a snub and a rebuff comes to him as a great tribute; for all men, saving only the apologists of the Vatican, thank him for what he did. By his wise and timely words at the meeting to which the Pontiff had objected so strongly, he proved that an American citizen can be more broad-minded and tolerant than the Pope of Rome. He lost the honor of a presentation; but he won a greater prize—the approval of his fellow-countrymen, and the respect of right-thinking people everywhere.

The Latest Attack on Christianity

WE learn by the cable that a certain Professor Drews, of Karlsruhe, Germany, who is said to be a man of great learning, recently spoke before a public audience and later before an assembly composed exclusively of theologians, delivering at each of these gatherings an extended address, the object of which was to prove that no such person as Jesus Christ ever existed. He pronounced the whole record of the life, ministry and death of Jesus on earth a myth. He rejected the testimony of Christian writers as prejudiced and unworthy of credence, and wholly ignored the evidence of such secular writers as Tacitus, Pliny, Lucian, Suetonius and Eusebius. He excluded the Gospels, although their historical accuracy is established and accepted throughout the world. He seems to have directed his main attack against the much discussed passages in the works of Josephus, the eminent Jewish historian, which refer to Christ. Those passages have frequently been assailed by anti-Christian writers in the past, none of whom, however, have succeeded in disproving them, so they remain in the works of Josephus up to the present time.

For a man of learning, Professor Drews did a most singular thing. While apparently exhausting the field of anti-Christian research, he overlooked one source from which he ought to have sought information—the Talmud. Every notable Jewish scholar to-day knows that the Talmud, up to the year 1631 A.D., did contain a record of the accusation, arrest, trial and conviction of Jesus. This record was written, of course, from the Jewish standpoint, and appeared in every copy of the Talmud, from the first centuries of the Christian era up to the seventeenth century. Owing to the bitter persecution of the Jews in Europe, a Jewish World Synod, held at Jaroslav, Poland, in 1631, ordained by formal proclamation that in every copy of the Talmud thereafter all reference to Jesus Christ, and everything relating to his life and death, should be omitted, and that the sign of a circle should stand instead of such references, which would be understood by the initiated. It was explained in the Synod's proclamation that this action was taken because the references to Jesus Christ in the Talmud had provoked Jewish persecution, and that their removal would leave the people to the enjoyment of peace. There are copies of the ancient Talmud still in existence, containing all of this subsequently prohibited record. These facts have been known to practically all of our great Bible scholars: Lightfoot, Lardner, Munschen, Wuensche, Poffer and others—all of them men of eminent learning. They went down to the very roots of the matter; they did not halt at Josephus. They went to the Talmud, where they found the most direct and convincing testimony of the life of Christ, from the anti-Christian standpoint—testimony that could not be gainsaid. If there were no other written or printed line in the whole world, and never had been any other, this Jewish account alone would suffice to establish the fact that Jesus lived and suffered and died. Even to-day there is no well-read Jew who denies that Jesus lived. Only a few weeks ago several leading American rabbis declared in public addresses that the Jews regarded him as a great Jewish prophet and teacher, though not divine. *They* knew the meaning of the circle in the Talmud, which Professor Drews does not seem to have ever heard of.

Moses Maimonides, the great Jewish reformer, who was called "the glory of Israel" and who lived in the twelfth century, in his writings on the Talmud Torah recognized Jesus of Nazareth as a great prophet, "who prepared the way for the Gentiles to enter into the kingdom of heaven."

To "Home Herald" Friends

WE cordially invite all our new *Home Herald* friends to frankly write us what they think of the consolidation of the *Home Herald* with THE CHRISTIAN HERALD, and to send us all the suggestions for improvement of THE CHRISTIAN HERALD that may occur to them.

* * *

Remember, you now belong to the great CHRISTIAN HERALD family, and you have a perfect right to talk up and give free and frank expression to your views, and we assure you, whether you commend or condemn, and whether your suggestions are practicable or impracticable, your communications will be received with thanks, read with interest, and given all the careful and prayerful consideration to which they are justly entitled.

* * *

Please address these communications to me *personally*, and be sure to have them in the mail **Before March 1,** and thus avoid the rush incident to the opening of the spring season.

* * *

Within a few days I expect to send you a **Personal Letter,** which I am sure will greatly interest you. Perhaps you have already received it.

Very cordially yours,

A Day for Review

IT has unfortunately become the habit of superficial writers and thinkers, overcome with a new idea, to deride patriotism, saying that we should be citizens of the entire world and not of any one country, and that patriotism is a manifestation of a narrow spirit. Nothing could be further from the truth. We can be steadfast, patriotic Americans, rejoicing in the great deeds of the founders of the nation, and still see the good points in the government and people of other lands.

Our patriotism is not narrow, but most generous. It is one of the finest emotions that can inspire the human heart. Patriotism should be taught to the growing generation, and to the people from other lands who have adopted our flag as their own. We should use every patriotic anniversary as an opportunity to tell again the story of the men who started a great nation from the thirteen English colonies; and, as a time for a review of our present conditions, to see by comparison if we are remaining loyal to the lofty ideals which inspired them and which made our present government and country of opportunity something more than the Utopian dream of philosophers.

Washington's Birthday is still celebrated in ry State of the Union, and as long as it is obs ed with some sense of its national and patriotic in rt it will show that we still firmly believe in the ty of leadership of which he was the greatest exa le, and also the vital things for which he stood, th the other patriots, in the period "which tried n's souls."

We have an historic past no less interesting an that of older nations, and in every way possibl he memory of early achievements, and the great fi es who participated in them, should be kept fre in memory. If we arrive at the point where se anniversaries, such as the 22d of February, be ne meaningless, then we will have true cause for a m as to the future of our country, but not until n. Every effort should be made to mark historic s s, and honor with statues our national heroes. T se statues serve as signposts to the people of the n- try and keep before them a high ideal to mea re up to, an inspiration for every boy and girl.

To Investigate Postal Rates

SENATOR CLAY of Georgia, adopting the g- gestion of THE CHRISTIAN HERALD, has i o- duced a resolution providing for an investig on by the Interstate Commerce Commission of e comparative cost of transporting publications d g- nated as second-class mail matter, both in this c n- try and abroad. His resolution also include m inquiry into the comparative rates paid by the v- ernment and by the express companies to the n- cipal railroad companies in the United State or service of the same character. This resolutic if adopted, would pave the way for a rational u r- standing of the whole situation. As we expl ed last week, Canada, with a territory equally as ge as ours and in many parts sparsely settled, is w carrying second-class matter at one-quarter a cent per pound, just one-fourth of the rate th is being charged by our Postoffice Department for r- rying periodicals. At the one-half cent rate e Canadian postoffice found the business so profi le that, in order to give its people the benefit of a n- creased circulation of general literature, it cu e rate clean in half. Our own public express n- panies in this country are competing with the t- office by giving a lower rate of transportatio or newspapers and periodicals. It will be the du of the Interstate Commerce Commission to find ut how this can be reconciled with the extraordi y statement that it now costs our Postoffice De t- ment nine cents per pound to handle similar tr c.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Carmen Sylva

QUEEN ELIZABETH of Roumania, known throughout the civilized world no less for her many works of charity and benevolence than r her great literary talents, is the royal patroness the Deaconess Home in Bucharest. She is often be found there, and when the Crown Prince Wil-lm of Germany and the Crown Princess were in icharest lately, on the occasion of the seventieth rthday of King Charles, they visited the Home, d had the pleasure of meeting "Carmen Sylva." l the distinguished visitors were greatly in-rested in the work of this benevolence. One the aged Queen's ruling passions is her work nong poor blind children, which has been a bless-g to many. Her husband is almost as ardent a ilanthropist as the Queen herself. Their united forts in well-doing have furnished a most excellent ample for other monarchs, and the Roumanian ople love them greatly for their simple democratic ays. This tender spirit on the part of royalty as promised, among other things, by the prophet hen the Messiah should come.

And they shall bring thy sons in their arms, and thy daughters all be carried upon their shoulders. And kings shall be thy nurs-; fathers, and their queens thy nursing mothers. (Isa. 49:22, 23.)

s Wish Gratified

A little New York newsboy, called "Rusty" on count of his red head, performed acts of peculiar liteness and kindness to a lady who is well known the New York public. mong other things, he de-ined to accept the penny for e evening paper which he fered her. This he did suc-ssively each day, in spite of r insistence that he should ke the change. Then she cepted the paper with a nile. Upon her returning to e city, after an absence of onths, he continued his cour-ous and generous act. One y Miss Elliott, the lady in uestion, asked him what he ould like to have more than ything else in the world, and e said, "An education." She as as much surprised at his swer as he was surprised at r action, for she made an ar-ngement by which he should e sent out to a military acad-my in Minnesota for his pre-minary education, she arrang-g to pay his expenses of every nd. Rusty was a country boy ho, when his mother died, rifted into the city. It is more han likely she was a good oman, who put pure impulses his heart and right thoughts his mind, which led him to ake a wise choice of an ducation, which doubtless in-uded in his plans moral and spiritual as well as tellectual development. Who could have made a tter answer than Rusty the newsboy, who did not k for money, or pleasure, or ease, but for an educa-on, that he might meet the high ideals of useful-ess and happiness which God had put in his young eart.

Wisdom is the principal thing; therefore get wisdom: and with l thy getting get understanding. (Prov. 4:7.)

unshine in Jail

A new jail is to be erected in Chicago, which will e a novelty in its line. It is to be built on the top f the building, and a glass roof is to be over the ells. The design is to give sunshine, cheer and ealth, as far as possible, to the prisoners. What real reform and what a blessed thing it will be to lustrate the Christly spirit which our Master anifested, and which our better times demand. he time was, and not very long ago, when he blackest, most dismal, damp, unhealthy and retched dungeon was thought to be the becoming hing for the criminal, and thousands of lives have een sacrificed in these pestilential prisons. It is ot expected that society will construct her penal stitutions in such a way as to give ease and luxury the prisoners and put a premium on wrongdoing, nd yet it is its duty to have an eye to the health, nd even the moral reformation, of those under its urisdiction; to not only give all the sunshine and cheer possible for the health of the body and mind, but to let spiritual light into the souls of the prisoners. It has taken human society many centuries to properly apprehend and exemplify the spirit which the Great World Teacher manifested and taught in the treatment of those who are confined in the prison. Jesus, in his description of the reckoning of the judgment day, gives as one of the specific reasons for having a place on his right hand with the saved, that they had visited those confined in the prisons in his name.

I was in prison, and ye came unto me. (Matt. 25:36.)

Jews Reclaiming Palestine

The migration of Jews to Palestine, which has been going on for years, has been greatly accelerated by the proclamation of the constitution of Turkey. The Jews have literally taken Jerusalem. Four-fifths of the entire population of the city is of Hebrew faith. The bankers, merchants and business men in all departments are most of them Jews. Over a hundred Jewish schools already exist in the city, and synagogues are scattered everywhere. Large amounts of money have been poured into the city by benevolent men and societies in Europe and America, to enable the colonists to build homes, hospitals, and other institutions of beneficence. The land of Palestine, from Dan to Beersheba, is being occupied by Jewish farmers. The territory around Lake Tiberias, in the Plain of Sharon, between Jaffa and Lydda, and the Plain of Esdraelon, is one blossoming flower garden under the skill of these new settlers. Towns like Ramoth-Gilead, Bethlehem, Nazareth and Gaza, where a few years ago no Jew dared go, have now their Jewish quarters and places of worship. The Jews, after having wandered for centuries from their native land to the very ends of the earth, have prospered under the most desperate persecutions, have pushed themselves into the commercial and every other centre of influence in the world; and now, partly on account of sentiment and partly on account of sagacity, thousands of them are going back to take possession of one of the most beautiful and fertile countries on the planet, and Jerusalem, the city of their fathers and their God. Many modern Jews believe that God's covenant with Abraham, promising the Holy Land to his seed, is to be perpetual, and that they are only returning to the country which naturally belongs to them, making a practicable interpretation of the psalm of thanksgiving:

Be ye mindful always of his covenant; the word which he commanded to a thousand generations; . . . saying, Unto thee will I give the land of Canaan, the lot of your inheritance. (I. Chron. 16:15-18.)

The German Crown Prince and Friends Visiting the Deaconess Home at Bucharest

War Against White Plague

In the promise to include an appropriation of $110,000 in the budget for 1910 the Board of Estimate of New York City officially recognized a determined campaign against tuberculosis. Robert W. De Forest, of the Charity Organization Society, in the first argument made for the appropriation, said that the community lost economically, through consumption, $15,000,000 a year. He claimed that the foes of tuberculosis had been handicapped in their work by insufficient funds. Dr. Woods Hutchinson claimed that the carelessness of consumptives in the tenement houses was largely responsible for the prevalence of the disease in the poorer districts; that there are 8,000 cases in the tenement houses, who are unconsciously infecting children with the germs of their disease. By statistics he showed that in cases where one or both of the parents are suffering from the disease 51 per cent. of their families are similarly affected. There are in New York City 44,000 consumptive patients, 22,000 of them concealed in the poorer tenement districts, and only 16,000 of the 44,000 are receiving proper treatment.

Ten thousand people died from this disease alone in New York City last year, and it is high time that more heroic efforts be put forth to check and stamp out the white plague. A pestilence of cholera, smallpox, yellow fever, or the bubonic plague, with so stupendously fatal consequences as attend the great white plague, would cause a panic of fear and the immediate expenditure of millions of dollars, if need be, to check its ravages. Science has learned how to cure consumption in its incipient stages. And the millions of dollars wasted in extravagance and in graft, and the millions that benevolent hearts could have subscribed, should long since have been used in an attempt to remove this shocking malady. The city will give more money, and good people will subscribe the funds, and the horrible massacre will be checked. Sin, like tuberculosis, is contagious; in its earlier stages, is the more easily conquered, and requires the application of a remedy, and is unlike consumption in the fact that it never reaches a stage in the human soul when it cannot be cured, if application be made to Christ for a remedy.

And Jesus went about all the cities and villages teaching in their synagogues and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. (Matt. 9:35.)

Cigarette Explodes Mine

There was a terrible explosion recently in the Palau mine, at Las Esperanzas, Mexico, which killed sixty-eight men outright and injured almost as many more. The miners, principally Mexicans and Japanese, had scarcely gotten to work in the mine in the morning when those above ground heard a loud explosion, and a cloud of dust and smoke shot from the mouth of the shaft. As soon as the air in the shaft could be purified rescuers went down and brought many to the surface. When they had reached the third level they found the dead scattered about, where the foul gases had suffocated them. A careful investigation revealed the fact that a miner had ignited the gas from a cigarette, which he was smoking, contrary to the rules. The sixty-eight slain are only the smallest fraction of the multitude of boys that the cigarette has killed, boys who have persisted in smoking them against the rules of their parents and the laws of the State. Sixty-eight is a very large number to be murdered by a man carelessly handling a cigarette, and doing so in open defiance of the law. There is scarcely a civilized nation on the earth where human life is so insecure as in this country. The number of avoidable deaths each year is appalling and disgraceful. Stronger laws must be enacted and those we have must be better enforced if we are to be spared a wholesale slaughter such as that of the miners by the deadly cigarette. The Mosaic law against unintentional killing was drastic. A man charged with such killing remained in the city of refuge till the death of the high priest; and if caught without it, he could be killed by the avenger, who would suffer no penalty.

But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be guilty of blood. (Num. 35:26, 27.)

PUSHING THE AMERICAN UNIVERSITY

THERE is a strong likelihood that the present year will witness the formal opening of the American University at Washington, D. C. This great seat of learning has been in the making for some years past, and is designed to be the headquarters of the Methodist Episcopal Church in the United States. It now possesses two imposing marble buildings that are to serve as the nucleus of the splendid group of structures that will one day crown the heights overlooking the capital. The prime movers in the enterprise are impressed with the conviction that there should also be an inauguration of practical instruction—even though it be on a restricted scale.

Methodists in all parts of the country have been appealed to to raise an "Opening Fund" of $1,500,000, on the basis of subscriptions running from two to five years. Of the total endowment asked $500,000, or one-third, is desired as an actual working basis, to enable the university to open its doors. Donations to this portion of the fund have been coming in at a gratifying rate, and at this writing total upward of $250,000, or one-half the needed amount. One man in the Middle West has contributed $50,000, and another life-long Methodist in the same section, who withholds his name, has pledged $40,000 to endow a lectureship. There are already on file more than 1,500 applications for admission as students from young men and women.

The two buildings now in evidence at the ninety-three-acre site of the university (purchased at a cost of $100,000) give a hint of the magnificence of the institution when all the projected buildings shall have been provided. One building—the College of History—has been completed at a cost of $180,000. The second structure, the College of Government—a memorial to the late President McKinley—is now finished in so far as the exterior is concerned, about $150,000 having been expended upon it, and nearly as much more will be needed to finish the interior. When the fund permits, teaching and lecturing will begin in the completed building. A Hall of Administration, to cost half a million, will perhaps be the next building to receive attention.

When the American University project had its inception the site chosen, though an admirable and commanding one, had the disadvantage of being a somewhat inaccessible portion of the suburl Few tourists and sightseers who have visited Was ington during the past ten years have had point out to them this enduring monument. Latter however, Congress has made liberal appropriatio for the extension of Massachusetts Avenue, whi will create a wide thoroughfare to the very gates the university and will afford a direct and unbrok artery of communication between the new universi and the United States Capitol. This, likewise, w become a reality during the present year.

WALDON FAWCETT.

The "College of History"

The "College of Government"

LETTERS OF APPRECIATION FROM "HOME HERALD" FRIENDS

Greatly Pleased with the Exchange

Dear Christian Herald: I was a subscriber to the *Home Herald*. Am pleased to receive THE CHRISTIAN HERALD in its place, for I consider it much more entertaining. I liked the *Home Herald* for the interest it showed in the temperance cause. I wish to secure the "Dreamland" calendar, also "Daughters of Dorcas.

Greeley, Colo. MRS. J. N. S.

. . .

Glad to Join Our Family

Dear Christian Herald: I have for a number of years been a subscriber to the *Ram's Horn* and *Home Herald*, and I am glad to get into THE CHRISTIAN HERALD family. My subscription does not expire until April, I think, but I want to take advantage of your offer to get one of your calendars and the "Daughters of Dorcas," and send you $1.50 for my renewal. I received the first copy of THE CHRISTIAN HERALD, and am very much pleased with it, and I think it will be a blessing. J. W. C.

Greensboro, N. C.

. . .

Not Sorry for the Change

Dear Sir: Enclosed find express money order for $1.50, a renewal to your paper. I was formerly a subscriber to the *Home Herald*, but notice in its last issue that you have bought it out. I'm not a bit sorry for the change. Have known THE CHRISTIAN HERALD for some years, and will pledge my loyalty to it. Would like if you would send me the "Daughters of Dorcas" and "Dreamland" calendar.

Moline, Ill. G. T.

. . .

Says He Is Well Satisfied

Dear Sir: I received THE CHRISTIAN HERALD yesterday. I am well satisfied with the change. My subscription expires next June. I enclose $2.50 to renew my subscription from June, 1910, to June, 1911; give $1 to the little Chinese girl, ten years old—her name is Nguok Hua. Hoping I shall be a lifelong subscriber,

Dent, Minn. A. M.

. . .

No Stranger to The Christian Herald

Mr. Editor: I see that the old subscribers of the *Home Herald* have been introduced into a new family, which is to be our home in the future. Let me state that THE CHRISTIAN HERALD is no stranger to me. I enclose $1.50 for my renewal for subscription of THE CHRISTIAN HERALD, and hope that our new relationship will be of mutual benefit. J. F.

Plain City, O.

. . .

Believes He Will Like It Even Better

Dear Sir: I was a subscriber to the *Home Herald*, but have not yet renewed my subscription. As I believe I will like THE CHRISTIAN HERALD as well, if not better, I gladly send the amount of subscription, $1.50, to you, hoping to receive your premiums also. Wishing you abundant success, spiritually and financially. S. W.

Lyons, Ind.

. . .

Happy to Be in the Family

Dear Sir: I was a subscriber to the *Home Herald*. Enclosed please find $2 to pay up arrears and one year's subscription in advance. For a number of years I was a subscriber to THE CHRISTIAN HERALD, and now am happy to renew the relationship.

Dalton, Pa. A. M. B.

. . .

An Old Friend Returns

Dear Sir: I am one of the *Home Herald* subscribers, and I am glad you have taken over the paper; for, having been a subscriber to THE CHRISTIAN HERALD in former years, I am not unacquainted with its excellencies.

Carrsville, Va. W. T. C.

. . .

Glad to Get in a Happier Home

Dear Sir: I was a reader of the *Home Herald*, but as THE CHRISTIAN HERALD has absorbed it I am glad to get in a happier home. Enclosed find $1.50. Please send THE CHRISTIAN HERALD for one year, and the calendar.

Canton, O. MRS. L. S.

Gain Much by the Change

Dear Sir: We are greatly pleased to have THE CHRISTIAN HERALD. The *Home Herald* subscribers have, in my judgment, gained much by the exchange. H. F. F.

Harrisburg, Ill.

. . .

Now She Has Her Choice

Dear Sir: Please find enclosed postoffice order for $1.50 for my renewal. I was a subscriber of the *Home Herald*, and had been since it was the *Gospel News*, and also for a time when it was the *Ram's Horn*. If I had my choice of papers, it would have been THE CHRISTIAN HERALD, as I often thought of taking it. So I am very well pleased at getting THE CHRISTIAN HERALD. MRS. C. M. R.

Sullivan, Ind.

. . .

Delighted with the Change

Dear Sir: Enclosed find $1.50 for my subscription to THE CHRISTIAN HERALD for 1910. This entitles me to the photogravure, the "Daughters of Dorcas," and also your "Dreamland" calendar. I was a subscriber to the *Home Herald*. I have received a copy of THE CHRISTIAN HERALD, and am certainly more than pleased with it. I am glad you have taken over the *Home Herald*. A. R. P.

Adjutant, Salvation Army, Portland, Me.

. . .

Thinks He Will Like the Paper

Dear Sir: We think we will like your paper all right. J. D. Y.

Greenville, Pa.

. . .

More of the Same Kind

A large number of letters, similar to the foregoing, have been received from other new readers of this journal who were formerly readers of *Home Herald*. We bid them all w come to the great CHRISTIAN HER family.

WILL BE THE BEST OF FRIENDS

***Dear Sir:* I am very sorry to lose the *Home Herald*, but the best of friends must part some time. But I am glad to make the acquaintance of THE CHRISTIAN HERALD. I doubt not but we will be the best of friends shortly. The first copy, which I received a few days ago, was read with pleasure, and may the great Father who is over us all prosper and bless the good work of THE CHRISTIAN HERALD. I see my subscription is about up, so I will enclose a postoffice order for $1.50. T. S.**

Covington, Ky.

About Second-class Mail

(*From the Saturday Evening Pos*

Second-class matter should not charged for transportation any m than the rate at which it would be c ried by the railway in ordinary bu ness, and it should be given any vantage the government may g because of quantity carried.

Therefore, under these circu stances, in fair play we should plead guilty to over 75 cents per pounds, or $5,600,000 for transpor tion, and that is the extreme. The partment has charged us $29,511,2 a difference of about $24,000,000.

Roughly speaking, therefore, a su mary of the differences is as follo Rural free delivery, $13,800,000; r way mail service, $4,000,000; railw postoffice car service, $2,350,000; p masters, etc., $17,000,000; transpor tion, $24,000,000—total differences reduction in estimate, $61,150,000.

Remembering

"I WOULD give anything in world," said a rich man recen "if I could forget certain passages my life. If parents would only w their children to do only those thi they would love to remember, th would be fewer of these sickening collections."

It is worth while for every girl boy who is confronted with a cha for a doubtful pleasure, especially it is one that they do not wish t parents to know, to ask themsel "Shall I like to remember this in ture years? Shall I ever wish to get it, and then find I can't?"

If you have not read the story that weak King Charles of Fra who ordered the awful massacre of Bartholomew, get a good history France and read it. Then you will how a man can be plagued w memories.

It is said that night after night walked the floor of his chaml shrieking with horror from time time, as visions came over him of misery he had caused. It is a terri thing sometimes to remember!

MR. FAIRBANKS AND THE POPE

An Incident in Rome Which Has Stirred Religious Circles Throughout the World

Rev. B. M. Tipple, M.E. Church, Rome

Bishop Earl Cranston, M.E. Church

Ex-Vice-Pres't Charles Warren Fairbanks

Bishop W. F. McDowell, M. E. Church

Archbishop Ireland, R. C. Church

WHEN Ex-Vice-President Charles W. Fairbanks reached Rome, on his trip around the world, he desired, as is customary with distinguished visitors to the "Eternal City," to make formal calls both at the Quirinal and the Vatican. Matters were quickly arranged, and, on the day of his arrival, Mr. Fairbanks was informed that King Victor Emmanuel would grant him an audience on Saturday, February 5, and the Pope on the following Monday. It was also arranged to give him a reception at the American Catholic College, and he consented to address an audience at the American Methodist Church in Rome. This gave the greatest satisfaction, no less to the Ex-Vice-President and his party than to the pastor and the members of the American Church, Mr. Fairbanks himself being a loyal son of the Methodist Church.

On Sunday, when Mr. Fairbanks was visiting the American College, Monsignor Kennedy, the head of that institution, made an announcement to the Ex-Vice-President which was somewhat of a surprise. He intimated briefly that, unless Mr. Fairbanks canceled his appointment with his fellow-Methodists and abandoned the plan of visiting and speaking at the American Methodist Church, he would have to forego the pleasure and honor of a personal audience with the Pontiff. This announcement he made on the authority of the Pope. He gave as the reason that the American Methodists in Rome employed methods to which the Vatican could not give approval.

Mr. Fairbanks, who knew nothing of such charges, was amazed at Mgr. Kennedy's extraordinary proposition. He promptly refused to cancel his engagement and to disappoint his Methodist audience.

The Monsignor, however, was still urgent, and pointed out that it would be impossible for the Pope to receive him consistently under such circumstances. To this Mr. Fairbanks replied:

"I have agreed to make an address, and am obliged to keep the agreement. I have always exercised the privilege of speaking to Catholics and Protestants alike, whenever they desired, and whenever it was possible. Therefore, I regard the arrangements for the Papal audience as ended."

There was no bitter feeling nor high words; both were courteous, but equally firm. It was a breach, however, that was impossible to be bridged, from the Monsignor's point of view. But although the Vatican appointment was now formally canceled, this circumstance did not diminish in any degree the warmth of the reception accorded to Mr. Fairbanks at the American College dinner which was given in his honor. It should be explained that the American College is an institution of the Catholic Church. Among those present were one hundred and forty-four American students. Monsignor Kennedy, in a brief address, welcomed the distinguished guest. He expressed his high appreciation of the honor conferred upon the college by Mr. Fairbanks' visit, and the latter responded in complimentary terms, speaking appreciatively of the work of the Catholic Church. His greeting, especially from the Americans present, was cordial and enthusiastic.

At the reception in the American Methodist Church, held later, there was a large attendance and the greetings extended to Mr. Fairbanks were very cordial. It was evident on every hand that the incident of the papal audience had produced a profound impression. Mr. Fairbanks, in the course of his remarks, said:

> It is impossible to emphasize too strongly the good work the Christian Church is doing in all lands and among all nationalities. It is gratifying that the American churches established in all countries are asserting a wider influence to-day than ever in their history.
>
> The agitation going on in the political, social and economic world is due to Christianity breaking down castes and prejudices and lifting mankind to a higher plane. The democratic idea which is taking root in political institutions is due to the expanding influence of Christianity.
>
> All Christian churches are worthy of support. They above all should be inspired by a generous, tolerant spirit toward each other. Nothing is more unseemly than the narrow jealousies they occasionally manifest toward each other. There is room for all. Cease narrow denominational wars and direct your energies toward the common enemy. Let Catholics and Protestants of all denominations vie with each other in carrying forward the work of the Master, which is worthy of the best in them all.

The Pope's refusal to receive the distinguished American visitor was an absorbing topic in the Italian capital. The *Tribuna*, one of the leading

Methodist Episcopal Mission House, Rome

journals, commenting upon it, said: "Ex-President Roosevelt is expected here soon. He also has been invited to speak before the Methodists. We shall see if he prefers the Methodists or the Pope."

It is learned from another source that the Pope instructed Mgr. Kennedy to express his regret at his inability to receive Mr. Fairbanks, but he could not depart from his rigid policy, "as to do so would appear to give recognition to the disloyal influences of certain Protestant denominations." This is the substance or purport of the message conveyed, which was neither more nor less than an ultimatum from the Vatican, singling out the Methodists as the one denomination whose wonderful progress and aggressive policy were resented by the Roman Church.

Speaking of it afterward, Mr. Fairbanks said: "When I told Dr. B. M. Tipple, the pastor of the Methodist Church, he said he was ready to release me from the engagement, but I answered that that was impossible. Under the circumstances I felt obligated to speak, in fulfilment of a promise made before the papal audience was arranged."

As might have been expected, the incident has caused a tremendous sensation in Protestant circles in this country. The course pursued by Mr. Fairbanks meets with hearty approval. He has been receiving many cable dispatches from America, congratulating him on his dignified and proper attitude toward the Vatican. One of these messages says: "The entire Protestant world is grateful to you." Another, from Bishop Cranston, of the Methodist Church, reads: "Your dignified vindication of American tolerance is heartily endorsed by our clergy and people." The Ministerial Association of Washington, D. C., adopted a resolution of congratulation. Telegrams have also reached the Ex-Vice-President from several places in Italy, one of which reads: "Greatly admire your attitude in preferring to speak to the evangelical people of Rome rather than submit to Vatican intolerance." Protestants in the Italian capital are delighted over the outcome of the incident, and express themselves in unmeasured approval of Mr. Fairbanks' course; while the Catholics, on the other hand, regret that the Pope should have turned an occasion which was meant for homage to such ill advantage. While some of them talk of offensive Methodist propaganda, the majority bitterly lament the lack of diplomacy shown by the Vatican's agent, presumably Mgr. Kennedy. To not a few there is a gleam of humor in the situation, over the fact that "the American has the best of it."

Catholic leaders in the United States have been prompt to support the attitude of Rome and attempt to justify it. Archbishop Ireland has issued a statement, in which he calls American Methodists in Rome "pernicious proselytizers," and says that the Methodist Association in Rome is not there to meet American Methodists, but to convert Catholics from their own faith, and that "they take every advantage of the poor." The official organ of the Catholic Church in Boston tries to justify the extraordinary action of the Pope as being due to the rigid etiquette which rules at the Vatican, and attacks the Methodist Mission in Rome for its general course.

Leaders of the Methodist denomination here regard the course of the Vatican as a blunder, both in religion and in diplomacy, which, far from reflecting upon the Methodist Church, must everywhere be regarded as a splendid tribute to its energy and efficiency. It is not denied that the Methodists are in Italy to make converts from the Catholic Church, but the methods pursued are no more aggressive than those of the Catholics in America, nor can they in any sense be regarded as "pernicious." Bishop Cranston declared that the Methodist Episcopal Church is working openly and honestly in Rome; that it never "takes advantage of the poverty of the poor," as has been charged, and he added, with a hint of humor, that if the "pernicious propaganda" test were applied here, as in Rome, "diplomacy would at once exclude many people who have been frequent callers at the White House, lest offense be given to friendly nations."

The papal incident did not by any means diminish the many honors that were paid Mr. Fairbanks during his Roman visit. With Mrs. Fairbanks, he attended a special function of the Italian Court, at which Mrs. Fairbanks sat next to the Queen and conversed for an hour, while the King chatted with the Ex-Vice-President. It was an honor seldom vouchsafed to any foreigner, and it was obviously the desire of both King and Queen to emphasize their courtesies to their American guests.

The Methodist Church was established in Italy in 1873, and now has four thousand communicants. Rome is the headquarters for the church, but there are numerous branches throughout the country. In Rome the church property is valued at $250,000. It includes an American and an Italian Methodist church, a boys' college, attendant residences, and a printing establishment. The work is under the Methodist Board of Foreign Missions.

GOSPEL BOATS ON CHINA'S RIVERS

Our First Church at Wuhu, China

Mr. Beals Teaching a Class of Theological Students

On the Old Houseboat Going Up the Chao River

By Rev. Z. CHARLES BEALS

Wuhu, China

THERE is no country under the sun that is making more progress than China. For centuries she has been kept back by her traditions, but these bonds have now been cast aside, or broken, and to-day she is rushing forward with tremendous speed in Western arts and sciences, and all their accompaniments. China is doing all she can to encourage her rich men to invest in railways and all modern improvements and enterprises. She is also encouraging her young men to travel and study abroad, so they may be better able to sail the ship of state later on. Her students are not slow in taking advantage of this opportunity, and we find these bright young men of Sinim in almost every country. They are not dull by any means, but frequently stand well toward the head of their classes and take high honors.

The Prince Regent is a very studious man, and the other day he asked the hanlin, on duty at the imperial library, whether he might read the books stored there, as he was anxious to be well versed in everything, and especially regarding constitutional government.

We missionaries in China are glad to see this, and we encourage many of the students to go to some Western country and study, for we know in so doing their vision will be enlarged and their country benefited. We are also very anxious that these young men shall become preachers, so we encourage them to study the Bible and take up studies in a seminary. As a rule, those students who would like much to go cannot because the cost is too great, so we were compelled to open a Bible School at Wuhu for them, where the expense for each student is but $2 a month.

The young men we have sent out in the past could not spend more than two years in the Bible School, and they see the need of more to-day. To get this additional instruction they kept urging us to build and maintain a more efficient school. We felt this need so strongly that last year we opened a small school with seventeen young men, and over half of these later on expressed a desire to be preachers to their own countrymen. The school was popular from the start, and this year we had over forty scholars, and now we are face to face with the problem of a Bible School building for them. This building, which is needed, should accommodate one hundred scholars, and will cost $3,000. We are praying that God will put it into the heart of one or more to send us this amount, for the need is great.

Connected with our Bible School and Wuhu Church is our Inland Church Work—the work in the Yangtsz Valley, north of Wuhu.

When we went back to China, in the fall of 1901, we asked God to give us the privilege of establishing one new church every year. This prayer was answered in a most marked manner, the generous readers of THE CHRISTIAN HERALD having a goodly share in the beneficent response. By that I mean that before going we spoke to Dr. Klopsch about a houseboat, and how much it was needed on our circuit, to go up and down the small rivers and canals. He said, "You shall have one," an appeal was made, and the readers of THE CHRISTIAN HERALD bought one and have kept her running all these years. We called this houseboat *The Christian Herald*, and she has carried the missionaries of the Cross many miles up the inland waters of Central China, where they have proclaimed the good tidings to multitudes. This boat went first up the Han Shan River, and we planted our second church in a city called Han Shan. Later on we went up the Chao River, and opened up churches at the following places: Chao Hsien, Chin Che, Huang lo Ho, Lin Teo and Cheh Kao, making in all, including Wuhu, seven churches. We have baptized over 450 persons in these seven years, and we have at present many who are waiting for baptism. We have found it wisest and best to wait at least a year before baptizing one who has come out of heathen darkness.

We have a day school at each of these stations. In these day schools our Christian children come and study, and, when they are advanced enough, we pass them on to our higher schools, our hope being to see them all become preachers or teachers.

Now this sailing boat, which was so kindly given to us for our work, has been a great blessing to hundreds and thousands, but it has seen its best days. It is old and decaying, and not safe. It would cost too much to repair it; besides, it is too slow for progressive China of to-day. We need a modern launch, for we ought to get about quickly, so as to meet our church engagements, and much valuable time is lost in traveling in a sailboat. Would not an investment in this much-needed launch yield large and eternal dividends to some of the Lord's stewards who read these words? We need it at once, for in less than a month we will return to China and we want to buy the boat while here. I believe there are two thousand readers of THE CHRISTIAN HERALD who will take a dollar share in this houseboat and send in that amount by first mail. We have some of the souvenir boats left, which we will send to donors as long as the boats last, but when they are gone we will send you our book, *China and the Boxers*, instead.

When the famine of two years ago was raging there was a call for volunteers to come and distribute the flour and money THE CHRISTIAN HERALD people had so generously sent. We readily said "Yes" to the call. Not because we thought it an easy task, for we knew we took our lives in our hands. There were the dead and dying on every hand. The sight was too awful to describe. In the homes, smallpox and the deadly typhus and famine fever were raging, yet we went that we might *chu ming* (save life). You at home gave over $500,000 to save the bodies of these people. You did this because the call was great; at home and on the field the call was heeded.

One night, traveling on a steam launch up the Grand Canal, we ran into a fishing boat and cut it in twain. A man clung to the stern of the boat, calling as loudly as he could, "Save life, save life." The launch put about and in time rescued the man. We were indeed happy because his life had been spared. This was only one soul that was saved from physical death, but are you aware that 100,000 souls a day are sinking into Christless graves? Those that have never heard this story of redeeming love—this story of a Christ that came to save not only the body, but the soul, from eternal death.

The money of two of our well-known millionaires would be sufficient to send out, and fully sustain in every way, over 50,000 missionaries. This number could preach the Gospel to every creature within the time limit, the present generation, set by the Laymen's Missionary Movement. God's people throughout the world could easily do this. What a privilege to give of their means, and their prayers, and themselves for such a worthy object! If they could only see as we see this awful blackness of heathendom, they would cheerfully and quickly do so!

Friends, in closing, remember the words of our Master, "Freely ye have received, freely give," and "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." The following list shows the needs of the work at Wuhu:

$3,000 will erect a good building for our Bible School.

$25 will fit up a room of five beds. The roo will be named for the donor.

$100 will build a day school building.

$2,000 is needed for our new motor boat.

$60 will support a native preacher a year.

$25 a year will be sufficient to support a Bib student in school.

[Any readers of this paper who are interested the work of this most deserving mission, and wl desire to aid Missionary Beals, can send in the contributions to THE CHRISTIAN HERALD, whi gives the appeal its hearty endorsement.]

To Home Herald Readers:

Good News to Our Readers

THE CHRISTIAN HERALD has made arrangemen to continue, until further notice, the Un qualed Magazine Combinations announced the opposite page, in order to give our *Home Hera* Readers all the advantages enjoyed by THE CHRI TIAN HERALD Family, of which our new readers a now full-fledged members and as such entitled to the rights and privileges.

More Good News

We have also arranged to supply our wonderf "Dreamland" Calendar, *free of charge*, to our ne friends just *as soon as they indicate*, by postal ca or letter, that they *expect to continue* with us wh their present subscription has expired.

Still More Good News

We have also made provision for supplying, *Fre* that ever popular picture, "Daughters of Dorcas to those of our *new* friends who send in their su scriptions to THE CHRISTIAN HERALD before t present supply of this great picture is exhausted.

The Size of These Two Pictures

The marvelous gravures entitled "Dreamlan and "Daughters of Dorcas" each measure *18x inches*, and are beautifully executed on Heavy A Paper. Many of our subscribers insist that eith of these two pictures is worth double the subscri tion price. You must see them to appreciate the and when you see them you will exclaim, with tho sands of others, "How can they afford to do it?"

How Much to Send

THE CHRISTIAN HERALD every week for fift two weeks, with our marvelous "Dreamland" C endar, together with the "Daughters of Dorcas"- if you act promptly, is $1.50 per year.

If you wish to take a Magazine Combination, y will find the price quoted on the page opposite.

How to Send Money

Send money by Postoffice or Express Mon Order, or Draft on a New York Bank, or Cash Registered Mail, or Stamps, if any of the abo should not be convenient.

Always address your communications to

THE CHRISTIAN HERALD, Bible House, NewYo

Money-Saving Combinations

American Boy

...ggest, brightest and best magazine for boys in ...l the world. You need never worry about yo... boy's company when he is chumming with *The American Boy*. It is the greatest adjunct to ...fined home training. Wins every boy's co...dence and enthusiasm. Bright, breezy sto...es of adventure, travel, history, biography an... world events, beautifully illustrated. Pr...er amount of sports and games, and practic... departments of photography, electricity, st...ps, curios, carpentry, mechanics, how to do...ings, how to make things. Is doing more fo...he healthy entertainment and uplift of boys th... any other single influence. Has the enthusi...ic support of over 250,000 boys, and their p...ents. Give your boy a magazine of his own.

American Magazine

...E CHRISTIAN HERALD is fortunate to be ab... to secure *The American Magazine* this ye... on the same special terms as in previous ye..., because its price has been raised to 15 ce... a copy, and $1.50 a year.

...is increase is necessary because of the additi... of forty more pages of reading matter an... pictures, making the magazine bigger, bet...brighter, livelier, more joyous than ever. Th... three most important features appearing in... magazine this year are in *The American Magazine:* "What Woman Has Done in Americ... by Ida M. Tarbell, a historical series lavish... illustrated. "Simon, the Jester," a fascinat...ng novel by William J. Locke, author of "...ople Septimus." "Barbarous Mexico," a st...rling series on slavery and other amazing co...itions in Mexico, by J. K. Turner. Many oth... extraordinary features will appear in *The American Magazine* for 1910.

Cosmopolitan

...smopolitan Magazine is the one great ma...azine of all the great national monthlies. N... matter how many magazines you take, *Cosmopolitan* is the one you cannot afford to do w...out. Its subscribers of last year are subsc...ers this year—with their friends. This, after all, is the real test of a magazine's merit—th... its readers tell their friends about it. You ca... be sure that in 1910 one feature in each iss... will be of such universal interest as to do...inate the magazine world for that month. A... single instances, take *Cosmopolitan's* great se...s of brilliant short stories by George Rand...ch Chester, or the intensely interesting adv...ure story by E. Phillips Oppenheim. "The be... no matter what it costs" is the motto wh... makes *Cosmopolitan* resemble no other ma...azine but *Cosmopolitan.*

Good Housekeeping

...od Housekeeping Magazine is a richly illustr...ted monthly, the one magazine which has p...ularized household science and homem...ing in a broad sense. It is the most practi... of the household magazines, and at the sa... time one of the brightest and most re...hing of periodicals for general reading, its fi...on and discussions of current issues being p...ticularly good. It is an all-around family m...azine, which renders home-making a pleasu... How to secure the most and the best for t... money in home furnishing and equipment, a... in food supply, is among its specialties. It... greatly enlarged Household Experiment Stati..., Model Kitchen and Testing Room of h...sehold appliances is a national institution. S...cial attention is given to health, to children, t...needlework, and stenciling.

Harper's Bazar

...eginning with the Christmas number of 1909, *Harper's Bazar* goes into its superb new, en...ged and improved form. It will be bigger th... ever before. It will be better than ever b...re. It will be more interesting than ever b...re. It will be more helpful than ever bef...re. It will be indispensable to every thoughtf... woman whose ambition is to make the most o... life for herself and for her family. It will "...t the fashion." It will continue to be the s...preme authority on questions of good form, h...sehold decoration, entertainment and domest... topics of every kind. It will have the best s...rt stories, the best pictures, the best essays, t... best poems found in any woman's magazine.

NOTE—The descriptive matter on this page concerning the above magazines is supplied by their respective publishers for the information of our readers.

Magazine Clubs

Originated with Dr. Louis Klopsch of **The Christian Herald,** in 1897. Magazine readers are therefore indebted to **The Christian Herald** for the opportunity of securing two or more magazines in a combination at about half price. For this year our selected list of choice magazines which we offer in clubs is as follows:

American Boy,	(Regular Price)	$1.00	Little Folks,	(Regular Price)	$1.00
American Magazine,	" "	$1.50	McClure's,	" "	$1.50
Cosmopolitan,	" "	$1.00	Pearson's,	" "	$1.50
Good Housekeeping,	" "	$1.00	World Evangel,	" "	$1.00
Harper's Bazar,	" "	$1.00	World To-Day,	" "	$1.50

Woman's Home Companion, (Regular Price) $1.50

Four Genuine Bargains!

CHRISTIAN HERALD ($1.50 a Year) AND ANY **1** Magazine above, **$2.00**

CHRISTIAN HERALD ($1.50 a Year) AND ANY **2** Magazines above, **$2.65**

CHRISTIAN HERALD ($1.50 a Year) AND ANY **3** Magazines above, **$3.30**

And Last--but by no means least:

CHRISTIAN HERALD . ($1.50 a Year)
REVIEW OF REVIEWS ($3.00 a Year)
ANY ONE OTHER Magazine on this Page

Send Us Only **$3.00** For All Three

For "Modern Priscilla" (Fancywork- Monthly) add 50 cents to any combination

Foreign Postage Extra. ***Canadian Postage Extra on Magazines***

Each Magazine may be sent to a different address. Our Wonderful "**DREAMLAND**" Calendar is Sent **FREE** With Every Offer.

For Home Reading or Birthday Gifts

Search wherever you may, you will never find anything that, at the price, gives greater and more genuine satisfaction as a gift than a weekly or monthly magazine, which the whole year through reminds the recipient of the thoughtfulness of the giver.

Little Folks

A beautifully illustrated monthly magazine for children from three to thirteen. Mothers and fathers who wish to provide the very best reading and pictures for their young children, that will be read and re-read, and looked at and looked at, welcome *Little Folks.* It is a story-teller, a picture book, a playfellow, an out-of-school magazine. Its fun is of a simple, sunshiny sort. Its little tales of children possess an ethical value—they stimulate their readers and hearers to be fearless, cheerful, unselfish, and, above all, true and honorable. All stories of a painful kind are excluded, especially such as would haunt nervous and imaginative children. There is much curious and interesting natural history, also playwork for little fingers.

McClure's Magazine

Mr. S. S. McClure, editor of *McClure's Magazine,* is one of the greatest magazine editors in America and a man of national reputation. Speaking of *McClure's Magazine,* he said recently: "I shall continue to spend more and more money—to give my readers a better and better magazine. *McClure's Magazine* for the next year will be more intensely interesting, and will exert a more potent influence on American life than any other magazine. It will be the best twelve numbers of any magazine in America." *McClure's* is always a step in advance of other magazines. Besides the articles on government, politics, people and things, *McClure's* is also famous for its fiction. The coming numbers will make new history for *McClure's.* You'll want them surely.

Pearson's Magazine

One-half is for information on subjects in which you are interested; that means home subjects, the things that American people are thinking and talking about. Once in a while some foreign matter may be discussed, but only in its relation to Americans and only when it means something to America. During the coming year informative articles on subjects which mean something to the average man will be written, in every case by the writer best qualified for the matter. The other half of the magazine is for entertainment, purely and simply. *Pearson's Magazine* is famous in two hemispheres for its fiction. It gets the best that is written. There is a continual and urgent demand from the newspapers for *Pearson's* stories. Do you want this sort of a magazine?

Review of Reviews

Fifty Magazines Condensed—More Necessary Than Ever.

In a single number of *The Review of Reviews* there are sixty topics, every one of real, immediate interest to every intelligent man and woman, discussed and interpreted by Dr. Albert Shaw, his staff, and his contributors; there are one hundred pictures that really illustrate and inform, including the cartoon department, which amuses into the bargain; there are fifty magazines and leading articles skilfully condensed, and scores of the new books reviewed. "*The Review of Reviews* is a liberal education," is the way one eminent subscriber sums it up. The more things that happen—the more magazines there are—the more indispensable is *The Review of Reviews.* Busy men and women want it, need it, read it. Why not you?

Woman's Home Companion

The greater *Woman's Home Companion* will be the most interesting, the most useful and the most beautiful woman's magazine published. There will be fiction by Anna Katherine Green, Juliet Wilbur Tompkins, Anne Warner, Myra Kelly, Elizabeth Stuart Phelps, and a host of others. There will be special articles no woman will want to miss. With nearly a score of different practical departments for women *Woman's Home Companion* can promise the most useful woman's magazine in the world. In short, *The Companion* will have more stories than the fiction magazines, more pictures than the picture magazines, and more practical departments than any other magazine.

World Evangel

Readers of THE CHRISTIAN HERALD who are Sunday School teachers or scholars should not fail to include *The World Evangel* in their combination magazine orders. *The Evangel* is the leading Sunday School magazine. It makes teaching delightful and effective, its fund of anecdotes enabling the teacher to interest scholars of all grades. Its lesson study department provides the best available exposition and information, and its lesson-teaching department is divided into Adult, Intermediate and Primary Departments, including comment on Primary Graded Lessons. The Superintendent's Department is most practical. In addition to the lesson comment, by six specialists, it presents the most successful methods and news. *The Evangel* will save time and increase your efficiency.

World To-day (The)

The one magazine indispensable to every home. A world review, furnishing monthly not only a complete digest of events, but many attractive articles on timely subjects, by noted contributors. In it you will find events, religion, travel, science, invention, art, drama, literature, education, etc., treated in a popular way, affording recreation for the idle hour, and, best of all, something worth while. In illustration it is a regular panorama of the world—many of the pictures being in colors. *The World To-Day* is really a $3 magazine for but $1.50. It is clean, healthful and inspiring—just right for Christian readers. Its remarkable quality and low price make it an exceptional bargain. It has proven one of our most popular publications, and we recommend it strongly to our readers.

Questions and Answers

Writers forwarding MSS. to THE CHRISTIAN HERALD should enclose postage stamps for return of same, if unavailable.

L. E. J., Winchester, Ky. How many women are mentioned in Tennyson's "Dream of Fair Women," and what are their names?

Eight. (1) Helen of Troy, (2) Iphigenia, (3) Cleopatra, (4) Jephthah's daughter, (5) The Fair Rosamond, (6) Margaret Roper, daughter of Sir Thomas More, (7) Joan of Arc, (8) Eleanor of Castile.

Mrs. B. C. H., Madison, N. J. 1. Who wrote the lines:

"Speak to these gentle hearts of ours,
And teach them to be true"?

2. Where can I get a little Golden-Text Book? 3. Please give a list of good, old-fashioned stories, interesting and instructive.

1. The quotation you probably desire is not worded exactly like yours. It is from Mrs. Cecil F. Alexander's "Burial of Moses," and reads:

"Speak to these curious hearts of ours
And teach them to be still."

2. Write to Fleming H. Revell Co., New York City. 3. We suggest *The Angel of the Tenement*, by George Madden Martin; *The Country of the Pointed Firs*, by Sarah Orne Jewett; *A Humble Romance*, by Mary E. Wilkins; *The Bow of Orange Ribbon*, by Amelia E. Barr; *The Call of the Wild*, by Jack London; *Captains Courageous*, by Rudyard Kipling; *Betty Alden*, by Jane G. Austin; *Westward Ho*, by Charles Kingsley; *Sonny*, by Ruth M. Stuart; *The Head of a Hundred*, by Maud Wilder Goodwin.

W. A. M., Atco, N. J. Were any of the Gospels written during the first or second century, and by whom?

The genuineness of the four Gospels rests upon better authority than that of any other ancient writings. It is the general conclusion of the most eminent scholars that all four were written during the latter half of the first century. Before the end of the second century they were in general use and acceptance as one collection. They are mentioned by Tertullian, in a book written about A.D. 208, as being the work of two apostles and two disciples of apostles. Marcion also mentions their apostolic origin. Origen (who lived A.D. 185-253) refers to them as "the four elements of the church's faith." Theophilus, Bishop of Antioch (A.D. 168), also mentions the Gospels in his writings, and Jerome tells us that Theophilus arranged the four into one work. Tatian (who died about A.D. 170) compiled a Harmony of the Gospels. Justin Martyr (A.D. 99-165) gives many quotations from the Gospels. Many other witnesses might be cited to the same purpose. None of the original manuscripts are now in existence.

Bessie F., Keokuk, Ia. Are the lines beginning "Laugh and the world laughs with you" in any American poem, or are they from an English poem?

They are from a poem by an American author, and have their counterpart in a very old English ballad, which says:

"Smile, and the world smiles with you,
Weep, and you weep alone;
For the good old earth has need of your mirth,
It has sorrow enough of its own."

F. C., Little Hocking, O. Please make a brief comparison of Whittier and Bryant, and their works.

Both Bryant and Whittier were country boys, reared in humble homes, though Whittier was much the poorer; both deplored their lack of early education, though Bryant had much more than Whittier; both were engaged in journalism, and both were intensely interested in politics. Whittier excelled in ballads, hymns and household lyrics, for none of which Bryant seemed to have much taste or disposition; Whittier had no special business ability, while Bryant had much; Whittier composed freely, his facility being his besetting literary sin, while Bryant wrote comparatively little; Whittier's prose was rather poor, Bryant's excellent; Whittier was not especially scholarly or given to hard study, while Bryant was exactly the contrary, as his fine translations of the Iliad and Odyssey prove; Whittier was often careless, even slovenly, in his method of versification, while Bryant polished and filed unceasingly. Whittier's verse is sweet, loving, and often strongly emotional, but seldom dignified or stately, as Bryant's generally was; Whittier's verse has, perhaps, more spirituality than Bryant's, and certainly has more moral earnestness.

M. E. B., Franklin, Vt. 1. How long were the wise men coming from Persia to see Christ? 2. How old was Christ when they saw him? 3. Was the star of Bethlehem a star, or an illumination of the heavens?

1. They had traveled a long distance, and were probably months on the journey, as traveling was very slow in those days. Some Bible scholars have reckoned that, the star being first visible in May, the Magi must have traveled seven months, while others take a different view as to the season of the Nativity. 2. He was probably several weeks old, as the presentation in the temple, the offerings and customary rites, had all been performed. 3. All that we know of it, beyond what is related in the Gospels, is mere speculation.

C. S. M., Dalton, Ga. 1. Did the United States soldiers use percussion-cap muskets, like the Springfield, in the Mexican War? And when did the United States Government first use the percussion-cap gun? 2. Technically, how many constitute a corporal's guard?

1. The percussion-cap gun had already been invented, and our government was manufacturing it when the Mexican War broke out. General Scott, however, felt that it was an experiment, and so the troops which invaded Mexico carried the last pattern of flintlock, issued just before the percussion-lock came in. Within a short time after the close of that war the percussion-lock had superseded the flint. 2. There is no set number for a corporal's guard; it may number from two up, according to circumstances. Probably it would average four or five. We are unable to answer the last question sent. Submit it to the War Department, Washington, D. C.

Reader, Springfield, O. Is there no law to protect and save the pine trees in Florida? Years ago the climate was much warmer and pleasanter in the winter than now, the pines being a wind-break, that the cold did not penetrate. The average height of a Florida pine is fifty feet. With their foliage on top, they make a protection from the sun's heat in summer. And the health-giving odor of the pine should not be forgotten. Some take the turpentine from the tree, that saps its strength; and others have grabbed every foot of the fine land and timber they could purchase, or otherwise obtain, and when they cut the large trees they don't leave the young trees, but cut them down and leave them.

Our correspondent, who has lived thirteen years in Florida, has touched one of the principal topics now being considered by the Conservation Commission, viz., the denuding of the forests and the evils it produces. Florida, like many other States, has suffered from the reckless and unscientific operations of the timber companies.

Mrs. J. R. W., White Creek, N. Y. There must have been a large amount of expense attending the revision of the Bible. Did the American Bible Society carry our share of it? If not, how was it provided for?

The foregoing question was submitted to Rev. Dr. H. O. Dwight, recording secretary of the American Bible Society, who replies as follows: "The expense of the (American) revision was met by private subscription in part, and chiefly by Thomas Nelson & Sons, who hold the copyright. The American Bible Society did not share in the expense except by such courtesy as furnishing the free use of a room in the Bible House when needed, et

S. Van D., Hackensack, N. J. Is it true that Mexico has no national debt?

No; it has a national debt of $138,8[illegible]00, payable in gold, and $142,116,950, payable in silver.

E. B., Bennington, Vt. Please explain what the sin against the Holy Ghost is.

It is generally believed to have been [illegible]ibuting the works of the Spirit to Satanic agency.

S. S., Holliston, Mass. Is there a premium on Lincoln pennies, which have the small initials at the base on one side?

There is no premium on these coins. [illegible]day, many years from now, they will probably have some value to collectors, but at the present time there are many thousands in existence.

N. S. M., Clinton, Tenn. 1. How many different governments are there? 2. Is there any other nation that is considered a Christian nation, in the sense that America is so regarded?

1. There are nearly one hundred recognized governments, big and little, listed in the almanacs and political year-books. 2. Yes; every nation in Europe, except Turkey, has a right to be considered a Christian nation, though several, like Russia and Austria, have a considerable population of non-Christians. South America, too, is nominally Christian; so, too, Canada and Australia.

Famous Christian Testimonies

Gov. W. R. Stubbs

SOME time ago the question was put to a number of leading Americans: **"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"**

This has brought out many notable replies, almost all of them of a character that should prove spiritually helpful and encouraging to others.

The testimony chosen for publication to-day is that of Hon. W. R. Stubbs, Governor of Kansas. It is an inspiring thing to find the Governor of a great State courageously and unhesitatingly coming to the front, with a declaration so clear and unequivocal that none can mistake its purport. Here is his letter:

STATE OF KANSAS
W. R. STUBBS, GOVERNOR
TOPEKA

December 22, 1909.

Dear Sir:

I cannot conceive of any logical deduction from available data that can be made to negative the proposition that Christ's teachings are making actual progress in the world. On the contrary, it seems to me that almost every fact in contemporary sociology would sustain an affirmative answer to your question.

I am equally strong in the belief that it is an advantage to a public man to be a Christian, especially if, in his public life, he can prove by his acts the sincerity and the genuineness of the faith which he professes. If, on the other hand, his public and private actions do not accord, comport and harmonize with his professions, I believe he will be disadvantaged in the competitive ambitions of public life.

To deny that the spirit of Jesus is more dominant in business, political and international affairs to-day would be to repudiate the philosophy which teaches us the persistent and eternal progress of the good. Everywhere and in every line of effort the spirit of Jesus as we find it expressed in his teachings is influencing the affairs of the world. We sometimes feel that evil is gaining ground in our business and political life, but my calmer reflection convinces me that its enlarged apparition is only the result of a better detection of private and public error by the more vigilant eyes of increasing goodness.

I send greetings to the Christian young people of America, and ask them, for their own good and the welfare of our beloved country, to stand firmly by the teachings of Jesus and to fill their young hearts with the power and the influence of his spirit. Sincerely,

W. R. Stubbs
Governor of Kansas.

Miscellaneous

W. T. M., Marion, Ill. Write to the [illegible]us Bureau, Washington, D. C., for a copy [illegible]he last religious census. You may be able [illegible]ob-tain it through the Congressman from [illegible]our district.

Mrs. J. B. W., Tallula, Ill. Some time [illegible]go we published a list of the "old guard"—[illegible]ose who had taken THE CHRISTIAN HERALD [illegible]om its start—and there were a goodly numb[illegible]ho had passed the nonagenarian mile-post.

E. W. B., Rochester, Wash. 1. Fo[illegible]en hundred took advantage of our offer in [illegible]03. 2. Everything concerning the existence of [illegible]u-lation on Mars, or any other planet, [illegible]the merest speculation. If any planet he inh[illegible]ed, the same gracious Power that rules ou[illegible]wn world can make provision for the others, [illegible]ce all are under his care.

H. A., Glenville, Conn. There are [illegible]ral passages in the Bible which imply recog[illegible]ion in the future life. See Luke 23:43; [illegible]ke 20:37, 38; II. Cor. 4:14; I. Thes. 4:[illegible]18; also Luke 16:25; Heb. 13:17; Eph. 3:1[illegible]nd other passages. Dr. Madison Peters' [illegible]ok, *After Death—What?* gives all the evidel[illegible]on the subject. We advise you to read and [illegible]dy it. You will find it just what you want.

M. E. D., Keyport, N. J. Revival p[illegible]chers are frequently very outspoken; but [illegible]is not their purpose to give personal offe[illegible]to any one by their remarks. We think y[illegible]at-tach too much importance to the matter. Be-sides, the Bible says that all have sinne[illegible]nd come short of the glory of God. We ar[illegible]ure that if you talk the matter over quietly [illegible]ith the pastor, you will be satisfied that no p[illegible]on-alities were intended.

L. G., Irwin, Pa. Jesus came into the [illegible]rld as a little child, born of the Holy Spiri[illegible]nd without sin. He was clothed with our [illegible]an nature and subjected to trials and tempt[illegible]ons as we are, and yet without sin. His bir[illegible]his whole life, his death, were sinless. He w[illegible]the incarnate Son of God in the form of ma[illegible]the one perfect example for us to follow. W[illegible]who are born in sin, if we believe in him an[illegible]oey his teachings, are assured that all our [illegible]rt-comings and failures will be forgiven an[illegible]hat his perfect righteousness will cover our i[illegible]er-fections. Thus those who are in Chri[illegible]are without sin. See I. John 1:8; I. John [illegible]:9; Rom. 4:7, and Rom. 5:20.

The Sermons Are a Blessi[illegible]

Dear Dr. Klopsch: The prem[illegible]ns received in due time. They are in[illegible]ed very beautiful, and I am well pl[illegible]ed with them. I enjoy THE CHRIS[illegible]AN HERALD very much. Am not al[illegible]ys able to get to church, and the ser[illegible]ns are such a blessing. I lend my p[illegible]per to all I can, then send it on to an[illegible]her who cannot go to church. The [illegible]rd will bless you in the great work [illegible]ou are doing. MRS. JOHN TOL[illegible]

Cameron Mills, N. Y.

AROUND THE HOME HEARTH

Are Women Growing Stronger?

By MARGARET E. SANGSTER

NO one who looks back over a few years can fail to see that the health rate of women has steadily risen. Formerly it was not uncommon to meet delicate women who had become chronic invalids in their forties. Women not only grew old faster and looked old earlier thirty years ago than is usual to-day, but they really were lacking in physical staying power, and were oftener martyrs to disease than is now the case. A gentlewoman, who has retained her vigor of mind and body until the has reached the mark of fourscore, says that in her childhood her mother and aunts, and the neighbors in general, were nearly all the constant victims of colds and nervous headache. In winter they were carefully housed, and in summer were afraid of draughts. In reading the memoirs of several noted people who in their day did excellent work in art and literature the impression has been given that the women of the families were nearly always ill, and that they died early.

In this day women have learned that overwork, if it can be avoided, is not so much a mistake as a sin. No one has a right deliberately to tire herself to the point of exhaustion. Women do not toil so persistently as once they did in the making of garments for their children, simplicity being now more prized than elaboration. Many women are compelled to work beyond a reasonable measure of comfort, in business and professional life and in the household, and yet notwithstanding this their strength is equal to their day. Indeed, men now seem to reach the breaking point rather sooner than women.

The explanation of a change for the better, if it be admitted as a fact, is that women know more about the beneficence of air and exercise than their grandmothers did. Instead of hermetically sealing a house in cold weather, it is thoroughly aired every day. People sleep in rooms that are well ventilated, and those who are threatened with pulmonary trouble frequently sleep out of doors. More attention is paid to eating the right kind of food and to resting at proper intervals than would once have been thought feasible. In consequence of this and of the athletic training of girls our women are growing stronger, lovelier and younger every year.

A change has taken place in the popular sentiment about illness. We used to hear the phrase "rude health," and women thought it elegant to be fragile and dainty, and were apologetic if they had good appetites. We have found out that headaches and backaches, and other aches that can be prevented, are deplorable and to be regretted as misfortunes. Nobody exploits her maladies if she is in the least up to date.

An old colored auntie in Virginia, who was a fine specimen of feminine vigor, had a formula that she never failed to use if a friend met her with a pleasant "Good morning; how are you, auntie?"

"Miserable, thank you," was her invariable reply. If further inquiries were made, she described in detail various imaginary ailments. She would have lost caste with her neighbors if she had confessed to being perfectly well. Old Aunt Hannah was not exceptional in her day, and she had caught the tone of her white folks. We have all learned a better way, mentally, of treating health and illness now.

Talk at the Table

To partake of meals in grim silence, eating in a hurry and thinking about the work to be done the instant the meal is over, is a fatal American mistake. If there be such a thing as a national disease its name is probably dyspepsia, and the beginnings of it are often to be traced to food eaten in haste and discomfort. The family rally around the table three times a day is the principal social opportunity of the home.

The general talk during the meals should be familiar, interesting and free from sternness and malice. Children should not be reproved at the table, and, if their manners are to be corrected, the mother should speak to them quietly and unobtrusively. No hint of unkind gossip, of criticism of friend or neighbor, should creep into the family table talk.

GOING TO CHURCH, VALENDAM, HOLLAND

The bells are calling from out the steeple,
"Hither to worship the Lord, good people."
Forth from their homes the good folk throng
To gather in meeting with prayer and song.
May the God of the Covenant be their guide,
And evermore for their wants provide.

An item of news that is pleasant, a story that provokes a smile, a jest that all may share, a limerick that awakens a laugh, are each in order in the table talk of the household. Far more than parents think, their boys and girls are educated by the conversation in which they take part daily in the home. To forbid children to speak at the table is decidedly an error, although they should not be suffered to monopolize attention. While not ignored, they should not be allowed to become loquacious.

The Marriage Market

THE phrase is certainly objectionable. Considerations of the market and the bargain counter ought not to intrude in the question of marriage. Love should be the basis, mutual attraction the magnet and congenial qualities of character the guarantee in happy marriage. Unfortunately, too many of our young people have grown calculating and a little sordid in their estimate of marriage. They want too much that is artificial. The cost of living appals them. A man on a modest salary hesitates to ask a girl to share a slender income. In this he may be doing an injustice to a young woman who, if tried, might prove herself resourceful, practical and able to make a dollar serve two as well as it has hitherto served one. Men spend a good deal of money on superfluous luxuries, notably in the line of tobacco, that they might to advantage save for the purpose of starting a home, the presiding genius of which should be a wife, and where in due time there should be the music of children's voices and the joyous patter of little feet. Wage-earning women, as a rule, have people whom they help out of their salaries, and if this be not so they prudently try to lay aside some provision for the rainy day of middle age. No one can help noticing that the vast army of women wage-earners are young. In most occupations open to women, from the schoolroom to the kitchen, from the countingroom to hospital nursing, the demand on health and strength is far greater and the women age faster than their sisters do who are married and on whom fall the burdens incidental to the wife and mother. The cry is constantly raised that women crowd men out of paying work. We hear on every side the urgent inquiry, "What are the men to do?" Still, in every situation that demands physical vigor, staying power, and, pardon the statement, exactness and accuracy, men are more sought than women. The sober truth is that men, in these days, are a bit cowardly. There are modes of bachelor living in which they are comfortable at comparatively small expense. So some of them, at least, choose the part of selfishness, bar the door against love and refuse to give the homage of their courtship to the pretty maids who would develop into cheery comrades on the road of life. It is the man's province to court, the girl's privilege to be won. There are prizes in the marriage market, not of a mercenary kind, that should never go begging. Lonely old age, crabbed bachelorhood and cranky spinsterhood are unlovely and undesirable conditions. Why should not the pendulum swing back in the good old fashion, and men and maidens once again dare to face good and ill fortune together? Then, in some coming day, they may sing the sweet old Scottish song, "John Anderson, My Jo, John."

Every American Should Have One

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A Tale of Colonial Days in Old New York

By AMELIA E. BARR

SYNOPSIS OF PRECEDING CHAPTERS

FOR the benefit of our new subscribers we give a brief synopsis of the preceding chapters of Mrs. Amelia E. Barr's most interesting story: The scene is laid in New York, at the time of the Stamp Act, in 1765. Captain Jansen Van Vroom was a rich, retired sea captain, and lives with his wife Katrina in a fine Dutch house, by the North River. They have a daughter, Virginia, whom they wish to marry to a young sea captain, Batavius De Vries, for whom she has little liking. She is really in love with Joris Artaveldt, a dashing young officer. Virginia's dearest friend is Lady Rose Harley. Captain Van Vroom is bitter against the enforcement of the Stamp Act. Joris and the two girls dine at the captain's house, after which the two men leave. Arent Van Vroom, the son of the house, appears and is introduced to Lady Rose. The next morning Van Vroom describes the condition of New York to his son, and the things which were leading to the breaking point. The Lady Rose becomes interested in Arent when he describes his voyages. Joris declares his love for Virginia, and she returns his affection. Arent, her brother, falls in love with Lady Rose, who gives Virginia a handkerchief embroidered with strawberries. She herself has one like it. Virginia gives Joris the handkerchief. Politically, things grow worse. The people determine to resist the oppression of the British government, and wear only home-made things. Batavius De Vries suddenly returns, expecting to marry Virginia. He is a coarse, bombastic person, and Lady Rose is disgusted with the idea of Virginia marrying him. Joris tells his father of his love for Virginia and he offers no objection. Lady Rose plans to get Batavius dratted into the naval service. Virginia protests to her father against marrying Batavius. He angrily insists. He says the banns must be published within the month, and threatens her. The mother also takes the father's part. Joris tells Van Vroom he loves his daughter and is ordered away. Katherine Van Heemskerk offers to carry Joris' letter to Virginia. Batavius, walking back with Katherine, insults Joris, who lays his hand on his sword, but retrains from action for the lady's sake. She goes to Joris' side. Batavius, at Van Vroom's, jeers at the idea of Joris' gallantry. Virginia thrills with pride and praises Katherine. Arent Van Vroom returns bringing sixteen Southern patriots, including Aiken of South Carolina and Worth of Maryland. Batavius joined in with the rest and then said "Humbug," when out of hearing. The first Colonial Congress opens in New York. Batavius becomes anxious to have Virginia admire him, takes care with his dress and receives Van Vroom's approval.

CHAPTER SEVEN—*Continued*

"ART thou going with me to the City Hall?" asked Captain Jan of Batavius.

"No. I trouble not myself about the City Hall. I am going to speak to Virginia. Her real mind I want to know," was Batavius' answer.

"Dost thou think to reach any woman's real mind? Say some loving words, and let her know I have set the twenty-eighth of this month for her betrothal to thee."

Batavius nodded his acquiescence, and turned hastily to the Van Vroom dwelling.

He found the main door closed, but saw the one opening into the vast kitchen ajar; so he concluded that Madame was busy there, and he entered it. Virginia was the occupant, and for a moment or two she was not aware of his intrusion. In those few moments he delighted himself with the sight of her beauty in such unusual surroundings.

Virginia stood making bread. Her arms were bare, her bright hair closely braided, her neck covered with a white muslin kerchief tucked tightly into the bodice of her gray dress. Round her were the plain and crinkled pans for the loaves, the flour, the butter and eggs, and caraway seeds for the one sweet loaf made at every baking. She was kneading the dough with slow, rhythmical motions, and Batavius had time to put the fair household picture into his heart ere she heard the slight movement which caused her to turn.

"My dear Virginia!" he said, advancing.

She looked curiously at his unusual splendor, and answered:

"*You!* I am busy, as may be seen. You will find mother in the next room."

"Well, then, it is not mother I want. Virginia, it is you, you only. I, who have so many thoughts, have now only one thought. It is of you, Virginia. Last night I gave myself to you again. I have lost many hours of my sleep thinking of you. This cannot go on. So I have come to tell you how much I love you—yes, that is my way. I give all, or nothing."

"Give me nothing."

"To you I give everything, myself"—and he involuntarily stretched himself to his utmost inch—"my money, my land, my ships, all I have I give to you, for you I love."

"Batavius, as you may see, I am busy. The bread can not wait for words. I have no time to listen to foolishness."

"Foolishness! We are to be man and wife."

"Never!"

"I say so. Your father and mother say so."

"I cannot help what they say."

"Always I have thought of you as my wife."

"That is not my fault."

"Four years ago you kissed me."

"You say so. I remember it not."

"When we are married, I shall not beg kisses from you. They will be my right—and my right I take, wherever it may be—man nor woman can hinder me; so when you are my wife——"

"*When*, yes, *when* I am your wife!"

"During the feast of Saint Nicholas——"

"The day of Saint Nicholas will come, and go, and I shall not be your wife."

"Look you, Miss," said Batavius, "when I love you well enough to marry you, I love you better than myself. And a big fool is any man to love another better than himself. Give you up? Never! And more, I advise you, Batavius De Vries advises you, to be less free with your contemptuous looks and words. Remember that it is a debt I am sure to pay with heavy interest."

"Ah! you threaten me. I fear you not!" and she laughed disdainfully, and threw the loaf into its pan with a passion that roused anger in the heart of Batavius. He seized her hand, and held it as in the grip of iron, while he raised his other hand as if ready to strike. She saw, and understood the movement; and with unspeakable contempt looked straight into his flaming black eyes.

"Strike!" she said. "A blow would be far more endurable than a kiss."

He trembled with the rage he durst not gratify. His face became deathly white. He could not utter the words his passion prompted, his tongue was palsied, his voice too thick and feeble for articulation. He was driven to action, in order to express his anger, and he struck the table such a powerful and vehement blow as shattered the big opal in the ring he wore, almost to dust. For in his nervous pleading he had turned the stone inward, and so it had received the full force of his furious temper. Virginia pointed to the precious particles, and in a tone of mockery and triumph said:

"It was your luck stone. You told me so. Well, then, your luck is shattered and gone. Good-morning, Mr. Batavius."

So speaking, she left him standing in speechless consternation, looking at the broken gem, which had been at once his favorite ornament and his invincible charm. For he knew, what Virginia did not know, that he had been accustomed to rub it—as Aladdin

Continued on next page

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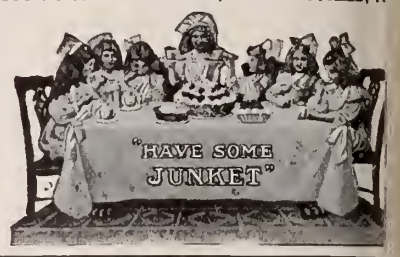

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The Strawberry Handkerchief

Continued from preceding page

ruoed his lamp—whenever he was abit any business affecting his desires or is interests; and it had never befo failed him.

his uncanny accident to his *familiar* errified and stunned him. He was so ismayed by the deed he had done th he suffered Virginia to leave the roo, and was hardly conscious of her dearture. Slowly and remorsefully he athered the minute remains, folding them in an I. O. U. of great value; the only available bit of paper he had in is purse.

And all this misfortune and misery fo that girl!" he whispered. "Nothin shall now make me give her up. I wi force the old man to his promise. Sh must be mine. And she shall pay me for every insolent look and saucy wo."

e went away without another word, an no one stayed him. It was an unintentioned neglect, but he heard Madam and Virginia talking and laughing together, and in his acutely sensitive mood he believed they were laughing at his misfortune. Madame ha always been on his side, but at th hour he told himself that all wo en were treacherous and unlucky.

e went first to 14 Wall Street, hoping to find Captain Van Vroom there, but the store was practically empty. Ardle teamster lolled sullenly against the intel of the open door.

Where is the Captain?" asked Batavius of this man.

Gone to the procession, sir."

o Batavius went to Burns' Tavern, an found the Captain among the crwd. He was in no mood to listen to ny lovers' quarrel; he had a far me important one on his mind, and he rankly told Batavius so.

Well, then," said Batavius, "it wold not be my way to wait here—taing, talking, and no one doing anything."

When things belong to the government of the colony, they must be done in roper order, Batavius, without regaling any one's way. That is what we wish, so then we have sent a deputaon to Governor Colden, asking him fo his help and sympathy."

atavius laughed scornfully. "A fo's errand your deputation went on he answered. "Colden would rather gibbet every man in this crowd tha help you."

Which side are you on, Batavius?"

Well, then, Captain, I am a sailor; an a sailor knows that only a fool keps an unturned sail with every wid."

Our quarrel is so just——"

have reflected on it, and I am ver impartial. I do justice to the government, and justice to the people, an then also I do justice to Batavius DeVries."

The people are right."

So. But I know not, yet, which sid will be the strongest."

Liberty, Batavius——"

My Captain, there is no greater liberty than a good government."

There it is! Our government is no a good one. It is a tyranny—England must hear us."

She will, and the consequences will co e fast on your heels—a dangerous fa."

We are strong enough to stride over it, I see the deputation returning. W are now for the City Hall. Will yo go with us?"

have business on the ship. Also, as tried to tell you, I am not easy about Virginia. Very provoking she is, nd she even declares she will not mary me."

know. All women talk in that wa. For a few weeks now, give Virgia's tongue its way, and its say."

Captain, I trust your word."

Have I not said it? Did I ever brk my word to thee? Before the New Year Virginia shall be thy wife. Come with me now, or else go about thine own affairs."

"I will go to the ship. Where is Arent?"

"Among the Liberty Boys."

With these words he turned away and joined the line of gentlemen attending the members of the Congress, who were just leaving the tavern for the City Hall. And surely there have not been in the history of the civilized world many processions more remarkable than this short, unostentatious march from Burns' Tavern, 115 Broadway, to the City Hall in Wall Street. It was led by the Mayor of the city, and followed by a large body of wealthy citizens and great merchants. There was none of the insignia that usually accompany public parades—no blowing flags, or blare of trumpets, or stir of martial music—not even the beat of drums, or the shrill call of fifes—nothing to see but a broad line of grave, orderly gentlemen, their faces full of the light of purpose, their eyes bright, outlooking, and almost daring, their steps strong, steady and unresting until they reached their appointed place. For as Captain Jansen had once told his wife, they were going to do the deed that had long been the secret of their hearts—they were going to assert their inalienable rights as free citizens of a great kingdom; and, if need be, their independence.

And they were going to do this deed in no mouse corner, but in the largest city of the American colonies; in the very sight and hearing of the powerful government which they would arraign for tyrannical and unlawful exercise of authority. The soldiers of England were ready at a moment's notice to arrest and imprison them; they could hear in their meeting place the sounds of galloping troopers, the calls and hammers of the workmen strengthening the fort.

These things troubled them not. They were peaceable, unarmed citizens, publicly met to consider manifest grievances. And the town was practically on their side. It had turned itself on to the streets, and was watching and waiting. The royalist party were easily distinguished by their silk and velvet and fine linen, the Colonist party by their homespun and homemade shoes and clothing. They met each other constantly, and they met as strange dogs meet on a public street—not fighting, but quite ready to fight.

Very hard work it was for the soldiers and the Liberty Boys to keep their hands off each other, but fortunately the hands of the soldiers were bound by military discipline, and the hands of the Liberty Boys by colonial interests. *To be continued*

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We feel like kissing face and eyes,
But well we know this can't be done;
And so our prayers to Jesus rise,
"Lord, make us like this precious one."

We would not have her pass away
From nature's rest by earth's long sleep;
Nay, let her wake to sing and play;
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Physician for Body and Soul*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

ON that memorable day in Nazareth, when Jesus stood in the synagogue and read the Scriptures, he declared that physical healing was to be a part of his mission on earth (Luke 4:18-20); and so we sing of him as "the Great Physician" and "the sympathizing Jesus." There was no case too hard for him; no, not even if death had claimed the sufferer! For he was all-powerful to heal, and also to raise from the dead. No physician before him had essayed to cure leprosy. To-day, on the way from Jerusalem to Mount Olivet, one passes a row of lepers a mile long. In all the world there is certainly not such a scene of suffering—feet without toes, hands without fingers—all eaten away by leprosy. This stricken row of humanity sits in the dust on the roadside, with small cups in front of them, and in wailings almost unbearable for the traveler to endure they beseech passersby for alms. In not a few cases small children, even babies—not lepers—crawl or sit in the dust beside their leprous parents. The scene grows more heartrending as one sees a Turkish officer pass along the row, demanding taxes to be paid by the lepers on the gifts of money they have received. Imagine Jesus passing along that line of lepers on this day, March 6, 1910; at his word, at his touch, each leper rises to his feet, perfectly restored; no longer an outcast, but free to return to his loved ones and home. We know that he could do it, that he would do it, because he cured the leper as he was entering the little town of Magdala, and because during his blessed ministry on earth he cured so many other lepers.

The leper at Magdala worshiped him and said, "If thou wilt, thou canst make me clean." And Jesus stretched forth his hand, and touched him, saying, "I will; be thou clean." And straightway his leprosy was cleansed. Then Jesus told him to go to the priest and offer his gift as one who had recovered from leprosy. (Lev. 14:1-32.) And he went. A remarkable thing about the cure was that Jesus said to him, "See thou tell no man." How could that be kept secret which all who knew the man would see as soon as they looked upon him? And they of course would tell others, and it would soon be spread abroad. It was evident that Jesus did not want a noise made about it, as it would cause such a throng to gather about him that it would make his work of teaching and further healing almost impossible. But the leper, or he that had been a leper, was so filled with joy that he did publish it much, so that Jesus could no more openly enter into a city. (See Mark 1:45.)

Jesus in Capernaum

But no matter how quietly Jesus came into a city he was sure to be found out, nor would he have had it otherwise. His desire was to reach the people with teaching and healing. He appeared one Sabbath day in Capernaum, and at the morning service in the synagogue he healed a demoniac, and then he went to Peter's home and cured his mother-in-law (mother-in-love) of a fever, not only taking away the fever, but so restoring her strength that she was able to rise from her bed and prepare food for all who were in the house. A Roman centurion heard of his presence in Peter's home, and came begging him that he would cure his valued servant of the palsy. Jesus was so responsive to this call that he proposed to go at once with the centurion to his h[ou]se. "Not so," said the centurion, "I am not worthy that you should come u[nder] my roof; only speak the word, and [my] shall be healed." Jesus marveled at the faith of the Roman soldier, commended it to all about him, and said it should be as he desired. And the servant was healed in that h[our].

No wonder that a throng gathered that night in the street around the house of Peter; no wonder that they brought their sick with them to be healed; no wonder that Jesus healed them all, whether they were blind, or lame, or had fevers, or were paralyzed, or possessed of devils. If there was one sick person left in Capernaum it was because he had not been brought to Jesus! "Himself took our infirmities, and bare our sicknesses." Greek scholars tell us that we cannot construe this to mean bodily healing apart part of the atonement of Christ, and so belonging to to-day as then. We must believe that the time of Christ's ministry on earth was a season peculiar to itself. Now that he is ascended, and sitteth at the right hand of the Father, he bears our sicknesses in quite another way, well explained by Dr. Maclaren, who says: "There are us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig every now and anon as he goes, that those who come after him may see the traces of his having been there, and may know that they are not out of the road. So, when we are journeying through the murky night, and the dark wood of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as he passed; and to remember that the path he trod he has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, 'in all points as we are, bearing grief for us, bearing grief with us, bearing grief like us.' In this way he does 'take away our sickness.'"

I would rather walk with God in the dark
Than to walk alone in the light.

This is illustrated by the engineer's saying that he dislikes moonlight nights, because he is all the time meeting shadows. He sees a shadow across the track, and he thinks perhaps it may be a man or some sort of animal, and it gets on his nerves that he must frighten it off and clear the track. But it will not move, and he presently discovers he has been afraid of a shadow!

Jesus Healing the Soul

The leper whom Jesus healed, the centurion's servant whom Jesus recovered from his palsy, the woman whose fever Jesus subdued, and all of those whom he cured of divers diseases that day in Capernaum, did not also their souls' health prosper after having come in such close contact with Jesus and been so blessed by him? We must believe that the name of Jesus became a household word in every home in Capernaum, and that many people were thus impelled to quit their leanness and have cleaner lips and purer lives than ever before. As for the home of the centurion, it must have taken on the character of a Christian home. Before the Spirit of Jesus came into it it had been not altogether a heathen home, because the centurion had sympathy with the Jews, and had even built a synagogue for them. Certainly there was one saint in the centurion's household—the servant Jesus had healed. And as for Peter's home there must have been an

Continued on next page

*The International Sunday School Lesson for March 6, 1910. Jesus the Healer. Matt. 8:2-17. GOLDEN TEXT: "Himself took our infirmities and bare our sicknesses." Matt. 8:17.

Sunday School Lesson

Continued from preceding page

oul for all therein after the restoran of the dear mother. As for the ler, he seems to have become a herald fo Jesus, for, hearing his testimony, ple came from every quarter to er Jesus. It was a great leap from ng a leper to being a herald. And lt the man was able to make it was lough the power of Jesus in his soul.

he ancients had a fabled giant who ld not be subdued, because, when he fe, his mother earth let such power in him that he forthwith sprang up, at the moment of contact, and slew his agonist; till finally Hercules, discering the secret, held him up in his gpple, not allowing him to touch the gund, and so crushed him. In trials al temptations the Christian is ssed to his knees in prayer, when he finds help from God.

Aristotle said there was a field of flvers in Sicily so sweet that once a hnd, coming on the track of game, cne to that field and was so bewildded by the perfumes that he lost the tck. So prosperity turns more souls fm the path to heaven by its perfnes than the roughest fields of advsity, and we need to be on our guard insuch days of peace and plenty lest w forget God and cease to press forwrd, and make affliction necessary to bng us back to the way of life.

A little pearl lay hidden in the shell, al it mourned, for it heard that the ders had taken away many of its sists. But it grew and grew in its undturbed obscurity, receiving just as nch light and matter as was needed tperfect it in size and purity. But jt as its lustre and form had reached tl height of excellence the divers cne and took it, and it was made a r al ornament. "Ah," cried the once cnplaining little pearl, "I see now hw good it was to be left in solitude; if had been taken with the others, as I epiningly desired to be, I might indd have been threaded, with many olers, for a courtier's arm, but I sould not have been raised to glisten o a royal brow."

A diamond had slipped from its settg and rolled away, none knew vither. Diligent search was made i every apartment where its owner rght have been, but in vain. At lgth evening drew on, and, sitting in acareless mood, her eye caught the sark of a tiny ray, almost imperctible, but bright only as a diamond's gnce can be. Out of the darkness igleamed, and she stooped to pick up vth delight that which the daylight ld failed to reveal. Such a diamond sl did Jesus lift up when at the feast i the Pharisee's house. A woman cne in from the street, and as she bwed her head to the floor she washed te feet of Jesus with her tears and vped them with her hair. And when tse at the feast marveled that Jesus rmitted it, he replied: "Her sins, vich are many, are forgiven, for she l'ed much; but to whom little is forgven, the same loveth little." And sus said to her: "Thy sins are forgven. Thy faith hath saved thee; g in peace."

The pearl-like soul was Mary Magdlene, who at last was brought forth l Jesus, after having been delivered fm seven devils, to be one of the ief ornaments in the royal diadem. was to Mary that Jesus first realed himself after his resurrection. hat a step between being demonized d then sanctified by holy companionip! It was the Soul Physician that ade it possible.

There was the "myriad-minded" ostle Paul, who was once possessed the demons of persecution, so that was dreaded by the Christians as a ld beast. Was it not the vision of sus in the riven sky, and his voice tender expostulation, that cured the n-sick soul and gave it abounding alth and strength?

It has been said: "The deeper down a well one goes the clearer the stars ppear in the heavens, even in the daytime; so the deeper into trial or suffering the true Christian sinks, the farther up into heaven he sees and the more fervent are his songs of thanksgiving."

It is Jesus' way to perfect our soul's health and strength through effort which he causes us to put forth. The illustration of the moth escaping from the cocoon is familiar, but it must always be helpful. The cocoon of an emperor moth, it is said, was once kept for nearly a year, and then the first efforts of the imprisoned moth to free itself were noticed. Its struggles were watched for a whole forenoon by a person sitting in the room where it was. It did not seem able to get beyond a certain point. The sympathies of the observer became so aroused that she took her scissors and snipped some of the fibres which held it. Immediately the big moth crawled out, but with little, shriveled up wings, that could not possibly lift its body. It crawled painfully about for a short time, and then died. What a mistaken kindness to have deprived the creature of the development which struggle would have brought to it, and made it possible for it to have gone about flying through the air on rainbow wings! Something there is in this that reminds us of our beloved Physician. The Bible says: "If we endure (suffer all things) we shall also reign with him" (II. Tim. 2:12). Who of us, then, would desire to be excused from the ministry of suffering, or have somebody hew an easy path through life for us, and so make of us only earth worms?

THE LATE BISHOP FOSS

—Bishop Cyrus D. Foss, of the Methodist Episcopal Church, long one of the best known clergymen of that denomination in America, died of paralysis at the Hahnemann Hospital, Philadelphia, on January 29. He was born in Kingston, New York, in 1834. He held many offices of distinction in the Methodist Church, and was elected bishop in 1880. During his active career he visited practically all of the foreign mission fields. Bishop Foss was an eloquent speaker, a profound scholar and able writer, and his preaching was marked by lucidity, logical force and convincing argument. He leaves a son and daughter.

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THE great, rich continent of South America is, indeed, in too many respects like the land of Samaria under the rule of Assyria. Nominally, "they feared the Lord"; actually, they practised all the horrible superstitions and cruelties of paganism.

Thus, nominally, nearly all of the South American countries are Christian. In point of fact, they have almost none of the characteristics of true Christianity.

Education seems to be the thing most needed there at present. Until men can read the Bible it is of comparatively little use to them. In a country like Brazil, where 84 per cent. of the population are illiterate; or even in Argentina, which leads in education among all its sister nations, and where 45 per cent. of the children go to school, what progress can be expected?

Whittier described early New England well when he said that in her every vale and upon her every hill the church and the school stood side by side. Little national growth can be expected when the church is utterly corrupt, as in South America, and good schools are almost altogether lacking.

Pope Leo, in his encyclical letter of 1897 to the Roman Catholic clergy of Chile, gave them a scathing rebuke: "It is sad to reflect," he said, "that prelates, priests and other clergy are never found doing service among the poor; they are never in the dwellings of the afflicted or distressed, unless paid; but they are always to be found in the houses of the rich, or wherever gluttony may be indulged in, or the choicest wines freely obtained."

This is but a very small part of the Pope's indictment. What can be expected of the ignorant and emotional people before whom such an example is set by the leaders whom they have been taught to imitate?

Bishop Neely attributes much of the shocking immorality of both priests and people to the character of the early settlers, and contrasts them with the early settlers of New England. "The Spanish adventurer brought the visible cross, the formal service, the priest, the inquisition and the decrees of the Pope; the Anglo-Saxon brought the open Bible, and accepted its teachings as his standard. These things account for the difference."

The almost insurmountable difficulties in the way of the evangelization of South America are indicated by this comparison. Given a conceited and self-sufficient people, sure that they have religion enough, fond of pleasure, indolent and easy-going, excitable, emotional, ignorant as children—how are they to be reached?

Only the power of Christ can touch them. But the richness and beauty of this wonderful land, its nearness to us; the many charming and kindly traits of its people, all these appeal to us warmly. We must make a life-and-death struggle to save them. If we are not as deeply interested in their welfare as in that of the more distant Asians and Africans, we should be ashamed. They are far more really our brethren, and we should never for an instant allow ourselves to become listless and indifferent to their pitiable condition.

The famous statue of the "Christ of the Andes" is placed with its face toward the north. "It is," says Bishop Neely, "the symbolized appeal of South America to the peoples of the North."

They must not cry to us in vain.

* Topic of the Epworth League for Sunday, March 6. TEXT: II. Kings 17: 27-33.

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Christ, Our Guide*

IT is not uncommon to hear a Christian say, "I would follow Christ always, if I only knew how. Often I think I am following him when I find that I was going on the wrong path altogether."

Constant searching of the Scripture and constant prayer are necessary to the one who would follow Christ. It is seldom that the path is lost if the Bible and prayer are faithfully used. It is astonishing to see how completely the dilemmas of life are solved by the directions of Christ and of his apostles, inspired of him.

Are you surrounded with flattery, and in danger of overvaluing yourself? Read the beatitudes of the meek and the poor in spirit.

Are you persecuted, slandered, forsaken? Then are you blessed, for "so persecuted they the prophets that were before you."

Are you tempted to be profane? "Swear not at all, neither by heaven nor by earth. Let your communication be yea, yea, and nay, nay."

Has one injured you, and does your whole being rise in angry resentment against him? Read "Love your enemies, do good to them that hate you."

Are you weary of your life? Are your problems and your trials heavy? Read "Come unto me, and I will give you rest."

Are you tempted to cheat a little, to misrepresent a little, in a way which no one will probably find out, and which will put money in your pocket, or give apparent power to your elbow? Read "What is a man profited if he gain the whole world and lose his own soul?"

One of our beautiful old hymns says:

> Could we lift the fleshly veil,
> Could we for a moment witness
> Those unnumbered hosts that stand
> Calm and bright on either hand?
> Oh, what joyful hope would cheer,
> Oh, what faith serene would guide us!

But we do not see—our minds are dull—faith is hard, and so "we grovel here below," sink into darkness and lose sight of the guide.

Dr. Samuel V. Cole compares the soul to a ship. The first thing for the owner of the ship to consider is what harbor he proposes to reach. "There is only one harbor worth steering for," he says, "and that is the Harbor of Life. You would think it queer if a ship that wanted to reach London should steer for Timbuctoo; and yet there are persons who seem to think they will finally reach the Harbor of Life by steering straight away from it. For some reason or other, there is a great deal of wrong steering on the ocean of life.

"Yet this matter of steering is very simple. The knowledge you must derive from a chart. We call it the Bible. It is the chart of life, because it shows the way to the Harbor of Life.

"Then if you were to send a valuable ship to sea, you would not give the command to the first tramp that came along. You would seek for the best man that could be obtained. You need not seek far. The very Captain you need is waiting to enter your service. Listen, and hear him say, 'Behold, I stand at the door and knock.'"

Another has expressed a similar thought in beautiful verse:

> I would not have the restless will
> That hurries to and fro,
> Seeking for some great thing to do,
> Or secret thing to know;
> I would be treated as a child,
> And guided where I go.
> Wherever he may guide me,
> No want shall turn me back;
> My Shepherd is beside me,
> And nothing can I lack.
> His wisdom ever waketh,
> His sight is never dim;
> He knows the way he taketh,
> And I will walk with him.

* Christian Endeavor Topic for Sunday, March 6. TEXTS: Luke 1: 76-79; John 16: 13; Rev. 7: 16,17.

THE HIGH PRICE OF FOOD

Congress Will Investigate "The Increas Cost of Living"—State Legislatures Ar Also Taking a Hand—Workingmen in Cleveland Sign Pledges to Abstain From Eating Meat.

We are approaching the high-tide of hig tariff prosperity. If you don't believe it, lo at your grocery and meat bills.

Prosperity is fine—but how it pinches t pocket-book, especially when wages have r advanced to correspond with the increas prices. The remarkable increase in the c of living, especially in the price of beef, po poultry and eggs, is causing widespread ala and distress. The high price of meats h stirred Congress to action, while in Clevela several thousand workingmen have signed pledge to abstain from eating meat for at le thirty days. In the city of Washington movement has started to enlist a million m in an organization "to wage battle against t Trusts controlling the necessaries of lif Several State Legislatures have also urged investigation of the increased prices of foo Eminent clergymen and leaders of the chur are also taking a hand.

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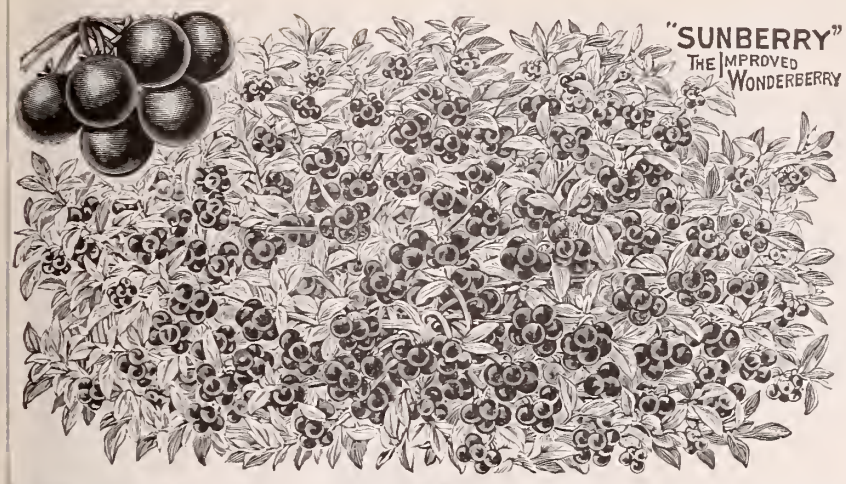

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MY GREAT CATALOGUE of Flowers and Vegetable Seed, Bulbs, Plants and Rare and New Fruits **FREE** to all who apply. 152 pages, 500 illustrations, and colored plates. I have been in business 35 years and have half a million customers all over the country. Complete satisfaction guaranteed to everyone. Do not fail to see the many great Noveltives I am offering this year of which the **SUNBERRY** is the greatest ever known. *Address,*

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P.S. This offer will not appear again. Write for Sunberry seed, and Catalogue at once.

GREGORY'S Special Flower Seed Offer

50 cents worth for 10 cents

1 package Aster Giant Comet, mixed, 5c.
1 package Tall Zinnia, mixed, . . . 5c.
1 package Candytuft, mixed, ... 5c.
1 package Petunia, fine, mixed, . . . 5c.
1 package Mignonette, sweet, ... 5c.
1 package Poppy, double, mixed, . . 5c.
1 package Coreopsis, mixed, ... 5c.
1 package Phlox Drummondi, mixed, 5c.
1 package Pansy, mixed, ... 5c.
1 package Bachelor Buttons, ... 5c.

The above ten packages by mail postpaid for 10 cents in coin, together with our handsome calendar and our profusely illustrated catalogue for 1910. With the above collection we will enclose a certificate worth 25 cents. If returned with $1 you may select seeds in packages or ounces to the value of $1.25.

GREGORY'S HONEST SEEDS

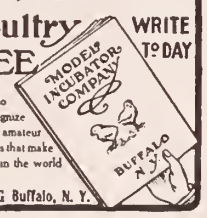
J. J. H. Gregory & Son
Marblehead, Mass.

Strong Chicks

MODEL Incubators and Brooders Supplies & Remedies

Make the beginning of bigger and more certain profits in Poultry Raising. Keep your hens laying and hatch better and stronger chicks with MODEL INCUBATORS. Let us tell you Why and how. Send to-day for this

Practical Poultry Book FREE WRITE TO DAY



Nine chapters on the opportunities in the Poultry Business, Where to Locate, How to Build Cheap Houses, Foods, How to Recognize and Prevent Diseases. Valuable to both amateur and breeder. Describes the special features that make Model Incubators and Brooders the best in the world for producing bigger and stronger chicks.

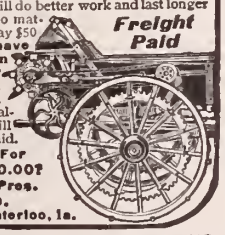
Model Incubator Company, Dept. G Buffalo, N. Y.

I'll Save You $50

On a Manure Spreader If You'll Let Me

This is just a little ad—but a postal will bring my **Big Book**—and give you my $50.00 Saving Price and Special Proposition. You can save as much answering this little advertisement as if it covered a page.

My Spreader positively will do better work and last longer than any Spreader made—no matter what the price—so why pay $50 more? **40,000 farmers have stamped their O. K. on my spreader and money-saving price.** My Special Proposition will interest you. Just a postal addressed to Galloway of Waterloo, Iowa, will bring you everything postpaid.



Will You Pay a Penny For The Postal and Save $50.00?
Address Wm. Galloway, Pres.
WM. GALLOWAY CO.
949 Galloway Sta. Waterloo, Ia.

DWARF DAYLIGHT

MAGNIFICENT novelty; thick bush form, two feet high; grows rapidly from seed sown in May. Flowers freely from July to frost; beautiful white pea-shaped blossoms in striking contrast with bright green, heart-shaped leaves; not affected by insect pests. Will mail you package, also 20 varieties of flower seed (sufficient to sow space 5 x 50 feet) together with descriptive catalog—**all for 10 Cents.** On first 50 cent order will allow 10 cents worth of flower seed **free.** Order from this adv.

Meier & Shoemaker, 410 Sycamore St., Cincinnati, O.

IF YOU STAMMER

I will send you my 84-page book **"Advice to Stammerers"** Free. It explains how I quickly and permanently cured myself. Profit by my experience and write for free book and advice.

BENJ. N. BOGUE
506 NORTH ILLINOIS STREET, INDIANAPOLIS, IND.

Free for 30 days Valentine's Self-Calculating System of Cutting, Designing, Dressmaking and Ladies' Tailoring. With this wonderful invention you can, in a few hours, learn to cut and design all kinds of skirts, waists, sleeves, jackets, etc., to a perfect fit. Write for booklet. New patent May 10, '09.

VALENTINE'S SYSTEM CO., Inc., 88 State St., Dept. W, Chicago.

A Boy Superintendent

A BOY can hardly begin Christian service too early, and some form of Christianity is open to him even in his childhood. It is not often, however, that one finds a boy of eighteen superintending a Sunday School, and making a real success of it. To Edward C. Smith belongs this distinction. He is superintendent of the M. E. Sunday School at Weston, W. Va. He

Edward C. Smith
An 18-year-old S. S. Superintendent

was elected superintendent when he was but seventeen, and we have in his own words this account of the school:

"The Gee Lick M. E. Sunday School was founded in 1854 or 1856, and was held six months of the year, with varying degrees of success, until 1904. The school was reorganized in 1907. In 1909, after a winter in which no school was held—much difficulty being found in securing a superintendent—I was chosen superintendent of the school. Three battered hymn-books were the only supplies I had. But new hymn-books were procured, and a blackboard. Every department of the school is now well organized. The Friendship Bible Class is organized, according to the standard of the International Sunday School Association. It has a membership of seventeen and is steadily growing. A Home Department is to be established next quarter. We have a total of seventy-four members. Our motto is, 'Every one in the community in the Sunday School.'"

One of the religious papers of West Virginia says of young Smith, and another boy Sunday School superintendent, sixteen years old, named George Keith: "Such young people are the hope of our 'Mountain State,' and instead of shaking our heads, let us be like Paul and 'without ceasing have rememberance of them in prayer night and day.'" It is inspiring to see two lads like these so entirely in earnest in Christian service, and who knows but there is in them a Moody or a Chapman in embryo? H. H. H.

SHE QUIT

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did an Ohio woman. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee and got some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee.

"One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Woman's Progress

....ATTORNEY-GENERAL THOMPSON of Nebraska holds that there is nothing in the State Constitution to prevent a woman from holding the office of County Treasurer. Miss Gertrude Gordon, who was elected treasurer of Cherry County at the recent election, will therefore take her office.

....A LARGE NUMBER of Ohio women were elected to Boards of Education at the recent election. There are now women on the Boards in nearly all of the larger cities. Mrs. Sarah E. Hyre was re-elected in Cleveland, leading the ticket both at the primary and on election day. Mrs. Dora Sandoe Bachman, a young lawyer, was elected in Columbus, and Mrs. Bella Lehmann at Sandusky, both as Independents. Mrs. Pauline Steinem is on the Board in Toledo. In the smaller towns women are also serving. Mrs. Herriet Taylor Upton and Mrs. Carrie P. Harrington were elected for their fourth consecutive term in Warren; Mrs. Ella O. Shoemaker has been a member in Massillon ever since women were made eligible. In London, O., Mrs. Esta Coover Harvey is president of the Board.

Why Take Less Than 5%

IF YOUR savings earn less than 5% you are depriving yourself of a certain percentage of income. Your savings placed with the **Industrial** are protected by a form of security that never deteriorates in value—mortgages on selected New York and suburban real estate. In **17 years** we have never paid less than 5% on money placed with us. Money may be deposited and withdrawn on any date without loss of earnings. Each year has shown increasing financial strength until the **Industrial** now has

INDUSTRIAL SAVINGS and LOAN CO. NEW YORK CITY

Assets over $2,000,000
Surplus and Profits, $150,000

Under Supervision of the New York Banking Department

The INDUSTRIAL is one of the largest and strongest savings institutions. It merits your investigation. Write for booklet.

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2 Times Building, Broadway & 42d St., New York City

You can paper 3 rooms at the cost of one

Have you three rooms that need papering? Buy your papers from us—we'll save you half the cost, and show you how easily any man or handy woman at home can hang them and save labor expense, too. You can beautify *three* rooms for what *one* has cost you before. Send for free Spring sample-book and instructions today.

Penn Wall Paper Mills,
Dept. 15
Philadelphia

Copyright Underwood & Underwood

OUR STREETS ARE FULL OF JANGLED NERVES

The rush and hurry of modern life is a continual drain on nerve tissue. But the breakdown never comes without its warnings. When "vim" seems to have deserted you—you get the "blues" and ordinary duties bring increasing weariness, then is the time to forestall a more serious condition.

Your doctor will prescribe a tonic—ask him about

Sanatogen THE FOOD-TONIC

Sanatogen is just the right combination of two properties most needed by your system when in this state. One is pure concentrated albumen, the best part of Nature's only true food—milk, and the other, Sodium Glycero-Phosphate, a substance that acts as a tonic and upbuilder for the brain and nervous system.

Sanatogen combines extraordinary efficiency with absolute harmlessness and has been prescribed and used with most remarkable results for many years by the medical profession the world over.

We want you to fill in the coupon for a copy of Dr. C. W. Saleeby's book "The Will To Do." It contains some new statements about your nervous system that are surprising. How it controls your success—your health and that without nervous activity you would be but a "locomotive vegetable." Dr. Saleeby's reputation as a writer and deep thinker assures you of a profitable and pleasant half hour.

Get Sanatogen from your druggist—if not obtainable from him write

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EVERETT BUILDING 4TH AVE. NEW YORK

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GENTLEMEN:—Please send me a free copy of Dr. C. W. Saleeby's book "The Will To Do."

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Druggist.....

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Buy —

soda crackers when and where you will, there is only one way by which you can absolutely depend on their freshness and goodness, and that is to say

Uneeda Biscuit

5¢ (Never sold in bulk)

NATIONAL BISCUIT COMPANY

There is no improvement you can make that will pay you better in satisfaction and in dollars than to surround your yard and garden with a neat and attractive

Cyclone Ornamental Fence

They are made in many artistic patterns, of rust-resistant materials, and are so strong that they will require no repairs for years.

Our special construction—cabled line wires and corrugated pickets—absolutely prevents the fabric from becoming unsightly on account of sagging or slipping of joints.

Cyclone Farm Gates are made of the strongest material possible to secure for this purpose—special high carbon tubular steel. This makes a rigid durable gate that is light on hinges. The hinges latches and all fittings are of malleable iron to insure against any need of repairs. By writing to-day for our catalogue you will obtain proof that it will pay you to buy ***Cyclone Fences*** and ***Gates.***

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SWEET PEAS

LIVINGSTON'S New Orchid-Flowered Giant Sweet Peas are unsurpassed.

For 10c We will send 5 packets, each a distinct and beautiful color.

FREE Our superb seed and rose catalogue rewritten and enlarged to 130 pages, lavishly illustrated with beautiful photo-engravings and colored plates. A complete catalogue of seeds, bulbs, roses, hardy shrubs, plants, small fruits, trees, etc. Send for it to-day.

THE LIVINGSTON SEED CO.
Famous for Tomatoes. 21 High St., Columbus, Ohio

HENDERSON'S SEEDS FREE

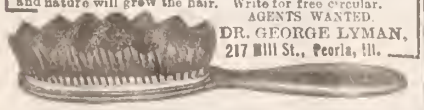
To get our new 1910 catalogue, **"Everything for the Garden"** (200 pages, 700 engravings devoted to vegetables and flowers), send us ten cents in stamps and mention this magazine, and we will *send you free* in addition, our famous 50c Henderson Collection of Flower and Vegetable Seeds, and will also send our new booklet, *"Garden Guide and Record,"* a condensed, comprehensive booklet of cultural directions and general garden information.

PETER HENDERSON & CO.
35-37 Cortlandt Street New York City

THIS NEW HAIR BRUSH COMBS AND BRUSHES THE HAIR AND MASSAGES THE SCALP.

The greatest modern invention for keeping the hair beautiful and fluffy and the scalp clean, healthful and free from dandruff or dirt. Keep the scalp clean and properly massaged and nature will grow the hair. Write for free circular.

AGENTS WANTED.



DR. GEORGE LYMAN,
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Memory the Basis of All Knowledge

Stop Forgetting THE KEY TO SUCCESS

"HOW TO REMEMBER" Write to-day

You are no greater intellectually than your memory. Easy, increases income; gives ready memory for faces, names, business, studies, conversation; develops will, public speaking.

DICKSON MEMORY SCHOOL, 701 Auditorium Bldg., Chicago

YOU CAN AFFORD to have a new Song Book in your Church or Sunday School, and one for every person when you can get "FAMILIAR SONGS OF THE GOSPEL," for $3 for 100. Words and music, 83 very best songs. Sample copy 5 Cents. E. A. K. Hackett, 100 North Wayne St., Fort Wayne, Ind.

OUR OLDEST WOMAN FARMER

THIS is the day of remarkable old people. Almost every newspaper that one picks up contains items regarding nonagenarians and centenarians, and golden and diamond weddings; but perhaps the most wonderful old person of all is Mrs. Hester Cordrey, of Delmar, Del., who will be 113 years old on the 12th of next February. She is probably the oldest woman farmer in America, or anywhere else.

"Aunt Hester," as she is universally called, is what is known in her neighborhood as a "small truck-farmer"; and, though last summer was a dry one there, she made a good profit by unusual industry. Probably her constant outdoor work has been a large element in promoting her extraordinary longevity. She used to work in the fields plowing and harvesting, and says: "Many days have I plowed all day, and after sundown come home to the barn and milked six or eight cows. Men were scarce and we were poor, and I was proud to do it."

"Aunt" Hester Cordrey

"Aunt Hester" has been twice married, and has two grandchildren and five great-grandchildren. They have tried to induce her to live with them; but though the other members of her family are long since dead, she prefers to live alone in the home which she and her husband built forty-three years ago.

Like most elderly people, "Aunt Hester" considers the former days better than these, and is especially hard upon the prevalent modes of dress for women, which, in agreement with most of us, she considers highly injurious to health.

She has never had any illness worse than toothache, and has never worn spectacles. She confesses, however, that she is not so strong as she once was, and that she has to use a large spoon for the cultivation of her vegetables instead of a heavy hoe.

"Hard, steady work," says this remarkable old lady, "is the secret of health and happiness."

CALLED HIGHER

Mrs. Louisa Parisho Bailey, of Arnold's Park, Ia., died March 14, 1909, aged sixty-six years.

Mrs. Louisa Churchill Ward, of Joliet, Ill., died September 26, 1909, aged eighty-one years.

Mrs. William Hannaford, of Kansasville, Wis., died April 26, 1909, aged sixty-nine years.

Mrs. E. J. Wylie, of Lancaster, S. C., died on November 4, 1909, in the seventy-sixth year of her age.

William R. Blackburn died at his home in Minneapolis, Minn., September 21, 1909, aged seventy-four years.

Mrs. Nancy J. Gilman, of Farmington, Me., was called higher November 1, 1909. She was born July 7, 1822.

Passed to the life beyond October 29, 1909, at her home near Liberty, Ill., Mrs. Margaret Lutener, aged eighty-three years.

Mrs. Lucinda Kelsey, born April 16, 1832, at Le Roy, N. Y., passed away July 8, 1909, at Los Angeles, Calif., peacefully and triumphantly.

On July 17, 1909, at Kalamazoo, Mich., Mrs. Susan M. McPherson entered into rest, at the age of seventy-nine years, after a life of Christian usefulness.

Susan D. Day, of Gasport, N. Y., passed away some months ago, at the home of her daughter, aged eighty years. She was a constant reader of THE CHRISTIAN HERALD.

Mrs. Louisa Seibert, of Chambersburg, Pa., passed away July 13, 1909, aged seventy-two years. She was for many years a reader of THE CHRISTIAN HERALD.

Mrs. Sarah Gerring died in East Gloucester, Mass., August 25, 1909, aged seventy-four years. She was a devoted reader of THE CHRISTIAN HERALD.

Thomas Lindsay, of Coal City, Ill., was called home very suddenly last April, 1909. He was a believer in Christ, and had been a reader of this paper for twenty years.

Entered into rest on June 24, 1909, Mrs. James Calderwood, of Brooklyn, Ia., after a life of Christian usefulness. She had been a reader of THE CHRISTIAN HERALD for thirty years.

Mrs. Isabell R. Reaburn, wife of W. H. Reaburn, of Dorr, Monroe County, W. Va., died on August 26, 1909, aged sixty-four years. She was a consistent member of the Presbyterian Church.

Mrs. Mary Bothwell, of Lostant, Ill., passed to her eternal rest October 23, 1909, nearly ninety years of age. She had been a member of THE CHRISTIAN HERALD family for nineteen years.

Died, at her home in Chester, Ark., October 23, 1909, Mrs. Marguerite C. Helt, aged sixty-four years. She had been a constant reader of THE CHRISTIAN HERALD for about twenty years.

Rev. P. Edward Hyland, of Seattle, Wash., a minister of the Episcopal Church for over fifty years, passed away recently. A man whose life was one of sacrifice and loving service to the work of his Master on the Western coast. He had long been a reader of THE CHRISTIAN HERALD.

Mr. R. Batchelder died suddenly at his home in Santa Ana, Calif., October 24, 1909, aged eighty-five years.

Mrs. Elizabeth McBride, of Holyoke, Mass., died recently, aged seventy-nine years. For over twenty years was a reader of this paper.

Fell asleep in Jesus, August 24, 1909, Mary Alice Kennedy, eldest and beloved daughter of Mr. and Mrs. John H. Kennedy, of Minera, Va.

Mrs. Elias Crall, of Hicksville, O., died December 30, 1909. She was for many years a reader of THE CHRISTIAN HERALD, and was always a warm admirer of its spirit. The issue of THE CHRISTIAN HERALD for November 7, 1906, published a beautiful child's morning prayer, written by her. For her the wish of that prayer has been realized:

"And when my days on earth are past,
Take me to heaven with Thee at last."

VACATION BIBLE SCHOOLS

—THE NATIONAL VACATION Bible School Committee of One Hundred, organized in 1907, held its annual meeting recently in New York, when reports on its schools were presented for three seasons. In 1907 it conducted 19 schools four cities; in 1908, 29 schools in six cities and in 1909, 51 schools in eleven cities. In the schools of 1909 there were enrolled 15,036 boys and girls, and 210 college men and women were employed, a few of whom gave their service free. Approximately $12,000 was paid out.

GOD CARES FOR ME

GOD cares for me.
How sweet the thought
That in His boundless love He sought,
And with His precious blood He bought
New life for me.

God cares for me.
Christ lived and died,
That I may in His home abide,
And here and there may trust my Guide
To plan for me.

God cares for me.
Though I be blind,
On every troubled wave I find
Some recompense for all mankind,
And peace for me.

God cares for me.
He'll not forget
That I, His child, am praying yet,
That in my own weak way He'll let
Me live for him.

God cares for me,
And with Him near,
The lonely places seem less drear,
Because I know how very dear
I am to him.

—BELLE MCKINNEY SWOPE

Japan's Gratitude

EADERS of THE CHRISTIAN HERALD, and especially those who have one so much gracious and loving work or the orphans of the Japanese famine in the northeast provinces several ears ago, will be interested in the little article below, which appears in the kayama *Orphanage Record:*

"All connected with Okayama Orphanage were pleased at the recognition accorded Dr. Louis Klopsch, proprietor of THE CHRISTIAN HERALD, New York, by authorization of the mperor of Japan in decorating him ecause of his prompt and efficient rvice in securing and forwarding ntributions for the famine relief ork three years ago. The orphange, in its humbler way, has made a milar recognition by naming one of s new houses Klopsch Cottage and nother one Christian Herald House.

"We wish Mr. Klopsch, and all the aders of his paper, could see these ean, neat, new, orderly-kept cottages, ith their faithful house-mothers and teresting families of ten or twelve appy-faced, healthy-looking children each house. They might find it hard believe that these were the scrawny, rty, quarrelsome, wretched famine aifs of three years ago. The transrmation is wonderful, extending om head to heels and from skin to haracter. A large part of the credit due to the American friends who pplied the sympathy and gifts that ade this service possible."

ler Gift to the Bread Line

ROM a poor woman in Delaware, who desires that her name be not ed, we have received a letter enclosg a dollar for the Bread Line. The riter says:

"Do not mention my name, just simy 'cash.' I live among people who ry greatly oppose my giving anying to any one, especially to those or out-of-work men and boys; but y Bible does not teach that way, and prefer to obey the Lord to obeying an.

"I do wish some one would write mething for THE CHRISTIAN HERALD show how very uncharitable the eling is that doubts the worthiness the Bread Line sufferers. So many y they have no patience with those t of work, because they could get ork if they wanted to, and all such lk; and it makes my heart ache to ar such unkind censure of those who e less fortunate than themselves. od has commanded us to give liberly to the poor, and to open the hand ide unto them without grudging. The ord loveth the cheerful givers, and ill richly reward them, and insomuch they do it unto the least they do it nto the Lord. And it is more blessed give than to receive.

"I live where all those who cannot ork, as strong, healthy people can, are very much in the way and are continually made to feel it and are told so, and also that they can work if they would try, just as well as any one else, etc. They are made to work all they can be forced into, without strenuous measures. As I am poor myself and have nothing, only as it is given me, and am not able to work much of the time, I cannot say these things to them. At this time I am again without a home, as I was two years ago, when I sent you a fourth of all I had, and you printed the consecrated gift which the Lord used in supplying some of my needs. The enclosed dollar is one of two sent me from your having printed part of my letter. I could not tell you how many letters I have received since that time, neither can I tell how very grateful I am to you and those who have given to me through your kindness, and to the dear Lord for it all. I often wish you all could know how thankful I am for it all, and what a great blessing it has been to me."

Being "Born of God"

WE surely can if we are willing to pay the price, and the price is not unreasonable. It means a surrender of the whole heart. When we are so disposed, our Lord is ever ready to receive us. And when so blessed, our adoption as sons of God is no longer a matter of doubt.

His Word in reference to this sacred truth makes no mention of doubt in the matter. We are told to make our calling and election sure, and it is our happy privilege and duty to make it sure. The following passages of Scripture speak with no uncertain sound: I. Cor. 3:16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" I. Cor. 6:19, "Know ye not that your body is the temple of the Holy Ghost, and ye are not your own?" Eph. 2:22, "In whom ye also are builded together, for an habitation of God through the Spirit." I. John 4:13, "Hereby know we that we dwell in him and he in us." Those words tell us plainly what our Christian experience should be.

The Spirit of God comes to us, to love and be loved, to counsel, cheer and admonish. How, then, can we call ourselves Christians and be unconscious of his presence? It is written, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." And surely this passage of Scripture is the way of the doubtful.

In this day of isms, schisms, creeds and cranks, it is fortunate for us that we can have the foundation that is sure and steadfast. It is for us the Rock of Ages, from which no adverse winds can move us, and if so, how can we consider it otherwise than spiritual suicide for man to take the word of weak humanity rather than God's word in this matter, that means to him life and immortality?

For man to know that he is born of God is a blessing that will be meted out to every one who earnestly seeks it. In Rev. 22:17 it is written, "Whosoever will, let him take of the water of life freely." The price is a surrender of the whole heart, and the blessing is in store for every one who is willing to pay the price.

Every one who is a Christian should be a member of some Christian organization, but men should enter by the door of the sheepfold and not climb up some other way. They will then be a light and not a stumbling-block to the millions of their fellow-men who now sit in darkness, without God or hope in the world. P. E. MEATH.

Peary's Large Gift

—COMMANDER ROBERT E. PEARY, who received a check for $10,000 in recognition of his services in North Polar exploration, has turned it over toward the fund for equipping an expedition to the South Pole.

This Comfortable Couch Has a Cedar-Lined Wardrobe

The "Chautauqua" Wardrobe Couch is the most useful and economical article of furniture you can buy. It gives you a comfortable bed, a roomy wardrobe and a stylish divan. No other couch affords so many conveniences and so much comfort at *so little cost.* The roomy cedar lined chest provides a moth-proof wardrobe for your clothing, furs, etc. For flats, apartments, bungalows, etc., the "Chautauqua" is indispensable.

Comfort

As a couch the "Chautauqua" has all the luxurious comfort of the finest spring mattress.

Convenience

The Automatic Tray and Roomy Cedar Lined Chest provide an ideal wardrobe for furs, clothing, hats, etc.

The "Chautauqua" Wardrobe Couch

With New Automatic Tray

You don't have to move the "Chautauqua" Couch a *hair's breadth* from the wall to open it. The Climax Top Lift raises the seat automatically. The top rides upward and outward, always in perfect balance in every position.

The Magic Tray

The automatic tray supplies a long felt need. It is an exclusive feature of the "Chautauqua." An ideal place for hats, shirtwaists, gloves, handkerchiefs. Shuts snugly beneath the seat. When you open the couch the tray moves downward and towards you (automatically), always perfectly level.

"Chautauqua" Couches are made with and without the tray, as desired.

A Fragrant Wardrobe

The roomy interior of the "Chautauqua" provides an ideal storage place for furs, cloaks, skirts, etc., without folding. You can have your couch lined with spicy, fragrant red cedar, thus defying moths. Bottom is one solid piece, dust-proof and vermin-proof.

Your dealer has our latest designs in "Chautauqua" Couches. Ask him to show you the "Chautauqua" Wardrobe Couch with the Automatic Tray. No other couch has this wonderful contrivance.

Get This Free Book

Be sure you send for our free illustrated booklet C H, showing our latest styles in "Chautauqua" Couches. With this book we will send name of local dealer who carries the "Chautauqua." If you send us the name of your furniture dealer we will also send you a pretty little story told in verse, called "Miss Simplicity's Treasure Chest." Please fill out the perforated postcard and send it to-day.

JAMESTOWN LOUNGE COMPANY
World's Largest Makers of Wardrobe Couches
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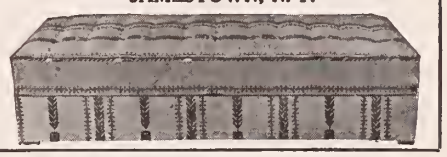

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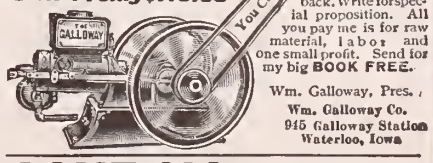

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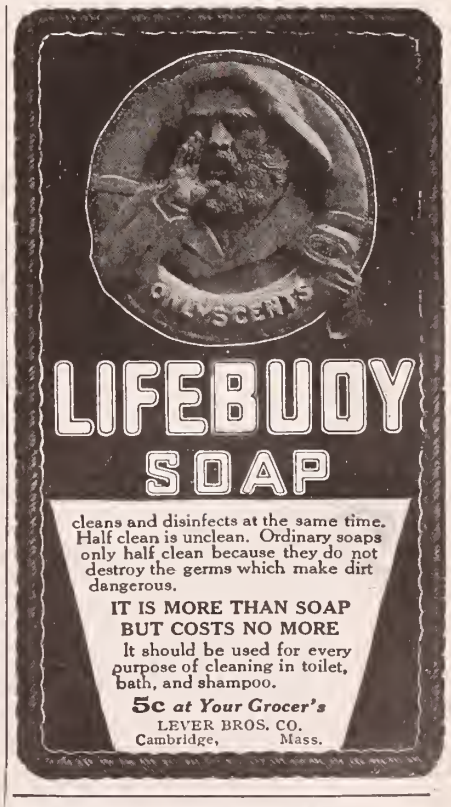

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The Santa Fe has no land to sell, but it wants to have the country along its line settled up. The only people we want are those who can make a big success. Every ton of produce grown makes so much more freight for our trains to haul. That's where we come in.

If you enclose a two-cent stamp and make special request, I also will send a copy of our 208-page travel book, "To California Over the Santa Fe Trail."

Low-fare colonist excursion tickets on sale to California, March 1 to April 15, 1910, at $33 from Chicago, $32 from St. Louis, $25 from Missouri River. Proportionately low from other points. Write to-day.

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THE WIDE SWEEP OF TEMPERANCE

By LILLIAN M. N. STEVENS, President W. C. T. U.

EVERY sane and well informed person knows that the temperance movement is important and far reaching; even its enemies will admit this. The term "temperance people," as used in connection with the present-day movement, is understood to mean those who advocate total abstinence for the individual and prohibition for the State and nation. The World's Woman's Christian Temperance Union, founded by Miss Frances E. Willard, with its banner set up in more than fifty nations of the world—a society which is neither sectarian nor partisan—is composed of this sort of temperance people.

We have great reason to rejoice, inasmuch as there is to-day more total abstinence sentiment and more total abstinence practice than ever before, and there is likewise more prohibition sentiment and more prohibition territory than ever before. No sane total abstainer will say he is sorry he has not been a drinker. No sane, careful, unprejudiced observer of the results of prohibition can say it is a failure as a temperance measure.

My home has always been in the prohibition State of Maine, and I claim that I am qualified to testify regarding the value of prohibition to a State, especially to the homes of the State; that I am competent to make comparisons, because I have visited every State and studied the practical effects of license laws—high license, low license, segregation, and the dispensary, or Gothenburg, system—and I know that, from a temperance standpoint, the prohibitory law is the best law ever enacted to apply to the liquor traffic.

I am well aware of the stories regarding the failure of prohibition in Maine, which have been reported by such men as Mr. Thompson, of New Zealand, employed by the liquor trade of his country; Mr. Snyder, of Ohio, employed by the brewers in this country, and Mayor Rose, of Milwaukee, who honestly represents the brewers of his city.

The majority of the Maine people have for half a hundred years stood firmly for prohibition against the e forts of all liquordom for its ove throw. Prohibition has also had t commendation of outsiders, or of v itors to the State, who are capable judging, and who are not prejudic by connection with the liquor tra or by personal, habitual use of stro drink.

Recently Dr. J. Wilbur Chapma the great evangelist, after having be

Lillian M. N. Stevens

in Portland about three weeks, bef an audience of four thousand men sembled in the Portland Auditori in vigorous terms defended prohibi as he had seen it. His statement received with loud and long appla by the vast audience on Sun afternoon.

Prohibition does reduce poverty, linquency, dependency and crime; hibition does reduce the amount liquor sold and consumed; prohibi tremendously hurts the liquor tr and this is the reason why prohibi is always opposed by the distiller, brewer, the liquor seller, and t emissaries.

TEMPERANCE NOTES

—WEST VIRGINIA now has thirty-seven out of fifty counties absolutely "dry."

. . .

—IN his annual message to the Legislature of South Carolina Governor Ansel reviewed the condition of the liquor traffic in that State. He said: "The business of the dispensaries will soon be wound up, under the supervision of the dispensary auditor. This is in the interest of temperance. I firmly believe that if another election is held in those six counties where liquor is still sold, in the coming year, most of them will vote the sale of liquor out. The fifteen counties refusing to vote in the sale of liquor have disposed, or are disposing of, their stocks, as provided in the act."

. . .

—AT a recent meeting of the Society for the Study of Inebriety, in London, Dr. Albert Wilson declared: "No nation shows so much mental deterioration as the English, and there is no nation that is so alcoholized." He went on to state that in the United Kingdom about 1,000,000 persons are arrested every year, of whom 60 to 70 per cent. are charged with offenses associated with indulgence in alcohol.

. . .

—MR. W. M. CUMMING, of Wilmington, N. C., writes to THE CHRISTIAN HERALD: "Virginia is soon to make a fight for State prohibition. We have had State-wide prohibition for a year in North Carolina. Here in Wilm ton there were more than 800 fe arrests in 1909 (the first year u prohibition than in 1908 (the year under saloons)."

. . .

—IT IS interesting to note the eff that are being made in certain qua "to elevate the saloon to a hi plane." One man, prominent in liquor interest in Seattle, Wash., been touring that State, urging liquor brethren to help make the loon respectable before the public, to put it on a par with other busi He urges that every saloon-ke should be an American citizen, says: "We believe in the open sa —decent, frank and shameless." two latter adjectives doubtless are appropriate, but we are not so about the first.

. . .

—STATISTICS from thirty-three in Massachusetts give a sufficient swer to the argument that no-lic increases taxes. The average ta these thirty-three places, no-lic was $17.40; whereas the tax u license averaged $17.35. Furthe cense cities constantly increase municipal indebtedness, but no-lic cities do not. The no-license spent nearly one-half more for ed tion than those with license, and fourth more for street improvem The license cities spent fifty per more for crime than the no-licens

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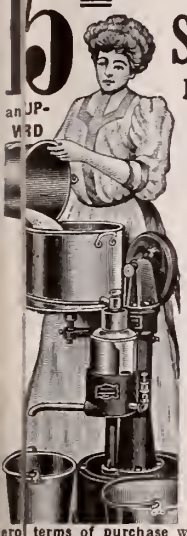

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WATCH IT GROW!

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15 Seeds, 10c.
Strong Plants 40c.; 3 for $1
Good, Thrifty Pints, 1 year old, **25c.**

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FENCE STRONGEST MADE. Bull-strong chicken-tight. Sold to the user at Wholesale Prices. We Pay Freight. Catalogue free.
COILED SPRING FENCE CO., Box 47 Winchester, Indiana.

Chats With the Young Folks

By Kate Upson Clark

A Pocketbook Lesson

PERHAPS some of you girls have a way of carrying your pocketbooks in your hands. Here is a little story which may possibly help to cure you of what is undeniably a bad habit:

A certain Helen May disturbed her good father very much because she persisted in carrying her handsome seal pocketbook most temptingly in her hands.

"Although you are not rich, my dear," he told her warningly, "your aunt has given you so handsome a pocketbook that any one who does not know you might think that it contained a good deal of money. There are unprincipled men lurking around the streets, just watching for a chance to rob. You present a temptation to such men. Have a strong pocket made inside your coat, and keep your pocketbook in it. Or, I will buy a common one for you, small enough to be carried in an ordinary pocket."

Helen was filial enough to make in her coat a pocket, such as her father had described; but she seldom used it. "All the girls" were carrying large pocketbooks, as conspicuously as possible, and none of them had a handsomer one than Helen. Naturally, she liked to "show it off." Whenever she was where she thought her parents would not see her, she was likely to have her beautiful pocketbook out in the plainest of sight, for the admiration of all beholders.

Helen's older brother, Paul, a boy of seventeen, agreed entirely with his father.

"I don't blame a poor man for stealing anything that is put up to him like the girls' pocketbooks nowadays," he said often. "Every one of them is a kind of a dare."

It was five o'clock one cloudy December day, and pretty nearly "pitch dark," when Paul happened to be passing along on a street near his home. Just in front of him he saw a girl, dressed like his sister, and by the flickering light of the street lamp he could see that she was carrying her pocketbook in the fashionable way.

"Aha! I've caught you now, Miss Helen!" he laughed to himself. "I'll give you a lesson!"

A moment more and he had snatched the pocketbook from her hands and was speeding away.

Nobody pursued him, and by a roundabout way he reached his home.

Helen was playing on the piano as he entered.

"She's got over it pretty quick," he mused.

He came up beside her, expecting that she would begin to give him an exciting description of the way in which a bold, bad boy had snatched her purse; but no, she smiled a welcome to him and played placidly on.

He turned away, somewhat bewildered, when his gaze fell upon—Helen's pet pocketbook, lying close beside her on the piano!

Alas, for the over-zealous Paul! He had stolen the property of a strange and evidently a wealthy girl—for a hundred dollars in bills and coin, and two valuable checks, were inside the pocketbook of which he had so rashly possessed himself.

His father managed to find the owner, and matters were made right. But though there was some laughter over it all, a valuable lesson had been learned.

Paul had given an illustration of the ease with which the deed could be done, of which Helen had long been warned, and neither she nor the robbed girl ever carried her pocketbook in her hand again.

Possibly the fact that little fancy wrist-bags began to come in at about that time may have had something also to do with their reform. The wise ones tell us that we generally have mixed motives for all our acts.

"What Became of the Dirl?"

IT was at a church entertainment upon which the young people had spent much time and thought, and everybody had turned out to see it.

There were two or three trained animals in it, hired from a local showman; the high school gymnasium had yielded up its choicest acrobats to swell the attractions; the young people's societies furnished singers and players on instruments; and, altogether, there was, as the posters assured the public, "something to suit every taste."

A little plot ran through the whole performance. A man early appeared with his beautiful daughter, who was anxious to leave home and become an opera singer.

Presently she disappeared, not to be seen again until late in the entertainment, when nearly everybody in the audience had forgotten her existence. At the time of her mysterious flight she was wearing an enormous blue hat, with white plumes, and a bright blue costume. Her father's pretended search for her (only occasionally dimly mentioned) gave an excuse for the introduction of the various "features" upon the long programme.

Nearly everybody forgot the girl; but not a certain little four-year-old, who was evidently witnessing his first "show." When she first vanished, he turned to his mother, and said in distressed tones, "What became of the dirl, mudder?"

"Oh, she hasn't gone very far, I fancy," she answered cheerfully. "Look at those funny little dogs, Harold."

The child looked for a moment. Then his gaze began to wander, and he again propounded the question which seemed to be most heavily on his mind, "What became of the dirl, mudder?"

"Oh, no matter about the girl, Harold. She's all right. Hear that pretty song now."

But Harold refused to be long diverted. Whether the girl's remarkable hat, or her bright dress, or the simulated agony of her parent, had impressed him cannot be told; but for some reason that girl seemed to bar out from his vision every other part of the show.

In the very midst of the tumbling and climbing of the gymnasts the audience was convulsed to hear that little voice pipe up shrilly, from time to time, "What became of the dirl, mudder?"

In the dead silence following the tumultuous recall of a favorite singer, as she paused to open a fresh roll of music, that same childish treble squeaked solemnly, "What became of the dirl, mudder?"

When she really did appear again, Harold was expected to be placated; but, no! She was now robed in shimmering white, with a wreath of roses in her hair. Harold would not believe that it was his long lost idol.

"No, not her!" he insisted. "That dirl—what became of that dirl?"

"The captains and the kings" departed, the music was hushed, and the audience prepared to return to their homes. They were almost exhausted with their long sitting, and all the applause and enthusiasm. But as a familiar little voice chirped out, so loud that above all the bustle and rustle everybody heard it, a wave of laughter and a burst of hand-clapping spread throughout the whole house.

"What became of the dirl, mudder?" Harold was still pleading to know. "*What* became of the dirl?"

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Irrigation bonds are secured by first liens on good farm land—sometimes a thousand farms. The farms are worth usually at least four times the loan.

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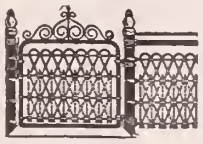

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THE WHISPER

By GEORGE WHITEFIELD D'VYS, Cambridge, Mass.

THERE were many pangs of conscience
For the heart so black with sin;
There was much of sad repining
For the bitterness within;
Till the night was spent in moaning,
And in sorrow passed the day,
But I hearkened to a whisper,
And it all was borne away!

Sick at heart was I with worry,
As life's trials pressed me sore;
While the burdens that I carried
Bowed me daily more and more;
Till I knew not peace nor comfort,
Nor would tears my grief allay;
But I hearkened to a whisper,
And it all was borne away!

Of submission I knew nothing,
As I wandered to and fro
'Neath the clouds and darkest shadows
Of my suffering and woe;
And for all the heavy crosses
Only ill had I to say;
But I hearkened to a whisper,
And it all was borne away!

"Whosoever," came that whisper,
And I heard, "Behold the Lamb!"
Then on bended knee I pleaded,
Pleaded, "Lord, just as I am!"
And a peace stole sweetly o'er me,
That is with me yet this day;
I had hearkened unto Jesus,
Who had borne my sins away!

ASTRONOMICAL QUERIES

By Prof. S. P. Leland, Seabreeze, Fla.

E. L. G., Beaver Creek, Minn. What are the names of the two planets, one seen in the southeast, the other in the southwest, on November 17?

At the date of your inquiry, November 17, the planet in the southeast was Mars and the one in the southwest was Venus. Mars is very near the earth, and Venus is exceptionally bright.

Ida Shulter and S. R. J., Portsmouth, O. Will you give a true history of Halley's comet since its discovery?

What is now know as Halley's comet first attracted the attention of Sir Isaac Newton and his friend and co-worker, Edmund Halley, in 1680. In making calculations regarding the return of the comet that bears his name, Halley identified this with the comets of 1531 and 1607, and determined that it would reappear in 1682. This conclusion was interesting from the fact that it proved that the comet followed, substantially, a regular orbit. Halley calculated with great care its next return for late in 1758 or early in January, 1759. He submitted his algebraical formulæ to the astronomer Lalande and to Madame Hortense Lepaute. The result was that they calculated the comet would be delayed by Saturn 100 days and by Jupiter 518 days, and hence would not appear until the middle of April, 1759. The comet reappeared within a few days of the time fixed, and followed the path through the constellations marked out by the mathematicians. Its orbit is now known. The comet passed its last perihelion on Novemher 15, 1835, which gave it 28,006 days as against 27,937 days on its preceding revolution. Ponticoulant has fixed its next return in 27,217 days. It, therefore, should reach its perihelion on May 24, 1910. Its earlier return is caused by the influence of Jupiter, Saturn and Neptune (and probably an unknown planet beyond).

Harry S. Pease, Washington, Pa. What is the white streak across the sky, commonly known as the "Milky Way"?

The Milky Way is a field of space in which are many million stars, of which our sun is one. Each of these stars is a sun somewhat like our own, doubtless leading a retinue of worlds and satellites in blazing splendor. To our view the Milky Way seems a circular cloud of light, but in fact it is a great plane of the sky, in which the stars are accumulated, stretching out one beyond another. They seem near each other, but in fact they are far separated. For instance, the nearest star to our sun is Alpha Centauri, twenty-five billions of miles away. A ray of light moving 186,400 miles in a second of time would require four years and 128 days of uninterrupted flight to pass over the awful space. And our next nearest star, 61 Cygni, is more than seven light years away, while our Pole Star is more than thirty-six light years from us, being over 215 billions of miles. And thus countless millions of suns are stretching away. They lie substantially on the same plane, but to our vision they seem massed in an irregular ring, or rings, of vast dimensions. When seen through a large telescope the stars seem to be points of light along the field of the sky. Among these are vast nebulæ, scattered irregularly. But the constitution of the Milky Way is stellar, and not nebulous, and when studied carefully is the grandest vision in the sky.

E. C. T., Tangier, Ind. 1. In what constellation is the Halley comet now found, and in what part of the heavens? 2. In what direction is it traveling? 3. Where can I find a good pronouncing dictionary for terms in astronomy? 4. What work, or book, would be good for the study of astronomy?

1. It is now in the northeastern sky, and is traveling toward our sun at an inconceivable speed. 2. It will be visible to unaided eyes on our planet for a period of several weeks before it reaches its perihelion, and for several weeks after it has doubled the cape of the sun. 3. Any pronouncing dictionary will give what you want. 4. Flammarion's *Astronomy* or Young's, or in fact any astronomy will be helpful to you. Write some publisher in New York or Chicago for a catalogue.

General Notes

—ONE HUNDRED free labor exchanges are being opened in England this month by the government, and 150 more will be opened in the near future. Their object is to bring unemployed men into contact with employers wanting labor.

—M. FLAMMARION, the distinguished astronomer, says that the Halley comet will be in close proximity to our planet on May 19, and that the earth will be enveloped by its vaporous tail for several hours. He assures us, however, that, except for the calculations of the scientists, nobody would be aware of the contact, the vapor being so rarified that we will not even perceive it.

—AT A BALL in St. Petersburg, given by a countess to young members of the nobility, while the orchestra was playing, the youthful Baron Barfatirsky, aged fifteen, shot himself through the heart. A moment later, Baroness Pohlen, aged fourteen, dropped dead in the same hall of poison. The police have tried to cover up the tragedy, which has shocked the Russian metropolis.

—PROFESSOR RICHARD S. LULL, of Yale, an eminent paleontologist, tells in an article just published of a successful attempt to restore, from fossils excavated at Spy, in Belgium, the oldest known human type—the man of the paleolithic age, many thousands of years ago. In all essentials he resembles the human of to-day, being strong and muscular, like the North American Indian. There is not the slightest hint of ape ancestry about him.

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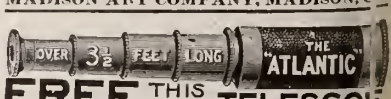

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Hon. William Sulzer, M.C.

fifty splendid stereopticon views, and was delivered in the fluent, forcible and eloquent fashion which characterizes all the representative's utterances. Mr. Sulzer was accompanied by his wife and several friends, and after the lecture visited every part of the new Mission. When he came to the library, and was informed of the effort being made to cultivate the social life of Bowery men by the circulation of good literature, he at once became deeply interested and, since returning to Washington, has sent several valuable books, together with maps and other things, for the use of the institution.

Mr. Sulzer has promised to visit the Mission at regular intervals in the future, and, judging by the delight with which the men received him the other night, it would seem as though he would be a very powerful instrument in the upbuilding of the educational and social work of the institution. J. G. H.

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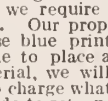

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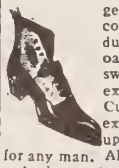

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NEW YORK, MARCH 2, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Bush Fighting on the Road to the Capital

Artillery of the Revolutionists Going into Action

PHOTOS BY UNDERWOOD & UNDERWOOD

CAMPAIGNING IN NICARAGUA

ABOUT six or seven weeks ago it seemed as if nothing would stay the march of the insurgent forces in blood-stained Nicaragua, under eneral Estrada, who was pushing forward, across vers and through passes, toward the capital city of anagua, in which Dr. Madriz had just been inalled as President in place of the dictator Zelaya. hen came a period when the fortunes of war emed about to turn. Dr. Madriz was able to keep larger force in the field than had been expected, ough it had lost much of the spick and spanness hich impressed the visitor to the capitol and to e military school, and they repulsed several moves f the insurgents to approach the capital. There e two or three separate surgent armies in the eld, but they have not t made the progress oped for and expected their sympathizers in e Nicaraguan capital, ho have been waiting to ceive them with open ms and to place Esada in the Presidenal chair until some one ith a stronger army ins for the Presidency, ith bullets as ballots.

The insurgents, though viously disappointed, ve kept on fighting th unabated vigor, and e issue is still in doubt, ough Dr. Madriz talks nfidently and as if the surgent leaders were ed of the conflict and out ready to lay down eir arms. Reports are ry conflicting, and the ader has to consider om which source it comes. Both sides will claim victory, or that the other is in full retreat. The st startling news is that Chamorro, one of Esada's generals, has proclaimed himself President, d, as Estrada calls himself provisional President, ere are, in the words of Shakespeare, several chmonds in the field.

There have been few sustained attacks upon fortied towns, most of the fighting being in the open ld, if a place of conflict can be so called which is ll covered with forest and a dense growth of underbrush. General Lara, however, in command of a government army, recently besieged in regular form the town of Matagalpa, in which one of the insurgent armies had gained a foothold. The insurgent general Chamorro is skilled in the desultory style of warfare which characterizes Central American revolutions, and his courage seems undoubted, but he had all he could do to hold his position in the face of superior numbers, he having but 1,500 while Lara had twice as many. The city is surrounded by hills, and on these General Lara placed field-guns of quite heavy calibre, with which he began to shell the town day and night.

Prisoners Arriving at Rama Under Strong Escort

The hastily constructed fortifications, mostly earthworks, were not strong and offered no protection to the town itself. The shell fire tore great gaps in the roofs of the houses, and reduced the people to a state of abject panic. The shriek of the shells overhead before they burst, and the sounds of the explosions in the streets, were enough to appal all but the stoutest hearts. The people had a feeling of helplessness not shared by the troops, as the latter felt that they had the means of defense and retaliation in their own hands. The inhabitants, however, continually experienced that most trying of ordeals which can fall to the lot of the besieged: to sit still and be fired at as a target until the ammunition gives out or the other army is able to drive the attackers away. Most of the people have felt the heavy pressure of Zelaya's tyrannical hand, and are not enthusiastic over his successor; but probably hundreds here wished that the town was not occupied by the insurgents and thus made a mark for the batteries, whose black muzzles spit fire as viciously as if they had a personal desire to wreak vengeance upon the city. Among the inhabitants were quite a number of Americans and Europeans. Protests were made against the indiscriminate bombardment.

In response to the protests, the government general silenced his cannon so that non-combatants could leave. How many availed themselves of the opportunity to escape is not accurately known. Probably the decisive message from Secretary of State Knox to Dr. Madriz, the import of which was soon noised about the town, may have caused Lara to hoist the white flag above his batteries for the six hours. Mr. Knox informed President Madriz that he would hold him personally responsible for the lives of the Americans in the city. The President said he would regard the international law governing such cases. A large number of Americans live permanently in the vicinity of the city, and, driven to desperation by the exactions to which they have been subjected by the Zelayan and Madriz governments, they have flocked into the city and offered to form a rough rider regiment to aid the revolutionists in driving the army from the vicinity.

It is not known whether their offer was accepted, but it is believed that some Americans who have been residents of the country for some time are serving in the ranks of the insurgent army. The

Continued on page 215

"The Sign of the Wren's Nest"

By MYRTA LOCKETT AVARY

Joel Chandler Harris

"WHERE is Uncle Remus' house?" From the time Joel Chandler Harris became famous as author of the Uncle Remus tales this question has been put by travelers—particularly child travelers—on reaching Atlanta, Ga., and a favorite carride or drive has been past the Harris residence. This interest in Mr. Harris' home, shown by people from all over the world, in part suggested the idea, after his death in 1908, of preserving the place as a memorial to him and as the sacred possession of the children of America. A plan was formed to buy it, at the $25,000 valuation assessed; and to keep as he left them the two rooms where he did most of his work—living-room and room adjoining—with their furnishings, including his chair and table; the rest of the house to be converted into a library chiefly for children, and the yard and garden into a playground for them—small strangers from afar having equal rights with the city's children, and a special welcome.

As the news crept abroad, expressions of approval reached the Uncle Remus Memorial Association from points as far apart as Massachusetts and California, Canada and Mexico, and even from Europe, where children who cannot read the Uncle Remus tales in English read them in their own tongue. Julia Ward Howe wrote that, but for her great age, she would take an active part in the movement. Andrew Carnegie promised promptly a $5,000 check. It seemed probable that any one of several rich men would give the whole amount if desired, but the plan was that, as many had loved Uncle Remus, many should share in the work, with special opportunity for small aids from children. A payment has just been made on the property, and the association hopes soon to complete the purchase and provide books and other equipment. The officers are: Mrs. A. McD. Wilson, president; Mrs. Woods White and Mrs. Connally, vice-presidents, and Mrs. Stevens, treasurer, all in Atlanta. Among honorary vice-presidents are President Taft, Mr. Roosevelt and Mr. Carnegie.

In this connection a few words of reminiscence about Mr. Harris, or "Uncle Remus," and his house may be interesting. The place came by its name thus: A pair of wrens built a nest in the letterbox at the gate. A human protest was raised: "Our box is for letters." "Let the wrens alone," said Uncle Remus, "we can make other arrangements for letters. We must not break up a home and a family." Adjoining the yard is a plot of ground where Mr. Harris grew vegetables in spots, and in spots let wild things grow as they pleased. He called it "Snap-Bean Farm."

My impression of his home on my first visit to it may be given in his words about the White House, in his humorous description of his sojourn there as President Roosevelt's guest: "It's a home; it'll come over you like a sweet dream the minnit you git in the door." The happy wife and children, the venerable mother, and even the household pets, reflected in their air of peace and content the spirit of the master. In the centre of the hall a circular stair ran upward. "Where to?" I asked. "Mr. Harris' study, among the treetops," said his wife; "at least, he built it for that." "But he doesn't do much writing up there," volunteered his eldest son, Julian, then a lad, with twinkling eyes; "he can't stay away from us." "But doesn't your laughing and talking disturb him?" "He likes it. He writes most of his stories with us around him. He reads them to us, and we tell him what we think of them." It was said of him that he always wanted to be in sound of his wife's voice.

The engaging manner in which Julian (he's "Mr. Harris" now, and editor of *Uncle Remus' Magazine*) "gave away" his sire in small bits of information was a delicious exposure of the comradeship existing between Mr. Harris and his children. "Come," he said, with the genuine Harris friendliness, "and I will show you the mockingbird tree." And he pointed out the poplar where warbled the songster that inspired Mr. Harris' prose poem, "The Mockingbird." That yard and garden, and the trees and the vines! One could easily imagine Uncle Remus walking or sitting about, and Br'er Rabbit hopping confidentially from leafy covert to hold confab with him—and hopping back hastily if a stranger hove in sight.

Whimsically wise was Uncle Remus about his wild things. One day, when I was in the *Constitution* Building, I wanted to peep in on Uncle Remus in his editorial "den." But on what important subject could I claim a peep? I crept in. He was at his desk, papers all around. "Mr. Harris," I said, "I want to ask you something about Br'er Rabbit." I had his ear—and his twinkling eyes. "Mr. Harris, you know rabbits can't climb trees. Now, in your story, you say Br'er Rabbit 'clomb a tree,' How could he?" "He was bleeged to," chuckled Uncle Remus.

"How's ole Sis Cow?" Thus Andrew Carnegie greeted him at his gate. "Po'ly," chuckled Uncle Remus. "Sis Cow" had put them on easy terms at once, and they sat down on a bench under a tree and had a "mighty good time." "Why, Andrew Carnegie is just a plain, ordinary fellow, and mighty good company, too," Uncle Remus reported of his guest. And his guest of him: "He has given a helping hand to all the world. He's won the hearts of all the children, and that is glory enough for any man."

He was as shy as his creatures of the wildwood. It was impossible to lionize him. Once, when he was in New York with Henry Grady, Grady engaged to have him at a dinner slily arranged in his honor. Uncle Remus slipped out of the hotel and fled to Atlanta. In Eatonton, they once thought they had him cornered for a speech. Grady spoke; his turn came, with his old neighbors calling on him. He rose and said: "I have never been able to make a speech without taking a drink of water, so you must excuse me till I get a little water." As he walked out the people laughed and cheered; they knew he had escaped. That sentence was Uncle Remus' only public speech. Urged to read his stories in public for profit, he said he could not for a hundred thousand dollars a night; he was tongue-tied before an audience. But one person of all who ever tried succeeded in bringing him into the limelight. That person was Theodore Roosevelt. In 1905, when coming to Atlanta, the President wrote that he and Mrs. Roosevelt wished to meet Uncle Remus. In our country, respect for the nation in its head invests such an expression from a ruler with almost the force that it has in Europe, where it is a command.

Like Br'er Rabbit, Uncle Remus was "up a tree." The reception committee fetched him by main strength to the station where Mr. Roosevelt was expected. While the Presidential party were being seated in carriages, Mrs. Roosevelt asked that Uncle Remus should ride with her. "Where is he?" was the sudden cry. "There he goes!" shouted this one and that. Chase was given, and he was brought, blushing furiously, and committed to Mrs. Roosevelt, who soon made him feel that things were not nearly so bad as they might be. But Br'er Rabbit himself could not have been more embarrassed at public position than was Uncle Remus as he sat beside the President's wife in the procession to the Governor's Mansion and stood with her on the balcony to review the military parade, while the people cried out: "There's Uncle Remus! Caught at last!" Embarrassed as he was, he felt, as all kin, loyal and knightly appreciation of the honor at was his. At the official dinner, where he sat be le the President, he almost blushed his ears off w n Mr. Roosevelt, after saying, "I am going to ca e acute discomfort to a man of whom I am very fo ," declared that, as many great things as Georgia d done for the Union (Mr. Roosevelt's mother w a Georgian), "she had never done more than when e gave Joel Chandler Harris to American literatu " After Mr. Roosevelt reached Washington, he w e Uncle Remus to come to see him. "I was afrai e would not go, until after Julian got him on e train; he liked the Roosevelts very much, but s nervousness about meeting strangers, who m t take him for a celebrity, was distressing," Ms. Harris has told me. "His shyness was const tional, and amounted to an affliction."

Mrs. A. McD. Wilson
Pres. of Uncle Remus Memorial Co.

Mr. Harris was born in the quiet little town of Eatonton, Ga. His father, a farmer, died while he was an infant. His mother was very poor. He was probably the least noticed boy in the community. He could not stay in school long, for at twelve he felt that he must be up and doing." He saw in the *Countryman* that "a boy is wanted at this office"—on Mr. J. A. Turner's big plantation, nine miles from a postoffice. He got the job. In woods and cabins he gathered the material of which his select stories are woven. The first publication of these began about 1880, with *Uncle Remus, His Songs and Sayings,* and ended in 1907 with *Uncle Remus and Br'er Rabbit,* with many a volume between. "Uncle Bob" and "Uncle George," two old negroes living respectively near his mother's home and on the Turner place, were the chief originals of the Uncle Remus of his fancy. By Uncle George's kitchen fire, he and the Turner children gathered nightly to listen to tales and eat ginger-cakes.

After the *Countryman* expired he made his way to larger papers, and by 1863 was an editor of the Savannah *News.* In Savannah, he married Miss Essie La Rose, of Canadian birth. After 1876 he was on the Atlanta *Constitution.* Captain Howell, the proprietor, suggested his publishing some dialect "stuff" in the paper. So his fame began in that field in which he now has no peer—negro dialect tales—and in folklore, in which no writer of the world outranks him.

Uncle Remus was industrious and did much valuable work besides, in history, poetry, fiction, and editorials for his own paper and other journals. He made much money, but left little. He lived simply and gave freely. Of nine children, he raised six. He was a devoted Christian.

He said once: "I don't want any monument of stone that will stand out in the rain and get colder dust-covered." He wanted something that would help others. When he first entered his home, he remarked of a sapling beside the door: "This shall be my monument." "Then, this shall be mine," said his wife of a treelet on the other side. "Are you not sorry for the home to pass out of your possession?" Mrs. Harris has been asked. "If I were going to live always, yes," she answered; "but I like to think, and Mr. Harris would love to think, of the place being kept as it is, and of the children of the world playing about it always."

The Veranda of the Home at "Snap Bean Farm"

PROMINENT PEOPLE TALKED ABOUT

Sir Ernest H. Shackleton

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Theodore Roosevelt, Jr.

Miss Eleanor B. Alexander

Rev. Dr. Arturo Muston

THE whole nation admires the way in which Ex-President and Mrs. Roosevelt have brought up their mily. As much as was possible, in eir exalted and conspicuous station, ey have tried to keep their children t of the public view and to make em modest, hard-working, represen- tive American citizens.

The eldest son has shown himself to worthy of his excellent parents. He adied hard during his college course, mpressing four years' work into ree and gaining a high stand. He is democratic in his tastes, and came way with a record for popularity.

As soon as he finished his studies, he nt into a large carpet-making estab- hment to learn the business. His ther is not a rich man, and all his lvs must go to work and earn their n livings as soon as they can.

Young Theodore has been in love for ars with one of his childhood play- tes. She lived in New York, and e carpet works were in Thompson- le, Conn., not far from Hartford. erefore, as the young man was thful and did not believe in asking rors just because he was the son of President, he could not often get ay to see this young lady.

But, somehow or other, he has man- ed to make time to ask her to marry n. She has said "Yes"; the news s been cabled to the elder Roosevelts, d everybody seems to be greatly ased.

The distinguished father of the pros- tive groom telegraphed that the dding must not be postponed until return; but the young people, as , seem determined to wait for that ent.

The young lady, whose mother has j t announced the betrothal, is Miss leanor Butler Alexander, of New rk, well and favorably known in its best social circles, for her talents as well as for her beauty.

The good wishes of all their countrymen and countrywomen go forth to this young couple, as they clasp each other's hands for a life journey together. "All the world loves a lover," especially if the lover is brave and honest and manly; and if the beloved is worthy of him.

And in the present instance this seems to be the fortunate case.

. . .

"HELP given at the right time is doubly blest. You people of America have been noble in your help to us during the earthquake horrors, and especially was the relief sent by THE CHRISTIAN HERALD of most practical value. We are so grateful to Dr. Klopsch, and all the good CHRISTIAN HERALD friends! I cannot express to you the appreciation we feel toward such givers who, by sending direct to us, made sure that we should receive the funds, and receive them at the time of our direst extremity. Our hearts are very warm toward your subscribers," said Signor Muston, a few days after his recent arrival in this country, to a representative of THE CHRISTIAN HERALD.

The first of a series of parlor lectures, to be given in various cities, was held by invitation of Mrs. William Jay Schieffelin, in her home on East Sixty-sixth Street, New York City, February 10, introducing Dr. Giorgio Bartoli and the Rev. Dr. Arturo Muston, of Italy. Dr. Bartoli has already been introduced to the readers of THE CHRISTIAN HERALD, in our issue of February 9. Dr. Muston, who accompanies this distinguished member of the Waldensian Church, is president of the Board of Evangelization of the Waldensian Church in Italy, and comes as its official representative to this country.

"Italy is in a momentous time—a critical time," continued Signor Muston. "The Italians are disgusted with their old religion; they are becoming a nation of atheists. The Waldensians are preaching the pure Gospel of Jesus Christ, irrespective of denominationalism. We are always an evangelical agency, and we are reaching many of the intellectual men and women who are now carrying on a laymen's movement, forming missionary circles, whose members are working all the time in the smaller towns, distributing tracts and speaking in open squares. When we visit a town, we shall not leave a single man unapproached."

In a recent letter from Rome, Mrs. Gilbert Colgate, of New York, one of the treasurers of the New York Society and the prime mover in Waldensian Aid work, said:

"I have seen Signor Muston many times. He is intensely interesting, a most able man, and has the work well in his grasp. I am delighted that he is going to America, and I am sure you will all be much interested in him. Father Bartoli is a very remarkable man. I do not believe there is a subject about which he does not know something. He speaks English perfectly. He does not speak on the Waldensian work as Signor Muston does, but he is most interesting in what he says about the present conditions in Italy concerning religion, politics, etc. He has many lectures that he gives. I am sure you will all find him delightful. He has been ill, and was obliged to give up his English trip. It is pretty hard for a man who has had everything as a Jesuit, and editor of the *Civiltà Cattolica*, to live on forty dollars a month, which is his salary as a Waldensian lecturer. He is very anxious to give some lectures in America. He has one lecture on 'Dante,' which I understand is very fine. Of course, the money that will be paid for that lecture will go for the Waldensian Church.

"Signor Muston says they need $10,000 to meet all the expenses this year. He is terribly worried, poor man! He is working himself to death, I fear. To see before you the chance to accomplish great things, and to have your hands absolutely tied because there are no funds, is terribly hard on the worker." M. K. H.

. . .

AMERICANS will welcome cordially the most famous living British explorer, Sir Ernest H. Shackleton, who has recently been knighted by King Edward for his intrepid attempt to reach the South Pole. He got one hundred miles farther than any previous explorer, but could not reach the goal. He went far beyond the point reached by Captain Scott, the previous explorer. A full account of the Shackleton expedition and its results was published in this paper. Great Britain is very anxious to secure the honor of finding the South Pole, and an expedition is now being fitted out. It is not known definitely whether Sir Ernest will accompany the expedition, but the party will be guided by the invaluable lessons learned by his men in Antarctic exploration. The problems are quite different from those encountered on the trip north. Numerous organizations are planning receptions and other entertainments in the explorer's honor, for his achievements are as well known here as in his own country.

The explorer was born in 1869, the son of a physician. He was educated at Dulwich College, and is married. Recently he and his wife visited Germany, and were the recipients of much attention.

TOPICS OF INTEREST AT HOME AND ABROAD

IT IS EXPECTED that a bill will be presented in Congress this seon prohibiting gambling in agricultural products.

STATISTICS JUST enmpiled show that 158 leading American cs pay annually $93,000,000 for police and fire protection, $ 000,000 for sanitation and public health, $12,000,000 for re- tion and $100,000,000 for education.

AN EXPLOSION in the main shaft of the Primero mine of tl California Fuel and Iron Company, on January 31, resulted in he death of a large number of miners. It was believed tl no less than a hundred men had been caught in the shaft a possibly suffocated. Most of the victims are Slavs and H garians. Rescue parties succeeded in taking out a number of odies, torn and burned beyond recognition.

MME. CURIE, already famous as the discoverer of radium, has me another very notable contribution to science. She has pro- d pure polonium, a new chemical element possessing a radio- acrity from 400 to 1,000 times more active than radium itself. It lo its activity very rapidly, however, and its life is much shorter tl that of radium. Scientists both here and abroad are dis- cing the new discovery, for which no practical use can be su ested thus far.

AT THE Manhattan Association of Congregational Ministers, he in Plymouth Church lately, the eightieth birthday of Rev. . Roberts, D.D., was celebrated, and his fiftieth year of min- isial service honored by all his associates, who presented him by he hand of Dr. Albert Lyman of Brooklyn with a purse of gold. Dr. Roberts is in active pastorate at Duntun, L. I., preaching twice each Sabbath.

—CONGRESSMAN LUNDIN of Illinois has introduced in the House of Representatives a resolution directing the Speaker to appoint a committee to investigate the various systems of old-age insurance, old-age pensions and annuities, that are now in operation in the different countries of the world and the practicability of establishing such systems in the United States.

—CAMILLE FLAMMARION, the distinguished astronomer, writes: "January 1 has been adopted [as the opening of the New Year] since the year 1563, in consequence of an edict of the kinglet, Charles IX., and the French custom determined that of the rest of the world. Up to that time the year had been begun at the Incarnation, otherwise known as the visit of the angel Gabriel; that is to say, nine months before the birth of Jesus, or March 25, and the Christian years had for their formula *'ab Incarnatione Christi'* (from the Birth of Christ)."

—HUDSON MAXIM, the well-known inventor, regarded an authority on dynamite and explosives generally, in a letter recently published says that the principal hopes of peace lie in the increasing cost of war. He does not believe that airships will prove formidable as engines of warfare. On the contrary, he holds that an airship could not approach with safety near enough to drop large quantities of dynamite on a warship. Small dynamite bombs would do no harm to such ships. Mr. Maxim suggests that those governments which genuinely favor peace should unite to prevent war loans, as the money brokers are the only people who derive any advantage from war.

—THE MONTH OF February has established the record for cold weather. Alaska sent a chilling blast across the country, and the thermometer in many sections went far below zero, causing intense suffering. Such visitations usually leave in their wake a long line of victims, which includes not only those who perish from the immediate cold, but a still larger number who die of diseases aggravated by such weather. In many cities the condition of the homeless during the cold spell was pitiful. The Bowery Mission Bread Line was greatly augmented while it lasted.

—MR. C. M. NEWMAN, in *The World To-Day*, gives some interesting facts relative to the tsetse fly which causes the fatal "sleeping sickness" in Africa. Mr. Newman has been traveling in Uganda. He says: "The Roosevelt expedition will be compelled to march through large areas of infected country. The best land is usually near rivers and lakes, and in Uganda such territory is the home of the tsetse fly. Government officials have succeeded in driving most of the natives out of the infected area, and the development of the disease will undoubtedly be checked to some extent by these measures. It is the intention of the English government to clear the natives out of all of the afflicted districts and keep them out for a few years, and it is hoped that in the meantime the tsetse fly will lose its power to spread the disease. Sleeping sickness must be eradicated, and no stone will be left unturned to accomplish its extermination."

THE AMERICAN PULPIT

A Sermon by

Robert Stuart MacArthur*

THE LOVEFUL SACRIFICE

TEXT: Gal. 2:20

"Who loved me, and gave himself for me"

A FEW years ago my esteemed friend, Rev. Charles William Gordon, of Winnipeg, Manitoba—widely known by his pen name of Ralph Connor—wrote a book which stirred America, and, in no small degree, the entire Christian world. It describes a wild life in the mining regions, and, at the same time, a beautiful Christian service in those wild regions. There is a chapter devoted to the death of one of the heroes, named Graham. He was a college man, a man of varied culture, and also of noble Christian character. He had lived for years a true Christian life; but, while on a visit to San Francisco, he was induced to gamble, and, for a time, the old wildness came back with almost resistless force.

Gave His Life for His Friend

He was induced to go into a low gambling den. Nelson was his devoted friend. Nelson's conversion is beautifully described. It was a conversion of the thoroughly heroic and inspiring type. He determined to protect Graham while in the gambling den. For this purpose, he followed him into the very teeth of the lion whose lair the den was. Soon it became evident to Nelson that the gamblers were cheating Graham. By a prearranged sign, Nelson enabled Graham to protect himself, and the men with whom he was gambling became so angry that one of them drew his pistol and was about to shoot Graham. Instantly Nelson sprang between the pistol and his friend. The result was that he received the shot which was intended for Graham. In a few moments, he lay dead, in the presence of the friend for whom he had given his life. Tenderly did Graham and Connor lay him in his grave. Standing beside the grave, Graham said: "Connor, I understand now, as I never understood before, the meaning of those words of Scripture, 'Who loved me, and gave himself up for me.'" Reading this book recently on a railway train, it greatly moved my heart. I determined to preach on the text which Graham recited. I think I understand it now, even as did Graham, better than ever before. Nelson died a vicarious death. In his love for his friend he gave his life. But in his love for those who were his enemies, Jesus Christ gave his life.

The Fickle-hearted Galatians

Permit me to call your attention to "The Loveful Sacrifice." The characteristics of this love we shall find suggested by the words of the text. In this beautiful text the apostle Paul poured out his own soul, in describing the matchless love of his Lord and Master. He is striving to bind the Galatians more tenderly than ever before to Jesus Christ as their Saviour. This epistle is the earliest of the four doctrinal epistles of Paul. Next to the Epistle to the Romans, it is the most important in the exposition of the doctrines of faith, justification, and Christian freedom. Its brevity is not more marked than is its vigor. The Galatians were a warm-hearted, but fickle, people. They received the Gospel with great readiness, and in their love for the apostle they were ready to pluck out their eyes, if thus they could the more fully manifest their devotion. But Judaizing teachers had come among them; they were led away from the simplicity of their earlier faith. All classic writers show that the Gaulish character was marked by instability.

This is a Celtic characteristic even to this day. We do not know who these Judaizing teachers were. There seems to have been one man among them who was their leader. The right of Paul to the claim of apostle was challenged, and he is obliged to defend his apostolic authority. He must destroy the influence of these Judaizing teachers, or the simplicity of the faith as it is in Christ would be destroyed. He therefore exposed and refuted the errors by which the Galatians were deceived; and then he pours out his heart in a fatherly pleading, which touches our hearts even to this day. He shows his conception of Christ's great love for the children of men by the text of this morning. The characteristics of this love we are now to study.

This characteristic is suggested by the word *who* in the text; this refers to Christ. It is divine love. There are many kinds of love in the world, and some of them are worthy of our appreciation and imitation. Love is the heart of the universe; love is the soul of God. God would cease to live, if he ceased to love. The whole world, did we understand it fully, is an oratorio whose diapason is love. All the movements of Providence, in their vast reaches, are inspired by love. The old Greeks spoke of the music of the spheres, and in so speaking they voiced an eternal truth, a truth which we, in the light of Christian faith, ought to understand as it was impossible for these classic Greeks to appreciate. Hell is hell, because hell is hate; heaven is heaven, because heaven is love. Earth becomes like hell, or heaven, in proportion as hate or love governs our earthly lives. We ought to appreciate what it is to have a consuming love for one's country. Patriotic love is beautiful and holy. The love of Wallace and of Bruce for Scotland has inspired the song of the poet and the lyre of the musician. The love of William Tell for Switzerland, partly mythical as it may be, is nevertheless beautiful and glorious. The love of George Washington and Abraham Lincoln for our America has thrilled our hearts and inspired our lives. We all know something of the love of men for their city. The love of Dante for beautiful Florence was as charming as is the city he so loved. To him, Florence was a maiden who had given him her hand and heart. We appreciate the love of Oliver Wendell Holmes for Boston. Men cannot love New York in the same sense as they love a city like Boston. New York is too extensive in area, too heterogeneous in population, and too multifarious in its activities, to be loved as a smaller city might be. We are all familiar with the love of men for their brother man. The great classic illustration of this truth is the love between Damon and Pythias. These two Pythagoreans of Syracuse will be forever remembered as models of a friendship faithful even unto death. The great Biblical illustration is the love of David and Jonathan. Superb as were the achievements of Jonathan in war, his enduring fame rests upon his romantic friendship with David. In David's immortal elegiac song, he affirms that Jonathan's love to him "was wonderful, passing the love of women." We know the love of men for women and of women for men; the love of husband for wife, and wife for husband; the love of children for their mother, and the love of the mother for her children. Lately, a graceful, cultured and attractive woman said to me: "Next to my Saviour do I love my mother. I am all she has now, and I am giving her all the service of my hand and the love of my heart." May I be permitted at this point a personal allusion? Never shall I forget my last interview with my own mother. I well knew I should never see her again; she knew this equally well. I kissed her good-by and went away, but returned, repeating this manifestation of love for the third time. It was a moment sacredly tender in my life.

The Measureless Love of Christ

But, after all, these are but human loves, beautiful and sublime as they are. I rise now to a vastly loftier height. I speak of the love of God in Christ for the children of men. This love is measureless. It is an ocean that is shoreless and bottomless. It is divine love. If any man might know how to measure the love of God, that man was the apostle John. He pillowed his head on the bosom of Jesus; he felt the throb of Christ's heart against his cheek. The years pass. He is now writing the deepest thoughts of his soul regarding Jesus Christ. All that he can say is: "Behold what manner of love the Father hath bestowed upon us." He does not say: "Behold what measure of love." Even the loving John cannot measure the love of God. We have measured the globe; we have measured great spaces in the heavens, from planet to planet, and from earth to sun, moon, and star; but we have no mathematical formula to give us the unknown quantity in the love of God for men. If any man might have known that love, next to the apostle John, that man was the peerless apostle Paul. He had entered into the profound mysteries of God's love as no other man, with the possible exception of the beloved John, had done. Paul speaks of the breadth and length, and height and depth, of that love; but he nowhere attempts to give its dimensions. He prays that he may know the love of Christ, and then he is obliged immediately to add: "which passeth knowledge." This love is divi It is tenderer than a maiden's and purer than mother's; it is the love of God in Christ for l men and women.

> O love divine, how sweet thou art!
> When shall I find my willing heart
> All taken up by thee?
> I thirst, and faint, and die to prove
> The greatness of redeeming love,
> The love of Christ to me.

I beg you also to notice that it is eternal lo "Who loved me." When did this love begin? I it begin on the cross? Assuredly no; the cross w the flower and the fruit of an antecedent, even eternal, love. The cross was the meridian splen of a love born in the eternity of God. The cross not cause the love of God; it only manifested, vealed, and emphasized that love. Did it begin the Garden of Gethsemane, when Jesus bowed w breaking heart and drank the bitter cup to its v dregs? Assuredly no; Gethsemane, like Calva was the result of love from eternity. The cup w the proof, even as was the cross, of an antecede even an eternal love. Did it begin during Lord's public ministry, when he said of himse "The foxes have holes, and the birds of the air h nests; but the Son of man hath not where to lay head"? Oh, houseless, homeless, friendless Chri we adore thee! It was eternal love which led this earthly suffering; this earthly life was sim the fruitage of a love whose stem and root found in eternity. Did it begin at the carpente bench, before our Lord entered upon his public m istry? It is a remarkable fact that our gloric and transcendent Lord was actually a carpent He pushed a saw, drew a plane, used a rule, a swung a hammer and an adze, in a carpenter's sh The great sweat-beads of honest toil stood on divine-human brow. He who was the maker worlds became the maker of doors and windows a domestic utensils. O wonder of wonders, marvel marvels, mystery of mysteries, that Jesus Chr should become a carpenter!

What Jesus Does for Us

Once I visited a dying man who was a carpent and I talked to him about his future prospects. said: "I am a carpenter, and I have a Carpen for a Saviour. I know what it is to fit up roo and finish houses. My Saviour has gone to prep a mansion for me. I have helped fit up many be tiful rooms in this city, but I did not occupy rooms myself; but Jesus has promised that when prepares my mansion I shall occupy it with hi What a wonderful thing it is for us to have Je Christ as Lord and Master! If he had come i the world as a prince, if he had been attended by the splendors of earthly royalty, we could not co near him as we can now. He came into the wo poor and friendless. He came as a helpless ba He died while a young man. He sits to-day a young man, endowed with eternal youth, on his lo throne. How marvelous and unspeakably gloric is Jesus Christ! Christ's love did not begin at carpenter's bench. Did it begin at the cradle? suredly no; the cradle in Bethlehem, as the cross Calvary, was the proof of a love that is eterr The incarnation was the manifestation in time the love of God in eternity. I am utterly lost in immeasurable elements that enter into this eter love. The love of child for mother, or mother child, is as moonlight unto sunlight when compa to the love of God for sinful men and women. is divine, it is eternal love.

His Love a Personal Love

Notice also that Christ's love is personal: "W loved me, and gave himself up for me." Is it p sible for us adequately to appreciate and express marvelous truth that Christ loved us, even us, that he thought of us and saved us? This thou overcomes us. Can it be possible that Chi thought of me when I was a boy; when I l home, and went to the academy, and to college, to the theological seminary, and then to New Yo The very idea of such personal love melts on heart in gratitude and devotion. I well remem when, as a boy, reading the passage John 3: which has well been called the Bible in miniatu "God so loved the world that he gave his only gotten Son, that whosoever believeth on him sho

Continued on next page

*Pastor, Calvary Baptist Church, New York.

he Loveful Sacrifice

A SERMON BY

OBERT STUART MAC ARTHUR

Continued from preceding page

r perish, but have everlasting life." ut myself into that verse instead of t word *whosoever*. I was alone, lking in a grove. Oh, the inflow of le and of God which came into my ul! I shall never forget that hour en in eternity. It was the first time i my life when, in so abundant a rasure, I realized that God loved me d gave himself for me. That truth s like a revelation from heaven. Do n tell me that conversion is not real? I they think I do not know the mean- g of the deepest experience of my e? You might as well try to con- ce me that I am not alive physically attempt to convince me that I am alive spiritually, and have not been n again from heaven. How un- eakably blessed is the inflow of the ivenly life and heavenly love which f a man's soul, when his soul is open t God! Never can I doubt the re- ty, the personality, the divinity and t eternity of the love of God in Jesus rist.

We ought all to rejoice in the nows" of the Bible. It is blessed to ar the patriarch Job, in that ancient and remote land, say, "I know that Redeemer liveth." It is inspiring t hear the blind man affirm, "One ng I know, that, whereas I was blind, w I see." I rejoice to hear the ostle Paul affirm, without a quaver his voice, "I know him whom I have lieved, and am persuaded that he is le to guard that which I have com- tted unto him against that day." I is peculiarly sweet to hear the ntle, gracious and divine John say, "e know that we have passed out of ath into life, because we love the ethren." You mothers know well t each child has a special kind and gree of love in your heart. You ve not less love for this child because u have an abounding love for all ur other children. You have more r each, because of the love you have r all. In like manner, God has a ecial love for each son and daughter the faith. He had a special love for mbling, blundering and impulsive ter; and another special love for the ntle, loyal and loving John; and still other for the heroic, superb, peerless ul, master of the entire apostolic llege. God also has a special love r you and for me this morning. rist's earthly life is largely filled th illustrations of his personal love r those who most needed the gentle- ss of his heart and the ministry of s hand. Let our souls be open this rning to receive this gracious, vine, eternal and personal love.

Notice, in the last place, that it is anifested love: "Who loved me, and ve himself up for me." It would be very wonderful thing if God had sent angel to earth to die for us; it uld have been still more wonderful if God had sent the highest archangel the cross to save our souls. God ght have made some other great sac- ifice for the sins of men. The cattle a thousand hills are God's. Why d he not offer a great hecatomb, ousands of victims of inferior worth ing to save men of priceless value? hy was there not some other mate- al form of ransom? The gold and ver are God's. Might he not have ared his only begotten and well be- ved Son? Love, eternal, divine and rsonal, said, "No." Jesus loved us, d gave himself for us. It is much r a millionaire to give his check to lp the poor. Christ might have ven a check of indescribable value t of the resources of the universe. would mean a thousand times more a millionaire crept up the rickety irs and gave his gift with his own nd, accompanying the gift with lov- g words and sympathetic prayers.

Continued on last column

The Children's Pulpit

THE VILLAGE BLACKSMITH

By Rev. J. M. FARRAR, D.D.*

IF you pass a blacksmith shop this week, I want you to "look in at the open door." Why? Because March 7 is the anniversary of the death of Elihu Burritt, the village blacksmith of New Britain, Conn. There are some facts from his life that may help in developing your life. Near the forge he kept an open book, and while blowing the bellows and heating the iron he was reading and studying. By using faithfully his spare moments he became a great scholar. He mastered Latin, Greek, Hebrew, Arabic, and almost all European languages. Then, as "the learned blacksmith," he visited the people in different parts of the world with whom he could talk, preaching "universal brotherhood." In the great Peace Congresses of Brussels, Paris, Frankfort, London and Edinburgh, he stood like a blacksmith at his anvil welding together the nations of the world in universal brotherhood. By hard work and faithfulness in the village blacksmith shop at New Britain, Conn., he climbed to the honor of being United States Consul at Birmingham, England. This was a long, strong chain.

. . .

WHILE looking in at the open door of a blacksmith shop you can think of Ex-Governor John A. Johnson of Minnesota, who was the son of a village blacksmith. His father was a drunkard, and, after wasting his time, died in the almshouse. His son determined to do some good in the world, and worked hard while his mother took in washing in order to keep John at school. When he was elected Governor, some one asked him how he had risen from the blacksmith shop to the Governor's palace. He answered, "I just tried to make good." One of the most beautiful paintings at the Columbian Exposition was of a blacksmith shop. In the picture you cannot see the fire on the forge, but you see a boy, his face beautifully and marvelously lighted by the glow of the forge. No difference how humble your work or home may be, there is an unseen light and the glow is on your face. Do something great for God and man! Ezekiel was the preacher blacksmith. The Lord told him to make a chain. He was a great preacher, and therefore I believe that he was a good blacksmith. Will each one of you be a blacksmith, and make a chain? Do each day the best that you can in school, at home, in church work. Do more than your level best every day. Your enthusiasm will be the furnace in which you can heat each link. You can shape them on the anvil of your determination, and your will is the hammer with which you can shape and weld the links into a chain. The finished chain will be your character and strength.

. . .

I HEAR your answer: "I can never be like Burritt and Johnson." God says to every boy and girl, "Make a chain." It may not be a chain of iron, it may be a chain of loving deeds. "I just tried to make good." This chain of six-word links would be a good one for you to forge. Try to "make good" while working on your chain. The other day I found this story about a chain which an old blacksmith made: The blacksmith lived in a village, and his shop was near the village church. From early morning till evening each day the people near could hear the clanging of his hammer upon the anvil, and they knew he was forging a chain. Now and then idlers dropped in to watch his work. When they saw how faithful and patient he was, and what pains he took never to leave a link until it was as nearly perfect as he could make it, they laughed at him and told him that he would accomplish much more if he took less care.

. . .

HEARING such remarks, the old smith could only shake his head and continue doing his best, making each link as strong as if the whole chain depended upon it. At last he died, and was buried in the village churchyard. The great chain, which was found in a corner of the village blacksmith shop, was put on board a ship. It was coiled up out of the way, and for a long time no one noticed it. But there came a time in the winter when the fierce wind blew a gale. The ship toiled through the waves and strained and groaned as she obeyed her helm. To guide her three men were needed to hold her wheel. Finally, they determined to anchor her. The great chain was thrown over the side into the gloomy waves. The anchor touched bottom, and the chain grew taut and stiff as a bar of iron. Would it hold?

. . .

EVERY one on board anxiously repeated the question as the gale raged fiercer. If one link was weak or imperfect the chain would part, and those on board would be lost. But the chain was the work of the faithful village blacksmith, and he had wrought each link the best he could. So this awful night, when the great test came, his workmanship defied the tempest, and when at length the sun rose and the waves were still the vessel, with the precious lives in her, was safe. What had saved her? The chain, you say. True, but what was the quality that had been wrought into the chain? Fidelity. It was fidelity that had saved her. Do you not see that the tale of the fidelity of the old blacksmith applies to our daily character building? Link by link we fashion it, and in the hour of temptation comes the test of our workmanship. One weak link and we shall be wrecked. But if we have been faithful day by day our chain will hold, and the bark of our soul, anchored to the Rock of Ages, will ride the tempest in safety.

*Pastor 1st Ref'd Ch., Brooklyn, N. Y. TEXT: "Make a chain." Ezek. 7:23.

The Loveful Sacrifice

Continued from first column

Jesus Christ gave himself, the just for the unjust, that he might bring us unto God. He gave himself—gave himself to the cup in Gethsemane and to the cross on Calvary. Blessed Christ, may we catch thy spirit, and give ourselves in thy service for the salvation of men!

Women and men, what would you think of Graham, if, after they had buried Nelson, he had turned away from that grave to malign, or even to forget, his friend, by ceasing to love his memory? You would proclaim Graham to be a contemptible and abominable ingrate. You would say: "Graham, Graham, you have a stone, and not a heart, in your bosom." Every sense of manliness, every instinct of chivalry, every prompting of love would make Graham ready to die, if need be, in honor of Nelson's memory. What do angels and God think of you, who have despised and rejected Jesus Christ, who have trampled upon his blood as an unholy thing, who have sneered at his cup and scoffed at his cross? I think the angels must cherish feelings of mingled pity and contempt for the ingrates who despise the love of God in Jesus Christ. What will you do with Jesus Christ? Will you love him? Will you give him your hearts and your lives? Will you publicly confess his name, according to his divine command? Will you be a man and not a coward, a woman and a queen among women, by acknowledging Christ as Saviour and Lord? O Graham, what will you do with Nelson's memory? But who is Nelson, or a thousand Nelsons, compared with Jesus Christ? What, I again ask, will you do with Jesus, who is called the Christ?

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..THE pious whine was invented in the pit.

..IT IS the joy of truth to be looked in the face.

..A FOOL sometimes builds his house of books.

..IT ISN'T the biggest horn that makes the biggest music.

..BABES in Christ would grow faster if they were not fed on watered milk.

..SOME people never like the music unless they are playing first fiddle.

..THE man who will take a dollar that is not his own would steal the throne of God if he could.

..EVERY sin holds a dagger in its hand with which, sooner or later, it will strike, no matter how harmless it may look.

..ONE reason why there are so many lame people in the church is because they started out for war without donning the whole armor of God.

..MANY people find it so hard to lead a Christian life because they devote so little time to it.

..WHAT a commotion of joy there must have been in heaven on the day of Pentecost!

..YOU can generally tell how much love there is in a man's heart by the way he opens his mouth.

..WHEN people have only a little religion, they are apt to be ashamed of it.

..IF YOU are not made better by giving, double your gift.

"Hero Tales" a Splendid Book

Dear Sir: It was a pleasure for me to renew my subscription to THE CHRISTIAN HERALD, and receive the beautiful premiums. *Hero Tales* is a splendid book, and even a Canadian can appreciate the heroism of the Americans. The calendar and "Daughters of Dorcas" picture are also splendid. A. MILTON HEIST.

Berlin, Ontario, Canada.

DR. GRENFELL'S REINDEER HERD

Orphanage of the Labrador Mission

Dr. Wilfred Grenfell

The New Wing of the Hospital

By DOUGLASS PALMER

ST. ANTHONY, in northern Newfoundland, is Dr. Grenfell's home, and the headquarters of the mission, and this summer it has been a truly lively settlement. With the especial aim that her brother, who is the mission surgeon, should have a better equipment to work with, a Boston lady raised $10,000 to enlarge the hospital. A college student, who came up last summer, offered one-half the money necessary to double the size of the orphanage and Dr. Grenfell promptly raised the other half, and the mission is erecting a modern schoolhouse. Dr. Grenfell is erecting a house for his own use. A well-equipped machinery building is also under construction. Besides these, several small structures have gone up, so that the little settlement has been materially enlarged.

Our patients come usually by the mail steamer every two weeks during her season, but, in addition, we get many from the fishing fleet as it passes "down" to the Labrador or returns home in the fall. While we were at dinner, a short time ago, thirty-five schooners came scudding along, driven into the harbor by a gale on the outside. It was a beautiful sight, schooner after schooner racing in before the wind, with reefed or double-reefed sails, and then dropping anchor in our harbor.

Three little orphans have to sleep in the superintendent's dining-room, and one has to be boosted through a hole in the ceiling into a loft. That shows the popularity of the orphanage. Soon 35 to 40 children can have the advantage of some work, of good, plain food, and of sleeping with windows open in midwinter, and up here where it is really cold, too. That sounds radical, but you ought to see the orphans who have lived that way. Then you, too, would believe in more fresh air.

In Newfoundland the system still prevails of having each religious denomination run its own schools, on separate grants from the government. Dr. Grenfell, by building a good schoolhouse, has persuaded the two denominations here to join forces with the mission for a period of seven years, so we look for peace and progress in school matters.

Where good markets are many hundreds of miles away, and where communication ceases for five months of the year, it is necessary to lay in large supplies of all kinds, and, furthermore, you have, under such circumstances, to repair your own electric light plant and do your own plumbing when the pipes burst. You cannot call up an electrician or a plumber on the telephone. These conditions account for the great number of stores and for the large machinery building soon to be completed; though in the latter we expect to manufacture doors, window sashes, etc., for the local mar[k]et. Within a week or ten days half a mile of t[rack] will be laid to the peat bog, where a very g[ood] quality of peat is in abundance. We have burn[ed] little of this, and there seems to be no doubt but [that] it will make a partial substitute for the firew[ood], which is already scarce.

About four miles south of St. Anthony is the r[ein]deer camp. Two years ago this coming Janu[ary] Dr. Grenfell imported 300 reindeer from Norw[ay], with Lapp families for herders; 250 deer were [for] the mission and 50 for a corporation in the south[ern] part of the island. The c[om]pany has not been succes[sful] with the deer, and part of t[heir] herd has been returned to [Norway]. To-day there are 565 deer, [and], if the word of the Lapp[s] is worth anything, the young [deer] in Newfoundland are finer [and] larger than they would [have] been at home in Norway.

The ox deer last win[ter] hauled firewood at times w[hen] the dog teams were useless, [and] more, the deer worked six [days] a week, and always made t[heir] own paths through the snow. I believe the reindeer is an [as]sured success for Newfou[nd]land and Labrador.

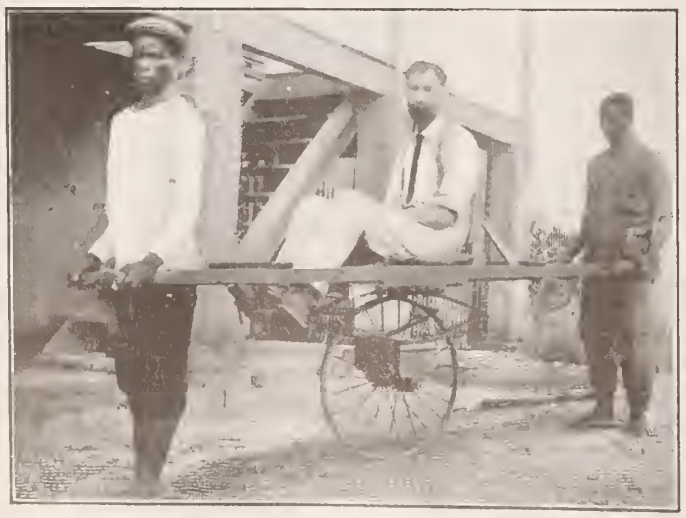
I have written so far of [the] and cattle, of stores and [ma]chinery, of material buildi[ng]; and still this is a mission a[nd] a mission that is wholly the re[sult] of Dr. Grenfell's persevera[nce], energy and faith. And [as] Grenfell lives from day to [day] very near the life that we [be]lieve a Christian ought to [live]. He believes in restoring the sight of the blind [and] making the lame walk, if hard work and any [skill] or self-denial on his part will accomplish that [end]. And he preaches to them besides. All these m[ate]rial advantages are merely to commend his Go[spel] to the people of this cold coast. Dr. Grenfell mo[ves] his mission as he believes the Christ would m[ove] it were he here to-day.

A Herd of Dr. Grenfell's Arctic Deer, Which Were Imported From Norway

AN AFRICAN MISSIONARY "BUSH CARRIAGE"

AN American missionary in Liberia, Africa, the Rev. Howard C. Smith, has introduced an ingeniously constructed, yet simple, vehicle which promises to be of the greatest service to missionaries in heathen lands.

While traveling from place to place, under the broiling heat of the equatorial sun and over paths that are always more or less rugged and frequently dangerous, the missionaries have been compelled to utilize the rude native hammock, or chair, which is slung on poles and borne on the shoulders of two stout carriers. Mr. Smith conceived the idea of constructing a serviceable vehicle by using a central wheel to relieve the weight on the carriers. He built a model on the plan shown in the photograph, and was delighted to find that it worked well. He had really intended it for load carrying, but it proved so much easier than the hammocks carried by the natives that he adopted it for riding also.



The Missionary "Bush Carriage"

The natives did not take kindly to it[s] first. Some superstitiously called it a "[dev]il's device." On one occasion, after tryin[g] for several hours, the carriers deliberat[ely] let it fall into a stream, together with [the] loads. Mr. Smith insisted on their going [in] after it and the loads. A palaver follow[ed], and they finally offered to carry the load[s] on their heads. This he would not allow. Th[eir] curiosity was aroused, however, and th[ey] consented to another trial of the new [con]trivance. By the time the next station [was] reached they had reversed their opinion [of] the "devil wagon" and were so delighted w[ith] it that they allowed the missionary to [ride] on top of the load. The stretcher (or "bu[sh] carriage") is now in great demand in t[hat] part of Africa, and even the native ch[iefs] are asking for them. Mr. Smith has m[ade] another style, which is pushed by one m[an]. This he uses in his missionary journeys [to] the far interior, its lightness making it se[r]viceable for such work.

ROOSEVELT ON HIS WAY HOME

Apollo Kagwa, the Prime Minister and Chief Regent of Uganda, and His Oldest Son, Balsis, who Met Roosevelt on Dec. 21, 1909

WHEN Ex-President Roosevelt, who is now on his way home from his long tour of hunting and exploration in Africa, once more lands on American soil he will find awaiting him a most enthusiastic welcome. The municipal authorities of New York have planned to give him a rousing public reception. He is expected home about the middle of June. At the request of President Taft, Collector Loeb of the Port of New York is now engaged in making all the necessary arrangements. In the Board of Aldermen a resolution has been introduced looking to making the day of Roosevelt's return a public holiday, and requesting the Governor to issue an appropriate proclamation. This resolution also proposes that a committee of the City Fathers should meet the returning sojourner down the bay and escort him back to the city. Mrs. Roosevelt and her daughter Ethel are now on their way to Egypt, to join the Ex-President and Kermit, after which the party will proceed homeward via Mediterranean ports.

On February 16, according to cable advices, the Roosevelt party was at Gondokoro, in the Sudan. The Ex-President and his son had great hunting in the African "big game" grounds. They left the main party before reaching Gondokoro, for a short hunt among the elephants and giant elands, at a place called Rejaf, some little distance from the Congo River. They went there on the special invitation of the Belgian authorities. In the hunting party, besides Mr. Roosevelt and Kermit, were the British District Commissioner, E. B. Haddon, and several others. They made their camp in a substantial brick house at a place known as Kiriba, sixteen miles south of Gondokoro. On leaving Gondokoro the party's route will lie down Bar-el-Jebel and the White Nile, in the launch of General Sir Reginald Wingate, Sirdar of the Egyptian army. A short stop will be made at Khartoum, after which they will make a leisurely trip down the Nile to Cairo.

Mr. Roosevelt has had the "time of his life" in Africa. He has tracked and shot the biggest of living game, climbed mountains, crossed swamps and rivers, threaded forests, and traveled in all sorts of conveyances. One of the most interesting experiences was during his trip to Uganda. This little African principality, or kingdom, which is now a British protectorate, was at one time one of the most savage and uncivilized sections of the Dark Continent. It lies immediately north of German East Africa, its western boundary being the Congo Free State and its northern the Soudan. It has a population of four millions, and there are about three hundred Europeans in the protectorate. The present *Kabaka*, who is addressed as "Highness," is King Daudi Chua, a grandson of the great King Mtesa, who first opened the country to the missionaries in Stanley's time, about 1875. King Daudi is still a minor and a weakling, and the land is ruled by a regent. Mr. Roosevelt and his party, on invitation of King Daudi, conveyed through Sir Apollo Kagwa, the Prime Minister and Regent, visited Mengo, the capital, where it was arranged that he should meet the King. The bearer of this invitation was Balsis, the regent's son, who handed it to Mr. Roosevelt on December 21. The party was then escorted to Mengo with great ceremony, and were royally entertained, according to imperial African standards of hospitality.

It will probably be early in May before Mr. Roosevelt leaves Egypt. He has an appointment to lecture in Berlin about the middle of that month, and he will also deliver an address in Christiania, before the Nobel Peace Prize Committee. He will also speak in public at the Sorbonne, in Paris, and will make hurried trips to Rome, Vienna and Buda-Pest. While in Italy, he will probably visit King Edward of England and Queen Alexandra, who have lately acquired a beautiful villa near Naples as a holiday residence. In Paris he will remain about three days. The French government is preparing to receive him with the highest honors, and the various literary and scientific bodies will lionize and banquet him. He will be the guest of President Fallières, and will meet the "Forty Immortals" in the Academy.

Before begining his trip down the Nile, Mr. Roosevelt sent this message by a special runner:

"Colonel Roosevelt states that he has heartily enjoyed the entire trip through British East Africa, Uganda Protectorate, and the Lado Enclave. He is particularly pleased over his success in hunting white rhinoceroses in the Belgian Congo. He feels that the results of the expedition will be of real and great scientific value."

. . .

Uganda, which Mr. Roosevelt has just visited, has an eventful history. The Church Missionary Society in 1876 sent a party of missionaries there, two of whom, including the leader, were killed soon after their arrival, but the mission was established next year. Two years later, Catholic missionaries arrived. Intrigues and rivalries sprang up, which were fomented by the Arabs, who wished to make King Mtesa a Mohammedan. Mtesa died, and his successor, Mwanga, became the enemy of the missionaries, causing the murder of Bishop Hannington in 1885, and persecuting the Protestant native Christians with great cruelty. In 1888, through Mohammedan plots, Mwanga was driven away from his capital and all the missionaries were excluded from the country. A year later, the Mohammedans were driven out and the King was restored.

Then the British East Africa Trading Company, which had for several years been growing in influence in Uganda, took general supervision of the government, in the interest of peace and order. But Mwanga's weakness and vacillation were a continuous source of danger. In 1894 a British protectorate was established. In 1897 Mwanga, resenting British control, fled from his capital. He was at once declared deposed, and the infant Daudi Chua was proclaimed King, with a regent during his minority. Since 1898 there has been no serious outbreak in Uganda, and the country is progressing in education, commerce and general prosperity. There are now over 50,000 professed Christians in a land which, no longer ago than 1882, was literally one of "black heathenism."

Ex-President Roosevelt at the Provincial Commission House at Kampola. King Daudi is Seated in Middle of Front Row, with Roosevelt on His Right

PRESIDENT TAFT'S FAMOUS SMILE

THE President of the United States is something of a philosopher. Rarely does he permit anything to disturb his serenity, or to interfere with his unbounded good nature. His smile, as everybody knows, is something that has become a prominent part of his personality. President Taft without his smile would not be himself. During his recent visit to New York, where he was beset by conflicting political factions, he preserved the same good nature and beamed the same irresistible smile as though he were the chief guest at a banquet instead of being in the thick of party disputation. At a dinner in Washington recently he spoke of the public criticisms of his administration, and said that he might feel sensitive, but for the fact that all of his predecessors in the Presidency had been subjected to a similar experience. He rather felt that he was to be congratulated on having been criticised in his first year of office; the next three years, he believed, would be pleasant and enjoyable, no matter what the critics might say. Mr. Andrew Carnegie, who is a shrewd observer of men and events, fairly expressed the public attitude toward President Taft in a recent interview. He says: "I think him one of the best men who ever occupied the Presidential chair. He gets blamed for a lot of things he can't help. He is doing his best all the time, and I wish all the people would understand that."

The President's Smile During an Auto Ride

A "Little Friend" Sends Thanks

Dear Mr. Klopsch: I received the book, *Hero Tales*, and think it very nice. I think the story of Lincoln is fine. It came as a Christmas present, sent by my uncle, Horace Stocker, and I am very much pleased with it. I am only ten years old, but I can read the story quite well. Please accept my thanks. Your little friend,

Cromwell, Ind. RALPH K. MOCK.

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor GEO. H. SANDISON Managing Editor

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Woman and the Cost of Living

PROFESSOR PATTEN, who fills the chair of Political Economy in the University of Pennsylvania, takes a novel view of the causes of the present high cost of living. In an article in the *Independent* he does not attribute it, as others have done, to gold over-production, to decrease in the value of our natural resources, or to the undue exploitation of the worker. He believes it arises from three causes: the bad distribution of population, the distance between consumer and producer, and the new status of woman. The wife, he says, is no longer a creator of industry in the home, as she was in former days. Now, everything must be purchased outside, and what with this increased expense, the false standard of living and elaborate dressing, she has become "often its chief burden." He points out that formerly a $1,000 income sufficed to keep an ordinary home in comfort, as the wife's industry and thrift made it go as far as a much larger sum. Her baking, preserving and dressmaking all saved money. The professor concludes that "the essential conditions of home life cannot be neglected without bringing prosperity to a standstill."

This will appeal to most people as a rather one-sided and partial view of the case. Certainly, while it may apply to some, it cannot be true of the majority of our American homes. Let us hear, through the columns of THE CHRISTIAN HERALD, what the wives and mothers themselves have to say on this particular phase of the subject. Their letters will prove interesting and helpful reading to many others.

Looking Toward Jerusalem

THERE is something significant in the steady growth of the Jewish colonies in Palestine. Since the great political changes in the Turkish empire, and the adoption of the new Turkish Constitution, the dream of the Jewish people of a restored Hebrew commonwealth comes nearer to being within measurable distance of realization than it has been in many centuries. Zionism, though possessing little interest for the Gentile world, is still the dearest hope of the Jew. He now regards that hope, not as he formerly viewed it, as being afar off, but as well within his own definite horizon. The glorious sunrise for which he prayed so long is almost due, and hints of its approach are already reddening the Eastern skies. Jewish colonies are multiplying in the old land. There is a stream of immigration flowing toward the Holy City. These immigrants are drawn from the 3,500,000 Jews in Russia, from the 1,800,000 in Austro-Hungary, the 500,000 in Roumania, and the 150,000 in England. They are building up the ancient "waste places" and causing the once fertile valleys and plains to blossom anew. They are becoming land-owners in Bethlehem, in Nazareth, in Lydda, in Joppa, and even in the very suburbs of Jerusalem, and their numbers and holdings are steadily increasing.

There are indications that Jewish autonomy in Palestine may not be very remote. Even in free America, where the Jew is seen at his best, surrounded by advantages which he never enjoyed in other Gentile lands, this goal is being kept in sight, and the revival of Jewish nationality, the reinstitution of the Jewish State, the establishment of a great Hebrew University in the city of David and of an international court to promote the world's peace are among the questions that are occupying the minds of thoughtful members of the race, who view the future as being bright with promise.

Methodist Work in Rome

SOME of our contemporaries seem to have misunderstood the situation in connection with the recent incident in Rome, when Mr. Fairbanks declined the honor of a presentation to the Pope. One newspaper belittles the religious work of the Methodist Church in the Italian capital, and even goes so far as to say that "all of the real Italians that could be made real Methodists, by a thousand missionaries in a thousand years, could travel comfortably in one taxicab." While we do not question the sincerity of this influential paper in making this statement, we would simply present the facts, which speak for themselves.

The Methodist Church was established in Italy twenty-nine years ago, and has now four thousand communicants in that country. It began work in Rome in 1873. It opened a girls' school in 1888, in a building which was formerly a nunnery, and there are to-day hundreds of bright Italian girls under Protestant training in that school, the principal of which is Signorina Italia Garibaldi, the granddaughter of the famous Liberator and an ardent Protestant. Besides this school there is an American and Italian church, a theological school, a college for boys, residences for the faculty, and a printing establishment—all Methodist. The working staff in Rome includes three married missionaries and their wives and five single missionaries.

According to the most conservative estimates, which there is not the slightest reason for disputing, many hundreds of Italians in Rome have become Protestants as the result of Methodist efforts. The propaganda has at no time been in any sense an offensive one; it has simply consisted of a careful but intelligent and persistent presentation of the Gospel, and it has quite as much justification as the efforts of the Roman church to win adherents in Protestant communities. So much, then, for the taxicab proposition. We may add that our Methodist brethren have active missions in forty cities and towns throughout Italy, with seventy Italian teachers, all Protestants; forty-six Sabbath Schools well attended, and a large and growing church membership.

Of course, there are different ways of looking at any subject, and different conclusions may be reached. We do not question the right nor the honesty of any paper in looking at this subject through its own spectacles. We only wish to present the facts concerning Methodist work in Rome, its extent and its results. This presentation furnishes the real key to the situation. If the Methodists, after all their efforts, had really made no more converts than could have been carried in one, or in a hundred, taxicabs, the Vatican would never have considered them of sufficient importance to refuse any American an audience on their account. Facts are facts, and should be stated as such, no matter what we think of the other features of the case.

Flying Too High

THE longer one lives, if he be sober-minded, and especially if he be a Christian, the smaller and poorer seem the prizes of ambition for which so many are struggling in this world—the splendors of wealth, the glory of war, the trumpet-blasts of fame in the political arena. How long do they last, and how much do they bring of happiness and peace? Every one knows how the fickle wheel of fortune has turned for many who were once at the top. How names that once were spoken with admiration and praise have been tossed about in ridicule and scorn! It is pathetic to think of some of them, especially those like the men who have just been shown to be bribe-takers in the New York Legislature, who once "flew high" and held themselves proudly above their fellows. They were once known as "leaders of men" and everywhere welcomed with honor and display. Who are they to-day? Who so poor as do them reverence? Every one recalls some of the bright stars of the social and business world, a little while ago splendidly shining, but now in the dust and trampled under foot of men. It is well indeed to have the friendship and good opinion of our fellows; but there is many a so-called prize in life not worth the struggle. Among these the wise man will count the fierce strain to reach the heights of popular favor, to win the smiles and adulations of the multitude, to get publicity with broad, admiring headlines, and even to ride under triumphal arches. The winds are too fickle. The voices that to-day cry "Crown him!" are too ready to cry "Crucify him!" to-morrow. You may never have the chance to win glory on some field of battle, and to return a hero from the war; or to be some great one in the political, commercial or social world. Have a laudable ambi n, and make all due and honorable effort to be "s e-body." Do something with your life and your l- ents. But do not overshoot the mark. Rathe be content to "walk and not faint." Plodding is r ly harder than flying, and requires a higher sor of courage.

Behind the Times

SEVERAL years ago, when there was a perio of calm in the history of South and Central A r- ica and the West Indies, the magazines and n s- papers were full of articles describing exactly w the dove of peace had lit in the midst of these r re than turbulent communities, and prophesying at she would stay, and that the various republics w ld develop commerce and the arts as a result.

As a whole, probably things have gone better; ut as we look back one is reluctantly forced to the n- clusion that what peace and good order has e- vailed has not been so much the result of a cle er idea of what government should be as a fear o n- terference by the United States, which, though ot desiring an increase of territory, has become w ry of these carnivals of blood under the title of r o- lutions which were taking place at her very d rs. The Monroe doctrine, in whose maintenance e ry person on this continent is vitally interested, m es us really the guardian of the lands this side of e Atlantic. It also follows that we should not ay the dog in the manger, not allowing other coun es to interfere when their interests are involved, d yet doing nothing ourselves to keep peace. I l- izing this, our government stopped the insurre on in Cuba, saw that a legal election was held, and en handed the island back to the Cuban people.

Central America has shown, in the last w months, that she is also behind the times. In Ze ya she had a dictator who was President only in n e. Madriz is supposed to be a man likely to carr on his policies, as he was Zelaya's own choice. he government has not been run in the interest of Nicaragua as a whole, but to enrich one dict or after another, and all their friends and depend ts. At present there is one President, more or less e- curely seated in the executive chair, and two ot rs trying to jostle him out and get the uncomfort le seat for themselves. Hundreds of Americans d Europeans have interests in the country, and ey seem disposed to take a hand in the troubles d try and bring order out of chaos. As they are he only people in the country who realize that we re living in the twentieth century, they could ha ly be blamed for participating actively.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

A Pet Tiger

A SHIP came into port at Philadelphia the other day, having on board a singular pet. It was a tiger, pretty nearly full grown. The loungers at the river front interested themselves in watching the animal sunning itself on the deck. Visitors who gathered about to look at the creature were asked to shake hands with the crew's pet. It had been taken on board when a cub, and had been petted and cared for like a baby by the crew. While it was quite tame with the men of the crew, when the strangers approached it showed its teeth and gave a snarl of the jungle in defiance. Sheaths were over the claws and a rope muzzle over the face, but these would have been only a fly-netting and thread if the beast had only determined to assert himself. There is a tiger in every one, which is hard to tame. At the least provocation or unfriendly circumstance he appears on the scene, with fangs and claws ready for action. The first glass of champagne, or a simple game of gambling, the book so delightful and yet tinged with a suggestion of evil, the play so fascinating with its hints of wrong; the friend so comely, talented and magnetic, but with jealousy, treachery, malice and impurity, however well disguised, are the tigers that make dangerous pets. These beasts of appetite in the human soul are referred to by Paul in his letter to a spiritual son, where he enjoins the selection of leaders of sound faith to withstand and correct the influence of certain persons, even in the church, whose wild, wicked impulses brought danger and damage to others. In mentioning them he says:

One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts. (Titus 1 : 12.)

The Full-Grown Pet Tiger and His Keepers on Shipboard

Wrecks at Sea

The fierce storms of early February wrought fearful wreckage on most of the seas of the world. The steamship *Lima*, owned by the Pacific Navigation Company, was driven ashore and wrecked on one of the islands of the Huamblin Passage of the Straits of Magellan. The British steamship *Hathumet* rescued two hundred and five of the persons on board. The chief pilot and fifty passengers perished; and the snapping of a cable and a desperate sea made it necessary for the rescuing ship to leave eighty-eight on the wrecked vessel, crying for help. All were saved.

The French Atlantic steamship *General Chanzy* was lost in the Mediterranean Sea, on a reef just north of the island of Minorca. One hundred and fifty lives were lost, among them the son of E. Hoskier, the Danish Consul-General in Paris, who lost his wife and daughter in the Charity Bazaar fire. It is thought that there was an explosion. Of the passengers and crew only one person survives, Marcel Rodel, the Algerian customs official, who was so dazed that he was unable to give any intelligent account of the disaster. It is said that the lights on that coast were poor, and that the Spanish government will have new ones established there at once.

The United States naval tug *Nina*, with twenty-eight men, left Norfolk the 6th of February to go to Boston, and up to February 16 she had not been reported, although hopes are still entertained that she may have weathered the storm. The appalling loss of life by this storm, which clouds the civilized world with sorrow, is a symbol of the fearful wreckage of souls driven against the rocks of temptation by the storms of time. Faith, the only safe anchorage in such storms, is enjoined by the apostle in these words:

Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck. (I. Tim. 1 : 19.)

An Interesting Centenarian

Mr. John M. Butler has just entered upon his one hundredth year, and signalized his anniversary by uniting with the Methodist Church at Ocean Grove, N. J. He is in good health, is well dressed, and alert on almost all subjects. He has eaten oysters every day for years. He never tasted liquor but once or twice when he was a young man, and did not like it. He smoked a cigar and a half, over eighty years ago, which made him sick, and he has never used tobacco since. The reporter of a paper found him at the beach the other day, looking out upon the ocean, and listened to him talk in an entertaining manner for two hours. During that conversation he made this reference to his sainted wife: "Mary was the best woman God ever made. The woman he made for me. She's been dead these forty years, but I still see her as I have seen her all my life. That is why I love to sit here by the sea. Whether the sea is gray, as it is to-day, or whether it is blue under the summer sky, it reminds me of her eyes, and I love to listen to it tell me of her. I promised Mary if I ever joined a church it would be hers, and I have done so." The old man brushed away some tears that fell on his face as the subject was changed. His love for his angel Mary reminds us of Abraham's love for Sarah and of his intense sorrow at her removal from him.

And Abraham came to mourn for Sarah, and to weep for her. (Gen. 23 : 2.)

Bryan Against the Saloon

Few utterances fraught with more significance have been made in recent years than the one which William Jennings Bryan gave the other day, through a paper in Lincoln, Neb., declaring that the Democratic party of the nation had to divorce itself from the organized liquor influence of the country if it would expect to have any future. After commending most of the acts of his own State Legislature, Democratic for the first time, he said that the one blot on the year's session was its refusal to pass the local option bill, allowing the people to decide whether they would have the sale of liquor or not. Such statements from such a source are revolutionary in their character. There is no disguising the fact that there has been a collusion on the part of the liquor dealers of the nation and States, and some leaders of both the Democratic and Republican parties, and it has been this collusion, with the graft and other corruptions that have followed, perhaps more than any other one thing, that has provoked the good people in so many parts of the Union to abolish the saloon. Some politicians, who are themselves correct in their habits and whose convictions on the liquor question are in harmony with the church people generally, have been very shy or modest, to say the least, in publicly proclaiming themselves against the tyranny and lawlessness of the American saloon. Fortunately, many public men have all the moral courage that could be desired. As the saloon has been driven from one-half of the population of the country, and from most of the Southern States, there ought to be little political danger in leaders of either party declaring themselves openly against the crime-breeding and law-defying saloon. Moses, inculcating righteousness, set forth the clean and the unclean in food, utensils, etc., forbidding most positively the slightest contact with anything that was unclean; and we have here a type of the care which our representatives, from the lowest to the highest, should take in avoiding contact with political corruption of any kind, and especially the saloon, the source of every moral evil.

Every one that toucheth them shall be unclean. (Lev. 11 : 26.)

Statue to Lincoln Substitute

Mr. Palmer, a Democratic representative of Pennsylvania, has just introduced a bill into the United States Congress, appropriating $20,000 for the erection of a statue in honor of J. S. Staples, of Stroudsburg, Pa. At the head of the grave that holds the dust of Staples in the burying ground at Stroudsburg is a small tablet, bearing this inscription: "Here lies the body of J. Summerfield Staples, representative recruit of Abraham Lincoln." In 1863, when the issues were in the balance, it was decided by President Lincoln and his cabinet that they should send personal substitutes to the front as an example to the country. Lincoln directed his Adjutant-General to choose for him, as his substitute, as nearly a perfect man, physically and morally, as could be found. The Adjutant-General saw Staples, then a young man 18 years of age, on the streets of Washington, who answered Lincoln's description. He told him the desire of the President, took him to the White House to meet Mr. Lincoln, and the young man enlisted in the Second District of Columbia Volunteers, and served faithfully till the close of the war. Staples returned home after an honorable service. Many substitutes in the same war died in behalf of those for whom they went. Jesus went as our substitute, and perished in the conflict in our behalf. He died that we might live and enjoy the blessings of this life and of the life which is to come.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Rom. 8 : 32.)

A Friend's Beautiful Tribute

At a memorial service held in the Brick Presbyterian Church, New York City, the other Sunday evening, for the Rev. Dr. William R. Richards, the late pastor, the Rev. Dr. Henry Stimson, pastor of the Manhattan Congregational Church of New York, a life-long friend of the deceased clergyman, made an address from which we quote a few sentiments, which will awaken deep interest and prompt high aspiration. They are as follows:

"When I think of our brother as I first knew him in his New England home, in the company of his mother and sisters, I think of him as an old-fashioned Christian. Brought up in the atmosphere of a country parsonage, surrounded with gentle faces and quiet voices, in an atmosphere of love and purity, and steadfast devotion to the welfare of others, where prayer was constant and faith was simple and satisfying, and life was well ordered as in the fear of God, he began his career with that preparation which went far in making him the man he was.

"When I think of him as he was in college, and in the seminary, it is of a beautiful youth, a fine scholar, a leader of men; but gentle, kindly, self-composed, and one of the best loved men of his class.

"As we have known him of late, older and burdened with the care and the responsibilities of a great city parish, there was the same reserved strength, the same self-control, with the ripening judgment and the increasing force of the same self-forgetful personality. Beneath all was the humorous, playful spirit, which found its opportunity for expression in the intimate companionship of his friends. He was a gift of God to this great church, and to the community, whose value can hardly be expressed."

The brotherhood of the ministry, illustrated in this tribute of a friend, is expressed by the apostle in his reference to a dear ministerial companion in these words:

Who is a beloved brother and a faithful minister and fellow-servant in the Lord. (Col. 4 : 7.)

Questions and Answers

Writers forwarding MSS. to THE CHRISTIAN HERALD should enclose stamped envelopes for return of same, if unavailable.

A. S. McM., Geneva, N. Y. When was the Chautauqua Institution founded, and by whom?

The Chautauqua Assembly, now the Chautauqua Institution, was founded in 1874, by Lewis Miller and John H. Vincent.

E. K. L., Topeka, Kan. Where will the next great World's Fair be held?

A Universal and International Exhibition will be held in Brussels, Belgium, this year, opening in April. It will continue six months. It will have sections for art, science, industry, commerce and colonies. For two months there will also be an American Exposition in Berlin, in May and June, to show the world what is manufactured in the United States. There will also be a large exposition in Buenos Ayres, Argentina, opening in November. Next year there will be one in Turin, Italy.

R. G. H., Freeport, L. I. 1. How many United States mints are there, and where are they situated? 2. Is there any large country without a national debt?

1. There are five mints: At Philadelphia, San Francisco, Denver, New Orleans and Carson City. The last is equipped as an assay office. 2. Not that we know of.

J. E. S., Calhoun, Va. When will the millennium begin?

There are many ways of interpreting the book of Revelation, and many differences of opinion regarding the time of the beginning of the millennium. The truth is, that no one can fix, even approximately, the time. The proper Christian attitude is to be earnest, consecrated and vigilant, always watching and praying, so that at whatever date the prophecies are fulfilled we may be found ready.

M. A. L., Newton, N. C. How did St. Paul become a Roman citizen?

He himself stated that he was free born, *i. e.*, inherited the rights of citizenship, which had probably been earned by some of his ancestors for services rendered to the Roman State.

O. T. B., Palermo, Me. Under what conditions did Henry Frances Lyte write the hymn, "Jesus, I my cross have taken"?

When Henry F. Lyte took orders, he did not seem to understand the Gospel he preached. His heart was not in the work. In 1818 a brother clergyman was dying, and Lyte visited him. Together they took up the study of the Scriptures, and it was in the course of that study that he experienced a change of heart and life. It was in the inspiration of that change that Lyte wrote the hymn.

Mrs. J. R., Waldoboro, Me. Who was the lad, and what was his name, who had the five barley loaves and the two fishes?

Tradition states that he was Ben Ezra, the son of Mariame, sister of Philip, one of the twelve. It is added that the boy afterward became a bishop. There is no authentic corroboration of the name in the work of any reliable writer.

E. S., West Liberty, O. 1. When, where, and in what way did the apostle Paul meet his death? 2. Who wrote the book of Revelations?

1. He was beheaded in Rome, by the tyrant Nero. 2. Believed to have been written by John, the apostle and evangelist, in Ephesus, immediately after his return from exile in Patmos.

J. D., Windsor, Canada. This is probably the cheapest place to live in to-day on the American continent. Butter is 28c., eggs 34c., milk 7c., beef 6½c. up, chickens 11c., mess pork 15c., lard 11c. In view of the present high cost of living, I would like to know if any town of its size can beat it?

The figures given are from 20 to 30 per cent. lower than most. Some of our readers in American towns may be interested in comparing these figures with those they are now paying.

Penitent, Germantown, Pa. Is it true that one may be guilty of the unpardonable sin without knowing it?

There is a great deal of loose teaching about the unpardonable sin. There are three degrees which lead to it, which may be stated briefly: (1) The complete rejection of God's love and his offer of forgiveness to the repentant sinner; (2) the total rejection of Christ as a loving Saviour, who died for us; (3) the final rejection of the Holy Spirit, which pleads and strives with us, even to the last extremity. The last rejection, obviously, would close the door to repentance; and the heart of the sinner, when that point is reached, would be utterly indifferent to the divine influence. But as long as the Spirit strives and pleads, as long as man's own heart and conscience reproach him and urge him toward God and a better life, as long as he feels the slightest degree of self-crimination or is troubled and anxious, he may be sure the Spirit is still at work and that there is still hope for him, if he will repent and take refuge in the abundant mercy of pardoning God.

E. G. Ollon, Suisse. I am reading a work where I find several references to the book of Enoch (*Le livre d'Henoch*). I should very much like to know where it is to be found, as it is not in the Apocryphas.

The book of Enoch was one of the most important remains of early Apocalyptic literature. It is referred to in Jude (verses 14 and 15) which is the first trace of its existence. Several of the early fathers mention Enoch as the author of prophetic writings. This book seems to have been known to Justin, Anatolius, Clement, Origen, Augustine, and others. A eighth century writer, Syncellus, makes what purport to be extracts from it. Three copies of the book of Enoch, in Ethiopic, were brought from Abyssinia in 1773. Its proper place in the consecrated collection was believed to be immediately before the book of Job. Several translations have been published, the best being by Lawrence, Hoffman, and Dilman.

L. D. B., Sergeantsville, N. J. Does Eph. 5:4 mean that all jesting is wrong? Or does it simply have reference to unclean jesting? What is meant by "idle words" (see Matt. 12:36)?

The general sense of the passage shows that the writer did not mean to proscribe innocent mirth and enjoyment, but profane and indecent jesting. The Greek adjective used was meant particularly to apply to the refined badinage and persiflage for which Ephesus was noted at that time, in which humor was cleverly employed without principle and for improper purposes.

C. O. B., Troutdale, Ore. Please explain Ezek. 18:4, 5.

It means that God as Creator is also the disposer of all things, and, being Creator of all alike, can have no reason but the principle of equity (according to men's works) to make any difference, so as to punish some and save others. "The soul that sinneth," and repents not, is alone is to bear the punishment, and not the innocent also.

Famous Christian Testimonies

Gov. Charles S. Deneen

HON. CHARLES SAMUEL DENEEN, Governor of Illinois, is a man whose experience in public affairs has been a long and varied one. He has been successively editor, teacher, lawyer, representative, State attorney, and now, as governor of a great Western State, he is eminently qualified to answer the question which some time ago was put to a number of leading Americans:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

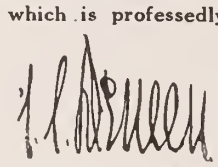
Below is Governor Deneen's answer, which is so clear, straightforward and confident that it calls for no comment at our hands. His letter adds one more to the list of governors of our great States who are men of earnest Christian life, and who possess the courage to "show their colors" when occasion demands.

STATE OF ILLINOIS
EXECUTIVE DEPARTMENT
SPRINGFIELD

Dear Sir: December 17, 1909.

You ask me briefly to answer the question, "Is the spirit of Jesus more dominant in politics and business and international affairs than when you entered active life?"

I think that nothing could be surer than that the spirit of Christianity is steadily growing in the world. The greater range and beneficence of the world's work of charity, both public and private, is one of the evidences of this. And this evidence is by no means confined to work which is professedly charitable, but is found also in the general attitude and laws of society which deal with human frailty and delinquency. The old sternness and severity are giving place to a milder and nobler spirit, and one more dominated by the greatest of the Christian virtues.



Governor of Illinois.

EVERY SUBSCRIBER A CO-EDITOR

DO you read the advertisements in THE CHRISTIAN HERALD? Are you aware that the statements made in them are as carefully edited as the editorial columns themselves? Wouldn't you like to help us keep them as clean and as wholesome as the rest of the magazine by calling attention to any discrepancy that may have escaped us?

We insist that every firm advertising with us shall be reliable; that every advertisement shall contain no promise that cannot be fulfilled. But in spite of our utmost vigilance exaggerated statements sometimes creep in.

For instance, we published a short time ago an advertisement which seemed to state that by using a certain machine you could make a pound of butter from a pint of milk. But when you analyzed it you found that you "merged" a pound of butter with a pint of milk and produced a substance (merged butter) that weighed two pounds. We of the city did not know what every one of our country subscribers would know at once, that the endeavor of the good butter-maker is to extract every last particle of milk from the butter, not to put it in. Again, we accepted a poultry advertisement that promised the most ridiculous profits from keeping a few hens.

When, again, our ignorance of the potential capacities of the farmyard allowed us to print what every farmer must have recognized as a preposterous statement, we received, literally, hundreds of protests, and were the more mortified because we knew that for every reader who protested openly there must be ten who remained silent.

Such a course long pursued, even though ignorantly and innocently, could not be other than harmful to the good feeling that now exists between our subscribers and our advertisers. And so, dear reader, we determined to ask you to help us hereafter in editing the advertising pages of THE CHRISTIAN HERALD; to tell us, or to tell the advertiser direct, if you prefer, what you think of his wares; to protest when you think it necessary, and at least to call our attention to any evidence of extravagant claims or of unfair dealing on the part of any of our advertisers.

In return, we will make you the following guarantee:

Whenever any of our subscribers is deliberately defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within one month of the date of the purchase.

Miscellaneous

Mrs. E. C., Albia, Ia. We cannot undertake to purchase for you.

C. P. D., Buda, Ill. Your scheme is ingenious, but, we fear, quite impracticable.

Mrs. E. C., Hanover, Ill. We have no means of knowing. Very seldom hear of him nowadays.

G. B. F., Jersey City, N. J. Write to the American Consul-General, Henry H. Morgan, Amsterdam, Holland.

H. S., Tennessee Ridge, Tenn. You can order books on prophecy through the Macmillan Company or Revell Company, publishers, New York.

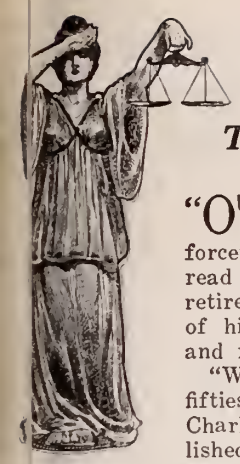
P. C. H., New Bedford, Mass., writes that the late Henry Rogers left $1,000,000 to the town of Fairhaven for a high school; not $100,000, as was reported. The building alone cost $780,000.

G. McG., Dahlonega, Ga. If their "gift" is of God, it will stand and will accomplish the work for which he gave it; if not of God, it will pass away. When he has a message to men, it is never unintelligible to those for whom it is meant. If it is intelligible to none, however, its genuineness is extremely doubtful.

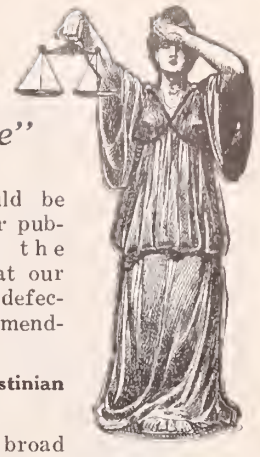
E. S., Piqua, O. 1. A house for social, benevolent and other work connected with the church. 2. The games you mention are in no sense a part of church work, nor do they tend to the spiritual or material growth of the people. There are many who hold the opposite view, but we believe the Church of Christ has a distinct mission and should keep to it.

Rev. W. Lomax Childress, Jennings, La., writes: "In THE CHRISTIAN HERALD issue of February 9, 1910, on page 138, appears a poem entitled "Kindness." I am the author of this poem. It originally appeared in the *Religious Telescope*, and I have since included it in a book of verse entitled *The Bloom of the Berry*. Your paper has been a welcome visitor in our home for many years, and has been an inspiration and a blessing to our hearts."

M., Washington, D. C. 1. Princeton and Union, we believe, are mainly orthodox and teach the essentials of the Christian religion. 2. No: Darwinianism has largely gone out of date. 3. We have repeatedly explained that the Bible itself fixes no date for the creation. It simply says: "In the beginning." The marginal dates are computations by Archbishop Ussher, and are of comparatively modern date. They are not a part of the Bible.



Evils of Our Legal System



The Second Article of the Series on "Our Country, Its Laws and Its People"

By E. R. JOHNSTONE

"OUR laws are too numerous, too conflicting, and their enforcement too tardy." When I read these words to my friend, a retired judge, he tapped the end of his nose with his eyeglasses and ruminated.

"When I was a youth, in the fifties," he said, "*Bleak House*, by Charles Dickens, was being published as a serial in *Harper's New Monthly Magazine*. Dear me! It is well on to two generations ago, but the memory is vivid of how the story took hold upon me and how long the periods between chapters seemed. What has *Bleak House* to do with 'the law's delay' and complexity? Why, don't you remember Snagsby, poor Miss Flite, and the case of Jarndyce and Jarndyce, with its 'judgment in the day of judgment'? Dickens wrote that novel to call attention to the criminal delays in chancery practice in the England of his day. The book did good, and it might be read to advantage by American legislators and lawyers nowadays.

'In the days before the Wilderness," continued the judge, thoughtfully, "I was a soldier and, as an orderly, saw a court-martial in a capital case. I have never forgotten the deep impression the proceedings made upon me for their dignity, fairness, and speed without haste. I can well understand the soldier's suggestion, 'If I'm innocent, try me by court-martial; if guilty, by a civil court.'

'In all my later years of practice at the bar and adjudicature on the bench," concluded the venerable jurist (he despises publicity, and I would not dare give his name), "I have been more and more convinced that America lags behind other great powers in respect to the clearness of its laws and the speed of their enforcement. This is true whether one refers to the civil or the criminal branches of my profession."

Our Law's Fountains

The fountain and origin of American law, so far as the present republic is concerned, is the Constitution of the United States. This must be so, since "unconstitutionality" makes void any statute. The machinery for law-making, however, occupies a much lower base, and this accounts for a great deal of undesirable output.

We have laws from State Legislatures whose recorded statutes, in each commonwealth, fill vast volumes, while the volumes fill shelves ten to twenty times the length of Dr. Eliot's much-mooted "five feet of books."

Then we have the ordinances from city councils and town boards which affect particularly the police powers of the city, town or village, their sanitation and health, and the public service corporations that give light, power and transport to our thousands of communities.

Congress, of course, is the greatest geyser for laws, and bad as are many of the statutes with which State Legislatures cumber their records, it is believed by high authorities that they are less evil in tenor and effect than the ill-considered, selfish or partisan enactments that each Congress spreads upon the Federal compendiums of what we must, or must not, do in this land of freedom, equality and justice.

Confusing Amendments

If evidence other than their enforcement were needed to show how badly adapted and how confused are many of our statutes, State and Federal, it would appear in the host of amendments to laws of record that are offered and passed in each session of Congress or Legislature.

A personal experience may be of interest. I thought it would profit to show how many laws affecting persons and property had been passed in a single State of the Union within the decade 1895-1904, inclusive. Wisconsin was selected, for no special reason save that the statutes for that State chanced to be available, and the task begun. Three days of as dry reading as could be found in all the realm of printed matter made me a laughing-stock to myself. I had found 122 such laws, but a vast and unexplored desert stretched ahead. To determine the real novelty of each enactment meant reference and cross-reference, search and research through a dozen or more volumes of from 900 to 1,200 pages. The majority were "acts to amend acts," and these again reduplicated into "an act to amend an act to amend an act entitled," etc., etc.

W. L. Breckinridge — Gen. Lewis Cass — Joseph D. Story

When I bethought me that here was only one State in forty-six and that but one decade was being considered, while some of the legal grist-mills had been grinding for more than a hundred years, the futility of the task appeared.

Greater difficulties have confronted other searchers after legal statistics, which may account for the lack of illuminating figures as to such things as these:

How many mistrials, civil and criminal, are there in the United States each year?

How many laws are yearly added to the vast list that now doth hedge about the citizen?

How much money is uselessly spent by clients and by courts in each twelve-month of our national life?

How many laws are passed that are never enforced because to do so would be impossible or unjust?

How many criminal cases have been "appealed" out of existence?

How many offenders against plain, prohibitive laws have escaped through technical flaws in indictment or trials?

The questions—that could be multiplied by any lawyer or publicist — themselves suggest the truth of the contention that our system of legal procedure is defective and in crying need of amendment.

Anglo-Saxon Law and the Justinian Code

The basis of all law, the broad distinction between the right and the wrong, is found in the Bible. Moses was a lawgiver for to-day as well as for the times of the Hebrew Exodus. In the Pentateuch rules of conduct are laid down that govern to-day as they did when Sinai flamed. The "thou shalt nots" of the Decalogue can suffer no safe amendment in the twentieth century. The law of God is the law of man, and this whether the makers of the latter recognize the omnipotence of Jehovah or not.

Doubtless the most famous compilation of ancient times is known as the Justinian Code, prepared at the behest of the Emperor Justinian, who reigned in Rome from A.D. 527 to 565. In a broad sense, this great code, cited as "the most important of all monuments of jurisdiction," has formed the foundation of modern law as it obtains in all the Latin-Union countries, and in portions of Germany.

From the Justinian, in great measure, came the French Code Napoleon, which is still the ruling spirit of French law, and some of the features of which have been adopted in many lands, notably in the South American States.

In Germany, Bismarck achieved a great work in 1870-78, when legal reforms were instituted that grouped into clear understanding the statutes of forty-six States, did away with divergencies and anomalies, and prescribed a system of practice that has been found effective and, in the main, admirable. The old German common law was founded on the Justinian Code, but each State had clouded and hampered justice by many enactments, which were done away with, made clear or modified. The law of Germany to-day much resembles the Code Napoleon.

Copyright Baker Art Gallery

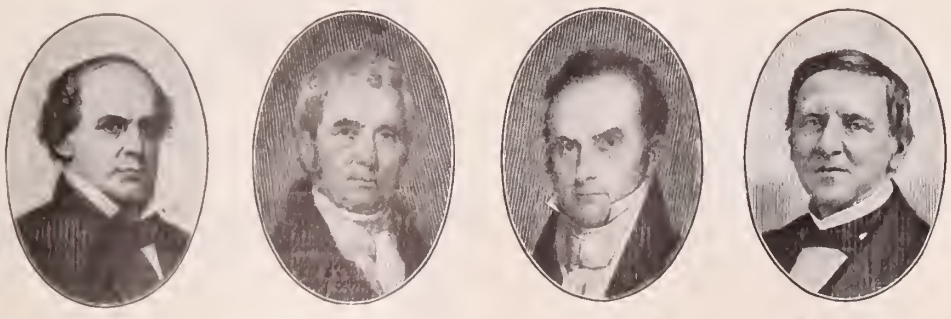
Joseph H. Choate — Benj. Harrison — W. H. Taft — Abraham Lincoln — Chas. Sumner

The law of England—and it must be recognized that in the limits of such a presentation as this only the broadest statements can find room—is the growth of centuries of practical government by the people. It recognizes the jury system to the full, and assures rights to the person not given outside of Anglo-Saxondom. From the common law of England come our own plan and practice of law. It has been said that the great distinction between the Justinian Code and the Anglo-Saxon common law (our own, as it is England's) lies in this: In the Justinian Code the government is everything, the individual nothing. In our law the individual is everything, the government nothing. Naturally, this is too broad a statement; but it has enough of truth to illustrate differences of procedure between the United States and Great Britain and that in other great powers.

Which is the best method? Which makes most for justice?

Upon these questions men differ, as they do upon all vital questions. Certainly neither England nor the United States is ready to give up trial by jury, nor to change the presumption in favor of innocence of the accused to that of guilty. In the first half of the reign of Victoria many changes were enacted as to jurisdiction, appeals and general methods of pleadings in the English courts, and it is confessed by some of the greatest jurists this country has that the laws of Great Britain to-day are simpler,

Continued on page 221



S. P. Chase — John Marshall — Daniel Webster — Sam. J. Tilden

"My Pilot"

Words and music by Grant Colfax Tullar

1. O'er a track - less sea I'm sail - ing, Oft - en tem - pest toss'd,
With no star of hope to guide me lest I stray; But I
find I have a Friend, Who will guide me to the end,
rall - - en - . tan - do.
For my Sav - iour safe - ly pi - lots all the way.
CHORUS.
I shall rest in safe - ty o'er the har - bor bar, And my
Pi - lot's bless - ed face I'll see;..... All the storms of
I'll see;
rit.
life shall then be safe - ly past, Oh, what glo - ry that will be!

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There are rocks of doubt before me
As I onward go,
And the billows oft my fragile bark assail;
But no danger will I fear,
Tho' they may be hidden near,
For my Pilot at the helm can never fail.

. . .

Oft the tempest, wildly beating,
Fills my heart with fear,
As I seek to gain the harbor bright and fair;
But there comes to me sweet peace,
All my doubt and fear shall cease,
For I know my Pilot guides me safely there.

. . .

Storms may gather darkly round me,
And the tempest rage,
And the beacon lights along the shore be dim;
Yet my heart will not dismay,
I will wait the dawning day;
While my Pilot's at the helm I'll trust in Him.

For baby's bath, there is nothing quite so good as Ivory Soap.

Made of pure vegetable oils and containing no "free" alkali, it will cleanse, but *it will not harm*, the most delicate skin.

Most women know this. They use ordinary soaps for ordinary purposes. But, for the bath, toilet and nursery, where purity is all-important, their preference is for Ivory.

Write for a copy of our booklet, "How to Bring up a Baby". It contains 40 pages of valuable information about the Care of Children. Every phase of the subject is covered—Food, Sleep, Dress, Cleanliness, Ventilation, the Care of the Eyes, Ears, Nose, Teeth, Hair and Nails. Full of helpful suggestions and sound advice. Charmingly illustrated. *Free.* THE PROCTER & GAMBLE CO., Cincinnati.

Ivory Soap . . . 99 44/100 Per Cent. Pure.

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Our monthly installment plan of selling direct saves you all the dealer's pr and his excessive charges for installation and repairs. We can save at least on hird the cost of your furnace. We have been building Jahant Furnaces for ov irty years and guarantee satisfaction.

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The Best Heating System Made for residences, schools, hotels, cl hes, etc. It is the most economical furnace too, and saves one-third to one-h f the cost of fuel, because the patented "Down-Draft System" burns wood, hard soft coal, and burns it all without cinders, clinkers or any waste. Needs less at tion, yet heats much better than any other furnace, hot air, steam or hot water sting system. Our plan of monthly payments

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makes it easy for any one to have the best heating system made. Every hant Furnace is sold with a strong "Guaranty Bond" that allows you 365 DAYS IAL. You don't run any risk buying from us.

We send complete outfit, furnace, pipes, registers, etc. together with cial plans, full directions and all tools for installing. If you can drive a nail can install a Jahant Furnace without the aid of a tinner.

Write To-day for Catalog which explains the Jahant Down-Draft stem and tells why it gives more heat at le cost.

THE JAHANT HEATING CO., 205 Hamilton Bldg., Akr , O.

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We are specialists in labor-saving utilities for the ho Our Syracuse "EASY" Vacuum Washer and "EASY" B bearing Wringer have lightened the burdens of thousand women, and are known by them to be the best made for th purpose.

The latest addition to our line is the "EASY" Vacu Cleaner, hand or electric, which is positively the easi operated and most efficient cleaner made. Gets ALL dirt, without raising dust. Cleans carpets, rugs, furnitu draperies, floors and walls right in the room. Once tri ye will not be without it. Write for Trial Offer, E Terms, and testimonials from our customers.

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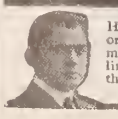
DON'T BUY PAINT TILL YOU GET OUR BOOK



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O. L. CHASE, THE PAINT MAN. DEPARTMENT 8. ST. LOUIS, MISSOURI

A VOYAGE OF LIFE

By Rev. A. F. Schauffler, D. D.

T the Hudson-Fulton celebration, recently held in New York, there as a great naval parade, and as the ng line of steamers went up the river any exclaimed, "There go the ships!" ow, there are many analogies be- reen ships and men. Poets have long id that man was like a ship, voyag- g across the ocean of life to an un- own port on the other side. Taking, en, these analogies, let us see what e can learn to our own profit.

Every ship has a cargo, or if no rgo it is seeking for cargo. Some rgoes are safe and some dangerous. olden time they used to load grain bulk, which was dangerous, for if e grain shifted in a storm it was apt throw the ship on her beam ends. otton is a dangerous cargo, and many eamship lines advertise, "These ships rry no cotton." Some years ago, an il-minded man tried to ship an in- rnal machine on one of the steamers a transatlantic line. His intention as that the clockwork in the machine ould go off while the ship was in mid- ean, and blow her to pieces. Fortu- tely, the clockwork went off while e infernal machine was on the dock. blew off the stern of the steamer and led thirteen men. Surely that would ve been a dangerous cargo to carry. st so every man carries a cargo. By is I mean a cargo of opinions, pas- ons, appetites, and these are sure to eck any young man who carries them. Years ago, in my Sunday School, a ung fellow came to me and said: "I ve come to the conclusion that there no God, no future life, no heaven and hell. When you are dead, you are ad, and that is the end of you." My ply was: "My dear fellow, these inions will wreck you before you get rough." Before long, he left the nday School, and I saw no more of n for years. Then one evening a ock came at my study door, and be- ld! the young man appeared. He as much run down, was blear-eyed d bloated. "Is that you, Fred?" said "Yes," he replied. "Is it drink?" id I. "Yes," he replied again. "Do u remember that I told you your inions would wreck you before you t through?"

All these appetites and passions ust be held in absolute control, and ne can help us to do this excepting mighty God, and the aid of his Holy irit.

A ship in the water is good, but ater in the ship is bad. A transat- ntic liner, years ago, owing to some fect in one of its pumps, began to mp water into the ship instead of mping it out. As they thought the ip had sprung a leak, they pumped the harder, with the result that the ip only filled the faster. Presently e water rose so that their fires were tinguished. Then, thinking that ey were going to the bottom, they andoned the ship. Later on, some nglishmen found her tossing in mid- ean, water-logged. Going on board. ey ascertained the trouble, pumped r out, brought her in and secured 00,000 salvage money.

Just so the Christian in the world is od, but the world in the Christian bad. The believer who allows the il practices of the sinful world to minate his heart cannot possibly cceed; and yet there are men who, e those in the ship above mentioned, em to pump the world into them- lves as fast as they can. These are en who indulge in drink, in lust, in il stories and in evil of every kind. ut the world out of your heart, unless u expect to be water-logged at the st and go down hopelessly in mid- ean!

Every ship has an anchor, and there e times when the safety of the ship pends on its right use of its anchors. When I was a boy in Constantinople, an American captain visited our house. He told us that his ship was anchored in an exposed harbor in one of the islands of the Ægean, when a violent storm broke upon them. Both of the anchors which they had down began to drag, and it was only a question of time when they would be cast ashore. They had one little anchor still unused, and though they did not hope much good could come from dropping it they took the chance. To their great surprise and equal delight, though the two larger anchors would not hold, the smaller one held, and they rode out the storm in safety. When they came to weigh the anchors, the two large ones came up easily, but the smaller one came with great difficulty. When at last it appeared above the surface of the water, lo and behold, the fluke of the anchor had caught in the ring of a large man-of-war's anchor that had been lost there long before! The man-of-war's anchor had been embedded in the soil, and this accounted for the fact that the little anchor held.

Every man voyaging on the ocean of life ought to have an anchor. The apostle speaks about a good hope, which he says we have as an anchor sure and steadfast entering into the unseen, which is within the veil. By this I mean a good hope in Jesus Christ as our Redeemer. That hope will save young men from being cast on the rocks, and blessed it is for us if we have this divinely forged anchor and use it for our safety.

Every ship has a compass. No captain would dream of going to sea without a compass, for there are times when neither sun nor stars appear and steering must be done by the compass alone. So every man should have a compass. God has given to us just this in placing the Bible in our hands. The Bible is the Christian mariner's compass, and by it he must steer.

Every ship has a captain. Some captains are good, some bad. Years ago, I went by steamer from Quebec through the lower St. Lawrence and around the Dominion coast. Our captain was under the influence of liquor the whole way, and you can easily imagine that I was glad to get ashore safely. One of the ocean steamship lines once dismissed a captain who, though thoroughly capable when he was sober, was given to drink. Another ocean line took him up, hoping that he had reformed. Unfortunately, this was not the case. Bringing his steamer across the Atlantic, and being under the influence of drink, he ran her too far north and on a winter's night rushed his steamer on to the rocks. That night 532 people found a watery grave. Surely that is not the kind of captain with whom we would ever care to sail. On the other hand, there was in my earlier days a captain of the Cunard Steamship Company—Captain Cook by name—careful, capable, endlessly vigilant. The passengers felt safe while he was on the bridge.

Just so, every one has a captain. Some one has charge of you in all your life's voyage, and either you are under the command of Jesus Christ as Captain of your salvation, or under the command of Satan, the captain of ruin and death and despair. Who is it today who is your captain? Satan has ruined every man who put himself under his charge, from the days of Cain down to these latest days in 1910. On the other hand, Jesus has brought every man safely through who puts himself under his care. Let him direct you, and be perfectly sure that at last he will bring you past iceberg and reef, through fog and storm, and land you safely in the port of eternal rest and joy.

MALINETTE

The Moist-Proof Maline

Every Woman Knows what dampness does to Maline, how completely this beautiful trimming is spoiled by the slightest moisture.

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546 H

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86 H $2.98

$7.00 Flower Hat for $4.75

2019 H. **Fancy Flower Hat** of beautiful fluted silk braid. Full turban crown and medium mushroom brim, gracefully shaped. Four fine silk roses with tiny buds and fine foliage are prettily intertwined with a band of crushed taffeta ribbon. Charmingly finished in back with a 6-inch buckle of fine cut steel, catching a large, beautiful triple bow. A shape and style that will be very popular for Easter wear. Can be had in all colors. This hat is usually sold for $7.00. OUR EASTER SALE PRICE **$4.75**

$3.98 Dressy Net Waist for $2.98

86 H. **This Splendid Net Waist** is advertised by a big catalog house at $3.98, and it is worth it. But "Standard" maker-to-wearer selling brings it to you at $2.98. Is of fine French net with braided yoke and plastron front of rich Irish crochet. Panels of stylish smocking, bands of fine Irish crochet and rufflings of dainty Val. trim the front, back, collar and sleeves. White or ecru. All silk lined. A guaranteed $3.98 value. You can make no mistake in ordering this dressy waist. Order it to-day, and if you are not **Entirely satisfied, your money will be promptly refunded.** EASTER SALE PRICE **$2.98**

Sizes 32 to 44 bust.

$10.00 Hat for $6.98

2022 H. **An Unusually Becoming Hat** of fine, fancy silk braid. Charmingly designed with large plaque crown and stylish, deep drooped brim. Two handsome, full **Real Ostrich Plumes** are gracefully caught in a dainty bunch of tiny rose buds and foliage. This hat embodies the very latest style ideas. You will be charmed with its simple effectiveness and with the splendid value. All colors with either white or black plumes. A regular $10.00 value. But our EASTER SALE PRICE IS **$6.98**

$4.25 Taffeta Silk Waist for $2.98

65 H. **Handsome Taffeta Silk Waist.** The front of this stylish waist displays effective groups of pin tucks. The center employs a scalloped panel, prettily trimmed with a knife-plaited frill of silk and silk covered buttons. New Bishop sleeves, with deep, tucked cuff. Closes invisibly in back with buttons. Colors: black or changeable navy blue and black. A splendid waist for any occasion and a splendid "Standard" value. Sizes 32 to 44 Bust. EASTER SALE PRICE **$2.98**

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546 H. **Stylish, Man-Tailored Suit** of charming design. The **Jacket** is made with graceful semi-fitting lines, and is 32 inches in length. It is single breasted model, and has long shaped lapels neatly trimmed with tailored stitching and buttons, slanting pockets and neat cuffs. Lined with satin-finished, twilled Princess lining. The **Skirt** consists of eleven gores with fullness laid in side plaits all around. These plaits are stitched down flat to below the hip line, and from there, flare gracefully

Made in Following Materials.
Samples sent FREE on request.

CC Diagonal Serge, in black, navy blue, gray, green, or catawba. $9.75

III All-Wool Striped Panama, with pretty shadow stripes, colors, blue, brown, gray and catawba $13.98

JJ Imported Dome Spun Suiting. Pretty, mannish material in light or medium dark gray $14.98

328 H. **Charming One-Piece Dress** made of splendid quality **Taffeta Silk.** The front, belt and sleeves, are handsomely enbroidered in a very effective design with silk soutache and Bonnaz embroidery. The yoke and collar are made of round mesh, Brussels net, which is prettily tucked and the collar is piped with silk. The skirt is cut with ample width and is laid in clusters of graceful pleats in front, back and sides. This pretty dress is the newest style. It is elegantly made and is both dressy and serviceable. Its low price is a good illustration of the **Saving** effected by dealing at the **"Standard."** This silk dress cannot be equaled elsewhere even if you pay $5.00 more than our price. And price is always to be considered. Order this silk dress to-day. Remember you don't risk a single penny. Comes in black, navy blue, gray or brown. Sizes 34 to 42 bust. Excellent $13.50 value. OUR EASTER SALE PRICE **$8.95**

82 H. **Hand-Embroidered Waist** of superb, soft messaline silk. Charmingly tucked and richly **Hand-Embroidered** in beautiful, heavy flower design. On either side of the front panel are clusters of pin tucks. The sleeves are made in the fashionable Bishop style. Closes invisibly in the back, which is neatly pin-tucked. This waist is an exceptionally beautiful style. The exquisite fineness of the material, the careful workmanship and the artistic skill displayed in its designing make this waist a remarkable value. Colors, black, blue or old rose. It is retailed regularly for $5, but our EASTER SALE PRICE IS **$3.98**

Sizes 32 to 44 bust.

884 H. **This Stylish Skirt, Made to Your Measure.** It is the very latest style, and is proving very popular. The slender front panel is trimmed with buttons, and the immediate side and back gores are effectively trimmed midway with taffeta strapping in pointed design. The two side gores show inverted plaits. Four narrow and one wide band of taffeta are placed around bottom.

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Made in the Following Materials.
Samples sent FREE on request.

All Wool, Black Voile..... $5.00

Imported Chiffon Panama, in black, navy blue or brown..... $5.00

French Serge, in black, navy blue, brown or gray..... $5.00

2025 H. **Charming Hat of Fine Silk Braid.** The crown is effectively trimmed with wide silk ribbon, which ends in a large, graceful bow. The front displays a cluster of roses, foliage and three medium-sized aigrettes. Can be had in any combination of colors. A very fashionable, becoming model and a regular $4.00 value. EASTER SALE PRICE **$2.50**

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$6.00 Silk Braid Hat, $3.98

2027 H. **The Newest Style in Spring Hats** is well represented in this model. It is made of fine fancy silk braid and has a full crown with medium mushroom brim. The hat is trimmed with two large full blown roses and rose buds, with apple blossoms forming a dainty wreath for the brim. Can be had in any color desired. We invite you to order this hat at **Our Risk** of your being pleased. Send it back to us if you should not be pleased, and **your money will be promptly refunded.**

EASTER SALE PRICE **$3.98**

$2.98 Lingerie Waist for $1.98

45 H. **Stylish Lingerie Waist of Fine, Soft-Finished Batiste.** The broad panel front is handsomely worked in Swiss embroidery in medallion design. An insert of Cluny lace outlines the medallions in scalloped effect, and edging this is a frill of Val. lace. On either side of the panel are clusters of pin tucks, inserts of Art embroidery and Val. lace. Inserts of Val. lace and pin tucks trim the Bishop sleeves and cuffs. Closes in the back which is made very attractive by clusters of pin tucking separated by Val. lace inserts. This waist is advertised by a large mail order house for $2.98. Our Maker-to-Wearer prices enable us to offer you this **SAME WAIST for $1.98.** Order this waist **TO-DAY,** and if you don't think it the best value you ever saw, or if you are not pleased your **money will be promptly refunded.** WAIST ONLY. EASTER SALE PRICE

$1.98

Size 32 to 44 bust.

$6.00 Hat for $3.98

2017 H. **Fine French Flower Hat** of beautiful fancy tinted silk braid. A stylish new turban shape of medium size. The rim is gracefully wreathed all around with small roses, and the side displays a graceful bunch of roses with dainty sprays of velvet forget-me-nots. May be had in black with flowers of any color. A charming style of exquisite refinement and splendid becomingness. Excellent $6.00 value.

EASTER SALE PRICE **$3.98**

$2.98 Stylish Net Waist for $1.98

85 H. **Dressy Lace Waist** of fine Brussels net. The attractive yoke is made of tucked net and is silk piped with fine Venice medallion and defined by an exquisite banding of rich crochet. Matched laces trim the back, front and sleeves. Silk-lined throughout. White or ecru. We heartily recommend this waist for an up-to-date, dressy style and a splendid value. Its selection will prove a personal **pleasure** and **satisfaction** to you.

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78 H. **Hand Embroidered Waist** of exquisite imported silk-finished batiste. Clusters of tucking are graduated to emphasize the beautiful **Hand-Embroidery** that fills the front. Sleeves and cuffs beautifully pin-tucked and inserted with fine Val. Collar to match. Veined shoulder seams join the front to the tucked back where the waist fastens with tiny pearl buttons. This is a very effective and stylish waist, and we recommend it to you not only as the very latest style, but also a remarkable value. The price asked by a large mail order house for this waist is $2.49. Our "Maker to Wearer" Prices brings it to you at $1.98.

Sizes 32 to 44 bust.

EASTER SALE PRICE **$1.98**

883 H. **This Handsome Skirt Made to Your Measure.** A striking feature of this smart model is the button-trimmed slender front panel which gives to the figure the long lines now so much in favor. The remaining gores are cut off in graceful tunic effect. This tunic overlaps a stylish kilted flounce which gives becoming fullness. EASTER SALE PRICE **$3.98**

Made in Following Materials.

Samples sent FREE on request.

Chiffon Panama; colors, black, blue or brown..... $3.98
Etamine Voile, crisp, wiry material, black or navy blue..... $3.98
Diagonal Serge; colors, black, navy blue, brown or gray..... $3.98

2026 H. **Dressy, Serviceable Hat** of fine silk braid. A wide fold of shirred maline extends all around the crown. Three pretty chrysanthemums and foliage are daintily placed on side. The brim droops slightly in front, back and one side. On the other side it turns up, giving a very smart appearance. Can be had in any combination of colors. Excellent $5.50 value.

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727 H. **Semi-Princess Dress of Fine Shantung Silk.** This Instrons Silk makes a most effective background for the handsome hand embroidery in self-color which ornaments the front. The Yoke, Collar and Cuffs are made of imitation Baby Irish Lace in white. Deep plaits over the shoulders increase the fashionable long lines in front and shape the trim-fitting back. The skirt is gracefully plaited in front and back. Can be had in Natural Pongee, Reseda green, or Copenhagen blue. **This Elegant Dress** is extremely stylish, and more than that it is a wonderful value. Special care is taken with the designing and cutting of each dress. Each dress is "tried on" and fitted before it is shipped on any order. The workmanship and material **must be perfect.** Order this Dress to-day and **SAVE $4.50.** The regular price is $14.50.

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547 H. **New Russian Blouse Suit.** The stylish semi-fitted jacket is made 32 inches long and the semi-blouse portion is darted to give correct fit. Long roll shawl collar and cuffs of handsome moire. Silk soutache loops trim the front. Lined with guaranteed "Sunskana" satin lining. The SKIRT has scalloped, close-fitting yoke trimmed with buttons. A kilted flounce hangs gracefully from the yoke.

Made in Following Materials.

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FF Material—French Serge, in black, blue, brown, grey, green, or cutaway..... **$14.75**

GG Material—Imported Diagonal Serge. A suiting much favored for smart, dressy garments in black, blue, gray, old rose **$16.50**

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

SYNOPSIS OF PRECEDING CHAPTERS

FOR the benefit of our new subscribers we give a brief synopsis of the preceding chapters of Mrs. Amelia E. Barr's most interesting story: The scene is laid in New York, at the time of the Stamp Act, in 1765. Captain Jansen Van Vroom was a rich, retired sea captain, and lives with his wife Katrina in a fine Dutch house, by the North River. They have a daughter, Virginia, whom they wish to marry to a young sea captain, Batavius De Vries, for whom she has little liking. She is really in love with Joris Artaveldt, a dashing young officer. Virginia's dearest friend is Lady Rose Harley. Captain Van Vroom is bitter against the enforcement of the Stamp Act. Joris and the two girls dine at the captain's house, after which the two men leave. Arent Van Vroom, the son of the house, appears and is introduced to Lady Rose. The next morning Van Vroom describes the condition of New York to his son, and the things which were leading to the breaking point. The Lady Rose becomes interested in Arent when he describes his voyages. Joris declares his love for Virginia, and she returns his affection. Arent, her brother, falls in love with Lady Rose, who gives Virginia a handkerchief embroidered with strawberries. She herself has one like it. Virginia gives Joris the handkerchief. Politically, things grow worse. The people determine to resist the oppression of the British government, and wear only home-made things. Batavius De Vries suddenly returns, expecting to marry Virginia. He is a coarse, bombastic person, and Lady Rose is disgusted with the idea of Virginia marrying him. Joris tells his father of his love for Virginia and he offers no objection. Lady Rose plans to get Batavius drafted into the naval service. Virginia protests to her father against marrying Batavius. He angrily insists. He says the banns must be published within the month, and threatens her. The mother also takes the father's part. Joris tells Van Vroom he loves his daughter and is ordered away. Katherine Van Heemskerk offers to carry Joris' letter to Virginia. Batavius, walking back with Katherine, insults Joris, who lays his hand on his sword, but refrains from action for the lady's sake. She goes to Joris' side. Batavius, at Van Vroom's, jeers at the idea of Joris' gallantry. Virginia thrills with pride and praises Katherine. Arent Van Vroom returns bringing sixteen Southern patriots, including Aiken of South Carolina and Worth of Maryland. Batavius joined in with the rest and then said "Humbug," when out of hearing. The first Colonial Congress opens in New York. Batavius becomes anxious to have Virginia admire him, takes care with his dress and receives Van Vroom's approval. He tells Batavius to tell Virginia she will be betrothed to him on the twenty-eighth of that month. Batavius finds her in her kitchen. He tells her. She says, "Never!" He threatens and raises his arm as if to strike. He breaks a ring in which he had superstitious confidence. He goes for Van Vroom who is more interested in the opening of Congress.

CHAPTER SEVEN—*Continued*

THE deputation seeking the Governor's aid had failed. In curt and angry words Colden answered their request. "Your Congress," he said, "is unconstitutional, unprecedented, and unlawful, and I shall give you no countenance;" then turning to an officer, he gave an order about the strengthening of the fortifications, and the reception of the stamps. No one, however, had expected anything favorable to the Colonial Congress from Lieutenant-Governor Colden, and his foreseen refusal did not for one hour embarrass the proceedings of its members. They went to work immediately, amid an enthusiasm which neither civic nor military power could curtail or control.

Of course its demonstrations were offensive to many, and to none more so than to Batavius De Vries. After leaving the Captain he wished only to reach his ship, and the solitude he desired, as quietly and quickly as possible, but a provoking fate threw him in the way of one party of shouting, singing enthusiasts after another. Some invited, some commanded him to join them; some jeered at his fine clothing, some asked for his political opinions.

But at length *The Arms of Stuyvesant* sheltered him, and he locked himself in his cabin and sat down to take his bearings with regard to Virginia. He was determined to marry the girl, and, as he recalled her beauty, a restless fear of losing her came with the vision, and he resolved to go to the Van Vroom house and ask Madame for a cup of tea. Physically he needed it to expel the wicked spirit he had voluntarily called to obsess him, and there had also come to his consciousness in some way a belief that Virginia was deceiving all of them, and he determined to discover her plans and her assistants.

He found everything at Van Vroom's very quiet. The Captain was by the fireside, and Virginia playing a game of draughts with Harry Rutgers. Batavius placed himself where he could watch the game, and as Harry had never made any secret of his hopeless love for Virginia, he witnessed one of those pure, unselfish devotions which are spiritual triumphs. Harry indeed was well aware that his affection would never meet with any return, but his love was of that noble kind which can live for a woman without living with her. He knew of Virginia's engagement to Joris, and he knew also of her father's determination to marry her to Batavius—and he pitied the beautiful girl in this miserable dilemma.

Now that day Harry had received a letter from Lady Rose Harley. It was little more than a cover for one addressed to Virginia, and contained only a request that he would put the enclosure as quickly and quietly into Virginia's hand as he possibly could. "It is to let her know," she added, "that some affairs of great importance to my future life have gone favorably. The news will make her happy, and its transmission make me your obliged servant. ROSE HARLEY."

Virginia had this letter in her pocket, and as soon as the arrival of Batavius gave Madame something to do, and the Captain some one to talk with, she ran to her room and read the following lines:

"DARLING: The affair I came here to adjust has been settled in the most perfect manner. Everything is securely arranged. If your betrothal must take place before I return, let it; but remember you are not to be married till I can be your maid. I shall be in New York early in November, then you can hurry the wedding forward, if you will, as I am sure to go to England soon after I return. My dear Virginia, my unchangeable love salutes you. ROSE."

This letter, written with a care that precluded suspicion, if it should fall into other hands than Virginia's, gave the anxious girl great comfort. She felt able to face the intervening weeks, knowing that at the end of them there would be release. She resolved now to behave better to Batavius. It was only for a short time, and if she was moderately kind it would allay suspicion of her complicity in the final act of the Batavius affair.

She went back to the living-room a different Virginia. Her usual woman-slow step had the spring of girlhood in it, her eyes sparkled, her cheeks had the tint of the rose, she was smiling, and she drew her chair between her father and Harry with an air of cheerfulness. Batavius watched her with suspicion. He was sure she had some pleasant news, and he thought immediately of Joris. Harry and Joris were friends, and it was easy to leap from that fact to the supposition that Harry had brought Virginia a letter from Joris. Nothing but such a letter could have changed her so rapidly. He resolved to ask Harry to play him no underhand trick. For though Batavius trusted few men, and hardly believed in what they called "their honor," he knew, though he could not tell how he

Continued on next page

The Strawberry Handkerchief

Continued from preceding page

kew, that Harry Rutgers' words were te words, and his promise a thing t.t could never be broken.

Almost immediately Arent joined the company, and Harry went away. Then Captain Van Vroom surveyed his firese with satisfaction. He felt in such dnestic unity and closeness, Virginia nst learn to appreciate the husband hhad chosen for her. And Virginia's hppy mood seemed to justify this onion. She was full of sweet confinces with her brother and laughed al whispered, and when the pleased fher asked to share their mirth Virgia told him softly of some trick or cting witticism of the Liberty Boys, wch the Captain immediately repted to Batavius.

But Batavius was almost angry at tl second-hand participation, and he ske scornfully of those self-constited guardians of the city's liberty.

They are a mere mob," he said, "a vgar mob, whom men of my conditi and respectability despise. So insently they strut, and such airs of ste they put on, that a sensible man li Batavius De Vries has not even rdicule left for them—only an indescbable scorn."

Let me tell you, Batavius," answred Arent, "that the mob, as you ca The Boys, are the visible agents ofinvisible persons of the highest rak and character."

Then ashamed of themselves they ought to be, Arent. For my part I li things done orderly and decently. Sging and shouting about the goverment is improper. I do not appve of it. And pray, my Captain, w has this fine Congress of Colonies chsen for its Chairman?"

Timothy Ruggles, of Massachuses. I take leave to say, a good cice, Batavius."

I do not know him. Why did they nc select a New York man? John C ger, or Philip Livingston, or Leonar Lispenard——"

You have let something slip your mnory, Batavius," answered the Captn a little coldly. "New York did nc forget that she was the host, and th members her guests. Well, then, th host does not honor himself; he gis all honor to his guests. Ruggles si well in the chair. Many generatis will remember him for it."

Yet I heard, father," said Arent, "tt the first words Mr. Ruggles utted from the chair was a straight asrtion that resistance to the Stamp Ai was treason."

My son, for those words I give him prse. In plain Dutch he said to his asciates, 'By the law of England the thg we are going to do is high treaso We are taking our lives in our hds, and if there are any here presen not willing to give their lives for thfreedom of their country they had beer, right now, step out of line and gcide themselves.' No one did it!"

Who are the New York delegatis?" asked Batavius.

Robert and Philip Livingston, Jon Cruger, William Bayard and Lnard Lispenard."

I have known them all—a long tig I have known them. I have dc business with them, and I judge nc as you do, Captain. For the black brd of treason, they had an open stach these many years. Leonard Lispenard is living on the large grants wch George the Second gave to his w's family. I always saw the ungrteful rascal through one hundred fos."

You talk nonsense, Batavius. If a m gives you a loaf to-day, and tomorrow takes it back sixfold, gratitude is ot in the question. If George the Sond gave Lispenard's wife land, Gorge the Third is picking Lispenars pocket on every side."

"Well, well," laughed Batavius, "if men pick our pockets, we must be Christians and bear it. I bear no ill will to any man. I think of all men alike. I am just to the honest man, and just to the thief. But why indeed do men steal? To steal is a great foolishness, cheating is so easy and so much more safe and profitable. As for England——"

"She has ruined us all."

"Forgive her, then you will be forgiven."

"For bad ends, you use good words, Batavius. Forgive that I may be forgiven?"

"Come, come!" said Madame. "Very tired am I of this subject. We will sing the night hymn, and then give to ourselves a little sleep."

The next morning Virginia was aware of a slight feeling of pity for Batavius. She reminded herself of his old kindness to her, and of the sincere liking which her father and mother, and even Arent, had for the man; and she resolved to be as friendly as circumstances permitted her to be. But with this tolerance there was no slackness in her purpose to avoid marrying him. Batavius, however, was in no mood to accept any curtailment of what he considered his rights as an acknowledged lover; and the situation was so strained and unhappy Madame was glad when one morning, in a sulky mood, he removed himself to *The Arms of Stuyvesant.*

"I know not what to think of such love-making," she said to her husband, "and what happiness is to come of it, I see not. Batavius was more sulky this morning than was civil, and if he is pleasant, then Virginia is cross."

"It is the way of lovers."

"No, it is not the way. Also, there is something strange about Virginia. Too silent is she. Of her marriage she will not speak. As to her betrothal, she either laughs at it, or else she denies it."

"I will think about the matter. A day or two I will take to think it over. Between my daughter and my country I am full of trouble."

"My advice to thee is to think about thy daughter. There are men at the City Hall whose business it is to think about the country. Thou had best take a little time to find out what is wrong with Virginia. Very unhappy is she, and the house is sad and heavy with her tears and complaining. Jan, I tell thee truly, there is trouble in thy own house."

"What trouble?"

"In particular, I know not. That is for thee to find out."

"She ought to speak to her mother."

"She has spoken. It is ever the same complaint—'I will not marry Batavius. He makes me sick.'"

"Oh, then, I am tired of her foolishness."

Madame turned away with a dissatisfied air. She found all her attempts to rouse in her husband an adequate anxiety about Virginia's marriage met by the same confidence in his own authority and his daughter's submission to it. And Madame had lost faith in Virginia's unqualified obedience. She feared, if the marriage was brought to a certain pont, some flagrant violation of the rite, when it came to that point—either that Virginia would make some distressing scene, or deny her obligations, or perhaps even run away and hide herself.

Katrina had not much imagination, but on this subject her mind had vague and distressing fears.

The variation of Virginia's moods troubled and even alarmed her. She did not understand their changeableness, and she was depressed by her failure to comprehend her own child.

To be continued

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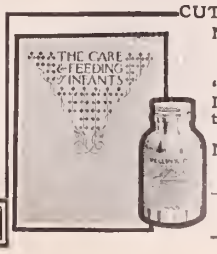

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A POWER OVER SEA AND SOUL*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

BEFORE we enter on the actual study of the lesson it will be well to give a few brief explanations of the text. "Entered into a boat." The boat was probably not over twenty feet long. Such boats as one sees to-day on the Sea of Galilee, with shallow keels and a decked bow, with a mast in the centre.

"There arose a great tempest." The conditions for a tempest are a part of that region; the surface of the Sea of Galilee is at least 1,000 feet below the surrounding hills. On the northern border of the sea are the mountains of Lebanon and Hermon, from whose snowy peaks and sides there rush down icy winds, which sweep the sea and make their furious way through tunnels, as it were, formed by the hills which converge at the lower end.

"The boat was covered with waves." Because it was so shallow, and the thirteen men aboard represented the full capacity of the boat.

"But he was asleep." Undoubtedly in the little cabin at the bow, his head resting upon a sailor's wooden pillow. He was weary, for it had been a day of great service: preaching to the multitudes on the shore, from the boat as a pulpit. He had given his wonderful series of seven parables. When Jesus would sail away for rest, he had been hindered by three hangers-on, who were not altogether honest in their expressed determination to follow him. They detained him to answer their foolish objections.

"Save, Lord; we perish." This is the cry of terror with which the apostles awoke Jesus, when they thought their boat was about to be engulfed, and they with it.

"Why are ye fearful, O ye of little faith?" We seem to see the frightened men gathered about the door of the little cabin where Jesus was lying; the terror depicted on their faces being in strange contrast to the serene face of Jesus, with the gentle touches left upon it by kindly sleep. The reproof given them by Jesus was reassuring while it was severe. It was as if he said to them, "With me in the boat you should not have feared danger."

"Then he arose, and rebuked the winds and the sea." The words he spoke were, "Peace, be still," as one might command troublesome dogs to lie down. Immediately, like hounds, the waves were low at their feet.

"What manner of man is this, that even the winds and the sea obey him?" It had been their custom so to obey ever since their creation; indeed, their creation had been through their obedience.

"And when he was come to the other side." The eastern shore of Galilee, to the country of the Gergesenes, or Gadarenes, as the inhabitants were called, because the important city of Gadara gave the name to that region. Gadara was situated on a mountain over 1,200 feet high, and about six miles from the shore of the Sea of Galilee.

"Coming forth out of the tombs." Two men came to meet Jesus. They were not dead men resurrected, but fierce, very much alive demoniacs. They were two of many such unfortunate creatures, who had taken refuge in the caverns (tombs) in the sides of the hills that lay between the sea coast and the city of Gadara. These two were especially fierce, "so that no man could pass by that way," as fierce as wild animals. They cried out, "What have we to do with thee, thou Son of God?"

"A herd of swine feeding." According to Mark's Gospel, there were two thousand animals in the herd (Mark 5:13).

"Send us away into the herd of swine." This was the prayer of the devils to Jesus. They knew Jesus would not let them stay in humans.

"And he said unto them, Go." And taking an inside passage, the devils rode the swine to death—the death of the swine, not the death of the devils. The swine rushed down the steep hillside—a descent of forty feet—and were drowned in the sea. And the devils went about seeking another incarnation!

"And they that fed the swine fled." The swine-herders; perhaps they feared the devils would take possession of them! They fled to Gadara, and published in the streets what had happened.

"All the city came out to meet Jesus." His fame had reached the city before him, through the bereft swine-herds.

"They besought him that he would depart from their borders." They had no welcome for him. It would seem that there were yet more devils in Gadara to be cast out, and that the inhabitants preferred to keep the devils rather than to lose any more property. And Jesus passed by Gadara; but there was one Gadarene who begged to go with Jesus—one of the men he had delivered from the demons. But Jesus said, "No; but go home, and tell your friends what has been done for you." And he straightway became a preacher of righteousness, not only in his own home city, but in the ten cities in the region called Decapolis.

Is Jesus Casting Out Devils To-day?

There was a banker in the town of ———, who sat in his pew in the church every Sunday, but it must appear, as we tell a story about him, that he was not a Christian. His brother, a clergyman, said of him: "Joshua takes the position of a Christian toward the town, but in his own house he is an ordinary heathen." His sister was left a widow, with seven children and a small income. She proposed to her brother that he should take her son Alfred to educate, and afterward give him a place in the bank. The proposition did not meet with the approval of the aunt, and she said to her husband: "It is a pity such a nice boy should be spoiled." "I do not know what you mean by the boy being spoiled," he replied. What she did mean was that he would be spoiled by his uncle's un-Christian supervision of everything he was given to do. But it was decided to have Alfred come. In his first letter home he wrote how unhappy he was, and that he should never be able to love his uncle, and he wrote also that his aunt was very unhappy.

Alfred was too religious to please his uncle, who said one day, "I will kick him out of my house if he continues to refer everything in his life, and the lives of those connected with him, to the Bible and God." Fortunately, he did not do it at once. In the meantime, the aunt interested herself in his Bible study and joined him in his daily reading. One morning, as the aunt and nephew were reading together, they heard a terrified cry from the uncle, and they rushed to his room and found that he had had a paralytic stroke. For weeks he hovered between life and death, and could neither speak nor write out his wishes. But he often made a strange sound, always the same. At last they discovered that he was trying to speak the name of God. One morning Alfred put a pencil in his uncle's hand, saying, "Perhaps, uncle, you could write something that I could understand—even a word or

Continued on next page

*International Sunday School Lesson for March 13, 1910. Two Mighty Works. Matt. 8: 23-34. GOLDEN TEXT: "What manner of man is this, that even the winds and the sea obey him?" Matt. 8: 27.

A GOOD CHANGE

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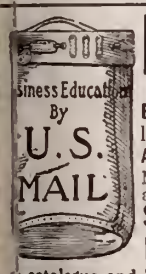

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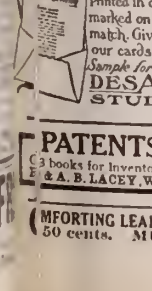

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SUNDAY SCHOOL LESSON

Continued from preceding page

two—for I am sure you have wishes which you wish to make known. After several attempts he did write a few intelligible words: "Forgive me; don't leave me. Read your book to me; pray for me."

The sick room became a daily meeting place for Bible reading and prayer for the uncle, the aunt and the nephew. Health and strength came slowly back, the paralyzed tongue was unloosed, and the clouded brain grew clear; and then it was discovered that the uncle had indeed become a child of God. Jesus had cast out the devils of unbelief and censoriousness and ill-temper.

And Jesus is doing just this sort of thing every day among us, although he is not in the sight of men.

Lessons from the Sea

The sea is a vast mirror, that reflects not only the light of the moon and stars and sun, but it reflects heavenly truths to our minds and hearts. If we stand on the deck of a steamer in midocean, and look up, a voice within cries, "If I ascend into heaven, thou art there." If we look down into the waves, the voice cries, "If I descend into the deep, thou art there." If you look abroad over the unbroken expanse of waves, the voice says, "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:9). But the frightened apostles did not so look up and down and around. They did not even look as far as the little cabin on their boat, where lay their Saviour and Deliverer.

The Sea an Expression of God's Power

Far back in the chaos of the world's beginning, when darkness was upon the face of the deep, the Spirit of God brooded upon the waters, and at his word, "Let light be," light was. At his word again, "Let the waters be gathered together," they obediently separated into the upper ocean of clouds and the lower ocean of waves, parted only by the isthmus of air.

Not only the creation and the arrangement of the oceans, but also their continued boundaries, tell us of God's power. Swifter than lightning express, the earth moves in its orbit and on its axis, but yet the ocean does not overflow the land, as we might naturally expect, because God has said to it, "Hitherto shalt thou come, but no farther," and his mighty laws are set as a watch to see that the command is obeyed. Great is our God, "who hath measured the waters in the hollow of his hand" (Isa. 40:12). "He it is who shut up the sea with doors when it was born (Job 38:8). During a great storm at sea a little girl, not more than ten years old, was very calm. She was asked why she was not afraid. Her reply was: "Drowning is only sinking into the hollow of God's hand, and so there is nothing to make me afraid," and then she repeated the verse Isa. 40:12 and said she had learned it in Sunday School.

The Ocean Mirrors God's Justice

"Thy judgments are a great deep" (Ps. 36:6). Would you see the ocean in its revelations of God's justice? Then hear the rushing waters of the deluge as they sweep over the mountains, terrible as an army with banners, executing judgment for the Almighty.

Or look upon the clashing waters of the Red Sea, like an avenging army, mingling the noise of their waves with the tumult of the drowning people, as the host of Pharaoh perish in the depths of the sea. And to the accompaniment of the sound of many waters Miriam and the delivered people sing together: "The Lord hath triumphed gloriously; the horse and his rider hath he drowned in the depths of the sea." Years afterward, King David looked back to that deliverance of his fathers and cried, "If it had not been the Lord who was on our side, the waters had overwhelmed us."

Look also into the still, salt waters of the Dead Sea, with which God has buried the corrupt cities of the plain, and "the garden of the Lord," which they had blighted with their wickedness, and see that law of God reflected: "The soul that sinneth it shall die."

But amid all of the angry waters of judgment the saved soul has no fear, because of the Ark of Redemption, with which the Lord has shut him in.

The Ocean a Mirror of God's Love and Mercy

In Solomon's temple there was a great brazen sea for the cleansing of priests and worshipers. It stood upon twelve oxen, three looking toward the North, three toward the South, three toward the East, and three toward the West. To the Israelites it pictured the cleansing power of God's love and mercy. The apostle John saw God's mercy as a shoreless sea, and he exclaimed, "Behold, what manner of love the Father hath bestowed upon us!" That dying Christian woman saw it, and joyously in a whisper cried, "Oh the ocean! Oh the ocean! Oh the ocean of the love of God!"

Job saw that in order to keep the sea pure God stirred it to ceaseless activity, with storm and tempest. He perceived that the Almighty had set a watch upon it, to keep it in its proper place and prevent it from destructive wanderings. All of these restraints and storms were to Job the tokens of the sea's importance, and of God's constant care. Job, in his afflictions, recognized an overruling Providence, by which the assaults of the devil and annoying friends were made to work out his good. He felt that the storms and tempests must be designed to rouse and purify his nature, and that all his restraints were indications of the value God put upon a human soul and the care he exercised to keep it from evil. Even that great wind from the wilderness that came upon the house where Job's children were gathered, and smote the four corners of the house, so that it fell and destroyed them; even that fearful gale, by which Job's dearest hopes were wrecked, had its mission of mercy and blessing. Out of it Job came with his heart cleansed of self and filled with God.

The soul is pictured by the restlessness of the sea. Ruskin, looking at the sea, said: "How shall we follow its eternal changefulness of feeling? It is like trying to paint a soul." But in the troubled sea that could not rest the prophets saw a picture of an unsaved soul (Isa. 57:20). By nature every soul is as unrestful as the sea, having no abiding calm. But when the power of Jesus is felt there is "peace, sweet peace."

The Ocean of Our Immortality

It lies beneath and within the upper ocean of God's eternal care and love. What is death but a voyage like that of Columbus, from one world to a better one, which we have not seen, but have felt assured of in our souls!

How eagerly Columbus looked to the New World as his desired haven, and struggled through the jeers of the street and the ridicule of the schools, until he was at last successful, and saw through the shades of night, as he anxiously paced the deck of his vessel, the morning light which was his first assurance of having reached the New World. The morning showed him, in all its beauty, his land of promise. May we look toward the heavenly land with such faith and desire that, through the gathering shades of death, we may see the light of God's sure promises, and when the shadows lift behold the glory of the land that is fairer than day.

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"The way to learn German is to read the same dozen pages over and over a hundred times, till you know every word in them and can repeat them by heart. No genius can recite a ballad at first reading so well as mediocrity can at the fifteenth or twentieth reading. To have learned the use of tools by thousands of manipulations; to have learned the arts of reckoning by endless adding and dividing, is the power of the mechanic and the clerk.

"And well the primal pioneer
Knew the strong task to it assigned,
Patient through heaven's enormous year,
To build in matter home for mind.
From air the creeping centuries drew
The matted thicket low and wide;
This must the leaves of ages strew,
The granite slab to clothe and hide,
Ere wheat can wave its golden pride."

Thus our great poet-philosopher shows us by powerful figures the work of patience in producing great results.

It is especially necessary at this time to emphasize the need and beauty of this cardinal virtue. The age is swift and impatient. Telephones, telegraphs and automobiles annihilate time and space, and the aeroplane seems likely to quicken the pace still further.

Men are no longer willing to wait the slow processes which are necessary to great achievement, and which seem likely never to be superseded. "Art is long," and no royal road to profound learning or deep culture has ever been discovered. Line upon line, precept upon precept, forms character, and the growth must forever be slow.

In the moral world, it must be even slower. The soul comes not into its own by accident. The ways are long and winding and thorny. Infinite patience, utter faithfulness, are all that will convoy one to the end. A great one has said: "We aim at a swift and petty benefit, to such a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and winters must ripen." It is far harder to wait quietly than it would be to fight, to struggle, to do almost anything; but not seldom the passive waiting is set for us as a duty.

A physician had prepared a certain medicine and had caused to be printed on the bottle, "Shake hard for two minutes." The nurse in charge took the instruction literally, and shook the bottle two minutes by the clock once every hour before administering the dose.

One day she said to the doctor, "I find the hardest part of my duty the two-minute shaking of that medicine." "Oh," cried the doctor, "that direction is for the unfaithful ones. The faithful ones need give the bottle only a shaking like this"—and he shook it powerfully for less than half a minute.

The whole scheme of life seems sometimes to be designed in this same manner—for the unfaithful ones. All the great operations of nature and of art are calculated to develop and strengthen patience and faithfulness. We are shown that human nature is defective in these great virtues. Let us take up our burdens cheerfully. They are good for our souls.

Pain's furnace heat within me quivers;
God's breath upon the fire doth blow;
And all the heart within me shivers
And trembles in the fiery glow.
And yet I whisper, "As God will"
And in his fiercest fires hold still.

* Christian Endeavor Topic for Sunday, March 13. TEXT: Rev. 2: 1-10, 18, 19.

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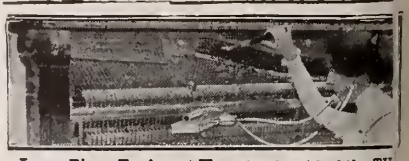

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CAMPAIGNING IN NICARAGUA

Continued from page 195

lt artillery is reported to be commanded by a young Texan, who served fo a number of years in the militia o his native State and is now making gd use of the knowledge he there acqred. A large number of Europeans a also said to march in the insurgent rks. For the most part they are m who have invested all their small c ital in some agricultural enterprise, a who are fighting to save it. The p ers in charge at Managua have gwn to think of the property of foreiers as their legitimate prey, and it w the fact that Cannon and Groce we rich which caused the Zelayans tout them to death in order to get tr property. Recently, in a street q rrel, the man who bound their eyes bore they were shot killed in the stet the officer who commanded the fing party. Another official implicd in their murder has died redtly, from an unknown cause.

Chamorro gave up his position at Magalpa, evacuated the city in the nht, and escaped with his force. The gernment troops had planned to stm his position in the morning. It is eported at this writing that he is nking a dash on the capital, and tops are rushing to intercept him. If hgets into Managua the revolution w be over and Madriz driven out, as a Granada will rise to help the insgents.

So tragic and dramatic are the ents of this revolution that it is easy tsee why Central America and its inurrections have been a favorite time with popular story writers, and wy it has been the goal of soldiers of ftune from the day the first steeld adventurer landed on its shores to t present day. Power and authority a here ever to the strong; the weake party must carry the burdens, or bdriven into exile.

He Spent in Helping Women

THE death on February 3 of Miss Ella Doheny, chaplain and religus director of the Young Women's Cristian Association of the City of w York, has ended a career of unusl influence. Miss Doheny was a man of intellectual power, wide and ctivated reading, with a keen sense c humor and a peculiar sympathy th the joyous side of life. While a yng girl, she felt called to devote hr life to special work for young men. In 1872 she became librarian a l general secretary at the Associatn, and since 1888 has filled the positn of chaplain. Her chief care, perps, was the Bible class. Beginning i 1872 with six members, it had at te time of her death a registered mbership of about 1,200. The ited Workers, an organization with the Bible class membership, distbuted leaflets and tracts among ner young women whom they sought i stores and factories, and in the city lrks. Many of these girls have been ierested through the Summer School Recreation and Instruction, which o came under the chaplain's supersion.

Possibly Miss Doheny's influence s most widespread through her dership in the Travelers' Aid work. pplementing the help given by inted cards in waiting-rooms of ilroad stations and in the secondss cabins of ocean steamships, and special agents meeting girls and linging them to the Association, Miss heny never relaxed her vigilance in tching over the traveler or the vsr until safely at her destination, or a suitable position in the city. ny a mother in a far-away city or wn has been gladdened by the return a runaway daughter or by the news the safekeeping into which the girl had come, amidst the dangers and temptations of a strange city, through the loving watchfulness and wise counsel of this godly woman. For thirty-two years she was a protector, adviser, confidante and "best friend" to a countless multitude of young women. Probably no other woman has had so direct a personal influence upon the young women of the great city of New York.

Among the Workers

—EVANGELIST WILLIAM H. FRIDAY, JR., is conducting a series of meetings in the First Baptist Church of East Rochester, N. Y., the pastor of which is Rev. George B. Riegel.

—MRS. ANNA SHAW, the well-known suffrage leader, was suddenly stricken with illness at a meeting in New York, lately. Mrs. Shaw is a strenuous little woman and has undoubtedly been overtaxing her strength.

—FEBRUARY 5 was the seventy-third anniversary of the birth of D. L. Moody, and was observed as "Founder's Day" by the Northfield Seminary and Mount Hermon School. These schools, which began twenty-five years ago with a handful of students, now have an annual registration of over eight hundred, and turn away as many more for lack of room.

—MISS SASHA E. PERKIN, the writer whose interesting article on the women of Algeria appeared in the February 23 issue, is a daughter of the late Sir William Henry Perkin, who was honored throughout Europe and America with the degrees of Doctor of Science and LL.D. It was a notable occasion, several years ago, when President Butler, of Columbia College, New York, conferred these degrees. Harvard and Johns Hopkins followed, with the same honors. Sir William was considered one of the greatest scientists of his age. His daughter is associated with Miss Lillian Trotter in her mission to the Arabs. It is an independent mission, supported by faith exclusively.

—CANYON FALLS ACADEMY is the latest work of the Soul Winners' Society in the Kentucky Cumberlands. It owes its existence to a noble woman of Connecticut, who provided for its erection and furnishing. It was built last summer in a beautiful valley, among a poor but worthy people, who had no school for a multitude of bright lads and lassies. It is a handsome two-story house of seven rooms. A new chapel and schoolhouse have just been finished at the Ebenezer Mission of the Soul Winners, in the Great Smoky Mountains, on the border of North Carolina. The Highland College, on the Puncheon Camp, is now crowded to overflowing, where a few years ago there was neither a church nor school.

—THE TWO BEAUTIFUL and helpful verses below are from the pen of Rev. Howard Arnold Walter, a young American minister, now taking a supplementary course in Glasgow University. He was converted at Old Orchard, Me., and is a Congregational minister:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

—MISSIONARY W. HAGQVIST, of the Scandinavian Alliance Mission, in China, writes to THE CHRISTIAN HERALD: "We have three very excellent and devoted native workers, for whom we would be greatly pleased to have support, as they are thus far totally unprovided for. They are: Tsin-King, evangelist; Li Yu Chu, a teacher, and Tuan Ta Sao, a Bible woman. We are in great need of native helpers in the Japanese field also. There are four other very bright and gifted young men, who would be capable of rendering valuable work in that field. They are named Hoskimo, Majuma, Tanise and Kobayushi." Any readers of this journal wishing to undertake the support of one of these workers, as their personal representative and substitute, in China or Japan, can receive all the necessary information by writing to THE CHRISTIAN HERALD.

Called Higher

Mrs. M. E. Throckmorton, of Mulvane, Kan., was called home July 21, 1909.

Miss Sarah E. Oakley, of Huntington, N. Y., died September 5, 1909, aged sixty-eight years. Asleep in Jesus.

Mrs. Katherine Wherfel, of Topeka, Kan., died October 4, 1909. She lived a consistent Christian life: a church, Sunday School and missionary worker.

Mrs. Harriett McConkey, of Basehor, Kan., died at her home December 2, 1909. She was a member of the Presbyterian Church. She lived a beautiful Christian life.

After an active and useful live of seventy-eight years Dr. J. W. Crawford, of Blandville, Ky., passed to his eternal home November 21, 1909. He was a consecrated Christian and a reader of THE CHRISTIAN HERALD for many years.

Mrs. Antoinette L. Spencer, widow of the late Dr. C. D. Spencer, "fell on sleep" at her home in Binghamton, N. Y., on October 30, 1909, at the age of eighty-six years. In early life she connected herself with the Presbyterian Church, and for more than thirty years she was interested in every good work, particularly in the Children's Home at Mont-Lawn, and had been a member of THE CHRISTIAN HERALD family for many years. She was a faithful Christian, mother and friend.

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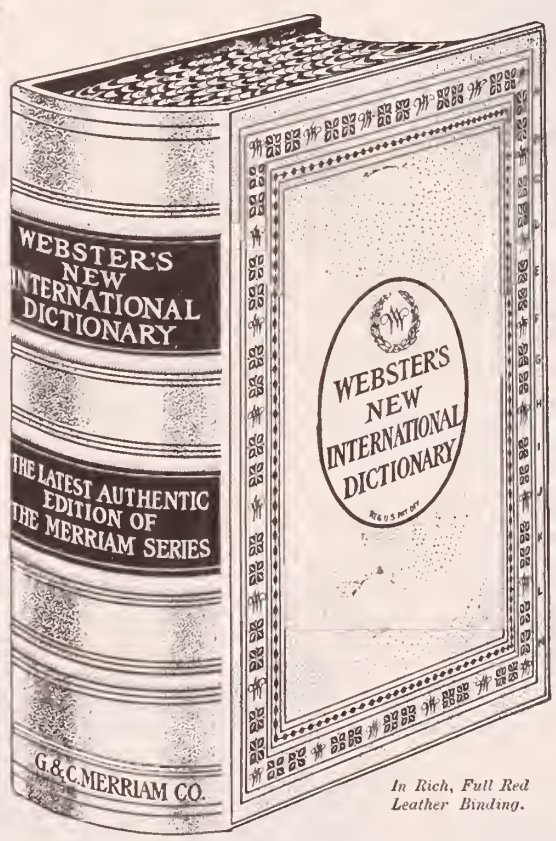
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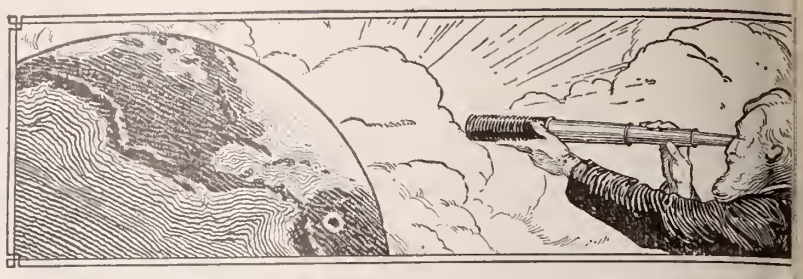

Our Lookout Round the World

THE plan to make Peary a Rear-Admiral by act of Congress does not seem to make much progress. Our Secretary of the Navy has written a letter to Representative Foss of Illinois, pointing out that the explorer holds the rank of civil engineer, not commander, and that it seems inappropriate to confer upon him "a title for which his previous service and training have not fitted him." In other words, the Navy is against the proposition. However, Peary's exploits deserve recognition, and possibly an appropriation may be suggested, as is frequently done by foreign governments in recognition of distinguished scientific services. As the French Antarctic expedition, under the celebrated scientist, Dr. Charcot, has failed to reach the South Pole, that field of adventure still remains open, and Peary will now probably take advantage of it.

. . .

—THE country is not yet done talking about Mr. Fairbanks' *rencontre* with the Pope, in which the attitude of the Vatican against free speech and popular enlightenment was significantly emphasized. It is the misfortune of Italy that it has been suffering from both intellectual and spiritual neglect, and the Roman Church has done little to help the people in this respect. Premier Sonnino, who is a vigorous reformer, now proposes a remedy for the illiteracy of the country by establishing 40,000 schools, at a cost of $48,000,000, which he advises the State to lend to the municipalities. This educational reform will meet with a vigorous opposition, not only from the upper classes, but from the church, although its realization would be a great boon to the whole country.

. . .

—AND now Spain, in its turn, is facing an anti-clerical crisis, which close observers believe may lead to events similar to those in France before the separation of church and State. Señor Canalejas, the Premier, is a vigorous Liberal and favors the introduction of a broad system of public education as a national necessity. His programme has aroused the opposition of the church party, which is plotting for his downfall. The test must soon come, and it will show whether Spain is to make real progress or to submit to the domination of the Roman Church, which has always opposed popular education.

. . .

—MANY attempts have been made in late years to introduce "drawing features" in the Protestant churches here, to bring in bigger audiences. Some of these schemes have been merely ridiculous, and have met with deserved failure. A typical case of this kind is that of a so-called "men's church" in New Jersey, which provided moving pictures, vaudeville music and smoking facilities. After the novelty of the thing wore off the "men's church" ceased to be a drawing card and now it has gone out of business. Such is the fate that awaits all churches that go out of their true orbit and attempt unduly to mix the worldly with the spiritual. Such churches, or rather their pastors, have no true appreciation of the Gospel and its power to draw men. Where Jesus Christ is "lifted up" as the Saviour of the world, the pastor of that church need never fear lack of auditors.

—IT WOULD be well if school superintendents, public librarians and boards of education would follow the example of the teachers of Greenwich, Conn., who, acting as censors, have just barred from the high school library the works of Flaubert, Dumas, and other salacious and mendacious writers. There are too many of this class of books in our public libraries to-day. Every such volume is a source of contamination to the reader, especially to the young.

. . .

—EVEN in these days of prolific ingenious swindling, it is something novel to learn that there are such things as bogus gravestones. A few days ago fire was discovered in a cemetery in Brooklyn. When the firemen came they found, to their amazement, that a whole row of tombstones had been charred to blackened stumps, and others were burning. They soon put out the fire, and then it was found on investigation, that the stones were merely common pine, treated with some preparation which made them resemble marble and granite. This incident might suggest to some of our enterprising insurance companies a new risk on tombstone insurance.

. . .

—NEW YORK is threatened with an Easter bonnet famine, which will no doubt prove very distressing should it actually happen. Some 5,000 milliners have organized, and are ready to strike for higher wages. These workers have really only two busy seasons in the year—spring and fall—each of which lasts about three months, and their business has been run down by excessive competition so that they cannot make more than half as much as they earned a few years ago. Of course, a city without bonnets and toques, or any of the thousand indescribable creations that adorn femininity at Easter time, would be unthinkable, so the workers may secure a temporary triumph.

. . .

—LESS than twenty years ago, J. G. Tewksbury was one of the best known men in the East. Head of a banking house in New York; owner of a splendid residence, filled with rare tapestries, antiques and paintings; possessor of a stable of crack trotters and prize-winners, and with an abundance of means in various big paying investments; there were few men so well known or so popular as he. But things went wrong; his wealth took wings; horses, houses, pictures, paintings and money all vanished like smoke. Troubles piled upon him, and fortune no longer smiled. He died in a charity hospital in New Orleans a few days ago. Such was, in brief, the natural orbit of a life devoted to worldly pleasure, and little else. It carries its own moral.

. . .

—JUSTICE is not always slow-footed. The ring of swindlers who were defrauding the United States Treasury on sugar duties has just been compelled to pay $604,000 more on duties, making about $3,500,000 which the government has recovered thus far. Oliver Spitzer, one of the principals in the frauds, has been convicted and sentenced to two years in a Federal prison.

. . .

—BOSTON has been shaken to the dreadfully shocked besides by an Englishman living there, who has just

Continued on next page

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ONCE GROWN ALWAYS GROWN

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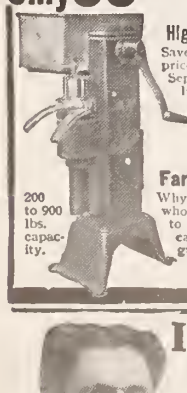

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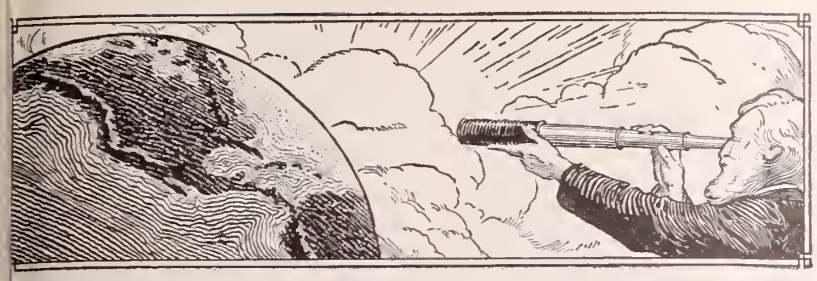

Our Lookout Round the World

Continued from preceding page

tten a book attacking the revolu- nary ancestors of many families, o have been proud of their descent fm the men who made history for t State and the country. This ter particularly selects the two Adams, John Hancock and Benjamin Franklin, and closes his tirade with t assertion that a majority of the ners of the Declaration of Indepen- dce were "bred to trade," some were spmasters and a few smugglers! After all, there are very few of us who c afford to go far back in our family te without making some startling d:coveries.

. . .

—During the first year of the psent administration in Cuba all epenses have been paid by the gov- ement, and $6,000,000 of the na- nal debt has been liquidated.

. . .

—Andrew Carnegie, who has given ny millions of dollars to public uses, kely told a reporter how he made his fit $10,000. He borrowed a few hun- dd dollars, repaying it at the rate of $a week, and investing the balance inn eighth interest in a sleeping-car nlel. This was how he got into the Plman Company. He was earning ov $40 a month at the time.

. . .

—Our Canadian neighbors are con- sering the establishment of a Naval Clege at Halifax, which will be a tining ground for men of the new Dinion fleet. It is proposed to snd $16,000,000 on warship construc- tin. Canada does not look forward tobecoming a mighty sea power, but wld be a useful auxiliary to the Btish navy in time of war.

. . .

—It's a singular thing that, after a ost every great calamity or disas- t somebody is almost sure to an- n nce, with a prodigious flourish of tmpets, that it was all predicted hy sebody else long ago. It is worth n ng, however, that these claims are alays made afterward; we never hear o hose wonderful prophets until the evt itself has become an old story. Apos, we note that some of the for- ei journals are giving prominence to a tory that a certain "wise woman," Jnna Southcote, long ago foretold tl Paris floods, saying that the "vials ofwrath were to be poured out upon F nce in 1910, when the nation was to bpunished for being hot in the pur- su of pleasure and cold in religion." Tre is nothing of the kind in the wtings of that famous visionary. Sh *post facto* prophecies are charac- testic of modern journalistic meth- oc Meanwhile, foreseen or not, the ir adation is producing widespread suering, and were it not for the gen- er conviction that France has abun- dt resources of her own (being the ri est country in Europe, if not in tl world) a golden shower of contri- bions would now be pouring in upon h As it is, the French government h issued a loan of $20,000,000 to re- li e the distress.

. . .

—Inventive genius of another kind, bt with the same mendacious purpose, is shown in a remarkable story which h lately been circulated in the Euro- pn and American press, to the effect th a live specimen of the brontosau- rt a gigantic amphibious lizard of prehistoric times, long since believed to be extinct, is still to be found in the wilds of Rhodesia, Africa. This huge monster, half elephant, half dragon, is said to live in dense swamps and to possess amazing strength and courage. There is little doubt that the story is a pure Munchausenism; but when Mr. Roosevelt returns, after his year among big game in the Dark Continent, he may be able to shed a little light on the brontosaurus, even if he is not lucky enough to have bagged one for the Smithsonian Institution.

. . .

—During his lifetime Mr. Gladstone twice declined the honor of a peerage, preferring to be known simply as "England's Great Commoner." What the distinguished father declined his son, Herbert Gladstone, has now accepted. In addition to a title he will receive the appointment of British Governor-General of United South Africa.

. . .

—Protestations of peace are plentiful at times when international good feeling prevails; but whenever some real or fancied cause of offense arises between two countries the language of brotherly love and conciliation is rudely thrown to the winds and the old savage leaps to the front again, loud and clamorous for bloodshed. Peru and Ecuador have a long-standing boundary dispute—a matter which they could easily have adjusted satisfactorily by arbitration. But they have quarreled about it; the swords are out of the scabbards, and unless intervention takes place speedily a mutually ruinous and wholly needless war will result. We have intervened acceptably in other South American disputes. Here is a good opportunity for our State Department to act once more as peacemaker.

. . .

—There are several important administration measures now before Congress. It is thought by close observers in Washington that the outlook is favorable for the bill for railroad regulation and the postal savings bank bill. Little if any progress has been made on the Arizona and New Mexico Statehood bills, and the outlook is not promising.

. . .

—There is talk in England of another general election early in June. Although the Liberals, by joining with the Laborites and Irish Nationalists, can still hold their own they may be so embarrassed by Unionist tactics that progress on the budget will be impossible, especially if the Nationalists abstain from a division. Meanwhile, the Nationalists appear to be almost in a position to dictate terms to the government. Should this apprehension be verified, an early election may be looked for.

Appreciative Florida Reader

Dear Dr. Klopsch: I received the book, *Before the Doctor Comes;* also the beautiful calendar and the picture, "Daughters of Dorcas." You certainly go to great expense to benefit and please your patrons. I have long known this of The Christian Herald, and appreciate it.

Stephen T. Blake.

Biscayne, Fla.

They Look Like Raw Grains Magnified

Puffed Wheat or Puffed Rice looks much like raw grain viewed through a reading glass.

When shot from the guns the grain is puffed to eight times natural size- made four times as porous as bread.

Every starch granule is literally blasted to pieces, so the digestive juices act instantly.

The grain is cooked in its own moisture—exploded by its own steam—crisped by terrific heat.

Yet the grain coats are unbroken. We have the natural grain in its natural shape, made porous, nut-like and digestible.

The Most Wholesome Cereal Foods

Nature has placed in wheat and rice all the best of the food elements. But it remained for Prof. Anderson to make these grains wholly digestible—as they never were made before.

That's the real merit in Puffed Wheat and Puffed Rice. Now you get the grain's whole food value.

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Four people in five—as proved by lunch counter tests—like these foods better than any other ready-cooked cereals, when they judge them by taste alone.

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The whole wheat or rice kernels are put into sealed guns. Then the guns are revolved for sixty minutes in a heat of 550 degrees.

The heat turns the moisture in the grain to steam, and the pressure becomes tremendous.

Then the guns are unsealed, and the steam explodes. Instantly every starch granule is blasted into a myriad particles.

Thus the grain is cooked—the starch granules exploded—the puffed grain is crisped by the heat. Then we have the whole grains made gigantic in size, but shaped just the same as before.

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Puffed Wheat and Puffed Rice are the ideal foods for breakfasts, luncheons and suppers. But children also delight in using Puffed Rice for candy. It makes a nut-like addition to fudge.

Don't be without these curious foods, for there is nothing else so good.

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The Big Store Chicago's Economy Center

The Liquor War in Oklahoma

By George D. Conger, State Sup't, O. A. S. League

A FEW days ago we received your check for a contribution, by certain readers of THE CHRISTIAN HERALD, to "Prohibition in Oklahoma." We wish to express our gratitude for this interest. The present situation in Oklahoma is extremely important, and every bit of aid is much appreciated. A great victory has been won in Oklahoma, and the settlement of the new State is being attended by a degree of prosperity unknown in history. The liquor people, however, do not begin to fight until they are outlawed, and they are now seeking, by violation of law and by outrageous and utterly fictitious reports of violation, circulated through the press of the country, to break down sentiment and secure a resubmission of the question to the people of Oklahoma. They have already circulated their petition, and expect to file the same within a few weeks.

This is an attempt by the brewers and distillers of other States to amend the constitution of Oklahoma for their own benefit, and puts the people of Oklahoma on the defensive to protect the prohibition law and their constitutional rights. The liquor men admit that, in all probability, the election would eventually be declared unconstitutional, but they claim, if they could carry such an election in Oklahoma, it would make law enforcement very difficult here and that they would acquire about as much benefit thereby as though they secured license in place of prohibition. They further claim that this election, if carried by them, would have a very material effect in other States where efforts are now being made to bring about an election upon the question of Statewide prohibition.

We are, therefore, just in the beginning of an expensive and persistent fight in the courts and at the polls to protect our law and thoroughly establish it. We have the support and co-operation of the churches and the people of Oklahoma, and can secure fro. them all that they are able to give for this purpose; but these are constructive days in Oklahoma, and every church has on hand a building problem or a debt incurred in building. Many of them are still missionary fields, and the people are also building up public utilities, necessary to twentieth century civilization under prohibition law, so that it is difficult to secure sufficient funds in Oklahoma.

I am advised, through one of the great liquor journals, that a large fund has been raised by the brewers and distillers for use in Alabama, Tennessee and Oklahoma. We already have evidence that part of that fund has reached our State. The people expect us to combat the efforts of the rum power, and we are able to do so whenever sufficient funds are furnished for the purpose. We therefore very much appreciate the support of the readers of THE CHRISTIAN HERALD, and hope for its continuance.

TEMPERANCE NOTES

—A LOCAL option bill for cities, as a whole, has been introduced into the New York Legislature by Senator Brackett and Assemblyman Gray, under the auspices of the Anti-Saloon League. New York State allows local option by towns in the rural districts.

. . .

—IT IS estimated that 11,000 saloons were closed during 1908 and 15,000 during 1909. This means (remarks the *American Issue*) that "more than a billion fewer drinks of intoxicating liquors were taken by the American people during the last year than during the one immediately preceding."

. . .

—A KANSAS farmer was asked by a brewery agent: "What are you farmers going to do without a market for your grain, if you close the brewery and saloons?" "Well," was the reply, "stranger, I don't exactly know; but I guess we will have to raise a few more hogs and a few less jailbirds."

. . .

—*Bonfort's Wine and Spirit Circular*, a leading organ of the liquor trade, in a recent issue says: "The saloon business in this country is doomed unless the laws are so altered as to rid the trade of the disreputable elements." In view of the fact that almost all of last year saloons throughout the country have been closing at the rate of forty per day (as Dr. P. A. Baker reports), it is not surprising that the liquor trade should find the outlook a depressing one.

. . .

—THE Raleigh (N. C.) *News and Observer*, in a paragraph in a recent issue, throws this interesting light on the results of prohibition in that section: "Constable D. R. Byrum has begun the cultivation of a farm to help him make a living. He states that since prohibition had been in effect it had been impossible for him to make a living as an officer from his fees for arrests. He said it had been so long since he had made an arrest that he barely remembered the time, and that practically all that he earns now is derived from the service of civil papers. He puts all the 'blame' for the decrease in crime to the decrease in the consumption of liquor."

. . .

—AN INTERESTING comparison of the savings in "wet" and "dry" towns in Ohio is made by the *Amerıean Issue*. Two banks in Springfield reported an aggregate increase of $160,000 in deposits, two in Portsmouth $140,000, two in Urbana $80,000, one in Montpelier $35,000, one in Gilead $70,000, one in Jefferson $31,000, one in Piqua $35,000. This is a most convincing showing, and should not be without its effect on other cities.

. . .

—EX-GOVERNOR HANLY of Indiana is a man of broad views and wide experience. He writes concerning the temperance movement in Ohio, Indiana and Illinois: "We have closed enough saloons in these three States to extend a solid line along a street thirty-five miles long. We have sent home to breweries enough saloon counters to line a street one hundred miles long. We have turned $50,000,000 annually from this traffic into legitimate channels of trade—enough to give 50,000 families $1,000 a year, enough to maintain 250,000 people. This money has gone into raiment and food, and into the building of American homes, where wifehood and childhood could assemble with no cloud in the domestic sky."

Grandma's Presents

Dear Dr. Klopsch: The "Dreamland" calendar is lovely. We all appreciate it very much. "Daughters of Dorcas," and the sweet, pretty picture of children, "Golden Hours," are also greatly prized by us all. My little grandchildren call them "Grandma's Christmas presents." Thank you many times for your kind thoughtfulness of your subscribers, and us, not forgetting the loving Christmas greetings and the dear CHRISTIAN HERALD, which comes to us every week. *Hero Tales from American Life* has also arrived, and is worth twice what you charge. MRS. M. E. ELDREDGE.

Norwich, Conn.

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Chats With the Young Folks

By Kate Upson Clark

The Oldest Doll

HE pathetic story has been told of a famous actress that she never d a doll. She was alway: on the ge, beginning when she was only ee years old, and she never had any ne for the plays which little girls ually enjoy.

It is well known that the Society for e Prevention of Cruelty to Children s tried many times to interfere with employment of small children upon e stage, but they have not succeeded any great extent. Child labor is a ject just now attracting much attion, and the chances are that ere ng every child, poor or rich, will be owed to enjoy a happy, comfortable ldhood, with all that those words ply.

A happy childhood for most little ls usually means for each of them least one doll of her very own. at this has always been so is probe. We are sure that it has been so ce the time of William Penn, beise a doll which he brought over is l to be seen in Montgomery County, ryland, where it is cherished as a y precious keepsake.

f you will read your histories, you l find that William Penn had a ghter named Letitia.

Little Miss Letitia had a dear little ymate named Miss Rankin. Letitia nt to London with her father. hen she saw the shops full of dolls, remembered her little friend in erica.

"She hasn't any doll at all," Letitia d her father. "May I get her one? ere are no shops anywhere near the ods where she lives, so that she not buy one. I wish I could carry to her when we go back."

f you have read much about good benevolent William Penn, you will be surprised to know that he said once, "Certainly, get her the prett one you can find."

So Letitia picked out a "perfect uty." Her dress was of the finest iped brocade, and, as the ladies in se days wore hoopskirts, this wonful brocaded gown was distended h hoops also.

William Penn and his daughter took sage for America in the good ship *terbury*, and nothing they brought s more carefully packed than the l for little Miss Rankin.

You can imagine the joy of this child en she saw the beautiful present m famous London; but what do you nk she said?

"It is much too nice to play with. I going to wrap her up in a damask el, and strew lavender all over her, l only bring her out to show when have company."

This was exactly what she did; and s it has come to pass that this wonful court-lady doll has been handed n to our time.

For little Miss Rankin's daughters l granddaughters naturally said, l their daughters and granddaughs naturally said: "We mustn't nk of playing with great-grandmma's doll. It is much too hande to be played with. It is just for mpany doll."

One wonders if the doll would not e enjoyed herself better if she could e been petted and fed and rocked to p, and taken out a-visiting, like mmoner dolls, instead of being shut in a bureau drawer.

But no one has ever been able read the thoughts of even the st highly organized doll. They are mong the many great mysteries of s strange life of ours.

A Smart Weasel

A SAWMILL in one of our Western States was so full of rats that the men who worked there were seriously disturbed by them.

They tried various means to rid themselves of their tormentors, but nothing availed, until suddenly a long, slim weasel appeared on the scene, and began to make great havoc among the army of rats.

At last they seemed to be all gone excepting one big fellow, which was almost as large as the weasel himself and apparently quite his match in cunning.

The two met in open combat several times. The men watched them closely, and wondered if Mr. Rat were really clever and strong enough to hold his own against his wily enemy.

One day they observed that the weasel was busily digging in a pile of lumber. He worked for a long time, but finally reappeared and began looking for his usual prey.

After smelling and feeling here, there and everywhere, he at last came upon the rat. They engaged in a lively battle, which the men watched with interest.

After a while the weasel, as generally happened, seemed to be worsted, and started for the lumber pile, where he had been so long at work. Close behind him followed the victorious rat, evidently bent on making a complete finish of his adversary.

Both of them disappeared in the lumber pile. Then suddenly the weasel came running from the back of the pile, and, with an air as though desperate business were on hand, dashed again into the hole.

Then there was a long period of quiet. Finally the weasel came running out in a leisurely and contented manner, seeming to be in excellent condition after the long engagement.

The men were curious to know what had been going on. They accordingly, at considerable expense of time and patience, investigated the hole and discovered the following extraordinary facts, which are vouched for by the Minneapolis *Journal:*

The weasel had dug a sort of tunnel well under the lumber pile. This tunnel was large enough at its mouth to easily admit the rat. Then the astute weasel had made it gradually smaller and smaller, until as it approached the further aperture it was so small that the thin body of the weasel himself could hardly have squeezed through it.

Having decoyed the rat into this ingenious trap, the weasel slipped out ahead of him. Then he hurried around to the large end of the funnel, attacked the rat in the rear, and soon finished him.

It really looks as though something considerably deeper and keener than instinct were at work here. That weasel would possibly have made a very clever member of society if he could only have been trained and educated.

The Poetry of "Dreamland"

Dear Dr. Klopsch: I have just returned home and found your beautiful calendar and "Daughters of Dorcas" awaiting me. I have been a subscriber for many years, and have received many beautiful calendars and pictures from you, but this exceels them all. I felt moved, as I looked at "Dreamland," to say:

"As I looked upon the darling babe,
In slumber calm and mild,
If on it I should press a kiss,
I would find a living child."

Mrs. J. Ramba.

Brown's Valley, Minn.

"Fresh Eggs All Winter"

The secret that made $12,000 a year for two egg-raisers is told in the

Corning Egg-Book

THE story of the Cornings is already familiar to Christian Herald readers. You have no doubt read of how these two egg-raisers, coming from the city in poor health and beginning on a little place at Bound Brook, N. J., with only thirty hens, have, in four years, built up a business that in 1909 paid A CLEAR PROFIT OF OVER $12,000 A YEAR. But perhaps you thought of their achievement as you think of aeroplanes or Polar explorations—interesting, but having no close or vital relation to YOU.

It *has*, though. You and your family must have food. No other food can take the place of eggs. You must buy eggs or raise them. They have gone up to unheard-of prices. If you raise eggs and sell your surplus, you not only get your own supply of the best of all foods at low cost, but the high prices then go *into* your pocket, instead of coming *out* of it.

The Corning Egg-Book thus opens up a NEW MONEY-MAKING BUSINESS of tremendous possibilities. With this book for a guide, men and women living in city suburbs, towns or villages can raise fresh eggs the year round, and sell them at high prices, or eat them and SAVE the high prices. The demand for "fresh-gathered, fancy eggs" is never satisfied. Egg-raising is much simpler than poultry-raising. The hard work of killing, dressing, and marketing fowls is left out. The rest can be done by men in poor health, women, school-boys, girls, and others not qualified for regular business.

One of the three great laying houses, with 1500 pullets always at work, shelling out eggs by the bushel

Thousands of ambitious men and women have perceived these new possibilities, and the Corning Egg Book is having an immense sale. Its great and peculiar value lies in its tested and proved methods of RAISING FRESH EGGS ALL WINTER. To insure this result all your operations must be carefully calculated to FIT THE SEASONS, and

Now is the Time to Begin

The publishers of the Farm Journal realized the importance of what the Cornings had done, and saw that thousands of people would want to know how two novices could in four years make egg-raising pay $12,000 a year. So, in order to make their paper better known to people living in suburbs and small towns, with ground for gardening and keeping hens, they are now offering the Corning Egg Book to all who subscribe to the

FARM JOURNAL

to increase its subscription list to ONE MILLION for this year.

The Farm Journal, 33 years old, has the greatest circulation of ANY FARM PAPER IN THE WORLD,—more than 700,000 already. But it wants a million, and won't be entirely happy till it gets them. Its readers, however, say it is already the happiest and brightest paper of all. It believes in sunshine, kind words, honesty, prosperity, and "farmers and workers at the first table." It is clean, brief, "boiled down," intensely practical. "Cream, not skim-milk," is its motto. "Judge Biggle" and "Harriet," his wife, have for thirty years stood up for the farmer's wife, the boys, the girls, and the dumb animals, and they are so optimistic that they have hopes of even "Peter Tumbledown." The Farm Journal never prints a fraudulent or trashy advertisement, and readers TRUST IT so fully that advertisers get most unusual returns. It is, in a dozen ways, "unlike any other paper."

SPECIAL OFFER:

We will send, postpaid, the Corning Egg-Book and the Farm Journal for two years,

both for 50 cents

cash, money order, check, or stamps. **Book and paper may go to different addresses, if desired.**

FARM JOURNAL, 1004 Race St., Phila.

Cut out and send this Coupon

Farm Journal, 1004 Race St., Philadelphia.

Enclosed find 50 cts. Send the Corning Egg-Book and Farm Journal for two years, beginning with the January issue, to

Name.....

P. O.....

R. F. D.....State.....

A New 6% Bond Issue

Our patrons of the past 30 years who have invested their savings or surplus in the Municipal Irrigation Bond Issues recommended by us are respectfully notified that we are now preparing the *First Advance Subscription* offering of a *New Irrigation Loan* issued on a new addition to the famous Greeley District, Colorado, at an *Advance Special Price.*

These Municipal Bonds have our highest recommendation, after a most rigid examination of the district by members of our organization and the fullest reports, which we will cheerfully furnish to persons or institutions interested in taking advantage of this advance offering.

BUY BONDS only from a responsible and established banking house

The wisdom and propriety of making the details of this offering confidential, and by correspondence, will be understood by conservative investors, who have dealt with us in the past.

If interested, please write us promptly and we will give you full and explicit information.

Our Booklet about Irrigation Bonds is at your service upon request.

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Reg. U. S. Pat. Off.

Enough lamp-chimneys break from "accident" to satisfy me, without having them crack and smash every time the light is turned up.

Macbeth lamp-chimneys *never break from heat.* It takes an "accident" to end their usefulness.

They add to the beauty, comfort and usefulness of the lamp—and they fit.

There is a Macbeth lamp-chimney made for every known burner, and my name is on it.

My book will tell which one to get for your lamp. It is free. Address

MACBETH, Pittsburgh.

A LITTLE TALK ON SAVING

NOW that it is generally agreed that the cost of living is advancing year by year, it behooves the man of moderate means to devise some way of increasing his income to keep pace with his outgo. It will not do to suppose that the present high cost of food products is but the crest of a wave, or price movement, which will go down in a little while. The opinion of the best authorities indicates that it will continue to go higher, and there is no telling what the maximum may be. If this be true, then the man of limited income will, theoretically at least, become poorer as the years go by, unless he provide some means for adding to his income on the side, or so arrange his domestic affairs that his outgo will be decreased. The city man will suffer a greater handicap than his country cousin, for the latter may do many things to solve the problem of his increasing expenditures which would not be possible to the dweller in the city house. But whatever either of them does will, in the circumstances, be accomplished only with the help of ready money.

Ready money! Probably more men learned the value of ready money during the financial depression than ever before during a similar period. Opportunities for cheap investment abounded on all sides, and the man with ready money was master of the situation. But not many possessed it. Those who did took care to hide it in lock-boxes, where they could draw upon it in case of need, and only the rich in such cases dared to use it beyond the necessities. There was one multimillionaire who, foreseeing the condition, drew upon all the available currency he could obtain from his local banks, and left his Middle West city well nigh penniless, while he stayed in New York, lending out the cash at usurious interest. On the other hand, thousands of business men of good standing, but accustomed to doing business on credit, suddenly found themselves without funds and were forced, in many cases, to borrow on their insurance policies merely to keep going.

The Lesson of 1908

The depression of 1908 was a concrete example of what the sociologists say is in store for us, over a more extended period, if the cost of living goes on increasing at the rate it has for the last ten years; and, though the picture may be overdrawn, still the lesson of the panic was sharp enough to start many a preparation for the rainy day in quarters where extravagance was formerly the rule. Savings banks everywhere report an increase in the number of depositors, some of whom have built up their accounts from the very humblest of beginnings.

"When I hear a man who draws a fair salary complain that he cannot save money," remarked a well-known financier recently, "I make up my mind that he doesn't really want to. It is all a matter of will power." But this is hardly fair, for temperament and environment play a large part, and there are thousands of people who now live up to the limit of their incomes who would be more than willing to acquire the habit of saving could they but clear the way for a start and could an arrangement be made whereby it would be impossible for them to give way to the sudden impulse to spend. That impulse to spend seems to be inherent in mankind. The weak man who leaves his money with another, with the request that it be not returned before a specified date, no matter what the plea, is merely putting a time-lock on his impulse to spend. Savings bank officials recognize the power of this impulse and seek to combat it by making it more troublesome for people to withdraw money from banks than to deposit it. Some of them go further than this, in recognition of the fact that the smaller the sum of money the greater its capacity for burning the pocket, by providing for their depositors small portable banks, in which coins may be slipped at odd moments, and which can be opened only by the officials in the central institution itself. This money is then added to the depositor's account and begins to draw interest. And here we come upon the most interesting law in the philosophy of money saving.

Money is either a hard master or a good servant. You must either work for it or have it work for you. There is no greater slave than the miser, no freer man than he whose worldly goods beget a healthful increase year by year. Merely to save money is not enough. Idle money costs more in care and worriment than it is worth, and even the rich cannot afford to have it around. But money has this attractive quality: Like the celestial bodies, it seems to possess a law of gravitation, that causes any quantity of it to attract to itself smaller quantities, and so even the most insignificant amount started in the right direction cannot help in the end but compound itself into a fortune.

Vanderbilt's Advice

"My son," said the elder Vanderbilt, "the man who gets six per cent. on his capital, and gets it long enough, will sooner or later own all the money in the world." And so it is not sufficient that you save, but that you save in such a manner that your money will work day and night, enlarging upon itself.

Now it is not necessary to have the money of a Vanderbilt to do this, for many ways and means have been provided for the poor man to have his money begin work for him as soon as he begins to save it. Furthermore, these methods are precisely those which, on a larger scale, have helped increase the fortunes of our best known millionaires. For instance, it can be said truly that the Vanderbilt fortune reached its present enormous volume through investment in railroad securities. Rockefeller, through his Standard Oil connection, is probably the greatest holder of industrial securities. The Astor fortune was the result of an ever-growing increase in the value of New York real estate. Russell Sage made the greater part of his fortune through lending his money at interest. Hetty Green is adding substantially to her income with the assistance of mortgages, while the Hyde fortune was built upon life insurance.

Taking almost any of these methods it is possible for the man who has a small amount to his credit, and the assurance of a regular income, to begin an investment that should grow with the years. In railroad securities he should confine himself to interest-bearing bonds, and if the amount for the purchase of the first certificate be not immediately available, there are bond houses which will supply him with the desired security, upon a series of easy payments. If he prefer to put out his money at interest, *à la* Russell Sage, there are plenty of savings concerns which will accept it of him piecemeal, paying him an annual stipend for the use of it. Industrial securities may be purchased upon the most elastic of terms, the degree of elasticity depending upon the particular security offered. Mortgages, even those guaranteed by the surety companies, may now be purchased upon

Continued on page 222

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How We Make It Easy For You T Own Either An Irrigated or Non-Irrigated Farm In Canada

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Evils of Our Legal System

Continued from page 205

arer, more applicable, than ours; ile the administration of justice, espially in the lower courts, is speedie has more of finality, and is less on to criticism than in this country.

Our Heart-breaking Delays

Samuel J. Tilden, who was a recognized authority on legal subjects, e said: "Multiplicity of constitutns results in complexity of laws and confusion in practice." Just think of Not only do we have our Federal urts—Supreme, Circuit, District—which laws have been enacted by ngress, but we have forty-six sovereignties with whose legislature-made ws the Federal judges do not interfere unless they violate the national nstitution itself.

In a recent address before the National Association of Attorneys-General, Attorney-General O'Malley said: "Generally speaking, the history of forcing these laws in this country is record of protracted litigation. If a deral statute, its provisions are assailed from the lowest to the highest deral court. If a State law, its lidity must be established in every ate court of the State enacting it d oftentimes in every Federal court fore it is enforceable."

In a recent address President Taft ed a full hour in deprecating our teworthy delays of justice, and mmed up by saying:

"Of all the questions that are before e American people I regard no one more important than this, to wit: e improvement of the administration justice. We must make it so that e poor man will have as nearly as ssible an equal opportunity in lititing as the rich man, and under esent conditions, ashamed as we may of it, this is not the fact."

What are known as "rights of peal" in America are far more tensive than in England, while in ntinental countries they are so circumscribed as to result in a minimum delay in adjudication of cases, civil criminal. President Taft also ints out that a murder case in England will be disposed of in two or ree days that here will take three, ur, five weeks, or even more.

There are civil suits on the dockets the older States that have been in e courts for more than a generation, d many cases are noted in the law ports where two succeeding sets of aintiffs have been substituted for the iginal suitors by reason of the death the latter from old age.

Very recently an important automole patent case (the Selden) was deded in favor of the inventor and gainst sundry manufacturers. The tter gave out published interviews, which they stated, without evasion r doubt, that by reason of appeals the se would be continued until the pats in question had expired.

Mayor McClellan, of New York City, a recent address at Malone, N. Y., gards paternalism as one of our cryg evils, pleads for a return to the sturdy individualism of the Fathers f the Republic," and adds:

"With the best will in the world, hose in charge of government have ried to cover every field of human enleavor by legislative enactment inended to carry us by the shortest ossible route to the millennium."

Hon. Everett P. Wheeler, chairman f the American Bar Association's Committee on Delay and Expense in egal Procedure, quotes a Philadelhia judge as saying that he did not it to do justice, but to administer the aw. Comment on such a statement is nnecessary.

There is no need to multiply citaions and quotations. Every adult eader of THE CHRISTIAN HERALD who as had to seek recourse to the courts for righting of wrongs or for adjudication of rights knows the quirks and turns his lawyer or the opposing counsel gave to matters that should have been plain and undisputed, and many must have thought that the court was more interested in legal technicalities than in securing a righteous and prompt decision.

Every reader can recall cases of miscarriage, or long postponement, of justice in cases that have come within his personal knowledge or daily perusal of newspapers. It is, alas! hard to refute the cry of social agitators that a long purse is more useful in civil or criminal proceedings than mere justice of claim or innocence of person.

The Nation Awakening

It is good to note that the evils manifest in our laws and in procedures thereunder have become matters of interest and moment to Americans. They are thinking on the subject. Their best judges, lawyers and public men are writing, speaking, weighing, determining, and in America, when the people and the publicists agree on need for amendment, the remedies will be found and applied in due course.

In the last Presidential campaign no questions were more widely or more interestingly argued than those affecting that important phase of legal practice known as the injunction. Good has come of that discussion, and more is to follow.

In nearly every State in the Union are Bar Associations, in close touch with the American Bar Association, and these aggregations of legal knowledge are a unit in demanding amendment in vital matters of law and method. Remedies by the hundred are proposed at every meeting of every association, and in some States, notably in Wisconsin, a start for betterment has been made. In private often, in public on several occasions, the august justices of the United States Supreme Court have voiced their belief that radical amendment is necessary, and have pointed out ways and means in specific instances of wrong.

Some of the Remedies Proposed

It is impossible for the layman to digest and put before the public one tithe of the technical difficulties and obstructions, set forth in the voluminous literature of the last few years, regarding the subjects considered above. A few of the plainest and most needed reforms can be paragraphed with profit, that readers may know the trend toward improvement already manifest in statutes enacted by State Legislatures. Here are some of the suggestions offered by President Taft, and others high in counsel of the people, premising that some of the reforms are embodied in a bill now before Congress, having been presented in the House by Representative Alexander of New York and in the Senate by Senator Nelson of Minnesota:

Greater care in the selection of judges in all courts of record.

Some system by which unfit men may be eliminated from police magistracies.

More judges in districts wherein the courts are congested. (It is urged that this need not apply to New York, as it is asserted this State has more judges now, for its population of 8,000,000, than have England and Wales, with 27,000,000.)

Better salaries for judges, so that financial sacrifice may not be entailed upon good men.

This suggestion from the American Bar Association:

"The whole judicial power of each State, at least for civil causes, should be vested in one great court, of which

Continued on next page

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Our Reclamation bonds—both Drainage and Irrigation—are secured by first liens on rich farm lands — sometimes a thousand farms.

The most fertile, most valuable farm lands in America are lands reclaimed by irrigation or drainage.

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Irrigation bonds are usually doubly secured. First, we have a mortgage on all the property in which the proceeds of the bonds are invested. The investment in this property is sometimes twice the bond issue.

The bonds are additionally secured by first liens on the lands and the orchards watered. These liens are given by individual land owners in payment for water rights. They draw six per cent. interest, and are paid off in annual instalments. These payments are used to retire the bonds as they mature.

Often a thousand such separate liens are deposited with a trustee as security for the bonds as a whole. And the bonded indebtedness rarely exceeds one-fourth of the land's cash value. The first crop from the land is often sufficient to pay the whole lien.

Some irrigation bonds are "Carey Act bonds," where the State supervises the project. Some are municipal obligations, issued by organized districts. Such bonds, like school bonds, form a tax lien on the district.

Any rightly selected Reclamation bond affords one an ideal security.

Any Amount—Any Maturity

Irrigation bonds are generally issued in denominations of $100, $500 and $1,000, so one may invest either little or much.

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Our organization now includes engineers and attorneys of national fame, and of the widest experience in connection with reclamation. An officer of our Company constantly resides in the irrigated country watching the projects we finance.

Our position in this field gives us the pick of the projects, so we confine ourselves to the most desirable issues. Our investigations are all made on the ground, and by the most competent men we know.

We have written a book on Irrigation Bonds, based on all this experience. Every investor, small or large, owes to himself its perusal. Cut out this coupon as a reminder to write us today for this book.

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After my university course, I concluded I could be of greater help to my sex by assisting Nature to *regain* and *retain* the strength of every vital organ, by bringing to it a good circulation of pure blood; by strengthening the nerves, and by teaching deep breathing, than I could by correcting bodily ailments with medicine. It is to my thorough knowledge of anatomy, physiology and health principles that I attribute my marvelous success. I have helped over 44,000 women. I can help you to

Arise To Your Best

I have given to each woman that *satisfaction with self* which comes through the knowledge that she is developing that sweet, personal loveliness which health and a wholesome, graceful body gives---a cultured, self-reliant woman with a definite purpose, which makes her the greatest help to family and friends. She is a **Better Wife, a Rested Mother, a Sweeter Sweetheart.** She adds to the beauty of the world, thus contributing to its refinement, cultivation and education. I can help you to make every vital organ and nerve do efficient work, thus clearing the complexion and correcting such ailments as

Constipation	Irritability	Indigestion
Weak Nerves	Colds	Dullness
Rheumatism	Nervousness	Weaknesses
Sleeplessness	Torpid Liver	Catarrh

This work is done by following simple directions a few minutes each day in the privacy of your own room. In delicate cases I co-operate with the physician. I regard medicine for reduction as dangerous, and bandages and reducing appliances do not remove the cause, hence only give temporary results. In correcting faulty habits of digestion and assimilation, I build up the strength while I am reducing, or developing you. This is practical common sense.

Think it over and write me to-day for particulars.

A Good Figure is Economy and Means More Than a Pretty Face

I have corrected thousands of figures as illustrated below. **Style is in the figure and poise and not in the gown.** The gown in Fig. 1 cost $250; the one in Fig. 2 cost $6.00. Fig. 2 is the same woman as Fig. 1, developed and in correct poise. Figs. 3, 4, 5 and 6 show actual photographs of pupils *before* taking up my work. (They have given me permission to use them). They all stand, *now*, as correctly and appear as well as Fig. 2.

Too Fleshy or Too Thin

When every organ of the body is doing efficient work, there will be no superfluous flesh and no bony, angular bodies. I have reduced thousands of women 80 lbs., and have built up thousands of others 25 lbs. What I have done for others can do for you. It would do your heart good to read the daily reports from my pupils. Here are some of them:

"My weight has increased 30 lbs." "My kidneys are much better." "My eyes are much stronger and I have taken off my glasses." "I have not had a sign of indigestion or gall stones since I began with you." "I weigh 83 lbs. less, and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone, and I look and feel 15 years younger." "I am delighted with the effect upon my catarrh." "Just think of it! To be relieved from constipation. Entirely free after having it for 30 years!" "Have grown from a nervous wreck into a state of steady, quiet nerves." "The relief from backache alone is worth many times the money, and I haven't had a cold since I began with you."

Write me to-day, telling your faults of health and figure. If I cannot help you, I will tell you so. I study your case just as a physician, giving you the individual treatment which your case demands. I never violate a pupil's confidence. I will send you an instructive booklet, showing correct lines of a woman's figure in standing and walking, **FREE.**

SUSANNA COCROFT, Dept. 18 Removed to **246 Michigan Ave., CHICAGO**

Author of "Self Sufficiency," "The Vital Organs, Their Use and Abuse," Etc.

Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

Evils of Our Legal System

Continued from preceding page

all tribunals should be branches, departments or divisions. The business as well as the judicial administration of this court should be thoroughly organized, so as to prevent not merely waste of judicial power, but all needless clerical work, duplication of papers and records, and the like, thus obviating expense to litigants and cost to the public."

The abolition of fees and the adoption of fixed salaries for clerks, court employees and stenographers.

The adoption of the English system of referees, so that the latter shall have more authority and their decisions shall hasten findings of law and fact.

Reducing the avenues of appeal from a trial court to a higher court.

Giving more power to the bench as to practice in criminal cases and lessening the volume of tenable objections and exceptions.

Clearer settlement, by law, of questions of jurisdiction.

More drastic punishment for perjury.

Longer terms for attorneys-general and for prosecuting attorneys, and a more careful scrutiny of the fitness of candidates for these offices.

Gradual but radical simplification of our codes and statutory laws.

Greater scope to juvenile courts, so that the country at large may have the benefits that Denver has gained through the efforts of Judge Lindsey.

More power to judges, that they may legally aid juries in the trial of intricate civil or criminal cases.

No one save pettifoggers, professional politicians, fraudulent bondsmen, criminals, sharpers and confidence men is interested in maintaining the present status of delay, complexity and multiplicity in our laws. It is fair to presume reform is as sure as it is desirable.

A Little Talk on Saving

Continued from page 220

the easy-payment plan, and so may New York real estate.

Mortgages and Real Estate

In both mortgages and real estate everything depends upon the character of the concern which offers the proposition. Most of the metropolitan companies which issue mortgage bonds have them secured by real estate somewhere in the growing section of the metropolis. And, if the mortgagor fails to pay, the company will pay the bondholder anyhow. In buying New York real estate you have not this guarantee, but you have an expectancy of greater profits, based on the probability that the land you buy will ultimately become a metropolitan centre. If it doesn't, you make no profit. In the insurance line there are many propositions being offered which should prove attractive to the investor, and, as has already been pointed out in a former article, some of these even provide a periodical income for the investor's family long after his death.

But whatever the line followed by the man of small means, the amount of his savings is no longer an obstacle. He may begin to make his money work for him at once. A great deal has been said about the evils of the installment system in its relation to household goods; but, on the other hand, it has added more home comforts to the lives of the submerged tenth than almost any other commercial influence. And somewhat the same reasoning might apply to this idea of making money work for its owner. In other words, if it is possible to do in a small way what the powerful are doing in a big way, why not do it? Start saving now!

RISING SUN STOVE POLISH

When you see the luster on you stove come out Mirror Smooth after a few minutes' using RISING SU Stove Polish, you will surely regre that you ever neglected that stove.

It is really so easy to make th stove an ornament and keep it so tha you will wonder why you ever use anything else. Just try it for yourself

MORSE BROS., Proprietors, Canton, Mass., U. S. A

LILY OF THE VALLEY

20 for 25c

Everybody loves the Lily of the Valley by far the most delicately beautiful of all flowers. They are perfectly hardy, easily grown and require no attention after once setting out, but grow and multiply year after year. They produce an abundance of lovely, pure white bell-shaped flowers which are deliciously fragrant.

Lily of the Valley

roots have usually been rather expensive, but we now offer 20 choice roots for 25 cents, 100 for $1.00, 1,000 for $8.00, charges prepaid and with full directions for growing. They are nice to plant beside porches, in borders, among shrubbery, in shady nooks and in cemeteries.

Large descriptive catalogue of all kinds of plants, seeds, and bulbs mailed free. Ask for it.

IOWA SEED CO.,
Dept. 9, Des Moines, Iowa.

SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—pro best by 66 years' use. It will please Only Paint endorsed by the "Gran Made in all colors,—for all purposes.

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From the Mill Direct to You at Factory Pr
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Tells all about Paint and Painting for Durab How to avoid trouble and expense caused by p fading, chalking and peeling. Valuable inform free to you, with Sample Color Cards. Write me IT NOW. I can save you money.

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LIVINGSTON'S New Giant-Flowering Nasturtiums are absolutely unrivaled. *They never disappoint.*

For 10c We will send 5 large packets (all different colors). TRY THEM.

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positively removes all the germs from drinking water. The "Fu per" stone is the only germ-proof medium. Family size $3.85. If your dealer can't supply you, send us the m

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Art Post Card Club, 885 Jackson St., Topeka, K

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We want every person who uses seeds to see our Seed Book and test our seeds and we will give sample packet this Giant Tomato, also 3 other great novelties free for trial:

1 pkt. 16 Day Radish. Earliest Round Red Radish in the world.

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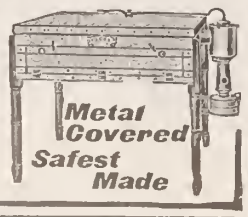
$7.50 FREIGHT PREPAID FOR 120-EGG INCUBATOR Output limited at this price. Write at once. Other sizes priced very low.



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Our Stockings are best in the world and our prices lowest. Write for self-measurement blank and FACTS ABOUT VARICOSE VEINS.

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40 DAY FREE TRIAL BOTH SEXES

So confident am I that simply wearing it will permanently remove all superfluous flesh that I mail it free, without deposit. When you see your shapeliness speedily returning I know you will buy it. Try it at my expense. Write to-day.

PROF. BURNS Dept. 203, No. 1500 Broadway, New York

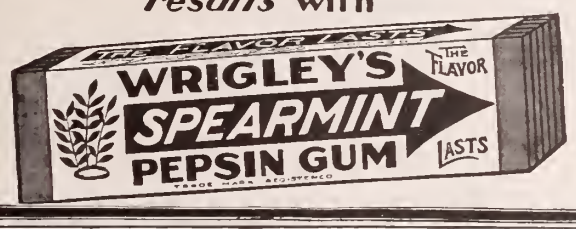
5¢ WRIGLEY'S SPEARMINT 5¢

Costs no more, yet——

Compare it's pure firm springy chicle with soft or gritty imitation chicle gum.

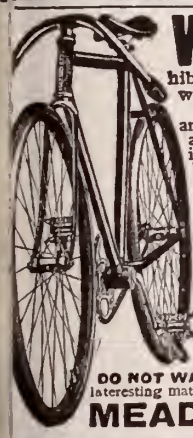
Compare it's pure fresh juice of pure green mint leaves with imitation fruit flavored gum.

You get better *value* beside better *results* with



Look for the spear

The flavor lasts



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NO MONEY REQUIRED until you receive and approve of your bicycle. We ship to anyone, anywhere in the U. S. *without a cent deposit* in advance, *prepay freight*, and allow TEN DAYS' FREE TRIAL during which time you may ride the bicycle and put it to any test you wish. If you are then not perfectly satisfied or do not wish to keep the bicycle you may ship it back to us at our expense and *you will not be out one cent.*

LOW FACTORY PRICES We furnish the highest grade bicycles it is possible to make at one small profit above actual factory cost. You save $10 to $25 middlemen's profits by buying direct of us and have the manufacturer's guarantee behind your bicycle. DO NOT BUY a bicycle or a pair of tires from *anyone* at *any price* until you receive our catalogues and learn our unheard of *factory prices* and *remarkable special offer.*

YOU WILL BE ASTONISHED when you receive our beautiful catalogue and study our superb models at the *wonderful low prices* we can make you. We sell the highest grade bicycles at lower prices than any other factory. We are satisfied with $1.00 profit above factory cost. BICYCLE DEALERS, you can sell our bicycles under your own name plate at double our prices. Orders filled the day received.

SECOND HAND BICYCLES—a limited number taken in trade by our Chicago retail stores will be closed out at once, at $3 to $8 each. Descriptive bargain list mailed free.

TIRES, COASTER BRAKE rear wheels, inner tubes, lamps, cyclometers, parts, repairs and everything in the bicycle line at half usual prices.

DO NOT WAIT—but write today for our *Large Catalogue* beautifully illustrated and containing a great fund of interesting matter and useful information. It only costs a postal to get everything. Write it now.

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Not the man-killer, horse-killer kind. Gives you the low lift instead of the high lift. The broad-tired steel wheels prevent rutting and make light draft. Over a hundred thousand farmers are using the Electric Handy Wagon—the best kind of wagon, the best of its kind. It carries all loads and stands up in all climates. *Send for free catalog*, and know the Handy Wagon that lasts your lifetime. Don't wait, send to-day.

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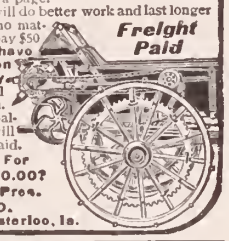

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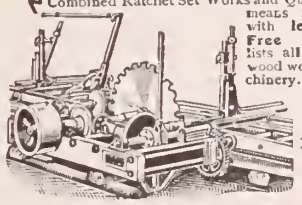

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Phyllis, sea-shell pink Baby Rambler, regular price 20c.—and New German White Baby Rambler—both novelties and absolutely genuine. Also genuine Crimson Baby Rambler, all 3 for 40c. Phyllis never offered before. All *genuine*—White, Pink and Crimson Baby Ramblers. Catalog 1000 varieties of seed sent with order.

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Send Me 10 Cents

and the addresses of two flower-loving friends and I will send you 30 seeds of the **Giant Marguerite Carnation** which blooms in 4 months from sowing; also my bargain collection of *Royal Show Pansies* 100 colors; *Sweet Peas*, over 40 varities; *Asters*, finest mixed; *Nasturtiums*, 20 kinds. Also FREE, "Floral Culture" and my handsomely illustrated 17th Annual Catalog.

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The novelty of the day, sails like a real one, easy to operate with our simple directions. Affords amusement for young and old. SEND FOR ONE 5½ ft. 30 cts. 8 ft. 60 cts. POSTPAID.

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How to Be Strong*

"TO be weak is miserable, doing or suffering," said one of our great poets.

Weakness, the feeling that the work which lies before us is more than we can perform, is one of the most depressing among all the hard burdens of life.

To one who has a clear vision of duty and truth, the call comes imperiously to reveal them to others. It is not enough that we ourselves possess the means of salvation; the noble soul longs to give them to others.

The great missionary movement is an outgrowth of this beautiful spirit. All of our settlement and "service" work springs from it. It is the regenerator of the world—the human exponent of the Holy Spirit, the Comforter.

"I believe to the very depths of my being that the Gospel of Christ is the saving truth," testified one great witness; "and I want to have everybody else believe it. I am anxious to work all the rest of my life, night and day, to promote the cause I so fully believe in. I want to acquire all the influence I can, in order that I may be stronger to attract men to Christ's side and convince them of these great truths."

It is a praiseworthy ambition. Let us all constantly strive to make ourselves more and more powerful, not for the sake of the power, but because by means of it we may more efficiently aid the great work of Christ in the world.

Make all the money that you honestly can; get all the education that you can; improve your personal appearance, your manners, and your mode of speech; keep your health up; fulfil every duty so that no criticism can justly be passed upon your faithfulness; all these are main elements of strength, and God wants us all to be strong for him. By appealing daily to him for his guidance and help, these elements will come to the earnest seeker.

But even though stern poverty, crippling illness and every personal disadvantage should be your lot, still God can grant strength for his work. Think of the wonderful and blessed labors of Bella Cooke, bedridden for more than fifty years! And she is only one of many consecrated "shut-ins," from whose chambers have streamed out upon the world God's light and life.

"We want power to teach, win, save; we want the secret of the utmost energy for the finest ends; we want at once sympathy and mastery; we want the perfectest service," writes Dr. Albert J. Lyman of this vital subject.

Mrs. Darwin R. James, in her thrilling address in 1905 upon "National Obligations," recited some of the wonderful achievements of our young country, as follows: "Our steel manufacturers compete successfully with those of Great Britain within her own colonial possessions. Who built the Gohtiek viaduct, the longest in the world, in Upper Burma? Who built the numerous viaducts in Uganda? Who carried the power from Cauvery Falls, in Mysore, India, ninety miles to the gold fields of Kohla, guarding the wires against danger from the elephants' trunks above, and the posts from the white ants below? Who stands ready to solve any problem the world can offer? Young America! What could we not accomplish if the same ability, energy and enthusiasm which are now in the service of the world, were turned to the advancement of Christ's kingdom?"

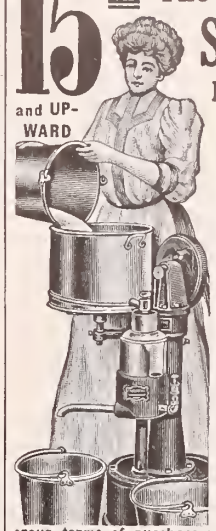
Let us use all our powers to enlist the immense strength of our nation wholly in God's cause.

*Topic of the Epworth League for Sunday, March 13. TEXTS: Eph. 3:14-16; Phil. 4:13-19.

DR. D. M. STEARNS ILL

—DR. D. M. STEARNS, the well-known Bible class leader, is dangerously ill at his home, 167 Chelton Avenue, Germantown, Philadelphia. The prayers of our readers are requested for his recovery, and that he may be enabled to continue his good work, if God wills.

15.95 The AMERICAN SEPARATOR Leads the World



and UPWARD

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Send us one ten-cent piece or stamps to-day for this Incomparable Vegetable and Flower Seed offer. Cabbage, Early Winningstadt. Cucumber, Cool and Crisp. Radish, Early Long Scarlet. Lettuce, Wonderful. Tomato, Earliana. Asters, Prize Mixed. Balsams, Templin's Ideal Mixed. Pansies, Excelsior Mixed. Sweet Peas, Incomparable Mixed. Verbenas, Mammoth, all colors mixed.

These seeds would cost you $1 bought separately. From us only 10c and this refunded, too. Get the collection and see how we do it. Fine Catalog free, filled with other great offers.

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I Will Send You

Seeds enough for an entire flower garden, ten choice varieties, if you will help me among your neighbors. Send me 10c. stamps or silver and the names of 3 neighbors with flower garden spots and you get all these free and postpaid.

1 pk. Sweet William	1 pk. Candytuft
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1 " Nasturtium	1 " Bachelor's Buttons
1 " Sweet Peas	1 " Alyssum
1 " Cosmos	1 " Mignonette

All for names of 3 friends fond of flowers and 10 cts. silver or stamps to pay cost packing, postage, etc.

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and Almanac for 1910 has 224 pages with many colored plates of fowls true to life. It tells all about chickens, their prices, their care, diseases and remedies. All about Incubators, their prices and their operation. All about poultry houses and how to build them. It's an encyclopedia of chickendom. You need it. Only 15 Cents.

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15 PACKETS CHOICE SEEDS 10c. To introduce our high-grade stock we'll mail you 12 packets Vegetable Seeds, 2 packets Flower Seeds, Annuals and Perennials, 200 sorts mixed, and 1 packet Sweet Peas, mixed, 50 varieties, with our 1910 Catalog; also a 10c. coupon, all for 10c. Satisfaction guaranteed. Order to-day.

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"Seeds that Grow" of the Burpee-Quality

COST more but are *worth more* than the difference in cost! Of seeds it is always true that "the Best is the Cheapest" — and that is one reason why we have maintained the Largest Mail-Order Seed Trade in the World. To prove to others that QUALITY COUNTS and to demonstrate the value of the New BURPEE SPECIALTIES we now offer

"Four of the Finest" Novelties— Your Choice—for Only 25 Cents!

Portion of a Stalk of the NEW EARLIEST CATAWBA CORN *Engraved from a Photograph.*

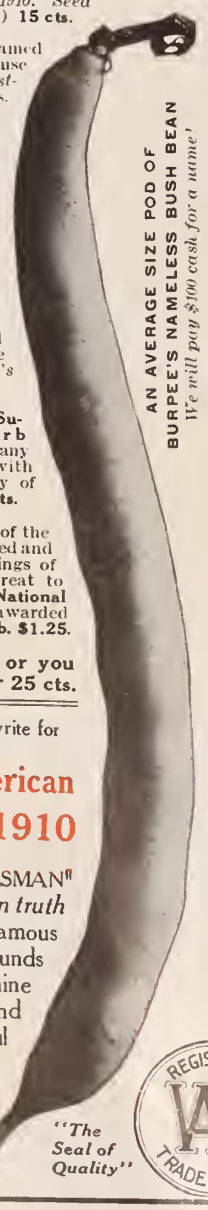
Separately the nine varieties named below each cost (excepting *Fordhook Melon*) 15 cts. per pkt.,—but *you can select* **any Four varieties for 25 cts.** (silver or stamps) while we will mail **ALL NINE VARIETIES FOR 50 CENTS.** Separately these Nine Novelties at prices "per pkt." amount to $1.30.

Burpee's "Dwarf-Giant" Tomato. The flesh is so firm and the tomatoes so heavy that they might be described *"solid as a rock!"* It is the most *nearly seedless* of all tomatoes. Of handsome dwarf, erect growth, the bushes produce enormous crops of the most beautiful tomatoes which are truly *gigantic in size* and absolutely unequaled in *delicious flavor.* **Per pkt. 15 cts.; ¼ oz. 40 cts.; oz. $1.50.**

Earliest Catawba Sweet Corn. *(see Illustration),* A real rival to our famous *Golden Bantam* both in extreme earliness and surpassingly delicious flavor. Some planters say it is *even better than Bantam!* For illustrations, description and "reports," see *Burpee's Annual for 1910.* **Per pkt. 15 cts.; ½ pint 30 cts.; pint 50 cts.,** postpaid.

Fordhook Bush Lima. The *only* stiffly erect Bush form of the popular "Potato" Lima. It is *altogether unique* and of incalculable value to American gardens. Both pods and beans are twice the size of the *Kumerle*, while the "fat" beans are of the same delicious flavor as *Burpee's Bush Lima.* **Per pkt. 15 cts.; ½ pint 25 cts.; pint 40 cts.,** postpaid.

Burpee's Nameless Bush Bean. *See Illustration.* This is also *quite unique* and we will pay $100 for a suitable name—also other liberal cash prizes for 1910. It is the *"Best of All"*—superior to *Burpee's Stringless Green-Pod*—and is *White-seeded.* For illustrations from photographs and full particulars, *see Burpee's Annual for 1910. Seed very scarce.* **Per pkt.** (*only 30 Beans!*) **15 cts.**



AN AVERAGE SIZE POD OF BURPEE'S NAMELESS BUSH BEAN
We will pay $100 cash for a name!

"Wayahead" Lettuce. So named because it is the *earliest, most solid* and *surest-heading* of all early "Butterhead" Lettuces. **Per pkt. 15 cts.; oz. 45 cts.**

Fordhook Musk Melon. Heavily netted melons, with thick golden-red flesh of exquisite flavor. A better shipper than our original *Netted Gem*, the "Rocky Ford" Melon, and as sweet as our famous *Emerald Gem!* **Per pkt. 10 cts.; oz. 30 cts.**

African "Golden-Orange" Daisy (*Dimorphotheca Aurantiaca*). As easily grown as any common annual, this is *entirely unique in color* and *most strikingly beautiful!* It has created a sensation wherever seen, and you can get some idea of its rare beauty from the colored plate in *Burpee's New Annual for 1910.* **Per pkt. 15 cts.**

"Variegated-Queen" Nasturtiums in Superb Mixture for 1910. Of tall growth, bearing flowers of many bright colors. The leaves are so beautifully variegated with yellow, white and green that the plants would be worthy of culture even for *fotiage* alone. **Per pkt. 15 cts.; per oz. 35 cts.**

New "Spencer" Sweet Peas. Many colors of the gigantic waved and frilled "Spencers"—in unequaled mixture. These new seedlings of the true "orchid-flowered" crinkled type will give a rare treat to lovers of Sweet Peas. We won the **only Gold Medal of the National Sweet Pea Society** in London the past summer that was ever awarded outside of Great Britain! **Per pkt. 15 cts.; per oz. 45 cts.; ¼ lb. $1.25.**

50 Cts. **buys all the above nine packets or you can select any FourVarieties for 25 cts.**

☞Whether ready to order now or not, you should surely write for

1876-1910 **Burpee's** The Leading American Seed Catalog for 1910

AN ELEGANT BOOK OF 178 PAGES—it is "THE SILENT SALESMAN" of the World's Largest Mail-Order Seed Trade. It tells the *plain truth* about the Best Seeds that can be grown,—as proved at our famous FORDHOOK FARMS,—the largest and most complete Trial Grounds in America. Handsomely bound with covers lithographed in nine colors it shows, with the six colored plates, Nine Novelties and Specialties in unequaled Vegetables, and five of the finest Beautiful New Flowers. A SAFE GUIDE to success in the garden, it should be consulted by every one who plants, whether for pleasure or profit. It is **mailed FREE to every one** who *has a garden* and can appreciate QUALITY IN SEEDS. Shall we mail YOU a copy? If so, kindly **write TO-DAY!**

"The Seal of Quality"

REGISTERED WAB TRADE MARK

Beautiful New Giant-Flowered Pansies

This is the finest complete Mixtu of *"Truly Giant" flowered Pansi* yet produced. It includes all colo of *Burpee's Defiance*, and the ne *Burpee's Hercules Giant;* also *Pr McKinley, Pres. Carnot*, etc., wi all colors of *Blotched Bugnot* a *Giant-Ruffled Masterpiece*, as illu trated herewith. Per pkt. 15 c

"Magnificent" Celosi As grown *exclusively by us*, this is s passingly beautiful with its gorgeous brilliant feathery plumes of magnifice colors. Per pkt. 10 cts.

Cecily Phlox Most charmi half-dwarf pla —covered all summer with lovely lar flowers of many colors. Per pkt. 10 c

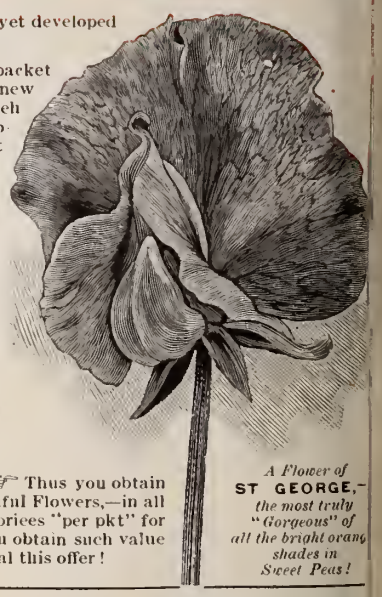
Kochia Tricophylla Mo orn mental plants of rounded, globe-li form that excite admiration everywh —the bushy plants resembling *"balls fire"* in the fall. Per pkt. 10 cts.

For 25 Cts. We w mail t a bo **four** and **also** *one regular ten cent pac each* of the grand Novelty RED GIA MIGNONETTE, largest spiked of all, liciously fragrant—DIANTHUS FORDHO FAVORITES, single and double, in unequaled mixture—"FUCHSIA FLOWERED" IPOMŒA, most attracti and unique, new quick growing climber, and the lovely dwarf LITTLE GEM SWEET ALYSSUM.

25 Cts. invested in no other way—unless in one of our Sweet Pea Collections,—can be product of so much pleasure. The seeds are all of THE BURPEE-QUALITY and better stra can not be had at any price! This assortment is known as **Burpee's Gem Collection** and at pri "per packet" *the Eight Packets have a total value of 85 cents!*

Burpee's 8 Elegant Grandiflora Sweet Peas for 25 Cents!

These Eight are all of our finest strains and **the Best** yet developed in the popular Giant-flowered type.



A Flower of **ST GEORGE,**— *the most truly "Gorgeous" of all the bright orang shades in Sweet Peas!*

For 25 Cts. we will mail one regular packet each of the most gorgeous new English ST. GEORGE, which alone sold last year at 25 cts. for 15 seeds:—DOBBIE'S MID-BLUE, the lovely deep sky-blue, which sold last year at 25 cts. for 20 seeds;—the unique giant rosy-crimson MILLIE MASLIN;—the Gloxinia-flowered mottled HELEN PIERCE;—the light lavender LADY GRISEL HAMILTON:—the deep pink JANET SCOTT;—the primrose MRS. COLLIER and a large ten-cent packet of the unequaled *Special New Blend of* BURPEE'S BEST MIXED SWEET PEAS FOR 1910. ☞All these **Eight Packets** with our *New Leaflet on Culture*,—mailed for **25 cts.**

25 Cts. buys either of the above collections, or **$1.00 any five collections,** mailed to separate addresses, if so ordered.

For 50 Cts. we will mail **both collections** as above, together with *your choice* of a 15-cent packet of either *Re-selected* BURPEE'S QUEEN VICTORIA SPENCER,—or BURPEE'S APPLE BLOSSOM SPENCER, which will delight Sweet Pea lovers everywhere. ☞Thus you obtain Nine of the finest Sweet Peas and Eight other Beautiful Flowers,—in all **Seventeen Packets for only 50 cents,** which even at prices "per pkt" for 1910 *amount in value to $1.70!* Nowhere else can you obtain such value and never before has it been possible even for us to equal this offer!

Send One Dollar

and write simply **"for All the Seeds advertised The Christian Herald of March 2nd."** Be s to **name the date—March 2, 1910.** You will t receive by return mail **All the 27 Packets** named in this advertisement (including the two 15c. pack of New Sweet Peas — BURPEE'S RE-SELECTED QUEEN VICTORIA and APPLE-BLOSSO SPENCERS). Purchased separately at regular retail prices "per packet," **these 27 packets would c $3.05**—*even at our reduced prices for 1910!* This is certainly the **greatest Dollar's worth of t Choicest Vegetable and Flower Seeds ever offered,** and should delight thousands of amate

Entire Satisfaction Guaranteed or money refunded. If you do not consider that you have recei **more than double value,** write us at any time this winter, spring or summer, and *your dollar will co back to you immediately*—without question! **Your word alone** is sufficient. We never knowin have a single dissatisfied customer. ☞In ordering, please state whether you want also a cop

Burpee's New Annual for 1910

an elegant book of 178 pages and *a trustworthy guide,* which has be long and favorably known as **"The Leading American Seed Catalog**

☞This advertisement will not appear again. **Order Now—lest y Forget**—and miss the **Greatest Opportunity Ever Advertised**

Try **BURPEE'S "SEEDS THAT GROW!**

Just think of it!—**27 Regular Pkts. mailed for only One Dollar**—and all of the **Burpee-Qua**

W. ATLEE BURPEE & CO., (SEED GROWERS) Burpee Building, Philadelphi

CHRISTIAN HERALD

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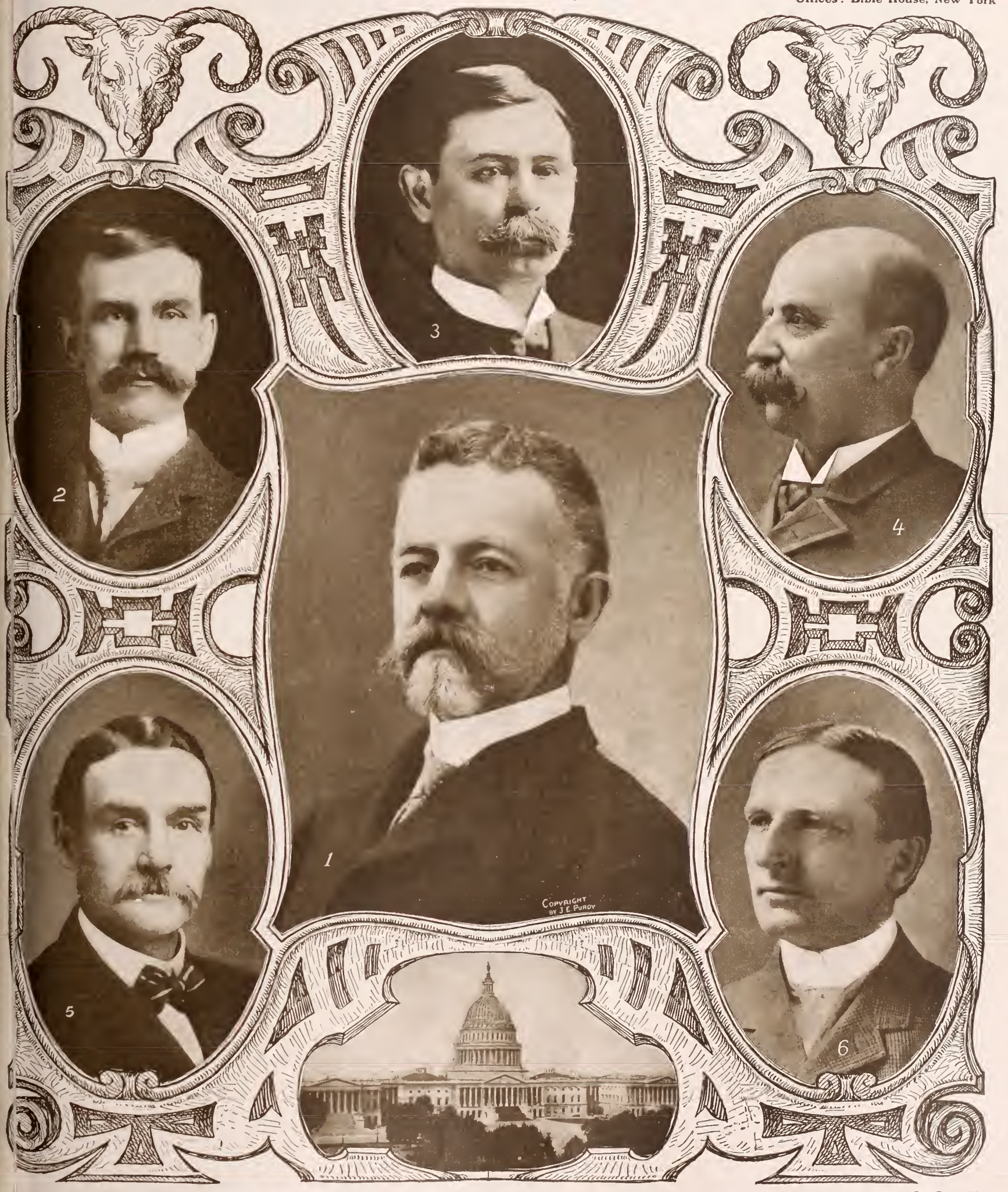

See Page 230

The United States Senate Committee, Now Investigating the Cost of Living

1. Senator H. C. Lodge, Mass. (Chairman). 2. Senator Reed Smoot, Utah. 3. Senator F. M. Simmons, N. C. 4. Senator J. H. Gallinger, N. H.
5. Senator G. I. Crawford, S. Dak. 6. Senator P. J. McCumber, N. Dak.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

Mrs. H. E. P., Madison, Me. Will you please tell me, through the columns of OUR MAIL-BAG, the name of the lower bird on your calendar for 1905?

The Evening Grosbeak.

J. R. McM., Winston-Salem, N. C. Please give a short sketch of Helen Keller, from childhood to the present. I see you mention her so often.

Miss Helen Adams Keller was born in Tuscumbia, Ala., in 1880. She is descended from Alexander Spottswood, Colonial Governor of Virginia, on her father's side, and through her mother is related to the Adams and Everett families of New England. When nineteen months old illness made her deaf and blind. She was educated by Miss Anne Sullivan, who, by wonderful tact and ingenuity, prepared her sufficiently to enter Radcliffe College. Miss Keller has written for the magazines and also the story of her life. She lives in Wrentham, Mass.

E. A. S., Provincetown, Mass. Please explain Rev. 18:4; II. Cor. 6:17; Isa. 52:11, and Jer. 51:45.

1. This is God's warning of judgment on apostate Christendom in the "last days." Christendom, divided into many sects, is Babylon (confusion); and corrupt, lifeless Christendom is the worst of all. Apostate Christendom is not to be converted, but destroyed. 2. Paul here applies his argument to the Corinthian Church, warning it against the prevalent vices of the day, among them being idolatry and licentiousness. 3. (See also Isa. 48:20 and Zech. 2:6, 7). This relates to the prospect of leaving Babylon, where they had long resided, and which many were loth to leave. Nebuchadnezzar had carried them thither (II. Chron. 36:18), and Cyrus restored them (Ezra 1:7-11).

Mrs. A. D., Groton, Conn. Where is Mount McKinley, mentioned in the Cook-Peary controversy?

Mount McKinley, the highest peak in North America, is in Alaska.

R. A. W., Westminster, Md. Please explain Matt. 8:22.

It is not necessarily to be interpreted as making light of natural affection, but rather as showing that Christ does not tolerate the half-hearted in religion. Besides (as is shown in Luke 7:12) it was the custom to hury on the day of death; hence (writes one commentator) it is hardly probable that this man would have been here at all if his father had just breathed his last. In any event, if he had been with his father at such a time, our Lord would not have hindered him from discharging the duties of a son.

P. H., Elliott, Ill. 1. In what country, or by what nation, was crucifixion used as a mode of execution, and what was its origin? 2. Was the apostle Paul crucified with head downward?

Crucifixion was employed to inflict death by the Egyptians, the Carthaginians, Assyrians, Scythians, Germans, and among the Romans in the earliest times. No one knows when and how it originated. 2. It is not definitely known in what manner Paul met his death. One account says he was beheaded.

G. A. A., Marcellus, N. Y. 1. Is there a collection of Thomas Hood's poems in one volume? 2. Where can I find his poem "The Haunted House"?

1. Yes. 2. Undoubtedly in the volume. The lines you ask for are unfamiliar to us.

Mr. A. S. Arnold, Woonsocket, R. I., sends this concerning vivisection: "The belief that we should do evil that good may come is unchristian. One of the proofs is that since, through vivisection, Pasteurism was inaugurated there are ten cases of hydrophobia where there was one before. We have, through the New York *Herald*, frequently challenged the citation of one well-authenticated case where the Pasteur treatment ever cured a man of hydrophobia, but the challenge has not been accepted. Many who took preventive treatment have died, while over 15,000 dog bites, received by agents of the N. Y. S. P. C. A., developed not a single case of the disease. I have treated two severe bites in the calf of my leg with carbolic acid, and a woman's terribly lacerated hand with ammonia, but no symptoms of hydrophobia. In conclusion, if no needless cruelty is practised, why the "closed door," instead of coming to the light in vindication? And if one of my Christian idols, John Wesley, is correct in saying that our domestic animals are sub-human and are immortal, should we dare vivisect these immortal beings?"

Reader, Perdue, Ore. 1. How long was it after Christ's resurrection that Christians adopted Sunday for the Jewish Sabbath? 2. Who was Madame Guyon?

1. The apostles themselves introduced the religious observance of Sunday for divine service (Acts 20:7; I. Cor. 16:2). 2. Madame Guyon was a mystic, of French birth, who lived 1648-1717. She wrote much, and her works were a subject of sharp controversy and were condemned by Rome. Her writings were published in forty volumes, in Paris, seventy-five years after her death. Your other question is not within the scope of THE MAIL-BAG.

R. McD., Dubuque, Ia. How many new books of all kinds were published in the United States last year?

Ten thousand one hundred and ninety-five new books and 708 new editions of books previously published. The largest class was general literature and the collected works of standard authors, which was represented by 1,136 volumes; fiction had 1,098 (somewhat less than the preceding year); theology and religion had 903, a slight increase.

A. B. W., Beaman, Mo. What is the difference between an apostle and a disciple?

A disciple is a follower, a student, or, in the Gospel sense, a believer who imitates the example of Christ and follows in his footsteps. An apostle is one who has been chosen for a special work or mission. Thus the twelve whom Christ chose were apostles, because they were to spread the Gospel among mankind and to organize Christian circles, and they were invested with special powers and gifts. The words "apostles" and "disciples," however, are often used interchangeably.

H. B., Idaho. How shall we understand St. Paul in I. Cor. 7:15?

The passage should be translated "separateth himself," offended with her Christianity and refusing to live with her unless she renounce it. The woman is not bound to renounce the faith for the sake of retaining an unbelieving husband and to wreck her own eternal happiness to gratify his unbelief. Your questions regarding divorce involve a long discussion, on which we cannot enter here. While the conditions of life have changed greatly since Christ's day, the great moral principles involved in his teaching are unaltered and stand good to-day. Conflicting divorce laws in our various States cause trouble and confusion, but do not affect the underlying principles, which should be the basis of all law on this subject.

P. W., Oelwein, Ia. 1. What became of Lazarus after Jesus raised him from the dead? 2. Was he a spiritual being after his resurrection? 3. Is there any record as to how long the widow's son lived?

1. There are several legends concerning him. One states that he lived thirty years after being raised; another, that he went, accompanied by Mary and Martha, to Provence and preached the Gospel in Marseilles. 2. It was a complete physical rehabilitation. 3. No record beyond what is contained in the Scripture narrative.

L. D. P., Chicago, Ill. How many times is a future world referred to in the Old Testament?

That the future life was a part of the Jewish belief, even in ancient times, is now conceded by the best Biblical and historical authorities. This belief in immortality receives both direct and indirect reference in the Old Testament. See Gen. 1:27; Gen. 3:22; Gen. 5:22, 2 Exod. 3:6; I. Sam. 28; Ps. 106:28; Isa. 14; Job 19:26; Ps. 17:15; Ps. 49:15, 16; Ps. 73; 26, 28; Isa. 26:19; Dan. 12:2, 3; Eccles. 12; II. Sam. 12:23.

S. P., Match, Tenn. What does the higher cr icism teach? I hear much about it, a would like to know just what it is.

There are two kinds of higher criticism constructive and destructive. The first earnest, scholarly investigation, in the rig spirit of reverence for God and his Word; other is investigation in the hostile spirit unbelief and for the purpose of undermini faith in the Gospel and the old Bible by atta ing them at every opportunity.

B. E., Boulder, Colo. Do you think it wro for a person to pray for the success o business venture?

We have a right to go to our heave Father and ask him to supply *all* our n wants, spiritual and material. If we are business troubles, we are privileged to ask help to relieve us, and we may consistently his blessing on our efforts in any honora work in which we may engage. There is point, however, where a line must be drawn our petitions, which every Christian recogniz and our Father, in his wisdom, would grant any request when we ask to our o hurt. We should say that one who prays riches, for success over business rivals, for residences, or means for lavish display and dulgence, would be asking amiss.

E. C., Prairie, Ia. 1. Does the eleventh chapte I. Corinthians signify that a woman sho have her head veiled? 2. Also, in speakin eating and drinking, does this mean the Lo Supper?

1. The women of Corinth in Paul's time, on plea that there was no distinction of sex Christianity, claimed equality with men, a some, ignoring the custom of the time, came the religious gatherings without the usual he dress. Paul, in the first sixteen verses of t chapter, reproves what he regards as an imp priety. It relates wholly to local conditions Greece at the time, and is simply an episode not to be regarded as essential to Gospel teachi since climatic and geographic conditions regul dress everywhere, and what is viewed as pro in one country may in another be held as reverse. 2. Yes; see verse 20.

Famous Christian Testimonies

John H. Converse

ONE of the foremost business men, known and respected throughout the country, is Mr. John H. Converse, president of the Baldwin Locomotive Works, Philadelphia. He is a man who carries religion into business in the most practical way, and is prominently identified with many philanthropies and religious enterprises. His wide experience brings him in contact with all kinds of business men, and hence he was chosen as one well qualified to give an answer to the question:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

Mr. Converse's reply, which is given below, is clear and to the point and should be an encouragement and inspiration to all who read it:

BALDWIN LOCOMOTIVE WORKS
PHILADELPHIA

Dear Sir: December 16, 1909.

Your favor of the 8th inst. was duly received, in which you ask me to reply to the question: "Are Jesus Christ's teachings making actual progress in the world?"

My answer is in the affirmative. I believe that the principles of Jesus are more dominant in politics, business, and international affairs now than formerly. The promotion of arbitration, as instanced by the Hague Conference, shows the tendency in this direction.

In business, a reputation for integrity and for all that is covered by a profession of loyalty to Christ, counts for a distinct advantage. Character is an asset in business, and is absolutely a necessary basis for the great transactions involving vast sums which are the usual incident of important business operations.

The creation and maintenance of hospitals and homes are a distinct development of the influence of Christianity. They were unknown in ancient civilization, and to-day are evidence of the dominance of the spirit of Christ.

Very truly yours,

John H. Converse

Miscellaneous

R. P. B., Barbourville, Ky. If your c science tells you it is wrong, you would well to heed it.

Mrs. Mattie Foiles, Kampsville, Calho County, Ill., would be glad to receive the dress of her son, Zoda D. Lumley.

Subscriber, Bay City, Mich. Prayers usually addressed to God the Father, and wh ever we ask we ask in the name of the Son.

J. A., Nevada. Such discussions are profitable, and only lead to dissension. would advise you to drop the whole busir and stick to the Gospel.

Mrs. B. R., Louisville, N. S., Canada. 1. "elder brother" has already been fully discus in THE MAIL-BAG. 2. Rev. C. M. Sheld address is Topeka, Kan.

M. T., Willshire, O. Some commenta hold that John may have been baptized by of his own disciples. There is nothing defi on the subject.

Any one knowing the whereabouts of J. Skirvin, lately of Kalamazoo, Mich., is quested to kindly inform Mrs. A. McClel 1704 Toole Avenue, Missoula, Mont.

A. F. K., Manheim, Pa. Nothing that c harm man, or rob him of his reason, or bru ize his nature, ever came from the hand God. This is the only explanation possible the miracle in question.

J. W. B., Hillsboro, Ia. 1. The marg dates, as we have frequently explained, w calculated by Archbishop Ussher. They not a part of the Bible, but are simply sup mentary. 2. There is no authority for statement in question. No one can positi state the manner of baptism employed John.

Mrs. S. E. H., Rutland, Ind. The Go points out the way of salvation (see Acts 5 31; Acts 4:12; Acts 16:31; I. Pet. 1:5; Tim. 1:9, 10; Rom. 11:6; Eph. 2:9). applies, of course, to those to whom the Go has already been preached and who have shown the way; it does not apply to heathen who have not as yet heard the Gos and who are therefore not to be judged by same standard as those to whom it has preached. Salvation is of God alone, and must place himself in the attitude of repenta before he can receive it.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

CROWD GATHERING ON A STREET CORNER IN PHILADELPHIA TO STOP THE PASSAGE OF CARS

PHILADELPHIA'S GREAT STRIKE

NOT for many years has there been a strike characterized by such determination on both sides, so many scenes of mob violence and such great destruction of property as in the one now ing carried on against the Rapid Transit Com- ny by the streetcar employees in Philadelphia. he men went out on Saturday, February 19, and thin three days hundreds of cars had been recked or burned, three people had been killed out- ght and the hospitals were full of people who had en wounded by pistol bullets or by bricks, stones id bolts thrown by strikers or strike sympathizers. stol shots sounded in the streets almost as often they did in the avenues of St. etersburg a year or two ago, hen the Russian disturbances ere at their height, and for ie passer-by they were nearly dangerous. In fact, if a vis- or from abroad had suddenly rived in the shopping district the City of Brotherly Love— district usually as staid and spectable as could be found nywhere in America—he ould have thought that he as in the midst of a revolu- on when he saw the surging owds, heard the roar of the ob as a car was attacked, erturned or set on fire, and otormen and conductors were agged from the platforms id assaulted, many so se- ously that their recovery is t of the question.

Philadelphia depends on its olleys perhaps more than any her place in the East, with ie possible exception of Bos- n, which is also a city of sub- rbs, in which thousands of usiness men make their homes hile their offices are down- wn or in the central part of ie city. As usually happens in case of a strike, ie people were put to great inconvenience; the opkeepers kept their stores open with no custom- rs in sight, while the few who ventured on the cars ere subjected to hair-raising experiences, in the ay of having the cars toppled over or bullets sent rough the windows, which they will never forget nless "peaceful Philadelphia" has another strike orse than this one.

The men of the union were called out at one o'clock the afternoon, and by Saturday night almost very line in the city was tied up or badly crippled, though the transit company made every effort to keep as many cars as possible running with the twelve hundred men who remained in its employ. The strike was called with the sanction of the national officers of the Amalgamated Association of Street and Electric Employees. Some such action had been expected, though not quite so soon, as the trouble between the men and the company had been patched up, but the truce was not considered permanent, and the third week of February matters at issue reached an acute stage.

The immediate cause of the strike was the discharge, on the preceding day, of a large number of men. The strikers declare that about six hundred or more were told that their services would no longer be required, and they think this action could be construed in no other way than as the beginning of a lockout. The officials, on the other hand, assert that only one hundred and seventy-three men were discharged, and all of these on specific charges. When the men were dismissed C. O. Pratt, national organizer, prepared at once for a trial of strength with the company. He ordered the men of his union to take the cars they were running back to the barns and not to go to work again until the company guaranteed the right of the men to belong to the union. Mr. Pratt declared, in a formal statement to the public, that the charge against the men dismissed was "belonging to the union." In addition he ordered the men not to take out a car until the company guaranteed twenty-five cents an hour pay. Pratt was the leader of the strike which tied up traffic in Philadelphia last June and has been a prominent figure ever since in railroading circles. The strike last June ended with a compromise of the subjects at issue, but neither the men nor the company which employed them have been really satisfied with the results. There was a great deal of rioting all through the strike in the Kensington district. There, on the first day, a crowd of over ten thousand strikers and their friends assembled and attacked six cars on Kensington Avenue. Bricks and stones hurtled against the cars, the poles were jerked from the trolley wires, and two of the cars were set on fire. The police were helpless, and a call was sent in and fire engines were soon rushing to the scene. The drivers sent their teams plunging forward through the mob, the firemen leaped to the ground and turned the hose first on the cars and then, when the rioters made a rush forward, the hosemen turned the water on the crowd, which seemed to have a cooling effect. Then reinforcements arrived, and a number of arrests were made.

Motorman Attacked by Strikers in the Kensington District

Boys in various parts of the city threw stones through car windows, and dozens of passengers were cut by flying glass. In fact, hardly a car passed Thirty-first and Dauphin Streets without being attacked. The strike being called at midday, thousands of people were compelled to run the gauntlet, as it were, to get home. During the subsequent days all the women who could remained at home.

Sunday was not a day of rest and quiet. Police patrols covered threatened points as best they could, but the crowds were too large and in too fierce a mood to be cowed by the bluecoats, of whom they generally stood in awe. Downtown there was not so much rioting, but in the suburban districts the day was one long series of bloody encounters. An

Continued on page 230

The American Pulpit

A SERMON BY

Rev. Charles M. Sheldon, D.D.*

THE DEEP THINGS OF GOD

TEXT—I. Cor. 2 : 10

IF there is anything in this world that God hates it is sham. The word sham comes from the same root as the word shame, and that word meant originally a wound, something which caused pain; that is, a sham is something which ought to wound our sense of what is right and true, and it always does wound it when we have a clear and right perception of life. Christ never grew indignant, according to the Gospels, except when in the presence of the Scribes and Pharisees. It was hypocrisy, more than any other one sin, which aroused his anger. It was because his sense of what was right and true was opposed to that which was a superficial thing and a falsehood that his spirit rose up and cried out against the false.

The Divine Hatred of Sham

It is a first mark of the divine nature, from the very beginning, to hate all sham or superficial things. In the very act of creation God revealed his great love for "deep things." There are at least four distinct marks of the creation. First: It took a great deal of time; how long we do not know, but the periods called days were undoubtedly very long geological periods. It was not a superficial thing God was doing when he made the earth. Even his divine power could not, or did not, make it in a hurry. In the second place, the creation of the world caused gigantic effort; even God needed to rest after the six days. In the third place, the creation tended toward a great and dignified final purpose. It was not to show the divine power that God created the universe. It was to lead up to the creation of man and the establishment of him as a free-will being on the face of the earth. In the fourth place, the whole creation was good when it was finished, which is never true of anything which is a sham or which lies upon the surface.

If it is a mark of the divine being to hate the shams of life, it will not do us any harm to consider what a few of these shams are, as opposed to the deep things of God. There are a great many of these shams in our human life to-day. Among them we may note, first, the shams of society. Many young people wish to keep up with the foolish expenses of their own circle, even when they are not able to do so. It is probably true that hundreds of young men have bought expensive automobiles in this country, and run into debt for them. I know of a few instances, and doubtless there are very many more, where the desire to be in society leads to this exhibition of display and an outlay which cannot be afforded. A merchant told me that he had been unable to collect a small bill from a family which, nevertheless, finds the means to go away every summer on expensive vacations, and whose names figure largely in the column of persons who entertain, etc. Society is guilty of a sham philanthropy when it gives so-called charity balls, where more money is spent for dress, flowers, decoration and music, than is received for the poor, and this is called "charity," forsooth. There is also a sham politeness displayed by many people, who go through the outward forms, but lack the real kindness of heart. This is the veneering which Christ indignantly denounced when he spoke of the Scribes as being "whited sepulchres."

Shams in Education

In the second place, there are the shams which are sometimes connected with learning. Students sometimes wish to make a good showing with the least possible expense of time and thought. They devise methods by which they can pass examinations or make a good showing in the classroom. There is no real scholarship back of the apparent effort. It is significant also, in connection with some of the athletic phases of our college life, that there is danger of a sham atmosphere pervading places of learning where over-emphasis is given to a thing like athletics. The recent bequest to a college in Pennsylvania of a million dollars, on condition that the college give up all intercollegiate athletic sports, is a case in point. One of the students in this college, on being asked whether he thought the college ought to accept this gift, said, "No, it was worth a million dollars to down Pennsylvania in football." If that exaggerated sense of the importance of athletics should prevail to any extent in the college life of America it would represent a shallow definition of a college education.

Shams in Commercial Life

Third. There are the shams of deception in commercial life. The recent pure food law is revealing some of these shams. It is a great pity that the people have been deceived so long, or have deceived themselves, in the matter of patent medicines. If the whole list of patent medicines should forever be swallowed up in some bottomless pit, the American people would be far better off and happier than they are at present. The discovery has been made by the inspectors that some of these patent medicines contain from forty to sixty per cent. of opium or alcohol. In fact, they are nothing but intoxicants or opiates in disguise. What Christian people need to do is to adopt a healthy and Christian diet, renouncing all forms of dissipation (and Christian people are guilty of many), engage in wholesome, healthy, happy work for others, lead simple lives, and keep away from the drug store. In the commercial world is also much of the sham of so-called philanthropy. Men who have made their money by breaking the laws of the United States, who have selfishly broken the Golden Rule in business, who have driven their competitors out of business, give some of the money thus selfishly made to churches or hospitals or colleges, and point to themselves with pride as Christian philanthropists. This used to deceive the American people. It does not deceive them as much as it did, and it is sham philanthropy.

Fourth. There is also the sham of expecting to get something for nothing, which prevails in many parts of the country. Newspapers which ought to know better encourage this idea by advertising gifts for voting contests. In many Western towns the papers are continually asking the people to vote on the most popular man in town, or the prettiest school teacher, or the most popular streetcar conductor, the winner in the contest to get a piano, or a trip to Europe, or something else of great value for nothing. The whole principle is vicious, and should be opposed by all Christian people. It belongs to the sham of life.

Shams in Religious Life

There are also shams even in the religious world. Forms and ceremonies and rituals even take the place of the real heart life. The minister is supposed to preach and pray, and the choir to sing, some deceased brother right up into heaven, while the whole community knows as well as the minister and the choir that the deceased has lived anything but a heavenly life, and the whole thing is a mockery to all who hear, as well as to those who speak or sing. I have had families indignant at me because I would not declare a eulogy on a funeral occasion over a member of the family who had never been a Christian at all, had seldom attended church, and had been notorious for selfish and impure ways. The entire thing is a sham and a mockery and belongs to the things which God hates. There is also a more serious indictment to be brought against our religious life when it holds back what is due in the way of money and service. We call ourselves a Christian people. Members of churches give very meagerly compared to their means. I made a recent comparative study of the salaries of twenty ministers in a Western town with the salaries of twenty representative railroad men. The twenty ministers received an average of $950 each. The twenty railroad men received an average of $6,700 each. Five of these twenty railroad men were receiving $10,000 each. They were heads of departments, in very responsible positions. Of these twenty ministers fifteen had received no increase in salary in ten years' time. This great Christian nation spen $515,000,000 every year for tobacco, every cent which is worse than wasted; and it spends mo than a round $1,000,000,000 every year for toxicating drinks, $20,000,000 for chewing gu $25,000,000 for kid gloves, $15,000,000 for ostr feathers, and $10,000,000 all told, from all the d nominations, for foreign missions. If our relig is worth what we say it is, we are getting it ve cheap. If we could get all the money that is spe by church members for useless amusements, that amusements which are not necessary for health, could double the salary of every minister and sch teacher in the United States. I say it is a sh religion and a sham Christianity which is willing spend less for its Christian activities than for amusements and indulgences of life.

Seek the "Deep Things" of God

Now, over against all these sham things of l stand the deep things of God, and it is the de things of God that we as Christian people are urg to seek after. Before we can get them we m have a right definition of life. We are here in t world to do the will of God. That is our first bu ness. We are not here to build railroads, or s scraping cities, or factories, or make money, as first business of life; and we are here, first of all seek the kingdom of God, and then if we need other things they will follow after. It is a gr thing for a human being when he has discove what the essentials of life are, and sweeps the ur sential out. With this definition we can ask, W are the deep things of God? Among the very fi we could put the love of humanity. The great thing about God is love, and it is not an abstr thing, but concrete. It is the love of men, and get very close to the deep things of God when also love men. Among the deep things of God n be mentioned also his great redemptive power. we have faith in that, we can do great things him and with him. The world needs the healing redemptive power of God more than anything e and the Church of Christ needs to search after t power, which can be obtained through faith. this knowledge of the deep things of God is the w of the Spirit of God, and it cannot be obtained exc by the spiritual sense. Coming home from Eur a man died on our steamer when it was in midoc

The Call of the Spirit

The next day the widow went to the officers of ship and asked if they could not send word to relatives, who lived in New York. The wireless strument was set to work. It flashed the mess over hundreds of miles of water, through the and against the wind. The relatives received word, and telegraphed back to the woman that message had been received. This would have b absolutely impossible if the instrument on the s and the instrument in the steamship office had been in tune. They were made to answer each ot It is thus with the spirit of man. It must be se tive to the spirit of God for free communica between the two. Does your spirit respond to call of the world as it cries aloud to you, beckon you to ambition, or to pleasure, or to sin, or your spirit respond to the Spirit of God? Spiritu things are spiritually examined. It is well for Church of Christ in this country to examine it whether it is thus searching after the deep thing God, or whether it is satisfied with the sham superficial, and it will not be until the Christia of America is the Christianity of Christ. It will be until we have turned from the shallow and em things of life to "the deep things of God" that can expect to make great the kingdom of God in life of this nation. The needs of America ar great, its passions and sins and selfishness ar monumental, that nothing less than the deep thi of God in the hearts of his people can bring al individual and social regeneration and save republic for the good of the world and the gl of God.

[See "THE CHILDREN'S PULPIT" on Next Page]

* Pastor Central Congregational Church, Topeka, Kansas.

He Cares for Me

I AM only a little sparrow—
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers;
It is very plain, I know,
With never a speck of crimson,
But it was not made for show.

It keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold or purple,
Perhaps it might make me vain.

If my food is sometimes scanty,
Close picking makes it sweet;
I've always enough to feed me,
And life is more than meat.

I fly through the thickest forest;
I alight on many a spray;
I've neither chart or compass,
But I never lose my way.

I'm only a little sparrow—
A bird of low degree;
But I know the dear Lord loves me;
Dost thou know His love for thee?

Author Unknown.

The Lonely Elderly Woman

AN English paper announces that fifty flats for ladies are in process f erection in London. They are not or the rich, but are to be rented at a w figure and are designed for wom-n, especially elderly women, of good irth and education, who are com-elled to earn their living. The rent r one of these little apartments will e placed as low as nine shillings per eek—about $2. A central dining-all and social drawing-room are pro-ided, where the tenants, under a roper management, can meet each her and form pleasant friendships. uch an enterprise would be a positive essing to many worthy women in ew York and other large cities here. Almost any one of us knows several omen between fifty and seventy years age, well-born and delicately reared, hom the vicissitudes of life have rced into our shops and offices to rn a living. Depending often upon anty salaries, and either without mily friends or with only such as e unable to help them, these gentle dies are often obliged to live in small, heerless rooms. Rents are too high permit them to occupy a regular partment of their own; and yet they ould love to have such a home. They e still able to work. They could anage to keep up a little home. But ne is available, except at prohibitive rices.

"At this present moment," says our rrespondent, "I know two women, th of them between fifty and sixty ears of age, who are wishing for just ch a quiet, safe, inexpensive retreat s this English apartment house. If nly some benefactor would arise to ild one or more, and possibly to en-w them sufficiently, so that in times stress rent might be provided free r certain tenants!"

She suggests that the building might isely be built around three sides of a uare, and only two rooms deep, so as give plenty of light. Each tenement uld consist of three or four rooms, ith ample closets, and conveniences r those who wish to do their own oking and laundry work; and cites veral cases which she has known of omen to whom such a house would ve been "an inestimable boon."

The idea sounds sane and practical, d may well be pondered by our phil-thropic workers.

KATE UPSON CLARK.

A Delight to the Family

Dear Dr. Klopsch: All you promised r the $2 subscription I have received, d more. THE CHRISTIAN HERALD is stranger in our home, but rather a iend. The calendar and picture are mply marvels of beauty. The *Story ible* is a delight to the whole family. e would not be without THE CHRIS-AN HERALD for twice the price we y for it.

J. M. LASATER AND WIFE.
Plentywood, Mont.

The Children's Pulpit

BIBLE SAINTS

By Rev. J. M. FARRAR, D.D.*

WHO are saints? If this were one of your examination questions how many of you could answer it? One boy holds up his hands; he says: "Saints are a—well, saints are the—why, saints are saints." A little girl says saints are very holy men with a ring of light round their heads. The dictionary says: "Saints are holy or godly persons." Sometimes we go to the dictionary when we ought to go to the Bible. What answer does the Bible give? The Bible word that tells the meaning of saint is the one you are almost sure to miss in your spelling lesson. The word is "separate." Saints are people who are separated from those who do not love and obey God.

* * *

NEXT Thursday, March 17, is St. Patrick's Day. You are smiling, and I know you are thinking of something that girls run from and that boys like to kill. Behind the smile and the snakes the real St. Patrick has been lost. He did not drive the snakes from Ireland. He did something better than that. Do you want to know some facts about St. Patrick, and about what he did? He was born in Britain, and was of noble birth. When he was about fifteen years old, at his father's country place, he was seized by pirates and carried to Ireland and sold to strangers. He was kept in slavery for six years. After he escaped to his home in Britain, he tells us that he heard a voice in his mind. It was "the voice of the Irish," and it said: "We pray thee, holy youth, to come and henceforward walk among us." He separated himself from his home and friends and went to Ireland to preach Christ. This separation made him a Bible saint.

* * *

ST. PATRICK lived in the fifth century. We are living in the twentieth century. At that time all the people on the Emerald Isle were heathen and worshiped idols. They had not so much as heard there was a Christ. The slave boy's life was noble and good, and his "intense faith" drew the people to him. They knew there was a God, but did not know he had sent Christ with good news for our world. Shall I tell you how these heathen tried to get a message from God? The man who wanted to get the message would take the skin off a ram or goat, and wrap himself in the skin, that had the warm blood on it. Then he would run to a stream or waterfall and there lie down and sleep. He believed that while, by the side of the running water, he slept in this skin, his idol would talk to him and give him a message from God. His dream was his Bible.

* * *

ST. PATRICK had, while a boy, learned of Christ, and now saw how foolish these strange heathen customs were. He spent the remainder of his life preaching Christ to these people. He was what we call to-day a missionary. By his life and hard work he won the people from idolatry and taught them to learn the will of God from Christ. Do I hear some of you say: "How could one man convert a whole island from heathenism and change idol worshipers into Christians?" We do not have to go back to the fifth century to answer this question. I will tell you a story more wonderful than the story of the conversion of the island of Ireland.

* * *

THE Rev. Dr. John G. Paton, who for forty years was a missionary to the South Sea Islands, spoke at one time in New York about his work. He told us that when he went to the South Sea Islands the people were heathen. They had never heard of Christ. One of his most interesting stories is about the well he dug. On the island there were weeks and weeks when it did not rain. During the dry season they drank the milk of the cocoanuts—as long as it lasted. Then they would go to their idols and pray for rain. Poor people, with tongues hot from thirst, praying to dumb idols to send them rain! When the "rain-god" delayed his answer to their prayers, there was great suffering.

* * *

THERE had been no rain for several weeks, the cocoanuts were all gone, and the people were dying from thirst. Dr. Paton told them he was going down into the earth for rain. The people had never seen fresh water except as it came from the clouds. How could clouds be found in the earth? Dr. Paton prayed to God to help him, and then began to dig a hole in the ground. The savages supposed he was crazy. All he could persuade them to do was to pull a windlass-rope and draw up the loosened earth as he sank the well deeper and deeper. If he found fresh water they would believe he was telling the truth about Christ. If he failed, they would not believe him and would probably kill him.

* * *

AFTER going down thirty feet he struck a spring. Down on his knees he fell, praying, tasting the water at the same time. It was pure, fresh water. The people drank and their parched tongues were cooled. The effect was magical. The man they had laughed at was now a "prophet." He had said he would go down in the ground to "find rain," and now the people believed that all he told them about Jehovah and Jesus Christ was true. Ask your teacher to tell you the story of how the heathen in the South Sea Islands believed in Dr. Paton's God, destroyed their idols, built churches and schools, accepted God's laws and were changed from cannibals into Christians. This story will help you to understand some of the wonderful things we are told about the great missionary, St. Patrick.

*Pastor 1st Ref'd Ch., Brooklyn, N. Y. TEXT: "To the Saints." Col. 1:2.

A Notable Japanese Pastor

MISSIONARY William E. Lampe, of Sendai, Japan, writes to THE CHRISTIAN HERALD acknowledging the receipt of contributions by readers of this journal, to be applied in furtherance of his missionary work. He says:

"After earnest thought as to how it might be best applied, I have decided to send it to Sendai, Japan, for the benefit of Mr. Chikaharu Akiho, his family and his work. Mr. Akiho became a Christian more than twenty years ago, while in a normal school. His parents bitterly opposed his becoming a Christian, inasmuch as they could not understand why he should wish to take such a step. Soon after accepting the Christian faith, he decided to devote himself to the propagation of Christianity as his lifework. He has for more than fifteen years been one of the ablest and most faithful native pastors in all of north Japan. His salary has usually been $10 to $12 per month, and it may readily be seen what this has involved in order that he might be able to support a family of five children, but he has been willing to endure all for the sake of the Gospel. He is now pastor of one of the most active congregations in the city of Sendai, which has a population of more than 100,000. His present salary, even while pastor of that city congregation, is $16.50 a month. His two sons will follow in the footsteps of their father and enter the Christian ministry. Both have graduated from the North Japan College, a mission school, under the care of the Reformed Church in the United States, and are now studying theology, and will soon begin their active ministry. The oldest daughter is now in a Christian Girls' School, and will soon be doing the work of a Bible woman. I do not know of an instance where $10 can be better used than to assist in the work of this family, which is doing more than very many families in the homeland, to help build up the kingdom of God in the earth."

Anvil Sparks

..LOVE for God takes in everybody else.

..GROWL less, and one grows in grace.

..FOLKS who hope are generally folks who help.

..GIVE love the power and it will always help.

..A STINGY Christian is a living dishonor to Christ.

..IT IS hard to tire the man whom Christ has rested.

..THERE would be more good boys if there were more good fathers.

..THE widow who gave the two mites did not starve to death.

..THERE can be no true politeness without the practice of self-denial.

..EVERY Christian should be a reminder to some worldling that God is good.

..MANY a prayer for a revival has been defeated by a church entertainment.

..THE man who has no aim in life is worse off than one who has lost his eyesight.

..THE man who is not some kind of a missionary is not a true follower of Jesus Christ.

..WHEN God turned Adam out of Eden he sent an angel with him, whose name was Hope.

..ALL the science in the world cannot make a bad man feel at home in a prayer meeting.

..MAKE pure thoughts welcome in your mind, and God will not fail to come into your life.

..THE man who never speaks of his religion in public is not getting much enjoyment out of it in private.

CONGRESS AND THE COST OF LIVING

SENATE'S SPECIAL COMMITTEE BEGINS INVESTIGATION OF THE PRESENT HIGH PRICES

THE legislative branch of the United States Government has entered upon what it is promised shall be a thorough and exhaustive investigation into the causes of the increased cost of living in this country. Vice-President James S. Sherman, presiding officer of the Senate, appointed a special committee of that body to consider this specific subject. This special committee will probably conclude its inquiry during the current session of Congress—before mid-summer at the latest—although it is realized that this will necessitate energetic work owing to the wide scope of the investigation.

Many of our readers may have seen references in the newspapers, during the past few weeks, to an investigation of the all-absorbing topic of the present cost of living by a group of Representatives. This earlier activity has been merely a prelude to the broader treatment of the subject which is now proposed. The earlier investigation has been held by a sub-committee of the District of Columbia Committee of the United States House of Representatives, and has concerned itself only with the exceptionally high cost of living in the city of Washington—a sore subject with Congressmen and other compulsory residents of the Capital City. The Senate investigation is to concern itself not with one section, but with the conditions of life in all parts of the country, and even with foreign influences as exerted upon American food and raiment.

When the suggestion was first made for a Senate investigation, the proposal first contemplated turning the searchlight upon the causes of high prices of the more elementary necessaries of life. Gradually, however, substitute resolutions and amendments were presented in the Senate, until the measure as finally adopted called for a most sweeping search for facts. The special committee will endeavor to ascertain to what extent prices have advanced during the past ten years and the cause of such increase. Incidentally, it will go into the subject of salaries and wages in the different occupations, to ascertain whether incomes have increased proportionately to the advance in the cost of living. The investigation is not to deal merely with surface conditions, as reflected by retail prices in the stores and markets all over the country; but will follow the various commodities back to farm and factory, with a view to learning the exact sources of the additions to the ultimate prices, and determining the relative responsibility of producers, cold-storage interests, wholesalers, jobbers, commission merchants or other middlemen, and retailers.

It is stated in the instructions given to the special committee that the investigators must be attentive to clothing, boots and shoes, and "all commodities," even to steel. From the very nature of things, the investigation ought to go pretty deeply into the subject of tariff regulation and its effect upon prices. Such an inquiry ought to have more or less significance as a verdict upon the influence of the new tariff regulations. This explains the keen concern felt in political circles as to the personnel of the special committee and the leanings of the respective members as advocates or opponents of the existing tariff law.

The U. S. Senate Committee to Investigate the Cost of Living

Seated—left to right: Senators Crawford, McCumber and Lodge (Chairman). Standing: Senators Smoot, Gallinger and Simmons

Senator Henry Cabot Lodge of Massachusetts, appointed chairman of the Special Committee, is an ardent advocate of the present tariff. He delivered addresses in the Senate recently denying that the new tariff is to blame for the high prices of food and clothing. Senator J. H. Gallinger of New Hampshire, another member of the committee, is also a believer in the existing tariff, and two of the other Republican members, Senator Reed Smoot of Utah and Senator P. J. McCumber of North Dakota, are likewise accounted "regulars" on this issue. The fifth Republican on the committee, Senator G. L. Crawford of South Dakota, is said to hold "progressive" sentiments on the tariff, notwithstanding that he voted for the Payne measure. The two Democrats on the committee, Senator F. M. Simmons of North Carolina and Senator James P. Clarke of Arkansas, are opposed, in the main, to high tariff duties.

Experts will be employed in the investigation; and the committee is empowered to send for papers and persons needed in the taking of testimony, to examine witnesses under oath, and to employ such stenographers and clerks as may be necessary. It is not expected that the committee will travel about the country, as some Congressional committees have done, holding sessions in the principal cities. All the work it is expected, can be done in Washington, by summoning to the capital such witnesses as may be needed.

In anticipation of this Senatorial investigation, the two departments having the greatest knowledge of price fluctuations and market conditions—the Department of Agriculture and Department of Commerce and Labor—set about the compilation of detailed data on the subject. Now the officials have ready at hand an immense amount of valuable information to lay before the investigators. Mr. E. T. Clark, secretary to the new committee, is a good choice for this responsible place. He has served as clerk of the Senate Committee on the Philippines and is well qualified to handle the mass of detail that will be involved.

WALDON FAWCETT.

PHILADELPHIA'S GREAT STRIKE

CONTINUED FROM PAGE 227

C. O. Pratt

attempt was made by the company to run cars, but before the afternoon was over they sent back what they could rescue to the barns.

Philadelphia has a police force of a little over three thousand, and they seemed utterly helpless before the crowds which surged menacingly up and down the streets looking for trouble. The fact that two policemen were riding on the front platform of a car seemed to give added zest to stone throwing, the leaders being able, after a discharge of missiles, to escape into the throng behind, which closed about them and made their arrest difficult, if not impossible.

Mayor Reyburn realized that he was dealing with a critical situation, and authorized the Director of Public Safety, Henry Clay, to enlist four thousand extra policemen, thus bringing the available force up to seven thousand.

Strike Leader Pratt was in close touch with John Murphy, the head of the Central Labor Union, and it was soon noised about that Murphy would call a sympathetic strike of every union man in Philadelphia if non-union men were put on the cars.

A large number of children were injured in the riots. One little girl, standing on a doorstep, was hit in the side by a stray bullet. A little boy of eleven was riding in a Franklinville car which was stormed by several hundred rioters. All of the passengers dropped to the floor and tried to protect themselves from the flying bricks and the glass which came down on their heads and faces in showers. A stone hit the little fellow on the side of the head, injuring him fatally. One mob was threatening the lines of the firemen putting out a conflagration when up came eight automobiles filled with policemen, led by fighting Tim O'Leary, superintendent of police. They formed a giant wedge, charged at double-time and drove into the mob, striking right and left. The street was soon cleared and the firemen saved.

In the Kensington district by Monday a large number of barricades were erected across the street, and the place looked like a battlefield. Here the company gave up first of all, as things were growing rapidly worse and it was almost sure death to send a man through on a car platform. Strike Leader Pratt was placed under arrest, charged with inciting riot, but this seemed to have little effect. At last, when the police seemed powerless, the mounted State constabulary were sent for, "men who do not carry bouquets in their guns." Quietly, determinedly they, a mere handful, rode into the city of turmoil, and the place knew the first sense of relief for several days. There is one person all Pennsylvania knows cannot be fooled with, and that is a trooper of the constabulary. The strike is still on as this edition goes to press.

Policemen Arresting Stone-Throwers

ROOSEVELT IN THE SOUDAN

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Mrs. Roosevelt and Her Daughter Ethel

AFTER several months in the African bush, and living the care-free and happy life of the hunter and naturalist, where Congressmen ase from troubling and politics are at rest, Colo- l Roosevelt has packed up his guns and the equip- ent of his expedition and has turned to that other ie of work, writing, for which he has always had pronounced taste and in which he won distinction fore he became a leading figure in our national e. He has used, it is true, pen and pencil at inter- ls during his stay in the African forests, sending ck vivid accounts of his journey, of days in camp d in the hunting field, to one of our American agazines. At present, however, he is actively en- ged on a series of addresses and lectures, which ll not deal with African life, but with various litical and social subjects. These lectures will be livered in part before the University of Paris, in rlin, at Oxford, England, and one undoubtedly Stockholm, Sweden. He will deliver the address the latter place as one of the recipients of the obel Peace Prize, Mr. Roosevelt having received e prize as the result of his efforts to bring Japan d Russia together and end the war in Manchuria. When Mr. Roosevelt laid down the cares of his fice he was too active in body and too young in irit to rest in the ordinary way. Change was rest ough for him, and when he started for Africa he as enthusiastic over the trip he was about to take; t the wiseacres and long-faced prophets of evil agged their heads and prophesied that Mr. Roose- lt would ruin his health, be killed by natives, or se his life in a conflict with some wild animal. hose who saw the Ex-President the other day wire at they never saw him looking better or more bust. The natives treated him like a king, and r generations will tell of the prowess of the great ief who formerly ruled over a great people, but ho was so fond of the chase that he passed the job er to some one else and camped and roughed it in way to arouse their enthusiasm. As for the wild imal scare, that seems to have exploded along ith the shells in the Roosevelt guns. Probably no unter of recent years, since the time of Sir Samuel aker, has ever brought back such a large and varied collection of specimens. These are to be placed in the Smithsonian Institution at Washington and in other museums of which the natural history division is made a prominent feature. The Harvard Club of New York, which already has the nucleus of a fine collection of game heads, will probably receive one or two specimens.

Mr. Roosevelt had an expert taxidermist with him, and did not wait until his return to civilization before sending on a large number of his trophies to America. Some of them have already arrived in Washington, and have been mounted, ready to be placed in their proper place in the collection in Washington. These specimens, it may be remarked, have no card or inscription attached to show that they fell to the rifle of a former President. This may be done later, however, as the visitors to the collection will naturally want to know what specimens were sent by Colonel Roosevelt.

The great hunting expedition was really over when the party reached Gondokoro, in the Soudan, and it was a great day for the town when the expedition made its entry and proceeded to the river. It was as picturesque a reception as the British officials and the inhabitants could devise, for a man of world-wide fame very seldom gets into that part of the world, a trip up the Nile satisfying most noted tourists. The reception lacked nothing in the way of noise, odd costume and sincerity to be rated as a complete success. Its cordiality was a great surprise to the party of hunters, for while they expected a friendly greeting they did not expect to be made the central figures in a triumphal procession.

A large party of natives, under the command of Chief Kereba, went out on the road a distance of sixteen miles to act as an escort of honor. The native band went with him, and they made the air discordant or harmonious, according to the point of view. They had large brass horns and plenty of drums.

When the Roosevelt party reached the outskirts of Gondokoro the trumpeters of the band jammed the horns into their mouths with a "now is the time" and a "do it or die" sort of expression, the first notes of "America" rent the air, and the parade started into town. Just behind the drummers, who were sticking steadfastly to the role they had to play, came a big African porter, carrying a large American flag. Following in order came Colonel Roosevelt, Kermit Roosevelt, and the American hunters and scientists of the Smithsonian Institution. After these came the caravan, a long line of gun-bearers, porters carrying baggage, and the men and boys required to do the rough work around the camps.

The native part of the caravan was fully alive to the importance of the expedition, and marched along enjoying to the full the envious glances of the people of the place, who lined the road and fell in behind as soon as the last burden-bearer had passed. The column marched down to the river, where a launch, belonging to Sir Reginald Wingate of the Egyptian army, was waiting. The American flag was flying from the stern of the boat, and a large quantity of mail was waiting for the party.

Colonel Roosevelt, his son, and Heller, the zoologist, took one trip, lasting a week, up the river, while the rest of the party busied themselves with packing up the outfits and paying off the escort. The three embarked on the steamer *Redjaf* and were accompanied by a launch belonging to the Belgian government. Hardly had the cheers of the crowd on the dock died away before both vessels struck a sandbar and were hard aground. The steamer managed to get off, but the launch held fast.

While here Kermit Roosevelt showed that he had the same fearlessness which has been one of his father's most prominent characteristics. A native had been working about the deck of a near-by boat. He lost his footing, fell overboard and was drowned. Kermit and Mr. Heller both dived into the water—first with the hope of saving the man, and, when this was found to be impossible, to bring up the body. The river is full of crocodiles, which have killed many a bold swimmer before this, but the two men plunged in and disappeared beneath the surface of the turbid stream. They soon came up, and, finding that their efforts were in vain, climbed back on the deck.

Colonel Roosevelt will make a formal visit to Belgian territory in Africa, and then return to be received by British officials and the Khedive at Khartoum. He will meet Mrs. Roosevelt and his daughter Ethel, who sailed a short time ago from New York for Egypt. There will be an imposing reception in this historic city and a number of other festivities. They will be entertained at the Governor's palace. They will accompany him on his extended tour about the Continent, then to England and home. Preparations for receiving Colonel Roosevelt when he once more sets foot in his native land are now being suggested.

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The Palace in Khartoum

AMONG THE WORKERS AT HOME AND ABROAD

—Ex-U. S. Senator Blair's article on another ge, in which he urges a union of all the forces Temperance, is sound logic and deserves a ide reading.

—The Christian Herald, in pursuance of its olicy of presenting both sides of every great ublic question, gives elsewhere in this issue the ther side" of the high-price problem, from the andpoint of an intelligent, practical farmer and ock-raiser, who sets forth what he and his class lieve to be the real cause of the increased cost living.

—Dr. Arthur J. Smith has lately been con- ucting a simultaneous mission at St. John, ew Brunswick, being the concluding services an evangelistic tour covering over five onths. Under his superintendence evangel- tic campaigns, with union meetings of nearly l churches, have been held with remarkable ccess in Kane, Pa.; Elmira, N. Y.; Law- nce, Mass., and South Framingham.

—Missionary E. H. Richards, M. E. Mis- on, Inhambane, Africa, writes: "Our mission just now in receipt of $18 from some un- own friend, via The Christian Herald (un- own to us, but not to the Master), and we turn our heartiest thanks. Also, thanks for e $35 from several other donors, through ur paper. I am still at work proof-reading r new Sheetswa Bible. We are now in Jere- iah, and hope to have the reading completed y May 1. This will be the first production of e Bible in this tongue."

—Rev. Peyton Stevens writes, saying: "The new missionary home at Chefoo, China, in charge of Rev. J. A. Stooke and wife, has been a boon to missionaries of every denomination, as well as Y. M. C. A. and Christian workers, who are accommodated at the home at cost. It is one of the most beautiful sanitariums in the East. Your readers have helped in this work, but there is still a debt on the home." Mr. Stevens has been a missionary for sixteen years in China.

—Secretary T. A. Bailey, of the mission to lepers in India, writes that Miss Mary Reed is still pushing her work in Chandag among the poor lepers and is meeting with great encouragement. A converted leper in one of the asylums in an Indian province, hearing of the spiritual darkness of the inmates of a distant asylum, volunteered to go and give them the Gospel and "to live and die for them." This is a fine illustration of Christian heroism among a people usually regarded as one of the most degraded in the East.

—A novel experiment in church work is about to be made by the Presbyterians in New York. The old Fourteenth Street Presbyterian Church is to be turned into a "labor temple," with Rev. G. E. Merriam and Rev. J. M. Hoadley as associate pastors, and the Rev. Charles Stelzle in general charge. There will be a corps of workers, paid and voluntary. A special appeal will be made to the interests of the laboring class, and a workingmen's mass meeting will be held every Sunday afternoon, which will be a forum for speakers on labor, social and economic questions.

—Missionary Emily S. Hartwell, of Foochow, China, writes: "You will be glad to hear that The Christian Herald Interdenominational Fukhien Industrial Homes, which have been made possible through the generosity of The Christian Herald, have rented a tea 'hong,' which they have fitted up temporarily for about one hundred boys. The list of two hundred children we expect to take in is being filled with the greatest care, selecting only the most destitute. The superintendent, Mr. Li Chi Fan, is a consecrated, able Chinese, and is proving very efficient. The girls we will arrange to take in later."

—Miss Josephine Cowgill, a missionary to Africa, writes from Port Said to Mr. J. C. Havemeyer, of New York, giving an interesting description of a school for Mohammedan girls in that city, which is in charge of two very earnest Christian missionaries from California. This work has been in operation eight years. In addition to the Gospel, there are various studies and industrial work, sewing, etc. Mrs. Richardson and Miss Triplett, the missionaries, are helped by four native teachers. All are poorly paid and the work is greatly hampered by lack of room. Miss Cowgill also tells of the great need of Christian workers in many of the nearby villages. Some touching appeals have been made for missionaries to be sent to these neglected places.

—Missionary William C. Terril, Superintendent of the M. E. Mission, Inhambane, East Africa, writes: "We have now 71 mission out-stations, in charge of the same number of native evangelists. We have on these out-stations 1,783 members and probationers, also 1,117 children in our day schools and over 1,300 pupils in the Sunday School. The fact that cheers our hearts the most is that we have 3,000 heathen in regular attendance each day at our prayer services. We need help to reach these people and bring them to the light of the Gospel. Their hearts are seeking after the real Saviour. If we do not point them to Christ soon, Mahomet will win them, for his followers are busy, while we are tied and able to do but little. Fully 30 of our 71 evangelists are working without any help from the mission, because we have not the means to help them. We plead for help for these in order that the work may go on uninterruptedly."

Back to His "First Love"

Dear Old Christian Herald: Enclosed find money order for $1.50 for one year's subscription to the paper. I was a subscriber to the *Home Herald* and an older member of The Christian Herald family. Like the prodigal son, I am very glad to be thus restored to my first love. Of course, I want the calendar and "all else that is coming" to a returned wanderer.

Kettle Falls, Wash. S. M. Gill.

OUR EDITORIAL FORUM

LOUIS KLOPSCH-Editor and Proprietor GEO. H. SANDISON Managing Editor

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Strikes and the Public

AT this writing one of the worst streetcar strikes in American industrial history is in progress. It has been characterized by scenes of violence abhorrent to the mind of the majority of Americans who love law and order. As to the causes of the strike the carmen's union tell one story and the company another. Strike Leader Pratt claims that the company formed a rival union in order to weaken the one to which the majority of the men belonged, and that men were discharged by the hundred for being union men. This the company denies, saying that those dropped had been taken off the list of employees for the good of the service. A demand has also been made for an advance of pay, but this does not seem to be of such importance in the eyes of the strikers as the preservation intact of the Amalgamated Association.

Through the entire conflict of interests the welfare of the general public, which as a mere matter of majority is the greatest of all, seems to have been disregarded by both sides. The American people are, as a general thing, fair-minded. If the union had a just case they would have been glad to have its grievance rectified. If the company was endeavoring to serve the public fairly and treat its men fairly, then they would like equally well to have that made clear. As matters stand now the various issues on which the strike was made have become dimmed in the mind of the average Philadelphian, who is compelled to walk five miles to his work.

Reports from the erstwhile City of Brotherly Love show that the innocent bystanders and the passengers on the cars have received more injuries than strikers, policemen and car operators, consequently the public is heartily sick of the situation, is not taking sides, but is very anxious to have something done to have permanent peace in the streets and feel that life and limb are not in jeopardy every time one turns a corner and finds himself in the vicinity of a trolley car.

Now that things have reached such a pass order must, of course, be restored, and then steps can be taken to settle the difficulty which seems chronic between the railway company and a large part of its men. But things should never have been allowed to reach the present condition of riot and bloodshed. The public is beginning to demand, in no uncertain tone, that its rights be respected by all parties. Tens of thousands must use the cars to get to their work. A difference of opinion as to wages or of affiliation should not be allowed to tie up the traffic of a great city. This paper has urged the establishment of labor courts, to which such differences should be submitted, either party being entitled to bring in a case.

Wrenching the Constitution

WE regret to note the signs of a renewal of the agitation for the exclusion of the Bible from the public schools. Advocates of exclusion point to the Constitution, which they pronounce prohibitive of all religious exercises in public institutions, claiming that it applies to the Bible as much as it would apply to Confucianism, Buddhism, or any other religion. Startling results of this loose method of construction are apparent in many quarters. In Bridgeport, Pa., the local school board became dead-locked on a resolution to prohibit the reading of the Bible in the schools, and a district judge very sensibly ousted the board and ordered a new election. We have a similar and wholly needless tangle in New York and other cities, at frequent intervals. This is a grotesque misconstruction of the sole passage in the Constitution which has any bearing on the subject of religion, and which should be made familiar to all. It is the first of the amendments, and says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech," etc.

Nothing was further from the purpose of the founders of this government than to prohibit the free exercise of religion; but they did desire to prevent the establishment of a "state religion"—that union of church and State which, in many lands, has exerted a baneful and oppressive influence, destructive of human liberty. Our forefathers saw the evil effects such a union had produced in Italy, Spain, Portugal, France, Russia and Great Britain, and they were resolved that in this free country there should be no religious establishment supported, even partially, by the Federal Government. It was far from their purpose to exclude religion from public places or functions; least of all did they object to the use of the Bible and of Christian prayer on such occasions, for it is a matter of recorded history that in our first Congress, prayer was a duty reverently and regularly performed, as is done to-day; in the earliest days of our Army and Navy, there were Christian chaplains, and in our pioneer schools Bible reading and prayer were daily duties. Congress in the Constitution aimed at the widest national religious liberty, and it is due in large measure to this privilege that our country has become a great and progressive nation—a nation of whose religious beliefs three great tribunals, the United States Supreme Court and the Supreme Courts of New York and Pennsylvania, have officially declared that "Christianity is part and parcel of the common law of the land." This is the highest and most authoritative construction, and should be kept steadily in view whenever we find men who would strain and wrench the Constitution in the effort to square it with their own narrow, bigoted opinions, in the effort to prohibit that freedom of action and belief which the Constitution declares should not be prohibited.

Hereafter, let us hear no more of constitutional prohibition when discussing the question of the Bible in the public schools. Wholly apart from its inspiration and the sublime religious truths it reveals, it is the greatest historical book in the world, and it should be studied in every school and college, if not for its religion, at least for its historic, philosophic and poetic value. Let us remember that there is nothing in the Constitution prohibitive of religion, but rather provision for its free exercise. It sets up a barrier, however, so that there shall never be in this free land a state religion, lest some day it should join hands with a tyrannous government in oppressing the people.

The Senate Investigation

IT is a comprehensive plan of investigation which the Special Senate Committee on the cost of living has mapped out for itself, and one that will in all probability occupy the entire summer. So many matters must obviously come within the scope of this inquiry that it will be impossible to do more than deal with the most urgent features—those that are related more closely to the production, sale and consumption of the necessaries of life. Incidentally, we may expect to see an instructive light shed upon the inner workings of the great packing companies, which now apparently control the market at both ends—the farmer and stock-raiser on the one hand, and the retailer on the other. Among the retailers the cry now is that "the trusts get all the money." Whether this be true or not, the public is certainly the ultimate sufferer, and the producer does not now stand in the light of a special beneficiary either. We may expect to see the limelight thrown strongly on the part played by the railroads, too. Some little illumination may also enable us to judge of the importance of another cause of high prices—the growing tendency to national extravagance in our domestic habits. If we could establish a true perspective we might see just how far we have traveled from the simplicity and frugality of our ancestors, and to what extent, therefore, we are ourselves responsible for present conditions. In this view the investigation may prove a valuable lesson to our people.

The Highest Heroism

ALL the world knows the story of the terrible mine disaster at Cherry, Illinois, but not till now has the true tale been made known of those heroes who gave their lives voluntarily in the work of rescue. Edith Wyatt tells of them in *McClure's Magazine*. It is a tale that will awaken the admiration and wonder of all who read it.

There were ten of those humble heroes who yielded up their lives in the work of rescue. Thes are the names: Dominick Formento, Robert Clar John Bundy, Alexander Nourberg, Henry Stewar Andrew McCluky, Isaac Lewis, James Spears, Joh Zabriske and John Flood. All of them deserve to be remembered. All of the ten were burne alive in the mine, which had become a roaring fu nace. It was a forlorn hope which they had unde taken; it was almost certain death. Yet they di not hesitate, but down they went in the hot and flan ing cage, some of them falling unconscious on th downward journey, others dropping suffocated c the bottom, to be charred almost to cinders in th withering blast. Some of them were taken out dea and disfigured, poor blackened, distorted remnan of humanity; more than half of them were neve found, and their weeping relatives did not even hav the poor satisfaction of giving their bodies decen burial. THE CHRISTIAN HERALD has already to the story of the mining heroes at Cherry. It ha related how William Cleland, one of the impri oned miners, sang and prayed with his mates ar bade them be of good courage and trust in God f deliverance. But the tale would be incomplete wit out the story of the heroic ten, of whom it may we be said, "Greater love hath no man than thi that a man lay down his life for his friends."

Good Companionship

WE are judged largely by our associations, ar it is right that it should be so, for associatio is one of the greatest character moulders. "A ma is known by the company he keeps," says the pro erb. When the Young Men's Christian Associatio was started in Paris, many years ago, a strange was often noticed at the meetings. Always h came in after the meeting began and left before closed. They wondered who the mysterious ma was. At length one put himself in the stranger way, and asked him to join them. Then he said, ' will tell you who I am; I am a detective. The go ernment is afraid of conspirators and spies, ar watches every meeting in Paris. I know all abo every one of your members. I know every thin you do by day and by night. There is not a con pany of young men like this in Paris. I have to the government that your behavior is faultless, ar that you are a credit to the country." What splendid testimony for Christianity and for goo companionship was that! John the apostle had r detectives at work, but he kept his eyes on his chi dren, and inquired about them when he could n see them, so that he was able to say with joy of or of them, "Demetrius hath good report of all men Every young man who seeks only good Christia companionship is a Demetrius, walking in the ligh working by it and sleeping by it, and with none t make him afraid.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Railway in the Air

THERE have been constructed in recent years, in both Europe and America, a large number of mountain railways, and tourists are able to go to the lofty peaks of famous mountains in the compartment of a steam car. While this was very comfortable, the traveler often lost some of the finest views for which he had taken the trip, as the road had to take the easiest ascent and consequently the least picturesque. Now a new way of mountain travel has been inaugurated in Switzerland, on the Grindelwald in the Bernese Oberland. It was devised by the celebrated inventor, Strubb, of Zurich. A wire has been stretched from the foot of the mountain, across crags and glaciers, to a high, rocky plateau. An open car, much like the basket of a balloon, is attached to the wire track and is pulled rapidly through the air, but without rocking to an alarming extent. No more than two passengers could go up in the same car. People with weak hearts and lungs are advised to go by the safer road up the side of the mountain. There is no real danger, but it takes strong nerves to find one traveling along on a single wire, of which one can see neither the starting point or the end. The sensation is exactly like that of rising in a balloon, though always at an angle. Doubtless a great many adventurous Americans will take the trip this summer. This new mastery of man over the forces of nature, this added opportunity to view and be inspired with the greatness of God's handiwork in the sublimity of the mountain scenes, suggest the part the mountains are to take in the chorus of Christ's coming and salvation, as described by the prophet:

The mountains and the hills shall break forth before you into singing. (Isa. 55: 12.)

The New Aerial Railway at Grindelwald in the Swiss Alps

Bird Paradise

Mr. John D. Rockefeller is very fond of birds and other pets. His wife also has a great love for them. On their estate of 10,000 acres at Pocantico Hills he has laid out a large feeding ground for his birds; on tall trees cages for pigeons and other birds have been placed, while there is a separate building for hundreds of pheasants, partridges, and feathered creatures of all colors. Eighteen hundred partridges arrived at this bird paradise the other day, and joined thousands of others that had been brought before them from foreign lands on the tank steamers of the Standard Oil Company, that return from every foreign shore; and multitudes more are to be added. Mr. and Mrs. Rockefeller walk through their park, feeding these beautiful creatures, who come at their call, and who seem to know and love those who have made such careful provision for them. The vast numbers and infinite variety of the pets in the bird paradise at the "Boxwood Home" at Pocantico Hills suggest the feathered creatures that were taken into the ark:

Every fowl after his kind, every bird of every sort. (Gen. 7: 14).

Female Dueling

A duel between two girl students took place the other day at Presterlitz, a small village close to the Austrian frontier. The young ladies, who were studying medicine at Cracow, had fallen in love with a young medical student named Breitner, who made love to both of them in turn and did not engage himself to either. Competition for his affections led to an exchange of blows. They considered that the rule of chivalry required an appeal to the "code." Consequently Ilonca Ilnetsky, who received the first blow, challenged Olga Metzeroff, who struck her, sending two other girl students as seconds. The girl challenged selected two girl students as seconds, and the place of the duel was fixed in German territory to evade the Austrian law. Arrangements were made for pistol shots at fifteen paces. At the fifth shot Olga Metzeroff, being wounded in the left shoulder, fell fainting in the snow. Two medical students bandaged the wounds and carried her back to her home. It is said that Ilonca Ilnetsky, the victor, was greeted as a heroine by her fellow-students. If a killing had been proper under any circumstance, which was not the case, the two girls should have turned their guns upon the miserable scoundrel that betrayed them both, rather than be guilty of the supreme folly and crime of becoming each a suicide and murderer in consenting to the disgraceful duel. Now, when men are giving up dueling as a relic of barbarism, rather than an expression of chivalry, seems a poor time for women to give such a public exhibition of insane jealousy and murderous hate, as in the contest just fought. The demon that provoked the fight between these girls is described in Solomon's Song:

Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. (Solomon's Song 8: 6.)

Artificial Sapphires

Maiden Lane is astir over the appearance of artificial sapphires, made according to a new process, the discovery of which was announced several weeks ago from Paris. One of the dealers said that although he had been selling sapphires all his life he cannot see any difference between the synthetic products and the natural stones. He said that he had tried all ordinary tests on the new stones without finding the slightest difference between them and the natural jewels. It was feared that the sapphire trade would be materially interfered with, as it might compel the reduction in price of the natural stones, which are now selling from $100 to $200 a carat. Simultaneously with the appearance of this well-nigh perfect artificial sapphire there was placed on the market a cheaper manufactured sapphire, made of the hardest and most brilliant kind of glass, which is disturbing the jewelers' trade considerably, but which is detected by tests with hydrofluoric acid, which quickly eats into and disfigures it. Precious stones are material expressions of God's absolute beauty, and the successful imitation of these precious jewels by man is the copy of God's beauty and wisdom. The sapphire is used frequently in the Scripture as a symbol of beauty. In the vision which Moses, Aaron and the seventy elders had on the Mount, the Almighty appeared to them to be standing upon a glittering sapphire stone:

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. (Ex. 24: 10.)

Penalty of Fidelity

The collusion between the saloon and politics in New York City has gotten to be so notorious and shameless that in many districts where the policemen undertake to enforce the Sunday closing, or in fact any laws against the saloon, they are immediately transferred to less desirable precincts or suffer some other type of degradation or punishment. The punishment of Keenan and Cunningham and others for their activity in enforcing the law against the saloon was so manifest that specific complaints have been made to Mayor Gaynor, and a general demand is made for an investigation of the whole matter and a reform. Patrolman Cunningham, who was transferred from a Bronx precinct to an unsavory lower East Side post for his activity against the Sunday saloon, instead of hanging his head in cowardice or losing his nerve, went to work in good earnest closing the Sunday saloons in the Eldridge Street district, bringing panic to the liquor dealers and consternation to the politicians who are full partners in the graft and lawlessness of the dramshop. One of the leading dailies, in referring to Cunningham's bravery and activity in the face of such powerful foes, says: "The 'system' will have to keep its eye on Cunningham. The eye of the public is already on him, and it beams with approval." The public press asserts that the Liquor Dealers' Association of New York openly confesses that it has to spend $500,000 in graft each year to secure the protection of the police, especially against violations of the Sunday closing law, and it is said the association has formally asked Mayor Gaynor to stop the graft; but it has not promised to obey the law, but rather demands the right to break the law without the trouble or expense of the bribes. It would be impossible to describe the courage of the splendid policemen who demand that the Sunday law be obeyed and have no itching palm for gold. The words of the Psalmist can be used appropriately with reference to these faithful officers of the law:

Remove from me the way of lying, and grant me thy law graciously. I have chosen the way of truth; thy judgments have I laid before me. I have stuck unto thy testimonies; O Lord, put me not to shame. (Ps. 119: 29-31.)

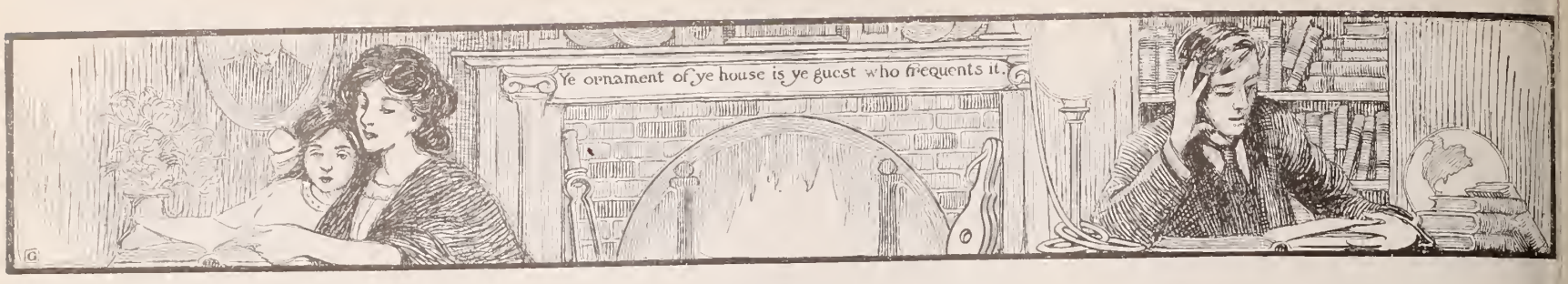
Remember the *Maine*

A significant meeting was held in Carnegie Hall, New York, commemorating the destruction of the United States battleship *Maine* in Havana harbor February 15, 1898. The deep indignation of the meeting that the destroyed ship had not been raised was voiced by Joseph H. Choate, who was president of the meeting, in the following words:

"I visited Havana two years ago, and it made my heart sick to see the wreck of the battleship and to realize that after ten years not a hand has been turned toward raising the shattered hulk or reclaiming the dead still at rest in the harbor basin. I thought to myself at that time that it was no credit to the American people, it was a smirch on American patriotism and an insult to the dead and martyred sailors and officers that their country, for which they were willing to fight and for which they died, has done naught in return." Congressman Sulzer, among other things, said: "The wreck of the *Maine* must be raised. Gratitude commands it, patriotism demands it, and the honest thinking people of America will never rest content until it is done." By a unanimous vote of the two or three thousand people present there was an imperative demand made upon Congress to raise the *Maine* and rescue the sixty-three bodies of the martyrs imprisoned in the hulk, and bury them with their fellows, who sleep in Arlington Cemetery. Admiral Sigsbee, who was in command of the *Maine* when it was destroyed, is president of the Maine Monument Association, and a national subscription fund is being raised for the erection of a suitable monument in memory of the martyrs of the *Maine*, in the city of Washington. Men and women in New York, Washington, Boston, Philadelphia, and many other cities and smaller places in the country, are becoming deeply interested in the work of securing this monument and will push it to a successful termination. The building of this monument to commemorate the heroism of the two hundred and fifty men who laid down their lives for their country is in harmony with the custom of the ages of erecting stone memorials to the dead and of the affection of the living for them. The Scriptures make mention of the monument which Jacob erected in honor of Rachel, his wife:

And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day. (Gen. 35: 20.)

AROUND THE HOME HEARTH



Some Open Secrets

By MARGARET E. SANGSTER

HERE is a letter addressed to young women. Older women may read it if they choose. Not vanity but common sense has induced some anxious girls to ask me how they may secure a good complexion. No young woman can be blamed for desiring to have a good complexion. A muddy, sallow complexion, a face disfigured by blotches and pimples or a tendency to blackheads and moth patches, is a real trial and one that should not be accepted with patience. When you are young, you should be well and strong. Being in good health every part of the body should be in perfection and there should be no blemish visible on your face and hands. The skin, as you know, is like the most delicate lace, one layer of the cuticle above another. If you look at it through a magnifying glass you will see how the pores are open, and you will understand how it is that the flesh is covered so perfectly that it can resist wind and weather, while still it answers to every call of the nerves and shows to any observer what sort of blood is behind it. Pure blood means a healthful skin. Thin, anæmic blood reveals itself in an unsightly skin. By most of you who read this a good complexion is to be had if you are willing to take a little trouble. Drugs will not give it to you, and you will be far better without them. Nothing that you put on your face out of a bottle or jar will do you any lasting good. In order to have a beautiful and clear complexion it is necessary to avoid two or three foolish things.

Suppose we first enumerate what you would better avoid. You may not find it easy to do without the cup of strong coffee or tea that you fancy braces you up, and that gives you a fictitious strength. Nevertheless, tea and coffee are stimulating drinks in the nature of luxuries, and they would better be left out of the daily diet of any one who wants to be beautiful.

Avoid next rich pastry and hot biscuits. Bread at least a day old is much safer as an article of diet for the girl who wants a good complexion than bread piping hot from the oven. As for tarts, pies and cake, they must be eaten in moderation, if at all, and a surfeit of such food is almost certain to produce pimples, fever sores and other disagreeable excrescences that mar the countenance.

Another thing to avoid is the nibbling habit. The habit of eating peanuts at random through the day, of nibbling caramels and consuming chocolate creams, is perilous. The girl's habit of nibbling sweets, in other words, is almost as much a menace to her health as the boy's habit of indulging in cigarettes is undermining to his. Limit the eating of candy to dessert. Pure sugar eaten after a meal or any form of good candy taken at that time will do you no harm. It is the habit of nibbling between meals that I condemn and which the skin rebels against and suffers from the most.

Now for the rules that must be followed by the girl who cares enough about personal beauty to observe them. A daily bath from head to foot is an absolute necessity. A sponge bath in the morning or at night is sufficient, but it must never be omitted. The pores of the skin must be thoroughly cleansed once a day, and the bath should be followed by vigorous rubbing with a coarse towel. You need not fear to wash your face with soap, if you choose soap of good quality and rinse it thoroughly off the skin, first with tepid and then with cold water. The best time to do this is at night before going to bed. Eat fruit freely every day, making it part of your breakfast. If possible, exercise in the open air, taking a long walk twice a day. Go to bed two hours before midnight, and sleep in a room with windows open top and bottom. This simple way of living will presently reward you by returns of beauty. A cool head, a clear skin, bright eyes, a brain quick to do its work, and a body of which the functions are regular, are the results for girls and for everybody else, of wholesome, plain, practical living. You will not be nervous, cross nor irritable, and whether or not you know it, your prevailing mental condition will have a great deal to do with the matter of your being good to look at. No fretful girl is ever beautiful. A happy disposition and an exquisite texture of skin are not always in combination, but on the other hand they often are. The mind has much to do with ruling the body.

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Rescuing a Family During the Paris Flood

THIS illustration shows an incident which has been repeated thousands of times during the great inundation in Paris. If the flood had not begun to subside towards the close of last week, the beautiful French capital would have been the scene of an overwhelming catastrophe. As it is, great damage has been done and many thousands of the poorer classes have been rendered homeless. The French government has made a loan of $20,000,000 for the aid of the poor who have suffered loss by the flood.

Aunt Prudence Payson's Catch-All

—MOTHER. You say that your child of three appears to be near-sighted. The child is not too young to have special treatment. Very small children wear glasses in these days.

—EMMA DAY. Theodora and Dorothy, or Dorothea, mean the gift of God. Any of them will be a good choice for a little girl's name.

Concerning Eye-Strain

DR. GEORGE GOULD, widely known as an oculist and as a voluminous writer on his peculiar specialty, has put forth a strong opinion on the subject of eye-strain. Dr. Gould claims that a majority of the maladies from which men, women and children suffer are traceable in their origin to some visual defect. Few of us will be ready to accept his statements without demur; yet it is undoubtedly true that many instances of headache, of nervous dyspepsia and of unaccountable irritability are caused by astigmatism, or by some disease of the eyes.

Think of it calmly for a moment. Our eyes are the windows of the brain. A delicate network of nerves from the brain reaches to the farthest outpost of the body, and an injury anywhere is instantly telegraphed by them to the central station whence they start. If in our houses we try to peep through opaque glass, if the windows are blurred or broken, we cannot see distinctly, and at once we set about remedying the situation. The eyes are our windows, complicated in their machinery, yet extremely simple, and abused by most of us from first to last, so that it is remarkable that they serve us so long and so well. Middle age comes early to the eyes.

A young woman not long ago went to a specialist for treatment. She was under thirty, but after examination the doctor told her that she had the eyes of a woman of eighty. Whether Dr. Gould be right or wrong, it is certainly the part of wisdom, as one pair of eyes must last us for a lifetime, and as eyes cannot be patched up and repaired as teeth, to take better care of them than we do. We should guard our children carefully in this defect. Many times mischief is done to an almost irreparable extent during the first seven years of a child's life. The use of the right glasses at the right time may save both children and adults an infinite amount of pain and inconvenience.

Nothing is, on the whole, a greater risk than to select lenses for the eyes in a haphazard fashion over the counter. In a matter of so much importance it is well to have the best procurable advice and act upon it without delay. The claim has been made that car-sickness and sea-sickness are due to the constant changing of focus when people are traveling, but we are not quite prepared to admit this is true. At all events, it is still open to discussion.

The Little Girl and Her Dutch Collar

Fifty years ago our little girls were dressed in a fashion that was quaint but which has never regained its vogue. Little maidens under ten wore pantalettes. These were usually finished with ruffles, tucks and embroidery, and came to the ankles. Careful mothers were fastidious about these garments. Of course, they were stiffly starched, and the child who was rather a tomboy was in disgrace if she caught hers on a fence or stained them by heedless tumbles in the dirt. With the pantalettes went aprons that appertained to the dress of every well regulated child. In this period of ours little girls do not wear aprons, but there is a revival of a pretty fashion, very popular in the early fifties. Everywhere there is an efflorescence of wide collars, braided or embroidered, appliquéd or trimmed with lace. If you wish to make a small girl, or a larger one, very happy, just make her a present of one or two or three Dutch collars.

The Other Side of High Prices

A FARMER AND SHIPPER'S VIEW OF THE RISE IN PRICES, AND ITS REMEDY

AT the present time the meat boycott and its effects are occupying the inds of many people. The first re-lt of the boycott was disastrous to l interested except the boycotter. rices declined in the live stock mar-ts from $1 to $2 per hundredweight, id farmers and shippers lost thou-nds of dollars. The following week, ceipts declined over half. Since then nditions have become normal.

All of these animals are sold rough commission men at the dif-rent markets, in quantities from half dozen head to half a dozen cars, cording to the requirements of the rchaser. The farmer and shipper he latter is one who secures car-loads purchasing from farmers) expect eir commission men to advise them omptly as to receipts, prices and arket conditions at the time they ex-ct to ship. If advices are bad, ship-ents are withheld. The farmer can-t and will not, for a long time to me, ship liberally to a market like at following the boycott.

Statistics of the Department of Ag-culture show a decrease of 6,335,000 gs and 2,100,000 head of cattle, her than milch cows, in the United tates between 1908 and 1909. On ebruary 15 the Department of Com-erce and Labor gave out the state-ent that live stock receipts for 1909, seven leading interior markets of e United States, were the lowest nce 1904. For example: Chicago, 9,401 cattle, 1,512,447 hogs, and 11,-57 calves less than 1908, and 89,535 ore sheep, leaving a net loss of 543,270 head. This, considered with gard to the vast increase in popula-on, makes a serious item. Farmers ave received the highest prices paid years, and in some instances the ighest ever paid in the open market r fat animals.

The breaking up of our Western nges, and their occupation by the omesteader, has been the means of priving us of a source of cheap meat. he Eastern feeder went to the large ve stock markets to purchase animals r fattening, range conditions not be-g suitable for fattening. The East-rn States do not take their place.

Cost of feed has increased 40 and 50 er cent. For example: corn, from 5 to 75 cents per bushel; oats, 25 to 0 cents; bran, $1 to $1.50 per hun-redweight, and other feeds in propor-ion. Our home millers are paying he farmer higher prices for wheat han I have known to be paid in the wenty years I have been farming. he Department of Agriculture cred-s the country with very large total ields of grain, and we have millions f people more to feed, besides the loss ncidental to harvesting. Corn, in-ended for shipping from our corn States, is largely picked from the stalk n the fields. Heavy fall rains, fol-owed by heavy snowfalls, have pre-ented the securing of millions of ushels, or unfitted it for shipment. t the opening of the new corn mar-et, No. 2 corn was very scarce, most f it grading No. 4 (damp or heating). With plenty of cattle and hogs, much f this soft corn might be fed on the arms. An Ohio feeder told me he had een offered $10 per hundredweight, live, for his hogs, by a neighbor; but, e said: "I would not sell them at any rice, as I need them to follow my own attle." Feeding in the corn States is sually without husking, hogs follow-ng and picking up the soiled and scat-ered corn, which without them is vasted.

During the era of low prices and the beginning of the scarcity and high price of farm laborers, there was a widespread movement among farmers to dispense with help and do what could be done by themselves. Many animals were marketed that should have been kept on the farm. Farmers are now realizing this. Last fall, in sections where feed was sufficient, higher prices were paid at the farm for good breeding animals of suitable age than they were worth in the open market. We have had two very late springs, followed by severe drought in the Eastern and Middle States. Many cattlemen have had to draw water in tanks long distances for stock. Hay and all coarse feeds are very scarce. Some fields of hay were hardly worth harvesting, and it is now selling quickly to $12 to $18 per ton.

Of thirteen farms, averaging about eighty acres, adjoining one another on two miles of road in my own neighborhood (which ten years ago were productive and occupied by farmers), three are with occupants, and only are farmed in a small way; three not paying expenses; five are producing below normal, and two are producing a trifle above normal, compared with that time. On the same farms there are about 20 head of cattle and 200 sheep, compared with about 40 cattle and 450 sheep ten years ago. This is not an extreme, but fair, example of conditions in the East, outside of the best farm lands, located near large towns or cities.

We are facing a crisis. That this is being recognized by the thinking men of our country is proved by the appointment, by the President, of the Farm Life Commission; and the purchase by some railroad companies of abandoned or run-down farms, for the purpose of demonstrating that they may be made profitably productive.

The New York Central has one in Genesee County and two in the eastern part of New York State. The Buffalo, Rochester and Pittsburg has one, and is contemplating more.

I am an optimist, and I hold that the coming back to the farm will see the lowering of prices. C. S. BROWN.

Linden, N. Y.

Pleased with the Change

Dear Editor: I believe you are under the impression that I am a subscriber to the *Home Herald*. I am not. I paid up my subscription in December, 1909, and have a receipt for same. I also ordered the paper stopped, as I did not care to take it any longer. But since receiving some three or four copies of your paper, THE CHRISTIAN HERALD, I send you $1.50 subscription for one year, beginning with January, 1910. I like the paper very much. Hoping this will be satisfactory,

Vanatla, O. MRS. A. B. DAVIS.

A Wireless Message of Spring

A WARBLE faint! A bird in blue
Flits past the snowy hill;
Sap rushes maple branches through;
And sings each icy rill.

Arbutus peeps through sodden leaves;
The pussy-willows bloom;
The daffodils, in golden sheaves,
Light up the twilight's gloom.

Already bees in meadows hum,
And early morning lays
From thrush and wren and robin come,
In hallelujah praise.

—ARTHUR WARD BARNES.

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

SYNOPSIS OF PRECEDING CHAPTERS

FOR the benefit of our new subscribers we give a brief synopsis of the preceding chapters of Mrs. Amelia E. Barr's most interesting story: The scene is laid in New York, at the time of the Stamp Act, in 1765. Captain Jansen Van Vroom was a rich, retired sea captain, and lives with his wife Katrina in a fine Dutch house, by the North River. They have a daughter, Virginia, whom they wish to marry to a young sea captain, Batavius De Vries, for whom she has little liking. She is really in love with Joris Artaveldt, a dashing young officer. Virginia's dearest friend is Lady Rose Harley. Captain Van Vroom is bitter against the enforcement of the Stamp Act. Joris and the two girls dine at the captain's house, after which the two men leave. Arent Van Vroom, the son of the house, appears and is introduced to Lady Rose. The next morning Van Vroom describes the condition of New York to his son, and the things which were leading to the breaking point. The Lady Rose becomes interested in Arent when he describes his voyages. Joris declares his love for Virginia, and she returns his affection. Arent, her brother, falls in love with Lady Rose, who gives Virginia a handkerchief embroidered with strawberries. She herself has one like it. Virginia gives Joris the handkerchief. Politically, things grow worse. The people determine to resist the oppression of the British government, and wear only home-made things. Batavius De Vries suddenly returns, expecting to marry Virginia. He is a coarse, bombastic person, and Lady Rose is disgusted with the idea of Virginia marrying him. Joris tells his father of his love for Virginia and he offers no objection. Lady Rose plans to get Batavius drafted into the naval service. Virginia protests to her father against marrying Batavius. He angrily insists. He says the banns must be published within the month, and threatens her. The mother also takes the father's part. Joris tells Van Vroom he loves his daughter and is ordered away. Katherine Van Heemskerk offers to carry Joris' letter to Virginia. Batavius, walking back with Katherine, insults Joris, who lays his hand on his sword, but refrains from action for the lady's sake. She goes to Joris' side. Batavius, at Van Vroom's, jeers at the idea of Joris' gallantry. Virginia thrills with pride and praises Katherine. Arent Van Vroom returns bringing sixteen Southern patriots, including Aiken of South Carolina and Worth of Maryland. Batavius joined in with the rest and then said "Humbug," when out of hearing. The first Colonial Congress opens in New York. Batavius becomes anxious to have Virginia admire him, takes care with his dress and receives Van Vroom's approval. He tells Batavius to tell Virginia she will be betrothed to him on the twenty-eighth of that month. Batavius finds her in her kitchen. He tells her. She says, "Never!" He threatens and raises his arm as if to strike. He breaks a ring in which he had superstitious confidence. He goes for Van Vroom who is more interested in the opening of Congress. Virginia receives a letter from Lady Rose telling her all had been arranged according to her plan, but the words so veiled that others would not understand. Virginia becomes happy at once and Batavius suspects she has a letter from Joris. Madame Van Vroom is alarmed by Virginia's moody changes.

CHAPTER SEVEN—*Continued*

SO the unhappy weeks went away. Two more letters from Rose—both promising the certain success of their plan regarding Batavius—came to Virginia, through Harry Rutgers, and Madame began to suspect Harry of being a messenger from Joris Artaveldt.

"Thou must have noticed, Jan," she said to her husband, "that to-day Virginia spoke to no one unless compelled. Thou thyself asked her a question twice before she answered it; but after Harry had been she was cheerful, and asked thee many questions."

"That is the truth. I had not thought of it before. Very clever art thou, Katrina."

"One thing I know—the sooner she is married, the better it will be."

"I think with thee, and when the Congress have finished their business I will make sure my purpose, without any delay."

"A long time they have been already, and very busy about little work."

"Not so. A great deal they have done—for all generations."

"Men should work for their own generation."

"Not so our members have done their work. It will fit our people—it will fit any people—so long as men know what freedom means."

"All this is well enough, Jan, and I hope it ends well. But now it is not the country; it is our dear daughter. She is to be looked after."

"I will look after Virginia.'

"Suppose, then, she ran away from us?"

"Who with? And where to?"

"There is Joris Artaveldt——"

"That fear is great nonsense. No money has Joris, not one pound except what his extravagant father gives him."

"Well, I know not, only my heart is always on a tremble; more it knows than I know. If she were a ship, and there were rocks ahead, what would thou do?"

"I would take the rudder in my own hands, and she would have to answer it."

"Say once, that she would not answer it; what then?"

A dark, sad look spread over the Captain's face, and he said slowly, and almost in a whisper, "If she would not answer to the rudder—she would then answer—to the rocks!"

With these words he turned away, and Madame did not detain him.

She had indeed hoped that Virginia's father would share her anxiety, and concern himself a little with the temper and condition of his unhappy child; but it was evident he did not understand her need of sympathy. And just at that hour New York was in a mood both dangerous and critical.

The Colonial Congress had been sitting two weeks, and there was a sense of some approaching crisis. Captain Jansen felt it in his heart, but Katrina's complaints about Virginia fretted him like a spur, and very early in the afternoon he returned home determined to have some decided conversation with his daughter. He found her writing in the living-room, and he saw her face for a moment before she noticed his approach. It was full of satisfaction. A soft light fell from her eyes upon her cheeks, and a tender smile made her mouth lovely. She had an air of perfect serenity and even happiness. The moment, however, that she became aware of her father's presence her expression changed to one of anxiety, even alarm, and she instinctively laid her hands over the paper on which she was writing.

"Thou, father?" she asked with an attempt at pleasurable surprise. "Thou! Mother said it would be five o'clock ere thou came home."

"Where is thy mother?"

"She went to sit a few hours with Celia Moran, who is very sick"—and with these words she rose, and began to collect her papers.

"Art thou writing thy French exercises?"

"The French is very difficult, fader. I have the Dutch, and the English, why then trouble myself with the French?"

"Leave thy papers alone—what art thou writing?"

"A girl has many little things to write down, fader."

"What art thou writing?"

"Something — nothing — nothing at all."

"What art thou writing? The truth I want."

"Well, then, a letter to a friend."

"So! What is thy friend's name?"

Virginia remained silent.

"What is her name—wilt thou not tell me? I see. I have made a mistake—what is *his* name?"

"I will not tell—it is my letter—and my friend. I will not tell thee."

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

"Then I will tell thee. A love letter to Joris Artaveldt thou art writing, and the letter thou slipped under thy portfolio was a love letter from Joris Artaveldt. Am I not right?"

Virginia set her face stubbornly and made no answer—and her father added: "Leave thy papers alone. Touch not one of them. I will not suffer it."

"They are my papers, father, not thine."

"Now, listen, Virginia, I am going to read both the letter of Joris Artaveldt to thee, and thy answer to it. Where we stand, we shall then clearly know, and remember, Virginia Van Vroom and Joris Artaveldt are alone to blame if these letters tell anything a good girl and a good man would be ashamed to have told."

"Father, let me go away. I beg thee let me go to my room. Father, do not hurt me so much. I cannot bear it."

"The words thou hast written, thou can hear read. That is reasonable."

"It is wicked. It is cruel. I will not stay with thee—let me go away—let me go. I will not stay. Oh, moeder! moeder! Come to me! Come to me!"

"Glad am I, that thy mother is not in the house. Now listen. I told Joris Artaveldt not to speak to thee, and not to write to thee. I told thee not to speak to Joris Artaveldt, and not to write to him. Now we will see what kind of letters wilful disobedience to thy father taught thee to write."

With a cry of despair Virginia rested her arms on the table, and buried her face in her hands. She knew further pleading was useless; there was nothing now to be done but bear the shame and distress she had called into herself—called, too, by such trivial wrongs as a "yes," or a "no," a moment of indecision, a glance of affection, or a neutral attitude of mind, instead of a positive one. Yet she would be judged by the cumulative effects of these small isolated words and acts of unkindness. How was she to bear it?

Slowly, as was his way, but in a clear, low voice, the unhappy father began reading the letter he had recognized as in the handwriting of Joris. He paused at the first sentence, and as he went on the pauses grew longer, and his voice increased in power, until at the close the words sounded as if they were read in a storm:

"VIRGINIA, DEAREST VIRGINIA: At last we may be happy. My father has found a clergyman who will marry us. My father will go with us, and Mrs. Eastman and her sister will be witnesses—and my dear father will welcome you to his home—as his own daughter. The future we will plan here. Oh, beloved, come to me as soon as I return from Jersey, which will be in three days. I am all hope and impatience. Come; come, dear one! Come at once—before made to suffer any more. JORIS."

He stood at the back of Virginia's chair while blundering through this letter; when it was finished, he sat down at her side. "Virginia," he said, "the wickedness of these words takes the light out of my eyes. Justice Artaveldt hates me; thou and all my household know that. Many wrongs he has done me—it was his joy to make my hopes and plans come to nothing. Fifteen years ago I should have sat among His Majesty's Counsillors, but for Justice Artaveldt. The water front next my slip he bought secretly because he knew it was of great value to me. He has done a thousand ill-natured things to me. At my name he drops ever covert slights and mocking words, which he calls 'making a little fun.' He hates without a cause, so then all my forbearance touches him not. Very angry was he when I forbid Joris to see thee. Straight to his father the lad went with his injured pride, and the old man railed at my impertinence—to every one he met; 'a great thing it was for Van Vroom's girl, but the vulgar old sea dog could not see it; and had the impudence, yes, I repeat, the impudence, to order Lieutenant Joris Artaveldt from his house'—and so on. I did not tell thee of his words. I thought it would pain thee. So careful I need not have been. For thy father, nothing thou cares."

"Oh, Fader! Fader! I do care! I do love thee!"

"No. No. That is past. Think one moment on the perfect revenge thou would give to this man. First, he takes on himself to arrange my daughter's marriage. I, and thy mother, whose business this matter is, have no part, no knowledge concerning it. Second, he chooses the witnesses. Thy father and mother do not even know the people chosen. Third, thou art a christened Calvinist; he dares to propose marrying thee by some other form—perhaps, indeed, by a sham minister—this last I believe. Fourth, in this shabby, secret way he will marry thee to his son, and then take thee to his house as his daughter. His daughter! I am no longer thy father!—thy mother is left out of thought or mention. Thou hast been nursed in our hearts, and carried in our arms; nothing of all that money could buy has been withheld from thee. We have put our hearts under thy feet, and have lived to feel thy feet spurn and trample on them. Virginia, thy mother and I have lived one day too long. I wish that we had died yesterday—before thy falsehood and treachery was found out."

"Fader, forgive me! I never thought——"

"Here is thy letter. I cannot read it. All that I can bear I have read."

"But yes, thou must read my letter also. In it thou wilt see I have said, I would not leave my mother, and my father, and my home, unless the very last moment came, and there was no hope. *Then*," and at the word a great passion took possession of her, she looked with flashing eyes into her father's face, and said vehemently—"*then* I would fly to poverty, shame, disgrace, slavery, even death, before I would marry Batavius De Vries. Bear his name! Be his wife! No!"

"Go to thy room, and stay there."

"Let me make ready for tea."

"Dost thou think I will eat with thee? No! No!"

She went wearily away, too heavy with a conjunction of sorrows to weep. Her father's anger was almost more than she could bear. In a little while she was able to tell herself that, whatever destiny was before her, she had undoubtedly hurried it forward by her impatience and disobedience.

"My father told me neither to see, nor to speak, nor to write to Joris; and Rose begged me not to complicate events by bringing Joris in any way into them. *O wee! O wee!* I am to blame. I only am to blame." And surely she spoke the truth, for we always fail on the side we ourselves have weakened.

"Father may now make me marry at once," she reflected, "and I cannot, I dare not oppose him."

To be continued

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 245, and write them for full information.

Our Weekly Specials

GENUINE "HYDEGRADE"
PETTICOATS, 75 CENTS EACH
Each with a GUARANTEE LABEL attached.

THESE "HYDEGRADE" Petticoats are advertised by A. G. Hyde at $1.00 and up. Our **Special Price** on the **same** Petticoat is **75 cents. Don't wait.** But order a Petticoat **to-day—before you forget this SPECIAL OFFER.**

1233 H. Embroidered "HYDEGRADE" Petticoat.
Made of genuine Rustling "HYDEGRADE" Taffeta. A cloth widely known for its durable wearing qualities. The 12-inch flounce displays four rows of shirring and tucking, and a six inch ruffle of **handsome embroidery.** This same petticoat costs you **$1.00** elsewhere. Lengths 38 to 44 inches. **OUR SPECIAL PRICE, 75c**

1232 H. "HYDEGRADE" Petticoat.
Made in attractive Tailor-Made Style. The material used is the Guaranteed "HYDEGRADE" Rustling Taffeta. The 14 inch flounce employs two deep ruffles and four rows of shirring. Cut with wide sweep and tailored throughout in the best manner. Sold everywhere for $1.00. Lengths 38 to 44 inches. **OUR SPECIAL PRICE, 75c**

DAINTY "CROSS-BAR"
DIMITY CORSET COVER
This Corset Cover is worth 50c. Our SPECIAL PRICE, 29c

1139 H. Handsome Corset Cover.
Made of Fine **"Cross-Bar" Dimity.** The front is effectively inlaid with two pretty medallions of Swiss embroidery around which is placed Val. lace inserts. Neck and arm holes trimmed with Val. lace insertions, edgings, and ribbon-run lace beading. This garment is correctly shaped and the sewing is done in the most careful manner. It well represents the wonderful **money saving** opportunities the **"STANDARD"** offers you. Order this Corset Cover and if you don't think it worth fully 50 cents return it and all your money will be promptly refunded. Sizes 32 to 44 bust. **SPECIAL PRICE, 29c**

"STANDARD" prices save you money. "STANDARD" garments give you Pleasure and Satisfaction. And you take no risk in dealing at the "STANDARD." If you are not Entirely Satisfied with any purchase we will Cheerfully Refund Your Money. We could not afford to have you displeased. Send your order to-day for a Corset Cover or Petticoat.

FREE The latest issue of the "STANDARD" MONTHLY BULLETIN is now ready. It shows all the very latest New York Styles—new styles that are "JUST OUT" in MADE TO MEASURE SUITS, COATS AND SKIRTS, and all the newest READY TO WEAR garments. Many special bargains are shown similar to those in the advertisement. It will PAY YOU to write for this BULLETIN TO-DAY. SENT FREE ON REQUEST.

STANDARD MAIL-ORDER CO.
161 WOOSTER ST., NEW YORK CITY.

OUR "Standard" Guarantee. If you are not pleased with this garment return it at once and we will exchange it or refund your money.

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EAGLE BRAND
CONDENSED MILK
Makes your
COFFEE
REALLY DELIGHTFUL

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Discard Your Glasses?
Just Try
The Ideal
Sight Restorer
for 10 days at our expense

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Minor eye weaknesses are caused by poor circulation of blood. Near-sight, far-sight and astigmatism are caused by their becoming distorted (out of shape). By a gentle massage **The Ideal Sight Restorer** produces a normal circulation of blood and moulds the eye painlessly but surely to its normal shape. Thousands have used it with perfect success and without danger, as it does not come in direct contact with the eyes. Five minutes manipulation twice a day is all that is necessary. If you wish to relieve eye strain and headaches, and in a short time be entirely independent of your glasses, write for instructive booklet No. 127 C., records and **Ten Days' Test** to
THE IDEAL CO., 134 W. 65th St., New York

DINGEE Roses
Dingee Roses are positively the best grown. **Sold on their own roots and warranted to grow.** Plants sent to any point in United States and Canada. Safe arrival guaranteed. Write for the
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for 1910—the leading rose catalogue of America. 120 pages, beautifully illustrated. On the cover is a true picture of the marvelous new BLUE ROSE. Mailed **free.** Describes over 1,000 varieties. Tells how to grow them and all other desirable flowers. We also sell the best flower and vegetable seeds. Established 1850. 70 greenhouses; large acreage of the finest Rose land in the country.
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REQUA'S CHARCOAL TABLETS
PRICE 10 CENTS
HAND MADE — TASTELESS
FOR INDIGESTION, HEARTBURN, CONSTIPATION AND ALL STOMACH TROUBLES
CLEAR THE COMPLEXION
PURIFY THE BREATH
WHITEN THE TEETH
Established 30 years. Our name guarantees quality. Don't accept the carelessly prepared substitute.
10, 25 AND 50 CENTS
If not found at druggists, sent by mail on receipt of price
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POULTRY PROFITS DOUBLED
If you want $2 profit where you now get $1, either from eggs or poultry for market, simply send us your name and address and let us tell you the real poultry secret that has doubled the profits of poultry raisers. Its the only real way to poultry success. Make every fowl a profit earner. Write at once for this information whether you have 3 fowls or 300. It's free to you.
Blanke & Hauk Supply Co., 121 Blanke Bldg, St. Louis, Mo.

NINE BIG CHAPTERS. Practical Poultry Book FREE. WRITE TO-DAY
Nine chapters on the opportunities in the Poultry Business. Where to Locate. How to Build Cheap Houses. Foods. How to Recognize and Prevent Diseases. Valuable to both amateur and breeder. Describes the special features that make Model Incubators and Brooders the best in the world for producing bigger and stronger chicks.
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$20 $10 $5 in Gold awarded each Quarter Live Boys and Girls
in addition to their Regular Profit of 66⅔ per cent for selling the New 3 Games in One Card Game The Black Sheep 3 Games in One
Send Postal for Full Particulars or send 25¢ for Complete Selling Outfit and START RIGHT IN NOW
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TAILOR-MADE

Write to-day for our handsome Spring Style Book, which illustrates 90 newest models; also for samples selected from our stock of over 300 dainty, new Spring Fabrics—all sent FREE.

We tailor to order dressy garments from home taken measurements. You may order models just as shown or combine jacket of one style with skirt of another. You may make changes by taking off or adding details; in short, you may order your garment made just as you want it. We guarantee fit and satisfaction.

TAILORED SUITS
$6.00 to $33.50

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We also offer choice selections of READY-MADE Waists, Lingerie Dresses, Tub Suits, etc., at attractive prices quoted in Style Book.

We Prepay Express Charges, Guarantee Safe Delivery, Fit and Salisfaction or Prompt Return of Money

This guarantee (published in high-grade magazines for seven years past) has NEVER ONCE been broken—sufficient proof that we do as we say. Our simple, plain instructions enable anyone at home to take your measure. Fear no mistake. You take no risk. If we fail to fit and satisfy you, we will refund your money without question or delay.

Our Free Style Book Explains Everything

It is crowded with fashion information; tells how to select model and material most becoming; how to take measures, etc. Every woman interested in improving her personal appearance should have a copy. Write and we will send it free, together with samples of newest goods. ALL FREE.

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THE LADIES' TAILORING CO.
410 Power Building, Cincinnati, Ohio.
N.B.—We will make up your own materials.

These Four Aprons From Maker to You $1

HERE is an offer no woman can afford to overlook. We not only save you the cost of patterns and trouble of making, but give you four very dainty aprons at less than the material would cost you. Even at the most sensational sales in the great New York department stores such apron value readily brings $2.00. They come to you direct from a large factory, less the jobber's and retailer's profit, at four for $1.00.

All 4 Aprons for $1

Fine Fast Color Gingham Mother Hubbard, 48 in. long, 50 in. wide, 1 pocket. Covers entire body

Fine Fast Color Gingham Skirt Apron, 38 in. long, 54 in. wide, 1 pocket. Covers entire skirt.

White Lawn Apron, 38 in. long, 50 in. wide, hemstitched pocket and hem

Round Dotted Swiss Tea Apron, hemstitched pocket and hem

These aprons are exactly as described and will be sent to you on an absolute guarantee of satisfaction or your money will be cheerfully refunded. Send $1.00 to day; aprons will be sent you immediately.

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Send us your size and $4.00

and you'll get direct from the makers, express paid, a pair of the most healthful and comfortable shoes you ever wore. Perfect satisfaction guaranteed or money refunded. ALLEN'S KUSHION KOMFORT SHOES

No. 800. Prince Last, Vici Kid, Heavy Sole, Cushion Rubber Heel. Widths B to F. $4.00.

They combine the best elements of quality and style with an original cold-proof and damp-proof solo construction that conforms to every curve and pressure of the foot—heavy outer-sole, cushion cork inner-sole resting on a bed of antiseptic felt; cushion rubber heels to prevent shock or jar to the nervous system. Perfect ease and comfort for tired, aching feet. Men who are on their feet a great deal or who like to walk will find Kushion Komforts superior to any shoe they have ever worn. If our shoes are not on sale in your vicinity, order direct from us, sending your size, width and money order for $4.00. *Send for catalogue* showing other styles for men at $4.00 and at $3.50 for women.

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Our Stockings are best in the world and our prices lowest. Write for self-measurement blank and FACTS ABOUT VARICOSE VEINS.

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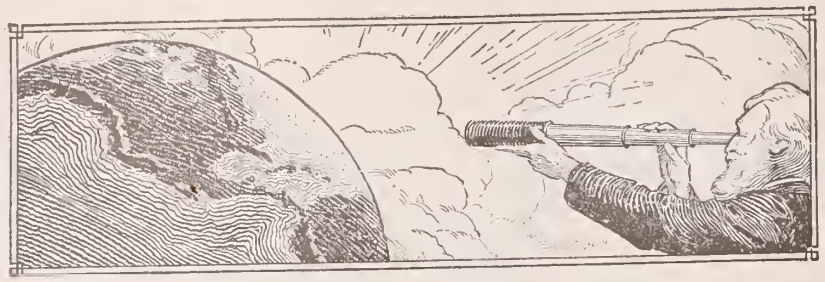
Send 10c for a five months' trial subscription to Successful Farming and I will send you 10 beautiful Birthday and Greeting Post Cards and tell you how you may earn quickly my beautiful Post Card Portfolio (55 scenes) of the world renowned Passion Play, o the Life of Christ.

E. T. MEREDITH, 60 Tenth St., Des Moines, Ia.

FOR SALE Irrigated farm of 170 acres, one mile from station and beet dump. Fine location, new buildings, good soil, lays nice, with ample water. 85 acres in Alfalfa, balance grain and beet land. Price, $17,000. Box 54, Gilcrest, Colo.

POST CARDS 10 Handsome EASTER CARDS, 10c. UNION CARD CO., Montpelier, Vt.



Our Lookout Round the World

WE are just beginning to learn something about the real riches we have in Alaska. Mr. Steven Birch, a witness before the Senate Committee on Territories, has testified that the value of the coal deposits controlled by a single syndicate is $25,000,000; yet this syndicate paid only one hundredth of that amount for the property—a striking instance of the way in which we ignorantly squander our finest possessions. The same witness estimated the value of the workable coal deposits in Alaska at $900,000,000, and United States Senator Beveridge estimates their worth at $15,000,000,000.

. . .

—THERE is a great outcry, and not a wholly reasonable one, against cold storage, which is one of the results of the present agitation about the high cost of living. An official of one of the largest refrigerator concerns in the East shows the unreasonableness of the public attitude on the storage question. He points out that practically all food products, at certain seasons of the year, are supplied in greater quantities than the public needs for current consumption, and this surplus would eventually go to waste were it not put in cold storage. The absence of refrigerating facilities would thus be a serious loss to farmer, cattleman and fisherman, and would involve a scarcity during the unproductive periods that would force up prices generally. This applies not only to meat, fish and fowl, but to foods of all kinds, and to many other articles that are now preserved in storage. Hence, like everything else, it is not the legitimate use, but the abuse, of cold storage that constitutes an evil. We had an illustration of this lately, when practically the entire egg product was cornered in a time of abundant production and put in cold storage, leaving the market almost bare.

. . .

—THE public sense of political decency has been greatly shocked by the recent exposures in the Albany bribery trial. It has been shown that bribes were taken by members of both political parties impartially, and that during the years from 1902 to 1905, if not later, corruption funds were doing their evil work in the New York State Legislature unhindered. Reputations of the dead and the living have been smirched by these disclosures, which emphasize the necessity of greater care in the selection of good men as the people's representatives. There should also be some available method of promptly expelling a corrupt legislator and filling his place by special election.

. . .

—OUR suggestion last week that a practical form of recognition of Peary's Arctic work would be a medal and an appropriation has been promptly adopted by Congressman Loud of Michigan, who has introduced a bill to give the explorer a vote of thanks, a medal and an annuity of $5,000 per annum.

. . .

—STEP by step the old East is coming into Western ways. China already has railroads and telegraphs, and now she is about to introduce streetcars in her principal cities. The Philippines, too, are to have a trolley system in the near future.

. . .

—ITALY is contemplating a wonderful thing for woman, which will place that country well in the front of liberal European governments. Deputy Gallini has laid before Parliament a measure sanctioning female suffrage in provincial and municipal elections, permitting women to practise in the professions and to enter the public service, and abolishing the "husband's consent," heretofore held to be essential to the legality of any act by a woman. Premier Sonnino has expressed himself favorably to this measure, which he considers justified by "the recent intellectual, economic and social improvement in the condition of woman." Of course, the plan may be subjected to modification in the Chamber, but it has a fair likelihood of passage.

. . .

—TIBET, whose capital, Lhasa, has just been occupied by a force of Chinese troops, has a very old civilization, which is now decadent. A writer tells of a Tibetan handbook on medicine, 1,200 years old, which prescribes drugs and methods of treatment which have been known to European physicians only a few centuries. Those doctors of ancient Tibet were thorough anatomists, and knew all that science could teach them about the skin, and the functions of the heart, stomach and liver; they also knew the value of vegetarian diet, baths, compress and massage. They were apparently far in advance of the medical men of any other Eastern country.

. . .

—ABDUL HAMID, the deposed Sultan of Turkey, is now said to be mentally deranged. When we remember his slaughter of men and his record of intrigue, assassination, massacre and other hideous crimes, it is not surprising that he should find the burden of his sins so oppressive that his reason would give way. He is represented as a poor, solitary, hopeless imbecile, bereft of the last vestige of power, and deserted even by his own children.

. . .

—WITH the approach of spring rumors of a coming war in the Balkans are revived. Bulgaria is an armed camp. Forty thousand of Ferdinand's troops are in readiness at Kostendil, three hours' march from the Turkish frontier. The conflict between Turkey and Bulgaria has long been brewing and cannot much longer be delayed.

. . .

—CHICAGO seems likely to have the distinction, in the near future, of being the best and most economically lighted city in the world. It is planned to light the city with 22,200 electrical lamps, the electricity being generated by the Sanitary District Canal at Lockport. The cost will be $15 per lamp per annum, a saving of $300,000 on present figures.

. . .

—THE Masonic fraternity has formed a National Memorial Association for the purpose of erecting a $1,000,000 temple in honor of Washington upon a street in Alexandria, Va., laid out by the "father of his country" when he was a young surveyor. It is near the spot where, in 1754, while he was a colonel, he quartered his troops before the memorable march to the Ohio River.

. . .

—THE latest illustration of the danger of moving picture shows comes from the town of Trujillo, Peru, where

Continued on next page

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SPECIAL French Ostrich Feather, 20 inch, $5. regular price, $9.50, our price

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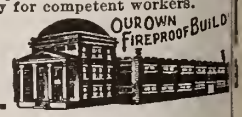

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ANNA AYERS
Dept. 204, 21 Quincy St., Chica

Our Lookout Round the World

Continued from preceding page

are among the apparatus in the Natial Theatre caused a panic and the lo of fifty lives.

. . .

—THE tragic end of Empress Elizaba of Austria, twelve years ago, was stlingly recalled by the surrender to tl Cincinnati police of a man named Cristian Keppler, a few days ago. Kpler, who is forty-nine years old, cfesses that he took part in the assination of the Empress in Geneva. Aording to his own story, he has cmitted many crimes since, some of tln in this country.

. . .

—ALTHOUGH President Taft, in his msage at the opening of Congress, ued economy in all the departments a a general revision of appropriatis, Congress apparently did not take th same view of matters, for the redtions which have been made thus fa do not represent a saving of more th three million dollars. This is not a all in accord with the President's whes nor with the policy he has outlid. In an address at a banquet in Nvark, N. J., recently, Mr. Taft expssed the hope that the commission ajointed to revise government methoo would save at least one hundred mions. This, he believed, could be aomplished without interfering with th programme for the enlargement of th Navy.

. . .

—NOTWITHSTANDING the recent indiments for conspiracy found against seral big meat packing concerns, in cnection with the investigation of th rise in prices, the packers have a in advanced the prices of meats gerally. Without giving any exphation, they have put up beef by thcarcass, and hams, bacon, mutton, cles and lamb in proportion. The rilers have protested against the pes, but without result, and they a now loudly declaring that "the tst is getting all the money." One hdred and fifty butcher shops in Ny York City have already closed, a it is expected that five hundred me will be forced out of business by th high prices and the drop in trade. It is evident that the meat investigation has given the meat barons no uneasiness.

ITEMS IN BRIEF

—THE National City Bank of Cambridge, Mass., is closed on account of a shortage of $140,000. G. W. Coleman, the bookkeeper, is missing.

—BONTROS PACHA GHALI, the Egyptian Premier and Foreign Minister, was shot dead by a student in Cairo. The assassin, a nationalist, was arrested.

—DR. CHARCOT, the French Antarctic explorer, reports important discoveries in the south polar region. He believes the new land to be a portion of an unknown continent.

—OUR first egg-laying contest will be held at the national experiment station in Mexico, Mo., at which 10,000 hens from this country and Europe will be in competition.

—DR. BOTKIN, physician to the Czarina of Russia, having been accused by the Czar of a mistake in diagnosing the Empress' malady, committed suicide by taking poison.

—IT IS proposed to provide, at the nation's expense, a mansion for the Vice-President in Washington. The provision to that effect may be inserted in the next appropriation bill.

Kind Words From the Bench

Dear Dr. Klopsciev..—I was pleased to receive premiums on renewal for THE CHRISTIAN HERALD. The "Dreamland" calendar certainly appeals to all that is noblest, best and purest in any one who looks at it. The artist has surely caught the true spirit of babyhood. The "Daughters of Dorcas" is instructive, as both useful and entertaining. I have been fascinated with *Heroes of American Life*, and have taken much pleasure in reading it aloud to my family whenever I am permitted to be at home. The only trouble is to sometimes keep the lump out of my throat so as to continue reading. With kindest regards and best wishes, I am,

JOHN W. BRODRICK,
Judge, Court of Common Pleas.
Marysville, O.

Our Magnificent New Dreadnought, *South Carolina*

THE giant warship is here seen for the first time in full trim, from fighting-mast to keel, dry-docked for cleaning at League Island Navy Yard. The sailors are getting ready to work scraping her hull.

HOWARD WATCH ANNOUNCEMENT

YOU will never again be able to buy a Howard Watch for as little as $35, unless it is one your dealer happens to have in stock at this writing.

On February 1st, the E. Howard Watch Works discontinued the making of the $35 grade of Howard Watch.

We have here a compact organization of highly skilled watch-men. It takes a long time to perfect a Howard Watch—cased, timed, permanently adjusted—"seasoned" for a lifetime of service.

In its sixty-five years of History the making of a Howard Watch has never been slighted or hurried.

There are never quite enough Howards to go round. Of late the demand is such that we are compelled to concentrate on the finer movements.

As necessity demands we will gradually discontinue the less expensive grades—thereby raising the average quality-standard of the Howards in use and incidentally increasing the value of his investment to every Howard owner wherever he may be.

A Howard Watch is always worth what you pay for it.

The price of each Howard is fixed at the factory and a printed ticket attached—from the 17-jewel (double roller escapement) in a "Jas. Boss" or "Crescent" gold-filled case at $40.00 to the 23-jewel in a 14-k solid gold case at $150.

E. Howard Watch Works
Boston, Mass.

A Good Name

For every dollar you put into an Estey organ you get full musical value. The Estey name is a guarantee of satisfaction, but we don't charge you for it.

Address **Estey** Brattleboro, Vt.

Varicose Veins.

If you know you have Varicose Veins, don't "let it go," for such things if left to themselves do not get better, but worse. Begin now wearing our Seamless Heel

ELASTIC STOCKING

and save yourself years of suffering. The best treatment yet discovered by medical science for troubles of this sort. *Illustrated booklet, prices, self-measure directions gladly sent free.*

Curtis & Spindell Co., Elastic Weavers, 202 Oxford St., Lynn, Mass.

SPRAY With the **WATSON** 4-row **POTATO SPRAYER**

Never damages foliage, but kills bugs, worms and all destructive insects. Adjustable wheel width. Spray and pressure regulator. Sprays 30 to 40 acres a day. Free Book.

FIELD FORCE PUMP CO., 75 Eleventh St., Elmira, N. Y.

LADIES OF THE CHURCH

have you had our latest proposition? Hundreds making big money for the church selling

SHINO CHEMICAL DUST CLOTH

a chemically treated dust cloth 25 in. x 33 in. that not only prevents the dust from scattering but absorbs and causes it to disappear entirely. It leaves a beautiful lustre on all polished surfaces better than furniture polish. Every room in the house can be dusted without shaking it out, and can be cleaned with warm water. Everybody interested at house cleaning time.

Write to-day for a large sample cloth enclosing 25 cents and ask for special prices on quantities.

The "Shino" Mop, chemically treated for hardwood and painted floors, price 50c., cleans and polishes at the same time; absorbs all dust and will last years. Write for special prices on quantities.

AGENTS OR DEALERS WANTED.

PIONEER MFG. CO., 518 Citizens Building CLEVELAND, O.

WE SHIP ON APPROVAL *without a cent deposit*, prepay the freight and allow **10 DAYS FREE TRIAL.**

IT ONLY COSTS one cent to learn our *unheard of prices* and *marvelous offers* on highest grade 1910 model bicycles.

FACTORY PRICES *Do not buy* a bicycle or a pair of tires from *anyone* at *any price* until you write for our large **Art Catalog** and learn our *wonderful proposition* on first sample bicycle going to your town.

RIDER AGENTS everywhere are making big money exhibiting and selling our bicycles.

We Sell cheaper than any other factory. **TIRES, Coaster-Brake rear wheels,** lamps, repairs and all sundries at *half usual prices.*

Do Not Wait; write *today* for our *special offer.*

MEAD CYCLE CO., Dept. D-71 CHICAGO

20 Beautiful Post Cards 10c

No Two Alike—Latest Designs

Lovely assortment of 20 Artistic Birthday, Friendship, Good Luck, Roses and Flowers in exquisite colors, all for only 10 cents, if you answer this ad. immediately.

J. H. Seymour, 255 W. Eighth St., Topeka, Kan.

Victor

The patented Victor goose-neck tone-arm in playing position.

The patented Victor goose-neck tone-arm when not in use.

The sweetest, clearest tone ever heard in any musical instrument.

"What makes the Victor tone so sweet, clear and natural, and of such splendid volume?" people ask as they become captivated by the unequaled Victor tone-quality.

The goose-neck construction of the tone-arm is largely responsible. A little thing in itself, but a great big thing in what it accomplishes.

It puts the weight of the sound-box in the proper place and at the proper angle to get the best results from every record.

Its flexibility enables the reproducing point to follow the lines of the sound-waves so closely that every detail is reproduced with absolute fidelity.

And besides improving the tone, the goose-neck adds to the convenience of using the Victor.

This exclusive patented goose-neck is only one of the many valuable features that help to make the Victor the world's greatest musical instrument.

If you have never heard a Victor of the present time, go today to the nearest dealer's and hear it.

He will gladly play some of the new **Victor Records** that mark the greatest advance ever made in the art of recording. Ask particularly to hear the new Gadski-Caruso duets from "Aida" (89028 and 89029).

And be sure to hear the Victrola.

The Victor catalogue is replete with both single- and double-faced records. No difference in quality—only in price. Buy double-faced if the combination suits you.

Victor Talking Machine Co., Camden, N. J., U. S. A.

Berliner Gramophone Co., Montreal, Canadian Distributors

To get best results, use only Victor Needles on Victor Records.

New Victor Records are on sale at all dealers on the 28th of each month

Finest Easter Post Cards

Ten very choicest artistic gold embossed Easter Post Cards, beautiful colors, only 10 cents.
W. H. Gates, 217 W. 8th Street, Topeka, Kansas

PATENTS that PROTECT

Our 3 books for inventors mailed on receipt of 6 cts. stamps.
R. S. & A. B. LACEY, Washington, D. C., Dept. 36, Est. 1869

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' Oh, something new—The MORLEY PHONE. I've a pair in my ears now, but you can't see them—they are invisible. I would not know that I had them in, myself, only that I hear all right."

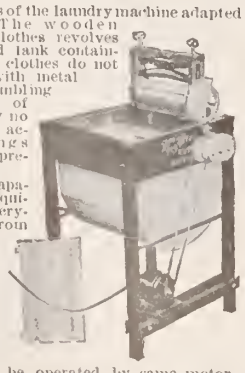
The MORLEY PHONE

makes low sounds and whispers plainly heard. Invisible, comfortable, weightless and harmless. Anyone can adjust it. Over One Hundred Thousand Sold. Write for booklet and testimonials.
THE MORLEY CO., Dept. 702, Perry Building, Philadelphia

Rochester Rotary Washer

Saves Money, Time and Clothes

Working principles of the laundry machine adapted to domestic use. The wooden cylinder holding clothes revolves inside a galvanized tank containing hot suds. The clothes do not come in contact with metal—are washed by tumbling and the suction of the suds. Positively no tearing or grinding action. Wooden wings inside the cylinder prevent packing.



The Washer has capacity of 10 sheets or equivalent. Cleanses everything thoroughly from Heavy Blankets to Finest Linens. Operates equally well either by electric or water motor, gas engine or by hand. Complete motor equipment furnished. Hinged wringer attachment instantly ready for use can be operated by same motor.

Simple and durable, the Washer has every device necessary to insure rapid, economical and pure cleansing. Write to-day for our booklet. Mention the type of machine you desire.

ROCHESTER ROTARY WASHER CO.,
111 Graves Street, Rochester, N. Y.

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Typewriter Emporium, (EST. 1892) 92-94 LAKE ST., CHICAGO

TREES AT BARGAIN PRICES

8 Apples for $1.00. 6 Pears for $1.00.
6 Plums for $1.00. 8 Cherries for $1.00.
12 Peaches for $1.00. Trees guaranteed.
Write at once for illustrated Catalogue and Bargain list. ALLEN L. WOOD, Rochester, N. Y.

BUILT A MONUMENT

The Best Sort in the World.

"A monument built by and from Postum," is the way an Ill. man describes himself. He says:

"For years I was a coffee drinker until at last I became a terrible sufferer from dyspepsia, constipation, headaches and indigestion, and was a physical wreck.

"The different kinds of medicines I tried did not cure me, but finally some one told me to leave off coffee and take up Postum. I was fortunate in having the Postum made strictly according to directions on the pkg., so that from the start I liked it. It has a rich flavour and I made the change from coffee to Postum without any trouble.

"Gradually my condition changed. The old troubles disappeared and I began to get well again. My appetite became good and I could digest food. Now I have been restored to strength and health. Can sleep sound all night and awake with a fresh and rested body. Everyone who meets me comments on my getting so plump and rosy.

"I am really a monument built by Postum, for I was a physical wreck, distressed in body and mind, and am now a strong, healthy man. I know exactly what made the change, it was leaving off coffee and using Postum."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

What It Means to Follow Jesus*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

A FEW brief explanations, as we enter on the study of the lesson, will help the reader to a better understanding of its message.

"Came unto his own city," after his rejection at Gadara. Jesus crossed the Sea of Galilee, and came to Capernaum. Having "not where to lay his head," he probably entered into the house of Peter. To hear him teach crowds gathered, and filled the house.

"They brought to him a man sick of the palsy," remembering that only a short time before, in that very house, and in the street adjacent, he had healed all who were brought to him. The palsied man was entirely helpless, and so was brought on a rug, or thin mattress, carried by four persons. In Mark, chapter 2, we read that the house was so filled with people listening to Jesus that the four men could not gain entrance with their burden, so they ascended to the roof by way of the outside stairs. They then made a hole in the roof, just overhead, where Jesus was speaking, through which they let the man down, holding by the four corners of the rug and lowering the man until he lay at the feet of Jesus. Then the crowd could do nothing else but make room for the sick man. The roof was probably made of tiles, and had therefore been easily broken by the four men.

"Jesus, seeing their faith"—the faith of the bearers, not of the man himself; a great encouragement to work and pray for others.

"Son, thy sins are forgiven"—the words which Jesus spoke to the palsied man. He had been brought for healing, but Jesus saw that he was a sinful man, and could not be cured until his sins were taken away. Just as a splinter must be removed before a wound will heal.

"This man blasphemeth." Words which the Pharisees thought about Jesus when they heard him forgive the sins of the palsied man. And they thought further, "Who can forgive sins but God, and therefore this man makes himself as God."

"Wherefore think ye evil in your hearts?" How startled the Pharisees must have been to have their thoughts read, and read aloud!

"That ye may know that the Son of Man hath power on earth to forgive sins." And saying this, Jesus showed his power by healing the sick man. At his command, "Arise, and take thy bed, and go unto thy house," the palsied man rose up and went out of the house, carrying his bed with him.

"They were afraid, and glorified God." What they saw impressed them more powerfully than what they had heard.

"Follow me. And he arose." Again the word of Jesus was powerful, that it could cause a man to leave a lucrative business at a moment's notice, and enter upon a service that had no emo' ments. That is what Matthew did when he arose from his place, a collector of customs, and followed Jesus.

"Many publicans and sinners came and sat down with Jesus and his disciples." We are not told in whose house this occurred. Evidently not in P ter's house, for it was on the way to some other place that Jesus had found Matthew. We read in Luke's Gospel, referring to this incident, that it was Levi who was called, and that Levi made a great feast in his own house, at which a great company of publicans and others sat down with Jesus (Luke 5:27-29). Levi is but another name for Matthew.

"They that are whole have no ed of a physician," said Jesus. Su as they thought themselves to be uld have no need of help.

"I desire mercy and not sacri e." Jesus would have the Pharisees ow that he considered loving service ore acceptable to God than the forma ies connected with the temple servic to which they were unduly devoted.

Help for Our Everyday Life

The four Capernaum philanthro sts indicate lines of duty for us in ur actions toward others: (1) he ng others, (2) helping the most hel ss, (3) using wise methods of helpful ss, (4) having faith in Jesus as a he er.

"I should like to be of some u in the world; I should like to do g d," said Emily Reed, suddenly pu ng back her chair from the piano. Her friend, Mrs. J., came to her side nd gently said, "My dear, before w an do good, we must be good."

"I never thought of that before ut, of course, it must be true," re ed Emily. And then she sighed, "O if one only could do good, without ha ng to be good!"

"Get right with God"—that shou be our first aim, and then he will g lly give us of the abundant work h as to be done. The words of Jesus, "The harvest indeed is plenteous, but the laborers are few," are just as tru to-day as when he spoke them. "Get right with God," and then "Get ht with men," by being always a he ful friend. Do not wait for your mi on to find you, but discover what od wants you to do by seeking the ost needy, and sinful, and helpless on in your community, and minister to m.

If there were smiles for sale
At some fair market where
The rich, the poor, the low, the high,
Might hurry with their change to buy,
What crowds would gather there!

Yet there are smiles enough,
And each might have his share
If every man would do or say
One—just one—kind thing every day,
To lift some other's care. S. E. ER.

See how it works in the com on-places of life: A good man n ed William Gray, who lived near a all town in New Hampshire, had a rse that sometimes strayed from the m-mon. A drunken farmer, who dis ed Gray for being a religious man, pu he strayed horse into the pound, an on being remonstrated with, said, "A if I meet him again on the road, I do it again." "Neighbor," said Gray, "not long since I looked from my in-dow and saw some of your catt in my meadow, and I drove them out nd did not leave them out until I hut them safely in your yard; and I find them there again, I'll do it ag !" The man was so struck with this ply that he paid the charge of G y's horse in the pound, and became a et-ter neighbor ever after. This ory teaches us that there is need of g ng moral and mental help, as well as ys-ical help.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah, the cheerless weather!"

If the world's a wilderness,
Go, build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight;
Weeds and brambles smother:
And to roof and meal invite
Some forlorner brother.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river.

LUCY LAR L.

Continued on next page

*International Sunday School Lesson for March 20, 1910. A Paralytic Forgiven and Healed. Matt. 9:1-13. GOLDEN TEXT: "The Son of man hath power on earth to forgive sins." Matt. 9:6.

SUNDAY SCHOOL LESSON

Continued from preceding page

The joy of doing good is the largest ward one can have for being helpful t others, and yet it sometimes hap- ns that reward comes in another fm. Mayer Anselm Rothschild was poor Jew, who began his life as a ck in a German banking house, t. left an immense fortune at his th. This was divided among his f sons, the youngest of whom, Jnes, was an intimate friend of the brated Dutch painter, Ary Schef- f. At one time the baron sat as a bgar for the artist, and a gentleman vo entered the studio supposed him t be a veritable beggar, picked up fm the streets. On leaving, he ske kindly to the poor fellow and s ped a louis into his hand. Several yrs after he received a note from Bon Rothschild, then an eminent b ker in Paris, enclosing a check for 1000 francs, saying that it was the a umulated interest on the gold piece gen to the supposed beggar boy.

This, of course, was quite an un- ual circumstance, but it always fol- lcs that interest is laid up in the Bnk of Heaven for every good deed d e, for every kind word spoken to tl needy and helpless.

lelping People to Help Themselves

he Capernaum philanthropists slwed their wisdom in taking their hpless neighbor to Jesus. They did tl very best thing possible. This sgests that there are wise and un- we ways of aiding the helpless. It is rprising often to look over articles ofwearing apparel donated for the po: Dilapidated ostrich feather boas, rged lace petticoats, shabby dress sts, old-fashioned beaver dress hats, et Such things can be of no earthly acount to the poor, nor from the giv- inof them can there accrue anything tohe heavenly account of the donors. Gerally speaking, the best way to gi aid is to help people to help them- sees. Jesus recognized this prin- cie when he made the palsied man al to walk and carry his own bed, rar than to be carried about on th bed by his kind friends. As far asossible, all charitable institutions shld take on the character of giving se help, otherwise those to whom chrity is given are only weakened ar made more helpless. Some years ag this matter was investigated in N York City, in the region of cheap te ment houses. It was observed th in tenements where twelve fami- lie were living, and one or two fa lies getting their living by beg- gi from door to door, it was not my months before nearly all of the fa lies were begging, because they co l get more money, food and clothes by begging than by working. How dirent would have been the result if e begging family had been helped to a working family! This is not do oftentimes, because it is so much ea r to give money and food than to ecure work. And then the do- no often take much comfort in the thght of being generous. Here cos in the benefit of organized chrity: A certain family that was co dered hopeless was removed from "Pverty Gap" and set up, with a mo h's rent paid and seven dollars' wo h of furniture, and work found foall in the family who were old enugh to work. One of the charity vis rs superintended the removal, an the new start in housekeeping. Sh showed the mother and children ho to clean the room, arrange the fu ture and prepare the supper. Sh set the table, and invited them to sit own. The children looked at each oth, and the mother burst into tears; nev since she had been a mother had sh eat at the table with her children to t. That family was won. Since our first outlay we have helped them onl twice, with a dollar on the rent, wh work was slack, and a few times with a pair of shoes. But what ex- penditure of time and thought it has cost us! What expenditure of sym- pathy and cheer! What exertion to find suitable employment, to inspire hope, to train to diligence, to keep up courage! It is solidarity that keeps this family decent and self-supporting, and makes them the hope, not the men- ace, of society; the assured conviction that they and we are one, to meet all the needs that may arise. The cost to us of this whole family's earthly sal- vation is about twenty dollars, plus love and hard work. The saving to the State, first and last, may surely be reckoned by thousands of dollars.—*From Records of the Charity Organi- zation Society.*

The Story of One Sister

Listen to the story of "Ganger Liz": "Say, mister, do you say that God loves every one of us?" "Yes, sister, he does." "Well, how can God love such a looking thing as me?" And as she spoke the poor, besotted creature looked down at her ragged and dirty garments. "My sister, the sun is ninety-five millions of miles away, and shines in the streets every day; the sun is light, and it can't help shining. God is love, and he can't help loving; and, though we fall ever so low, if we will let him, he will lift us up. He has helped others, he will help you." "But, then, I can't go to him. I'm no good any more, and for me to go to God, it's too hard. I can't do it." "But, my sister, you don't have to climb to get into God's arms; you have only to nestle down into the arms of your heavenly Father, as years ago you nestled down into your mother's arms when you were tired of playing." "Well, if that is so, I will do anything, be anything, for him; and say, if I am good, and if I try to do the right thing, do you think I might see my mother in heaven some day? Oh, my God, how good she was!" And poor "Ganger Liz" bowed her face in her hands and burst into sobs. . . . Do you see that sweet-faced woman, who, as she talks to that flashily-dressed girl, looks as tender and earnest as a guardian angel might look when it sees a soul in danger? Well, that is "Ganger Liz" —Sister Lizzie now, washed in the blood of the Lamb.

And the Capernaum philanthropists teach us to have faith in Jesus. If they had not had faith in Jesus they would not have brought the palsied man to him, they would not have put forth such strenuous effort to place him at the feet of Jesus. We could wish that their names might have been told us, but we know what they were by their fruits—believers in the Lord Jesus Christ, and his faithful follow- ers. If they had not been so, they never would have thought of bringing the man to Jesus.

CHANGE THE VIBRATION

It Makes for Health.

A man tried leaving off meat, potatoes, coffee, etc., and adopted a breakfast of fruit, Grape-Nuts with cream, some crisp toast and a cup of Postum.

His health began to improve at once for the reason that a meat eater will reach a place once in a while where his system seems to become clogged and the machinery doesn't work smoothly.

A change of this kind puts aside food of low nutritive value and takes up food and drink of the highest value, already partly digested and capable of being quickly changed into good, rich blood and strong tissue.

A most valuable feature of Grape-Nuts is the natural phosphate of potash grown in the grains from which it is made. This is the element which transforms albumen in the body into the soft gray substance which fills brain and nerve centres.

A few days' use of Grape-Nuts will give one a degree of nervous strength well worth the trial.

Look in pkgs for the little book, "The Road to Wellville." "There's a Reason."

Sure—

That one word sums up the advantages of buying Uneeda Biscuit.

You're *sure* of their quality—*sure* of their flavor—*sure* of their goodness—*sure* of their cleanness and freshness. Be *sure* to say

Uneeda Biscuit

(Never sold in bulk)

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Prove for yourself in your own home, that the Kalamazoo is the most perfect—most economical—most satisfactory range for you to use—Your money back if it's not.

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Cash Or Time Payments

We want every housewife to know the comfort and convenience of a Kala- mazoo in her home. You can buy on **easy time payments** or pay cash if you like. Either way—you save $10 to $20 on any Stove in the catalog. We make it easy for responsible people to own the best stove or range in the world.

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Cost More than do usual commercial grades,—but (and this is a great big BUT!) they are worth much more than the difference in cost!

If you appreciate QUALITY IN SEEDS and are willing to pay a fair price for the Best Seeds that can be grown, we shall be pleased to mail **Burpee's New Annual for 1910.** An elegant book of 178 pages, with hundreds of illustrations and colored plates painted from nature, it is famous as **The Silent Salesman** of the World's largest Mail-Order Seed Trade. Do you want it? If so, write to-day! A postal card will do!

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Giant Chemical Co., Philadelphia

YOU CAN AFFORD to have a new Song Book in your Church or Sunday School, and one for every person when you can get "FAMILIAR SONGS OF THE GOSPEL," for $3 for 100. Words and music, 83 very best songs. Sample copy 5 Cents. E. A. K. Hackett, 100 North Wayne St., Fort Wayne, Ind.

RESIGNATION

TO lose my will, O Lord, in Thine,
And all my griefs to Thee resign;
To fully trust Thy love divine
To lift the burdens that are mine,
For this I pray.

Amid the darkness and the gloom
That ever circle round the tomb,
May in my heart be ever room
For Faith to save me from the doom
Of black despair.

The darkened glass prevents the sight
From seeing things in their true light.
Oh, may I ever trust Thy might
To bathe in light, life's darkest night,
Some sweet, sweet day.

"Come unto Me, thou weary one."
These words of peace from the dear Son,
My grief torn heart have surely won—
Thou wilt support till I am done
With life's short race.

Erie, Pa. A. G. M.

Unite the Forces of Temperance

By Hon. Henry W. Blair, Ex-United States Senator

THE one great imperative duty of all forces which are against the traffic in alcohol, opium and all poisonous drugs, for other than medicinal and scientific purposes and for use in the arts, is *to get together*.

I remember the temperance reform, as it has progressed since the year 1843 until the present time, and I do not hesitate to say that in my opinion there has been an amount of mental

Hon. Henry W. Blair

and moral effort put forth, and of time and money expended, sufficient to have swept the whole foul business out of existence long ago if it had only been properly organized and systematically and judiciously administered.

. . .

Dr. D'Aubigne opens his *History of the Reformation* with a sentence something like this, as I now remember it: "Unity in diversity and diversity in unity is a law of nature, as well as of the church."

It is of no more use to try to reduce the various shades of opinion and forms of organized effort to one straitjacket uniformity in this great temperance crusade than it would be to demand absolute uniformity in physical dimensions of the personnel, and the weapons, organizations, training, discipline and branches of service of a great army before it should be allowed to march forth conquering and to conquer.

. . .

Some will look upon the anti-saloon movement as the all-important and efficient method of accomplishing the great result; others will find it in national or in State prohibition of both the manufacture and sale, or in both national and State prohibition; others still will insist upon that form of opposition which comes from the increasing pressure of continually higher and higher license of the crime itself, as the condition of their service, upon the principle that "half a loaf is better than no bread."

Secular and religious organizations have each their separate forms and methods of effort, and all these have a general tendency to one common end—the extinction of the terrible evils which poisonous drugs inflict upon humanity.

It is necessary, if anything is ever to be actually accomplished, that all these various forces get together.

Distinct like the billows, yet one like the sea; diverse in their unity and united in their diversity, let each one in his own way hit the head of the devil wherever he sees it; and, all helpful of each and each helpful of all, let every individual and every organization, in the spirit of conciliation and of combination, go about this business and finish it up. It is not only a State and a national, but it is a world-wide evil. It embodies everything in concrete form that civilization and Christianity must overcome, if they are themselves to exist. The battle is to the death between them, and there can be no great battle successfully fought without a comprehensive and adequate plan. Because humanity is one it is necessary that this organization and effort should be international, as well as national, State and individual, in its organization.

. . .

All the signs of the times indicate that the better influences operating in the world are awakening to the necessity of harmonious and combined action. The churches of all denominations have this whole thing in their control. The clergy of the country have always been the supreme uplifting, all-sustaining, human agency in the civilization and Christianization of the world. They can have this thing just as they please, and the responsibility is upon them. Let them advance in their leadership, and the rest of us will follow. It will cost some money, as well as prayers, petitions and zealous talk.

Inscribe on the banner: "Personal Abstinence; and Prohibition, State, national and international, of the manufacture and sale of all poisonous drugs to create and gratify unnatural appetite; also their importation, exportation and transportation, by treaty, and by legislation, State and national, constitutional and statutory."

Temperance Notes

"Catch My Pal"

THE London correspondent of the New York *Sun* relates the following interesting incident:

One day last July a Presbyterian clergyman in the city of Armagh persuaded twelve hard drinkers to sign the pledge. Before parting with them he said:

"Now, perhaps each of you could bring a pal to my house to-morrow, and induce him to sign."

"I think I can catch my pal," said one of the men, and that was the origin of the "Catch My Pal" movement now sweeping over the north of Ireland.

Scarcely a town or village in Ulster is without an enthusiastic band of members, each of whom wears an enameled brass button bearing the words, "Protestant Catch My Pal Union." The public houses in many of the provincial manufacturing towns have lost fully 50 per cent. of their trade. Of the 3,000 inhabitants of Cookstown, County Tyrone, over 700 men joined the union in November and December, and the percentage is equally great in other towns.

. . .

A Liquor Dealer's Income

The average annual income of the American liquor dealer, according to a recent estimate, is over $7,000. These figures are based on an estimate of 50 drinks to a gallon of whisky and 12 glasses of beer to the gallon. Many saloonkeepers, however, by generous adulteration, make a gallon of whisky yield 70 drinks. One village saloonkeeper took in over the bar $24,000 a year, and his only competitor in the village took in $16,000 yearly. These men were getting rich, while the village community was being impoverished. This is the experience of thousands of similar communities all over the country, where the saloon is gradually absorbing the wealth and manhood, and sapping the morals, and ruining homes, and yielding nothing in return.

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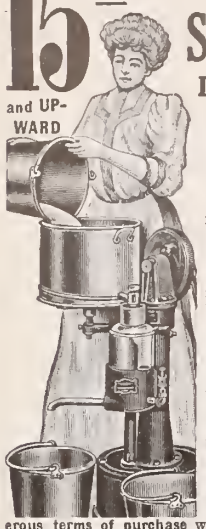
and UP-WARD



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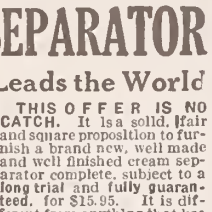

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Chats With the Young Folks

By Kate Upson Clark

Deer in Massachusetts

In the northwestern portion of Massachusetts the herds of deer are likely soon to become a genuine plague to the farmers.

There is a Game and Fish League in that State, which has put through many laws for the protection of wild animals. One of these laws is that a man may shoot a deer with a shotgun if he sees it actually destroying his produce. Even if he knows it has been eating his garden vegetables, he must not shoot the deer unless he sees it in the very act of eating them. He must not under any circumstances, shoot it with a rifle.

One farmer in Charlemont, Mass., who stacked his corn in the field, but did not get it into his barn before the snow came, is thereby supplying food for many deer. They burrow into the deep snow until they reach the corn, which is a godsend to them. The field in which it stands looks as though an army with hoofs had invaded it.

When you ride along the country roads you are likely to see groups of the beautiful creatures standing directly in the road, or peering at you through the trees. The other day some boys who were passing through a forest in Heath heard footsteps behind them and discovered that a fine doe, with her little one, was following them. She was not going to hurt them. She was only interested to see what they were about.

The deer are so tame that they will often come up quite close to a man or boy and walk along beside him.

It would seem brutal to kill such gentle and graceful creatures, if it were not that they prey upon the farms and destroy immense amounts of growing fruits and vegetables.

A man in Florida, Mass., killed two deer lately. If the inspectors had found him out, he would have been heavily fined, but his little son did not know this.

He happened to be where a man was skinning up a beef, and remarked, "My father has got two of those hanging up in the barn, all ready to cook; but he got his out in the woods."

The neighbor knew what kind of beefes were meant, and that they were really deer, and he ought to have informed the inspectors, but he did not.

The New York *Times* says that in New York State, as it is also against the law to kill deer there, the people in a certain mountain town are puzzled to know what to do with a crippled deer which has strayed into their borders. Attempts have been made to set its broken leg, but they have failed. The leg will have to be cut off, and apparently the poor deer will have to be set free to wander over the hills all its life with only three legs.

A Strange Account Book

A FIRE broke out in Farmer Dike's barn one night. As the hired man had been smoking his pipe out there during the evening, it was supposed that he had tossed a burning match into some hay or litter, or had emptied his pipe-ashes into some inflamable stuff. The spark had probably smouldered, and the thin streak of fire had spread, until at last it had burst out into full flame.

Jacob Dike, the eldest son, was the first to discover the conflagration. A smell of smoke and the lurid shadows dancing on the wall had awakened him. With a few wild cries, he roused the rest of the family, and they were all soon rushing in and out of the burning building, attempting to save the animals, the grain and hay, and the tools and machinery.

It was evident that the fire was making such rapid progress that very little could be saved. One of the neighbors, who had hurried half-dressed to the scene, was therefore astounded to see the old farmer himself calmly working away with a screwdriver at the hinges of the barn door.

"Man, you're crazy!" he shouted. "Let that old door burn! There's two calves in there yet, and the corn-sheller, and lots of other things. Come on!"

But Farmer Dike still worked away at the tough old door, while one by one valuable living creatures and expensive tools were left to perish.

Just as the roof dropped in with an awful crash, and a shower of sparks and brands fell all around him, he staggered out into the open, with his big barn door on his back.

"I hope you're satisfied now," sneered the neighbor. "You might have saved a hundred dollars' worth of stuff while you have been unscrewing that big piece of kindling wood."

"I couldn't stop just then to explain," said the old farmer calmly, "but I'll let you know now, that all my accounts for the last seven years are on that barn door. It's worth more to me than the whole barn besides and all that was in it."

It is generally wise to reserve one's opinion until one knows the facts in the case.

Something About a Wedding

PHILIP came into the primary schoolroom one morning, and informed the teacher that the flag was up.

"Is it?" said she, doubtfully.

"It certainly is, and it isn't the Fourth of July, or Washington's Birthday, or Lincoln's, and I couldn't think why the flag should be up. Why is it?"

The teacher thought a minute or more, but could not remember any anniversary worthy of notice by a flag-raising on that especial day.

"I don't know, I am sure," she said at last. "Go and find out, and then come and tell me."

Philip hurried away. In a few minutes he was back, with a bright and satisfied face.

"It's to celebrate somebody's wedding," he reported.

"Wedding?" repeated the mystified teacher. "There isn't any wedding on the whole list of our historical celebrations."

"That's what it says on the card anyhow," insisted Philip. "It's something about a wedding."

The teacher pondered a few moments. Then she decided that she would look for herself. What she saw on the card was as follows:

"This day is the anniversary of the engagement of the *Monitor* and the *Merrimac*."

An Astronomer's Appreciation

Dear Dr. Klopsch: I have received the beautiful "Dreamland" calendar that you sent me. I thank you much for it. How beautiful it is! I look at it a hundred times a day, and think, in the language of the poet, it is:

thing of beauty and a joy forever.

Again thanking you for the gift and the kindly feeling which prompted it, and with assurances that the beautiful picture has made my Christmas more delightful, I am sincerely yours,

(Prof.) Sam. P. Leland.

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Here is a dish that everyone likes—a food as hearty as meat—a meal that would take you 16 hours to prepare.

A dish that remains fresh and savory. It can be served hot or cold. The best meal of the kind that a chef ever prepared.

And your grocer supplies it—ready to serve in a minute—at about the cost of home-baked beans. Think what it means—in a hundred emergencies—to have a few cans of Van Camp's on the shelf.

And Van Camp's are baked in steam ovens. Not crisped, not broken—always nut-like, mealy and whole.

They don't ferment and form gas, as do home-baked beans, because the fierce heat has made them digestible.

The tomato sauce is baked into the beans, giving a delicious blend.

The result is baked beans at their best—beans made inviting. And as beans are 84 per cent. nutriment—hearty, staple and cheap—they cut down the meat bills, in these days of high prices, when you serve beans that people like.

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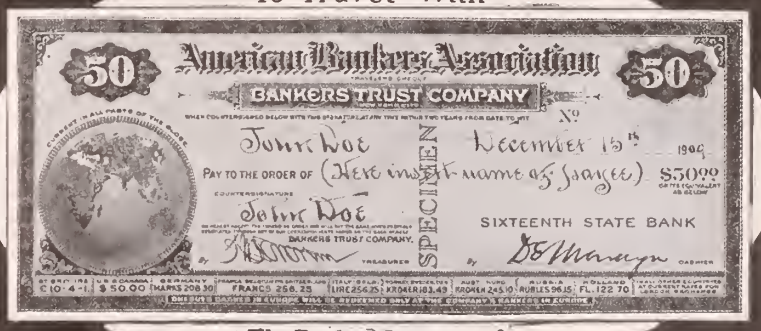

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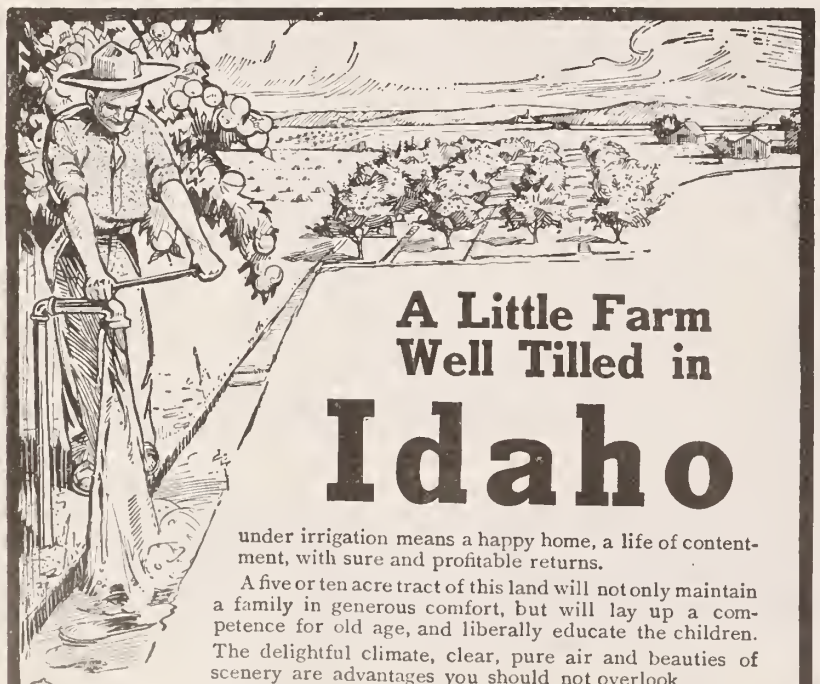

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Write tonight for information about the state that interests you and particulars of the very low one-way fares effective March 1st to April 15th, with stopover privilege.

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Rewarded Toil

AT early dawn I dreamed this dream:
My spirit struggling through its prison bar,
And passing from its limited confines of clay,
Soared through the open gates of pearl afar,
And entered the great light of Judgment Day.

Upon His throne the mighty Judge of all;
I trembling knelt in sorrow and in shame.
So small the harvest gleaned I had to bring,
No commendation could I hope for, naught but blame,
For one who saw much work to do, yet failed in everything.
I heard the Judge say: "Child, thy talent now restore.
What hast *thou* done there in the world below?
Hast waged the battle 'gainst the foe both strong and sore?
Didst heed the call 'twas given thee to know?"

I raised my drooping eyes and said:
"Lord, I have longed to do some work for thee.
But, oh! the days were long and full of heavy care,
And hands and brain so weary that I could not see
The mighty deeds, the ripened grains so fair;
I heard the call, but had no time to heed;
I felt the burning flame within my soul;
Conscious that pen of mine would stir the noble deed
And cause Thy name in trumpet tones to roll.
But, Lord, I grieve, I had no time for lofty theme,
For daily, humble duties claimed my care.
The common household ways, so dull they seem.
They claimed my all, no spirit left to dare."

The Great Judge understood;
"That was a talent, child, I gave to thee,
The gift to call, and stir, and thrill the host,
Fame waited at thy door hadst thou but oped to see,
But lowly duty's call thou heeded most.
'Tis great to stir the world with mighty song or deed,
As great the hourly, daily, lowly, toil for me.
No work, though great or small, fails its reward. The seed
Grows, strong or weak, so that all men may see.

"And now thy days of unrewarded toil are o'er,
For thee the robe of white, the jeweled crown;
A home eternal on the golden shore,
Where heaven's joys begin, earth's burden all laid down."

—CARABEL G. WARDELL.

Clintondale, N. Y.

The Kentucky Mining Disaster

DR. JAMES T. PIERCE, of Drakesboro, Ky., writes to THE CHRISTIAN HERALD: "The unfortunate explosion did not occur in our mine, but in a neighboring one. The scene of the sad accident was at the little mining camp called Browder, Ky., just one mile south of Drakesboro, which event has cast a sad gloom over the citizens of Drakesboro. We feel it our bounden duty to do all we can to assist in alleviating the suffering and distress among the bereaved families, also the widows and orphans. We hand you herewith the names of those who are among the very needy, and who have none of this world's goods. One woman in particular has no friends who can be of help to her. She has four small children and is in a pitiable condition. We will be pleased to have any assistance for those in dire distress." Mr. Pierce encloses a list of white and colored sufferers, thirty-seven in all, many of whom have left widows and large families of little children, who must now look to charity. Any contributions for their aid sent to this journal will be forwarded to Mr. Pierce.

A Blessing to Every Home

Dear Dr. Klopsch: We are delighted with the calendar and pictures, and return many thanks for them. They are lovely and, as one gazes upon them, they seem to breathe a spirit of purity which is thought-uplifting. The Christlike work in which you are engaged will certainly be blessed of God for all time, as the good effects are so far-reaching as to be limitless. THE CHRISTIAN HERALD is a blessing to every home that receives it. It is ennobling and purifying, and being an individual and a home blesser it becomes also a national blessing. May God's richest blessing rest upon you and yours. MRS. G. J. JACKSON.

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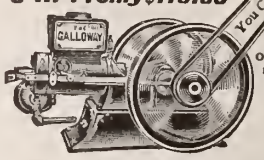

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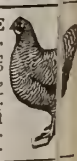

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The Use of Money*

It is likely that few of us who are poor would really make the use of money that we think beforehand that we should. The wise ones tell us that the maddest radicals become conservatives as soon as they inherit fortunes; and many a man who in poverty was sure that he would be a generous giver, could he only have plenty of money, turns out to be close and stingy.

A little boy of five once said to his mother, "When I get to be a big, big man, I'm going to build a g-r-e-a-t house and put all the poor peoples in it."

He thought a moment, then sighed deeply, and remarked, "I think I will not—but prob'ly I'll forget all about it when I get to be a man, sha'n't I, mother?"

"Oh, I hope not, my dear," she answered, greatly shocked.

The child had doubtless heard someone say something regarding the frequent discrepancy between the noble dream of youth and the base reality of manhood, and it had commended itself to his sense of probability.

Alas! to our shame be it said, most of us know that he held the right view, and that the great Schiller had detected a common human need when he cried to his people, "Be true to the dream of thy youth."

It is hard in every department of life to strike the golden mean; but perhaps it is hardest of all in this matter of money. To be sufficiently saving and prudent, so that one may not become dependent upon charity in one's old age, and yet to avoid miserliness and to give our fair proportion of support to worthy causes, seems to be one of the great problems of life.

The wise old Jews were probably right when they estimated that every man should devote a tenth of his income to philanthropy and religion.

A rich man can, and often does, give much more than this. There is no brighter sign in these days than the very prevalent desire manifested among our wealthier classes to do good according to their means.

The world sees the grasping and selfish rich man; and it sees the man whose name as a giver, either through his wish or despite his wish, figures often in the papers. But there is a large class of well-to-do and benevolent people of whose charities even their neighbors know little. Charles Wagner tells us of such an one:

"He had lost a beloved wife, and had seen all his children buried; but he had a great fortune, the result of his own labor.

"Living in the utmost simplicity, he spent his time in searching for opportunities to do good. How many people he surprised in poverty, what means he used for relieving distress and lighting up dark lives, no one can compute. He loved to do good to others, and enjoy their surprise when they did not know whence the relief came. The greater part of these fine deeds were not known till after his death. The whole of them we shall never know. He was a socialist of the right sort."

Most of us can never feel the delight of such a life; but we may all know something which is perhaps better, namely, the reward of a good conscience when we have "rightly divided" our resources, and given to God his share. May we be guided to do this in love and wisdom, "not grudgingly, nor of necessity, for God loveth a cheerful giver."

*Christian Endeavor Topic for Sunday, March 20. Texts: Luke 12 : 13-21; Matt. 6 : 19-21.

Fighting the Good Fight*

CHRIST was the Prince of Peace; and yet he said, "I came not to bring peace, but a sword."

His meaning needs no explanation to any of us. We all know that he understood well the carnal mind which is enmity against God, and that if we are to imitate Christ and put his precepts into practice it means a perpetual fight.

It is a fight not only with the world about us, but with the inner foes which tempt every man to evil—those powers of the air, which are ofttimes armed with the beauty of a Lucifer, and the specious arguments of a Machiavelli, and are fit to deceive the very elect.

It is time that the world should perceive that this is the only sort of war which modern civilization should know; the war for the possession in each individual soul of Paul's great list of virtues recounted in our text—"righteousness, godliness, faith, love, patience, meekness."

When each individual has obtained them, there will be no trouble about the nations. It is only another application of the old proverb, "Take care of the pence and the pounds will take care of themselves."

But at present there is great trouble about the attitude of the nations concerning war. From those which we call "heathen" naturally nothing better is usually expected; but from the so-called Christian nations much more is to be expected.

They are full of churches and of schools and colleges. They know that war, unless undertaken at the plain call of freedom and humanity, is degrading and demoralizing. They know that in war the arts languish, education and commerce are set back or stop altogether, and grief, outrage and terror reign.

And yet we see even England and Germany adding Dreadnought to Dreadnought, at fearful expense, though their people are bowing beneath their unendurable taxation.

They know, too, that the modern airship is likely to render all their armaments useless; yet they pile up their national debts for them as none have ever been piled up before.

In our own country the Chief of Staff of the American Army has recently affirmed, according to Justice Brewer, "that we are wasting time in seeking arbitrations, and that the only true course for us to pursue is to make our military and naval strength so great as to be beyond danger of attack."

Another one of our great soldiers has said that "the fewer statesmen and the more ironclads there are, the less would be the danger of war"; or, in other words, the more guns there are, and the fewer people there are who are unwilling to shoot them, the less shooting there will be!

In fact, the Army and Navy people are, as a class, so eager for war that their eyes are holden from the true state of affairs, and their judgment is misled.

"If we had not been foolish enough," continues our great and wise Justice Brewer, "to squander money in ironclads and Army, we might now be a nation without a debt."

Let us all oppose this military spirit, and help on the cause of international arbitration. It is a Christian duty.

Were half the power that fills the world with terror;
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

*Topic of the Epworth League for Sunday, March 20. Texts: Eph. 6 : 10-18; I. Tim. 6 : 11, 12.

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What Ought the World to Be?

By JOHN C. HAVEMEYER

BY the world we mean, of course, the people who are in the world. In their natural condition, which the Bible calls "in the flesh" or "having a carnal mind," all the nations of the world closely resemble each other, and John's declaration is "The whole world lieth in wickedness." Paul's statement is that "all have sinned, and come short of the glory of God," and he very positively declares that "the carnal mind is enmity against God." Let us, then, accept this Bible teaching, that every human being born into the world needs the change to a spiritual mind. "For to be carnally minded is death, to be spiritually minded is life and peace."

The great apostle gives us in Galatians a fearful list of the "works of the flesh," and declares "that they that

Mr. J. C. Havemeyer

do such things shall not inherit the kingdom of God." This evil life seems to result largely from selfishness, from which Christ came to deliver us, his commandment being "Thou shalt love thy neighbor as thyself," or, as Paul expresses it, "Look not every man on his own things, but every man also on the things of others." This selfish disposition leads to ambition for power, prominence, and the praise of men in disregard of the welfare and interests of others. Another manifestation is love of money. It is almost incredible that in these days men should make such immense accumulations, often in ways opposed to the rights of others and which may cause injustice and suffering. The money cannot be used in a way to give pleasure to themselves, is not used for the glory of God, and at their death places a responsibility upon others which may be oppressive or which they may be unfitted to assume.

Then there is self-indulgence and love of pleasure, which lead to what is debasing, degrading, and to a life opposed to everything that is pure and lovely. Such, from time immemorial, has been and is now the condition of the world. But what ought the world to be, and what will produce the change? Perhaps our inquiry will be more profitable if we make the question more personal: What have I been and what ought I to do? for, after all, the world is made up of individuals, and reformation means a change in individual heart and life. There is only one remedy, or one way of escape, from this condemnation, which is passed upon all: "For all have sinned, and come short of the glory of God."

Jesus Christ is the one and only way: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

How shall we describe or even fully appreciate the necessity and advantage of this salvation for every human being? How can we fail to make it the first object of our thought and effort? We have simply to recognize God as our Creator, upon whom we depend for the supply of all our needs, and accept his way of securing pardon for our sins, of deliverance from Satan's control, and the godliness which has the "promise of the life that now is and of that which is to come."

Let us each now accept the truth that "every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." "By their fruits ye shall know them." What does our daily life show us to be? The test is a simple one. In a few words Christ tells us what God requires: "Thou shalt love the Lord thy God with all thy heart and strength, and thy neighbor as thyself." A searching inquiry is made in John's First Epistle: "For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he that loveth God love his brother also." Life is a fearful responsibility, and we cannot trifle with God, to whom we owe it and who has the right to complete obedience. What a pity it is that we are not more clearly taught that service to God is not only a duty, but also a great privilege! We make a great deal of having good associates and pleasant companionship in our labors, but God invites us to be coworkers with himself and promises rewards which will last through eternity. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Let us consider the fact that all around us are men, women, and even children, who are living as if there were no God. As a result iniquity abounds everywhere. Murder, robbery, deceit, oppression and betrayal of trust are on the one hand, and destitution, ignorance, vice and suffering are on the other. As we have been reminded, the only cure is Jesus Christ, who tells us we are his witnesses. Christ's gift to his disciples is his own peace. By his Spirit he gives them a spiritual vision and a joy the world can neither give nor take away. He cleanses us from all sin; he makes us kings and priests, and this is to be our testimony: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Are we giving this testimony daily to our children, to our relatives, neighbors, friends, business associates, the poor and degraded, the drunkards, and the sick, suffering and tempted?

A recent authority gives the numbers in the world, according to creed, as follows:

Worshipers of Ancestors and Confucius	256,000,000
Hinduism	190,000,000
Mohammedanism	176,800,000
Buddhism	147,900,000
Taoism, Shintoism, Judaism and Polytheism	181,700,000
Christianity	477,000,000
	1,429,400,000

Christianity is divided, by the same authority:

Catholics	230,800,000
Protestants	143,200,000
Greek Church and others	103,000,000
	477,000,000

The figures are startling indeed, but we have the command to go forth, and in His name conquer the world. It is

Continued on next page

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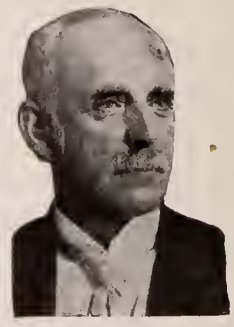

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Norway, Me., Oct. 19, 1909.
TROY CHEMICAL CO., Binghamton, N. Y.: I have a horse, etc. have faith that "Save-The-Horse" will do as you say, because have seen four curbs, one bog spavin, and one enlarged tendon cured by it for other people. Please let me hear from you regarding my horse. Very resp., A. H. STAPLES, D. D. S.

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We are giving away seeds of these 12 Kinds as Free trial Samples to introduce to new customers, to test our seeds, which will produce bushels of Vegetables, Fruits and Flowers worth many dollars.
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These 12 Sample Lots growing in your garden, will be your delight to show and surprise your neighbors, and we will mail all 12 pkgs, in a Coupon Envelope for 6c. postage and packing, and this Coupon Envelope when emptied will be accepted as 10c. payment on anything in our catalog.
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Any 3 of the above packages mailed for 25 cents. A special Assortment of 100 Easter Post Cards for Dealers will be mailed for 60 cents.
ADISON ART COMPANY, MADISON, CONN.

WHAT OUGHT THE WORLD TO BE?

Continued from preceding page

the divine command, and there is behind it divine power. The number of the Mohammedans is stated to be over 176,000,000, and this is what one man accomplished by his determined effort to make the world his followers. Instead of being discouraged we should rather rejoice over the great field upon which we are commanded to enter.

I believe that a great need of the present time is faith. We do not fully rely upon God's promises of aid, and do not have the confidence which is a condition of success. Surely the Bible teaches that God requires full surrender and obedience. "He that offendeth in one point is guilty of all." To be fit for service we should "seek first the kingdom of God and his righteousness" in everything. Every part of our life should be thus consecrated, and I suggest the question whether we can consistently attend the theatre, spend our precious hours in card-playing or dancing, or use money and time in burning tobacco. Jesus said that Nathanael was "an Israelite indeed, in whom was no guile." There should be no guile in us in this world, for in the world to come there will be no "spot, or wrinkle, or any such thing." We heartily sing the hymn, "Oh for a Heart to Praise My God." Have we a right to offer the prayer it contains without expectation of receiving the highest spiritual gift? It is true we also sing "Nearer, My God, to Thee"; yes, through time and eternity, I understand the Bible to teach we will become more like God. Faith and love will be developed, and we will grow stronger, and the time will come when we shall see Jesus and become like him, for we shall see him as he is.

Do You Read Advertisements?

ONE of our subscribers has taken us to task as follows: "We look for your paper every week with delight, but we wil' have to admit that we did not enjoy the last week's paper very much; we thought there were too many advertisements for a Christian paper."

Now, dear friends, do you know that if it were not for those very advertisements we would not be able to give you so large, so ably edited, so well illustrated a CHRISTIAN HERALD as the one you now so much admire?

When you buy THE CHRISTIAN HERALD for $1.50 a year you are receiving much greater value than could ordinarily be produced for that price, and it is because of the revenue derived from the advertisements that we are enabled to give you so much more for the money.

In other words, when we give you an extra number of pages of reading matter we are compelled to carry a proportionate increase in advertising space in order to make up the difference in expense. And so, the more advertising, the greater the amount of extra reading matter.

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Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within one month of the date of the appearance of the advertisement

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The Stark Year Book for 1910

is ready to mail. It will be sent to any person interested in fruit-growing on receipt of 7 cents to cover postage. The Stark Year Book for 1910 represents an entirely new idea in nurserymen's literature—it is a work of art as well as a catalogue of Stark Nursery products. Within its covers are 32 full-page illustrations of fruits and flowers, representing 175 varieties, done in four colors, and exactly reproducing nature. 84 pages are devoted to descriptions, prices, and records.

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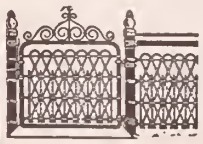

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CHRISTIAN HERALD

SUBSCRIPTION, $1.50 PER ANNUM
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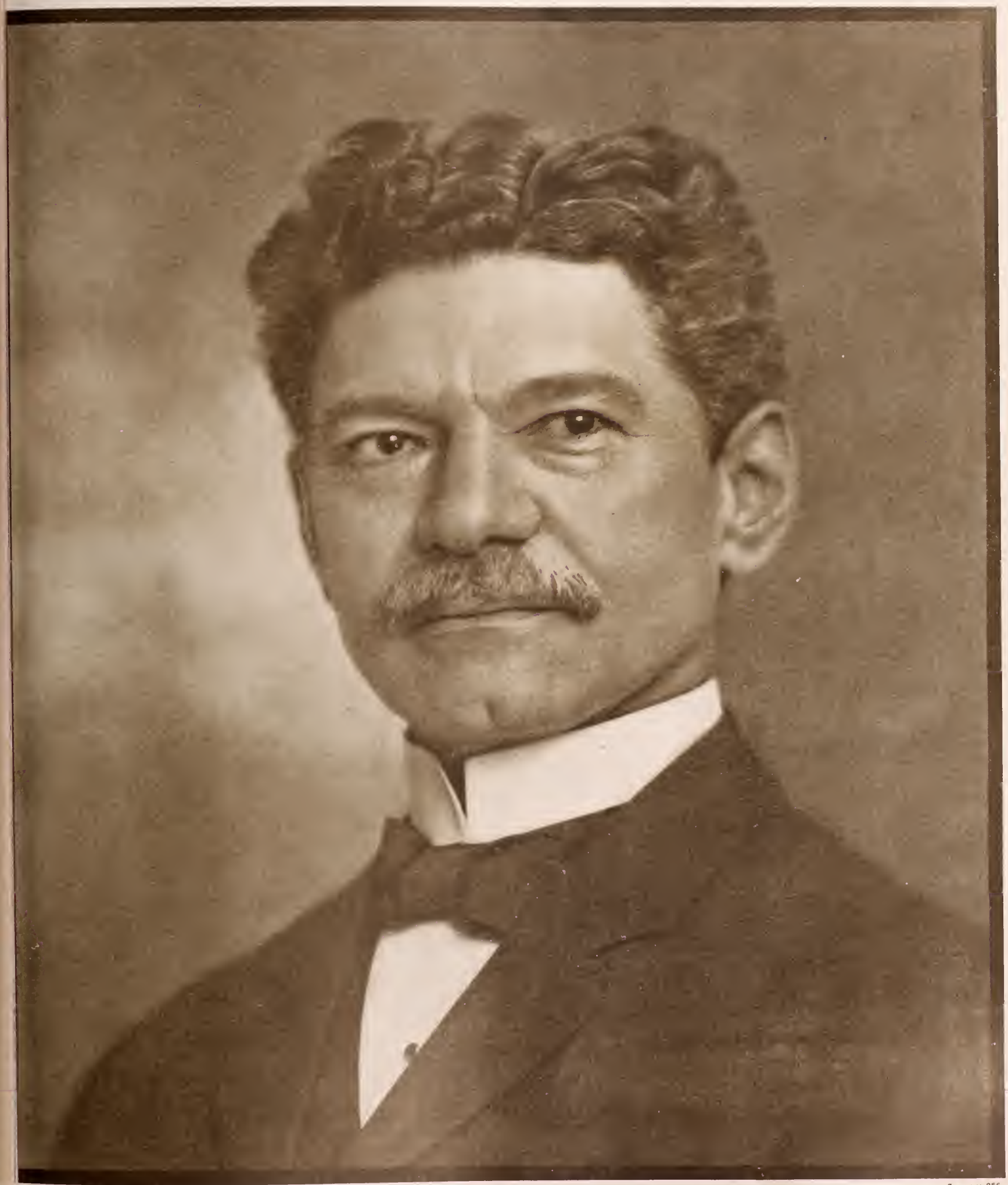

THE FALK STUDIO

See page 256

The Late Dr. Louis Klopsch, Editor and Proprietor of The Christian Herald

OUR MAIL-BAG

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

Rev. J. C. Quinn, of Trinity Church, Antrim, Pa., sends this verse:

"God bless our going out, nor less
Our coming in, and make them sure;
God bless our daily bread, and bless
Whate'er we do, whate'er endure;
In death unto His peace awake us,
And heirs of His salvation make us."

This, he writes, is a stanza of a German hymn, very popular in England and Scotland some years ago, and used as grace before meals.

Subscriber, Plymouth, N. C. Please explain Matt. 20: 19. Who are the "Gentiles" referred to? Did not the Jews crucify Jesus?

After the trial and condemnation of Jesus he was delivered to the Roman soldiers. It was those Romans who performed the act of crucifixion, which was peculiarly a Roman form of capital punishment. See Mark 15: 15-24 and related passages. Thus, not the Jews alone, but the Gentiles—the two great divisions of the human race, for all outside the Hebrew faith were classed as Gentiles—were responsible for his death.

C. H. K., Jersey City, N. J. Kindly advise me if it is lawful for a concern to ask for, or to advise the amount of money due them, on a postal card? Also, money asked for on Sunday, can payment be demanded?

"Dunning" by postal card will probably get the dunner into trouble. The law is not settled everywhere on this point, but courts frown on the practice. As to Sunday law in New Jersey, see a lawyer in that State.

R. B., Speedwell, Tenn. 1. What is meant by "living and reigning" with Christ a thousand years in Rev. 20th chapter? 2. What will become of the heathen who have never heard the Gospel? 3. Will this earth ever be destroyed?

1. The whole chapter describes the millennium. Verses 4, 5 and 6 refer to the martyrs and the faithful who have not bowed to the world power, but have looked to the things unseen and eternal. These will "live and reign" with Christ during the millennium. As Christ once gave his disciples authority to judge the tribes of Israel, so he, in like manner, when he comes, will choose those who are to take part with him and bear authority in his kingdom on earth. 2. The heathen, who have not heard the Gospel, will be judged justly but not according to the same standard as those who have heard it. Their faith and works will not go for naught. In all ages, and in every land, God has had witnesses for himself. 3. See Rev. 6: 12-17; II. Peter 3: 10; Heb. 1: 11 and other passages.

J. N. O., Moundsville, W. Va. 1. In answer to L. L. S., Granthurst, Ont., concerning church choirs, you make use of the expression, "The Psalms, which are the old Jewish hymnal," etc. Should that not be the hymnal used by the church to-day? 2. When Christ and his disciples "sang a hymn and went out," what did they sing?

1. In some of the old "Covenanting" churches, the Psalms of David in metrical form are still in use, and many passages have been set to modern music by great composers as oratorios, etc. 2. The hymn which our Lord and his disciples sang at the Last Supper before going out to the Mount of Olives, is generally believed to have been a part of the *Hallel*, or series of Psalms sung by the Jews on the night of the Passover, comprehending Psalms 113 and 118. They were chanted, probably in unison.

J. W. W., Scranton, Pa. Please advise through your columns whether there is a law on the statute books in the State of New York prohibiting the reading of the Bible in the public schools?

There is no statute in New York State prohibiting the reading of the Bible in the public schools, but the reading must be *without note or comment*. There is no such decision (as stated in the clipping you sent), in the State of New York.

S. G. S., St. Paul, Minn. I have a class of boys in Sunday School, and in order to make it more interesting would like to find short stories or incidents bearing on the subject of each lesson. Will you recommend some good ones?

No one book is likely to contain such matter as you seek. As in nearly everything else that is important, hard work is all that will help you. Go to some good library, and with the assistance of a librarian, hunt for thrilling and lively tales. For instance, for the lesson of February 20, on Daniel's choice, study the lives of the great temperance leaders. You are sure to find something good. Then generally (not always) tell your stories, rather than read them. For a lesson on disobedience, read or tell Mrs. Mary Wilkins Freeman's beautiful story of *Uncle Sammy*. For one on conduct in the home, read Mrs. Sangster's poem *Our Own*. For a lesson on Moral Courage, read Lowell's *Present Crisis*. For Missionary Lessons, there are wonderful stories in the lives of Paton, Livingstone, Judson and others. There is no royal road to making Sunday School lessons interesting—nor, for that matter, anything else. Hard labor on the part of the teacher or worker is all that will do it. The teachers most beloved and successful are generally those who put the most of thought and work into the lessons.

E. V. G., Laclede, Ill. Does impeachment disfranchise an American citizen? Can a citizen be impeached without proving him guilty?

No. It does not disfranchise him. An impeached official is disqualified to hold another office. Only high officials are liable to impeachment, and in general they must be proved guilty of some crime. Failure to prove that he had committed any crime saved Andrew Johnson. If, however, the requisite majority of the tribunal (usually two-thirds), before whom the trial takes place, votes for impeachment, the official would have no redress.

J. W. S., Hull, Ill. 1. What States forbid cousins marrying? 2. Would it be a sin for cousins to go from a State where the laws forbid them marrying, and get married, and then return and live where it was forbidden?

1. Alaska, Arizona, Arkansas, Illinois, Indiana, Kansas, Missouri, Nevada, New Hampshire, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Washington, and Wyoming. 2. It would not be a crime under the law.

Reader. The Great Pyramid of Egypt—the entrance closed so that no mark was left to tell where it was, the top built up to a point, the sides of uniform slope and smoothness! Astronomer Proctor points out an aspect of the heavens in 3350 B.C. more favorable for the time of its construction than 2170 B.C. Has any other commented upon the possibility or probability, or a belief, that it was built before the Flood? Would such a structure—so built—probably withstand the action of the waters of the Deluge?

We have referred this question to Professor S. P. Leland, who answers as follows: "Much speculation has been indulged in regarding the purpose of the builders of the Great Pyramid. We are yet only in the field of speculation regarding it. If its peculiar form were designed to mark some particular date by the position of the planets or stars, it is too indefinite to be of value. Should it be ascertained that by the precession of the equinoxes, the occurrence of an eclipse, the conjunction of planets in some particular constellation, or any other phenomenon was seemingly indicated by the direction of some opening, or the position of some stone, it is generally regarded safer to presume it a coincidence or an accident than to be serious enough upon which to base a conclusion of its age or purpose. Such correspondences might occur without any design. Some astronomers have suggested the possibility of thus determining its age, but nothing sufficiently definite has yet been discovered to inspire much confidence among scientists. The foundation of the vast structure is so deeply and firmly laid, and is so broad and unified in such a solid mass, that it would probably withstand the action of the waters of the Deluge."

Mrs. F. B., Waupaca Co., Wis. What are the "romaines" which are quoted in vegetable market reports?

Some varieties of lettuce are known as "romaines." In the commonest "romaine," the white central vein is greatly enlarged, and the leaf is long and narrow.

M. H., Red Hook, N. J. Will you inform me as to the laws regulating inheritance from parent to child? Is there any tax upon such property?

A child inherits real estate, subject to mother's right of dower, or father's right of curtesy, and receives in New York two-thirds of personal property if either parent survives; if both parents are dead, he takes all the personal property. In New Jersey, there is no tax on succession by child; in New York, the tax is one per cent.

L. M., Iowa Falls, Ia. If a woman dies, leaving a lawfully adopted son, would he receive her share of her father's property, if said father dies intestate?

This question should be put to an Iowa lawyer, as it is affected by several circumstances not disclosed.

Famous Christian Testimonies

Copyright by Harris & Ewing

Hon. Victor Murdock

AMONG the members of Congress there are many, indeed we might safely say a large majority, who are men of strong Christian principles and who do not hesitate, at every proper opportunity, to proclaim their spiritual allegiance. One of the younger line of Congressmen, a brilliant speaker, an able debater and a keen observer of men and measures, is Victor Murdock, who represents the Eighth Kansas District. To Congressman Murdock the question was put:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

His reply gives the confident view of one experienced in public affairs, who notes the undercurrents of our national life:

HOUSE OF REPRESENTATIVES
WASHINGTON, D. C.

My Dear Sir: **December 11, 1909.**

I have your letter of December 8. I believe there is no one given to analytical observation of the nation and its people who does not believe that the strongest fibre in the country's being, that fibre being the ideals of the democracy, has its origin in and is preserved by the teachings of Jesus Christ. That the nation is advancing, no one who is rational can gainsay; that the inspiration of that advancement is the lesson of the Man of Galilee, and that the measure of the step forward is the perfection of his life, is absolutely true. It is just as plain to be seen in the slow evolutions of great governmental machinery as we have it here in Washington, as it is in the community life of a village. It is least observable in that portion of the nation, wherever located, which is given to waste and luxury; but even there it is apparent, and will, no doubt, upon occasion be called back to vitality and effectiveness. Yours truly,

Victor Murdock

Miscellaneous

S. P. C., Baltimore, Md. The moral law was for all the people, men and women included.

S. E. W., Orcutt, Calif. Send your question to the Secretary of the Interior, Washington, D. C.

Subscriber, Philadelphia. Mrs. Whittemore's address is 316 East Fifteenth Street, New York.

Mrs. E. A. W., North Loup, Neb. The subject has already been covered in a recent issue of THE MAIL-BAG.

C. F. M., Cleveland, O. Isa 4:1 means that so great would be the desolation of Jerusalem, and so many of her male population would be slain, that there would be a much larger proportion of women than men left in the land.

Questions for THE MAIL-BAG should be signed by full name, not necessarily for publication, but to enable us to answer by mail if the question is not one of general interest. Self-addressed and stamped envelope, or postal card, enclosed will insure answer.

C. S., Philadelphia, Pa. The Old Testament covers approximately four thousand years of recorded history, irrespective of the Creation period, to which the Bible assigns no date, merely saying "in the beginning." The New Testament covers a portion of the first century A.D.

J. G., Dover, N. J. For all available information concerning the pagan holy days we refer you to any good encyclopedia. We are not aware that any ancient nation or people, except the Jews, observed the Sabbath, or day of worship, in the same manner or with the same degree of regularity.

L. C., Narvon, Pa. The life-stream of the whole human race is one, flowing from the same source, and they are all brothers, children of the same heavenly Father. The color of the skin is determined by exterior causes, climate, etc., and cannot affect the main contention of the apostle, as set forth in Acts 17:26-29.

G. H., Dow, Ill. Beecher (on baptism) says "the same term is used to express the various ablutions among the Jews, such as sprinkling, pouring, washing before meals, cleansing pots, etc." Sprinkling is mentioned as an act of purification in Isa. 52:15, Ezek. 36:25, and Heb. 9:13, 14. In the New Testament the same term is used in "baptized with fire and the Holy Ghost" that is employed in individual baptism. It is pointed out by able commentators (who hold that all three methods may have been employed in early Bible times) that the baptism of the Philippian jailer, and that in the house of Cornelius, could hardly have been by immersion, and that wherever large numbers of converts of both sexes were baptized the difficulties would have been very great.

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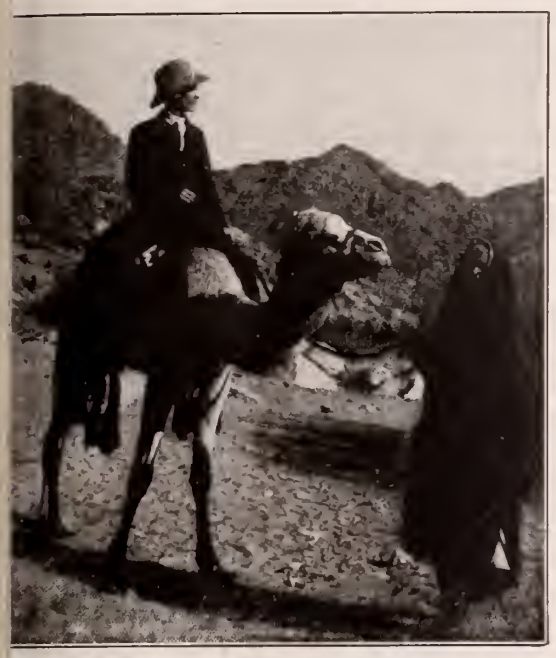
THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

SCALING MOUNT SINAI'S SUMMIT

By PROF. R. J. ROBINSON

Who Made the Ascent



Our Correspondent in the Wilderness of Sinai

Jebel-Mousa, the "Mount of Moses"

Arab Women on the Summit of Sinai

THE ancient name of the mountain that to-day is called by the Arabs "Jebel Mousa" (the "Mount of Moses") was Horeb or Sinai. It lies in the heart of the Sinaitic Peninsula; and, though it rises from the earth in one broad mass, it lifts three separate peaks to heaven. This group, consisting of Ras-es-Safsafa (the "Head of the Willow-tree"), Jebel Mousa and Jebel Catarina, belongs to the same primary foundation, and are of more than ordinary interest to us because it was from the summit of one of them that, hidden by the thick cloud of smoke, God spoke to Moses "face to face," and presented him with the Ten Commandments, only to have them broken in pieces a moment later at the feet of idolatrous Israel.

Fortunately, by comparing the record of Holy Writ and the topography of the district, we are left in no reasonable doubt as to which of the three peaks was the scene of the momentous event. The magnificent peak of Ras-es-Safsafa, rising like a huge altar "before the eyes of the whole congregation," springing aloft in lonely grandeur from the level of the broad plain at its base, and clearly visible from end to end of the entire plain, of necessity must be "the mount that might not be touched," and from which "the voice of God" might be distinctly heard by the trembling Israelites below. Here also, in awful grandeur and absolute separation from human life, withdrawn from all earthly stir and confusion, one could more easily than anywhere else make a model of "the end of the world." But aside from fact and theory, tradition has ever kept true to this three-headed Mount of Sinai, and we certainly were not inclined to doubt its authority. We are forced to the conclusion that Mount Safsafa, which faces the plain, is the place whence Moses spoke to the people, with his face shining from the presence of God, as he descended from the somewhat higher top of Jebel Mousa, that rises immediately behind, half hidden by its two companions from the popular gaze.

The path to the top of the Holy Mountain (which rises 7,363 feet above the sea level) is known as the "Steps of the Pilgrims." There are 3,000 steps in all, that lead from the little convent door of St. Catherina in a fairly straight line to its summit. Half way up we pass under the narrow archway built between two perpendicular rocks, where sits a priest who hears confessions from and gives absolution to all who journey up the mount. Just beyond, and in a secluded plain immediately below the highest point of Jebel Mousa, we notice the tall, slim head of a solitary cypress. It serves to keep fresh in memory one visitant to this wild region, who was forced hither both by circumstances and his own character—the prophet Elijah. Here is located the scene of the address to Elijah, where the great prophet saw in vision the wind which rent the solid mountain, and broke in pieces the cliffs, followed by earthquake and fire, and then in the absolute silence of this desert waste "the still small voice (I. Kings 19:9-13).

A thousand feet higher, and we stand on the sacred summit itself—upon a spot which is connected with one of the greatest epochs ever recorded in the world's history. The view takes in the whole of the peninsula, from the Gulf of Akaba on the east to the Red Sea coast on the west, from the glittering waters of the Gulf on the far south only to lose itself in the sandstone wilderness to the north —the desert of the wanderings. On all sides rise a gigantic wildness of stone, a chaos of mountains, of naked rocks and barren gullies, varying in color from black and darkest red to a soft rose tint and silver gray, and the sunlit summits and shady cliffs give variety of light and shade, the whole composing a picture of indescribable beauty and majesty.

Continued on page 253

An Oasis Near the Sacred Mountain

The "Rock of Moses"

Traditional Tree of Moses' Rod

THE

American Pulpit

A SERMON BY

Rev. Charles Aubrey Eaton, D.D.*

The Opportunity and Peril of American Christianity

TEXT—Matt. 16:18

"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

WHATEVER interpretation we may place upon these words there can be no doubt that they reveal in the mind of the Master a most exalted conception of the church, coupled with an acute consciousness of the terrific struggles through which the church must pass in order to fulfil its mission in the world. Against that body of redeemed men the unseen powers of spiritual evil will always war. But founded upon eternal, personal truth, and buttressed by the love of God, the Church of Christ will stand immovable and undismayed. To follow Jesus is to walk the way of Gethsemane and the cross. To win a spiritual victory, we must fight a spiritual battle. The glorious promise is that we shall win through the might of Him who hath all power in heaven and in earth.

Unity of American Christianity

In the time of change and stress through which we are now passing in this country it will stimulate our drooping faith to stop and study the possessions, achievements and larger relationships of the Christian Church. Of especial value is such an exercise to the ministry. The tendency of our calling is toward localism in effort and parochialism in thought. But we must refuse to be set off in a corner, insulated from the main stream of progress by sectarian differences. American Christianity is in essence one. The good of one church, or of one Christian, is the good of all. The failure of one reduces the fighting force of all. Our work is one. Our message is one. Our destiny is one. We serve one Lord; we live by one Spirit; we ally our lives with the one purpose of the one God and Father of us all.

When depressed and almost smothered by the petty cares and trivial duties of parish life, it is therefore good for the preacher, and good, too, for the layman, to claim his heritage in the present kingdom of Christ; and leaving the shallow eddies of the local church, launch his ship upon the broad stream of God's unfolding plan for the world. In the light of this experience no man who serves Jesus faithfully can be insignificant. There are no great and no small fields. All are a part of the one mighty army of God.

To those who anxiously inquire, "What is the matter with the church?" while carefully refraining from touching with the tip of their finger the church's burden, let us reply, "The church is a part of the age in which it lives. It reflects the tragic struggle of men to readjust themselves to conditions which in this one generation represent profounder change in thought and experience than the world has known in thousands of years before. We are trying to conserve what is true in the old, while finding room and welcome for what is true in the new. We may abandon many secondary positions, change the plan of campaign and fight with new weapons, but the main citadel of our faith we will never surrender."

The Onward March of the Church

A glance at Dr. Carroll's digest of the last religious census in this country ought to reassure those literary onlookers who, with carefully simulated sorrow, bemoan the decadence of American Christianity. We number many millions. We are one of the largest, if not the largest, holders of real estate. We act as trustees of vast resources. We employ an army of workers, the product of whose toil adds directly to the spiritual and moral possessions of the world. Apart from the public schools, we control the greatest educational equipment in the world. We lead in philanthropy and relief. We are the pathfinders for political and economic empire. In a word, American Christianity, with all its faults and failures, still shines, the one supreme light upon the turbulent tides of human development. Our church life in essence is evangelical. No other type of Christianity seems to accord with the practical American spirit. There are many echoes, and multitudinous sporadic superstitions, but the great mass of our Christian people rest their lives upon a simple, personal faith in Jesus Christ as their Redeemer and Lord.

The first opportunity of American Christianity lies in its enormous wealth, its widespread culture, and its social prestige. If the apostolic church, without these gifts, could transform a world, what limit is there to our achievements? One duty of the pulpit is to encourage rich men to give up active business life, and put their energies and resources into the glorious work of the kingdom. If money-makers only knew when they had enough, and would furnish good causes with their personal leadership and support, instead of staying in the financial battle until they die, many of our religious and social problems would find speedy solution.

Another opportunity before American Christianity is the immigrant. God is sending to our very doors millions of needy lives. They will respond to a worthy Gospel. They give us a simple and apostolic type of Christianity when converted and organized into churches. To leave them unevangelized is to smother our national spirit and imperil our national future. To lead them to faith in Christ is to strengthen every good institution of our land by the introduction of new types of church experience. The immigrant is here, and here to stay. He will become a blessing or a curse according to the spiritual ideas and forces which master him. He can be reached by the churches. This fact is in itself a unique and glorious opportunity.

The Battle-Line Against Evil

There is a growing sense of unity among American churches, which means enlarged opportunity. We can now mass our forces in a general attack upon the forces of universal evil. There are many things which ought to be done, and which only a united Christianity can do. The problem of intemperance, of the social evil, gambling, civic betterment, proper public school education, the questions of poverty and wealth; in a word, the whole social problem of our civilization, can only be solved by concerted action on the part of all Christians. This is becoming possible by the wonderful growth of Christian brotherhood among men of different creeds, who forget secondary differences in the consciousness of a common experience in Christ.

One of the most marvelous changes which have come in the twentieth century may be described as a world consciousness. With bewildering rapidity the wall of separation which has stood through the long millenniums between races, nations and continents has broken down. The key to our age is China. With 400,000,000 of people, quite the equal of any other 400,000,000 in the world as far as intellectual equipment is concerned, China will play a tremendous part in world politics from now on. Hungry for this great market, Western nations are clamoring at her closed doors. These doors will open to let us in, and at the same time they will let China out. It is said that this great people has advanced more in the last ten years than Japan has in fifty. When the tremendous impact of China's life is felt upon Western civilization, its result will be determined largely by the spiritual temper of the Chinese race. This is a supreme opportunity for American Christianity. It will only come once; it will soon be gone forever. Now is the acceptable time. China can be won for Christ in this generation. It is a great common task for the great common Church of Christ. For American Christianity to fail at this moment is to prove recreant to our solemn obligations, and to miss the opportunity for which the church has been kept alive through the centuries.

The first peril resting upon our churches to-day is that of a materialistic blindness. We are in danger of failing to see the potency of spiritual and moral forces. In the next few years races will be hurled one against the other with fearful impact. It is absolutely true that the force of this impact can be modified only by spiritual agencies. If the Christian Church loses faith in its own proposition, it will stand dumbly by, and miss its one supreme opportunity to demonstrate on a world-wide scale the power of Christ over human lives.

The peril of racial and social antipathies, all alien to the spirit of Christ, is heavy upon our churches to-day. I believe we can escape from this shadow; but that escape can be brought about only by a relearning of the real spirit and message of our Master. We are in peril also of misunderstanding our religion, making it a matter of theologic hair-splitting or ecclesiastical machinery, where in the mind of Christ it is a world-wide, heave high energy inbreathed by the wisdom and lo of God.

Worldliness in Church Life

Perhaps the chief peril which confronts the Ame ican Church to-day is that of a trifling, sord church life. By this I mean a certain professio alism in the pulpit, and a childish conception religious duty and privilege in the pew.

When a man enlists in the army he takes sacred obligations. If in the midst of a battle were to quit fighting because the drill sergeant d not call him by his right name, he would not be sh I do not think he would be even hanged. Th would simply throw him into the ditch, away fr the sight of noble men. But a full-grown man w unite with the Christian Church, assuming the mc sacred, binding and exalted obligations in the wor On the slightest pretext he will quit. Perhaps t minister has not recognized him on the street, o of the deacons failed to call him by name in t church, he is asked for money, or he does not li the choir. Any trivial pretext will do. Imm diately he disregards every solemn obligation. you were to tell him that his sin is worse than pe jury, he would be insulted. Yet it is. If you we to tell him that his disloyalty in this regard is mo despicable than the disloyalty of a traitor to h country, he would not believe you. Yet it is. Th trivial, shallow conception of church obligation responsible for the fact that the world does not ta the church seriously. Why should it? If the sacred obligations, publicly made, mean nothing the man who makes them, why should they me anything to the outside world?

I firmly believe that the comparative powerles ness of the church in the face of supreme opport nity is due to this one weakness, more than to a other. How can a strong, self-respecting young m be attracted to the Christian ministry when he se the necessity of dwarfing his life by standards a ideals so trivial and absurd? If great laymen lea the impression that they do not believe in their ov proposition, why should they complain about t masses refusing to be reached? If this trivial, se ondary attitude of mind were characteristic of t entire life of church members, the matter would different. But unfortunately countless thousan who claim allegiance to some church, give every ev dence of passion and interest in money-making, the pursuit of learning, in social pleasures and quest for social place. Men sacrifice and work f the thing they believe in. If a large proportion our church membership do nothing for the chur except to misrepresent it before the world, it is b cause they do not believe in the thing they s they do.

The Church, the Arbiter of Destiny

With such an opportunity presented to us, in t shadow of such perils, earnest-minded men mu give themselves to serious thought and action. T day has gone by for fine phrases. We must kno the truth, if the truth is to make us free. The are great numbers of earnest-minded men and wor en in our churches who will welcome eagerly son escape from the sordid and banal. This escape possible only by a return to the simplicity of t Christianity of Christ. We must have in pulp and pew a simple, childlike trust in the Lord Jes as our personal Redeemer from sin. We must ha also a conscious glad surrender of our entire lives his Lordship. We must summon our powers unt we are able to grasp, in some measure at least, t vast outlines of his stupendous thought for the r demption of mankind. We must give ourselv without reserve to him and to his enterprise, glor ing in hardships and burdens for his dear sak We are sure that this spiritual passion, sanely live would transform the world. As never before, may truthfully be said that the Church of Chri holds the destiny of the race in its hands. The chi peril of American Christianity is the America Church. The only hope of American Christiani is the American Church.

[See "THE CHILDREN'S PULPIT" on Next Page]

* Pastor, Madison Avenue Baptist Church, New York.

caling Mt. Sinai's Summit

Continued from page 251

Side by side, on the top of this moun-
in, stand a chapel and a mosque, a
ace of prayer for both Christians
d Moslems, a fact reproduced no-
here else throughout the Mohamme-
n world, except within the walls of
e convent below, where Mohamme-
n devotees and Christian pilgrims
eel together and pray.

The descent proves easier than the
y up. When half way down, those
o desire to extend their journey
as to include Ras-es-Safsafa turn to
e left, and in passing through a val-
y discover the spring near which
ows the sacred willow which gives a
me to the mountain. Tradition and
e Bedouin declare this to be the iden-
al tree from which Moses cut his
raculous rod. Beyond this peak,
d in the wild valley of the Leja,
here the Israelitish camp was
tched, is the most famous of all the
lics, the "Rock of Moses." The rock
18 to 20 feet high, slightly inclined,
rough indentature running over each
le, which is intersected here and
ere by slits, and the stone is worn
ay in places as if from the effects
running water. It is beyond doubt
e oldest known legendary object in
e vicinity. The *Koran* refers to this
k more than once, and from this
t arises the reverence of the Bed-
in, who hold it sacred. From the
ddle Ages onward it has been vis-
d by Christian pilgrims, who have
lented rude crosses on its sides. Of
the objects in this desert it is the
st closely bound up with the simple
th of its inhabitants and its early
itants.

At a later date, another traveler
ssed through Arabia, and without
ubt visited this mount. "I went into
abia," says Paul in exhorting the
latians to repentance; and a little
er we hear these words, "This Ha-
r is Mount Sinai in Arabia." We
d it impossible not to believe that he,
, must have stood on the rocks of
nai.

It is for the most part true that the
ire history of the Peninsula of Sinai
confined to the Exodus. Yet we
st remember that this land is the
lest of the holy places, and that the
lo of that first glory has clung about
long after the events themselves
ve passed away.

dge Lurton and "Old Abe"

JUDGE HORACE HARMON LUR-
TON, who has lately been appoint-
by the President as an Associate
stice of the United States Supreme
urt, has an incident in his life his-
y that is worth repeating at this
ie. Judge Lurton frequently tells of
and at a dinner tendered to him
ely in New York he related it before
most appreciative audience. Rev.
. Parkhurst, who was present on
t occasion; writes in the *Evening*
rnal: "The Justice had been telling
of his experience as a soldier in the
uthern Army in the war and of his
oture and incarceration in a North-
prison. The lad's mother—for he
s hardly more than that at the time
went to Washington and pleaded for
release of her boy. The whole
rld knows before this time how per-
sive and penetrating that appeal
uld be to the heart of Lincoln. In
sponse to her moving persuasion, he
d to Mrs. Lurton:

"'I will give orders for his release.'
t,' said the importunate mother,
u know how long it sometimes takes
have such orders fulfilled. Won't
u let me have him now and take him
me with me?'

'Mr. Lincoln immediately wrote out
lers in these terms: 'Secure the im-
diate release of Horace H. Lurton,
d let him go home with his mother.'"

The Children's Pulpit

THE CHILDREN'S PALM SUNDAY

By Rev. J. M. FARRAR, D.D.*

THE first Palm Sunday was a day of great enthusiasm. Is the word "enthusiasm" too long and strong for my juniors? Then we will take it apart and let you look at it. The Greeks made this word "enthusiasm" by putting two words into one word. Their word "en" means *in* and "theos" means *God*. They joined them in one word "entheos," *Godin*. When they were very happy, and wanted to shout and rejoice, they said it was their God in them that made them happy. The English of "entheos" is "enthusiasm." When God is in our hearts we are happy, we want to shout for joy, we are enthusiastic. Now you have had a lesson in Greek.

* * *

ON the first Palm Sunday morning crowds of enthusiastic men and women followed Jesus from Bethany to Jerusalem. We say men and women, for we do not read of any children being with them. I believe there were children with Christ on his way to Jerusalem. Probably the fathers and mothers shouted so loud that the children were not heard. We know that when Christ entered the city the children were with him and were helping him. In the morning it was Palm Sunday; in the afternoon it was Hosanna Sunday. When all was going well with Christ and every one was happy, the men and women followed him, waving palm branches. In the afternoon the people who had stores and shops in God's house got very angry because Christ drove them out and upset their tables. Then we read, not of men and women, but of the children who were there to help Christ. They shouted "Hosanna to our King!" They were enthusiastic; God was in their hearts.

* * *

THESE children were not able to overturn the tables of the money-changers and to upset the seats of those who sold doves. But the children did help Christ by cheering him when he was doing this great work. I believe the cheers of the children made Christ stronger for the work of Palm Sunday. The wicked people were angry at the children. They knew the boys and girls were helping Christ. "Stop them! Stop them!" cried the wicked men. Christ said, "No! No!" Their cries and shouts were perfect praise. They were helping Christ. A lad helped Christ to feed the five thousand and a little child helped him when he needed an illustration about the kingdom of heaven. The lad furnished the five loaves and two fishes, and the little child was used as a kingdom illustration. Your pastor believes Christ needed the children's encouragement when he was cleansing the temple. He needed their shouts. "And the children." He had need of them.

* * *

THE boys of a certain Sunday School were dressed up in their uniforms for a parade, and the girls in their best dresses were lined along the sidewalk to see the parade. One boy cut his foot, and said to the captain: "Captain, I've cut my foot, and I cannot march with the brigade to-day." "Well, George," the captain answered, "if you cannot march, you can stand on the corner anyway and shout 'Hurrah!' when we come along." "Yes, I'll do that, anyway," promised George; and so, when the brigade came along, he took off his hat and shouted as loud as he could, "Hurrah! Hurrah! Hurrah!" When Christ was cleasing his Father's house the children were shouting, "Hosanna to the Son of David." "And the children." Three cheers for the children. They were happy.

* * *

A PRETTY story is related of the late Dr. Phillips Brooks, Bishop of Massachusetts. He had long been a favorite with a little girl of five, the daughter of a parishioner, and she was always delighted if she happened to meet him when out for a walk. The day the Bishop died her mother came into the room where the child was playing and, holding the bright little face between her hands, said, tearfully, "Bishop Brooks has gone to heaven." "Oh, mamma," was the reply, "How happy the angels will be!" Christ made not the angels only, but the children in heaven happy when he went back to them. One reason Christ loved the children so much on earth was because they reminded him of the children in heaven. You will find what I mean in the following story:

* * *

"YES, indeed, we have some queer little incidents happen to us," said the engine-driver, as he plied his oilcan about and under his machine. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I almost cry every time I think of it. I was running along one afternoon pretty lively when I approached a little village where the track cuts through the streets. I slackened up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled onto the track. In ten seconds more it would all have been over. After reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down my fireman laughed and shouted to me: 'Jim, look here!' I looked, and there was a big, black Newfoundland dog, holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny and kept on laughing, but I cried. She reminded me of a dear little girl in my far-away home." The children's Palm Sunday! God bless our children! Christ loves them and needs them, every one.

*Pastor 1st Ref'd Ch., Brooklyn, N. Y. TEXT: "And the Children." Matt. 21:15.

Roosevelt's Long Hunt

EX-PRESIDENT ROOSEVELT and his party sailed down the Nile from Gondokoro February 28, and expect to reach Khartoum this week. With their departure the African scientific expedition under the auspices of the Smithsonian Institution of Washington was practically brought to a close. The results from the points of view of the hunter and the scientist have exceeded all expectations.

Mr. Roosevelt and his son Kermit have killed some 500 specimens of large mammals. The bag includes 17 lions, 11 elephants, 10 buffaloes, 10 black rhinoceroses, 9 white rhinoceroses, 9 hippopotami, 9 giraffes, 3 leopards, 7 chetahs, 3 giant elands, 3 sables, 1 sitatunga and 2 bongos. All of these, Mr. Roosevelt himself explains, were killed in the interest of science, and the specimens will be disposed of accordingly, the greater number going to the Smithsonian Institution. Mr. Roosevelt will retain not more than six trophies for himself.

From the point of importance the most highly prized game may be rated as follows: First, the giant elands, the first complete specimens of which are now being taken from the country; second, the white rhinoceroses; third, the bongos, the first which have been stalked and killed by a white man, and fourth, the sitatunga, a species of antelope. The naturalists have a collection of thousands of birds, comprising several new species, and a long list of the smaller mammals of Africa. The game taken and the collections made constitute a world's record for a similar period of hunting and scientific research in Africa, and the American museums will receive the greatest collection of African fauna in existence.

Anvil Sparks

..IF WE pray right, we will live right.

..A SOBER husband makes a full larder.

..INDECISION is a robber with a dagger under his cloak.

..No king can rule others who is not master of himself.

..A BAD man can never own anything that is fireproof.

..THE bearer of good news always has a pleasant voice.

..PUT not an enemy in thy mouth to steal away thy brains.

..IF YOUR life is not a blessing to others, it will curse you.

..IT IS not hard to please God when we devote all our time to it.

..THE man whose god is money never has any mercy on himself.

..IT IS hard to understand how a grateful man can be a stingy one.

..THE lazy man always believes there is no hill which is not steep.

..THERE are just two kinds of whisky: the one is bad; the other is worse.

..THE man who is not honest in his religion is not to be trusted in a horse trade.

..LIVING without a plan is as foolish as going to sea without a compass on the ship.

..THE saloon is the "poor man's club," but the saloonkeeper is the one who wields it.

..EDISON, when asked if he ever drank, replied: "No; I have a better use for my brains."

..DON'T have much to say about how bad you have been until you have gotten entirely over it.

..IT WOULD make everybody richer to know what God is to you, if you have been born of the Spirit.

A CHILD'S MORNING PRAYER

Composed by Robert C. Dilks, aged eleven

NOW I wake and see the light,
I thank God who kept me through the night;
Then I upward look above
And see the angels filled with love.
The angels seem to me
Like stars shining from Calvary
Calvary is a wonderful place
Where Jesus went to save the race.

MR. ROCKEFELLER'S GREATEST GIFT

His Vast Fortune to Be Devoted to the "Rockefeller Foundation," A Great National Philanthropy

"I DON'T mind what people say about me. If the public misunderstand me, simply because they don't know my purpose, I don't believe that it is a part of my duty to find fault or to feel badly over it. Some day they'll know me better, and then they may understand me, and I may even win respect and possibly the love of some who are now hostile in their criticisms. But—I can wait; that is the reason why I don't reply to whatever may be said about me. It would be to no purpose. I can wait."

This was substantially the language with which Mr. John D. Rockefeller, nearly four years ago, while at Compiègne, France, answered a friend who had asked him, in a familiar way, concerning the criticism and abuse that had been leveled at him in the past.

Mr. Rockefeller has well preserved his silence, and only now has his great secret purpose been disclosed to the world. On March 3, in the United States Senate, the Hon. Jacob H. Gallinger, Senator from New Hampshire, arose in his place and introduced a bill by which it is shown that Mr. Rockefeller intends to make such a disposition of his vast wealth as will not only surprise the American people, but will place him in the forefront of public benefactors. It is a bill to enable Mr. Rockefeller to expend his great fortune in national philanthropy. It provides for the incorporation of "The Rockefeller Foundation," the purpose of which is to pension teachers, advance the cause of education, and "promote all the elements of human progress and the well-being of the civilized world." For the accomplishment of this great object Mr. Rockefeller stands ready to bestow practically all of his enormous fortune, which has been variously estimated at from $500,000,000 to $1,000,000,000. We quote from the language of the bill itself:

"The object of the said corporation shall be to promote the well-being and to advance the civilization of the peoples of the United States and its territories and possessions and of foreign lands in the acquisition and dissemination of knowledge; in the prevention and relief of suffering, and in the promotion of the elements of human progress.

"For the promotion of such objects the said corporation shall have power: To establish, maintain and endow, or to aid others, whether individuals, associations or corporations, to establish, maintain and endow institutions and other agencies for carrying on said objects and any of them; to purchase, hold, sell and convey real estate necessary or convenient for the said corporate objects, and to erect, improve, enlarge and equip buildings and other structures necessary or convenient for said objects or any of them, and to acquire, make and furnish all necessary or convenient apparatus and other accessories; to employ and aid others to employ teachers, lecturers, assistants and agents; to donate to any individual, association or corporation engaged in similar work money or property, real or personal, which shall at any time be held by the said corporation hereby constituted, subject to the terms of any gift, grant, bequest or devise by which the said corporation shall have received the same; to collect statistics and information and to publish and distribute books, documents and reports containing the same, and in general to do and perform all things necessary or convenient for the promotion of the object of the corporation."

The incorporators are John D. Rockefeller, John D. Rockefeller, Jr., Fred T. Gates, Starr J. Murphy and Charles O. Heydt, "together with such persons as they may associate with themselves and their successors." The Rockefeller Foundation is to be an incorporated body of the District of Columbia. The members of the corporation may be increased to twenty-five in number. The principal offices are to be located in the District of Columbia.

Mr. Rockefeller's previous public benefactions are second only to those of Mr. Andrew Carnegie, who has given for various philanthropic and educational purposes $162,000,000. Mr. Carnegie explained his liberality during his lifetime, in divesting himself of his fortune, by saying: "The time would yet come when it would be considered a crime for a man to die rich." It is evident that Mr. Rockefeller is heartily of the same opinion. His principal benefactions up to the present time have been these:

General Education Board	$53,000,000
University of Chicago	25,309,000
Rush Medical College	6,000,000
Y. M. C. A.	1,145,000
Miscellaneous	13,350,000
Total	$119,304,000

In introducing the bill Senator Gallinger explained that it had been given to him by Mr. Rockefeller's lawyers, who gave no explanation of its purpose beyond that indicated in the bill itself. "I believe," he added, "the corporation proposed will be made a vehicle by which Mr. Rockefeller will dispose of virtually all of his hundreds of millions before his death, and put large sums in trust to perpetuate the work. His evident intention is to spend money on a scheme of philanthropy more gigantic than ever has been conceived by a human being in the history of the world."

Mr. Rockefeller, who is now at Augusta, Ga., preserves a sphynx-like silence. All he will say is: "Just at this time I do not care to have anything to say. I'll wait until I see what they are going to do up there. However, you may rest assured that is not anything that'll do harm to anybody."

He is still willing to wait and let things take their course. He is confident that the people, by and by, will understand him better. He has chosen as incorporators men who have had experience in handling great sums of money with which he has entrusted them in the past, and who are familiar with the research work necessary to carry out the purposes of the Foundation.

Should he carry out his purpose in spending the greater part of his wealth while he is yet alive, as in endowing the Rockefeller Foundation after his death, he will undoubtedly justify the statement of Senator Gallinger as being the author of "the greatest scheme of philanthropy ever known in human history."

From well-informed sources it is learned that John D. Rockefeller has been planning for the last twenty years how to decide the distribution of his great wealth. Up to 1890 the subject did not so seriously present itself as it did afterward, and it has taken him all the intervening years to mature his great project. During this long period he has framed for himself a philosophy of life which he partly explained years ago in a series of published articles from his pen. He regarded six things as leading factors in the world's civilization, viz.: 1. Progress in developing the means of subsistence, food, shelter, clothing, sanitation, public health, manufactures, etc. 2. Progress in good government and just laws. 3. Progress in literature. 4. Progress in science and philosophy. 5. Progress in art and refinement. 6. Progress in morals and religion. To conserve all these ideals is his principal aim, but he places especial emphasis on the first. He has unique ideas, too, on the "art of giving," and believes the best philanthropy to be that which helps to give people work and to develop new sources of employment.

One of Mr. Rockefeller's mottoes is: "If we can help people to help themselves, we strike at the root of many evils." Another is:

"There is no measure for charity; if the spirit is there, the matter of proportion is lost sight of."

These show the trend of Mr. Rockefeller's mind, and will no doubt be illustrated practically in the work of his great philanthropic Foundation in the coming years.

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John D. Rockefeller

Mrs. J. D. Rockefeller

J. D. Rockefeller, Jr.

The Rockefeller General Education Board Which Has Spent $52,000,000

Several of its members are incorporators in the new Foundation

Baptist Missions, foreign	2,000,000
Missions, misc. (known)	2,300,000
Churches, misc. (known)	3,100,000
Inst. of Medical Research	4,300,000
Barnard College	1,375,000
Southern Education Fund	1,125,000
Union Theological Seminary	1,000,000
Harvard University	1,000,000
Yale University	1,300,000
Baptist Educational Society	1,000,000
Juvenile Reformatories	1,000,000
Cleveland City Parks	1,000,000

HAS WON THOUSANDS TO CHRIST

THE INSPIRING STORY OF THE CREMORNE MISSION, WHICH JERRY M'AULEY FOUNDED

Chas. E. Ballou

Robert Fisher

Joseph Waldron

Wm. Wingrove

Mrs. Ballou

EVERY old New Yorker familiar with his city above Twenty-third Street and below Forty-second knew, a quarter of a century ago, of the notorious Cremorne Garden. It was a vicious resort on Thirty-second Street, haunted by the lowest of men and women, and served by no less than seventy-five barmaids.

Jerry McAuley had seen the Water Street Mission put upon a firm foundation. He felt that its work would keep on without him, and he looked around for a new field of labor. Naturally his eyes turned toward the part of the city just then beginning to be called "the Tenderloin." The great theatres were scattered throughout this section. Nearby were the most costly and famous hotels. The latest electrical devices were displayed along and near this part of Broadway until it was named "the Great White Way."

V. T. Jeffrey

Where the quarry is there the vultures are gathered together. Drinking and gambling houses began to multiply in this vicinity. A debauched police force held out its hand for bribes, and saw nothing wrong. Sin flaunted itself brazenly there until the word "tenderloin" became a hissing and a reproach to the whole decent element in New York City.

"There," said Jerry McAuley, "I will found a mission. It is needed there worse than anywhere else in the world."

So, twenty-eight years ago, he bought one of the two houses on Thirty-second Street which had been called "The Cremorne Garden." The proprietor was angry when he found the purpose to which the building was to be devoted, but he could not help himself. He was angrier still when his very name was borrowed, and beside the sign "Cremorne Garden" appeared another one bearing the words "Cremorne Mission." A passageway connected the two buildings.

"We will close that up," said the old proprietor.

"Not so," said Jerry McAuley; "I want all your people to come to my mission."

For two years this devoted laborer in the vineyard toiled in his new undertaking. Then he was called higher, and the work fell into other hands.

For eighteen years the late Mr. Charles E. Ballou and his wife conducted this mission, and it has done a noble work. S. H. Hadley was converted here, and went forth from its doors to his wonderful success in saving souls. Volumes could be filled with the testimony of those who have been led within its consecrated walls from darkness into light.

V. T. Jeffrey, now a devoted pastor, receiving a salary of several thousand dollars, found Christ here. "I was on my way to destruction," he writes, discouraged, desolate, given over to dissipation. But I came to this mission. Mrs. Ballou pleaded and prayed with me, and when I rose from my knees that night I felt a new hope. On that 21st of June, 1885, I was saved." This man has just given a check offering gift of fifty dollars to the mission, and has presented to Mrs. Ballou a fine and expensive portrait of her husband, whose death last April was a hard blow to the cause.

Another poor drunkard, brought up in a godless home, associated always with thieves and reprobates, came here by chance one evening, was touched by the loving appeal of Mr. Ballou, and has become a changed man. This noble Joseph Waldron has now for fourteen years been a faithful Christian, leading many to righteousness.

During six weeks, not long ago, nine husbands and wives, converted in this mission, stood up and announced that, as for them and their households, they would serve the Lord. One poor drunkard, who had completed a long term in prison, dropped in at the mission one evening and found salvation there. He was a pharmacist, and well educated. Strong in his new faith and hope, he obtained employment, joined his long-estranged family, and is now, after sixteen years of upright and consecrated labor, living in a beautiful home, which he owns, surrounded by a promising family and respected by all who know him.

William Wingrove, master of a good trade and brought up in a Christian home, was early carried away by the love of pleasure, fell into evil ways and seemed hopelessly lost.

"When I went into the Cremorne Mission," he writes, "I was wearing newspapers under my clothes to keep me warm. My toes were sticking out of my shoes. My health was broken. I did not want to go in, but a pal made me. My heart melted under the simple testimonies I heard there, and I have never been into a saloon or taken a drink, or used tobacco, from that day to this. God has done it."

The case of Robert Fisher was also a remarkable one. He pawned his child's coat for drink, and had sunk to the lowest depths. One night he wandered into the mission. He had no coat on, and wore an old pair of overalls instead of trousers; but the loving words he heard there went to his heart, and though, as he describes it, he "shook like a leaf on a tree," he knelt before God and asked for mercy, and it was granted him. From that moment he has been a changed man.

The death of Mr. Ballou, one of the noblest of workers, and possessing marvelous power over all classes of men, followed closely upon that of John Noble Stearns, who, during the entire life of the mission, had been president of the board of trustees. Others of the long-time friends and supporters of this most useful institution have laid down their lives also. New ones must come forward to take their places, or else this "lighthouse on a dark and stormy shore," as it has been fitly called, must cease to shine. The regenerated lives of thousands of men and women, and untold blessings of health, peace and uplift, testify to its value. It must go on and increase. The building in which the mission has been housed is about to be torn down. Therefore it needs at once a new home in the Tenderloin. The site, expensive though it must be, is regarded as of even greater importance than the building. Still, for $100,000 an excellent lot can be bought and a commodious building erected. In this a large hall and lodging-rooms for a hundred homeless men must be provided. These lodgings are an invaluable auxiliary of the mission work. They can also be made financially profitable. A building like this would be a noble memorial to such men as Jerry McAuley, John Noble Stearns and Charles E. Ballou. All around the neighborhood are splendid edifices, dedicated to selfishness and sin. The Lord Jesus should have there one place to call his own.

Mrs. Ballou has dedicated herself to the onerous task of supporting and strengthening the mission. Her great heart of faith and love is not easily discouraged, but she needs help. She is backed by a committee, chosen from among the best business men of New York, and every cent contributed to the Cremorne Mission will be expended in the most judicious way. The urgent need of such an institution in exactly that location must be recognized by everybody. It has no adequate endowment. It must have a building. In the name of the Master, it appeals to his followers for the means to maintain its life-saving work. Few equally good causes are more needy, none are more deserving, and the $100,000 needed should be quickly furnished.

ILLUSTRATED RED LINE EDITION PILGRIM'S PROGRESS

WE have on hand a limited number of copies of our superb Illustrated Red Line Edition of **Pilgrim's Progress,** by John Bunyan, which THE CHRISTIAN HERALD issued as a special De Luxe Edition some time ago, and which is unquestionably one of the finest and most attractive presentations of this supreme masterpiece ever put before the American people.

These books are not shelf-worn, and are guaranteed to be undamaged in any way, but to make room for other publications we now offer them to our readers, at a decided financial sacrifice, for 60 cents per volume.

Pilgrim's Progress is the most beautiful allegory of human life ever written. It warms the heart, elevates the mind, dispels weariness and gloom and exerts its irresistible influence for good over rich and poor alike. An immortal book, and a book of truly immeasurable and imperishable power, this triumphant work appeals, as few books ever have or will, to the most intellectual as well as to the "plain" people; is relished as keenly by the aged as by the young; is a source of good cheer, and a lasting inspiration to men and women in every walk of life.

Though **Pilgrim's Progress** is a book that should form an important part in the education of every child, and in most homes one that stands next to the Bible, there are still those who have never read its illuminating pages. But there are many more who have worn their treasured copies threadbare with long use. Here, then, is a big opportunity for any of our readers, who will write us at once, to secure **at almost half price** a volume that appeals to the eye as well as to the mind, that is good to look at as well as to read.

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OUR EDITORIAL FORUM

LOUIS KLOPSCH Editor and Proprietor — GEO. H. SANDISON Managing Editor

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Our Departed Chief

ONCE again THE CHRISTIAN HERALD comes to its readers in the sombre hue of sorrow. Our beloved leader has gone from us. Louis Klopsch, the owner and editor of this journal and the inspirer of its many noble enterprises, has passed over to the other side.

Our sorrow is yet too keen for us to go into detail concerning the great loss we have suffered. Dr. Klopsch was not only our friend, but the friend of all humanity. Probably no man of this age has done more with his life in rendering devoted service to his fellow-men in the name of the Master. With abounding enthusiasm and a confidence in the Christian people of this land, he surrounded himself with a great army of earnest, consecrated men and women, and their benevolences and good works, under his leadership, have fairly encircled the globe. Both at home and abroad, wherever human suffering existed, or wherever the cause of the Gospel called for a supreme effort, Louis Klopsch's name is known and his influence felt.

. . .

He was a worthy and valiant soldier of the Cross, yet a most honorable and generous one, with charity for all and a respect for all who, under whatever name or denomination, were true followers of the same Lord and Master whom he himself served. He stood for a whole Bible and a full and free Gospel. Christ was to him an all-sufficient Saviour, to do whose will was his chief delight. And he did it with a zest that swept all before it and carried multitudes along in the current of his enthusiasm. With voice and pen, and with all the resources at his command, he labored day by day, through all the years. He never thought of sparing himself, for he was on the "King's business."

No one knew better than he the joy that comes of true service—not with the lips alone, but with the heart and the whole life. How his face shone when he would speak to the poor outcasts, or the homeless men and lads at the Bowery Mission—"the place where God makes crooked men straight." And with the thousands of children of the tenements, for whom he had provided a beautiful summer home, he would be the ideal playmate, for, with the keen intuition of childhood, they knew that he carried within his breast a heart that was ever young.

. . .

Our friends and readers, who have been companions and fellow-workers with Dr. Klopsch these many years, will miss that sweet comradeship now. He who led them in many a glorious, Christlike enterprise, through fields of suffering and sorrow, will lead them no longer. He who was their counselor and friend has passed from earthly view. But we rejoice that we have the confident assurance, in his Christian life and triumphant end, that we shall meet him again. He has passed beyond the reach of all pain and worry; gone to that land where "the inhabitant shall not say, I am sick," and where "they that turn many to righteousness shall shine as the stars for ever and ever."

We shall not say farewell to him who has been our dear co-worker and associate. We shall cherish his memory, emulate his noble example of self-sacrifice and work on, encouraged by the hope that some day, when our own earthly career is closed, we shall meet again up yonder.

Dr. Klopsch's Life in Outline

DR. LOUIS KLOPSCH was born in Lubben, near Berlin, Germany, March 26, 1852, the son of Dr. Osmar Klopsch, a physician. His parents brought him to this country when he was two years old; so, while retaining a strong affection for the people and land of his birth, he was first of all an American in patriotism, education and feeling. He was educated in the public schools and then entered business life. He became identified with the syndicate and publishing business, and in 1877 became the owner of the *Hotel Reporter* of New York, retaining control of that paper until 1890. He was a close friend of the great preacher, Rev. T. De Witt Talmage, and published his sermons all over the world.

In 1890, after returning from a trip to Palestine, he purchased THE CHRISTIAN HERALD of New York. He gradually enlarged the character and scope of the publication and engaged Dr. Talmage on the editorial staff.

Dr. Klopsch was ready to help the suffering and needy of every land. Through his paper he has raised over $4,000,000 for famine and flood sufferers here and abroad, for the support and education of thousands of famine orphans in India, Japan and China, who had been left in the care of the missionaries, and for other benevolent purposes. In 2, during the terrible famine in Russia, he secured a cargo of foodstuffs and chartered the steamship to carry the supplies to the famine-stricken districts. Dr. Klopsch and Dr. Talmage went personally to the field and oversaw the distribution of this good-will offering from the American people. The supplies saved the lives of thousands of peasants in sixteen different provinces. The Russian Emperor thanked him for his efforts.

In 1892 he sent relief to the massacre survivors in Armenia. He had as co-workers in his relief efforts practically every Christian missionary in that country. In 1897 President McKinley appointed him a member of the Government Commission for the relief of the starving Cuban reconcentrados. He went to Cuba, secured the use of trains, and soon had an abundance of clothing and food on the way to the centres of suffering.

Twice he went to India to carry on relief work—the first time in 1897 and again in 1900. Two steamers were chartered by the United States Government, and the cargo was furnished by the readers of THE CHRISTIAN HERALD. Dr. Klopsch spent much time in the famine-stricken and fever-infested districts, directing relief operations, in co-operation with the missionaries and officials. In appreciation of this perilous work King Edward later gave him the gold Kaiser-I-Hind medal, Dr. Klopsch being the only American who ever received such an honor. During the first famine in India, he raised $400,000 for the sufferers and during the second he raised about $700,000 in money and secured a cargo of corn. On his return he guaranteed the support of 5,000 India orphans for the period of five years.

In 1891 he raised $80,000 for the starving people of Shensi province, China. In 1903 he raised a fund for the famine sufferers in Sweden and Finland, and went personally to look after the distribution of supplies. In 1906 he raised $250,000 to relieve the famine-stricken districts of northern Japan. As a token of gratitude the Japanese government presented him with the decoration of the Rising Sun.

During the recent floods in northern Mexico he was active in securing supplies of blankets for the homeless people of Monterey and its vicinity.

In 1907 he raised $300,000 for the famine sufferers in China, sending also a shipload of flour. After the great earthquake which devastated Calabria and destroyed Messina, Italy, with the co-operation of Queen Helena he expended $1,000 a day for several months, supplying bread and milk and clothing for the widowed mothers, orphans and children.

Here in our own land he was personally interested in numerous home missions, and gave the strong support of his paper to the work of Christian schools and colleges. Good causes, regardless of denominational connection, always had in him a sincere friend. He was the President of the famous Bowery Mission. He built it up from a small rescue work into one of the largest and most efficient missions in the country.

Dr. Klopsch had a strong love of children and he established THE CHRISTIAN HERALD Children's Home at Mont-Lawn, at Nyack, N. Y., for the poor children of New York City. It was started at first in a small way, but Dr. Klopsch interested his readers until at last one of the most extensive and best fitted summer settlements in the country has been built up, at which 3,000 waifs are cared for during the season. He used to say that his happiest hours were those he spent at this, his favorite charity.

In 1886 he married Miss May Merritt, daughter of the Rev. Stephen Merritt. The union was blessed with four children, three sons and a daughter.

Dr. Klopsch had been troubled with a stomach affection for several years. Lately, it assumed an acute form, and he was removed from his residence to the German Hospital, New York City, for the purpose of having an operation performed. This was done, and it was hoped that recovery would follow; but complications set in, and on Sunday, March 6, the patient began to sink. He passed away at 1 A.M. on Monday, March 7, surrounded by his family.

He was doing so much, and he had so much yet to do, that his taking away seems to us as a great mystery, the solving of which we must leave to God's good time. He had been doing the work of a thousand lives in the minds he had quickened, the hearts he had purified, the souls he had led into the light, the pains he had eased, the sorrows he had alleviated, and the lives he had saved, and he was ready for his coronation. The Master has taken him into a larger realm of truth and a broader field of love. He is gone, and yet he will remain with us. Memory will mark the print of every one of his footsteps, blossoming with the flowers of virtue and of piety; it will echo his every word of kindness and cherish his every act of tenderness and of love.

Thousands who have gone up from every part of the green earth have already gathered about him, to bless him for what he did for them in Jesus' name. We who remain shall claim him in memory, we shall see him by the eye of faith till we touch his hands again and enjoy his companionship forever.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Deadly Avalanche in Idaho

SNOW-SLIDES in the Cœur d'Alene Mountains buried Mace and Burke, and other mining towns of North Idaho under thousands of tons f snow and rocks and destroyed twenty precious ives. Twenty-two years ago there was a similar isaster, in which Burke was destroyed and sixty eople killed. Besides the nineteen persons lost at lace and Burke, three died in the disaster which estroyed the camp of the Carbonite Hill Mining ompany at Mullan, Idaho, and two perished at orsey. The main body of the avalanche started rom the top of Custer Mountain. It buried Mace nd filled the canyon to a depth of forty-five feet. t came within 120 feet of the boarding house of the tandard Mine, where 300 miners were sleeping. he snow-slide buried Burke fifty feet under the now and filled the canyon for 3,000 feet. More ould have been killed at Burke had not Seaman . Rowe, the foreman of the Hecla Mine, sent a ourier to warn the people. The most heroic work f rescue is recorded which would be expected in hat region of hardy and real heroic men. Mrs. eorge Hooper, who lived on the dge of Mace, and who was uried 13 feet under the snow for wo hours, was extricated and aved. One of the snow-slides as started by the concussion aused by a shout of joy by successful rescuers. The old residents of the region have been ounding daily warnings to these ining towns on account of the ecord depth of the snow. But he people, having had freedom rom these avalanches for so any winters, did not listen to he warnings or take any preaution for their safety. The eople of our country are grieved t the score of persons who met he untimely death and feel the eepest sympathy for the members of the stricken families that urvive, but it must not be forotten that nature has a severe s well as a mild side; that there snow on the mountain, and hat the snow is likely to rush own the sides and destroy that hich is in its path, and that here is necessity for wisdom, aution and a provision against he dangers that threaten in the atural and spiritual world. The nowstorms of winter on the ountains, as well as the zephyrs f spring, are a part of the ivine Providence, as suggested by the words of he Psalmist:

Fire and hail; snow and vapor; stormy wind fulfilling his word. s. 148: 8.)

lectricity from the Sun

We are in the midst of the electrical age. The reat problem is the manufacture of electricity at a rice cheap enough to justify its universal use. It is ossible that this problem is on the way to a solution a new invention which proposes to capture the eat of the sun and make it generate electricity. he sun's rays have been used heretofore, in a small ay, to produce steam in a boiler and run an engine, s in Ericsson's and similar motors. Mr. George S. ove, of Somerville, Mass., has invented a device ith which he proposes to use the sun's heat in runing a new electrical generator. Such generators are sually run with the aid of heat from gas flames. he machine is thus described in an article in *Modrn Electrics:*

The apparatus consists of a little metallic frame, which looks e an exaggerated window. The frame contains a number of ines of violet glass, behind which are set, through an asphaltmpound backing, many little metal plugs. One end of these ugs is always exposed to the sunlight, while the other end is ol and sheltered. The invisible rays of the solar spectrum d the invisible ultra-violet rays, after passing through the olet glass, set up a reaction in the peculiar metal alloy used, hich produces a continual flow of electrical current into storge batteries.

It is not too much to say that Mr. Cove has revolutionized r conceptions of power generation. Already we can picture e liner of the future propelled by invisible current, stored in tteries by the Sun Electric Generator on a far-away desert, d fed into the hold of a vessel in much the same manner as e cartridge belt is fed into a machine gun. The railroad ain of to-morrow, instead of taking on coal and water, will lug" into the power-house at the terminal station and pump it enough electricity to make the trip from New York to icago.

Time and experiment will determine how much of success Mr. Cove's invention is. If it shall prove anything like the success he promises, it will go a long way toward furnishing light, heat and power at such an economical price as will put them within the reach of the common people everyhere. If the sun, which furnishes light, warmth, heat and life for plant, animal and man, shall now be kind enough to generate electrical motor power for practical use, our age will have an additional reason for joining Moses in his farewell song of blessing, in which he records man's indebtedness to the benevolent services of the sun in these words:

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun. (Deut. 33:13, 14.)

A Miser's Money

Mrs. J. W. Madden, a miser, recently died at Nashville, Tenn. Mr. E. Halley, the nearest relative, when the funeral services were over, began a search for the money which he was sure his foster-mother had concealed somewhere about the premises. She did not believe in banks, and had concealed money under the carpets, inside of picture frames, and in every other conceivable secret place. By a careful search, $184,000 were found hidden about the house. She was so afraid that some one would get a dollar of her money that she never left her home for seventeen years. Could any life be much more fully misspent than this? What comfort she could have brought to herself and her friends with the interest on her fortune! And yet she preferred to be poor in the midst of her gold, and starve her soul literally to death, in the midst of opportunities for spiritual abundance. How many barrels of flour and tons of coal she could have given to the widows, and how many suits of clothing and pairs of shoes she could have supplied to the orphans! How much she could have done for the church, and for the various benevolences of the church! She loved money for the money's sake, and there was no room left in the withered soul for anything else. She was the expression of discontent; she was a miser, and hence miserable, as the word indicates. The preacher has thus described her, and those who belong to her class:

He that loveth silver shall not be satisfied with silver: nor he that loveth abundance with increase: this is also vanity. (Eccles. 5:10.)

Wallace, Idaho, Where an Avalanche Destroyed Many Lives

Noted Gambler Gone

Patrick F. Sheedy, at one time perhaps the most noted gambler in the world, died at his residence in New York City recently. He made a tour of the world with John L. Sullivan, which ended in Boston, when Sullivan was presented with a diamond-studded belt worth $10,000. He parted company with the prize-fighter for good when Sullivan celebrated the event by getting drunk. Almost thirty years ago Sheedy gave up his gambling with cards, and having an æsthetic temperament devoted much of his time to securing and enjoying masterpieces of fine art. He had collected a beautiful fine-art gallery in his home, and in the midst of these surroundings, after an illness of two years, he passed away. A little time before his death, in an interview with a newspaper reporter, he dwelt upon the sin and failure of a gambler's life, and expressed his deepest regret for having had any relationship with that kind of vice. The disposition to get something for nothing, by one device or another, is a sin so fascinating and dangerous as to require the most careful human caution and divine help. The gambling instinct is as old as the wickedness of the human heart, and under the very shadow of the cross the Roman soldiers gambled for the Saviour's seamless robe.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. (John 19:24.)

Cure for Pneumonia

Dr. Henry A. Craig, assistant physician at the Sailors' Snug Harbor Hospital, New Brighton, New York, in the *Medical Record* gives an account of a marvelous cure for pneumonia, which promises to be one of the greatest physical blessings of modern times. Six pneumonia patients, all old persons, from sixty-six to eighty-seven years of age, and all damaged by alcohol, were inoculated with the vaccine, and there was a recovery in every instance. Millions of germs obtained from the blood, and from the sputum of infected ones, were made into a vaccine, the number of pneumococci being fifty millions in a cubic centimetre. They were killed by keeping them in a hot sterilizer for three-quarters of an hour, at a temperature of from 55 to 60 degrees centigrade. The patients were vaccinated with from twenty to thirty million of the bacteria at one time, the treatment being repeated every two days, until the patients were on the road to recovery. Before this discovery was made, sixty-six per cent. of those afflicted with pneumonia died. Two reasons for the great mortality were that the hospital received only old people and persons with an alcoholic history. What a beauty and glory it is to live in this age of progress, when science almost every day reveals some new remedy for the body and charity some new home for the soul! It is the mind of Jesus that suggests these cures; it is his heart that provides the asylums for the diseased and suffering; it is his love that cures all heartaches and ills and evils, and gives life. He continues the ministry of health and salvation, which he began in his earthly life.

And he healed many that were sick of divers diseases, and cast out many devils. (Mark 1:34.)

Bees Among the Flowers

Nature has conspired to make Switzerland beautiful as well as sublime. In the spring and summer there is an infinite variety of wild flowers of every hue and fragrance, growing on the hillsides and lower mountain ranges and in the lovely valleys between. The Swiss are willing that their people and the tourists shall enjoy the exquisite beauty of their wild flowers; but they are thrifty enough to see to it that these flowers also bring to them practical profit, and they have provided vast colonies of bees for their beds of bloom. From the report of the Swiss Society of Agriculturists we learn that there are two hundred and fifty thousand hives of bees in their country, each of which produces forty pounds of honey during the season, or a total of ten million pounds a year. As the price of honey last year was 25 cents a pound, the harvest of the bees amounted to $2,500,000. Most of this sum is clear profit for the farmer, as nature furnishes the material and the bees most of the labor. In the description of the land God promised to the children of Israel there is repeated reference to the grass for the cows, and flowers for the bees, in the expression "flowing with milk and honey." As we think of the dairy products and the bee culture of Switzerland, the old description of Canaan can be appropriately given to it:

A land that floweth with milk and honey. (Deut. 11:9)

PROMINENT PEOPLE TALKED ABOUT

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Secretary Meyer

President Obaldia

Viscount Gladstone

Baron Dairoka Kikuchi

OF William E. Gladstone's sons only one, Herbert Gladstone, followed in his father's footsteps and went into political life. Another became a clergyman of the Church of England. He is now rector of the church at Barrowby, in Lincolnshire. Herbert Gladstone, who was recently made the first Governor-General of the Union of South Africa, has just been raised to the peerage by King Edward, with the title of Viscount.

The new Viscount Gladstone was born in 1854, and passed through the experiences that usually fall to the lot of a young Englishman of good position. He went to Eton College and then to Oxford University. He was greatly interested in historical subjects, and was history lecturer in Keble College from 1877 to 1880. Then he decided to go into political life. He contested Middlesex County in 1880, and became private secretary to his father the same year. In 1881 he became a Lord of the Treasury and held the position for four years; then he became Financial Secretary of the War Office. In 1892 he became Secretary of the Home Office, holding this responsible post for two years, and gaining much valuable experience. From the Home Office he stepped over to that of First Commissioner of Works for a year.

In 1901 he married Miss Dorothy Paget, the youngest daughter of Sir Richard Paget, Baronet.

* * *

President Obaldia of Panama, to the regret of his people, passed away the last of February, and has been succeeded by Dr. C. A. Mendoza. The funeral of Obaldia took place March 2, and a detachment of American marines were in the guard of honor. President Mendoza delivered the funeral oration. He paid a great tribute to the memory of the dead statesman and said he wished to follow in his foot steps.

* * *

Secretary of the Navy, Hon. Von L. Meyer ha plans for the upbuilding of our fleet, which wil make it the most powerful of its size afloat. H made urgent recommendations, and the result wa that on March 1 the House Committee on Nava Affairs voted to authorize two battleships of 27,00 tons, one repair ship, two swift colliers and fou submarines.

* * *

One of America's distinguished guests is Baro Dairoka Kikuchi, who, on account of his interest i education, is known as the "President Eliot of Ja pan." He is lecturing here on the "New Japan," and his first lecture in Carnegie Hall, New York was before a cultured and greatly interested audience.

"CHILDREN'S NIGHT" AT METROPOLITAN TEMPLE

ONE of the most unique services in the progressive work of the Metropolitan Temple, or, for that matter, in the church life of New York City, is what is known as "Children's Night" — a meeting held every Thursday evening for children. Children of all ages, different creeds and many nationalities mingle together at these services, which are directed along patriotic, educational and religious lines. A great screen hangs over the chancel, on which stereopticon views and moving pictures are displayed—each view intended to point a moral, adorn a tale, illustrate a principle, or emphasize duty to home and God and country.

About fifteen minutes are devoted each evening to a study of the Bible as pictured on the canvas, thus making the Bible stories comprehensive to the child mind. Wonderful! How these pictures enchant; how they demand the attention of all, regardless of their church affiliation—or lack of affiliation! Then, to hear the children sing is worth a trip across the city. Such outbursts of patriotic song are rarel heard anywhere! Indeed, one can scarcely imagine the effect of a thousan children's voices united in "America," "The Star-Spangled Banner," "Colum bia, the Gem of the Ocean," varied at times with on of the old standard hymns such as "Nearer, My God to Thee," or sweetened int that tender song which ha moved the hearts of million of people, "Home, Swee Home."

The Great Children's Gathering in the Metropolitan Temple

Frequently addresses ar delivered to the children, bu never of a sectarian or dog matic character. A stran ger, hearing the pastor, th Rev. John Wesley Hill, talk ing to the children, woul listen to words that cloth great practical truths an emphasize lessons in religio deeper than creed, moralit and devotion stronger tha mere profession.

Such a work as this i fundamental to the succes of Christianity, in fact, o Americanism, in New York If the children of to-day ar not cared for, the to-morrow of our country will be bi with peril.

WHAT FORMER "HOME HERALD" READERS SAY OF "THE CHRISTIAN HERALD"

Farmer's Opinion

Dear Sirs: I have been a subscriber to the *Home Herald* since it was first published, I believe, and was pleased with it, but the past year there was so much fine print that I found it difficult to read it all, as I am an old man of eighty-one years. I have received five copies of THE CHRISTIAN HERALD, and find it to be a fine, clear type, and I think it is in every respect superior to the *Home Herald.*

JOSEPH R. SMITH.

Odessa, Ontario, Canada.

More than Pleased with the Change

Dear Sirs: I wish to continue my membership with you, since you have bought out the *Home Herald.* I have received three copies of THE CHRISTIAN HERALD, and like it exceedingly well, if not better than the *Home Herald.* Enclosed find two dollars and sixty-five cents ($2.65), for which please send me your second offer of THE CHRISTIAN HERALD, *Cosmopolitan* and *McClure's Magazine.*

FRED W. ISRAEL.

Worcester, Mass.

Pleased Beyond Measure

Dear Dr. Klopsch: When I first read the article published in the *Home Herald* of the consolidation with THE CHRISTIAN HERALD I thought it too good to be true. It was my desire to tell you so, but I felt that was pushing my gratefulness too far. Since your invitation, I most freely state that I am pleased beyond measure and am rejoicing that I have two more years' subscription yet paid for. May the choicest of blessings be added to you.

Louisville, Ky. W. G. CISSELL.

Likes the "Feast of Good Things"

Mr. Editor: I am glad the *Hom Herald* has passed to one who can an does provide "a feast of fat things, with no reason for the common cry o "soaring prices." My subscriptio ends in March. Please send TH CHRISTIAN HERALD and *McClure's* also "Dreamland" and "Daughters o Dorcas." If *McClure's* volume begin with January, I would like to have th numbers that would make a complet volume, if it is not asking too much

Ariel, Pa. JONATHAN BROWN.

A TRIP UP THE WHITE NILE

Quaint Houses of the Shulla Tribesmen

A Shulla Warrior

A Village Group Along the Upper Nile

By EARL ELDER, Assiut College, Egypt

DURING the past year I took an extended trip up the White Nile, going as far as 2,500 miles from the mouth. This is the country which Ex-President Roosevelt will shortly visit. He will also come to Assiut and will be conducted through Egypt by Professor McClenahan, president of Assiut College.

When one journeys northward from Uganda the first uncivilized tribes to be seen are those of the Upper Nile. In spite of the Arab influence which has permeated the Soudan, these Niloid people still retain their separate customs and religions. For four or five hundred miles up the White Nile the population is Arabic, owing to the dissemination of that people under the Khalifa before Kitchener reconquered the Soudan. The Arabs have introduced a more complex, if not a more enlightened, form of life with their Moslem religion. But the native tribes of the Upper Nile country are in most respects similar to the people of Central Africa. Each tribe has its own peculiar mark, which is cut upon the forehead. The Shulla, for example, has a series of dotted scars, while the Dinka has a number of gashes. Each tribe has a religion which deals with gods and demi-gods. The crocodile is considered a sacred animal by many of them. Like the people of Central Africa, they are very superstitious and believe in charms and fetiches. Without a written language, they have handed down from generation to generation a wealth of folklore and tradition.

The Shulla is one of the large tribes, and a typical one for description. Their costume is very simple. In remote regions, where a white man is rarely seen, no clothing is worn. But in more frequented regions the men knot a single cloth over the shoulder and the women attire themselves in a couple of sheep skins. The scanty costumes and the excessive heat necessitate the anointing of the body with a greasy mixture, which has a very unpleasant odor. Sometimes they sprinkle themselves with a red powder which resembles brickdust. As among all primitive people, the men are given to display in the adornment of their persons. The heads of the women are usually shaved, but the greatest pride of a warrior is in his hair. Often they bleach the hair with ashes until it assumes a hue of fiery red. Oftener they shave a part of the head and then mat the rest of the hair in fantastic shapes. Sometimes it has the appearance of a coxcomb, or the helmet of a Roman centurion, or an immense butterfly. They often add a ghastly look to their faces by covering them with ashes. The most sacred trinket which the native possesses is the white ivory ring worn on the upper arm. Around their waists they often wear a number of loops of ostrich-shell beads. The women carry about huge bracelets and anklets of silver in addition to necklaces and other ornaments.

The weapons of the Shullas are two: a club and a spear. In battle they carry a shield made from the hide of the crocodile or hippopotamus. On rare occasions, inter-tribal war occurs; but more often trouble is confined to villages of the same tribe. To them the tribe means little, the village everything. When there is enmity between villages, it often terminates in a destructive conflict and the burning of the conquered village. The Soudanese government exercises only a restraining influence over the people by their military posts.

Life among the Shullas is very simple. Devoid of ambition, their few wants are easily supplied. Hunting and fishing furnish some of the necessaries of life, and these are supplemented by the small fields of corn which are cared for by the women. Before the coming of the white man, the natives used to hunt the hippopotamus in a crude fashion, attacking it with spears and harassing it until it died of exhaustion. Now the hippopotami are much fewer in number and harder to approach. When they become aware of the presence of man they remain hidden under the water, showing their noses on the surface at prolonged intervals. Whenever some African hunter kills a hippo it is the signal for a festival among the natives.

The thousands of miles of plain give an excellent opportunity for stock raising, and cattle are raised in abundance. The care of the herds is left to the small boys. Cattle are never killed or used as beasts of burden. Their only value is to furnish milk and to be used as a medium of exchange in purchasing a wife. A good wife can be gotten with four or five cows. As this is no small fortune, there is little wonder that the young men don't marry early in life. A rich father with many sons often prefers to add another wife to his already large household rather than buy a wife for his unmarried son. The father of a number of girls does not curse his fate, as most Oriental fathers would; but, on the other hand, he is an object of envy, for he possesses a great resource in his salable property. The women enjoy a position far in advance of their sisters of the Levant and Orient. There is no marrying of young girls, and the place of woman is not a secluded one. A man treats his wife as he would his neighbor. If he beats her, she may crush his skull with a war-club some night while he is asleep. They can assert their rights, if necessary.

The Shulla houses are very unpretentious, consisting of a circular mud wall, surmounted by a conical thatched roof; but the interiors of these dwellings are kept scrupulously clean. They lack the filth and unpleasant odors of the houses of the "Near East." The houses belonging to a "jago"—an old man—and his sons are built around an open space. In this space the cattle are kept and protected at night from wild animals.

All of the traveling which the natives do is done on foot. They don't possess donkeys, and camels cannot live on the Upper Nile. When a man wishes to cross a river he either does it in a canoe, hollowed from a tree trunk, or on a peculiar raft of ambatch. The latter is much more common. Ambatch is almost three times as light as cork. When the river has been crossed, the traveler picks up the canoe and carries it to his village.

The people are very hospitable and polite. When a Shulla greets another member of the human race he says, "Yi bi jal dwong," or "Yi kal Jouk." These salutations mean "You are a big man" and "You bring God with you." But these people have acquired many wicked and immoral habits, even in their low state of civilization. Much of their time is given to the drinking of *marissa*, a very injurious drink. Besides that, their practices have brought on many physical afflictions.

THE LONG FIGHT AGAINST TUBERCULOSIS

EVERY week brings fresh evidence that the public is thoroughly aroused over the awful ravages of the white plague." The latest of the more significant manifestations of this awakening is the erection of four sanitary apartment houses on East Seventy-seventh Street, in New York City, by Mrs. William K. Vanderbilt. They are intended for the accommodation of families in which there is at least one tuberculous member. Abundant light and air are furnished, and the breezes from the East River blow fresh upon them. They are designed by Henry Atterbury Smith, and are under the direct supervision of Dr. Henry L. Shively, who is in charge of the tuberculosis clinic of the New York Presbyterian Hospital.

The income from these buildings, which should be between $50,000 and $60,000, will be devoted by their generous donor to the assistance of other families who are afflicted with the disease. Dr. Shively is reported as saying: "This is the ideal way to care for white plague sufferers. When sanitarium patients return to their homes, relapse is almost inevitable. Hence this new plan of bringing sanitarium conditions to the patients."

Sanitary Tenements, Devoted by Mrs. Vanderbilt to "Home Treatment" of Poor Consumptives

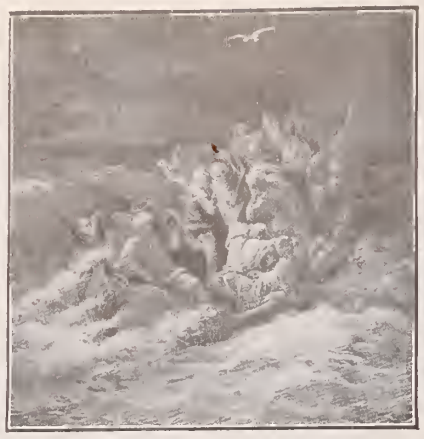
Says the Artist Was Inspired

Dear Dr. Klopsch: The "Dreamland" calendar and "Daughters of Dorcas" are a delight. The pictures will be a daily cheer. "Dreamland" certainly is a rare production. The artist must have been inspired. It was another inspiration when it occurred to you to put it where so many could enjoy it. Your paper is a strength and help. Thanks for all!

Quincy, Ill. N. PEASE.

THE SAYINGS AND DOINGS OF JESUS

Calling of Matthew



Stilling the Tempest

Christ and the Fishermen

Christ Healing the Sick

JESUS lived the simple life in Nazareth until he was thirty years of age; then he came forth as a teacher. It was the accustomed age for all Jewish teachers to begin their work. He was probably attired like them. We are told that the rabbis (teachers) laid it down as a rule that "the learned ought to be most careful in their manner of dress, and that it was a disgrace if a scholar walked abroad with clouted shoes, and that dirty clothes deserved death," because the profession of teaching had been dishonored. The rabbis wore a distinctive dress, and undoubtedly Jesus was attired like them. On the head the *sudar* was worn, a handkerchief twisted into a sort of turban, or the *mcaphoreth*, a large handkerchief which covered the head and hung down over the shoulders.

The Appearance of Jesus

The *kittunah* was the inner garment (not underclothing), which in case of a rabbi descended to the feet.

At the waist the kittunah was confined by a girdle, about six inches wide and two yards or more long. John the Baptist wore a leathern girdle. Girdles were made of cloth, cord or leather.

Over the kittunah was worn the *tallith*, as an outer garment. It was a piece of cloth about two yards square. It was white, with a border, or "ribband of blue" (Num. 15:38), with four long white cords and one of blue, knotted together at each corner. These were the "fringes," one of which the woman touched on the tallith worn by Jesus.

A larger form of the tallith is called a robe or mantle. (We are indebted to Dr. Edersheim in the *Life and Times of the Messiah* for these particulars concerning Jesus' clothing.)

*The Quarterly Review by Dr. and Mrs. Wilbur F. Crafts, for March 27, 1910. GOLDEN TEXT: "Jesus went about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4:23.

Jesus' first journey as a teacher was from Nazareth to Bethabara, that he might be baptized of John. He probably crossed the River Jordan at a point about twenty miles east of Nazareth and passed through Decapolis and Perea, along the east bank of the Jordan. After his baptism he went into the wilderness of Judah, a region lying between Jerusalem and the Dead Sea; there he was tempted of the devil. After his temptation he returned to Bethabara and was proclaimed by John as the Saviour of the world. He continued his journey along the eastern side of the Jordan, which he crossed, and came to Cana, where he wrought his first miracle, that of turning water into wine. He then went on to Capernaum, where he remained a few days (John 2:12). His next journey was to Jerusalem to attend the first Passover of his ministry, when he passed along the western side of the Jordan River, through Jericho. The next covers the return from Jerusalem to Capernaum.

The Journeys of Jesus

The next journey of Jesus was from Cana to Nazareth, where he tried to preach the initial sermon of his ministry, but was rejected (Luke 4:16-31). He then went on to Capernaum, which for more than a year became the base of his operations. He first went out through the eastern part of Galilee, near the Sea of Galilee, teaching and healing. It was then he first healed a leper, and afterward the paralytic, let down through the roof.

He made a journey to Jerusalem to attend the Passover, the second in his ministry, and healed a cripple at the pool of Bethesda.

The next journey of Jesus was from Capernaum to the Mount of Beatitudes, where he preached his Sermon on the Mount and ordained his twelve apostles. He returned to Capernaum, and afterward started out on a tour of teaching through southern Galilee.

There was John the Baptist, who was his forerunner, and who prepared the hearts and understandings of men to receive him as the "Lamb of God that taketh away the sin of the world." John (who after became the beloved disciple) and Andrew were his first followers. John and Andrew were the first to listen to his teachings. James the brother of John, and Peter, the brother of Andrew, were the next to become his friends and followers, then Philip and Nathanael (John, chap. 1).

The Friends of Jesus

Nicodemus, who timidly first came to him by night, afterward became his lifelong friend, and his friend in death.

The woman of Samaria whom he met at the well became an evangel to lead her townspeople to listen to the teaching of Jesus.

When Jesus returned to Galilee, the Galileans became his friends because they had seen and heard all that he did in Jerusalem at the Passover.

The nobleman in Capernaum became the friend of Jesus (his whole household also), because Jesus recovered his son from sickness.

The demoniac whom Jesus delivered from the devil in the synagogue in Capernaum was ever afterward a friend of Jesus. And Peter's wife's mother, whom he cured of the fever, she too was a friend, and also every one of the great throng whom Jesus had healed in Capernaum. What a friend did that man become whom Jesus had cured of the leprosy! He could not contain himself for joy, but told all he met what Jesus had done for him. And there was Matthew the publican, who became one of Jesus' closest friends.

And the man let down through the roof, when he had been healed by Jesus, was he not the friend of Jesus? And when he reached his home, himself carrying the bed on which he had been borne by four, his wife and children became the friends of Jesus.

When he was baptized he said, "
becometh us to fulfil all righteousnes
When he was tempted he said, "M
shall not live by bread alone, but
every word that procee
eth out of the mouth
God." "Thou shalt wo
ship the Lord thy Go
and him only shalt th
serve."

The Words of Jesus

When he was trying to comfort a
uplift men, he said, "Blessed are t
poor in spirit. Blessed are they th
mourn. Blessed are the meek. Bles
ed are they that hunger and thir
after righteousness. Blessed are t
pure in heart. Blessed are the peac
makers. Blessed are the persecute
Blessed are the merciful."

When he would teach men to li
peaceably, he said, "Love your enemi
and pray for them that despiteful
use you."

When he would teach men to pra
he said, "Pray to thy Father who is
secret." "Use not vain repetitions
"After this manner pray ye, O
Father who art in heaven," etc. Wh
he would teach men how to rega
riches he said, "Lay up for yourselv
treasures in heaven, where thieves
not break through and steal." Wh
he would teach men what brotherho
means he said, "Whatsoever ye wou
that men should do to you, do ye eve
so to them."

When he would teach men how
build characters, he said, "Every o
that heareth these words of mine a
doeth them shall be likened unto a wi
man that built his house upon a rock
When he would increase the faith
men he said, "Go thy way; as th
hast believed, so be it done unto thee
To men of little faith he said, "W
are ye fearful, O ye of little faith?"

When he helped the sick and sinf
man he said, "Son, be of good chee
thy sins are forgiven."

When he wanted to proclaim himse
a Saviour he said, "I came not to ca
the righteous, but sinners."

John the Baptist

The Temptation

Healing the Man With the Palsy

Christ Preaching to the Multitude

AROUND THE HOME HEARTH

Seeing Under the Surface

By MARGARET E. SANGSTER

PROBABLY it is given to few of us to see beneath the surface. The tramp who comes to the back door, in ragged clothes, with unkempt hair and grim visage, may be at heart an honest man out of work and at odds with life, who would be glad to change his present mode of makeshift living for something better if he could. Nine-tenths of us regard him with suspicion, give him something to eat on the doorstep, and breathe a sigh of relief when he is beyond the premises. The dogs are unfriendly to such a wayfarer, and the children run from his presence. Sometimes it happens that a person belonging to the other tenth, the tenth that is compassionate and can see possibilities and extenuating circumstances even in a fellow-pilgrim who is tattered and dirty, reaches a helping hand to the tramp. The man is invited into the house, given a seat at the table, and served with a meal as if he were a guest. Not always does he repay such treatment with gratitude; for he, too, has had his training in envy and suspicion. Sometimes his better nature is awakened and he gives proof of rectitude, of powers that have lain dormant, and of ability to become a useful member of society. We are far too ready to estimate the worth of people either by their apparent respectability, or by the texture of their clothes, than by any other gauge of merit.

Take, for example, the agent who comes to the door with wares to sell. Whether he is independent vender is canvassing for subscriptions, selling books, soap or shoestrings, there is no reason for behaving as though the business call were an intrusion. Sometimes the coming of the book-agent, or of the pheasant-faced little woman who sells perfumes, flavors and silver polish, is a convenience to the housekeeper and a welcome break in the monotony of the morning. Although one may not invariably wish to be a purchaser, one may give such a visitor the uplift of sympathy.

. . .

Not long ago a brave-hearted little lady, forced in middle life to earn her own living and having no previous training, undertook the work of canvassing for a firm which had a national reputation. Talking with one of her customers she said, "I am beginning to know front doors. Some of them smile at me as I go up the steps and ring the bell, others frown. Some of the women I meet look at me with contempt and aversion, and make me wonder if I ever had a home and people like theirs. Others give me a cordial welcome and treat me as if I had a right to be in the world, notwithstanding the fact that I am a traveling saleswoman."

. . .

Friends, let us look beneath the surface. Let us not forget that it is perfectly wonderful to note the miracles that are accomplished by soap and water, by a clean collar, a warm coat and something to eat. The leader of a mission had one evening played a fine organ himself and led the singing for the crowd who came to the meeting. After the benediction, a man out at the elbows and bearing marks of dissipation, stepped up to him and said, "You don't know how to play that organ." "Do you?" inquired the leader. "Try me," was the reply. He sat down at the keyboard, and presently the organ pipes responded to the touch of a master hand with thrilling melody. The leader could see beneath the surface. Here was a man worth saving, and here in his love of music and his knowledge the way was indicated. "I need your help," the leader said, "and you must give it to me." The man had a battle to fight, and he had more than one defeat, but a band of brothers was soon at his side and he was redeemed from sin and its dominion, and is to-day helping in the work of saving others.

A Move in the Right Direction

A pastor in Newark, N. J., quietly passed the word around among his congregation that he would regard it as a personal favor should the women who came to church remove their hats during the service. Nothing was said openly, but as the pastor is very popular and a man accustomed to have his own way, the sisterhood decided to do as he asked. The result was that, when the next Sunday morning dawned bright and clear, as many as seven hundred female heads were freed from the present umbrageous and exaggerated headgear, waving with feathers and loaded with flowers.

We have long urged the adoption of a modest and diminutive hat to be worn by women in church on Sunday. In every other public place women are now requested to remove their hats. Why should the only place in which crowds assemble for worship and meditation be an exception? Nothing is more distracting than a bonnet or hat in front of one, effectually hiding the preacher and obscuring the area of vision. To remove a hat during service, if only every one would adopt the fashion, would be to make the hour more impressive and profitable. This is from the point of view of the pew.

A BAZAR IN CAIRO

THE other day a young girl showed a friend a curious veil shot through and through with gleams of gold and silver, a wonderful bit of tinsel-work. "Where did you get it?" was asked. "My father bought it in Cairo," she replied. Cairo attracts people of every land, and such a shop as the picture shows, quaint and Oriental, is usually the meeting-place of eager buyers whom the merchants cheat if they can, but serve with exceeding politeness and an air of the utmost leisure.

A Dividing Line

WE were taught when we studied geography to define the equator as an imaginary line encircling the surface of the globe, midway between the North and South Poles. Something very like an imaginary equatorial line divides one sex from the other. There are those who fancy that this dividing line is indicated in temperament or disposition, in sinew and muscle. A few benighted people still fancy that there is sex in brain, and that the intellectual powers of men and women are necessarily different in degree. Such notions are based on a fallacy. Given equal opportunities, happy environment and similar training, men and women confront life on equal terms. With no desire to be frivolous, one observer has reached the conclusion that the equatorial line, if it exist, is to be found in the region of the top drawer. A man may possibly possess a top drawer, but if he does he reserves it for neckties and whatever else is appropriate in that connection. A boy's pocket, up to the time he is twelve, has a faint resemblance to the top drawer of the ordinary woman. After twelve, this resemblance ceases, and when a boy becomes a man, and walks about in a suit equipped with fourteen pockets or thereabouts, he manages to keep most of them in very decent order. A woman, having no pockets, and being reduced to the necessity of tucking her handkerchief into a belt or sleeve and carrying her purse in a hand-bag, has really no repository where she may conveniently store the multiform and manifold little things that belong to her daily life. The word "truck" aptly describes many of these, yet they may at some time be useful, they are too good to throw away, they cannot be utilized as gifts, and they accumulate in the top drawer.

Ribbons, hairpins, toilet soap, talcum powder, safety-pins, common pins, hooks and eyes, tape, elastic bands, photographs, boxes, bits of lace, letters, sachet-bags, patterns, handkerchiefs, jabots, remnants of millinery, bottles of perfume, no end of things, in fact, are discoverable in the top bureau drawer. Grown desperate, the woman who owns the heterogeneous collection that she regards as a disgrace has a periodical time for clearing it up, sorting it out, sending rubbish to the waste-basket and straightening out the tangle of things into apple-pie order. For the next week she can find nothing that she wants, and not until her drawer is a mass of hopeless confusion, into which she can dive with unerring accuracy, getting by magic the article she wants, does peace regain its throne in her breast.

Her husband surveys her with admiration. The science of the top drawer is beyond the masculine mind, that being symbolized by the carefully kept pigeon holes in the desk of a business man. Here, truly, is the equatorial line between the sexes.

Aunt Prudence Payson's Catch-All

—SARAH. Do not be troubled because you have no ice-cream forks. Spoons are served very properly with ice-cream.

—PATRICIA. No one is perfect, and it is probable that, under great provocation, George Washington may have lost his temper and spoken hastily. We do not judge a great man by little, infrequent lapses, but by the long course of a blameless life.

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER SEVEN—*Continued*

WANDERING distractedly in the midst of apprehensions and self-upbraidings which the pleasures of deceit always bring, Virginia forgot the lapse of time. A dismal, sullen stillness succeeded her first passionate suffering, and bitter disquiet wrung her heart. It had become dark and cold. She was hungry and thirsty. Why did not her mother come to her?

But it was midnight when Madame Van Vroom visited her daughter.

She brought her some tea and bread and a lighted candle, and sat down without speaking.

"Moeder! Dear moeder!"

"What then?"

"How is my fader?"

"Why did thou do this wicked thing? To be the catspaw for those Artaveldts! For they were both in the plot. I say that, and I am right. Furious was Joris when thou sent him away the day Batavius came home. Dost thou think Joris would marry thee, if thou went to him? No such intentions has he. To beguile thee from thy home—to make thee look after their house and their comfort—to give thee orders and commands and hard words, if thou did not obey—these and such like were the plans of the two Artaveldts."

"Mother, I never promised to go to the Artaveldts, unless at the last moment every other hope had failed me, and it was Batavius or death."

"Even death would have been better."

"I am very young, moeder."

"What is thy meaning, by the last moment?"

"I thought surely God would make something happen."

"Take not God into thy selfish hopes; only one side—thy own side—can thou see and feel. More was at stake than thyself, but only of thyself can thou think. Listen now: if thou marry not Batavius, he will force thy father to break their partnership. Thy father will have to buy him out, or put up *The Arms of Stuyvesant* and the three coasters for sale. Thy father has not the money to buy Batavius out, and just now, when business is worth nothing, the ships and the goods at 14 Wall Street will go for a song. If thy father refuse to sell the ship for nothing at all, he will have to go to sea with her himself. Batavius will not go. I think myself he will join Van Heemskirk, for Van Heemskirk has long envied his skill in the East Indian trade."

"I thought father was rich, and Batavius under him."

"Thy father, I fear, has trusted Batavius too far. He said to me this hour that he believed Batavius could bankrupt him. And what dost thou think of thy father in the debtor's prison? Will Joris remember that he helped thee to put him there? Oh, no."

"Moeder, I knew not these things. What must I do? Tell me. Oh, my dear fader!"

"Thy dear fader! Speak not such words. For that poor creature, Joris Artaveldt, thou would willingly sacrifice thy dear fader's life."

"Moeder, have some pity on me."

"For so cruel a girl I have no pity. Full of sorrow is thy father, and lately every new calamity thou hast helped on. But now the whole storm is thyself—thou injurious, undutiful, ungrateful daughter!"

"What can I do? Oh, what can I do?"

"To-morrow, thy father will ask the dominie and his wife, Van Heemskirk and his wife, and Parker of the *Gazette* to take dinner with us the following day. He will then speak openly to them of thy marriage."

"My marriage! When?"

"It will be on some day next week."

"Moeder! Moeder! This is only the twenty-third of October, and Rose will not be here until the fifteenth of November."

"I take Rose Harley into no kind of consideration. She is against Batavius; her fine ladyship uses him only for her sport."

"I was promised until Saint Nicholas' Day. You will not break your word to me, moeder. Next week! It is impossible! I must have Rose to help me. I must wait for Rose. It is only until the fifteenth, moeder. She says that herself. See, here is her last letter. Read it, and you will see. Read it, moeder."

Madame carefully read the letter. There was not a word in it to excite suspicion—only the plainest commonplaces, and a positive promise to be in New York about the fifteenth of November; with a request that Virginia would put forward her marriage to about that date, so that it might happen before she had to sail for England.

"If you will let me wait for Rose, moeder, I will make you no more trouble. I will treat Batavius well. I will do all as you tell me. I will indeed."

"How can we trust thee? And about Batavius, I will tell thee one sure thing: he grows very cool about marrying thee. Joanna Van Heemskirk will take thy husband from thee."

"Perhaps—if I give her leave to do so. Not unless."

"Then for thy father's sake, show thy beauty and kindness a little more."

"Moeder dear, forgive me! I am grieved in my heart, to have made you so much trouble."

"Well, then, it is over. There is nothing for sin but sorrow."

"Very angry is my fader. Speak thou for me."

"Speak also for thyself, that is the right way. Do not think it is a little thing thou hast done. It is a great thing, and where it will end who can tell?"

"And my marriage? Moeder, let me have until the eighteenth. Oh, I am so young to die!"

"To die! Now what foolishness art thou talking?"

"It is the truth for me. On the eighteenth, my fader may open the big Bible, and write below my birth lines, 'Died November the eighteenth, 1765, aged eighteen years and four months.'" Then she began to cry softly at the prospective inscription.

"Now I will leave thee, for if this is thy way of 'making no more trouble' and of 'treating Batavius well,' I have little faith in any of thy promises."

And Virginia felt too hopeless to make further protest. A sudden despair invaded her heart, and as soon as she was alone she gave it full sway. In this tumult of fear and anxiety she fell asleep, and then her angel visited her. She cleared away all the wreckage and rubbish of her delusive hopes, and inspired her mind with confidence and courage. All was not yet lost. Before the eighteenth of November a great deal might happen. Then she rose and dressed herself with care, and went down to seek her father.

He was sitting by the fire in the living-room, waiting for his breakfast. His large frame was steeped in mournfulness; his head, his arms, his whole attitude slack and drooping. For he

Continued on page 264

Let your boy make a playground of his bed, if he wants to. Let him have his cat or his dog or his toys with him.

What difference does it make, anyhow? Blankets are durable; and easily cleaned—if you go about it in the right way.

The best time to wash them is on a warm, sunny, breezy day in spring.

The best way to wash them is with Ivory Soap.

Follow the directions given below and your blankets will be as clean and soft and fluffy as when you bought them.

First, shake out the dust, then soak in warm suds of Ivory Soap for thirty minutes. Work the blankets up and down in the water, squeeze them against the sides of the tub, and put them through the wringer, loosely adjusted, into another strong suds of the same temperature as the first. Stir about and soak for ten minutes, stretch soiled parts over a smooth surface, and rub with a brush, using a little of a solution of Ivory Soap cut up and dissolved in hot water. Rinse in several warm waters—or until both blanket and water are clean—then hang to dry in the open air. Hang the blankets so that they will dry straight. When perfectly dry, rub the surface with a soft flannel cloth and hang them near a stove or in a warm room for several hours. For each pair of blankets, allow a half cake of Ivory Soap.

Ivory Soap . . . 99⁴⁴⁄₁₀₀ Per Cent. Pure.

You couldn't find a more satisfying food than

Quaker Oats

It is delicious to the palate.

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It makes the toughest and best muscle.

It supplies nourishment to the brain cells.

It can be eaten by sick or well, young or old, weak or strong; by anybody.

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Your choice of the beautiful new suits shown in is Style Book will be cut and made to your own easure, from your own choice of over 450 new mmer materials. You need only select the style u *think* you would like, the material you *think* u would like, we will make the suit to your easure, and guarantee it to delight you in ery way. We take all the risk.

The "NATIONAL" Policy

Every "NATIONAL" Garment has the "NATIONAL" arantee Tag our signed Guarantee attached. This g says that you may return any "NATIONAL" garment t satisfactory to you and we will refund your money d pay express charges both ways.

The "NATIONAL" prepays expressage and postage to l parts of the world.

With your Style Book we will send you samples materials for "NATIONAL" Tailored Suits, so ease state the colors you prefer.

ATIONAL CLOAK & SUIT CO.
218 West 24th Street, New York City
ail Orders Only No Agents or Branches

Send Your
Old Carpet
We Will Make
New Rugs

Beautiful designs to your taste—Plain, Fancy, Oriental—fit for any parlor. Guaranteed to wear ten years.

Rugs, 50c and Up

Ours is the largest factory of its kind in America. Established 37 years. Originators of OLSON FLUFF RUG (Grand Prizes at 3 World's Fairs).

We Pay the Freight

Old carpets are worth money; don't throw yours away

FREE Write today for book of designs, prices and complete information.

OLSON RUG CO.
1006 Madison St. Chicago

Corns Nothing like A-Corn Salve to remove corns. Easy, quick, safe, sure. And costs only 5 Cents. At your druggist or by mail. Giant Chemical Co., Philadelphia.

Save Steps between kitchen and dining room. One trip with Wheel Tray sets table. Another clears it. Stands beside table for serving. Beside sink while washing dishes. Price $10, exp. paid. Circular
WHEEL TRAY CO., 4350 West 61st Place, Chicago, Ill.

HONEST ADVERTISERS

THE advertising manager of THE CHRISTIAN HERALD was explaining recently to a party of friends how much care is taken by most high-grade publications to keep their advertising pages above reproach, how every advertisement is scrutinized to see that it does not contain exaggerated statements, and how the integrity of each new advertiser is inquired into before his "copy" is accepted. A lady present looked her astonishment.

"Why," she exclaimed, "I did not suppose that publications took such trouble with their advertisers. I thought their advertising pages were open to the highest bidder, and that, as long as the advertiser had the money to pay, the proprietors of the magazines would let him make any statement he cared to."

. . .

Never was there a more erroneous conception of the modern art of advertising, and yet it is one that still lingers in the minds of a large number of people in spite of a general effort on the part of the better class of publications to eradicate it. Time was when a publication was considered a common carrier, and was held blameless for carrying a fraudulent advertisement, just as a railroad is held blameless when it carries a criminal as a passenger, but that day has gone by. The reputable advertising man of to-day has as high a code of ethics as any other professional man.

. . .

The general endeavor is to make the advertising columns clean, straightforward statements of fact, on which subscribers can absolutely rely for guidance in the purchase of all kinds of merchandise.

The general interest in magazine advertising is increasing, for one reason because the "ads" themselves grow more and more interesting in subject matter; for another because the faker and the swindler are being denied the use of a constantly increasing number of publications. People are beginning to understand that advertisements now mean just exactly what they say, and the time is surely coming, if it is not already here, when people will go shopping through the advertising columns of the magazines, with even more confidence and faith than they have in the public shops.

. . .

As for THE CHRISTIAN HERALD, it guarantees its advertisements. Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within one month of the date of the appearance of the advertisement.

CONCERNING LIVING FOREVER*

IT is difficult to conceive of a civilization in which the idea of immortality is practically absent. The East Indian sects believe that it is "nirvana," a sort of a blissful condition of semi-consciousness; the Mohammedan looks forward to endless physical delights after death; the North American Indian was to hunt forever, under cloudless skies, through fruitful fields and through woods full of game, wandering endlessly on and on, victorious in war, and never cold nor hungry.

Nearly every ancient people seems to have had some definite condition to look forward to after death, excepting the Jews—the nation of all others which, it would seem, should have had the clearest, loftiest vision of heaven.

But see how much finer appears their great quest for righteousness from the fact of their short-sightedness. No reward was promised in a future life for this long earthly struggle after goodness. A good character in his follower would glorify God on earth and would produce inward peace.

They declare repeatedly that the Lord "shall endure forever"; and David says that God "lifteth him up from the gates of death"; and "will redeem my soul from the power of the grave." He foresees "pleasures at God's right hand forevermore," and knows that he will not "suffer his holy one to see corruption." He expects to "dwell in the house of the Lord forever."

But, on the other hand, in the 146th Psalm, David tells us that when man "returneth to the earth, in that very day his thoughts perish." His enemy, he says, has made him "to dwell in darkness, as those that have been long dead"; and, again, "the dead praise not the Lord, neither any that go down into silence." There are several other similar passages.

Perhaps this was expressly in order that Jesus should be the one to bring life and immortality to light; for with our Saviour came, appropriately and definitely to his followers, the most blessed hope that has ever cheered the heart of mankind. Nothing so much has altered the disposition of our race. When a great and noble hope is revealed to the world, it raises the whole plane of living.

For with it comes a new motive to achieve personal holiness. If we are to dwell forever in the palace of an almighty and stainless King, even the dullest can see that he must make himself fit for that great companionship. His whole life is none too long for the purging and the high schooling to which he should subject his spirit.

"It is pitiful," says Dr. J. R. Miller, "to see how men throw away their crowns. Made only a little lower than God, destined to be like Christ at length, they yield to appetite, lust and passion, and debase themselves in the dust. With this glory set before us, we should keep ourselves pure and our lives white, and should strive even here to reach up to the honor that is prepared for us."

* Christian Endeavor Topic for Sunday, March 27. TEXT: Eccl. 12:1-7.

AN INCIDENT OF THE BREAD LINE

THERE was a surprise in store for the unemployed men of the Bread Line of the Bowery Mission on the night of February 7, the coldest on record, when Mr. Hallimond announced that he had ten cents to present to each man, to enable him to procure a night's lodging. This donation, the superintendent told them, had come from a man who himself had been on the Bread Line just three or four weeks ago, but who had since become possessed of a small fortune of $1,000. One hundred dollars of this sum he had donated for the relief of such of the "down-and-outs" as were represented on the Bread Line of the Bowery Mission on that bitterly cold night, when any one compelled to be outdoors and shelterless was in danger of being frozen to death. It was a godsend to the poor fellows, and the generosity of their former companion in misfortune was heartily appreciated.

WE PAY THE POSTAGE

This CORSET COVER ONLY 45¢

HANDSOMELY TRIMMED FRONT AND BACK WITH BEAUTIFUL IMPORTED EMBROIDERY SIZES 32 TO 44 BUST MEASURE

No. 638—Send only **45c** and we will mail you this **Handsome Corset Cover, postage prepaid.** Made of good quality soft finish Nainsook; has beautiful 3¼-inch **Imported Open Work Embroidery Yoke;** two rows handsome Val. lace; one-inch lace heading; edged entirely around neck and arm-holes with one-inch Val. lace to match. Yoke finished with one-inch pure silk ribbon draw and large bow, further trimmed with **pure silk baby ribbon draw entirely around neck,** fly front, pearl buttons; all seams tape bound. Back yoke has one-inch **Val. lace** with one-inch lace beading. Sizes 32 to 44. **Be sure to state size wanted. Price only 45c.** If you don't find it worth at least 85c. return it and we will cheerfully refund your money, also postage. This extremely low price is made to introduce our **Large Free Catalog** of Everything to Wear for Men, Women and Children, also Furniture, Stoves, Carpets, Rugs, Refrigerators and all kinds of Household Goods.

Reference: Commercial National Bank of Chicago
Capital $7,000,000.00

CHICAGO MAIL ORDER CO.
INDIANA AVE. & 26 TH ST.
CHICAGO, ILL.

Only one to a customer

THIS DAINTY TWO-PIECE LACE JABOT

Real Hand-Made Lace

8½ inches long

10c *Postage Paid*

Fully Worth 50c

We want your name so that we can send you our New Spring Style Catalogue No. 52 of Paris and New York Styles Free of Charge. That is why we make this great offer.

Martin's Fulton St. Brooklyn NEW YORK CITY
Established 14 years

PECKHAM'S MAKE

Willow Ostrich Plumes

From Your Old Feathers Write for Prices

Send us your old Ostrich feathers and from them we will make a magnificent Willow Plume, faultlessly curled and dyed your favorite shade—guaranteed to look as well and to hold its shape and color, and wear as long as any Willow Plume you can buy from a dealer at three or four times the cost. Largest establishment west of New York. If prices are not satisfactory feathers will be returned at our expense. References: Dun's, Bradstreet's or Central National Bank. The work of our Dyeing, Cleaning and Curling departments cannot be equaled. Write for prices.

PECKHAM'S, 644 Washington Ave., St. Louis, Mo.

Near-Brussels Art-Rugs, $3.50

Sent to your home by Express, Prepaid.

Sizes and Prices	
9x 6 ft.,	$3.50
9x 7½ ft.,	4.00
9x 9 ft.,	4.50
9x10½ ft.,	5.00
9x12 ft.,	5.50
9x15 ft.,	6.50

Beautiful and attractive patterns. Made in all colors. Easily kept clean and warranted to wear. Woven in one piece. Both sides can be used. Sold direct at one profit. Money refunded if not satisfactory.

New Catalogue showing goods in actual colors, sent free.
ORIENTAL IMPORTING CO., 691-Bourse Bldg, Philadelphia

VACUUM WASHER 30 DAY TRIAL

To prove to every reader of this magazine that she can wash clothes with least work and wear with

Syracuse "EASY" Washer

we will ship one on 30 days' trial and pay freight both ways if you do not find it far better than any you ever tried. Easy pumping motion. Water heated in rust-proof tub. Cleanses laces, clothes, carpets. *Write for free booklet, valuable recipes and trial offer.*

DODGE & ZUILL
535 G Dillaye Bldg., Syracuse, N.Y.

FOR SALE Irrigated farm of 170 acres, one mile from station and beet dump. Fine location, new buildings, good soil, lays nice, with ample water. 85 acres in Alfalfa, balance grain and beet land. Price, $17,000. Box 54, Gilcrest, Colo

Cookies, Ginger Cakes

and Jumbles—are *so much* better made with Karo. Karo is a pure and wholesome syrup that blends naturally with other foods. It makes the best sweetening for sauces, pies and puddings.

Karo
CORN SYRUP

Eat it on: Griddle Cakes, Hot Biscuit, Waffles
Use it for: Ginger-Bread, Cookies, Candy

★Send your name on a post card for Karo Cook Book—fifty pages *including* thirty *perfect* recipes for home candy-making.

CORN PRODUCTS REFINING CO.
Department O
P. O. Box 161 New York

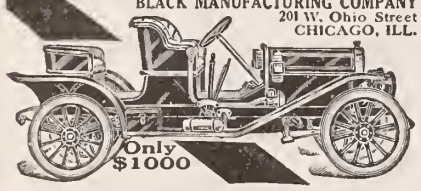
Get Our $1000-Car Book

Send name at once before you decide. Let us show you the choice of all who investigate thoroughly. Our Big FREE Book will convince you.

1910 Black-Crow

Biggest car for the price—powerful, silent engine. 6 styles, $1000 to $1750. Our book proves reliability, durability, economy, simplicity, style and all advantages. Write today sure.

BLACK MANUFACTURING COMPANY
201 W. Ohio Street
CHICAGO, ILL.



Only $33.50 AND UP Galloway

"BATH IN OIL"
High Grade Separator—Direct

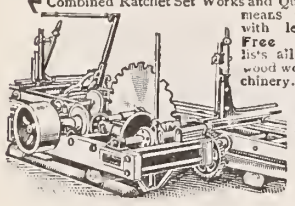
Save $25 to $50 direct at my factory price—freight prepaid. Get the only Separator that runs in "Bath of Oil," like a $5,000 automobile. This alone is worth $50 extra, but costs you nothing extra. Take

90 Days' Farm Test—Freight Prepaid

Why pay $85 to $110 to dealers or agents who cannot sell you a separator equal to the Galloway—closest skimmer—easiest run—easiest cleaned—10-yr. guarantee. Send for BOOK FREE
WM. GALLOWAY CO.
943 Galloway Sta., Waterloo, Ia.

Make With An American Money SAW MILL

Lumber is high. A car load or two pays for an American Mill. Supply your needs and your neighbors'. No experience needed. Haul mill to timber if desired. All Sizes—All Prices. The Variable Friction Feed, Combined Ratchet Set Works and Quick Receder means most work with least power. Free Catalogue lists all kinds of wood working machinery. Ask for it.



American Saw Mill Machinery Co.
Hackettstown, N J
1353 Terminal Buildings

50c WORTH OF SEEDS FOR ONLY 10c

1 Pkt. Asters, Floral Park Mixture; 2 Pkts. Pansies, Fuller's Ext. Giant Mixed, 100 kinds, 1 Pkt. Carnations, Finest Mixture, and 1 Pkt. Sweet Peas, Extra Large Flowering, Mixed, 40 varieties.

Toget our new colorplated Catalog into the hands of as many flowerlovers as possible, we will send the above 5 packets of First-Class Seeds for only 10 cents, postage paid. Our Garden Annual for 1910, containing all the finest Seeds, Plants and Bulbs, FREE for the asking. Write today.

J. ROSCOE FULLER & CO.,
Box 240 Floral Park, N. Y.

LADY WANTED

To introduce our very complete Spring line of beautiful wool suitings, wash fabrics, fancy waistings, silks, etc., hdkfs, laces and petticoats. All up to date N. Y. City Patterns. Finest line on the market. Dealing direct with the mills you will find our prices low. Profits, $10.00 to $30.00 weekly. Samples and full instructions packed in a neat sample case, shipped express prepaid. No money required. Exclusive territory. Write for particulars. Be first to apply.
Standard Dress Goods Co., Dept. B 3, Binghamton, N. Y.

COPY THIS SKETCH

and let me see what you can do with it. You can earn $20.00 to $125.00 or more per week as illustrator or cartoonist. My practical system of personal individual lessons by mail will develop your talent. Fifteen years successful work for newspapers and magazines qualifies me to teach you.

Send me your sketch of President Taft with 6c. in stamps and I will send you a test lesson plate, also collection of drawings showing possibilities for you

THE LANDON SCHOOL
of Illustrating and Cartooning
1473 Schofield Bldg., Cleveland, O.

THE "BEST" LIGHT

A portable, pure white, steady, safe light. Brighter than electricity or acetylene. 100 candle power. No grease, dirt nor odor. Lighted instantly. Costs 2 cts. per week. Over 200 styles. Every lamp warranted. Agents wanted. Write for catalog. Do not delay.
THE BEST LIGHT CO.
3-70 E. 5th St., Canton, Ohio
MAKES AND BURNS ITS OWN GAS

These trade-mark crisscross lines on every package

SPECIAL DIETETIC FOOD

Flour for cases of KIDNEY AND LIVER TROUBLES REQUIRING RATHER STRICT DIET

Unlike other goods. Ask your physician.
Leading grocers. For book or sample, write
FARWELL & RHINES, Watertown, N.Y., U.S.A.

Anybody Can Make A Splendid Income

all year raising Mushrooms in spare time at home, in cellars, sheds, barns, boxes, etc. Big market. Names of buyers supplied.

Free Illustrated Instruction Booklet.

HIRAM BARTON, Desk 9
329 W. 48th St, New York

Sunday School Voices

"A music book that's different." A returnable sample copy mailed on request. Name your Sunday School. Write today. Hope Pub. Co., Chicago

Extra Fine Post Cards FREE

Send 10 cents for ten samples of our very best Gold and Silk Finish Friendship, Flower and Motto Post Cards. Beautiful Colors and Loveliest Designs. Art Post Card Club, 885 Jackson Street, Topeka, Kan.

MUSIC LESSONS BY MAIL

successfully taught in your own home. Our lessons are so simple and easy that a 12 year old child can learn them. Write today for our FREE booklet which tells how to learn to play piano, organ, violin, mandolin or any other instrument. International School of Music, 98 Fifth Avenue, Dept. 11, New York City.

THE STRAWBERRY HANDKERCHIEF

Continued from page 262

felt as if it was the eleventh hour of life, and all earthly things relating to himself going to wrack and ruin.

But when Virginia knelt at his knees, and with tears kissed his big hands, and then his lips, and cried, "Forgive me, fader! Fader, forgive your Virginia!" there was a quick resurrection of love and life and hope and joy. Before he knew, the dear child was sitting on his knee, and her arms were around his neck, and she was whispering her contrition against his lips.

When Madame and the breakfast came into the room the forgiveness was complete. They were talking about the tulip bulbs, and their removal into the seed house; and Madame understood the trouble to be dead and buried. As she poured out the coffee, she asked about the dinner to be given the following day, and hoped it would not be a large one.

"Only the dominie and his wife, and the Van Heemskirks, and Parker of the *Gazette*," answered the Captain.

"With Batavius that makes six. Will Arent be with us?"

"No. When not on the *Manhattan*, he is with those young watchdogs who are on the lookout, night and day, for the Stamps."

"Very good. Virginia will help me, and there will be a good dinner ready at one o'clock."

It was a hard day for Virginia, for Batavius came early, and she felt it right to regard her promise in a large manner. So she met him with a smile, and made him coffee, and told him about the dinner next day, and asked him how he wished her to dress. And Batavius forgot all her offenses, and joyed himself in the light of her beaming countenance. Astonished he certainly was; but Batavius always found it easy to accept any good thing, as in some way or other his natural right.

The next morning Virginia was her mother's right hand about everything, doing much she disliked doing with the utmost cheerfulness. But she did not feel that she was quite forgiven. No unkind words were said, no allusion made to her fault, but there was something like withdrawal on her mother's part, and in spite of kind words she saw an expression on her father's face of weariness and unhappiness. It was as if their life had lost its fulness, and become haggard and thin, and without interest.

When she went to her room to dress she considered this attitude. "I have lost their confidence," she thought. "I have fallen in their opinion. Confidence cannot be regained quickly, but the power of beauty is instantaneous and not to be resisted."

To such thoughts she dressed herself with great care, and when she entered the parlor where the company were already gathered her loveliness caused a quick, involuntary exclamation of delight. For, braving all political criticism, she had arrayed herself in a gown of soft, rich, white silk. Her exquisite arms and neck were uncovered, and round her throat was a necklace and pendant of fine moonstones. Moonstones shone from the combs that held high her bright, brown hair; moonstones closed the lace bertha that trimmed the waist of her gown; and she walked in their beauty as in a cool radiance like that of moonlight on gently heaving water. Her father advanced to meet her, but Batavius outstepped him, and she took the arm of Batavius.

"You see I am wearing the stones you gave me," she said with a smile that took the man captive ten times over.

"You shall have plenty more. You shall have silks and satins and gems of all kinds. I will dress you like a queen, my Virginia."

To be continued

Successful Egg Farming

Among people who can afford luxuries there is great demand for a regular supply of fresh eggs. The few growers who can furnish them regularly winter and summer alike, get very high prices.

The Corning Egg-Book

(entitled **"$6.41 per Hen per Year"**), tells how two men, in poor health, starting four years ago with only thirty hens, made from their little egg-farm a clear profit of **over $12,000** last year. It tells all about their experience, their failures, their methods; and how others, men or women, with good sense, care and faithful work, can make money in the same way. Not a detail left out.

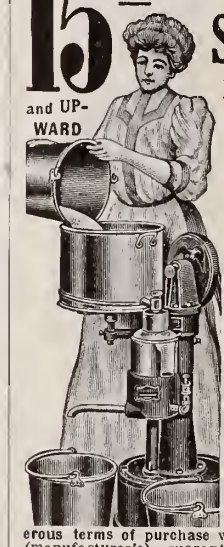
The Corning Egg-Book is sold in combination with the **Farm Journal**, Philadelphia, Pa., but we have made arrangements to make this

Special Offer: For $1.00 (cash, money order or check), we will send postpaid the **Corning Egg-Book** and the **Farm Journal** for two years, and **American Poultry Advocate** two years—all for $1.00 if order is sent at once to

AMERICAN POULTRY ADVOCATE
754 Hogan Block Syracuse, N. Y.

15.95 and UPWARD The AMERICAN SEPARATOR

Leads the World



THIS OFFER HAS A CATCH. It is a square and square proposition to furnish a brand new, well made and well finished cream separator complete, subject to a long trial and fully guaranteed, for $15.95. It is different from anything ever before been offered. Skims 1 quart of milk per minute, hot or cold, makes rich or thin cream and skims just as well as any higher priced machine. Suitable for small dairy, hotel, restaurant and private families. Any boy or girl can run it sitting down. The can is only 5 inches long. Just think of that! The bowl is a sanitary marvel; easily cleaned and embodies all our latest improvements. Gears run in anti-friction bearings and thoroughly protected. Before you decide on a cream separator of any capacity whatever, obtain our $15.95 proposition. Our liberal long time trial and generous terms of purchase will astonish you. Our (manufacturer's) guarantee protects you on every American Separator. We ship immediately. Western orders filled from Western points. Write us and get our great offer and handsome free catalog. ADDRESS,

AMERICAN SEPARATOR CO. Box 118 BAINBRIDGE, N.Y.

Idle Money Can Earn 5%

SMALL SUMS that would otherwise be idle a few months can be deposited with the Industrial to-day, and will bear earnings from the day we receive them to the day they are withdrawn. No money need never remain inactive, for the Industrial offers safe opportunities for short-time investments, which are protected by mortgages on New York City and Suburban Real Estate—a form of security that never depreciates in value. In 17 years we have never paid less than **FIVE PER CENT. per Year**, and have increased in strength yearly.

Assets of over . $2,000,000
Surplus and profits, $150,000

Under supervision New York Banking Department, whose record is open to public examination.

Write for Booklet.

INDUSTRIAL SAVINGS AND LOAN CO.
2 Times Building, Broadway & 42d St., New York City

BROWN'S BRONCHIAL TROCHES

An absolutely harmless remedy for Sore Throat, Hoarseness and Coughs. Give immediate relief in Bronchial and Lung Affections.
Fifty years' reputation.
Price, 25 cents, 50 cents and $1.00 per box.
Sample sent on request.
JOHN I. BROWN & SON, Boston, Mass.

MEMORIALS MONUMENTS

FOR CEMETERIES SCHOOLS & PARKS

LARGE VARIETY OF DESIGNS FOR EVERY PURPOSE
DELIVERED ANYWHERE · SEND FOR CATALOG
STATE REQUIREMENTS · AGENTS WANTED
MONUMENTAL BRONZE CO.
355-B HOWARD AVE., BRIDGEPORT, CONN.

Chats With the Young Folks

By Kate Upson Clark

A Scared Motorman

H vast majority of the dwellers in New York City, as in most other es have little or no summer vaca-. hey are lucky if they can spend or night, or even a week, in the sse country.

or quently, during the sweltering y d August days, the workers in h tenements are generally plan- g visit the nearby lakes and ch on every available evening and da

he rip to Coney Island in an open i one of the cheapest and most ul of all. There are many di- in and innocent amusements at Land; but even if one can do ir more than take the ride, it is ic tly cooling and refreshing.

me hot evening in August the st family thought they would go Joy Island.

he were father and mother Bar- , nd Emily, John and Louisa, d spectively fourteen, nine and yers.

No, you mustn't tease to see the its t the Island." said the mother. a ll take the ride, and that will a ollar. Then we will buy a bag ea its for you and one of popcorn, wk around a little, so that you 't stiff from sitting so long. It c too much if we try to take toee any of the shows."

Be les, it will make us too late in in ome," said the father.

he children promised that they ld ot tease. Little Louisa was ar for the excursion by a long rn n nap. The family had an y pper, and shortly after six ck hey were on their way to Co- Isl nd.

he were able, both in going and in to get the whole of the front o an open car, which just held fiv of them.

ob y but one who has tried it ws he joy which comes to the hot stky city child as he, little by e, des out from the stifling city an feels the cool breezes of the arb and then the strong, fresh d o the ocean.

The arstow family enjoyed all this, th had walked about a little on beh. They had bought the prom- p corn and peanuts and were in ell settled upon their airy t at when a startling event rre

h not taken long for the pop- a peanuts to disappear. Both be served in strong, tight paper . mily held one of these and a hd the other.

"I'll t I can blow up my bag and e bigger noise than you can," Joh.

"No y can make a bigger noise I an with a good paper bag," rte Emily, examining hers as ful as she could in the dim light.

"Wel we'll see," said John. "Now ."

The ther and mother did not no- wlt was going on. They were ing usily in a low voice, with the e ol between them, dozing as she ine on her mother's arm. The orm n was equally unobservant.

Sudd ly two sharp, deafening ex- ion rent the air, one following a e a er the other.

Quic as a flash the motorman pec he car, slipped off his motor dle nd was down flat on the and looking under the car. The duct , pale and agitated, was close de m. A dozen passengers also g th mselves off the car and began eer nderneath it.

"You heard that fuse go off, didn't ?" s d the motorman.

"Sure, I heard it," responded the conductor.

"Oh, it went off all right," chimed in the onlooking passengers.

"But nothing seems to be on fire or wrong," said the perplexed motorman, scrambling to his feet.

"Let me look," said the conductor, in a distrustful tone of voice.

But nobody could find anything out of order, though the car was held up for ten minutes or more, together with a long line of others.

Which was not strange, since it was only the paper bags of the Barstows, and not an exploding fuse, which had so alarmed all these people.

The young Barstows themselves did not sense the situation until the excitement was nearly over and the car was speeding on again. Their parents had no idea of it even then. They really thought that it was something about the car which had "gone off."

"Shall we tell mother?" whispered John.

They finally did tell her, and the front seat went into spasms of laughter.

But they decided not to tell the motorman. They thought he might be so angry that he would dump them all out into the wilds of Parkville.

How He Knew

A CERTAIN warship was lying in a Northern harbor, and one of its young officers was instructing a volunteer naval brigade in gun manœuvre.

He showed them several different kinds of guns, and explained their mechanism. Once, however, his knowledge failed him. One of the guns was a new model and something about the breech mechanism was novel and perplexing.

"This, gentlemen," he began in a bewildered way, "this—this——"

He paused. He evidently did not know what "this" was.

One of the volunteer naval brigade spoke up modestly:

"Excuse me, sir; it is for range-finding."

He went on and explained clearly the working of the new device. His words were few, and he presently stopped and stepped back into his place.

The officer looked annoyed.

"You don't know what you are talking about, sir. We have had this thing on hand only about three weeks."

"I know, sir," stammered the young man, blushing painfully, "but, you see—I am the one who invented it."

The haughty lieutenant then had to "give in." There was no more to be said.

Appreciation From Sick Room

Dear Dr. Klopsch: I want to write you a word of thanks for the two pictures which I received. That of the sleeping baby is one of the most artistic and natural of baby life I have ever seen. I have had it framed and it looks beautiful! I think a sepia picture looks richer than an ordinary black-and-white. I want to thank you also for the picture, "Golden Hours," which I received. I have been sick in bed since last July, so The Christian Herald is a great comfort to me. After I have read it, I send it to the widow of a minister in Still River, Mass.; then she sends it to some one else. (Mrs.) Dorothy Lent.

New York City.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 264, and write them for full information.

2018 H HAT $3.98

93 H WAIST 89c

885 H VOILE SKIRT $3.25

2011 H HAT $2.50

570 H MADE TO ORDER SUIT FOR $7.50

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$1.25 Waist for 89c

93 H. Handsome Lingerie Waist made of fine soft batiste. Two wide bands of Handsome Swiss Open Work and blind embroidery extend from shoulder to waist line forming a V shaped panel. This panel is prettily inlaid with four groups of pin tucks and nine rows of Val and art lace inserts. Collar and deep cuffs tucked and trimmed with Val laces. Closes invisibly in back, which is neatly tucked. The material, embroidery, and laces are a good serviceable quality and will launder nicely. Sizes 32 to 44 bust. Regular $1.25 value. SPECIAL PRICE, **89c**

$5.00 Voile Skirt for $3.25

885 H. Stylish Etamine Voile Skirt. Made of a crisp, wiry, voile, in Black only. **This Skirt will be made to your individual measurements—made to fit you perfectly.** If you are not pleased, your money will be refunded. Full plaited model with slender front panel and all plaits stitched down to below hips. **Cut over four yards wide at bottom** and has graceful flare. Trimming consists of two straps of taffeta placed around the bottom. Retails for $5.00. SPECIAL PRICE. With Black Taffeta Silk Drop Skirt, $6.25 **$3.25**

$5.50 Mushroom Hat for $3.98

2018 H. Large Mushroom Hat. Made of fine fancy horsehair braid with full crown and drooping brim. Stylish scroll ornaments of shirred silk ribbon trim the crown. A beautiful bunch of full blown roses is effectively combined with full foliage and dainty sprays of lilies-of-the-valley. May be had in all colors. One of our choicest spring models and best values. Worth fully $5.50. SPECIAL **$3.98**

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570 H. This charming man-tailored suit will be made to your own individual measurements—**entirely at our risk** of pleasing you. The material used in making this suit is a stylish grey striped Home Spun Cheviot. A material well known for its splendid, wearing and shape-retaining qualities. **Coat** is a 32 inch semi-fitting model with long notch lapels, plain tailored pockets and cuffs. **Skirt** is a full plaited model with plaits stitched down to below the hips and from there falling in graceful fulness. Give complete measures when ordering. **Most Wonderful Value Ever Offered. Samples sent FREE on request.** SPECIAL PRICE, **$7.50**

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FOR MEN AND WOMEN

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Neck and Chin Bands, as shown in cut - - $3.00
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Also union suits, jackets, stockings, etc., for the purpose of reducing the flesh anywhere desired. Invaluable to those suffering from Rheumatism.

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This Dark Barre Granite Monument for - - $69.95

$4.90 For this beautiful Marble Tombstone, lettered exactly as illustrated.

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INEXPENSIVE ARTISTIC DURABLE

CONVENIENT STRONG LIGHT

There is no improvement you can make that will pay you better in satisfaction and in dollars than to surround your yard and garden with a neat and attractive

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They are made in many artistic patterns, of rust-resistant materials, and are so strong that they will require no repairs for years.

Our special construction—cabled line wires and corrugated pickets—absolutely prevents the fabric from becoming unsightly on account of sagging or slipping of joints.

Cyclone Farm Gates are made of the strongest material possible to secure for this purpose—special high carbon tubular steel. This makes a rigid durable gate that is light on hinges. The hinges, latches and all fittings are of malleable iron to insure against any need of repairs. By writing to-day for our catalogue you will obtain proof that it will pay you to buy Cyclone Fences and Gates.

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Beet Lettuce Radish Turnip
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Annuals, 200 sorts mixed, Perennials, 100 sorts mixed, Sweet Peas, 50 varieties mixed. Your money back if not satisfied.

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The Perfection Extension Shoe for any person with one short limb. Worn with any style of ready-made shoes with perfect ease and comfort. Shipped on trial. Write for Booklet.

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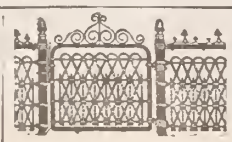

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Another Faithful Witness

THE CHRISTIAN HERALD has received the following letter, suggested by a tribute to Adolph Koch, of Chicago, which appeared in this paper several weeks ago. While we know that "God is love" and that "He is faithful that promised," we are conscious of the need of and appreciative of the great benefit resulting from the testimony of our fellow-men:

"NEW YORK, February 5, 1910.

"The beautiful little poem and the synopsis of 'A Victorious Life' is very touching and sad, as it took me back to a similar life—that of my brother, and the death of his wife and one child, within a few days of each other—but his one beautiful thought was that, although he was left alone, God had them in his keeping, and he would see them some day. My brother, too, had been a successful business man, and had lost two fortunes, but never his faith in God. His health failed him, and for many years he suffered great pain, never murmuring. He was afflicted with locomotor ataxia, and was moved about in a wheel-chair, as he could not walk, and he was blind. He was always cheerful, and his greatest comfort was his beautiful tenor voice, which he loved to use in hymns of praise to his Maker. The Sunday before his death my sister, and the friends who knew and loved him in Holland, all said that on that last Sunday his voice could be heard above all others at the service. My sister had an attachment made in the end of the pew, to keep him from falling out, and he was wheeled each Sunday, rain or shine, to church and placed in his pew, where he was so happy to be. He is buried in a little churchyard at Scheveningen, overlooking the North Sea, where he had been taken each day to be near the sea, which he loved, but could not look upon. He knew the Bible well, and was so familiar with the church service, with its beautiful hymns and prayers, that he had no difficulty in participating. He had hoped from boyhood to enter the ministry, but circumstances, which gave him the care of his mother and sisters, prevented. My mother always called him her little 'Benjamin.' She died before him. She knew very little of his suffering, as he insisted we should not tell her. L. B. P."

Astronomical Queries

BY PROF. S. P. LELAND, SEABREEZE, FLA.

S. S. W., Pulaski, Va. How do you know that Halley's comet, by Whitsunday, will be 95,000,000 miles from the earth? Please explain how astronomers ascertain distances between comets and the earth.

Astronomers have many methods of measurement of distances, all of which are more or less mathematical. In a brief answer, like this, it is impossible to explain these. They are only acquired by study. In the case of Halley's comet, its path in the sky has been clearly defined, and its rate of speed ascertained. These being known, it is easy to tell the time that it will be at any given point in its path.

E. E. S., Jr., Wausau, Wis. Can you tell me why Greenwich, England, was chosen as the reckoning point of longitude?

There was no particular reason why Greenwich Observatory was adopted as the unit of reckoning, except that it was one of the first observatories. It was constructed in 1675, and a year after became the Royal Observatory by receiving the endorsement of royalty. It was the most perfectly arranged of any, and the comparative perfection of its instruments called to it the leading astronomers. These conditions gave it favor; and maps and tables were constructed there, and reckonings were made from that point.

Grace B., Bristol, Vt. Can you give me the dates of the known appearances of Halley's comet? Also, were there any notable events occurring in the world in those years?

The first record of Halley's comet was in the year 12 B.C., and it has reappeared about every seventy-six years since. No notable events outside the usual occurrences have accompanied its several appearances. Comets have no determined influence on the events of human history. Superstition has fabricated many things to terrify the ignorant. Science dismisses all such claims. When nearest the earth, the comet will be an exhibition of magnificence and grandeur.

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A wonderful offer to every lover of music whether a beginner or an advanced player

Ninety-six lessons (or a less number, if desire) for either Piano, Organ, Violin, Guitar, Cornet, Sight Singing, Mandolin or Cello given free to make our home study courses for instruments known in your locality. You get one lesson weekly, and your only expense during the time you take the lessons will be cost of postage and the music you use, which is small. Write at once. It will mean much to get our free booklet. It will place you under no obligation whatever to us if you never write again. You and your friends should know of this work. Hundreds of our pupils write: "If I had known of your school before." "I learned more in one term in my home with your weekly lessons than in three terms with private teachers, and at a great deal less expense." "Everything is so thorough and complete." "The lessons are marvels of simplicity, and my 12 year old boy has not had the least trouble to learn." One minister writes: "As each succeeding lesson comes I am more and more fully persuaded that I made no mistake in becoming your pupil."

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AT ALL DRUGGISTS

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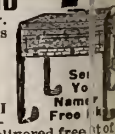

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We remove the gypsum from Shaker Salt by an elaborate process which we control. This gypsum is found in all natural salt, and no other maker removes it.

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Not Costly

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But get the genuine Shaker Salt, for no other table salt offers these advantages. It is a pity not to have the best in so cheap a thing as salt.

Price, east of the Rockies, 10c per box.

Diamond Crystal Salt Co.
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Makers of the only salt 99 7-10 per cent pure, as proved by Government tests.

A Library Coupon, good for magazines and books, in every box of Shaker Salt. (26)

Learn Piano Tuning at Home by the aid of the TUNE-A-PHONE. A Profession that can be converted into money at any time or place in the civilized world at an hour's notice. Earn $5 to $15 per day. Illustrated book Free. Write MILES BRYANT SCHOOL OF PIANO TUNING, 51 Music Hall, Battle Creek, Michigan.

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Burning common kerosene the ALADDIN MANTLE LAMP generates gas that gives a light more brilliant than city gas, gasoline or electricity. Simple, odorless, clean, safe and durable. **AGENTS MAKE BIG MONEY** is revolutionizing lighting everywhere. Needed in every home. Every lamp guaranteed. Sells itself. Our Sunbeam Burners fit other lamps. Ask our nearest office how you can get a lamp free or apply for Agency Proposition. THE MANTLE LAMP CO. of America, Desk 449 Chicago, Portland, Ore.; Waterbury, Conn.; Winnipeg, Montreal, Canada.

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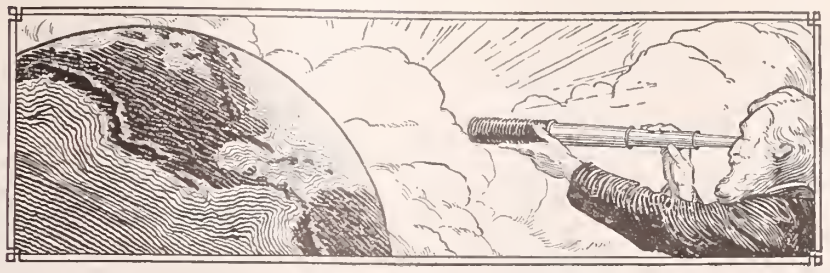

Our Lookout Round the World

GREAT floods in the Meuse Valley, Belgium, have caused immense damage and thrown thousands of men out of work.

. . .

—MANY rivers East, West and South are now in full flood. The Hudson and its tributaries and the Ohio are inundating the low-lying lands, causing serious damage and rendering thousands temporarily homeless.

. . .

—PRESIDENT TAFT has instructed the American Ambassador in St. Petersburg to make strong representations to the Russian government, looking to the protection of American citizens of Jewish birth now traveling in Russia under American passports.

. . .

—ALTHOUGH Turkey has reformed its constitution, it has not changed its attitude toward its Christian subjects. Stories of cruel persecution come from the Turko-Greek frontier. Christian villages were sacked, the inhabitants imprisoned, and in some cases the occupants driven off and the places repeopled by Turks.

. . .

—THERE is some doubt whether the proposed American Exhibition in Berlin will be carried out as originally planned. The American Committee in Berlin suggested that the exhibition should be a German-American, instead of a strictly American, enterprise; but the majority of Americans in Germany oppose the change, and insist on carrying through the original plans.

. . .

—SECRETARY of the Navy Meyer favors the construction of a 32,000-ton battleship, armed with fourteen-inch batteries of the latest type. Such a vessel would eclipse all the existing Dreadnoughts, and a few more of the same gigantic type would give us the strongest navy in the world. It is only a few years since a 14,000-ton battleship was declared by experts to be the limit of naval construction.

. . .

—GREAT demonstrations have taken place in Germany in the interest of full suffrage and against existing laws governing the ballot. In Berlin a mass meeting of 14,000 "intellectuals" adopted resolutions calling for equal political rights for all classes. A procession started to visit the Kaiser's palace, but was dispersed by the police. At Frankfort 50,000 persons attended the suffrage meetings, and adopted similar resolutions.

. . .

—THE Dalai Lama of Tibet is reported to have appealed to China, protesting against the invasion of his capital. The Chinese government has set forth its intentions regarding Tibet. The interior administration will not be changed, but Chinese control strengthened because of the machinations of the deposed Lama, and the capital will be policed. The Lama was degraded, the explanation states, because of offenses he had committed.

. . .

—CONTRARY to the gloomy forebodings of some people, Mr. Roosevelt's African trip has not injured his health. Both he and his son Kermit were in excellent condition when they reached Gondokoro, after their year's trip in interior Africa. At one point in their travels they were greeted by a large gathering of white hunters from the Congo, who came to pay their respects to the Ex-President, whose prowess with the rifle has made him a great man in their eyes.

. . .

—MARCH 2 was a record day for immigrant arrivals at New York. Seven thousand six hundred and thirty-one men, women and children, from many different countries, reached port within twenty-four hours.

. . .

—ELIZABETH HAYS, an unmarried woman of eighty, who was supposed to be in dire poverty, died in her old farmhouse near Burlington, N. J., lately. Search in the old house revealed a secret hoard of over $100,000. Bank notes were hidden among the table linen and in bed springs, in old coffee pots, cupboards, presses, salt bags, etc. An old family Bible was interleaved with $20 notes, some of the date of the Civil War. The hoard included, besides notes, double eagles and coins of copper, silver, nickel and gold.

. . .

—THE New York and New Jersey authorities are pushing the prosecution of the meat packers vigorously. The public prosecutor of Hudson County, New Jersey, who procured the indictment of the packers on the charge of conspiracy in raising prices of meat and poultry, has applied to the courts for an order commanding the indicted companies to produce their books before the Hudson County Grand Jury. He has also applied for requisition papers for the indicted packers residing in other States, to come before the Jersey courts.

. . .

—A TEMPORARY arrangement has been reached by the different factions in the English Parliament, for the purpose of avoiding another general election, which would have been inevitable had the Liberals been left to their own resources. The Liberals, Premier Asquith's party, have agreed with the Unionists that only finance bills will be taken up until after the Easter holidays, and that any movement against the Lords will be postponed to a later day. This plan leaves the political situation unchanged, and in the meantime the budget, on which the last election hinged, will be sidetracked until "a more convenient season." It is explained, however, by the Liberal leaders that the fight against the Lords will be resumed in full force at the proper time.

. . .

—AVALANCHES in the Cascade Mountains, east of Seattle, Wash., overwhelmed two trains on the Great Northern Railroad at the little station of Wellington, on March 1. The disaster took place a short distance from the famous Cascade tunnel. A great mass of ice, snow and rock swept down the mountains and flung the trains to the bottom of a gorge, 150 feet deep. The Spokane express and transcontinental limited mail were the trains that were overtaken. A third train, consisting of working cars and no passengers, was also caught in the avalanche, and also a fourth, consisting of baggage, mail and express cars. More than one hundred lives were lost, the victims including thirty members of a party of rescuers. Four hundred men arrived on relief trains for the work of rescue. The avalanche came down at four in the morning, while most of the passengers on the trains and the people of the little town were asleep.

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DIRT
DIRT

that's how it seemed to grow as each day wore on . . . No wonder they said "woman's work is never done"—

BUT

since the discovery of Old Dutch Cleanser a million women find it easy to chase it this way—

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The Large Sifter-Can gives complete directions and many uses—10c

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Cleans and Polishes anything Gold, Silverware, Glass, Nickel, Copper, Brass, Tin and Steel. Removes tarnish easily and quickly and imparts an unsurpassed brilliancy. Perfectly harmless. Avoid substitutes.
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This Percale Dress

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Express Prepaid

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SPRING and Summer 1910 Catalogue now ready. Write to-day for your **Free** copy. It contains Tailor Made Suits, $7.50 to $35.

Separate Skirts, Coats, Waists, Dresses, Underwear, Hosiery,

etc., as well as Complete Outfits for the Boys', Girls' and Children's Wardrobe. All beautifully illustrated, fully described, with *Prices Lower than Ever Before Quoted!*

Man-Tailored Percale Dress, suitable for house, morning or street wear.

The atmosphere of the foremost French designers gives it individual distinction.

T 444—A 1910 Spring Style that's artistic, unusual, smart and becoming, fully developing the long straight-line effect—the charm of current city fashion.

The dress is prettily trimmed down the front of waist and skirt—panel effect with piping and colored buttons to match the figures in the material.

The Dutch neck and three-quarter sleeves are trimmed with Cluny pattern lace inserting.

Colors: Blue and White, Black and White or Pink and White.

Sizes: 32 to 44 bust measure.

Value that will delight the exacting woman and even surprise the economical woman.

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Write To-day for your FREE Copy of our 1910 Spring and Summer Catalog of Double Values. Address Dept. T.

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Woman's Part in the Temperance War

By MARGARET DYE ELLIS

THAT the Woman's Christian Temperance Union has been, and is, a mighty factor in helping to bring to pass the great prohibition movement of the present day is, we believe, universally conceded. At the very outset of their career, with all odds against them, they dared take the position for the highest and best, declaring to the world, "We believe in total abstinence for the individual and constitutional prohibition for State and nation."

. . .

To this end has been their endeavor. Commencing with but a handful of earnest women, after long years of patient, unceasing effort they see every State and Territory in the Union organized, including the District of Columbia, Alaska, the Canal Zone, Hawaii and the Philippine Islands, and locally in twelve thousand towns and cities, besides being organized in fifty countries of the world.

Margaret Dye Ellis

Its auxiliaries have been the chief factors in State campaigns for statutory prohibition and constitutional amendments, and for securing the enactment of other reform laws, especially those for the protection of women and girls.

. . .

Furthermore, we find nine States under State-wide prohibition, thirty-six million people of our own land living under some form of prohibitory law, the sale of intoxicating liquor prohibited in both Army and Navy, the Woman's Christian Temperance Union being among the first to urge upon Congress the necessity of providing a place where enlisted men could find recreation and amusement without visiting the dive or the near-by saloon. Up to the present time Congress has appropriated over three million dollars for the "post exchange" at Army posts and garrisons, in which are to be found amusement halls, finely equipped gymnasiums, bowling alleys, reading-rooms, etc., for the benefit of enlisted men, besides a little more variety in "mess" being allowed them. Rural free delivery carriers are prohibited from carrying liquors, either for themselves or their patrons, while in possession of the mail; the sale of liquor prohibited in the Capitol building at Washington, D. C., and at our ports of entry.

. . .

Its forty-four departments of work are divided into six great divisions: Organization, Preventive, Educational, Evangelistic, Social and Legal—a specialist at the head of each department.

Thirty organizers are constantly in the field, largely in pioneer territory; six hundred thousand meetings were held last year under the auspices of the W. C. T. U. Missionaries are kept at Ellis Island and other ports of entry, who distribute literature in twenty different languages to the thousands of immigrants passing through these doors into our land. Missionaries in lumber camps and in mining sections work among colored people and Indians.

. . .

Sixteen million children are being taught in the public schools what scientific research has secured concerning the effects of alcohol and other narcotics upon the human system. Children thus instructed have grown to manhood and womanhood, and are now wielding an influence in the home and at the ballotbox for the principles of prohibition.

. . .

Through the department of medical temperance a crusade against concealed alcohol in proprietary and patent medicines has been carried on, which has resulted in agitation for legislation requiring the publication of the ingredients used, and awakened the church and secular press to the danger lurking in medicine.

For sixteen years the national superintendent of the department of legislation has remained in Washington, D. C., during the sessions of Congress, to look after reform measures, and in every State during the session of its Legislature is a representative of the State W. C. T. U. stationed to keep women informed as to the progress of legislation in the State and to aid in the passage of reform bills.

. . .

And thus is this great leavening power being used of God to the pulling down of the "strongholds of Satan."

MARGARET DYE ELLIS,
National Superintendent of Legislation for the Woman's Christian Temperance Union, Washington, D. C.

Temperance Notes

Governor Hoch on the "Dry Wave"

EX-GOVERNOR HOCH of Kansas is sanguine of the complete success of temperance throughout the country. At a recent meeting in Chicago he delivered an address, in the course of which he said: "There is absolutely nothing to be said in favor of the saloon. As soon as the Middlefield bill, or some other like it, gets through Congress, to make shipments of liquor into dry territory contraband, the remaining great obstacle to prohibition will be removed. I say that any man who occupies a Governor's seat for four years must of necessity become a prohibitionist."

. . .

Judged by the Company We Keep

A MAN under the influence of liquor was passing along an uptown street in New York one night lately when he saw two men, one of whom apparently wanted to open a store, but was experiencing some difficulty. The semi-intoxicated man kindly volunteered to help him, and while he was doing so a policeman came along and arrested all three. In court it came out that two of the men were professional burglars, and the third—the drunken man—was merely a casual observer, whose brain was so muddled with liquor that he did not know what he was doing. The criminals pleaded guilty to attempted burglary, and the honest drunkard was warned by the judge, who suspended sentence, that if he ever got into trouble again within the next twenty-five years he could be brought back to court and tried over as an accomplice. He left the court a different man, vowing to stay sober for the next quarter of a century.

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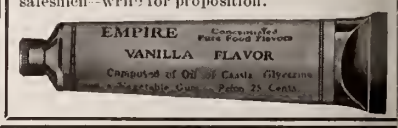

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GOVERNMENT BONDS

WE have received a number of inquiries lately from subscribers who desire to learn something concerning government bonds. One of these letters in particular is representative of the general attitude. It states in part:

"You have cautioned us to invest only in securities of proved worth, from a banker of recognized integrity. Now, what better security could we have than the government? If I buy a government bond, it seems to me it does not matter of whom I purchase it. If it is a *bona fide* government security, my interests are protected. Is this not so?"

Undoubtedly. No one would attempt to predict that the United States Government would ever fail to keep its bonded promises. Then why not buy government bonds in preference to municipal, railroad, irrigation, or other similar securities? There are several reasons.

The bond issued by a railroad or other public utilities company is that company's written promise to pay a certain amount of money, after a certain period has elapsed, with interest payable at intervals for the use of the money. In order to guarantee such payment, the company mortgages, in favor of the bond issue, certain properties which are actually in its possession, and which may be sold for the benefit of the bondholder if the company fails to make good its written promise to pay.

Buying Bonds on Faith

The government exacts this obligation of private corporations, but in its own case it does not create any underlying mortgage upon which the bondholders can rely in case of non-payment of the face of the bond. In other words, government bonds are bought on faith, and in effect the bondholder simply takes the word of Uncle Sam that he will pay the amount of the bond and interest when it is due. However, the integrity of the United States is built upon such substantial foundations that it is hard to think of any calamity that could bring about the complete financial failure of the national government.

War, to be sure, might reduce the amount of its available finances temporarily, but the resources of the country at large, the personal prosperity of the people, which is intertwined with the general prosperity of the nation, are factors which would prevent even the semblance of such a calamity as would be involved in the failure of the United States Government to pay its debts.

This being the case, why are not government bonds more eagerly sought by the small investor? For one thing, they usually pay but 2 per cent. interest a year, and most people want more than that amount of interest upon their capital, particularly in these days of rising prices. Where, then, does the government find a market for its bonds, when such a low rate of interest is paid? As a matter of fact, at least 90 per cent. of the bonds issued by the government are taken up by banks, for reasons which are intricately connected with the general currency system.

How Currency Is Issued

Examine any number of small currency bills and you will find that most of the ones and twos are what are known as "silver certificates," issued by the "United States of America." Look at some tens, twenties, and larger bills, and you will find that many of these are issued, apparently, by various banks. They will probably state that, in return for the privilege of issuing this currency, a similar amount of money has been deposited in the United States Treasury in Washington. Now how does a bank gain by depositing a certain amount of money in Washington and then issuing a bill in its place? As a matter of fact, the bank does not necessarily deposit actual coin.

The practice of the banks has been to buy up government bonds, upon which they can make a profit of 2 per cent. interest paid by the government. After these bonds are purchased of the government by a bank, the latter makes a request of the government for so much currency to be issued in its own name. It deposits with the government as security for that currency a similar amount of the very bonds which it has just purchased of the government, and inasmuch as they are its own issue the government naturally considers them good security. The banks then take this currency, which they receive in exchange for the bonds, and lend it out at interest.

Bonds Profitable for Banks

If the bank puts this currency out with the interest at, say, 6 per cent., it is then making on the transaction not only the 6 per cent., but also the 2 per cent. which the government pays for its bonds, which have been deposited with the United States Treasury as security for the currency. Thus the bank is enabled to make a profit of 8 per cent. But an individual investor could not do this. The best he could make would be 2 per cent., since individuals are not granted the privilege of issuing currency. And so it happens that probably 90 per cent. of the bonds issued by the government are in the hands of banks; or, rather, they are deposited in Washington as security for a similar amount of currency, which the people of the United States use as money.

Why does not the government issue all of the money? It will be found that the government could not afford to pay the same interest on its bonds as is paid by private corporations. The private corporation is operated, primarily, for profit, whereas the United States Government, although the aim is to operate it at a profit, exists primarily for the benefit of the whole people. The private corporation can afford to pay larger rates of interest upon bonds issued by it; rates which would be prohibited in governmental transactions. And so, by allowing the banks to deposit its own bonds with it as security for currency, the government is enabled to make at least 2 per cent., and the banks, in their turn, can take up the bonds at a profit because of the currency feature, which enables them to earn so much additional interest.

3½ Per Cent. Not Large Enough

There has been some talk lately of a new issue of Panama bonds. The Panama Canal is costing the government so much money that it may soon be necessary for the government to raise a large sum to carry on the work. It is proposed to issue a new series of bonds, which could be taken up by the people. In times of stress the government has occasionally issued bonds for popular consumption, upon which it has agreed to pay a larger amount of interest than usual, such as, for instance, the series issued to cover the expenses of the Spanish War, when governmental 4 per cents were taken up in quantities by the people at large. That, however, was practically an emergency case.

The question of raising money for the Panama Canal is not quite so urgent as was that of the Spanish War loan, but it is suggested, nevertheless, to interest the people at large in the project by issuing a series of bonds at 3½ per cent. interest. This, with absolute surety of payment on the part

Continued on page 271

The Selection of Your Investment Banker

¶ Choose your investment banker as you would your lawyer or your doctor. Reputation, skill, the experience that comes from years of application to what may be justly called a profession --- all should be at your service when you purchase securities.

¶ First decide upon a banker or a bond house of established integrity---*then* make your investment plans.

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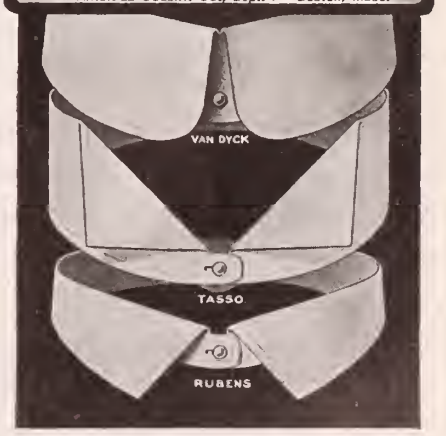

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Christ's Resurrection*

THE vital meaning of our text may be thus expressed: "You are going to die and be with Christ. Then you will live forever with him. He was dead to sin while on earth. You must also be dead to sin while here. Your real life here must be in constant companionship with God. Thus is typified the heavenly life after the death of the grave."

This is a wonderful and a sobering thought to us who are "compassed about with infirmities," which expose us daily to the attacks of the evil one.

We all know that we ought to be dead to sin. The spear of Satan should strike against an impervious armor whenever he aims it at us; but, alas, it is not so!

Fortunately, though, like the great apostle, we find ourselves serving with the flesh the law of sin; still, if with the mind we serve the law of God, the Spirit helpeth our infirmities, and maketh effectual intercession for us.

Thus cometh to us, little by little, that resurrection of the spirit, the gradual attainment of holiness, which is figured in that strong eleventh verse of our lesson; thus we shall be, through Christ's help, "alive unto God."

But how shall we fight the persistent enemy? How shall we be strong and wide awake every day to meet his thousand cunning devices?

There is an old poem which tells of a goodly knight, who rode forth determined to do "something great."

He met a poor mother, whose child was lost. She begged him to help her search for it.

No; he was sorry, but he had more important work to do. So he rode on. Constantly he met sorrowing ones, who pleaded for help and sympathy; or rejoicing ones, who invited him to share their pleasure. But he was deaf alike to all. Their affairs were of slight consequence. He was looking for grander work. So

The years rolled on and his eyes grew dim,
And he died, and none made moan for him.
He missed the good he might have done,
He missed the blessings he might have won.
He that is faithful in that which is least
Is bidden to sit at the heavenly feast.

This gives us a hint as to the daily battle. If we are constantly looking for a chance to do the small duty, and if we do it faithfully and lovingly when we find it, Satan can never pierce a joint in our armor and we shall be "dead to sin."

Do you restrain yourself from making the irritating or angry reply? Do you keep yourself in the background, letting others have the glory? Do you decline every chance to make a profit which is unfair to others? Do you give up a gay entertainment in order to go to some meeting of your church or society (or do you choose the lively and shallow amusement, saying to yourself the oft-given excuse, "I can go to meeting any time, but I can't often go to an entertainment like that")?

These are the "little things" which make a man's life like that of God, which show that he has truly died to sin, and that his spirit has risen into a loftier life than that of the flesh.

But such little conquests come only with constant, earnest prayer, and the study of God's Word.

*Topic of the Epworth League for Sunday, March 27. TEXT: Rom. 6:8-11.

Could Not Keep House Without It

Dear Dr. Klopsch: I received, not long ago, the premium which was included with my year's subscription for 1910, namely, the book, *The Story Bible*, by Margaret Sangster. I do not understand how you can afford to give such premiums, as the paper itself is well worth the money. We could not keep house now without our weekly pleasure, THE CHRISTIAN HERALD.

MRS. GEORGE H. BENT.

North Sudbury, Mass.

WHAT'S THE USE

Sticking to a Habit when it Means Discomfort?

Old King Coffee knocks subjects out tolerably flat at times, and there is no possible doubt of what did it. A Mich. woman gives her experience:

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"Finally I got down so sick with catarrh of the stomach that I could not turn over in bed, and my stomach did not digest even milk. The doctor finally told me that if I did not give up drinking coffee I would surely die, but I felt I could not give it up.

"However, Husband brought home a package of Postum and it was made strictly according to directions. It was the only thing that would stay on my stomach, and I soon got so I liked it very much.

"Gradually I began to get better, and week by week gained in strength and health. Now I am in perfect condition, and I am convinced that the whole cause of my trouble was coffee-drinking, and my getting better was due to leaving off coffee and taking Postum.

"A short time ago I tasted some coffee and found, to my astonishment, that I did not care anything about it. I never have to take medicine any more. I hope you will use this letter for the benefit of those suffering from the poisonous effects of coffee."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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I'll help you to make every vital organ and nerve do efficient work, thus clearing the complexion and correcting such ailments as

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I've corrected thousands of figures as illustrated. Style is in the **figure and poise and not in the gown.** The gown in Fig. 1 cost $250; the one in Fig. 2 cost $6. Fig. 2 is the same woman as in Fig. 1, developed and in correct poise. Figs. 3, 4, 5 and 6 show actual photographs of pupils *before* taking up my work. (They have given me permission to use them). They all stand, now, as correctly and appear as well as Fig. 2. When every organ of the body is doing efficient work, there will be no superfluous flesh and no bony, angular bodies. I have reduced thousands of women 50 lbs., and have built up thousands of others 25 lbs. What I have done for others I can do for you. Here are a few extracts from daily reports of my pupils:

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We want every person who uses seeds to see our Seed Book and test our seeds and we will give sample packet this **Giant Tomato,** also 8 other great novelties free for trial:

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Government Bonds

Continued from page 269

of the government, would make the issue very attractive. Financiers, however, make an objection that if the government were to issue a series of bonds at 3½ per cent. this would immediately cause a depreciation in the value of the 2 per cent. bonds already held by the banks, because, they argue, no one would want to buy a 2 per cent. bond when you could get one yielding 3½ per cent. for the same price. The Treasury officials suggest that this difficulty might be obviated in the following way:

At the present time the banks are charged a small per cent., not more than ½ per cent. for the privilege of issuing currency. If the 3½ per cent. bonds are issued, it is suggested that the government charge the banks 1½ per cent. for the currency-issuing privilege. This cost of 1½ per cent. would cut down the bank profit on the 3½ per cent. bonds so much that the old 2 per cent. bonds would still be as profitable to them for currency-issuing purposes.

Even so, it is probable that if such an issue of bonds is made by the government the most of it will be absorbed by the banks, because, while the government is absolutely sure pay, yet a profit of 3½ per cent. is really too small for the individual investor to consider it seriously. Investors with very large sums of money might take up large blocks of such securities with the knowledge that the trouble of looking after many small investments would be eliminated. But the man or woman with a few hundred dollars, even a few thousand dollars, to invest must necessarily place such small amounts of capital in some field of investment that will return a more profitable yield.

For one thing the cost of living has increased so much in recent years that it becomes a matter of necessity for people to earn more than they did formerly. For the same reason, money must be made to earn more than it did in previous years. How to do this safely is, of course, the problem. But it is undoubtedly true that there are many ventures which are perfectly safe for the purpose of investing money and which yield far more than the 3½ per cent. which it is proposed to pay for the coming issue of government bonds. It all comes back to the caution, which has been repeated continually in these columns:

Buy only those bonds which are issued by companies which possess enough real property, so that the underlying mortgage will absolutely secure the principal, no matter how bad the outcome, and buy them only of firms of guaranteed integrity.

Children's Revival in China

THE CHRISTIAN HERALD Orphanage boys and girls were wonderfully stirred by the great revival in Hinghua. Several boys were converted, and were greatly interested in the salvation of the other boys and girls. These held group prayer meetings and talked to their friends. Paul, one of the small boys, brought groups of other boys to the prayer-room. It was a touching array of proofs of repentance which these children brought in.

Balls, knives and lead-pencils, bits of cloth and handkerchiefs were brought to be restored to their owners. They had been picked up as lost articles, and the temptation had come to keep them. Confessions were made of deception, of unfaithfulness to duty, of pride and of wilful hearts. There was evidence of real repentance, followed by faith in the pardoning Saviour, and the outcome was peace and rest and the witness of the Holy Spirit.

ELIZABETH F. BREWSTER.

The Trend of Demand is Toward Safe 6% Bonds Secured by a Thousand Farms

Among our thousands of customers the present demand decidedly favors Reclamation bonds—six per cent farm lien securities.

We handle bonds of many kinds—Municipal, Corporation and Public Utility. But the demand for Reclamation bonds, with us, now exceeds the demand for all others combined.

One reason is, we have educated our customers regarding this class of security. And the facts are very appealing.

Based on Farm Liens

Our Reclamation bonds are secured by first liens on the most fertile and valuable farm lands in America.

On this reclaimed land the yield of standard crops will average two to four times that of other localities. And much of this land, devoted to fruit culture, attains a value of from $1,000 to $4,000 per acre.

To purchase this land, or to buy water rights, the individual land owners give first liens on their farms. These liens bear six per cent. interest, and are paid in annual installments.

Often a thousand such liens, on a thousand separate farms, are deposited with a trustee as security for the bonds as a whole. Thus an occasional individual delinquency cannot affect the security.

The land is worth generally at least four times the bonded indebtedness. The first crop is often sufficient to pay the whole lien.

The installments which the farmers pay on their liens are used to retire the bonds as they mature. Thus the security, while ample at the start, is increased by each annual payment.

Additional Security

The bonds are additionally secured by a first mortgage on all the property of the corporation which is reclaiming the land. The investment in this property is sometimes twice the bond issue. Thus we combine prompt and business-like corporate management with farm lien securities.

Some of these bonds are "Carey Act" bonds, where the State supervises the project. Some are Municipal securities, issued by organized districts. Such bonds, like school bonds, form a tax lien on the district.

All of these classes, when wisely selected, form ideal investments. One can hardly conceive of any better security.

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Reclamation bonds pay six per cent. interest—the same as the farmers pay on their individual liens. This is an unusual rate for such ample security. It is a higher income than one can obtain from most other classes of high-grade bonds.

The high cost of living is forcing many investors to seek higher interest returns. Many of our customers are now exchanging through us their low income bonds for Reclamation securities.

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We know of no other bonds which in so many ways appeal to the careful investor.

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Our own engineers and attorneys—the most competent we know—investigate every project on which we purchase bonds. An officer of our Company constantly resides in the irrigated sections watching the projects we finance.

Our dominant place in this field of investment gives us the pick of all projects. Thus our Reclamation bonds are the cream of the issues.

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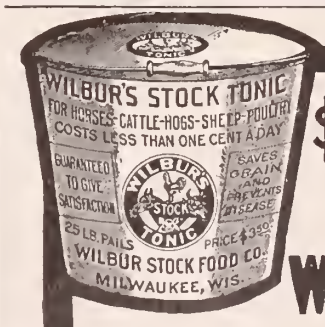

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Offices: Bible House, New York

CHRISTIAN HERALD

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NEW YORK, MARCH 23, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Rev. J. Wesley Hill, D.D., LL.D.

Carrying the Casket into the Metropolitan Temple

Rev. J. M. Buckley, D.D., LL.D.

Dr. Klopsch Laid at Rest

A Great Assemblage at the Funeral Services in the Metropolitan Temple, New York=Paying the Last Sad Tributes

WHEN a good man passes away, the whole world is poorer for his going, yet infinitely richer for his having lived and through he noble example he leaves to others. The funeral f the late Dr. Louis Klopsch, editor and proprietor f this journal, took place on Wednesday, March 9, t 11 o'clock A.M., in the Metropolitan Temple, Sevnth Avenue and Fourteenth Street, New York ity, of which church he was a valued member. It as a remarkable funeral, worthy of the man. All lasses were represented in the large attendance hich filled the entire building, main floor and galries, and packed all the passages but the central isle, while many hundreds were gathered outside, here they remained during the entire service.

Within the Temple, one could note the mingling f the rich and poor, the prosperous business men and umble workers; the men f the Bowery, who had earned to know and love r. Klopsch through his hristlike work in the owery Mission, and the en of large enterprises, who knew his ability and is sterling worth in the orld of affairs. There, oo, were the children of he tenements, met to take last fond look at their ind benefactor, and to ing as an appropriate reuiem those sweet songs e had loved to hear them ing at the beautiful Chilren's Home which he ounded for them at Montawn on the Hudson. Ministers of many different denominations, too, ere there, who had been o-workers with him in any a godly enterprise or the spiritual and material uplift of humanity, and who looked up to him as a strong, confident leader in the Lord's vineyard. It was a gathering such as is rarely seen anywhere, and all were drawn by a common impulse to show their respect, honor and love for one whose life had been freely spent for others, and who had consecrated his great talents to the service of Christ and humanity.

The funeral service was set for 11 o'clock, but long before the doors of the Metropolitan Temple were thrown open the throngs began to gather in front of the building. It soon became evident that the seating capacity of the Temple would be wholly inadequate for the multitude. Not only from the city itself, but from suburban towns and many distant points, friends came to pay the last tribute to their beloved leader in many Christian enterprises.

The Temple was filled rapidly and every seat was occupied by half-past ten. Precisely at 11 A. M. the service began. The Rev. J. Wesley Hill, D.D., pastor of the Temple, led the procession up the centre aisle to the altar, reciting the service for the dead. He was accompanied by Rev. Ferdinand C. Iglehart, D.D.; Rev. Wallace MacMullen, D.D.; Rev. John Hallimond, D.D.; Rev. J. M. Buckley, D.D., and several others. Slowly they marched from the front of the church up the aisle to the solemn strains of the organ. Next came the honorary pall-bearers, as follows:

Rear-Admiral Charles D. Sigsbee, O. S. Marden, G. H. Sandison, J. A. Belford, Otto Koenig, P. R. Bromfield, D. A. Nesbit, J. McGee, Dr. F. Schavoir, R. D. Carter, John C. Earl, Charles Francis, S. A. Everitt, Arthur J. Little, William B. Howland, J. J. Little. Then came the bearers of the casket, and immediately behind it came the family of the deceased: Mrs. Klopsch, Louis Klopsch, Jr., Miss Mary Klopsch and Merritt Klopsch, all in deep mourning. The immediate relatives of the family brought up the rear. These included the venerable Rev. Stephen Merritt, Mrs. Merritt, Mr. and Mrs. Gilbert H. Crawford, Dr. Mary Crawford, Misses Charlotte and Caroline Crawford, Conrad Crawford, Mr. and Mrs. Morris Crawford, Miss Sarah Merritt and Stephen Merritt, Jr.

The casket was deposited in front of the platform, where it was surrounded by great fragrant banks of beautiful flowers. There

Continued on next page

The Funeral Services in the Metropolitan Temple

HIS CAREER OF WORLD-WIDE CHARITY

were many magnificent floral pieces, the loving offerings of friends and associates. President Taft sent from the White House a superb floral wreath of large proportions, which was laid upon the casket. He also sent with this tribute the following letter:

"My Dear Mrs. Klopsch: I was greatly shocked to note in the newspapers of yesterday that your good husband passed away under the effect of the operation. I have not known him long, but I have known him long enough to know of the good that he has done, the charity that he has encouraged, and the gratitude that he is entitled to from the poor and the oppressed. I sincerely hope that the memory of all these things will sustain you in your grief. Very sincerely yours, Wm. H. Taft."

In the front of the east gallery were 250 children of the tenements, each of whom had been a little guest at Mont-Lawn during the last summer, and all of whom personally knew and dearly loved Dr. Klopsch. A large section of the auditorium was filled by employees of The Christian Herald. Sections were also reserved for societies of which Dr. Klopsch had been a member.

During the service there were many signs of deep emotion among the auditors and many were in tears. Rev. Dr. Hallimond's prayer was especially touching and thrilled the assemblage with its spiritual fervor and earnestness. The address by Dr. Buckley, which followed, closed with a tribute of esteem and admiration which was appreciated by all who heard it.

Rev. Wallace MacMullen

Rev. John G. Hallimond

Rev. Ferdinand C. Iglehart

The Opening Prayer

Rev. Dr. Hill opened the service by invoking the divine presence and gracious blessing, in these words:

"O Thou, who art the 'shadow of a great rock in a weary land,' we come seeking the refuge of thy love and the shelter of thy wing. Thou, who hast said, 'Lo, I am with thee alway, even unto the end of the world,' reveal thyself unto us in the consolations of thy grace, the comfort of thy Spirit, and the inspiration of that hope 'which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus Christ.' Amen."

The first musical selection was sung by a quartette composed of Mrs. Fugle, soprano; Mrs. Anna Simpson, contralto; Frederick Boynton, tenor; F. Servier, basso, under the direction of Mr. Charles J. Evans, musical director of the Temple. Mrs. Prue Baird served as the organist. The selection was "Abide With me."

Rev. Dr. F. C. Iglehart read Scripture selections from the twenty-third Psalm and the fourteenth chapter of John's Gospel. The children of the Mont-Lawn Home, in the gallery, sang with surprising and melting pathos "The Glory Song."

Dr. Hallimond's Supplication

Rev. Dr. Hallimond then offered prayer, as follows:

"O God, our Father, thou hast seen fit to send a great sorrow to our hearts. We cannot understand it. We stagger under the mystery of it. We ask thee to forgive us if we have shown any hesitation in accepting thy will, if we have manifested any rebellion of spirit, if any murmuring has momentarily escaped us, forgive us; and oh, help us, because the task is too hard for us in our poor, frail, faltering humanity. Help us to be still and murmur not, to breathe the prayer divinely taught, 'Thy will be done.' In thy strength, O God, we accept the decree. If it be thy will that we take the cup, even so, O Father. But, O God, notwithstanding the great weight, the great burden of sorrow which is resting upon us this morning, we cannot keep our hearts from rising in joy and exultation over the achievements of this wonderful life that has just been brought to a close. We praise thee, O God, for the many and the varied gifts that thou didst bestow upon thy servant; for his marvelous business acumen, for his tireless zeal, for his burning enthusiasm, for his patient industry, for the rare example he has afforded us of a man who was able to make money, and yet never thought of spending it in the pursuit of mere personal pleasure or indulgence.

"We praise thee, O God, for his wide and world-embracing charity. We thank thee for the virtue of being able to rise and take a broad and comprehensive view of the world's need. We thank thee for his almost unparalleled resourcefulness. We thank thee for his indomitable persistency of purpose. We thank thee for his steadfastness in the truth. We thank thee for the almost priceless lesson that he has been teaching the Christian community of this land during the last twenty years. We thank thee, O God, for the great charitable heart of his. We thank thee that, aided by thy wisdom and through the instrumentality of an undenominational journal, thou hast made it possible for him to gather together the scattered fragments, the units, and bind them in a great, united, happy family circle of Christian believers. We thank thee for the mighty inspiration his personality has been to millions of his fellow-creatures in all lands, from kings and princes and presidents down to the poor, homeless wanderers, outcasts, tramps in the Bowery, and the poor little, white-faced children in the tenements.

"We thank thee, O God, for all that has been accomplished in connection with that wonderful commission which thou didst place in his hands, of feeding the hungry multitude, so great, so vast, no other man has ever attempted it since Christ himself fed the five thousand in a desert place. We thank thee, we praise thee, that when, in the mysterious workings of thy providence, any country has been stricken with famine, or with flood, or with earthquake, or pestilence, that his heart instantly throbbed with a Christlike pity, and his hand was the first to be outstretched with the needed help. We thank thee, O God, for all these lessons. We thank thee for his comprehensive sympathy. We thank thee for all the spiritual results that have come to his life, for his triumphs in the various Sabbath Schools with which he has been connected for his noble and incessant care of these thousands of city children at Mont-Lawn for so many years. We thank thee for his readiness to give spiritual help when it has been needed. We thank thee for the thousands and tens of thousands that have been saved from the degradations of sin by his instrumentality. We thank thee for the thousands of homes that have been gladdened and strengthened by his personality, reflected on the pages of his paper.

"O God, thou knowest how thankful we are for this great life that has just been closed. And now we pray, dear heavenly Father, for those that are left behind. We pray earnestly and specially for his widow, this sweet and gracious woman, whose life has been swept by this desolating sorrow. We pray for these dear boys and this daughter in their bitter sorrow, realizing as they do that they have lost the best and stanchest friend. Wearing the chill of their bereavement, they cry out for 'the touch of that vanished hand and the sound of that voice that is still.' O God, wilt thou comfort them. Comfort them, Father, with thine own comfort, 'as one whom a mother comforteth.' Wilt thou comfort this woman and her fatherless children. We pray, as a congregation of Christian believers, that thou wilt bless and comfort and strengthen that devoted staff in The Christian Herald office, who are grieving as no staff ever grieved before, perhaps, for an employer who has gone, and who was just as much a brother and a friend. O God, bless them and help them.

From a photograph taken last summer

Dr. Klopsch and the Children at Mont-Lawn

The Waifs and the Orphans

"Do thou bless the thousands of little children in this great city this morning who are troubled, and who, in their childish sympathy, sorrow and wonderment, are asking, as they have been doing, 'Shall we never see his face again?' And bless the thousands of orphans in India and Japan and China who don't even yet know of the great loss that has come to them. Bless the poor men in the Bread Line to-night who, in addition to all their misery, have this thought: that they have lost their best friend, their benefactor. And we ask thee, O God, as a congregation, that thou wilt grant that those great charities of his, and the numberless small charities that he, aided by thy wisdom and strengthened by thy strength, was able to inaugurate and carry on for so many years—we pray that they may be carried on by other faithful souls, who are thus called to take his place. And now we pray for ourselves, that we may go from this service back to our God-given spheres of labor with increased devotion for that great cause to which he has given the last full measure of his devotion. We ask it in the name of our Redeemer. Amen."

The quartette sang "Lead, Kindly Light." Rev. Dr. Wallace MacMullen read the second Scriptural selection from the fifteenth chapter of I. Corinthians.

The voices of the children of the Mont-Lawn Home again rang out in a beautiful hymn, composed of Bible verses, a selection which was a peculiar favorite of Dr. Klopsch.

Rev. Dr. Buckley's Address

Rev. Dr. James M. Buckley, editor of the *Christian Advocate*, of New York, was the next speaker. He said:

"Our Lord Jesus was the most pitiful of all the preachers. He gave the most comprehensive of all the statements. And above them all he stood ready to teach angels as well as men. He pities us to-day. He knows that 'the spirit is willing, but the flesh is weak.' He knows that those who suffer most excruciatingly may take his prayer, 'Let this cup pass from me.' 'If it may pass from me, that would be my desire; but not my will, not my will, thy will.'

"President McKinley turned to his invalid wife as he was about to die, and said, as well as he could, 'Our ways are not God's ways, but God's ways are our ways, and we must make them our ways.' There were many paraphrases of that utterance, but that is the idea, and it stands from the beginning until now to all who have faith. Even a little faith in God will go a long distance toward steadying us.

Continued on next page

THE WORLD MOURNS HIS LOSS

Continued from preceding page

for 'weeping' and 'sorrow,' those who say the Christian ought not to weep or sorrow do not understand the Bible nor the human heart. Did Christ rebuke the sisters? Did not St. Paul himself say that God sent his friend Epaphroditas, lest he Paul, should have sorrow upon sorrow? Did not the Lord weep with the sisters?

Tears are for the earth, and for the Christian who can say, 'There is my son,' calmly looking into the dead face; for the man who can look upon his wife's face calmly, and say, 'That is God's will and it is my will,' there is no death in either heart. We are made so that we may weep rather than dash against the rocks or become absolutely devoid of reason.

When a poor man dies, his wife has lost her all. When the rich man dies, there are many things left of temporary comfort; but I have never known any difference between the sorrows of the poor and the sorrows of the rich, where the heart is involved—the same miseries, the same trembling, the same looking for a future, and not ready for it. But God makes every promise that the soul desires. The Sacred Book is like the contents of a medicine chest. One must not take anything out of the medicine chest at random. Each item fits the exact need at a certain time. And so, here we go through the Book, and we find a promise for every difficulty.

Comforting the Bereaved Ones

You will find no definite promise to comfort a man who has been bereaved of his wife in the Bible, from one end of it to the other; but where can you search without finding some great promise for the widow? The sublimest figure in all the Bible relates to the sorrows of the woman who had lost her husband; and the utterances 'I am the Father of the fatherless,' and 'I am the God of the widow' are given; and God even rises to this tremendous symbol, 'Thy Maker is thy husband.'

It is not necessary for us to recount in this presence all that our friend thought, all that he intended, all that he did. Long before we came to this last hour, the newspapers of the country had told of his achievements. We are here to sympathize; we are here to reflect upon the great principles of God, of immortality, of Christ, and of human life. Let us get a glance to-day, through faith, into the fact that God himself requires the whole universe to carry out his plan. No Christian dies accidentally. If he be thrown down before a car and crushed, in the thought of God it is not an accident. 'Precious in the sight of the Lord is the death of his saints.' All deaths could be postponed without a miracle. God has constantly a connection with our ideas—the constant stream of our ideas. If he saw best, without a miracle he could influence us in thought not to get under the wall when it is about to fall. By a mere movement of our faculties God might cause us to pass away. We must accept the old religion of the general providence of God. Who knows that this death will not awaken thousands to the consideration that they must prepare to die? Who knows it? There ought to be persons in this house to-day who have seen here the pallid features, the magazine of energy silent and cold. They should take it to their hearts that they will be as silent, as cold, as helpless, and that the time is unknown.

What caused this man to do these things? No doubt he was pleased with public approbation. Remember there is a marked difference between selfishness and self-love. We are not required by the Golden Rule to love our neighbor more than we love ourselves. We are to love our neighbor as we love ourselves. And he received the honors of his wonderful philanthropic and successful projects, and he had plenty of Scripture for that; for at the end of all the Epistles there is a list of saints and of the good things they have done. It is when a man works for himself exclusively that he is thrown out of heaven. But he loved God and his neighbor. All these things were a part of his religion. Some rejoice in riches, some in political honors, some in scholastic achievements. He preferred to get his highest honor through assisting those that were not so well off in the world as himself.

"Friends, there is a manifest contrast here. You never saw such a contrast. I never saw such a contrast. Every class and condition of humanity may be found here. This magnificent floral decoration on the casket was sent here by the President of the United States. Recognizing the great difficulty of genuine philanthropy, he finds genuine philanthropy in the heart of this man. And these two hundred children—descended from many nations—these two hundred children that have been singing to us here are the children of the poor. Here is fulfilled in this man's life the proverb three thousand years old. 'Seest thou a man diligent in his business? he shall not stand before mean men; he shall stand before kings.' The country comes up in the act of the President and says, 'Well done! Well done!'

"It is read at almost every service, 'Blessed are the dead that die in the Lord; for they shall rest from their labors, and their works do follow them.' It is beautiful. 'Their works do follow them.' Am I not right in saying that such has been the nature of this man's philanthropy that the immense number of his works have gone before him? It must be so, for they have included life and death.

"And now, what shall we say? Shall we say that there is a mistake? Suppose that he had lingered, as some philanthropists have, until they were so old and imbecile that they were forgotten! And here speaks with great force the value of a life. He was but little poorer, richer than some of the poorest, when he began. He made a life. He made a fortune. He made a great philanthropy of a peculiar kind. It is an honor to meet together in his honor. I shall miss him, but I did not postpone until his death to commend him. After a visit to his institution for the children, I described as well as I could what I saw, what I heard, and, best of all, what I felt. I hope to meet him where there is no disappointment, no heart-breaking surprises. I suggest to his children that the father of Noah, when Noah was born, said, 'These shall comfort us concerning our work and labor of love.'

"Passing one day a most imposing structure in this city devoted to religion, I turned in to hear the sermon, and the sermon was preached from this text to which I have just referred, and the eloquent preacher said, 'In order to carry out the spirit of the name, it is wise for sons and daughters to carry out, as far as possible, the plans of their parents and thus show confidence in them as respects their judgment and their love for them by manifesting it in such a manner.' And so I say to these sons and this daughter: always have a deep sympathy with your father's principles and spirit and works, and then each day to the last you will be a comfort to your mother and insure yourselves a final meeting where no sepulchral voice is heard.

"There are minor chords. There are major chords. These are minor chords, but as we go forth let us be so powerfully wrought upon by the virtues of a good and successful life that we may feel within our souls ringing 'Onward! Onward, Christian!'"

As a solo Mrs. Simpson sang "Crossing the Bar." Rev. Dr. Hill closed the regular service by pronouncing the benediction: "The grace of our Lord Jesus Christ, the love of God, and the comfort of the Holy Spirit be and abide with you now and evermore. Amen."

The Beautiful Masonic Service

Following the formal church service came the beautiful Masonic rite for the dead by members of the Evangelist Lodge, which was listened to with much feeling. The little group of his fellow-members surrounded the casket, and as the rite proceeded, they depositing on the casket their tiny sprays of evergreen, the token of immortality, a thrill went through the church. Past Master T. S. Roane officiated. Later, when the Scottish Rite was performed by another delegation of the Masonic Brotherhood, and a single, perfect white rose was laid upon the breast of the dead, every one felt the beautiful appropriateness of the symbol of a pure and upright life. The late Dr. Klopsch was a thirty-second degree Mason. Commander-in-Chief John Lloyd Thomas pronounced a beautiful eulogy.

After this rite had ended, the casket being still open, the congregation was permitted to take a last look at the face of the departed. Solemnly and silently the long line filed past, many lingering as they gazed with streaming eyes. Many wept as they looked upon the familiar lineaments, now lying so white and stately and still.

The little tenement children followed the adults in the line and gazed wonderingly and with tear-dimmed eyes upon the features of their benefactor. The pall-bearers, in their turn, filed past the casket, and last of all came the family. It was a painful moment and sobs could be heard throughout the church.

After the closing of the casket, the procession was re-formed, the pall-bearers leading. Slowly they came down the aisle to the mournful strains of the "Dead March." It seemed as if the very depths of sorrow and feeling had been touched. At the door, and far up and down the street, were the crowds who had been unable to obtain admittance. The casket was deposited in the hearse, and the family and immediate relatives entered the mourning coaches in waiting, after which the crowd slowly dispersed.

Among those present at the funeral were Mrs. Sarah J. Bird, "the Mother of the Bowery Mission"; Rev. Frank De Witt Talmage, Rev. Wilbur F. Crafts, of Washington, D. C.; Rev. Daniel S. Gregory, D.D.; Rev. William James, Rev. George Sanderson, chaplain of the Tombs; Rev. Dr. J. M. Farrar, Rev. Dr. F. F. Shannon, Rev. Dr. W. J. Peck, Rev. G. S. Avery, Chester Crest; Alderman Caygill, of New York City; Colonel W. H. Cox and Colonel Margitts, of the Salvation Army; Rev. J. M. Conway, Florence Mission; Rev. John Callahan, Hadley Hall; Mr. J. H. Wyburn, Water Street Mission; Mr. Don Shelton, Mr. H. P. Main, Rev. W. T. Twamley, Rev. Franklin S. Babbitt, of Nyack, N. Y., and many other clergymen.

There was a large delegation of editors and publishers of the religious press of the country, and many men prominent in various lines of business who had been personally acquainted with

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Facsimile of the President's Letter

THE WHITE HOUSE
WASHINGTON

March 8, 1910

My Dear Mrs. Klopsch:-I was greatly shocked to note in the newspapers of yesterday that your good husband passed away under the effect of the operation. I have not known him long, but I have known him long enough to know of the good that he has done, the charity that he has encouraged, and the gratitude that he is entitled to from the poor and the oppressed. I sincerely hope that the memory of all these things will sustain you in your grief.

Very sincerely yours,

Mrs. Louis Klopsch,
100 East 17th St., New York.

The Metropolitan Temple, New York City

Easter Revelations

"They found"—St. Luke XXIV. 2

A Sermon by Rev. FREDERICK F. SHANNON, D.D.

"THEY found!" But Some One has made it possible for them to find. In behind their calamities, Some One has been working in silence. True, the brigands of hate and death have been abroad. Yet Some One has been moving noiselessly at the centres of being. Only yesterday all doors were shut in the faces of these love-tuned women. Only yesterday Calvary's crimson rain was falling from clouds of horror. Only yesterday Incarnate Love was slain and buried out of sight. But to-day! Ah, to-day is lighting up yesterday's blackness with celestial radiance! Those inky folds of unshot cloud-masses are already aflash with the splendor of fulfilled prophecies. Yesterday the skies seem to be wrought of unyielding iron. To-day they are melted down in love's flaming furnace. The fire of love in God's heart hath eaten through that universe of brass. Now the very heavens are weeping tears of joy. For earth is no longer a squalid alley, concealed among the back streets of the universe. Our redeemed planet swings to her place in God's chanting choir of harmonious worlds. "He is not here! He is risen!" From the lowest atom to the tallest angel that anthem rolls in billows of melody through the echoing spaces. The morning stars lost their song when sin's threnody began. But now Easter morning hath restored that lost chord. Once again the sons of God are shouting for joy. The Triune God—that all-glorious, three-flowered hope of the human heart—hath gotten unto himself a great victory. All hail! Death is dead. All hail! Christ is alive for evermore. Therefore:

Each angel sweeps his lyre,
And claps his wings of fire,
Thou Lamb once slain!

We are to think of "Easter Revelations" this morning. And we are to ponder and wonder with glad hearts. Never, I think, should we be more profoundly grateful for revelation than to-day. We must never depreciate the romance and heroism of discovery. That is one of the excellencies of our humanity. Discovery is human and glorious. But revelation is divine and spiritual, extra-human and eternal. I am aware that to-day we are fond of asking:

Who shall draw the mystic line
Severing rightly His from thine,
Which is human, which divine?

Confessedly, it is not always an easy problem to solve. Yet I am persuaded that the "mystic line," distinguishing the divine and the human, is quite definitely drawn in revealed religion. I accept "the higher pantheism." But I glory in "the higher theism," as manifested by God in the Easter Christ. I am glad that our Lord is truly human. But I am doubly glad that he is truly human and divine. Once he wore our humanity as its uncrowned king. Now he wears it as its God and Saviour. "And upon his head are many crowns."

The Unsealed Sepulchre

As you see, our text is short and simple. Yet it is also luminous and mighty. "They found!" Why, it is the golden key that opens the doors of the King's palace! And it will fit every unlocked door in the universe. Now, it is good to have such a key. It is splendid to behold the King's treasures within. But let us remember that the key, the palace, and the gems are all gifts of the King. They are Easter revelations of our risen Lord. What did those love-garmented women find on that first resurrection morn? Let us see:

I. *They found an unsealed sepulchre.* "And they found the stone rolled away from the tomb." How to remove that stone, you remember, was the problem of these dawn-women. At Pilate's command, the body of Jesus had been delivered to Joseph and Nicodemus. They wrapped it in a clean linen cloth. Then they placed it in Joseph's own new tomb. Mary Magdalene and Mary the mother of Joses, sitting over against the tomb, had watched these two secret disciples roll a great stone up to its door. Moreover, the chief priests and Pharisees had asked Pilate to take special precautions that the sepulchre be made sure until the third day. Pilate curtly grants their request. "So they went, and made the sepulchre sure, sealing the stone, and setting a watch." And next morning a small company of women, sweet with love and spices, are coming to anoint the Master's body. On the way they remember that great stone. Their love is white, and noble and strong. All heaven is agreed on that. But oh, their weak woman's hands! In their great love they had forgotten their fragile physical strength. "And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?" so unconscious were they that their problem had already been solved! "And looking up, they see the stone is rolled back!"

Our Journey to the Tomb

Easter, then, is God's pledge for unsealing the mysteries of life. They enshroud us on every hand. The earthward side of our lives may be described as an unbroken journey to sealed tombs. Some of us are journeying through the morning land of youth. Some of us are rushing through the noontide of prime. Some of us are on the summits of age. But all of us, young and old, rich and poor, learned and unlearned, saint and sinner, are constantly facing toward sealed mysteries. By the blessing of God, we have picked a few locks. We have solved a few problems. We have won a few secrets from nature. But, strangely enough, the more we win the more deeply are we impressed by those still unwon. We have to confess that, in large measure, the great problems are all ancient problems. Sin, for example, is not a twentieth century simulacrum. In our folly we may be disposed to treat it so. But sooner or later we discover that sin is no sham, no make-believe, no scare-crow posted in the fields of human life. It is black and bleak and deadly. Pain, also, refuses to be anodyned by a theory. In the last analysis, death is just as mysterious for us as for that first throbless heart. And these questions, I think, appear otherwise only so long as we are the victims of unworthy prepossessions. Once the veneer is stripped away, once the prejudice is mastered by fact, once the scales are fallen from our eyes, then do we see these things in their naked, unvarnished reality. Our sepulchre lies out there in the morning mist, not far away. Going thitherward, we say to each other: "Who shall roll us away the stone from the door of the tomb?"

The Easter Light Breaking

Ah! it is just then that the Easter light transfigures our joyless gloom! For Easter whispers: "Look up, and on—not back, nor down! Good Friday's darkness is all agleam with Sunday morning's gold. Your tomb is there, but unsealed. One hath been there before you. Come, see the place where the Lord lay." Is not this the message which stirs the hearts of countless millions to-day? Without its deathless hope human life would be one vast sepulchre. But with its measureless power tugging at humanity's heart men are as dauntless as they are hopeful. In the blazing brilliance of the Easter dawn no defeat can be accepted as final. No despair can be regarded as permanent. No disease can be pronounced incurable. No mystery can be considered impenetrable. Neither sin, nor death, nor the grave can utterly discourage us. Nay, more: with the uprush of resurrection life in our own spirits we defy, we dare, we challenge our mightiest foes! And why? Because the life and wisdom of the risen Christ, surging with omnipotent power through risen lives, and claiming dominion over those as yet unrisen from the death of sin, cannot possibly fail! It is forever true that

Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go,
But our human needs, they will not alter,
Christ no after age shall e'er outgrow.

Yea, Amen! O changeless One, thou only
Art life's guide and spiritual goal,
Thou the light across the dark vale lonely—
Thou the eternal haven of the soul!

O my friend, are you walking, midst blinding sorrow, toward a sealed tomb to-day? Have the enemies of your soul, like the enemies of your Lord, sepulchred your dearest hopes? Yea, have they made the tomb sure? Have they sealed the entrance-stone with the might of worldly authority? Have they set a strong watch of rationalism round about? Then, I beseech you, by the majesty and triumph of this Easter morn, look up! That seal on the entrance stone shall be broken! Those keepers shall become dead men in the lap of a divine earthquake! Go sunrise angel, "flashing lightning's light," and rob in raiment white as snow, shall roll away the sto and sit upon it! For the God who is able of sto to raise up children unto Abraham is our God. can turn tombstones into rocking chairs! Oh, let angel unseal your sepulchre to-day! With the fl of his eye he will smite the seal! With the mig of his hand he will toss the stone away! With breath of his mouth he will warm the stone's ch With the love of his heart he will upholster its fli hardness into soft and downy cushions of peace a rest! Thus, may you, too:

Sing with all the sons of glory,
Sing the resurrection song!
Death and sorrow, earth's dark story,
To the former days belong:
All around the clouds are breaking,
Soon the storms of time shall cease,
In God's likeness, man awaking,
Knows the everlasting peace.

II. *They found an empty tomb.* "And they tered in, and found not the body of the Lord Jesu Now, most tombs are dear to our humanity beca of what they contain. I go yonder to Grant's to on Riverside Drive. Why do I stand uncover Because I remember that the body of a patriot re there. I stand by the slab marking Livingsto grave in Westminster Abbey. Why the beat heart and the moistened eye? I remember that h lies as heroic dust as was ever organized int human body. I visit Beecher's and Talma graves in Greenwood. Why does their golden quence cry aloud from the ground? The place holy because their bodies are resting there. And it is with the graves of father, mother, sis brother, husband, wife, lover, friend, through the wide world. Their entombed dust hallows place of its entombment. We prize it for wha contains.

But one tomb hath imperishable glory because its emptiness. It is the tomb of Joseph. It is tomb visited by the Easter Marys. "They fou not the body of the Lord Jesus!" But their covery, mark you, is primarily God's revelat Consider this in its twofold significance.

The Meaning of the Resurrection

First, the empty tomb is a rock-ribbed, colo fact. It is this we are insisting upon to-d Christ's dead body came out of that tomb. It like and unlike the buried body. It was ident with, and yet different from, the body placed th in. Theories about it may come and go. But fact remains. Negations may rise up like drag teeth. But they soon destroy themselves. Spin could not believe in the empty tomb because it u his theory of the universe. "If you will only rec cile all philosophical difficulties concerning t empty grave," say some, "we will accept the fa But Sabatier thus disillusions these victimized th rists: "Men who would not admit the miracul would none the less decisively reject the witne And Sabatier is right. The victim of an iron-cl theory of the universe cannot see beyond his tiny intellectual mole-hill, much less beyond a de sealed sepulchre. Yet Strauss himself affirmed t the "origin of the disciples' faith is fully accou for if we look upon the resurrection of Jesus, as evangelists describe it, as an external miracul occurrence." And this is what Christendom do. It believes the empty tomb to be the miracul act of Almighty God. "We witnessed of God," Paul, "that he raised up Christ."

Second, the historic fact has given us our hist faith. And that faith, in its purity, is a conquer redeeming, comforting faith. Religio-philoso speculations are constantly changing. They f from Berlin to Boston. Then they flicker out candles. But the Christian faith, based upon

Continued on next page

* Pastor Grace M. E. Church, Brooklyn, N. Y.

Easter Revelations

An Easter Sermon by

Rev. FREDERICK F. SHANNON, D.D.

Continued from preceding page

horic fact, burns on in quenchless ndor. The hand that sparkles mid-ht with its golden flood of suns is t nail-pierced hand. The hand that his the sea in its hollow is the hand t t nestles the saint in its palm. A on-ridden woman said to me: "It ms that I began limping at the cdle. I reckon I will keep it up to t grave. But, by the grace of God, I ean to stop it on the other side." A she spoke there gathered over her fe a radiant cloud. And that cloud n burst into a rain of joyful tears. Tn the Christ within her seemed to tch the falling shower into a love-rnbow. Only the Easter revelation, wh its sovereign fact and august fth, can grow a comforting, inspir-i, redeeming joy like that! For the epty tomb is God's assurance that aes, crutches, hospitals and graves s ll be done away. God means to sp them all on the other side!

III. *They found the Lord Jesus him-sf.* "And behold, Jesus met them, s ing, All hail." Here is indeed the cwn of the Easter revelations. For t unsealed tomb and the empty tomb h e opened the way to this final "ma-jtic glory" of our faith. Ask Mary Mgdalene, ask Simon Peter, ask St. Jn, ask the two Emmaus disciples vat turned their sorrow into joy, t ir despair into hope, their defeat i o triumph, their death into life, and a make answer: "We have seen the L·d."

But," says some one, "they had an o ective view of Christ. I have had n such privilege. If I could only see al touch and handle him, my faith vuld be stronger." Are you alto-gher sure about that? And, thus shaking, do you realize what manner d spirit ye are of? Are you willing t stand, with Thomas, at the foot of t resurrection class? Now, I am gd Thomas stood there, refusing to g up, until the Teacher answered his estion. But my gladness is due not ne to what Thomas saw and heard. I'm also unspeakably glad because of vat you and I may hear and see and l ieve. Oh, it is ours to claim the latitude of the unseeing believer to-y: "Blessed are they that have not s n, and yet have believed!" It is the l rd himself who says it. By faith r blessedness may transcend the l ssedness of those who beheld him t ough eyes of flesh!

Believe me, my friends, the Lord sus himself is always meeting his l ers in life's way. They may be in t busy path of Christian service. ey may be in the charmed social cle. They may be in the glow of j 's golden zone. They may be in t slough of despond. They may be i the chill of doubt. They may even f low their dearest to God's acre. No matter what the crisis, no matter what t perplexity, no matter what the ap-rent defeat, it may ever be said of ristian disciples, because it is the epest truth of their being: "And, be-ld, Jesus met them, saying, All hail!" r, since his return to that glory ich he had with the Father from be-re the foundation of the world, our rd has been constantly coming "to ld the brows that from their dead look ." A woman showed me this memory-wel. With shining face, she lifted it om that precious casket of her soul's ernal treasure. Her mother, a Chris-n saint, was passing out of the seen to the unseen. A little grandchild me into the room. This tot's pet me for the dying woman was "Bon-e." Entering the room, she ex-imed, "Oh, what's the bright light on y Bonnie's face? She's so beauti-l!" Then the child knelt and prayed, O Lord, don't take away my beautiful nnie. You have so many—I have ly one." Smiling, the aureoled wom-n said, "My child, your Bonnie is not

Continued on last column

The Children's Pulpit

THE CHILDREN'S EASTER SUNDAY

By Rev. J. M. FARRAR, D.D.*

EASTER is a celebration of the resurrection of Christ. The day when we all are glad, and rejoice because Christ rose from the grave. He was dead, but now lives. Rejoice! Rejoice! Rejoice! When Christ was on earth he brought the dead back to life. Were they all grown people, who had spent a long life working for Christ? No, no, they were not all grown people. One was a little maid in her shroud, one was a young man in his coffin, and one was a man in his tomb. Children, young people and grown people, all are to rise from their graves. After Christ was crucified and buried he rose from the tomb. That made it sure that we will rise.

. . .

EASTER means that we are to have another life after this one. When you see the Easter flowers, and hear the Easter music, do you ever ask: "If a boy die, shall he live again?" "If a girl die, shall she live again?" God tells you "Yes," and he wants you to think "Yes." Have you done any thinking about it? Do not be afraid to think. Here is how Dick and Mary did some thinking. While looking for shells on the beach one morning, they found a dead bird. Some one had shot it. They looked at the feathered body curiously and pitifully. "Mary," said Dick, "when we die, we'll look like that. How does anybody know there's any more of us than of a bird?" "What a curious boy you are!" said Mary; "how should I know?" Dick picked up the dead bird, then caught sight of his teacher coming toward them. He ran to her with his question. "Well, Dick," said she, "suppose you had been shot, and were lying on the sands, and this bird had passed over you, would it have stopped to pity you, or wonder who shot you and if you had gone to heaven?" "I suppose not," said Dick. "Then there is something in you that can love and be sorry, and wonder and ask questions, that the bird does not have. That's the part of you that is not like the bird, and will live forever." Dick and Mary buried the bird in the sand, but they never forgot why they were different from the bird and more precious to Jesus because they had a spirit that would go to God.

. . .

I CAN almost hear you say, "If I die, how is it possible for me to live again?" In *Child Garden* I read a story in which you can find an answer to your question. One day, when Manette was visiting her grandpa, she found a great worm lying in the path. It was as long as her grandpa's forefinger, and was as big around as his thumb. It was a light green color, with queer, bright-colored knobs or bumps all over it. It was so ugly Manette was afraid of it; but her grandpa lifted it between two sticks and put it into a pasteboard box, with a piece of glass for a cover. He then carried it into an upper room, which was not much used. His little granddaughter wondered and asked questions. "The worm is sleepy, and so I have made it a bed, and by and by it will make itself a blanket," grandpa said. "Oh, grandpa, can it, really? How can a worm make a blanket?" "It weaves it, dearie, something as a spider weaves its web. It will take a good while; you must watch and be patient."

. . .

MANETTE went every day to look at the worm, and after what seemed to her a long time one day she saw some fine threads from the worm to the glass. Every day there were more threads, until at last Manette could not see the worm at all. "He has covered himself all up, grandpa. Is the blanket finished now?" she asked. "Yes, and now the worm will sleep all winter, and when he awakes in the spring I don't believe you will recognize him." When Manette's visit was over, her grandpa gave her the box, carefully done up in paper, and told her to lift the cover off when she reached home. So she did, and found the worm snugly wrapped in its odd bedclothes, fastened tight to the glass. Her mamma leaned the glass against the wall, above the mantel in the library, and there it stayed all winter, and Manette stood and looked at it just as we go and look at the grave of our loved ones.

. . .

BUT one day in the early spring a very wonderful thing happened. Manette was playing in the yard when her mamma called her. She ran into the library, and there on the edge of the mantel was the most beautiful, gorgeous, golden-yellow butterfly! "Oh, mamma," she whispered, "did it fly in through the window, do you think?" "No, dear; it crept out of its winter blanket." And then her mamma showed her the cocoon, as she called the blanket which the worm had made. There was a hole at one end, and out of that the ugly green worm, changed into a fairylike insect, had crept to spend its second summer floating in the air and sipping sweets from flowers. "It's just as grandpa told me," Manette said; "I never would have known it."

. . .

HOW much more beautiful was the butterfly than the worm! One crept along the earth and burrowed under the ground, the other walked on the flowers and floated in the air. It was the same worm that slept and woke. Slept as a worm and rose as a butterfly. We now live on earth, some day we are to live in heaven. Our word cemetery means a sleeping place. The children's Easter Sunday. Rejoice! Rejoice! Rejoice!

*Pastor 1st Ref'd Ch., Brooklyn, N.Y. TEXT: "If a man die shall he live again." Job 14:14.

Easter Revelations

Continued from first column

so beautiful as the place where she is going." Turning to her loved ones, she continued, "Children, going through the valley of shadows is like cutting a path through the grass and flowers. Oh," she shouted, in ecstasy, "I see a white city on a silver ocean!" Then the daughter, who related the history to me, said, "Mother, it is not death I fear, but the grave." "Ah, my daughter, never fear. The grave has lost its terror since Jesus has lain there. Never think of me as being put into the grave. When my body is being lowered into the tomb, I will be looking on."

Surely this is the triumphant Easter Gospel. The grave, and everything connected with the grave—sin, death and hell—all have lost their terror since Christ Jesus burst asunder the iron gates of the tomb! O Christian, fight on, toil on, pray on, hope on! "They found!" And you, too, shall find! Continue to ask, and seek, and knock! All sepulchres shall be unsealed, all tombs shall be emptied, and that same Jesus who hath so often met you here shall meet and greet you in Yonderland! With all saints, let us join in the universal acclaim:

Lion of Judah, hail!
And let thy name prevail
From age to age:
Lord of the rolling years,
Claim for thine own the spheres,
For thou hast bought with tears
Thy heritage.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..A LEAN dog generally growls the most.

..GENIUS is a curse unless it loves truth.

..THE troubles we most fear never happen.

..HEAVEN is a prepared place for a prepared people.

..THE cheerful giver is the happiest man on earth.

..A GODLY life is a living prayer that will never end.

..IT takes hard times to make some people thankful.

..A STONY heart and an iron will are a bad combination.

..THEY can do the best work who know best how to work.

..THE first lesson in deceit is often taken by going into debt.

..IT IS not the bird with the brightest plumage that sings the best.

..LESSONS learned in the school of experience are remembered the longest.

..THE man who can smile, and won't do it, cheats others and robs himself.

..THE poor have a thousand joys that the money of the rich cannot purchase.

..THE sin we are the slowest to forgive is often the one we are most apt to commit.

..THERE is more power in the influence of a boy than there is in all the steam in a locomotive boiler.

..As long as there is a poor man in the world the money of a rich man will show what he thinks of Christ.

Paper and Premiums Appreciated

Dear Dr. Klopsch: Having been a subscriber to your paper from its start, some of the volumes I have bound and put in my library cases. To my mind there is not a better religious paper published. I am always anxious for its weekly visits, and greatly helped and benefited by what it contains. Your premiums each year are simply great; those received this year far ahead of any previously given. My prayer is that your subscription list for 1910 may be doubled and that great prosperity may come to you personally, with God's richest blessings.

WILLIAM HISSEY, JR.
Credit Clearing House, Baltimore, Md.

OUR EDITORIAL FORUM

LOUIS KLOPSCH Editor and Proprietor

GEO. H. SANDISON Managing Editor

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The Vacant Chair

THE last rites have been said, the last tribute spoken, and the great family of THE CHRISTIAN HERALD is in mourning for the loss of one whose strong personality, genial presence and boundless generosity have made a deep impression on this nation and the world.

It is not too much to say that, in the death of Louis Klopsch, the poor and suffering all around the globe are bereaved. He was not one who lived for himself; he spent his life freely for others. Wherever duty called he was ready to go, even to the ends of the earth. Many times he served amid scenes of danger and disease, exposed to the cholera in Russian famine camps, the deadly typhus in the hospitals of India, or the freezing blasts of winter in Finland. He did nothing by halves; whatever the work, he flung himself into it, not recklessly, but with the sublime confidence that he was under the divine protection and that God would see him through. It was this supreme trust in God's loving care that enabled him to overcome all difficulties. Obstacles only nerved him to greater effort. Was it a journey by land or sea, to save the helpless? He was ready, even at the midnight hour. Was money needed immediately for an urgent call? He did not hesitate to meet the need, however large, from his own personal funds, knowing that he would have the loyal support of God's people as soon as they knew what was at stake. And this grand faith never failed him, for right loyally did they rally at the call to service. He was the leader of a great army of consecrated men and women who, because they believed in him and trusted him, were enabled to make what seemed to be the impossible come to pass. It is a glorious record which these twenty years of service have rolled up: thousands of lives saved and helped in China, India, Africa, Finland, Russia, Armenia, and in many of our own States; thousands more brought into the Gospel fold through the direct influence of these world-wide humanitarian efforts, and still other thousands led to a closer union with and a deeper devotion to the Master through being personally associated with such a leader.

Tireless in planning, incessant in activity, ungrudging in ministration, he could not help wearing out. He was not one who could ever grow old; but as the sword wears the sheath, so the spirit of this man wore the physical frame which clothed it. In the meridian of his years, the fulness of his powers, he has left us, and the vacant chair in THE CHRISTIAN HERALD office is a pathetic sign of the heartache his associates feel.

It has pleased God to summon him to higher service. The coronation of his life is not here, but over yonder. But we who are bereaved cannot but lament that we shall see his face here no more. The vacant chair is eloquent of our loss.

A Whole Bible

ONE of the most striking cartoons in recent years, apropos of the attacks on the Bible, represents a church member visiting his pastor and laying down for his inspection what seems to be a much-mutilated copy of the Scriptures. The pastor looks at him in mild surprise, and then takes up the Book and regards it with amazement. "Why," he says, "there is nothing here but the covers." "Well," says his parishioner, "that is all you've left of the old Book. First, you began by casting doubt on the Creation, and I tore that out; then Moses was a myth, and out went the Pentateuch. You told us the books that came next were simply Jewish history and folklore and fable—at least, so you said—and out they went, too; and so on with the prophecies, and when you got to the Gospels you threw so much doubt on them that they went with the rest. Now, there's nothing left but the boards, and I want to ask what you are going to do about them?"

We commend this little story to the consideration of writers who, like the authors of *Religion and Miracle* and similar books, are engaged in foolishly pulling out the leaves of the old Bible piecemeal. They vary in their methods of attack. Some advance the subtle suggestion that it is "a matter of indifference" what one's beliefs are; others point out that a belief in miracles is "not an essential part of Christianity," and that miracles are merely legends or fables, anyway. Still others, like Professor Drews, of Karlsruhe, deny the existence of Christ, and like Professor Haeckel, of Jena University, assert that the irresistible impact of science has already demolished the Scriptures. It is probably of very little consequence what these men say or write. Drews has been shown to have overlooked the most important evidence in connection with his subject, and Haeckel has been denounced by thirty-seven university professors as an "unreliable savant and a user of false methods." These assailants of what Gladstone called "the impregnable Rock of Holy Scripture" make a loud noise for the moment; but the rock remains fast and immovable.

Mr. Rockefeller's Gift

IT is a blessed thing that there can be no monopoly in well-doing. In the field of Christian service and public philanthropy there is room enough for a thousand times the number of practical workers the world has ever known. Hence, the welcome accorded to Mr. John D. Rockefeller, the richest man in America, in his new role of national philanthropist is genuine and enthusiastic. He has been one of the most widely criticised of men, and it is not improbable that some of the criticisms have been justifiable. It is certain, however, that most of them have been gratuitous. Now, it is made clear that the old man has been striving all these years to live up to an ideal, which has not been a mercenary one, as many have believed. His announced purpose of devoting practically the whole of his vast wealth—the largest single fortune of any man—to the cause of education and philanthropy comes as a pleasant surprise to the whole nation.

We congratulate Mr. Rockefeller on his decision to put his accumulated millions out to public service. He could not devote them to a nobler purpose. It is surely a fine thing to see a man who has fought through the whole of life's battle, so strenuously and so successfully from a worldly point of view, acknowledging at last the worthlessness of wealth for itself alone and recognizing that the possession of money cannot bring happiness, nor even satisfaction, unless it be employed in some way for the glory of God and the good of humanity.

The Call of the Day

DEEP down in the heart of almost every man there is some religious sentiment which, though it may have lain uncultivated in the mad rush for money and place, nevertheless still continues to live, and ready to be awakened often when the man himself least expects it. If one ventured to address him on some spiritual topic, to interest him in some vital truth connected with the fuller and better life in store for the followers of Christ, he would, perhaps, inform the speaker that he was not interested in religion, even though he had respect for Christ's teachings and for those who were trying to live up to them.

Without a spoken word from any one, the influence of Easter Day has great power over a large majority of this Army of the Indifferent. Some say that they go to church this one Sunday of the year to see the flowers, to listen to the music of choir and organ, but deep in the heart there is another reason, unconfessed. It is Easter, the anniversary of the day when Christ rose from the dead to give hope to a world which before his coming had had but little. The busy man of the world, despite his many interests and feeling of command over every-day matters, has not been able to escape the lot of other people. He, too, somewhere back in his boyhood home, has a green plot in a quiet country churchyard, holding some one who was dearer to him than his own life, his wealth, his dreams of power; and on Easter morning the sound of the bells ringing out joyfully the message to the world, "He has risen," brings back to him the sound of other bells, and, with a little fulness in the throat, a little momentary moisture in the eyes, he makes his way once more to his Father's house, to sit with Christian people, and he joins once more in hymn and prayer. He, like thousands of the Army of the Indifferent, has heard the call of the day.

TO OUR READERS

I CAN never adequately thank the readers of T CHRISTIAN HERALD for the many expressions f sincere and kindly sympathy which they have s during the days just past. These have been a sou of much needed consolation and spiritual encoura ment, and an unfailing comfort and aid in this h of trial. Yet it is not alone to thank you tha address the members of the great CHRISTIAN HER family for the first time. Now that the head of t family has been called to his reward, the quest naturally arises as to the continuance of his gr life-work in THE CHRISTIAN HERALD, and the p petuation of his charities. It is my privilege state that, while my father lay upon his last si bed, he confided to me that his paramount desire v that THE CHRISTIAN HERALD should remain true the standards which have governed its course dur the last twenty years. In his lifetime he h stamped these principles upon it indelibly; and expressed desire that they be continued shall faithfully carried out. By long association w him and his methods, the staff of THE CHRISTI HERALD is fully able to continue the great work began and at which he labored successfully for many years.

I want to assure the members of the great CHR TIAN HERALD family that, although the voice of father is forever hushed, his spirit shall always p vade the activities of THE CHRISTIAN HERALD, a the great charities he organized shall live and perpetuated as fitting memorials of his life.

This, of course, with your help; for I shall c upon you from time to time for your aid, your operation, your good counsel. With the assura of this friendly support, we may be confident t Dr. Klopsch's great work, under God's blessing, w go on through the coming years, as a lasti memorial of his labors in the cause of Christ a humanity.

Louis Klopsch Jr.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Streets of Cairo

THE streets of Cairo are singularly busy now. The aviation meeting has called numbers of people from all parts of the world. It is the fashionable season for the people of Europe and America in Egypt, and the important city of the East is full of native inhabitants, with manners and customs of four thousand years ago. Cairo is the largest city in Africa, and next to Constantinople is the largest under the Mohammedan rule. It is twice the size of Alexandria, and a more beautiful city. There are four hundred mosques in Cairo, one of which—the one within the citadel—is of pure alabaster. Its floor is covered with costly Oriental rugs and its dome surpasses in beauty any dome in the world, with the exception of St. Peter's. The largest of these mosques, El Azhur, has been converted into a Moslem university, which has two hundred and fifty teachers and over seven thousand students. Society people of Europe and America think very much of the Mediterranean trip, and find the healthy climate and beautiful scenery and the accommodations for the entertainment of guests all that could be desired. The city has one of the best hotels in the world. An imaginary line only separates the East from the West in the streets of Cairo, the civilization of four thousand years ago from that of to-day. Native women veil from head to foot, save for their eyes; quaint Arab types, mounted on camels or donkeys, or on foot, jostle against the elegantly dressed visitors from Paris, Berlin, London, New York, and other cities, and automobiles of largest type make the old camels and their drivers step lively out of the way with an alacrity quite new to the leisurely ways of the East; but the thing that will wake Cairo up most will be the visit of President Roosevelt, whose wife and daughter will meet him at Khartoum on his return from his hunting trip and be with him in the city of Cairo. There will be Biblical associations connected with the celebration of the Easter festival by Christians in the city of Cairo. It will be remembered that Egypt sheltered the Christ-child from the murderous Herod and gave him back to his native land, to his ministry of love and to his victory over death and the grave, fulfilling the words of the prophet:

Out of Egypt have I called my Son. (Matt. 2:15.)

The Picturesque Streets of Cairo, Where All Nations Meet

A Tramp Rewarded

Colonel Samuel Jennings is the owner of the Valdere cattle ranch in Texas, embracing 25,000 acres and supporting from 25,000 to 30,000 head of cattle. He has an interest in several other ranches. His little seven-year-old daughter, Evelyn, the apple of his eye, had ridden to Alpine on an errand for her father, on her favorite pony Pinky, and was crossing the railroad track to the place where she had hitched her pony when a freight train bore down upon her. As she saw the locomotive almost upon her she became panic-stricken and would have been crushed had it not been for a tramp, who jumped from behind a car in an instant and, seizing the girl, carried her off the track, just in time to save her. The tramp, thinking nothing of his heroic deed, slipped between two freight cars to steal a ride to El Paso. Colonel Jennings, learning of the rescue, set out to find the tramp who had effected it, and it was with some difficulty that he found him several stations away and had him brought back to Alpine. At the depot the colonel and his daughter met the man, whose name was Frank L. Strome, and invited him to be their guest at Valdere. Five days later Strome was presented with a document which upon reading he discovered to be a deed to a half interest in the Valdere ranch, estimated to be worth a million dollars. Strome was of good family, and a college graduate; but his friends had died, he had had bad luck in business, he had attempted to drown his troubles in drink and soon joined the army of "down-and-outs," and wandered aimlessly about. But he had underneath the rags and the bloat the spark of love which the occasion fanned into a flame, and which prompted the heroism so generously rewarded. Earthly heroism seldom meets with a material reward. In fact, genuine heroism does not take into account any reward, but those who work for the spiritual interest of others, who rescue their fellows from the spiritual dangers that threaten them, shall have a reward beyond human calculation or description.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. (Dan. 12:3.)

Peat for Fuel

There has been murderous waste in the wood and coal supply in this country, and forests have been replanted and greater economy in the use of coal has been demanded. It looks now as though the experiments with bog peat, by experts of the United States Geological Survey, would reveal a new fuel, produced in the marshes of the country, to take the place of the disappearing coal supply. Peat in Europe is employed in producing light, heat and power of all kinds. Its use in America has not been counted practical or necessary. The deposits of peat in this country are enormous, and on a basis of $3 a ton are said to have a value of more than $30,000,000,000, a greater sum than is represented by all the property, stock, implements and buildings owned by the farmers of the United States. Observation has shown that the bogs containing peat are generally situated far from the coal fields. The States containing the greatest deposits are the Eastern Dakotas, Minnesota, Wisconsin, Michigan, Indiana, Ohio, New York, the New England States, New Jersey, portions of Virginia, North and South Carolina, Georgia and Florida. The by-products of peat of great value include coke, illuminating oils, lubricating oils, paraffin wax, phenol, asphalt, wood alcohol, ammonium sulphate and combustible gases of good fuel value. God has been prodigal in providing the material resources of our land, and his children have been keen and industrious in discovering and utilizing those energies. The discovery of the peat bogs, with their untold value, is another evidence of the generosity of God's dealing with us as a nation and his determination that we shall have a potential part in the physical, intellectual, moral and spiritual progress of this world. How righteousness becometh a nation so honored and a people thus blessed!

He hath not dealt so with any nation. (Ps. 147:20.)

Turned to Stone

John O'Neil, an engineer on the Southern Railway, while hunting in a dense forest near Manassas, Va., a short time ago, found a petrified dog in the forks of a tree, near the ground. The supposition is that the dog in springing for some kind of an animal was caught, and afterward turned to stone. O'Neil took the dog to Washington for exhibition. The petrifaction of an animal is an unusual occurrence in science. The turning of the heart to stone by selfishness and sin often occurs in the religious realm. The petrified dog cannot be made alive again. The heart of stone can. The resurrected Saviour can touch it with his finger, and it will pulsate with life and throb with joy and love.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. (Ezek. 36:26.)

Church Debt Lifted

There was rejoicing among the officers of the Holy Trinity Protestant Episcopal Church of Harlem over the fact that $35,000 had been laid upon the collection plate as a thank offering, and that with this money the mortgage that had burdened the congregation was lifted. When the Rev. Dr. Harry F. Nichols became rector of this church, ten years ago, it had a debt of $150,000 upon a church property valued at $225,000. By degrees the incumbrance had been reduced to $35,000. Fifteen members of the congregation decided to raise this amount and worked secretly, with success, and concealed their intention until the Thanksgiving service, when they laid the amount, as a surprise, on the collection plate. When the offertory plates were placed before the pastor he took from one a roll of paper, tied with a red string, held it before the congregation and said, "This is what has troubled us so long. It is the mortgage, and it has been canceled." The ease with which churches fall into debt, and the difficulty encountered in getting out of it, have been one of the weaknesses, if not sins, of our modern church life. Dr. Holland said truly: "There is too little religion in business, and too little business in religion." Fortunately, there is a business quickening, and moral awakening, as to the damage of a church debt to the spiritual work of the charge, and there is a determination in many States, cities and villages to get rid of old debts and be very cautious about making new ones. It becomes the church to have as high a standard of integrity as is expected of the individual Christian. The widow told the prophet Elisha how debt had distressed and was about to destroy her, and when he had miraculously increased the supply of oil his first instruction to her was to go and pay her debt, and live comfortably on what was left.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. (II. Kings 4:7.)

No Death There

The Stony Wold workers have had an unusually successful year in their fight against tuberculosis in its earlier stage. The sanitarium which cares for working girls and children having incipient cases of the white plague had the highest percentage of cures last year of any in its history, seventy-one per cent. of cases among adults being discharged apparently cured and seventy-five per cent. of the children. There were no deaths in the institution during the year. Reports were read from many who had been taken out of their invalidism to earn a living for themselves. What a record! Not a single death among those, almost every one of whom would have perished if their cases had not been taken in time. No language can describe the blessing of such institutions, which rescue many from death. There can be no fatal malady to those who are in Christ's spiritual church, whose Founder died that we might live, and by his resurrection abolished death for both worlds. When the chief, the moral hero, drops out of the ranks, when the beautiful spirit of our loved friend slips away from us in a night, we are comforted with this blessed truth. In a description of that world without a death, Christ comforted his disciples with the reason for their immortality.

Because I live, ye shall live also. (John 14:19.)

FANNY CROSBY'S NINETIETH BIRTHDAY

Our Sweetest Hymn Writer and Her Long Life of Beautiful Christian Service

FANNY CROSBY, the blind poetess, whose beautiful hymns are well known to readers of THE CHRISTIAN HERALD throughout the world, was born on the 24th of March, ninety years ago, in a one-story cottage in Southeast, Putnam County, N. Y. When about six weeks old she lost her sight through some unwise treatment of the eyes. Before she was a year old her father died. Her mother was a brave soul, coming from the oak-like natures of those who fought and died to give us what we now enjoy. Her duty now was to her child, and she did it in the fear of God.

In those days of childhood, Fanny's grandmother took a special liking to the child and did her best to show her the beauty of nature and the love of God as manifest in Christ. At the close of day, this gentle woman would rock the child in her old armchair, singing some sweet cradle-song; then, both kneeling down, would say an evening prayer and retire in the keeping of Him who never slumbers:

When Fanny was four years of age, the family moved to Salem, Westchester County, N. Y. Five years were spent here that were of much value to the child, for she was brought into close touch with the Friends, who showed her no little kindness. At Salem she made up her mind to be contented with her lot in life, and set to work to make the best of it, and wrote, when eight years of age:

> How many blessings I enjoy
> That other people don't!
> To weep and sigh because I'm blind,
> I cannot, and I won't.

When Fanny was nine, they took up their abode at Ridgefield, Conn. Six quiet years were spent there, in love with friends, flowers, birds and brooks. Nature was her school. She was now fifteen, and the door opened in the Institution of the Blind in New York City. Here she began her real work of life. She knew the habit of work was the way to the crown that was fadeless. In her student days she took much pleasure in reading the Bible. It was to her young life the Book of books. Before she was twenty, she was able to repeat chapter after chapter and book after book.

In the institution, Fanny's poetic gift was put to good use, for when some noted person (such as the President of the country, or some foreign notable) visited the home for the blind this young poetess was called upon to recite an original poem. Then she was taken, with others, from place to place, to show what the blind were capable of doing. In June, 1843, the Senate of the State of New York visited the institute, and Fanny, with one of her poems, made a deep impression upon the hearts of those men. She was taken to Washington, and recited before the two Houses of Congress, and appealed to them:

> O ye, who here from every State convene,
> Illustrious band! may we not hope the scene
> You now behold will prove to every mind
> Instruction hath a ray to cheer the blind?

Photographed in honor of her ninetieth birthday

Fanny Crosby, America's Best Loved Hymn Writer

When the blind girl was twenty years of age, a young man of rare musical skill came to the institution, and it happened they fell in love with each other and after many years Van, the blind musician, took Fanny, the blind poetess, to wife. About eight years ago he went to the "house of many mansions"; while Fanny still re mains, to sing songs of comfort to th downcast.

Fanny Crosby has not only sun hymns from her soul to other soul but she has been a faithful worker i the Church of God. She has a speci love for railroad men, for to he they were faithful in much danger and she has talked to thousands c these brave men throughout the cou try. In Young Men's Christian Asso ciations she has done much to impres young men with the manliness of liv ing the Christ-life.

Her great delight used to be to vis the missions of New York, and plea with the fallen to turn from the weakness to the strong arm of Go One night she went from a missio late, so impressed with the thoug that more must be done to save th souls who were "down and out." Tha night she was unable to sleep. Wall ing up and down the room, she saw th outcast, the perishing, the dying, an under this deep feeling she wrote or of the best known Christian hymn "Rescue the Perishing." Mr. Mood was fond of it and often spoke of it usefulness in his meetings. It was th favorite of Frances E. Willard and Francis Murphy in temperance wor

Mr. Sankey tells this story: " man in Sussex, England, gives th testimony: 'I believe I can attribut my conversion to one verse of that pr cious hymn, "Rescue the Perishing I was far away, far away, from m Saviour, and living without hope i Jesus. I was very fond of singin hymns, and one day I came across th beautiful piece, and when I had sun the words:

> Touched by a loving heart, wakened by kindnes
> Chords that were broken will vibrate once mor

I fell upon my knees, and gave m heart to the Lord Jesus Christ. Fro that hour I have followed him wh through this verse, touched my hea and made it vibrate with his prais ever since.'"

Fanny Crosby is living at the pre ent time with her friends in Bridg port, Conn. About once a year sh visits her intimate friends. She the sunshine of those homes. She ea well, sleeps well, talks well, lives we and all is well with our sweet sing at ninety; for she is only waiting th King's orders to continue a litt longer here, before going home to th house of many mansions.

S. TREVENA JACKSON.

AVALANCHES IN THE NORTHWEST

FAR up toward the summit of the Selkirks, those stupendous mountains which thrill the traveler as he comes within sight of their towering peaks while riding westward on the Canadian Pacific Railway, there has been heard again the roar and thunder of an avalanche. It broke from its rocky anchorage and swept down over a snowshed near Rogers Pass, burying about eighty men. The majority of those entombed in the snow were white men, the others were Japanese. They were, for the most part, section hands and trainmen.

Some of the men were working through a drift on one of the great snow plains when, without a moment's warning, the whole work-train was buried beneath tons of snow and ice.

The terrible catastrophe was seen by some trainmen, who sent word to the nearest town for physicians and a relief train.

Path of the Avalanche at Mace, Idaho

At Everett, Wash., two pas senger trains of the Great Northern Railway were ove whelmed by an avalanche o March 2, and about forty pe ple killed and many badly in jured. The trains were swep from the tracks into a dee gorge, one hundred and fift feet below. Doctors and nurse made their way on snowsho to the scene of the wreck. R lief trains were sent from bot directions, but were impede by other snowslides.

On this page is given one o the first pictures taken of th work of the avalanche at Mac Idaho, which did much damag and caused such loss of life. occurred on the night of Febr ary 27. The house in the pi ture was cut in two. A man i one part of it was instantl killed, while his wife, at th other end of the building, wa unhurt.

A SONG BY THE SEA

A STORY OF THE EASTERTIDE—BY MARGARET E. SANGSTER

THE place was a little fishing hamlet on the New England coast, never mind where. Not many people lived there all the year round, although in summer there was a contingent of city visitors, most of whom had some association with the village in their childhood. Once in a while one of the large houses on the bluff would be opened in the winter or spring for the assembling of a house party, and this was the case to a marked degree on a certain Easter week a few years ago. No less than four of the usually tightly-shuttered mansions were occupied that year, and the presence of so many outsiders made a marked difference in the quiet hamlet. Business was brisk along the shore, and the plain little church, which had its handful of devout worshipers the year round, was thronged on Good Friday and Easter Sunday.

A lady and gentleman of middle age, who yet seemed rather to be lovers than husband and wife, were strolling along the beach early on Saturday morning when they suddenly stopped, arrested by the sound of a clear young voice singing a familiar hymn:

Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things,
Toward heaven, thy native place.
Sun and moon and stars decay,
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above.

The singer was invisible. The voice at first came from a distance, but presently drew near. It was a strong, sweet, silvery soprano, quite untrained, but full of melody, and it seemed to the listeners like the song of the lark as it soars away to the blue of the sky. "I wonder who it can be?" said the lady. "No one that we know among the people who came from town the other day has a voice to compare with this one. Ethel Dane sings finely and has had every advantage of training, but her voice is thin compared with that which we are hearing now."

Still invisible, the voice caught and held their attention. This time the song was so distinctly of Easter that the listeners felt sure it must belong to a member of the village choir, and that they should hear it in church the next morning. As if in a rapture of delight there floated to them on the morning wind the triumphant strain:

The day of resurrection!
Earth, tell it out abroad;
The Passover of gladness;
The Passover of God.

As the last sound ceased the singer came into sight, a slender, erect figure, walking among the sand dunes and looking as if she were the very spirit of the sunshine that made rainbows of the foam. She was obviously a mere slip of wholesome girlhood, not yet rounded into the amplitude of maturity. "Herbert," said the lady, "that child cannot be seventeen. She has a future before her, with that marvelous voice. I have been wondering what you and I could find to do by way of making a thank offering for the happiness we have found at last, after our long separation. I shall not need to wonder after hearing her in church tomorrow. We must rescue her from obscurity, give her the finest musical education Italy can provide, and then see that she has the opportunity to sing where the world can be at her feet."

The man smiled indulgently. "You are the same hopeful, enthusiastic woman that you were twenty years ago," he said, "not changed even a little bit. You hear a girl sing, you lose your heart to her, and straightway you are ready to risk time, trouble and a lot of money that she may have the chance of developing her gift. Well, darling, I love you all the more for the enthusiasm, and as we are to be married next week we'll look into this matter together, and if there are not too many obstacles in the way we'll carry out all your wishes. We owe something to the good God for bringing us together, and surely Eastertide is the best time in the whole year for making a thank-offering."

Mary Elmore and Herbert Ainslie had been betrothed sweethearts in their school days. A series of events beyond their control had prevented their marriage at the time it would naturally have occurred. For her there had been years of devoted watching over invalids, whom she could not leave. One by one they had gone to the heavenly world until she was at last left alone. Over and over Herbert had urged his suit, wishing to share her cares and halve her burdens, but there had always been opposition on the part of her nearest of kin, and therefore the man who loved her had waited until his hair was thin at the temples and gray instead of brown. Both were possessed of wealth, and they had planned a trip abroad to spend their honeymoon. Girls and boys might smile at their middle-aged happiness, but it is doubtful whether any youthful lovers tasted a sweeter cup than theirs in that Eastertide. As they sauntered on, loitering along the dunes and watching the waves as they rolled higher and higher, falling asleep in white foam on the sands, they again talked of the girl whom they had heard, and concluded that they would call at the house which they had seen her enter. Knocking at the door, they were made welcome in a simple, homely living-room, where an old man sat mending nets. A pleasant-faced woman, with mother written in every line of her matronly form and shining from her countenance, was sitting opposite him with sewing in her hands. The girl whom they had heard singing was standing by a table, with sleeves rolled above her elbows, washing the breakfast dishes, that had been piled up awaiting her return from her walk on the shore. As the visitors came in the girl was saying to her grandfather, "How can you sit there so patiently fussing over those nets? Outdoors the world is like a rose in bloom; the sea and the sand, and the bird flying above my head, all seem to me to be telling me to sing. I shall never sing as those girls do who come here from the cities, where they can hear great music and have good masters; but, after all, the sea is my teacher, and I have mother and you. Sometimes I want more, not always." All that the visitors heard of this little speech was the latter part, but the lady, glancing into the beautiful, wistful face, knew how to interpret it and did so. She went straight to the girl's mother. "I do not know you," she said, "but my friend, Herbert Ainslie, says that you know him, and that the old captain here—Captain Will, he calls him—first taught him how to sail a boat. I have come to make a request of you. May I see you in another room by yourself?"

The two women went upstairs together, and stepped into Betty Haskell's little white room. There they sat down, and there Miss Elmore told of her coming marriage and asked that she might be permitted to take Betty in charge and give her a musical education.

The practical mother at once agreed, providing that Betty should first have a year's instruction in the nearest large city, and that those who understood about it should agree that her voice was worth cultivating. "I would not want you and Mr. Ainslie to waste your money," she said, "and I know what disappointments there are in voices. I had one myself, but I never sang again after Betty's father was drowned. The child sings like a bird, and it would make her very, very happy if she could one of these days sing to a house full of people. She sings in church now," the mother added, with a proud smile.

In the meantime, the old captain and Herbert Ainslie were renewing their acquaintance. The old gentleman knew only good of Mr. Ainslie, and remembered his family before him. There was no difficulty in arranging whatever was best for Betty. She had shyly slipped out of doors again when her mother and Miss Elmore left the room. As the visitors came out of the house she stepped forward to say goodby to them, but they told her that they would see her again and that they wished her to come to the house where Miss Elmore was staying, and sing with a friend of theirs on Sunday evening.

"Ethel will be a good friend to Betty, if she is once interested in her as a possible prima donna of the future." Herbert threw back his head and laughed. Yet the day came when little Betty, daughter of the fisherman's cottage, child of nature, learning her first songs from the rhythmic waves and the chanting winds, sang to vast audiences and was greeted by their thunders of applause. She remained sweet and unspoiled, and often as the hallowed Eastertide returned, wherever she was, she lifted her pure young voice in the triumphant strain she had loved when she sang:

The day of resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God.

After her grandfather died, her mother closed the little cottage and went everywhere with Betty, but summer after summer there would always be a season when they came back to the quiet little hamlet on the coast, and lived for a while in the sweet simplicity and wholesome enjoyment of their unforgotten life by the sea.

"A slender, erect figure walking among the sand dunes"

Paper Full of Good Things

THE CHRISTIAN HERALD is a paper of which I look forward to every week. It is full of good things, and I think it does a great deal of good. The time—a work blessed of God.

Sidney, Ia. MRS. J. W. CRONEWETH.

He Always Planned for Others

New York Business Men Hear an Eloquent Tribute to Dr. Klopsch's Memory

ON Monday, March 7, at 1 o'clock, just twelve hours after Dr. Louis Klopsch had passed away, a large audience of business men assembled in the open air at Wall and Nassau Streets, New York, and listened with deep attention to an address by the Rev. William Wilkinson of Trinity church, who has been preaching there daily during the Lenten season. It was such an audience as could be gathered nowhere else in America. Bankers, brokers, clerks, merchants, importers, and men of all sorts of callings known to the downtown district were in the assemblage. Pastor Wilkinson, after the opening exercises, spoke as follows:

"I turn aside from my usual line of subjects to pay my tribute of love and honor to a princely man, who in this city has left his work on earth to take it up where Jesus Christ his Saviour and Master has appointed. Turn to Proverbs 10:28, 29—'The hope of the righteous shall be gladness: the way of the Lord is strength to the upright.' There you have the deepest secret of the life of Dr. Klopsch. Born in Germany fifty-eight years ago, he had ever since coming to this land absorbed its very best spirit. He had a clear mind which saw at a glance the abiding from the accidental, the vital from the incidental. He was always swift to act, and these qualities of vision and action made him a very powerful helper in good work. He saw the Living God back of nature; he knew the world was run by law, not chance; that sin was death; that pardon was a joy complete, and that grace was sufficient for every man. This gave a breadth to his thinking, a plan and purpose to his life and his work which charmed kings.

"The way of the Lord was his strength and his joy. This way is the only one in all the world in which any true abiding joy can be be found, because it is the way of order and the moral music of the world. This cut out of his life, time, conditions, local circumstances. For his large plans of helpfulness he knew that here and now were only part of past and future in the mighty plans of the living God for his children. So with gladness, he realized the saying of Wesley, 'The world is my parish.'

"Dr Klopsch was at the head of THE CHRISTIAN HERALD, which has the largest circulation of any religious paper in the world. It is read in every town and city in the United States. Its editor was every day looking, with wide-open eyes, for means of making larger its power for good. He was always anxious to find young men of striking ability and usefulness in the church and the world. Such men he brought to the attention of his readers. This in the catholic spirit that marked the man throughout, and hence THE CHRISTIAN HERALD is a mighty power for good.

"This man had the courage of his convictions. He did not stand fawning on men of power, who sought to enslave the people; he did not use words to darken wisdom and halt reform. For a sober nation he stood; for proper housing of the workers he pleaded; and his voice was mighty against short weight and measure, and the adulterating and cornering of the food of the people. He spake with clarion tones, in words which rang like the notes of a trumpet calling armies to battle. It is refreshing and inspiring to meet a man of this class and practice. No prouder plume can be placed on his tomb that this. It is the prime, it is the first and highest duty of Christian men in power to work for conditions where every one can educate his powers and have a fair, open, just opportunity of living in good conditions. No help is like ability, by the grace of God, to help one's self and family. There will, however, be times when it is the duty of editors and preachers to turn aside from considering men who sell law, men who buy law, who practice the abominable tyranny which oppresses, and also that which corrupts the people and the Republic! I mean the time when pestilence, famine, earthquake, great fire, and flood demand attention. To read what this man did is to see the soul of the man. The recital facts is more thrilling than romance. It takes t soul at once over a bridge of nineteen hundred h toric years, to the synagogue at Nazareth, wh Jesus stood on that never to be forgotten Sabba morning and, turning to the sixty-first chapter Isaiah, said: 'The Spirit of the Lord is upon m because he hath anointed me to preach good tidin to the meek; he hath sent me to heal the broke hearted, to proclaim liberty to the captives; to op the prison to them that are bound; to comfort that mourn that they might be called trees of rigl eousness, the planting of the Lord, that he might glorified.' Dr. Klopsch raised through his paper a friends and gave to every good work. He ask others to give also. More than three million thr hundred thousand dollars distributed in charities in Ru sia, India, China, Japan, Ita and our own land. King E ward of England decorat him; so did the Mikado of J pan. The king of Italy public thanked him for helping Me sina. But he did not do wh some men do—go far afield a neglect home. His summer ho for New York's poor childr where thousands have gone, is testimony to the power of kin ness. The Bowery Mission New York is known to men i terested in missionary work all lands. When I get quite d couraged I think of or go that noble Mission. Every d in the year it is open, each a every night it gives a loaf bread and a cup of coffee every man in the Bread Line over a thousand men. To he the story of the conversion some of these men sets on heart on fire. I know a m who was in State prison w was converted in that Missi and who is now an earnest a effective missionary here New York.

Rev. Mr. Wilkinson, Preaching in Wall Street, Upon Dr. Klopsch's Life

"In Wall Street, in its busiest part, at its busi hour, when men are planning to make money, wh all is rush and push and desire, I stop to call yo attention to this type of man who had time to pra to plan, to work, to do good and delight in it. Th brought him peace and honor at the last. I wa you—because I am a recruiting officer in the arr of Jesus Christ—to take up your cross, deny you selves, and follow my Master, the only Saviour. you, young men, who day by day throng round n I ask you to stand in the good old ways, and G will bless you as in the past he has blessed his se vants. I pray that all of us may be followe of those who, through faith and patience, inhe the promises."

MAINE STIRRED BY A REVIVAL

THE six weeks' visit of Rev. J. Wilbur Chapman, Charles M. Alexander and their associate workers to Maine, comprising great evangelistic campaigns in Portland and Bangor, between January 5 and February 15, brought to that State a spiritual uplift which has made itself widely felt. The testimony of the pastors is that a new atmosphere has been created in their churches, making it easier to engage in aggressive religious work. Men in business state that the mercantile life is charged with a deeper appreciation of the Golden Rule in business. Social life has felt the impress of the meetings. The chief of police of Portland attributed the decrease in the number of offenders to the Chapman-Alexander meetings. One day there was not a criminal before the court.

Nor has the influence of the revivals been limited to the cities. Simultaneous with the meetings in Portland a dozen evangelistic meetings were held in the western part of the State, and during the Bangor meetings others were held in the eastern section.

The campaign in Maine marked the inauguration by Dr. Chapman of his new plan to [illegible] the churches the continuing agency for the p[illegible] of the evangelistic spirit, to a degree which [illegible]st has not been as fully realized as he belie[illegible] possible. Regular Sunday services have not been interfered with. On the other hand, there has been a definite application of the evangelistic ideal in the regular church services, each pastor being asked to conduct his service according to the method he and his people believe the best to bring about this object. In not a few churches evening services brought results which supplemented the more specific work of the evangelists in their district meetings, and made the pastors co-laborers and sharers in the results. Dr. Chapman has stated repeatedly that the pastor should be given a helpful atmosphere in which preach, and that if this is provided the pastor c preach with great power. This simply means c operation—a participation in the work of the chur by the pastor and his people. To secure this c operation, Dr. Chapman has outlined a plan for Pastor's Council, and by this informal organizati has sought to bring the men into closer touch wi and better understanding of the work of the churc and of their pastor's responsibility.

Charles M. Alexander

Rev. J. Wilbur Chapman

The Pastor's Council is made up of men of t church who are interested in helping to realize that is possible for the church as a force for goo It is open to men of the congregation, whether mem bers or not. At a service in Portland over 500 m signed the cards indicating their interest. Since t evangelistic meetings closed a large number of t churches have definitely organized Pastor's Council Several councils have one hundred or more men e rolled, and the interest taken by the men is a promi of better things.

Mr. Alexander conducts the singing at all of the meetings. He believes that the stranger who ha pens into a church where all sing will carry away impression of the uplift of the service. Mr. Alexa der also trains the ministers to secure this kind singing and to make the song service truly wo shipful.

NEWTON C. REED.

The Comfort of Easter Day

By KATE UPSON CLARK

THE child was sobbing bitterly. The sweet young mother whom he loved had been buried in the earth. He thought that she had gone forever.

A loving aunt had come to take care of him, and she tried to comfort him.

"Your mother is living still, dear," she said. "You will see her again. She is watching you this minute. She loves you just the same as ever."

"No, no," wept the child; "she is dead. The doctor said so; and I know it is true, because I kissed her, and she did not kiss me back again. If she had known, she would have kissed me back again—for she always did. And, oh, oh—my mother is dead!"

"I know it seems so, darling," sighed the aunt, whose own heart was sore and heavy, "but under that still face there was yet life. Christ showed us this when he rose from the dead. He did not answer when his mother and his disciples called him; but one day he rose from this seeming death, to show us that no one really dies. That was the first Easter Day. Men had always heard—but they had never surely known before then—that the dead could rise again. Is it not beautiful, dear?"

The child for a little seemed comforted. Then he looked over to the familiar chair where the sweet mother had been wont to hold him and pet him, and again he broke into sobs. He was four or five—and his little mind could not grasp the great, sweet truth which his aunt had been telling him. At last she said, "I will show it to you some time soon, so that you will understand."

It was in the early springtime that the young mother had been laid away from his sight. The cold winds were blowing, the trees looked bare and gaunt and dead.

But among the leafless woods the aunt led the grieving child.

"See these poor trees," she said to him. "Does it not look to you as though they were quite dead?"

She felt carefully of the branch which she held out to him.

"Yes," he answered; "it is only an old dead stick—just good to burn in the fire."

"It seems so," she admitted, "but wait a while, and we will come back here again."

One warm, sunny day, a few weeks later, she took him to the same spot and showed him the same bough again. It was covered with soft, fuzzy leaf-buds, and little clusters of tender green leaves were bursting from them.

"This is the same bough that you thought was dead," she said. "What do you think now?"

"It wasn't dead, was it?" murmured the child slowly. "What pretty leaves! I am glad it wasn't dead."

"And it is so with our dear ones who die," she reminded him gently. "They seem dead, but they really live; and somewhere they are happy and beautiful—more beautiful than they were here—just as the leaves are more beautiful than the bare tree."

The child looked very sober. It was beginning to seem possible to him that his aunt might be right; though he had wept every day for his mother, and had said over and over again, "She cannot be live anywhere, or else she would speak to me and kiss me."

As the child handled the bough and thought about it, his aunt plucked from the bark of the tree some large cocoons to carry home. She showed them to him.

"What funny, silky little sticks!" he cried.

"They seem to be dead, don't they?" she said.

"They *are* dead," he declared positively. "They are funny little dead sticks. Are you taking them home to burn in the fire?"

"You will see by and by," she answered.

But she did not burn them. She laid them on rough pieces of wood, and placed them in a deep pan. Then she fastened strong netting over them and set the pan upright out in the cold, where it would get the wind and the rain.

One day in the early summer she took him out into the sunshine, and showed him the pan.

"Look in! What do you see?" she asked joyfully.

"Three butterflies. How bright and pretty they are!" he cried. "See how they dance about! Where did you get them?"

"They were in those dead sticks that you thought were only fit to burn; do you remember? See, there they lie, like husks! Now let us set the butterflies free."

She tore the netting, and the delicate, gay-winged creatures went sailing off into the upper air.

The child gazed after them. Then he looked back at the empty, bursted chrysalids. He remembered well the queer, brown sticks. How wonderful it was!

"They seemed dead," she reminded him again, gently; "but you see that they were not."

"No," he rejoined thoughtfully, "they were not."

"It is so with our dear ones," she repeated. "They may seem to be dead, but they are not."

One day she took some poppy seed and showed to him.

"Is it pepper?" he asked. "Or is it the powder that my father uses in his gun?"

"No," she told him. "It is not pepper, nor powder; but it seems just as dead, doesn't it?"

"Yes," he answered again, positively. "It is just as dead as it can be."

"I am going to drop it into the earth here," she said gravely; and she took up a trowel and dug into the rich earth. Then she scattered the dead powder in the hole that she had made, and covered it carefully.

A fortnight later, she took the child to see it.

"Out among the leafless woods she led him"

"You remember that dead black powder that we sowed here," she reminded him.

"Yes," he answered quickly. "It was just here. This is the little board you put in so that we might know."

"And yet these pretty little gray-green plants came from those dead, black seeds," she told him.

"Right out of them?" he asked breathlessly.

"Yes. They seemed so small and black, you know; yet there was the germ of a little plant in each one of them, and soon they will be covered with bright flowers. We could never believe anything so strange if we did not see it right before our eyes. And so it is with the loved ones that we think are dead. They are not dead; and in some other world, we do not know where, they bloom from their cold, lifeless bodies, just as the leaves broke from the tree, and as the butterflies from the cocoons, and these little plants from the dead seeds."

"Yes—yes, I see," breathed the child, through starting tears.

"But men were dull," went on the loving aunt, trying to make it very plain to him. "For hundreds of years men had seen the dead trees leave out, and the butterflies come from the dead chrysalids, and the plants spring from dead seed, and still they could not really believe that if a man died he would live again. So God sent Christ to show us all these things. He taught us how to live; and then he seemed to die, but he rose from the dead on the third day, and talked with his friends, to show us that, as he lived after death, so we should live also. And the great apostle Paul made it plainer still. He said that we were sown a natural body and we should be raised a spiritual body. We do not understand it, any more than we understand this marvelous change of the seed into the flower; but we must believe that it is true."

"Yes," breathed the child; "I see, and I must believe that my mother is up yonder"—he waved his little hand—"with a beautiful new body; not sick any more, and happy, and that I will see her again when I go up there, too."

"Yes," she said, glad to see him comforted, "you see exactly how it is."

And whenever the twilight came, and he began to weep afresh for his mother, she reminded him of it all, until the year brought around the Easter Day. Then they spoke of it again.

"You see," she explained to him, "men were so glad—so glad when this great hope came to them that they would live after death that every year they rejoice on the day Christ rose. For two thousand years they have kept that day. Just think what joy it brought into the world!"

"Is it the happiest day in the year?" he asked her.

She thought of the day of Christ's birth, and spoke of it.

"But I think," he said at last thoughtfully, "that it was more beautiful to have him come back from the dead even than to have him born; so I am going to like the Easter Day best of all."

She did not find any fault with his choice. She knew that just then, to that afflicted little heart, the thought of the Easter Day was the sweetest thing in the world.

Pleased with Paper and Premiums

Dear Editor: I received the Red Letter Bible, and was very much pleased with it, also with the "Dreamland" calendar, and was much surprised to see with it the picture of the "Daughters of Dorcas." I think they are beautifully gotten up, and worthy of nice frames. I feel very grateful to you. I enjoy THE CHRISTIAN HERALD so much, and every week look for its appearance. I have been a subscriber for some years, and feel glad that I could continue my subscription. I pray God to bless you for the noble work you are doing throughout the world. (MRS.) SARAH C. BROWN.

Mauch Chunk, Pa.

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One Pastor's Baby-Saving Work

The Pasteurizing Plant, Morningside Presbyterian Church, New York

SAVING of babies' lives as the chief parochial work of a New York church is a novelty of practical Christianity, found in the west side of the teeming Harlem section of the city, where infant mortality is still far too high. The great apartment house district just below Morningside Heights has a large infant population. The Rev. Allen W. McCurdy, pastor of the Morningside Presbyterian Church, found that babies fell ill and died from infectious diseases when apparently they had not been exposed to contagion, and that infantile sickness claimed a heavy toll.

Enlisting the interest of the women of the parish, he set up in the church parlor a plant for modifying, bottling and pasteurizing milk. On July 12, 1909, the supplying of the milk began. In a short time the capacity of the plant was reached, and now 117 babies are fed on this milk. The eagerness of mothers to get safe milk, pro rly adapted to the needs of their babi , is illustrated by the fact that ma of them come over a mile to get eir daily supply.

Incidentally, the work has beco an inspiring factor in the life of the ar- ish, bringing the congregation nto touch with the material needs o the people, bringing women of leisur nto relation with the mothers of the or, setting idle hands busy making cl es for babies that otherwise would ve lacked.

The Morningside church is n a rich one, and it was feared the sta ng of such a work would be a drain on the resources of the congreg on, but the work has been enthusi ically maintained and enlarged. ther churches have become interested nd the multiplication of church mill ta- tions is now an interesting and ho ful possibility in New York.

LETTERS FROM FORMER HOME HERALD READERS

A Great Benefit to the Reader

Dear Sir: I think the change is a great help, as THE CHRISTIAN HERALD gets better all the time, and I get my paper regularly. SALLIE B. TRAVIS.
Louisiana, Mo.

. . .

Likes The Christian Herald Best

Dear Sir: I think I shall like your paper as well as, if not better, than the *Home Herald*, and am likely to take it as long as I live.
Portland, Me. HATTIE E. HATCH.

. . .

Happy Over the Change

Dear Editor: I received your calendar; many thanks for it. I have been a reader of the *Home Herald* since its infancy. I am happy over the change. I consider your paper far superior to it. MRS. ELLA TAYLOR.
New Cumberland, W. Va.

. . .

Like The Christian Herald Much Better

Dear Editor: Enclosed please find $1.50 to pay for one year's subscription for THE CHRISTIAN HERALD. We were formerly subscribers to the *Home Herald*, and had ordered the paper stopped. We like your paper so much better that we concluded to try it for one year. A. W.
Olathe, Kan.

. . .

Ought to Be a Round Million

Dear Editor: I was glad to learn that the subscription list of the *Home Herald* had been added to that of THE CHRISTIAN HERALD, swelling the latter to 400,000. It ought to be a million—and will be, some day.
Philadelphia, Pa. E. REMINGTON.

. . .

A Good Thing All Around

My Dear Mr. Editor: The consolidation of the *Home Herald* with HE CHRISTIAN HERALD is a good thi all around, and every subscriber wil ow value THE CHRISTIAN HERALD ore than ever. EMMA L. PATT .
Philadelphia, Pa.

. . .

"We Are More Than Pleased

Dear Sir: Enclosed find $1.5 for my subscription to THE CHRI AN HERALD from January 1, 1910, to anuary 1, 1911. I was a subscrib to the *Home Herald*. We have re ved three copies of THE CHRISTIAN ER- ALD, and we are more than pl ed. Please send "Dreamland" calenda nd "Daughters of Dorcas."
Lovington, Ill. JACOB STE .

. . .

More Pleased with Each Issu

Dear Mr. Editor: I read yo re- quest in THE CHRISTIAN HERAL for former subscribers of the *Home H ald* to write you concerning the cons da- tion of the two papers. At first did not think I should like THE CHRI AN HERALD, but am more pleased ith each issue. Am pleased to kno we are to have these new sermons om D. L. Moody.
Neoga, Ill. ALBERT CARRUTH .

. . .

Pleased with the Consolidatio

Dear Sir: In response to you re- quest in the last issue of THE C is- TIAN HERALD, I would say that am greatly pleased with the consolid ion of the *Home Herald* with your per, and would further state that I ha no suggestions to offer for its imp ve- ment. You are giving us a good per and doing a good work. And ma God bless you and continue to use you ore and more in blessing others!
Roanoke, Va. HENRY S. SH ER.

Western Packers on the Meat War

By GEORGE L. McCARTHY

Secretary of the American Meat Packers' Association

I seems to me that the statement in THE CHRISTIAN HERALD of Febru- a 16 was hardly fair to the packers. I efer to your saying that, "in de- fiance of public opinion, Western pack- e advanced the price of meat, and t meat sellers of Chicago and other Vstern cities have seconded the ad- vice by a proportionate rise in p es." As a matter of fact, the Vstern packers have not increased th r charges on dressed meat out of p portion to the increase of the price o live stock. In his report for 1909 t Secretary of Agriculture, after d ling extensively with live stock and n t prices, says it is apparent that d ssed meat prices have not increased in greater degree than steer prices h e at Chicago. These figures, of c rse, relate to 1909. Now, what are t facts with relation to 1910? The f owing are wholesale selling prices o meat, as quoted in New York City p ers on the dates mentioned, by one o he large packers:

anuary 1,	per hundred pounds....		$8.40
anuary 8,	"	"	.... 8.49
anuary 15,	"	"	.... 8.91
anuary 22,	"	"	.... 8.83
anuary 29,	"	"	.... 8.33
ebruary 5,	"	"	.... 8.25
ebruary 12,	"	"	.... 8.75
ebruary 19,	"	"	.... 8.83

he variations in prices are not out o proportion, and are designed to be p allel with prevailing prices of beef c le.

ermit me to call your attention to th statement in the report of the Sretary of Agriculture that "coin- cident with the beef situation is the great fall in hog prices late in 1907, when farmers sold breeding sows so as to diminish a line of unprofitable pro- duction. This procedure restricted the pork production with results that are now felt." This reduction of breeding animals, in connection with other causes, is responsible for the dimin- ished supply and increased price of hogs and hog products. You will readily discern that the Western pack- ers have nothing to do, directly or in- directly, with conditions which pro- duced the shortage in the hog crop. In addition to this shortage of hogs, and affecting the cattle likewise, is the fact that there were 3,250,000 less cattle in the country January 1, 1910, than there were three years before. Thus, with the population increasing at the rate of about one per cent. per annum, there was a heavy diminution in the forces of meat supply.

Concerning your statement that "on January 29 an order was sent out by packers from Omaha to all the live stock shippers in the Western States not to ship live stock of any kind to market until the present protest against the high price of fresh meat had died out," permit me to say that if any such statement were sent out it did not emanate from the packers. Those who ship live stock to packing centres send it to commission men, the same as vegetables, fruit, butter, eggs, etc., are shipped to your commission men. These commission men stand be- tween the actual owners of the live stock and the packers, and negotiate the sale to the packers the same as veg- etable and fruit commission men nego- tiate the sale of such products to the retailers. Each live stock commission man has his own line of customers, and undertakes to keep them advised as to the promising, or forbidding, character of the market. It is easy to be seen that a commission man who was faith- ful to his customers would advise them not to ship live stock in the face of the pending boycott of meat. The boycot- ters said, "We won't eat meat"; com- mission men said to their customers, "Don't ship your live stock, because the boycotters will not buy it." What else could have been expected as a result of the boycott? Certainly not that the commission men would have advised live stock owners to ship their stock. In such an event the market would have broken down, perhaps tremend- ously, and the packers would have been able to buy at reduced prices, to the loss of the live stock raiser. In such an event—with the packers getting the benefit of the great decline—what would have been said by those who are disposed to criticise them?

Another thing which I wish to call your attention to is the fact that ninety per cent. of the criticism concerning the advance in beef prices is predicated on the increase of prices of only a frac- tional part of the beef. A beef animal produces fifty-five per cent. of market- able meat in the carcass. Of this fifty-five per cent. twenty-six per cent. is ribs or loin, and it is on the ribs and loin that the increase that is com- plained of has been made necessary. The fact is that we need a live stock Burbank, who will evolve a meat ani- mal that is all ribs and loin. In its last analysis, the causes of the advance in prices of the better cuts of beef is due to that prosperity in which we are all rejoicing. The American people, being prosperous and having money to spend, are buying the best, instead of the less desirable portions of meat. When times are hard, people move from expensive to less expensive hous- ing accommodations. In the same way, when their incomes diminish, they

Continued on next page

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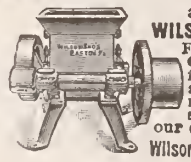

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Western Packers on the Meat War

Continued from preceding page

move down the meat scale from porterhouse steak and rib roast to more economical portions of the meat animal. These facts are not stated as being peculiar; they are simply logical and inevitable.

Now let me call your attention to the fact that the big packing houses of Chicago do not and cannot dominate the situation and control the prices of live stock. In the first place, they are in competition with all other packing concerns, big and little. If the big packers were to refrain from buying, so as to reduce prices, they would find, simply, that the small packers, as prices fell, would rush in and buy all the stock that might be offered. Thus the large packers would be creating a condition that would give to their numerous small rivals a distinctly advantageous market; and let me call your attention to the fact that there are 748 government-inspected abattoirs. In addition to the indpendent packers, the large packing concerns—in fact, all packing concerns—are constantly in competition with stock men who are buying in the open market for the purpose of feeding and fattening. Nearly one-half the cattle that come to Chicago are sold, not for slaughter by packers great and small in that city, but for shipment, and are reshipped and taken out of the Chicago market by slaughterers. At the present time Eastern shippers are now paying higher prices for hogs. On Wednesday they bought hogs at $9.70 per hundred pounds, 20 cents higher than was paid for the same class of stock last Tuesday. In the Chicago live stock market there is a constant bidding against the packers by those who desire to obtain stock for shipment eastward for small packers.

The only thing that the packers regret is the fact that they are not sufficiently "exposed." All they ask is that the facts be known. If this were done, it would become apparent that the three per cent. profit on actual sales, which the packers make on the goods which they handle, is not in excess of a reasonable return on the business done by them or the capital actually invested, when it is considered that their business is that of handling perishable products.

Adding His Disapproval

IN one of the homes facing Central Park, New York, there is a family which contains several bright children who are a source of never-ending amusement and delight to their elder relatives. The other day one of the boys, aged eleven, turned the pennies out of his bank, and ran away to a moving picture show. The two grandmothers thought it an excellent time to impress upon the youngest, aged five, the enormity of his elder brother's conduct, and they talked most solemnly of their disappointments and the things which usually happen to little boys who run away. The youngest sat with wide-open eyes, listening intently to the chorus of disapproval which was rising in increased volume for his especial benefit. Finally he thought it was incumbent to add his voice. Turning to a young lady, who had watched the whole scene with great amusement, he wagged his head and said, "Ain't it awful, Mabel?"

EASTER BELLS

THE Easter bells again ring out
Their message sweet and clear,
O'er city square and country field
We hear them far and near.

What does their message mean to us?
Have we not better grown?
Is Christ not dearer to our hearts
Since these twelve months have flown?

Have we a little kinder been?
Have others learned to know
This precious, loving Friend of ours,
Who waits His love to show?

Oh, may our risen Lord so come
Into our hearts this day,
And bring a deeper love for Him
To live with us alway. —H. E. C.

A LITTLE THING

Changes the Home Feeling.

Coffee blots out the sunshine from many home by making the mother, or some othe member of the household, dyspeptic, nervou and irritable. There are thousands of case where the proof is absolutely undeniabl Here is one.

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If some of these nervous, tired, irritabl women would only leave off coffee absolutel and try Postum they would find a wonderfu change in their life. It would then be fille with sunshine and happiness rather tha weariness and discontempt. And think wha an effect it would have on the family, for th mood of the mother is largely responsible fc the temper of the children.

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1 pkg. Tomato Peach, grows rapid, looks like peache
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1 pkg. Chinese Lantern Plant, fruits like Chin. lantern
1 pkg. Giant Raspberry-Blackberry, large, grows fro
1 pkg. Coffee Berry, a good substitute for coffee. [see
1 pkg. Strawberry, Large French, grows from see
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Questions and Answers

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E. Q., Amesbury, Mass. When was the first postal card, with return card attached, issued?

he attached return postal is of comparaely recent date. Write to the Postmaster-eral, Washington, D. C., for exact date.

M. G., Connecticut. In Lieutenant Shackleton's account of his dash for the South Pole he tells of part of the company going south to find the South Pole while others went north to find the Magnetic Pole. Will you please explain what is meant by the Magnetic Pole, as I find that others as well as myself are ignorant of what is meant?

he Magnetic Pole, toward which the needle o the compass points, is not identical with t Geographical Pole. The Magnetic Pole is e er of those points on the surface of the e h where the lines of magnetic force are ical. It is not stationary, but changes its tion slowly, probably moving in an orbit. ls but a few hundred miles from the pole, so w say, usually, that the needle points to the Nth Pole, the difference, at this distaoce, he in infinitesimal.

M. V., Foss, Okla. Give the particulars in reference to the division of the M. E. Church and the M. E. Church, South.

he Methodist Episcopal Church, South, was ganized in 1845. It separated from the parent church on the slavery question. Thirteen conferences went out. Fraternal relations were not resumed until 1876.

L. N., Haverstraw, N. Y. 1. Explain the recent electoral fight in England, and the objects of the different parties. There seem to be at least four parties: Conservatives, Laborites, Liberals and Unionists. How are these combining, and how opposing each other? 2. Why is it that the election is not closed at once? It appears to be going on from day to day, with varying results.

The Conservatives and Unionists are the same. They stood for close union of the empire, less radical measures than had been in vogue recently in Parliament, and for moderate protection and against the Lloyd-George budget. The Liberals stood for the budget, home rule for Ireland and free trade. They had a very radical programme. The Labor party is strong, but not so sweeping in its demands as the Socialists of the Continent. They are giving their support to the Liberals for the time. In Ireland there is another party, the Nationalist, working for Irish independence. They are allies of the Liberals as long as it serves their purpose. 2. The elections are not held on a certain day, but before a certain specified date. The time is set by the authorities of the parliamentary district. Though Great Britain has practically universal suffrage, there are many different qualifications for voters; so, if a man fulfils more than one, he may have more than one vote, but not in the same place. A few men have as many as twenty-five votes in twenty-five different parliamentary districts, though this is unusual; a large number have from two to three. And if the elections do not come close together, they may be able to get around to all the places in which they are entitled to cast their ballot. Ownership of property, residence, payment of certain taxes or rates, etc., may qualify a voter.

Mrs. M. F., New Baltimore. What is the law in New York State concerning a second wife, who has no children, holding one-third of her husband's property, and who was middle-aged when married?

A widow's rights are not affected by the fact that the husband was a widower when he married her. Just what the rights are depend on facts not stated; as, for example, whether the husband left a will or died intestate; whether or not he left children by his first wife, and whether he left real estate or personal property, or both.

V. R., Durhamville, N. Y. Why are the people in the District of Columbia not allowed to vote?

It has been found best to keep the seat of the national government completely under its control and not have local, factional contests, as in other cities. For a short time they were allowed to vote, and then the privilege was rescinded. A man, if he has a residence outside the District, may go home and vote. It is the idea that the government is better in charge, as it is more concerned in its well-being than any one else can be.

P. W. B., South Fork, Pa. Who made the first paper, and what was it made of?

Paper was probably made in Egypt, centuries before the Christian era. It was made of cotton about 600 A.D., and of rags about 1300.

E. F. J., South Norwalk, Conn. State the names of the States in their order, from 1815 to 1835.

Indiana, admitted 1816; Mississippi, 1817; Illinois, 1818; Alabama, 1819; Maine, 1820; Missouri, 1821. No others were admitted until 1836, when Arkansas was admitted.

Famous Christian Testimonies

W. C. Brown

FEW business men in the Eastern and Middle States are better known than Mr. W. C. Brown, senior vice-president and a director of the N. Y. C. & H. R. Railroad and its various centres, who has his headquarters in New York City. His prominence in the business world brings him into contact with men of affairs all over the country; hence he, above the majority of men, is qualified to give answer to this question, which was lately submitted to him:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

Mr. Brown's reply, given below, is so clear and emphatic that it leaves no doubt in the reader's mind as to his experience and observation. It should give new impulse and encouragement to all who read it. He writes:

GRAND CENTRAL STATION, NEW YORK

December 17, 1909.

My Dear Sir:

I gladly avail myself of the opportunity to express the most confident belief that the teachings of Jesus Christ are making more actual progress in the world to-day than at any period during the nineteen centuries since the Saviour's birth. The spirit of the Master is more potent, more directly influential, in the lives of men than ever before. The heart of humanity, moved by the teachings and the spirit of the Saviour, is responding more liberally, more continuously and more intelligently to the call of the poor and the unfortunate than in any generation of the past.

It is in my opinion a distinct advantage to a man, either in public or private life, to be a Christian; and I believe there is more real, earnest, practical Christianity, and less cant and outward show of a profession of religion, than in the past. I believe more than ever before, men and women are quietly and lovingly doing, day by day, acts of charity and kindness, inspired by the promise that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Very sincerely,

W. C. Brown

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The Ingersoll-Trenton rivals in accuracy *any other high-grade watch*. It is sold by 6,000 responsible jewelers at a factory-fixed price which pleases the purchaser and puzzles other watchmakers who make their product in smaller quantities, employ expensive and (sometimes) unscrupulous selling methods, and are obliged thereby to make the watch-buyer pay unnecessary and fictitious prices.

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The famous Ingersoll *Dollar* Watch (together with the other Ingersoll models at $1.50 and $2) has turned the watch-world upside-down and made millions of people carry watches who never carried them before. More than *seventeen millions* of these watches have been sold. *Twelve thousand* are now being sold every day in the week. 60,000 Dealers sell them.

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We have published a little book, bound in an embossed cover. It contains *five facts* worth *five dollars* to anyone who is ever going to buy another watch. The title of this book is *"How to Judge a Watch."* What is your address? We would like to send you a copy with our compliments.

Robt. H. Ingersoll & Bro., 61 Frankel Bldg., New York City

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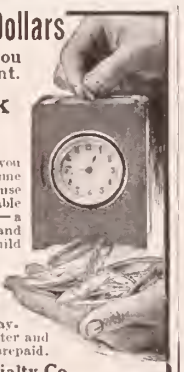
What you **save** not what you earn makes you independent.

This Bank Clock $1.00 Down



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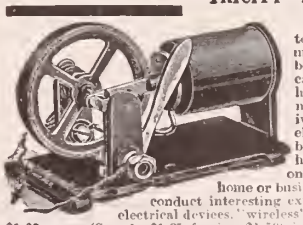

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Perforated Pattern Co., Stencil Dept. 43, New Haven, Conn.

The Sabbath Rest*

IT is worth while to allude often to Professor Carl Hilty's delightful book on "Happiness," and especially to its glorification of work.

In the notes of the leader upon this lesson, one of Professor Hilty's strong points is mentioned. It is that no one has a real right to the rest of Sunday unless he has toiled during the preceding six days.

The keeping of the Sabbath among the ancient Jews was counted a cardinal virtue. It extended even to their plants, which could not be watered or plucked on that day. Of course, the ceremonies of the priests, as of those of all sects in our own day, were not accounted as labor.

We can only fully realize the intensity of the old Jewish feeling for the day when we consider the fact that a deliberate breach of the Sabbath was punishable by death.

That the national feeling on this subject approached fanaticism is seen by the record that a Jewish steersman, during a terrible storm, left the helm untended, because the hour had struck for the beginning of the Sabbath. It is well attested by passages from the books of the Maccabees, from Josephus and from Plutarch, that the Jewish armies refused to bear arms on the Sabbath, even suffering their enemies to cut them down rather than to desecrate the day.

"Prudent commanders, however," says Dr. Strong, "seeing the great advantage thus given the enemy, observed the Sabbath rest only so far as to abstain on that day from offensive operations."

The Pharisees, Essenes and Samaritans were, in the time of Christ, the chief sticklers for the old rigor. They split the very smallest of hairs in their zeal. Thus it was permitted among them to give medicine to save life; but to give it merely to make the sick more comfortable was forbidden.

Recent discoveries, as related by Delitzsch and others, indicate that a seventh day of rest was prescribed among many, perhaps most, of the ancient nations, and markedly among the Hittites and Babylonians. It seems to have been early felt that the repose of the night did not suffice for the refreshment of the human system, and that in addition a whole day of rest was needed as often as once in each week.

The Jew keeps the Sabbath as a festival. After a brief, ceremonious religious service of some kind during the morning, feasting and pleasure are the order of the day. The Jews consider that Isa. 18: 13, 14 enjoins this in saying, "If thou turn away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth."

Buxdorf, one of the great authorities, says: "So convinced are the Jews that one way of honoring the Sabbath is by feasting that they sometimes fast the preceding day to enable them to eat the more at the Sabbath meals."

Our modern evangelical methods are very different. We consider this day as sacred to the higher spiritual needs of mankind. We deplore anything which tends to make it carnal or sensual.

As for the special deeds to be done or left undone on the Sabbath, men are more and more leaving them to the individual conscience; but let each of us remember that, according to the way the great rest-day is spent, so will character degenerate or improve. Let us keep the Sabbath Day holy.

* Topic of the Epworth League for Sunday, April 3. TEXTS: Mark 2: 23–28; Luke 23: 56.

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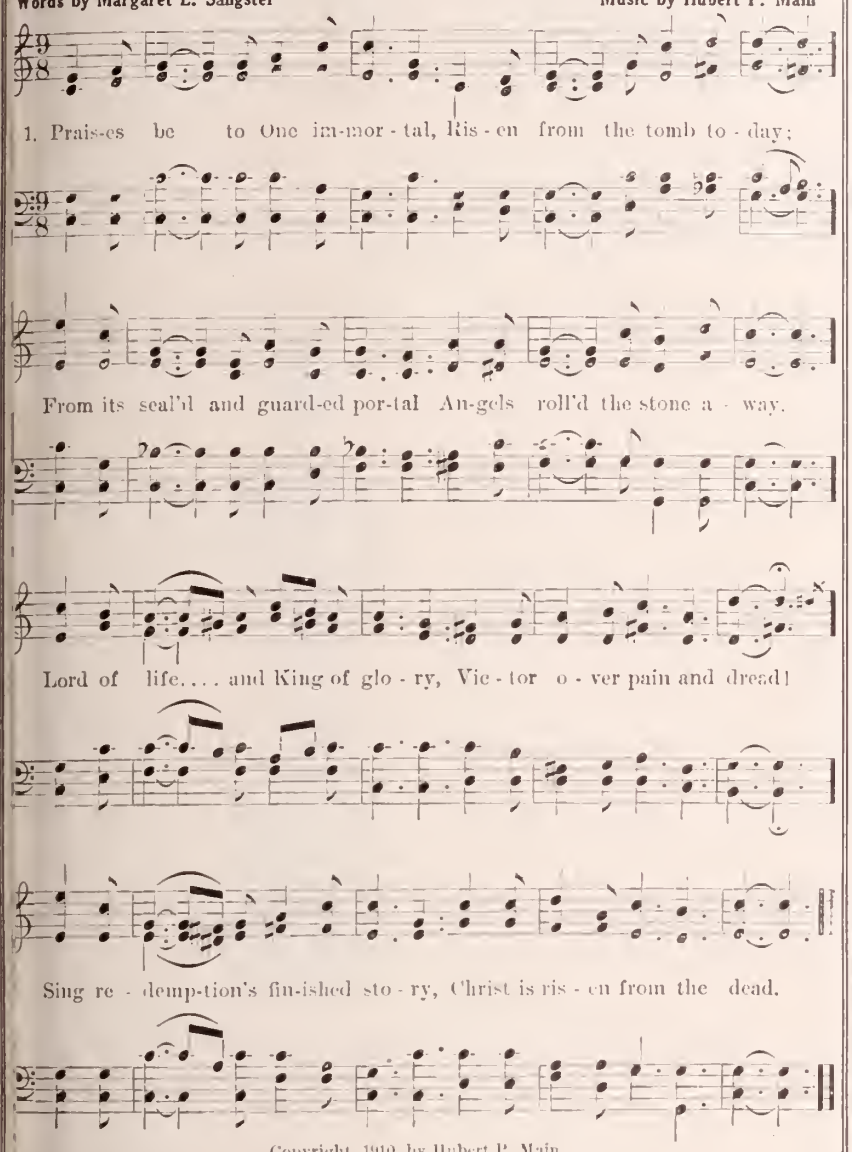
A Hymn of Eastertide

Words by Margaret E. Sangster — Music by Hubert P. Main


1. Prais-es be to One im-mor-tal, Ris-en from the tomb to-day;
From its seal'd and guard-ed por-tal An-gels roll'd the stone a-way.
Lord of life.... and King of glo-ry, Vic-tor o-ver pain and dread!
Sing re-demp-tion's fin-ished sto-ry, Christ is ris-en from the dead.

Copyright, 1910, by Hubert P. Main.

II.

rough His hands the nails were driven,
Thus He bore our shame and loss.
the spear His heart was riven,
Lifted there upon the cross.
sus died for our salvation,
Jesus lives that none may die,
ho from every tribe and nation
Unto Him in love draw nigh.

III.

Hallelujah! Shout the chorus
Till it swells from shore to shore.
Christ, who died, is reigning o'er us;
Christ, who lives for evermore.
Hallelujah! He shall never
Lose a soul He died to save.
Hallelujah! Love forever
Lights the darkness of the grave.

An Easter Song of Triumph

By JOHN M. MORSE, Passaic, N. J.

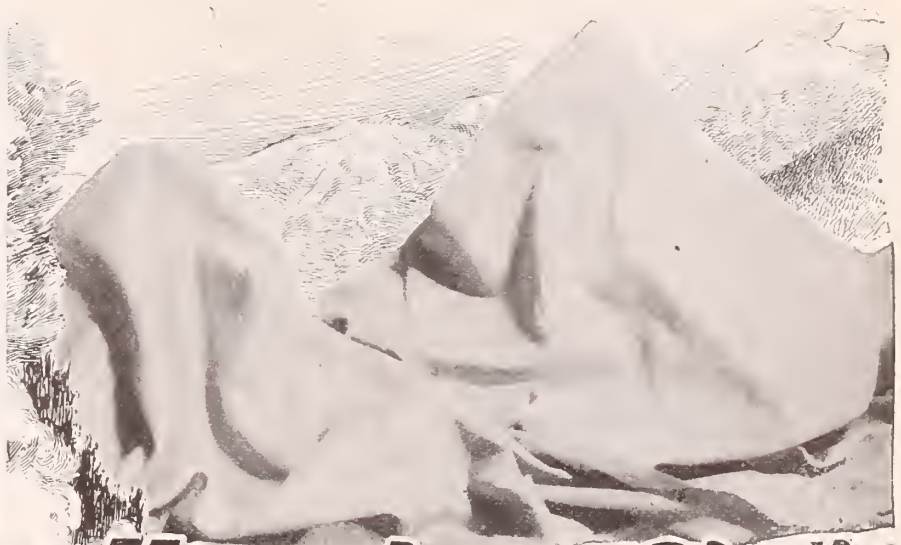
AWAKE, O Earth! awake,
To-day the Saviour rose!
Let songs of gladness break
The triumph of His foes.
Awake, awake! His praises sing:
With joy let heaven's arches ring.

They thought to crush His power—
To cover Him with shame.
He triumphed in that hour,
All glory to His name.
All glory to the Saviour give;
Through Him we evermore shall live.

The cross, the nails, the spear!
"Himself He cannot save."
Henceforth they would not fear,
For He was in His grave.
Exultant, while disciples fled,
They set a watch to guard the dead.

The grave could not Him hold!
His wraps were laid aside:
Away the stone was rolled;
He lived! the crucified!
Ye sons of men, rejoice, rejoice!
Give praise to God, with heart and voice.

God's well beloved Son
Henceforth a crown shall wear.
A victory He won
Which saves from dark despair.
The risen Christ whom we adore
Shall reign supreme for evermore.



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—Mrs. Delworth

I WANT to show you how easy it is to get one of my high grade all-silk petticoats, exactly as shown in the picture. Notice the very high trimmed sectional flounces, the upper section trimmed with two groups, each consisting of four dainty air tucks; lower sections joined with fashionable bands; all tailor made and beautifully proportioned, with full flare at bottom of about four yards. Full depth underlay and dust ruffle of good quality cotton.

The silk in this petticoat is very heavy and strongly woven, a fine, rich, lustrous black. In fact, if you bought the silk alone at your local store, it would cost more than I am asking for the completed skirt. I give you all the middleman's profits, and by selling direct from mill to weaver, give you the most astonishing petticoat value you ever heard of. You also get, with each skirt, my absolute guarantee of satisfaction or money back, and buy for less than the actual retail price of the material.

Samples FREE This petticoat is sold at such a low price that I cannot afford the large investment that would be necessary if I made it in a variety of colors, and hence I offer it in black only, but I will gladly send free samples of the silk used in making it, together with sample card of colors and petticoats of other styles. You will be delighted, I know, with the catalogue, and I urge you to send for it to-day, even though you may not be quite ready to buy a petticoat. I want every woman to know how easy it is to get her petticoats, both black and colors, at a lower price than even her store has to pay.

This Handsome $5 Petticoat, $3.75

A Perfect Fit Guaranteed

Give me the length desired (from 36 to 44) and I will guarantee a perfect fit or the skirt may be returned at my expense and I will refund every cent paid. The petticoat shown in the picture is my Spring leader, latest style, fashionable cut. At **$5.00** I know you would say it was extra good value, but for a time I will send it to any reader of THE CHRISTIAN HERALD for only **$3.75**. Send your express or post office address, with money order for **$3.75**, and I will send you the best petticoat value in the world.

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This liberal bargain is offered to increase my list of customers and to show the saving that is made by my new plan of selling petticoats direct from "mill to wearer."

One Customer Writes: "I have just received the beautiful silk petticoat and I am delighted with it. I will take pleasure in showing it to my friends and will try to induce them all to patronize you. It will be to their advantage to do so. Thanking you for the splendid quality of garment and your promptness in sending it, etc."

Write me personally to-day and get this beautiful silk petticoat by return express. You run no risk, as my guarantee is absolute—money back if not satisfactory. The publishers of THE CHRISTIAN HERALD would not accept this advertisement if they were not fully assured of my responsibility.

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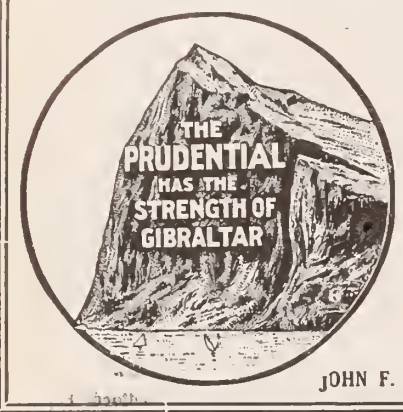

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A Prayer-Answering God*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

WHEREVER God appoints us to suffer or to work, if we first grasp his all-conquering hand in prayer, we can go. On one occasion the Duke of Wellington needed a soldier for a post of great peril. Not wishing to send a man against his will to almost certain death, he called for a volunteer. A soldier stepped forward and said to the duke: "Give me one grasp of your all-conquering hand and I can go."

In our lesson study to-day we see two blind men, each with his strong right hand of earnest prayer, grasping God's right hand of power, and so being lifted out of darkness into light. They sat by the wayside as Jesus passed. "Have mercy on us, thou Son of David!" they cried out in prayer. But feeling that they had failed to reach him, they followed him into the house, possibly Matthew's home.

"Believe ye that I am able to do this?" Jesus asked them. And they answered, "Yea, Lord." And then he touched their eyes, saying, "According to your faith, be it done unto you." And then they were no longer blind!

The Right Hand of Power

We see a sick woman, with her thin right hand of imperfect faith grasping God's right hand of power, and so being lifted out of weakness into strength. Sick for twelve years! How emaciated she must have been! Mark tells us that "she had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse" (Mark 5:25, 26). She did not touch the body of Christ, but only his garment, and only the fringe of his garment, one of the four tassels of four white threads and one blue one, which were on the corners of Jesus' robe. The woman touched it and was made well. Jesus knew what had happened, though he had not looked behind to see her. When Jesus asked, "Who touched my garment?" she knew that she had been discovered, and she came and fell down in front of Jesus, in fear and trembling. But he said to her, in tender accents, "Daughter, thy faith hath made thee whole." Then she was no more ill.

We see a sad father, with his arm around his little daughter, who is dying. With his other hand he grasps God's right hand of power, and so, with his child, is lifted out of the valley of the shadow of death. Jesus was at dinner when Jairus, father of the dying child, sought him. As Jairus fell on his knees before the feasting Christ, lifting up his hand of prayer, Jesus at once clasped it with his outstretched hand of sympathy and helpfulness, and started with him from the house of feasting to the house of mourning, which is the better place to go when it is the place of duty and of opportunity.

It was on the way to the house of Jairus that the woman touched his garment. How that delay must have troubled Jairus, to whom every moment seemed an age, because it might bring death to his little daughter. But that very delay was to teach praying ones in every age that they lose nothing by delays in answers to their prayers. Christ had power to raise the daughter of Jairus out of death as easily as out of sickness, and there was greater glory to be brought to God, and greater joy and blessing to that house by the delay which made the miracle greater.

Jairus had large faith when he came to Jesus, for he said, counting his daughter as good as dead, "Lay thy hand upon her and she shall live." And she was dead when Jesus reached the house; and not only dead, but the ceremonies for the dead had been commenced, such as the wailing by hired mourners.

Jesus put them all out, and said, "She is not dead, but sleepeth." The record is that "they laughed him to scorn." As men and women looked at her she was dead, but in God's sight she was not dead, for he had power to make her alive again. How brief the record: He entered in; he took the child by the hand; he said to her, "*Talitha cumi.*" The girl had heard those words often before, for it was the common form used by the Hebrew mothers to wake the children, and meant "Little one, rise." How sweet it was for Jesus to use just the words!

Immediately the little girl arose from her bed, and began to walk about the room. The parents were startled, but Jesus calmed their fears by telling them to bring food for her to eat. How strange that Jesus should have told the parents not to tell any one what had happened! How could they keep such a wonderful event a secret! Jesus did not mean that they should deny what had been done, only that they should not get up an excitement about it, and so turn the thoughts of the people from the Gospel that he was trying to present to them. How we wish we might know about the beautiful life of good works and works the child must have lived after that, growing into womanhood with all Christian graces.

Perhaps some father and mother who read this story have a story of their own to tell, how they prayed their dear child back to life from near death. Jesus can and does hear such prayers now in heaven, as he did when he was upon earth. Another little girl of twelve years of age lay dying of typhoid fever. She was supposed to be in the last stages. But earnest prayer was made for her by her mother and a loving aunt. As they watched and prayed they saw a change for the better, and then she improved so rapidly that she was soon out of danger. More than forty years have passed since then and the life thus saved through prayer has been blessing the world every day and hour of that time, and the end is not yet.

Some one has said: "Never think that God's delays are God's denials. True prayer always receives what it asks, or something better."

Awaiting the Answer

A noble boy, ten years of age, was critically ill. Parents and friends prayed almost unceasingly for his recovery. Day after day passed without any change in the little patient. There was a brother, six years old, Bert, who lovingly prayed that God would make his brother Eddie well. He finally became so impatient he went to his mother with the question: "Why doesn't God answer 'Yes' or 'No'? Many an older person has not learned to wait on the Lord; there should be not only waiting, but believing that God will send an answer, and the best answer.

"I don't know how long the little heart will hold out," wrote a father to a friend about his son, nine years old, who had a complication of diseases. The friend replied: "If it must be that the little heart shall beat weaker and

Continued on next page

*International Sunday School Lesson for April 3, 1910. The Power of Faith. Matt. 9:18-34. GOLDEN TEXT: "All things are possible to him that believeth." Mark 9:23.

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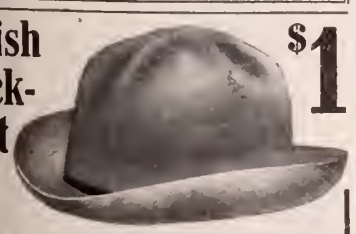

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SUNDAY SCHOOL LESSON

Continued from preceding page

weaker for earth, it will beat stronger and stronger for heaven." The boy recovered.

Longing and Listening

To stretch my hand and touch Him,
Though he be far away;
To raise my eyes and see him
Through darkness as through day:
To lift my voice and call him—
This is to pray!

To feel a hand extended
By one who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that he is calling—
This is to hear!

—SAMUEL W. DUFFIELD, D.D.

Miracles as Teachers of Prayer

What is a miracle? The Gospels use four words to describe miracles, namely, "wonder," "work," "sign," "power." Putting these together, and all other Bible references to miracles, we get the following definitions: Miracles are "works," or events in the external physical world, capable of being discovered by the senses, and incapable of being rationally ascribed to any but a supernatural will, and that divine; "works" which are calculated to excite "wonder," because they are of such a nature as to be "signs," or evidences, of the presence of a superhuman "power" confirming the authority of a divine mission.

Sir Oliver Lodge, an eminent British scientist, has said: "The seeker after miracle, in the exceptional and narrow or exclusive sense, is pining for a catastrophe; the investigation of a miracle, in the continuous and broad or comprehensive sense, has the universe for a laboratory." He also says: "Miracles lie all around us, only they are not miraculous. Special providences envelop us; only they are not special. Prayer is a means of communication as natural and as simple as speech." If we study the Bible closely we will see: (1) that there were seasons of miracles in the time of Abraham, of Moses, of Elijah, of Daniel, and of Christ and the apostles; (2) each of these seasons extended over a period of about seventy years; (3) each series of miracles was necessary to confirm man's faith in God. (*a*) Abraham guided and guarded as he departed from his kinsmen; (*b*) the Hebrews enslaved in Egypt, freed from bondage, guided and protected on their long journey to the Promised Land; (*c*) Elijah and the worshipers of the true God sustained when and where idolatry was rampant, by such miracles as fire sent from heaven in answer to prayer, burning up the sacrifice set up by Elijah, while the sacrifice set up by the Baal worshipers received no response from their god, though they had prayed all day to him; (*d*) the wonderful works done by Jesus and his apostles made it possible for the people to believe in the Gospel.

The Miracles of Jesus Encourage Prayer

1. Water turned into wine at Cana. We should be encouraged to pray for things we lack.

2. Capernaum nobleman's son cured of sickness. We may pray for health.

3. The draught of fishes when Peter had toiled all night and caught nothing. We may pray for God's help in temporal affairs.

4. The demoniac healed. We may pray with the assurance that nothing is to hard for him.

5. Peter's wife's mother brought immediately from a bed of fever to a condition where she could serve the household with food. We may pray for speedy and complete restoration to health.

6. He healed all who were brought to him, a great throng in Capernaum. An encouragement to us to pray for others.

7. Leper healed. However low our condition, he will help us if we pray to him.

8. The centurion's servant healed. A master should pray for his servants.

9. A widow's son raised from the dead. We are sure of his sympathy when we pray.

10. The tempest calmed. In times of great extremity, he will hear our prayers.

11. The demoniacs of Gadara healed. Though men despise us, God will hear us when we pray.

12. Man sick of the palsy cured. God will answer importunate prayer.

13. Jairus' daughter raised to life. He will hear and answer the prayers of parents for their children.

14. Woman who touched him healed. Prayer may be an act, when it cannot be a word.

15. Sight restored to two blind men. We should be definite in our prayers; ask, and it shall be given you.

16. Helpless cripple at Bethesda healed. Jesus will even answer us when we pray and are discouraged.

17. A withered hand cured; the man made an attempt to stretch out his hand when Jesus told him to do it. We must work and pray, doing all we can for ourselves.

18. Five thousand fed. We are encouraged to pray for multitudes of people, churches and nations, for he can help many as well as few.

19. Canaanite woman's daughter healed. A mother's prayer is precious in his sight.

20. A deaf and dumb man cured by his touch. We come into a personal relation to Christ through prayer.

21. Four thousand fed. We are encouraged to pray for daily bread.

22. He was transfigured. We may pray to be delivered from the fear of death, since those in heaven and on earth are close to him.

23. Blind man restored to sight.

24. Boy possessed of devils cured. No case is too hard to bring to Jesus in prayer.

25. Man born blind restored to sight through his obedience to Jesus' command to go and wash in the pool of Siloam. We must obey as well as pray.

26. A woman cured on the Sabbath day of an infirmity under which she had suffered for eighteen years. We may pray for help on the Sabbath day.

27. Dropsical man cured. Scoffers cannot hinder Jesus' answer to our prayers.

28. Ten lepers healed. Jesus healed them all, but only one gave him thanks. Thanksgiving belongs to prayer.

29. The two blind men healed by the wayside. We may pray for help anywhere we chance to be.

30. Lazarus raised from the dead. Jesus answers even the prayer of despair.

31. The fig tree blasted. The prayers of those who are unfaithful will not be answered.

32. The ear of Malchus healed. God knows what we have need of before we pray.

33. His resurrection. It teaches us how to pray for the dying.

34. The draught of fishes after his resurrection. Neither life nor death can separate us from the Christ to whom we pray.

35. The ascension of Christ. He is still our prayer-hearing Saviour.

A DANGEROUS FLIGHT

EVEN if man is able to make a flying machine which will bear him safely aloft for hours at a time, it seems likely that the limitations of his physical make-up will keep him from following the path of the eagle and soaring to a great altitude. Recently two German aeronauts started on an upward expedition to see how far they could go above the earth's surface. They wore oxygen masks. When they reached a height of 16,000 feet they had to inhale oxygen every two minutes, as they were beginning to gasp for breath, and had palpitation of the heart. When a height of nearly 27,000 feet was reached, one aeronaut removed his mask and immediately fainted. The air was intensely cold, the glare of the sun almost terrifying. After they returned to earth, it was two days or more before they were physically in a normal condition.

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MRS. BUTLER'S TRAMP

By Susan M. Griffith

IT was a bitterly cold winter's morning. The snow lay thick on the frozen ground, and trees and bushes were heavily weighted with the white covering. A raw northeast wind was blowing a gale, shrieking about the corners, rattling the windows, and wailing down the big chimney of the Butler farmhouse with dismal insistency.

Within, all was bright, cozy and comfortable. A summery heat diffused itself through the ample kitchen, and pleasant odors from the bakeoven of the big range told a savory story of good things to eat. Mrs. Butler was in the midst of the midweek baking; "up to her eyes in work," as she was fond of saying; and Mary, the only daughter of the house, was just as busy getting things in train for dinner.

"You'll have to move your pan of beans to the front of the oven, daughter," said the busy housewife, making prints in her mince pies with a silver thimble. "I want the hottest place for my pies and bread. They are almost ready to put in. What time is it? Eleven? Oh, no; half-past ten. My, I was frightened! I want to get everything baked before dinner, for we've got to get an early start, if we go to missionary meeting. The mite-boxes are to be opened to-day, you know. Miss Curtis stopped in, this morning, to remind me. She says there's to be a fine programme. The topic is a Home Mission one, 'The Stranger Within Our Gates.' I guess it's on the immigrant question. Of course, we hope to get a good lot out of the boxes. Mine isn't half full, and I'm sorry for it, but, do the best I could, I just couldn't fill it. I've sacredly given a tenth, too, of all I've had, but I haven't had much. The hens have been so mean about laying, and since your pa sold the Jersey cow I haven't had much butter to let go."

"I have only fifty cents in my box," said Mary, laughing. "Chances to earn money have been slim this year."

"Oh, well, that's all right," said Mrs. Butler. "No one is required to give what she hasn't got. I did want to put in a nickel a week, anyway, but there's been such a heap of calls; more calls than money to meet them. I'm afraid it will be bad walking to the church, but we'll make it all right, I guess. Somebody's at the door, Mame; open it, please."

Mary opened it. Upon the step stood a man about twenty-five years of age, poorly clad, his clothes being exceedingly thin and threadbare. He had no overcoat, and was shivering pitifully. His eyes looked into Mary's with wild entreaty, then wandered wistfully to the big fire in the warm kitchen.

"Can you give me a bite to eat, lady?" he asked, in a tremulous, hesitating tone. "I hate to beg, but I'm on the verge of starvation. If there's any work of any sort that I can do to pay for it, I'll be more than glad to do it. It's a bitter day," and he shuddered as an icy blast swept round the corner, tearing at his thin coat and nearly taking him off his feet.

Mary had it on the tip of her tongue to say, "We never feed tramps," but the silent entreaty in his sad eyes arrested the words. She turned to her mother. "Shall I let him in?" she asked in an undertone, adding half playfully, "It is Home Mission work, perhaps it will do as well as a full mite-box. He is a 'stranger within the gates,' you know, mother."

The idea seemed to strike Mrs. Butler with approval. She craned her neck to look out of the half-open door. The storm was a cruel one, really, she thought. She smiled, nodded briskly, and said: "Why, yes, daughter, let the poor creature come in by the fire and get good and warm. It is awfully cold, sure enough; I'd hate to shut a dog out in a day like this. The teakettle is singing a right good song; you might make him a pot of coffee, if you care to, and dish up a lot of them beans you've got baking." And then, with her own hands, she wheeled a stand near the fire, spread it with bread, butter and apple-sauce, a cup and saucer, plate, knife and fork and spoon, and placed a chair for the stranger before it. Then she turned and looked him over critically. He was certainly very dirty. His hands and face were grimy, and his unkempt hair looked as if it had not known a comb for a week at least.

"She said grace for the stranger"

"Suppose you take a good wash before you eat," she said, as he stood before the grateful heat of the fire and held out his cracked and bleeding hands. "You'll feel better, and enjoy your meal better, too. There's a plenty of hot water in the reservoir, and a basin and towel and soap in the back room there. And here's a comb! It's a new one, and you can put it in your pocket and carry it along with you; it'll come right handy."

The tramp thanked her humbly, and gratefully accepted her offer. While he was engaged in the cleansing process Mrs. Butler and Mary held a whispered consultation, the result of which was an addition to the repast of a large quarter of apple pie and a couple of fat doughnuts.

"Now, set right up and eat your fill," said the good woman, as the man again appeared, greatly transformed. "You can eat and warm at the same time, and I hope the good Lord will make you truly thankful for what you receive."

It seemed like sacrilege to Mrs. Butler to partake of food without asking a blessing, and in this way she pronounced grace for the stranger, seeing that he was not minded to do it himself.

"I hope he will, ma'am," said the man, gazing at her with a suspicious moisture in his eyes. "Though he has no need to do that, either, seeing I am about as thankful as I can well be, to you, at least."

"It is much more fitting that you thank the good Lord than me," said Mrs. Butler, who delighted in sentence sermons. "It is from him that 'every good and perfect gift' comes. 'He gives us richly all things to enjoy.'

Continued on next page

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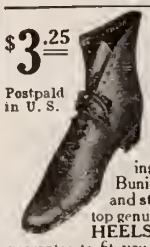

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MRS. BUTLER'S TRAMP

Continued from preceding page

u know that, don't you?" she asked.
"I presume I knew it once," said the anger, falling to upon the hot, comting food with great appetite. "I s not badly taught. But the biggest t of my religious education is like old, forgotten song; there's a fariar strain comes to mind once in a ile, but I couldn't sing the tune ough to save my life."
"Well, I never!" This exclamation surprise was not so much because the stranger's forgetfulness as the nner of his expressing it. Mrs. tler mused upon it as she tested her ad to see if it was sufficiently light, l put it in the oven. Then she pped directly in front of her guest l put an abrupt question:
"See here," said she, "where did you e from, and what's the matter? at business has a sensible, smart, e-bodied young man like you to be mping about the country begging r bread, when you ought to be earnit? That's what I want to know."
The man looked at her a moment, as e pitied her ignorance of the great, stling, crowded, busy world, and n answered civilly:
"Madam, I am one of the many vict's of the recent strike in Ogdensg. I have been without steady rk for over two months, and have b ely existed by doing odd jobs here l there. Finally, I found I had no nce in Ogdensburg, so I took to the d and have tramped it here, hoping get a job in a shop or on a farm, b I haven't had a bit of luck. Everyb y seems dead set against me, and ifs hard to get even a slice of bread, ugh I'm willing to do any kind of rk to pay for it. If you'll believe m ma'am, this is the first really dect meal I've eaten for more than a k."
Mrs. Butler was used to tramps and ir cunningly devised stories. She s not much inclined to befriend m, but something in this man's rds and manner touched her. He s more than ordinarily intelligent l seemed honest and truthful. She w Mary into a corner of the kitchen, were they consulted together for some e in low tones.
"I can help him just as well as not, i have a mind," said the older woma at last. "What do you think, Mry? Would you do it?"
Mary's blue eyes twinkled. "Yes, I bieve I would, mother," she said stly. "This is as much Home Miss as anything, it seems to me. Haps it will be equal to a full mite-b. Don't you think perhaps the Lrd will look at it in that way? 'Inasnch,' you know."
Yes, Mame, I do think so; you're rht, and I'll do it." And, coming bk to the stranger, she spoke out spaight and square, as her fashion was: "See here!" said she, "I'm not in the habit of doing risky, foolish things, but I'm going to try it this once, because I believe you'll work if you get the chance. I've got a son living in Crompton. It's ten miles off, but the road is a good one, and there's lots of travel on it, and likely you can get a lift along the way. My son is a big coal merchant, and employs lots of hands. I'll have my daughter, here, write a note to him asking him to give you a job, and you can carry it straight to him yourself. If you ain't in the habit of shrinking from hard, dirty work, you'll get on all right. Be sure you hunt him up right away, now, and give him the note. The address is H. C. Butler, 125 Pine Street, Crompton. She'll put it on the note so you can't miss it. I'll be sure to know whether you give it to him or not, rest assured, and I'll know, if he don't get it, that you ain't worth the sympathy and help we've tried to give you."
The man looked perfectly dumbfounded as he took the letter and put it in the pocket of his shabby coat.
"He'll get it, lady, don't you be a bit afraid," he said. "He'll get it this very day. What are ten miles after a meal like the one I have just eaten? I feel like a new man. God in heaven bless you both; you're Christian ladies, if there are any such in the world." And out in the storm he strode, no longer with dejected air and shambling tread, but with a firm, quick step and uplifted head, as if he felt that life was again worth the living.
Two days later there came a letter from the son in Crompton. "Your tramp turned up all right," it said, "and I've given him a job. He seems all O. K."
Another letter, a month later, stated: "Your tramp, Willard Kent, is doing fine. Has joined the Y. M. C. A., and goes to Sunday School and church like a Christian. In fact, I think he is one. He often says that you taught him what Christianity means."
"There's more than one way to fill a mite-box, isn't there, mother?" said Mary. "If we haven't always silver and gold, we can give what we have, if it is but a meal of victuals or a helpful word."
"The thing of it is," said Mrs. Butler, "I shan't feel like refusing to feed tramps any more. I hate to be taken in by them, but if I help one in twenty, even, I suppose I oughtn't to mind. After all, Mame, it was a mighty little thing we did for that poor fellow, and to think it saved him from despair, and maybe starvation."
"And saved him to God," said Mary softly. "Mother, my interest in Home Missions is on the increase."
"And mine, too," said Mrs. Butler, emphatically.

ANSWERED PRAYERS

J. D., Connecticut. "God has answered the prayers."

rs. M. L. I., Missouri. "I wish to say that G has answered many prayers for me."

. C., Prince Edward Island. "The Lord has a wered my prayer in restoring my father's h th."

rs. H. A. P., Idaho. "Recently a young n friend, for whom I was praying, was s d."

rs. J. W. L., Pennsylvania. "I thank God f hearing and answering a long-asked-for p yer."

. J. F., New York. "I was sick, and I p ed God to help me. He has answered my p yers."

. A., New York. "One year ago I asked God to redeem my boy from a fault, and he has d e it."

A. L., Missouri. "I wish to express my g itude to my heavenly Father for answering m prayer and saving my loved one's life."

rs. N. A. B., New York. "I would like to te the whole world the Lord does hear and a wer prayers. He has answered mine."

M. C., Pennsylvania. "I have prayed from a hild, and have had my prayers answered. E cially I wish to acknowledge God's graciousness in answering my prayers concerning my Sunday School class. 'My girls,' one by one, are accepting Jesus as their personal Saviour."

M. S., Pennsylvania. "God has heard and is answering my prayer in restoring my sister to health."

Mrs. J. C., Waldo, Kan. "The heavenly Father answered our prayers, and spared our dear mother."

Mrs. L. R. L. "God has answered many prayers for me, but I promised if he would answer this one I would acknowledge it."

J. A. D., Minnesota. "I want to acknowledge to the world that God answers prayer for our physical needs, as well as our spiritual needs."

Mrs. Ira O. E., South Dakota. "I promised the Lord I would tell the world if he answered my prayer, and those of my friends, for my dear sister, who was at the point of death last fall with typhoid fever. He heard our prayers, and she is well."

Mr. and Mrs. E. W. W., Idaho. "We give our deepest gratitude to our heavenly Father for answering our prayers for the past five years, for the return of our oldest son, who has been a prodigal and returned home to us last Sunday."

THE UNDERFEED WAY

CLEAN, EVEN HEAT- at LEAST Possible Cost.

IMMENSE heating bills and not enough *real* heat to talk about, aptly describes past winter experiences in thousands of American homes. It *was* an old-fashioned winter. People depending on ordinary heating methods, have shivered in "cold storage atmosphere" that cost them more than usual. The UNDERFEED banishes *all* discomforts of winter. It is *certain* the UNDERFEED provides clean, *even* heat, at *least* possible cost. So many people KNOW this that we have broken all records for the sale of modern heating plants. Thousands have money in the bank because

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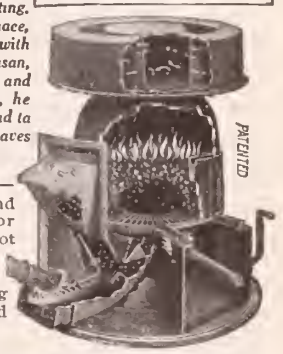
HEATING SYSTEMS WARM AIR FURNACES-BOILERS STEAM-HOT WATER

Save 1/2 to 2/3 of Coal Bills

Pea sizes of hard and soft coal and *cheapest* slack—which would *smother* the fire in ordinary furnaces and boilers — yield in the UNDERFEED as much clean, even heat as *highest* priced coal. There's where great saving comes in. Coal is fed from *below*. All the fire is on top. Smoke and gases, wasted in other furnaces, are thus consumed and turned into heat. That's *more* saving. The Underfeed requires little attention. Ashes are few and are removed by shaking the grate bar as in ordinary furnaces and boilers.

This illustration shows the Underfeed Boiler.

Illustration shows furnace without casing, cut away to show how coal is forced up underfire, which burns on top.



H. C. Weeks, Washington, D. C., is enthusiastic over his Underfeed. He writes:

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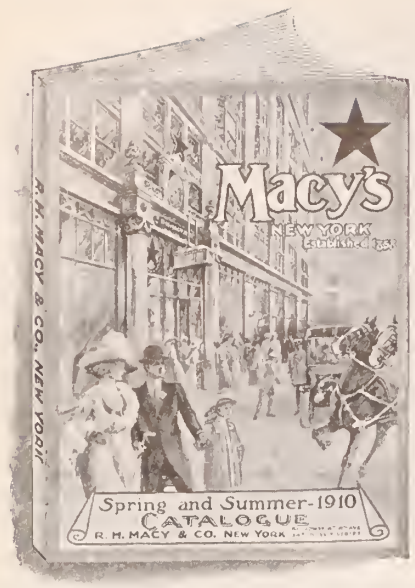

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER SEVEN—*Continued*

IN a few minutes dinner was ready, and the company rose to go to the room in which it was served. And either by design or accident, in this general movement Captain Van Vroom, Virginia and Batavius were standing together. The Captain seized the opportunity.

"Friends," he said, "before we eat, I will ask you to rejoice with me in the engagement of my daughter Virginia to my friend and partner, Captain Batavius De Vries."

Quick, pleasant exclamations full of kindness followed this announcement; and during them Batavius passed in front of his future father-in-law, took Virginia's hand, and kissed her.

And at that moment the door was flung wide open, and Joris Artaveldt entered.

He wore a riding suit, and cavalry cloak, boots and spurs, and was mud-stained, and weather-stained, and altogether out of comparison with his usual spick-and-span nicety. But he was inflamed by a passion so towering that it gave to his dress a singular element of fitness. It was the expression of the disorder within the man. He strode into the room unmindful of every one present, and, standing before Virginia, said in angry, disdainful tones:

"You cruel, perfidious woman!"

"Joris—I——"

"Take back your promise! Take back the love-token you gave me!" and he impetuously took from his breast the Strawberry Handkerchief, and, tearing it violently in two, he flung it at her feet.

The next moment he had disappeared. To the clatter of sword and spurs, and one sharp cry from Virginia, he went. But the surprise was so great, and the actions and the words of the youth so quick and domineering, that no one interrupted him. Batavius was too eager to secure the torn handkerchief, and the Captain had instantly made up his mind to treat the circumstances as a bit of boyish romancing, while no one else in the room had the right to question or reprove.

Madame Van Vroom kept her eyes upon her daughter. She saw that when Batavius stooped for the handkerchief, Virginia put her foot upon the torn symbol, and that it was then quickly lifted and slipped into the small bag she carried over her arm. But the affair was dismissed as soon as possible. The Captain's tone of angry pity for the love-sick boy was ably seconded by the laughter and jokes of Batavius, who really seemed to regard the interruption as quite a compliment to himself. Dinner was not delayed five minutes by the event, and in the little confusion of seating her guests Madame managed to whisper to her daughter, "Keep thyself together. It will be over in two hours."

But the girl, calm as she looked, was suffering cruelly. There were passing moments when she hardly knew what she was saying or doing. It was hard work for her to keep the grip on consciousness, and indeed she felt as if it would be a luxury beyond words to let consciousness slip and fall into some abysmal forgetfulness. Just at the moment, however, when endurance seemed no longer possible, the rather forced merry-making was brought to an abrupt conclusion. The discussion on the Stamp Tax had taken rather a quarrelsome turn, for Batavius became very dictatorial with his opinons and advices.

"You will have England's anger for your nonsense, Mr. Parker," he said, "and if so, I pity you."

"De Vries," he retorted, "let me see the man who will dare to put the stamped paper into circulation."

At these words the door was pushed open a little way, and an uncouth face, fringed with red hair, looked through the aperture. Captain Van Vroom stood up instantly.

"What is it, Mason?" he asked.

"The Stamps have come."

"When?"

"An hour ago."

"How did they come?"

"The ship that brought them was protected by a war vessel, a tender, and the guns of the fort."

"Where are they?"

"The ship lies in mid-river, off the government wharf—the war vessel and tender are guarding her."

"Well?"

"All the streets leading to the government wharf are crowded. The ships in harbor have lowered their colors. The flags on the Exchange, the City Hall, and most of the hotels are at half-mast. They are muffling the bells in the churches."

"Come, friends," said the Captain, but there was no need to call them. The men were all on their feet, and the next minute they were hurrying toward the city. As they went, they heard bells in all directions ring out their muffled, funereal tones. Very soon they met a band of drummers. The drums were muffled in crape, and as they looked at the Captain and his friends, they pointed with their black-bound sticks to the river. Speech was unnecessary. No words could have said plainer:

"The Stamps have come!"

CHAPTER EIGHT

THE TROUBLE LOVE MAKES

THE breaking up of the dinner party was not disagreeable to Batavius. He had had a great triumph over his rival, Joris Artaveldt, and he had so cleverly surprised Virginia that he had taken the kiss she had always refused him as a right, not as a favor. He wished now to find some acquaintance to whom he could praise himself. Somehow the ladies at the dinner table had not seemed aware of his special right to prominence that day. They had all furtively watched Virginia, and no one had made any observation which drew attention to his position with regard to young Artaveldt, nor yet complimented him on his sensible good-nature in ignoring it.

He thought it ought to have been the topic of conversation, and yet all the men had been too absorbed in their threepenny politics to discuss such an interesting event.

Even after the departure of the men, no one made any allusion to Batavius. In spite of his fine dress, his jokes, and his high spirits, in spite of the romantic intrusion of Joris Artaveldt, he had made no impression. None of the three matrons present wanted to talk about him; they went together to the front gate and listened with grave faces to the aching sounds of the muffled bells and drums, and then began to make excuses for a hurried leave-taking. Madame Van Heemskirk was anxious about her son Bram, who always would be at the point of danger; and the dominie's wife had two young nephews who must be kept off the streets if possible. Nor was their hostess sorry to be left alone. She had her own cares and anxieties, and the anguish and despair she had seen in her daughter's eyes was an entreaty for pity she could not deny.

Continued on next page

YOUR BAKE-SHOP?

Investigations of Bake-Shops by Boar of Health Reveal Unhealthful and Unsanitary Conditions—Many of them are Condemned.

How about your bake-shop? Ever s the place where your bread is baked? Is sanitary?

How many Americans stop to ask th questions about the bread they eat? Hap is the home where there is home-made bre where the kitchen is under the eye of t housewife and where all the precautions taken to secure cleanliness and hygie surroundings. Unfortunately thousands homes depend upon public bakeries for th supply of bread. Out of 547 bakeries Massachusetts which were inspected by t State Board of Health only 44 were fou satisfactory, while 222 didn't come up samtary requirements, and 270 were co demned as distinctly bad.

Out of 1,398 bakeries in the city of Chica inspected by the Board of Health 578 we found to be in dirty, unsanitary cellars and of these were ordered to discontinue busine

There are clean, hygienic bakeries; al bakeries that reek with dirt and filth unc conditions that are unwholesome and disea breeding. Without doubt the cleanest, fine most hygienic bakery in the world is that which Shredded Wheat Biscuit and Tris are made at Niagara Falls, N. Y. In t two-million dollar sunlit bakery there baked every day in the year a million, hundred thousand Shredded Wheat Biscu —a bakery that is inspected every year over a hundred thousand visitors from parts of the globe.

When you eat Shredded Wheat Bisc you not only have the satisfaction of knowi that it is the cleanest, purest cereal breakf food made in the world, but that it also co tains all the nutriment of the whole wheat p pared in the most digestible form. It suppli more real body-building nutriment than me or eggs, is much more healthful and co much less. In these times of high cost food products Shredded Wheat Biscuit tak the place of meat and heavy foods in ma thousands of homes. Two Shredded Whe Biscuits heated in the oven to restore cris ness and served with hot milk and a litt cream will furnish all the nutriment need for a half day's work. Being made in bisc form, it is deliciously wholesome for a meal when combined with fresh or preserv fruits of all kinds. Make your "meat Shredd Wheat for a while and see how much bet you feel. Almost any grocer will supply yo Triscuit is the little Shredded Wheat waf It makes a delicious "snack" for lunche with butter or cheese.

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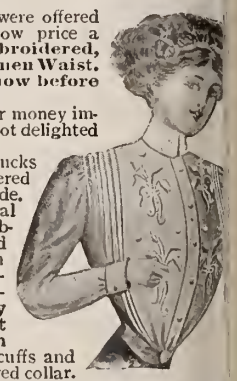

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OUR OWN FIREPROOF BUILDI

The Strawberry Handkerchief

Continued from preceding page

n a few minutes Virginia came to h, as she was standing in her fine d ng-room, looking, with annoyance, a the débris and disorder left after tl disagreeable dinner.

Moeder," she said, "may I go up- s rs? Yes, moeder, let me go. I c not wear these things any longer," a she touched her white silk dress a jewels with an angry disdain.

Virginia——"

Yes, yes, mother. I must go. The t n is in black crape—this gown is d adful—it ought to be crape—black, b k crape; and these stones, they h t me," and she pulled at them, as if ey strangled her.

Go, my child. Go, my dear one."

hen a sudden strength came to her, a she ran swift as a bird flies st ight to her room, and locked her- se in the solitude which seemed that h r the one thing necessary to life. Wh passionate haste she almost tore fm her body the rich clothing that d ked it, and slipping into her cotton nightgown, fell prone among the pil- los of her bed. She was suffering so m h! Her very soul felt spent and st ined, and she quivered like some dy g creature. The last three hours w ed out all memory of her past h py years, and even the witnesses of er shame and misery were at that h r hateful to her. The women might h e seen her anguish. But no! They c d see nothing hut her dress, and th e dreadful moonstones. The men m ht have seen that she was fainting, dy g, but they were too busy with th turkey and the Stamp Act. Her fa er, who said he loved her so much, sa only Batavius and his sickening sa sfaction with events, that were ut rmost misery to her. And her m her—thank God. her mother saw, h mother understood! In quick, pit- if glances she had said to her, "Be p ent. Be strong. It is only a little lo er."

he went over and over the same r d of distressful memory, until her br n and her heart alike refused to e tain longer such monotony of suf- f ng. Then sleep wrapped her like a arment, and while thus wrapped s e miracle of physical restoration a spiritual light befell her. When sl awoke it was night, and the house w very still. For a moment or two sh lay softly smiling. From head to fe she was so perfectly full of rest. Th n like a flash her sorrow found her ou she remembered everything. But th front and the end of all her trouble w the shame of the kiss that Batavi had publicly taken. It had dis- h ored and despoiled her, and oh, gr f of griefs, and shame of shames, Jo s had witnessed her degradation! Wh bitter tears, she confessed Joris to ave done right to throw her love ar her promise back to her.

his thought brought her the mem- o of the rejected handkerchief, and sh rose and found the bag that held it o the floor. Passionately she kissed th torn, disdained symbol. It had la on the heart of Joris; so then, n her own heart she would keep it fo ver more.

tanding with the little bag in her h ds as she made this tender vow, she sa a glimmer of light approaching, ar heard her mother's step.

oftly she unbolted the door, and st d at the opening to welcome her.

Moeder, moeder, come in to me."

Yes, thou dear one. I have brought th some bread and milk. Can thou ea now?"

think so. What time is it?"

Near midnight. I have been at thy d three times. Fast on sleep I th ght thee. So mereiful is God! W n we suffer, very soon he says: 'It is ough, sleep.'"

That is the truth. When I could bear no more, I fell on sleep. Moeder, I thought my heart would break."

"I know. Once, when I had fewer years than thou hast now, I drank the same cup—to the very dregs I drank it. This is a sorrowful gate through which girlhood passes to womanhood and wifehood; and there is no key to open it but one—renunciation. I had to use it, my child."

"Poor moeder!"

"And I had no moeder to pity and to help me. I drank it alone, in secret, in the dark night hours. Like thee I thought my heart would break. But no. Good hearts do not break. When they suffer they grow strong, and at last the head bows, and the heart says, 'Dear God, thy will be done.' And God's will was thy father, who has been always to me an angel of goodness. Then thy brother Arent came to make me happy, and afterward thyself to be my pride and joy and dear delight. Now tell me, what can I do to comfort thee?"

"Could thou speak to Joris, mother, and tell him it was all my father's doing? If thou would only say to him, 'Virginia loves thee, Joris, and very soon she will explain all.'"

"These things I could not do. Think once, and thou will not ask me."

"Moeder, I hate Batavius. I hate him!"

"I understand. Yesterday he was so hateful. So full of himself. So conceited. Every one, even the dominie and thy father, had to give way to him."

"His kiss burns my lips. No water will wash them clean again, and when I think of Joris——"

"Well, then, Joris is handsome. Though he had been riding all the day he looked bold and brave, and full of fire."

"And oh, moeder, he has a face so good and so beautiful!"

"I have said that."

"And his heart is true and loving."

"I doubt it not. When he spoke to thee, it was with anger, but his eyes were full of love and pity."

"How can I help loving him, moeder?"

"Yet thou must conquer thy love. He will never see thee again. I think he will go to England at once. And when thou art married it will be a great sin to think of him. Let that help thee to forget."

"No, it will not help me. I shall never forget. How can father be so cruel?"

"Not cruel is he. No, indeed! He loves thee more than his own life. Listen to me. Thy father has some trouble in his heart. When he dies it will be in a moment. Before that moment comes, he wants to see thee in thy own home. I have told thee this because I would not have thy father fall dead at thy feet in some disputing."

"Moeder, the bread and milk has done me good. Must I marry Batavius? Is there no way out of it?"

"I see none. For thy father's sake what can thou do?"

"Anything, but marry Batavius. I will give up Joris—*O wee! O wee!*"

"Joris has given thee up. He is out of thy life."

"When I tell him all——"

"He will say to thee, thou art a coward, a woman without spirit. Remember what he proposed to thee. He thought thou ought to give up father, mother, home for him. And he will not forgive that kiss."

"What must I do?"

"In a right spirit, what thou hast just done. Ask God to guide thee. If he interfere, thy father and all of us will know it is his interference, and that would end the trouble. With the whole heart, then, say, 'Unto thee, O God, I commit my way.'"

To be continued

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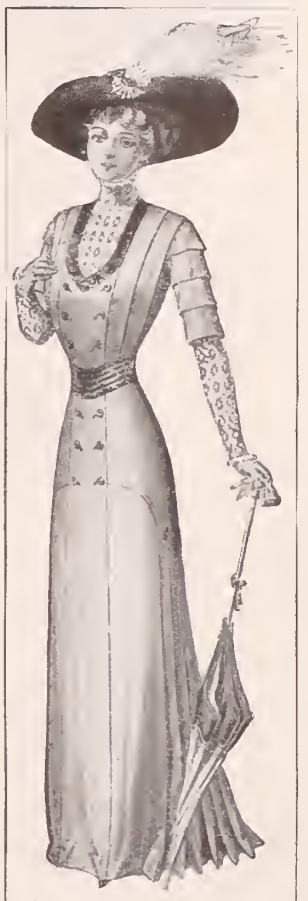

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They have stood the test of forty years and today there are more of them sold in the United States than of any other make, because they are absolutely accurate, perfect in style and fit, and the easiest to use dress patterns made Remember this. Do not be persuaded to accept a substitute for McCall Patterns.

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DON'T spend a dollar for roofing until you have seen and tested our old reliable "BRECO"—guaranteed waterproof, fire-resisting, durable **Rubber Roofing.** Made by our own special process, of long-fibre wool felt, saturated in asphalt. Heavily coated on **both sides.**

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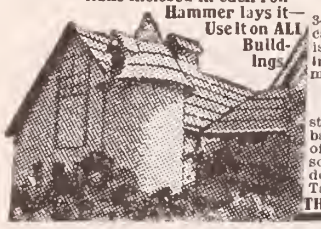

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Get these samples of 1-ply, 2-ply and 3-ply roofing. Put them to every test you can think of and prove to your own satisfaction that "BRECO" Rubber Roofing is the highest quality roofing on the market. We give the

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Send for samples or order now on our strong guarantee of satisfaction or money back. We pay freight to all points east of the western boundary line of Minnesota, Iowa, Missouri, and north of south line of Tennessee. Don't delay ordering; these special prices may not be offered to you again. Take advantage of them and write now, today—

Lowest Factory Prices

Freight Prepaid on 100 lbs. or more

35-lb.Roll—108 Sq. Ft.—1-Ply	$1.36
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THE BREESE BROS. CO., Roofing Dept. 77 Cincinnati, Ohio

A Flying Start

We are organized to promote successful poultry culture. You can get a flying start as a poultryman and make profits sure by using the

Rancocas Strain White Leghorn **HATCHING EGGS** We have over 10,000 Layers

RANCOCAS EGGS HIGHEST FERTILITY

The laying propensity of our S. C. White Leghorns is indestructibly fixed. They are not bred for "fancy" purposes. Ours are thoroughly bred utility birds, "the kind that lay the eggs." We have 10,000 layers, and establish every year more paying egg farms for beginners and introduce more vitality into flocks of expert poultry raisers than any other farm in the country. You can avoid all hatching losses by ordering day-old-chix from us. Any size shipment from 25 upward, all sturdy and vigorous. Breeding stock, any quantity. Complete instructions for beginners—care, feeding, etc. No charge. Write for circular giving our plan and prices.

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J. M. Foster, President, Box 160, Brown's Mills in the Pines, N. J.

THE LATEST CRAZE

Sawyer's Bo-Peep Puzzle

An evening's fun for all the family.
Mailed for 10 cts., stamps or silver.
SawyerCrystal Blue Co., Dept. L, 88 Broad St., Boston, Mass.

20 Beautiful Post Cards 10c

No Two Alike—Latest Designs

Lovely assortment of 20 Artistic Birthday, Friendship, Good Luck, Roses and Flowers in exquisite colors, all for only 10 cents, if you answer this ad. immediately.
J. H. Seymour, 255 W. Eighth St., Topeka, Kan.

THREE GREAT MEN AND A MUTUAL FRIEND

SIR Gilbert Parker, Hall Caine and Max Pemberton, as well as famous clergymen, professors, physicians, etc., found for a worn-down brain and nervous system nothing equalled the remarkable results obtained from the use of

Sanatogen
THE FOOD-TONIC

SIR GILBERT PARKER, the popular Canadian novelist:

"I have used Sanatogen at intervals since last autumn with extraordinary benefit. It is to my mind a true food tonic, feeding the nerves, increasing the energy, and giving fresh vigor to the overworked body and mind."

HALL CAINE, the dramatist:

"My experience of Sanatogen has been that as a tonic nerve food it has on more than one occasion benefited me."

MAX PEMBERTON, the distinguished editor and author, says:

"I beg to say that I have been taking your Sanatogen since the beginning of the year, and would not be without it under any circumstances whatever."

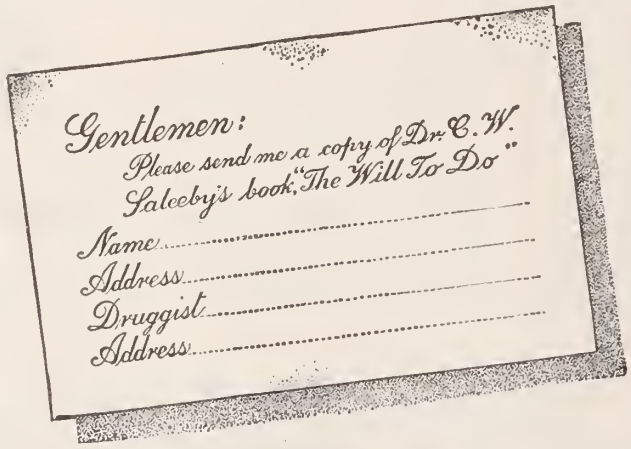
For all nervous disorders—insomnia, neurasthenia, indigestion, restlessness, continual fatigue, etc.,—Sanatogen is *the* logical food-remedy. It combines Albumen—milk's nutritive element—and Sodium Glycero-phosphate—the great brain and nerve builder. Sanatogen has the written endorsement of 12,000 physicians, including some of the highest medical authorities of the world.

Write for Dr. C. W. Saleeby's Book, "The Will To Do."

It is very interesting reading and contains some vital points about the nervous system and its relation to your every-day health that you ought to know. Dr. Saleeby's international reputation as a writer and thinker is your assurance that it is a book worth while writing for.

Fill in the request card for a *free copy.*

Get Sanatogen from your druggist — if not obtainable from him, write



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HELP

Try this great household help—3 in One oil.

Will save your time, your strength, your health. With little labor and small cost you can make everything run right—keep everything bright—clean—new.

3 in One is a clear, almost odorless compound free from acid, grease or varnish smells—the first oil, the best oil and the only oil for

OILING, CLEANING, POLISHING, PREVENTING RUST.

Makes any old sewing machine run lightly—keeps hinges from squeaking—oils clocks, bicycles, guns, anything that needs lubricating.

Cleans easily; polishes beautifully; pianos, mahogany, any furniture. Removes dirt, grime, grease—restores natural lustre of the wood.

Polishes nickel surfaces—bath room fixtures, stoves, prevents rust on any metal, indoors or out.

Beware—3 in One is imitated. **Get the Big Red One—and have the original, the best, the cheapest. At all good dealers, in 10c and 25c bottles. 3 IN ONE OIL COMPANY, 54 Broadway, New York City.**

Cut out this entire ad—write your name and address on the margin—mail at once. We will send you without one cent of cost a generous trial bottle—3 in One dictionary and special information. Address, 3 IN ONE OIL COMPANY, 54 Broadway, New York City.

FREE

Smart Boys oil their guns with 3 in One—also skates, tools, bicycles. The best oil for any use. Try it at our expense—write today—now.

Her Easter Blessing

ONCE a sweet and simple maiden
Longed the Master's face to see.
"He will come with blessings laden,
Surely one will leave for me."
How her heart was filled with gladness!
He would hear her pleading cry,
Filled with mingled joy and sadness:
"Bless me as thou passest by."

Long she waited, prayed, and listened
For His step along the way,
Till at last He brought her mission
On a joyful Easter day.
Spoke with loving words the Master,
And his face was fair to see:
"Follow Me"—her tears fell faster—
"Take thy cross and follow me."

Gently was His blessing given;
Could she call it all a loss?
Bond that drew her nearer heaven,
Jesus' blessing was a cross.
So she covered it with flowers,
Lilies pure as whitest snow,
Planning how through all the hours
Sweetness from her life should grow.

Oakland, Calif. M. E. H.

Lincoln and the Children

IN "The Children's Pulpit" of February 9 Rev. Dr. Farrar, who conducts that department of THE CHRISTIAN HERALD, asked these questions of his young readers:

"Would Lincoln's heart have grown had he become a drunkard?" "Will strong drink take love out of the heart?"

Many replies were received to these two questions. The following juniors have sent answers to both questions to Dr. Farrar, their answers being "No" to the first question and "Yes" to the second:

Anthony P. Atkins, Kansas; Roderick Atchley, Tennessee; Richard Adams, Lullier Adams, Virginia; Marguerite Anderson, Ohio.

Agnes J. Bost, Mary Bost, Wisconsin; Josephine Bartlett, Pennsylvania; Philomen D. Butler, Ohio.

Christene Cappon, Michigan; Edwin H. Conover, John Raymond Conover, New Jersey; Earl Corey, Mrs. Jacob Campbell, Pennsylvania; Charlie Contont, New York; Ada M. Carrier, Ohio; Agnes Contant, New York.

Sallie Dobson, Georgia; Samuel H. Davis, Lydia Davis, New Jersey; Rathbun Dodd, Virginia.

Lowell C. Elston, Illinois; Leslie C. Emenwein, New York; Fay Eshleman, Pennsylvania.

Frances Fulmer, Delaware; Floyd Fisk, Kansas; Edwin Flesche, North Dakota; Mrs. Lewis T. Francis, Pennsylvania; The Ministers' Friend, Pennsylvania; Willie Faith, Missouri; James S. Fettretch, New York.

John W. George, Alabama; Edwin Goodspeed, Michigan; Ralph Grimson, Ruth Grimson, Kansas; Edgar R. Gaardmore, Minnesota; Georgia Gillogly, Esther Gillogly, Iris Gillogly, Emmon Gillogly, Myrl Gough, Alpha Gough, Edward Gough, Hubert Gough, Virginia.

Ellen G. Hutchinson, South Dakota; Douglas Helm, California; Esther Hodson, Oregon; Hazel Hodeboom, Lucy Hubbard, New York; Mary Ada Hampson, Maryland; Joy K. Huber, Ohio.

Bert Johnson, Oregon; Carl Johnson, Vermont.

Lawrence Kreager, Iowa; Frank Knotts, Iowa; Miles Keiper, Pennsylvania.

Fay B. Lovering, Nebraska.

Paul Mohn, George McCelet, Pennsylvania; Mary McKellar, Connecticut; Walter W. Mallett, New Jersey; Ralph K. Mock, Indiana; Gamage Moorer, Ottis Moorer, Oklahoma; Theron Nettleton, Arkansas; Helen Noble, Illinois.

Willis Omey, Indiana.

Vernice Parsons, Ohio; Ruth Ellen Parham, Ida E. Parham, Tennessee; Rosie J. Pfau, Pennsylvania; Harold Pepple, Missouri; Claude Robinson, Oregon; Josephine Reber, Pennsylvania; Ruth Rice, Ohio; Eleanor Raymond, Iowa.

Mary M. Stewart, Delaware; Arthur C. Sisson, Rhode Island; Signa Story, Oklahoma; Theodore Sterne, Mississippi; Helen Schell, Wisconsin; Irene Summons, West Virginia; Ruth Stanfield, North Dakota; T. H. Shylock, Jr., South Dakota; Alice Smith, New York; Fay E. Trube, Nebraska; A. J. Timmereck, Marion Timmereck, Vernon Timmereck, Martha M. Timmereck, Wesley Timmereck, North Dakota; Laura Thoman, Ohio.

Meta Utz, Missouri.

Arden Vosler, Michigan.

Louis Witt, Kentucky; Lillie Wilshaw, Pennsylvania; Eva Walhizer, Harrie F. Woodruff, New York; Egera Wiseman, Durava Wiseman, Ohio; Walter Youngworth, South Dakota.

Better Than Advertised

Dear Editor: I have received the Red Letter Bible, in first-class condition, and I am more than pleased with it. It is just what I have been looking for for the past two years. THE CHRISTIAN HERALD premiums are always better than advertised. The advertising only gives one a faint idea of the beauty and style of the Red Letter Bible. MELVIN CHARLES.

Ida Grove, Ia.

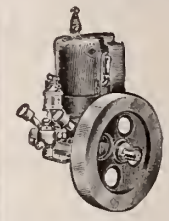
16-FOOT MOTOR BOAT $84

A 16-Foot Motorgo Motor Boat Equipped wi 2½ Horse Power Reversible Engine, Con plete, Ready to Run, Fully Guaranteed.

A better boat than you can buy elsewhere $25.00 to $50.00 in advance of our price.

Do not buy a motor boat of any kind until y get our prices. 16, 18 and 22-foot boats at prices j as sensational; guaranteed indefinitely. Mon back if you are not satisfied.

2½ H.P. MARINE ENGINE, $42.9



A 2½ Horse Power Sing Cylinder Reversible Mari Engine with full boat equ ment ready to install hull, guaranteed indefinitely $42.9

We have other mari engines of different hor power at prices $25.00 $50.00 less than you w pay elsewhere for engi of the same power a quality.

Get our prices bef placing your order.

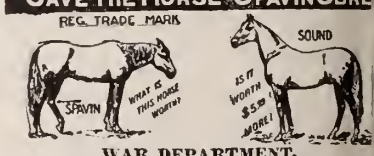
Write To-day for Our 1910 Catalog Motor Boats and Marine Engines

Our Boat and Engine Catalog is the book you need if you want to be informed about the boat and marine engine question. It will give you pointers on what to buy and prices to pay. Send us a postal card and write on it: "Send me your 1910 Motor Boat and Marine Engine Catalogue No. 65 C 37," and st whether you are interested in a complete boat or engine. You will receive it free by return mail.

SEARS, ROEBUCK & CO., Chica

"SAVE-THE-HORSE" SPAVIN CURE

REG. TRADE MARK



WAR DEPARTMENT.
Office Purchasing Commissary U. S. Army.
Saint Louis, Mo., Nov. 17th,

Troy Chemical Co., Binghamton, N. Y.

I have great faith in your medicine. I cured a bad tende a horse which had been fired and seemed beyond all hope. I cured a sprained tendon in another horse within two week CAPTAIN J. N. KILIAN, 3d & Olive Sts., Commissary U. S. A

FREEPORT FIRE DEPARTMENT

Troy Chemical Co., Binghamton, N. Y.

Freeport, L. I., Nov. 29, 1909. Enclosed check for bottle "S The-Horse." Every horseman around here thought horse w curable, but don't think so now. Here is what I have done "Save-The-Horse," and some of these cases were cured tw three years ago, as you know, and are cured to-day. In f am not afraid to undertake any case without the guarante

The first case was a gray mare with bone spavin, over years' standing. So lame everyone thought she would nev sound again. In six weeks' time she did not take a lame Let her to the Freeport Golf Club every week day.

The next case was a fine blooded horse with ringbone, be ing to a friend. In two months' time he did not take a lame

Also cured a Polo Pony who was hardly able to get out o stable, both hind legs affected with the worst bone spavin saw. Bought him for ten dollars, and everyone said I would to saw off his legs and have new ones made. The whole hoc affected. He had been fired and blistered three times. I "Save-The-Horse," and in ten weeks' time you would not that he had ever been spavined except for the marks of the iron. Have also cured a fine saddle horse of thoroughpin. be glad to see anyone regarding these cases. CARL DARENB

$5.00 a bottle, with legal written guarantee or con Send for copy, booklet & letters from business m trainers on every kind of case. **Permanently cures Sp Thoroughpin, Ringbone** (except low), **Curb, Splint, C Hock, Windpuff, Shoe Boil, Injured Tendons & all Lameses** scar or loss of hair. Horse works as usual. *Dealers or Exp.,* **TROY CHEMICAL CO. 39 Commercial Ave., Binghamton,**

"Used while you sleep."

for Whoopi Cough, Crou Sore Throa Coughs, Bro chitis, Colo Diphtheria, Catar

Vaporized Cresolene stops the paroxysm Whooping Cough. Ever dreaded Croup ca exist where Cresolene is used.

It acts directly on the nose and throat, mal breathing easy in the case of colds; soothes th throat and stops the cough.

Cresolene is a powerful germicide, acting as a curative and preventive in contagious disea

It is a boon to sufferers from Asthma.

Cresolene's best recommendation is its 30 y of successful use.

For Sale By All Druggists.
Send Postal for Descriptive Booklet.

THE VAPO-CRESOLENE CO., 180 Fulton St., New
Leeming-Miles Building, Montreal, Canada

Greatest Bargain Offer

FOURTEEN Lace and Embroidery Neckwear Pieces **49c**

No. A H 2735. We want every woman reader of this magazine to get acquainted with our importer-to-wearer system of selling by mail at 50% **below ordinary retail prices.** Hence we offer these 14 imported Novelty Neckwear pieces, worth at least $1.25, for only **49c.**, postpaid. Only one set per customer, as this sale is without profit to us, and solely to get acquainted.

The outfit consists of one Directoire collar and jabot daintily embroidered and stylishly trimmed with Baby Irish Lace, and insertion; also 12 newest shape turn-down collars in blind and openwork embroidery—a complete year's assortment for less than wholesale cost.

1910 Style Book FREE

Elaborately illustrates and describes our full line of Laces, Neckwear, Embroidery, Curtains, Lingerie Waists and Veilings. Write to-day and learn how to be a stylish dresser at small cost.

VALENCIA LACE & EMBROIDERY CO.
Dept. A H
16 Broadway and 276 Canal Street, New York

THREE CHAUTAUQUA NURSES

Miss Iola Lipp Lexington, Ky. | Miss Louise J. McPherson Griffin, Ga. | Miss Lois M. Miller St. Joseph, Mich.

BECOME A NURSE

If you have the natural attributes of a good nurse we will undertake to teach you to earn $10 to $25 a week, as thousands of our graduates are doing.

UNUSUAL OFFER: We grant every student two ——— months' probationary or trial study—this costs you nothing if dissatisfied.

If you wish to know how we train by correspondence,

Mail this Coupon

The Chautauqua School of Nursing
341 Main St., Jamestown, N. Y.
Please send 9th Annual Blue Book with stories by nurses.

Send us your size and $3.50

You'll get direct from the makers, express paid, a pair of the most healthful and comfortable shoes you ever wore. Perfect satisfaction guaranteed or money refunded.

ALLEN'S **KUSHION COMFORT SHOES**

No. 200.
Opera Last.
Kid, Kid Tip; Steel Arch Support, Cushion Rubber Heels.
Widths A to EE. **$3.50**

THEY combine the best elements of quality and style with an original **Cold-proof and Damp-proof Sole** construction that conforms to every curve and pressure of the foot—oak insole, cushion-cork innersole resting on a bed of antiseptic felt; cushion rubber heels to prevent shock or jar to the nervous system. Easy and comfortable right from the time you first put them on. Need no breaking in. They will stimulate you to the free enjoyment of the best exercise that exists—walking.

Our shoes are not on sale in your vicinity, order direct from us, sending your size, width and money order for $3.50. Send for catalog showing other styles at $3.50 for women and at $4.00 for men

LAKE ALLEN CO., 15 South Street, BOSTON, MASS.

The World Mourns His Loss

Continued from page 277

Dr. Klopsch during his busy lifetime. The funeral arrangements were in charge of Mr. P. W. Radcliffe, manager of the Stephen Merritt Burial Company, under whose excellent supervision everything moved with admirable precision.

The floral decorations were exceedingly large and varied. Among them were wreaths, pillars and crosses, sent by the following: The President and Mrs. Taft, the New York Consistory, the Bowery Mission, the Brooklyn Tabernacle Association, Mrs. J. Greener Hallimond, Mrs. Joseph Keppler, Mrs. Percy B. Bromfield, Mr. Otto Koenig, Mr. and Mrs. Percy Rushmore Bromfield, August Luchow, the Lovejoy Company, the Brooklyn Tabernacle Sunday School Association, Mr. and Mrs. W. Atlee Burpee, Leon C. Weinstock, the Gospel Settlement Residents, I. H. Rosenfeld, Leopold Molnar, THE CHRISTIAN HERALD Office Staff, the Construction Department and Editorial and Executive Department.

His Last Resting Place

Dr. Klopsch's remains were conveyed by rail to Tarrytown-on-the-Hudson. Interment will take place in the picturesque cemetery at Sleepy Hollow. For a number of years past Dr. Klopsch has made his summer home in Tarrytown, in a house overlooking the Hudson and commanding a view of THE CHRISTIAN HERALD Children's Home on the farther side. It was his favorite benevolence, and on many a bright summer morning his first thought on arising was to look across the river at Mont-Lawn, which he could see on the heights beyond. He could tell whether the flag was flying, and whether all was right with the hundreds of little waifs who were in his care, and whom he visited almost every day, from July to September. It was one of his last wishes that his grave should be chosen in a site that would overlook the Hudson and command a view of his dearly-loved Children's Home, and that wish will now be faithfully carried out. There he sleeps, until the last trumpet sounds.

* * *

MESSAGES OF SYMPATHY

TELEGRAMS and letters of sympathy to the number of hundreds have been received from all parts of the country at THE CHRISTIAN HERALD offices, and at Dr. Klopsch's late home. All of these convey the sincerest condolences. President Taft's message from Washington, which was accompanied by a great floral wreath, is given in another column.

Baron Uchida, Japanese Ambassador, telegraphed to Mrs. Klopsch from Washington: "I am much grieved to learn of the death of your distinguished husband. Please accept my deepest sympathy and sincere condolences."

Rear-Admiral Charles D. Sigsbee telegraphed: "Deepest sympathy for you and yours in this great sorrow."

Miss Mabel Boardman, of the American Red Cross, telegraphed: "His death is a loss to humanity."

America's leading evangelist, Rev. J. Wilbur Chapman, telegraphed: "Am deeply grieved to hear of the death of Dr. Klopsch. The world has lost a great man, and suffering humanity a good friend."

President Stooksbury, of Lincoln University, telegraphed: "Dr. Klopsch has joined General Howard above. We feel very keenly this loss."

Mr. Paget Baxter, proprietor of the *Christian Herald*, of London, cabled to Mrs. Klopsch: "Coming so soon after the death of my dear father, we deeply sympathize with you and your bereaved ones in your great sorrow. May God uphold you."

Mr. Willett F. Cook, the well-known publisher, wrote: "It comes to me as a personal sorrow, as I frequently met him and discussed work in the field. A great oak has fallen! We will not soon see his like again."

Mr. Edwin S. Ives, of Little & Ives Co., New York, wrote: "Surely he was a world benefactor; his fertile brain was always evolving plans for the good of humanity. We have enjoyed his friendship for years, and have become acquainted with many of his inner thoughts, and in those choice moments, when he was almost inspired with working out the problems of some of his great future achievements, we realized that the Christ was in him in complete control, and his face was illumined by an expression almost like that of the Master whom he so faithfully served. How the children will miss him! How everybody will miss him! It has many a time been an inspiration to the writer to meet him. Sometimes we would call just to take advantage of the contagion of his enthusiasm. We cannot express the deep sorrow at such a loss."

Superintendent J. H. Wyburn, of the McAuley Mission, New York, wrote: "Rescue work and workers have lost a tried, true friend, and the men who are 'down and out' a faithful, true helper."

Mr. Edgar H. Cottrell, president of the famous press building firm of Cottrell & Sons' Company, wrote: "The passing of such a man is more than a personal loss; it is a loss to mankind."

"A Shining Light Gone Out"

Mr. E. Gottschalk, the well-known art dealer of New York, wrote: "To know him was to admire, honor and respect him, for surely 'all in all he was a man.' That the literary and charitable world has lost one of its shining lights is but too apparent."

Mr. W. E. Derry, Dover, N. Y., telegraphed: "Thank God for Louis Klopsch! His memory is a great inheritance to his children."

Rev. Frank De Witt Talmage telegraphed from Philadelphia: "All Christendom sympathizes. Dr. Klopsch was an international power of Gospel evangelism."

Rev. Charles M. Sheldon, author of *In His Steps*, of Topeka, Kan., wrote: "Dr. Klopsch was a good friend of mine, and I have been indebted in many ways to him on account of his practical and hearty assistance, granted at many different times to my Social Settlement work here in Topeka. The loss is extended throughout a large circle. He is a man who will be missed here on earth by very many personal friends, of whom I count myself one."

County Sheriff John S. Shea, of New York, wrote: "I am extremely sorry to hear of the death of your beloved father. In this sad hour of your bereavement and great loss I extend to you my sincere sympathy."

Mr. Archibald McCowan wrote from Stamford, Conn.: "My sincere hope is that his good work will be taken in hand by some worthy successor. Great business ability, combined with great philanthropy, is not by any means an ordinary combination. Louis Klopsch is the only man I have ever known who possessed both."

Rev. Wilbur F. Crafts, of Washington, D. C., wrote: "It has been said by Carlyle, I think, that the deepest test of greatness is the range of a man's sympathies. By this test, Dr. Louis Klopsch measures up to the standard of the world's foremost group, the international men, whose sympathy leaps all arbitrary boundaries among men—all national and denominational and social and race boundaries—and grasps

Continued on next page

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 303, and write them for full information.

"GAUZRIB"
The newest of the new

Something entirely new. The most unique and stylish underwear ever made. In quality, fit and finish "Gauzrib" is "the newest of the new" in lingerie.

"Gauzrib" is exclusive. It is unlike any other underwear, *anywhere*, at *any price*. We are originators of both machines and fabric, and we know. It is finer, softer and more delightfully glove-fitting than any other. And it is *durable*. You can launder it again and again

"Gauzrib" is just full of elasticity. It gives with every movement of the body. It is the finest, smoothest, silkiest underwear fabric ever made. The undervest you see above—a size five—fitting a 40 and 42 bust, will stretch to nearly 60 inches, and yet so fine, sheer and filmy is it that you can pass it through a wedding-ring as illustrated. Think of it!

HAND-MADE LACE FINISH

The superb "Gauzrib" finish is something to take your breath away. *Real hand-crocheted lace*, every stitch of it—costing in itself more than you pay for the average undervest. There is nothing like "Ganzrib" *anywhere*.

These statements are made by a reliable company and are truthful. "Gauzrib" Underwear for women is made by the makers of Cooper's celebrated "Spring Needle" Underwear for men, the kind you see advertised so often. The machines which make the "Ganzrib" fabric are just perfected.

Cooper's "Gauzrib" Underwear is not yet for sale at your dealers. It is too new for that. But you can secure the "Gauzrib" Undervests from us direct by ordering quickly. The price is $2.00 each, charges prepaid, and they are worth it. Send check or money order at once, if you would make sure of your order being filled. Our present output is limited. Better send today.

COOPER MANUFACTURING CO.
Dept. "G"
Bennington, Vermont
Manufacturers of Cooper's famous "Spring Needle" Underwear for men.

Beautifully illustrated "Gauzrib" booklet on request.

TRADE MARK
Stork Pants FOR BABY
Waterproof

Button neatly over diaper. Prevent baby's clothes from getting wet and mussed, thus saving washing. White, light weight, no rubber. Easily cleansed. Price, 50c Made from

Stork Sheeting

A rubberless waterproof fabric, light as linen. Guaranteed not to sweat or irritate the tenderest skin. Best for baby's crib, the sick bed, and all household purposes.

By the yard: light and heavy weight, 36 in. wide, $1.00; heavy weight only, 54 in. wide, $1.50.

Stork Catchall Bibs, 50c. Stork Plain Bibs, 25c.
Stork Diaper Bags, black and white check, 50c.

CAUTION. Be sure the word "STORK," our registered trade mark, is on the goods you buy. If your dealer cannot supply you, we will mail postpaid on receipt of price. FREE. For your dealer's name, Baby Sponge Bag made of "Stork Sheeting," also booklet

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9

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At Last! Modern bathing facilities without running water, water works or plumbing. New invention solves problem. Costs but $6.50 complete with heater---yet actually gives bathing facilities.

Sectional View

EQUAL TO MOST LAVISHLY EQUIPPED BATHROOM

Unlike anything you've ever heard of. **Used wherever water exists in any room, any part of the house.** So energizes and distributes water that very little does more than tub-full old way. Combines in one bath, one operation, one cost, the properties of four baths---**cleansing, friction, massage and shower,** plus shampoo. Hot or cold---any temperature---any time --- any place. Adapted for all members of the family --- no difference. One Texas user writes: **"Children cry for it." Makes bathing 5 minute operation**---longer if preferred---every minute a pleasure. Cleanses and operates almost **automatically.** No tubs, bowls or buckets to fill---no washrags, cloths or sponges---no dirt, odor, splashing, or muss. Banishes drudgery before, during, and after bathing.

See how simple, easy, convenient: To bathe, just do this --- place **self-heating** fountain on wall---fill with water---touch a match, turn regulator---**that's all.** Thereafter, it energizes and works automatically. Just think! Only clean, running, energized water touches body---no immersion---no using same water twice. What a pleasure---what a bath---what a boon to humanity! All hardship, drudgery, annoyance, wiped out. Could anything be more perfect? Sounds too good to be true, yet it's no experiment. **Over 100,000 sold. USED BY U. S. GOVERNMENT, famous Battle Creek Sanitarium,** and other celebrated authorities. Guaranteed by a $50,000. house. **Not sold in stores.** Sent anywhere. **Send no money, but do investigate.** Let us prove these claims---refer you to nearby users. **Get our personal trial offer,** catalogue, testimonials---**all free. Just risk 1 cent---a postal---to get acquainted.**

PRAISED BY THOUSANDS OF DELIGHTED USERS

J. Phar, Mont., writes: "Makes a modern house oo the farm. Great gift to mankind." Mrs. Sution, Ky., "Splendid! So easy to bathe the children." G. Chase, N.Y., "After two years' use, I consider it a Godsend." Mrs. McAlpine, N. Y., "Gives advantage of bathroom in any part of house." B. Sholtus, Mich., "So simple, easy; time-saver, 5 minute bath more thorough than half-hour old way." J. Steward, Okla., "Better than a bathroom. Can take any kind of bath." Dr. Skidmore, Miss., "Far superior to tub. Would'nt take $25 for mine." Wm. Colden, N.Y., "If I were compelled to choose between having a bathroom and the Allen, would take the Allen Apparatus."

A WINNER FOR AGENTS Cashman writes: "A man who can't sell your goods couldn't sell bread in a famine. Send 48 more. "Stoneman: "Best thing I ever sold. Not one complaint from 2,000 customers." Lodewick: It's great. Sells on sight." McDaniels: "Everybody wants one. Fastest sellers ever saw." Rogers: "Beats loaning money at 10% a month. Selling baths got me one piece of property." Hart: "Can't keep from selling it if properly demonstrated. Appeals to all."

We want more sales agents, men or women, of home or traveling, all or spare time. Let us submit our high grade offer; cash or credit plan; exclusive territory; sworn-to proofs of success never before equalled by agents.

INVESTIGATE ANYWAY

THE ALLEN MFG. CO., - - 1865 ALLEN BLDG., TOLEDO, OHIO

The World Mourns His Loss

Continued from preceding page

the hand of every man who needs help for body or soul, or desires to help others, counting the whole world one neighborhood and one brotherhood."

Francis Trevelyan Miller, editor of the *Journal of American History,* wrote from Hartford, Conn.: "Dr. Klopsch was undoubtedly the greatest inspirational force in the Christian homes of America. He had gathered about him a great brotherhood. It was more than a quarter million American homes, and he united them into one of the greatest moral powers in the nation. His work will live for generations. This service to humanity seems to me to be of greater import than his magnificent work as 'almoner of nations in distress,' although the latter made him one of the world's benefactors. Dr. Klopsch should take his place as one of the historic figures in the annals of civilization, as his life was spent for the uplift of humanity, through the furtherance of the great spirit of Christian brotherhood."

"The Friend of the Friendless"

Orison S. Marden, editor of *Success,* wrote: "He was a man of many sterling qualities. Few men have touched such a vast number of lives in such a practical way. Tens of thousands have been made better and happier because he lived. What a friend the vast multitudes of people scattered all over the earth have lost! What an army of children will mourn his death! He was always a friend of the friendless and the unfortunate."

John Brisben Walker, the well-known publisher, wrote: "To few men is it given to keep steadily in mind the welfare of the millions while pursuing their daily work. To Dr. Klopsch popular reward meant simply more power to do good. He maintained at all times a parallel plane of charities and kindnesses of the widest extent."

Mr. Cyrus Curtis, proprietor of the *Ladies' Home Journal,* wrote: "My sympathy is deep and sincere, having been through the same experience. May your heart be comforted."

Mr. Simon Brentano, the well-known New York publisher, wrote: "Dr. Klopsch was always a most welcome visitor. We knew him and esteemed him greatly for his fine qualities."

Mr. W. B. Howland, treasurer of the *Outlook,* wrote: "He was my good friend, and I shall miss him. His work for humanity is his most impressive monument."

Consul-Gen. Hanna's Tribute

United States Consul-General Hanna telegraphed from Monterey, Mexico: "I am grieved beyond expression to learn of the sudden death of Dr. Louis Klopsch. He stood faithfully by me during the Porto Rican disaster. He was one of the first to come to the rescue in relieving the thousands of flood and frost sufferers. In northern Mexico his work will never be forgotten. I have placed my flag at half-mast, in token of the great man who has done so much for the poor in this locality. Please convey my deepest sympathy to his family."

Baron Ozawa, the head of the Imperial Red Cross of Japan, cabled from Tokyo, as follows: "Deepest sorrow for Dr. Klopsch's death. Express sympathy to Mrs. Klopsch."

Mr. Will R. Moody, head of the Northfield Moody Schools, telegraphed to Mrs. Klopsch from Atlanta: "May the God of all comfort be your solace in this dark hour."

Evangelist Len G. Broughton telegraphed from Atlanta: "The Tabernacle Bible Conference, composed of several hundred Christian workers and ministers, express deepest sympathy."

Among others from whom messages of heartfelt sympathy were received were the following: Joe Mitchell Chappell, editor *National Magazine,* Boston; Geo. A. Warburton; Hon. R. Watchorn, ex-Commissioner of Immigration.

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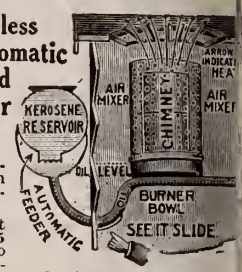

automatically generates gas from kerosene oil, mixing it with air.

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To operate—turn knob—oil runs into burner—t a match; it generates gas, which passes throug mixer, drawing in about a barrel of air to every spoonful of oil consumed. **That's all.** It is self- lating, no more attention. Same heat all day night. For more or less heat, simply turn knob, it remains until you come again. To put fire out knob—raising burner—oil runs back into can—fire As near perfection as anything in this world. **for Summer Use.** Not dangerous like gasoline dirt, soot or ashes. No leaks—nothing to clog or up. No wick—not even a valve—yet heat is under p control—**kitchen always cool.**

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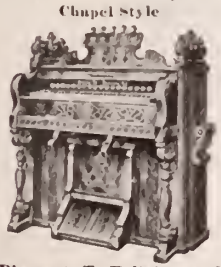

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Training Missionaries in Temperance

THAT the missionary must be taught in Gospel temperance is a fact now generally recognized. In India, China, Burma, South Africa and Japan the plan of scientific temperance instruction has had a cordial greeting from the governments of these respective lands, and petitions for its introduction into the school systems are being widely circulated. Temperance teaching has been begun in the mission schools.

The Chicago Training School for City, Home and Foreign Missions is among the first of training schools to recognize this fact by adopting a definite course of temperance education for its students. This course is a model one, similar to those designated for the secular normal schools, colleges and universities.

There are four general divisions in the course, which covers a period of about four months' study. These groups include studies in Alcoholism, Temperance, Pedagogy, the Political and Economic Aspect of the Liquor Problem, and Corrective Agencies. The first covers the effects of alcohol not only on the physical organism, but also on mental operations, community welfare and morals, pauperism and crime, public health, family and neighborhood conditions, the effects of alcohol upon the alimentary tract, the circulatory system and the various organs.

These prospective missionaries also study the political and economic aspect of the liquor problem, giving special attention to the consideration of the saloon in politics, the brewer in municipal politics, liquor legislation, Federal and State regulation and prohibition, local option, the economic advantages of prohibition as related to employment of capital, the relations between capitalists and wage-earners, national revenues, etc.

The work is in charge of a teacher who has personally investigated field conditions, and she is aided by a corps of temperance experts which includes Mrs. L. M. N. Stevens and Miss Anna R. Gordon, president and vice-president at large of the National W. C. T. U.; Professor W. I. Thomas, University of Chicago; Dr. W. A. Evans, chief Chicago Department of Health; Arthur Burrage Farwell, president Chicago Law and Order League; Mrs. Mary J. Teats, superintendent School of Gospel Eugenics; Miss Mary McDowell, head Chicago University Settlement, and Mrs. Edith Smith Davis, World's and National W. C. T. U., superintendent scientific temperance instruction.

A special feature of the course is the plan for a study of Chicago as a typical city, with respect to liquor and immorality. Instructors in the Training School's department of social service personally conduct the tours of investigation. A knowledge of anatomy, physiology, psychology and eugenics is a requisite, naturally, for the student who desires this expert temperance training, by which, as is plainly to be seen, the efficiency of the missionary, either in home or foreign service, is greatly augmented.

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Scientific Instructor

TEMPERANCE NOTES

—THE next State Fair of Michigan will be "dry," the administration having decided that no liquor shall be sold on the grounds.

. . .

—SINCE Waterloo, Ind., went "dry" the town marshal has resigned and entered the railway service, there being no business and no arrests for him to make. The criminal calendar is a blank.

. . .

—SINCE Rockford, Ill., went "dry" the town has prospered. The population has risen from 40,000 to 50,000 since 1908, property values have greatly increased, and arrests for drunkenness have decreased from 338 to 224.

. . .

—MARK TWAIN has found a new reason for opposing prohibition. He writes: "They have just invented a method of making brandy out of sawdust! Now, what chance will prohibition have when a man can take a ripsaw and go out and get drunk with a fence rail? What is the good of prohibition if a man is able to make brandy mashes out of the shingles on his roof, or if he can get the delirium tremens by drinking the legs off the kitchen table?"

. . .

—GEORGE ELLIOT HOWARD, in an article in *McClure's*, has this paragraph: "That the sources of the divorce movement are bad social conditions, which may be remedied, is illustrated by the sinister fact that, directly or indirectly, 184,568 divorces, or nearly 20 per cent. of the whole number reported for the last two decades, were granted for intemperance; and in nine-tenths of these cases the culprit was the man."

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Do not soil the clothing or grow gummy.

Finest in Quality Largest in Variety

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The *only* black dressing that positively contains *oil.* Softens and preserves, and imparts a beautiful lustre. Its use saves time, labor and brushes, as it

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Always ready. Price, 25c.

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POSITIVELY such a good Telescope was never sold for this price before. These Telescopes are made by one of the largest manufacturers of Europe; measure closed, **12 in.**, and open over **3½ ft.** in **5** sections. Tubes are compressed Papier Mache Fibre, fitted and finished with great precision, and are brass bound, brass safety cap on each end to exclude dust, etc., with powerful lenses, scientifically ground and adjusted. Guaranteed by the maker. Every sojourner in the country or at the seaside resorts should certainly secure one of these instruments, and no farmer should be without one. Objects miles away are brought to view with an astonishing clearness.

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ILLUSTRATION ABOUT ONE-THIRD ACTUAL LENGTH

Chats With the Young Folks

By Kate Upson Clark

Easter in France

THE newspapers have told us of the great religious revolution in France. The government decided that church and state must be wholly separated. The religions of the French were so various that it was deemed best that no notice should be taken of any of them by the government.

The matter even went so far that the religious holidays of Christmas, Easter, All Saints' Day and the Assumption were voted away.

Then, as you can imagine, a great outcry went up from the people. They insisted that they must have their holidays.

"Very well," the government decided, "you may have them, but you must not call them by the old religious names. Christmas shall be called 'The Family Festival.' The Feast of the Assumption shall be called 'The Harvest Festival,' the Feast of All Saints 'The Memorial Festival,' and Easter 'The Spring Flower Festival.'"

Let us rejoice that in our Christian land the dear old names commemorating incidents in the life of our Lord will always be retained.

What Was It?

ONE of the most successful of New York's great merchants testifies that the foundation of his success, as that of so many others, was laid in the most unremitting work in the early days of his career.

"Long after my clerks had gone I used to stay to look over the books and examine the stock," he says. "Generally I would go home to dinner, but sometimes I would snatch a hasty meal at some nearby restaurant, and then return to the store to work until midnight.

"I had heard tales of the burglars who haunted that part of the town after business hours, but I was naturally fearless, and I kept a loaded revolver in the upper drawer of my desk, so that I did not worry. Still, I learned, after the first few years of my business life, that I had better drop the shades in my office when I worked there evenings, alone. Sometimes I had to leave the safe open for a while, with a good deal of money in it. Even a courageous man knows that a thief, watching him through an unshaded window, might call confederates and overpower him at such a time.

"It wasn't the fashion then to have night watchmen. Only a few had them on our street. It was probably some years after the occurrence I am about to relate that we had them ourselves.

"The books had got into a tangle, as books so often will, and I was staying late to straighten them out. The store was deathly still. I was adding and subtracting so hard that I had not noticed a peculiar noise which suddenly struck on my ear. Then I had a dim consciousness that I had been hearing that noise for some time.

"I dropped everything and listened. The clock struck midnight, and drowned everything. Then the silence began again—stiller than ever—and breaking in upon it, after a little, I heard the noise.

"Stealthy, muffled footsteps were making it, I felt sure. I stepped to the door and looked up the stairway.

"'Who's there?' I called gruffly.

"Naturally there was no response, but the noise stopped.

"I listened for a few minutes. Nothing happened.

"'It must have been something outside,' I muttered, like the hero of 'The Raven.'

"I stepped to the door and looked bravely up and down the street. Not a sign of life was there. I was probably the only man within a radius of half a mile—a space occupied only a few hours before with many thousands of busy workers. There was something uncanny in the thought of the contrast. I locked the door sharply and hurried inside. Even my firm nerves were shaken a little.

"I began again on the books, when, presto! there was the noise again—slow, stealthy steps—peculiar steps. No ordinary man was making them. Had some crafty lunatic obtained access to my store, hidden himself till the men had gone and now come out to rob or burn?

"I wanted to run away. In the distance I heard the bell of the old horse-car which I sometimes took. It ran once an hour, after midnight, all night. But I decided to stay and beat out my enemy.

"My hand shook a little as I lighted the lantern we always kept at hand in the office. Then I tramped up the four pairs of stairs and looked into and under everything on the upper floors. Nothing there!

"Within the next two hours I kept hearing the strange noise again and again. Three times I made the weary round of my entire store. The books were forgotten by this time. I thought only of *that noise.* What was it?

"As I was coming down the third time, I stopped to rest and to think over the situation at the head of the second staircase, from which I could plainly see the one which led to the floor above.

"I sat perfectly still for ten minutes or more and fell into a doze, for by this time I was completely tired out. Suddenly a sound near me made me open my eyes.

"I looked upward, and there was a big rat, holding in his mouth a roll, which some clerk had probably dropped from his lunch. As the rat could not carry the roll, he was coming backward down the stairs, pulling it down after him. What I had heard was the tap, tap of the roll as it dropped from one stair to another. He must have brought it from the very top of the house.

"I remembered noticing that roll, in a corner of the stairs, and was going to scold the janitor about it. So that was my burglar—or my ghost, as I had come to think it might be.

"Don't allow yourself to be scared by unaccountable noises," the wise old merchant concluded. "Ten to one your burglar or your ghost is only a rat."

Our Shorthand Classes

MANY readers have written recently desiring information regarding the Shorthand Correspondence Classes. To these, and to all others interested, we would state that the classes, which are now in their third year, having already taught successfully over 1,400 pupils, are now open for enrolment of members for the Spring Course. The system taught is Pitman-Graham, the standard system of the business world. The complete course consists of 24 graded lessons by mail, each lesson being self-explanatory and easily acquired by pupils of any age. Hundreds of former pupils are now occupying good positions. Every lesson is revised by individual instructors and lesson blanks are furnished to all students. The usual fee has been reduced to $2 (which covers all expenses) for Christian Herald readers and their friends. Full name and address should accompany application for enrolment. Address The Christian Herald, 92 Bible House, New York City.

SENT ON APPROVAL

TO RESPONSIBLE PEOPLE

To test the merits of **The Christian Herald** as an advertising medium.

LAUGHLIN Fountain Pen

The most popular and widely known writing instrument on the market.

Style shown on left mounted with two ½ inch gold bands.

Postpaid to any address, only $2.00; by insured mail, 8 cents extra.

Style on right, Mother of Pearl Mountings, finished with handsome gold trimmings, size and style as per cut.

Postpaid to any address, only $2.50; by insured mail, 8 cents extra.

Either of the above fountain pens without mountings on holder, plain or chased, as desired.

Complete to any Address, Only $1

By insured mail, 8 cts. extra.

Every pen guaranteed full 14 Kt. Solid Gold, and to be satisfactory in every particular.

To show our confidence in the Laughlin Fountain Pen, you may try it a week; if you do not find it as represented, a better value than you can secure for **three times this special price** in any other make, if not entirely satisfactory in every respect, return it and we will refund your money, with ten (10) cents additional. The extra 10 cents is for your trouble in writing us. (Two customers in 5,000 have asked for return of money.) In ordering please state whether fine, medium or coarse point is desired.

Beware of imitations—insist upon getting the **GENUINE LAUGHLIN ADVERTISED** pen. If your dealer will not supply you, **refuse the substitute** and order direct from us.

Give us the name of your dealer that you asked to show you a Laughlin Safety Fountain Pen, and in exchange for this courtesy we will send you free of charge one of our new safety pocket fountain pen holders—address

Laughlin Mfg. Co.

100 Griswold Street, Detroit, Mich.

JUST PUBLISHED

What Life Means to M

By WILFRED T. GRENFELL, M.D.

The Latest Message from the Apostle of the Labrador

Here is an answer to the riddle of existence fra... and freely given by a m... whose share in the wo... work qualifies him to sp... with understanding. ... author sums up his pers... definition of life thus:

"That is what life mea... me—a place where a F... above deals differently wi... different children, but wit... in love; a place where true joys do not hang on materia... and where all the time the fact that God our Father is o... throne lines every cloud with gold."

Easter Edition illustrated with an especially interesting portrait.

PRICE 50 CENTS, NET.

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COMBINATION OFFE...

10 Beautiful 6 Xtra Quality **EASTER** Post Cards, ... Post Cards, ...

10 Fine Art Birthday Post Cards .....

10 Best Wishes and Greeting Post Cards, ...

Any 3 of the above packages mailed for 25 cents. Special Assortment of 100 Easter Post Cards for De... will be mailed for 60 cents.

MADISON ART COMPANY, MADISON, CO...

SCHOOL OF EXPRESSION Voice, Body and Mind trained for ... tureand professional power. 8 Sm... Terms, Boston, Asheville, Eureka, ... Seattle and Chicago. Winter Term opens Oct. 5. All advanc... vocal and expressive training for **30 years** have centered in ... **School and the books of its Pres. S. S. Curry, Ph.D. Dept. ...** for free booklet and notice of Book on Voice. 24 Copley Sq., B...

Guaranteed Advertising

UR advertising guarantee is proving highly successful. This is denced by the number of letters ich we have received, commending r attitude or calling our attention to sunderstandings between subscribs and advertisers.

In this connection we have unthed and adjusted a number of fferences which might never have en adjusted had they not been ought to our attention. We have nd that in many cases subscribers ve answered advertisements, have en dissatisfied, and have remained ent rather than demand their rights, til they saw our guarantee. Then y wrote to us about it. In every se we have brought the matter to e attention of the advertiser, and satisfactory conclusion has been ached. In some cases the purchaser d not understand how to operate the paratus he had purchased; in others, thing had been heard from the adrtiser, due, as we found, to miscarge of the mails. Again we found at parts of an instrument were miss, and so it would not work until the vertiser had furnished the missing rts.

Of course, the subscriber should try st to adjust any difference directly th the advertiser, but when this ls to bring satisfaction, by all means ite to us and we will do our best to e that the spirit as well as the letter our guarantee is lived up to. Have u read it?

Whenever any of our subscribers is frauded by an advertiser in THE RISTIAN HERALD we will make good e claim, provided that the subscriber, o must be of record, has mentioned HE CHRISTIAN HERALD in writing to e advertiser, and provided the claim made to us within one month of the te of the appearance of the advertement.

Called Higher

Miss M. L. Pitts, of Ringwood, Halifax Coun N. C., departed this life April 26, 1909.

D. F. Rednour, of Springfield, Ill., passed ay to his eternal home on October 24, 1909. was in his sixty-seventh year.

After an active and useful life of seventy ars, Mrs. S. E. Dusinberre, of Waterbury, nn., went to her long rest on August 19.

Mrs. Almina Rickard, of Fort Plain, N. Y., ed sixty-seven years, passed home recently. sincere Christian and a devoted wife and ther.

Rev. Charles H. Buck, for many years a minent Methodist minister in Brooklyn and other charges, died recently at Yonkers, Y.

Mrs. C. Cox died at her home in Huron, December 27, 1909, aged seventy-three ars. She was a member of the Methodist urch.

Miss T. E. Bellows, of Salem, Mass., passed to her rest October 27, 1909, after a long, ing affliction. She had long been a subriber to this paper.

William H. Hagan, of Jamesville, Md., died ugust, 1909, aged eighty-two years. He was constant reader of THE CHRISTIAN HERALD r many years.

Mrs. M. F. Caldwell, of Anniston, Ala., derted this life December 11, 1909. She was enty years of age, and was a woman of fine ristian character and interested in all good rks.

Mr. Adam Lutz, of New Brunswick, N. J., parted this life October 31, 1909, in the nineth year of his age. He had been a subriber and a true lover of THE CHRISTIAN RALD for nearly forty years. "His was the undant life."

Mrs. Alsey Baker Branner passed away at hittle Springs, Tenn., on December 6, 1909, ed eighty-seven years. She was the daughter the late Colonel John and Mrs. Mattie Baker, New Market, Tenn. She displayed an almost e-long devotion to her Saviour.

Mrs. Laura V. Fuss, of Bridesburg Station, ., passed to her heavenly home January 24, 10. She was a member of the Bridesburg E. Church over thirty years and a faithful rker in the Sabbath School. She was a subriber to THE CHRISTIAN HERALD for twenty-e years.

In Hudson, O., on July 23, 1909, Mrs. Mary ncia Goodman Case entered into rest. She as born in Hartford, Conn., September 7, 28, in the fifth generation from Deacon Richd Goodman, who came to Hartford, Conn., in 39. A reader of THE CHRISTIAN HERALD ost of the time for over twenty-five years.

Short-time Investments 5%

BECAUSE your money comes to you between "interest days" it need not remain idle. If placed with the INDUSTRIAL it works for you every day from the day of receipt till the day of withdrawal; there is no loss of time. In seventeen years we have never paid less than 5% Your funds are protected by selected mortgages on New York and suburban real estate—a form of security that never depreciates in value.

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Assets over . . . $2,000,000
Surplus and Profits, $150,000

Under Supervision of New York Banking Department

The INDUSTRIAL is one of the largest and strongest of savings institutions. It merits your investigation.

Write for Booklet.

INDUSTRIAL SAVINGS AND LOAN CO.
2 Times Building, Broadway & 42d St., New York City

A WOMAN FLORIST

6 Hardy Everblooming Roses On their own roots. ALL WILL BLOOM THIS SUMMER **25c**

Sent to any address post-paid; guaranteed to reach you in good growing condition.

GEM ROSE COLLECTION
Frances E. Willard, Snow White
Princess Bonnie, Dazzling Crimson
Marie Van Hontte, Yel. and Crim.
Maiden's Blush, Delicate Blush
Etoile de Lyon, Gold. Yel.
Bridesmaid, Grandest Pink

SPECIAL BARGAINS
6 Carnations the "Divine Flower," all colors, 25c.
6 Prize-Winning Chrysanthemums, - - 25c.
6 Beautiful Coleus, - - - - - 25c.
3 Grand Orchid Cannas, - - - 25c.
8 Sweet-Scented Tuberoses, - - 25c.
6 Fuchsias, all different, - - - 25c.
10 Lovely Gladiolus, - - - - 25c.
10 Superb Pansy Plants, - - - 25c.
15 Pkts. Flower Seeds, all different, 25c.

Any Five Collections for One Dollar, Post-Paid. Guarantee satisfaction. Once a customer, always one. Catalog Free.
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$50 TO $300 SAVED

We are manufacturers, not merchants. Save dealers, jobbers and catalog house profit. I'll save you from $50 to $300 on my High Grade Standard Gasoline Engines from 2 to 22-H.-P.—Price direct to you lower than dealers or jobbers have to pay for similar engines in carload lots for spot cash.

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Price and quality speak for themselves and you are to be the sole judge. Sell your poorest horse and buy a **5-H.-P. only $119.50**

You Can Make From $5 to $10 a Day

Direct From My Factory on 30 Days' Free Trial. Satisfaction or money back. Write for special proposition. All you pay me is for raw material, labor and one small profit. Send for my big BOOK FREE.

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Wm. Galloway Co.
945 Galloway Station
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FENCE STRONGEST MADE. Bull-strong chicken-tight Sold to the user at Wholesale Prices. We Pay Freight. Catalogue free.
COILED SPRING FENCE CO., Box 47 Winchester, Indiana.

Furnish your Home without Cost

"Ward's Way"

Appeals to All Thrifty Housekeepers. One Dollar Goes as Far as Two.

"SAVE HALF YOUR MONEY"

We give this magnificent Florentine gilt, genuine French beveled, extra heavy plate glass Mirror, 4 ft. 4 in. long by 2 ft. 6 in. wide, elaborately carved and ornamented frame 6 in. wide, **free with an order for only $10.00 worth of our goods.** One of our very popular offers.

We give this genuine "Rogers" 26-piece Silverware Set, knives of best crucible steel, handles of forks, spoons, etc. of handsomely chased design, **free with an order for only $5.00 worth of our goods.**

"Save Half Your Money"

We give this solid oak Chiffonier with beautiful golden oak finish, pretty carving, cast brass trimmings, height 4 ft. 8 in., width 3 ft. 9 in., **free with an order for only $10.00 worth of our goods.**

"Save Half Your Money"

We give this solid oak Combination Washstand and Dresser, with genuine French beveled plate glass mirror, **free with an order for only $10.00 worth of our goods.**

"SAVE HALF YOUR MONEY"

We give this magnificent 100-piece Vitreous Porcelain Dinner Set, velvety finish, handsome embossed design, scalloped edges, all extra full size pieces, **free with an order for only $10.00 worth of our groceries, etc.** Just think of it! One of our wonderful offers.

This beautiful rich looking Parlor Couch, solid oak frame, four-toned velour upholstering, 6 ft. 4 in. long, 2 ft. 3 in. wide, **Given free with only a $10 order**

Given Away

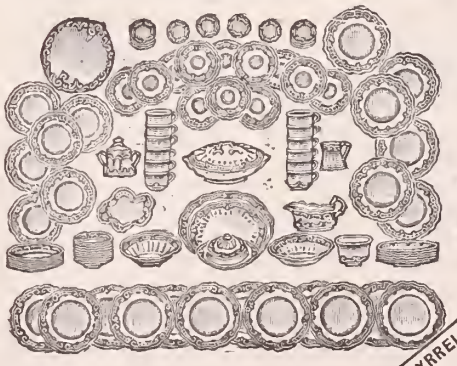
These and over 400 other valuable, useful and beautiful articles of home furnishings and wearing apparel are

Given Away Absolutely Free

by us with small orders for our pure, fresh, high-grade Groceries and General Household Supplies, that you can use in your own home or supply to your friends and neighbors. Our handsomely illustrated and fully descriptive 132-page Book tells all about our plan, the easiest, simplest and best for housekeepers to save money and get beautiful premiums ever devised. Write for this Book at once, today NOW, before you forget it. Just fill in the coupon, sign your name and address and mail it at once. **Remember, it's FREE.** We make shipments to any responsible person anywhere on 30 days' free trial. Furthermore you're at no expense for freight charges; we bear them, and if goods or premiums should prove unsatisfactory you can return them to us at our expense — you won't be out a cent.

TYRRELL WARD & CO.
230 232 N. Desplaines St.
CHICAGO

"The House that gives away things"



"Ward's Way"

Saves You all Wholesalers' and Retailers' Profits. A Tremendous Saving on Your Household Supplies.

"SAVE HALF YOUR MONEY"

This unusually massive, handsome looking and comfortable Morris Chair, made from solid oak, golden oak finish, generously upholstered in Chase leather, latest button tufting, reclining adjustment, richly carved claw feet, **is given free with an order for only $10 worth of our goods.**

"Save Half Your Money"

We give this fine 12-piece Toilet Set, all large generous sized pieces, decorated with pretty shaded tints, **free with an order for only $5.00 worth of our goods.**

"SAVE HALF YOUR MONEY"

We give this latest style Art Parlor Lamp, decorated in beautiful colors and sprays of flowers, heavy opalescent glass fringe, **free with an order for only $5.00 worth of our products.**

This is the COUPON

which brings the big Illustrated 132-page BOOK **FREE**

FILL IN — CUT OUT — MAIL TODAY

TYRRELL WARD & CO., 230-232 N. Desplaines Street, Chicago, Illinois
Please send me your 132-page Book and descriptive literature.

Name.....
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A 50-Cent Bottle of

Scott's Emulsion will last a year-old baby nearly a month, and four bottles over three months. Given in small doses four times a day

Scott's Emulsion

will lay the foundation for a healthy, robust child. It never fails to make the cheeks rosy, the flesh solid and the bones strong.

ALL DRUGGISTS

Send 10c., name of paper and this ad. for our beautiful Savings Bank and Child's Sketch-Book. Each bank contains a Good Luck Penny.

SCOTT & BOWNE, 409 Pearl St., N. Y.

Burpee's Seeds

Cost More than do most other "brands" but are *worth* much more than those that cost less! It is a fact that our margin of profit over actual cost of production is less than it would be at *half our prices*,—were we willing to compete merely in price. *We aim to excel in* QUALITY and seek the trade only of intelligent planters who desire to raise the CHOICEST VEGETABLES and MOST BEAUTIFUL FLOWERS it is possible to produce. Are you able to appreciate *the difference in seeds?* If so, you should read THE BURPEE ANNUAL FOR 1910,—our complete catalog of 178 pages, with hundreds of illustrations and colored plates painted from nature. Name this Paper, write your address upon a postal card and this elegant book will come by return mail. **Write TO-DAY!** Address simply

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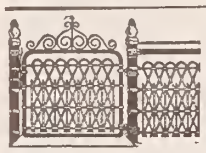

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Many Styles. Sold on trial at wholesale prices. **Save 20 to 30 per cent.** Illustrated Catalogue free. Write today.
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With the **WATSON** 4-row **POTATO SPRAYER**
Never damages foliage, but kills bugs, worms and all destructive insects. Adjustable wheel width. Spray and pressure regulator. Sprays 30 to 40 acres a day. Free Book.
FIELD FORCE PUMP CO., 75 Eleventh St., Elmira, N. Y.

GREIDER'S FINE CATALOGUE of pure bred poultry, for 1910, 200 pages, handsomely illustrated, 150 engravings, photos, 30 fine colored plates, describes 65 leading varieties of land and water fowls, gives low prices of stock, eggs, incubators, poultry supplies, etc. Calendar for each month. How to care for poultry and all details. Only 10 cents. Send to-day.
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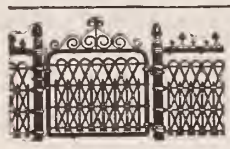

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Many designs Cheap as wood. 32 page Catalogue free. **Special Prices** to Churches and Cemeteries.
Coiled Spring Fence Co.
Box D Winchester, Ind.

Solid Oak Box Seat DINING CHAIRS $1.95 Each

These Solid Oak Box Seat Dining Chairs are made of specially selected oak, with quarter sawed backs, in rich golden gloss finish. The seats are full size and upholstered with genuine No. 1 leather, fitted perfectly to the seat frame and trimmed with gimp and black enameled tacks. The handsomely shaped legs are mortised and doweled to the seat frame and firmly braced by square stretchers. The fact that we are quoting the hitherto unheard of price of $1.95 each on these first class dining chairs is possible because we contracted with the largest box seat chair factories in this country for 10,000 of these chairs at the lowest possible factory cost, and we are giving our customers the benefit of our special purchases by saving them at least **one-third** in price.

Send us your order for as many of these chairs as you need in your dining room. Examine them closely and let your friends do the same, and if you do not find them fully equal to chairs generally sold at $3.00 to $3.25 each, we want you to return the chairs to us and let us return your money, including any transportation charges you may have paid. **Order by number.**

No. 1T9103 Box Seat Solid Oak Dining Chairs. Height, 38½ inches; width, 17 inches; depth, 15 inches. Shipping weight, each, 14 pounds. Price, each..... **$1.95**

THIS IS OUR SPECIAL FURNITURE CATALOG

Ask for a copy of this splendid Furniture Catalog and choose your furniture from the output of more than one hundred furniture factories. So tremendous has our furniture business become that we now require almost the entire output of more than one hundred furniture factories, including some of the largest, most favorably known and best makers of reliable furniture located in Eastern, Northern, Southern and Middle Western States. We make shipments from various parts of the country according to the location from which the order is received. We give you the lowest freight charges, the greatest variety to select from, the highest possible quality, price considered, the latest and most up to date designs, the most carefully inspected material put together by the most skilled workmen. Our prices speak for themselves. We have no selling expenses except our catalog. When you buy furniture from us you pay one profit only. Write your name and address on this coupon, send it to us today and let us save you 35 to 50 per cent of the price asked by most furniture dealers.

SEARS, ROEBUCK AND CO.
Furniture Christian Herald *Chicago, Illinois*

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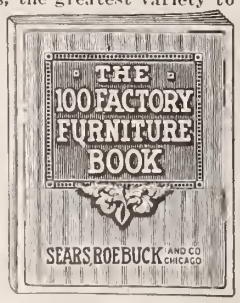
Postoffice _____

R. F. D. No. _____ State _____

P. O. Box No. _____ Street and No. _____



Sears, Roebuck and Co., Chicago, Illinois

Among the Workers

—YOUNGSTOWN, O., population 75,000, been shaken to its centre by a revival, w has brought hundreds into the churches.

—THE SUNDAY Evening Club of Chicag an organization which includes many lea business men, and meets every Sunday eve for evangelistic services, which are largely tended.

—EVANGELIST HENRY OSTROM is leading a vival in Brockton, Mass., which is full of pr ise. Rev. J. W. Mahood, Rev. A. B. Davi and Rev. Julian S. Wadsworth, D.D., are a ciated in the movement; the latter is chair of the campaign.

—THE GENERAL COUNCIL of Evangelical sions in Korea prayed this year for the con sion of a million souls in that country, namcd March 20 as a day of prayer for "Hermit Land." Christians everywhere are vited to assist.

—THE CO-OPERATO HOME, for girls ear small wages, is located at No. 444 W Twenty-third Street, New York City. It been full during the past year, having a pacity of forty-four occupants. It is supporting, and deserving of encouragemen

—MISSIONARY F. J. SMITH, of Peniel Miss Progreso, Yucatan, Mexico, writes of great pel meetings among the Maya Indians of State. The population is 312,264, and greater part have no knowledge of Jesus Saviour. Buildings and workers are urge needed.

—EVANGELISTS DAVIS and Mills have concluded a wonderfully successful campaig Sherburne, N. Y. Many have been conve and the churches have been greatly quicke The work was extended to include Earls and Norwich, where similar good results v realized.

—REV. J. G. MULLOWNEY, of the M. E. sion, Peking, writes that there is great nee a hospital for the treatment of nervous mental diseases in North China. At pre such patients are treated by the Chinese prisoners, many of them being held in cha Such an institution, he writes, must be in pendent and non-sectarian, and would $30,000. He adds: "Here is a splendid op tunity for people of means who want to to a non-sectarian, humanitarian, Christian practical service."

—THE FAIRBANKS incident continues to l leading topic in Rome. Rev. B. W. Tipple Sunday, February 27, preached on the sub of "The Methodists in Rome." He said the church was meeting with great succes Italy. It is in Rome under the Italian la which guarantee religious freedom. The cha that the church was proselyting was fool Its hands are filled in dealing with unbeliev The last census showed Italy to have the lar number of people without any religious pro sion of any country in Europe. He de absolutely that any dishonorable methods w employed in making converts.

—SINCE THE arrival of the Rev. Dr. Art Muston, president of the missionary work the Waldensian Church in Italy, and of Pro sor Giorgio Bartoli, these eminent workers h addressed large audiences in a number of cit including Philadelphia, Germantown, Prin ton, New York, Syracuse, etc., and have ranged to speak in many other places throu out the country. They will return to Italy May. There are in New York City over th hundred Waldensians from Piedmont, It and these have organized a union for religi and social purposes. A pastor from their country will be installed shortly.

—CHRIS. J. BALF, a rescue mission wor now in Chicago, writes: "I was converted November 25, 1908. After serving God to best of my ability, in all the missions in N York City, particularly the McAuley and B ery Missions, I was enabled through the ki ness of Mr. S. T. Clay, a member of Fifth Avenue Presbyterian Church, and J. H. Wyburn, formerly superintendent the Bowery Mission, to come to Chicago take up a course in the Moody Bible Instit Since I came here He has seen fit to bles large number of "down-and-out" men thro me; three men in particular—a forger, a l glar, and a highwayman. After talking to forger, he pulled two forged checks out of pocket and tore them up. The burglar w into the mission to keep off the street till could 'kick in a jewelry store.' He heard testimony of what God had done for me. weeks after, he came to me in the mission said: 'I thank God for ever meeting you!' was going home to his mother. The highw man also became a reformed man, and is earning an honest living."

—MISSIONARY E. W. JANSEN writes f Cebu, P. I.: "During the recent terrible cl era epidemic in Cebu God wonderfully up the faith of his people. So great was the pa of the terror-stricken citizens that at one t none could he found willing to bury those had died of cholera, and eventually the pris ers were compelled to do so, until the cemet employees could get sufficient graves dug meet the appalling demand. The reign of ror seemed to grip the Cebuans so that m sickened and died through fear alone, but had the joy of seeing almost all our fell Christians upheld hy restful faith in G There are many Christian young men here, v long for the opportunity to receive training evangelistic work. Nine years ago, when Manila, a seeker from another island directed to me. Finding that he needed a cle print Testament, I gave him my own. Si then I had heard nothing of seeker or Tes ment. But one of our trained workers fr Cebu, having been sent to a far-off and nee mission field in these islands, the seeker of n years ago was met with. The man h through reading God's Word, become a Ch tian, and with him all his family, and he been helping others. After all these years had the joy of seeing the fruit of a small d of service to an unknown seeker."

AMATITE means more to the man who needs a roofing than just merely something t put on the top of a building. t means a thoroughly satisfactory al reliable roof covering, without fure *expense for painting* — bedise the *real mineral surface* rkes painting unnecessary.

requently the cost of painting a rfing amounts to almost enough tbuy a new Amatite Roof.

Amatite can be laid right over sngles, tin or other ready roofings. Te directions hold good for laying Amatite anywhere and over anyt ng, and are as simple as A B C.

f your dealer doesn't handle Amatite, write us for a sample. Te sample tells the whole simple sry of Amatite—why it is waterpof, why *it needs no painting.*

Write to-day to nearest office.

ARRETT MANUFACTURING CO.

New York Chicago
Philadelphia Boston
Cleveland St. Louis
Cincinnati Pittsburg
Kisas City Minneapolis New Orleans
London, England

$15.95 The AMERICAN SEPARATOR

Leads the World

THIS OFFER IS NO CATCH. It is a solid, fair and square proposition to furnish a brand new, well made and well finished cream separator complete, subject to a long trial and fully guaranteed, for $15.95. It is different from anything that has ever before been offered. Skims 1 quart of milk a minute, hot or cold, makes thick or thin cream and does it just as well as any higher priced machine. Suitable for small dairy, hotel, restaurant and private families. Any boy or girl can run it skimming down. The crank is only 5 inches long. Just think of that! The bowl is a sanitary marvel; easily cleaned and embodies all our latest improvements. Gears run in anti-friction bearings and thoroughly protected. Before you decide on a cream separator of any capacity whatever, obtain our $15.95 proposition. Our liberal long time trial and generous terms of purchase will astonish you. Our own (manufacturer's) guarantee protects you on every American Separator. We ship immediately. Western orders filled from Western points. Write us and get our great offer and handsome free catalog. ADDRESS,

AMERICAN SEPARATOR CO. Box 1184 BAINBRIDGE, N.Y.

YOU CAN'T CUT OUT

A BOG SPAVIN, PUFF or THOROUGHPIN, but

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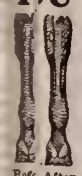

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GEMS FROM NEW BOOKS

A Notable Life*

ALL those who, a quarter of a century or more ago, thrilled and shuddered over *Queechy* and *The Wide, Wide World* will enjoy this quaint and unconventional biography of their author. It is far too minute and wordy to satisfy the literary requirements of the present day, but in its very Pre-Raphaelitism lies its charm. Surely few extant descriptions so well picture for us the life of well-to-do country families in the middle of the last century. The letters and journals quoted remind one of those of Jane Austen, though there is little enough resemblance between her books and those of Susan Warner. Miss Warner's scorn for the innocent game, "What is my thought like?" her frank dependence upon coffee, "two cups of which tinted life with rose color"; her unexpected enthusiasm over music; her uncertainty as to whether or not she ought to take champagne, fashion and principle waging their immemorial fight in her, as in many others; and the thousand other glimpses into a rare, original character, make this book not only entertaining, but much more. The illustrations shed light upon Susan Warner's native and inherited traits, and are highly interesting. They, and for that matter the whole book, make one feel as though the present estimate of her works were too low, and as though she ought to have produced real, lasting literature; which, indeed, they may turn out yet to be.

Books Received

The Man of Destiny. By Thomas Gold Frost. A historical romance, with illustrations by S. Nemtzoff. Pp. 312. Gramercy Publishing Company, New York, publishers.

The Light Beyond the Shadows. By Hope Lawrence. The special privileges of an invalid's life are given here. Decorated covers. Pp. 34. Moffat, Yard & Co., New York, publishers.

Waters from an Ozark Spring. By Howard L. Terry. A Book of entertaining verse, including long poems, interspersed with shorter ones and aphorisms. Pp. 64. Richard G. Badger, Boston, publisher.

The Spirit of God in the Universe. By Alexander Zurig. Toronto: William Briggs. 35 cents. A comparison of the Mosaic account of the Creation and the operations of nature, with the discoveries of modern science.

The Errors of Mind Healing. By Reinhold Willman, M. D. Plain facts in all its phases are here tersely stated, including cures of various types. Cloth binding. Pp. 179. The Advocate Publishing Company, St. Joseph, Mo.

The Calling of Dan Matthews. By Harold Bell Wright. A thoroughly readable book, in which the character drawing is well done throughout. Illustrations by Arthur I. Keller. Pp. 364. Price $1.50. The Book Supply Company, Chicago, publishers.

Sunrise in the Sunrise Kingdom. By John H. DeForest. This study of Japan is one of a series of text-books covering the various home and foreign mission fields. Cloth covers. Illustrated. Pp. 230. Cloth, 50 cents; paper, 35 cents. Young People's Missionary Movement of the United States and Canada, New York, publishers.

Hymns of Worship and Praise. Edited by I. H. Meredith and Grant Colfax Tullar, includes hymns old and new; the tunes are mostly bright and catchy, easily learned and of particular use in meetings for young people. Board covers. Pp. 163. Price 25 cents per copy, $20 per hundred. Published by Tullar-Meredith Company, New York and Chicago.

Gateway Series. Byron, Wordsworth, Shelley, Keats, Browning. Edited by Charles Townsend Copeland and Henry Milner Rideout. Simplicity, thoroughness, shortness and clearness are qualifications of this book. Cloth binding. Pp. 311. Price 40 cents. American Book Company, New York, Cincinnati and Chicago.

Like a Silver Lining to a Cloud

Dear Mr. Editor: Thanks for the beautiful calendar and picture you sent me. I am well pleased with them. Not being able to attend church, I find your paper a great comfort. It is to my life like a silver lining to a cloud.

E. R. BLANCHET.

Ottawa, Ontario.

*Susan Warner ("Elizabeth Wetherell"). By Anna B. Warner. Illustrated. G. P. Putnam's Sons. $2.50.

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How the Farmer Controls the Cost of Living

THE cost of living depends on the volume and cost of production. The farmer can determine only partially the amount nature will permit her soil to produce, but he can regulate the cost of his crop by the machines he uses in tilling and harvesting.

The markets of the world are now watching for the results of the grain harvest of the farmers of America. Prepare properly against delays and waste and you will reap rich reward.

The responsibility for wasted grain and profits rests with you.

Choose your harvesting equipment—make your selection before the rush comes—take no chances—avoid experiments either in machines or binder twine.

From experience hundreds of thousands of farmers endorse the adaptability of the I H C line of harvesting machines.

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Hundreds of thousands of farmers, hard-headed business men, with the same problems that confront you, have had their problems solved by some one of these machines. They didn't buy because they were prejudiced in their favor - they bought because they were convinced that these machines represented the highest standard of excellence in harvesting-machine construction, because these machines met their requirements, because they thought they were getting the greatest return on their investment.

The experimental period has passed, and efficiency, durability, simplicity, dependability and absolutely interchangeable parts are now at your order. Improvements in time and labor-saving features, finer materials, more skilled and painstaking workmanship are now strictly carried out in the manufacture of these six lines of machines, so that all element of risk on your part is eliminated.

With any machine in the I H C line you are safe—for smooth, rapid, uninterrupted, perfect work at harvest time.

Materials, workmanship and quickly available interchangeable I H C parts are backed by the most responsible and trustworthy guarantee in the farm-machine world today. Such perfection would not be possible if the manufacturer did not have available ore mines, steel mills, timber lands and saw mills so as to make sure of the raw materials, and if the buying power and large output did not insure the first choice of raw materials from all other sources—and the ability to employ the right men to work up these materials, and to furnish these men with the most perfect facilities in the world—all this is of equal importance to you. It is these resources, insuring the highest degree of efficiency in every machine turned out, that means the lessening of your responsibility at harvest time, the elimination of most all the risk, the freedom from anxiety and worry and discouragement. Profit by the experience of hundreds of thousands of others who reap all their harvests and all the profit with one of the six leading machines. See the International dealer at once. Take your choice. The quality is the same in all—the best possible. The lines include grain and corn harvesting machines, haying machines and tools.

From the I H C dealer you can get repairs that fit when repairs are needed. Repairs having the I H C standard of excellence can be secured at almost every cross roads or village. This availability is not only a great convenience, but also saves valuable time, which means money to the busy farmer in case of accident in the harvest field.

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Save $25 to $50 direct at my factory price—freight prepaid. Get the only Separator that runs in "Bath of Oil," like a $5,000 automobile. This alone is worth $50 extra, but costs you nothing extra. Take

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Christ Our Teacher*

A DISTINGUISHED minister, tr eling through a mountainous gion of the South, attended serv one Sunday in one of its remot parts and was astonished to hear excellent sermon from a plain, mod man, who seemed to be a son of soil, yet whose language and thoug were of a high order.

"Where did you get your edu tion?" the traveler asked the preach

"In the country schoolhouse at Four Corners. I have not had a da schooling since I was twelve."

"What library have you consulte

"None. I possess only two boo my Bible and my hymn-book, bu know them both nearly by heart. have read almost no others."

And yet this man had impressed cultivated and critical hearer as who must have had a college educati

It was most fortunate for the ca of God in the world that the tra lators of the great King James vers of the Bible were men of excell taste and judgment. As a rule, language of their version was stro simple and dignified.

It was at a time also when tongue was at its purest. Ea roughnesses and blemishes had b largely smoothed away, and fore idioms had not so largely as now rupted the pure fount of "Eng undefiled."

But the intellectual and liter teaching of the Bible is of slight sequence beside its instructions u the formation of character.

See how wonderfully the va ignorances of the human soul are lightened by this wonderful teachi

You say to yourself in your bl ness: "The finest thing in the w is to be rich, to own automobiles d motorboats, to dress and feast rich."

Then you open the Book to the wo of the Great Teacher, and you r "What shall it profit a man if he g the whole world and lose his own so

You may fancy, as many do in century of isms, that self-culture d so-called "individualism" represent height of duty and of civilization.

But you open the Book and th you read, "Whosoever will save his life shall lose it." You learn that only in altruism that man reaches loftiest development.

Dr. G. P. Nichols, in his book noble sermons, called *The Precious of God's Thoughts*, illustrates great fact by a story of Mic Angelo.

He was decorating the ceiling of Sistine Chapel. The Pope deman long before the work was compl that the scaffolding should be remo He wished to see how the fres were getting on; but, as things then, nothing was visible to him ropes and boards.

The great artist would not obey for he knew that if he did his would suffer. He toiled on, m after month, perfecting his wond creations until the work was done

Then the scaffolding was remo and behind it was as if one saw heavens opened and looked into new Jerusalem.

Thus God is working upon us; when we are ready to be judged by the scaffolding will be torn away the picture that he has wrought be seen.

He is moulding and refining The scaffolding is still upon us; when death removes it, and we s washed white before him, we cry with thanksgiving, "Though strokes were painful, and thoug could not see thy purposes, yet thank thee for thy chastening, O G

* Christian Endeavor Topic for Sunday, 3. TEXT: John 12: 44-50.

A WOMAN CAN EARN $5000.00 A YEAR

DIRECTING THE BUILDING OF A MODISH GOWN.
CORRESPONDENCE DEPT. WHERE THE WORK OF 20,000 STUDENTS IS DIRECTED.
A GRADUATE DRESSMAKER ENTIRE TIME IS TAKEN UP EMPLOYING ASSISTANTS AND DESIGNING.
YOUNG LADY GRADUATE MAKING HER OWN DRESSES, SAVES ENOUGH ON ONE SUIT TO BUY ANOTHER
AN AMERICAN COLLEGE GRADUATE MAKING HER CHILDRENS DRESSES
LESSONS by MAIL
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YOURS FOR THE ASKING — The Book tells how — THIS BOOK SENT TO YOU FREE — Get the Book — WRITE FOR IT TO DAY

LEARN DRESSMAKING AT HOME BY MAIL

We Will Teach You To Your Own Satisfaction

MANY women nowadays are earning $100 a week—$5,000 a year by dressmaking. One woman, the head designer in Chicago's largest retail dry goods house, is said to receive $10,000 a year. Salaries of $25.00 to $50.00 a week are common. Graduate dressmakers are wanted right now in many good towns and cities. Never before has there been such a demand for competent designers. **We teach you by mail and equip you to command a good income.** Or you can **start in business for yourself. Become a Graduate Dressmaker.** The regular diploma of this College is issued to all who complete this course of lessons. **The American System** is most thorough and complete in every detail, and yet very simple and easily understood. **These lessons** will teach you how to **Design, Draft, Cut, Fit, Make, Drape and Trim** any garment, including children's clothing. This study will not interfere with your regular duties. This College is endorsed by leading high-grade fashion magazines—McCall's, Harper's Bazar, Paris Modes, Fashions, Woman's World, Woman's Magazine, etc., etc.

Make Your Own Clothes

SAVE MONEY by drafting your own patterns, by doing your own sewing, and enable yourself to dress far better at one-third the usual cost.

SAVE TIME and the worry of having to wait on dressmakers in the busy season of each year.

What Are These Lessons Worth?

OUR STUDENTS SAY IN RECENT LETTERS:—"I would not exchange the knowledge I have gained for double the cost." "I would not take $50 for what I have learned." "I have made 25 waists (6 silk ones)—all perfect fits." "I have just saved the price of my course by making my own silk dress." "I have saved a large dressmakers' bill by doing my own sewing." "The knowledge gained from these lessons is enabling me to help my husband pay for our new home." "I would not sell this system for $100."

The Children's Dresses

Every mother wants her children to be well dressed. Many are not able to have the sewing done by a capable garment maker, and the ready made garments are far from satisfactory. Our system thoroughly covers the subject of designing, cutting and fitting children's clothing.

The Author of This Course

Our readers will be interested to learn of the signal success of a western woman who had the initiative to test a new and somewhat unique idea—teaching dressmaking by correspondence. Only a few years ago, Miss Pearl Merwin, now supervisor of the American College of Dressmaking, was modestly but successfully doing such sewing as came to her from her friends, as a natural result of the merits of her work. A college-bred woman herself, she conceived the idea of putting her knowledge and experience into the hands of those less favored, by crystallizing it into a series of lessons which could easily and successfully be taught by mail. She commenced advertising in a small way, until the practicability of the idea was fully demonstrated. Her advertising may now be seen in all of the leading magazines. She has over 20,000 students and graduates throughout the country, and the product of her pen is widely sought. She is a striking example of the new woman—not however, of the mannish sort—who has "come up out of the ranks" largely by her own efforts, and that by confining her work wholly within the generally conceded province of feminine endeavor.—Clipped from "HUMAN LIFE," published at Boston, Mass.

A Practical Demonstration

Miss Pearl Merwin, Supervisor. Dear Teacher:— BROWNSVILLE, VT.

I am very glad to have finished successfully the complete American System of Dressmaking, and want to thank you for your kindness and the interest you have taken in me.

When I started taking your lessons, they enabled me to make quite a number of things for myself and my friends, who were so well satisfied with my work that I took in all the sewing I could do, and did exceptionally well.

Since completing my course, I have started dressmaking and have been very successful, having made a silk shirt-waist suit, two skirts, two jackets and two fancy gowns, one of which I just completed today, and my customer is delighted with it. I appreciate the American System of Dressmaking very much.

After receiving my diploma I started on a large scale, taking in only the fancy and expensive gowns. Have made eight wedding dresses, and several bridesmaid dresses, reception and graduation gowns, etc. I recommend the American System of Dressmaking at every opportunity, and remain, your student,

Miss Emma J. Pierson.

THIS COUPON WILL BRING YOUR BOOK FREE.

AMERICAN COLLEGE OF DRESSMAKING

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Please send me free book and explain how I can learn to do my own sewing, become a professional dressmaker, and qualify for a good income.

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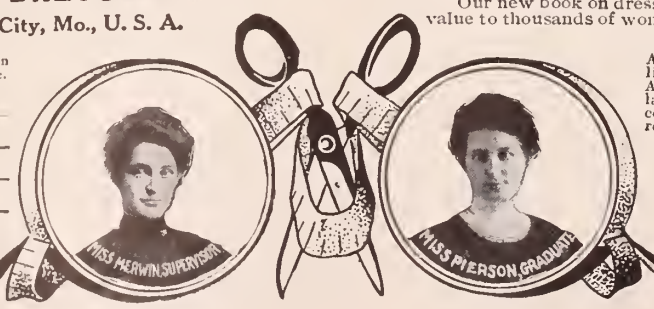

THIS HANDSOME BOOK SENT FREE

Our new book on dressmaking recently published is proving to be of great value to thousands of women who have secured a copy of it.

This book, illustrated above, will be sent to you Free. At an expense of thousands of dollars this college has published **100,000** of these **copyrighted** books to advertise the AMERICAN SYSTEM OF DRESSMAKING, and—while they last—will send you a copy **FREE.** Write for it today. One copy only to each woman. Requests will be filled in the order received.

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KANSAS CITY, MO., U. S. A.

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Aids to Purity and Cleanliness

Fairy Soap

Fairy Soap looks and *is* whiter than any other soap; moreover, it will retain its whiteness long after other so-called white soaps have turned yellow.

Fairy Soap is made from edible products, and has a clean, delicate, refreshing smell; many other soaps have a strong, greasy, soapy—and, oft-times, rancid odor.

Fairy Soap is the best soap you can buy for the toilet and bath—no matter what you pay. Yet its price is but 5 cents.

Order Fairy Soap—the handy, floating, oval cake—to-day, and learn by use why it is the soap of soaps.

Fairy Soap was granted highest possible awards at both St. Louis and Portland Expositions.

"Have you a little 'Fairy' in your home?"

Gold Dust

Several so-called "washing powders" are only sal soda. You can buy sal soda at your grocer's under its real name for much less than you can these powders.

Others contain naphtha, ammonia or some other liquid cleanser which evaporates the moment the powder is exposed to the air.

Gold Dust is a *true* washing powder. It is a mixture of vegetable oil soap and purifying ingredients which insure prompt and efficient cleansing action It softens hard water, does its work quickly and well, and injures nothing. GOLD DUST will do more work and better work than any other washing powder on the market.

For washing dishes, scrubbing floors, cleaning woodwork, oilcloth, silverware and tinware, polishing brasswork, cleaning bathroom pipes, refrigerators, etc., softening hard water, washing clothes, and making the finest soft soap.

"Let the Gold Dust Twins do your work"

THE
N.K.FAIRBANK COMPANY
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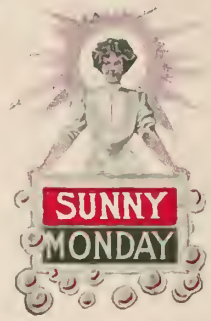

Sunny Monday

Laundry Soap

Most yellow soaps contain from 20 to 40 per cent. rosin. Sunny Monday *(N.R.) is white, and contains not an ounce of rosin. Which would you prefer to use on your clothes—a soap containing about one-third rosin (a cheapening ingredient) or Sunny Monday *(N.R.) wherein the cheap rosin element is replaced with expensive fats and vegetable oils.

Sunny Monday *(N.R.) does the work with scarcely any rubbing and actually does double the work of any yellow rosin soap. Its *dirt-starting* quality is permanent and lasts until the cake is worn to a wafer.

*N.R. means "No Rosin." Sunny Monday Laundry Soap contains no rosin. Rosin cheapens soap but injures clothes.

"Sunny Monday Bubbles will wash away your troubles"

CHRISTIAN HERALD

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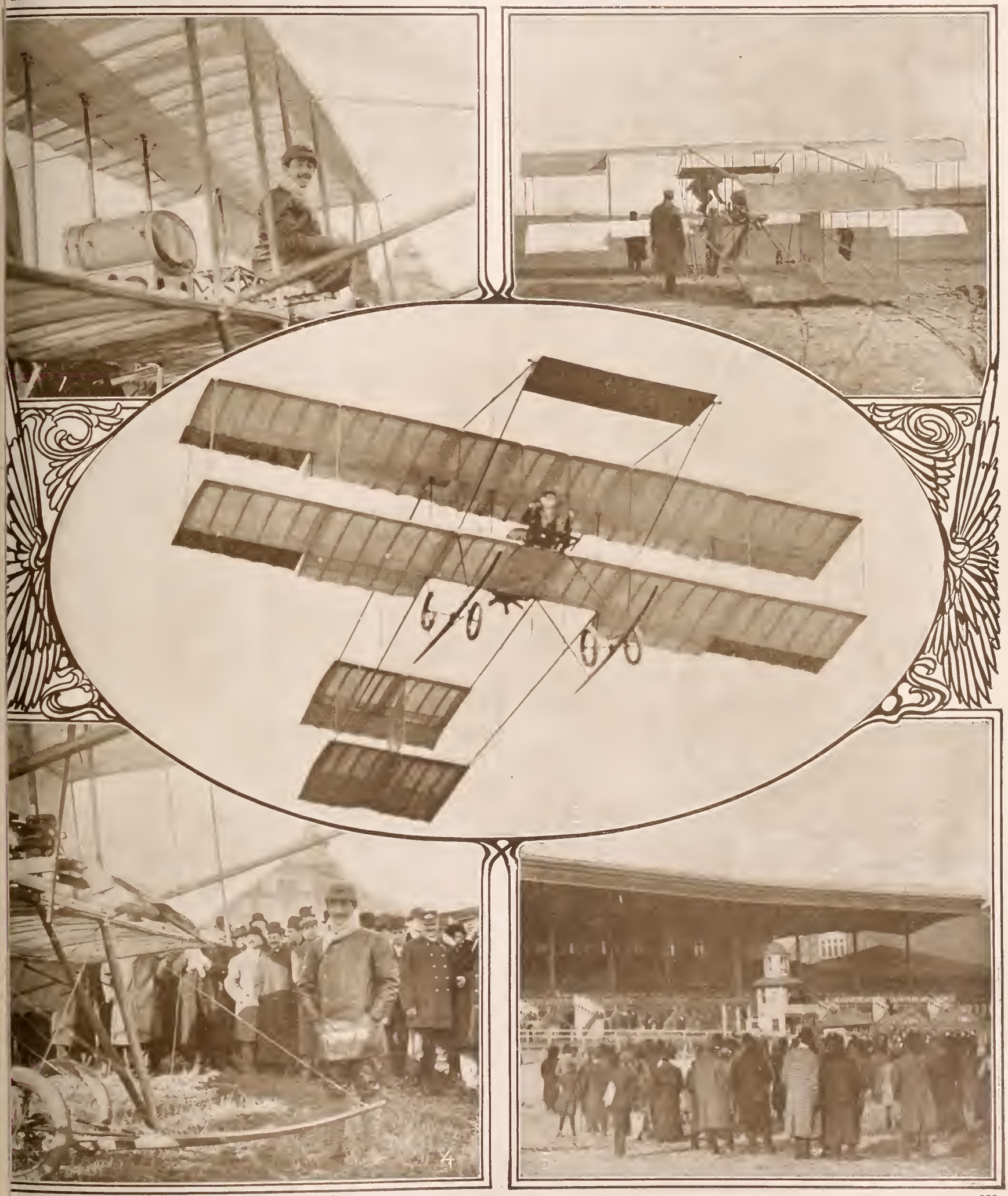


See page 332

PAULHAN, KING OF THE AIR—HIS RECENT WONDERFUL FLIGHT

1. Paulhan Ready to Start. 2. Bringing Out the Machine. 3. Paulhan at Full Speed. 4. Paulhan Just Before the Start. 5. Crowds Watching the Sky for his Return.

Our Mail-Bag

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

Mrs. P. E. V. H., Dover, Calif. 1. Was Jesus, in teaching the Lord's Prayer, doing so only for his disciples? 2. Is God the Father of Christians only, or of all humanity? 3. Is there a quotation in the Bible which says, "Things I once loved I now hate"?

1. Although it was spoken to his disciples, it was meant for all his followers for all time, and has been adopted by the Christian Church throughout the world. 2. He is the Father, Creator and Preserver of us all. In many places in the Scripture this fact is emphasized. 3. The quotation to which you probably refer is that in Rom. 7:15-18.

J. M. S., Butler, Pa. Is there any history of Paul being beheaded, and under what king?

The exact manner in which Paul met his death is not known. The question has been much discussed, and the early writers of the church wrote some about it. Dionysius, Bishop of Corinth, A.D. 170, says that Peter and Paul went to Italy, taught there, and suffered martyrdom at about the same time. Eusebius accepts the tradition that he was beheaded in Rome during the reign of Nero. The earliest reference to the death of the apostle is by Clemens Romanus, who writes: "Having gone to the boundary of the West, and testified before rulers, so he departed out of this world." But he fails to give any details in what manner Paul died. We are unable to answer the other question sent.

Mary B., Chillicothe, O. Is Mrs. Harriman or Hetty Green the richest woman in the United States?

It is doubtful who is the wealthiest woman. The figures given are only approximate. They are: Mrs. Harriman, $60,000,000 to $75,000,000; Mrs. Hetty Green, $100,000,000; Mrs. Russell Sage, $85,000,000; Mrs. Frederick C. Penfield, $60,000,000.

W. S., Alta, Calif. 1. Please explain Matt. 16:28. 2. What is meant by "thou fool!" in Matt. 5:22?

1. The preferable rendering of the passage would be "till they see the kingdom of God." Jesus no doubt meant to point out that in the lifetime of some of those present the new kingdom would be firmly established on earth in the hearts of men, which would ultimately reform the world. He was contrasting the old law of the Mosaic dispensation, which dealt with the visible offense, and the new law of the Gospel, which took jurisdiction of our most secret thoughts and feelings. He showed them that even causeless anger and lack of brotherly love were offenses in God's sight, as he is a judge who searches the hearts of men.

Mrs. C. A. Z., Manistee, Mich. Will you kindly tell me in which States it is unlawful for cousins to marry?

Marriage between first cousins is forbidden in Alaska, Arizona, California, Arkansas, Illinois, Indiana, Kansas, Missouri, Nevada, New Hampshire, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Washington.

Mrs. E. M., Upper Sandusky, O. Did Elijah go to heaven in a chariot of fire?

The account in II. Kings, chapter 2, says that he went up in a whirlwind (see verses 1 to 11). The fiery phenomenon symbolizes the translation, which appeared to the eyes of Elisha as a chariot of fire, with horses of fire, which parted the two prophets. Some scholars point out that angels are called "chariots," and are represented as such in mysterious fire (see Psalms 68:17; Ezek. 1:4-13, and also chapter 6). Dean Stanley holds that the prophet was carried off in a thunderstorm, which is narrated with Oriental vividness. Josephus, in his *Antiquities*, says: "Elijah disappeared from among men, and no one knows of his death to this very day." What is evident from the Biblical record is that he went up in a whirlwind—a storm accompanied with vivid fire.

A. W. G., Maine. A new Encyclopedia describes a Mount Hercules, situated on the island of Papua, or New Guinea, as the highest mountain in the world. Is this true?

Mount Everest, in North India, is supposed to be the highest mountain on the globe. It is 29,002 feet high.

B. P. B., St. Louis, Mo. 1. You say it is possible for a man to fall from grace. If this be true, what is the meaning of the verse, "He which hath begun a good work in you will perform it until the day of Jesus Christ"? 2. Is the Catholic Church a part of the Church of Christ? If so, why is it not represented at the Laymen's Missionary Movement?

1. We are told in Gal. 3:1, 5:4, Rev. 2:4, II.Thess.2:3; I. Tim. 4:1, and other passages, that there are those who backslide and fall from grace, and that such as have once known the truth and rejected it are in a more grievous

Continued on last column

THE BOOK OF THE FUTURE LIFE

The Great Hereafter

By Rev. Madison C. Peters, D.D.

ACTUAL BOOK, WHEN OPEN, MEASURES 10 X 16 INCHES.

GLIMPSES OF THE COMING WORLD

From THEODORE ROOSEVELT,
Ex-President of the United States:

"I shall read *The Great Hereafter* with deep interest. I have looked over it enough to be able to tell something of its value, and it has to me the added value of knowing the life, and the strife after right, of the man who wrote it."

From GROVER CLEVELAND,
Ex-President of the United States:

"*The Great Hereafter* will not only have a place in my library, but will often be found in my hands, as a source of reinforcement of faith, exceedingly opportune in these days of loose thinking and careless teaching."

THIS remarkable book makes every reader see the beauties of the "Cloudless Land," where there is no more sorrow and pain, and where the inhabitant shall not say, "I am sick."

It was a stupendous undertaking to bring together in one volume the views of more than four hundred of the world's greatest thinkers upon the questions of the immortality of the soul and the Great Hereafter, but Dr. Peters possesses unusual qualifications for the task.

Some people picture Heaven as a beautiful country with rolling hills, winding streams, orchards of luscious fruit and meadows of living green. With others, it is a city of everlasting foundations, jasper walls and golden streets. The author of *The Great Hereafter* shows how these opposite conceptions may be harmonized.

The Occupations of the Blessed

"Is there any one who can carry his present employment into Heaven?" inquires a writer in a recent periodical. "The lawyer cannot, there will be no quarrels; the doctor cannot, there will be no sick; the preacher cannot, there will be no sinners." Dr. Peters explodes some false views of the subject, and gives some hints in regard to the nature of the employment in the "Better Land."

Our Friends In the Sorrowless Land

It is a book for everybody because everybody is interested in the themes discussed. Such questions as these continually rise to our lips: Where are our dead? Shall we know our friends in heaven? What is the occupation of our loved ones in the life beyond? Do they know what is going on in this world? Can they communicate with us? Is Spiritualism a safe guide? What is the state of the soul between death and the resurrection? Are there degrees of happiness and glory in heaven? What is the nature of the resurrection body? What do the dying often see?

The Testimony of Great Men

These fascinating but difficult questions the author has undertaken to answer. He has ransacked the great libraries and questioned the master spirits of humanity, until he has knit together in one compact volume the best the world has to say upon these great themes. From Socrates to Spurgeon, from pagan philosophers to Christian preachers, the long procession moves on, each distinguished witness asserting his belief in the Great Beyond.

As long as there are human griefs to be assuaged and human longings for another life, this noble book, *The Great Hereafter*, must find a place.

It is published by THE CHRISTIAN HERALD, is finely illustrated, and is bound in several attractive styles.

THE GREAT HEREAFTER is a Magnificent Volume, consisting of **600 Large Pages, measuring 8 by 10 Inches,** Beautifully Printed on Very Heavy Paper, with Wide Margins, **Very Large, Clear Type,** and exquisitely bound in Cloth, Half-Leather, and Full Morocco. The Volume **Weighs Six Pounds,** and Charges are Prepaid by Us in Every Instance: That is, **We Send it to You FREE OF EXPENSE on Receipt of Price.**

Special Offer To Rapidly Introduce this Great Work, we offer the NEXT 500 VOLUMES AT PRACTICALLY HALF PRICE: **For the Cloth Binding, Regular Price $4.00, send us $2.50; For the Half-Morocco, Regular Price $6.00, send us $3.50; for the Full-Morocco, Regular Price $7.00, send us $4.00.**

The Christian Herald Book Dept., Bible House, New York

Our Mail-Bag

Continued from first column

condition than those who never knew it; is, their offense is greater in the sight of Yet we know that the daily life, even of consecrated Christian, is a constant battle sin and temptation—the flesh warring with spirit; but he is sustained by the divine P amid such trials, and is not permitted to utterly as long as he trusts in that Powe strength and help. 2. The Roman Church part of the great Christian Church, but honeycombed with worldliness and idolatry does not co-operate with any movement of Protestant Church.

G. W. C., Miscouche, P. E. I. By what m did Australia become part of the Br empire, and in what year?

The north and west coasts of Australia discovered by the Dutch in the seventeenth tury, but they made no attempt to settl In 1770 Captain Cook explored the east c In 1788 Great Britain settled 1,030 peopl Botany Bay, and the country was develope British subjects.

Troubled Reader, Pennsylvania. What is entire meaning of believing in Ch Must one believe that he does forgive matter how sinful we may be, if we re and ask forgiveness?

Believing in Christ does not mean merely lieving that he is the Son of God. "The d believe and tremble" (James 2:19). It m true repentance, contrition and an earnest sire for forgiveness, which leads us to loo Christ as the only way by which such giveness may be attained. To believe in means that we are not only to believe ir divine mission and in the efficacy of his at ment for our sins, but to follow in his steps and emulate his example in all th wherever possible and to pray for the guid of the Holy Spirit in our daily lives. For ness is granted to all those who repent an lieve and ask in faith. True repentance not merely to conviction of sin and to so for our past offenses, but to a complete ch in our life, *i. e.*, a turning away from si holiness and gradual growth in grace thr living near to Christ.

Mrs. C. B., Hackensack, N. J. If a perso very poor circumstances were given a bill in mistake, in receiving change fr a rich business firm, would it not be a C tian act to tell the cashier of her mis and return the money?

It would not only be unchristian to r the money obtained under such circumsta but it would be a crime under the law, could be proved. By all means the m should be handed back, no matter how poo person in question may be.

Miscellaneous

A. Y. R., Newton, N. Y. We never hea the place mentioned.

Mrs. R. B., Los Angeles, Calif. Consult your pastor. It is the only available way to you at the present time.

Reader, North Tarrytown, N. Y. The is no extra value on Lincoln cents which hav designer's initials. See MAIL-BAG of F ary 23.

We have received from many quarters m rial verses on the lifework of the late Dr. I Klopsch. We are gratefully appreciativ these contributions.

H. M. M., Stamford, Conn. All she is titled to is what was left to her by the She would have no ground of recovery i action at law.

W. B. S., Merritt, N. C. See answe R. A. G., Canada, in the February 16 i As to Jesus' early realization of his d mission, it would seem to be indicate Luke 2:49.

Mrs. S. H. H., Marilla, N. Y. We do believe any one has authority to speak itively on the subject. See Matt. 24:36. know that many pretend to possess such kn edge, but we prefer the words of the M himself, which are clear and unequivocal.

H. N. K., Sonya, Ontario. The doctrin the Trinity may not be easily made cle the comprehension of a child. There is divine nature, with the distinction of Fa Son and Holy Spirit, all three sharing divine nature in perfection. See the dis tion as it is set forth in II. Cor. 13:14; 14:26; Matt. 3:16, 17.

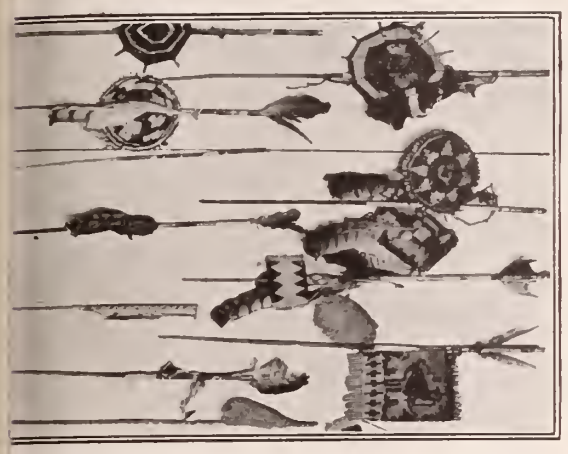
F. F. F., Oshkosh, Wis. The Mosaic were sound, hygienic laws, especially appli to the conditions by which the Hebrews surrounded at that time. No doubt their eral and intelligent application, in many stances, would benefit people other than brews at the present day. Swine's flesh among the prohibited foods, and modern ence, although it does not prohibit it now, erally upholds the wisdom of the Mosaic la

R., Greenleaf, Wis. In former times, it a rule of the churches to bury criminal unconsecrated ground, and while this may been a very harsh method of dealing with a class, still it has prevailed up to the pr time, in the Catholic Church, at least. W not aware what rule governs the Prote churches in this respect. It would be a itable and a Christian act to give burial to the worst of men. There may in some be cemetery regulations preventing this.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Women's Prayer Arrows for Luck and Skill



The "God House" of the Strange Tribe

The "Ark" of the Huichols

AN INDIAN STORY OF THE FLOOD

By LILLIAN E. ZEH

MR. CARL LUMHOLTZ, the well-known explorer, who has been traveling in Mexico making ethnological investigations, has visited and reported on a wonderful and almost practically unknown tribe of Indians. Many strange ceremonial and symbolic objects illustrating their peculiar customs were obtained, together with curious myths and traditions.

Among the latter is an interesting and remarkable legend, a new version of Noah's Ark and the flood. This new interpretation of the Deluge is not, of course, in keeping with the Biblical narrative, but is interesting nevertheless. These Indians hold that the Ark never rested on Ararat and that Noah was a Huichol Indian. His story is part of Huichol family history. His ark rested on one of the mountain tops of Central Mexico, and the flood was not one of forty days, but lasted five years.

It is really very curious, this Noah's ark legend of the Huichols, for they are a hermit people, and have kept to themselves for a generation or so. Mr. Lumholtz believes he is the first white man, certainly the first scientist, to penetrate and to live some time in their territory, thus gaining an insight into the life, habits, customs and wonderful symbolism of the people. There are some 4,000 of them, and they live in an almost inaccessible canyon, or narrow defile, in the Sierra Madre mountains, in the State of Jalisco. They are hemmed in by rugged and precipitous cliffs, whose walls tower up from 8,000 to 10,000 feet in the air. They lead an isolated and primitive life. Their present belief and customs are those of their ancestors for centuries, long before Cortez came to Mexico. And yet they have a distinctly recognizable Ark and Flood tradition, wherever they got it. They have no Bible, and can neither read nor write. Their legend of the Great Flood and the Ark is substantially as follows:

Long before the Spaniard had come to the adjoining country of the Huichols, an Indian was at work felling trees and clearing his field for planting. He found that the trees that he had cut down would grow up again the next day. This troubled him, and he was determined to find out the cause of it. One day there arose from out of the ground in the middle of the clearing an old woman, with a staff in her hand. She was Grandmother Growth, who is at present the "mother of the gods," and one of the most important deities of the tribe. "All the earth belongs to her," and the growth of all vegetation and food substance is attributed to her power. She made a circle with her staff, when lo! all the trees that had been cut down immediately stood up. Then he understood why his clearing was always covered with trees.

Grandmother Growth told him to work no more, as a great flood was coming, which was not more than five days off, and would be accompanied by a great storm and bitter wind and would cause destruction to all life. She told him to make a box from the fig tree as long as himself, and to fit it with a good cover and to get inside, taking with him "five grains of corn of each of the seven colors," also "the fire and a black dog." He did as he was told. On the fifth day he had the box ready and entered, taking with him the objects as instructed. Then Grandmother Growth put the cover on, sealed the sides, and seated herself on the top of the craft. The box rode on the water for four years. The fifth year the water began to subside, and the box lodged on a mountain, where it still rests.

A Huichol Ranch or Village

The man took off the cover, and, the legend says, he saw that all the country below was still under water. By and by, however, the water began to dry up and trees and grass spring forth, aided by Grandmother Growth. The man went to work at once clearing a field. He lived in a cave, his only companion being the dog which had accompanied him in the ark. When coming home from his work, he would find corn cakes ready for him, and he was curious to know who prepared them. One day he hid himself in the bushes, near the cave, to watch. Suddenly he noticed a woman kneeling down, grinding corn on the *metate*. She had been transformed by Grandmother Growth from a dog into a human being. He quickly threw her dogskin, which she had hung up to dry, into the fire, and from that time she remained a woman. From their sons and daughters the whole world became peopled.

Mr. Lumholtz has brought home with him an exact miniature of the original Ark of this strange legend, which the Huichols still say is resting on one of their mountain tops. This was made of a log of wood, hollowed out. Two pieces of carved wood, glued on to the tip, are intended to represent deer horns, whose purpose was to entangle the Ark in the bushes when the water subsided, and thus hold it fast. The sides of the Ark are decorated with designs, which are intended to represent water in effect. The wooden images on each side represent a man and dog—the ancestors of the Huichols—who were saved from the Deluge, and the five grains of each of the seven colors of corn which were taken inside.

In the religion of the Huichols the moving principle seems to be a desire to produce rain, whereby they can successfully raise corn, beans and squash, on which they mainly subsist. Water, first and last, is the chief consideration in all their ceremonies. As an extreme means of producing rain this Ark was taken from one of the "god houses" and deposited on the waters of a small lake, by way of a prayer. Their prayers are not oral, but material. They offer to their innumerable heathen gods many remarkable symbolic objects as prayers. These are found and placed in the "god houses" and sacred caves, in deep crevices of rocks, on mountains, and in fact everywhere where some god lives whom the imaginative Huichol may implore for help. Arrows and other carved objects are utilized as messengers to the gods, and are used to convey an expression of prayer for all of their wants, lasting from the cradle to the grave.

The exhibit of this strange race, now displayed at the American Museum of Natural History, New York, shows a wonderful collection of symbols, vividly portraying their general life and culture.

NEW THINGS IN THE KINGDOM

An Unpublished Sermon by DWIGHT L. MOODY, America's Greatest Evangelist*

I WANT to call your attention to some New Things we have when we come into the kingdom of God. If we don't get these, I don't think we are in the kingdom.

Now, I think a great many make a mistake in thinking profession is salvation. They think profession is conversion. They think some act of their own will bring about this wonderful change.

Dwight L. Moody

In the first place, a man must have a new heart before he can serve God. "He that is born of the flesh cannot serve God." The natural man, the carnal mind, cannot be subject to the will of God. The quicker we find that out the better. I think a good many people are in bondage and darkness to-day because, having joined the church and being baptized and confirmed, and partaking of the Lord's Supper and going through the Lord's ordinances, they think it is the new birth. It is nothing of the kind. They are in the right place; but when you put it in the place of salvation—the new birth—you make a fatal mistake. Profession is not conversion. A beggar, putting on a good coat, is a beggar still. A man may have the leprosy and cover it up, and be a leper still. It is "being born from above," "born of God," "born of the Spirit," "born again."

Are We Born of the Spirit?

I beg you not to be deceived. What you want to be sure of is that you started right—that you have been "born of the Spirit." If we have really been born of the Spirit, we are each of us a "new creature." In II. Cor. 5:17 we read: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things have become new." Now, it may be that some will say: "I don't know when and where old things have passed away; and, because I can't set the day and hour that I was converted, I don't know that I have been converted." I don't think I would cross the street to find out *when* I was converted; but I would go around the world to find out *if* I was converted. Bishop Simpson says that he was brought to Christ by a godly mother before he was four years old. He could not remember when he was brought into the kingdom. It is not necessary to tell when and where, but it is important to know that "old things have passed away." Like the Scotch lassie, she said she had either changed or Scotland had, because all things "looked different." The sun shone brighter, the horror was through, and the air was a good deal purer. "Old things had passed away."

I remember a man who got up in one of our meetings in New York, after he was converted, his face shining, and he said: "I am a new man in my old clothes." Well, he was a "new man," converted over. People are sometimes anxious to get the "new clothes" and keep the "old man"; but I want to say to you who are trying to help people, don't be so anxious to dress them up as to dress the inside. Get the heart right and everything else will come right. You can't make them right. You may paint a pump; but you can't get pure water out of a bad pump. It is not whitewashing people that will make them better.

Patching Up the "Old Adam"

A friend of mine in Philadelphia built a house on a corner—one of those brownstone houses—and the builder put in stone in front on one side and on the side street put in brick. He went to Europe and then returned. Everything seemed right, but the rain came and soaked the bad places, and great pieces came off. He patched it up, but he had to take out the whole side of the house and put in stone. A lot of men are trying to patch up the old Adam. But you should cut his acquaintance and put in the new. A man that is "born from above" is a new creature. Col. 3:9: "Lie not one to another, seeing that ye have put off the old man with his deeds." Mark you; you are not to stop there, at "putting off the old man," but you are to "put on the new man, which is renewed in knowledge, after the image of Him that created him."

* This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, February 19, 1897.

This is the second of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few weeks ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are now the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

You don't simply put off all these old things and put on the new at once. That's a mistake people make. They expect a young Christian to come into a full-grown character at once. I have been a Christian forty years, and I find myself still putting off things. I will probably find, ten years from now, that I won't do some things I am doing now. We will grow in all the graces—grow more patient, more like the Son of God, conforming more and more to his image.

The New Nature

The next point is the new nature. If a man is born of God, he has become a new creature and he must have a new nature. Here is a vital point. I was a riddle to myself the first few years after I was converted. I thought God had made my old nature all new. He took away the old nature. I thought so; but when God converts a man he doesn't take away the old nature, but he gives him a new nature. Every man has two natures—a higher and a lower, a carnal and a spiritual, a fleshly and earthly, and a glorified nature. That's the teaching of Scripture. That's a vital point, and you will find sometimes the best Christians do some strange things. Why? They have given way to the old nature—to the old man. A man says, "Well, why don't you have nothing to do with him?" But he has a good deal to do with me. Now, own up to this! Keep it in mind. A horse has only one nature. He is true to his nature. A sheep and an ox are true to their natures. They have one nature; but a child of God has two natures. That's all there is about it—one is a deceitful nature, a corrupt nature, a carnal nature. And, if we have been born of God, we have also a heavenly nature; we are "partakers of the divine nature."

I never had any conflict with my old nature until I got the "new nature." Then the warfare began. I thought I was a pretty good man. And you will find a lot of people who think they are first-rate men. They don't have any conflict, not at all. Why? They are "all right." They don't know anything about the two natures. Read the sixth, seventh and eighth chapters of Romans, with this thought in mind, that every child of God has two natures, and you will understand them. I will read only a few verses of the seventh chapter of Romans: "I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. . . . For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

The War of the Flesh and the Spirit

Bring an unrenewed man to these meetings, and he says, "What in the world are these people there for?" But a man with a heavenly nature says, "This is food to my soul. I understand it." If you had brought me in before I was a man of God I should have got up and should have said, "What are these people here for?" "There's another law warring against the law of my mind." "Oh, wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So that with my mind I serve the law of God; but with the flesh the law of sin." These are the two natures. It says in Galatians, the seventeenth verse of the fifth chapter, "The flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would."

A man said he found one foot wanted to go one way and the other foot the other way, and he could not get on. You've got to crucify one nature. Men are either giving way to their corrupt and deceitful nature, or else they are "putting off the old man and putting on the new."

I have had people say to me, "You talk about a 'conflict.' I don't know anything about it." Of course they don't. No man will have a conflict with himself—a fight with himself—about these high things, until he is born from above. You have heard the story of the old judge and the old slave whom he used to take with him around from court to court another over the circuit. The judge said: "Sambo, how is it you are always talking about your fight with the devil—about the conflicts you have with the powers of darkness? I don't have any conflict with the devil. I don't have any of these troubles—any of these fightings you have. How do you account for it?" And he flustered the poor negro. Of course he could not read. But the judge was a sportsman, and he got out his gun one day and killed a duck and wounded another. And he said, "Rush and get that wounded duck. Get that live duck." Sambo got the wounded duck. Sambo had got his illustration. He got back to the wagon. He said, "Jedge, I understan' dat question we were discussin' befo'. De devil's after you. I'm wounded; but he's got you." When a man is dead in trespasses and sins, Satan lets him alone. But you let a man make up his mind he is going to quit the world, and going to give up his old associates and every bad thing, and hell will be let loose upon him. Let a man say, "I've drunk my last drop of liquor," and what a jeer will be made at him! He will have conflicts and fights within and without; there'll be a battle. So there's a higher and a lower nature in every one born of the Spirit. If you haven't any conflict, you haven't been born of the Spirit.

A Christian Is Christ's Man

When a child is born, the next thing is a name. If we are true children of God, we are sons of the Most High God. We are children of God; we can say "Abba." Christ says, "Ye are the children of God." Isn't a man a child of the devil if he is a sinner? And if you turn from your sins, you will be called the "children of the Most High God."

It says in Isa. 62:2: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." If I am a Christian, I am Christ's man. Some say, "I feel Christ in Cicero; I feel Christ in Demosthenes." Some men are preaching about the old man back there, as though they were disciples of him. If you are disciples of Christ, follow him. The "family name" is a precious good name after all. Don't bring disgrace upon the name. Don't bring a tarnish upon it.

It is said of Alexander that they wanted him to run a foot-race, and he said he would if he were not the son of a king. Let us remember that we are the sons and daughters of the heavenly King; that our Father is the God of heaven and earth. A woman said, "I wouldn't go to hear Moody again, because he was a millionaire. He said his father was very rich." You can't sum it up. Tell about millions! I'm away up beyond that. Stop at billions! My Father is very rich, and he owns all the banks in the world, the silver and the cattle on a thousand hills. I can't tell you how rich I am. You can become millionaires yourselves, this hour, if you can. Come, get a new name. If you are not a child of God, make up your mind to become one to-day.

Now, I want to get into the new way. I have no sympathy with the man who stays in the old way. It says in Heb. 10:20: "A new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." This old Book and the Holy Ghost declare that what the Lord wants to do is to open up a way of peace, a way of joy, a joyful, light, cheerful path. People say they don't know the way. Just take Christ and follow him, and you will be in the right way. Christ says, "I am right. Follow me, and you get into the new way"; and the only one safe to follow is Jesus. Follow him. Keep your eye on him. All the children of Israel had to do was to follow the cloud—the Captain. Christ Captain has gone on before us and opened up a "new and living way."

Jesus Has Shown the Way

How do I know I am in the way? You will find a lot of landmarks that tell. I am not left in darkness. It is not conceit, either. "His Spirit beareth witness with our spirit." To open up the front trails where men would go, they would strip bark pieces off the bark of a tree. They called it "blazing the way." Christ has "blazed the way" and gone up on high. Follow him. Don't be troubled about creeds and doctrines, and all the popes and ministers and bishops. All you have to do is follow him.

Continued on next page

...ew Things in the Kingdom

AN UNPUBLISHED SERMON BY
DWIGHT L. MOODY

Continued from preceding page

...Another—a new tongue. At a re-...nt Gospel meeting I heard a new ...ngue. Men who cursed a few days ...o were praising God. I was greatly ...eered. One man said his wife asked ...r a quarter. He looked as if he ...dn't given many quarters to his wife ...r a long time. He said: "Did I give ...r a quarter? No, I gave her a dol-...!" He was as rich as a Rothschild. ...w, if the new tongue can transform ...ursing man into a praising man, and ...ke a mean man give his wife a dollar ...en she asks for a quarter, it is a ...nd, good thing. Don't go to grum-...ng. Anybody can grumble. It ...esn't take a philosopher to grumble; ...ool can do that. No time for grum-...ng now. Hosanna! Hosanna! You ...help folks, and by and by you will ...ar the new voices. "They shall ...ak with new tongues."

...Next, we will have a new song. I ...ll you the new song is being heard ...en now. When God converts a man, ...l puts this new song into his mouth, ...o his soul. The first new song ...ard on earth was the Song of Re-...mption. And, thank God, that song ...s been increasing ever since. They ...ng it in the wilderness, and every ...ar child of God will begin to sing. ...d the last song we hear of in the ...ble is the song of Moses and the ...mb. I expect to hear the high hal-...lujahs of heaven, and I expect to ...g solos, many of them, up there. If ...v have been born of God, we can't ...p singing. If a man has been for-...ven, he will want to praise God. We ...nt more praise in our churches. ..."e hath put a new song in my ...uth."

...Then there will be new food. If ...anan is born as a son of God he will ...nt something better than Sunday ...wspapers, dime novels, or anything ...o kill time." You will want to get ...ne "new food" for this new nature; ...d this old Book, and hundreds of ...er good books, will help us, if any ...rd could help us.

...Then we will have new friends. I ...n't believe a man is converted unless ...l wants to get new friends. I believe ...man who is born of God will want ...get into the church. When a man ...born of God he will change his so-...ty very quick; he will get away from ...ffers and unbelievers, and will want ...identify himself with the children ...God and so love good friends.

...I thank God every day of my life for ...the friends I have—friends who will ...nd by me. I pity the man who aims ...go off among unbelievers to find ...ie friends. My friends are the dis-...les, sons of God. By and by, I am ...ing to have a new body, and a new ...me. Thank God for this glorious ...tlook! It is better further on. I ...ve only got a taste of what I'm going ...have. By and by, I'll have a body ...shioned like His glorious body—like ...s own—and I am going to have a ...me which he has gone up there to get ...ady. The time has now come for us to ...t up and go to work for the kingdom.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

...ught to Be in Every Home

Dear Dr. Klopsch: Your premiums ...eived and to say that I am greatly ...ased is putting it rather lightly. ...E CHRISTIAN HERALD is a paper ...t ought to be in every home, for it ...the élite of all weekly publications ...d is a very welcome visitor at my ...me and fireside, fifty-two times a ...ar. How you can afford such a ...luable paper and such choice pre-...ums is a wonder to me. The *Story ...ble*, by Mrs. Sangster, is an inspira-...n in itself. Everything came in ...ime condition, and far better and ...her than I expected.

Augusta, Wis. G. T. CALDWELL.

The Children's Pulpit

ALL FOOL'S DAY

By Rev. J. M. FARRAR, D.D.*

FOOLISHNESS is bound up in the heart of a child. Bound up in every heart, but tied in a bow-knot. It is sure to get loose for a fun-burst on April 1. All work and no play makes Jack a dull boy. Three cheers for the one day when juniors can get fun on the run. When you boys are old enough to vote, I hope you will make April 1 a national holiday. A day off for sport is the best medicine in the world for that tired feeling. I wish we could make April jokes like skyrockets. Jokes that would burst like a rocket and send out stars and bouquets of laughter. Jokes that girls, as well as boys, can enjoy. A holiday for all, like Labor Day in the fall.

. . .

OUR text says fools should not deal foolishly. How can you be fools without dealing foolishly? What do you think of this? In 1719 Peter the Great of Russia introduced the April Fool custom. On the open square in front of his palace, at St. Petersburg, he piled a great quantity of wood, and covered it with oil and tar. Early in the morning of April 1 he set it on fire. The flames shot up high in the air, and it looked from a distance as if the palace and the entire city were aflame. People came from all sides, some of the peasantry traveling miles in their sleighs to put out the fire. When finally they reached the palace, they were met by troops formed up round the square. "Mutton-heads! Swine! Donkeys!" the soldiers shouted. "Fall back, by order of the Czar! Fall back! Can't you understand that the Little Father has fooled you? It is the 1st of April to-day." You think the Czar and the soldiers were dealing foolishly? You are certainly right in your "think." The poor people would be unhappy all day. Then sometimes, when there was a fire, and they were needed, no one would go. They would think some one was fooling them again.

. . .

I HAVE a better plan for April Fool's Day fun. A plan that will give you great sport and will not make any one unhappy. If I tell you my plan you may forget it, but if you must hunt until you find it then you will remember. In a story I once read I will hide my plan. You must think, think, think, hunt, hunt, hunt, until you find what I have hid under its lid. The story is about a little girl and her Aunt Helen. "This is your third guess, Aunt Helen; you can't guess why I'm so happy," and Ruth nestled farther down into her little white bed. No one needed to guess that she was happy—her dancing eyes told that; but why, that was what Aunt Helen had made two wrong guesses on already. She had guessed that it was because she was staying a week with her grandmother and aunt, but Ruth had shaken her curly head vigorously. "Partly that, of course," she said, "but that's not it."

. . .

THE next thing Aunt Helen guessed was the new ring, with three tiny pearls in it, which Uncle Jack had given her. Ruth told her she was wrong. There was one more chance, but Aunt Helen knew so many things which might make such a merry little girl as Ruth happy that she gave up trying to guess any particular one. "I give it up," she said. "Well," Ruth began, "you never could have guessed if you tried all night, so I'll tell you. It is because I played an April Fool on somebody to-day." "April Fool!" Aunt Helen certainly was surprised. "You know Mr. Dobbs?" Yes, Aunt Helen knew, and she looked very grave. She had known Mr. Dobbs when he was a tall, strong man, before the accident which had crippled him for life. She did not think that Ruth could have been doing anything that might bother him. "You know he passes here every day, making his wheel-chair go with that handle he works back and forth?" Yes, Aunt Helen knew. "Well, when I see him coming I hide behind the little tree in the corner of the yard. Just as soon as he is past, I slip out behind him and begin to push, and I push till he's clear up that little hill."

. . .

AUNT HELEN put her arms around Ruth. "I think that is a splendid April Fool joke," she said. "But wait, let me tell you the rest," Ruth went on, squirming from her aunt's embrace. "The funniest part is to hear him wonder why his chair goes so easy. He talks to himself, and I almost laugh out loud to hear him. 'What ails my chair?' he'll say; 'It acts as if it had feet instead of wheels.' And pretty soon he'll say, 'Dear me! am I going crazy? It looks to me as if it was up-hill, but from the way I'm going it must be down-hill.' Oh, it's more fun than anything I ever did; and when I go home Harold Tompkins is going to keep on fooling him. Wouldn't he be the most s'prised man in the world if he ever did find it out?" Aunt Helen tucked the covers around the happy little girl. "I wish all April Fools could be as splendid as that, dear," she said softly. That night Ruth laughed in her sleep.

. . .

I HAVE seen our dear friend, Dr. Louis Klopsch, make hundreds of children happy, oh, so happy; but I never saw him deal foolishly with them. His happiness lifted them almost to heaven. He knew how to make April Fool's Day a wise day of real happiness. Next week I shall tell you about his love for children.

*Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "I said unto the fools, Deal not foolishly." Ps. 75 : 4.

Lion Hunting with Roosevelt

THE London *Graphic* publishes an interesting letter from a lady in Africa, in which she describes a hunting incident during Ex-President Roosevelt's African tour. She writes:

"The Ex-President arrived at the Sirjoit camping ground, Nasin Guishu, on November 18, and it was arranged the lion hunt should take place from there. Fifty picked Nandi natives marched in, in all their war-paint—queer arrangements of feathers on their heads, and cowbells, to make music, fastened to their knees, decorated waist-belts, to which most of them had a small club or knife hanging, the rest of their arms—or, I might say, dress—consisting of a shield and spear. For hunting they dispensed with the cowbells and the feathered head-dresses. They are very fine men, tall and well built, as active as monkeys, and as p' cky as they make 'em."

The party reached a dry river bed, which was covered by long grass and reeds. The writer continues:

"We had not gone far along it when up jumped a splendid lion, dark in color, with a fine mane, and made off toward some fairly open country. Away we galloped in hot pursuit—a most thrilling chase. For a few minutes we lost sight of him in the long grass before he left the river bed, but he was soon viewed as he mounted some rising ground toward some thorn-trees. There seemed to be something incongruous in giving the view halloo! to a lion, and I felt almost ashamed of shouting, "There he goes; forrard away!" after his retreating majesty, king of beasts. We soon gained on him, and he took cover under a low-spreading thorn-tree, growling savagely, lashing his tail and turning from side to side, looking for the weakest spot in the circle of his enemies, who were gradually forming round him.

"We had a perfect view of him within about thirty yards. . . . I expected he would charge. Very soon he did, but not at us. He came out at a trot for a few yards, still growling, then reared up and threw himself at the line of natives. He looked magnificent, and they faced him without flinching. In a flash he had a man down who got his spear home, but was mauled himself in the shoulder and arm. Then, feeling another spear on the other side, the lion turned and seized another man, and clawed him, at the same time biting furiously at yet another spear, which he doubled up in his mouth, knocking out two of his own teeth and chipping a bit out of his tongue as he fell, still fighting, pierced through and through with about twenty spears.

"The excitement was now great and general, and kodaks flashed to the fore as the victorious Nandis, holding their shields over their heads, marched round singing a deep-throated and rather melodious dirge over their fallen foe. He was a game and gallant foe, well worthy of their own courage."

Anvil Sparks

..LOVE never loses by being tested.

..IT takes a good deal of grace to be a good Christian with a big income.

..A LIE a mile away is always trying to prove that it is the truth.

..THE man who would lead others must not be afraid to walk by himself.

..ONE of the first privileges of the Christian is the right to live without worry.

..HOW cheap some people will sell themselves for the promise of spot cash.

..WHENEVER we are willing to be good, God will see that we have a chance.

..GOD'S angels never get very far away from the man who lives a life of faith.

..THE wisest people in the world are those who have found out that God is good.

On Donkey-Back Through Phœnicia

By O. E. MOFFET, Occasional Correspondent

Court of a Christian Merchant's Garden

The Harbor of Ancient Tyre

Fishing in the River Kishon—Mt. Carmel in Distance

WE were to ride from Beirut to Zidon. We must be out at sunrise to take the stage. At that early hour many countrymen and women were in the streets. They led little donkeys, laden with green hay, wood and garden produce.

Our stage was an ordinary three-seated spring-wagon; but the rear seat had a curtain hung in front of it, and was occupied by three closely-veiled Mohammedan women.

The lofty Lebanon still cast its shadow on the narrow strip of low land, near the Mediterranean, as we started southward. On the outskirts of Beirut are lovely little gardens, well watered and enclosed by stone walls or cactus hedges; also orchards of oranges, figs and pomegranates.

Phœnicia's Ancient Glories

On the left there is a fine view of the glens and villages of Lebanon, and the great mountains above and beyond. We could see the smoke of the Damascus train, miles away and nearly five thousand feet above us. Two charcoal kilns cast their blue columns of smoke above the green of the mountains. The road, a good gravel turnpike, then led us into an olive grove, said to be the largest in all Syria. We traveled under or by its trees four or five miles.

We were approaching the strip of coast which was once Phœnicia. It is hard to realize that Phœnicia proper, so great in its influence on civilization, was only twenty-eight miles long and one mile wide. It planted colonies on every known coast. Its sailors were the first to round the Cape of Good Hope and to visit the British Islands; yet its northern boundary was a little above Zidon, its southern just below Tyre. One can walk its entire coast, and view nearly every foot of its land, in less than a day. And this was Phœnicia proper, greatest of the ancient nations in wealth, manufacture and commerce. In a broader sense, Phœnicia included its colonies on a strip of coast rarely exceeding twenty miles in width, beginning with the island of Ardus on the north and extending one hundred and twenty miles to Dora, just below Mt. Carmel. Some historians say it extended farther south than Dora, and had a coast of two hundred miles.

The Country Taking on New Life

Phœnicia's origin was in prehistoric times. That her people were Semites, like the Jews, there can be no doubt. Besides their great cities of Zidon and Tyre, their whole coast was studded with towns, forming almost an unbroken line. The ruins can still be traced by the antiquarians. The settlement of Israel in Canaan produced no great change in Phœnicia. The tribes of Naphtali, Asher and Dan, to whom it was assigned, never conquered it; and the subsequent relations of Israel and Phœnicia were those of intercourse and reciprocal advantage. David and Hiram were friends and co-workers.

The Phœnicians furnished the skilled artisans in wood and metal for Solomon's temple and built the best ships in Xerxes' fleet. They are said to have given us our alphabet. The Phœnician country was small; but her real dominion was the sea. H wealth and power arose from her command of As we passed Khan Khulda we saw many s cophagi on the hillside, and other indicatic that here was once a populous city. We were n so much impressed with signs of the ancient civ zation as those that showed that the country taking on new life. Along the way were thousar of acres of young mulberry trees. Sometimes aqueduct ran by the roadside, and the crystal flo of Lebanon sang and sparkled as it raced on life-giving mission to the groves. Nearly all t water of Nahr-ed-Damur (the ancient Tamyras) now used for irrigation. From the groves came songs of birds, and voices and laughter. Sometin we caught glimpses of women and girls, in brig colored costumes, among the trees gathering lea to feed silkworms. The silk industry is grow very rapidly in this district. A little way from road there is a stone building, resembling a gr factory. Here the cocoons are unwound, and raw silk prepared for market; some of the Syr silk is also woven here. A little of the raw silk woven in neighboring towns. Most of it is ship to Lyons, France, and other parts of the world.

There were fields where gangs of men with m tocks and spades were "making groves." To p pare the land the stones are dug out, leaving rich, red soil two feet deep above its rock foun tion. The stones are then built into walls about plot, a square basin for storing water, and aq ducts to convey it to the trees. These are plaste and made water-tight. Then the grove is plant and each one represents an immense amount labor. The soil that still remains on the rocks the richest in the world.

An Industrial Awakening

Signs of industrial awakening are seen on ev side. One of my fellow-passengers, a nat told me he had spent fifteen years in A tralia. With his kinsman, he established a flo ishing business there. He had returned, and b a stone residence on Mount Lebanon, and est lished a branch business house and was send out the manufactured articles of his country to own and other retail stores in Australia. He sa "Many of the new residences you see in this dist were built by such business men as I. Some h interests in the United States, but most in So America. We are no longer numbered by hundr but by thousands. These mulberry groves, school and college work you have been speaking and the many new houses you saw on Lebanon signs that Phœnicia is being resurrected. My m chant friends and I hope to keep alive her anci reputation for trade."

The natives take a peculiar pride in the past tory of their country. There is a disposition keep alive their ancient reputation, not merely trade, but for other things, and these efforts sometimes quite laughable. As we crossed a bri near Zidon, there were two native girls walking ahead of us, each carrying a bundle of green hay

Continued on next page

A Well-stocked Grocery Shop

A Village on Mt. Lebanon

A Stall in the Fruit Market

A Ramble Around Tyre and Sidon

h head the size of a haycock. This bridge had a sd stone railing little more than a foot high. A m was down by the bridge, mending it, so that the tc of his red fez cap appeared just above this rail. A the girls passed one of them kicked off his fez, sing as she did so, "Sister, it is not wise to have th ugly thing protruding, like a great rooster's c b." The lady passengers were shocked. Such a act is far more indecorous according to their stdards than according to ours. Our ladies de- cred they had not seen so rude an act, no, not in a Syria; nor would one see such save in "wicked Z n." Afterward, an observer was careful to ex- p n to me that the man by the bridge was the g 's father. "She did it," he said, "just to shock o ladies and keep up the evil reputation of Zidon."

We ran over a headland where the road was worn d into the solid rock. This part of it has been u l more than three thousand years. Here once st d the fortress of Platana, where Antiochus the G at and Ptolemy fought in 218 B.C.

.t Khan Neby Yunus is a "wely," in honor of the p phet Jonah, who is said to have been cast up by th whale on this spot. It is like most Mohamme- d monuments, whitewashed and dome-shaped. W crossed the Nahr-el-Auwaly, or ancient Bostre- n, climbed a rocky offshoot of the mountain. a had our first view of the lovely gardens of Z n. Her oranges are said to surpass any grown o the Mediterranean coast.

Zidon's Departed Greatness

idon was one of the most ancient cities of the w ld, named after the firstborn of Canaan, the g ndson of Noah (Gen. 10:15-19). It is called "t eat Zidon" in Josh. 11:8, Josh. 19:28. Homer sp aks of the skill of its workers. The embroidered r e of Andromache, the silver bowls given at the g nes in honor of Patrocles and Telemachus, the p ple of fierce Achilles, were of Zidonian handi- cft. Zidonian ships were with the fleet that be- sged Troy. It is mentioned in cuneiform tablets o 500 B.C., and by the Egyptians, 1300 B.C. Our S iour appears to have visited the coasts of Tyre a Zidon (then called "Sidon") (Mark 7:24). The p sent town is on a promontory, and slopes down t he sea. It is called Saida, and is irregular in sl pe, with narrow, dark and dirty streets, like a ys. Its population is about ten thousand, mostly Mslems. The natives of Saida have a sarcastic m ner of address and a tendency to ridicule, which I ever noticed in the inhabitants of any other town in this country. This tendency was possessed by th ancient Zidonians, if we can form an opinion fm the little that remains of their literature, w ch is only a few fragments in Greek translations. Ts tendency to ridicule may have helped to give t m their evil reputation.

Two Peculiar Streets

There is a street in the modern town named "r oad Street." A native said to me, "That street is wide; it is so very wide that, if you spread your a ms as you walk through, you will touch both of its sides." It was five feet wide. There is another s eet where balconies meet, and arches are thrown a oss, so low that you have to crawl on hands and knees in places. They named it High Street. The harbor is filled with silt and is too shallow for large boats. There is an extensive burying ground where, it is said, many curious sarcophagi have been found. I remember seeing one of them in the Louvre in Paris, with an inscription begging the reader not to touch it, and, like Shakespeare, calling down a curse on whoever moved his bones. It was of the third century B.C. Back of the city there is a great pile of sea shells, sixty feet high, and covering several acres; the refuse from the ancient dyeworks. These probably furnished the purple for the world in Homer's time. Zidon will rise again, not to be a great world power any more, but the centre of an influence which will cover the mountains and plains with gardens and groves, and plant homes where there shall be happiness and contentment.

What Our Missionaries Are Doing

The American Presbyterian Board has a flourishing mission in Saida. There are schools for boys and girls, presided over by Dr. Jessop. This school and its venerable head have gained a deep influence over the people here and in the surrounding country. At Nazareth, fifty miles away, I was told by natives that Dr. Jessop's was one of the best schools in the country and several young men of that place attended it. In some of the religious services where I worshiped before reaching Saida, our American Gospel hymn tunes were sung, fitted to native words. The combination was not pleasant. Their words seemed to jerk the harmony out of shape. I am quite sure I could not express my religious emotions in a Syrian tune. The songs sung in Dr. Jessop's schools, however, had tunes to fit the words, and the lives and emotions of these people and the boys were lifted up in spirit, and they sang them with a will.

A Spiritual and Material Uplift

The schools, both for boys and girls, were crowded, and a hospital was much needed. Indeed, Dr. Jessop's schools, as well as his songs and worship, lift the natives up. The words of my fellow-passenger came back to me, "These are signs that ancient Phœnicia is being resurrected." The greatest power to lift her from her ancient grave is the work of the missionaries. Dr. Jessop's school at Saida is only one of many. One finds them in nearly every large town. The merchants who have carried their trade into other lands, almost without an exception, have been educated in these missionary schools. Most of them started without capital; but in these schools they learned not only the religion, but the language and the customs of the people with whom they afterward traded. The leaders in the great movement to revive home industries, and plant the land to orchards and groves, received their impulse from the missionaries. It was through the influence of the missionaries that the Christian powers, after the massacre of Christians in 1860, took steps to establish a just and stable government for the people of the Mount Lebanon district. The beginning of its prosperity dates from this event.

Phœnicia is being resurrected through the labor of the missionaries, the servants of Him who is the "resurrection and the life."

A Mission School in Zidon

The Shallow Waters of Tyre

The Housetops of Old Zidon

Zidonian Ladies at Afternoon Coffee

Bringing Cauliflower to Market

A Vender of Meat-balls

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

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Our Peaceful Relations

FORMER Vice-President Fairbanks is home again from his globe-circling tour, and he brings with him, as the result of extended observations, a message of peace. "There is not the slightest ground," he says, "for the suggestion of any danger of war between the United States and Japan, or with any other power." He met and talked with the foremost men in Japan—the Emperor, Cabinet members, statesmen, editors, business men—and he found them all possessed of a "genuine and undisguised admiration and respect" for this country. Conflict of view as to American rights in Manchuria, or elsewhere, he points out, does not necessarily imply serious difficulty. Each country is acting in absolute good faith toward the other, and the usual processes of diplomacy are equal to the adjustment of any question that can now be foreseen. This applies also to Great Britain, and to all other foreign countries. Mr. Fairbanks is a shrewd and experienced observer, and such words from him should weigh more than all the sensational talk of the alarmist journals of London, Paris, Berlin and Vienna, whose chief source of information is the vivid imagination of their correspondents.

Still Lying About Lincoln

IN their "campaign of education" the liquor interests have not hesitated to falsify history. By some means, a copy of THE CHRISTIAN HERALD found its way into the hands of a brewing company at New Ulm, Minn. Now, we have no brewing companies on our subscription list, and this particular concern, having no doubt looked carefully through the pages of THE CHRISTIAN HERALD, returned it to us with this endorsement on the cover page: "Cannot use this in our business." We quite understand how any brewing company would come to such a conclusion. There is nothing in the pages of THE CHRISTIAN HERALD that would warrant them in concluding that the paper contained anything that could be construed as helpful to the brewing interests. At no time has this journal hesitated to tell the truth about that business, and it will continue to do so. Truth, of course, is the very last thing in the world that the brewers desire to have printed, or which they can "use in their business."

Enclosed within the pages of the paper which was returned to us by this Minnesota brewing company was a printed leaflet, headed "What Did Lincoln Say? Here Is What He Did Say," and which then proceeds to quote from the well-known address by Lincoln before the Washington Temperance Society, February 22, 1842. We have before us the full text of that address, and the brewers' extract is part of a paragraph in which Mr. Lincoln was reviewing the drinking customs of the past, and had no relation to existing conditions in 1842. Its use in the brewers' circular was a clear case of deliberate perversion. One need only glance at the address to understand how contemptible is the trick employed by the Brewers' Literary Syndicate to make Lincoln appear as an advocate and apologist of drinking, when all his life he was an enemy of the traffic in every form. He preached temperance and practised it; he never used liquor and would not have it in his home. When he was visited by the committee appointed to notify him of his nomination he surprised them by saying: "Gentlemen, we must pledge our mutual healths in the most healthy beverage God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale from the spring." And he pledged them in a cup of cold water, his guests following his example.

There is not in all of his writings and speeches a single syllable that can be construed into even a modified approval of the liquor traffic, although the brewers have tried to put lying words into his dead lips to help their cause. John G. Nicolay, his secretary and biographer, who was closer to Lincoln than any other man and who could speak with authority, nailed some of those lies which were set afloat about Lincoln's views on temperance. There is a clear chain of indisputable evidence, accessible to all who want the truth, to prove that Lincoln was a total abstainer all his life.

A Relic of Barbarism

WHENEVER an important criminal investigation is under way we read frequently of "the third degree" being applied to the prisoner who is under suspicion, and the phrase slips glibly from the tongue of the general public as something which is an accepted fact in our legal procedure. The more calmly we accept the fact that the so-called third degree is permitted to be used by police and prosecuting attorneys the more we should be ashamed that this relic, or revival, of barbarism is permitted.

Without giving names or place, a recent case will illustrate the third degree as it is used in our enlightened year of 1910. A young man is accused of murder, and the police attempt to extort a confession. They show the frightened man clothes taken from the body of the slain woman "to shake his nerve." Then they question him, one inquisitor taking the place of another as they get tired out. The harassed prisoner is kept hour after hour on the rack until his head is confused and he may make statements detrimental to his case through sheer exhaustion. He is kept from having food, or perhaps even water. Then they keep him awake twenty-four or forty-eight hours, until the man is a mental and physical wreck.

We say torture has been eliminated from our criminal investigations. Has it? So long as we permit the use in any form of the "third degree" methods we have nothing to boast over the Middle Ages, when men were put on the rack to extort confessions. These confessions were valueless, for men in agony would admit crimes they had not committed in order to escape the ordeal.

Every prisoner should be protected and fairly tried. If a voluntary confession is not forthcoming, the officers of the law should wait for the regular trial. Many a man, innocent of wrongdoing, has doubtless been badgered into statements seriously affecting his case, if not condemning him altogether. Psychologists have records of cases where men have confessed crimes under auto-suggestion, and suffered the extreme penalty of the law in consequence. Our legislators and our judges should do all in their power to cut out this blot on our twentieth century civilization.

It was the old principle that a man was innocent until proved guilty by trial. Then no man should be tried in secret by any prosecuting attorney, or by police officials, to the prejudice of his case. In some ways we are not as humane and enlightened a country as we like to think we are. The public can demand a reform in such methods, for they have no legal backing. When they are used the public should see that such officials are put where they cannot repeat them.

The People Want to Know

NOW that the controversy over second-class postal rates has been pretty thoroughly ventilated, the public is beginning to inquire how it happened that it costs the government nine cents per pound to transport and deliver second-class matter, consisting of magazines and other periodical publications, when the express companies are practically able to compete with the government at the present one-cent rate and to do this not only without loss, but presumably at a fair profit.

Again, people are naturally asking how it happens that Canada, with a territory quite as large as ours and less thickly settled, is able to carry through its postoffice magazines and newspapers at one-quarter of one cent per pound, and still make a profit, the Canadian postoffice showing a surplus of $809,000.

We believe the President is thoroughly sincere in his desire to get at the facts concerning postoffice methods, but there is evidently something yet to be disclosed. It is not always a simple thing to get at the facts of the inner workings of great departments—witness the mass of misinformation which seems to have been supplied in connection with e Conservation inquiry. We believe, also, that e Congressional Committee on Postoffices and P- roads is genuinely desirous of reaching a just d equitable conclusion in the second-class rate pr- lem. The country will not be satisfied with a- thing short of intelligent, equitable decision, ba d upon a clear understanding of the situation.

Economy in the Kitchen

ONE of the unexpected, but not unwelcome, res s of the meat boycott and the general agita n over the high cost of living is the announcem t from Washington of the preparation of a cook bk by our Department of Agriculture. It bears e title "Economic Use of Meats in the Home," and - forms housewives how the cheaper cuts of meats n be prepared and served so that they may be as - atable and nourishing as the more expensive c s. It gives a large amount of useful information t generally known, and is intended by Secretary W- son, head of the department, to be of real servic n American homes. Any reader of this journal n procure a copy free simply by asking for it.

Fanny Crosby's Birthday Greeting

AMERICA'S best loved hymn-writer sends t kindly message to our readers on her nineti birthday:

"God bless THE CHRISTIAN HERALD and its re- ers. I greet you with a heart overflowing with g- itude for your kind remembrance of my birth May you serve the Master here with an earn t heart, and then go home, to serve him through n endless and happy eternity.

Bridgeport, Conn. FANNIE J. CROSB

A Tribute

THY great heart lieth low and still at last,
And a cry comes from famine-wasted plains
And from the city's darkest-winding lanes,
"Our friend is dead!" And tears fall thick and f
For never shook the earth with thunder-blast,
And never thrilled a land with hunger-pains
Or cowered beneath God's valley-flooding ra ,
But thou didst help until the stress was past.

Amid the rush of business and the press
Of selfish joys and sorrows, under all
Throbbed ever in thy breast this love of n
It was thy ruling passion all to bless.
Thy soul leaped quick to answer sorrow's c
When shall the poor find friend like te
again? —KATE UPSON CLARK

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Dalai Lama's Flight

THERE has been a good deal of mystery over the recent flight of the Dalai Lama from his Tibetan capital. It was stated several weeks so that he had fled through the fear of punishment at the hands of China for various offenses against the suzerian power. Tibet has been a tributary to China for many centuries, and it is believed that the Dalai's attitude toward certain foreign governments was practically construed as a menace to China's authority in Tibet; consequently, China's military column was sent across the border to Lhassa, but previous to its arrival the conscience-stricken Dalai had fled. There are two rulers in Tibet: the first, who enjoys the higher reputation, being the Tashi Lama, who is the spiritual head of the nation and who has his seat of power at Gyantse. He is the spiritual leader of the people, and is called Panchen Rinpoche, "Great Precious Teacher." The Dalai Lama, on the other hand, is the political or secular ruler, and is called Gyalpo Rinpoche, "Precious King." The travelers write approvingly of the Tashi Lama, crediting him with many graces of character. He visited India some time ago. The Dalai Lama has also traveled beyond the boundaries of his realm. After the Younghusband expedition to Tibet, in 1904, the Dalai fled, and only returned lately, with authority from Peking to resume his control of affairs in Lhassa. He is represented as quarrelsome, petulant, fickle, overbearing and cowardly. A Japanese author, Kawaguchi, who visited him, evidently did not receive a favorable impression, for he says only, "I heard and saw much of him, and had frequent interviews with him," but he is significantly silent on the subject of these interviews. Sven Hedin, the famous Swedish explorer, met the Tashi Lama, and has recorded his impressions of the spiritual ruler in favorable terms. Tibet is a Buddhist nation, that religion having been introduced into the nation nearly fourteen hundred years ago from Western India. It is a religion which is intermingled with the Bompa faith, which is a religion of demons, mysteries and the grossest idolatry, and the two Popes, as the Lamas may be called, employ all the power at their command to preserve it unchanged. The country is oppressed to the verge of ruin by its ecclesiastical system. There are thousands of monasteries and thousands of monks. Eighteen thousand monks live in and around Lassa, and in some parts of the country every seventh man is a monk, and must be provided for by others. Consequently the poverty of the common people is very great and the state of morals is deplorable. Tibet has been known as the "sealed nation." On account of the obstacles to be surmounted and the determined resistance of the Lamaist monks to the introduction of any new religions, it has been thus far impossible to secure a foothold for the Gospel. There are several Protestant missions on the Tibetan frontier, and it is hoped that ere long the Light will penetrate the spiritual darkness of that unhappy and neglected country and that the Gospel may be permitted to have free course within its borders. The prophet, in his description of the distress of the children of Israel for their sins and idolatry, uses an expression which can be applied to the unwisdom and immorality of the spiritual leaders of Tibet:

The prophet is a fool, the spiritual man is mad. (Hos. 9:7.)

Back to the Soil

Mr. James J. Hill, the master railroad builder, in an interview has made mention of some of the causes of the cost of high living and some of the dangers that confront the nation. He lays most of the blame on the neglect of the farming industry. He holds the great drift of the people from the farm to the cities largely responsible for present and prospective difficulties. He insists that the commercial, manufacturing and mining industries have been brought pretty nearly to perfection in this country, but that the farm productions are not keeping pace with the increase of population and that there must be a turning of the people from the city to the agricultural districts before we can have our ideal prosperity. He thinks that the high cost of living is produced very much by the cost of high living. He charges a shameless extravagance upon the part of the people. The loneliness and the monotony of American farm life have driven the boys and girls from the country to the city. Now the trolleys, the telephones, the electric lights, and many inventions have made the farm more attractive, and the millionaires even are leaving the crowded city for their country-seats, which they make their home most of the months of the year, so that the danger which Mr. Hill describes is likely to be removed and the science which has increased the product of the farm will also aid greatly in the solution of the perplexing problem. The agriculture is the primitive and basal industry of the race. Its success is largely the measure of national thrift and happiness. This was the employment to which our first parent was set.

And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. (Gen. 2:15.)

Fox and Diamond

Edward McGowan, a poultry breeder near Montville, N. J., recently captured a fox, in whose stomach he found a diamond valued at $500. His daughter two weeks before had lost the jewel, and a hen, needing the stone to help grind her food, swallowed it. The fox, in robbing the farmer's coop, had captured and eaten this hen, and hence the discovery of the diamond. The precious stone satisfied the demands of the hen as well as an ordinary piece of gravel would have done. The animal with sharper teeth and stronger claw fed on the weaker one, according to the law of the lower tribes. The world is full of big fish and animals eating the smaller ones, of foxes stealing hens, even the high-priced poultry which the breeder happened to have. The tricky, lying, thieving characters of human society are referred to as foxes in the Scripture. Christ himself in mentioning Herod says:

Go ye, and tell that fox. (Luke 13:32.)

The Dalai Lama[x] ("Precious King") of Tibet, Deposed by China

Memorable Senatorial Farewell

On the death of Senator McLaurin of Mississippi the Governor appointed Colonel James Gordon to be his successor, which place he occupied for two months, at which time the Mississippi Legislature chose Leroy Percy to succeed Senator McLaurin. Senator Gordon made a farewell address to the United States Senators, which was one of the most unique and delightful ever given in that body. He spoke of the dreams he had had of a place in the United States Senate and how his dear mother encouraged them. He ridiculed and condemned the agitators who were trying to stir up strife among the people of our land. He made mention of incidents in his Confederate Army life, including the capture of General Shafter. He said: "General Shafter was a very poor shot, for I advanced on him with my sabre, and he shot at me five times and never touched me. I chanced to render a little personal kindness to General Coburn, of Indianapolis, while he was a prisoner of war under me, in recognition of which the Union Army, when it passed my old home, gave us a guard and protected the family." Toward the close of his remarks he said: "I come to talk of friendship and of love for one another. My religion is the eleventh commandment of Christ, when he said, 'A new commandment I give unto you, that ye love one another.' That is what I want to bring about here; that is my object in standing here to-day to talk to you as I do. I want to implant in you, just as it is in my heart for the country I live in and the people I live with. I live with you all. You are not divided from me by Mason and Dixon's line. I want to wipe out all lines." As the climax of his speech the Senator gave four stanzas of his own poetry on "The Old Black Mammy," the last of which was:

She was lovely to me in her colored bandanna
With which she turbaned her head.
Her songs were far sweeter than flute or piano,
As she put me to sleep in my bed.
Her soft crooning voice I can never forget;
Like an angel in dreams she comes to me yet.

The Senators went wild over this speech and their congratulations of it. It is said that President Taft threw his arms about him and hugged him as he thanked him for the message; and Colonel Gordon, by his humor, pathos, wholesome truth and divine sentiment, did as much in that one talk as an ordinary Senator could in a hundred years in bringing about peace and good will between North and South. The Senator's speech was in obedience to what he called the eleventh commandment.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matt. 22:38-40.)

A Criminal Judge

A judge in a certain city in New Jersey ran a gambling establishment over his court-room. The police authorities, becoming aware of the criminal institution, raided it and the judge was convicted of running a gambling hell, and was remanded to await his sentence of imprisonment. A judge of Brooklyn has just been convicted of bribery, and is to go to prison. It is a fortunate thing for the country that our judiciary, which is one of the foundation stones of the republic, has from the beginning been so pure. Now and then, however, a corrupt judge, in the lower and sometimes higher courts, has been found who has soiled his ermine and become one of the greatest enemies of the State. It is a healthful condition of public morals when punishment is meted out to these betrayers of trust. The judges of our land to-day may well pay attention to the instruction which the King of Judah gave to the judges at the time he appointed them:

And he said to the judges, Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment. (II. Chron. 19:6.)

Dead Hero Rewarded

The Carnegie Hero Fund Commission, the other day at Pittsburg, made seventeen awards, including medals and about $20,000 in cash. Cornelius Bertram, to whom a medal was awarded, will never wear it, because he was drowned in Spuyten Duyvil Creek while trying to save his companion. After a game of baseball, Bertram and a friend named Zimmerman decided on a swim in the creek. Zimmerman, when far from shore, threw up his hands and called for help. Bertram swam to his side, and told him to lie on his back, so that he could be towed in. When almost to the bank, Zimmerman became frightened and grabbed Bertram about the neck, and both were drowned. The parents of the young hero were very proud when the boy's medal was sent to them; and what a splendid example of heroism to lift every one out of selfishness and prompt to sacrifice! How like his Master was the spirit of the boy who gave his life for another, and how unlike his Master in his inability to save one for whom he died! The heroism of the boy in offering his life for another is the standard which Christianity requires of its followers, as contained in one of the Epistles:

Hereby perceive we the love of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren. (I. John 3:16.)

PITTSBURG'S HISTORIC FORT

ONE of the most interesting historical spots in America is at the forks of the Ohio River, at Pittsburg, Pa. Here to-day stands the celebrated Redoubt, which witnessed many battles with the Indians, long before the War of the Revolution. The old fort is in a good state of preservation. One can see the apertures in the first and second stories, where the muskets of the brave defenders kept off the foe. The lower part is of stone, the upper part of brick. The walls are about two feet thick, and are built very strongly, with logs for the roof.

It is the greatest historical treasure in Pittsburg, and one of the most famous spots in America. As early as 1728, a brave hunter or trader found the Indians at the headwaters of the Ohio. Among the red men were Mohicans, Shawanese, Iroquois and Delawares. Seventeen miles down the river was their village, called Logstown. The whole country was then covered with magnificent forests, and here the Indians tracked the bear. At that time France and England were in a struggle to see which nation should possess the new continent of America. At the point of land where the famous Block House still stands two rivers meet to form the Ohio River. These are the Monongahela and the Alleghany. As there were no good roads through the wilderness in those early days, the rivers were important arteries of travel, and the Indian canoes could be counted by hundreds. George Washington came to the headwaters of the Ohio in November, 1753, when he was only twenty-one years of age. He came as the agent of Governor Dinwiddie of Virginia, as that colony claimed this section of Pennsylvania as her own territory. Washington came to treat with the Indians. He had with him a famous guide, Christopher Gist. After traversing this wilderness, Major Washington decided that the best site for a fort was at the point where the Block House now stands, so this strategic site was chosen. In 1731 French settlers attempted to build at this point of the three rivers, but the Indians drove them away. In 1747 France sent a French officer, Louis Celeron, into this section and claimed all the territory as French soil. Virginia sent Captain William Trent, with a force of soldiers, workmen, pack-horses, and material to build a fort at the headwaters of the Ohio, February 17, 1754. The news must have been taken to the French by Indian scouts and runners, for before the fort was finished they came in great force to capture the stronghold. Down the Alleghany River came the French Captain Contrecœur, with one thousand French, Canadians and Indians, in a flotilla of sixty bateaux and three hundred canoes, and they had eighteen cannon. No wonder that the subaltern who commanded in Captain Trent's absence—as the fort was unfinished, and as he had but thirty-three men—decided to surrender to the French. He was allowed to march away with his handful of men. The French ran up their flag, and finished the fort and named it Fort Duquesne, in honor of the governor of Canada.

After many vicissitudes, the fort came into possession of the English and was renamed Fort Pitt, after the "great Commoner" of England. This cut off the French transportation to the Mississippi by way of the Ohio, and soon afterward the fall of the French fort Niagara, the fall of Quebec, and the capture of Montreal ended the claims of France to sovereignty in the New World. General Stanwix enlarged Fort Pitt so that it would accommodate a garrison of a thousand men. The Indians were suspicious of the English, with this enlarged new fort. Colonel Henry Bouquet built the Block House in 1764. The protection of the garrison attracted a few traders, merchants and pioneers to the place, and a permanent population began to grow, and this was the beginning of the great city of Pittsburg. This settlement was first called Pittsburg in 1758.

The Indians still resented the extension of white encroachments upon their hunting grounds. They formed a secret confederacy, under the famous Pontiac, the Ottawa chief, who planned a simultaneous attack on all white frontier forts. The Indian tribes held a grand council, and a bundle of stic was given to each tribe, each bundle containing many sticks as there were days intervening befo the attack should commence. One stick was to taken from the bundle every day until but one w left, and this was to be the signal for the assau This was the Indian's calendar. At Pittsburg t attack of the Indians was three days in advance the attack on the other white forts, because an dian squaw, friendly to the whites, had secre taken out three sticks from the fatal bundle.

On June 22, 1763, the Delawares and Shawan began the assault on Fort Pitt. The people Pittsburg took shelter in the fort. Fort Pitt wa strong fortress. It cost the Engli government three hundred thousa dollars, and was built of Flemish bri and was surrounded by a stockade a a moat. Eighteen pieces of artill were mounted on the bastions. T occupants were stirred to an heroic fense. The savages swept the s rounding country, carrying death a destruction among white settlers eve where. Several other forts were c tured, and their garrisons either but ered on the spot or carried away the amusement of their cruel captors be tortured. Hundreds of trad were slaughtered without pity, a their wives and children were eitl murdered or carried off captives. T Indians destroyed or stole, it is e mated, $2,500,000 worth of property this terrible uprising.

The garrison at Fort Pitt only nu bered 350 men. The barracks c tained many women and children. T settlers also crowded the fort, a smallpox broke out. Soon the Indi appeared in vast numbers. They s volleys of bullets and fire-arrows i the fort. The women and child were terror-stricken. For five aw days the savages kept up the assa It looked very dark for the garri and inmates, for their food and amm nition were getting low; but Colo Bouquet was on his way to reinfo the fort, with five hundred troops. Defeating Indians at the battle of Bushy Run, after a conf which raged two days, he reached Fort Pitt, and defenders welcomed their deliverers with abunda of provisions, ammunition and stores. It was this time, in the summer of 1764, that Colonel B quet built the historic Block House, which is all t now remains of Fort Pitt, and the only monumen British occupancy in this great section of Amer This famous building is now owned and preser carefully and patriotically, by the Daughters of American Revolution of Allegheny County, Pe sylvania. It is one of the most celebrated la marks of American liberty.

WARREN G. PARTRIDGE, D.D.

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The Famous Block House on the Ohio River, Built in 1764

SUFFRAGE RIOTS IN GERMANY

AT present part of the people of Prussia, especially in Berlin, are much excited over a proposed change in the suffrage, and are holding demonstrations that remind some of the older citizens of the stormy days which preceded the revolution of 1848.

After large mass meetings had been held in Berlin, the crowds marched to the square in front of the Emperor's palace, and cheered the movement for wider suffrage. Few guards were visible, and the palace windows remained blank. As the demonstration continued, and the men in the crowd became more excited, several platoons of police appeared, and the agitators were ordered to leave the square. This they did not seem disposed to do, so the police charged and drove them down some side streets, where they dispersed. No one was badly injured, but some of those who were reluctant to leave the square are now nursing sore heads where they came into violent contact with the flat side of the short swords worn by the police of Berlin.

Where the meetings have been orderly the authorities showed no desire to interfere, but they evidently intend to stop any rioting before it reaches revolutionary proportions. A number of str have been declared by workingmen's organizati with the idea of furthering the cause. Four th sand workmen in the d yards at Kiel struck for day. The company, to re iate, would not start up works again until three d later. This enraged the n as they had nothing to do the suffrage question one or the other. The men bec angry and started numer street parades, and as a re there were several clashes the Kiel police. The Social declared they would tie every national industry if their demands were not gr ed in full.

On Wednesday, March the Prussian suffrage b passed the Diet. The vote 238 to 168. It was expe that the Socialists would m a demonstration outside building, but there was no turbance when the vote declared. The new bill sub tutes direct suffrage for i rect. This bill does not a the other States of the Ger empire.

One of the Recent Suffrage Gatherings in Berlin

PROMINENT PEOPLE TALKED ABOUT

HANCELLOR HENRY MITCHELL MacCRACKEN, of New York University, has announced his intention of retiring at the end the present academic year. He has served in his esent capacity for twenty-five years, and has re-odeled completely the university and its system of struction, inaugurating methods which, though nsidered radical at the time, have been adopted colleges and universities from the Atlantic to e Pacific Coast.

ie value of his oup system of urses is now con-lered beyond estion. The uni-rsity at present noted for its hool of commerce, hich is probably equaled by any nilar department any American iversity.

Chancellor Mac-acken was born Oxford, O., in 40. He was edu-ed at Miami iversity and at e theological sem-aries at Xenia, , and Princeton. ter he studied at bingen and Ber-. After several ars in the minis-y and in teaching became chancel-r of Western University, at Pittsburg. In 1881 became professor of philosophy and vice-chan-lor of New York University. In 1891 he became ancellor.

For years the departments of the university were under one roof at the famous old building on the t side of Washington Square, the oasis of grass d trees almost within sound of the turmoil of loadway. A large structure was built where the school of commerce, law and other non-academic departments were housed, while a large tract, now known as University Heights, in upper New York, was purchased and the academic and scientific departments moved there. Several beautiful structures had been built on the Heights, including the Hall of Fame, which makes a half-arch about the university library. The campus is one of great beauty, commanding views of the Hudson Valley.

Lord Rosebery

President Mendoza

Chancellor MacCracken

Dr. Mendoza is the new President of Panama, in succession to President Obaldia, who died recently. The new President delivered the funeral oration, and made a strong appeal for the patriotic support of the people of Panama. Rumors of revolution had died down, and all seems destined to go quietly.

. . .

It was hoped by the Liberal party of Great Britain, before the recent election, that it would be restored to Parliament by such a large majority that it would be able to reform the House of Lords as it wished and take away entirely its veto power. The election proved a disappointment to Mr. Asquith. Nevertheless, some change is probable in the House of Lords, by which the Lords will be made more representative, so that they will not be able to kill at will the measures introduced by the party in power in the Commons. There has been one great drawback to the plan. The Lords would have to vote to give up their legislative rights voluntarily. The most feasible plan is that prepared by Lord Rosebery, who, during the recent discussion, occupied a cross-bench and remained neutral. He proposes that part at least of the Lords be elected, and that certain service in the army, navy, or other state employment, may make a man eligible. Of course, only a peer could stand for election or promotion to the Upper House. The younger peers are to be allowed to stand for the House of Commons. The plan has much in its favor.

Lord Rosebery is the fifth earl of the title, and is descended from an old and noble Scotch family. He has eight titles in all. He has been Prime Minister of England, besides having been in public life from early manhood. Whatever plan he proposes will be sure of careful consideration by all classes of people.

THE NEXT INTERNATIONAL WEDDING

HE spring of 1910 will be marked by the weddings of a number of young people whose parents or other relatives, if not the bridegrooms themselves, are conspicuous in public life; t perhaps the most interesting of these events will an international matrimonial alliance. It is the

Miss Constance Hoyt

coming marriage of Ferdinand von Stumm, Secl Secretary of the German Embassy at Washi ton, and Miss Constance Hoyt, daughter of Inry M. Hoyt, first occupant of the newly-created sition of Counselor to the United States Departnnt of State.

The handsome young German diplomat is, in his oice of an American bride, conforming to what h come to be regarded as a tradition in his family. Eh his father and his grandfather married Amerin women. Baron Ferdinand von Stumm's mother s the former Miss Pauline von Hoffman, of New York City, and his grandmother was, prior to her marriage, Miss Grimes of Staten Island.

The wedding of Miss Hoyt and Baron von Stumm comes as the culmination of a good old-fashioned love story. The Baron, who is making progress in his profession, as is evidenced by his promotion from Third to Second Secretary recently, is a clean-cut, likable young man, and, in personal appearance and accent, seems more American than German. He also manifests something of the democracy of the Republic, maintains a modest "bachelors' hall" with one of his fellow diplomats of the German Embassy, and finds his chief diversion in driving his own motor car.

Miss Hoyt, the baron's fiancee, is an attractive, unaffected girl who has seen enough of official life during her father's long service as Solicitor General of the United States to qualify her to preside over an official home in any capital of the world.

That the opposition of the German foreign office to such marriages can prove a decidedly serious matter has been attested by numerous incidents, perhaps the most historic of which embodies the experience of the former Miss Helen Moulton, of New York, who married the late Count Paul von Hatzfeldt-Wildenburg, for many years prior to his death the German Ambassador to Great Britain. This marriage incurred the displeasure of Bismarck, who was prejudiced against such international unions. Another phase of the exactions of the German government threatened for a time the happy culmination of the ideal love story of the former Miss Langham of Kentucky and the late Baron Speck von Sternburg, a friend of former President Roosevelt, and late German Ambassador at Washington. However, the trouble was overcome, and the happy couple spent their honeymoon with the Roosevelts at the White House.

The present bride, in contrast to a majority of the American girls who make international marriages, has chosen the simplest form of wedding. The respective positions of Counselor Hoyt and Baron von Stumm in official Washington would have insured a spectacular wedding with all the glory of gold lace and officialdom on dress parade; but the prospective bride announced, soon after the engagement was known in January of this year, that she would be married quietly at her parents' home on Rhode Island Avenue, and would have no attendants. A reception has been planned to follow the wedding, but only the immediate families will be present at the ceremony. W. F.

Baron von Stumm, a Secretary of the German Embassy at Washington

TRAINING FOR USEFUL LIVES

Just Before School Hour

Some of the Buildings Where the Children Live

A "Care-taker" and Her Pickaninies

IN the open country, just south of the beautiful city of Augusta, Ga., there is an industrial orphanage which is doing, in its small way, a wonderful work toward saving the little colored children of the vicinity who have lost their parents, and bringing them up under such influences as will make them hard-working and respected members of the community in which they live. So well has this work there been done that the institution has no better friends than the white people of Augusta, and it has received favorable comment from the newspapers of the city.

A Little Helper and Her Charge

The Shiloh Industrial Orphanage, as the home is called, is the result of the efforts of a Christian negro, Daniel McHorton, who was a plantation slave in ante-bellum days and who still preserves many of the characteristics which we associate with the colored people of that day. He was not educated, but he was observing, and thought long and hard over the many problems in connection with the moral and spiritual welfare of his race, and he felt that in some way he must put his shoulder to the wheel and help make his people a necessary and respected part of the community. He believed strongly in the "gospel of work," and thought that if the young were taught simple trades, for which there would always be a demand, there would be a happier outlook for both white and black in the South.

McHorton determined at last to found an orphanage and take under its roof as many as possible of the homeless waifs of his race, of which there were many in the neighborhood, care for their souls as well as for their bodies; teach them enough of the "three R's" and a trade to enable them to face the world with some chance of success. It was an ambitious plan for a colored man who had no money, no rich or influential friends, but he was full of a faith which was destined to bring results. He bought some lands on credit, and a few small buildings were erected, and the first flock of orphans gathered. Daniel McHorton and his wife, better known as Aunt Silvy, struggled along at times almost unaided, at others with renewed courage because some kind white friend had sent them a gift of food or clothing, or some money, which lifted a little the weight of the heavy load they were carrying for the benefit of their race. Several times the little ship of their hopes seemed near shipwreck, but somehow they managed to keep on. In 1908 it seemed as if the work would have to be given up and the orphanage closed. The Augusta *Chronicle*, one of the enterprising newspapers of the South, took up the cause of the orphans and made a strong appeal to the citizens of Augusta, and the response was such that the orphanage was safe for at least a year.

The next year the people could not make the same generous response, as they were taking care of the flood sufferers, and again it seemed as if the good work must be given up. President Taft, however, happened to be spending some time at the Bon Air Hotel, near by, and he made a visit to the orphanage. It was the greatest day in Daniel McHorton's life, and it will be remembered by the orphans as long as they live. The President was shown over the place, and made a speech to the "chilluns." The chair in which he sat is now a venerated relic, referred to now and then by Mr. McHorton, his voice thrilling with pride and emotion.

"See dat yar chair," he will say to the visitor, "dat yar chair." The visitor gazes at it with interest. Daniel McHorton goes on with a flourish: "President Taft, he sat in dat yar chair, and it will be desecrated by generashuns yet to come."

The faces of the little "darky chilluns" standing about are filled with awe as they gaze at the chair for the hundredth time, and they are prepared to regard its four stout legs and capacious seat with great respect for years to come.

Commenting editorially on the visit, the Augusta *Chronicle* said: "Like most work of a particularly noble, self-sacrificing and worthy nature, it has attracted little attention except from those who come in direct contact with it; therefore it has necessarily limited its scope. But what would it be worth to the negroes of the South—the whites, too—if old Dan McHorton's power and opportunity for good could be extended? The *Chronicle* shall hope that this Presidential endorsement for Shiloh Orphanage, given by a man whose heart must be as big as his smile is broad, will be worth more to it in a practical way, than all the appeals that have been made for it by this paper, earnest and sincere as these have been."

The President on his return interested Mrs. Henry A. Strong, of Rochester, N. Y., and some other guests at the Bon Air, and they raised enough to save the school. The mortgage was paid off, and a new schoolhouse built, where classes and religious services could be held. A new dining-room and kitchen were built, and the old shacks made as comfortable as possible.

The institution has now been incorporated, with a regular board of trustees and with Mrs. Strong as president, and several prominent ladies in different parts of the country are enlisting public interest in this practical work at Augusta. One of its most prominent patrons is Mrs. W. J. Boardman of Washington, D. C., who is familiar with the orphanage and its needs, and is anxious to have one or two more buildings constructed.

Though the orphanage has been saved it is far from being as prosperous as it deserves for the unselfish Christian work which is being carried on there for the helpless little ones, who held such a strong hold on the heart of the Saviour of men and who should be regarded as a sacred trust by his followers. Though the buildings have been put in better condition there is always the question of food for the fifty little, but ravenous, mouths. Often Mr. McHorton does not know two days ahead where the provisions are coming from. Augusta merchants have been generous in their gifts of supplies, but of course this could not be looked upon as a permanent source of food. The orphanage is worthy the support of generous people everywhere and it is heartily endorsed by this paper. Communications or contributions may be sent to the treasurer, James L. Fleming, Augusta, Ga.

THE WHOLE WORLD LOVED HIM

MANY additional messages of sympathy and appreciation have been received during the week, both by the family of Dr. Klopsch and at the offices of THE CHRISTIAN HERALD. The following letter was received from the Secretary of State, Hon. P. C. Knox:

"DEPARTMENT OF STATE,
"WASHINGTON, D. C., March 11.

"MADAM: The President directs me to inform you that he has received the following cablegram from the Viceroy of India:

"CALCUTTA, INDIA, March 9.

"PRESIDENT, U. S. AMERICA, WASHINGTON: Please accept on behalf of Indian empire, and convey to his family, sincere condolences on death of Louis Klopsch, whose munificent contributions for relief of distress during two severe famines can never be forgotten by government and people of India. (Signed) VICEROY.

"I am, madam, your obedient servant, "P. C. KNOX."

Irving Bacheller, the well-known novelist and author of *Eben Holden*, wrote to Mrs. Klopsch as follows: "I want you to know that I am one of the many who mourn for him with a sense of deep and irreparable loss. . . . I came to love him and to look up to him as a great-souled man—generous, brave, kind and masterful. He was very human, but he learned to rule his own spirit. He overcame evil with good. I have heard him speak of those who had sought to injure him in a tone that was kindly and forgiving, and then I have learned of some great service that he had rendered them. I have seen him when he rose to a stature beyond that of any man I have ever known, and when it seemed to me that he satisfied the dreams of saint and prophet. In my own days of trouble he stood by me like a brother, and I mourn for him—generous and kindly soul that he was. . . . It must comfort you to know that if every one he has befriended could lay a single flower upon his grave, the monument of Louis Klopsch would tower above all others!"

Rev. Frederick F. Shannon, Grace M. E. Church, Brooklyn, wrote: "As one of a great multitude who knew and loved him, both for what he was in himself and for what he wrought for our Lord, I send you my sincere sympathy."

Amelia E. Barr, the famous authoress, wrote: "I know that I have lost the best friend I had. He was a *good man*. There can be no higher praise than that; and, in his own way, he was a great man. There is no one to take his place. . . . I cannot see *why* this thing should have happened—no man in this place seemed more necessary than Dr. Klopsch. He was doing so much good."

Mr. D. W. McWilliams, of Brooklyn, wrote: "His departure is a loss to our city and nation not only but to the whole world. . . . Twenty years ago, Dwight L. Moody told me that Dr. Klopsch was a genius in the organization of benevolences. I have since seen multiplied evidences of it."

The managers and teachers of the orphanage at Sendai, Japan, where hundreds of little Japanese boys and girls—famine orphans—have been supported through THE CHRISTIAN HERALD, sent a brief cablegram of sympathy.

The Armenian Progressive Association of New York sent this letter:

"By the death of Dr. Louis Klopsch not only America suffers a great loss, but also the entire human race. The loss will be felt especially in the most unfortunate country of modern times. In Dr. Klopsch Armenia had one of the best of her friends. It was through him that the American people sent a ray of hope and comfort to her in her darkest and most trying hour. When she was mourning the loss of her hundred thousand massacred children at that time of dejection and despondency, the efforts of Dr. Klopsch and of THE CHRISTIAN HERALD inspired her with hope and confidence in the future."

Continued on page 328

AROUND THE HOME HEARTH

The Ideal Christian Home

By MARGARET E. SANGSTER

SEVERAL friends have lately written to the editor of this page, asking for a description of the ideal Christian home. To paint a picture which in every respect to the minutest detail shall satisfy every inquirer about the ideal home and meet the views of every critic is very nearly impossible. There are two or three points on which we shall all agree, and one or two statements that we may fearlessly make, conscious that no one will contradict them. The three words coming together—home, ideal and Christian—are a marvelous trio. *Home* means a great deal more than shelter from the elements, privacy from the world and the meeting place of the family. It includes these, but it means more. Home is the place to which we turn in absence with a longing that tears at the heart-strings. Homesickness is one of the diseases that cannot be cured by prescriptions written on a physician's blank. Home sets its impress for this life, and the life to come, on those who are raised amid its influences. Home is one of the sweetest words in our language.

Ideal sets before our thought that aiming at high things which redeems us from all that is sordid and mean. When we follow the gleam of light given to guide the soul we are reaching toward our ideal. If man, woman or child is destitute of ideality and lives only for the literal wants of each day the living is sure to be on a low plane.

Interwoven with the word *Christian* is everything that sanctifies life, hallows human intercourse and tends to nobleness and loveliness.

In the ideal Christian home Jesus Christ is the central figure. He is worshiped and served and imitated. Where Christ is set before the eyes of a household as the pattern to be copied, the Elder Brother to be loved, and the Saviour to be enthroned, the home is safe from pettiness, jealousy, envy and covetousness. An ideal home can hardly be found unless it be a Christian home.

Now to come to the practical outworking of daily life, of thought, word and act in an ideal Christian home, what do we find? First, justice for everybody; parents and children dwelling together in harmony. The children obey their parents from love and not from fear. The parents are not harsh in their discipline, tyrannical in their requirements or arbitrary in their demands. Husband and wife equally share the burdens of the road. There is no question of mine or thine, for what belongs to one belongs to the other, and this is true of the management of the joint income and of the work that must be done in the house, and of the guidance of the children.

The ideal home sustains and upholds both the school and the church. It has obligations to each and it fully meets them. In the ideal home the maid in the kitchen is a member of the family, and is treated as a friend and not as a hireling. Many problems that confront people needlessly in this relation are easily solved in the home where every person, from the oldest to the youngest, has a niche to fill and is allowed to fill it without the crushing of individuality. A home is not a penitentiary, a reformatory, or even a schoolroom. It is at once a castle and a nest, and the refuge and retreat of love.

HER SPINNING WHEEL

Moment by moment and hour by hour
The years of her life have flitted away.
Once she was fresh and fair as a flower;
Now she is bent and her hair is gray.

Oft as she spins her thoughts go back
To the time of her youth when life was new;
But she happily walks on the beaten track,
For life is good while there's work to do.

Two Golden Anniversaries

It is always a pleasure to chronicle the golden weddings that take place in the great circle of our CHRISTIAN HERALD subscribers. Every golden wedding anniversary bears witness to the faithful love of one man and one woman, who have stood together loyally for fifty years in the sacred companionship of wife and husband. Every golden wedding anniversary is a protest against the unrest and infidelity of modern life, that too often make divorce a menace to the body politic.

On April 8, 1859, in Paisley, Scotland, Mr. William Wilson and Miss Elizabeth Elliot were married. Paisley was the native place of both, and they lived there until 1888, when they crossed the ocean to make their home in Lowell, Mass. They have had eight children, of whom only two daughters survive. On the evening of April 8, 1909, their friends gathered in large numbers to offer congratulations, and they received a purse of gold, a mammoth cake and many beautiful gifts. A poem written by a friend in Paisley was read, and their pastor, Rev. J. M. Craig, made a pleasant address.

On the afternoon of April 8, 1909, Mr. and Mrs. John Raitt, Sr., who reside near Rising Sun, Neb., celebrated their golden wedding at the home of one of their sons. They were married fifty years ago in Arbroath, Scotland, and came to this country in 1863. They first settled in Illinois, and later went to Nebraska, where they still live. They have had eleven children, of whom eight are living. The afternoon passed without a flaw. Eighty dollars in gold were presented to Mr. and Mrs. Raitt, and they received a number of other beautiful tokens of regard. Seventy relatives were present at this delightful function. THE CHRISTIAN HERALD sends its best wishes to both these wedded pairs.

Talking of Helpmeets

IN a suburban town, not very far from a great city, a small army of colored people have become almost indispensable to the comfort of the community. The social system would move on rustier hinges than it does but for the aid received from these genial, jolly though sometimes irresponsible folk, who are ready to beat rugs, wash windows, oil floors, sweep, dust, and in fact do anything that is required of them by householders. One humble servitor, daily coming to a certain household to attend to the furnace, shovel the snow and perform any necessary duty, was observed the other day to be in much haste to get back to his home. A question or two revealed the fact that the man's wife was ill, and that he was doing her work at home as well as his own outside. When he returned, after an interval of absence, his black face shone with pleasure as he said, "My wash is all out on the line, and you wouldn't find any whiter clothes in this town to-day than mine." Here was a helpmeet worth having.

A courtly gentleman, a half century ago, met the needs of his own home in a similar practical way. The home was in the country, and once in mid-winter, when the snow lay deep on the ground, the servants found the place too lonely for them and departed with short warning. No one was immediately found to replace them, and the man of the house, declaring that his fragile wife was not sufficiently strong to knead the bread for the family, made the bread himself, under her direction, and had great pride in the perfect loaves that emerged from the oven.

Why should not man know how to do woman's work, and now and then turn strong muscles and willing arms to account in the home?

Little Acts of Kindness

Among the little acts of kindness which used to be chronicled, and which lent beauty to commonplace living, was the sending of nice things to eat from neighbor to neighbor and friend to friend. A plate of rolls, covered by a snowy napkin, would go from one breakfast table to another; a bowl of loosened jelly or a delicious custard would form a tempting surprise to an invalid; and on many an occasion, when there was no special need for attention, a little tray, laden with delicacies, would arrive as a gift from one notable housewife to another. It is true that there are greater opportunities to-day for the purchase of every imaginable dainty than there may have been at a former period. Some of our friends would be amazed should we contribute to their table a loaf or cake from our baking, or in any other kindred fashion show them our good will, yet these little acts of kindness really sweetened life and helped people to know the good there was in unpretentious service.

Several years ago a Southern gentlewoman, transplanted from a soil where simple flowers of affection grew and thrived, ventured, in the simplicity of her heart, to send across the hall to an unknown neighbor in a large apartment house a plate of griddle-cakes, beautifully browned and toothsome. It was breakfast time, and one would have expected that the offering would be graciously received. On the contrary, it was misunderstood, and the plate was ungraciously sent back, as if the gift were an unwelcome intrusion. The second neighbor had not learned the alphabet of gracious receiving, which is as much an act of kindness as its counterpart of gracious giving.

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER EIGHT—*Continued*

WHEN Virginia awoke in the morning, she knew that her place and her work were waiting for her. True, she looked ill and miserable, but her father put down his cup of coffee, smiled as she entered the living-room, and said a frank and pleasant good-morning. He saw neither her pallor nor her air of suffering. He thought she had behaved with great decorum and discretion during the trying ordeal of the previous day, and he said so, adding, "Batavius was pleased with thy beauty." For the sake of her mother's warning glance, she did not answer as she wished to.

Fortunately, ere this clash of feeling found expression, Arent entered. He was in a state of great excitement, and he held a piece of paper.

"What have you got, Arent?" shouted the Captain.

"A mortal defiance, fader. Read it."

The Captain took the paper.

"Who wrote this paper, Arent?"

"No one knows."

"Where did you get this copy, Arent?"

"Harry Rutgers gave it to me."

"Hum—m—m!"

"Harry was in the City Hall yesterday afternoon when the Stamps came, and he told me the members of the Congress at once, without knowing what they were doing, leaped to their feet, and one of them cried out, 'We will not submit to an English Parliament; we will no more submit to Parliament than to the Divan at Constantinople!'"

"But wait, Jan! Wait, Arent!" cried Madame. "The paper! Tell us what is in it."

Arent took the paper and read aloud the message it bore with such fiery enthusiasm that every word seemed to be both a personal challenge and a separate threat:

Pro Patria.
The first man that either distributes, or makes use of Stampt Paper, let him take eare of his House, Person, and effeets.
Vox Populi.
We dare.

Arent turned to Virginia.

"My sister! My sister!" he said tenderly, drawing her close to him. "So sick and unhappy art thou! I see it. I have heard, dear one. Very cruel it was of Joris."

"Who told thee?"

"Harry. Joris went to Harry, and Harry said, 'Virginia is not to be blamed. She is as true as steel. I'll warrant her with my own honor.'"

"Oh, thou good brother! Thou knew what would comfort me; and with the words thou came."

"Arent!"

"Coming, moeder."

"I hate Batavius. I will die rather than marry him. Oh, Arent, how can I escape this horror?"

"If he is so dreadful to thee, thou shalt not marry him. I will put thee on the *Manhattan* and carry thee to the end of the world."

"Thou good, good brother!"

"Arent, thy father has gone," cried Madame impatiently.

"Coming, moeder! Keep thy strong heart, Virginia. A man so hateful to thee thou shalt not marry."

Then she kissed him in a flood of happy tears, whispering, "This is my kiss, and this; and this I give for Rose."

"Would she like thee to do that?"

"Yes."

"Why?"

"Because she loves thee."

"Arent! Arent!"

"Here I am, moeder," and he kissed her at the open gate, and then bounded after his father, who was hurrying down the Broadway as if the salvation of New York depended on his presence.

After Arent's departure, Virginia walked and worked as in a dream. It was as if suddenly a miracle had been worked in her affairs. Harry Rutgers had dropped a doubt into the angry jealousy of Joris, and the doubt would fret him to remembrance; he would not be able to put her quite out of his memory, and time might bring her the opportunity of explaining her false position. And Arent's sympathy and promise was a wonderful thing.

She dared not continue the reflections, and she went upstairs to put her room in order. For she had been shocked when she rose to find her white silk gown, and white stockings, and pink sandals, lying in a heap on the floor. On her dressing table the moonstones were scattered, and she also recalled the startling fact that she had left the precious Strawberry Handkerchief among the neglected garments.

As soon as her room was in perfect order, Virginia tried to face the day and its possibilities. The prospect was unbearable. Not only would she have to meet Batavius with some show of courtesy, but there was sure also to be a rush of visitors of all kinds. The scene at the dinner party made by the indignant Joris would be the general topic of conversation. How was she to answer the ill will, the curiosity, the sarcasm, or even the friendly sympathy she would be compelled to listen to?

Happily Madame settled the question for her. "Virginia," she said, as she stood in the renovated room and saw in its order the sign of her daughter's ability to grapple with circumstances, "Virginia, you are sick this day. Come not downstairs. My dear one, put on your nightgown, and tell your sorrow to your pillow. Much comfort can come that way, yes, and good counsel also."

"Moeder, moeder! So good are you! I know not how I could bear the people who will call to-day."

"Bear them! Thou could not bear them. To me they may speak their mind, and if their speech is not good, I have the years to reprove it."

"If my little wheel I might have, moeder?"

"Yes, that is good. Turn thy wheel and thy thoughts quietly together, and peace and strength may come in its soft burring."

"I see not which way to turn, moeder."

"Well, then, stand still and leave thy troubles alone; think not of them, others will think for thee."

So she left her daughter comforted and encouraged, satisfied that the little wheel and the day's solitude would bring her the strength necessary for the morrow. And she was herself in just that half-defiant mood which smiles at the prospect of opposition, being not only ready for the encounter, but pleased that it should take place.

All the early morning hours she faced it, meeting every fresh attack with a smiling unconcern, unless when it was necessary to tear the sting from envy, or the veil from those hearts wickeder than all others—the hearts which rejoice in evil. But as the day grew toward noon, there was a lull; for, in spite of the Stamp Act, dinners were an important event, and Katrina and her callers were alike compelled to prepare for it. But in Katrina's case

Continued on next page

Use cold cream if you want to. It has its value.

But to *clean* the skin, you must use soap: pure soap: Ivory Soap.

Never mind if it does cost only a few cents a cake. It is infinitely purer than most soaps that sell for five times its price.

Use a soft cloth and hot water—to open the pores, allowing dust and dirt to make their way out. Dip the cloth into the water and rub on it some Ivory Soap. Souse the skin well for almost or quite five minutes. Rinse with cold water; cold water closes the pores and makes the skin firm.

There is no "free" (uncombined) alkali in Ivory Soap. That is why it will not injure the finest fabric or the most delicate skin.

Ivory Soap . . . 99 44/100 Per Cent. Pure.

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Water Does Not Harm Liquid Floor Wax

Here at last is a floor wax with no disadvantages, yet one that finishes floors to perfection. It is Columbus Hard Drying **Liquid** Wax—the only liquid wax on the market. Water doesn't turn it white. Children can jump on it and no marks are made except where the wood underneath is dented.

No Grease—No Paraffine

It forms a tough elastic film of great hardness. It is the most sanitary floor finish because it doesn't catch and hold dust and germs, being free from all greasy substances. The floor can't spot. We use only the finest hard French Wax.

Done in Less Than an Hour—No Labor

It takes less than an hour from the time the can is opened to have the floor finished and ready to walk on.

And there is no pushing of a heavy polishing brush—no backache—no dissatisfied servants—yet the lustre it gives isn't equaled by any other floor wax made.

One Gallon Covers 2,500 to 3,000 Square Feet

Columbus Liquid Wax goes much farther than common wax does, so it is by far the most economical. It requires refinishing only a few times a year. Many of the largest hotels and hospitals are using it now exclusively.

Send for Sample

Send 4c in stamps to cover postage and packing and we'll send you free a liberal sample bottle of the wax and our book on the Care of Floors. Try the sample on a floor or piece of furniture. You can use it on pianos, fine furniture and all kinds of woodwork where a high lustre is wanted. Equally good on hard or soft wood floors. At all first class dealers in Half-pint Cans 25c—Pints 45c—Quarts 85c—Half-gallons $1.60—Gallons $3.00. [24]

Look for the name Columbus on the label

Columbus HARD DRYING Liquid Wax

The Easiest Applied Floor Finish

COLUMBUS VARNISH CO.
Dept. 13, Columbus, Ohio

The Strawberry Handkerchief

Continued from preceding page

the was meat in plenty left from yesterday's feast, and some time before noon she was sitting with her knitting in her hand, the comfort of a Dutch Psalm singing in her heart, and the echo of it on her lips.

Sooner than Madame Van Vroom expected, Jansen returned home. She knew there was anger in his step, and as soon as she lifted her eyes to his she saw it on his face. But she did not allude to the fact. She was determined that for once Jansen should ask for her sympathy. Why this little bit of awkwardness seemed at that hour good for her she could not have told. It was a most unusual mood, an absolute reversion of their ordinary attitude. Nevertheless, in spite of all Jansen's efforts to make her notice his troubled condition, she remained oblivious. He kicked off his street shoes with unnecessary vigor, and she quietly pushed his slippers toward him, and made no remark about his temper. He asked crossly for a drink of water, and she gave it. In short, for twenty minutes she was a Katrina so provokingly calm, so believably inattentive to him, that he wondered with constantly increasing irritation what was the matter with her. At length he asked sharply:

'Art thou cross, Katrina?"

'No, my Jan," she answered sweetly.

'Most thou not see that I am cross?"

'With whom art thou cross?"

'With the Governor, and also with Batavius."

Then Katrina let her knitting fall to her lap, and asked, "How came thou across the Governor? He is not in thy way."

'Purposely to see him, I went."

'Such foolishness!"

'It was for Virginia's sake. I thought as yesterday's affair went so well I would follow luck with more luck."

'Only ill luck was there yesterday."

'Not so. It was good luck to get rid of that Artaveldt boy, and while yet Virginia was angry at him it would be better luck to get the marriage over."

'Virginia's marriage?"

'Yes."

'She was promised until the eighteenth of November."

'But I say, I thought it best to get the marriage over. So to the Governor I went for a license."

"Well, then, what came of thy visit?"

"Hard it was to reach him, and when I did so, with a splutter of bad words he met me. I could not make any sense of them."

"Scotch, no doubt."

"Scotch, or no Scotch, they were bad words. He said—plain enough: 'You are a spy, Captain Van Vroom; to spy out the state of the fort you have come.' And I answered politely, 'Governor, you lie. For a marriage license for my daughter, I come.' And he said he would not give me one. I might wait for the Stamp license. And I said my daughter should not be married by a stamped paper; and I told him very plainly it was his paid duty to give me a license; and he said it was out of his duty, for the new Governor was at hand, and I was to be."

"Oh, Jan! Why did thou put thyself in the way of his insults?"

"I wanted what he could give me. As for his bad words, I told him to say as many as he liked in good Dutch or English. He grinned and asked who my daughter was to marry; when I told him Captain De Vries, into another passion he went; and said he would not give me a license for all the gold in New York; and I said New York was left so poor by the government, I could perhaps better that offer then he began to pity Virginia, and to sneer at Batavius, and I told him that he had nothing to do with my family, and his opinions I wanted not. I wanted a license. Something else I said,—perhaps I did not pick nor choose my words,—and he called me a traitor, and I called him a turncoat, and I told him a turncoat was the meanest sinner in existence.

"And very likely I did say something worse, for I was in the hands of two soldiers, and then out of the fort, and out of every kind of temper for an hour or two, and knew not whether I was Jansen Van Vroom, or Jansen somebody else."

"And in that hour or two, where did thou keep thyself?"

"In my own place. I went to 14 Wall Street, and shut myself up with the wild, raging creature that had been christened Jansen Van Vroom. I talked reasonably to it, and promised it satisfactions, and so got it to be a little reasonable, and come to understanding. Then in marched Batavius. Yes, he marched in, as if he was at the head of an army, and my head was aching, and I said—perhaps a little crossly—'Make some less noise, Batavius. Thy big feet stamp. Is not walking good enough for thee?' Then he too had rough words ready, and far from respectful words they were."

"Very often lately, he has talked to thee as if he were master of all things. Thy own fault it is, Jan; too kind art thou. What talk was between you?"

"I told him I had been to see the Governor about the marriage license. I thought that would please him. Power of God! He fell into a rage that would have sweat a fiend. He said I made enemies for him—that I was destroying his business—his business, Katrina—he said that. He vowed I was hated by all the respectable people in the city, and what for, he asked, had I meddled with his marriage license? It was not my business, and so on, and so on, worse and worse. And, Katrina, I was dumb with the something in my throat, when he stamped himself away, with a last bit of insulting advice—to remember that I was only old Jansen Van Vroom, a busybody whom nobody particular minded. Oh, Katrina! Katrina!"

"My poor Jan! My dear Jan! The ungrateful creature might have killed thee."

To be continued

The "Pioneer" Sleeping Car

UNTIL the last year of the Civil War there were no sleeping cars in this or any other country. If people were traveling continuously for a week they had to sit up in the stiff seats and make themselves as comfortable as possible in the circumstances.

In 1864 a sleeping car called the "Pioneer" was built in the shops of the Chicago and Alton Railroad. It cost $18,000 to build. It was a foot wider than the usual coach of the day and two and one-half feet higher. The berths were hinged. When President Lincoln was assassinated the new car was suggested as the proper vehicle to carry the body of the martyred President to Springfield, Ill., as it was the finest car in America. It was too high, however, to pass under the ordinary bridges and wide for the station platforms. These obstructions were at once altered to allow the funeral car to pass. Other cars were soon built, and the sleeping car soon ceased to be considered a novelty and was adopted by most American roads, though Europe was slow in taking it up.

Our Weekly Specials

Stylish One Piece Dress for $1.48

338 H. **Stylish One-Piece Dress of Good Quality Linon.** This is one of the smartest styles shown in a wash dress, and it is a value that could not be duplicated for double the price. The front shows two Gibson plaits, and a piping of contrasting color is used on the collar, cuffs, belt and yoke of skirt. The skirt portion is made with yoke, which fits closely over the hips and a plaited flounce falling in graceful flare. Made with well-proportioned lines and correctly sized. Easy to launder and will give good service. This dress shows you the **saving** and **satisfaction** you get by dealing at the "**Standard.**" Colors, Light Blue or Tan (linen). Sizes 32 to 44 bust. **Special Price $1.48**

Add 20 cents for postage.

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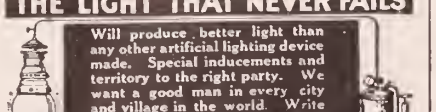

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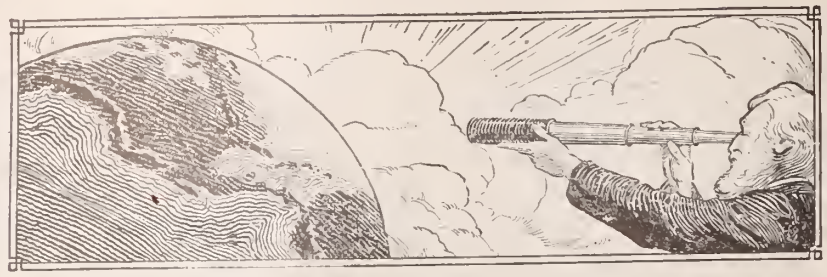

Our Lookout Round the World

—THE sub-committee of the House Naval Committee has decided that Peary must furnish proofs satisfactory to Congress that he discovered the Pole before any reward can be bestowed upon him.

. . .

—THE world's first regular airship passenger line will open business in Germany May 15. A dirigible balloon, of the Parseval type, will operate between Starnberg and Oberammergau, carrying twelve passengers per trip.

. . .

—A WEALTHY Bostonian, Thomas A. Forsyth, has given $2,000,000 to found and perpetually endow a dental infirmary, to be free to all school children of Boston whose teeth require attention. It will be the largest of its kind in the world.

. . .

—GREAT BRITAIN seems to have had a relapse of the Dreadnought fever. It is now proposed to spend $200,000,000 in building four Dreadnoughts during the next fiscal year; but the entire naval budget may greatly exceed that sum.

. . .

—MADAME BRESHKOVSKAYA, a prominent agitator, has been convicted of treason against the Czar and sentenced to exile. She was condemned to exile in Siberia thirty years ago, and only within the last few years was permitted to return to Russia.

. . .

—THE New York Board of Aldermen have passed an ordinance directing that all food products placed in cold storage shall be plainly tagged with the date on which they were entered in the warehouse, and again with the date on which they are taken out for sale. As this ordinance does not apply to the articles individually, but in bulk, it may not be altogether serviceable in proving that such storage has been prolonged to a point which scientists now hold would vitiate the nutritive qualities of food.

. . .

—IN several States there is a growing agitation favoring legislation for the suppression of what has become known as "the hatpin nuisance." Several accidents have occurred recently, in which hatpins have proved more or less disastrous to the eyes and faces of contiguous passengers on streetcars. The city of Chicago had the matter of regulating the length of women's hatpins under discussion lately. A strong feminine contingent attended the hearing and urged that hatpins were their only means of defense on dark nights, when they were unprotected, so the measure was gallantly shelved in deference to their protest; for the time being, at least.

. . .

—COLONEL ROOSEVELT, his son Kermit, his wife and daughter held a happy reunion at the palace of the Sirdar, in Khartoum, Egypt, on March 15, the two ladies having sailed a few weeks ago from America for the purpose of meeting him and accompanying him on his return trip, which will include many European places of interest. Though Colonel Roosevelt travels as a private American citizen, he has been the recipient of all the honors which the Egyptian government could devise for its distinguished guest and his family. The Sirdar, General Sir Reginald Wingate, met him far up the river, and escorted him to the city. Colonel Roosevelt was delighted to get ashore, as he had traveled for 1,300 miles on a small launch since February 20. The Sirdar's staff was in uniform. Colonel Roosevelt was in khaki and wore a pith helmet. Thousands of Egyptians gave him a respectful and cordial greeting. He visited Gordon College, built as a memorial to the hero of the Soudan. He also visited the spot where General Gordon fell. He showed an accurate and intimate knowledge of the desperate struggle and the battles in the vicinity, for Gordon has always been one of his heroes. He also went five miles below the city, to Omdurman, where Kitchener defeated the forces of the Mahdi, going over the battlefield on camel-back. His wife and family accompanied him, escorted by Soudanese cavalry.

. . .

—THE Naval Committee of the House of Representatives has favorably reported a bill appropriating $500,000 for the raising of the battleship *Maine*, in Havana harbor. The wreck is now a menace to navigation.

. . .

—OUR warships in Nicaragua, which were sent there several months ago at the beginning of the troubles with the Zelaya administration, are to be ordered home. The majority of our vessels were in the harbor of Corinto.

. . .

—A JAPANESE paper, the Osaka *Asahi*, announces that a new Russo-Japanese agreement has been completed, which has special reference to the united interests of these two powers in Manchuria and Mongolia, and that it is almost equivalent to an alliance.

. . .

—KAISER WILHELM is a monarch of many accomplishments. A few days ago he directed a grand opera rehearsal for five consecutive hours, punctuating the performance with frequent suggestions to the singers and giving hints as to the details of stage presentation and orchestra work. This is not the first time he has acted as practical patron of the German musical world. We have him now in the varied roles of painter, musical composer and impresario, preacher, and occasionally pastor of his own flag-ship, in addition to the usual duties of state. He is a most assiduous worker, and keeps in touch with all the leading details of the empire.

. . .

—IN Trier, Germany, a giant airship, designed by Herr Anton Border, an engineer, is nearing completion. It is a startling innovation in airship construction, as it is being built of iron. Count Zeppelin, it will be remembered, tried one with a rigid aluminum body, and this follows in its general lines the Zeppelin model. The frame is of hollow iron pipe; the central shaft is 410 feet in length. The gas is held in twelve small balloons. They are twenty-seven feet long and forty feet in diameter. They are fastened end to end along the length of the ship. Five motors will generate 480 horse-power. These motors will send the ship through the air at the rate of forty-four miles an hour, perhaps even faster. The entire ship weighs thirty tons, and it will be able to carry ten tons of freight or fifty or sixty passengers.

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What lends particular value to the cour is the fact that the I. C. S. is associated wit the Rancocas Poultry Farm at Brown Mills-in-the-Pines, N. J., one of the large poultry farms in the world. Contain 10,000 layers; hatches 1200 chickens dail Sells 30,000 eggs weekly. Experts are on t ground to explain every phase of successfu poultry-raising.

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Chats With the Young Folks

By Kate Upson Clark

A Strange Ride

DOLLY and Marion went up into the pasture one day for a little cnic. They carried a full supply of ndwiches, cookies, cake, and apples. was a beautiful day and they were in gh spirits.

"It is a longer way to the spring an I thought it was," grumbled olly, as they toiled up the steep hill. "It wouldn't seem so long if the sun in't burn so," Marion reminded her. "What a lot of cows and calves there e in the pasture!" remarked Dolly.

"Yes," said Marion, as they finally proached the spring, "and they seem be coming, all of them, to get some ter from the spring, just when we e."

"Let's hurry and fill our cups and t away from them, suggested Dolly, o would not admit that she was raid of cows, being nearly fourteen ars old, but who did not relish their mpany very well after all.

"But where shall we go?"

The girls searched the pasture with ger eyes, but the only woods in sight ere rods and rods above them. They lt that they could not climb up there.

Suddenly Marion spied nearby an pty barrel, almost as large as a gshead. One end only was headed . It lay on its side.

"Let's crawl in there and eat our nch," she cried.

"The ground is sort o' slanting there. hat if the barrel should roll down hill to that little pond?" objected Dolly.

"Oh, there isn't a bit of danger if we ep still,—and it looks so nice and ol in there!"

Into the barrel they crept and were errily eating their lunch, when there as a sudden tumult among the calves.

"What's that?" cried Marion, turng hastily around to look out, and rgetting all about "keeping still."

In an instant the big barrel began roll. Over and over went the little rls, bumping first on one side and en on the other, amid a confused ass of cake and sandwiches. Faster d faster went the barrel, until at st it landed in the muddy pool into hich the rill from the spring flowed.

Then Dolly and Marion picked themlves up, a little bruised and dizzy, t not seriously hurt, and waded out the shallow water.

They did not like it very much that erybody, especially their brothers, nt into spasms of laughter over eir adventures. They had not seemed ry funny to the girls themselves.

But it was a great ride.

Wild Honey

TWO little sisters were very fond of roaming through the woods. They ere only ten and eight years old, but ey knew more about the wood-flowers d trees and animals than do most own people.

One day they were passing through forest further away from their home an those in which they generally ayed, when they saw a peculiar lookg tree.

It was not very high, and it seemed be nearly dead. A hole could be ainly seen near the top of it, and in d out of this hole, thousands of bees ere constantly passing. Their yellow dies shone like gold in the sunshine, d as the girls stood still, watching em, the sound of their buzzing emed to fill the whole forest.

"It is a bee tree," they decided. "It ay be full of delicious honey."

When they told their father about it was greatly interested.

"I should like nothing better than to ther the honey from a bee tree," he id, "and I will take you girls and ur brother with me."

As soon as he could get time, he ok them all in a wagon to the forest, carrying with him a large quantity of paper, an ax, a saw, two pans, a mosquito net, a tablespoon, and a ladder.

About ten rods from the tree, he tied the horse. Then he put the ladder up against the tree, and mounting it, stuffed the large knot-hole tightly full of paper.

Then he and his son sawed the tree down.

It contained a good supply of honey. With the spoon it was scooped out, and the two large pans were filled to overflowing.

The girls were very proud to have been the ones to discover the bee tree.

Eyestones

IN these modern days we do not hear much about eyestones, but in olden times every family kept them on hand.

They are little stones of about the size of a pea, only flat. If a cinder flies into the eye, the eyestone is put in. It should be moistened before insertion.

It starts usually at the inner corner of the eye and it works its way toward the outer corner.

Sometimes an eyestone seems to lose its power of movement. It can then be enlivened by putting it into a little dish of strong vinegar. This course will always show whether or not the eyestone is in good order, for if it is, it will move swiftly around the dish.

Eyestones are usually made from fishbones. They are sandpapered so that they will be perfectly smooth. They are efficacious, and it is not easy to understand why they have gone so largely out of use.

Train Your Memory

IN these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now a good memory is a wonderful help in life. If you try to develop yours in your youth, you will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants and most others, depend largely on their memories for their advancement. There is no high place on earth for the forgetful man.

There have been many great characters who have declared that they owe their fame chiefly to their remarkable memories.

James G. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macaulay had as good a memory as any man that ever lived. He knew by heart the whole of *Paradise Lost* and *The Pilgrim's Progress*.

Make a practice of learning both prose and poetry. Then repeat it often to yourself, in order to retain it. Train your memory in every way you can think of.

A good memory will not take the place of original thinking, nor of industry, nor of energy; but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.

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Order one of these handsome **dollar-value** sets by mail. You **save from half to one-quarter,** and get clean, perfect lace. You also get acquainted with the "NYLIC" way of selling imported lace and embroidery direct from the importer, giving you newer styles and a wider variety than local stores offer.

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Every woman knows how annoying it is to have unsightly spots, water stains, dirt stains and foot-tracks spoil the beauty of her floors, stairs and woodwork. They ruin the beauty of her entire home.

Will you test, at our expense,

Johnson's Kleen Floor

the *only* preparation for immediately removing all these discolorations? With Johnson's Kleen Floor any woman can keep her floors bright and clean—like new.

Simply dampen a cloth with Kleen Floor and rub it over the floor. Instantly, all spots, stains and discolorations disappear—without the slightest injury to the finish.

Johnson's Kleen Floor rejuvenates the finish—brings back its original beauty—greatly improves the appearance of all floors, whether finished with Shellac, Varnish or other preparations.

Johnson's Kleen Floor is quickly applied—two hours is ample time in which to thoroughly clean the floor, wax it and replace the rugs.

We want to send you, free, sample bottle of Johnson's Kleen Floor and a package of Johnson's Wax to be used after Kleen Floor is applied.

Johnson's Prepared Wax gives the floors that soft, lustrous, artistic polish which does not show heel-marks or scratches and to which dust and dirt do not adhere.

It is ideal for polishing woodwork, furniture, pianos, etc. All that is necessary is to occasionally apply it with a cloth and then bring to a polish with a dry cloth.

Your floors receive harder wear than any other part of your woodwork, hence require special treatment. Kleen Floor will keep them always in perfect condition.

We want to send you, free, prepaid, samples of our Kleen Floor and Prepared Wax, together with the latest edition of our handsomely illustrated book on the "Proper Treatment of Floors, Woodwork and Furniture." We attach a coupon for your convenience.

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The Ladies' Home Journal

15 cents: For Sale Everywhere

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MESSENGERS FOR CHRIST*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"HE called unto him his twelve disciples, and gave them authority." He had called them before, at the time he preached the Sermon on the Mount, and they had been attending "a school of methods" by going everywhere with Jesus, listening to his words and seeing his wonderful works of healing. They were now to be sent out as workers, and so had special divine grace given to them. We are not told how it was conferred: by the word of Jesus, or by the laying on of his hands, or by the gift of the Holy Spirit. The record of their deeds is: "They cast out many demons, and anointed with oil many that were sick, and healed them" (Mark 6:13).

What the Master wants now is to have us go out and work for him. Some one has said: "One-tenth of our church members are doing all of the work, while the other nine-tenths do nothing." If that is the case, then a very great number of people are missing the joy of service. There is no joy like it.

My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates and obey.

What is my being but for thee,
Its sure support, its noblest end?
'Tis my delight thy face to see,
And serve the cause of such a Friend.
PHILIP DODDRIDGE.

God knows what is in men before he calls them. When God first called Moses to be the deliverer of Israel, Moses pleaded: "O Lord, I am not eloquent; I am slow of speech." But Moses went forward and did his duty, God helping him.

In Dresden, among the royal jewels of the house of Saxony, is a wonderful silver egg. A spring is touched, and the egg opens, and a golden yolk is brought to view; another spring is touched, and a jeweled chick is revealed; another spring is touched, and the crown of Saxony in miniature appears. A last spring is touched, and the ring of royal authority is disclosed. We may take this unique jewel as an illustration of the hidden possibilities that are in every one's life. These possibilities are opened up as through obedience to Christ we press the springs.

The Apostles Sent Out

"Now the names of the twelve apostles are these." Among them were three groups of two brothers—James and John, sons of Zebedee; Peter and Andrew, sons of Jonas, and James and Thaddeus, sons of Alpheus. The other six men—Philip, Bartholomew (Nathanael), Thomas, Matthew, Simon (Zelotes) and Judas Iscariot—had no brothers in the apostolic group. Jesus sent them out two by two, so that they might take counsel together, and supplement each other's work. We are not to suppose that Peter must have been appointed with Andrew, or James with his brother John. Jesus undoubtedly yoked together those whom he know could work together best. It may have been that Philip, who was slow of thought, may have been paired with Nathanael, who was quick-witted. Thomas, the doubting one, may have been joined with Matthew, who was a hero of faith. Possibly Peter, the impetuous one, was coupled with Andrew, who was careful and far-seeing. Ever since it seems to have been God's plan to send out workers in pairs: Moody and Sankey, Whittle and Bliss, Torrey and Alexander, etc.

So when two work together, each for each
Is quick to plan and can the other teach;
But when alone one seeks the best to know,
His skill is weaker and his thoughts are slow.

"Go not into any way of the G- tiles." "Enter not into any city of Samaritans." Certainly not beca of prejudice, but because the Gos would have been hindered had th done so. The time had not yet co for establishing missions to the G- tiles. That work was to come la when their own hearts were m ready for it.

Just before Jesus ascended to hea he gave his apostles their world-w commission, when he said, "Go ye i all the world and preach the Gospe every creature." And that is the w which the successors of the apos- missionaries now have before th "Send me anywhere, provided it be 1- ward," said David Livingstone.

"From where the darkness is dark comes to the Church of Christ the c to dare and do," said Alexan Mackay.

The Other Lost Sheep

"I do not know that I shall live see a single convert, but I would leave my present field of labor to made a king of the greatest empire the globe," said Adoniram Judson.

"I would that I had a thousand li and a thousand bodies, that I mi devote them all to no other empl- ment than preaching the Gospel those who have never heard the joy sound," said Robert Moffatt.

"Go rather to the lost sheep of house of Israel." The Jews had b for generations under tutelage to - ceive the Gospel—even from the t of Moses, their law-giver—and bef that, when God had separated Al- ham from his kinsfolk that he mi make of him a great nation of "cho people." But the Jews had bec "lost sheep" by falling into the i- atrous ways of the people who inh- ited the Promised Land when they t possession of it. Jesus' first work s that of a special missionary to Jews—as their Messiah they had been expecting him. But, alas! even to-day will they acknowledge t he has come. They are still " sheep."

And there are other lost sheep! It is said that in India, China, Japan Korea are massed 700,000,000 of i- aters, or about half of the world's p- ulation. Dr. William Arthur dre a picture of a circle, and made one-h of it black to represent heathenism Southern and Eastern Asia, and t he wrote:

"Of every two infants in the w one first sees the light in heathen A To what instruction is it born?

"Of every two brides one offers vows there. To what affection is destined?

"Of every two families one spre its table there. What love unites t circle?

"Of every two widows one is lam- ing there. What consolation soothe her?

"Of every two orphan girls on wandering there. What charities protect her?

"Of every two wounded conscie one is trembling there. What ba what physician does it know?

"Of every two men that die on departing there. What shore is in eye?

"The Christ who died for through his free Gospel, blesses fants, cherishes brides, cheers the f- ily circle, comforts the widow, c for the orphan, heals the wounded science and places heaven before gaze of the dying."

"Preach, saying, The kingdom heaven is at hand." Jesus gave t their message. It was simple direct, arousing and inspiring.

Continued on next page

*International Sunday School Lesson for April 10, 1910. The Mission of the Twelve. Matt. 9:35—10:15, 40-42. GOLDEN TEXT: "Freely ye have received, freely give." Matt. 10:8.

SUNDAY SCHOOL LESSON

Continued from preceding page

wd needed preachers then, and it ns them to-day. There is but one Cl stian minister to every 114,000 pe ons in Japan, one in 165,000 in Indi one in 220,000 in Africa, and one in 37,000 in China. God gives the sa e theme to all of his missionaries. E n a deaf and dumb missionary may pr ent the glorious theme.

The Writing on the Sand

lady missionary in India had gone to peak to the people in a neighboring vi ge. She had taken with her a Hdu girl who was deaf and dumb. Tl people gathered round out of curios at first, but some began to oppose ar tried to make a tumult. "My frds," began the lady, but a dozen voes cried out and drowned her wds. "What shall I do?" she thght. Meanwhile, the noise incr sed. Something must be done, and do quickly. "Write on the sand 'Gl is love,'" she signed to the Hindu gi beside her. First the little deaf ar dumb girl expressed the words on he fingers, and then she wrote them on the ground. When she began a gnt hush fell on the crowd, and they wched her in silence as she inscribed "Gd is love" in large letters in the sal. Of course the text was in Hinduani. "See what this girl has writte for you to read," said the lady. "Speak to her. She is deaf and dumb, as you will at once discover." Several cae timidly forward and spoke to the chl. One or two came forward and rel the words. "Let others come," sa the lady. In a long line the peoplof the village walked past the text in he sand and read it. Then they fored a ring round the lady and the de and dumb child, and sat down to beaught. And some of them on that ve day began to serve the true God.

"Freely ye have received, freely gi." What a privilege to have had Jes for a teacher! And what a rsponsibility it placed upon those who ha been taught by him! How could th do enough and say enough to pass alg the benefit received? Since the das of the apostles there have been my faithful preachers and teachers w have tried to give freely what they ha received; notably Rowland Hill, w averaged three hundred and fifty sermons a year to his eighty-ninth ye. And John Wesley nearly twice as many—40,560 as against 22,291. Whitefield preached 18,000 sermons. Clrles Wesley wrote 5,000 hymns. H hath done what he could, she ha done what she could, might be spken of many earnest Christian wkers. And none of them ever think they have paid in full the debt of love they owe.

A story is told of a man in Minnesota living in a beautiful mansion, which had a lighthouse on the top. He was asked why he had put it there, and he replied that many years before, when traveling home across the prairie, a terrible snowstorm overtook him. He was just lying down to die when he saw a light in the distance. He made for it, and it brought him to a log cabin. Thus his life was preserved. Afterward he built a house, and set a light on it that it might guide to safety other lost travelers.

A Glorious Privilege

The following story has a similar thought in it: A man traveling on a ship at sea was very seasick. Suddenly there was a cry, "Man overboard!" The seasick fellow in his cabin was too ill to go on deck to help in the rescue, but he thought he could crawl to the porthole and hold a bull's eye lantern there. By and by the drowning man was rescued, and when he was brought on deck and recovered his consciousness he said that he was sinking the third time when he saw a light gleaming through a porthole, and by its light he saw a hand which he gripped and so was saved.

What a glorious privilege it is to be a light in the world to save others. Let us shine for Jesus!

"Get you no gold, nor silver, nor brass in your purses." That is, carry no money with you for your expenses, no large amount, as gold; nor small amount, as silver; nor even "brass" (copper), the smallest coins made. That was Jesus' way of making them dependent upon love. By kind words and kind deeds they could coin "love," and that is, after all, the best interchange.

"No wallet for your journey." It was a leather bag made of goat or sheepskin, in which to carry bread, olives, figs, etc. It was and is now generally used in that region. Jesus meant by this injunction that they were to be pensioners on the bounty of friends they made on their journey. The milk of human kindness was to flow for them.

"Neither two coats," lest their journeying should be impeded by luggage.

"Nor shoes, nor staff." They were not, however, to go barefooted, which would have made their way slow and painful. Only they were not to wear shoes, which were a kind of luxury, but simply sandals—soles fastened on with leather thongs, to protect their feet against stones and clods of earth.

ADVERTISERS STRIVE TO PLEASE

SINCE the appearance of our Advertising Talk, entitled "Every Subscriber a Co-editor," we have received a great number of letters, which convince us that taking our readers into our confidence concerning our advertising columns was a move in the right direction. We have unearthed a number of complaints, which very likely would never have been made were it not for the appearance of our guarantee, and we are glad to say that in most cases we have been able to adjust differences which have occurred. In many cases, we have found that the subscriber and not the advertiser was at fault, due to misunderstanding, etc.

In this connection we wish to call our readers' attention to the fact that advertisers, as a rule, will go to almost any amount of trouble to please their customers, and our investigations of certain cases show that some of these advertisers take pains with customers sometimes out of all proportion to the merits of the case.

We have also had many complaints from subscribers who have not received goods for which money had been sent to advertisers, and who immediately called our attention to these advertisers, branding them as frauds. When we came to investigate these cases, we found that the delay in most instances was due to an extra rush of business on the part of the advertiser, who had not had the time to get around to the complaining subscribers particular purchase.

Readers must remember that hundreds of orders may sometimes result from a small advertisement. And so we would suggest, in every case, that the reader be sure to bring the matter to the advertiser's attention before submitting it to us. Then, if satisfaction is not obtained, the subscriber will be justified in calling our attention to our guarantee as follows:

THE CHRISTIAN HERALD guarantees its advertisements. Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within one month of the date of the appearance of the advertisement.

ANY room in your home can be made brighter, more cheerful looking, and more sanitary with Jap-a-lac. Jap-a-lac is a stain and varnish combined, made in seventeen beautiful colors and Natural or clear, which enables you to imitate all kinds of wood and finishes, and can be used on anything of wood or metal.

RENEW WITH JAP-A-LAC
REG. U. S. PAT. OFF.

Jap-a-lac will renew everything from cellar to garret.

"THE JAP CHAP"

The Jap-a-lac Model Floor Graining Process solves the problem of "What shall I do with my old carpeted floor to make it sanitary and refined?" Your painter can do it at little expense or you can do it yourself. Insist on Jap-a-lac. For sale by Paint, Hardware and Drug Dealers.

Write for illustrated booklet containing interesting information and beautiful color card. Free on request. If your dealer does not keep Jap-a-lac, send us 10 cents to cover cost of mailing, and we will send a free sample, quarter-pint can of any color (except Gold, which is 25 cents) to any point in the United States.

Our Green Label Line of clear varnishes is the highest quality manufactured. Its use insures perfect results. Ask your paint dealer.

The Glidden Varnish Company
5306 Glidden Building, Cleveland, Ohio

Jap-a-lac quality is standard. Avoid substitutes, just as good, or "better."

THERE is no problem of increased cost of food if you eat more

Quaker Oats

An ideal food; delicious; appetizing and strengthening.

Compared with other foods Quaker Oats costs almost nothing and yet it builds the best.

10

How Painted Floors Are Kept New

When paint is subjected to wear, as you know, it is usually covered with varnish.

Carriages, automobiles, railway cars, farm implements—they are all varnished over the paint.

A painted floor has the hardest use of all. It calls for a special heel-proof varnish, and that varnish is called ELASTICA Floor Finish.

There is only one floor finish which actually meets the requirements, and we have spent forty years in perfecting it. That finish always bears this trade-mark:

TRADE ELASTICA MARK.

Look for this Trade-mark on a Yellow Lable. All others are imitations.

FLOOR FINISH
For Every Floor

Elastica Floor Finish is not merely for natural wood floors. It is for painted floors, porch floors, linoleum and oil cloth—for every uncarpeted floor.

It protects a painted floor, gives it lustre, and prolongs the life of the paint. So with linoleum.

It makes old paint look new. You will never omit **Elastica** Floor Finish from any floor after you know the facts.

FREE Paper Cutter and Book Mark Combined

Our experts have written a book, "How to Finish Foors." It tells how to treat every sort of floor to secure the utmost results. We want every woman to have a copy, even tho she hasn't a floor which needs finishing now. As an inducement for you to write immediately we will send free with book a handsome paper cutter and book mark combined, made of celluloid and lithographed in ten colors. Book and paper cutter are both free. Write today for Book 72.

Address Standard Varnish Works, 29 Broadway, New York; 2620 Armour Avenue, Chicago; or International Varnish Company, Ltd., Toronto, Canada. [3]

STANDARD VARNISH WORKS

ASK YOUR DEALER

Why Take Less Than 5%

IF YOUR savings earn less than 5% you are depriving yourself of a certain percentage of income. Your savings placed with the Industrial are protected by a form of security that never deteriorates in value—mortgages on selected New York and suburban real estate. In 17 years we have never paid less than 5% on money placed with us. Money may be deposited and withdrawn on any date without loss of earnings. Each year has shown increasing financial strength until the Industrial now has

INDUSTRIAL SAVINGS AND LOAN CO. NEW YORK CITY

Assets over $2,000,000
Surplus and Profits, $150,000

Under Supervision of the New York Banking Department

The INDUSTRIAL is one of the largest and strongest savings institutions. It merits your investigation. Write for booklet.

INDUSTRIAL SAVINGS AND LOAN CO.
2 Times Building, Broadway & 42d St., New York City

The Record You Want When You Want It 35c By Mail

THE completeness of our enormous stock of records, the efficiency of our mail order department and the recent wonderful invention and development of perfect tone

INDESTRUCTIBLE RECORDS

Absolutely Unbreakable, give to phonograph owners throughout the country the same advantages that are enjoyed by Record buyers in large cities. Select one of these latest metropolitan hits:

1303.	Put on your old Grey Bonnet	Harlan and Chorus
1305.	Cubanola Glide	Collins and Harlan
1316.	Carrie Marry Harry	Walter Van Brunt
1318.	My Southern Rose	Walter Van Brunt

Send us 35c and see how prompt our service is. When your name is on our mailing list you will receive free from us complete catalogue of records and monthly, the new record bulletin.

THE MATTHEWS PHONOGRAPH CO.,
573 Fulton Street, Brooklyn, N. Y.

POST CARDS

10 Birthday, 10 cts. | 10 Decoration Day, 10 cts.
10 Rose, 10 cts. | 10 Fourth of July, 10 cts.
Any three packages mailed for 25 cents.
80 cents per 100 cards — assorted designs.
MADISON ART COMPANY, MADISON, CONN.

WANTED Railway Mail Clerks, P.O. Clerks, City and R.F.D. Carriers. Prepared now for examination. Pres't our school conducted Gov't Examinations. Write for Catalog and FREE Trial Lessons.
OZMENT'S COLLEGE, Dept. 51, St. Louis, Mo.

The Whole World Loved Him

Continued from page 320

"It is therefore not only in the name of the Armenian Progressive Association, but also on behalf of the entire Armenian race, that we come to express our appreciation of the man, our gratitude for his noble efforts and our sorrow for the loss which humanity suffers by his death.

"We also beg to express through you our condolences to Mrs. Klopsch, and assure her that thousands of grateful Armenian widows will participate in her grief for the loss of the man so noble and the Christian so true.

"THE ARMENIAN PROGRESSIVE ASSOCIATION,
"H. M. DADOURIAN, *President.*
"M. S GABRIEL, *Secretary.*"

Missionary Z. Charles Beals, of China (now in this country), writes from San Francisco, Cal.: "How can we spare one who has been such a blessing to mankind? His death will bring sadness not only to all our missionaries in China, but also to millions of the Chinese who have learned to love and honor him. May God comfort the widow and family with the comfort wherewith he alone can comfort his children. I shall ever praise God that I came to know Dr. Klopsch many years ago, and he proved a true friend to me."

The Camp Memorial (Congregational) Sunday School, Brooklyn, Rev. William James, pastor, adopted a resolution of sympathy, which was directed to be sent to Mrs. Klopsch.

Fanny Crosby's Tribute

Fanny J. Crosby, Bridgeport, Conn., the well-known hymn composer, wrote: "In the death of Dr. Klopsch we have lost a friend whose memory will always be precious to the countless number of those befriended by him during his life; one whose place it will be hard to fill."

Rev. C. H. Mead, editor of the *National Advocate*, wrote: "Human suffering, from whatever cause, was repugnant to him, and he followed a divine command to do all he could to relieve it. He was the friend of humanity, regardless of nationality or creed. The large family of readers of his great paper believed in him, and well they might. He claimed none of the glory of it for himself, but gave God the praise and his readers the credit of it all. The men on the Bowery — wrecked, ruined, discouraged, slaves of drink and sin—believed in him, for they knew that in the darkest night, and the coldest weather, and the fiercest storm, a beacon star shone bright and clear at the Bowery Mission, kept shining through his benefaction, and made it impossible for even the worst one in the crowd to say, 'No man careth for my soul.' The children of the tenements and missions of the big city believed in him, for at Mont-Lawn they came to see and know and love him. They knew he was *their* friend, and he knew they were *his* friends. Oh, how he loved Mont-Lawn, and how he loved those children! We suspect that greater sorrow over his death could nowhere be found than among those children, unless it be among his own, and among us who knew him well and loved him deeply. He lives in the hearts of thousands. He gave himself for others. He was honored by presidents, kings, princes; but that weighed little with him compared with his being honored by the King of Glory. A great man has fallen, but yet he lives. Are we mistaken in believing that the great family of CHRISTIAN HERALD readers will endow the two charities which had such a big place in his heart?"

Rev. Leander Trowbridge Chamberlain, D.D., of New York, wrote: "His passing away from this home, his office, his local philanthropies, his world-wide Christian plans and efforts, appears to me, in its suddenness, like the daybreak ceasing at the dawn. . . . I shall go to him, but he will not come again to me. We shall not meet at either Sunnytop or the Children's Home. . . . They who know of the 'house with many mansions,' and who have seen the gates of the city open for the entrance of those whom they have loved, will be constrained to look up rather than down, and they will testify to the 'love divine, all love excelling.' Our treasures, our loved ones—those whom Christ has claimed as his own—are *not* taken away, but are just shepherded and folded, and the Shepherd himself never withdraws his presence and care."

Rev. Dr. Buckley's Condolence

Rev. J. M. Buckley, D.D., editor of the New York *Christian Advocate*, wrote from Morristown, N. J.: "I expected Dr. Klopsch to live to four score; but our Father knows what, and when, and where, and why. The first three we see; the last will be unveiled only on the other side of the drapery which separates us from heaven. . . . He was the embodiment of the Good Samaritan, come back from his long sleep to help the helpless."

Commander Evangeline Booth, of the Salvation Army, wrote: "Dr. Klopsch's kind associations with our work at different periods made us acquainted with him in more than a merely official connection, and we realize his loss to the Christian world. May the consolation of Jesus, whose tender hands can touch without hurting the sorest places of our grief, be continually with you in this shadowed hour, amid the fragrance of which you will remember the many blessings the Doctor's life and work have brought to thousands."

Mr. Will R. Moody, eldest son and successor of the late Evangelist Dwight L. Moody, wrote to Mrs. Klopsch: "I am returning North from attendance upon a Bible Conference in Atlanta, where your loss and that of the Christian Church was indeed lamented. I owe a lasting debt of gratitude to Dr. Klopsch for many kindnesses, both personal and in behalf of our work."

Called Higher

Mrs. C. B. Seighton, of Presque Isle, Me., died November 21, 1909, after a few days' illness.

Entered into rest December 2, 1909, Joseph V. K. Wells, of Milford, Del. A constant reader of THE CHRISTIAN HERALD since its first year.

Mrs. Julia A. Fish, of Washington, D. C., who for nearly twenty years was a subscriber to THE CHRISTIAN HERALD, went to the better land on June 19, 1908, having attained the age of eighty-six years.

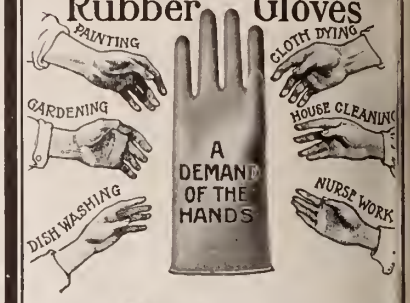
Mrs. Anna A. Jamison, of Ophir, Calif., passed to her heavenly home January 19, 1910. She was a constant subscriber to THE CHRISTIAN HERALD for twenty years. She was active in church work for over seventy years.

Charles W. Phillips, a life-long resident of Saratoga Springs, N. Y., and a deacon in the First Baptist Church, died February 4, 1910, at the residence of his daughter, Mrs. John V. Poler, Southampton, Mass., in his seventy-third year. Mr. Phillips had been for many years a member of THE CHRISTIAN HERALD family.

Daniel Wood Mersereau, one of the oldest readers of THE CHRISTIAN HERALD, passed away September 2, 1909. He was the son of John Van Horne and Margaret Wood Mersereau, and grandson of Judge Lawrence Mersereau, the first judge to sit on the bench of the Supreme Court of New Brunswick. He was born at Oromocto, N. B., May 23, 1825. His grandparents landed in St. John, N. B., in 1783, coming from Staten Island, N. Y. Some of the family are still living on the island, which at one time was almost wholly owned by the Mersereau family. Mr. Mersereau spent sixty-six years of his life in Blissville, N. B. He was a man of sterling character and strong Christian faith. He loved THE CHRISTIAN HERALD, and frequently said, "It is the best paper printed." Four daughters are left to mourn the loss of a kind father.

Any Church wishing to use the individual Communion Service, the sanitary method of observing the Lord's Supper, can secure a trial service from the Thomas Communion Service Co., Lima, Ohio. See their advertisement on page 333.

"DOMESTIC" (TRADE MARK) Rubber Gloves



THE MARKS OF TOIL

are honest but unsightly. Keep your hands soft and white while attending to household duties.

DOMESTIC Rubber Gloves draw on and off easily and will give long service, being made of purest rubber. They protect the hands from stains, infections, and broken nails. Every woman should wear them.

It is much easier to slip on a pair of DOMESTIC Rubber Gloves than to spend hours trying to scour the grime from your hands. Our gloves outlast many pairs of the ordinary rubber gloves, and are worth double the price we ask for them.

Your Druggist Will Have Them.

Booklet FREE

THE SEAMLESS RUBBER CO.,
New Haven, Conn.
Makers of "Kantleek" Hot Water Bottle

LEARN MUSIC BY MAI

THIS FREE BOOK TELLS HOW

By the wonderful Simplex cop righted system anyone of ordina intelligence can quickly learn play piano or organ

WITHOUT A TEACHE

You need not know the fir principles of music. By no oth method can you learn music quickly and thoroughly as by t Simplex System. The study easy and fascinating. By o system you can study duri spare time in your home a quickly become a capabl musician, playing popular, sacre or classical selections. Delighte students in every state and ter tory. Some of our students, aft six or eight lessons, begin playi piano or organ in church or Su day school. Others write that a ter one lesson they are able t play a waltz from memory. If yo wish to become a skilled musicia write at once for our free bool Address

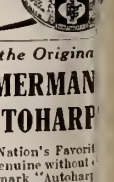
Simplex School of Musi
Conservatory 566 Kansas City, M

Pozzoni's Complexion POWDER

The Greatest of all Beautifiers

A Luxurious toilette necessity—cooling, refreshing a assuring a clear, refined, delicate, summer complexi It is prepared from purest materials—beautifying without injuring the skin. It is the only complexion powder that clings —the only one put up in a **Wooden Box**—retaining all its delicate perfume and medication until entirely used up. Five colors, Flesh, White, Brunette, Cream and Special Pink.

50c—Everywhere—50c



Buy the Origina

ZIMMERMAN "AUTOHARP

"The Nation's Favorit None genuine without trade mark "Autohar A musical instrument ad ted to all classes. At all mu stores or direct from us. "E to play, Easy to Buy." S for Free catalog. THE PHON HARP CO., East Boston, Mass

Convert Your Bicycle into a Mot Cycle using our attachable outfit. any wheel. Also Marine and S tionary Motors and Finished Castin Stamp for catalog. Steffey Mfg. C 2941 Girard Ave., West, Phila., P

JAPANESE AIR FERN

Most beautiful of all ferns. Lives years without soil or water. 25 cents prepaid. Agents Wante
F. H. CRESS CO., 5216 Prairie Av., Chicag

Save Your Table

WOOLBESTOS

[TRADE MARK]

The improved form of asbestos for table protection. The best and most convenient means of protecting the finish and beauty of your table. Prevents injury from either heat or moisture. Neat, durable, deadens noise. Every careful housekeeper should have Woolbestos Dollies, Mats and the convenient Woolbestos Folding Table Pad.

Our Offer: If your dealer does not sell Woolbestos Fabrics, send us 10 cts. in coin or stamps for a Woolbestos Doily Mat which we will mail you with interesting booklet, "How to Save the Table."

ASBESTOS FABRIC CO., Ltd.,
Box 12, Essex Street Sta., BOSTON, MASS.

Allen's Foot-Ease

Shake Into Your Shoes

Allen's Foot-Ease, the antiseptic powder for the feet. It relieves painful, swollen, smarting, nervous feet, and instantly takes the sting out of corns and bunions. **It's the greatest comfort discovery of the age.** Allen's Foot-Ease makes tight-fitting or new shoes feel easy. It is a certain relief for ingrowing nails, sweating, callous and tired, aching feet. We have over 30,000 testimonials. **TRY IT TO-DAY.** Sold everywhere, 25c. **Do not accept any substitute.** Sent by mail for 25c. in stamps.

"To pinch, use Allen's Foot-Ease."

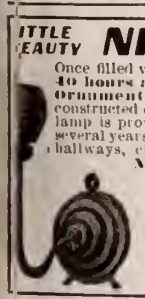
FREE Trial Package Sent by mail
ALLEN S. OLMSTED, Le Roy, N.Y.

PAPER 3 ROOMS AT THE COST OF ONE

Put new life into the looks of your rooms with stylish and attractive wall-paper. Buy direct from us at manufacturer's price. Then hang it yourself (we tell you exactly how) and you save half the usual cost of paper, and all the cost of labor. Total saved—two-thirds. Free sample book of latest patterns, and full instructions how to hang the paper. Write for it to-day.

Penn Wall-Paper Mills,
Dept. 15, Philadelphia

LITTLE BEAUTY NIGHT LAMP



Once filled with kerosene it will burn for 40 hours and is absolutely odorless. Ornamental, too, because handsomely constructed of brass, nickel-plated, and each lamp is provided with enough wick to last several years. The lamp can be used in entries, hallways, closets, and is invaluable for Nurseries and Sickroom.

Ask your dealer or by mail (postpaid) 65 cents. Agents wanted. **65c.**

SILVER & COMPANY
Sole Manufacturers
320 Hewes St., Brooklyn, N.Y.
Trade-Mark Registered, U. S. Patent Office

Mend the Leaks in Your

granite, tin, aluminum and iron dishes, kettles, pans, etc., with PECK'S Soft RIVETS Metal

Anyone can do it. Quick and easy. No solder, cement or bolt. Fit any surface. Send for sample box of 25 assorted sizes, 10c postpaid. Regular package 25c. Special inducements for Church Sales, Societies, etc.

Agents Wanted

PECK & CO., 165 Main Street, Batavia, N.Y.

Buy the "Sanitary"—Crystal Glass Ice Cream Freezer

And make your ice cream in glass—without grinding or ranking—pure, safe, delicious—ptomaine poisoning impossible. Produces dessert for family of eight. Any portion not served can be repacked and kept in perfect condition for days. **Do not take chances in the use of old-fashioned metal freezers.** Get the "Sanitary" of your dealer. If he cannot supply you send us his name and $1.25 and we will ship by express promptly. Circulars and special offer for two-cent stamp.

The Consolidated Mfg. Co. 414 Asylum St., Hartford, Ct.

Ask Your Dealer to show you a **ROLLER-BEARING CARPET SWEEPER**

NATIONAL

FREE Booklet on request.
National Sweeper Co., Dept. Q 9, Newark, N.J.

AGENTS BEEHLER NAME-ON Umbrella is a great seller. Write to 222 West Lexington St., Baltimore.

In the Divine Presence*

THERE is a book called *The Practice of the Presence of God.* "If you believe that God is always with you," says Dr. J. R. Miller, "practise it. Act as if you realized it. You could not do a mean thing, nor think an unholy thought, if you saw Christ beside you. You know that he is beside you. Practise his presence. You will find wondrous power in this practice. That is what religion is."

It is probable that none of us appreciate what a dim and shadowy realization most of us have of the existence of God; much more of his actual presence beside us.

It was said of a saintly brother in a certain church: "When he prays, I know he sees God."

It may be given to each of us to have a similar realization of God's immanence—that he is, and is the rewarder of them that diligently seek him.

There is a beautiful modern theory which tells us that the Christ in every man is shown in his good acts. If we have a kind and loving impulse, it is the Christ in us which gives it. If we thirst after righteousness; if we long and labor to correct the wrong; if we bear patiently persecution for principle; these indicate that Christ is present within us.

In one of the dark hours of ancient Scotland, the leader brought forth a golden urn, containing the embalmed heart of Robert the Bruce. The sight gave fresh courage to the discouraged army, and they went forth to conquest.

But we follow no dead leader. We are cheered by no past and gone hero. Our Christ walks beside us. His message is not only open before us in the pages of the Bible, but if we will only listen we may hear him speaking to our hearts. For he is very near unto every one of us.

Perhaps no man of our own time, gone from us only a little more than a decade, has seemed to possess more of the Christ in his heart than our beloved Phillips Brooks.

His doctrine, says one of his biographers, was: "Take God to be your Father, and Jesus Christ to be your Brother, and the Holy Spirit to be your Faithful Friend."

Thus, in every relation of life, he enjoined upon his hearers the practice of the presence of God.

There is no more steadying and uplifting conviction than that we are constantly in the sight of God, that our hand is in his, that he is closer than a brother and, as the poet has said, "nearer than hands and feet."

It was this vision of Immanuel, Christ with us, which nerved the martyr Stephen in his supreme trial, until, under the pain and indignity of his martyrdom, his face shone like the face of an angel.

Paul was imprisoned, whipped, stoned; "but," says Dr. Jefferson, "he never winces nor falters, but sings wherever he goes."

It was because God said to his soul, as he does to ours, "My presence shall go with thee, and I will give thee rest."

* Christian Endeavor Topic for Sunday, April 10. TEXT: Ps. 139: 1-13.

A GOOD INCOME FOR YOU

SINCE the announcement by THE CHRISTIAN HERALD that it had decided to share its prosperity with those of its readers who were willing to take up the light and agreeable task of canvassing for new subscribers we have received hundreds of responses and have made a large number of very satisfactory appointments.

Many of these agents, although working only a short time, are already reaping a rich harvest. Let us give you a few illustrations, showing how our Agency Proposition works out for the benefit of the canvasser:

Rev. Jewell Howard, Texas, drew in cash	$126 00
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Mrs. Mattie D. Tate, Tennessee, drew in cash	30 00
Mrs. Ervin Dieterly, Pennsylvania, drew in cash	27 00

These are only half a dozen chosen from the many hundreds of Agents now at work, who are extending the great Family Circle of THE CHRISTIAN HERALD and at the same time netting a very substantial income for themselves. We guarantee that in every case a canvass by any reader of this paper will produce proportionately big results. *This applies to rural localities as well as towns and cities.* We equip you with all necessary material, free, including sample copies, subscription blanks, etc., and send you full instructions. You can utilize your spare hours to good financial advantage and do real missionary work besides. Before you have been at it two weeks you will be convinced that the business is a source of real revenue to you, and one which can be increased and relied upon every season. Many canvassers are adding enough to their income to pay their rent, or clothe their families, and to materially increase the comforts of living in many ways besides. You do not have to wait weeks and months for your remuneration; it comes in with every effort, *and is not only ready money, but easy money.* Try it and you will be pleasantly surprised at the result.

. . .

In addition to the large commission allowed on every subscription *we give special State Prizes monthly* to those who send in the largest list of new subscribers for the month, and *also additional prizes for all who send over five subscriptions* and who do not win the State Prize. Thus you will see that, with very little effort, you are sure of a multiplied result for your labor.

. . .

Let us send you our plan, and read it over thoroughly. No other publication in the world has ever *profit-shared with its readers,* as THE CHRISTIAN HERALD is now doing. We expect to pay out many thousands of dollars on this profit-sharing plan this year.

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A postal card to us will immediately bring you all necessary information, with full authority to act as THE CHRISTIAN HERALD'S Subscription Agent in your neighborhood. Remember, there is no paper surer of a cordial welcome in the average home than THE CHRISTIAN HERALD, which quickly becomes a permanent favorite. It is *"the paper"* for all Christian denominations, and should be in every home in America.

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HYDRO-ELECTRIC BONDS

A NUMBER of our readers have expressed a desire to learn something concerning hydro-electric plants and securities. For their information we submit the following:

The upbuilding of the West has been largely hastened through two systems of engineering development. What irrigation has done on the one hand to reclaim the desert portions of the West, as described in a previous article, so, on the other hand, has long distance transmission of electric power hastened the development of Western industries to a marked extent. In long-distance transmission plants the power of water is supplemented by the use of an electric current. Some of the changes wrought are seemingly little short of miraculous. Cities and towns, here, there and everywhere, are now being lighted, their streetcars are being operated and their factories run by electric currents which are generated in some cases as far as 200 miles away.

New Era in Development

One of the difficulties that formerly stood in the way of Western development was the lack of cheap coal. This was particularly the case in mountainous regions, where transportation is impossible during several months of the year. To illustrate, one mining town in the Rockies used to pack its coal in bags, which were carried up the trail on the backs of burros, at a cost in local transportation alone of $7 a ton. The way up the mountain was steep, and it is said that, in the course of years, the gulch below became dotted with the skeletons of burros which from time to time had staggered off the edge of the trail under their load. This instance, which shows the difficulties in the way of power-users in the West, was typical of many sections.

But finally along came the engineer, with the idea of harnessing the mountain waterfall and using its energy to operate dynamos, the current from which would be transmitted miles across country in any direction and utilized at the end of the line for operating electric motors.

The installation of the first of these systems was the beginning of a new era in certain phases of Western development. Communities which were far removed from the ordinary haunts of civilization suddenly found themselves able to enjoy luxuries of the light, heat and power order, which before then were obtainable only in large centres. The snows might make the hill trails impassable, the droughts might fall on the plain, but the mountain stream, way up among the peaks, could always be depended upon to urge the electric current upon its way toward business utility.

Wonderful Engineering Feats

The whole West and a large part of the East soon became criss-crossed with long-distance transmission lines. It was not uncommon for a succession of waterfalls to be harnessed and the accumulated power driven overland from a central station. Where the fall of itself was not great enough, companies were formed to build great dams, tapping watersheds and storing a vast quantity of water to manufacture pressure, which otherwise could not have been utilized. In some places water was gathered at various points in the mountain and piped for miles, often across deep canyons, on trestles, in aqueducts large enough in diameter to permit a horse and carriage to be driven through them. The South followed the example of the West, and numerous plants were installed. Niagara itself was harnessed, and the most beautiful waterfall in the world was made to manufacture power for neighboring factories.

The effect upon the various communities was well instanced in the growth of the city of Niagara Falls, which from being a mere watering place grew into a manufacturing city of no inconsiderable worth.

Advantages of Transmission Systems

This system for transmitting power had advantages other than those which had to do with the transportation of coal or with rendering inaccessible communities accessible. Once the transmission system was installed, it remained subject to very few of the untoward possibilities which sometimes beset other forms of power generation. National or local price movements could not affect a plant. Labor troubles were almost eliminated, because it required but a handful of men to operate a plant several miles long. The water flowed of its own accord, the dynamos turned from the water pressure, the electric current was transmitted through the wires, and could be rented out at the other end without any probability of interference from outside causes. There were few municipal considerations to be looked out for. A change in a municipal administration, for instance, could not affect the good management of a transmission plant as it might sometimes affect a gas plant.

It seemed an ideal system of power transmission, and so it has become, under certain circumstances, but it was inevitable that some of the projects would overshoot the mark. Some were over-capitalized, others reckoned upon a greater development than the community in which they operated could take care of. This has usually been typical of the history of new industries, but its effect upon the bond-buying public at the time was far from encouraging.

Buy Only the Bonds

Discouragements such as these attended the growth of a number of long-distance transmission systems, but as the communities in which they operated have grown more populous with the years these conditions have righted themselves. However, in considering hydro-electric securities possibilities like the above should not be lost sight of, particularly in the case of newly-projected plants.

We would advise our readers to consider only the bonds, and in doing so to make sure concerning the underlying mortgage—what convertible property is secured by it, what about the franchise, how long a period will it be in operation, what are the possibilities of the company in question remaining the only one in its particular field, and what are the possibilities and probabilities of the business that may be done. Hydro-electrics have some advantages over other industrials. The charge-off for wear and tear, etc., is estimated to average 2 per cent. on such plants, whereas the same charge-off for the average industrial is 6 per cent. In the matter of profit the hydro-electric also has the advantage of having no raw material to buy, to manufacture, or to deteriorate. Furthermore, the price of its product, electricity, delivered at the factory or local lighting and power station, may be determined (unless there is a clause in the franchise against it) by the market price of coal. The United States Statistical Bureau estimated that during the period from 1898 to 1903 the cost of bituminous coal rose 50 per cent. Very naturally such a rise in the price of coal would enhance the demand for long-distance transmission in a community where coal is ordinarily used.

Add to the above cautions those which apply to the buying of bonds in ordinary, and one should not go far wrong in considering hydro-electrics.

Investigating Bond

No ordinary investor has the tim the money or the experience pro erly to investigate the security up which any issue of bonds is base Therefore, such an investor has buy on the recommendation of investment firm which has the tim the money and the experience make an investigation sufficient establish to its satisfaction the safe of the issue.

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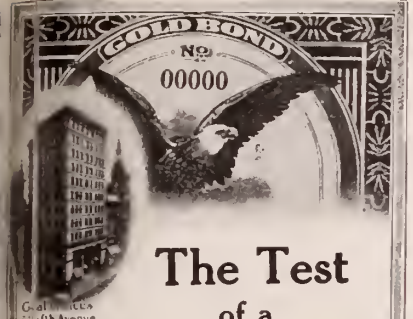

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Prohibition Marching On

By Charles R. Jones, Chairman of the Prohibition National Committee

THE Congressional elections of 1910 will most vitally affect the future progress of the prohibition advance. If the next Congress does not have at least a few aggressive prohibitionists, and the dominance of liquor-controlled statesmanship is not broken, the result will be disastrous. For this reason we are concentrating all the influence and means of our national prohibition movement upon the election of well-known and able prohibition leaders to

Hon. Chas. R. Jones

the next Federal House of Representatives.

No one can question the widespread progress of the temperance and prohibition movements. The persistent, unflinching agitation of the forty years since the Prohibition party was born, in 1869, is bearing fruit, and the question which was recently the butt of political ridicule is now the foremost issue in political, business and religious circles.

. . .

The revolution is not yet won, but we are in the midst of one of the grandest battles in all the annals of democracy. The first skirmishes of the conflict have been won, but the enemy—the well-organized liquor trust, supported by the forces of graft, vice and special privilege—is now thoroughly aroused and is preparing for desperate resistance. For this reason the peril of over-confidence lurks in the very shadow of our recent victories, just as in the 80's, when the liquor traffic turned back the tide of popular indignation by an alliance with the dominant parties and defeated prohibition in every State but North Dakota by the substitution of high license and "strict" regulation.

In the present emergency the combined forces standing for reform and civic righteousness must come to recognize the need of a political union to make permanent the gains already achieved and carry the campaign through to final and triumphant victory.

Recent events emphasize this need. Thirteen thousand saloons have closed their doors in the past two years, yet the liquor traffic, as shown by the official record of the Internal Revenue Department, after two years of encouraging decline in output and consumption, is growing by leaps and bounds. The explanation involves both the weak and cowardly officials of the Republican and Democratic parties, and the protection and sanction of the interstate liquor selling, still permitted by the Federal Government.

. . .

In other words, the liquor traffic has reorganized its channels of distribution. Through the aid of the United States mails, and the compulsory co-operation of railway and express service, they are ravaging every community and State from which liquor seller and maker have been supposedly outlawed.

So long as this continues it will be easy for the brewer and his allies to maintain thousands of joints and blind-tigers in prohibition territory. And this is the more successfully done because of the connivance of officials, who are the tools of political machines in sympathy and collusion with the traffic.

. . .

With forty million people living in no-saloon territory and with two-thirds of the area of the United States dry, including nine whole commonwealths, it is a most remarkable and extraordinary fact that there is not a single representative of either the Democratic or Republican parties in Congress who is known as an aggressive leader and champion of the rights of those living under prohibitory law. In fact, the single measure touching interstate liquor selling which was passed in Congress last year, and which went into effect January 1, has in no wise curtailed this traffic invasion of prohibition districts, but has, on the contrary, revealed the insincerity of the Republican leaders who brought about its adoption. The time has certainly come when the millions of voters who believe in prohibition should unite and organize politically to elect men to Congress who will honestly and stanchly represent their interests.

TEMPERANCE NOTES

—A LOCAL option petition in Chicago received 75,000 votes, only 61,000 being necessary. This is rightly considered a great victory for temperance and the anti-liquor forces are looking forward hopefully to the spring election.

. . .

—THREE-FIFTHS of the counties of the United States are now "dry." This is the result of fifteen years' work by the various temperance organizations. To-day there are 132 "dry" counties in Ohio and Indiana, 30 are "dry" in Michigan, and three-fourths of the counties of Washington, Oregon and Idaho are also "dry."

. . .

—THE Illinois State Food Department has announced its determination to stop the sale of all candies in the preparation of which alcohol has been used. Commissioner J. V. Newman, of Chicago, says that "many bonbons contain a medical intoxicant containing 32½ per cent. ether, 2½ per cent. ether oil and 65 per cent. alcohol. It causes not only drunkenness, but sickness. We found that many candy shells, filled with whisky, are sold to women and children."

. . .

Public Schools and the Saloon

Superintendent E. D. Fairchild, of the Kansas public schools, has lately been investigating attendance in the schools in different parts of that State. He reports that attendance is much more regular in interior towns than in towns on the Kansas border and near liquor States. "Of the half million boys and girls in Kansas," he writes, "only the smallest fraction has ever seen an open saloon. Children are growing to manhood and womanhood without the temptation of the saloon." This is something for which Kansans should be devoutly thankful.

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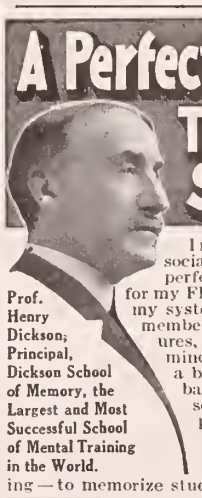

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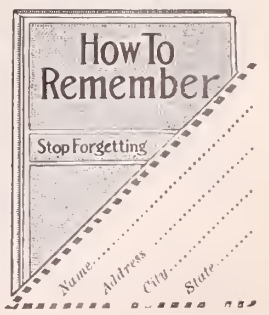

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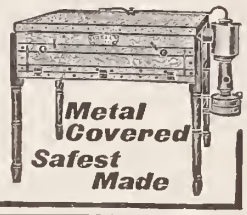

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Paulhan's Great Flight

ONE of the greatest fights in this age of the aeroplane was recently made at Jamaica, Long Island, N. Y., by the daring aviator, Louis Paulhan, who is fast winning for himself the first place among those who are striving for the mastery of the air. Paulhan came over from France a few months ago to give exhibitions and take part in several contests which were scheduled to take place in this country. The fame of his exploits had preceded him, and he was most cordially welcomed by the different aero clubs, each eager to have him make a flight on their own grounds. With him came his wife, a charming French woman, devoted to her husband and his interests in aerial navigation. She has often gone up as a passenger in her husband's airship, and has even tried to take a trip alone, one report has it.

Several thousand people went down from New York and Brooklyn to see Paulhan make his great flight. The wind, however, was blowing so hard that Paulhan did not think it would be possible to take his machine out. He finally went out to the field, and raised his hand to gauge the force and direction of the wind, and then ordered his biplane to be brought out.

He examined it and then took his seat in the frail craft. Evidently he did not wish to disappoint the spectators, even at the risk of breaking his own neck. The people realized the peril of a flight on such a day, and watched him with tense muscles as he prepared to shoot into the air. He spoke a word to an assistant and the propeller began to buzz as it cut circles in the atmosphere; then the machine rose, rocking in the gusts.

Paulhan's manager felt that it was a ride to certain death, and turned his back and would not look as the machine gathered force and began to go higher.

Paulhan fought his machine against the elements and won. It would rear and buck wildly, but he put on the full power of the motors and it would forge ahead into the very teeth of the gale. Time and again he showed his absolute mastery over his frail craft.

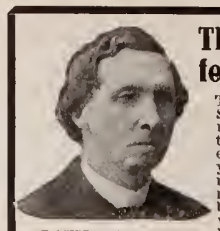
Then a breeze caught him, which seemed to head for the big barns at the outskirts of the field, and a wild cry arose from the crowds, "He has lost control!" but again he worked himself clear of danger and he headed in the direction of the little town of Valley Stream, and almost in less time than it takes to tell it he was hardly visible in the sky, a swiftly moving speck at the most. A few minutes later, he came riding back with the wind. He sailed in over the grand stand, while the spectators below craned their necks into all sorts of uncomfortable positions as they watched him cut figuro eights and other fancy designs in the air, with more ease than they could be done by an expert skater on the surface of a pond. He turned a crank or two, and the machine came gently to earth.

He had made his flight of six miles in eight minutes and ten seconds in a wind driving at the rate of twenty-five miles an hour. Part of the time he was shooting through space at seventy miles an hour. This is the fastest trip yet made with an aeroplane. The crowd surged about Paulhan, and found him as calm and collected as if he had just stepped off a trolley car. His wife, however, could not conceal her pride and pleasure at what her husband had done. And when the spectators went home they had forgotten that the day was bitter cold, but only remembered that they had seen something worth talking about for years to come, and worth listening to, which is much more.

Readers Will Not Lose by the Change

Dear Editor: I am glad that you took in the *Home Herald*, as I have been a reader of that paper myself, and the readers can be assured that they will not lose anything by the deal.

Chicago, Ill. G. DEKKER.



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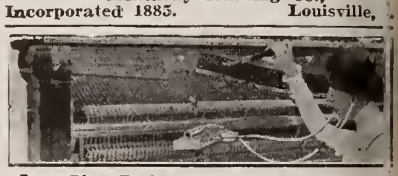

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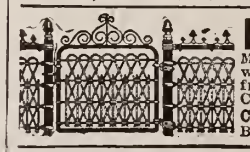

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The Christian's Sacrifice of Praise*

THE further the Christian advances in his religious experience the plainer does it become to him that the main purpose of prayer is not the mere obtaining of physical gifts from God.

One saintly man even went so far as to say recently, in a prayer meeting: "I am praying constantly less and less for earthly blessings. I am so deeply doubtful of the good they do me that I am coming more and more to say in my petitions: 'Thou knowest, O Lord, the desires of my heart. If best for the promotion of thy great plan, grant them. If not, give me calm resignation to thy will.'"

It is for the feeling of being in God's express presence, for the uplift that comes from nearness to him, and especially for the opportunity to thank him and praise him, that prayer, in the judgment of this godly man, was most to be valued.

It is well to praise God throughout life. It is even better to live so that when the great test-hour of death comes to us we can still praise.

One chief beauty of our wonderful religion is that it enables us, if we really possess it, to praise God to the end, even until the "voice is lost in death."

The mother of the Wesleys said, with almost her last breath: "Children, I am going. Sing a song of praise."

The sainted Dr. Cookman shouted, as he expired: "Hallelujah! I am sweeping through the gates."

Edward Perronet, the author of "All Hail the Power of Jesus' Name," cried when dying: "Glory to God! Into his hands I commend my spirit."

George Matheson, that most poetic and spiritual of preachers, reminds us, in one of his exquisite sermons, of an oft neglected duty in prayer. He says: "Our habitual cry is, 'Provide for our human wants, O Lord!' I do not mean that we are purely selfish; we often pray for the satisfaction of needs not individually our own. But it rarely strikes us that these needs are shared by the Divine. We forget that God, too, has a want—the craving of an infinite love. We forget that it is God who says to man, and not man who says to God, 'Behold, I stand at the door and knock.'

"Lord, in my prayers let me remember thee. I have heard the children's cry for bread, but not the Father's cry for fellowship.

"I have begun to learn that what I call humanitarian sympathy stretches down to the beast of the field, but it has hardly dawned on me that it should also stretch up to heaven.

"Send me the dawn of thy light, O Lord! Help me to frame golden wishes for thee! Make me jubilant in thy joy, transported in thy triumph, proud when thou art praised!"

This is a point in prayer which we may all well remember. There is no moment in our lives which is not rich in blessing. A sudden catastrophe—a sharp personal sorrow, an unaccountable turn of fortune's wheel—such a thing may for a while shut from thy sight the great glory; but search and thou shalt find abundant cause for praise. Forget thyself:

Help thy fellow-men
And send the day into the darkened heart.
Nor list for guerdon in the voice of men;
And more—think well! Do—well will follow thought;
And lay thine uphill shoulder to the wheel.
And past the range of Night and Shadow—see
The high heaven-dawn of more than mortal day
Strike on the Mount of Vision.

Thus shalt thou forever "praise God, from whom all blessings flow."

* Topic of the Epworth League for Sunday, April 10. TEXTS: Heb. 13:15; Hos. 14:1-3.

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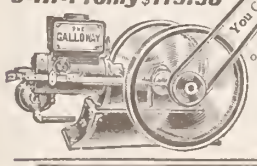

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Were marshaled to thine aid,
Till human hearts were gladdened
And want and woe were stayed!

Those men upon the Bowery—
Though home or Old-World race—
Who loved to clasp thine outstretched hand,
Or greet thy smiling face.
How long will they remember
Their strong and steadfast friend,
Who welcomed them in Jesus' name
And loved them to the end?

Oh, how Mont-Lawn will miss thee!
Those children of thy love.
And still thy hand shall beckon
Those lambs to folds above.
Oh, may thy deeds enthuse us
To follow in thy lead—
To gather in the homeless
And help them in their need!

Oh, joy to thee, dear brother!
Thy life-work, well begun,
Shall broaden in the coming years
With every rising sun.
"Abundant entrance" greeted thee
To realms of higher bliss,
And "welcome" rang through that bright world
Ere farewells hushed in this.

—MRS. MARY B. WINGATE.

Pittsfield, Me.

HIS "WORKS DO FOLLOW"

(To the Memory of Dr. Louis Klopsch)

SAY not his work is done,
That cannot be;
But rather say his work is but begun,
And ne'er will cease through all eternity.

The voice, alas! is stilled,
The hands at rest;
The busy brain no more with care is filled,
The kind heart throbs no longer in his breast.

But yet he liveth on,
And evermore
His influence will abide, his aims be won,
And reach fruition on another shore.

That which is good doth last,
Good cannot die;
And 'mong the great deeds of the glorious past
The good which he hath wrought shall ever lie.

His noble life will tell,
From sea to sea,
Like sweetest music, and, like ocean, swell;
And richer for that life our world shall be.

—JENNIE WILSON-HOWELL.

Workers at Home and Abroad

—EVANGELIST EVAN ROBERTS, the Welsh revivalist, was prostrated by his last evangelistic campaign four years ago, and has been practically incapacitated for work ever since.

—THE ADDRESS of the Cremorne Mission is 108 West Thirty-first Street, New York City. A recent article, describing the work of the mission, appeared in THE CHRISTIAN HERALD.

—MESSRS. TULLAR and Meredith, the well-known evangelists, singers and composers of sacred music, have been conducting a revival in East Orange, N. J., of which place Mr. Tullar is a resident.

—THE TWENTIETH anniversary of the Chicago Tract Society was celebrated recently. During the two decades, nearly eighty missionaries have served the association. Twenty-five are now in service.

—EVANGELISTS OSCAR LOWRY and George Moody have been conducting a four weeks' successful revival in Anaconda, Mont. More than 700 confessed Christ. Revs. L. P. Schooling, J. W. Bennett, H. A. Carnahan, G. C. Strom, M. H. H. Lee and D. M. Hand, all local pastors, have been co-operating heartily in the movement.

—EVANGELIST H. W. BROMLEY, of Wilmore, Ky., writes: "We have just closed a great union tabernacle meeting at Beresford, S. D. Over six hundred came forward during the twenty-six days of the campaign. The work took great hold upon the men, about half of the professions being men. We give God the glory."

—REV. T. H. EVANS, of Horton, Ia., writes: "We have just closed a very successful evangelistic campaign, which began December 10 last. Many have been saved, and backsliders have been reclaimed. Evangelist Chester I. Orr, of Portland, Me., had charge of the work, and Sister Miles, of Tripoli, Ia., organized a large choir, which did excellent service.

—MISSIONARY W. M. BREWSTER, of Hinghua, China, writes that they have experienced a modern Pentecost in South China lately. The population is dense, averaging 4,000 to the square mile. The workers have gone from place to place, holding meetings in tents, with large audiences. Trained helpers are greatly needed, also medical workers, and a supply of tents for the evangelistic work. Mr. Brewster appeals for contributions.

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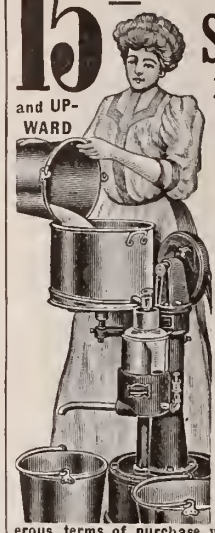

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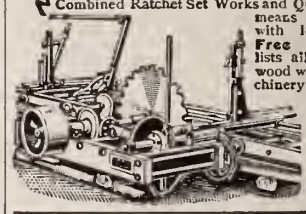

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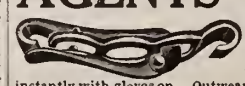

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Probably you are one of the great majority of American housewives who are not favored with homes wired for electric lighting. You have seen advertisements of electric vacuum cleaners and have wished your home was equipped so as to use one of them. You have also seen the advertisements of hand-power vacuum cleaners from $5.00 up, which were no more or less than toys and the result was bewildering.

We want to tell you about a Hand Power Vacuum Cleaner—***a real Vacuum Cleaner***—that sucks up all the dust and dirt from the carpets, rugs, furniture, curtains, portieres—and ***does it as perfectly as any of the big electric Vacuum Cleaners.*** You don't have to take up the rugs, or carpets, or remove a single article of furniture when you use the

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Vacuum Cleaner
"It Gets ALL The Dirt"

and dust out of everything to which you touch it. It sucks the dirt off the floor right through the carpet and thoroughly cleans mattresses, pillows, upholstered furniture, portieres, etc.—and it does all this with less effort than it takes to push a carpet sweeper—in but a quarter of the time—a tenth of the labor and does the work indescribably better. It can be operated with ease by a small child, but even that assistance is not really necessary—***one person can readily operate it***—and it is so light in weight that it can be easily carried about. This is the only real ***"Automatic"*** on the market. It practically works by itself, screening 95 per cent of the dirt it gathers up.

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There is only ***one way to get this proof***—test the ***"Automatic"*** in your own home for ten days. Clean your carpets, rugs, curtains, furniture, bedding with it and satisfy yourself that all we say about the ***"Automatic"*** is true.

We want every housewife who reads this advertisement to prove to her own satisfaction that she can be emancipated from the drudgery of housecleaning. Use it ten days, and if at the end of that time you are not thoroughly satisfied that the ***"Automatic"*** is the very best Vacuum Cleaner made, return it to us at our expense.

You cannot afford to turn down this opportunity to test out the only real, practical, low priced Vacuum Cleaner sold today, requiring neither motor nor electricity. Fill out the coupon below and mail it to us today and get the full particulars regarding our ten day free trial proposition and with it our handsomely illustrated booklet fully describing the ***Automotic Vacuum Cleaner.***

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Christian Herald

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New York, April 6, 1910

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A FIRELIGHT TALE

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

R. M., Manomet, Mass. 1. Please explain Matt. 5:3. What is "poor in spirit"? 2. Also Matt. 5:13. How can salt lose its savor? 3. Were Christ's disciples converted when he called them to make them fishers of men?

1. The poor in spirit are the humble, those who have the inward conviction of their own weakness and unworthiness. 2. Salt is not always salt. Chemists assure us that it can lose its savor by exposure and become worthless. The disciples were unquestionably a body of earnest, moral men. They were simple, and zealous for truth and righteousness. Jesus knew their hearts, and when he called them they "believed on him." The fact that they loved him and left all and followed him in His ministry throughout Galilee proved their faith in the Master and their devotion to his service.

C. M. McC., Renney, W. Va. In a late issue of THE CHRISTIAN HERALD you spoke of finding the bones of human beings buried in a valley in Peru, which were supposed to have been lying there for seven thousand years. If all mankind sprang from Adam, and it has been about six thousand years since the Creation, how do you reconcile this with the statement that these people could have been buried seven thousand years?

Science here does not conflict with the Scriptures. The Bible nowhere asserts that the world is six thousand years old. In the first chapter of Genesis it simply says, "In the beginning God created the heavens and the earth." Recorded history, however, does not run back beyond six thousand years. The chronology in the margin of the Bible is not a part of the Book itself, but was compiled by Archbishop Ussher about 250 years ago, and has been used ever since as a basis for subsequent calculations.

W. G. M., Charleston, W. Va. Tell me the surname of the German Kaiser. I know he was the eldest son of Queen Victoria's eldest daughter, but I do not know his father's or grandfather's family name on the other side.

Properly speaking, the German Emperor, like most rulers descended from ancient ruling houses, has no surname. He belongs to the house of Hohenzollern, which dates back of the time when surnames had come into use. Hohenzollern is the name of a small countship, or principality. The rulers and nobles in the early Middle Ages used their given name, followed by that of the district over which they ruled; as, for example, William of Hohenzollern. If they obtained a larger domain, they would continue this use of their given name, but use the name of the new principality after it. So one royal line may have had several titles or designations. Later ruling houses which were ennobled or attained royal power since the Middle Ages have a surname, as their subjects. Napoleon's family name, for instance, was Bonaparte. Queen Victoria also was known as a member of a certain royal house, but she could not be said to have a surname in the same way that a person is known as Smith or Jones.

W. G. H., Medina, O. How is radium obtained? Is it a mineral, or is it manufactured?

Radium is an element discovered by Madame Curie, of France, in 1902. It is probable that it is widely distributed, in very minute quantities, but its principal source is pitchblende, which comes from Joachimsthal, in North Bohemia. Only a few grains are found to the ton there, and it is a tedious process to separate it from the pitchblende.

Mrs. G. K., Westfield, Ind. In Matt. 20:16 what is meant by the passage, "Many are called but few are chosen"? Does "chosen" mean "elected"?

It means that many receive the invitation of the Gospel, yet are not chosen to salvation through the sanctification of the Spirit and belief of the truth. Thus there are many who work in Christ's service, yet who never were chosen workers in the spiritual sense of the term. See Matt. 22:14 for an illustration. The guest was invited, but had not on the distinctive garment. See also the same thought in Matt. 7:21-23, showing that not the mere outward form of religion, but the transformation of the heart, is necessary to acceptance.

Continued on last column

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Continued from first column

H. W. B., Ellis Grove, Ill. Please answe following questions: 1. How many b ships have we now in our Navy? 2. was the name of the first ship bu America? 3. At what place was Ca John Smith's life saved by Pocaho 4. What was Pocahontas' Indian nam

1. There are 362 ships of all kinds i American Navy, but this includes trans repair ships, etc. There are 33 first-class tleships, 1 second-class, 12 armored cruis armored ram, 10 monitors, 22 protected ers, 3 unprotected, 3 scout cruisers, 9 gun 3 light-draft gunboats, 8 composite gunbo training ships, 1 training brigantine, 3 pedo-boat destroyers, and 33 steel torpedo- There are also a number of converted cr etc. The foregoing make up the fighting 2. The *Blessing of the Bay,* launched i Mystic River, Massachusetts, was the firs built in the New England colonies. Ther have been one or two built at James 3. The exact spot is not known. 4. Pocah was her Indian name. She was the dau of "King" Powhatan. She married John an Englishman. We are unable to answ other questions sent.

B. McD., Des Moines, Ia. What is the of the recent suffrage demonstratio Germany?

Under the present election law the and most influential voters—those who p largest taxes—have the most votes. Acc to an explanation in *Vorwaerts,* a leadin lin journal, under this law three voters wealthy class have the same voting pow twelve middle-class voters, or eighty-fo the third class. Seats are distributed in a ner now obsolete in progressive cou Many abuses have sprung up under this quated system, and it is the continuar these, notwithstanding promises of reforn has been the real cause of the recent di ances.

Miscellaneous

E. H. K., Rockham, S. D. Send addr answer.

W. H., Gregory, Mo. Submit your qu the professor of mathematics at your University.

M. P. Consult a physician. We cann answer medical questions in the columns o MAIL-BAG.

Mrs. O. D. R., Franklin, Pa. Jesus Jew, born in Bethlehem of Judea, of the house of David.

Mrs. A. S. O., Salisbury, N. C. The p refers to the struggle between Jacob a angel, in Genesis, chapter 32.

O., Hiram, O. You may do as you with the property. You may make pr in the will to have it sold, and to have t proceeds of such sale go to your children.

E. L. D., Missouri Valley, Ia., a J. C. W., Windsor, Conn. We regret w been unable to find the poem to whi refer.

If a subscriber of Dresden, Kan., wi full name and address, and repeat questi answer will be sent by mail. We cann swer anonymous communications in THE BAG.

Mrs. E. E. G., Bentley, Alta., Canad We would advise you to consult your local and get him to talk with them. If he is practical, Christian man he will know deal with such cases.

F. M., Petersburg, O. Your inf seems to be touched with the spirit of cism. What he says relative to the archs and the prophets is incapable of and is directly opposed to the views best Biblical scholars, who are eminently ified to write with authority on such s

S. I. S. It may be accepted as certai whatever may have been the nature wine Christ made at Cana, it had harmful in it—nothing that would uns reason or make brutes of men. It was ably the fresh juice of the grape. Se address, and repeat query for answer t question sent.

Mrs. A. H. S., Cortland, N. Y. Kings 5:14; Num. 19:19. The signi of John's baptism is variously explaine Matt., chapter 3). John showed the ence between his own lower mission a divine mission of Jesus. He first b with a mere earthly element, teaching repent and pointing them to Christ. Christ had the power to baptize with th Ghost and with fire. It was as though had said that, while water could only the body, the baptism which Jesus b with would purify the soul as with fir

NEW YORK, APRIL 6, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Picturesque Bit of Scenery in the "Hermit Land"

Dr. Jai So Peel, a Convert

Korean Coolies Carrying the Gospels for Distribution

A VISIT TO THE ORIENT

By J. WILBUR CHAPMAN

WITH Mr. Charles M. Alexander, my associate in evangelistic work, I spent the months of August, September, October, and a part of November, 1909, in China, Korea and Japan. If one were "upon pleasure bent," there is no journey quite equal to this in all the world.

The wonderful harbor of Hong Kong; the crowded streets of Canton; the interesting Bund in Shanghai; the journey up the Yangtze-Kiang, which at times equals the Hudson in beauty; the strange experiences in Peking, with its walled cities for the Chinese and its protected legations for the Europeans, all inspire and thrill you.

The visit to Korea, where the inhabitants present the most pathetic picture to be found in modern history; Japan, its foliage, its inland sea, its beautiful rivers, the splendor of Nikko and the fascination of the Japanese people themselves, all these things would charm the ordinary traveler, and if he makes the journey once he would be eager to go again.

To one interested in the study of nations there is no trip like one through the Orient.

China is waking as from a deep sleep, and she is to-day shaking herself as she recovers from her slumber of ages and is making ready to take her place among the foremost nations of the world. Korea is in the process of transformation. Her people are to-day oppressed and tried almost beyond endurance, and yet out of the crucible of fire they are coming in strength, and whether they are annexed to Japan or not, the country will always be thrillingly interesting.

The eyes of the world are upon Japan. She is a military force to reckon with, and the little brown man of the Orient is a powerful individual; while with his uniform off he is the most charming and courteous of gentlemen to be found in the world.

But we were not traveling for the delights of travel, nor going with wide open eyes to study the nations as such, but we were preaching the Gospel and although our message in sermon and song was through interpreters, it was received everywhere with sympathy and enthusiasm, and the results were as great as when speaking to the Australians or the Europeans.

Three notable services were given, viz.: in the Martyrs' Memorial Hall, in connection with the Y. M. C. A., in a hall erected and dedicated to the memory of the martyrs who suffered during the Boxer uprising. Mr. Alexander and I conducted a service for men only. Most of the faces were those of Chinese students, many of them from homes of culture and wealth, others from the homes of government officials. The coolies are coming to Christ, but so are the students. I spoke on the Judgment, a sermon I have often delivered to American men, and I saw at least seventy-five men come to the front and profess faith in Christ. One of them was the son of a government official.

A Gospel Mass Meeting of Koreans in Seoul, During the Great Revival

What we saw in Shanghai we also experienced in other cities. China is ripe for an awakening.

In Seoul, the meetings were held in the Y. M. C. A. building, which is the munificent gift of our own Honorable John Wanamaker to the young men of the capital of Korea. Mr. Wanamaker is an honored official in my old church in Philadelphia, and I looked upon this building with keen delight, because it was the expression of his devotion to his Master. This great hall, seating at least 1,000 people, was thronged whenever the doors were opened. Sometimes women only, again men only. Once or twice young people only, but whatever the class preached and appealed to, the results were the same. They are not an emotional people, but many of them sobbed their way into the kingdom of God.

The missionaries of Korea came in to attend the conferences Mr. Alexander and I were conducting. I think they are the greatest missionaries in the world. They are loyal to Christ and to the word of God. They have a passion for souls. Their battle cry this year is "A million souls for Christ in a year," and from all parts of the continent they are hearing the good news that men and women by the hundred are pressing their way into the kingdom of heaven.

The Japanese people are easy to speak to. They are intelligent, keen, quick to understand what you are talking about, notwithstanding the fact that you speak through an interpreter. In Japan we beheld the same marvelous results after the sermon had been preached and the songs had been sung.

This Japanese meeting in Kioto was in the City Hall. Men only were on the lower floor, and they were literally sitting on the floor. The women were in the gallery. Some of the missionaries surrounded Mr. Alexander and myself upon the platform. On one night sixty men accepted Christ.

I believe the Orient is ready for a well-planned evangelistic campaign. I believe a hundred men on fire with a passion for souls, laboring in hearty co-operation with the missionaries, could make a profound impression upon these great countries. As for the missionaries themselves, they are a superb class of people, cultured and consecrated; in their medical work showing a skill that would make them famous at home, and in their more directly spiritual work showing the same spirit that animated the martyrs of old. My heart is thrilled with the memory of the journey. I would think it the highest privilege of my life to go back again and labor with the missionaries or under the direction of the boards of the church. There is no investment of money to-day which can count for quite so much as that which is given to the work in the Orient.

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The American Pulpit

A SERMON BY

Rev. J. Wilbur Chapman, D.D.*

TAKING CHRIST BY FAITH

TEXT—John 3:3

MY subject is found in the Scripture which is recorded in the third chapter of St. John's Gospel, third verse: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

I suppose there is no chapter in all the Bible with which we feel we are more familiar than this third chapter of St. John. I have an idea that this is because we find in it the marvelous sixteenth verse. Luther said it was the Gospel in a nutshell. Another distinguished preacher has said: "If you should take away from man all of the Old Testament and all of the New Testament, and simply leave him this text: 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' he would know enough of the heart of God, and he would know enough of the plan of salvation, to be saved." Yet to my mind there is no chapter in all the Bible so difficult of explanation.

What Regeneration Means

It is in this chapter that we have the thought of regeneration presented, and if I should say to you, "Give me a definition of regeneration," I question if any one of you could give a definition that would be satisfactory or plain to the man or woman who is seeking Jesus Christ. On the other hand, if you should say to me, "Give me an illustration of regeneration," I could do it easily. I could tell you the story of the man who came into this building last night bound with sin, and who all this day has been free. That is regeneration. I could tell you the story of the woman who at the beginning of this mission was hopeless and helpless, and who to-day is giving her testimony to the marvelous saving and keeping power of Jesus Christ.

I would ask you to listen to her friends, who say that she is a changed woman; changed in her expression, changed in her manner of speech, changed so that she has become a new creature. That is regeneration. You will notice that this text has a marginal reading, which says, "Verily, verily, I say unto you, except a man be born from above." So when you say you have resolved to give up sin, that is not enough. When you tell me that you have resolved never again to go into the way of iniquity, that is not enough, even if you could keep the resolution. If a man is to become a new creature, and overcome the power of old sin and new temptation, he must be born from above, and that means to have implanted in his nature a new force from above. It is to have within himself a new life, which is the life of God. It is to have a Saviour offered to and accepted by him. That is regeneration.

The Message of Forgiveness

Major Whittle once said, in my old church in Philadelphia, that when Jesus was here he filed a bill of exceptions. One count of that bill you find in Matt. 18:3: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There are people to-day who say that there is a distinction to be made between conversion and regeneration; they say that conversion is your part of the work and regeneration is God's part. Conversion is your putting yourself in the way. Regeneration is God's doing the work in you. Conversion is saying, "I will." Regeneration is God's breathing into you the breath of his own life. The second count in the bill is recorded in Matt. 5:20: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." So there is very little hope for the person who puts away the Saviour, either to see God or to know him. Indeed, there is no hope, and there is no open door. No man would dare to say that by his own efforts he could reach a standard of righteousness that would pass the judgment of an infinite God. Then how are you going to be saved? I know how you may be saved, and I tell it to the man who up to this moment is hopeless, and to the woman who has been helpless. I tell it to the rich and to the poor. I convey the message to the outcast: "Believe on the Lord Jesus Christ and thou shalt be saved." For by faith we are united to Christ, and his righteousness becomes our righteousness. That is the only way to be saved.

The third of the counts in the bill we find in the Gospel of St. Luke 13:3: "Except ye repent, ye shall all likewise perish." What is repentance? There are people who say that repentance is sorrow for sin. Then everybody repents, for there is not a man bound with a passion, not a woman held with a sin, that has not had a sorrow for sin. They have said, with hearts almost breaking, "Oh that we might be free!" That is not repentance. There are people who say that remorse is repentance. Then all the sinful people in the city have repented, because day after day, walking the streets, and night after night, tossing restlessly upon their beds, they have said, "My God, my sin! my sin!" They are in this building, and they would cut off their right hands if they could be free from their sin. But that is not repentance. It is a sense of sorrow for sin, it is the crushing effect of remorse on account of sin; but it is also saying, "With God's help, I will turn away from sin." It is turning right-about-face and looking unto him. Then the other count in the bill is the text of this evening: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." I hear somebody say, "I cannot come to Jesus." Why? You say you have no feeling. But you never will have until you come. And another person says, "I cannot come to Jesus." Why? And you answer, "Because the doctrine of the atonement seems to me to be so impossible. I cannot understand how Jesus Christ, dying upon Calvary 1900 years ago and more, can ever set me free."

Taking the Step by Faith

A man said in my presence that, if he could explain the atonement, he would become a Christian. Then he will never come to Jesus, for not until we see God can we begin to understand the atonement. Not an angel in heaven understands it. Eternity will not be long enough in which to comprehend it. And if you are waiting for this, you are like the man in the university, who said: "I will never study astronomy until I can understand it; I will never enter a class of mathematics until I can solve every problem." You must come by faith. Here is another man who says he cannot come. Why? And taking up the Bible, he turns over its pages and says, "Too many contradictions." I dare to say this evening that there has never been a book in the world that has harmony in it like this old Book has, from Genesis to Revelation. No, men and women, if you stand back to argue, then you will never come.

A man once came to Mr. Moody and said, "If you will answer this list of questions, then I will become a Christian." But Mr. Moody was too clever for him. He said, "If you will become a Christian, and start to-night, and then come to me to-morrow morning, then I will answer every question in your list." The man said, "Sir, I will come." That night he accepted Christ as his Saviour. The next morning he came back to Mr. Moody's house, his face shining, and said, "Mr. Moody, I will not have to put you to the trouble of answering the questions; they have all been answered." That is the way to come. If men, the latchet of whose shoes you are not worthy to unloose; if women, in whom you have as perfect confidence as you have in your mother; if men like Gladstone, if men like our President McKinley, if men like General Booth, and if women like Catherine Booth can say, "We took the step by faith, and all the way became bright ahead of us," then I think we can trust the Saviour. "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." It is God's Word, and you must yield.

Being "Born Again"

But I turn to the Scripture and find that the story makes it very plain. This is what Jesus said: "Nicodemus, you must be born again." I can imagine some people saying, "I can quite understand how one deep in sin should be born again. I can appreciate the fact that a drunkard must be born again." But Nicodemus was a moral man, yet Jesus said to him, "Ye must be born again." Then if Nicodemus must, so must you. Jesus made it very plain. He said, "Except a man be born again, he cannot see the kingdom of God." Then he said, "Except a man be born of water . . ." I think sometimes we make all too little of baptism. Of course, when I stand here I do not proclaim the mode of baptism, but I announce my belief in the rite of baptism.

And as I turn over the pages of the Scriptures I find that again and again baptism is plainly presented to us as a duty. But Jesus, I am sure, was not talking about water baptism here. He said, "Except a man be born of water," and he was talking to a Jew. If you turn back to the Old Testament, you will see that the references to water are references to the Word. So this is what Jesus surely meant, "Except a man be born of the Word." What does that mean? It means that you can take God's promise, and you can hold it in your mind

A Definite Invitation

You can keep it in your memory, and hold it there by faith, and God will keep his word. That is the way to be saved. We have in our country a distinguished Methodist preacher, who rose in a conference one day and said, in my hearing: "I was raised in a Methodist family. Every member of the household was a perfect battery of emotion. We never had a Methodist revival that they did not drag me to the altar, and hold me there, but I would not be saved. But one morning, when a student, I was seated on the campus at college preparing for my Bible lesson when I came to John 3:16, 'For God so loved the world . . .' I stopped and said, 'That is big enough for me.' 'That he gave his only Son . . .' That is provision enough for me. 'That whosoever believeth on him . . .' That is definite enough for me. 'Should not perish.'

"I arose from my sitting position and, taking my little Testament in my hand, I held it up and said, 'O God, here this morning I accept this statement of thine as the truth. I will hold on to it while I live. I will carry it with me to the judgment, and if I am not saved it will go hard with your book.' And suddenly I found my eyes filled with tears, I found my lips trembling, I found my heart burning, and from that day to this I have been a battery of emotion myself." That is the way to be saved. Just hold on God's Word, and it will do its own work. But Jesus makes it plainer. He says, "born of water (that is the word); born of the Spirit." That is your minister's preaching; that is the singing; that is your mother's pleading. It is the tear-stained request that I held in my hand a moment ago, signed by a broken-hearted mother. It is everything that can make you think. It is everything that can make you want to turn. It is the Spirit of God pleading.

Led to Christ by a Child

One evening at a service in New York City I saw a very distinguished looking man rise and say, "I will accept Christ." I went back to the hotel, and told my wife that I believed I had been used of Christ to lead a great man to God. I thought I had, but the next day, which was a day of prayer, I saw this man come into the service carrying in his arms a little lame boy. He brought him forward and, placing him on the platform, he came over to me, and, placing his hand up to his mouth so that the child could not hear him, he said, "I want to introduce to you my little Joe; he is going to die." I did not need to tell me that. The little fellow's face was so white and his hands were so thin. When he came over he said, with all the pride of a father, "This is Joe; he led me to Christ." I confess I was a bit disappointed. Then he told me the story. He said: "When the mission started, Joe said to me, 'Father, I cannot go, but mother will take you; and all the time you are gone I will pray.' I never came into the house at night that I did not hear the tap of his little crutch on the floor as he came to welcome me the moment the door was opened. He would spring into my arms and say, 'Did you come?' The last night he did not ask me. I heard him coming to the door, and as it was opened he sprang into my arms and buried his face on my shoulder, and I heard him say, with a sob, 'You have come, you have come; I know you have.'" That is the Spirit working. It is every holy influence. It is every prayer of your mother; it is every cry of the preacher; it is every sob of your wife by your side, when she sees

Continued on next page

* Preached at Dayton, O., by Rev. Dr. J. Wilbur Chapman (Presbyterian), the well-known evangelist.

Taking Christ by Faith

Continued from preceding page

"rn ye, turn ye, for why will ye d?" Born of water and of the Srit.

May I say in conclusion that we ce into the kingdom of God with diffent experiences. Some men sob tir way to Christ. Other men shout tir way into the kingdom. Some m come with all the calmness that is pt of their nature. I like the story o the gentleman in Philadelphia who, a er hearing his minister preach, t ned to the man near him and said, "r, when do the officers of this church n t?" And the man said, "They will n t now, if you wish it." And the g tleman said, "Call them together." V en the officers of the church came t ether, this gentleman, who was one o the greatest manufacturers in A erica, stood before them and said, "ntlemen, for a long time I have beli ed in Jesus Christ, but I have never a nowledged him. To-day, when the m ister preached, I thought the time h come, and before you this morning I knowledge Jesus Christ as my Sav r." One of the officers rose, and m ved that he be received into the church. Another seconded it. And tlt gentleman walked out of the room a hristian, and kept on walking with Crist to the day of his death, a model Cristian. I do not care how you c e. You may come from the East; y may come from the West; you may c e from the South; you may ap ach from the North.

But come; waiting will not save you. Weping will not save you. Working w not save you. Come! The dang is this: you are very near the kgdom—so very near. An uplifted h d, and the will to rise to your feet, a your resolution not to yield would g n a flash. I once said to an Americh preacher in Oregon, "How did you c e to Christ?" and he said, "I was r sed in a Christian home; my mother w s a saint; my father a church officer a a priest of God. I was very near tl kingdom, but I did not yield. One n ht I heard the minister use this il stration, and it won me. He said: 'V from the New England country m not forget that dreadful white pgue which we call in America tuberc sis. A gentleman who was sufferi from this disease started out for th mountains, and as is usual in our c ntry with people suffering with this c plaint who go to the mountains his fi t days were days of real suffering. H became very discouraged, and said, "will die if I stay here," and started h e. He sent a telegram to his home inthe country, saying that he would a ive by such and such a train. But a storm came on. The telegraph wires w e down, and the train was delayed. H home was three miles from the c ntry station. He reached the stati at midnight. No one knew of his c ing, as the telegram was never deli ered. The station was closed, and t lights were out. His house was t nearest. There was only one thing f him to do. He must fight his way t ough the storm. Dying though he w s, he pushed his way through the e r-increasing snowdrifts, until at l t he saw a light in the window of his h e. He passed through the gate, a staggered up the walk. Just as he r ched the step of the door he fell u on his knees from faintness, and w h his hand upon the step of the door h died.'" My friend told me that the minister turned to his congregation a l said, "There is some young man in t s building with his hand upon the s o of the door. Some day the door w l shut." And my friend said, "I r e from my pew, and walked home to n father, and dropping on my knees b his side, I said, 'I will yield, I will y ld.'"

Almost is but to fail,
Almost cannot avail,
Sad, sad, that bitter wail,
Almost, but—lost!

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

A GOLDEN SPOON

By Rev. J. M. FARRAR, D.D.*

HE loved God and little children. One day he heard of a poor child who had diphtheria. The little one was near death. It would not take medicine. He was soon by the bedside. "I will give you a gold spoon, if you will take the medicine." The child asked with tongue and eyes: "A real gold spoon, and all my own?" Out he rushed, and soon returned with a beautiful gold spoon. Into his arms he lifted the child, and the taste of the medicine was lost in the sight of the golden spoon. You want to know the man's name. I want to write his name—Louis Klopsch—on your heart.

. . .

THE chapter in which you find the text, "One spoon of gold," tells of the offerings the princes made to God when the temple was dedicated. "Nethaneel, the son of Zuar, prince of Issachar, did offer." Then follows the long list of his princely gifts, and among them is "One spoon of gold." In God's memory book I imagine this record: "Louis Klopsch, the son of Dr. Osmar Klopsch, prince of Christians, did offer." In the long list of his offerings I am sure will be found "one spoon of gold." The sick-room of the little child was a temple, the golden spoon was an altar, and the medicine was a sweet incense before God.

. . .

IN the winter of 1892-93 there were 100,000 people idle in the city of New York. Dr. Klopsch, who, as a Sunday School teacher, had been visiting the poor and giving them one-tenth of his income, now started a relief fund. During the winter he furnished 1,200 families with food. It was at this time he found the little child dying with diphtheria and saved its life with the golden spoon. His next thought was to establish a summer home, where children could find the health and happiness God wanted them to enjoy. The result of his heart-effort is Mont-Lawn. The golden-spoon child was one of the first to be taken to the home. So useful was she in making the home bright and cheerful that Dr. Klopsch kept her as a little helper during the entire summer.

Some one might have said, "Why was not this golden spoon sold and the money given to the poor?" It was the extravagance of love, and wherever the history of Mont-Lawn is told this story of the golden spoon should be heard. The golden spoon is now the sixty-thousand-dollar Mont-Lawn, where three thousand children every summer are made strong enough to resist disease. Since Mont-Lawn was opened 40,000 children have found health, happiness and heaven.

. . .

LAST summer I left the train at Nyack and drove up the mountain side with Dr. Klopsch. The beautiful country of mountains and valleys, meadows and harvest fields slowly unfolded before us. At a turn in the road Mont-Lawn, like heaven let down to earth, was before us. As we drove through the great stone archway, over which is inscribed in letters of gold, "I Love God and Little Children," there was a surprise I shall never forget. The children, crowding upon the terrace to greet Dr. Klopsch, sang out:

Mont-Lawn, Mont-Lawn, here we are!
Mont-Lawn, Mont-Lawn, 'Rah, 'Rah, 'Rah!

I did not see Dr. Klopsch again until noon, the children claimed him. During his absence I visited the cottage dormitories, with their snow-white beds; the Homestead, with its offices and resting-rooms; the playgrounds, shaded by great trees, beautified by flowers and fountains, and cut by walks made more beautiful by footprints of children. From the tower, above the dining-hall, we heard the "Westminster Chimes."

It was dinner hour at Mont-Lawn. The children came in companies, as bright and happy as angels and as clean and orderly as soldiers on dress-parade. They sang "grace," and then ate graciously. Poor children from the crowded tenements of New York, cleanly and neatly dressed, seated at tables beautifully provided with whole-some food, well cooked. In this dining-hall I saw three hundred and twenty-five spoons, each one in the hand of a child, spoons ris-ing and falling, up full and down empty. They were ordinary spoons, but in the sight of God they were extraordinary. One spoon of gold trans-formed into three hun-dred and twenty-five. Medicine spoons no longer needed, food spoons enjoyed! From the spacious dining hall the children could see the Hudson River, like a silver cord bind-ing the mountains and valleys into a paradise.

When They Kneel at Night

After dinner they went out to worship-play around the flower beds and fountains, across the lawn and up the mountain side. At three o'clock the chimes were again heard, and the Chil-dren's Temple was soon crowded with a happy congregation of

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* Pastor First Reformed Church, Brooklyn, N. Y.
TEXT: "One spoon of gold." Num. 7:20.

New Proofs of the Flood

A Tablet from Nippur, 4,100 Years Old, Corroborates the Bible Story

A SMALL piece of hardened clay, upon which are traced the written signs of a language spoken 4,000 years ago, but now many centuries a "dead" language, is just now the focus of attraction among antiquarians and Bible scholars throughout the globe. This fragment of baked clay was found, with many others, at Nippur, in Babylonia, by Professor Herman V. Hilprecht during his last expedition.

A correspondent writing of this wonderful tablet says: "It has been deciphered by Professor Hilprecht after months of labor. It is simply amazing in its coincidence to the Bible story of the Deluge, to which it tallies in minute details. In this, as in the Bible story, the Lord God, the great King of the Gods of the ancient Sumerians, says: 'I will loosen the confines of heaven. A deluge I will make, and it shall sweep away all men together.'

"Even the errors in the translation of the Bible text from Hebrew to English and German mark the striking similarity between the Nippur story of the Deluge and that of the ancient Hebrews. For Professor Hilprecht points out that the word which the translators of a few hundred years ago rendered 'window,' and which appears in all later versions of the Bible as 'window,' really meant 'roof' in the old Hebrew. Where our Bibles say 'A window shalt thou make to the ark,' it should have read by correct translation, 'A roof thou shalt make to the ark.' This tablet story of the Deluge, written 2100 B.C., which Professor Hilprecht has translated, contains this very command. The Lord of the Gods says: 'With a strong deck (or roof) cover it.'

"This tablet, or rather this fragment of a tablet, with the story of the Deluge seems destined to be the most famous discovery in all Assyrian research. The history of Abraham is really only a secondary figure in this new development of ancient history. The chief fact brought out is that the people of Ur, from which Abraham came, the people of the plains of Shinar, the seat of that twilight civilization, had a story of the Deluge almost identical with that of the Old Testament, which has been the centre of religious discussion for years.

"The writing on this latest tablet was traced on the surface in characters which greatly resemble the Chinese method of writing of the present day. Because of its long time in the earth the tablet was incrusted with crystals of nitre, which filled up the characters. Besides, the clay was in a state of decomposition and exceedingly difficult to handle without destroying the tablet and losing the precious writings on it. For weeks Professor Hilprecht worked several hours a day to remove the crystals and to put the tablet into a state in which it could be deciphered. Then he set to work to translate the writing."

Anvil Sparks

..IN nine cases out of ten the man who has riches has a hard master.

..THERE is no resurrection from the grave in which men bury their talents.

..GRATITUDE is the fire upon which the incense of praise is kept burning.

..MANY a man who would like to reform the world has a front gate that will not stay shut.

..GOD does not want his sheep to live on dry fodder, but some of his shepherds think he does.

..THE greatest duty a father owes his children is to walk where it will be safe for them to follow.

..ONE of the hardest lessons that we have to learn is that we are made of the same kind of clay as other folks.

..IT IS hard to convince a worldling that sin is black clear through as long as he can hear the gold jingling in its pocket.

MUSICALES AT THE WHITE HOUSE

MRS. TAFT, wife of the President, has selected the musicale as the vehicle of her personal entertaining. That the present mistress of the White House should prefer the informal concerts in her own home to all other means of extending hospitality to her intimates and acquaintances is, however, natural and to be expected, for Mrs. Taft is and always has been exceedingly fond of music, and she is, moreover, something of a musician herself. In years gone by the private musical entertainment has been by no means unknown in what might be termed the category of standard White House social functions.

It should be explained at the outset, in any mention of Mrs. Taft's musicales, that especial significance attaches to these little concerts because they represent the preferences and the wishes of Mrs. Taft as Mrs. Taft, rather than as the first lady of the land. It is not meant, of course, that the mistress of the Presidential mansion can ever be entirely disassociated from her official position. She cannot. But all the same, it is the prerogative of every occupant of such position to indulge herself with some private and personal entertainments quite apart from the formal affairs that, according to time-honored custom, must be given.

It is because of this significance that an invitation to one of Mrs. Taft's musicales is regarded by each recipient as an especial compliment. To the great receptions and even to the state dinners, which are held at intervals during each official social season at the White House, are bidden many persons with whom the first lady of the land has little more than a bowing acquaintance, but who are included in the list of guests because their official positions or their past services to the country entitle them to it. With Mrs. Taft's musicales, however, the situation is quite different. These are essentially her own private affairs, and there being no official significance attached, she invites just whom she chooses without reference to whether they are in public or private life, or any other hard and fast rules.

The musicales do not begin until 10:30 o'clock at night, and, although this may appear in the eyes of some of our readers rather a late hour, the plan of waiting until nigh bedtime is in reality evidence of kindly thoughtfulness on the part of Mrs. Taft. The late hour set for beginning the programme precludes the possibility of a White House musicale interfering with the plans of any other hostess in Washington. At the national capital an invitation to the White House is politely considered equivalent to a command. It goes without saying that if it was a question of choosing between hostesses, a large proportion of the people would disappoint any other hostess to respond to an invitation from the wife of the President. But with the White House musicales not scheduled to begin until half-past ten o'clock it is entirely practicable for people to go to a formal dinner, attend a reception or participate in any other social event at the usual hour in the evening and yet arrive at the White House in ample time for the festivities there.

The musical programmes are given in the famous East Room, but at the musicales, as at other social functions at the executive mansion, all the rooms on the main or parlor floor of the White House are at the disposal of the guests. The guests enter at the eastern portal of the White House and, after depositing wraps in the long corridor-checkroom, proceed up stairs and direct to the Green Parlor, where the President and Mrs. Taft receive them. From this apartment they are ushered into the East Room, adjoining.

Mrs. Taft

Mrs. Taft's New Music Room in the White House

The north end of the East Room, although, of course, on the same level as the rest of the apartment, is reserved for the musicians. Here is installed the $10,000 gold piano, which has been a conspicuous object in the furnishings of the White House since the early part of the Roosevelt administration. As a matter of fact, this musical instrument de luxe is valued at more than $15,000, although the lesser sum is the one mentioned by most guides and guide-books. It was designed especially to harmonize with the present gold and white decorative scheme of the East Room, and the entire instrument is overlaid with gold. That the piano is distinctively American in design is attested by the introduction of the American eagle and the seal of the nation, as well as the seals or coats-of-arms of the thirteen original States.

Not only are the invitations to the White House musicales issued in the name of Mrs. Taft, but the deep interest she manifests in the entertainments is evidenced by the fact that she personally selects the numbers to make up the programmes—a responsibility for which she is well qualified by her long experience as a musician and music-lover—including conspicuous service as the founder and long-time president of the Cincinnati Symphony Orchestra.

During some previous periods of White House history, when the musicale has been in vogue as a form of entertaining—as for instance, during the régime of Mrs. Roosevelt—many of the artists who appeared were amateurs or semi-professionals, who considered an appearance at the White House distinctly a milestone in musical progress. Mrs. Taft, highly cultivated in music, has enlisted the services of world famous artists. Among those who have appeared at recent musicales are Karl Jorn, the tenor of the Metropolitan Opera Company; Mme. Yolanda Mero, Mr. Olga Samaroff and Mr. Ernest Hutcheson, pianists, and Professor Willy Hess, Mr. Julius von Theodorowicz, Mr. Emile Ferir and Mr. Alwin Schroeder, the string soloists of the Boston Symphony Orchestra.

Latterly a magnet for the interest of all guests at the White House musicales is found in Mrs. Taft's music room—a personal retreat, into which she has transformed the historic Blue Parlor. When the Roosevelts were in the White House they made use of the Red Parlor as a family sitting room, but Mrs. Taft's preference has been for the Blue Room, and since illness has restricted her social activities she has had leisure to devote to her music, with the result that the improvised music room has come to occupy a very important place in her life. Here she has had installed a dainty little piano, which has been made especially for her. It is a parlor grand empire style, finished in old ivory, with the relief work in gold bronze, the motif in all the details being the same as that of the furniture of the Blue Parlor. President Taft, too, has his own "corner" of the new music room, where he has installed one of the finest of the enclosed-horn or concealed-horn types of phonographs, with a liberal library of those records of grand operatic selections of which the President is so fond.

WALDON FAWCETT.

GIPSY SMITH IN ENGLAND

GIPSY SMITH opened his winter's work in England in the town of Hanley. In his opening he said: "My visit to America has been phenomenal, both as to crowds and general results. Nothing has ever been seen there to compare with it." Some idea of the size of the audiences in the United States, he said, might be gathered from the fact that in one city he had had a choir of 3,000 behind him and an audience of 18,000 before him.

Hanley Free Church Council, under whose auspices the English meetings were held, gave a reception to Gipsy and Mrs. Smith. At the opening of the mission the Mayor of Hanley welcomed the Gipsy and his wife to the town. He recalled the first advent of Gipsy Smith in Hanley. They did not then all look upon him and his co-workers with a Christian spirit, and they were rather scanty in their welcome. But since then they had learned to appreciate the work done by Gipsy Smith and his co-laborers, and now they welcomed him most royally for what he had done not only in England, but in America, South Africa and Australia. The Mayor of Stoke, a neighboring town, also joined in the civic welcome.

The Gipsy made fitting reply. His attitude was one of intense earnestness, and his words were of the most searching kind. He assumed that all present were professing, nominal Christians. But what kind of Christians were they? Did they know what was meant by the term "experimental godliness"? Would their character commend itself to their neighbors? Had they a religion that would create a regenerating and God-given atmosphere? He did not ask to what church they belonged, but he did ask them what kind of Christians they were. Let them look into their hearts, find out, face facts; it would pay them. Whether they knew their influence as Christians or not, somebody else knew. The power of all present with their fellow-men and women would depend on their own intimacy with God. If they wanted a revival they must make a chalk ring round themselves, and ask the Lord to begin in the ring. What did the husband, what did the wife, what did the children—yes, and what did the maid in the kitchen—think about their religion? When ing around, the Gipsy addressed a few words to the choirs. "It is no use," he said, "singing 'Where He Leads Me I Will Follow' when your feet are turned the other way." It was not enough for those present to know they were church members. Were their hearts right? Because, if they were, that was heaven! Was their Master satisfied with them? He wanted to say this, and he was saying it in their own heart at the same time, they would not be able to do much for any one else until something had been done for them. He wanted them to go away saying, "I want to be a better man" and "I want to be a better woman," and if they were the kind of Christians God wanted them to be, that would happen. If they were the kind of Christians Jesus was pleased with, then some hearts in Hanley were glad because they lived in it.

A Recent Photograph of Gipsy Smith

PRESIDENT TAFT SPEAKS ON PEACE

DECLARES WE ARE FOR PEACE BUT MUST BE READY FOR EMERGENCIES

pyright by Drucker & Co.

THE PEACE LEAGUE'S BANQUET IN NEW YORK, AT WHICH PRESIDENT TAFT WAS THE PRINCIPAL SPEAKER

NE of the most important gatherings in the interest of the peace movement was held at the Hotel Astor, in New York City, on March 2, when the American Peace and Arbitration eague tendered a banquet to the President of the nited States. It was a notable assemblage of some the most prominent men and women in the coun-y. Ex-Senator McCreary, the president of the ague, who was referred to by Mr. Taft as the Kentucky peacemaker," presided, and among the stinguished guests, in addition to the President, ere Ex-Vice-President Fairbanks, Mayor Gaynor New York, and Count Von Bernstorff, German mbassador. Flags and flowers decorated the ban-et hall, and the beautiful gowns of the ladies lded a dash of color to the brilliant scene.

The speeches were of a high order, and while all ere in favor of the great movement for arbitration ey were, as a usual thing, conservative and not arked by the erratic and dangerous suggestions r stripping our country of its defenses and de-nders, which have been made in other peace eetings.

President Taft was the principal speaker of the ening, and while his speech was not exactly what me of his auditors expected, yet most of them emed to agree with his dignified position as to hat this country stood for and what it must be pre-red to meet. The main part of his speech follows:

"I am delighted to see about here Ambassadors of powerful countries and Ministers representing the strength of Europe and of this hemisphere, all in favor of peace by arbitration. We are all in favor of virtue; we are all in favor of goodness, and we are all in favor of peace; and as peace can be best maintained by arbitration and conciliation, of course we are in favor of arbitration rather than war.

"But we stand together on this, that because we are in favor of universal peace, and in favor of arbitration in order to secure it, that we are not in favor of our country giving up that which we now use for the purpose of securing peace, to wit, our armament in our army and our navy. I do not want to seem inconsistent in speaking so emphatically here in favor of peace by arbitration and in using every effort that I can to bring to bear on Congress to have two more battleships this year. I am hopeful that we may continue with that until the Panama Canal is constructed, so that our naval forces shall be doubled by reason of the connection between the two coasts, and then we can stop and think whether we wish to go further. Perhaps by that time there shall be adopted a means of reducing armament. Certainly, when it comes, we will not be, I am sure, the power to interfere with that general movement.

"The expense of armament is working toward peace. The expense of war, I am sorry to say, is having greater weight in securing peace than the expense of lives. A nation does not lightly enter upon war now, and for two reasons: First, because the expense is so great that it is likely to lead her to bankruptcy even if she wins; and, second, that if she does not win, the government, or dynasty, or whatever it may be that is in control of the government, is likely to go down under the humiliation of that defeat, at the hands of her own people. Those two things are working in a healthful way toward peace.

"I have noticed exceptions in our arbitration treaties, as to reference of questions of honor, of national honor, to courts of arbitration. Personally, I do not see any more reason why matters of national honor should not be referred to a court of arbitration than matters of property or matters of national proprietorship.

"I do not know that I quite agree with my friend, the Kentucky peacemaker, as to the Monroe doctrine. I agree with the Monroe doctrine, but I think it has come pretty near getting us into trouble a number of times. But we got over it——" [A voice: "Without war?"] "Yes, without war, because the Lord looks after children, drunken men, and the United States."

There was a moment's silence, and then there was a ripple of laughter and vigorous applause at the President's quick response and effective reply, and the interrupter subsided for the rest of the evening. The President concluded his speech with a strong plea for justice to aliens and said the government should have the power to enforce treaty obligations.

NEW YORK'S GREAT TEMPERANCE MEETING

WHAT has been called by well-informed observers the largest and most important meeting held in New York City for forty ars in the interests of the temperance movemnt curred March 20 in Carnegie Hall. The fame and oquence of its speaker, Ex-Gov. Robert B. Glenn North Carolina, the splendid chorus of over four ndred trained voices, and the fact that Carnegie all, one of the largest auditoriums in the country, as packed to the doors, all made it an occasion to long remembered by all those who were fortunate ough to gain admittance.

Governor Glenn is a man of great natural elo-ence, and is one of the prominent leaders of the mperance reform movement in the South; and he d more to do with driving the saloon out of North rolina by a popular vote of 45,000 than any other e man.

Rev. Ferdinand C. Iglehart, D.D., New York City perintendent of the Anti-Saloon League, offered ayer, and then introduced Rev. James Albert Pat-rson, D.D., New York State Superintendent of the nti-Saloon League, as the presiding officer. Dr. tterson in a few well-chosen words introduced -Governor Glenn, who was warmly greeted and ade to feel at once that he was among friends. e said in part:

"I have not always been an absolute teetotaler. I n ashamed to say that I used to lay it to St. Paul and take a little for my stomach's sake and mine oft infirmities, and that those oft infirmities became very oft indeed. But not for many years has a drop of the cursed stuff gone into my stomach, nor ever will. I've seen what the demon can do. Of seven of my college friends two are in the grave, three are in insane asylums and two are a disgrace to the name of North Carolina, all through that demon.

"I've heard the moans and groans and shrieks of agony going up to Almighty God from the asylums and learned that 33 1-3 per cent. of the victims are there through drink; I've visited the old soldiers' homes and learned that 50 per cent. of the inmates are there from the same cause, and almshouses and learned that 70 per cent. of those there sheltered are there from this same curse.

"Because I have seen these things, and oh, my God! because I have felt these things, I have dedicated the rest of my life to the cause of fighting this terrible, damning evil. If it brings crime instead of law, disease instead of health, rags instead of clothes, how dare you, how can you stand for this curse in the State of New York? I come to appeal to the manhood and womanhood of the Empire State and of the greatest city in the world to get into action here to-night, so that in five, ten or twenty years God shall be glorified and the curse of this temptation be abolished.

"New York, whose forefathers stood with Washington at Valley Forge for freedom, who stood at Yorktown; New York, who furnished the bravest that confronted the South from '61 to '65—how long will its freemen submit to being governed and controlled by the whisky ring? Why does this whisky ring through the Legislature keep its hands about your throats? Because they know that if they give you the right to vote for local option, in five years there won't be a saloon in New York State, and I believe New York itself would be found right in line. North Carolina, which in 1881 went 103,000 for liquor, in 1907 went 45,000 for God, all through the progress of local option. You'll call me back once more before I die to celebrate with you the victory and a saloonless State."

Rev. P. A. Baker, D.D., National Superintendent of the Anti-Saloon League, made a short address, after which subscription orders were passed and $18,000 was raised for the fund for the anti-saloon campaign. Rev. Robert Bagnell, D.D., of Brooklyn, spoke briefly, and then Rev. Robert S. MacArthur, D.D., pastor of Calvary Baptist Church of New York, pronounced the benediction. At the close of the meeting Dr. MacArthur said to friends on the platform: "I have been in New York City for forty years. I have never seen such a great temperance meeting as this in the size of the audience, in its enthusiasm, and in its prophecy of future victory."

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

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National Power an Aid to Peace

"PEACE," said wise old Benjamin Franklin, "may be purchased at too high a price." President Taft, in his recent speech at the Peace League dinner in New York, gave expression to the same opinion when, speaking as an avowed advocate of conciliation and arbitration, he urged that our national love of peace should not lead us into the fatal blunder of being unprepared for the possibility of war. Real peace—the peace that gives opportunity for progress in civilization—is the offspring of power. Recognizing this as a fundamental truth, the President urged that we should continue increasing our naval strength, so that our forces may be doubled when the Panama Canal is finished and it becomes necessary that we should guard it as a public highway for the world's commerce, which must not be left at the mercy of any grasping power that might seek to control it for its own benefit. Then, and not before, said the President, would be time enough to consider the question of reducing our armament.

We love peace, but we should abhor weakness. To become pusillanimous as a nation would be to invite grave dangers from every side. We must look the fact squarely in the face that in the present condition of human affairs, that nation which is strong and well prepared for all contingencies has the best assurance of continued peace and prosperity for itself, and is best equipped to advance the cause of peace throughout the world. Until the millennium comes, when love will have universal rule, there can be no peace on earth that is not the result of the co-operation of strong governments in the interest of conciliation, arbitration and international justice.

The Collapse of Drews

PEOPLE who till lately regarded Berlin as the centre of European free thought and scepticism, and the nursery of destructive Biblical criticism, will now have to revise their opinions. About a month ago we called attention to the furor created by the lectures of Professor Drews, of Karlsruhe, who, speaking before great and distinguished audiences in the German capital, attempted to prove that no such person as Jesus Christ ever existed. This surpassing exhibition of ignorance and impiety was fully dealt with in THE CHRISTIAN HERALD at the time. Setting aside the Christian as well as the pagan evidences, we showed that the Karlsruhe professor had never even heard of the record of Jesus' life, teaching, accusation, trial and execution, as recorded in every copy of the Jewish Talmud prior to 1631 A.D. And now the people of Berlin—not the college professors, but the "common people," who still cling to their simple old Lutheran faith—have recorded their opinion of this blasphemer by rising up in defense of their Lord and Master, whose very existence had been denied. They held such a gathering as Berlin probably had never witnessed before. Thousands thronged the Winter Circus, other thousands the Royal Cathedral, while twenty thousand filled the streets. This great body of men and women indoors and out, united in a memorable thanksgiving service, giving glory to God for the unshaken faith of the German people. Kaiser Wilhelm's chaplain, Dr. Dryander, in a sermon in the cathedral, congratulated the church and thanked God for the public repudiation of Drews' theories.

We have probably heard the last of this pseudo-theologian and denier of Christ. His collapse was inevitable.

Maligning New York

WE do not approve of the policy, followed by a certain class of orators, of abusing New York at every opportunity and denouncing it as a city of unspeakable wickedness. New York is no worse than other large cities, and it is a great deal better than some of them. Mayor Gaynor, in a recent public speech, took occasion to defend the fair fame of the metropolis, which, with all its faults, is generally admitted to be a very good place to live in. Those who denounce it most sweepingly probably know it least. It is, we believe, the most generous-hearted metropolis in the world, lavish in its charities, great in its churches, and far ahead of most other capitals in every kind of philanthropic work designed for the uplift of the poor and struggling and neglected classes. But New York has a problem of its own such as no other city confronts. It is the most cosmopolitan of all the great cities. We have many times more Jews here than there are in Jerusalem; more Greeks than in any Grecian city outside of Athens; more Italians than Naples itself can boast; more Germans than many good-sized cities of the Fatherland, to say nothing of our contingents of Poles, Slovaks, Armenians, Lithuanians, Finns, Russians, and even Arabians. Some of these people bring with them the vices as well as the virtues peculiar to their native lands, and while they are undergoing the process of assimilation they constitute a big problem, in which we are apt to look at the repellent side only. There is neither sense nor justice in assailing the city because of the existence of conditions which are unescapable. Such a course gives New York a bad name undeservedly, defames it before the world unjustly, and excites the indignation of every sensible American. Orators who indulge in wild rhetoric would do well to remember that no worthy cause ever needs to stoop to exaggeration and defamation.

The Food Supply Problem

IN his recent report Secretary Wilson, of the United States Department of Agriculture, has given us a most important addition to the literature which deals with the high cost of living. His report is based on a systematic investigation, conducted by the Bureau of Animal Industry, in fifty American cities. It is shown that the average retail price of beef is more than 30 per cent. higher than the wholesale price, and that the gross profits to the retailer range from 19 per cent. to 60 per cent. Pork has touched the highest point in forty years, and mutton and other meats are still rising. Nineteen million families of medium income are directly affected by this extraordinary condition of affairs. Those grades of beef which are usually the cheapest have now been forced up to a point where they yield larger profit to the dealer than even the better grades. In a word, the meat products of the country are controlled by a trust, which fixes both the retail and wholesale prices and monopolizes all the most profitable retail trade as well. This trust has been enabled to retain this control largely through the present cold storage system. The meat, butter and fish supply is locked up in 558 cold storage plants and, to a great extent, the potato, onion, canned goods, milk, butter and cheese supply also. In monetary value, the food thus controlled by the trust can be reckoned only by hundreds of millions.

Secretary Wilson brings out another point with great prominence. He urges that a careful study should be made to determine whether food kept for a protracted period in cold storage, especially poultry, "is not responsible for some of the intestinal disorders of an imperfect metabolism, from which modern humanity, especially the dwellers in large cities, are so apt to suffer." Investigation has shown that food of certain kinds, held in cold storage beyond a certain point, is unfit for human consumption and a menace to health and life.

The country is looking confidently to Congress to find a remedy for this intolerable situation, under which the people are not only compelled to pay exorbitant prices for food withdrawn from market and practically cornered, but are obliged (unless Secretary Wilson should prove to be a needless alarmist) to face the danger of consuming food which has long since ceased to be nutritious and can only be used at great peril.

Mrs. Sage on Giving

WE have frequently remarked on the increasing recognition by persons of large resources of the principle that all wealth is, in the ultimate sense, not personal ownership, but trusteeship. Riches, like every other gift at our command, are given for a distinct use. Ours is an age of selfishness, indulgence and indifference to spiritual things; yet it is gratifying to know in how many directions the sense of trusteeship is extending. Mrs. Russell Sage is the possessor of one of the largest fortunes in America. She is wisely putting it out at interest and investing it in benefactions that will bear rich fruit in the coming years. She has recently given her views concerning charity and benefactions, and they doubtless represent the convictions of others of her class, who are emulating her example. When asked why she gave so much money away during her lifetime, she said: "I have always believed in giving. When I was a teacher in Philadelphia, at $200 a year, I was willing to give my tenth to the Lord's work. Sickness, misfortune, fires, the forced miseries of life—these wretched conditions I would alleviate. I would also help those who, having lived righteously and prudently, come to want in old age. When Christ fed the multitude, he did not lecture. He just fed the hungry. And I believe that when people are in need they should be lifted out of their condition. Lift them out of sickness, out of all dead conditions, into live ones."

Being asked whether people were grateful for such assistance, she said: "I find a great deal of gratitude; but you may remember that when Christ helped the lepers, only one came back to thank him. Human nature is much the same to-day. I have never been able to analyze why some are apparently ungrateful. The giving requires thought and judgment; but a tremendous amount of sympathy goes out with each gift."

Mrs. Sage has touched the true secret of human helpfulness. Gratitude may come, but we need not look for it, nor regard it as indispensable. If we perform our duty joyfully and with an inward satisfaction of having done what we could in His name we may safely leave all results to a higher power. Meanwhile, we ourselves, perhaps, more even than the beneficiaries whom we help, are made richer and better by the exercise of charity, which is the concrete expression of a Christlike love of humanity and sympathy for others.

Korea's Great Revival

THE "Hermit Nation," missionaries and evangelists write us, is stirred to its depths by great spiritual awakening. It is casting off its ancient idolatry. All the work of the consecrated missionaries in past years, which seemed so ineffective as to be discouraging, is now producing cumulative results. The Holy Spirit is drawing the people mightily and thousands are being added to the Christian churches. Little congregations are being organized on every hand. So definite has the movement become that the Council of Missionaries at Seoul were led by faith to pray and work for one million souls within the present year as Korea's tribute to the power of the Gospel of Jesus Christ. They have invited God's people here and elsewhere to join them in the prayer that this great hope may be realized. Will not the readers of THE CHRISTIAN HERALD who have the world's evangelization at heart, unite with them in their petition?

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Record Price for Painting

OTTO H. KAHN, a leading banker of New York, bought a painting the other day for which he paid a half million dollars, said to be the record-breaking price for such a piece of art. It is said that J. Pierpont Morgan bid against Mr. Kahn, and offered $400,000 for the painting. The picture is a large group of the painter and his family, by Franz Hals. It is eight feet in height and fifteen in breadth. It shows Hals, his second wife, Lysbeth Reniers, his son and daughter, his negro servant and a pet dog. The painting is one of the few by this artist which show a landscape background. The figures are before a mass of shrubbery, and to the right is seen a stretch of open country, with the city of Haarlem in the distance. About eighty years ago the picture was knocked down at auction for $250. Mr. Kahn has lent his costly picture to the Metropolitan Museum of Art, where it is on exhibition now. The fabulous price paid for this picture calls to mind some other very costly paintings: Holbein's "Christina of Denmark," $350,000; Velasquez's "Venus and Cupid," $225,000; Gainsborough's "Duchess of Devonshire," bought by J. P. Morgan, $150,000; Rubens' "Grand Duke," $125,000; Sir Joshua Reynolds' "Lady Betty Delme and Children," $110,000; Holbein's "A Landscape," $100,000; Van Dyck's "Charles I and Family," bought by Robert D. Evans, $100,000.

The picture is the masterpiece of a great artist and is very valuable, and the more so because the hand that wielded the brush will paint no more. It is an encouraging sign when men can turn their attention and money from the business of money getting and bestow them upon thoughts, beauties and truths. It is a healthful sign in this material age to see men turn to the ideal and spiritual. The masterpieces of fine art are the reflections of infinite thought and beauty, and we touch the mind and heart of the absolute when we feast our souls upon them. With the eye of faith and devotion we may see the Author of all beauty as our joy and life. Christ makes reference to the superiority of the intellectual and spiritual over the material in his question:

Is not the life more than meat, and the body than raiment? (Matt. 6:25.)

Christianity's Numerical Strength

Mr. Gladstone, a little time before he died, stated that there were more adherents to Christianity than to any other religion in the world. Recent statistics given by M. Fournier de Flaix show that the Christians now living number 477,080,158. He gives to Confucianism 256,000,000, to Hinduism 190,000,000, to Mohammedanism 175,000,000, to Buddhism 147,000,000, to Taoism 43,000,000, to Shintoism 24,000,000, and to polytheistic systems 117,000,000. The population of the globe is estimated at 1,420,000,000, and hence by the figures of the statistician the adherents of Christianity are 31,000,000 more than those of Confucianism and Hinduism combined, and 155,000,000 more than those of Mohammedanism and Buddhism combined, which would be more than those of Mohammedanism, Buddhism and all the polytheistic systems of the earth. The wonder of the world is the marvelous growth of Christianity. A hundred years ago there were only 200,000,000 Christians. This increase is largely due to the work of foreign missions, which have permeated every land, and which undertake no less a task than the redemption of the world in our generation. In almost all the nations of the Far East a considerable number of Christians can be found among the leaders in the parliament, the army or navy, or some department of statesmanship or education. There are fifteen members of the present Japanese Parliament who are Christians, and several conspicuous figures in the war between Japan and Russia were followers of Christ. It is believed that forty per cent. of the population of Japan are now directly under Christian influence. Korea is coming into the kingdom of Christ so rapidly that there are not enough missionaries to care for those who are asking the way of eternal life.

But the increase of numbers, important as it is, is not half so important as the possession of that personal vital godliness which ought to characterize every professed follower of Christ. The Holy Ghost arousing a soul-saving church is fulfilling the prophecy of the Psalmist more rapidly than our fathers could have dreamed:

All kings shall fall down before him; all nations shall serve him. (Ps. 72:11.)

Titles Fading and Faked

It is surprising to see how many illustrious French names have disappeared during the nineteenth century. The oldest French nobility is traced back to the Crusaders, of whom six thousand bore French names and escutcheons. To-day there are scarcely four hundred French families that can boast of a Crusader ancestry. At the time of the French Revolution there were thirty-nine dukes who ranked as peers of France, and forty-one others, but of all these only twenty-three are left. The House of De la Tour d'Auvergne, which produced the famous Marshal Turenne, is one of the few descendants remaining of the grand vassals of the French kings. Not a single trace is left of the heroes of the Revolution, except in the person of the woman novelist "Gyp," descended from Mirabeau's brother, Mirabeau-Tonneau. Napoleon created five kings, one viceroy, seven princes, three grand dukes and forty dukes, but of that proud number only two ducal names can be found to-day. And yet there are twenty-five thousand families in France which claim to be noble families. In many instances the claim is unfounded, and their titles are nothing but fakes. The character is all; earthly titles in these democratic times do not count for much; time and death treat them as playthings and throw them down, as they have done in France. This passing of the nobility is mentioned by the prophet in his description of the destruction of Nineveh:

Thy nobles shall dwell in the dust. (Nahum 3:18.)

Permission, Duveen Brothers

The Famous Franz Hals Painting, for which $500,000 was recently paid

His Last Quarter

"Here's the last quarter I have got in the world. Give me some oysters, and go as far as you like," was the announcement and request with which John Olson, employed on the Scandinavian-American Line, greeted Mr. William Gau, proprietor of a market in Hoboken, as he entered the establishment the other day. As the third oyster was pried apart Mr. Gau uttered an exclamation—there was a big pearl! "Well, that's the best luck I have had in a long time," he observed; "it's a beauty!" "Wait a minute," said Olson, "didn't I buy the oysters and didn't you take the money? My oyster, my pearl; hand her over." The oysterman protested, but the sailor was so insistent that Mr. Gau acquiesced. They went to a jeweler, who appraised the pearl at $200. It weighed three carats, and was of a singularly beautiful white color. It was his last quarter, and he was surprised at his good luck. People are usually surprised at the small amount they receive for their money, and are more liable to get a gold brick than a pearl for the money they spend. Most of the great prizes of life are contained in the plain, every-day, homely duties and affairs of this life. There are precious jewels in the rough shells of oysters if we only have eyes to see them. The rarest treasures in the spiritual world can be had without the expenditure of the twenty-five pennies. They can be had for the asking and receiving, so prodigal is God's grace.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; come, buy wine and milk without money and without price. (Isa. 55:1.)

No Danger From Comet

Sir Robert Ball, professor of astronomy at Cambridge University, in one of his letters has quieted the alarms that were caused by the views of Camille Flammarion, the French astronomer, in his suggestion of the possibility of a collision between the earth and Halley's comet and the terrible consequences to the human race that might result. Professor Ball, among other things, says: "A rhinoceros in full charge would not fear collision with a cobweb, and the earth need not fear collision with the comet. In 1861 we passed through the tail of a comet, and no one knew anything about it at the time. So far as I can learn, we may be in the tail of Halley about May 12, and I sincerely hope we shall. I think Sir John Herschel said somewhere that the whole comet could be squeezed into a portmanteau." There may be, in the great future, collisions in the heavens and the burning of worlds. But there is every evidence that the Almighty has constructed the sidereal heavens to exist for millions of years and to accomplish his divine purpose. It is perfectly safe for us to trust ourselves to the divine Father, who

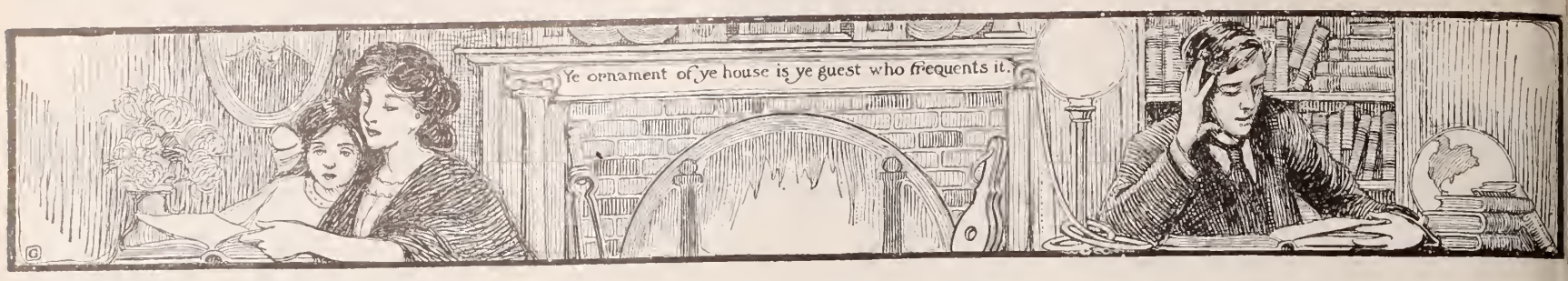
Is wise in heart and mighty in strength, . . . which maketh Arcturus, Orion and Pleiades. (Job 9:4, 9.)

Unfulfilled Dreams

The collapse of the plans of the late Charles T. Yerkes for a great benevolence, and the dwindling of his estate, is one of the surprises and disappointments of the people to-day. After his start as a young man in business in Philadelphia he gained possession of the Chicago street railway system, and, selling out his interest there in 1900, he went to London, where he gathered up old subways and built new ones. He amassed a fortune estimated at fifteen million dollars, and in his will laid ambitious plans for benevolences, including a great hospital in the Bronx, New York City, to cost $8,000,000, and a fine art gallery in that city at a cost of $5,000,000. The Yerkes art gallery building in Fifth Avenue was sold in foreclosure proceedings a year ago, and now, five years after his death, there is an order of the court to auction off all the art collections to the highest bidder. Quarrels, receiverships, foreclosures and persistent claims have wasted the fortune, so that there will not be a penny's worth left for the poor or the suffering, nor a single painting left to the city he proposed to bless. Though a man of generous impulses, there was no love in his palatial residence—his pieces of art were as cold as the marble of a Grecian statue—and he had not quite ballast enough in his life to give reality to the dreams he had of lasting good to his fellow-men. There was one permanent benefaction, however, of his, and that is his Yerkes Observatory telescope at Lake Geneva, Wis., costing $400,000. The mistake Mr. Yerkes made was in not building these great institutions and bestowing these gifts while he had strength and opportunity. Then he and his fellowmen as well would have had the pleasure and benefit of his charity. The wasting of the Yerkes fortune is but another bursting of an earthly bubble, which we see so frequently, in planning to have done after death that which was a privilege and duty to do during the life. The Psalmist makes mention of life's uncertainty and of the vanishing of its vanities:

Surely every man walketh in a vain show; surely they are disquieted in vain. He heapeth up riches and knoweth not who shall gather them. (Ps. 39:6.)

AROUND THE HOME HEARTH



Sympathy at Home

By MARGARET E. SANGSTER

A PLAINT in a letter received not long ago suggested a grievance about which women say little, but which they nevertheless conceal beneath a mantle of pride and suffer from in silence. Not all women, of course. Fortunately, there are thousands who have no occasion to complain either of lack of sympathy or of tenderness in the routine of the day, who are helped and not hindered by the considerate thoughtfulness of husbands and children. Others there are who have drudged along the dusty thoroughfare, month after month and year after year, with seldom a caressing word and rarely an expression of appreciation. These tired souls would be surprised if, after leaving the body and escaping from the earthly drudgery, they could hear the praises lavished upon them by their survivors. Many a woman would far rather have flowers in her lifetime than flowers on her coffin.

"I work day in and day out," said the writer of the letter. "I have a family of little children, who demand my constant care from morning until night; three of them so young that they are babies together; yet my husband takes for granted that I never want a change, a drive to the next village or an outing of any description. I have not had a wholly new dress in the last four years, and I have trimmed and retrimmed my best hat till I can do nothing more with it. If I mention this, John tells me that money is needed for things of more importance. Money is never counted if new tools are needed on the farm or there is a chance to buy another acre of land. As for sympathy, when I am worn out and sick, I never receive it. 'What in the world makes you so cross?' is usually what I hear. If it were not for the children, I should be glad to lay my head on the pillow some night and never waken again."

A letter like this is the outcome of a mood of melancholy. The woman who unveils such a state of mind, and exposes the skeleton in her closet that menaces her happiness, is suffering from exhausted vitality. Physically she is below par. Spiritually she needs reinforcement. If her husband has grown callous and insensitive, if he is no longer the lover and forgets that she was once his sweetheart, he is incurring serious responsibility. There are women to-day under treatment in sanitariums because they have lost mental poise and are on the brink of mental derangement, who might have been spared their suffering and have maintained their health and good cheer if they had received fair treatment at home. Sympathy in the household is a good investment. Nobody sinks beneath drudgery if it is shared and halved, as it should be, by the comrade who is walking abreast on the journey. Not the lack of a new gown, nor the shabbiness of an old hat, is so really a disturber of a wife's peace as the fact that her husband takes her constant service for granted and fails to notice that she is tired beyond the limit of her endurance.

What is imperatively needed in happy home life are, first of all, justice, equal rights and common privileges; and next, sympathy, politeness and mutual consideration. It is a pity that so many of us recklessly spill upon the ground the sweet draught of happiness, that we might drain day by day from the cup of life.

Treat your wife as you did your sweetheart, treat your husband as you did your lover, might be enjoined upon both wives and husbands. Friction, irritation and disaster would be averted by this simple course of action.

The Best Manners

Here is a quotation from a letter: "My friend is going away from home to live in a city, where much more will be expected of her than has been exacted in the place where she has been brought up. She is afraid that her manners will seem boorish and rude to the people among whom she will live. How is she to learn what she ought to do? How shall she understand what to do at a table where there are forks and spoons at either side of a plate? Suppose she has to receive or return calls, and she is sure the people are criticising her on account of her ignorance? Will she not be awkward and decidedly uncomfortable? Is etiquette to be learned out of a book?"

A great many young people who have lived apart from what they consider the great world are as anxious and uncertain as this young woman is, and feel as she does, extremely timid lest they shall transgress conventional rules. They give themselves a great deal of unnecessary trouble, for when brought to the actual test they will discover that the rules of politeness are very simple. All the novice needs is quietly to look on and unobtrusively imitate the manners of those she meets. About the forks and spoons, the usual custom is to use one at a time, beginning in each case with the one farthest removed from the plate. If in doubt, observe the lady at the head of the table and imitate her.

In receiving callers, give them a very cordial welcome. In returning calls, do not stay too long; and, should other friends arrive after you do, take your leave without very much delay, so that your hostess shall be free to give attention to them. Common sense and kindness of heart are the foundations on which good manners rest.

"NOW—LOOK PLEASANT, DO"

THIS photograph, which was forwarded to THE CHRISTIAN HERALD by Mrs. Lucretia George, of Hampton, Ia., is a picture of her two little grandsons—the larger four and a half years old, the smaller two years. The father of the children is a photographer, which profession it is their delight to imitate. The elder has got hold of a toy camera, and at the moment of exposure he is putting the usual caution to his little brother: "Now, look pleasant, do." It seems quite unnecessary, as the little fellow is smiling with amusement at the whole process.

Line Upon Line

"WHY did you repeat the same thing to tha child twenty times?" was the question onc asked of famous Susanna Wesley by friend, who was impressed with the mother's pa tience in the teaching of a little son. "Because nine teen times was not enough," was Mrs. Wesley's an swer, and it deserves to be considered and adopte by many a twentieth century mother. In the train ing of little children there must be line upon line precept upon precept, the same thing said over an over, the same lesson enforced, until gradually goo habits are formed. Modes of speech and gentle man ners are never learned in a day. Long before a infant has arrived at the end of its first twelve month the beginnings of its habits have taken fain shape, and later those habits will be fixed. Mother should be willing to remind thoughtless little peopl again and again that they are not to throw thei toys and clothes about, but that each article is to b put into a place of its own, where it may readily b found when wanted. Usu ally it is much easier to pic up after a child, to set th house in order without cal ing upon little hands an little feet, than to guid them into the ways of neat ness and responsibility. Ye for the good of the chil there should be line upo line. The girl of sixtee who goes to a friend's hous to make a visit, and wh proves herself *persona no grata* to her friend's mothe beca e she is careless, heed less and inconsiderate, prob ably has not had the advar tage of vigilant training i early childhood. The chi dren of a certain brothe and sister residing in th same town were conspicu ously different in their de portment, those of the on family being gentle mar nered, unselfish and charm ing, while those of the othe were forward, aggressiv and disagreeable. "Mr Blank," said a life-long friend, "was fortunate i his marriage. His wife ha the traditions of good breed ing behind her, and she ha been more than assiduous i the early training of he sons and daughters. Mr Blank's sister married ou of her own sphere, and i her case Tennyson's axion has been verified: "As th husband is, the wife is." Her children have bee permitted to do as they pleased, to grow up in ignor ance of common civility, and to select their com panions with the widest liberty."

Line upon line must be the rule if we would in ou own persons, as well as in those whom we teach an train, have courtesy so practised that it is automati and seems the natural result of kind thought an good feeling. Somebody, speaking the other day o a man in middle life who was honorable, useful an worthy of respect, remarked, "What a pity it is tha Mr. W. makes so many breaks!" It is attention t the little nice things that makes one man a gentle man while another is a boor. The French call th little nice things "les petit soins," and the phras means a trifle more than its English equivalent o the little cares. The boy who never allows hi mother to stand while he sits, who opens the doo for her to pass through and removes his hat when h meets her on the street has been trained line upo line in the practice of the little acts of politeness tha take off the rough edges from daily intercourse.

Little acts of kindness. little words of love,
Make our earth an Eden like the heaven above.

A King's Remarkable Message

ING GUSTAVUS of Sweden is a monarch of pronounced Christian nciples. His latest annual message fm the throne, delivered lately, is o which deserves to be read everyvere. It is a model for other royal rers to follow. It appears in full in *V-kobladet*, a leading Swedish religus journal, and a translation by

King Gustavus of Sweden

R. A. E. Elmquist, pastor of the Fst Swedish Congregational Church oPerth Amboy, N. J., which he kally made for THE CHRISTIAN HERA, is given below. King Gustavus sa:

"Again a year is ended, during wch the Lord has let us in rich measu enjoy his mercy and his goodness. Fm war and pestilence we have been spred, and the wells of earthly nourisnent and of light for the spirit he been flowing abundantly. The bevolences the Lord thus has given uo share speak their silent but powenl language, and bid us thank God, fm whom every good gift comes. A that has been needed for our welfe God has given us. For adversiti we have ourselves to blame. What he we given unto each other? Have wgiven what we could, and ought to g, of active love, of willing sacrifice, ofattle against evil?

"Among the different classes of the population enmity prevails, which threatens to be a peril to the community. The doctrines of envy and hatred are proclaimed. The blessing of diligent labor is not esteemed, and the conflict in progress has caused the land heavy losses of spiritual and material values.

"And what have we given unto God? Who among us have devoted unto him due thanks and obedience? Many have openly reviled him, trampled his commands under their feet, and let his image, which they carry within them, be deformed and debased through vice. To those who forsake God there come misfortune and sorrow. Ingratitude toward our greatest Benefactor makes an unthankful, discontented and hard heart. The inner evil produces foolish acts, which destroy earthly happiness. Real joy to the soul cannot spring from a guilt-burdened conscience and an impure heart. We must still cry after a great awakening, that will call the people back to the God of our fathers. To have this awakening, each of us must confess his transgressions and his omissions, and seek to gain pardon, new love and power. May there be many more among us who supplicate God to cure our ills. The Lord answers those that seek him. Just as pure and bright, just as consoling and hope-inspiring as before, shines the figure of Jesus Christ, whose soul suffered anguish for us and who bore the sins of the world. He continues to gather to himself souls that thirst after truth, peace of conscience, purity and power. In him was God reconciling the world unto himself. He has, once for all, torn down the partition-wall between people who have harbored bitter enmity against each other. He is also the One who can bring peace to our divided people. His Spirit will melt down all envy and hatred.

"Jesus Christ is the Light of the world and the Saviour of the world. Therefore, if we receive his Spirit we shall, with love in our look, survey the earth and long for the time when all mankind shall know their God and Saviour. Is such a desire real in and among us? Then the messengers who go out from us to the heathen world can present their message not only as an expression of their own faith and love, but also as a love greeting from a people who, in the Gospel of Christ, find their liberty, their progress, and their hope. GUSTAVUS."

ADVERTISERS WHO ARE NOT FRAUDS

F you have a misunderstanding with any of our advertisers you should make it known at once. Do not wait until the incident has passed out of all reckoning, because then the advertiser may not feel warranted in making good a loss that may have been sustained. For instance, the following is part of a leer received from one of our old subscribers, who has read our guarantee:

"About the ads in THE CHRISTIAN HERALD I was swindled out of $5. It w on account of ..... It was eight years ago. I do not like to see sh an ad in THE CHRISTIAN HERALD. It is too good a paper," etc.

. . .

Now the advertiser referred to is not a swindler, but a reputable business m, who positively agrees to refund the money in every case where the goods d not suit, and we know of one case where he has done so a year after the purcse. But it would be manifestly unreasonable for us to ask him to refund mey on a purchase eight years old, although at the time of the purchase he wld, we are sure, have been perfectly willing to do so. And here for eight yrs he has been resting under an undeserved stigma, which might have been moved had the subscriber written at once.

We wonder if there are any more of you who have been regarding some of o advertisers as frauds, and blaming THE CHRISTIAN HERALD for exploiting tm simply because you did not take the trouble to investigate.

. . .

We do not wish to bring down upon us an avalanche of correspondence conc ning old matters, but in the present and future we urge that you write advertirs at once when you have a legitimate complaint to make; and, indeed, prompt a on is conditioned by the terms of our guarantee, which is as follows:

Whenever any of our subscribers is defrauded by an advertiser in THE Cristian HERALD we will make good the claim, provided that the subscriber, w must be of record, has mentioned THE CHRISTIAN HERALD in writing to the atertiser, and provided the claim is made to us within one month of the date of th appearance of the advertisement.

MALINETTE

THE MOIST PROOF MALINE

Don't be afraid! Wear it with your rainy-day costume just as you would with your daintiest summer frock.

No dampness can spoil—no moisture of any kind can affect Malinette. Exposed to the severest drenching showers it will immediately and repeatedly dry out to its original brilliancy of color and dainty crispness.

Wonderful maline effects on hats and gowns are suggested by the daintiest Spring and Summer fashions. Make the most of these with Malinette, and so avoid the chances you must take with mere maline.

Don't be satisfied just to read about Malinette here.

Write for This Handsome Style and Sample Book

Only then can you realize what Malinette means to your Spring and Summer costumes.

This free book illustrates many new creations by famous milliners in advance of the published fashions, also delightful new trimmings for frocks. All are ideas you can use. Enclosed are also samples of both Malinette and maline, with directions for simple test that will show you plainly the difference between the two—the quick spoiling of maline by wet, and the absolutely color-fast, water-proof quality of Malinette.

If Malinette is not yet sold at your favorite maline counter, send sample for matching direct to us, with 25c for each yard desired. You will be promptly supplied through the dealers you mention. Over 100 superb shades. *All genuine Malinette is 27 inches wide, and is sold only from the trademarked card shown at the top.*

Insist upon your milliner using Malinette on your Spring and Summer hats.

But the first thing to do is to write for the Malinette Style and Sample Book. Every woman who wishes to make the most of her Spring and Summer costumes should absolutely have it.

REG. U.S. PAT. OF.

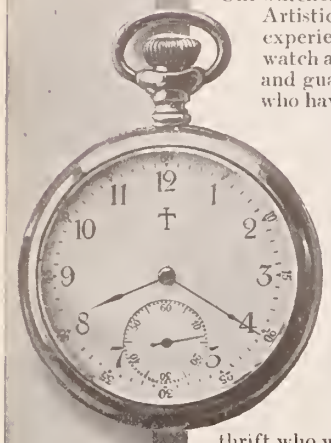
Theo. Tiedemann & Sons
80 Mercer St.
New York

Ingersoll-Trenton

The Standard Watch
As Time Goes On

Jeweled—tested—guaranteed. In beautiful 20-year gold-filled cases—NINE DOLLARS.

Take an Ingersoll-Trenton in your hand; look at it critically; feel it; wind it. Then put it in your pocket; consult it; depend on it. It will not fail you. It is our business to make fine watches for people to whom the *exact time* is important. We are successful watchmakers. More than one-half of *all* the watches made in the United States come from our factories. Our watches are right *mechanically*. They keep time, and *wear*. Artistically they delight the eye. Into each watch we put experience, skill, conscience and ideals. Back of each watch are our name and guarantee. The worth of that name and guarantee is known to seventeen millions of people who have bought our watches and tested their faithfulness.



The Ingersoll-Trenton is our masterpiece. Into it has gone all our watch-knowledge and watch-inspiration. It is a living, ticking, time-keeping realization of our ideas as to what a good watch ought to be. The *whole watch* is completed under one roof. We make the works, fit them to our special cases; we regulate the time in our own factory before shipment and guarantee it to the buyer. No other watchmakers do *all* of these things. We also *fix the price*, and advertise it so that you cannot be overcharged.

The Ingersoll-Trenton is *sold* by 6,000 enterprising and responsible jewelers throughout the United States. It is *bought* by people of intelligence and thrift who want a *jeweled* watch for *nine dollars*—one that will "stand up" and tell time for twenty years and more.

Ask your jeweler to show you an Ingersoll-Trenton. It is one of the sights of the world of watchmaking. If he can't do it, ask him *why*. Then write and tell us his answer; and *we* will write both you and him and see if we cannot arrange to have the two of you get together in this most important watch transaction. But first ask to *see* the Ingersoll-Trenton; put it up to your *jeweler*. It is his special business to give you the best *watch* at the best *price*. See that he *does*.

Here is the full schedule of Ingersoll-Trenton prices:

$5 in solid nickel case **$7** in 10-year gold-filled case **$9** in 20-year gold-filled case

The famous Ingersoll *Dollar* Watch continues to be the world's best *seller*. It is the watch for the masses. It originally set the pattern and the pace for all low-priced watches that are worth while and is *still ahead*. It is sold by 60,000 dealers.

We have published a little book, bound in an embossed cover. It contains *five facts* worth *five dollars* to anyone who is ever going to buy another watch. The title of this book is *"How to Judge a Watch."* What is your address? We would like to send you a copy with our compliments.

Robt. H. Ingersoll & Bro.
61 Frankel Building, New York City

A big bowl of

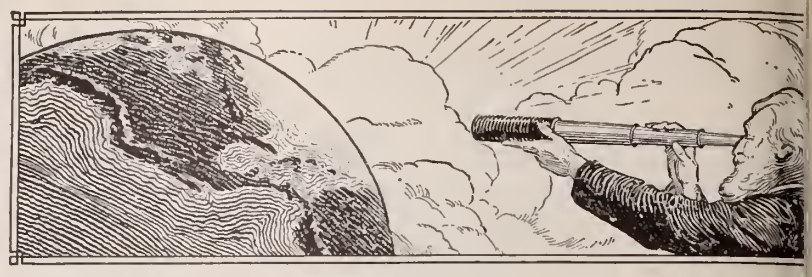
Quaker Oats

is the best dish you can serve.

Delicious, and nourishing.

Good for all ages and all conditions.

Economical and strengthening.



Our Lookout Round the World

AFTER a long and bitter fight in the House of Representatives Speaker Cannon has been shorn of his power by being removed from the Committee on Rules. The anti-Cannonites had forty majority on the vote. The committee is now enlarged to ten members. Mr. Cannon remains in the Speaker's chair, but he will no longer be able to exercise the dominating influence he formerly possessed and which it was claimed he used to block legislation. This practically ends the "insurgents'" war, and they will now join with the regulars in carrying out the Taft legislative programme. It should be stated, however, that the real fight was on Cannonism, and not against the Speaker as an individual. It was the methods he represented that were antagonized. That the old campaigner still retains his personal popularity is shown by the vote of 191 to 155, by which he was retained as Speaker. His long political career, however, will probably end with the present Congress.

. . .

—ACCORDING to an interview with the retiring Chinese minister in Berlin, Mr. Yin-Tchang, who returns to Pekin to become war minister, China's fighting force will be one of almost incredible proportions. "I intend," said the minister, "to introduce universal military service, and not only through drill, but by education, to make effective soldiers of our young men. It is shameful for our nation—the greatest on earth—to be so weak. I have in the war office assistants who have studied European military systems." A modest estimate of China's army in the near future would be 22,000,000, reckoning the population at 400,000,000 and giving the same ratio that applies to Germany at the present time.

. . .

—EIGHTY poultry jobbers have been indicted by a New York grand jury in connection with the prosecutions for conspiracy to put up the prices of the necessaries of living. These jobbers control about ninety per cent. of the total supply of live poultry in the New York market, and it is alleged that they agreed weekly as to the prices they should impose upon the wholesalers and that they combined to shut out all who were not their own customers. Poultry is at the present time nearly fifty per cent. higher than a year ago.

. . .

—THE meat boycott is practically at an end. Prices are again mounting, and it is evident that the sixty-day boycott has not produced permanent results. For a few weeks the plan seemed to find a certain degree of popularity throughout the country; but the fascination of the "flesh-pots" soon drew many away from their pledge of abstinence. To-day the prices of beef, hogs, eggs and butter are about as high, and in some cases even higher, than when the boycott began.

. . .

—EX-VICE-PRESIDENT FAIRBANKS has returned from his world tour, but has nothing to say concerning the Vatican incident.

. . .

—AT A banquet in Albany, N. Y., President Taft and Earl Grey, Governor-General of Canada, were guests, and speeches were made by both in which the warmest expressions of friendly ties between the two countries were a prominent feature. Both confident expectations of continued friendly relations.

. . .

—IN the British House of Lords speeches at recent meetings have generally shown a strong feeling against any interference with hereditary principles, and the prospects are good for a very stubborn fight to resist any invasion by the Liberals and their assault of any of the ancient privileges enjoyed by the Peers.

. . .

—A TOKYO cablegram reports that fifty Japanese fishing boats were sunk during a recent gale, and 800 fishermen drowned.

. . .

—BY a vote of 280 to 3 the French Senate has passed the bill granting pensions to aged workmen. The plan involves yearly contributions from the wage-earner and from the employer. The total payments by the State the first year may reach $36,000,000. Pensions begin at the age of sixty-five after thirty years of service. The full pension will average 414 francs yearly. Farm laborers are lowest in the scale.

. . .

—COMMANDER WM. GEO. HAVGARD, who was distinguished in Arctic exploration, died in Copenhagen last week.

. . .

—A SAN FRANCISCO judge has lately given a ruling which would have excited the admiration of Solomon. A lawyer, who had just won a suit against a railroad, claimed a fee which his client thought excessive. The court said: "We shall allow him $10 a pound for his legal training." The papers in the case were weighed, and tallied two and one-half pounds. So be it," said the wise judge, "the counselor is entitled to $250. Call the next case." His decision deserves to be recorded in letters of gold for the guidance of future generations.

. . .

—HUMAN nature has its vagaries, which are sometimes difficult to reconcile with common sense. A congregation in a suburb of Boston is divided on the question of retaining or dismissing its pastor, because he reads his sermons in a mild and placid manner instead of delivering them extemporaneously with vim and gesture. Some congregations will not be satisfied with brief sermons, while others want "twenty-minute discourses." It is hard to satisfy every taste. This difficult situation is very well pictured by a writer in the *Westminster:*

One morning, as the preacher took
His Golden Text from God's good Book,
He wore a wond'ring, 'wildered look.
The people, from their cozy nook,
Had passed up word—as to a cook.
The polished preacher-prophet shook.

The *"passed-up"* word was, *"Cut it shor*
The *"shake"* was of the wrathful sort.
But wisely keeping from retort
He *"cut"* the sermon into half—
Kept out the wheat and gave them cha
And thus evolved
The Sermonette.

The congregation grew in size:
All praised the preacher to the skies.
But wise folk noted, with surprise,
That he who used to make them think,
Began by leaps and jumps to shrink.
And thus evolved
The Preacherette.

Continued on next page

Our Lookout Round the World

Continued from preceding page

—Dr. G. Dana Durand, director of the United States census, stated in an interview that by June 1 he expects to be able to report that the population of this country is between 88,000,000 and 91,000,000. He said that he was not worried about race suicide; that families were smaller on account of the higher standard of living; that people wanted better things, better educational advantages for their children, hence the tendency to have smaller families.

. . .

—Friends and admirers of the late Governor John A. Johnson of Minnesota are actively engaged in raising a fund of $22,000, the income of which is to be paid to his widow during her lifetime, after which it will be turned over to the university of the State, to be used for the education of worthy students. The Governor left $37,000, but his friends did not think the income from this sufficient for Mrs. Johnson, and the new fund will add $100 a month.

. . .

—Another sensational astronomical theory seems to have been given a setback by the recent statement of E. W. Maunder, of the Greenwich Observatory, England, and a noted student of the skies, that there are no canals on the planet Mars, nor any Martians. The markings which have appeared from time to time on the surface of the planet have been a favorite subject of speculation with astronomers, and, as some of them said, these lines were plainly the work of man, the story-writer has bridged space in imagination and imaginary Martians have invaded our planet in Mr. Wells' weird story of *The War of the Worlds*. Mr. Maunder exhibited lantern-slides, made from photographs of Mars, taken by Professor Hale, of Mount Wilson Observatory, California. They were taken through a sixty-inch telescope. 'On these plates," said Mr. Maunder, 'the canals were not shown. The explanation is that the telescope was too strong to indicate them. The photographs are an enormous improvement on any that have been previously taken and yet there is no indication on them of the spider-like network. The explanation given by M. Antoniadi, director of the Mars section, is a satisfactory one. It is that the supposed canals are the effect on the eye of congeries of dark spots. There never was any real ground for supposing that we had in the marking of Mars any evidence of artificial action. Had it not been that the idea was a somewhat sensational one we would never have heard of it, and it is the better for science that it has now been completely disposed of. You may sleep quietly in your beds, without any fear of invasion from Mars."

. . .

—Mount Etna, in Sicily, is in eruption, and twelve new craters are belching forth lava, fire and steam. The lava streams have united near the base of the mountain into one broad river, which is sweeping on toward the towns below. It is reported that the village of Borrello has been overwhelmed and others partly destroyed. A thick curtain of smoke obscures the mountain, now and then lighted by red flashes of fire. The earth has shaken and there are loud explosions from the mountain's peak. Professor Ricco, of Mount Etna Observatory, reported that the lava had covered five miles in sixteen hours.

A Grandmother's Blessing

Dear Mr. Editor: I have been a subscriber to your paper for several years, and want to let you know that I have never in my life had anything to help me so much as reading The Christian Herald. It is simply grand, and the very thing that I want and need in the way of literature. I could not do without it, and think everybody would be made better by reading it. I have received the "Dreamland" calendar, and thank you for it. The sleeping child is perfect and brings the happy past to my mind, when I had young children. I am now a grandmother. May God's blessing be with you.

Mrs. John T. Gillum.

Warrensburg, Mo.

Famous Christian Testimonies

Congressman R. P. Hobson

Richmond Pearson Hobson, "hero of the *Merrimac*" during our war with Spain, is a national character. As naval constructor, lecturer, speaker, writer and member of Congress, he has distinguished himself in many ways. Few Americans have had greater opportunities of coming into contact with men of every class and station in life than the gifted and versatile Alabamian. To Congressman Hobson the question was put:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

His answer, which is given below, is like everything else he does and says, clear and to the point. It is the testimony of one who knows the American people and who can speak with the voice of authority. We give his letter in full:

My Dear Sir: December 13, 1909.

Your letter of December 8 is now before me, and I am very glad indeed to answer the questions that you ask.

In my judgment, the Christian spirit has never before been so potential in business, in politics, and in the affairs of State, national and international, as it is at this time. Furthermore, on all sides there are evidences of a great moral awakening throughout this country and throughout the world, such as stands without a parallel since the days of the great Reformation.

In answer to your second question, I should say without hesitation: the Christian character not only actually equips a man best for public, as for private life; but the knowledge of his possessing such a character undoubtedly stands to his advantage. Hoping that you may have a prosperous year, I remain,

Sincerely yours,

R. P. Hobson

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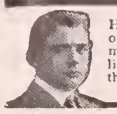

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER EIGHT—*Continued*

THE trouble of her husband made Katrina alter her directions to Virginia. She went to her and said, "Listen. Thy father has been quarreling with the Governor, and also with Batavius. See that only kind words are spoken."

Then Virginia put by her wheel, and went to her father. He looked up as she entered the room, and her eyes beamed their sunshine upon him. Drawing her low spinning chair to his side, she leaned her head against his heart, and whispered sweetly:

"Who has been grieving thee, my dear fader? That poor mouse of a man who has shut himself up in the fort?"

"He said thy father was a spy, and a traitor, and a liar."

"Fader, dost thou owe him any bad words?" and she laughed and lifted her face for his kiss. "Had thou not plenty in thy mouth, to pay him quick in his own coin? If not, Virginia will lend thee a few. And so conceited is he of the bits of paper, and the ribbons, and medals sent to him from England and France. You would think he had fought battles and won empires when he shows them." And she imitated the Governor's manner and speech so cleverly that Captain Jan was constrained to laugh at the solemnly ridiculous travesty. "Why don't the Liberty Boys give him a furlough? What is the good of frightening him to death?"

To this tirade she gave a mimic reality by the play of her hands and face, the tones of her voice. Jan was laughing heartily before she had finished, and the sting of his quarrel was quite drawn. Then she added the salve necessary—"You may be sure, fader, he was vexed and sorry as soon as you were gone. Then he would want to say, 'Give me your hand, Van Vroom. In politics we differ, but our friendship was old and tried when the Stamp Act was born'; and so he would go on, for Governor Colden's good side was born with him, and his bad side he has put on like a garment. He does always what he thinks is right."

"I let no man call me a spy and a traitor—that is what Colden did."

"Call him the same. He has been a traitor to the people over and over."

"Suppose he had called me 'Old Jansen Van Vroom, a busybody whom nobody minded'; what then, Virginia?"

"He would have told a lie. Thou art not old. In the prime of thy life thou art. I would back thee against any young man in New York, either to sail, or to trade, or to fight. Thou art straight as a young pine—ten times straighter than Batavius—and if, instead of petting Batavius, thou had to fight him, at thy feet begging thy mercy he would be, in three minutes."

"Batavius is a good fighter."

"Ten times better art thou. Thy eyes are flame when thou art angry, thy arms are long and strong, thy heart could never fail thee. Why, fader, if the sailors in harbor come to fighting, no other Captain will they have, but Jansen Van Vroom."

"But how can thou know these things?"

"Fader, the things we know best of all are the things no one tells us."

"Thou art a little philosopher."

"I hope not. Like Governor Colden I do not wish to be. It is too much. From books I learn very little, but when I sit spinning my heart talks to me."

At this moment two doors opened at once—Madame came from one inside, bringing with her the aroma of hot chocolate and coffee, and the sweet homely odor of freshly cooked wheat cakes and fried chicken; and from the outside door Harry Rutgers and Batavius entered together. Then Madame's prophecy was fulfilled. With hands outstretched, and in his most extravagantly bonhomie manner, Batavius went straight to the Captain.

"My friend, my father, my Captain, I am sorry! Pardon thy unhappy Batavius! Wilt thou not take my hand?"

A little reluctantly Jan took the offered hand.

"Thou hast forgiven thy Batavius?"

"Let it pass. How went affairs today?"

"At 14 Wall Street there was little doing, yet more there than at——"

"I mean not at 14 Wall Street. What about the Stamps?"

"Harry can tell thee best."

"Harry, have the Stamps been landed?"

"Not yet, Captain. The Governor summoned His Majesty's Council for advice."

"Who were the three?"

"Judge William Smith, Chief Justice Horsemanden, and Joseph Reade."

Jan laughed pleasantly. "Very little comfort would they give him," he said.

"Very little, indeed. Judge Smith warned him that the detention of the merchant ship made him liable to suits for damages from every merchant who had any goods on board. Really, the Governor is in a hard position."

"For my part," said Batavius, "I am sorry for him. He goes into passions, and then he manages everything badly."

No one noticed Batavius, and Harry continued his story—"The Congress finished their address to the House of Commons to-day, sir. It has been signed, and is now ready to be forwarded. John Cruger must have the credit of it. A more weighty, just, and temperate paper could not have been framed. It is a straight, powerful presentation of our rights and grievances."

"One year, perhaps two years, it will take the House of Commons to read our Rights and Grievances. Are we to sit idle and wait on the House of Commons? No, no. We have the work and the trade at our finger ends. We can't wait, we won't wait; the Stamps must not be used; our business must not be stopped for want of them. Paper, paper, paper! Paper stamps on the Government's side! Paper Addresses to the Government on our side! What good is there in writing? Men speak out, and if speaking does not avail, they *do* something; yes, Harry, they *do* something. Tell me then what is the Colonial Congress going to *do* with their Memorial Paper, now that it is written and signed?"

"A deputation of its members is to carry the paper to London. Arent is to take them there."

"Arent! About that I shall judge."

"Arent is too young," said Batavius. "He has not much experience, and the *Manhattan* is a small ship. *The Arms of Stuyvesant* is more respectable." Then turning to Captain Jan he added, "There might be some good tradings. I have an idea. I will think it over."

"Thy brains thou need not trouble. Arent is going."

"I expected to find Arent here," said Harry. "Ah, there is his step."

At Harry's word Arent entered the room, his face alight and purposeful, his bearing showing his pride in the commission offered him. "Fader," he cried, "the Colonial Congress wishes me to carry the members with their petition to London. They want a swift

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

hi and what ship can clip the *Manhatn?* I may go, fader? Yes, I may go. Say yes, fader. I will put them to ndon in thirty days."

"ind and weather being willing, Are."

"hat is allowed. What say you, fad?"

"ie compensations will——"

"have not thought of them."

"ney need not be urged at present, but hould be made an obligation on a fav able future."

"e to that thyself. The *Manhattan* idle, and though she has behaved wel considering she hates being tied like log at her pier, and longs for a sca er with every stitch set, and the gre seas flying over her cross tre——"

"o, no, Arent! When the green sea are playing that game, sail light as ght, my boy. But what about ar? Half a dozen passengers and wha weighty paper Harry was telling us out won't steady any boat. Well, wel Thou must go to London, Arent. I vl look over the *Manhattan* with the in the morning, and make some anc standings with the Congress."

Ir ring the conversation Virginia ood with anxious eyes at her brother, ut he was so excited with the roject before him that he never noice the pale, frightened girl. And ver soon both Harry and Batavius wer drawn into eager conversation, and Virginia felt the fear and tension oo ard to bear. Every hope appeared to be slipping away from her. She whispered a good-night to her mo er and went to her room. And no one not even Harry, noticed her dea re.

CHAPTER IX

THE TRIUMPH OF THE PEOPLE

On the twenty-fourth of October the stamped paper reached the city of New York, but it was not to go into cir ation until the first of November. Dur ng this interval New York was tur ltuously angry and anxious. It was virtually insurgent. Business was at standstill. No sounds of traffic were on its streets, only the multitudinous murmur of human voices, broken at tervals by the passionate shouts of ngry men. For "the Declaration of ghts and Grievances of the Colonis in America" had done nothing to soo e or satisfy the populace. The sor was burning in every heart at that mo ent, and this plaster was too small to ver it, and too far off to give any rel . It was with great difficulty ne were persuaded to wait and see if the overnor, in the face of such opposiiti , would dare to enforce the Stamp Ac

In the meantime the women, though scarcely taken into recognition, were perhaps the greatest sufferers. They had their daily burden to bear, without the strength and enthusiasm of men to help them. Each in her own home burned with indignation and trembled with fear, and their men folk, dreaming, lecturing, arguing on the streets, hardly thought of them. Then no order was possible in houses used to exact site order; meals were wanted at the most unusual hours, sleep was taken any day or night, as convenient to street movements, and every household duty that had been regular as the clock was turned topsy-turvy.

On the third day of this turbulent week, the Stamps, with the sullen, half rebellious permission of the people were removed from the ship which brought them, and placed in the fort. Captain Van Vroom was one of the disgruntled with this measure. He came ashore in great anger, though Batavius was at his side, trying with every plausible argument to prove the wisdom of this course.

"We took oath they should never be landed," shouted Jansen, "and we have let a few rogues carry them into the fort. We are traitors to our own oath."

"We are not traitors, Captain. All the moral and respectable men in New York want the Stamps in the fort."

"All the cowards in New York want the Stamps in the fort. Safer it is for them. More comfortable it is. Their sleep they missed. Watching was too hard."

"Do you think Batavius De Vries is a coward?"

"Well, then, like a coward he talks."

At this point they entered the house, and Katrina faced them. She was in an extraordinary temper, her head was flung backward, her eyes flashing, her whole air and manner that of a woman angry and determined. She carried a jug of boiling water in her hand, and almost threw it down at their feet.

"Take some care, Katrina. What art thou doing? That jug nearly missed the table, and what then?"

"Then, Jan, both thou and Batavius would have been scalded, and so have got what you deserve. Are not the streets of New York big enough for your quarreling? Yes, they are, and into my house you shall not bring it."

"Katrina! Katrina! What is the matter with thee? Art thou gone stark crazy?"

"Yes, and no wonder it is. See now, no more bad words will I have—cowards and rogues and such like names you shall not call any one. Next thing it will be hands and blows, for when the tongue has said its worst, then the hands take up the quarrel."

"Katrina, I am amazed at thee."

"And at thee I have been amazed very often lately. This day is enough; think only of it—thy breakfast was to serve when of dinner I was thinking, and for dinner thou comes when it is time to set the batter for the *avondmaal* waffles. I will not have such ways! I will not!"

Then Jan smiled broadly, and looked at Batavius. The smile had a double meaning. It said first, "Listen, that is one kind of talk that married men have to put up with"; and the face of Batavius had an evil look of denial on it. It said second, "Try thy hand at making things pleasant," and Batavius turned to the angry woman and said:

"Mother, our Captain is well home, even at this hour. If it come to that, very thankful we should be he comes home at all."

"Such nonsense you talk, Batavius!"

"Truth and common sense I talk always. That is my way. Listen: had I not come between the Captain and the sailors in the harbor—nearly two hundred fierce, angry men—he and they had been fighting the soldiers for the Stamps at this moment."

"And pray what made thee interfere? Captain Van Vroom knows well when to fight, and how to fight, without thy meddling."

"Mother, if they had boarded the sloop and fought the soldiers, there would have been bloodshed and death. An overt act, that would have been, and then civil war, and the city in flames, and the mischief to pay."

"The sloop! What mean you? The Stamps were on a merchant ship."

"The captain of the merchant ship removed them to a government sloop last night, and the sailors thought they could board her and destroy the paper. Perhaps they could have done so, but every man of weight and standing was on the other side—John Watts, John Cruger, John Stevens, Robert Livingston, and others of consideration, talked themselves beyond speech trying to persuade the people to let the Stamps alone. There is a better way than fighting for them."

To be continued

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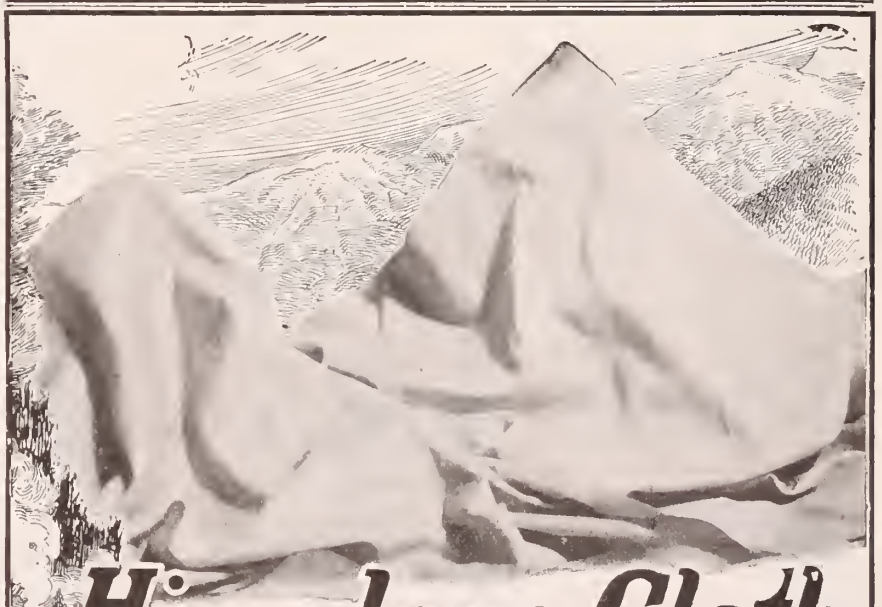

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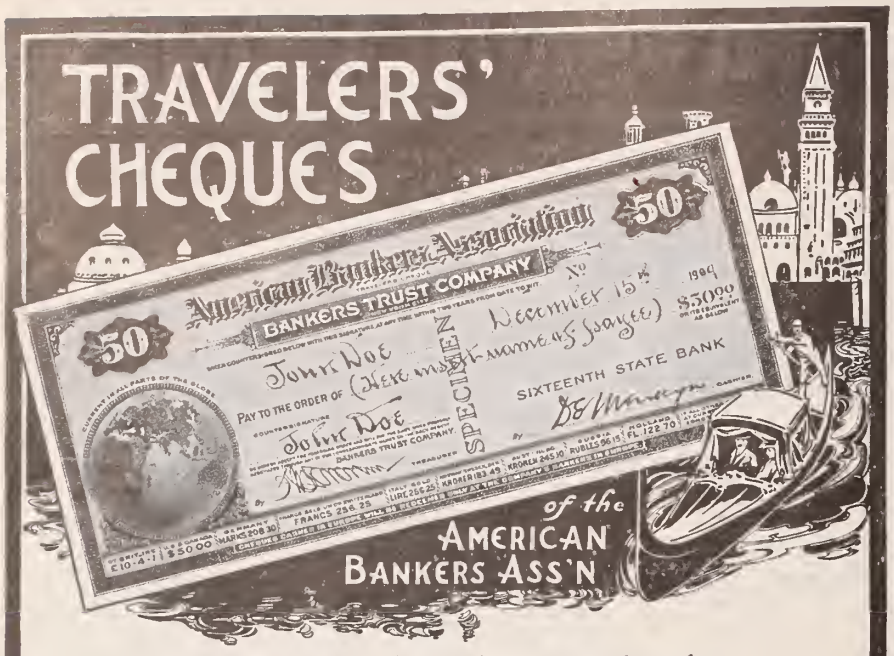

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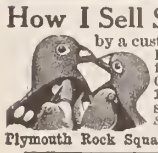

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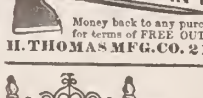

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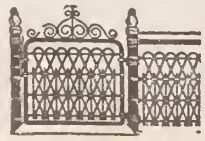

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"Whom Do Men Say that I Am

Sunday School Lesson by Dr. and Mrs. Wilbur F. Craf

IT is best, perhaps, to give at the opening of the lesson a brief character sketch of John the Baptist. He was stalwart—not "a reed shaken with the wind." He was austere—not "a man clothed in soft raiment." He was trustworthy—"I send my messenger." He was faithful—"The voice of one crying in the wilderness." He was great—"Greater than a prophet."

How John was stalwart.—The presence of the Pharisees and Sadducees among his hearers, as he was preaching beside the river Jordan, did not discomfit him. On the contrary, he reproved them for their sins in no uncertain language, even calling them "vipers."

He hesitated not to rebuke King Herod for his immorality. A weak man would have kept silence or he would have whispered to others concerning him.

How John was austere.—His raiment was of camel's hair, probably a very coarse cloth, such as was used for the covering of tents and for garments of shepherds and camel drivers. His girdle was of leather, while others were wearing richly embroidered girdles, made of linen and decorated with metal ornaments and precious stones. His food was locusts and wild honey. Locusts were and still are food for Bedouins and Arabs. They prepare them by putting them on wooden spits, roasting them before the fire, or they salt them down, packing them in leather sacks, to be cut off in chunks as they need them. It must have been strong food if they really possessed all of the attributes claimed for them by an Arab from Bagdad, who compares the head of the locust to that of a horse; its breast to that of a lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion, etc. (Read also Rev. 9:7-10.)

In connection with "honey," as a part of John's food, read Ps. 81:16. "With honey out of the rock." Wild bees deposited their honey on the rocky sides of cliffs and covered them with a dark wax. This became very hard, and was pierced with some sharp instrument by the traveler, who then sucked out the honey. We can imagine John doing this (Deut. 32:13).

How John was trustworthy.—What his great mission was to be as a forerunner of Christ was told by an angel sent from heaven before his birth to his father, Zacharias. "He shall go before his face in the spirit and power of Elijah, to make ready for the Lord a people prepared for him" (Luke 1:17).

How John was faithful.—He preached about Christ as the "Word of God," or the "True Light" or the "only begotten Son of God." The plain of Judea was his preaching place, and his pulpit was probably a hillside on the banks of the Jordan River. He preached in such an impressive manner that almost "the whole city" went out to hear him. If Jericho is meant, the people had to walk two miles or more; if Jerusalem is meant, they had to make a journey of twenty miles or more. The priests and Levites, we are told, went out from Jerusalem on purpose to challenge him with the question, "Who art thou?" They were sent by the Pharisees, the "higher critics" of those days.

How John was great.—He showed his greatness in refusing to be overrated. When crowds were following him, and hanging upon his words, and being baptized of him, he told them that the One who should come after him would be mightier than he—whose shoes he was not worthy to unloose, meaning the strap by which the sandals were held in place. If John had been a man of small soul and mean spirit he would have been greatly lifted up by the following which he had. But he would have glorified himself instead of the Christ. How great was his saying, "He must increase, but I must decrease." Jesus himself called John great, greater than the prophets who were most exalted of men. Jesus even said there had never been a greater man in the world than John, and no doubt must have had in mind Abraham, Isaac, Moses and David and Solomon. John ranked with them, if indeed he did not outrank them. But there were greater than those who should be greater than he. Jesus said, even those who should have the greater light and see even more clearly into heavenly things. The gospel brings knowledge, knowledge brings responsibility, and responsibility opens up the way for noble service.

John in Macherus, Christ in Cap

John was in Macherus and Jesus was in Capernaum. They were about one hundred miles apart! How different the places! Macherus is described as being the boundary fortress in the southeast, toward Arabia. Its safety was of the greatest importance and everything was done to make the place, exceedingly strong by art impregnable. Herod the Great built a town around the hill and surrounded it by walls with towers over two hundred feet high. Herod's palace was within these walls, and the prison was within his palace. Edersheim describes it as "the rocky keep of the Baptist," and one who has seen it very lately, a well of great depth, and a deep cavernous cistern, with the vaulting of the roof still complete, and—of more terrible interest to us—two dungeons, one of them deep down, its sides scarcely broken in, with small holes still visible in the masonry, where staples of wood and iron had once been fixed! To look down into the darkness would shudder in realizing that this terrible keep had for nigh ten months been the prison of that son of the free wilderness, the bold herald of the coming kingdom, the humble, earnest, self-denying John the Baptist."

And there was Capernaum, probably the most important commercial city of the region in which it was located. And being on the highway between nations, all that happened there was carried far and near. John was distinguishing in Macherus, "decreasing" and Jesus was increasing in popularity and fame at Capernaum through the wonderful works of healing which he did and through the wonderful words of his discourses. How great the contrast between the two men in their respective places! Isolated as John was in his mountain prison, his friends, at least some friends, had access to him, for his two followers that had been sent came directly from him to Jesus. Their errand was to ask a question of Jesus. It was John's question, "Art thou he that cometh, or look we for another?" "Behold the Lamb of God that taketh away the sin of the world" had said those same lips in the presence of a throng of people. How different in the darkness and damp of the dungeon! Jesus did not rebuke John; let us not do it. Let us learn, rather, that it is not always his way with John, or with any mortal. Let us learn that Jesus loves friends and followers even though a cloud of distrust settles temporarily upon them. Stronger words of commendation Jesus never gave

Continued on next page

*International Sunday School Lesson for April 17, 1910. The Question of John the Baptist. Matt. 11:1-19. GOLDEN TEXT: "But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." John 5:36.

SUNDAY SCHOOL LESSON

Continued from preceding page

ma than he gave to John at that dis-
ap inting moment, for we must think
tha Jesus was disappointed, if not
gr ed.

.. Alexander MacLaren says: "Our
Lo does not answer yes or no. To
do might have stilled, but would not
ha removed John's misconception. A
mc thorough cure is needed. So
Chst attacks it in its root by refer-
rin him back for answer to the very
dee which had excited his doubt. In
doi so he points to, or indeed we
ma say quotes, two prophetic pas-
sag (Isa. 35:5, 6; Isa. 61:1). It is
as he said, 'Have you forgotten the
ver prophets whose words have fed
you hopes, and now seem to minister
to ur doubts, have said this and this
abc the Messiah?' And what were
stumbling blocks (the deeds of Christ)
bec ne stepping stones."

ter seeing Jesus do many miracles
he vo returned to John with the mes-
sag from Jesus, and the eclipse of
his passed away.

"Whom Do Men Say That I Am?"

This was Jesus' own question which
he ked of his apostles when they were
wit him on journeys of healing and
tea ing. And they answered, "Some
say ohn the Baptist, some Elijah, and
oth, Jeremiah, or one of the proph-
ets. And the most that the thought-
ful ew of to-day can say about Jesus
is t he is "the human Man who lived
live ly" (Weinstock).

"ut whom say ye that I am?" This
was another question which Jesus
ask his apostles, almost immediately
foll ing the first question, "Whom do
men ay that I am?" And Peter made
a nderful reply, wonderful in its
tea ness and wonderful in the scope
of meaning, "Thou art the Christ,
the on of the living God." And Jesus
com ended him, "Blessed art thou, Si-
mon Bar Jonah; for flesh and blood
hat not revealed it unto thee, but my
Fat r who is in heaven." And then
we s that Jesus declared it was on
the ock of truth, the divinity of his
own rship, that he proposed to build
his hurch. There can be no true
chu h on any other foundation.

A Carnegie Simpson in his book, *The Fact of Christ*, says: "Jesus is not
one f the group of the world's great.
Hal about Alexander the Great, and
Cha es the Great, if you will; Jesus is
inc parably greater than any of
men yet who would speak of him as
Jes the Great? Jesus is apart. He
is n the Great, he is the Only." No
vis teacher has one thousandth part
so ny scholars as Christ has at this
mom nt. Two-fifths of the world's
pop ation bears the name of Christ,
nor fifths of it are under Christian
gov nments and recognize Christ as
lor by five great monuments: the
Lor Supper, the Sabbath, the
chu h, the Bible and the sign A.D.,
yea of our Lord, by which half the
lor daily crowns the Christ.

"What think ye of Christ?" We will
ask e question of those not generally
all inted on the Lord's side.

Theodore Parker says: "We would
not measure him by the conceptions
wor d by Jewish and heathen con-
fer but by the long stream of light
whi e first three centuries after his
dea and through them on all time
since'

Mrs Cobbe, the distinguished Eng-
lish isciple of Theodore Parker, says:
"Th world has changed, and that
cha e is historically traceable to
Chr."

Carlyle says that "Christ is the cause
of i measurable changes to all people
in t world." Richter declares that
Jes, with his pierced hands, has
lai empires from their foundations,
and l the stream of history from its
old annels and still continues to rule
and uide the ages."

Lecky says: "Amid all the sins and failings, amid all the priestcraft, the persecutions and fanaticism which has defaced the church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

Dr. Bellows calls Christ "the Spiritual Gulf Stream." Napoleon, viewing with wonder the ever-increasing kingdom of the Crucified, exclaimed: "Can you conceive of a dead man making converts? My armies have forgotten me even while living. Can you conceive of a Cæsar as the eternal emperor of the Roman Senate, and from the depths of his mausoleum governing the empire, and watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christ, such is the perpetual miracle of the progress of the faith and of the government of his church."

Chesub Chunder Sen, called "the greatest son of the land of the Veda," has said: "In all Christian literature, laws and institutions we see Christ's living influence as a reality. The Christ that is advancing in all directions has touched India, and hence the question she asks, Who is Christ?" Against the statement sometimes made that "such a man as Christ never lived," Goethe, Rousseau, Renan and John Stuart Mill emphasize the unanswerable argument that the story of Christ's life must be true since no one could have invented such a character and such discourses who was any less than Jesus.

Daniel Webster said that "the Sermon on the Mount banished all his doubts about the deity of Christ, for it could not be a merely human production." More convincing still is the power of Christ's words in transforming men and nations. Look at barbarous, cannibalistic Fiji transformed into a Christian community, where the 90,000 Fijians are all to be accounted for in the Christian Church, 80,000 of them Protestants and 10,000 Catholics. Look at Madagascar! And what but the power of Christ has made England and America what they are?

Again we quote Napoleon: "Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. . . . I know men, and I tell you that Jesus Christ was not a man."

Byron said: "If ever God was man, and man was God, Jesus Christ was both."

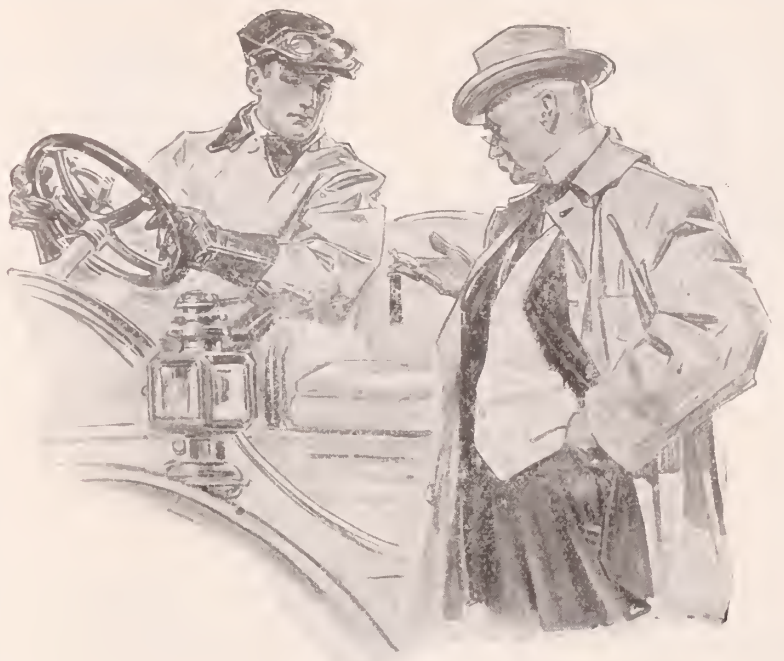
A Golden Spoon—Sermon

Continued from page 341

children. In carriages, automobiles and walking came visitors from Nyack and the surrounding country to enjoy the children's worship. The singing was something wonderful, and was followed by a prayer hush like majesty resting on the mountain. The more than three hundred children who in the morning crowded about our carriages to greet and welcome Dr. Klopsch, now thronged the Children's Temple and were led by him in the worship of God. This unique Temple, built for children from Dr. Klopsch's plans and purse, is the crown jewel of Mont-Lawn.

During the summer Dr. Klopsch lived at Tarrytown. Every morning he would look across the river to Mont-Lawn to see if the flag was floating. It signaled the message, "All is well." From his deathbed he left the request that this work, nearest and dearest to his heart, should be continued. He also requested to be buried in Sleepy Hollow Cemetery.

During the summer the children can look out over the Hudson River to where their friend sleepeth. Every night, when they kneel by the bedside, there will be prayers of thanksgiving for the memory of Dr. Klopsch.



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It will be remembered that there was one prophet who refused all bribes. He could not curse Israel. The vision of the victory of the chosen people was plain to him, and he could not deny it. Thus may we all resist the temptations of the evil one.

It is beginning to be realized throughout all society that there is no short way of buying up the great rewards, or of accomplishing the great results. As one of our leading teachers has said, "We cannot afford to dispense our charities through the ordinary channels, giving money and not service."

Every hand must labor, every heart must warm toward the work, every foot must march. We cannot escape personal labor and sacrifice if we would truly serve.

"There are at least three necessaries in all forms of social service," says Mrs. Elizabeth Hills Lyman. "They are sympathy, humor and tact. Professor Peabody tells us that a science of poor relief has been devised, but where are the persons equipped with the capacity and sympathy to utilize that service?

"It is the hand-to-hand work that we must not forget. The Man of Nazareth began his service many years ago by talking with one here, another there—the personal touch; now the woman of Samaria, now two disciples on the road to Emmaus, now the group in the upper room."

That is what is needed—the personal touch. We cannot stand aloof and still expect to help our brethren, and we cannot talk down to them. We must banish from our hearts all feeling of aversion and of superiority. As Jesus did, so must we walk with all, sharing in sympathy their joys and griefs. Thus only can we really serve them.

One of our greatest poets has given us an immortal sonnet upon this subject. Like most of us, he had evidently considered always that that only was service which involved action, strenuous and constant. But when blindness came upon him, and he had to sit with folded hands, only thinking and talking, he was granted the vision that, while thousands were speeding over land and ocean without rest, doing the errands of the Almighty,

They also serve who only stand and wait.

Thus it may be with us. But remember that he who wrote this wonderful sonnet served his generation with his pen also, putting into immortal verse the greatest Scripture story.

*Topic of the Epworth League for Sunday, April 17. TEXTS: Rom. 12:1, 2; Hos. 6:6.

A Little Verse on "Dreamland"

Dear Editor: Please accept my hearty thanks for nice premiums, recently received in good condition. The "Dreamland" picture is charming and inspiring. It has inspired me to apostrophize it in the form of an acrostic, which you can use as you deem best.

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R — Resting in peaceful place;
E — Enchanting is thy perfect form,
A — Angelic is thy face.
M — Music of unseen seraphim
L — Lull thee with sweetest charm.
A — Angels will guard thy downy bed.
N — Nothing shall do thee harm.
D — Dream! Safe from all alarm.

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Save Steps between kitchen and dining room. One trip with Wheel Tray. Another clears it. Stands beside table for serving, sink while washing dishes. Price $10, exp. paid.
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Produced by Postum

"When a person rises from each meal with ringing in the ears and a general sense of rvousness, it is a common habit to charge to a deranged stomach.

"I found it was caused from drinking cof-e, which I never suspected for a long time, t found by leaving off coffee that the dis-reeable feelings went away.

"I was brought to think of the subject by tting some Postum and this brought me t of trouble.

"It is a most appetizing and invigorating verage and has been of such great benefit me that I naturally speak of it from time time as opportunity offers.

"A lady friend complained to me that she d tried Postum, but it did not taste good. reply to my question she said she guessed e boiled it about ten minutes. I advised r to follow directions and know that she iled it fifteen or twenty minutes, and she uld have something worth talking about. short time ago I heard one of her children y that they were drinking Postum now-a-ys, so I judge she succeeded in making it od, which is by no means a difficult task.

"The son of one of my friends was formerly pale lad, but since he has been drinking stum, has a fine color. There is plenty of idence that Postum actually does 'make red od,' as the famous trade-mark says."

Read "The Road to Wellville," found in gs. "There's a Reason."

Ever read the above letter? A new e appears from time to time. They are nuine, true, and full of human interest.

Stencils

Every woman can make her home far re artistic and beautiful in every particular he knows how to stencil.

A Stencil Book Free

This book gives full instructions as to how stencil, suggest color schemes, gives illustions of designs already cut, tells how to ect fabrics which give best results and w to use the Sherwin-Williams' Prepared ncil Colors.

Stenciled portieres, table covers, pillow ers, etc., make the choicest gifts—and are ily and economically made.

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5c Cactus for 28c

ow Cacti Easiest of all flowers to grow, indoors or out; can't kill them. Immense variety of ms and species. Exquisite flowers, 1 inches wide, in scarlet, yellow, purple. We are in the heart of the cactus country, ship the strongest plants only. Note these ecial Introductory Offers This rare tus (Ec. dasyacanthus), beautifully ored spines, bears exquisite 2 to 3-inch den flowers, price 75c, with direc- **28c** us for growing, mailed for only
ail Cacti, asst., all bloomers, prepaid **$1**
send with order names of two flower grow- friends and we will add free sample of delicious Mexican Cactus candy. FREE CATALOGUE, acti and How to Grow Them." *Get it today.*
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Var-Brussels Art-Rugs, $3.50

Sent to your home by Express, Prepaid.

Sizes and Prices	
6 ft.,	$3.50
6½ ft.,	4.00
9 ft.,	4.50
9 ½ ft.,	5.00
12 ft.,	5.50
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Beautiful and attractive patterns. Made in all colors. Easily kept clean and warranted to wear. Woven in one piece. Both sides can be used. Sold direct at one profit. Money refunded if not satisfactory.

w Catalogue showing goods in actual colors, sent free.
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Ward Ornamental Fence
Cheaper and far more durable than wood for Lawns, Churches, Cemeteries, Public Grounds. Catalogue free. Ask For Special Offer.
THE WARD FENCE CO, Box 146, Decatur Ind.

Submission

THOU knowest, Lord, the way I go,
My wants, my cares, my joys, my fears;
The plan of life for all below
By Thee is marked for coming years.
Yet Thou dost joy to have me pray,
And spread before Thy mind my cares:
The needs of life—its toils—and lay
Before Thine eyes temptation's snares.

I ask not that my life shall be
Henceforth without its cares or needs,
Or even from temptation free;
I only ask that He who feeds
The ravens when they cry—the fall
Of sparrows marks, and clothes the flower—
In deepest need shall hear my call
By giving me o'ercoming power.

And so, whate'er Thou choosest, Lord,
To give of blessing or deny;
However long may seem Thy word
In its fulfilment, I'll rely
Upon the wisdom of Thy mind,
That works for my completion; whose
All-seeing plans are ever kind,
Whatever Thou in love dost choose.

—DAVID WALLACE MONTGOMERY.

Loup City, Neb.

The Heat of the Sun

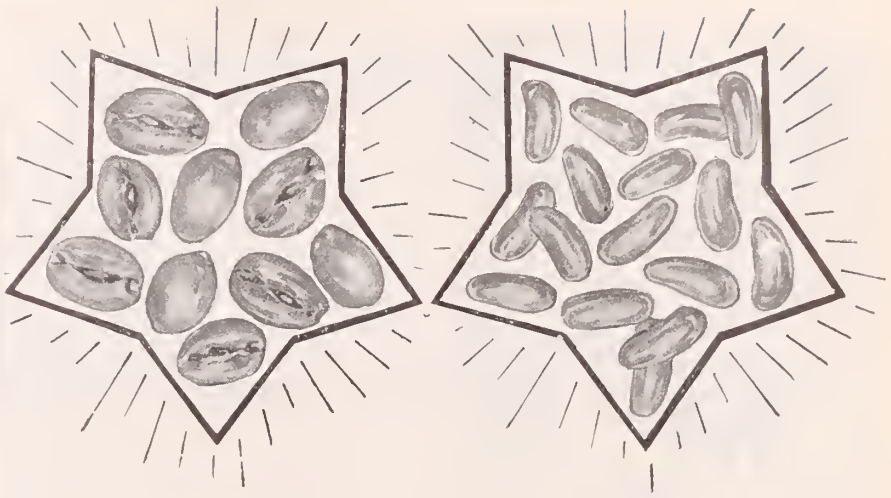
STUPENDOUS figures, representing the luminosity of the sun, are given by Professor Nordmann, a noted scientist of the Paris Observatory. He places the heat of the sun at 6,482 degrees centigrade. He expresses the total candle-power of the sun in an inconceivable number, beginning with 18, followed by 27 noughts. This is equivalent to 1,994,000 for every square inch of the sun's surface. Some idea may be formed of the amount of light these figures represent, from the fact that the most powerful electric arc-light of the present time is barely equal to 20,000 candle-power. As an illustration of the quantity of light issuing from the sun, Professor Nordmann states that from every portion of the surface equal in size to a finger-nail enough light issues to illuminate the entire Avenue de l'Opéra, in Paris, for a whole night. As the sun's surface measures 200,000,000 square miles, its total luminosity may be put at 51,000,000,000,000 times that of the Avenue de l'Opera.

A Great Church Singer Dead

MARIA S. BRAINERD, a famous church singer, died recently in New York City. She sang in many of the leading churches in New York, including the Churches of the Ascension and St. Bartholomew, and in Brooklyn churches. For many years she was regarded as the leading soprano singer in America, and she retained her wonderful hold upon the appreciation of the musical public. She traveled through many cities, singing in concert and oratorio, and in her rendering of sacred pieces, especially Mendelssohn's "Hear Ye, Israel." "Rejoice Greatly" and "I Know That My Redeemer Liveth," the excellence of her voice and her artistic skill won high praise from musical critics. Miss Brainerd's voice was of full volume and extended compass, and she possessed a high degree of cultivation. She was associated with the best musicians of her time, including Theodore Thomas, William Mason, Edward Mollenhaun, Richard Hoffman, George W. Morgan, S. B. Mills, Dr. Lussan, Parepa Rosa, Isa. Hinkley, J. Kimpton, A. Sterling, J. Van Zandt, George Simpson, J. R. Thomas, Carl Formes, and others.

She Didn't Tell

LITTLE DAISY was playing in the room where her three aunts sat sewing. Presently, Aunt Margaret was called out of the room and left her sewing utensils on the table. Returning in a few minutes, she missed her thimble. Repeated inquiries as to its whereabouts failing to obtain any reply, she remarked, "Well, as some vandal has stolen my thimble, I must get another." Dropping her toys, Daisy ran to her, asking, "Auntie Margaret, is Auntie Belle a vangle?"



The Stars of The Cereal Creations

We make sixteen cereal foods, any of which we are glad to supply you. Your preference is ours.

All of the grains are put up by us in about all the likable forms. This is by far the largest cereal concern.

But Puffed Wheat and Puffed Rice—through natural choice—have become our most popular ready-cooked foods. By actual test, we have found that four people in five prefer them to all the rest. That's why we tell you about them. We want you to have what you'll like best.

The Scientific Foods

It is good to know, when you choose these foods, that science agrees with your choice.

The process of making Puffed Wheat and Puffed Rice was invented by Prof. Anderson. Its value lies in making the whole grains wholly digestible.

In no other process—cooking, baking or toasting—are the granules of starch so broken. In no other way known can cereals be made so easy to digest.

Puffed Wheat and Puffed Rice are unique and enticing, nut-like and crisp. They are better than you can imagine. But the greater fact is that they wholly digest without forming a tax on the stomach.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

These are the foods shot from guns.

The whole wheat or rice kernels are put into sealed guns. Then the guns are revolved for sixty minutes in a heat of 550 degrees. The heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Then the guns are unsealed, and the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The grains are puffed to eight times their size, yet the coats are unbroken and the shapes are unaltered. We have the whole grains in their natural shape, but made porous and crisp and digestible.

Please Find Them Out

Whatever cereals you now serve, of our make or of others, we invite you to try these two. Serve them alone or mix them with fruit.

Learn how your people enjoy them, and which one they like best. Ask if they want them again.

Please order them now—one package of each. You'll be glad that we told you about them.

Made Only by The Quaker Oats Company. (37)

Needs No Painting

Amatite

ROOFING

THE fact that Amatite *needs no painting* makes it the most economical roofing on the market.

A roof which requires painting every couple of years to keep it tight is an expensive proposition. If you will stop and figure out the cost of the paint, you will find it is frequently more than the roofing itself.

Write to-day for free sample and booklet.

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"SAVE-THE-HORSE" SPAVIN CURE.

REG. TRADE MARK

WAR DEPARTMENT.
Office Purchasing Commissary U. S. Army,
Saint Louis, Mo., Nov. 17th, 1909.

Troy Chemical Co., Binghamton, N. Y.

I have great faith in your medicine. I cured a bad tendon on a horse which had been fired and seemed beyond all hope. I also cured a sprained tendon in another horse within two weeks.
CAPTAIN J. N. KILIAN, 3d & Olive Sts., Commissary U. S. Army.

FREEPORT FIRE DEPARTMENT

Troy Chemical Co., Binghamton, N. Y.

Freeport, L. I., Nov. 29, 1909. Enclosed check for bottle "Save-The-Horse." Every horseman around here thought horse was incurable, but don't think so now. Here is what I have done with "Save-The-Horse," and some of these cases were cured two and three years ago, as you know, and are cured to-day. In fact, I am not afraid to undertake any case without the guarantee.

The first case was a gray mare with bone spavin, over three years' standing. So lame everyone thought she would never go sound again. In six weeks' time she did not take a lame step. Let her to the Freeport Golf Club every week day.

The next case was a fine blooded horse with ringbone, belonging to a friend. In two months' time he did not take a lame step.

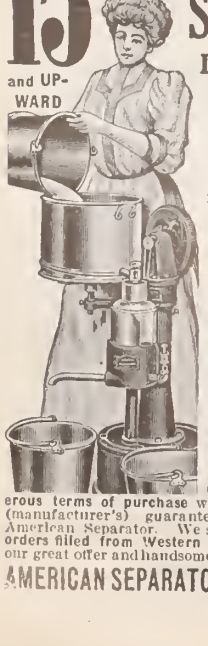
Also cured a Polo Pony who was hardly able to get out of the stable, both hind legs affected with the worst bone spavin I ever saw. Bought him for ten dollars, and everyone said I would have to saw off his legs and have new ones made. The whole hock was affected. He had been fired and blistered three times. I used "Save-The-Horse," and in ten weeks' time you would not know that he had ever been spavined, except for the marks of the firing iron. Have also cured a fine saddle horse of thoroughpin. Will be glad to see anyone regarding these cases. CARL DARENBERG.

$5.00 a bottle, with legal written guarantee or contract. Send for copy. booklet & letters from business men & trainers on every kind of case. **Permanently cures Spavin, Thoroughpin, Ringbone** (except low), **Curb, Splint, Capped Hock, Windpuff, Shoe Boil, Injured Tendons & all Lameness.** No scar or loss of hair. Horse works as usual. *Dealers or Exp. paid.*
TROY CHEMICAL CO., 39 Commercial Ave., Binghamton, N.Y.

15.95 The AMERICAN SEPARATOR

Leads the World

and UP-WARD



THIS OFFER IS NO CATCH. It is a solid, fair and square proposition to furnish a brand new, well made and well finished cream separator complete, subject to a long trial and fully guaranteed, for $15.95. It is different from anything that has ever before been offered. Skims 1 quart of milk a minute, hot or cold, makes thick or thin cream and does it just as well as any higher priced machine. Suitable for small dairy, hotel, restaurant and private families. Any boy or girl can run it sitting down. The crank is only 5 inches long. Just think of that! The bowl is a sanitary marvel; easily cleaned and embodies all our latest improvements. Gears run in anti-friction bearings and thoroughly protected. Before you decide on a cream separator of any capacity whatever, obtain our $15.95 proposition. Our liberal long time trial and generous terms of purchase will astonish you. Our own (manufacturer's) guarantee protects you on every American Separator. We ship immediately. Western orders filled from Western points. Write us and get our great offer and handsome free catalog. ADDRESS,

AMERICAN SEPARATOR CO. Box 1184 BAINBRIDGE, N.Y.

A VISIT TO THE ORIENT

Continued from page 339

The cause of Foreign Missions, the work of the vast majority of the individual missionaries, the Boards of Foreign Missions of the great denominations which believe in Jesus as the Son of God, have my earnest support and, after this journey of thousands of miles, my unqualified endorsement.

. . .

Won by Reading the Bible

THE following, by Mr. L. H. Snyder, of the Seoul (Korea) Y. M. C. A., is one of the most romantic incidents in the history of Christianity in the Far East:

Mr. Yi Sang Choi, former secretary of the imperial cabinet, was sent to Washington with the first Korean Embassy, about twenty years ago. While there he received from a Chinese official a copy of the New Testament and the Book of Proverbs, written in Chinese. Hearing that this was the book so extensively read by the West, and that it was the foundation of Western civilization, Mr. Yi accepted it with the intention of giving it careful consideration.

He read a chapter, then threw the book down, only to pick it up again, which process he repeated until a year had elapsed; then he became convinced that there was nothing in it superior, if equal, to the teachings of his own great teacher, Confucius. He did not come to this conclusion without comparing saying after saying of the Bible with those he had spent years in imbibing. Shortly afterward he returned to Korea, convinced that there was "nothing in Christianity."

Not many years later, Dr. Jai So Peel, a Korean of noble birth, but educated and naturalized in the United States, returned to Korea under special contract with his government. In his addresses to the Koreans he constantly preached Christianity to them. Mr. Yi Sang Choi followed Dr. Jai So Peel about wherever he spoke, and argued against him point by point, showing in each the superiority of Confucius. It was this same Dr. Jai So Peel who started the Independence Club, and the memorial arch outside the west gate of Seoul marks the event. The doctor is now engaged in business in Philadelphia.

The doings of the Independence Club were noised about and excited the suspicions of the party in power, so that finally a number of the active members of the club were thrown into prison. Among them were a group of eleven men, all but one stanch Confucianists, under the leadership of Mr. Yi Sang Choi. The single exception was a Christian. It was through the influence of this young man, who is now taking a graduate course at Princeton University, that the others consented to make a careful study of the teachings of Christ. They agreed to study separately during the day, each man for himself, and then at night to discuss together what they had studied during the day. Many a night they talked even until daybreak.

Finally one and all became persuaded that the Gospel is the power of God unto salvation to every one that believeth. They have all been leaders in the Christian Church throughout Korea. One died in prison; another, who became mayor of the city of Song Do, has recently died.

Mr. Yi Sang Choi is director of the religious work of the Seoul association.

Meeting at Kyoto, Japan, City Hall

The Laboratory and Alcohol

By Cora Frances Stoddard, Sect'y of the Scientific Temperance Federation

PROBABLY the most significant feature of the now international battle against alcohol is the growing intensity of popular conviction as to the truth about the effects of alcohol revealed by the thoroughly practical modern scientific study, which is piercing the oldest and most deeply entrenched strongholds of the alcohol habit and traffic.

The laborer, be he toiler by hand or by brain, hears of efficiency diminished by alcohol. A possible eight per cent. loss actually shown by experiments on muscle and brain power, following the use of no more alcohol than one gets in a bottle of wine or a quart of beer a day, must be reckoned with in the race of the ambitious for success.

For the employer the facts have another story. They hint at what it costs him in productivity to employ workmen below par in ability, to entrust property and the efficiency of a highly organized business to reason and judgment made undependable by alcohol, to become financially liable for accidents to drinking employees.

Consideration of public health and social problems can no longer ignore alcohol. Science has shown definitely how resistance to infectious disease is lowered by its influence on the body

Continued on next page

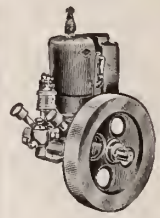
16-FOOT MOTOR BOAT $84.95

A 16-Foot Motorgo Motor Boat Equipped with 2½ Horse Power Reversible Engine, Complete, Ready to Run, Fully Guaranteed.

A better boat than you can buy elsewhere for $25.00 to $50.00 in advance of our price.

Do not buy a motor boat of any kind until you get our prices. 16, 18 and 22-foot boats at prices just as sensational; guaranteed indefinitely. Money back if you are not satisfied.

2½ H.P. MARINE ENGINE, $42.95



A 2½ Horse Power Single Cylinder Reversible Marine Engine with full boat equipment ready to install in hull, guaranteed indefinitely **$42.95**

We have other marine engines of different horse power at prices $25.00 to $50.00 less than you will pay elsewhere for engines of the same power and quality.

Get our prices before placing your order.

Write To-day for Our 1910 Catalog of Motor Boats and Marine Engines

Our Boat and Engine Catalog is the book you need if you want to be informed about the boat and marine engine question. It will give you pointers on what to buy and prices to pay. Send us a postal card and write on it: "Send me your 1910 Motor Boat and Marine Engine Catalogue No. 65C37." and state whether you are interested in a complete boat or an engine. You will receive it free by return mail.

SEARS, ROEBUCK & CO., Chicago

Vapo Cresolene

ESTABLISHED 187

"Used while you sleep."

for Whooping Cough, Croup Sore Throat Coughs, Bronchitis, Colds Diphtheria, Catarrh

Vaporized Cresolene stops the paroxysms of Whooping Cough. Ever dreaded Croup cannot exist where Cresolene is used.

It acts directly on the nose and throat, making breathing easy in the case of colds; soothes the sore throat and stops the cough.

Cresolene is a powerful germicide, acting both as a curative and preventive in contagious diseases.

It is a boon to sufferers from Asthma.

Cresolene's best recommendation is its 30 years of successful use.

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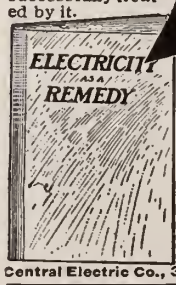
GET THIS BOOK

Send us your name and address and we will send free, this absorbing treatise, "Electricity as a Remedy," written by a graduate physician of life-long experience. He tells what electricity does, its effects and why the **Wizard Wireless** offers the safest, cheapest, surest method of home application, and cites many instances successfully treated by it.

THIS BOOK WILL HELP YOU—It's FREE



If afflicted in any way, or if friend to one afflicted, get this book and learn whether electricity can help. If it can you ought to know. You will find the book with profit in any case. **Sent free, prepaid, anywhere.** Write NOW, while you think of it. *Don't wait until you forget.*

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These Four Aprons From Maker to You $1

HERE is an offer no woman can afford to overlook. We not only save you the cost of patterns and trouble of making, but give you four very dainty aprons at less than the material would cost you. Even at the most sensational sales in the great New York department stores such apron value readily brings $2.00. They come to you direct from a large factory, less the jobber's and retailer's profit, at four for $1.00.

All 4 Aprons for $1

Fine Fast Color Gingham Mother Hubbard, 48 in. long, 50 in. wide, 1 pocket. Covers entire body

Fine Fast Color Gingham Skirt Apron, 38 in. long, 54 in. wide, 1 pocket. Covers entire skirt

White Lawn Apron, 38 in. long, 50 in. wide, hemstitched pocket and hem.

Round Dotted Swiss Tea Apron, hemstitched pocket and hem.

These aprons are exactly as described and will be sent to you on an absolute guarantee of satisfaction or your money will be cheerfully refunded. Send $1.00 to-day; aprons will be sent you immediately, all charges prepaid.

CONSUMER'S APRON CO.,
61 Clymer Street, Brooklyn, New York

Wear Last Summer's Suit

You can make it look like new in a few minutes with the

NAP-ARISA

Simply work it over the worn spots and that gloss disappears in no time. The rocking motion of the Nap-Arisa causes hundreds of tiny hooks to pick up the nap of the cloth. That's what removes the shine from elbows, seams, sleeves, etc. It's simple—a child can use it. Never gets out of order. Don't prove what we say for yourself. Send 50c in silver or stamps to-day and try the Nap-Arisa. Satisfaction guaranteed or your money back.

The Nap-Arisa Brush Co.
16 Broad St., Boston, Mass

CALOX
THE OXYGEN TOOTH POWDER

It's the Oxygen

Calox (Peroxide of Hydrogen) that renders it so efficient as a cleanser of the mouth and whitener of the teeth. Dentists advise its use. Physicians prescribe it.

All Druggists, 25 cents.

Sample and Booklet free on request.

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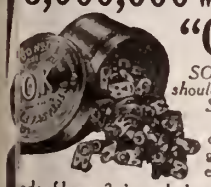
75,000,000 WASHBURNE'S PAT. "O.K" PAPER FASTENERS



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County Commissioners of Marion Co., have published an official booklet of conservative information which will be sent FREE to all. Address M. M. Proctor, County Commissioner, Ocala, Marion Co., Fla.

BEEKEEPING its pleasures and profits, is the theme of that excellent and handsomely illustrated magazine, GLEANINGS IN BEE CULTURE. We send it for six months on trial for twenty-five cents, and also send free a 64-page book about bees and our bee supply catalog to all who name this paper. THE A. I. ROOT CO., Box 70, Medina, Ohio.

PATENTS that PROTECT

3 books for inventors mailed on receipt of 6 cts. stamps. L. & A. B. LAGEY, Washington, D.C., Dept. 36, Est. 1869

The Laboratory and Alcohol

Continued from preceding page

defences. Drink must be added to the dread trio, "dark, dirt and damp," as an element in tuberculosis. Ill-health we are told exists in nearly three-fourths of the poverty, inefficiency, and unemployment seeking aid. Alcohol as a demonstrated factor in that ill-health brings the philanthropist and the sociologist up hard against the

Cora Frances Stoddard

problem, and puts them, if they will, on the track of ultimate causes.

The work of Laitinen, Forel, Bezzola, Demme, Hodge, Potts, and a host of others in demonstrating the deteriorating effects of drink on the drinkers' progeny presents, perhaps, alcohol's most appalling and most menacing consequences. Deterioration appears in a variety of forms from mere excitability or slight mental instability to dull-mindedness, feeble-mindedness, down to idiocy, epilepsy, insanity, or family extinction. It cuts both ways with society; progress is hampered by the production of inferior lives, while the sound have to bear the burden of caring for the drink-made inefficients.

The compelling influence of these facts in solving the alcohol problem is simply a question of time and of systematic effort in extending knowledge of them. They cut the ground from under the feet of the one who thinks that the sale or use of drink is a matter of mere personal opinion. They reveal the weakness of the belief that self-control in the use of drink is sufficient, since they show that among the very first of its effects alcohol tends to impair self-control.

Taught through home, school and press, from physician's office, pulpit and platform, these truths will grip the intelligence of the people. Such instruction must go hand in hand with all efforts to eliminate the sale of drink. It must even go before, laying in voters' minds a foundation of convincing facts as to the nature of the drink itself. Thus only can we hope for permanent results. The American temperance problem is not only, What shall we do with the saloon? but What shall we do with the drink?

Dark corners of civilization get cleaned up only as the light of truth is turned in upon them.

Pleased with the Change

Dear Editor: Am very well pleased with the change from the *Home Herald* to THE CHRISTIAN HERALD, and long may it live.

A. THOMAS NAFZINGER.

Belleville, Pa.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 358, and write them for full information.

MORSE BROS., Proprietors, Canton, Mass., U.S.A.
THE RISING SUN
TRADE MARK REGISTERED IN THE UNITED STATES, ENGLAND AND CANADA
STOVE POLISH
Always Shining

That is just it. Your stove will be always shining and handsome if you use Rising Sun on it. Inferior stove polishes give but a streaky polish, and burn off almost as soon as applied.

You want the brilliant mirror-smooth luster which stands the heat of the stove. That's RISING SUN. No doubt about it.

Makes Your Stove an Ornament

MORSE BROS., Props. - - - Canton, Mass., U. S. A.

A Flying Start

We are organized to promote successful poultry culture. You can get a flying start as a poultryman and make profits sure by using the

Rancocas Strain White Leghorn **HATCHING EGGS** We have over 10,000 Layers

RANCOCAS EGGS HIGHEST FERTILITY

The laying propensity of our S. C. White Leghorns is indestructibly fixed. They are not bred for "fancy" purposes. Ours are thoroughly bred utility birds, "**the kind that lay the eggs.**" We have 10,000 layers, and establish every year more paying egg farms for beginners and introduce more vitality into flocks of expert poultry raisers than any other farm in the country. You can avoid all hatching losses by ordering **day-old-chix** from us. Any size shipment from 25 upward, all sturdy and vigorous. Breeding stock, any quantity. Complete instructions for beginners—care, feeding, etc. No charge. Write for circular giving our plan and prices.

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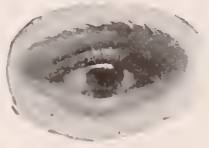

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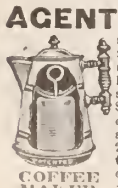

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Good Cheer*

CHRIST, says the inspired account of him, was a man of sorrows and acquainted with grief.

Likewise, we are told that man is born to trouble, as the sparks fly upward.

The common course of many lives is that of disappointments and rebuffs, following hard after one another, with only brief gleams of joy between.

This is the cause of the perpetual preaching on all sides of Paul's gospel of good cheer. The prophets also, even the most severe among them, introduce here and there beautiful words of peace and reassurance. We shall be afflicted and tempest-tossed, but with great mercies shall we be gathered, and in righteousness shall we be established.

One source of comfort in human perplexity and sorrow lies in God's beautiful outer world. You remember that in Lanier's strong verses about the Master he went into the woods,

Clean forspent, clean forspent,

But "out of the woods my Master went,"

And he was well content.

For

The olives they were not blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him.

It is astonishing to one who has tried it to see the healing which God has given to us in the world of nature.

Dr. George P. Nichols has eloquently described it in his book, *The Preciousness of God's Thoughts:*

"God has given the visible heavens and earth a mysterious power to soothe the spirit. Nature is a trained nurse, and as full of sympathies as a woman's heart. Her blithe, sunlit air is a cordial beyond the power of any apothecary to mingle. Her woods are high places full of presences at once silent and communicative. Her mornings and evenings are apocalyptic visions. Her hills, rivers, horizons, moon-rise and starlight are enchantments that lift off the weight of care."

It is as though nature were echoing the message which Christ gave to his disciples, forewarning them of temptations and trials, but saying, "Be of good cheer."

The thought must come to one receiving this blessed earthly comfort,

If here on earth such blessed peace may be,
Though known so transiently,
How deep the peace of God that folds eternity.

But when one cannot seek the consolations of nature, prayer and the study of God's Word can bring joy to the heart, even in the crowded city street and among the distractions of business.

There is unlimited comfort in the thought that God lives and cares for this world.

Right may limp and halt, and seem to fail. Wrong may seem to be in the saddle and to ride mankind—but strive on. Behind the clouds the sun is shining; and likewise behind the clouds of injustice and corruption God's light streams pure and unceasing.

But note well one feature of the salvation from wreck, described by Paul: he told his fellow-passengers that they were to be saved; but they did not lay themselves down and expect to be tossed on the dry land without effort.

No; they set to work to lighten the ship of its cargo of wheat. Then they swam for their lives, struggling and straining.

Thus God ordains that we shall usually secure peace and joy. It comes not without hard and bitter labor; but it comes.

* Christian Endeavor Topic for Sunday, April 17. TEXT: Acts 27: 20-36.

Likes the Consolidation

Dear Editor: I am one of your *Home Herald* friends. I consider the consolidation of the *Home Herald* and THE CHRISTIAN HERALD a good move. I am greatly pleased with THE CHRISTIAN HERALD, and enjoy reading it very much indeed. A. J. W.

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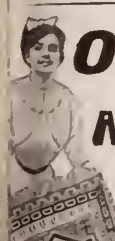

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Egyptian Storehouses

(*From an Occasional Contributor*)

THERE is a striking analogy between the storehouses which Joseph built in Egypt, in the days of Pharaoh, and the modern cold-storage warehouse. During the seven years of plenty which prevailed in Egypt Joseph collected what was practically the surplus crop and put it in the warehouses to keep it for the people, for use in the time of famine which he foresaw. By reason of his divinely-inspired foresight, when the seven years of famine came Egypt was prepared to meet them.

The modern cold-storage warehouse takes the surplus perishable products, and, by storing them in warehouses, where the temperature is properly regulated to preserve them, saves them until the people need them. If it were not for the cold-storage warehouses the perishable products of summer, to a great extent, would be wasted. The natural operation of the laws of trade would prompt those who buy summer products for storage to buy not much if any more than the surplus of the summer. If the buyers should trench to any great extent on the needs of the people in summer, by buying up products which otherwise would naturally be consumed, such a course would raise prices against the cold-storage buyers to such an extent that they would impair their own profits. It is unreasonable to suppose that the buyers of goods placed in cold-storage do more than take up the surplus of any summer commodities. Of course, when winter comes on, owners of the goods in cold-storage warehouses are in a position to demand what they will for the products of the summer, which they have carried over into the winter; but the law of economics controls the situation. Any one can readily see that if those who own the eggs in cold storage were to charge a dollar apiece for the eggs, the eggs would not be used by the public, but would remain unsold in the warehouses.

In the story of Joseph's saving the surplus of Egypt's products of seven years of plenty for the exigencies of seven years of famine the surplus of one period was conserved to be used up in another period. It would have been wholly unprofitable for Joseph to have stored up enough supplies during the seven years of plenty to have lasted fourteen years, or many years beyond the period of famine. In the same way the owner of cold-storage goods would be unwise to store more goods than he could sell, or set up conditions as to prices which would prevent the goods he had stored from being consumed during the period when they are required. He could not afford to hold goods at a price so high that people would not buy them, and which would compel him to carry them through another summer.

The cold-storage warehouse has come to stay, and its usefulness to the public is broadening every season. The fact that, in the evolutionary processes which are bringing the storage warehouses nearer and nearer to perfection, there have been errors of judgment and possibly at times efforts to overreach the market is no more a good reason for the assault which is being made on cold storage, as such, than the fact of a railroad accident would be a justification for attacking and crippling all railroad development by means of drastic and impracticable legislation.

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THE MUSIC LESSON

Roosevelt Refuses to Meet the Pope

Declines a Vatican Reception Because Intolerant Conditions Were Imposed

EX-PRESIDENT ROOSEVELT has declined an audience with the Pope, refusing to subscribe to certain conditions which the Vatican had imposed. The incident has caused a tremendous sensation, both in this country and in Europe. Following so closely upon the heels of the Fairbanks incident, in which the Ex-Vice-President gave up the proposed presentation rather than submit to terms dictated by the Vatican which would have been an affront to his American compatriots in Rome, the Roosevelt episode emphasizes the American love of the broadest social, political and religious tolerance, and the right to liberty of speech.

Negotiations with a view to granting a reception to Mr. Roosevelt were begun while the Ex-President was still in Cairo. Mr. Leishman, our Ambassador in Italy, telegraphed to Mr. Roosevelt, on March 23:

The Official Correspondence

"Mgr. Kennedy, rector of the American Catholic College, in reply to an inquiry which I caused to be made, requests that the following communication be transmitted to you: 'The Holy Father will be delighted to grant an audience to Mr. Roosevelt on April 5 and hopes that nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible.'"

Two days later, the Ex-President telegraphed to Ambassador Leishman as follows:

"Please present the following to Mgr. Kennedy: It would be a real pleasure to be presented to the Holy Father, for whom I entertain high respect, both personally and as the head of a great Church. I fully recognize his entire right to receive or not receive whomsoever he chooses, for any reason that seems good to him, and if he does not receive me I shall not for a moment question the propriety of his action. On the other hand, I, in my turn, must decline to make any stipulations, or submit to any conditions, which in any way would limit my freedom of conduct. I trust that on April 5 he will find it convenient to receive me."

On March 28, Mr. Roosevelt, while still in Cairo, received a telegram from Ambassador Leishman containing a message from Mgr. Kennedy, the concluding words of which were: "The audience cannot take place, except on the understanding expressed in the former message."

Mr. Roosevelt's Decision

Next day, March 29, Mr. Roosevelt cabled definitely to Ambassador Leishman in these words:

"The proposed presentation is of course now impossible."

The news of the incident and its abrupt termination was not made public until Mr. Roosevelt arrived in Rome, on Sunday, April 3. When it was known that the audience which had been extended to him, and which everybody seemed to expect would take place, had been canceled by the Ex-President, it became at once the absorbing topic in political, social and diplomatic circles.

On their arrival in Rome, the Roosevelt party was greeted by Ambassador Leishman, Mr. Garrett, counselor of the Embassy, the entire Embassy staff, the King's representative, Conte Tozzini; the Foreign Minister, Signor Vollati; the Mayor of Rome, several other municipal officials, and a considerable number of Americans. The Ex-President was at once besieged by interviewers, but declined to talk on politics, and would not discuss the incident with the Vatican. He was willing to say, however, that the incident should be regarded by his friends, both Protestants and Catholics, in the United States, as wholly personal, and he trusted that it would not be made the subject of needless controversy. He gave out the text of all the telegraphic correspondence, preferring that these communications should speak for themselves.

When it was learned at the Vatican that the correspondence had been made public, there was great surprise, and Mgr. Kennedy, as representative of the Pope, immediately began to issue explanations which would present the incident in the light in which the Vatican desired it to be regarded. Mgr. Kennedy said:

Mgr. Kennedy's Statement

"I was authorized to send Mr. Roosevelt the first message which is quoted in this statement, but the reference to the Fairbanks incident in the message was intended by the Vatican only as a friendly suggestion. Mr. Roosevelt has not given my second message in full. That message was as follows:

"'His Holiness will be much pleased to grant an audience to Mr. Roosevelt, for whom he entertains great esteem, both personally and as President of the United States. His Holiness quite recognizes Mr. Roosevelt's entire right to freedom of conduct. On the other hand, in view of the circumstances, for which neither His Holiness nor Mr. Roosevelt is responsible, an audience could not occur except on the understanding expressed in the former message.'

"No further communication," Mgr. Kennedy said in conclusion, "reached me from Mr. Roosevelt after this."

There is, however, an inside history to the affair, which shows that the Vatican has not changed its attitude in the slightest degree with regard to the policy of suppressing any public expression of sentiment in Rome that might be construed as unfriendly to its interests. When the suggestion of a reception to Mr. Roosevelt was first mooted, Mr. J. C. O'Laughlin, formerly Assistant Secretary of State in New York, discussed the matter with Cardinal Merry del Val. The Cardinal asked him:

A Guarantee Demanded

"Can you guarantee that Mr. Roosevelt will not visit the Methodists here?"

"No," replied Mr. O'Laughlin. "Nobody can give such a guarantee. Roosevelt is just the man to go there if he thinks of it. He will do as he pleases."

The Cardinal raised his hands in deprecation.

"Oh, it is indefensible!" he exclaimed. "It is out of the question for any one to expect to be received by a great personage whose feelings he would be unwilling to respect. No court in Europe grants unrestricted audiences. Even Mr. Roosevelt himself," he added, "when he was your President, refused to receive persons unconditionally at the White House."

Then after a moment's thought, the Cardinal gave expression to something which furnishes the key to the whole trouble, and discloses the real reason of the Vatican's attitude.

"It is not a question of religion," he said with great earnestness. "Mr. Roosevelt might have go to an Episcopalian or Presbyterian, or any oth church, **except the Methodist**, and he might ha spoken there, and yet he would have been receiv by the Pope even on the same day. But he cou not be received when it was suspected that after t audience he intended to go to the Methodist Chur in Rome, which is carrying on a most offensi campaign of calumny and detraction against t Pontiff."

The Cardinal went on to say that Mr. Roosevelt right to speak before the Methodists **after the Va can audience** would not have been questioned. Fu ther, Mr. Roosevelt's final message, announcing th the proposed audience was now "impossible," ha never been received from the American Embass This latter point, however, is sufficiently explain by the statement on Mr. Roosevelt's behalf th Mgr. Kennedy's second telegram practically end the matter as far as the reception was concerne but that he "had wished to keep the door open, n for his own sake, but for the sake of the Catho Church in America."

Far-Reaching Results

It should be explained that Mr. O'Laughlin w not in Rome in Mr. Roosevelt's interest, but as t representative of h Catholic co-religio ists in the Unite States.

There is litt doubt that this late incident—all t facts concernin which have bee given to the worl not by the Vatic but by Mr. Roos velt's permission, a without a syllable comment on his pa will have far-reac ing results. For t Pope to impose co ditions on any d tinguished visito from any country the world—at lea such conditions as wished to impose Fairbanks an Roosevelt—is simp medievalism. Such course would be i possible in any ci ilized court in t present day.

As a matter fact, it is understo that Mr. Roosev had not the slighte expectation of bei placed in an attitu on a public platform or before any audience Rome that would be discourteous to the Vatica All his engagements in Rome, and they were ve few, were purely official. He could place no oth construction on the Pope's imperious wishes, conveyed through Mgr. Kennedy, than that t Vatican meant to offensively emphasize its at tude towards his American compatriots, as it h done in the previous incident. To demand of Ex-President of the United States such a pled as the message implied, would be not only perso ally disrespectful, but an affront to Americans ge erally and a blow at liberty of speech and politic toleration to which no public man would submit.

Ex-President Theodore Roosevelt, Who Canceled His Reception Engagement with Pope Pius X.

Mr. Roosevelt's Statement

Shortly before leaving Naples Mr. Roosev cabled to Dr. Lyman Abbott a statement for pub cation in the *Outlook*, which reads as follows:

"Lyman Abbott, Editor of the Outlook.

"DEAR DR. ABBOTT: Through the *Outlook* I wi to make a statement to my fellow Americans regar ing what has occurred in connection with the Va can. I am sure the great majority of my fellow ci zens, Catholics quite as much as Protestants, w feel that I acted in the only way possible for American to act, and because of this very fact I mo earnestly hope that the incident will be treated in matter-of-course way as merely personal, and abo all as not warranting the slightest exhibition rancor or bitterness.

"Among my best and closest friends are ma Catholics. The respect and regard of those of n fellow Americans who are Catholics are as dear

Continued on page 372

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Native and His Wife of Six Years (A)

A Child Wife of Eight and Her Husband (B)

Husband, Thirty-one; Wife, Seven (C)

A Child Mother and Her Children (D)

THE CHILD WIVES OF HEATHEN INDIA

NINE years ago two American women, Mrs. C. P. Wallace and Mrs. J. M. Holmes, both of Los Angeles, Calif., having traveled rough India and investigated conditions resulting m "child marriage" in that country, decided to ke the reform of these conditions their life-work. ith that end in view an organization of American men was formed, under the title of the Indo-nerican Women's Restoration League, with Mrs. ry Garbutt, of Los Angeles, as president, and a ll board of officers. The adquarters of the league e at 3311 Temple Street, s Angeles. Shortly after ganization, Mrs. Wal-e, accompanied by Miss rrie A. Tennant, vice-esident of the league, ade a tour of this coun-y, organizing branches d circles for the work. ese devoted women la-red with remarkable en-gy and were successful arousing much interest the movement and in ding many supporters. It was next decided that ey should proceed to In-a, and organize branches the American League in at country. They also shed to enlist the sup-rt of men of power and fluence, with a view to forming the odious na-e marriage laws. They rived in India February , 1909, and the first Mar-age Reform League was ganized on December 29 the same year.

Miss Tennant has writ-n to THE CHRISTIAN RALD, telling of the re-arkable success of the ague in India. In her ter she says that the ovement has won power-l friends among the best tive people and in the press. Norendronath Sen, itor of the *India Mirror*, through his paper, has ceeded in arousing public interest. He was for-rly associated with his illustrious cousin, Keshub under Sen, who was instrumental in enlightening e people at the time the "age of consent" act is passed, some years ago. Mr. Norendronath is e president of the league in India, and Judge Asutosh Mookerji is vice-president. The latter is very influential throughout India and has drawn around the league many of the strongest and best men in the country. He is a judge of the High Court of Calcutta and Vice-Chancellor of the University. Miss Tennant writes of him: "His little daughter was married at the age of nine, and has been twice widowed, her last husband dying very suddenly. This cruel custom of child marriage has come very near to her father's heart and he is determined to have it abolished. She is fourteen now. Both Mr. Sen and Judge Mookerji are agreed that the marriageable age of girls should be raised to sixteen. The nobility of India have rallied around these leaders and are eager to right the wrong and reform this hideous custom. They feel very grateful to Americans for their part in this agitation."

The Ghats of the "Sacred City of Benares," India

Where the Bodies of the Dead Have Been Burned from Time Immemorial

In a statement of the objects of the crusade, issued by Judge Mookerji and Mr. Sen, it is pointed out that the custom of early marriage is contrary to the injunctions of the Shastras, and is reprehensible on physical and moral grounds. The evils arising from the system, briefly stated, are: (1) Physical degeneration; (2) increasing poverty; (3) loss of opportunities for the education of girls; (4) heavy marriage expenses; (5) early widowhood, with its attendant consequences. At an influential gathering in Calcutta it was declared by prominent speakers that the visit of the two American women was a most providential coincidence. Their work, it was explained, is not connected with any missionary propaganda, but is an independent movement, deserving of the fullest cooperation and support.

One of the speakers, Principal Kali Prasauna Bhattacharjya, said the evil of child marriage was doing incalculable mischief. It was an offense which, according to the Shastras, called for punishment. Miss Tennant has forwarded some remarkable photographs of child wives, several of which are here reproduced. Here is a native, a *dhobi* (washman), 35 years of age, who now has two wives. The one shown in photograph A is a child of 6 years. She wears the badge of wifehood, a streak of red paint on the forehead. This photograph was taken on February 10, 1910, in Calcutta. Photograph B is a child wife of 8 and a carpenter husband of 50 years. She also wears the red badge. C is another *dhobi*, aged 31, with a child wife of 7 years; he has another of 6. Both wear the red badge. D shows a little child mother of 14, with her two children. She is careworn and looks much older. She has had no training in the care of children.

It is in behalf of hundreds of thousands of poor little child wives like these that the two American ladies now in India are devoting their efforts, with the remarkable results already related.

The American Pulpit

A SERMON BY

Rev. John Wesley Hill, D.D.*

Knowledge Here and Hereafter

TEXT—I. Cor. 13:12

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

OUR text is a strain from Paul's inimitable psalm of praise to love. By a stroke or two of inspired genius he throws his theme into high relief; compares it, analyzes it, and crowns it. He declares that knowledge is fragmentary, love complete; science limited, love infinite; theology partial, love perfect—and therefore that the perfection of human character is the perfection of love.

This word "darkly" means more than appears on its surface. It is rooted in the Greek word *ainigma*, and literally signifies an enigma; a dark saying, or representation, in which some known thing is concealed under obscure words or forms; therefore, the embodiment of a purpose or plan, the complete illumination of which awaits the emancipation of the human mind from "the tyranny of the instant," when all limitations shall be removed and infinite knowledge and progress shall begin.

Man's nature is so feeble and precarious! Whence came he? Whither is he going? What is the meaning of life, the interpretation of death? We stand, as it were, upon the shore of a mighty ocean, anxiously scanning the horizon, but seeing only a waste of water, hearing only the sullen boom of the angry surf, which rolls on and on forever! What is a man? Must we not answer with Victor Hugo? "That infirmity, that shadow, that atom, that grain of sand, that drop of water, that tear fallen from the eyes of destiny, so weak, so uncertain, so ignorant, and so restless; who goes on in trouble and in doubt, trembling if he looks before him, sad if he looks behind him; who at certain hours bends down with a sort of sacred horror beneath the forces of nature, under the sound of the sea, under the shivering of the trees, under the shadow of the mountains, under the beaming of the stars; who cannot raise his head without being blinded by the light, by night without being crushed by the darkness!" Yes, this is man; and, with such limitations, it is not altogether against him that he sees darkly.

Finding Out the Almighty

But there are those who proceed upon an entirely different basis. They postulate the possibility of a perfect knowledge of the universe, that theology can be laid bare to the core, infinity be reduced to a science, and vivisection be performed on the Almighty. This knowledge is classified as "systematic theology," and the Bible is cited as its textbook; but the Bible encourages no such assumption. It enters into no technical analysis of the divine attributes, makes no attempt to map out the infinite, nor to lift the veil of the eternal. To the contrary, it rebukes the bold ambition that would scale the battlements of the supernatural or seek to annex the throne of God to the domain of scientific knowledge! "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

Why is it that the explorer, the man of science, the astute discoverer, has brought back no tidings of God? Why, when science and philosophy have advanced triumphantly to the drum-beat of progress, has the knowledge of God retreated, compelling the apostles of worldly wisdom to confess their ignorance in the very name they have given the divine Being, "the Unknown"? Have these men been utterly wanting in earnestness and sincerity? No! We would not so harshly judge them. They have been sincere seekers of truth. With bleeding hands and lacerated feet they have felt and groped in the darkness if peradventure they might catch the day-spring of eternal hope! They have swept the golden dust of the sky with their glasses and discovered worlds; they have torn open the crust of the earth and explored by-gone ages; they have made the universe tributary to their conquests and fondly hoped, in like manner, to storm the abode of the Almighty. But all in vain their presumption. The Infinite cannot be explored or discovered by man's boldest conceit. No aspiring Columbus can track the boundless continent of his abode. No adventurous Franklin can experiment with the dynamic forces that encircle his throne. How then is he to be known? Once and once only is it recorded that our Lord, usually a "man of sorrows," "rejoiced with exceeding joy."

And what was the occasion of that extraordinary soul rapture? Listen to his own explanation: "I thank thee, Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes and sucklings." And the meaning of this declaration is simply this: that spiritual truth must be spiritually discerned. The brain is not the organ with which to lay hold upon God, any more than you can see a picture with your ears, or hear music with your eyes. You cannot weigh truth in scales, nor measure love with a yardstick, nor demonstrate Christian truth with a syllogism. You cannot discover God as you discover an asteroid, or a new principle of mathematics, or a new law in sociology. Supernatural things must be supernaturally discerned. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

What Christianity Reveals

Because Christianity is a system of revelation, rather than demonstration, rationalism pronounces it false. If it can be shown, however, that the intent of revelation is so involved in mystery that man, toward whom it is directed, cannot possibly understand it, then the objection is sustained. But what it professes to reveal is clear to every intelligent mind: it reveals facts so related to the infinite as to render the modes of their existence mysterious, but the facts are none the less clear. The mind cannot originate an idea transcending its own power, neither can it entertain such an idea. Could it but do so, then effect would be greater than cause, and instead of mystery there would be an absurdity. Christianity is not an absurdity, because it violates no law of reason. It is a mystery, on account of its magnitude and the relation it sustains to the supernatural. The mysteries of revealed religion are the mysteries of modes, not of facts. The revelations of revealed religion are the revelation of facts, not of modes. These facts are sufficient. They shine like fixed stars in the firmament, tower like massive peaks out of the mountain range, stand like rugged columns, upholding the vast superstructure of Christian faith. We may not be able to interpret the language of the stars, but their radiance illumines the darkness and saves us from stumbling; ours may not be the ability to measure, or weigh, or calculate, or climb those dizzy summits, but their greatness is our defense, their hidden treasures our wealth, and their living waters our strength and salvation; we cannot lift those massive columns or understand the mystery of their power, but we may behold their strength and beauty, feel their security, rejoice beneath the encircling arch of redemption, gaze into the star-lit dome of Providence, and live and love and labor within the glorious temple of a blood-bought and regenerate humanity.

Thus we see that the facts abide. They meet the necessities of the case. They tower from earth to heaven, measuring moral distances and altitudes, pointing the way of duty and destiny, outlining along the world's spiritual horizon the perfection of the divine plan and inviting to enrapturing visions of God and his unspeakable glory! Passing beyond these peaks, we are out in starless night, blinded by the mists and mystery of life, roving about over a trackless waste without a torch or guide, lost amid the vastitudes of the infinite. But, returning to the facts, we find a rational basis for the universe, cause for all effect, purpose in all phenomena, providence in all power, love in all law, pardon for all transgression, healing balm for all woe, and abundant life for all death. From this viewpoint the universe flames with light! We are no longer "an infant crying in the night, an infant crying for the light, with no language but a cry." We are the children of a King, inheritors of the divine glory, heirs apparent to the throne of God!

And this brings us to the second proposition of the text, viz., that by and by we shall have a more thorough, satisfactory knowledge of God and his universe. Glorious revelation! Not always shall we be found tugging at the dark problem of life and crying, "Oh, who will pluck the heart out of this mystery?" Not always shall we grope, half blindly, after truth and just touch with our finger-tip the boundary line of life. Not forever shall we be in bondage to the weakness of the body, hampered by its liability to disease and hindered by its proneness to fatigue. Our natures are God-given. Our powers are patterned after his. Our longings, strugles and anticipations are from above, and God c- not forever disappoint them. By and by the da- ness of this world shall give place to the light f heaven, and the mysteries which have baffled us sl grow dimmer, while the divine realities shall - vance from the dispelling gloom and grow brigh . In the bosom of such a destiny, surrounded by e vast tomes of the library of heaven, we will sea h after knowledge and find subjects of study forev ; we will converse with cherubim, be instructed y angels, listen to the disquisitions of sages, and t down at the feet of the crowned Christ. Wha a chain of progression, commencing where we le n our first letter, till, dropping the rudiments d leaving the elementary principles, we take our f t lessons in the university of heaven, eternity e period of our tutelage, graduation never.

Then we will know more about creation. Myri s of systems may lie just beyond the galaxy, and e know it not. Then we will walk those burning o s, and, with deeper knowledge of creation, we s ll praise God in the language of other spheres. e will know more about ourselves, of our powers d capacities, and of the mode by which we operate e senses. Yes, and we shall know more of our fa- ties and powers, more of the relation between e spiritual and material, and their relation to God d universal Being. We will know more about rede- tion, its history, developments, triumphs and - summation; more about Christ, his nature, love, d work, his incarnation, humiliation, sacrifice, de- , resurrection, ascension, mediation, and intercess n.

What We Shall Know Hereafter

We will know more about Providence. We wil o longer be perplexed with the rapid movements f flying cherubim, confounded with the roar and - tricate movements of compounded wheels; h whirlwinds, clouds, fire and darkness, with shatt d plans and broken hearts. Then we will know e reason of our bereavements, the cause of our di p- pointments, the meaning of our sufferings. d may tell us, or sainted loved ones may lead us y the hand to the great Teacher, and from his lips e will learn the explanation of the sorrows thro h which we have passed. We will know more ab t heaven. Bible story is mostly in the negative o sickness there, no sorrow there, no sin there o tears there, no night there. Then there are s e positive statements: white robes—that means r- ity; palm branches—that means victory; tw e manner of fruit—that means endless variety; tw e gates—that means boundless hospitality; yes, e will know more about heaven, and then that d question, "Shall we know each other there?" wi e settled, for we "shall know even as we are kno n."

During the Civil War there entered into on f the recruiting camps in southern Illinois, one af r- noon, an old drummer, gray and bowed and bro n, and he had a little drum hanging to his belt. d he threw the drumsticks in the air and turned t m over and over with such rhythm of effect that fir ly some of the soldier boys gathered about him, and e of them said, "Let us bring the old fifer and l e some music"; and soon the old fifer was there, d they were introduced, and started to play some r- tial music, when, after playing a few strains, e drumsticks of the drummer fell to the ground, d with one hand he pushed back the cap of the er and with the other he rubbed his own eyes, and r a few moments he gazed into the eyes of the er and then he exclaimed, "John, John, didn't you y that at Lundy's Lane, just as the sun went down e night we charged the British? I drummed i by your side!" And the fife of the fifer fell upon e drumsticks of the drummer, and the two old en were in each other's arms, weeping, swaying d rejoicing, for they were boys again. Nearly y years had pecked and hacked at them. They re scarred and worn and wan, but there was somet g in the music that brought back the association of former years, and they knew each other.

So, it seems to me, when the battle of this li is ended and we push up into the city of God, and k about for our loved ones, there will be somethin in the old songs of the fireside or the sanctuary, s e- thing in the little modes of speech or in the met ds of movement, something that will come back t us and we shall "know even as we are known."

[See "THE CHILDREN'S PULPIT" on Next Page]

* Pastor Metropolitan Temple, New York City.

In Memoriam

A MIGHTY man is taken—
A worker strong and brave—
And loving hearts by thousands
Bow at his new-made grave.
Ever ready for action;
Alert to all calls of need;
Regardless of race or station,
Regardless of faith or creed.
Thousands have blessed his kindness,
Millions have sung his praise;
He was the people's gallant knight
In strenuous, busy days.
The world will be the loser;
A gainer great is he;
For now the King in his beauty
He can both know and see.

—M. A. MATHIAS.

North Attleboro, Mass.

ow Roosevelt Helped a Mission

OD'S way of weaving events into f the wonderful web of his purpose as strikingly illustrated some time o on the field of the Africa Inland ssion. A prayer of years for per- ssion to enter the Belgian Congo ter- ory was answered during the ap- arance of Ex-President Roosevelt in st Africa on his hunting trip. quiring if he could do the Africa land Mission a service, he was in- med of the desire to plant stations the Belgian Congo. With unhesi- ing zeal he at once used his influence secure this long-coveted grant.

This called for workers and for the ening of the way. Special prayer s poured out for these two things. letter from the United States came this time, from a young man who d decided to go into the Congo re- n to labor. Strangely enough, he d even picked out the very tribe ong whom he wished to labor, and s tribe was one which our mission- es were especially praying for.

About the time, Field Director Hurl- rt and Mr. John W. Stauffacher re making a voyage of exploration a Lake Victoria steamer. They re wondering how they could secure ch needed information about the ngo region when the boat stopped to e on hides at Bukoba. Here a anger came aboard. Though his ard was ragged and his appearance inted to a long sojourn in the wild erior, something in his face indi- ed the scholar. He turned out to be Russian Polander, in the employ of a rlin anthropological society. He d been studying the people of the le and Congo basins, and was re- rning home from the very midst of e tribes to which the Mission was xious to carry the Gospel.

The traveler was willing to share his ets with the missionaries, and rned over for their use a vast fund information. The afternoon was nt in copying maps and in learning e "sign of the unblazed way."

There are twelve young volunteers the Africa Inland Mission field. ree of these are already on the At- tic, with their faces turned toward e Dark Continent. Nine others are ll waiting for the way to open to rry the Gospel to those far interior bes. Some reader of this incident y wish to have a part in the wonder- l purpose-weaving of God by pray- g that these laborers may be speedily t forth.

While on *safari* through parts of rman East Africa recently, Mr. rlburt was struck with the fact that llions here were without the Gospel, whole generation after Livingston d passed that way.

HOWARD A. BANKS.

A Welcome Visitor

Dear Editor: The premium Bible s been duly received, and I am de- hted with it. THE CHRISTIAN HER- D is no stranger in our home, as it s made its weekly visits to us for the st twenty-five years. It grows in in- rest and in increasing world-wide ilanthropic energy for the good of e human race with every year. Its aching of all that is pure and noble the Christian life should make it a lcome visitor in every home.

East Liverpool, O. J. B. CROFTS.

The Children's Pulpit

THE LITTLE BROWN BED

By Rev. J. M. FARRAR, D.D.*

WHEN a flower begins to droop and hang its head it is getting sleepy. How snugly it rolls itself up in a little brown bed you call a seed. "As snug as a bug in a rug," the flower sleeps all winter. What you call "spring," the season after winter, is "Mother Nature" going from bed to bed to wake her little flower friends. She lifts the shades of winter and lets in the light. If they do not wake, she sprinkles rain on them. Some are easy to wake, and they get right up; others are very sleepy, and dear old spring has to be very patient. Sound asleep, but way down in the seed is life, and it hears the call. They sleep, but the seed-heart waketh. Some one whose name I do not know, a friend of "Mother Spring," says:—

. . .

FAR down in Mother Earth a tiny seed was sleeping, safely wrapped in a warm bed. The little seed had been asleep for a long time, and now some one thought it was time for the seed to wake up. This some one was an earthworm, that lived close by. When the worm saw this little seed still sleeping he cried: "Oh, you lazy fellow, wake up! Your little friends are awake and you have slept long enough."

"But how can I grow or move at all in this tight, brown sleeping-gown?" said the seed, in a drowsy tone.

"Why, push it off; that's the way the other seeds have done."

"Oh, dear! Oh, dear!" said the seed. "What shall I do? I am so sleepy I can't keep awake any longer," and he fell asleep again.

. . .

AT last he awoke, and found Mother Spring throwing water in his face. Then he felt so warm and happy that he cried: "I really believe I am going to grow after all. Who woke me up and helped me out of bed?"

"I woke you," said a soft voice close by. "I am a sunbeam. Mother Spring sent me to wake you, and my friends, the raindrops, washed the sleep out of your eyes."

"Oh, thank you," said the seed; "you're all very kind. Will you help me to grow into a plant, too?"

"Yes," said the sunbeam, "I'll come as often as I can to help you; and the raindrops will come, too. If you work hard, with our help, you will become a beautiful plant, I'm sure."

"But," said the seed, "how did you know that I was sleeping here? Could you see me?"

"No," said the sunbeam, "but Mother Spring saw you. She called the raindrops to her and said: 'One of my seed-children is sleeping down there. Go down and help him, and tell the sunbeam to follow you, so that the seed may begin to grow.'"

"How kind she is," said the seed; "if she had not seen me sleeping here I should have slept on, and on, and on, slept forever in my little brown bed. How did Mother Spring know I was here?"

"She is a servant of God, who knows all things."

"How can I thank him?" said the seed. "What can I do that will please him very much?"

"Grow into the best plant that you possibly can," said the sunbeam; "that will please God most of all."

. . .

SO the seed grew into a beautiful vine. He climbed higher and higher toward the heavens, from which the Father smiled down upon him to reward his labor.

There is some one more beautiful and valuable than a flower, that droops after a long day and wants to sleep. Some one who needs sleep more than the seed needs it, and who says, "Rock me to sleep, mother, rock me to sleep." This some one is a little child.

Before going to sleep you should say, "In the morning wake me from sleep, mother, wake me from sleep." How often you would be late for breakfast, late for school, late for church, if mother did not wake you.

What part of you wakes up the rest of you when mother calls? It is the part that keeps on thinking while you sleep. What does our text say? "I sleep, but my heart waketh." It is that part that will never sleep. What we call death the Bible calls sleep. There is a beautiful story in the Gospel by Matthew. You will find it in the ninth chapter. A man came to Christ and told him that his dear little girl was dead. Christ went home with the father, and when he saw the little girl he said, "She is not dead, but sleepeth." The people laughed at Christ, and told him the little girl was dead. Christ just woke her up, took her by the hand, and she arose. She was only asleep. The word "cemetery" means sleeping place. As Mother Spring wakes the seed, and your mother wakes you, so our greatest friend, Christ, will some day wake all who sleep, all who are called dead. Listen! "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away; for lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Would it not be splendid to write on the tomb, "I sleep, but my heart waketh."

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "I sleep, but my heart waketh." Solomon's Song 5:2.

The Little Woman

ONE of the Little Women, she came up to Heaven's gate;
And seeing the throng was pressing, she signed that she fain would wait.
"For I was not great nor noble," she said, "I was poor and plain;
And should I go boldly forward, I know it would be in vain."

She sat near the shining portal, and looked at the surging crowd
Of them that were kings and princes, of them that were rich and proud;
And sudden she trembled greatly, for one with a brow like flame
Came to her, and hailed her gladly, and spoke to her her name:

"Come, enter the jeweled gateway," he said, "for the prize is thine;
The work that in life you rendered was work that was fair and fine;
So come, while the rest stand waiting, and enter in here and now—
A crown of the life eternal is waiting to press thy brow."

Then trembled the Little Woman, and cried: "It may not be I!
Here wait they that wrought with greatness, so how may I pass them by?
I carved me no wondrous statues, I painted no wondrous things,
I spoke no tremendous sayings that rang in the ears of kings;

"I toiled in my little cottage, I spun and I baked and swept;
I sewed and I patched and mended—oh, lowly the house I kept!
I sang to my little children, I led them in worthy ways,
And so I might not grow famous, I knew nought but care-bound days.

"So was it by night and morning, so was it by week and year;
I worked with my weary fingers through days that were bright and drear;
And I have grown old and wrinkled, and I have grown gray and bent;
I ask not for ehants of glory, now that I have found content."

"Arise!" cried the waiting angel. "Come first of the ones that wait,
For you are the voices singing, for you do we ope the gate;
So great as has been thy labor, so great shall be thy reward!"
Then he gave the Little Woman the glory of the Lord.

—*Chicago Evening Post.*

Anvil Sparks

..BACKSLIDING often begins by looking back.

..IN the arithmetic of heaven nothing counts but love.

..EVERY whisky barrel contains a long and deep river of death.

..BENEVOLENCE without love has no more heart in it than a grindstone.

..MAKE it right to sell whisky and you cannot prove it is wrong to kill.

..THERE can be no permanent or abiding good in unconsecrated wealth.

..THE Lord's side is the side that is not afraid of any amount of sunlight.

..TOO many people do not recognize a good opportunity until they have seen its back.

..THERE are men who count on getting to heaven because they sometimes give away an old coat.

..ONE of the things for which Christ came is to tell us that the world is not a reliable storehouse.

..CONVINCE some men that it pays to be good and you couldn't keep them out of the church with a shotgun.

..IT may be that God makes some things purely for ornament, but a Christian does not come under that head.

..WHAT will it profit a preacher if he preach with a tongue of silver and read a new book every week, if he never lead a soul to Christ?

Sure Cure for the Blues

Dear Editor: THE CHRISTIAN HERALD, next to the Word of God, is the best reading I have. In Christian teaching it is strictly orthodox, eliminating from its creed all the non-essentials of salvation; still, in no case advocating a careless, "free and easy" Christian life. While not fanatical, it is eminently practical, logical and sincere. It comes to my bedside an evangel of light, life and inspiration. A sure cure for the blues.

W. R. S. DODDS.

Vanderbilt, Mich.

Is Woman the Cause of High Prices?

American Wives and Mothers Defend Themselves Against Professor Patten's Ungallant Charge

Are Women Responsible?

THE assertion of Professor Patten, of the University of Pennsylvania, that the extravagance of women is one of the main factors in the recent increase in the cost of living has aroused deep interest among our readers, whose opinions on the subject we invited. The letters received from them have been amply worth printing in full. We regret that the limitations of our space prevent us from using more than brief extracts from them. Both sides are well presented.

PROFESSOR PATTEN'S CHARGE

PROFESSOR PATTEN, who fills the Chair of Political Economy in the University of Pennsylvania, believes that the increased cost of living arises largely from the new status of woman, who is no longer a creator of industry in the home, but purchases nearly everything outside; does not practise thrift, and becomes "often its chief burden." We give the other side to-day.

Women Dress Too Well

I think Professor Patten is right. Parents are groaning over the extravagance of their daughters—their hats, gloves and shoes—all to match. And the hats are such expensive monstrosities! Then women gad about too much. They buy food instead of cooking it at home, and drink too much soda water. Oh for the good old-fashioned mother, who knew how to make bread the sight of which made you hungry! Young men everywhere hesitate to marry the extravagant girls of the present day.

MRS. W. V. PASCHALL.
Waldo, Fla.

"The hats are expensive monstrosities"

• • •

What Two Women Did

I want to tell Dr. Patten about two women in our village, who are only types of thousands. A penniless young couple came to live here, the wife a brave girl, expert with her needle. They had two children. She did all the housework, and trained them up to be good Christians. The boy went to college. Some said, "Presposterous!" But he graduated with honor and is now a successful business man. "For years I never had a new dress," his mother said, "but what do I care, now that my boy has won?"

Another couple came to town. The father was a victim to "the worm of the still." Soon he disappeared, leaving his young wife penniless with five small children. She set bravely to work to support them. Everybody admired her spirit and tried to help her. She kept them all in comfort until, one by one, they became bread-winners. No family is more respected in the community than this. I have lived more than four-score years, and this is the sort of women I have seen oftenest.

Mt. Upton, N. Y. R.

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Women Not Extravagant

Why should women spin and weave at home when they can buy good cloth at a less price than it would cost to raise the flax and wool, card, spin and weave it? Why should men have their clothes made by the village tailoress, as of old? Or their shoes made by the itinerant shoemaker? It would be absurd. Professor Patten says: "The essential conditions of home life cannot be neglected without bringing prosperity to a standstill." But was all this hard labor of women an "essential condition"? Some of us can recall the haggard, exhausted condition in which our mothers were seen when we came home from school every day, and the pang which shot through our childish hearts as we thought that life somehow ought to be made easier for the mothers. In the great mass of American homes the baking, preserving and dressmaking still go on, and our women take as great pride as ever in good housekeeping and ingenious dressmaking.

"Do their own washing and ironing"

I have grown-up sons and daughters, and I have traveled extensively, and my observation is that a woman generally values a dollar more than a man does and makes it count for more than her brother. Not long ago a young college tutor married. He found that he and his wife could live well on what he formerly spent alone, owing to his wife's management.

One of my grown-up sons said: "Professor Patten isn't acquainted with the women of his town, or else he would see that they are the backbone of the community. In their homes, in the churches and the philanthropies they carry more than their share." The lawyer of the family remarked: "It is the man of the family who is oftener the chief burden than the woman."

Why is it that when prices are high business is lively and everybody is prosperous, and when things are cheap business is dull?

Ardent love for home, husband and children and fervent desire to be of use to them are the characteristics of the vast majority of our women. Many of the criticisms passed upon them sound like Adam's "The woman thou gavest me, she did it."

A CONSTANT READER.
Connecticut.

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Women Are Saving

Professor Patten's accusation is unjust. The great majority of women make the clothing of their families, and two-thirds of them do their own washing and ironing. We save every crumb of bread, and make it into savory dishes. Many of these hard-working women are not illiterate. They are college graduates, trying hard to save in order that their husbands may have money to spend at barber shops and at the tailor's.

MRS. MYRON SMITH.
Aberdeen, Wash.

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Women Are to Blame

Many women expect their husbands, even if they are not rich, to pet them and shower gifts on them. When they spend, it is likely to be in "dribs," so they do not realize that they are, on the whole, spending a great deal. "A woman can throw out at the back door with a spoon faster than a man can throw in at the front door with a shovel." A lady said lately she would get her shirtwaist made outside, as it cost only a dollar. She had a machine, the ability and the time, but she did not wish to apply herself, though that dollar was needed in her family.

Then the running of bills is a source of extravagance. Better pay as we go, and do without if we cannot pay. "Man's worth is measured by his capacity to do without." Woman must arouse herself and put her shoulder to the wheel, or else the question of hard times will remain unsolved.

MARY BEAR.
Plainfield, Pa.

• • •

"If the housemother would go to market"

A Dairymaid's View

Many times men are to blame for the shortage of money in the family. After the women have worked hard to save, the men take the money and invest it in some foolish enterprise.

We farmers are largely responsible for the increased cost of living. Wind and weather, diseases of our stock and mismanagement of our crops have greatly limited our production. Then many farmers have found that tobacco pays better than other crops, and so less grain has been raised. The demand from foreign countries, too, has been so great that we have exported, perhaps, too much. The pressure upon us has been so great that we are selling hogs that are not sufficiently larded, and veal and beef that are not in fit condition to leave the barnyard. We are hoping for large crops after this snowy winter.

MARGARET DENISON.
Oregon, Wis.

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"We farmers are largely responsible"

Farm Products Decreasing

The price of hogs two years ago was very low. The farmer thought he had better sell his grain instead of feeding it to hogs at such prices. Therefore fewer hogs were raised, and we are feeling the reaction. Land is high; teams and labor are scarce and high. If we had more help we could produce more provisions. Now many cornstalks are left standing because of lack of help to cut them. They might be fed to stock, which would mean more milk, butter and cheese. We could raise more fruit and grain if we could get more help. The women are not to blame.

JAMES RUMNEY.
Leland, Ill.

Women Not Helpmeets

Many of our women care more ... the latest styles than for the well... of their families. They do not try ... be helpmeets to their husbands. ... other reason for the high cost of liv... is that the rich do not pay their ... come taxes, while the middle class ... overtaxed. The high tariff bears ha... est on the necessaries of life. La... grows higher all the time. M... think our country received a b... when silver was robbed of its origi... value. We do not practise the Gol... Rule. We are all ... greedy and selfish.

MATILDA J. THOMPS...
Petersburg, Ind.

• • •

Watch the Market

If the housemot... would go to market h... self and select the f... she would find that ... could buy plenty a... fair price. The less ... sirable cuts of meat ... comparatively chea... so are potatoes, swe... potatoes, dried be..., and just now, eg... Look around and y... can find good, ch... food.

MRS. JAS. A. SANGST...
Wilmette, Ill.

• • •

Canning Does Not P...

Tomatoes, for ... stance; one can b... fifty quarts, we... canned, for far l... than one can put them up for at ho... The same is true of bread-making. ... really economize, one must watch ... markets, and buy what is most pler... ful and at lowest prices. Dried be..., eggs and potatoes are cheapest n...

Chicago, Ill. MRS. J. C. BECKER

• • •

The World's Largest Arm...

IF certain statesmen of China ... able to carry out their plans, ... empire will have a standing ar... which will equal all those of Eur... put together. Wh... the Chinese Minister ... Germany, Yin-tcha... left Berlin to be Min... ter of War at Peki... he said he intended ... introduce universal n... itary service in C... na, and that as Chi... had such an enorm... population, 400,000,0... they would be able ... outnumber all othe... The plans have not ... been worked out, but ... is the intention to ma... them soldiers well e... cated in their prof... sion. European offic... will be used in traini... the new troops.

With a population ... 60,000,000, the Kais... can depend in an em... gency on 3,260,000 s... diers. On this ba... China, with her 40... 000,000 of populati... could muster 22,00... 000 troops. At pr... ent China has a modern army ... moderate size, well drilled and w... armed, on the European plan. ... efficiency was a surprise to Europe... and American officers when they fi... saw it, two or three years ago, as th... had an idea they would see the od... looking force which came to grief ... the war with Japan, a decade or so ag...

SUFFRAGISTS MEET IN WASHINGTON

Miss Mary G. Hay

Rev. Anna H. Shaw, M.D

Dr. Cora Smith Eaton

Alice Stone Blackwell

Mrs. Ida Husted Harper

Mrs. Catherine W. McCulloch

PRESIDENT TAFT welcomes the women suffragists from all over the United States, who gather in annual convention at Washington n April 14. The President's address occurs on the pening night of the meeting and marks a new era n the history of women suffrage conventions, which ave never before had a President of the United States on their platform.

A special feature of the convention, also, is the resentation to Congress of the great petition of ver one million signatures, asking that the ballot be iven to women. Many distinguished names appear mong these petitioners, representing leaders in hurch, education, the professions, trades and indus- ries. Michigan alone has supplied 60,000 names.

Just before the petition is presented the Judiciary Committee of the House of Representatives and the Woman Suffrage Committee of the Senate will grant earings on a bill providing for a sixteenth amend- ent to the Constitution, enfranchising women. his amendment was introduced by Senator Borah n February 22. Among those who favor it is Sen- tor Robert L. Owen of Oklahoma, who is one of the hief speakers for the convention. Another prom- nent speaker is Professor Max Eastman, of Colum- ia University, official organizer of the "Voters' eague for Woman Suffrage," composed of men champions and supporters of the movement, headed by George Foster Peabody, president, and Mr. Dean Howells, Congressman Herbert Parsons, Professor Nathaniel Schmidt of Cornell, Rev. John P. Peters, Rabbi Wise, William Jay Schieffelin, John Mitchell,

Mrs. Ella L. Stewart

Mrs. Rachel F. Avery

Z. R. Brockway, Oscar Garrison Villard, and many others.

This active men's league is one of the novel forms of organized workers for women's enfranchisement, which have marked the development of the suffrage cause during the year. Organization has been the keynote and it has been vigorously promoted in a variety of ways. One of these is the movement for special societies of self-supporting women, groups representing the professional women as well as those in shops, offices and various vocations. Women's suffrage unions of this class have been formed both in New York City and in Philadelphia.

The year has been marked by a large accession to the National College Equal Suffrage League, 1,309 new members having been added during the year.

The women of Michigan have voted on all questions of local taxation during the year, and the women of Easton, Md., owning $500 worth of property, found their request for the vote on municipal questions favorably received by the city council. A strenuous campaign for the enfranchisement of women has been waged in South Dakota.

The establishment of national headquarters in New York City has been another noteworthy feature of the year's work. The national offices are now at 505 Fifth Avenue, and form a Mecca not only for American workers, but a rallying point for women suffragists from all lands. J. A. S.

THE PASSING OF KING MENELEK

IT was a stern old fighting king, of the type we associate with the Middle Ages rather than with the twentieth century, that ceased to rule when Menelek of Abyssinia laid down his sword and sceptre and his people were called to transfer their allegiance to the Crown Prince, Lidj Jeassu, his little grandson. Menelek, king of kings of Ethiopia, as he proudly called himself, was one of the very few rulers of African States who were able to maintain their independence in the face of armed European aggression. The Abyssinians have been dreading the day when it would become known that this reputed descendant of King Solomon was dead, for the land-hungry countries of Europe have long cast covetous eyes on the widespread domain which acknowledged his authority, and they felt that as long as Menelek ruled they would be free to live their lives in their own way, without outside interference.

It was reported several weeks ago that Menelek was critically ill and that the subordinate chiefs or kings of Abyssinia, of which there are several, had agreed that Ras Tesama, the leading statesman of the country, should be appointed regent to preserve the interests of the Crown Prince, who is but a very small boy. Menelek at this writing is critically ill and may be laid with his ancestors before this strikes the eye of the reader.

Menelek was known to his people, among his other titles, as "the Lion of Judah." He took great pride in the tradition that he was a direct descendant of King Solomon and the Queen of Sheba. His queen, Taitou, was his cousin and also claimed descent from the Queen of Sheba. The kingdom is one of the oldest in existence to-day, having a fairly authentic history, aside from the legends, back to the time of Christ. The religion of the country for centuries has been a form of Christianity, its church being under the authority of a Coptic archbishop.

Those who thought of Menelek as an ordinary African chief were greatly surprised when they were brought face to face with this despotic ruler of nearly ten millions of people. They then found, as many a European statesman and diplomat and soldier had found, that he was one of the most remarkable men who have ever held sway over any country south of the Mediterranean; that he was skilled in statecraft and diplomacy, while in military science he had outmatched any general who has been sent against him. They saw a powerful and shrewd face, with strongly-marked Semitic features, with eyes ever on the alert to catch the least motion of those who were in conversation with him while careful of expressing his own emotions and thoughts. Ordinarily his dress was of the simplest description, and would be regarded with disdain by a European farm-hand—a pair of cotton trousers and a cotton shirt, covered with a light cloak, wound around the upper part of the body, on his head a wide-brimmed hat.

The Late King Menelek

On state occasions he made quite a different figure. He wore a magnificently embroidered robe and a crown, which resembled in its general contour the tiara of the Roman Pontiff. There was a glint of jewels, which would have excited the envy of the most fashionable woman in Paris or Berlin. He was a great stickler for ceremony, and there was a rigidly prescribed court etiquette. His guards were numerous and fairly well drilled, and in addition there was a numerous retinue of servants and attendants, especially umbrella-bearers, for the sun has an especial fondness, it would seem, for Abyssinia.

Menelek took, as did his predecessors, an especial interest in military matters, and learned all he could from Europeans, and then used the information to keep them out of the country and from acquiring in various ways slices of his territory. There is no uniformity of costume in this odd army. Each man dresses as he pleases or in what he can get, and a drill instructor from Berlin would raise his hands in horror at the way in which they execute some of their evolutions; but when it comes to determined and gallant fighting there have been no better soldiers south of the Mediterranean since Hannibal and his followers made inroads on the military supremacy of Rome and trailed in the dust the eagles of the Roman legions. The profession of arms is greatly esteemed, while trade and commerce have been looked down upon. While this has preserved the independence of the country, it has also kept it in a backward state. Of course, there are several African strains in this military population, but the dominant race is strongly Semitic. In time of need Menelek could lead to battle 150,000 men, well armed with modern weapons. At Adowa, in 1896, they defeated the Italians, the invaders losing 7,000 men, terminating the war. Now that another rules, there may be other attempts on some part of Abyssinia's 200,000 square miles of territory, with consequences that the wisest statesman could only guess at. R. S. B.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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Roosevelt Advises the Egyptians

WITH the same characteristically impulsive courage that has marked his course in politics and his career in the African jungle, Ex-President Roosevelt has been telling some wholesome, if not wholly appreciated, truths to the people of Egypt. In an address before a distinguished gathering in Cairo University he told his auditors that the Egyptians, who had lately assassinated one of their leading statesmen, would not be fitted for nationality until several generations had passed away and had demonstrated their qualifications for self-government. Such a speech, in a Mohammedan institution almost a thousand years old, and honeycombed with the spirit of revolt, was unprecedented. It incensed many of his hearers; yet the audience, by the very earnestness and truthfulness of the strong, fiery American, was won over from its attitude of antagonism and applauded vociferously. Something more was needed, he told them bluntly, than mere intelligence; men must have courage, decency, morality, manliness, self-respect. The development of a people must be on substantial and enduring lines, and, above all, lawlessness, racial hatred, envy and violence should be sternly discountenanced. He denounced the recent assassination in burning words that consternated his hearers, even while exciting their admiration for the speaker's fearlessness and love of the truth. Egypt has been under alien domination for many centuries. It was once the world's intellectual centre, and its opportunity may come again. Mr. Roosevelt, though he has infuriated the Egyptian people and press by his fierce criticism of nationalism—which they heard with surprise from a citizen of the great Western republic—has nevertheless told some wholesome truths, to which they would do well to give heed. Egypt might pay too dear a price for freedom, if emancipation from British rule were to be followed by a new bondage, beside which the present control would seem beneficent.

The Sin of Bribery

BRIBERY is our national sin. For the past month the whole country has been shocked at the revelations of wholesale bribery in two States. In New York, a legislative investigation has brought shame and indignation to the Senate. One member, a bribe-taker, has been driven into disgraceful oblivion, where he may be followed by others. Lobbyists and legislators, insurance directors and officers of other corporations are entangled in the web of accusation. Honored names have been blackened, and men who once stood high in public estimation are now named only with contempt. In Pittsburg, Pa., a condition of affairs has been disclosed that brings up shameful memories of the Tweed ring, the Credit Mobilier and the notorious Broadway franchise steal. By the confession of a bribery agent—who was taking his revenge upon his accomplices for refusing to support his family while he lay in jail—one of the most gigantic frauds in recent criminal history was laid bare. Eighty persons were involved. Some of them were well-known bankers, men of means, whom the world had regarded as citizens of unimpeachable honor and integrity; yet so eager were they to have the handling of the city funds that they bribed the members of the Common Council by wholesale. They believed they could keep their crime a secret; but for months before the final explosion came they were like hunted men, living in hourly terror of exposure. When the blow fell, they saw how shallow had been their hope of escaping detection. They had themselves woven the net in which they were caught. Then followed the frenzied rush to make confession in order to avert punishment. Some of the councilmen groveled on their knees before the judge, pleading for mercy. One day ten, another day twenty-four confessed. Fifty-nine bank directors, representing hundreds of millions in wealth, some of them members of great corporations, are implicated in this black tale of graft.

How are we to regard the crimes of these men of wealth and education? Their offense, whatever it may be in the eyes of the law, is morally worse than that of the poor wretch who filches a pocketbook or plunders a house. The vulgar thief who steals a few dollars, or the starving man who snatches a loaf of bread, is prosecuted vigorously and receives swift punishment, while the rich criminal too often goes unwhipped of justice, although guilty of far graver offenses.

With the appalling evidence before us of the increase of graft on all sides, it becomes a vital question how this great national crime, which threatens to destroy the moral fibre of our people, is to be controlled. It is trite to say that we need severer laws to punish such offenses, and equally so to urge that we must raise the standard of morals among our public men, whether they serve in banks, corporations or legislative bodies. That old sin of covetousness, the love of money, is at the root of it all. We have so commercialized our lives that wealth, not character, is now the universal goal of effort. Bribery is one of the easiest and quickest ways of gratifying this desire. There is to-day no legislature without its lobby and no lobby without its victims. But a day comes when the wickedness done in secret is laid bare to the world. Then the price is paid in shame and degradation, not only for the actual perpetrators, but for their relatives. The only man who can view undismayed such scenes as those enacted at Albany and Pittsburg is he who has walked uprightly in the fear of God and who has kept his honor clean and his hands free from bribes. Such a man may be poor in purse yet rich in character and strong in heart, fearing neither accusation nor exposure. But the man "whose right hand is full of bribes," who "taketh a gift to pervert the ways of judgment," who "doeth evil with both hands" is under special condemnation and leaves a legacy of shame to posterity.

Women Reply to Professor Patten

RESPONDING to our invitation, many bright American women have taken up the task of defending their sex against the ungallant attack of Professor Patten, of the University of Pennsylvania. It will be remembered that the substance of the accusation, that American women are mainly responsible for the present high cost of living, was published recently in these columns. The answers received, and which appear in this issue of THE CHRISTIAN HERALD, are so evidently spontaneous and so exceedingly clever, that it is hard to dissect and curtail them. The consensus of opinion among our readers is that women, extravagant though some of them may be, are not chiefly to blame for the high prices of the necessaries of life. Probably, as several of the writers suggest, the return to the soil is the one course that is essential to the restoration of the normal balance of affairs.

Philosophers have told us that the supply of servants is steadily decreasing, so that men will more surely serve themselves, which will be far better for the race. The great rush for the cities has left the farms poorly tended. Men still eat as much as ever, but the number producing food has been, proportionally, greatly lessened. If the present stress will only force many from the over-crowded cities back to the peace and healthful labor of the farms it will be most useful. One man can easily raise on a small farm enough to support and educate an average family. It is largely sheer cockneyism—the silly pride of living in a city—which has so gathered our people into the great centres. This desire is closely connected with that love of dress and lavishness of expense to which several of our correspondents allude. These capable and observant women hold that, if there were a movement back to the land, the supply and demand of food would regulate itself and a more sane and wholesome temper would pervade all of our modern life.

Crime and Its Protection

NO crime in recent years has so deeply stirred New York and the country as the dreadful murder of Ruth Wheeler, the young stenographer, who, all innocent and unsuspecting, while going to what she believed was to be her first position, walked into a death-trap. She was the victim of a criminal system which could only flourish under a corrupt and careless municipal government, for her slayer was of the type of youth who make the odious "white slave traffic" a business. Although the new administration, under Mayor Gaynor, is doing much to purify the morals of municipal politics, there ar many dark corners in the Augean Stable yet to l cleansed. To stamp out this odious traffic wou alone be sufficient to immortalize any New Yo City administration.

Ruth Wheeler's pitiful story is already well know and need not be repeated here. We have before u a list of a dozen other young girls, all strangely mis ing in the last two years—swallowed up by the gre devouring metropolis, which exacts its annual tril ute of the best and the fairest. How many of the may have been trapped and done to death, as Rut Wheeler was trapped, no one may ever discove The disgrace and responsibility for such crimes, ar for the conditions that make them possible, must l laid at the door of those who, while they had th power, basely neglected to use it in the interest public morality and for the suppression of crimes this character, which have been growing so star lingly of late years.

The Rockefeller Charter

ALL is not smooth sailing for the Rockefelle Foundation. John Bigelow, the nonogenaria publicist, sounds the alarm, declaring that such charter as Mr. Rockefeller and his associates see "will create a new power that will be a rival to ou Federal Government itself." He adds that it woul confer more "than all the power that has ever bee conferred by its Constitution on our Federal Go ernment." He fears that "the *vox populi* migh under such an influence, cease to be the *vox Dei*. Another critic apprehends that so vast an incorpo ated body, with a permanent existence, would posses an influence dangerously antagonistic to the soci and democratic character of our republic. Mos serious of all is the charge that an organization c unlimited means and scope would ultimately becom "a monopoly of benevolence, and would transfor society into an organization of suppliants."

We do not see any real reason for such apprehe sions. Mr. Rockefeller is the possessor of a giganti fortune, which he is turning over to trustees to b utilized for general welfare. Wisely administere it is capable of doing great good on an extensiv scale; but the suggestion that it would pauperize th nation is far from being warranted by anything i the outlined programme of the Foundation.

There is a great deal of indiscriminate charity an unorganized benevolence which, lacking system an thoroughness, does more harm than good; but it i clearly not the purpose of the Foundation and it managers to monopolize the eleemosynary field, o by a too lavish generosity to put a premium upo idleness and incompetency, but rather to make th Foundation a powerful factor for education, th development of industry, social betterment, genera enlightenment and whatever goes to make the con ditions of human life happier. We hope to see th charter passed.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Mount Etna's Activity

MOUNT ETNA, a hundred miles in circumference at its base, reaching an altitude of over ten thousand feet, only a little less famous as volcano than Vesuvius, has been belching out its e, smoke and melted lava, destroying fields and inging terror to the inhabitants of the villages of e eastern border of Sicily. Twelve new craters ened on Mount Etna, between Monte Faggio and na, and the streams of liquid fire united at the se in a river of lava that brought panic to the inbitants of that region. This flow of lava is said be more profuse than the one in 1892. On the her hand, tens of thousands of people, visiting that rtion of Italy, hurried to the neighborhood of the ene that they might witness the sublime eruptions the mountain. Although many trees, vineyards, chards and houses were destroyed, the movement the lava flow was so slow that up to the present ne the people have been enabled to escape with eir lives. Disastrous as the present eruption has en, there may yet be the earthquake or loss of life, t the civilized world will pray that such a calamity ay be averted. Its damage does not compare with ose of 1169, 1669, 1792 or 1879. The activity of e volcano is produced by the energy of the lmighty, who piled the moun in, dug out its craters, kined the fires within, and inted the flowers of the garns, and germinated the seed the fields that adorn its surce. The mountains of Palesne were the scene of tragical ents and of religious worship. here were volcanic suggesons at Sinai when the law was ven to Moses on the tables stone:

And the mountain burned with fire to the midst of heaven, with darkness, uds, and thick darkness. (Deut. 4:11.)

ocking Murder

We are in the midst of an idemic of crime of the blackt kind. In the number of urders committed we lead the orld. The murder of Ruth heeler, a fifteen-year-old girl, New York recently, was one the foulest in the annals of ime. This girl had finished r examinations at the Merhants' and Bankers' Business ollege and had applied for a ace as a stenographer. In anver to an inquiry on a postal rd, she was sent to an apartent in an uptown street, and now seems almost certain at Albert Wolter, who enticed r to these rooms, made away ith her. There is strong resumptive evidence that he rangled her and then put her dy in the fireplace, and after saturating it with al oil undertook to burn it up. Katie Mueller, ho was his companion on the night of the agedy, has given to the police some damaging testiony, which is pretty certain to extract a full conession and secure a conviction of Wolter. Wolter as a "cadet," or one who lives on the ruin of young irls. A man who would wickedly betray a child nd then kill her deserves the heaviest earthly penlty and the hottest place in the centre of the lake f fire. From the earliest days until now the path f the social evil has been marked with tragedies.

The wages of sin is death. (Rom. 6:23.)

ook Nail From Lung

A most remarkable operation was performed in he Beth-Israel Hospital in New York City the ther day upon Jacob Miller, a boy nine years of ge. About a month ago, while playing with some hildren, he drew a long breath and a nail an inch length went, as he supposed, down his throat. he boy coughed and choked a good deal and beame sick enough to go to bed. When a specialist as called it was discovered that the nail had been rawn into the boy's right lung. The little patient as laid upon the X-ray table, the X-ray lamp was laced so that the rays came through his body, and he nail was plainly visible in the right lung. Dr. uber, the physician, made an incision in the neck nd through to the windpipe. A tube was inserted, the surgeon ran a tiny pair of forceps down through it, and, grasping the nail, pulled it up. A fluorescent screen disclosed the lowering of the forceps, the grasping of the nail, and the gradual lifting of it. There is every prospect that the child will make a full recovery, and give another illustration of the advance in surgery and the benefit of the X-rays in practical operation and the salvation of a human life by medical wisdom and skill. The human soul is diseased and fatally injured with sin, and the Great Physician can cure every disease, repair every injury and save the life. Many can bear testimony to his wonderful curative power; but there are so many, young and old, who will not come to him and be saved. Jesus says regretfully of such:

And ye will not come to me that ye might have life. (John 5: 40.)

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Mount Etna in Violent Eruption

Reforming the Saloon

The National Model License League is undertaking the impossible task of reforming the American saloon, and thus averting the hand of popular wrath which is destroying it. Mr. T. M. Gilmore, the president of that License League, recently wrote Dr. Lyman Abbott, asking his help in the work of purifying the liquor traffic. Several letters passed between these gentlemen. In one of these Mr. Gilmore says: "The people in this country consume 114,000,000 gallons of distilled spirits every year for beverage purposes, making 7,980,000,000 drinks. They consume, per capita, one and thirty-hundredths gallons of distilled liquors and thirty-two gallons of fermented liquors a year, and the habits and desires of so many people have a right to consideration." In his reply Dr. Abbott says: "The figures you give indicate that the evil is far greater than I had supposed, and the necessity for reform more urgent. All physicians are agreed that the excessive use of alcohol is a most prolific cause of disease, all sociologists, that it is the prolific cause of poverty, and all penologists that it is a prolfic cause of crime. And if your figures are correct, which I believe, that use would go far to account for disease, poverty and crime, which are three of the great burdens which the nation is carrying. You ask me what I would do in view of this state of facts. I would use all my influence to persuade my fellow-citizens not to patronize or support the saloons; second, to educate both the children and the adults to a rational understanding of the perils involved in an excessive use of alcohol; third, I would leave to each locality the question what measures it would take for the regulation of the saloon, and I would give to every locality power to prohibit it altogether." Mr. Gilmore concludes the correspondence with the astounding confession, which will be read from ocean to ocean: "I agree with physicians that the excessive use of alcohol is a prolific cause of disease, with sociologists that it is the prolific cause of poverty, with penologists that it is the prolific cause of crime, and I agree with you that each locality should be left free to adopt such method of reform as public opinion will support and enforce."

The hypocritical apology for the saloon, made by some ministers and politicians, is shamed by this confession of one of the most prominent liquor dealers in the nation. We believe he is making an honest attempt to reform the saloon, but we are sure he will fail in his undertaking. There is no solution of the saloon question, in times of an awakened conscience, except in its destruction. The Saviour, with great emphasis, declared the impossibility of getting anything good out of that which is essentially bad:

Do men gather grapes of thorns, or figs of thistles? . . . A corrupt tree bringeth forth evil fruit. (Matt. 7:16, 17.)

Why Shackleton Missed the Pole

Sir Ernest H. Shackleton, who with three companions came within a hundred and eleven miles of the South Pole, arrived in New York the other day, with Lady Shackleton, to fill lecture engagements. A lack of provisions alone, he said, prevented his reaching the goal. "My equipment was perfect, but my food supply insufficient," he explained. "If I had had fifty pounds more I would have reached the Pole." He and his companions had to climb a glacier of 8,500 feet, which had cracks 1,000 feet deep, and stood on a mountain plateau which was 10,000 feet above the sea, when he had to turn back for want of food. Lieutenant Shackleton said to a reporter: "Except for reindeer boots and mits, we did not wear furs. Our garments were heavy woolens. We slept in tents that weighed thirty pounds, against which the snow drifted, keeping us warm. Most of the men who started with me I sent back to make caches of provisions. We were on short rations and hungry from November, 1908, until February 23, 1909, when we reached one of the caches on the return journey." Lieutenant Shackleton thought that Captain Scott, who starts next summer, would find the South Pole, but should he fail the lieutenant indicated that he might undertake the task of reaching the Pole himself. He does not think that automobiles or the aeroplane can be used to any practical advantage in the search for the Pole. Bread and meat are largely the measure of earthly endeavor, and even of spiritual success. Fifty pounds of food would have given Lieutenant Shackleton the Pole. That food is the necessity of physical life is expressed in the plea which the Egyptians, whose provisions were short, made to Joseph, who had plenty of corn in his storehouses.

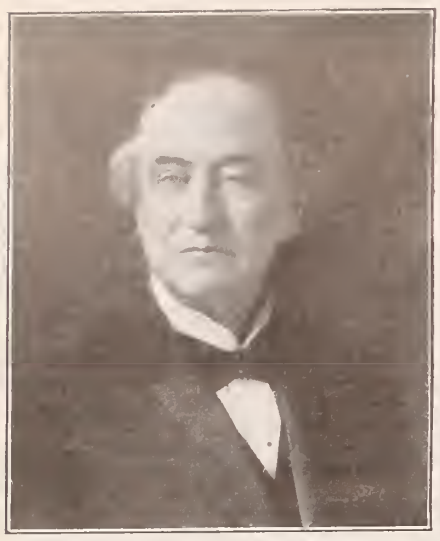
Give us bread; for why should we die in thy presence? (Gen. 47:15.)

A Wreath of Gratitude

Baron Kikuchi has just reached this country, commissioned by the Emperor of Japan to lay a wreath of national gratitude upon the grave of Dr. David Murray, at New Brunswick, N. J. Dr. Murray, who died five years ago, was a scholar who carried Christ and learning to the Orient. From 1876 to 1879 he was superintendent of education for Japan. He impressed upon the minds of the young, and the influential officers of the government, the necessity of a great university. His ideas were embodied in the establishment and growth of the Imperial University at Tokyo, and it was his signal service in the intellectual and moral quickening of Japan that led to the honor the Japanese government has so graciously bestowed upon his memory. The faithful sowing and bountiful reaping referred to by the psalmist has its expression in the seeds of truth Christ's loyal husbandman scattered in the fields of Japan a generation ago and in the fruitful harvest which now calls forth a nation's recognition and gratitude.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. (Ps. 126:6.)

PROMINENT PEOPLE TALKED ABOUT



The Late Justice Brewer

Photo by Paul Thompson

John D. Rockefeller and His Son Returning from Church

Alexis Nikolajevitch, Future Emperor of Russia

IT was with a feeling of great regret and a sense of personal loss that the people of this country heard the news that Associate Justice David Josiah Brewer, of the Supreme Court, had passed away suddenly at his Washington home. He held a unique place in the hearts of the American people and was regarded as a fine example of what the American judge and jurist should be. The cause of his death was without doubt too constant application to his duties as a member of the supreme bench. He was a tireless worker, and when an important case was up for consideration would study its legal points far into the night. Recently the case of the Standard Oil Company has been before the court, and it is said he has been studying difficult parts of the testimony to eleven o'clock at night. To his friends, who protested, he said he was still able to do a young man's work.

Justice David Josiah Brewer was the son of an American missionary, Rev. Josiah Brewer, and was born in Smyrna, Asia Minor, June 20, 1837. When he was a year old his parents returned to America and made their home in Connecticut. Young Brewer went first to Wesleyan and then to Yale. He took his law courses at the Albany Law School. Doubtless his uncle, Stephen J. Field, influenced him in the choice of his career, as the uncle was a distinguished lawyer and for a time also a member of the Supreme Court.

The young lawyer went to Ft. Leavenworth, Kan., to practise, and made it his home for many years. He became a United States Commissioner, a judge, and was elected prosecuting attorney in 1870. Then he was promoted to the supreme bench of his State, and in 1889 President Harrison made him an associate justice of the Supreme Court, a position in which he soon made himself felt. He was firm in his patriotic loyalty to the Constitution; temporary waves of popular passion or prejudice he totally disregarded, every case was considered by him with strict impartiality and with the Constitution and its great legal interpreters as his guide. He was an earnest Christian, and for many years taught a Sunday School class in a prominent Washington church, and he often spoke of his desire to give more of his time to religious work.

His death leaves but seven justices on the bench to consider the two important cases of the Standard Oil and the American Tobacco Company, as Justice Moody is ill in Massachusetts.

* * *

ONE of the sights of New York at Easter is the "church parade" up and down Fifth Avenue, when the people who have been to the morning service stroll slowly along the broad sidewalks to see, and, if they have indulged in the proverbial Easter finery, also to be seen. This year the crowd was numbered by the tens of thousands, though it was said the sartorial display and the variety of feminine headgear was not so great as on previous years.

People stood on the steps of the houses and considered themselves fortunate if they had some one with them who could point out the notabilities of the metropolis in the passing throng.

Among those who walked up the avenue after service was John D. Rockefeller, who is a constant attendant at the Fifth Avenue Baptist Church, and his son, well known as the president of its young men's Bible class. Mr. Rockefeller, always more or less in the public eye, has been of even greater interest to the passerby since it was announced that he had started the greatest charitable foundation in the world. His son has been conspicuous as foreman of the recent jury investigating the "white slave traffic," and for the first time the public became acquainted with his personal appearance through the pictures published in the papers during his term of service. He is to have charge of the new Rockefeller Foundation and will give his entire time to it, instead of serving on the board of management of his father's company.

Mr. Rockefeller, Sr., has not been actively engaged in business, it is said, for ten years until recently, when he went back to the office on lower Broadway to keep in closer touch with the way things were being conducted.

* * *

THERE was consternation in the low, rambling imperial palace of Tsarskoe-Selo, near St. Petersburg, Russia, on March 24. Orderlies rushed hither and thither, guards were searching everywhere, and there was anxiety in the heart of the Emperor and Empress, not because of rumors of any plot or of revolution, but because the Crown Prince, little six-year-old Alexis had disappeared mysteriously from the park. Everybody at once imagined that the most dire things had happened and for several hours there was great suspense. The soldiers of the Imperial Guard were searching every nook of the surrounding country to discover some trace of their future ruler, but to no avail.

Meanwhile, a lady of St. Petersburg who was walking about three miles from the palace, was greatly surprised to meet the young czarevitch along the road. He inquired the way to St. Petersburg, but she took him toward the palace. He told of his plans to be a sailor like Peter the Great, of whom he had been often told by his tutors. "They will not catch me now," he said in high glee.

The Emperor and Empress were greatly relieved when the little runaway was brought back to them, and it is probable that the desire of the little sailor to go to sea will not be gratified for some years to come. The Empress presented the lady who had brought her son home a costly bracelet in token of her gratitude. The Empress has not been in good health lately, and it was feared that her son's absence would cause a relapse. At last reports, however, she was much improved. The more pacific state of affairs has doubtless helped greatly. The Emperor drives alone through the streets of St. Petersburg, without even an orderly by his side, a rather risky thing to do, his ministers feel, but it has pleased his people.

IOWA'S WORST RAILROAD WRECK

IN the most terrible wreck that ever happened in Iowa 42 people lost their lives on March 21, and thirty or more were injured, eight of whom died of the injuries. The wreck occurred at a point four and one-half miles north of Green Mountain, on the Chicago and Great Western, when two consolidated Chicago, Rock Island and Pacific trains, detouring because of another wreck, went into the ditch at 8:16 A.M.

The high mortality among the passengers was due to the manner in which the engines—which were both running backward at fully thirty miles an hour and contrary to law—toppled over after being derailed and stuck in the clay bank of the cut. When these engines fell to the southeast, they buried their sides deep in the yellow clay and the impact stopped them short. It was this sudden stop that shot the Pullman sleeper, like a giant catapult, back upon the next car in its rear, the smoking-car, and these two crushed back into the third car, the day coach, crumpling it for more than one-half of its length. Because of this telescoping the greatest loss of life was in the smoking-car and ladies' car. The smoking-car was reduced to kindling wood and part of the ladies' car was also crushed to fragments. It was a horrible sight of mangled limbs and of blood splashed everywhere that met the gaze of the relief party, who came from Marshalltown in a special train. Until the relief train arrived the dead and dying and injured were carried out and laid in a pasture, fronting the right-of-way of the road. It is estimated that this wreck will cost the railroad company fully $500,000.

Scene of the Wreck Near Green Mountain, Iowa

Eldora, Ia. E. D. ROBB.

Mining Fatalities

THE number of men who meet their death in the occupations of peace fully equal the number slain in a sanguinary war, odd as the statement may appear. James F. Gailbraith, Jr., secretary of the American Mining Congress, says that in the last thirty years 30,000 miners have been killed in accidents, an average of 1,000 a year, and that during that period 100,000 have been injured in the coal mines alone. In 1907, 3,125 men lost their lives in coal mines. He has urged the formation of a bureau of mines, as in Europe, where the loss of life is much less. This is only one of the "dangerous trades." The total of all would make a startling figure.

THE BUDDING SPRING-TIME

Rummaging

By MARGARET E. SANGSTER

AT this season every housekeeper finds part of her work laid out for her under the specification "rummaging." We may be as fastidious s we possibly can during the whole round year. very week the house may be swept and garnished, very room gone over, every closet kept in order, so hat an appearance of immaculate freshness is pre-nted to visitors and the family circle. Neverthe-ss, in the lifelong battle with dust, which we are estined to wage from the cradle to the grave, there mes an hour when the campaign labeled "annual ring cleaning" must be inaugurated. There are veral methods of cleaning in the spring. If the use needs papering and painting and general ren-vating, it may be necessary to have it all upset at nce, and if this be your case, gentle reader, take old of your patience with both hands. Persuade e nervous member of the family to go away on at long-promised visit to an old schoolmate or an nt in the country, get your husband and the boys take their meals somewhere else for a few days, d then, with as many helpers as you can muster, t your wits to work and as fast as you can com-ete your strenuous undertak-g. If you are not compelled wait indefinitely for masons d paper-hangers, who leave the middle of a job at your use to do something on a job another, you are a fortunate oman. In any event, be hope-l and cheery and indomitable. eep steadily before your eyes e vision of the house beauti-l, in which you are to live hen your home is resplendent restored brightness, when the gs are beaten, the furniture lished, the windows clear as ystal, the books set in trim ray on the library shelves, d everything in such perfect der that you would not be hamed if called upon to enter-in the President.

Ideal house cleaning is of an posite character. It is so anned and carried forward at the family are not in the ast inconvenienced. A room a time is selected for the lministration of brush and oom, soap and water, and hen that is entirely as it ould be another is taken, and fore one dreams of it, so the table housekeeper assures us, e house has been put in order. there be a superlative ideal, is attained by her who, re-ding in a city apartment use, sends for the compressed-air people and lets em come with their machine, giving them free ense to clear the house in every nook and cranny every slightest particle of dust. A house thus eaned is certified to be freed from malefic germs. It was rummaging, however, that this talk should ve dwelt upon. Have you never been impressed th the surprising way in which lost articles come light in rummaging days? For a whole winter, r example, you could not find a pair of tan gloves. ou were particular to keep your gloves, fingers lled out straight, thumbs laid across the palm, in box by themselves. That is, of course, if you had y pride in your top drawer. Even granting dis-der in the top drawer, you were careful of your oves, yet the tan ones eluded your search. When e rummaging time arrived, lo! they were discov-ed in a dark corner on a shelf in the closet, hidden hind a hat box. How they came there must re-ain an unsolved mystery. A lady about to change r place of abode called up a friend on the tele-one, and told her of quaint, odd volumes, dating ck nearly two generations, that she had discovered en rummaging in an attic. The treasure-trove at pertains to rummaging was a while ago utilized r charity, and did very well until people forgot to altogether honorable and allowed themselves the ense of selling foolish buyers things that should ve gone upon the rubbish heap.

Rummaging has its droll side and its mournful side, too. In this world smiles and tears chase each other as the April sunbeams and the April showers. We must often make our own rainbows, and, let happen what may, must bear ourselves bravely in the face of the great trials and the petty vexations, the latter sometimes proving our mettle as thoroughly as the former.

Circumstantial Evidence

No matter how complete in itself a chain of circumstantial evidence may be it is often misleading, because it rests to some extent on theory and in reality may break down at an important turning. The case of Mrs. Maybrick is in point. Condemned to death in England many years ago for the alleged poisoning of her husband, the sentence was commuted to life imprisonment. At the end of fifteen years of hard labor in prison Mrs. Maybrick was released on parole and returned to her native land. Petitions for her pardon were made at the beginning of her imprisonment, were signed by thousands in this country, among the signatures being those of members of the President's Cabinet and judges of the Supreme Court in this country. Nothing availed to set free this American woman, granddaughter of an admiral in our service, delicately reared and educated in one of the best private schools of the country.

A Scottish barrister, who was present at all the sessions of her trial, wrote a large volume showing in detail its various fallacies. Mrs. Maybrick's innocence is firmly believed in by thousands of her countrywomen to-day and of her countrymen. Her sad face and the fact that she is forever separated from her children appeal to all hearts, yet she is fortunate in having at last attained her liberty.

There is little doubt that innocent persons have often been unjustly condemned to death, and have suffered the extreme penalty of the law wholly on circumstantial evidence. It would seem as if we should hesitate before condemning in our own mind people who are suspected or accused of criminal action when there is to fortify the case against them only a combination of strange circumstances. Few weeks pass in which the newspapers do not record instances of the kind. While it is to the last degree foolish and futile to sentimentalize over actual crime that is proven and patent to the world, there is room for charity in our judgments when a case is not proven.

IN THE PASTURE

Green is the summer pasture-land,
Sweet is the murmur of the brook;
The trees by gentle winds are fanned,
There's beauty wheresoe'er we look.

Life's Eventide

A DEAR aged lady, left desolate by the death of her last remaining relative, said to one whom she knew: "Tell me something to comfort me in my solitude. I am alone with my memories, I miss the voices I used to hear, and there has stolen over me a dread that I will never hear them again and nevermore see those whom I have loved and lost."

Life's eventide should not be gray and sorrowful; it should be like a summer sunset, where the golden, rose, and opal clouds are piled in masses in the Western sky. But often old people are not very strong, and they suffer from morbidness simply through the lack of physical vitality. If they have either deafness or blindness to bear, the days seem long, and they do not sleep so well at night as they used to when they were young. They should guard against setting down to the account of spiritual depression that which is merely the expression of bodily weakness. If they will but feel that a few steps farther on the fog will lift, and they will see clearly the home beyond, they will be cheered and sustained. It may be something like the experience we have had in taking a journey and reaching an inn after dark. The road was steep, and it sometimes seemed as if we might have lost the way as now we plunged into the depths of a forest and again skirted the edge of a precipice, but in the end we emerged upon an open plain and there in front of us, with lights twinkling in every window and lights streaming from the door, was the house to which we were going. A step from the stage, and friends came running out with words of welcome and smiling faces. So it will be when we get home. One and another will greet us. "Why," we will say, "here are Jenny and Ruth, and Jack and Harry. Here is Cousin Mary, here are mother and father. And who is this? Who, indeed, but the little one who slipped out of our arms when she was a wee thing, and here she is a fair daughter in her Father's house."

Not as a child shall we again behold her,
But when with accents mild
And rapturous glances we again enfold her
She will not be a child,
But a fair maiden in her Father's mansion.

It is pleasant to think that we shall make acquaintance in the homeland with groups of people whom we have never seen and who have been only names to us, but whose habits, modes of thought and education have influenced us. Think of meeting ancestors! Few of us have ever seen a great-grandparent.

The dear aged friend who feels lonely here must be comforted by thinking that old age and infirmity will drop from her like outworn garments when she gets home, and that she will be young again and very happy. Did she say that she was not good enough? Ah, it is not our own goodness in which we trust, but the perfect goodness and ceaseless grace of our blessed Saviour, who is always saying: "In my Father's house are many mansions; if it were not so I would have told you. I will come again and receive you unto myself."

Aunt Prudence Payson's Catch-All

—NELLY BLY. To manicure your nails you need a small pair of scissors and a nail file. If you are careful to soften the cuticle at the root of the nails by the use of a little cold cream every night you will have no trouble in keeping your nails in order.

—S. C. "Is it permissible to call upon a young lady three or four times in a single week, and how late in the evening may a young man stay?" The query apparently comes from the young man himself. Unless very intimate, once a week is sufficiently often to call, and the call should terminate soon after ten o'clock.

THE LABOR TEMPLE AND ITS MISSION

Rev. Charles Stelzle

By C. M. MEYER

"THE average workingman is naturally religious, although that religion may not always be expressed in the accepted orthodox manner."

This is the principle upon which the Rev. Charles Stelzle, superintendent of the well-known Presbyterian Departments of Church and Labor and Immigration, is about to base a unique experiment in the crowded section of New York. Fourteenth Street is one of the busiest amusement streets on the East Side of the city. Its sidewalks at night are black with a continuously moving crowd of people—the great mass of humanity that is seeking relaxation after a hard day's work. Streams of brilliant lights advertise all sorts of attractions, to which the crowds only too willingly respond. To show what can be done with just such a field as this the Presbyterian Department of Church and Labor is to take hold of the old Fourteenth Street Church, whose congregation recently voted to consolidate with the Thirteenth Street Church. The Presbyterian Church Extension Committee and the Home Mission Board of the same denomination have taken over this historic building, which is located on the corner of Fourteenth Street and Second Avenue, placing it under the direction of Mr. Stelzle.

There is probably no one better able to take hold of a congregationless church in the heart of a big city, and to inaugurate a new work adapted to the needs of the people of the community, than Mr. Stelzle. He was born on the East Side of New York, and for twenty-five years lived among the working-people of that district. For eight years he worked in a machine shop—one of the largest in New York City, which employs thousands of men. Most of his life has been spent among men, and, as is to be expected in a man of his peculiar experience, his sympathies are strongly with the working-people. Those who have heard Mr. Stelzle speak know how strongly opposed he is to the desertion of downtown fields by churches whose members have either moved uptown or to the suburbs. The new undertaking at the Fourteenth Street Church is a protest against this tendency. With regard to this enterprise Mr. Stelzle says:

"The department has always advocated the principle that the church is simply a means to an end, and not an end in itself, and that we are to labor not for the building up of the church, but for the building up of the people. This will be the motto of the Labor Temple. It will seek to minister to all the needs of the people living in the community, to fight their battles and plead their cause. In other words, it will seek to practically apply the principles of Jesus Christ to the social problems of the day and to indicate clearly and positively the attitude of the church toward these problems."

It is Mr. Stelzle's purpose to make this enterprise peculiarly a workingman's institution. Democracy will be its keynote. The building will be open all day and every night in the week. It will be as busy as any amusement place in the neighborhood. But, while it is to be a social enterprise to a certain extent, more prominence will be given to the presentation of the Bible in a graphic way—by the best Bible teachers obtainable—than is attempted in the ordinary church. It will be the aim of those in charge

The "Labor Temple" in New York

to secure speakers of the broadest sympathies—economic, social and religious—to address the various meetings.

At first probably the strongest appeal will be made to men. On Sunday afternoons it is planned to have men's mass meetings, at which social and economic questions will be discussed from a religious viewpoint by speakers of national reputation. It is hoped out of these men's meetings to develop a brotherhood which will consist of the men in the community who believe in the task of lifting up the common man. Membership will not be confined to churchmen, or even so-called Christian men, but an endeavor will be made to enlist all those who are interested in the social, economic and moral welfare of the working-people of the city. On Sunday evenings there will be a popul service, with special music, distinctively religio in character. During the week, on different eve ings, there will be addresses and debates on vit "human life" problems, with questions and discu sions by the audience; inspirational addresses a success talks by men and women whose lives a conspicuous because of their achievements in vario walks of life; socials and receptions, for mutu acquaintance and the cultivation of sociability, which time light refreshments will be served; di cussions on the English Bible, the people's Mag Charta, by the best scholars and teachers availab who will present the subject from the social, ec nomic, ethical and religious viewpoints. Saturd night will be the popular amusement night of t week for the men and women who need relaxatio On this night there will be concerts, folk son impersonations, readings, recitals, tableaux, e This schedule shows enough variety to attract sorts of people.

Rev. George Dugan

A number of prominent speakers have alrea promised their services. Frank Morrison, secreta of the American Federation of Labor, will addre the opening meeting, which will be a me mass meeting, on the afternoon of April 1 Congressman William S. Bennett, of New Yor Jacob Riis, Lincoln Steffens, John Spargo, Norm Hapgood, Ray Stannard Baker, Robert Hunt John Mitchell and Rev. W. W. White, D.D., have signified their willingness to speak at differe meetings.

The pastor in immediate charge of the work w be the Rev. George Dugan, a Princeton gradua who has made a conspicuous success of his work Toledo, O. He is a man thoroughly interested workingmen, as is shown by the repeated acknow edgments from labor leaders in Toledo for the pa he has taken in their cause. With two such men Mr. Stelzle and Dr. Dugan at the head of this ent prise the Labor Temple should be a great success.

ROOSEVELT REFUSES TO MEET THE POPE

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me as the respect and regard of those who are Protestants. On my journey through Africa I visited many Catholic as well as many Protestant missions, and I look forward to telling the people at home all that has been done by Protestants and Catholics alike as I saw it in the field of missionary endeavor. It would cause me a real pang to have anything said or done that would hurt or give pain to my friends, whatever their religious belief, but any merely personal considerations are of no consequence in this matter.

"The important consideration is the avoidance of harsh and bitter comment such as may excite mistrust and anger between and among good men. The more an American sees of other countries the more profound must be his feelings of gratitude that in his own land there is not merely complete toleration but the heartiest good will and sympathy between sincere and honest men of different faith—good will and sympathy so complete that in the inevitable daily relations of our American life Catholics and Protestants meet together and work together without the thought of difference of creed being even present in their minds.

"This is a condition so vital to our national well-being that nothing should be permitted to jeopard it. Bitter comment and criticism, acrimonious attack and defense are not only profitless but harmful, and to seize upon such an incident as this as an occasion for controversy would be wholly indefensible and should be frowned upon by Catholics and Protestants alike. I very earnestly hope that what I say will appeal to all good Americans. Faithfully yours, THEODORE ROOSEVELT."

A Message of Peace

In the forthcoming number of *The Outlook*, the following editorial from the pen of Dr. Abbott will appear:

"Mr. Roosevelt has rendered a service to the country by his maintenance of American principles in his correspondence with the Vatican and by his Message of Peace to the American people. He could not honorably have done other than he did. An Ex-President of the United States could not visit Rome and fail to ask for an audience with the Pope without a palpable slight to the Holy Father. He could not accept the conditions imposed by the Vatican without a violation of the essential spirit of American brotherhood: that religious differences must not affect social relations. Catholics as well as Protestants in America will agree with the judgment of Mr. John Callan O'Laughlin, himself an American Catholic, who was in Rome, in conference both with Mr. Roosevelt and with the Vatican, and who cables to the New York *Times* the judgment which he shares with liberal Catholics in Italy: 'Familiar as I am with all the facts, and looking at his action from the view-point of an American Catholic, I personally feel that any other action Colonel Roosevelt might have taken would have resulted in the humiliation not only of himself but of the American people, Catholic as well as Protestant, and would have established an unwise precedent of serious consequences in the future.'

"In what spirit will the American people take this incident? In what spirit will the Protestant churches in general and the Methodist Church in particular receive it? How all loyal disciples of Jesus Christ ought to receive it is made very clear by an incident in the life of their Master. It is narrated of him that, with some of his disciples, he was traveling through Samaria one day, and sought the hospitality of a Samaritan village. The villagers refused to receive him because he appeared to going to Jerusalem, and the Samaritans would ha nothing to do with the residents of Jerusalem b cause they treated the Samaritan religion with d respect. The disciples were very angry at this ins to their Master, and wished to call down fire fr heaven on the inhospitable village. But the Mast rebuked them. You do not understand, he said, t Christ spirit. And with no further word of remo strance they went to another village.

"America claims to be the land of toleration. it? The Protestant churches claim to be tolera churches. Are they? We shall soon see. Gra that the Vatican has shown itself intolerant. C we be tolerant of intolerance?

"*The Outlook* has held back the press for t arrival of this anticipated report, and is going press before there has been any expression of pub opinion upon it. We do not expect unanimity opinion. But we do expect to see 'bitter comme and acrimonious attack and defense' the exceptio We do expect to see the Nation and the Protesta churches generally meet this incident in the spi of Mr. Roosevelt's letter. We do expect that t spirit of good will and sympathy between Catho and Protestant Americans will not be interfer with. We do not believe that this incident w eventually prove to be even, what it has been call 'regrettable.' In America Protestant and Cathol Gentile and Jew, Believer and Agnostic, not or meet upon terms of equality in social fellowshi they stand upon the same platform and unite common enterprises for the welfare of their fello men. The ultimate effect of this incident should to make this principle better comprehended a more loyally appreciated, not only in America, b throughout the civilized world."

ow the Women Pulled the Bell

(By an Occasional Correspondent)

ERUSALEM has many sites and buildings of interest, but probably one of them all remains longer in e mind of the traveler as a landmark an the Russian Tower of Olivet. Its eat height and impressiveness, added the fact of its location at the very mmit of Olivet, make it a thing to long remembered by any one who s visited the Holy City in the last arter of a century. The great bell the tower, which rings out over the y below, and into the surrounding lleys, and even on the other side of e mountains, down on the road to- rd Jericho and the Dead Sea, has a ry strange history; and though tales sacrifice and heroism for the cause Christ are not uncommon down rough the history of the faith, the le of the three hundred Russian peas- nt women who took the bell from affa to the Mount of Olives has few arallels.

The bell was cast in Russia, in the te '70's of the last century. After nsiderable delay it was delivered at dessa, and loaded upon one of the reat freight boats that ply their trade the Black Sea and the Mediterra- ean. When the steamer arrived in affa, in July, 1882, the officials were onfronted with a grave problem when ey came to land the bell. Every re- ource of the freight agent was taxed get the great mass from the hold to raft constructed for the purpose.

Fortunately, the water was not un- sually rough, and the bell was at last terally rolled on to a sandy part of e beach. Agreements were made ith Jaffa contractors to move it on up Jerusalem. The first effort in this irection was a half-hearted one, two rdinary carts of the town being joined nd the bell placed upon them. Of ourse, the contrivance broke at once, nd the enterprise was delayed again. he contractors, after long and weary argainings, agreed, for an exorbi- ant sum, to construct a special wagon or the purpose. This was done, but he second vehicle broke as easily as id the first. Disgusted now, the mov- ng agents refused to touch the bell gain, and there in the sand of the affa beach it lay nearly two years.

In the autumn of 1884 several hun- red Russian pilgrims landed at Jaffa, n their way to Jerusalem. These easant travelers heard of the bell and f its condition, and resolved to do the ork themselves. Three hundred were nen, and these were old and weak. he women, however, were young and trong and exceedingly resolute. They uilt a great cart, such as they use in he villages and on the great plains of heir native land, only larger and nuch stronger. Their precious load vas soon fastened upon it. Long opes were fastened to the cart, and, vith every one of the three hundred ulling and praying at the same time, he journey was begun. Once the pro- ession was out of the city on the oad proper an organization of forces vas effected, whereby it was arranged hat half should pull while the others rested, so that no stops need be made, save at night.

Their simple food, soup and black read, was always taken hurriedly; and up hill and down, along the tortuous curves of the road, the queer cavalcade moved, slowly, but always surely. The few old men, useless for work at the ropes, led the women in songs of praise and in prayer. Those who saw all this speak of the wonderful joy that seemed to fill every heart of the whole com- pany.

Three days were occupied for the trip, but the last few miles were the hardest of all. The narrow path along the north side of the old city wall, east of the Damascus gate, was practically impassable for any sort of a vehicle. Again it was the women who believed that it could be carried through. The cart was stuck, and greater rocks were

Continued on last column

His Great Life-Work Must Go On

Letters of sympathy and helpfulness continue to flow in from readers of THE CHRISTIAN HERALD in every State. These are especially grateful at the present time. A few of the letters are given below. As it is impossible to reproduce all, we take this opportunity of thanking all of our readers for their kind wishes and appreciation.

Face to Face

Our hearts have been sad on account of the death of our friend, Dr. Klopsch. He was a man we loved. He did much in building up Christ's kingdom on earth. Great is his reward in heaven. We shall meet him face to face in the kingdom of Christ. JAMES W. PATTERSON.
Charleston, S. C.

The Lord Will Guide His Work

Who can take his place? Who can do this wonderful work which he has been doing? Then came the thought, "Our God is not straitened that he cannot furnish a man, one after his own heart, that can take up the work and carry it forward, even to perfection." We will trust him. MRS. J. M. WALLER.
St. Joseph, Mo.

An Easter Wish

How I wished this Eastern morn we could get a message from him. What a message it would be! But we can only live on and hope to meet him on the other shore, where sickness and death do not come.
ROSE AESCHBACH.
Lowville, N. Y.

His Work Lives On

We hope THE CHRISTIAN HERALD'S work will continue to grow and prosper, as the great work of D. L. Moody is doing. "He is dead, yet he liveth."
WILLIAM FREEBORN.
Wadsworth, O.

His Work Will Live After Him

I join the great multitude in mourning for Dr. Klopsch, but hope his good work, through THE CHRISTIAN HERALD, will go on.
R. A. WILLIAMS.
Poultney, Vt.

Good Wishes for the Work

With sincere sympathy and condolences in your great affliction, wishing you an unbounded success in carrying on the great work of him who has left us, and praying that his mantle may fall on some one of the staff of workers in THE CHRISTIAN HERALD family,
J. I. BOGENRIEF.
Iowa Falls, Ia.

An Example to Emulate

But what a splendid memory he has left for us. He has but gone home to his reward, and we can but rejoice in his joy and strive to follow his noble example.
MRS. E. S. TINKHAM.
Orleans, Vt.

The Work Will Go On

For about twenty years I have been writing to Dr. Klopsch every year concerning THE CHRISTIAN HERALD. I trust some one else will carry on the work he has laid down.
MRS. E. M. GRAY.
East Springfield, Pa.

Sympathy and Blessing

I have been a reader of THE CHRISTIAN HERALD for a number of years, and am sadly pained to note the death of Dr. Klopsch. It is very hard to believe our great chief has gone from us. We bow in reverence to God's will. We pray for his blessings on the paper and its staff. J. C. HAVNAER.
Grass Valley, Ore.

He Was a "Chosen Vessel"

Truly a great man has fallen; and it is to us a mystery we cannot understand. This beloved name is known and loved wherever suffering and want have existed, over the whole face of the globe. The dear Lord will have to consecrate another as he did this chosen vessel for service. All through the work in India I have been in touch with Dr. Klopsch, and revere his memory.
MRS. J. D. EDWARDS.
Walterboro, S. C.

Regarded Him as Their Friend

We are deeply grieved at the loss of a man we have always considered our friend, Dr. Klopsch. With best wishes for THE HERALD'S success,
Elmore, Minn. W. O. DUSTIN.

God's Way Not Our Way

Dr. Klopsch was removed early in life, and in the midst of great usefulness. But God's way is past finding out. A. G. LAKIN.
Winwood, Pa.

He Was Ever Doing Good

He did more good than any other man in this country. He was a very, very wonderful man, and will have a high place in heaven. He was very kind to me. How glad I am that I have the Red Letter Testament to keep for his sake.
ISABELLA KIRKLAND.
Springfield, Ore.

Another Takes Up the Burden

I desire to express my sympathy for your great loss, as well as to the many he had helped during his noble life. Trusting that another deeply consecrated life may be ready to take up the work of Dr. Klopsch at the place where he laid it down to answer the summons, "Come home. MRS. ANNIE DUNLEAVY.
Hayword's, Calif.

The Lord's Work Never Stands Still

I have been wondering who can take up the work he has left. But I know the Lord's work never stands still. He will provide for every necessity. MRS. L. W. FALKNER.
North Augusta, Ontario, Canada.

To Carry On the Work

We were very sorry to learn of Dr. Klopsch's death. We hope some one will take his place and carry on the noble and grand work he had begun. MRS. ALBERT G. KELLEY.
Coulterville, Ill.

A Great Educator

He did much good to the distressed. We hope the paper will go on, as it is a great educator.
O. MILTON PHILIPS.
Glen Moore, Pa.

A Loss to the World

His death fills my heart with grief for his loss to the world, but I know God makes no mistakes. May his mantle fall on one fitted to take his place. MRS. M. L. POTTS.
Biltmore, N. C.

"God's Good Man"

He was "God's good man." There will be many stars in his crown, for he has turned many to the way of righteousness.
MRS. ELLEN FOXALL.
Wakefield, R. I.

How the Women Pulled the Bell

Continued from first column

ahead; but the whole three hundred knelt in prayer, in the heat of a glaring noontide sun. And when they rose and took the ropes once more the load moved, and not once did it stop till it was across the Valley of Jehosaphat, past Gethsemane, and up on the side of Olivet, ready to be hung in its place.

The tower was soon built over the bell, and the other and smaller members of the famous chime hung around it. The landmark of all the country is the Russian tower, guarding the sacred mount and city, but the glory of the tower is the bell.

Among the Workers

—REV. DR. CAMPBELL-MORGAN has been conducting a mission in Bradford, England, and addressing large audiences.

—CHARLES ALEXANDER, Dr. Chapman's associate, holds that ministers would be the gainers by having a song service in their churches at least once a month, such service always to be closed with an earnest appeal for souls.

—GIPSY SMITH is now in Paris conducting a series of revival meetings at the Salle Gaveau, to large audiences of English and Americans, with a sprinkling of French. He occasionally addresses a French audience through an interpreter.

—TENT EVANGEL, the Gospel tabernacle under canvas, which has done such excellent service in New York for several seasons, is again open. Leading metropolitan pastors will preach in it during the coming summer, as in former years.

—EVANGELIST C. R. HAUDENSCHIELD, of Chicago, Ill., has held one of the most gracious meetings ever held in the State of Wyoming, at Lander. The town was deeply stirred. Many prominent men were converted, and some of the churches largely added to their membership.

—REV. JAMES WALTER DOUGHTY, who was some years a missionary in Japan, has been delivering in New York, during this season, a series of very able lectures on that highly interesting people. For the coming season he has a new lecture on the women of Japan and their part in building up its unique civilization.

—THE NEW hospital at Pingtu, China, built in memory of Dr. J. M. Oxner, the physician who died at his post in 1907, was completed and opened for patients in October, 1909. Dr. Hearn has charge of the hospital work, which is self-supporting, although a number of the very poor have been treated free of charge.

—REV. GERARD A. BAILLY, a worker of the Christian and Missionary Alliance, in Caracas, Venezuela, was attacked by a mob while preaching at Guarenas lately. His Italian helper was abused and thrown into a ditch, and the Bibles used in the service were destroyed. The American and Italian Ministers have united in a demand for an investigation.

—EVANGELIST J. B. PHILIPS is now holding a series of meetings at Warwick, N. Y., after which he will begin his annual tour in the South. He says he finds that evangelist work is chiefly demanded in the North in cold weather and in the South in the summer. During his season North, just closing, he has conducted meetings at Newark, N. J.; New York City, Hackensack, N. J.; Elizabeth, N. J.; Elmhurst, L. I.; Freehold, N. J., and at Poughkeepsie, N. Y.

—PRESIDENT TAFT, Ex-President Roosevelt, Governor Hughes of New York, Editor Henry Watterson, Jacob H. Schiff, the banker, and eleven other Americans prominent in education, the church, statesmanship and commerce have signed a letter permitting the use of their names as strongly recommending the movement for the endowment of Tuskegee Institute, Alabama. It is proposed to secure $300,000 toward the endowment fund during the present school year.

—MISSIONARY T. J. BACH, writing from Maracaibo, Venezuela, thanks THE CHRISTIAN HERALD for remittances for his work. He says: "The mission boat *El Heraldo Cristiano* is still in commission on the lake, but gasoline in Venezuela costs $2 a gallon, which is prohibitive. Its last trip was to a leper island, which has 500 leper inhabitants. The mission, during the year, has distributed large numbers of Bibles, Testaments and portions, to good purpose."

I Know

I KNOW He will not spurn my plea—
The Christ who died my soul to save—
Nor let my prayer unanswered be;
But surely grant the grace I crave.

When shadows gather o'er my head,
And pleasures fail on every side;
Though darkness round my pathway spread,
I'll trust His unseen hand to guide.

Though tempests rudely toss my bark,
This Pilot then to me will say,
"Though storms beat fierce, the night be dark,
I am the Light, I am the Way."

What peace and joy my soul shall fill,
When by His grace so fully blest;
And I have done my Master's will
And in this full assurance rest.
—J. HENRY BAILEY.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

Mrs. F. A. Hummel, Humboldt, Neb. Please tell me where I can find information regarding the culinary art of France.

One of the best French cook books is *Nouvelle Cuisine Bourgeoise*, by Urban Dubois. You can get it by writing to any of the large bookselling houses of New York or Chicago.

Canadian Subscriber, Toronto. I have read with interest and satisfaction your account of the refusal of the Pope to receive Mr. Fairbanks; also, the short editorial on the incident, and I am of the opinion that a few more snubs of this kind would be a good thing, for it would cause the American people to wake up and do a little serious thinking as to the attitude and policy of the Papacy. Where would our civil and religious liberty be if Rome had its own way? You say it is a "coveted honor" to be presented at the Vatican. Should it be a coveted honor for a Protestant to pay homage to a man who is keeping millions of his followers in gross ignorance, superstition, and worse? Do you consider the Romish Church to exercise a beneficent influence; or rather is it not, on the contrary, a blighting and withering one, wherever it exists and flourishes?

It is a "coveted honor" in the worldly sense only, and this was what we intended to convey. We are wholly in agreement with our correspondent's views on the subject.

H. H. S., Springfield, O. Is it wrong to dance and play cards? I know harm can be made out of both, and it is usually the very worst kind. Several efforts have been made to convince me that dancing was "perfectly harmless" and "all right"; but I could not see it that way.

Cards are the implements of the gambler and the cheat. Harmless they may be in themselves, but their associations are not so. Besides, we owe to others the influence of a good example, and we should avoid "even the appearance of evil." Hence, for the sake of others whom we might influence to a wrong idea of life and to evil courses, we do well to let cards alone. Dancing leads to promiscuous and undesirable acquaintanceships and exposes young people, especially young girls, to undesirable associations. There are many of the dances of the day that are decidedly objectionable. The ballroom has been to many the first step to ruin.

M. H., Lancaster, Pa. Is there any difference between a republican form of government and a democracy, as applied to our form of government, or are the two terms synonymous?

The two terms are synonymous and are used interchangeably. In our country they are the names of two parties, both agreeing on the same form of government but differing as to policies in the conduct of its affairs.

W. A. P., Prentiss Vale, Pa. I notice an article in March *Cosmopolitan*, "Away from Ancient Altars," and am wondering whether its statements will go unchallenged by the religious press. Its opening sentence is: "Colleges devoted to the education of women have revised the accepted estimate of life, with startling consequences to ancient creeds." Further on it says: "President ———, of ———, not only tells his own students, but has sent the message out to all the students of this land, that the modern world, at least the intelligent and thoughtful portion, has outgrown the old idea that God sent his Son to earth, announcing his advent by signs and wonders; or that this Son was authorized to forgive sinners who conformed to the terms revealed." As I understand it, the claim is made that all the colleges for women are teaching and training their students to leave the Bible and God out of the account, as of no practical use or good. Is that a true statement of the condition of those colleges?

We are receiving letters similar to the foregoing from other localities. It is undeniable that the teaching in many of our colleges—women's included—has a strong leaning toward agnosticism and universalism. The old Bible is mocked and its record is termed mere "myth" and "tradition." One professor learnedly writes of Rachel and Leah as "totems." Others stand up in class-rooms and talk profoundly of the "Adamic legend," the "Moses myth," the "Samson folk-lore story," etc. From piecemeal Bible dissection to wholesale condemnation of God's Book is the inevitable route of the teaching which some, in the name of science, have been inflicting upon our colleges and universities increasingly during the last ten years. In not a few cases it has become open and avowed infidelity. It is not true, however, that all the colleges suffer from this murrain of unbelief. It is a startling phase of education, and, being founded in error, it cannot last. The revulsion will come which must ultimately sweep our colleges and universities clear of infidelity, masking under the cloak of science. True science is not at war with Scripture, and it is not the men of real scholarship, but the pseudo-scientists, who are not at all well-founded in the Bible, who are the chief offenders.

M. S., Cuthbert, Ga. 1. What is the origin of finding your natal birthday in the book of Proverbs, chapter 21 for men and 31 for women? 2. What is the origin of the adage, "As poor as Job's turkey"?

1. It probably had its origin in an old superstition that, by turning to a certain portion of the Bible with eyes averted, and opening the volume at random, you would find the answer to your wishes. Of course, it was a foolish superstition, nothing more. 2. The origin of this saying cannot be traced. It has reference to the patriarch when he was deprived of all his worldly possessions. Shakespeare, in *Henry IV.*, says "I am as poor as Job," which is probably the closest approach to the quotation that can be found. One old writer says that the phrase was founded on the fact that "Job's turkey was so poor and lean that it had only a single feather."

Subscriber, Eugene, Ore. Who is the author of the sentence "God tempers the wind to the shorn lamb"?

It occurs in Laurence Sterne's works (1713-1768). In the writings of Henri Etienne (1594) is found the sentence, "God measures the cold to the shorn lamb."

W. J. K., Halifax, N. S., and Miss M. E. F. B., Cambridge, Mass. Please tell the name of the poem from which the stanza on "Watching" was taken, in THE CHRISTIAN HERALD of January 26, and where can it be found?

It is from the poem "Coming," by Barbara Miller McAndrew, and can be found in Schaff & Gilman's *Library of Religious Poetry* (Funk & Wagnalls, New York), and in some other anthologies.

C. B. H., Alton, Ia. 1. What became of the tract of land which the United States Government gave to Lafayette, on his visit to this country after the Revolutionary War? 2. How can mildew stains be taken out of clothes? 3. Why did not one of Leopold's children become ruler of Belgium?

1. We cannot find in any history what was done with the land. Write to the Secretary of the Interior for record in Department of the Interior, Washington, D. C. 2. To remove mildew stains from linen soak the article in buttermilk and spread on the grass in the sun. If a damp closet or sideboard causes mildew, place in it a saucer of quicklime. It will absorb the dampness and disinfect the space. Mildew may be removed also by rubbing the stained parts with lard, then spread in the sun every day for a week, being careful to bring it in every night and whenever it rains. Wash in the usual way. 3. King Leopold had several daughters, but in Belgium the crown descends in the male line, so it went to a nephew. King Leopold's second marriage was morganatic; that is, with a woman not of royal rank. In a marriage of this kind neither the wife nor the children can inherit the rank or possessions of the father, though the children are legitimate; consequently Leopold's two sons by his second marriage have no claim on the throne. King Leopold made ample provision for his wife and children.

Mrs. R. S. N., Clarksburg, W. Va. At what age should a child begin to receive discipline?

The modern idea of child training is that discipline should begin with life itself. In the New York Babies' Hospital it is said that there is never any crying among the well babies. They are fed and bathed regularly, and then laid on beds. They learn in the very beginning that crying does no good, so they take quiet whatever comes. As they grow older, the same firm, healthful policy is pursued. They are permitted certain things and forbidden others. As long as they are well, there is no trouble about discipline. A very young child knows when it is doing wrong, and modes of discipline must be devised from the very first for punishing lapses from obedience.

W. F. D., Columbus, O. How does the promise to Isaac have any relation to us, either as the state or in the church?

You will find the promise in Gen. 26:3, especially the last portion of the fourth verse. He had succeeded to his patrimonial inheritance and was also now to receive a renewal of the different promises which had been given to his father, with the additional assurance that through him, all the nations of the earth should be blessed. Except by an extremely attenuated process of reasoning, we can go no further in pointing out a connection between Isaac and ourselves than is indicated in the Bible itself. There are probably some preachers who may be able to do so. The whole world is benefited through the promises to the patriarchs. (Repeat definitely the question concerning Ishmael and if we can answer we will do so.)

E. K., Eugene, Ore. Is there any Protestant church that will not allow a divorced person to marry again as long as the other party is living?

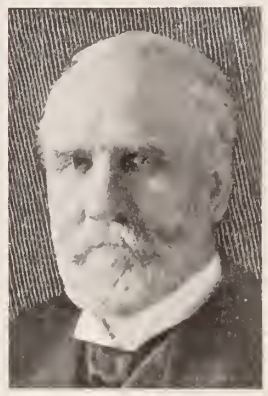
The Protestant Episcopal Church is trying to prevent the remarriage of divorced persons by its clergy, and other Protestant churches are frowning on the practice, except in the case of the innocent party.

J. H. Y., Leola, Pa. Sunday School pupils asked the following: 1. What did they do with the bodies of the two thieves who were crucified with Christ? 2. Was any one else ever laid in the sepulchre from whence Christ arose?

1. Legend gives them the names of Dismas and Gestas. Scripture says nothing regarding the disposition of their bodies, but they were probably interred in the potter's field or in ground reserved for criminal sepulture, or taken away by their friends for burial elsewhere. 2. It belonged to Joseph of Arimathea and no one had been buried there until Christ was laid in it. There is no record of any other interment, and there probably has been no other. The Jews would not have used it. It has been so venerated by all other races that they would not have profaned it by burial there.

Famous Christian Testimonies

PROBABLY no man, apart from the occupant of the Presidential chair, is better known throughout the length and breadth of this land than the Hon. James Wilson, the venerable Secretary of the Department of Agriculture. Secretary Wilson, though now in his seventy-fifth year, is still remarkably hale and vigorous and is rightly regarded as one of the best authorities on this continent, if not in the world, on scientific farming, stock raising and the various questions that relate to food production. In his long career, which includes nearly fifty years of public service, the Secretary has enjoyed unusual opportunities of coming in contact with leading men representing all kinds of business and every shade of opinion. He has marked the development of the religious spirit in the nation. To the Honorable Secretary a request was sent for an answer to the question:



Hon. James Wilson

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

Secretary Wilson's reply is given below, and, like everything else from his pen, it is concise, yet sufficiently comprehensive and straight to the point at issue. He writes:

DEPARTMENT OF AGRICULTURE
OFFICE OF THE SECRETARY

Dear Sir: Washington, D. C., December 14, 1909.

Replying to your letter of December 8, would say that the progress of international arbitration and the world-wide activities of the Red Cross, seem to me to show that the world is improving in its international relations. I believe that our own people in the United States are learning to know one another better and to love one another more. Sectionalism is vanishing, and sectarianism is losing its bitterness. There are more people in Church and Sunday School than ever before.

Most of your questions you can answer better than I can. As to men in public life, I believe that the public man is apt to reflect the people who place him in a public position.

Very truly yours,

James Wilson

Secretary.

Miscellaneous

N. M. B., a reader in New Orleans, writes that our beautiful "Dreamland" child picture is, by some strange coincidence, a lifelike portrait of his little child and has been so recognized by a number of acquaintances. His little one passed away some time ago.

J. C. W., Toronto, Canada. We are warned in Scripture that many false prophets and teachers will arise in the latter days and deceive the very elect, etc. This would seem to apply in the present case. No one has authority to dogmatize on such subjects.

Mrs. P. G., Spirit Lake, Ia. Swedenborg was a mystic. He believed he had "revelations" and that he enjoyed the view of the spiritual world and conversed with spirits and angels. He was the founder of the "New Jerusalem" Church, but did not attempt to organize congregations.

G. I., Poestenkill, N. Y. Under the Old Testament dispensation, capital punishment was unquestionably recognized. Under the Gospel dispensation, however, the value of a human life, the call of mercy, and the duty of leaving ultimate judgment with God are clearly set forth.

C. O. B., Troutdale, Ore. 1. The only light we have on the subject is that found in the Scripture itself. See John 5:28, 29; I. Cor. 15; Rev. 20:11-15. Many preachers and writers have speculated on these passages. The subject is too extensive to discuss here. 2. It is assumed by some early writers as a reasonable probability that John was baptized by some of his own disciples. It is not known who baptized the apostles.

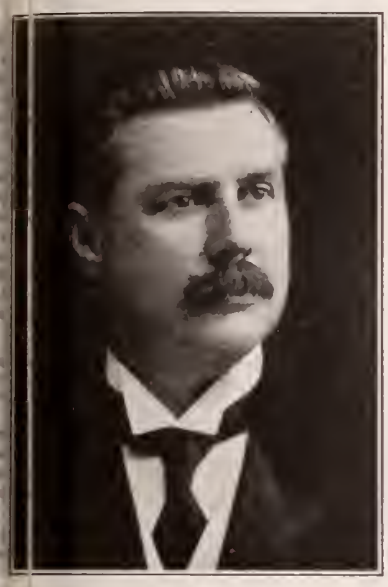
H. D. J., Allentown, Mo. 1. One may be a moralist and yet no Christian. He may have excellent qualities of heart, head and character generally and yet be no Christian. In pagan times there were many admirable characters who knew nothing of the Gospel. The virtues you mention are all excellent in their way, and are such as Epictetus, Plato and Socrates would have praised. Some of them are purely intellectual, others are in the domain of the heart and the affections. 2. The prefixes, as you write them, are not good English, with two exceptions, viz., unveracity and uncandid. A better word for the last would be disingenuous.

The Church and Temperance

By Professor Charles Scanlon, Secretary of the Presbyterian Temperance Committee

SINCE the angel with the flaming sword stood at the gates of Eden history does not record an instance where vice and virtue, evil and good, falsehood and truth, hate and love, wrong and right, met more squarely face to face than when the legalized liquor traffic confronts the church of the living God and demands the right to live.

What right have Christian people anywhere to acquiesce in the perpetuation of an institution which is so unmitigatedly bad, so incurably evil, so atrociously wicked, so diametrically opposed to all good as the liquor traffic



Professor Charles Scanlon
Secretary of Presbyterian Temperance Committee

is always and everywhere known to be. By the love of God's day and God's Book and God's house and God's people and God's honor, by every instinct of self-preservation the church is in duty bound to aim at nothing less than the utter destruction of this Beast of the bottle. Whenever any evil tends to neutralize the influence of the Gospel, and blocks the way to the sanctuary as this evil does, that moment ought the church to lay violent hands upon it, whether it be moral, social financial or political.

In dealing with this thing the church must not condone, nor excuse, nor evade, nor apologize, nor compromise, nor be silent; she must smite to kill. If the church is right, the liquor traffic is wrong. Christ did not say that he came to regulate the works of the devil, but to destroy them, and it is enough for Christians that they be as their Lord.

To say that the church shall take no part in the temperance reform is to say that there shall be no such reform; and to say there shall be no temperance reform is to say that, sooner or later, there will be no church; and to say there will be no church is to say there will be no Christian civilization.

When it can be shown that the Inquisition was right, and that Nero was good; that Pilate was just and Herod was pure; that Leonidas was a traitor and Benedict Arnold a patriot; that infidel anarchy is better than responsible Christian government; that the plague is a blessing and the decalogue a curse; then, perhaps, but not until then, can it be shown that it is wise to build jails and penitentiaries, and asylums and almshouses, and hospitals and orphanages, and license liquor dealers to populate them. Then will it be statesmanship to maintain a national quarantine against idiots, paupers, criminals and lunatics from abroad, and license 250,000 saloonkeepers to manufacture that kind of a product at home. Then will it be economy to levy taxes to support orphans and widows and license the murder of husbands and fathers. Then will it be good to maintain 275 lifesaving stations, at a million and a half, and under the same flag and out of the same pockets maintain 250,000 life-destroying stations at two billions and a half.

Oh, church of the living God, thou who hast been set as a watchman on the wall, cry aloud, and warn this nation that he who smote Egypt and Greece and Rome for their corruption, and Judah for her idolatry, and Venice for her pride, and Spain for her avarice, will not hold us guiltless if we do these things! Oh, Church of Christ, thou who oughtest always to be in the van of God's marching squadrons, cry out, and tell our people that he who watched over us in infancy and has run with us in battle now demands that we shall purge our land of this curse, and that the dramshop must be consigned to the museum of the past, with the rack, the thumb-screw, the scalping knife, the tomahawk, the pirate ship, the Inquisition, and other relics of barbarism, while the noblest aspirations of a noble people are embodied in the noblest laws of noblest men.

ADVERTISERS WHO MAKE GOOD

ON page 280 of this issue of THE CHRISTIAN HERALD you will find an article entitled "Investigating Bond Issues," in which is described the great amount of trouble and expense to which first-class bond houses go in ascertaining the real worth of securities before offering them for sale to the public.

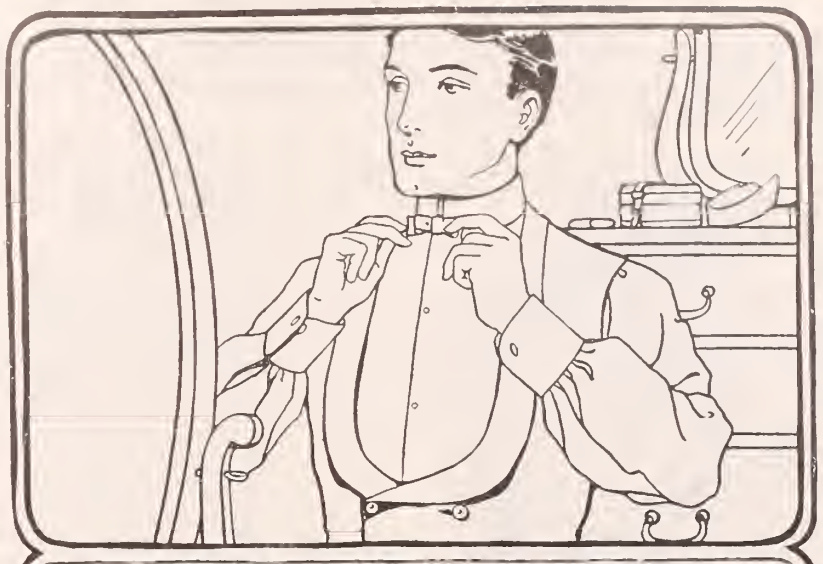
The reputations of such houses depend upon their judgment, and, as stated in the article, a banker would sooner reclaim a whole issue of bonds at great loss than have his judgment impeached, two houses having recently reclaimed bonds in this way to the extent of one million dollars.

But this attitude is by no means confined to financial advertisers. Since beginning this series of talks we have been called upon to adjust several points of difference which have arisen between subscribers and advertisers, and we have been struck by the eagerness of advertisers to make good every claim made by them in print.

As a matter of fact, the advertiser is as much dependent upon the customer who "comes back" as any local dealer. He simply cannot afford to have any dissatisfied patrons, but it sometimes happens that through no fault of the advertiser's own the subscriber may hold him very much at fault. He may be swamped with orders, or the mails may miscarry, or the express company may not deliver the goods on time. Neither the subscriber nor the advertiser may know of this, and so counter-claims are set up, and sometimes a subscriber retires from the field without having obtained his rights.

This, however, is not necessary. A little adjustment sets the matter right, and we are happy to say that both our subscribers and advertisers are coming to a better understanding of one another than existed heretofore, for both realize that we are ready to go to the furthest extent in fulfilling the spirit as well as the letter of our guarantee, which is as follows:

THE CHRISTIAN HERALD guarantees its advertisements. Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within one month of the date of the appearance of the advertisement.



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By AMELIA E. BARR

CHAPTER NINE—*Continued*

"WELL, then?" said Katrina.

"The sailor men thought fighting the best way," said Batavius, "and shouting, 'Captain Van Vroom to the rescue!' they went all through the city. They did not shout for me; they knew I would not lead them into such foolishness."

"But a brave man is our Captain, and one brave man knows another."

"At that hour, mother, he was a crazy man, and I could no more hold him than I could hold an armful of water."

"Crazy! Choose thy words better, Batavius."

"Well, then, at his age——"

"One thing I can tell thee, Batavius," interrupted the Captain; "at that hour, just twenty years old I felt. With those brave fellows behind me, I could have got into any ship." And as he spoke, Madame said in her sweetest, tenderest voice:

"A great soul thou art. And from any ship thou would have brought the Stamps, if the little souls would have let thee; Katrina knows that."

"And the consequences, mother? What of the consequences? Forgetting them is improper—and dangerous."

"My Jan never counts the danger, Batavius."

"You see, mother, you see, we must be reasonable; all the men of position and influence say that. I can tell you that even General Gage is most anxious to prevent anything like an overt act."

"Tired am I of those two words. What does the government call the things we have been doing these many months?"

"Rioting, only rioting; but bloodshed means war."

"Well, then, I stand with my Jan and the sailors. I would give the government an overt act, just as quick as I could."

"You talk like a woman. Every one who rushes into useless danger is a fool."

"A woman I am, but no fool. Yet I would have gone with the sailor men for the Stamps."

"Very easily that is seen, mother. But it might have been destruction of the city."

"Tush! Nothing of the kind. But I will tell thee how it is—people listen to lawyers and to what they call men of weight and influence, and very cautious are such men; they have offices to lose, and property that may be destroyed, and——"

"Yes, to such men I listen; that is my way; it is a sacred principle with me, for they give good advice."

"It is your business, that is what you mean."

"Well, then, my business it is. I am very anxious and particular about my business. On many Exchanges I am known for possessing a sound judgment. But so!" And he shrugged his big shoulders to indicate the hopelessness of sound judgment from Madame.

"If you had asked the poor citizens, or the Liberty Boys——"

"The poor men and the Liberty Boys had their say, and it is a great satisfaction for me to find that generally they think as I do. I will tell you, that when John Cruger failed with a crowd he was talking to, old Zebedee Willis won them with a few words. He stood up in his leather apron, and he had his paper cap on his head, and his big awl in his hand, and he said, 'Boys, not one man of us in fifty can climb into a boat joggling about on the river, but we can every man Jack of us get into the fort. For one, I'll be eternally obliged to Cadwallader Colden if he will put the bits of paper in the fort; they'll be mighty convenient to us there'; and the crowd that would not listen to Cruger's reasonable arguments, were delighted with old Zebedee's view of the case."

Madame did not answer Batavius. She was getting Jan his slippers, and whispering kind little words as she did so. "I will go and get thee some pie, Jan."

"Thou good Katrina!"

"And I will call Virginia, and tell her to come to see thee." Then turning to Batavius she added, "See thou tease her not, Batavius; a very bad headache she had an hour ago."

"A great many times, mother, she has had a headache—that is not very interesting to me."

"She is not well this short time gone."

"I can see that myself. When we are married, no more headache she will have."

"Perhaps."

"Surely. I shall see to that."

And Katrina looked steadily into the face of Virginia's lover, and her eyes were opened, and she saw, as it were, in a flash of light, a miraculous glimpse of the real man; saw, or rather divined, the craven compromises, the sullen vanities, the secret brutalities, and unmanly dreams of revenge that lurked beneath the plausible, ordinary merits so visible to all.

For a moment she was astonished, but this feeling was quickly followed by one of anger, and she went hastily to her daughter's room. Then the sight of Virginia silently weeping as she stitched the band of linen in her hand turned her anger into pity. She went to her child's side, and stroked her pretty brown hair, and lifted her hand and caressed it.

"My dear one," she said, "thy father has come home, and a great deed he would have done this morning, if his own way he might have had."

"But what then?"

"I will tell thee. The sailors idle in harbor wanted to board the government sloop and destroy the Stamps, and they went through the street calling for thy father to lead them. And he was glad, and ready to go with the men, but the citizens would not have it so. They were afraid of bloodshed and civil war. Little spirit have they, I think. Batavius also was against thy father; that was because he would have been shamed into going with the Captain."

"Indeed no, moeder. Batavius would take his stand with the rich and respectable citizens. Many reasons, old and new, he would have ready for not going with his Captain and mates."

"Batavius is a coward."

"Batavius is a bad, cruel man; a coward he is not. My fader says he is a fierce fighter."

"For his life, or his ships, or his goods, Batavius will fight. But for freedom, and free men's rights, and for the rights of men and women not yet born, Batavius has no stomach for fighting. I say he is a selfish coward. Now make thyself pretty, and be very kind to thy father, and praise him a great deal, and thou need not praise Batavius at all—and thou need not be very pleasant to him. I know very well that he has been praising himself, and his great moderation, to John Watts, and the rest of the Worshipfuls. I know also that he has spoken with pity of thy father's rashness, and his own trouble in managing thy father. I know! I know! I wish, then, that some one should make him shrink and shrivel to his own size. On thy father he builds himself."

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

'What does Batavius know of my od father's feelings and reasons?"

'He knows as much as a cheese-mite ows of the cheesemonger. That is Now make some haste, and what-r is thy best mood show thyself in i'

Virginia hardly needed this charge. Ir mother's words had filled her with spirit contradictory, provoking, and ogether charming. She bathed her fe, and put on her best gray bodice, ed with blue ribbons, and a bow of be ribbon in her hair, and a long c in of gold beads, which Batavius hl given her, round her throat, and t s arrayed to tease or to conquer, s went slowly down the long stair-w, singing as she went—

The pretty maid who cries aloud,
Sweet Lilies of the Valley!

he sang the last line twice over as s opened the door, then with a low lgh of delight she ran to her father. "i, my fader! my fader!" she cried. "i great a spirit is in thy good heart! I ave heard tell! Yes, indeed! every o talks of thy courage. Thou art so yng, and so handsome, and so brave, th if a wife thou wanted to-day the ptiest girls in New York would sile on thee." And she kissed him, a put her arms across his shoulder, a kissed him again, and again, and th as she sat down by his side, she fod time to send Batavius a ravish-in smile of recognizance, and to svetly ask him to "tell her all about h father's brave intent."

Indeed, my Virginia, as I have al-rdy told thy father, the intent was ra, not brave. I do not believe the Sps could have been got; and, say th could, of what use at all would such a victory be? More Stamps are looked for every day, and more, and still more; an endless fight without any good results."

"But yet you stood with your Captain and your mates? Oh, I am sure of that, Batavius."

"I was not with them, my Virginia."

"Oh, dear! I am disappointed in you! Think of a sailor deserting his Captain and his comrades, and siding with a lot of cowardly landsmen. I thought sailors stood by sailors, right or wrong."

"They ought to," growled Jansen.

"I thought it was always 'one and all' with the men of the sea. Oh, Batavius, I am astonished! I am even ashamed of you. My father would have stood by you, if the sailors had shouted, 'Batavius to the rescue!' To the hilt of his cutlass he would have stood by you—yes, to the bottom of the sea—and that, principle or no principle. Batavius! Batavius! I do not believe you will ever again be able to get a crew for *The Arms of Stuyvesant*."

"My lovely one, there is no fear of that. I shall tell them I am Van Vroom's son-in-law. They will hire with me, for your sake. Your family name will find me a crew," and he waggled his head in a mockery of assurance.

She made a positive motion of denial, and added, "You would only be a relation by marriage. That is not much of a tie."

"Strongest tie in the world," he answered.

"But for business, it is not worth anything. Say you wanted money—you would not like to go to John Cruger, to borrow it, because you were Captain Van Vroom's son-in-law. Cruger would laugh at you, and——"

"I do not want money. I borrow from no one."

"Well, then, say you hired men on my father's name; they would not obey you."

"Would they not? Little you know, my beauty. They would obey me on their hands and knees. That is a pretty chain you are wearing."

"You gave it to me. Thank you! thank you! thank you, Batavius! I think I have said 'thank you' twenty-three time before; now the number is twenty-six."

And her smile was so charming, her pretty little balances and movements from foot to foot so fascinating, and the mimicry and intonations of her words so provoking and alluring, that Batavius was at her mercy. He adored and he hated her. He wished both to kiss and to strike her. She bewitched and she tortured him. Involuntarily he rose and attempted to embrace her—and she slipped into her father's arms.

"You are—you are the—the most provoking of women," he muttered—and then the outside door opened, and Arent and Harry Rutgers entered.

It was such a climax as Virginia most desired. She could now torment Batavius in a threefold manner, and with all the grace of girlhood, happy and unrestrained, she stepped forward to meet her brother and her friend.

"Have you a letter for me, Harry?" she asked. "Come, now, I know you have. Shall I pick your pocket for it, or will you deliver it at once, sir?"

"Here is the letter, Virginia. I received it only one hour ago."

"I expected it. How delightful! It is from Lady Rose. Now you must all excuse my inattention. Nothing can be said until I have read my letter;" and then, happening to glance at Arent, she saw such a wonderful happiness and composure in his smiling face that she knew without a word, or look of confession, that Arent had a similar white paper comforter lying somewhere close to his heart.

To be continued

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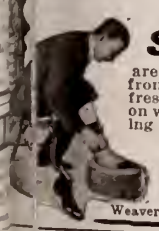

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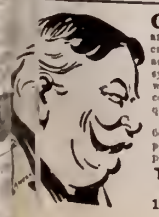

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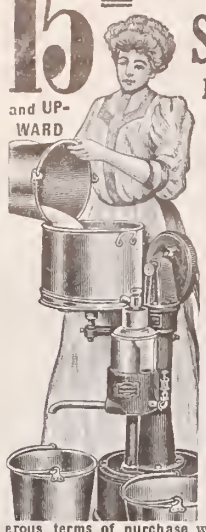

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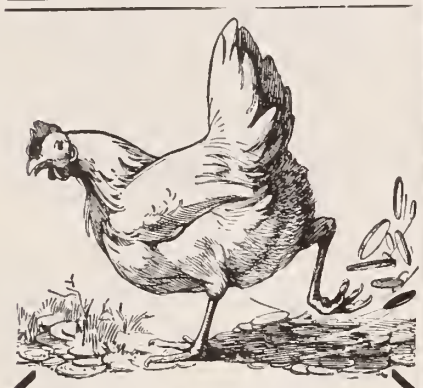

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A Reader's Beautiful Gift

MISS MARGARET GERTRUDE WICK, of Harrisville, Pa., a reader of this journal, recently passed away. For the last sixteen years she had been an invalid. She was a very patient sufferer, thoughtful and kind to all around her, and she remembered in her gifts the poor and the afflicted. During her long period of suffering she wrote many devotional poems and, having musical talent, set them to fitting melodies, a number of which have been rendered in public with marked acceptance. She was a consistent Christian and devoted to the Presbyterian Church, of which she was a life-long member. She left a portion of her estate to foreign and home missionary work and she bequeathed to our Children's Home at Mont-Lawn, for the endowment of two memorial cots in memory of her father and mother, $250, and $150 to the Bowery Mission. She gave to the Presbyterian Church, of Harrisville, $1,500; to the Boys' Industrial Home, Oakdale, $250; to the Almira Home for

The Late Miss Margaret Wick

Aged Women, Newcastle, Pa., $250; to the Presbyterian Sabbath School Association work, $1,000, and to Presbyterian foreign missionary work $1,000. These are only a few of her very liberal bequests in aid of Gospel propagation and general benevolence.

One who knew her writes of this godly woman: "Whom the Lord loveth he chasteneth, and so it seemed. Under the Father's discipline, she grew into the image of her Lord who redeemed her, and who called her but a little while ago into the life eternal. She had a heart for every holy ministry of the church. Her heart was tender and pitiful and her hand always open. In her sympathy for others, she forgot herself. Being dead, her voice will yet speak." The body of this invalid saint was laid to rest in Harrisville Cemetery.

From a Farmer's Wife

Dear Mr. Editor: I have now received the fifth issue of THE CHRISTIAN HERALD, which was subscribed for me by our friend, Mr. W. L. Ames; also, the calendar and "Daughters of Dorcas." My life is that of a farmer's wife, and we farmers have not much society or reading, but THE CHRISTIAN HERALD gives the principal subjects of the day in such condensed form that one can read an article or item while doing some little household duty. I am especially fond of the queries of THE MAIL-BAG, for much useful knowledge is contained therein. We are young people, just "starting out" in married life, but THE CHRISTIAN HERALD shall always be a guest in our home. MRS. FRED DENISON.

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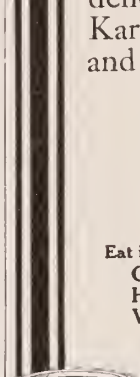

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A pupil who was thin writes me:

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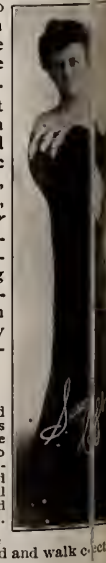

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THE YOKE OF CHRIST*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

WE are apt to think of the yoke as an instrument of torture, and the impression is strengthened when we look at the galled necks and shoulders of oxen that bear the yoke as they work. And so the yoke is sometimes considered as an appropriate emblem of subjection and slavery, imprisonment and severe rule, while the removal of it is indicative of deliverance.

How different is the yoke of Christ! He said, "Take my yoke upon you, and ye shall find rest." That is a yoke that never galls. In our collection we have a yoke which is heavily cushioned. It is designed to be worn when carrying a boat on the shoulders, over the head, across "carries," between lakes in the Adirondack region. The yoke of Christ is made soft and easy by being heavily cushioned with love. Instead of being an emblem of slavery the yoke of Christ is an emblem of fellowship. He invites us to put it on ourselves; no one can put it on for us, not even Christ, but we are privileged to wear it that Christ may become our helper. Let us think what it means to be a yoke-fellow with Christ. He says to us: "If you are finding your life a heavy burden, let me share it with you. I will rest you. I will teach you how to live in gentleness and kindness. I will take the worry out of your hearts." When Jesus says to us that he will give us rest, do not let us misunderstand him and think we are to be relieved from toil.

Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.
'Tis loving and serving the highest and best,
'Tis onwards! unswerving, and that is true rest.
—J. S. DWIGHT.

What Jesus will give us is rest in work, not rest from work—not idleness. Work is one of our greatest blessings, but we must learn from Christ how to work in the right way, how to work without worry, how to bear life's burdens without anxiety.

In recent years a torpedo-boat has been invented which may be submerged for many hours, and its occupants yet be safe. On one occasion such a boat was under water for twenty-four hours; during that time a severe storm had raged, lashing the waves into fury, but when the torpedo-boat was raised those in it knew nothing about the storm, for they had been down, down, down, where the ocean was at peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee." The thought is the same, whether in the boat with Christ or in the yoke with him.

Two lady travelers in Egypt were standing at the reputed spot by the Nile where Moses was said to have been hidden in the rushes by his mother. Even more interesting to them was a woman about fifty years of age, ascending a long stone stairway with a tub of water upon her head. In her form there was not a suspicion of being bowed down; on the contrary, she bore herself erectly and moved steadily and spilled not a drop of water. How admirably she carried her burden! It suggested to those looking at her how bravely and steadfastly life's burdens should be carried in the strength which Christ will give us. Undoubtedly the woman who carried the tub of water so admirably on her head had been trained from childhood to carry burdens in that way, beginning with something not very heavy. So should our children be early taught to bear with equanimity the disappointments and unpleasant things which will, without doubt, come into their daily lives, to bear them through Christ that strengtheneth them.

Come unto me, ye who are heavy laden,
Come unto me, ye who are sore oppressed,
The white haired sire, the young and tender maiden,
Come unto me, and I will give you rest.

A certain queen was sitting for her portrait, and she requested that it should be painted without shadows. The astonished artist exclaimed: "I am afraid that your majesty is not acquainted with the laws of light. There can be no good portrait without shading." And so there can be no grand, noble life without sorrows. What we call "clouds" in our experience are as necessary to our soul life as shadows are to a picture.

Sometimes in such hours of trial those who thought themselves to be Christians have shown themselves to be quite like atheists. A lady observing her husband to be deeply dejected on account of some misfortune, pretended to be still more disconsolate than he, and gave way to lamentations and tears. As she had before exhorted him to dismiss his sorrow, he was astonished and asked the cause of her sudden grief. She replied that she had been dreaming; and it seemed to her that a messenger had come from heaven, and brought the news that God was dead, and that all of the angels were weeping. "Foolish woman!" said the husband. "You know right well that God cannot die!" "Indeed," replied the wife, "and if that be so certain, how comes it that you are now indulging your sorrow as immoderately as if he did not now exist?" That settled the matter, for the husband allowed himself to be encouraged in God.

The traveler may stand to-day in the city of Antwerp, in Belgium, near the old cathedral, hearing all the clatter of business, a thousand feet trampling up close to the walls and buttresses against which lean the booths where articles of all sorts are being sold, a thousand tongues rattling the language of traffic, when, as the hour strikes from above, a shower of notes descend from the spire; bell notes, fine, sweet, small as a bird's warble, the whole air full of crisp tinklings, underlaid by the deeper and sonorous tunes of large bells, but all of them pouring forth a melody that seems unearthly, and the more so because in such contrast with the scenes of common life beneath. So, amid the busy hum and stir of life, there come to the prayerful soul angelic voices of encouragement and warning, calling our thoughts upward to the God of peace, bell notes of promise and hope, words on which our souls can rest.

A little child was once obliged to have a painful operation performed. Her father took her in his arms, and explained to her that it was best and would save her a great deal of suffering by and by and prevent her from becoming a cripple. The child believed that the father knew best, and she said: "Stay right by me, papa, and hold my hand and I can bear it." And the father did so, and whispered: "Be brave, my darling; it will soon be over." And God is watching over us, and is close beside us, though we do not see him. Let us comfort ourselves in him and be brave. Let us hear him say: "Nothing can separate you from my love. In life I am always with you, and in death you will only be coming a little closer, when you can see me as I see you."

Dr. George H. Pentecost tells about going to call upon a parishioner who was in deep affliction. He found her working upon a sofa pillow. He asked

Continued on page 381

*International Sunday School Lesson for April 24, 1910. Warning and Invitation. Matt. 11:20-30. GOLDEN TEXT: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

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BLACK AND RICH

IS THE WAY POSTUM SHOULD BE

A liquid food that will help a person break a bad habit is worth knowing of. The president of one of the state associations of the W. C. T. U., who naturally does not want her name given, writes as follows:

"Whenever I was obliged to go without coffee for breakfast a dull, distracting headache would come on before noon. I discovered that, in reality, the nerves were crying out for their accustomed stimulant.

"At evening dinner I had been taught by experience that I must refrain from coffee or pass a sleepless night. While visiting a physician and his wife I was served with a most excellent beverage at their dainty and elegant table and, upon inquiry, discovered that this charming beverage was Postum and that the family had been greatly benefited by leaving off coffee and using Postum.

"I was so in love with it, and so pleased with the glimpse of freedom from my one bondage of habit and so thoroughly convinced that I ought to break with my captor, that upon my return home I at once began the use of Postum and have continued it ever since.

"I don't know what sick headache is now, and my nerves are steady and I sleep sound, generally eight hours. I used to become bilious frequently and required physic; now seldom ever have that experience.

"I have learned that long boiling is absolutely essential to furnish good Postum. That makes it clear, black and rich as any Mocha and Java blend. Please withhold my name, but you may use the letter for the good it may do."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Investigating Bond Issues

THE small investor, who is troubled with the question of the safety of this or that proposition, will be saved much worry by considering only those investments which are guaranteed by first-class houses. For, no matter what sources of information the private investor may have, they cannot possibly be as far reaching as those of the banker, whose business depends upon the accuracy of his knowledge of securities.

In the matter of bonds, for instance, a house of national reputation would rather recall an issue of bonds, at whatever expense, than have its judgment impeached. We have heard of two instances lately where series of bonds, issued by first-class houses, were recalled and the money, more than half a million dollars in each case, refunded to small investors throughout the country.

Good bond houses very naturally do their utmost to guard against such a possibility of loss, but the extent to which they go is hardly realized even by experienced investors. For instance, a well known bond house recently conducted an investigation of a bond issue, which it was asked to handle for three connecting interurban trolley roads in the Middle West.

Experts Called In

Now, instead of accepting the bond issue upon the word of the promoter, the bond house made a careful study of the proposition from the figures which were submitted in advance, and even from those figures decided that the earnings as reported were not large enough to support a bond issue of the size contemplated, for this house insists not only that the earnings shall be big enough to pay the interest upon the bonds, but that there shall be a very large margin beyond the necessary amount. Then an expert was sent to examine the roads personally, and to determine, if possible, just how large a bond issue was desirable. This expert spent two weeks riding over the roads in an endeavor to become intimately acquainted with them, and the result of his examination was a suggestion to consolidate the three roads and cut down the bond issue very materially. This suggestion being accepted favorably by the companies, the bond house employed a firm of chartered accountants to examine the books of the roads from the time they were first operated, up to date. The report of the accountants was then compared with the statement which had been submitted by the companies.

Next, an engineering firm was employed to make a physical examination of the roads, to determine the present value of the properties and to examine the actual state of the rails, ties, rock ballast, cars, copper in the trolley wire, trolley poles, power houses, and, in short, everything necessary to the operation of the roads. This firm was not only required to submit an estimate of the amount of expense necessary to keep up the roads in their existing state of maintenance, but also to submit another estimate showing how much it would cost to replace all of the property of the roads, new, at the prevailing market rate.

External Considerations

Next, an expert was asked to submit a report based on the earnings of the road in the past, and to make a calculation upon the probable earnings in the future, based on the character of the surrounding country and its development as compared with adjacent sections. Was the section of the country through which the road passed growing, and, if so, at what rate? Also, how was this growth likely to be affected by external conditions?

After all these reports had been received by the bond house they were submitted to experts, to be analyzed and compared in detail with other properties which had been financed not only by this bond house, but by other concerns of a similar character. The engineer's report was examined to see if it agreed with the accountant's report, and these in turn were compared with the report which had been submitted by the promoter of the product.

Any differences had to be explained, and, if necessary, the investigations made over again, because it sometimes happens that a difference in a report is due to mistakes honestly made. The promoter may have underestimated the salaries necessary to carry on the road under modern conditions, or wrong estimates may have been made in the matter of the expense of maintenance. Nearly six months were required before the whole investigation was completed, but at the end of that time the bond house decided that it could safely recommend to its customers an issue of bonds upon the consolidated road.

Controlling the Market Price

Having then determined to handle the issue of bonds for the company, it was further exacted that every one of the bonds of the issue was to be handled by the bond house in question. Good bond houses always exact this condition, for the reason that they are then able to control the market price of the bonds. Instances have been known where bond houses have taken only part of an issue of bonds. In one case part of a bond issue was given to a contractor in payment for construction work. The market price of the bonds was $100, but the contractor in his eagerness to obtain ready money sold his share of the issue in open market at $90, which then became the market price of the bonds and above which it was impossible to sell that part of the issue which had been taken over by the bond house.

And so it will be seen that there are danger points to be considered in a bond issue which could not possibly be covered by the individual investigator. Not only does the process require the most expert knowledge, but it is highly expensive. Hence the small investor at least will do well to consider only those bonds which are offered by a reputable bond house. The fact that such a house issues them is a guarantee that an investigation similar to that described above has been carried out, and the investor has the further assurance that if, through some unforeseen contingency, the issue should fail, he will be protected by the bond house from which he has purchased the securities.

A New Map of the World

THE new international map of the world, as described by the *National Geographic Magazine*, is to be drawn on a scale of one to one million. That is, any length measured is to be one-millionth part of the distance between the same two points measured on the ground. In English measure, this is equivalent to sixteen miles to the inch. The international map of the world now in preparation was first proposed by Professor Albrecht Penck, of the University of Berlin. A committee representing ten different countries, two from each country, are supervising its production, the American members being Mr. Mendenhall, of the Coast Survey, and Major Powell, of the Geographical Survey. The spelling on the map will be according to the pronunciation of the names of places familiar to the countries where these places are located. The entire atlas will contain about 1,500 sheets.

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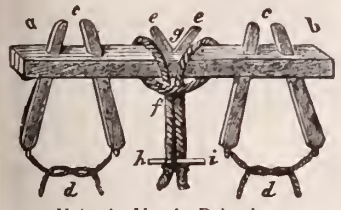
SUNDAY SCHOOL LESSON

Continued from page 379

r to let him take it in his hand. He rposely turned it on the wrong side, d then remarked to her that it did t seem beautiful to him, and that he ndered why she should be wasting r time on it. "Why, Mr. Pentecost," e replied, "you are looking at the ong side; turn it over." "That is st what you are doing," he replied. ou are looking at the wrong side of d's workings with you. Down here are looking at the tangled side of d's providence; but he has a plan—re a stitch and there a movement of shuttle—and in the end a beautiful rk. Be not afraid, only believing. lieve him in the darkness, believe n in the mysteries. Let him that lketh in the darkness, and seeth not light, yet trust in the Lord God."

The City Yoked With Christ

There is an old saying that "God de the country, and man made the tvn." Certain it is that the country pure, healthy and beautiful, while town is often quite the opposite. hen the Lord Jesus did many of his ghty works in the towns and cities linked himself with them, and when bewailed their lack of co-operation the words, "Woe unto thee, Chora-



Yoke in Use in Palestine

b, timber of the yoke; *c*, *d*, the bows; *e*, *e*, pegs between wh, at *g*, the end of the shaft comes, the shaft itself having be run through the rope between *f* and the cross-piece of w *h*, *i*

; woe unto Bethsaida, and thou, Capernaum," he showed his desire was t not only individuals, but cities, ould come unto him and learn of him d secure peace.

What Christ Said

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And he wept as he sent me back—
"There is more," he said; "there is sin."

GEORGE MACDONALD.

The battle is on for making our cities at God would have them be. In his me laws are made for the protection of the Sabbath; laws for the otection of young children against rd labor, against the contaminating luence of the streets after nightfall; ainst the putting up of corrupting b-posters; against the saloons. Publ playgrounds are sustained in many ces as centres of happiness, good rals and human brotherhood. Children who play together are not likely t grow up to hate and oppress each o er. This will be doubly true if they o attend the day school and the Sunday School. Dr. Alexander McKenz has said: "It is clear that the Holy Cy must be brought down by men vo are holy, pure and of a ministeri disposition. Now it is commonly orted that there are many men in o time which cannot be described in s h terms. There are a great many od men in the world. But it is not be denied that the common life is at onsiderable remove from the New Testament. There is an appalling ount of cleaning to be done before t city can stand squarely on the ound, but it can be done. Christian n have measureless strength when ty attempt measureless things. . . . Fch man (or person) can furnish one ne toward the city, for the foundati of the wall, or perchance for its c ing. To give himself is to give re than himself. Thus I set good c duct out of a good heart, honorable ing, daily obedience, the unostentatious usefulness high among the methods by which the city shall be builded down." An interesting illustration of how Christianity bettered things is afforded by the whole district around Mount Lebanon, which has been called "the oasis of the Turkish empire," because it has better farms, better roads, better houses, better social life than any other part of the Sultan's dominions. It is particularly wonderful that its farms on the rough mountain sides should yield larger crops than Samaria's fertile plains. The whole secret is the fact that Mount Lebanon, like the Waldensian hills of Italy, has been the refuge of persecuted Christians, who make up most of the population, and who can do better farming on the roughest hillsides than Mohammedans on fertile ground. The influence of the missionary schools and the Syrian Protestant College, at Beirut, have been and are to-day potent influences in yoking that region with Christ. Towns and cities and nations, as well as individuals, must be yoked with Christ. Why did Jesus say in his woes against cities that Chorazin, Bethsaida and Capernaum were more guilty than Tyre and Sodom? Sodom's sin we know was social vice. Any city of the present day that tolerates such conditions cannot be said to be yoked with Christ, but is all the while ministering to its own destruction. What a contrast we find in the Italian city of Florence, where, centuries ago, the citizens declared Christ the King of their city in a solemn civic service. They had a stone set up with the inscription on it: "Jesus Christ appointed by the Senate the King of the Florentines." Time has effaced that inscription, but there is a sacred monogram in its stead and on a tower is an inscription referring to that event which reads: "Jesus Christ, the King of Glory; He conquers, He reigns, He rules." Is Florence, then, the Holy City? For a time indeed she seemed to be, but alas! she did not remain yoked with Christ!

Methodists Render Tribute

AT the regular weekly meeting of Methodist pastors, held in New York City March 28, the following resolutions were adopted:

Whereas, Our beloved brother, Louis Klopsch, has been taken away by the hand of death; therefore, be it

Resolved, That in his removal Methodism has lost one of its most conspicuous, highly esteemed and influential members; the cause of our common Christianity one of its wisest, most consecrated and efficient advocates, and local and universal charities one of their most blessed benefactors.

Resolved, That we commend his unfaltering faith in the Bible, his intense love for the divine Christ as his personal Saviour, his belief in the witness of the Holy Spirit, and his devotion to the promotion of a warm evangelical Christianity.

Resolved, That we marvel and rejoice at the executive ability with which he was able to unite hundreds of thousands of hearts of kindred spirit and more than four millions of dollars in helping the poor, and children of the poor, in our own land, and in relieving instantly the suffering of the multitudes of most of the nations of the earth, which colossal benevolences were recognized by receptions and decorations of Kings and Emperors and by messages and flowers of love from the President of our own country, as well as by the tears and cheers of the penniless; and that we believe that Christ, the real King, who decorated his character with a cross, has placed on the brow of his faithful warrior, conqueror and child a crown of life.

Resolved, That we will cherish his memory and copy his example as he followed Christ, and rededicate our lives to the cause of truth, love and the salvation of our fellow-men.

Resolved, That we sympathize most deeply with and pray most sincerely for the wife and children of our dear brother; and that a copy of these resolutions be sent to the hereaved ones, and that a copy of them be spread upon the minutes of the meeting.

Signed by Rev. Ferdinand C. Iglehart, Rev. Frederick Shannon, Rev. George G. Vogel, Committee.

Any Church wishing to use the individual Communion Service, the sanitary method of observing the Lord's Supper, can secure a trial service from the Thomas Communion Service Co., Lima, Ohio. See their advertisement on page 379.

A Sixteen-Hour Meal in a Minute

It requires sixteen hours of soaking, boiling and baking to prepare a dish of home-baked beans.

It requires but a minute to serve a meal of Van Camp's. One can keep a dozen meals always ready. And, no matter when served, they are just as fresh as though they came direct from the oven.

Please think what that means, and how much more it will mean in hot weather.

Then Van Camp's are nut-like, mealy and whole. They are never crisped, never mushy or broken.

Van Camp's have the tomato sauce baked in, forming a delicious blend. And Van Camp's digest. They don't ferment and form gas, as home-baked beans usually do.

These differences are due to terrific heat—to the use of steam ovens—to facilities which homes don't have.

So Van Camp's, in addition to all their convenience, mean a doubly inviting dish.

The consumption of beans has trebled in the past five years. Last year millions of bushels were imported from Germany to help supply the demands.

This is partly due to the new way of baking—the use of steam ovens—which makes beans easy to digest. And it is partly due to the cost of meat. Beans contain even more nutrition than meat, and they cost but a third as much.

Van Camp's beans—which all people like—help immensely in solving the food problem.

The beans used in Van Camp's are picked out by hand from the choicest Michigan beans. They cost us four times what some beans would cost.

Our tomato sauce is made from whole, vine-ripened tomatoes to supply this sparkling zest. It costs us five times the market price of much tomato sauce.

If you want beans as good as they can be—beans which you can't serve too often—insist that you get this brand. (53)

Three sizes: 10, 15 and 20 cents per can

Van Camp Packing Company ESTABLISHED 1861 **Indianapolis, Ind.**

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Mother says: To make good gravy, thicken with Kingsford's Corn Starch, not flour—flour makes lumpy gravy and that raw taste.
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✳ Young People's Societies ✳

Winning the World*

IN the reports of the great student conference at Rochester, N. Y., last January the reader must have been especially struck by the confidence expressed there.

Robert E. Speer told of his firm belief that the whole world would soon know and love Christ.

He dwelt especially upon the fact that the countries which embraced Christianity were not only better fitted thereby for spiritual progress, but they were physically far better fortified.

"People die by starvation," he said, "in countries where Christianity has not been taught. There are Hindu, Buddhist and Mohammedan famines, but has any one ever heard of a great Christian famine?"

This fact, of course, is due to many reasons; but perhaps chiefly to the training in intelligence which accompanies all Christian effort. The schoolhouse goes with the church. We are made to feel that the service of our Saviour requires the brightest mind and the keenest sense that can be developed; that we must be as wise as serpents, while we are also as harmless as doves.

It seems as though, where so much of our commerce is going to the great pagan nations of China and India, our intellectual and spiritual privileges must surely follow soon.

At this same convention Dr. Arthur J. Brown reported that a Chinese tailor made him an overcoat of English cloth, on an American sewing machine. He traveled in a car made in Wilmington, Del., drawn by a locomotive from Philadelphia, over rails from Pittsburg, fastened with New York spikes to Oregon ties.

But, alas! the worst of our morals seem to be following these wonderful physical inventions. England long ago cursed China with the opium trade. Now our own people are carrying to the Orient our whisky and other intoxicants, and are presenting the most demoralizing of our entertainments.

May God help the good men and women who are struggling to neutralize and beat back these vicious forces, by introducing the pure and undefiled religion of the Master.

This great gathering of young and enthusiastic Christians augurs well for the winning of the world. They predict that in two centuries the work will be done. God grant it! But it will require a long pull and a strong pull and a pull all together.

One of the most touching among all the pathetic missionary tales is that of the consecrated worker among the Eskimos, the Rev. E. J. Peck. His field is on the lonely shores of Cumberland Sound, opposite Greenland, probably the most remote and inaccessible mission station on earth.

With only small snow huts, and no timber there, how was he to get a church?

He begged a contribution of one sealskin from each of his parishioners. Then he organized a sewing-bee among the women. They stitched through the long arctic night until they had made these skins into a great blanket, which, stretched over a rough framework, made a church.

It is by labors and ingenuities and sacrifices like these that the world shall be won.

*Christian Endeavor Topic for Sunday, April 24. TEXT: John 12:20-32.

The Awakening of Korea*

TRAVELERS tell us that Korea is a wonderful country, with a salubrious climate, many valuable mines and vast areas of fertile soil.

It lies in the same latitude as our own greatest eastern cities; is about 600 miles long and 135 miles broad, and contains 80,000 square miles—about the size of the State of Kansas. Its hills are many, but low, and it has ten rivers.

The people live chiefly on rice. They have various fruits, most of them of inferior quality, but the persimmons are said to be the finest in the world.

Everybody smokes in Korea—men, women and children; but when they become Christians they usually put away the filthy weed.

Superstition there, as in most other heathen countries, reigns supreme. Thus, when a drought followed the introduction of the first trolley-cars in Seoul, it was naturally attributed to the malign influence of "the devil that runs the thunder and lightning wagon." At last a mob of thousands gathered, rolled several cars over and over, set one on fire, and took possession of the streets, foaming and stamping like wild beasts.

Ague prevails everywhere in Korea. Smallpox was common until universal vaccination was inaugurated. Asiatic cholera, consumption, and occasionally leprosy are found also. The missionary has to understand how to minister to all of these diseases.

The people dress almost entirely in white, and clean white, men and women dressing pretty nearly alike.

Korea is not a religious land. It contains, says James S. Gale, no great temples, priests, incense-sticks or bell-books; and yet the people seem to have an essentially religious nature. They imagine that dragons, devils and goblins are everywhere, occasionally kind and good, but generally malignant and to be propitiated. Ancestor-worship is a passion among the people. Sacrifices are offered often upon the graves of parents, which are watched and tended with elaborate care, for the repose of the dead is all-important. The general faith of the people seems to be akin to Buddhism.

It is a terrible world in which the poor Korean lives. The life and light of the Gospel, after his own melancholy belief, seem to him like heaven itself. One cannot marvel that he has accepted it so hospitably.

Another reason why Korea has been more ready than other nations to receive Christianity has been its intense admiration for all that is intellectual and literary. Our missionaries early commended themselves to the people by their scholarly attainments.

The children are hungry for learning, and schools are vitally needed there. The men are contributing liberally to them. In a short time the whole land will be dotted with them.

Within fifty years after the arrival of the first missionary in Japan there have been gathered in 75,000 adult Protestant communicants. Within twenty-five years after the beginning of the work in Korea there have been registered 115,000 communicants.

Everything looks promising for work in this strange, interesting land; but men and money are sorely needed, and they are needed at once.

*Topic of the Epworth League for Sunday, April 24. TEXTS: II. Peter 3:9; Jonah 4:10, 11.

An Appropriate Birthday Present

MRS. MARY ANN RIDER, of Warrior's Mark, Pa., celebrated her eighty-eighth birthday recently. The day was spent entertaining some of the members of her family. Her health is unusually good for one of her years, and she remarked during the day that she did not feel any older now than when she was sixty. Her birthday present consisted of a purse containing eighty-eight cents from each child and grandchild, in all amounting to nearly forty dollars. She has always a warm welcome for her friends, among them her regular weekly visitor, THE CHRISTIAN HERALD.

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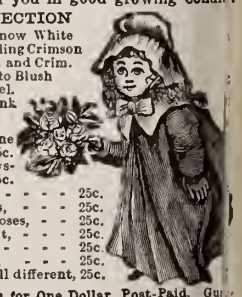

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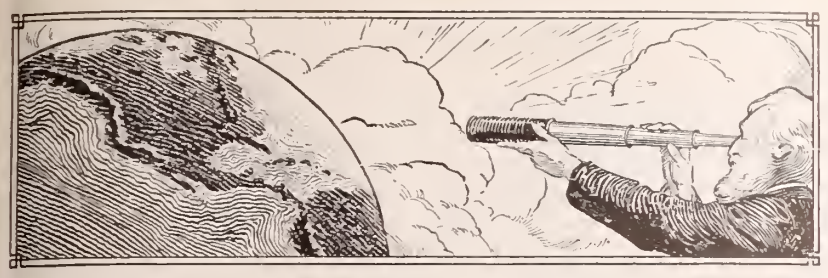

Our Lookout Round the World

—Dr. Beliscario Porras, Panama's special envoy in Washington, has congratulated Secretary Knox and our State Department on the effective use of its good offices as peacemaker in the dispute between Costa Rica and Panama over the boundary question. He writes: "Both countries are happy that this delicate matter has been settled so that the traditional friendship between the two countries can be maintained without the slightest break." An amicable survey will now conclude the quarrel which once seemed likely to lead to a serious rupture.

* * *

—A voluntary increase of six per cent. has been made by the Pennsylvania Railroad to all employees who now get less than $300 a month. About 75,000 will get the increase. Three years ago the Pennsylvania made a voluntary increase of ten per cent. It is said that other railroads will follow the example set by this road. Railroad men generally are always glad to get a position with the Pennsylvania; it has less trouble than any other road with its employees, and the men seem impressed with the idea that the management wishes to do the fair thing for good service.

* * *

—Following the good example of the Pennsylvania, the Reading Railroad also announced an increase of six per cent., the raise affecting 195,000 men. The United States Steel Company, Pittsburg, has also issued a statement that wages will be raised.

* * *

—During a ball in the village of Mekoerite, Hungary, on March 27, a great crowd of dancers were making merry in a coach-house, which had been decorated with dry branches, Chinese lanterns, etc., for the occasion, when fire broke out and almost in a moment the tinder-like structure was in a blaze. There was but one door, and all rushed to it, creating a frightful panic. The women's dresses caught fire, and soon the entire gathering was enveloped in the flames. Many were trampled under foot. The more they struggled the tighter they became wedged together. The fire spread to the roof, which soon fell. Only a few escaped. It is estimated that three hundred perished in this horrible disaster.

* * *

—It is a "far cry" from Gondokoro to Oyster Bay, but Mr. Roosevelt is now on the road, facing homeward. His journey, since he emerged from the African jungle, has been a triumphal progress, to the accompaniment of drums, brass bands, and long lines of natives, armed with spears and shields. At Cairo, however, these military accompaniments were discarded and the returning wanderer once more assumed the habiliments and surroundings of civilization. He has a big round of receptions and speeches awaiting him in the various European capitals before he reaches New York in June next, and plunges once again into the maelstrom of American politics, which holds dangers quite as great as those of Africa, though of a different sort. His return will be a midsummer event in the metropolis.

* * *

—Jotham P. Allds, State Senator, resigned from the Upper House of the New York Legislature, pending an investigation of bribery charges made against him, and on the day on which a vote was to be taken, March 29. The case had many sensational features. Checks were produced to show that Allds, who was a prominent member of his party and represented the thirty-seventh Senatorial District in his State, had accepted bribes from various sources to influence legislation. By resigning he escaped expulsion, but the verdict declaring his guilt was recorded by the overwhelming vote of 40 to 9. At least one other Senator is involved as a participator in Allds' corruption. The case has excited a tremendous sensation throughout the State, and is one of the worst illustrations of vicious politics and lack of personal principle and public integrity that has come to the surface in many years.

* * *

—And now the meat-packers, in their turn, are charging the farmers with the responsibility for the prevailing high prices of beef and pork. J. Ogden Armour, the Chicago packer, who is now in Texas, says: "As a matter of fact the farmers and stock raisers absolutely control the market, and are organized into unions and leagues, and are starving the people. The packers would cut prices in half if the stock raisers and farmers would sell cattle and hogs at reasonable profits. We are paying more for these now than ever in the history of the country, and we are willing to admit that the cost of putting the finished product on the market is no more to the packers than it was a decade ago, when we paid only half the present price for sheep, cattle and hogs.

* * *

—President Taft on March 30 signed proclamations granting the minimum rates under the new tariff law to Canada, Australia and several other countries. These proclamations practically complete the extension of minimum rates to all the commercial countries of the globe. About 130 governments are now included in the list of those which share this benefit. It is regarded as peculiarly fortunate that the tariff war between this country and Canada should have been averted by skilful diplomacy. Under the arrangement now concluded both countries secure important advantages. Canada gets the minimum tariff rates from us, and in return gives us important reductions on thirteen tariff schedules, thus effectually disproving the charge of "undue discrimination" against the United States in comparison with the rate allowed to France and other countries by Canada. Forty staple commodities are affected by the change, representing an annual business of five million dollars. There is little doubt that the arrangement will enlarge future trade relations and deepen the feeling of friendship and commercial reciprocation between the two countries. Apropos, it may be stated that the total customs revenues from all sources this year are already $39,000,000 in excess of those for the same period a year ago.

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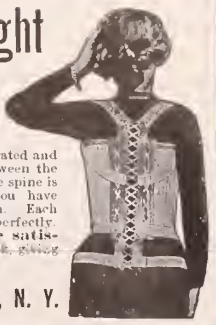

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Christian Herald

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See page 401

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Ex-President Roosevelt

The Quirinal, Where Mr. Roosevelt Was the King's Guest

King Victor Emmanuel

MR. ROOSEVELT AND THE VATICAN

EX-PRESIDENT ROOSEVELT'S encounter with the Vatican has not yet ceased to be the topic of two continents. Although he has personally deprecated any sensational discussion of the incident, it was clearly beyond his power to limit that discussion or to direct the current of criticism that has followed the event.

Those who understand Italian politics claim that there has been no time in recent years when anything has occurred that has so greatly shaken the faith of the Italian people in the diplomacy of the Vatican as the Roosevelt incident. Even the Papal press has been greatly chagrined. It may be said that the Italian press generally, with the exception of a few clerical organs, supports Mr. Roosevelt's attitude. Some of the more outspoken journals intimate that Cardinal Merry del Val may be made the official scapegoat and may even be dismissed. The Cardinal, it should be explained, is a Spaniard, and it is quite within the range of possibilities that he may have made the communications to Mr. Roosevelt more exacting and the Pope's conditions less agreeable than would have been the case had they come through other hands. The father of Merry del Val was once Spain's ambassador to the Vatican, and cherishes the traditional Spanish dislike of any power that has humbled the flag of Spain by land or sea. Speaking to a friend the day after the incident, the old Spanish diplomat remarked, "It seems providential that my son should be the man to humble a Yankee President!"

Public opinion adverse to the Vatican is by no means confined to Rome. The German press expresses the opinion that the encounter was not only creditable to Roosevelt, but it was distinctly maladroit on the part of Merry del Val, and will not help the position of the Roman Church throughout the world. In Vienna, all the liberal journals deplore the attitude of the Vatican, and some of them openly intimate that it is dominated by the Spanish atmosphere.

Throughout the excitement, Ex-President Roosevelt was probably the only person of prominence in Rome who did not show signs of discomposure. He went on quietly, as though nothing of consequence had happened, making his preparations for the meeting with King Victor Emmanuel which was to take place on Monday, April 4. The King received the visitor at nine o'clock in the forenoon at the Quirinal Palace, and the two were soon on a most friendly footing, talking over various matters. King Victor speaks English well, and, although Mr. Roosevelt was prepared to conduct a conversation with him in French, he was glad to have the freedom afforded by his own Anglo-Saxon. He told the King many interesting details about his African expedition, and particularly he spoke with him of Italian Somaliland, which he had visited, and told how the colonization project was progressing. From this the talk drifted naturally to Italian immigration to the United States, and the probable attitude of our government on certain international questions. The whole talk was in a friendly social spirit, without much formality, and the two seemed to treat each other like old friends. After the interview, the King invited Mr. Roosevelt to take an automobile ride with him the next day. In the evening the Ex-President and his family dined at the Quirinal, all the Embassy staff being present. Mrs. Roosevelt and Mrs. Leishman sat on the King's right, while Mr. Roosevelt and Ambassador Leishman were placed beside Queen Helena.

Among other social functions which had been arranged for the Ex-President were a dinner with the Municipal Council, another at the American Embassy, and an invitation to speak before the Methodists of Rome. The last-mentioned, however, was upset by an incident that was unforeseen. On Tuesday, after he had visited the barracks along with the King in his automobile, had run out to a royal hunting-lodge to see some trophies of the chase, and whirled back to inspect with King Victor the monument of Victor Emmanuel II. in the Piazza Venezia, and to view the great collection of statuary and marbles worth more than twenty million dollars, the Ex-President returned to his hotel. He was visited by the Rev. B. M. Tipple, pastor of the American Methodist Church in Rome, and had a short talk with the latter. After the interview, Mr. Tipple gave a version of it to the public which displeased Mr. Roosevelt, who was resolved to use all the influence at his command to minimize discussion, and especially to avoid any appearance of religious animosity. What Mr. Tipple said is thus reported by the cable dispatches:

"Mr. Roosevelt has struck a blow for twentieth century Christianity. The representatives of two great republics—America and France—have been the ones to put the Vatican where it belongs. The Vatican is incompatible with republican principles. This is a bitter dose for patriotic Catholics in America to swallow. I wonder how many doses of this sort they will take before they revolt. Is Catholicism in America to be American or Romish? If Romish, then every patriotic American should rise to crush it, for it is the uncompromising foe of freedom. The world advances; the Vatican never."

Continued on page 391

Ex-President Roosevelt and Party at a Gymkana in Khartoum, Egypt

The American Pulpit

A SERMON BY

Rev. Dr. Newell Dwight Hillis*

KING DAVID'S PENITENCE

TEXTS—II. Sam. 1: 12; Ps. 51

PSALM 51 is the broken, passionate cry of a true penitent. The pathos is here, but so is the note of truth and reality. No sham, no cant, no hypocrisy, pollute this page. Tempted, in an hour of weakness, David was swept off his feet, and went down. His sin was black and ugly. The poet-king fell as angels fall from heaven. In retrospect, how are the mighty fallen! Yea, now is the fine gold dimmed! David was at once king, popular hero, poet, soldier and friend. As a king he had betrayed the confidence of his own people. As a popular hero, he had met the admiration and confidence of the common people with untruth, dishonor and injustice. As a poet, gifted with genius to create and beautify an empire, he had wasted his talents, and blackened the ermine of the soul. As a soldier, he had been untrue to the chivalry of arms. As a friend, he had betrayed friendship. In his remorse, the guilty king oft called upon the rocks and the mountains to fall upon him and cover him from the terrors of conscience and from the face of God. The ruin of the poet-king was like the ruin of some great mansion and garden. In a careless hour, the keeper of the gate deserts his post, and in the darkness swine come in to lift the tusk on flower and fragrant shrub, to break down all the vines and arbors, while, under cover of night, thieves loot the mansion, strip the walls, empty the store-house. Lo, when day dawns, what had been a goodly house is but a blackened shell; for the fires of passion sweeping through the house of David's soul soon left it only a heap and a ruin!

Remorse and Suffering

Consider the remorse, the suffering and the recovery of the poet-king. No man of David's manifold gifts could lie in the mud, having stumbled and fallen there. We are all in the gutter, but some of us are looking for the eternal stars. And David's rebound from sin was as swift as the rebound of the bent bow that flings the arrow farther for the bending. No sooner had he sinned than the black shadow fell across the threshold of his soul. Scarcely had he lifted the flagon to his lips than it turned to gall and bitterness. The hand of God lay heavy upon him, and the hand was remorse and recollection, though no man knew the secret battle and the hidden anguish. Then God sent Nathan. Oh, these God-sent men! John the Baptist was a God-sent man, when he stood in Herod's palace and descended on the guilty king like a flame of fire. Elijah was a God-sent man, when he met King Ahab face to face. One night the vision came to Nathan the prophet, and when morning dawned the man of God wrapped his robe about him and made his way to the king's presence. Because he came to plead a case of injustice he had the right of entrance. His appeal was to the imagination through the parable.

David was a poet and Nathan knew his man, and the weak joint in his armor. There was a rich man who dwelt in a palace and his portion was abundance and his life ease. There was a poor man also, who dwelt in a cottage, close beside poverty, and his companion was want and necessity. One day a traveler knocked at the rich man's door, and asked shelter and food. Now the custom of that land forbade any man turning the stranger away, or refusing a night's lodging. The rich man's herds and flocks covered all the hills, but he was so selfish that he was not willing to take a single kid or lamb, to prepare a meal for the pilgrim. In that hour, he remembered his workman, who had one pet lamb. So he sent his servants to take the poor man's lamb, and dress it for the stranger's dinner. And now, the chords of memory began to tremble under the skilful stroke of Nathan. The rich blood mantled David's cheek. The king understood. His house was the palace, and dead Uriah lived in a humble home. His palace still stood strong and his soldier's cottage was in ruins. Craft, deceit, selfishness, acquiescence in Joab's plot, amounted to complicity in murder.

It was a ghastly story. A king was he, but position gave no release from responsibility. He knew the will of God, and he did it not. Henceforth he must be beaten with many stripes. All the storms, chastisements and judgments of God must be gathered up and focalized upon the single life. Henceforth the morning sun will rise, but for David its light will not be pleasant for the eyes. Each to-morrow will open a path, but the way will be full of thorns. Upon his head a flood of sorrows will be poured and his name must be a target for scoffs and obloquy and shame. All incredible it seems that there is any divine alchemy that can extract from this black slough those lilies of penitence and prayer that are the whitest flowers in the garden of the soul.

False Penitence

In the rebound from his sin, David sorrowed, but at first his penitence was false penitence. Somewhere in his *Marble Faun* Hawthorne says that Donatello wept, but that "his tears had no religious value." Not otherwise was it with King David, in the first stage of his repentance. He sorrowed, but the nerve that ached was the nerve of wounded self-love. All his tears were for himself, and not for his son. His low spirits were incident to his personal vexation and annoyance with himself. He had fallen below his own ideals, and so was deeply chagrined. Before, he had been a Pharisee, who was able to say, "God, I thank thee that I am not like other men." Now, boasting and conceit were impossible when he stood up to pray. He had not kept faith with himself, and his pride was hurt. His sin had wounded his self-respect, just as salt brine makes the wounded hand to smart. How long he had toiled on the structure of his character! And now he had made a black mark on the statue. But his sorrow was the sorrow of an artist, who has fallen below his ideal. It is the chagrin of an architect whose foundation has settled, and who sorrows over a crack in the wall.

There is an age-old witticism about the self-made man being deeply religious, in that he worships his maker; and David had reverenced himself. But all this external and selfish sorrow has nothing to do with true penitence for sin. This resentment is the resentment of pride and of the mind. It is not the resentment of the heart and the abhorrence of the conscience, with the passionate outgoing for righteousness and for God. In Lord Rosebery's history of Napoleon at St. Helena, he gives an account of the reflections of the great soldier. And what do you find Napoleon saying during the long winter evenings of talk with his officers? Napoleon regrets Waterloo, because he had overlooked one plan making ready for the battle. He regrets Warsaw, and the defeat in Russia, because he forgot to reckon with the possible snowstorm, and the rigors of a northern climate for French soldiers. He sorrows because these mistakes made it possible for Wellington's name to eclipse his own. Here also the nerve that aches is the nerve of self-love. Does Napoleon sorrow because he used his genius for oppression and tyranny? Does he sorrow because he filled the world with widows and orphans? Does he sorrow because he spoiled France of her noblest sons? Are his nights wakeful and his pillow wet with tears because 1,000,000 black-robed women and little children, hungry and orphaned, forget to pray and remember only to curse Napoleon before their God? No! No! Napoleon's sorrow is only skin deep. It is mere anguish of wounded self-love.

The Rebound Toward Truth

When a youth loses his position in the firm, the announcement of the dismissal of one who spends nights in drinking and gambling stirs sorrow; but what if the boy is sorrowful because he has no money to pay his board bill? What if he is sorrowful because dissipation has hurt his health? What if he regrets the event because the other clerks will taunt him? This sorrow simply publishes his own pride. Does not true penitence go deeper than that? Are there no considerations of honor for his betrayal of his father's and mother's good name, no considerations of duty and justice and truth toward his employers, no obligations toward God and his laws in society? Always the good is the enemy of the best. Away with this false and superficial penitence! Sorrow for self is a lying sorrow. When I am hungry, give me bread, feed me not with cloud-banks. When I thirst, I ask no mirage, but a bubbling spring. When I am cold, I ask raiment, and not the wrappings of the night wind. There is a sorrow that needs to be repented of, because it is a lie, a sham, the raiment of hypocrisy; its voice the voice of deceit and cant. It is a demon, trai formed into an angel of light, for purposes of l trayal.

Then came the rebound toward truth when Ki David strikes the note of reality. "Against th thee only, have I sinned, and done this evil in t sight." Incidentally his sin was a blunder, th aimed at pleasure and struck pain. Essentially, sin was a rebellion. It was treason of the sold toward his general, the disciple's betrayal of Divine Master, the son's perfidy toward his no father, the friend who unsheaths a naked swo and turns it toward the bosom of his friend—t sinner who betrays his Saviour, God's earthly s who wilfully and deliberately rebels against laws of his Heavenly Father. For David's sorr now goes down to the root of things. In buildi his new life, he digs away the rubbish of dec self-love, and sorrow for the loss of reputat and friends; he builds henceforth on the rock absolute truth, and begins with God. It is a m incident that he has sinned against himself. M important was it that he has wronged his fello but the genius of his sin is, that he has rebel against his God. Not that he publishes his remo He does not climb his pillar, like Simeon Stylites, the presence of the people. But let no man thi that David does not climb his pillar in solitude a secret anguish. His penitence is silent, but it is deep as the silent river that in the darkness g hurrying toward the infinite sea. Outwardly he calm, but inwardly God heaves his soul as the t heaves the ocean. Restitution he makes, to be su He humiliates himself before those whom he l wronged—certainly! He recovers the confide of the people, who say that religion means sor thing when a man makes restitution, and does w this king does. But when the people say that his is ended, David knows that his repentance has o begun. Never again did the poet king stumble! more falling into the bog and slough! Hencefo the angel dwells afar from the fires that threa the plumage of the wings. It is for others to d the precipice, but not for this king. The ye come and the years go, but all life is a restituti a sacrifice, a penitential prayer, a psalm of se ice and tears, a trust in God's mercy. Hencefo David is the Old Testament publican, smiting u his breast, with downcast eyes, while in silence whispers, "God be merciful to me a sinner."

The Soul's Sanctuary

History holds the names of four great men w have bared the secrets of the soul to the gaze millions—David, Augustine, Rousseau and Tolst Augustine opened all the gates into the soul's sa tuary, and let the multitude look in upon the inn most secrets, for reasons of self-humiliation. Ro seau wrote his confessions because he was ess tially a bad man who loved publicity and could live unless he stood in the limelight. Tolstoy aside reticence, silence and the dignity of reserve the hope that the story of his excesses might sh the Russian aristocrats into a recognition of abyss in which they were all floundering, and T stoy's thought was that he might yet save Rus David wrote for God's eye and for his alone. Bu His providence the poet's psalm of penitence w preserved, bound into litanies, and given a place the Hebrew hymn-book. The confessions of other men have done more harm than good.

When Spurgeon came to the end of his life he s that his long experience had convinced him t confessions should be general, but never perso and that no soul had any right to injure another confessing sins that belonged to God and to C alone. The history of the press in our coun speaks eloquently on this point. What unique fe of suicide published in the paper but within a fe night brings a score of imitators in like self-murd The police understand that any new form of m der will, as soon as the newspapers have spr the story, reproduce itself in a dozen other attem at assassination. Crime is a stone thrown in a ri that sends out innumerable circling waves. T harm wrought on society by the confessions Goethe and even John Bunyan's *Grace Aboundi* and books like Tolstoy's and Rousseau's, is immeasurable harm. But of David's psalm

Continued on next page

* Pastor, Plymouth Church (Congregational), Brooklyn, N. Y.

ing David's Penitence

Continued from preceding page

ca only say that no one can read it
wh out being stirred to revulsion from
Dvid's sin. No false note jars this
p m. Its influence has been good,
ar only good. The whitest souls and
sa ts have read it with tears, that
th r souls might become whiter still.
T note that saves this psalm is the
n of reality and manhood—"against
th, thee only, have I sinned."

onsider the difference between the
r ission of sin and the remission of
p ishment. In the quaint and rich
la guage of the Hebrew, Nathan said,
a r David's penitence, "Thou hast
si ed, but God hath also 'unsinned'
th." What rich thought-embroid-
e is here: "hath unsinned" a soul!
J s came, not to save men from hell,
o lows, or penalties, but to save men
fr n sinning. The mercy of God is in
th, that he breaks the power of sin,
r ases the captive, cleanses the guilt,
a so unsins the soul. By his alche-
m of mind and heart he makes David
to be again like a little child. But
wt about the punishment of David's
si? Ah, these great penalties are a
pt of natural law. The officer Uriah
is ead, and the regiment is without its
n le leader. The soldier's house of
h piness is in ruins. The poison of
th king's evil example spreads like a
c ker. The rebellion is in the king's
o palace. It is like the locomotive and
th sparks. The locomotive crossing
th continent belches forth a shower
o ire and flakes that fall on the field.
Th sparks fall and abide in the prairie
gr ss, but the locomotive speeds on.
An hour later the engine and the train
a lost in the night. But the sparks
a burning the grass. Still speeding
o over the mountains, the engine
jo neys westward, but the fire still
sp eads. Three days later the locomo-
ti and the train are in that city of
th Golden Gate, where the western
su sets. But the sparks, left so far
b hind, are still burning, and lo! the
sp rks become a conflagration that is
sp eading wider and wider till the mid-
ni hts are made hideous with burning
st ks of wheat and oats and corn.
Nw, that fire belongs to the locomo-
ti, and not to another.

Not otherwise the years come and
go for David, but the sin abides. Not
ev n God would work a miracle to in-
te upt the natural laws, with their
h vest of penalty and retribution, for
Kg David. Let no man be deceived.
Do not think that when God has for-
gi en your sin as a penitent, the laws
o society and nature can be reversed
in your interest. Not one jot or tittle
o natural penalty can be interrupted.
N angel with sword of mercy can sep-
a te you and the inevitable penalties
th t sins like David's bring. God can
fo give your guilt, deliver you from the
po er of sin, so that you will not re-
p t it, but do not expect that results
al harvests of retribution will not
co e. Therefore be warned in time.
O all you who have chosen the path
o pleasure; you who have refused obe-
di nce in the great hours of moral test-
in, you who have betrayed the great
co victions, and have taught your chil-
dr n by example to flinch and draw
ba k when a duty is hard and costly,
yo need not be surprised if your chil-
dr n's children flinch and draw back,
al go down in the uttermost of moral
di aster! God is not mocked. What-
so ver the fathers sow, the grandchil-
dr n reap.

Gone the great poet-king! Jerusa-
le is a ruin, David's palace is dust,
hi descendants have gone forever.
Lg ago the gifted poet and king has
gi en an account for the deeds done in
th body. But the old epic and drama
sti works on. Who art thou, O man,
th t judgest David? Have you known
no weak hour? Have you not scoffed
at penalty? Remember that there are
tw kinds of volcanoes. I have stood
on the brink of Vesuvius. Here is the
la or path of safety. Three feet to

Continued on last column

The Children's Pulpit

KEEP OFF THIS SEAT

By Rev. J. M. FARRAR, D.D.*

DO you know the first word of the first Psalm? To say the word you must bring your lips together and then open your mouth to let it out. The word is *blessed*. You close your lips, and begin to say it as though you wanted to keep it. Then you open your mouth and send it out round and full. This is the first fact to remember about the word blessed. It is half for you and half for others. You always keep a blessing by giving a blessing. In the Hebrew it is a plural noun, "*ashrey*," and is difficult to say in English. It is blessednesses. God just packed the Hebrew word full of blessednesses. Do I hear you ask what blessed means? It means happy. It is happy packed full of happiness. This is your first lesson in Hebrew.

. . .

IN this Psalm God is telling you how to get true happiness. If you want to be happy God tells you three things you must do. Not something very hard to do, but just three things you are not to do. You must not walk in the company of ungodly people. You must not stand with sinners. You must not sit in the seat of the scornful. Walking, standing, sitting. If you take a walk with a bad companion, you will soon be standing on the street corner with him, and with other bad companions. Then it will not be long until you will be sitting together as great friends. The seat will be the scorner's chair. Keep off this seat! The scorner's seat is the unhappy chair. Look at the other three words: ungodly, sinners, scornful. An ungodly person is one who has no reverence for God. Those who have no reverence for God soon become sinners. Then when they become sinners they become scornful. If you want to be happy, you must keep off the scorner's seat. You do not know what "scorner" means? It is that mean something that gets into your thoughts and turns up your nose. It is showing contempt for those you think are not as good as you are. Those you think do not know as much as you know. They are persons whom God may know are better than the one who scorns them. A story will explain the word scornful.

. . .

ONE day a beautiful young girl rustled into one of New York's old-fashioned horsecars, and Satan gave her the seat of the scornful. Her dress, of pure white serge, was fresh from the dressmaker's and looked beautiful and dainty. Her little gloved hand held a parasol, tied with a knot of yellow ribbon. It made you think of a great white lily with a golden centre. The car was crowded and among the passengers were some of those Italian laborers that are now doing the rough work of our great cities.

"I think it is dreadful," she scornfully whispered to her companion. "Why don't the company refuse to let such creatures on the cars? or, if they must ride, I should think they could stand on the platform. He will ruin my dress if I touch him. Just see how he stares at me."

. . .

AND so he did, his great eyes glistening and softening as they fell on the girl's fair beauty; and then he arose, and, leaning forward to catch the strap, fairly bent over her. The girl grew restive. She was very, very scornful, and turned up her nose as he arose.

"I am sure he is very impertinent," she said, with added scorn, and when the conductor came she motioned him. "Won't you make this man move?" she said.

"Move up!" ordered the conductor. The words were said in a quick, sharp, scornful tone. "Yes," the Italian answered; "but see ze oil! Ze bootiful lady, see!"

The lady looked up, and there saw the oil lamp had sprung a leak, and would have dripped all over her had not this man seen it, and, stretching out his arms above her, formed an umbrella, which had perfectly protected her beautiful dress and bonnet.

A guilty blush came into her face as she bowed her thanks to him, and murmured to her friend, "It makes me ashamed to think while I was scorning him, and he knew it, he should have taken such pains for me. It's a lesson I will not soon forget, that this poor laborer has a better soul than I have. I'll never again be scornful to any one." She will never again sit in the seat of the scornful.

. . .

SHE had walked with proud people, then she stood and talked with them, and now she was sitting with them in the scorner's seat. When she found how unhappy she was in the scorner's seat she said, "I will never again sit in it." The dictionary will tell you that the "scorner" is one who holds religion and religious things in contempt. People who laugh at you for being Christian boys and girls. Your father and mother call them bad companions. I read of a little girl who made the seat of a scorner very uncomfortable. She was reading her Bible when a scorner said, "Beatrice, you can't understand that book, and it is not true." Looking at her she said, "There is one thing in the Bible that you make me think is true." "Well, what can that be?" Looking not only at her, but clear through her, she answered, "The Bible says, 'In the last days shall come scoffers,' and you talk like one of them."

Memorize these words: "Blessed is the man [or the boy or girl] that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Keep off the seat of the scornful!

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "Nor sitteth in the seat of the scornful." Ps. 1:1.

King David's Penitence

Continued from first column

the right and you fall into an abyss of fiery flame, a boiling caldron of liquid red, that spurts and hisses. But at Mont Pelée the approach to the volcano was gradual. For a mile the descent was easy, like a sloping hillside, and the way was gay with scarlet flowers. And yet, when the hour struck, Pelée's crater was just as perilous as that of Vesuvius. Perchance one black sin and awful plunge by King David is no more destructive than many small sins and the gradual descent to evil. The wild beast out of the jungle can smite the man with a single stroke and leave him dead.

But a million enemies in those lesser organisms named the yellow fever can slay just as ruthlessly. For you, too, have sinned and have fallen into the slough. Have there been no rich men whose gifts are the poor man's wage? Have no messengers come with warning? Have not sorrow or joy, public events, the approach of illness or of death been God-sent Nathans for you? Open the book of your heart to the gaze of God's all-seeing eye. Wouldst thou know succor and salvation? Thou canst not sin under God's scrutiny. Even that burglar in the house, ransacking the room, could not go on with his task when he saw the face of the Christ, until he turned the picture toward the wall. Just as the draper in Brighton said that he could not do a mean thing when he looked up and saw Robertson's face looking down at him. Some of you are young, some of you are old; but all are prodigal sons and publicans. Mercy is for God and with him are pity and pardon also. But as for us, ours the cry, "Against thee, thee only, have I sinned." Unable to lift up so much as our eyes toward heaven, let us cry, "God be merciful to me, a sinner."

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Guest

Revelations 3: 20

BEHOLD, I stand before thy door;
I would come in and bless thy store;
I trusted thou wouldst know My voice
And knock, and would indeed rejoice
To have Me for thy Guest to-night!

These noxious weeds about thy gate,
With thorns and briars, make desolate
Thy house; these tangling cobwebs, too,
And leaves and dust. Oh, dimly through
Can shine the Everlasting Light!

I fear these webs. Dank leaves and dust
Endanger thee with biting rust.
Oh that thou wouldst unbar thy door!
I'd sup with thee, and bless thy store,
Could I but be thy Guest to-night!

THOMAS FARDON.

Anvil Sparks

..TRUTH never dodges, no matter who shoots.

..IF you cannot get the best, get the best possible.

..A SATISFIED customer is your best advertisement.

..WE always hurt ourselves when we try to hurt others.

..THERE is nothing of value in this world except the human soul.

..A SUCCESSFUL life: Industry and perseverance, with faith in God.

..A MAN should plan for the future, but he should live in the present.

..RELIGION does not hinder a man in any legitimate business, but is a protection to him in a world of temptation.

..THE man who loves truth and honesty for the sake of truth and honesty, is the man who will make a success.

T. P.

IN A PARADISE OF THE TROPICS

Mrs. Burkhead and Mrs. Wise in Tehuana Dress

The City of Tehuantepec

The Picturesque Native Headdress

By ANNIE HINDE BURKHEAD

TRAVEL from St. Louis, Mo., two nights and a day and you reach the Mexican border; two more days and a night, and you reach Mexico City; two more nights and a day and you reach San Geronimo, on the Isthmus of Tehuantepec; then two more days on the Pan-American Railroad, and you reach Tapachula, way down below the Isthmus, the last town of importance in the Mexican republic going south. That is the trip we are taking, and we find it one of the most interesting it has been our good fortune to make.

Mr. O'Neil, the famous walker, passed us one day, finishing up his six years' walk around the globe, nearing his goal at Panama. We consider ourselves more fortunate, as we are traveling in comfortable cars, with through passes in our pockets, for all these countries.

Our host and hostess are Mr. and Mrs E. M. Wise. Mr. Wise is vice-president and general manager of the Pan-American Railroad. Their home is in San Geronimo, in the State of Oaxaca. This has been our headquarters, and from there we have made trips to all parts of the Isthmus. We have passed through acres and orchards of oranges, bananas, pineapples and cocoanuts; through immense plantations of sugar, coffee and rubber, and boundless forests of palms, Spanish cedar, walnut and mahogany. Looking across the border we see the volcano Santa Maria, which, three or four years ago, destroyed many little villages and covered all this country with ashes and lava. Even this city, Tapachula, sixty miles away, had over a foot of ashes, and for forty-eight hours the inhabitants were compelled to keep candles and lamps burning continually. The deer and other wild animals from the forests rushed into the town and into the houses for shelter; all the foliage and thousands of the birds of the forest were destroyed.

The Tehuantepec National Railroad runs from Coatzacoalcos, on the Atlantic coast, in a southwest direction, to Salina Cruz, on the Pacific coast. The completion of this road a few years ago shortened the route between New York and San Francisco 1,200 miles; the shipments now being made across this isthmus instead of that at Panama.

The headquarters of this road is at Rincon Antonio, where there are a number of English homes and American flats. Tehuantepec is the capital, and the most important city. The name in Aztec signifies "the mountain of the man-eater."

The Tehuana tribe is perhaps the most sturdy and strong of all the Mexican Indians. Some of the men are really handsome. The Tehuana squaws have a dress peculiar to themselves. It consists of two garments—the "huipel" and the "falda." The huipel is a straight piece of bright calico (generally red, with large white polka-dots) sewed together at the ends, leaving armholes, with a small opening cut for the head. Its chief charm is its rows of stitching around the bottom and the neck, this usually of bright yellow thread. We counted 108 rows of stitching on one we borrowed to have a picture taken. These rows are so close together that, at a short distance, they appear to form strips of braid. The falda is a calico skirt, generally black, falling very full to the knee. On this is sewed an exceedingly full ruffle of white material, which finishes the skirt down to the ever-bare feet. This ruffle is their pride. It is kept as stiff and stark as it can possibly be made, and when it becomes soiled it is taken off, laundered, and basted on again without disturbing the black part of the skirt. The throat is covered with beads, and often with American gold. They save up for years to purchase the American coins.

In the city of Tehuantepec is one of the oldest prisons in the republic, and its history is shrouded in mystery. It was first a convent, then a barracks, and then a prison. For some reason the government had this old structure sealed up. Four hundred years of soil has collected in the crevices and corners, until now great bushes and small trees are growing right out of the walls of the building. At Salina Cruz we dipped into the waters of the Pacific Ocean, and stepped on the slimy jellyfish. Then we watched the unloading of one of the largest freight vessels in the world. With the immense electric cranes they can get out thousands of cans of salmon. These steamers sail for California, Hawaii, South America and China.

The Primitive Coach of the Isthmus of Tehuantepec

This is a beautiful little seaport, surrounded on three sides by mountains. It was washed away once by a tidal wave, but is now protected by two immense breakwater walls. Two monster cannons, pointing out into the ocean, remind us that we are on the extreme western border of the North American continent.

The Pan-American Railroad starts from Gamboa, in the State of Oaxaca, and runs southeast through the large State of Chiapas, a two days' trip. Tonala is about the centre of the road, and separates two very different sections of the country. North of Tonala has been cleared and drained, showing beautiful rolling farm lands.

Below Tonala are the immense forest jungles of the tropics, and the scenes are almost those of our old geographies entitled "Along the Amazon." Many species of song birds are found; monkeys and alligators are numerous a short distance back from the road. Near the town of Pijijiapam, we saw from the train many parrots, wild duck and wild turkeys; and, a little further on, the pink flamingo and the white heron, from which the aigrette is taken. The alligator often grows to immense size, and the exportation of the skin is one of the industries.

The Pan-American Railroad has on its north and east the Sierra Madre Mountains and their beautiful valleys, and on the south and west the hills sloping to the Pacific Ocean; hence almost every variety of altitude and climate can be found. The products are almost innumerable. Sleek, fat cattle dot the valleys all along the line. Thousands of pounds of coffee are shipped every year to England and Germany. The sugar-cane yields from eight to ten years without replanting. The banana plant matures in fifteen months, and yields an average of 400 bunches per acre per year. There are fifteen large henequen, or hemp, plantations, that of Monte Sen having a capacity of half a million leaves per day. In many parts of this district three crops of corn are raised in one year on the same soil. The arms of the Pacific branch in from the west, leaving lagoons, which are dried and evaporated, making salt an important export. Sawmills are found all through the grand forests, preparing the Spanish cedar, resin pine, walnut, ebony, mahogany, rosewood and other fine hardwood for shipping.

Many carloads of "homeseekers" and tourists from the "States" are now coming down, and "land sharks" and land buyers are plentiful. Perhaps the most interesting trip was to the largest rubber plantation in the world, La Zacualpa. We were the guests of the administrator, Mr. Fisher. The administration building is a magnificent structure, with its finishings of the native mahogany. Part of the furniture was shipped by steamer from San Francisco to Benito, then carried on the backs of burros to Tapachula and on to La Zacualpa, a distance of nearly one hundred miles. The piano was brought in this way. The cook and house servants are all Chinese.

The first day we spent with the fruits and flowers of these gardens, the second day we devoted to rubber. We drove for many miles through the rubber forests. The plantation consists of 30,000 acres, and contains within the neighborhood of 6,000,000 trees. Mr. Fisher kindly explained to us the whole process: the tapping of the trees, the collection of the "milk" in the cups, the washing, draining, pressing and drying of the rubber. It is all very simple and inexpensive. They ship out 2,500 pounds of rubber per week, and get $2 (Mexican money) per pound. In less than three years they expect to ship out 1,000,000 pounds a year.

Among the Hemp-Growers of Luzon

The High School at Albay

A Native Girl Making Hats

Mohammedan Moros at a Mosque

ORE and more the globe-trotting American is realizing that there is something worth seeing in the Philippines, and that there is large part of the archipelago in which he can tour ith safety, and that if he saw no more than quaint alled Manila itself, it would be worth the trip over om Hong Kong. Recently a few have tried motor- g on the islands, but the trips were not very suc- ssful. Great improvements, however, are being ade in the roads. Few, until they have steamed the great bay on which Manila lies, and have ent several days within the city and witnessed e jumble of human types upon the streets, realize at the islands are the abode of so many races and many creeds—a shifting panorama of East and est. Even the centuries seem sadly jumbled, for e grim walls and moat are of the sixteenth century, hile the hustle and bustle in the business parts of e city are most decidedly American. American dustry and capital are slowly but surely putting e material prosperity of the islands on a perma- nt basis, while the schools scattered here and there om Manila to some of the distant provinces, taught as they are by American teachers, are giving the rising generation a wider and more hopeful outlook on life, of which their parents never even dreamed. The many types of religion are of interest, and even at this distance from Mecca are found fanatical Mohammedans, who have their mosques for daily prayer. Catholicism, of course, is strong, but the Protestants are increasing in numbers.

The American finds much to interest him in the Filipino industries, and one of the great sources of wealth in the archipelago is the growing of hemp, or *abaca*, as it is called by the Filipino. The leading hemp-growing district is Albay, in Luzon, where it has been grown for eighty years. Most of it in recent years has been shipped to the United States, the rest going to England and Australia. If rightly conducted, it is a most lucrative investment, sometimes paying as high as thirty per cent. net profit on the invested capital. Albay has been feeling the same spirit of progress which has become widespread since Dewey's guns thundered over the waters of Manila Bay, and the inflow of American capital has brought results. It takes considerable capital, however, to start in hemp raising, as the first three years there is no profit but much expense.

Education is more regarded than formerly. There is a fine high school building at Albay, a structure which would do credit to many a town "back in the States."

A large part of the population is connected with hemp raising. On many of the estates the work is carried on co-operatively, the laborers receiving one-half the fibre they clean. Various machines have been tried, but hand work is still the main reliance of the planter.

The value of the fibre depends on its strength and whiteness. It is used for many purposes beside cordage. From it are made sail-cloth, mats, brown wrapping paper, hammocks, and, in France, tapestry, carpets, and summer hats. Fewer Panama hats are made here than in Cuba and Central America. These hats are not made in factories, but in the home, yet it is a leading industry. The hats are made from straw and from fine rattan by the young women of the household, who work with remarkable deftness among a puzzling number of strands. Machinery sooner or later will doubtless supersede hand work as it has everywhere.

Roosevelt and the Vatican

Continued from page 387

When the news of this statement of Mr. Tipple ached Mr. Roosevelt's ears, he very frankly ex- essed his disapproval of it and he decided to cancel e reception which had been planned for the follow- g day at the American Embassy, and, of course, e proposed address before the Methodists of Rome d also to be abandoned. Mr. Roosevelt himself plained his attitude in these words:

"I am speaking specially for the benefit of the ethodist colony, when I say that I have made no

Rev. B. M. Tipple

Ambassador Leishman

rangements to speak at any church or before any rical organization in Rome. I have received a mber of gentlemen of various religious beliefs o have called at the Embassy, but nothing further an this. In view of the circumstances I have quested the American Ambassador not to hold the ception planned for to-morrow. As regards the ort, by whomsoever made, to bring about and lame religious animosities because of what has curred between the Vatican and myself, I can do more than refer to the emphatic statement contained in my open letter to *The Outlook* already published."

The open letter to which he refers was published in full in THE CHRISTIAN HERALD last week. In a later conversation he is reported as having said: "If the German Emperor should place as a condition to an audience that I should not visit the Polish Separatists after seeing his Majesty, I should say: 'With such conditions imposed I shall be compelled to forego the pleasure of an audience.'"

The last word from Rome on the controversy was a communication from Cardinal Merry del Val giving the Vatican version of the incident. It said in substance that the whole matter was "a question of common courtesy." The Vatican had not imposed upon Mr. Roosevelt the condition of not approaching Methodists or other non-Catholic religious bodies in Rome. He complained, however, that the Methodist centre in Via XX Settembre joined hands with the worst anti-papal elements in the city in "an aggravating and insulting manner." The Vatican had reason to fear Mr. Roosevelt might be led, innocently enough, into showing sympathy for this hostile centre, and it was this fear that prompted the wish that was expressed in the letter to Mr. Roosevelt, who "refused all conditions or arguments, and thus allowed the possibility of accomplishing what would be offensive" to the Pope.

Two Successful Evangelists

AMONG the many successful evangelists are two Ohio ladies, Misses Anna L. Cartwright and C. Blanche Gould, who have held many meetings in that State. They hold union revival meetings, and will not visit any city unless the ministers of the city are unanimous in inviting them to come. Their meetings are attended by immense crowds and many are led to Christ.

For fifteen years Miss Cartwright has been engaged in evangelistic work, and for several years she has been superintendent of the Methodist Episcopal Mission Society in Cincinnati. During the winter months she conducts revival services in leading cities throughout the State.

Last summer Misses Cartwright and Gould conducted an automobile campaign, visiting and holding indoor and outdoor meetings in sixteen leading cities of Ohio, especially in the southern part of the State. They spent a week in each city, speaking from the rear of their Gospel automobile to thousands of people. Over 450 persons professed conversion as a result of this campaign. Everywhere they were granted the freedom of the central public squares. Crowds of fifteen hundred to two thousand persons would gather around the automobile to listen to Miss Cartwright preaching and Miss Gould singing the message of salvation.

They also visit the shops and factories and hold

Miss C. Blanche Gould

Miss Anna L. Cartwright

meetings at the noon hour. Their open-air services are usually followed by indoor meetings in the churches, or in some central hall or tabernacle.

The Gospel auto used was donated by T. A. Snider, of Cincinnati, who also gave a Gospel wagon to the M. E. City Missionary Society. Mr. Snider bore the entire expenses of the automobile campaign last summer, and no collections were taken nor were donations accepted. The auto carries the workers and their baggage from city to city. The number of regular workers traveling in the auto varied from eight to fourteen.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

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Mr. Roosevelt and the Vatican

MR. ROOSEVELT did well when he deprecated acrimonious discussion of the circumstances connected with the abandonment of his visit to the Vatican. Viewed in the light of fuller information, the significance of the affair dwindles, and in no sense is it now to be regarded as affording any justification for a religious controversy with the Roman Church, or indeed for ill temper of any kind. In more tactful hands, the communications from the Papal secretary to the Ex-President might easily have assumed a more agreeable form. Mr. Roosevelt's course throughout the whole episode has been marked by dignity and a strict conformity to correct principles. By declining afterward to speak before a Methodist audience, he removed even the suspicion of a desire to make capital out of the incident.

Still, it cannot be regarded in the exclusively personal aspect, as Mr. Roosevelt has suggested. Right or wrong, many have received the impression that the incident possesses a deeper significance, demonstrating that the Vatican has changed but little from its ancient attitude; that it is not in touch with the spirit of the age, and that if it still had the power, it would enforce its policies as inexorably as of old. We do not see that these suggestions are justified by the circumstances of the present case. The Pope and his ministers are keenly, perhaps unduly, sensitive of criticism, and this was evidenced by their sharp characterization of the work of the Methodists in Rome immediately after the Fairbanks incident. We have never regarded that characterization as justified; for while a few individuals have possibly been indiscreet, there is no good reason for the charge that the Methodists in Rome have exceeded their rights or made an improper use of their privileges. For the Papal Secretary, as representing the Pontiff, to imply this, and to practically demand a pledge from Mr. Roosevelt that the "much regretted incident which made Mr. Fairbanks' presentation impossible" should not be repeated, was to set up an effectual barrier. There was not the slightest need of such a pledge. Never in his writings nor in his public utterances had Mr. Roosevelt given occasion for apprehension that he would be the means of stirring up religious strife. Courageous and outspoken as he is on all public questions, yet he is not a man of that stamp. The message was a sharp challenge to his self-respect. It was unsound judgment to use the invitation to Mr. Roosevelt as a whip to lash the Methodists. He is the sort of man to resent such a proceeding. He followed the only course to be adopted under the circumstances.

It is of little consequence whether the original offense was the result of a deliberate purpose on the part of Cardinal Merry del Val, as some journals have asserted, or was mere maladroitness. In either case, the result would have been the same. It is somewhat singular, too, that not till four days after the events in question did the Pope's Secretary see fit to deny publicly that any condition was laid down in the correspondence that Mr. Roosevelt should have nothing to do with the Methodists. But the next day the Cardinal, in a conversation with the *Sun* correspondent, candidly admits that he requested an assurance from Mr. Roosevelt, "as a gentleman," that he would not visit the Methodists. Whichever version is the correct one, it rendered the situation difficult by an attempted restraint of personal liberty. The trouble with the Cardinal's explanations is that they don't explain; they merely confuse.

Mr. Carnegie on Leaders of Industry

MR. ANDREW CARNEGIE spends quite a little of his spare time, between giving away libraries and helping philanthropic enterprises, in traveling around the country and making speeches on various topics which interest him, and he usually says something that is worth while hearing. Recently he stopped off in Chicago on his way from California, and made a short address to the Press Club. He said that he had no respect for the man who made money with the sole purpose of getting a big fortune; that that type of men had never been greatly respected, and never would be. The millionaire who made his fortune serve him in carrying out great ideas was most worthy of respect. He also called attention to those great captains of industry who loved the management of great businesses, and who were not enormously rich in their own right, serving as faithful guardians for others. He showed that they were men worthy of all honor and appreciation. He cited a long list of such men. Mr. Carnegie also made the prophecy that in the future there would be fewer millionaires, as it was harder to get rich than formerly, and that employees would buy stock and become larger factors in the corporations for which they had worked.

Mr. Carnegie's estimate of the purposes of wealth is in accord with the opinions held by a large number of Americans. Only snobbish worshipers of the dollar have seen anything fine and noble in one who was gathering a "pile" just to have one bigger than his neighbor's. The American of the right type should look over the pocketbook, and estimate the man and his motives at their true value. It must be confessed, however, that the yellow press has raised such a hue and cry against all men of wealth that the unthinking have got the idea that they are all unscrupulous and lacking in high purpose. We believe that the number who have made their wealth honestly and are anxious to use it for the benefit of mankind is large. The accounts of their work, however, may appear in obscure parts of the paper, as it is without sensation and the public enjoys being startled. They have shown that they have felt that they were custodians of part of the country's resources and wished to be worthy of the stewardship.

It is to be hoped that Mr. Carnegie's views on the general increase of prosperity and wealth is true, but the general desire of the people in moderate circumstances to pay out as much as they earn will have to undergo a change if we are to see it in the near future. The desire to live beyond one's means seems well nigh universal; extravagance is our national weakness.

"Myths"

PROFESSOR HILPRECHTS' discovery of a tablet containing a version of the Flood narrative, in the ancient mounds of Nippur in Babylonia, has already been subjected to severe criticism from several quarters. One of the keenest of these critics is Professor Barton, who, not having been in Nippur and never having seen the tablet in question, considers himself fully qualified to pronounce judgment upon its genuineness and as to the value of Hilprecht's translations. With rare skill, he proceeds to prove that the tablet has no historical value, if, indeed, there is such a tablet at all. Then he demonstrates, quite to his own satisfaction, Hilprecht's inferior scholarship. He accuses the latter of having filled up the gaps in the fragmentary tablet with imaginative phrases which are not at all justified, but which are simply invented to make a story. His criticism is a fine example of the kind of scholarship some of the higher critics apply to Bible discussions. His attitude in this case recalls the same writer's remarkable elucidation of the Bible story of the sons of Jacob. Professor Wallace pointed out a year ago the beauties of Professor Barton's method in this particular case. "The six sons of Jacob," he wrote, "were said to be the sons of Leah. Leah probably means 'wild cow,' and this apparently means that these tribes were near of kin and possessed, as a common totem, the 'wild cow,' or bovine antelope." In like manner, Rachel means "ewe," which means that the tribes Manasseh, Ephraim, and Benjamin had a different totem. To such lucid statements Professor Wallace added, "Yes, indeed, this is 'probably' 'apparently' what it all 'means'—or something else." Very wonderful fellows, these professors, who know so much more than other people without even the pretense of having made any special study of the subject. By the application of this unique method one can prove anything. Abraham, they tell us, was a "myth," and, if so, his sons, grandsons and great-grandsons must have been "myths" also. Moses was another "myth," and we must naturally infer that all those individual characters with whom he was associated in Bible and Jewish history also "myths." It is a delightfully easy wa settling things, this "myth" principle, and it req no special training, simply imagination, verba genuity and a mighty confidence in the valu one's own ideas.

The Menace of the Saloon

IT has been well said that the saloon has no po It may be added that it has no mercy. W told over and over that it is the "poor man's c "; his only refuge, after a hard day's work, from c ng children and an uncomfortable home, and that i he saloon a man finds the social diversion he r ds. Those who urge this plea overlook the obvious act that the saloon is primarily responsible fo he wretched home and its many discomforts. The or- get the women who dread the return of husb ds brutalized by drink, and the children afraid to eet a father transformed into a maniac. If Willia De Morgan had done nothing in his brilliant seri of novels except throw a searchlight upon the ev of intemperance, he would deserve to be laurel-cro ed. We are so accustomed to see a saloon on almost ery corner, and to pass a tavern on every country ad where it strikes a village, that our sense of re on- sibility is blunted. A correspondent said the er day, in a communication that reached this p er, that a campaign was now on which rivaled i m- portance any of the former issues for which we ve struggled here in America. He was right. he bar-rooms that attract young men, and older es, too; the money that should go for shoes and od, and is dropped into the till of the saloon; the re ng man who goes downward until he is a social der ct, should all incline us to be up and doing, that his evil may be removed. The late proprietor of the HE CHRISTIAN HERALD did splendid work in extend g a helping hand to the fallen, and there are many no, by his aid, shook off their fetters and became ee. Shall we not try, so far as we can, by word and ed, to make difficult the endeavor of those who ke money by the downfall of their fellow-creatures

A Great Opportunity

IT was a rare opportunity to acquire book of great value and lasting interest which we offered at a nominal price in our issu of April 6. They are by the most famous aut rs, and no one who wishes to enrich his mind wit he best thought of the great writers of the past a of the present can afford to be without them. The re going fast, as our readers seem to realize that ch chances for adding to their libraries occur bu el- dom. We still have a few volumes left of ch author and you should write at once in order to oid disappointment. See the remarkable list in ur issue of April 6. We pay the postage.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

A Colossal Railway Station

THE Pennsylvania Terminal in New York City just about completed is thought to be the largest and most beautiful railway station in the world. The building covers an area bounded by Seventh and Eighth Avenues and Thirty-first and Forty-third Streets. It is 780 feet long by 430 feet wide, with a maximum height of 153 feet. Five hundred houses were removed to make way for the building. Four hundred and ninety thousand cubic feet of pink granite and twenty-seven thousand tons of steel were employed in the construction of this station, which covers eight acres of ground. It is built after the Roman Doric style of architecture, such as the baths of Caracalla, Titus and Diocletian, and the Basilica of Constantine, which are perhaps the greatest examples in history of extensively roofed-in areas, treated in a monumental manner. The Seventh Avenue façade, where the main entrance is, is arranged by the architect to carry out the idea of a monumental gateway. It is composed of a colonnade which is double at the carriage entrances, at the street ends and at the main front entrance for pedestrians in the centre. The station is in three levels; on the first is the greatest waiting room in the world, flanked by two smaller waiting rooms. Next to the waiting room is a baggage room, covering the same area as the arcade. On the third level is the train platform, thirty-six feet below the level of the street. There are eleven passenger platforms with twenty-one standing tracks, and a trackage of seven miles. It will accommodate daily four hundred of the Pennsylvania trains and six hundred of the Long Island trains, making a total of a thousand each day. Trains from the West and from all parts of Long Island will deliver their passengers without an exchange of cars, or the use of ferries, in the heart of Manhattan, and it is likely that Montauk Point in the near future will be a port for vessels from the whole world, and that passengers from Chicago, St. Louis, Cincinnati, and elsewhere will have the privilege of taking through trains to Montauk Point to vessels to any part of the world. The improvements planned in and around New York connected with this terminal have already cost $159,000,000 and it is likely that $50,000,000 more will be needed to complete the work according to the plan of the late Mr. A. J. Cassatt. The terminal at Long Island City covers a hundred and fifty-three acres of ground and contains seventy-three miles of tracks. Such in architecture is ever expressing the thoughts that fill men's minds and engage the activity of their hands. The great railroad industry in this country, with its hundreds of thousands of miles of track and billions of money, has a fitting expression in this colossal railway station, which rivals in magnificence the greatest structures of the centuries. And yet, great as this building is, it is small when compared with the structure of character which every good person is erecting. The apostle refers to this building of character and the necessity of extreme caution with reference to the foundation and superstructure in the words:

Let every man take heed how he buildeth thereupon. (I. Cor. 3:10.)

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The New Pennsylvania Railroad Station in New York, the Largest in the World

Descends Into Volcano Crater

Two young women of Hilo, Sandwich Islands, very recently accomplished the very daring feat of descending into the fiery pit of Halemaumou, the active part of the volcano of Kilauea, standing almost upon the very brink of the lake of liquid fire, dipping sticks and coins into the soft lava, and ascending again in safety. The two young women are Miss Margaret Smith and Miss Louise Greenfield.

With a party these two daring young women left the Volcano House, and soon reached the great crater. The girls were not content to stand upon the edge of the vast pit and look down at the boiling fire, as every one else does, but determined to descend to the level of the incandescent lake itself.

There is no trail down into this fearful pit, and but very few indeed have ever had the temerity to attempt the descent. However, the two girls scrambled down the treacherous sides of the pit and finally stood at the very bottom, where the lava was so soft they had to keep moving to prevent their feet from sinking into the mass. Perilous as was the attempt, both girls managed to reach the top again in perfect safety.

It would not do for many young ladies to undertake the feat these two performed. The two were fortunate in making the top of the mountain. There are many young men and women who go down into the craters of temptation and sin who venture too near to danger. Some make their escape to safety, while others fall into the fires and are destroyed. Parents, teachers and Christian workers should guard the young against going too far in the direction of ruin. The Good Book makes mention of a wisdom which has in it the element of caution.

The wise in heart shall be called prudent. (Prov. 16:21.)

Bucket Shops Raided

On April 2, Attorney-General Wickersham instituted a national movement aimed at the destruction of the bucket shop business in this country. It is the first time the Federal Government has instituted such a prosecution. The Attorney-General procured from the Federal Grand Jury three indictments, in which twenty-nine persons were named, several of whom are millionaires. The complaint is a conspiracy to commit an offense against the laws of the United States. Armed with these indictments special agents of the department of justice simultaneously raided brokers' offices in New York, Philadelphia, Jersey City, Baltimore, Cincinnati, and St. Louis. The Attorney-General holds that these are gambling institutions, and he is determined to put an end to them. He expects the cases to be tried before the summer vacation. Each warrant charges the defendant with conspiracy, which is a felony, and was issued under the Conspiracy Act of March 1, 1909. The minimum punishment for a first offense is two years in a federal prison, and it can be imagined what consternation there is in the camp of the bucket shops. The Attorney-General is right in his determination to break up this bucket shop business, which is gambling under the cloak of business and respectability, and, by the way, it is not unlikely that this step of the Federal Government, which has not been taken any too soon, may lead to some State or Federal notice of the gambling which is carried on in many of the stock, produce, and other exchanges in the great cities of the country, whose excrescences and evils have debauched and ruined, in body, mind, and soul, so many men, young and old. Much honorable business is carried on in these exchanges, but the manifestly gambling features of them ought to be abolished. There can be no such thing as happiness or permanent success in human society except upon the basis of value for value; except in obedience to the law of honesty. Paul expresses this injunction in very simple words:

Provide things honest in the sight of all men. (Rom. 12:17.)

Opium Riots in China

China's determination to destroy the opium traffic is resisted by farmers in some of the agricultural districts. An imperial edict forbade the planting of opium, but the farmers in four districts of Shansi province paid no attention to this edict and planted their fields. As soon as the crop appeared above the ground, the magistrates had them uprooted. Riots were the result, in which some sixty were killed. Troops from the provincial capital restored peace, and it is trusted that it will be permanent, and that the government will be successful in its great attempt to kill the opium trade and consumption. Many of the riots of all kinds have been, like these of the opium farmers, caused by touching the pocket-book. There is the record of a terrible mob which Paul started in the city of Ephesus, when he told them that Diana was not divine, and that her metal images were worthless; and the silversmiths, who felt their business would be ruined, stirred up the riot, which came near being the death of the apostle, and which was quelled only by the tact and courage of the town clerk.

And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet and do nothing rashly. (Acts 19:35, 36.)

Significant Tributes

At a meeting held in the interest of the Y. M. C. A. in Washington recently the President of the United States, the British Ambassador and the Swedish Minister vied with each other in their praises of the world-wide Young Men's Christian Association. President Taft referred to the dedication of the Y. M. C. A. building at Shanghai, China, built and sustained in part by Chinese mandarins, so anxious were they that the young men be protected from the temptations that await them. The President continued: "I have had so much experience with the matter that I would not undertake any great government enterprise without consulting the head of the International Young Men's Christian Association to see what the supply of secretaries is. On the Isthmus, in the Philippines, in the Army and in the Navy—wherever men congregate, where the temptations are so great that unless they are resisted there will be demoralization—there the Young Men's Christian Association finds its opportunity and does its work for the progress of the race."

These tributes have been justly earned by the splendid organization which incarnates the idea of the salvation of young men by young men, and it is the prayer of all Christian people that it may ever be the safeguard, and through grace divine the savior, of multitudes of young men. The consecrated young men who are engaged in the local, national and international Young Men's Christian Association remind us of the description of the young man who was selected to be the ideal king:

A choice young man and a goodly: and there was not among the children of Israel a goodlier person than he. (I. Sam. 9:2.)

Religion in Business

An intelligent and successful business man in New York, a member of a leading church in Brooklyn, called eighty of his workmen together on Good Friday and gave them a nice brotherly talk on Christ and his atonement, and their practical relation to our everyday life. He said: "We remember the birthday of Washington and Lincoln, and we celebrate the tragical event in the life of One infinitely greater than these patriots, and the One who gave them their aim, inspiration and success." He then dismissed them several hours earlier than usual that they might have a partial holiday. Some of his men were Protestants, some Catholics, and some Hebrews; but all listened attentively to his words, and seemed to be impressed with his message and the brotherly spirit with which he spoke. When the business of the world shall be done within sight of the cross it will be much better for both capital and labor. The central thought of the Christian religion and the individual character is the cross of Christ. The sacrament of the Lord's Supper was instituted by the Saviour that this great central thought, which Good Friday emphasizes, might ever be kept in view:

This do in remembrance of me. (Luke 22:19.)

AMERICA THE GREATEST ASSIMILATOR

The Third Article of the Series on "Our Country, Its Laws and Its People"—By E. R. JOHNSTONE

OUR nation most quickly assimilates and improves newcomers, and is most homogeneous as to speech, dress and aspirations.

> We'll mingle our bloods together in the earth,
> From which we had our being and our birth. —*Pericles, Prince of Tyre.*

The officers of the Second Division, North Atlantic Fleet, Rear-Admiral Charles D. Sigsbee commanding, had been through a hard week at Cairo. Their Imperial Highnesses, the Prince and Princess of Wales, en route from the great Durbar in India, had been lavishly entertained in Egypt's capital, and the American sailors, whose ships were anchored at Alexandria, had furnished their full quota to the entertainments—dinners, receptions, parades, gymkanas, afternoon teas and the like. Full dress, including all the furbelows, had been obligatory, so that when Admiral Sigsbee at last reached the spacious cabin of the U. S. S. *Brooklyn*, had donned his comfortable service uniform and acquired a dinner of "home cooking," he sighed in full content and grew retrospective.

"Do you know," said he, "that the most persistent and prominent thought in my mind, in all the display and crowds of last week, was one that has forced itself upon me many times in my travels throughout our own land. It is that America is the most homogeneous country in the world; that there alone do the inhabitants most thoroughly and most quickly assimilate; that you can go from one boundary of the United States to the other and find one language in general use, one prevailing method of dress, one common outlook as to the future and its offers of success. There was no mingling in the big crowds we saw in Cairo. Each nationality was distinct, each race recognizable by differences of speech. If one could have understood the polyglot babble, he would have found each distinctive people with a different viewpoint, not only as to this celebration, but as to life in general. You cannot note these separate and isolated humanities in America, no matter how many immigrants mix with the crowd. With us they melt into a mass—citizens and aliens fuse, as it were—and it is one of the most wonderful things in the world."

Immigration Buildings, Ellis Island. First Landing Place of Newly-Arrived Aliens in New York

The Truth a General One

Was what the distinguished sailor said the truth? I thoroughly believe it, and that you will agree to its verity when you come to think it over. Of course, you must not pick out special places or cities in America; must not cite as examples of the whole land the alien quarters in great centres like New York. The evolution of the alien into the citizen from those very congested centres goes to prove the contention, for in no other land does such evolution appear.

What you should remember is the fact referred to by the admiral. You can travel in, around, about every one of our forty-six States and understand the common speech everywhere used. You cannot do that in Great Britain, nor in France, in Germany, Russia, Austria, Hungary, Italy or Scandinavia.

In China there are 168 distinct dialects and two written languages—Mandarin and Nankinese—in vogue throughout a territory no larger than that of the United States. The Parisian finds a provincial French, that is as obscure as Greek to him, within an hour's railway ride of Paris. How many Londoners can make their way through Lancashire or Perthshire, the highlands of Scotland or the mountains of Wales without an interpreter? How many different languages are used in conversation in the Austro-Hungarian Diet? Do you ever hear anything but plain American talk in Congress, State Legislatures or city councils?

The Second-Generation Change

Is it not true that a German, a Frenchman, an Italian going into any foreign land save America retains his language, his customs, his clothes, his habits of thought, and teaches his children along the lines he followed when a youth?

Is it not true that immigrants to America seek to become Americans in the shortest possible time; that they insist that their children go to American schools from the very outset; that while they may, and often do, retain portions of the distinguishing costume of the fatherland, they neither expect nor desire that their children should do so?

Every adult of us can recall resentment shown by immigrants who, though they had been residents here for years, were classed as German-Americans, Swedish-Americans, Italian-Americans, and the like.

We are all descended from immigrants, for that matter, but if you have been in the way of observing descendants of those who came to this country before our Civil War you must have seen how completely Americanized they are. A majority of them will not or cannot speak fluently the language their parents or grandparents spoke. They may have—they should have—affection for and pride in the land that gave their ancestors birth, but their feelings thereto are purely sentimental or emotional. They are as thoroughly national as descendants of the Pilgrim Fathers, the exiled Huguenots, or the expatriated Scots and Irishmen who came here before the great republic was born. Zangwill put it strongly and tersely when he said that America is the melting pot of the nations, where men and women are being fused into a new type of citizenship, from which the world has the right to hope great things.

Vast as has been the emigration to the United States since 1821—the first year in which accurate figures were kept—it has come in waves, not avalanches, and met on these shores conditions of living and thinking which it could not override or permanently alter, even had those aliens wished to make changes. They had no such wish. On the contrary, they came here, as the mass of them did, to better their own conditions by adopting ours. They found at our very threshold what they sought here, what they lacked abroad—opportunity. They were gladdened to learn that not only was there competence to be gained, but welcome with it. They were needed, they were prized. Their capacity for work—skilled or unskilled—was given free scope, and the fruit of their toil was their own, with no tax-gatherer or overlord to make them afraid. That many of them settled in communities is not to be wondered at. They had to learn our language and our ways, and to have their children taught them. The wonder is that in the second or third generation such communities disappear—are melded into the mass we know as American.

A Concrete Example

A close-to-home example of what I mean can be found in the Canadian province of Quebec. Maine is just over the border, and the emigration from the older community to the younger has been great, especially within the last half century. You cannot find in the Pine Tree State, as you can in Quebec, whole districts where the common tongue is French and wherein the people are as plainly differentiated from those Canadians to the manor born as are Poles from Germans, or Finns from Cossacks.

In 1821 the total alien immigration into the United States was only 9,127, and in 1823 it had fallen to 6,354. It did not reach six figures (104,565) until 1842, and in 1861 and 1862 was below 90,000. So you see America had a long time to gather herself; plenty of time to take and make her own customs as well as her own general and special governments. Not only did the immigrants want a change from what they had been used to in the matter of ruling, but they found rock-ribbed foundations for conduct of affairs.

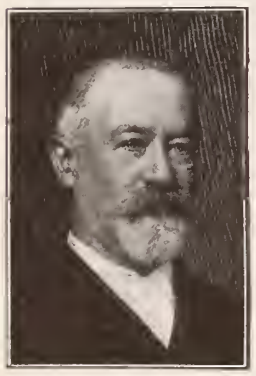
Doubtless the Scotch-Irish, the English and the Dutch did more than any other nations to fix the foundations, start the currents, direct the governing forces that make for our common weal. Doubtless, too, the 26,769,722 aliens who came into this country from 1821 to 1908 (inclusive) have done much to modify our methods. Let us believe they helped to broaden us and, seeing how they yearned for and prized liberty, gave us higher, holier concepts of its meaning and its value.

Common Aspirations

The aspiration of every one, in the last analysis, is toward personal well-being. Each of us, foreign or native born, wants personal prosperity and comfort; wants a chance to rise and to have children that will be better off than we, better educated, of more moment to the community. When the decent emigrant reaches us (and I am not taking the criminal classes into account; they should assimilate with convicts, not with citizens) he found the realization of these personal aspirations possible—possible as nothing he had heretofore encountered had given him faith to hope for. This is one of the main reasons why he assimilated, why he wanted to, and why his children became so rooted to the soil and so proud of our common flag. The alien saw that his possibilities of advancement were due, in large measure, to the freedom of living that engenders self-respect, to the absence of tyranny over person or purse, that smothers endeavor and chokes hope to death. Is it any wonder that, viewing his own

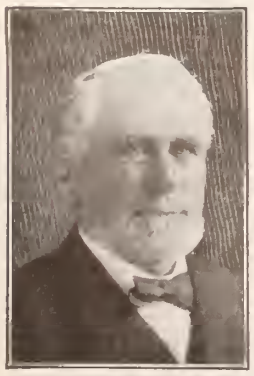
Continued on next page

Distinguished Immigrants



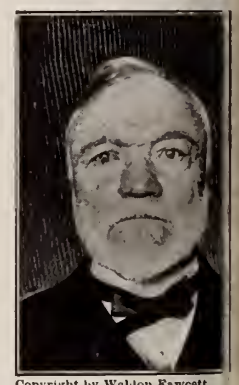
Jacob Schiff

Carl Schurz



Knut Nelson

Distinguished Immigran



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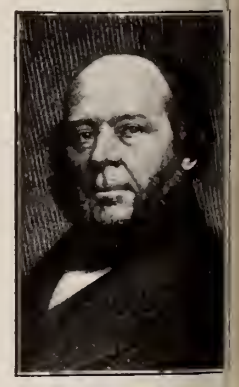
Andrew Carnegie



John Ericsson

Gen. Franz Sigel

All Nations and Tongues Among Our People

Continued from page 394

changed condition and opportunities, he adopted the varies of the land that made him not only a free and independent, but a hopeful, resident?

Incidents in Point

A few years ago I was the guest of President Pennington, of the Minneapolis, St. Paul and Sault Ste Marie Railway, on an inspection trip which covered the 3,500 miles of the road in North Dakota and Minnesota. Along the Missouri River, opposite the Standing Rock Reservation, were many small settlements and farms, that attracted my attention by reason of the fact that houses and barns were painted a vivid green while in the yards and meadow of each holding were reared huge stacks of manure and grass moulded into a sort of peat, and used as the sole fuel for that somewhat bitter climate.

I asked Mr. Pennington who lived in these houses, and, when he said "Mennonites," confessed surprise. I knew of the sect in a general way, was aware that they had come from Russia, dirty, unkempt, moody, undesirable, and could scarcely credit them with a prosperity to which the homes and fields bore witness.

"Prosperous?" said the president of the road that has done much to make life worth living for immigrants into the Northwest. "I can point out, within a five-mile run, a score of Mennonites who came into this country ten or fifteen years ago with property it would have been a joke to value at more than $100 who are now worth from one to two hundred times that sum. They defied storm and discouragement. They soon reveled in a new liberty of conscience and labor that nothing could daunt them. They fairly worship our flag. The very first thing they did when able to spend any money outside of bare living expenses was to build schoolhouses and hire American teachers. I'll wager they and their offspring know more about the government of the State and nation, more about the duties of citizens to the flag, than do half the native residents of Bismarck or Sioux City. Their love for this country and their determination that their children shall become worthy citizens is absorbing—and a bit revealing to those of us who take our citizenship for granted. I wish we had more Mennonites. We would have that many more good patriots."

A Street of All Nations

"If you want to realize what the apostle meant when he spoke of 'barbarian, Scythian, bond and free' go out Broadway and count the nationalities by reading the signboards," said a Cleveland citizen with whom I was speaking of this very subject of assimilation. So I went. In one block (taking both sides of the street) I found the following nationalities represented by shops (meat, vegetables, groceries, bakeries), stores (dry goods, hardware, electrical supplies, drugs, etc.) and factories: Russian, German, French, Danish, Finnish, Norwegian, Swedish, Turkish, Grecian, Sicilian, Calabrian, Magyar, Austrian, Armenian, Egyptian, Roumanian, Tunisian, Bohemian, Syrian, Hawaiian, Welsh, Bornese, Chinese, Spanish, East Indian, Javanese, Japanese, Korean, Tahitian, Filipino.

Thirty in all, congregated along a frontage of 600 feet. Probably there were other blocks that would have shown a census equally diverse.

I made it my business to go into a score of these places of business. I did not find one in which English was not spoken, nor one in which the costumes worn were different from those we are accustomed to see, save in the laundry of the Chinaman and the fancy goods stores kept by the East Indians.

Photographed specially for The Christian Herald

Aliens Taking Out Naturalization Papers, New York City

Special Urban Populations

There are those who will not agree to the conclusions above set forth. They will contend that the mass of immigrants started Westward with a view to better their physical conditions, and with little care for our institutions. They will point out that in 1900 Minneapolis was the fourth Scandinavian city in the world in point of population, being exceeded by Copenhagen, Stockholm and Christiania only; that New York's population contains more Jews than did Jerusalem at the time of our Lord; more Germans than any cities except Berlin and Hamburg; more Italians than any places save Naples, Genoa and Rome.

Granting these claims, is it not true that Minnesota's Scandinavians are of the "most straitest sect" American? Witness such examples as United States Senator Nelson and the late Governor Johnson. Is it not a matter of general regret that the New York alien inhabitants referred to do not, in greater measure, seek the country and the smaller towns, and for the reason that they would there be absorbed and assimilated more quickly? Take the second and third generation Germans, Italians and Jews of New York, and are they not real Americans in every sense of the word? One of the principal objections to emigration from the so-called yellow race is that its units do not come to stay; cannot assimilate, as intermarriage would be objectionable, and in no sense are fitted to become citizens of the republic. That no one thinks of excluding any other races in the mass goes to show that all others are capable of assimilation and citizenship.

In his *Americans in Modern Life* Alberto Pecorini, an Italian writer of note, comments on the assimilative quality in American nativehood, and so, too, does Guglielmo Ferrero, the Italian historian and commentator, in his *Impressions of America*, now appearing in *Figaro*.

Recently Professor Paul N. Milukoff, historian and leader of the Constitutional party in Russia, advanced his belief that the Russian emigrant to America would gladly return to the land of the Czar if he could go back to a new and free Russia. This contention has been somewhat heatedly denied by prominent Russian emigrants and by editors of leading American papers, but whether true or not, it is aside from the question. When there is a "new and a free Russia" in fact, the truth or falsity of Professor Milukoff's belief will appear.

Statistics as to Nationalities

At the end of the fiscal year 1908 the total immigration, from 1789, was given officially as 27,049,722. The census of 1900 gives the total of foreign-born population as 10,460,085 in a general total (Porto Rico and the Philippines excluded) of 76,303,387. In this total of more than seventy-six millions the census found but 1,217,280 who could not speak English, and immigration tables for the five fiscal years (1896-1900) preceding the census show that the total immigration of foreigners into the United States had amounted to 1,563,685, or 346,405 more than the whole non-English-speaking population.

E. R. Johnstone.

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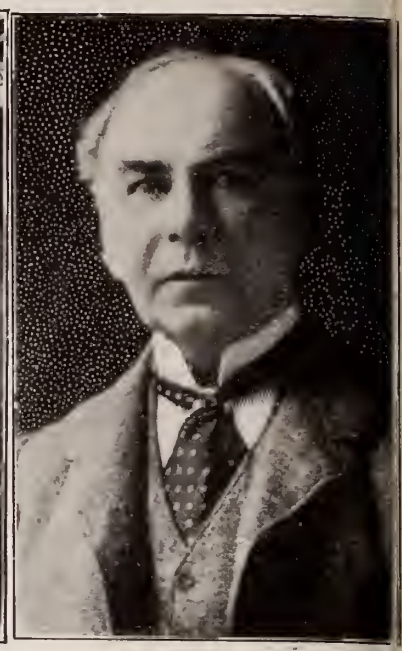
And several hundred others to be acknowledged later.

PROMINENT PEOPLE TALKED ABOUT

Lord Kitchener

The German Emperor Taking a Ride on Horseback, Berlin



Sir Robert W. Perks

SIR ROBERT W. PERKS, baronet and member of Parliament, now on a visit to the United States, is the son of a Wesleyan preacher. He lived for a time in Wesley House, having for a bedroom John Wesley's old "Praying-room." He was brought up in an atmosphere of Spartan-like discipline, but was grounded in sound doctrine. He is now known as the foremost Methodist layman in the British Empire, intense in his devotion to his church and in all good works. He was knighted in 1908 by King Edward. He has, in many ways, promoted the welfare of the working-classes, particularly of railwaymen. He has never refused to meet the representatives of the union, and says he has almost always found disputes capable of satisfactory solution. Many reforms to aid the Nonconformists have been brought about by this fearless leader. He has given whole-hearted support to various agencies for the encouragement of temperance, and worked earnestly for Sunday closing of public houses and for general Sunday observance.

Sir Robert's greatest undertaking was the raising of the "Million Guinea Fund," to be divided among various departments of church work and to promote new enterprises, the most conspicuous of which was the erection of a monumental building to serve as connexional headquarters and as a centre of evangelistic and social effort. The building, which is near neighbor to Westminster Abbey, will not be completed before October, 1911.

"My criticism on the Americans would be," he said to THE CHRISTIAN HERALD representative, "that you do not conduct your religious work on a scale corresponding to your business enterprises. You have great cities, great buildings, great fortunes; but you do not seem to carry your church work on so ambitious a plan."

Sir Robert expressed a warm interest in the work of the Bowery Mission and the practical assistance that had been given by THE CHRISTIAN HERALD through its various philanthropies, especially its famine funds.

* * *

THE newly arrived American tourist to Berlin will, when taking a stroll along Unter den Linden, suddenly see the people surge to the curb; those in the ever-present uniform will kick their heels together and raise their right hand to their caps. The others will raise their hats and give a hearty cheer as a small cavalcade goes by at a brisk pace, led by the German Emperor on his daily ride. The people may have seen him only the day before, but they cheer just the same, and the traveler is convinced that the Kaiser still holds a firm place in the hearts of his subjects despite the fact that his utterances at times are not as diplomatic as the most conservative might wish. One great source of his popularity is that they feel that his main ambition is to increase the greatness and prosperity of the Fatherland. He is encouraging German trade and commerce. Every one is familiar with the little sign "Made in Germany," which appears on innumerable articles of daily use, and it is seen more frequently every year, and is alarming other manufacturing countries. The people are also with him in the desire to build a larger navy to protect this growing commerce, and his desire to extend German spheres of influence. In other words, he represents the national ideals. The Kaiser's son, Prince Eitel, has just gone to Jerusalem to open the new German Hospice in the Holy City.

* * *

AFTER an absence of many years Lord Kitchener of Khartoum, one of the most famous and intrepid of living British generals, is visit this country, having recently lande San Francisco on this way home. has been serving continuously seven years as commander-in-chief the British forces in India, a most d cult and important post on account its long distance from support home. In case war was declared w some European power the forces India would have to fight their c battles and win or lose on their c numbers. Lord Kitchener's servi in Egypt, culminating in the great tory of Omdurman, where the far ical tribesmen of the desert flung th selves in vain upon the serried ra of his well-disciplined troops, known the world over.

Lord Kitchener entered the army an engineer officer at the age twenty-one in 1871. Eleven ye later he was in command of the Eg tian cavalry, and in the Nile exp tion of 1884 received his first meda the Khedive's star and a lieutena colonelcy. His promotion was ra He was made a major-general in 18 and crushed the forces of Mahadi n Khartoum. After the South Afri war he was made a viscount and ceived a grant of $250,000 from Par ment.

THE "BRIDE OF THE SWORD"

MISSIONARY Charles W. Posnett, of Medak, India, writes to THE CHRISTIAN HERALD under date March 7:

"A few months ago, a little native girl was rescued from being married to a 'Sword,' and I believe a letter from one of our medical missionary women regarding her pitiful case will be of interest.

"It was on the 1st of June that little Veeramma was claimed to become the wife of a 'Sword'; but the marriage ceremony was postponed, for an eclipse of the moon was expected on the fifth, and though to be married during this time is a calamity, it is an auspicious time, the natives believe, for mastering incantations and exorcising the evil effects of devils; so little Veeramma was being initiated during these days and taught songs, which she was to sing at the temple when the day of her marriage should take place.

"Married to a 'Sword'! What can it mean? In the Nizam's dominions, any Hindu or Mohammedan man can carry and use a sword free of license, and so little Veeramma was chosen to become 'one' with this instrument—symbolic of her future—free to be trodden under the foot of men. We are not ashamed to say we paid a sum to redeem her from such a fate. Why did her parents permit such a sin? Those parents were poor and degraded, and though there had been given to them two other daughters, they were not deemed fair enough to dedicate to the gods; but when little Veeramma came, with her olive complexion, and dark, liquid eyes, she was counted worthy, for she would earn money and bring plenty into the mud hut which was so poor and so barren. The government, too, would give a yearly grant of land, and they would receive a tithe from the land owners, and during the harvest season each cultivator would lay a bundle of grass or a sheaf of corn at Veeramma's feet.

The "Bride of the Sword"

"How were we able to redeem her? In her village was one of our evangelists who had made friends with her people. Often the little heathen child had slipped into the day-school, where the evangelist's wife taught the village children about Christ. For some time Veeramma was missing from the school, and on inquiry the evangelist found that near the village temple a plot of ground was being prepared for the marriage of a devil priestess to a Sword, and the bride was to be no other than little Veeramma. The evangelist saw the priests and the parents, and pleaded; but it was of no use. T he crossed the river, and came and t the story to Mr. Posnett. The pri and missionary consulted and needed sum was provided to rede the child from a life of sin. The c ditions of the redemption were t she was to be brought into the Me boarding school. Though she had actually been initiated, it was only the eve of that initiation that rescued her.

"The patch of ground chosen for initiation was just ten feet squa and in the centre with five differ colors had been drawn a trian Daily at five o'clock in the even little Veeramma had been escorted this sacred spot, and put to sit wit the triangle. Before her were pla two earthenware pots of native b and spirits. The priest came and m tered incantations over her, and bu incense and other spices. The fut 'bride' was whipped with the twigs the Margosa tree, and then was c sidered fit to be taught to feign 'd possession.'"

Was it not worth while making effort to save this poor child fro fate worse than death and to br her under Christian influences?

THE BUDDING SPRING-TIME

Our Friend the Dog

By MARGARET E. SANGSTER

WHAT has become of all the good people who love man's most intimate friend in the animal creation? Has the dog no friends left? It would seem, at least in many suburban communities, as if in their terror of the dread disease hydrophobia people had lost both common sense and humanity. There have always been occasional cases of rabies in dogs, and occasional deaths caused by the bite of a dog suffering with this malady. Probably, however, there have been deaths induced by apprehension and nervous terror which were not due to the poison of a dog's bite. To be bitten by any animal is by no means a pleasant experience, but prompt cauterization, if the animal is healthy, and the Pasteur treatment, if the case is the reverse, may be safely trusted to give immunity from peril. At the present moment hundreds of those who care a great deal for their trusty companions, the dogs who seem almost human, are filled with regret at wholesale edicts for canine extermination. A craze seems to have seized upon boards of councilmen, and the dog-haters outvote the dog-lovers. When a resolution is passed to the effect that every unmuzzled dog in a village or town shall be shot down without mercy and without an opportunity for his owner to claim him, when at the same time a reward is offered for every unmuzzled dog that may be found anywhere on the highway, two evils take place. A base and brutal variety of man and boy is usually willing to hunt for stray dogs in order to gain the fifty cents or the dollar offered as a premium. Sometimes these people are not above removing a muzzle from a dog that has gone beyond his own bailiwick. This may be done easily, as a few dogs enjoy being muzzled and many of them are very trustful and will confidently approach a needling stranger.

. . .

In a place within an hour's reach of New York a woman just recovered from an illness went one day to look for a maid. She found the person of whom she was in search living in a very poor neighborhood, where there was a vacant lot and several tumbled-down cabins were scattered about. Her own dog, a beautiful collie, was with her, fortunately on a leash. She was presently startled at the sight of a man very near her, who was pointing a pistol. That it was not precisely in her direction made it safer for her, but it did not save her from a nervous shock when the pistol was fired three times in quick succession; and so, a lover of dogs, was told that three of these poor friends of ours had been killed almost before her eyes. Decency is outraged in a community where such proceedings are possible. Under a régime like this the luckless mongrel, worth nothing in the market, but probably affectionate and faithful, and the prize dog, valued at his weight in gold, share the same fate.

Another evil certain to march in the wake of the popular scare about dogs is the encouragement that will be given to thieves in general and to midnight prowlers in particular. Every one is familiar with the reply made by a convicted thief to the judge who sentenced him—or was it to a cross-examining lawyer?—to the effect that in his long career of depredation what he had most feared were a common bolt and a small dog. Neither in city nor country can the police be omnipresent, and householders are often protected from their foes, the house-breakers by profession, if they are guarded by a vigilant dog. Children who grow up with dogs for pets learn kindness to animals from the time they can toddle about. A boy who has never had a dog of his very own is a boy to be pitied. We might imitate the good example set us by our cousins across the sea, and, as in London, provide here and there drinking troughs on the streets at which thirsty dogs might appease their distress.

An ownerless dog, or a lost dog, is an object of pity. Last summer, in a rural village in the mountains, such a dog was adopted by the entire population and roamed at his will from farm house to farm house, everywhere welcomed, everywhere fed, everywhere hailed by name. He was really the dog of the township, and when a city boarder threw a stone at him the resentment of the people was so freely expressed that the man retired in shame.

People are seldom indifferent in their attitude to this dumb friend. It is "love me, love my dog." A dog inspires liking or aversion according to our temperament and training. It might be well for us to look at the subject from every point of view before encouraging the extermination in our midst of this hitherto trusted comrade and ally.

PLAYMATES

Happy little comrades in the morning glow,
Knowing naught of trouble as the hours go.
Time enough for toiling in the by and by,
Happy little playmates 'neath the sunny sky.

Feminine Fondness for "Things"

UNDER the general name of things the genuine woman arranges mentally belongings of many varieties. Articles of wearing apparel, from hats, wraps and gowns to frills and furbelows, pomps and vanities, gloves and shoes, are denominated "things." They are things to wear, things to have and hold, things that move other women to admiration or envy, things that form a part of the paraphernalia of the passing years. Where is the woman who does not understand what it is to care a great deal about delicate and dainty laces and chiffons? Where is she who has not a regard for pretty articles of ornament, not merely on account of their decorative value, but because they have been endeared by long use and association? Two friends, who had not met for a dozen years, came together one summer day. The first words exchanged after a brief initial greeting were, on the part of the younger to the older: "I see that you still wear your silver comb. I was afraid you had lost it, or had taken up some new fashion. I always think of you as wearing your hair with that particular comb." The reply of the other was: "Well, my dear, I care more for that comb than I would for a tiara. It belongs to my life from girlhood until now."

Two ladies were conversing the other day on this same familiar subject of things, and one declared that her passion was for beautiful household linen. "I have no especial liking for fine dress," she asserted, "but I can never pass a linen counter without wanting to linger over tablecloths and napkins, and I prize my linen closet, with its store of sheets, pillowslips and towels, more than I do any other room in my house." Still another woman, a notable housekeeper, finds herself inclined to loiter among kitchen utensils and novel inventions for cooking and cleaning, when she is on a shopping expedition. Egg beaters, coffee mills and carpet sweepers have a fascination for her. They are the things that look at her from the shelves and the corners with a specially earnest appeal.

It is to be noted that while clothing, furniture, fine china, rugs and curtains may be very properly catalogued in one's mind, and alluded to in one's talk as "things," books, pictures and jewelry are never thus described. Emeralds, rubies and diamonds, pearls and sapphires have so distinct and individual a value that they cannot be heedlessly spoken of as things that in their very nature are transient. We are told that precious stones have not a fluctuating market value, but continue year in and year out to possess a definite worth that makes them a singularly fine investment. Then, too, the finest diamonds and rubies in Europe and America have a history that is known to those who deal in gems, so that they may be traced if they are stolen, and perhaps may be recovered, unless indeed they are mutilated or tossed into the sea. The woman who owns a rope of pearls or a diamond sunburst thinks of her pearls and her diamonds, and does not call them things. Neither are books and pictures, being the direct expression of genius or talent, and in some way the outcome of the human mind, carelessly classed among the things that perish. A book or a picture may as really be an heirloom as the finest jewel in the safe, and it differs from the jewel in having a greater vitality. The love we give our books is more like the love we give our friends than it is akin to the liking we have for our other possessions.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

C. D. K., Hegins, Pa. Could a boy be named Clairmont? Some claim it should be spelled Claremont, as Clairmont is the name for a female. Which is correct?

There is no strict rule for spelling proper names. In this case neither name given has gender in English, and originally, without doubt, it was a French family surname, made up from the French *clair*, meaning clear, and *mont*, meaning mountain. Either spelling may be used, whether the person who has the name is a man or a woman. Claire alone would be used perhaps for a girl; in combination with mont it loses any feminine association.

R. S., Tremont, Mich. 1. Tell me of the mother of Florence Crittenton. 2. What was the maiden name of Dolly Madison, and the name of her husband, deceased, before she married Madison? 3. What was the name of Thomas Jefferson's wife at the time she married Jefferson, and what was her family name?

1. Write to the nearest Crittenton Mission for information. 2. Mrs. Madison was Dorothy Payne. After her marriage she was called Dolly P. Madison. She was a Mrs. John Todd when Madison married her. 3. Jefferson married Mrs. Martha Skelton, daughter of John Wayles. She died before Jefferson was inaugurated, and the White House was practically without a hostess.

A. A. T., West Haven, Conn. Where did the translators of the Authorized Version obtain the original of their translation of Rev. 22: 14? It differs from the American Standard Edition, the Douay Version, and the American Bible Union Version, which are practically agreed; also Westcott and Wert's Greek Testament.

The translators who worked on the A. V. had scant material compared with the later revisers. In the last fifty years there has been a great advance in textual criticism and many ancient manuscripts, not accessible to the A. V. translators, were available to the others, including especially the Alexandrian, Vatican and Sinaitic manuscripts. The King James revisers had for comparison the Syriac, Coptic and Cyprian versions; yet the Vulgate gives the reading "(blessed are they that) *wash their robes*" (*i. e.*, in the blood of the Lamb) (see Rev. 7: 14) which takes away the idea of salvation by works. The words "to come" (to the tree of life) are parenthetical and not in any original, but are held as implied. Prof. Weiss gives as a variant the reading, "that they may have authority over" the tree of life, etc.

O. S., Richmond Hill, N. Y. What is the proper way to pronounce the name of the late Dr. Louis Klopsch?

The name is pronounced as spelled, but with *c* silent.

J. B. L., Johnstown, Pa. Please give me an argument against a union or confederation of all churches.

We do not know of any against a union for practical humanitarian work. A union which implies the abandonment of old creeds for a new one, which combines the best points of all, is as yet impracticable.

E. E. J., Pensacola, Fla. 1. Has Admiral Peary submitted his observations of his discovery of the North Pole to a scientific body for examination? 2. Who owns the tallest building in New York City? How many feet high is it, how many stories has it, and how deep is the excavation? 3. Has New York taller buildings than any other city? 4. What salary does the Mayor of New York City get? 5. What is the length of the largest steamship? 6. Who supports the Bowery Mission in New York City?

1. Mr. Peary showed his records to a committee of the American Geographical Society, who said they would accept his statement that he had reached the Pole. It is not understood that they studied the books and verified each observation. The explorer has been asked to submit his proofs, by members of Congress and others, but so far this has not been done. It was suggested that the same impartial body which passed on Cook's records should have the opportunity to pass on Peary's, but this, as well as the plan that they be submitted to some American university, has been declined by Peary. At present no one knows what his positive proof is. 2. The Metropolitan Life Insurance Building, in Madison Square, New York, is the highest building in the world. The next is the Singer Building, on lower Broadway. The Metropolitan Life Insurance Building is 700 feet 3 inches high; the turret is higher. On this is a flagpole. It has fifty stories. The Singer Building is 612 feet 1 inch to roof. It has forty-one stories. On this is a turret. The Municipal Building is over 500 feet. There are a large number over 200 feet high. 3. New York has the tallest buildings in the world. 4. The Mayor of Greater New York receives a salary of $15,000 per year. 5. The Mauretania is the longest steamship. She is 790 feet in length. 6. The Bowery Mission is supported by voluntary contributions, sent from all parts of the United States. We know nothing of the book mentioned in your letter.

S. S. M., Kentucky. Kindly give the origin of Santa Claus.

Santa Claus (or Klaus) is a corrupt contraction of St. Nicholas. St. Nicholas was an Archbishop of Myra in Lycia in the fourth century. He is the patron saint of Russia, and many seaport towns and different classes, especially of boys and girls. He died December 6, 342, and that day is celebrated in Greek and Roman Catholic countries. The German diminutive of St. Nicholas is Santa Claus, and in most Protestant countries he is connected with Christmas instead of December 6. He is the Dutch Kriss Kringle.

O. P. M., Salisbury, Vt. Is Ex-Vice-President Fairbanks a member of the Methodist Episcopal Church?

Yes; Mr. Fairbanks is a prominent layman of the Methodist Church.

Rev. John O. Y., Westminster, Maryland. 1. Are there any nations that eat four, five or six regular meals daily? 2. Whence did we derive the custom of eating three regular meals daily? 3. What is Fletcherism and is it the proper way of eating?

1. In many parts of Europe four, five and even six daily meals are eaten. Throughout most of France, a roll and coffee are eaten early in bed; a fuller breakfast follows about eleven; luncheon at two; afternoon tea at five; dinner at eight. In parts of Germany, similar hours are followed. In the Orient, light meals and many of them are considered more healthful than fewer heavy meals. 2. Universal industry has probably caused the general custom of three meals. They divide the day most naturally for laborers. 3. Fletcherism's chief tenet is the fine mastication of food. Dr. Fletcher claims that the longer the food is chewed the more nourishment is derived from it. No more time is needed, because less satisfies the hunger.

Flicker, Grafton, N. Dak. 1. I intend to take a trip abroad next summer, and wish to carry no luggage except a large suitcase. What clothes can I take in order to be properly dressed? 2. How can I study Germany and Switzerland in a systematic way?

1. Try to carry two extra sets of underclothing. You can get washing done overnight, usually, at places where you stop, but the clothes are not quite dry the next morning. If you have a strong, new cloth traveling gown, you can get along with only one firm, thin silk skirt besides, and two or three silk and other waists. A raincoat can be strapped on the outside of the suitcase. Have large pockets made in it. Your outer petticoat may well be made of strong, fine brilliantine. Have one or two strong pockets in it. A folding umbrella can be strapped also on the outside of your suitcase. A sweater can be folded in with your raincoat. Take an extra pair of shoes. A chatelaine bag, for tickets, change, etc., is more convenient than a handbag, though both may be needed. Roll the underclothing tightly. A system of pockets, made of silesia or any strong cotton goods, will be convenient to hold veils, handkerchiefs, ties, pins and other trifles. 2. Buy any good hooks on the countries named, and read them carefully, committing to memory important facts, and reviewing them often.

W. W. H., Jackson Springs, N. C. 1. To what race do the Persians belong, Caucasian or Mongolian? 2. Are the people of India Caucasians or Mongolians? 3. What city in the United States has the most churches to its population? 4. Who is the wealthiest man in the world, also in the United States?

1 and 2. The Persians and Hindus are both Caucasians, but that term has many subdivisions. They both belong to the Indo-Iranic division, according to Dr. D. G. Brinton. India are found several different races; t most prominent only is mentioned. 3. Broo lyn is called the "City of Churches." 4. M Rockefeller is called the wealthiest man, t there may be one or two as rich.

C. H. S., Roseburg, Ore. 1. Is it understo that tobacco was first discovered by t American Indian? 2. The Turks are kno to be great smokers. Did they know an thing about tobacco before its discovery America? 3. Was opium in use in Chi before the English forced it upon them?

1. Tobacco is an American plant. It is s to have been discovered in Santo Domin in 1492. The Spaniards in America were usi it by 1520. It was first taken to Europe 1552. 2. No; the tobacco grown in Europe a Asia is a descendant of the American pla 3. Yes. Opium was first grown in India a imported into China.

Student, Des Moines, Ia. How does mode scholarship divide the periods of time fr Creation to the birth of Christ?

For the purpose of establishing a basis calculation (though, of course, not concedi their accuracy), the figures of the chronolo found in the margin of the Bible are accept These figures are substantially those suppli by Archbishop Ussher (who lived 1580-165 The creation of Adam is placed at 4172 B (some chronologists prefer 4004 B.C.); t Flood, 2516 B.C.; Call of Abraham, 2088 B.C Exodus, 1658 B.C.; period of the Judges, 15 to 1093 B.C.; of the Kings, 1093 to 561 B. C destruction of Jerusalem by Babylonians a the great Captivity, 588 B.C.; close of the O Testament Canon, 406 B.C. It should be e plained that four leading authorities—Petavi Hales, Jackson and Bunsen—differ slightly almost all of these figures, which are mai Ussher's. Bunsen makes the Creation 20,0 years ago and the Flood 10,000 years. The Bi itself gives no date, but simply says, "in t beginning."

Famous Christian Testimonies

U. S. Senator Dolliver

UNITED STATES SENATOR JONATHAN PRENTISS DOLLIVER is one of the best known of our public men at the present day. His long and active Congressional career has brought him into personal contact with the great problems of legislation and has afforded him ample opportunities for observation as to the general tendency of the nation in morals and religion. Senator Dolliver is thus well qualified by ability and experience to reply to the question which was put to him as follows:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

The Senator's answer shows the continuous moral and religious advancement of the nation, and how the Christian is now universally regarded in public life.

COMMITTEE ON AGRICULTURE AND FORESTRY
UNITED STATES SENATE

My Dear Sir: **Washington, D. C., December 15.**

I am convinced that there has been a great improvement in the morals of our public men during the last twenty-five years. I have made something of a study of this subject, examining into the habits and customs of the statesmen of the times of Clay and Webster, and of the intervening period, and I know that a great many habits and practices of those days would not be tolerated as honest.

I think it is a decided advantage today to a public man to be known as a professing Christian. It is certainly true that no man who has openly scoffed at religion has ever achieved a prominent place in the leadership of our people.

Very truly yours,

J. P. Dolliver

Miscellaneous

Mrs. J. G. S., Herkimer, N. Y. We regret be unable to complete the poem you mention.

A. G. O., Corona, N. Y. Send your que to the Secretary of the Society for Improvi the Condition of the Poor, Fourth Aven New York.

Mrs. M. S., Aberdeen, Wash., writes: "T CHRISTIAN HERALD comes to our home as t most welcome paper we have, not only to t shut-in mother, but the whole household. W read and enjoy it, and we are grateful for t work you brave people at the fore are putti in it."

H. S. G. 1. It is not definitely known th he was a member of any particular denomin tion, although it has been sometimes so asserte 2. Baptism is an ordinance which no one w professes Christianity should neglect. It is o token of admission to the visible church Christ and of our spiritual union with him.

L. N. M. 1. See our answer to a simi question in a recent issue. There are seve colleges in which skepticism is openly taug 2. The belief that three calamities fall togeth is based upon an old superstition. Both Je and Christians have regarded three as a my tical number, and it is frequently used in t Bible. It implies fulness or completion.

Constant Reader, and J. S. W., Traverse Ci Mich. The tithe, even under the Mosaic dispe sation, was never intended to be exorbita Indeed, this is proved by the provision for special tithe for the benefit of the poor. In t case you mention the tithe should be upon t increase (see Deut. 14:22, 28, and De 26:12), otherwise it would be oppressive. T best plan is to give according as God has pr pered you.

F. W., West Edmeston, N. Y. The questi as to the seventh day is a matter of controver Under American law, one is privileged to o serve whichever of the two he chooses. Sunda or "the Lord's Day," is observed in memory the resurrection. Read Bingham's *Christi Antiquities* on the subject. We respect t rights and preferences of others in this matt but do not think that the controversy can helped, far less settled, by discussion in T MAIL-BAG.

G. W. L., Ohio. 1. Only works "of necess and mercy" are justifiable on the Lord's da However liberally this may be construed, cannot be held to include business affai which ought to be attended to on week-da 2. The dance is as old as history. It w known to all the primitive races. Dances we held at seed time, in harvest time, to usher war and to celebrate peace. The dance was leading feature of religious ceremonia 3. Dance halls, as we know them to-day, are menace to morals and have been the means leading many to ruin.

Why—

Some few people still buy soda crackers in a bag is hard to say.

But it is easy to understand why increasing millions of a Nation's people keep on getting and eating more and more

Uneeda Biscuit

(Never Sold in Bulk)

5¢ *a Package*

NATIONAL BISCUIT COMPANY

There's more strength in a bowl of

Quaker Oats

than in the same quantity or the same value of any other food you can eat.

Most nourishing

Least expensive

13

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER NINE—*Continued*

AT the moment when Harry delivered the letter to Virginia, Madame entered with the promised meal, and Virginia answered her unspoken question with an offer of the letter to read.

"No, no, but thou read it aloud," said Madame. "We are all friends here, and I must serve thy father first of all things."

Then Virginia spread out the sheet of thin perfumed paper, with its gilded edges, and tinted coat of arms, and read as follows:

"BEAUTIFUL AND BELOVED VIRGINIA: When you receive this message, I shall be on the sea, and doubtless wishing myself in a better place. For really, the ways of the sea would try the temper of a philosopher ten times my size. However, I have accommodated all my affairs to my utmost satisfaction. I must tell you that your last letter stopped to rest on its way, and I did not receive it until I was just about to sail. In a few days I will answer all its complaints with congratulations. When are you to be married? You must hurry your preparations, if I am to be your maid; for my father wishes to leave New York for London about the eighteenth of this month. I fancy, from late reports, England has caught the fever of revolt from America. Her fidgety ministers and her bad-tempered people are having a dog-and-cat time of it. Indeed, I could laugh at the blunders the English government is making, only that I do not presume to laugh at any thing that England does. Cross out the last sentence—the words were at my finger tips, and so they slipped through my pen. I have not spoken of the weather yet, and what is a letter worth without reference to it? I can at least say that in Boston it has been giving full license to its temper—blowing east, and west, and every other kind of cold and sleet.

"My service to your delightful father and mother, and I beg also that you ask that witty Captain De Vries to remember me. What a clever, original creature he is! In my pen there is just ink enough to write the word *Arent*, and to assure you of my undying love.

"ROSE HARLEY."

"A pretty letter," said Madame.

"A letter from the beautiful lady's heart," said the Captain.

Harry thought it was a "less amusing scribble than usual," but he added, "The Atlantic Ocean can put the merriest heart in the sulks."

"Sulks!" cried Batavius, rising and walking proudly about the room. "I consider that letter perfection. It is exactly what a real titled lady would write. She forgets no one. It is a great satisfaction to find myself remembered by a lady of the nobility. This is what comes of my politeness, and of my believing everything in the world is good. If I had been one of the discontented, complaining men, Lady Rose Harley would not have asked me to remember her. To speak the truth, I think I deserve it; yes, I think I deserve it."

"Do be quiet, Batavius," said Harry.

"I remember distinctly, that I was fortunate enough to instruct Lady Rose Harley on some points."

"Batavius, what are you peacocking about? Sit down."

"Harry Rutgers, if you were in my place, if you had just received a very flattering and delicate compliment from a beauty of noble birth——"

"Do not make too many confessions, Batavius," said Virginia sweetly. "I warn you, I shall tell Lady Rose all that you say."

"I wish her to know how deeply I respect and admire her! That I must confess."

"Well, then," snapped Madame, "now that thy confession is made, will thou eat some chicken pie?"

"I have no objection, mother. Chicken pie is quite proper after such a fine compliment!"

"Batavius, do be quiet."

"I will not be quiet, Harry. When a man is pleased, he may say so."

"I hope I may remember all you have said, Batavius."

"I hope you will, Virginia."

"Come, come! Eat thy pie and forget the Lady Rose," and Madame spoke with scorn and temper. "Her compliments are only words."

"There now, Katrina, that is enough. A good pie thou brought me; let me eat it in peace. As for Lady Rose, good and pretty she is, and beautifully she dresses herself."

"Dresses herself! yes. In that way she makes men love her—men of sense, too."

"Indeed, Madame," said Harry Rutgers, "it is the men of sense who make the readiest and best fools in the world."

"Then a man of sense I am," added Batavius, "for if a lovely woman I see, my heart instantly beats at my lips. It is my way."

"Too much talk about love you are making," said the Captain. "If a man loves, he loves, and there it is. What news from the city, Harry?"

"Everything is now quiet, but tomorrow Governor Colden ought to take oaths to carry the Stamp Tax into effect. The people are only waiting to see if he will dare to take it. I think he will."

"That is also what I think. Some say he is a coward, but, Harry, I have seen men who feared death but who did not fear to do their duty."

"The spirit willing, the flesh weak, that is the great undoing, Captain," and Harry fell into gloomy retrospection. A silence followed, and Virginia rose and asked her mother's leave to retire. "I have been good, moeder?" she whispered.

"Very good."

"May I go now?"

"Yes, go and sleep. Do not wake and cry."

Then she kissed her mother and father, and gave her hand to Harry and Batavius. But Batavius followed her to the door, and as she stood with it half-open he held her by the arm, and let his grasp close on her so cruelly tight that she could not help a cry of pain. Madame looked up quickly, her face inquisitive and angry, and Harry rose and went towards Batavius.

"We are going now, Batavius," he said. "Come! I have no time to lose."

Virginia looked gratefully at Harry, and finding herself free, fled swiftly to her room. And as soon as the two men were outside the house, Harry asked angrily, "What were you doing, or saying, to Miss Van Vroom?"

"My own will," mumbled Batavius sullenly.

"You have shown a vile temper tonight, and I have a mind never to speak to you again."

This was a result Batavius did not wish. Both in a business and a social way Harry Rutgers was of importance.

"You ought to excuse much, Harry, to a miserable lover. Virginia is too provoking."

"Miss Van Vroom is perfect."

"We have had a quarrel. I wanted to make it up. I dare say she is fretting about me now."

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

"I think it is very likely, after the black pinching you gave her."

"None of your business, is it, Harry Rutgers?"

"Captain De Vries, we will take different roads for the future"—and Harry, without further words, strode away at a pace Batavius did not care to follow.

In the meantime Virginia was dropping tears over the bruised arm as she bathed it in some medicated lavender water. She was as frightened of the man as if he was an ogre, and she lay awake many hours trying to form some plan of escape, if Rose failed her. For Rose's letter did not still her fears. Rose had promised so much, and there was yet no certainty that she had accomplished anything. The girl was utterly wretched.

For a few hours her will had put her misery under her feet and she had apparently been happy and cheerful, but as soon as she was alone this false mood fell from her like a garment—fell heavy as lead to her feet. It was not only her hatred and terror of Batavius, or her anxiety about her marriage, that distressed her; there was a bitterer drop in the cup of her sorrow—it was Joris. He was thinking everything evil of her, and she did not deserve it. It was misery to think of Joris, but oh, if she was forced to marry, she would have to cease thinking of Joris in any way. It would be a sin to think of him. She would have to bury every memory of him.

The next day dawned at last, the day which the newspapers called the "last day of Liberty!" It was a dark, wintry dawn, full of gloomy forebodings. The Captain went early into the city, and came home early with a headache and a heartache.

"Not long did thou stay to-day, Jan. Glad am I to see thee." And Madame smiled her approval very pleasantly.

"Long enough I stayed, Katrina. I saw the Governor take oaths to carry out the Stamp Act, then I came home to thee. My heart was heavy."

"Well, Jan, he has sworn to make us use the Stamps; can he do it?"

Jan laughed. "He can not, Katrina, nor can he find a man in the city, or out of the city, who will dare to make the attempt."

"How then?"

"No one wants to kill the old man, if he will do what is just and right; yet John Watts told us, he was fortified as if he had been at Bergen-op-Zoom when the French besieged it with one hundred thousand men. That is what makes the people's blood run high and hot—that, more than anything else. The papers to-day are all dated, 'October thirty-first, the last day of Liberty.' I like not such words. It is not the last day of Liberty; no, indeed! It is the dawn of Liberty!"

"If a little sleep thou would take, Jan, it would be good for thee. So weary was thy step, so pale thy face."

"Yes, I will go to sleep. To-night there is a great meeting of the merchants at Burns' Tavern. We are going to strike another blow at the trade of England. Yes, yes. She will see. She will feel. We will shut up all her mills, and turn her weavers and mechanics hungry into the streets."

"The poor people! Not their fault it is."

"The poor people will make the King and Parliament listen to them. They will not listen to us. Far away are we, but thousands of starving English workmen will call at their doors with no runaway knock. They will be forced to answer them. Yes, indeed!"

In the evening Jan was among the first of the great company of merchants who met to consummate their war with the trade and industries of England. They were going to compel the liberty of the English workingmen to fight the tyranny of the English government. It was a thoughtful, dignified meeting, and after it adjourned between two and three hundred of the largest importers and dealers in New York signed their names to the most radical agreement they could frame.

"A strong paper it is," said Jan to Katrina, as they sat together discussing the proceedings, "and Judge Robert Livingston said that England would suffer more by it in one year than the Stamp Tax could ever recompense."

"Well, then, Jan, what of it?"

"It renewed and made more stringent our agreement—no English goods are to be imported, and no English clothing is to be worn. Lawyers are not to issue a stamped writ, merchants are not to clear out a vessel which has British relations, and coast vessels are to enter and depart without stamped papers. The courts are enjoined to sit without reference to the Stamp Act, and newspapers are to be printed and sold in defiance of it. By common and nearly universal consent, business is to go on as if no Stamp Act existed."

"Some there are who will not mind your agreements—Alexander Semple, for instance."

"Well, then, Alexander Semple will have to shut his shop, and abuse the Liberty Boys and the Colonial Congress in his own house, Katrina."

"Against the colonists Janet Semple will not let him speak one word. Also, I have heard that she has an ugly little dog she calls 'King George,' and cross words, and a kick or two, the creature gets if the Elder dares to say the Liberty Boys do anything wrong. And that the Elder does not like, for he picked the dog up starving, and so has him in a kind of protection. Little Katherine Van Heemskirk told me about 'King George.' She says the creature runs to the cellar or stable whenever he hears the words 'Stamp Act.' Of Janet he is afraid."

Jan laughed, and then remarked in a pointed manner, "Others are afraid of Janet, as well as 'King George.'"

"A very dignified, masterful man is Elder Semple," said Katrina.

"There's a difference when he is at his own fireside. But that is a common occurrence, Katrina."

"Not your case, Jan."

"No! My rights I get at home and abroad."

"Was then this clear, strong paper of the Congress all?"

"New ground we took up, yes, indeed. A committee has been appointed to get the merchants of Philadelphia, Boston, and other cities throughout the colonies to stand with us."

"Will they, Jan?"

"I think they will. I am satisfied. To-morrow is the great day. I must be early on the street to-morrow."

But early as Jan was astir, he found the streets crowded, and the crowd watching every movement with an intense sense of the importance of not suffering a single stamp to be used. All night long, and from every quarter, men had been pouring into New York. General Gage, who watched this march of patriots, said "they came by thousands"—in boatloads over the North and East rivers, and in carriages of all kinds, down the thoroughfares of the island—old men and young men, rich men and poor men, whoever knew the meaning of the word Freedom, and was able to carry a musket, were on the streets of New York when the first of November, 1765, dawned. As the gray light came the bells of the city met it with muffled peals, and the beating of unbraced drums—while from every trading ship on the river the flags slowly rose to half-mast and hung drooping and motionless in the damp, misty air. The effect upon the multitude was enraging. A kind of sobbing, angry cry rang through the streets of the city they loved and were so proud of.

To be continued

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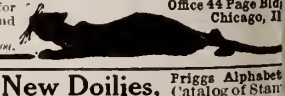

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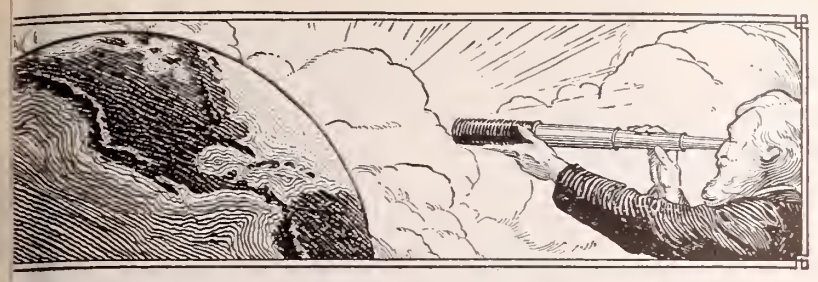

Our Lookout Round the World

THE proposed amendment to the constitution to permit the national government to levy an income tax received another blow on April 7, when the Committee on Federal Relations of the Massachusetts Legislature voted against it. The committee stood eight to three against the amendment. The State thus reserves to itself the power of taxing incomes within its jurisdiction. Judging from the State newspapers the defeat of the amendment will be popular.

. . .

AN insurrection has broken out in the northern provinces of Turkey, the warlike Albanians having taken the field in considerable numbers and attacking exposed Turkish garrisons. At first they carried everything before them, but additional Turkish troops were rushed to the front and in a battle at Ipek the Albanians were defeated with heavy loss. What effect it will have on the other discontented races under Turkish rule can not be foreseen. The Albanians hope some day to have a mountain kingdom of their own and follow the example of Bulgaria. Turkey will probably be careful not to push its advantage too far, as at present it wishes to have peace in order to develop its resources and gain the respect of Europe.

. . .

—ONE of the most interesting banquets ever given with a literary flavor, took place in London when the people assembled around the tables were the children or relatives of famous British poets. Over two hundred were present. Lord Coleridge presided, and among those present were Lord Lytton, descendent of Bulwer Lytton, Lady Shelley, another name illustrious in British letters; Lady Lindsay and Mrs. Henry Reeves. The guests made interesting speeches and gave recitations. Quite a number of the guests have done work which is of more than ordinary merit, disposing of the idea that genius is never hereditary, or that the sons and descendents of great men never do anything to add to the family laurels.

. . .

—WHEN the flag was broken out on the staff of the battleship *Delaware* at the Norfolk Navy Yard, the most powerful vessel in our fleet was for the first time in commission. Captain Charles Gove, U.S.N., formally took command of the ship, reading his orders from Washington at the brief ceremony. The *Delaware* will not put to sea for some months as some alterations are to be made. She carries ten twelve-inch guns and will have a crew of nearly one thousand. Her displacement is five thousand tons greater than the battleship *Michigan*, the first of our "all-big-gun" ships. The *Delaware* is of the famous Dreadnought type which has caused so many changes in the navies of the world in the last few years. In fact, the *Delaware* is more powerful than the Dreadnought.

. . .

—GRIM-VISAGED war has awakened after a brief sleep in South America and will probably be the arbiter of the trouble now at an acute stage, unless something now unforeseen intervenes before the troops of two nations clash. Both countries are at a white heat of enthusiasm for war over the disputed boundary line which is the cause of the trouble. King Alfonso some time ago consented to act as arbitrator and the case is still before him, but the Ecuadorians are impatient at the delay in settlement and have been rioting before the consulate of Peru at Guayaquil, and the Peruvian consul was compelled to take refuge with the American consul. Later he escaped from the city, and the American consul took charge of Peruvian affairs. President Alfaro received an offer from General Bustamante, of Colombia, offering five thousand troops to assist Ecuador in a war with Peru. Chile has a dispute also over the boundary lines of two provinces, so that there is a prospect of three countries attacking Peru. The army of Peru is under arms at its full fighting strength. The small navies of Peru and Ecuador are preparing for action. The armies number about 4,000 each, but the militia of Ecuador is said to be larger than that of its antagonist.

. . .

—SUNNY ITALY with its smiling skies, its literary and artistic shrines, and its wonderful buildings of a by-gone day, is becoming more and more popular with wealthy Americans as a place of brief residence, while the tourists are numbered by the tens of thousands who feel they must see the Eternal City, wander over the bridges at Florence, and feed the pigeons of St. Mark's in Venice. The pigeons of St. Mark's are the aristocracy of birdland. They are not compelled to fly hither and thither about the countryside in search of food, for citizens and tourists alike love to scatter tidbits about the historic square and see the white and gray flock come soaring down from palace roofs and cathedral dome with a whirr of swiftly beating wings.

So tame are they that they will mount upon one's shoulder and take food from the stranger's hand; fear is not in their make-up, eradicated as it has been by kindness to countless generations of their ancestors. They add wonderfully to the old world picture and the place would lose much of its charm if they should fly away forever, as it would if the lion of St. Mark should jump into the lagoon, or the gondolas should give away entirely to the fussy little steam launches, which, modern as they are, seem strangely out of place; the only noise allowed to disturb the serenity of things should be the cooing of the pigeons, for the launches are new, while the birds have been in Venice since the days she was mistress of the Adriatic.

AMONG THE WORKERS

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—A. H. LEO, of the Porto Rico Dispensary Association, writes: "The news of Dr. Klopsch's passing brings sorrow to all who are anxious for the coming Kingdom. He was certainly a master workman in God's vineyard."

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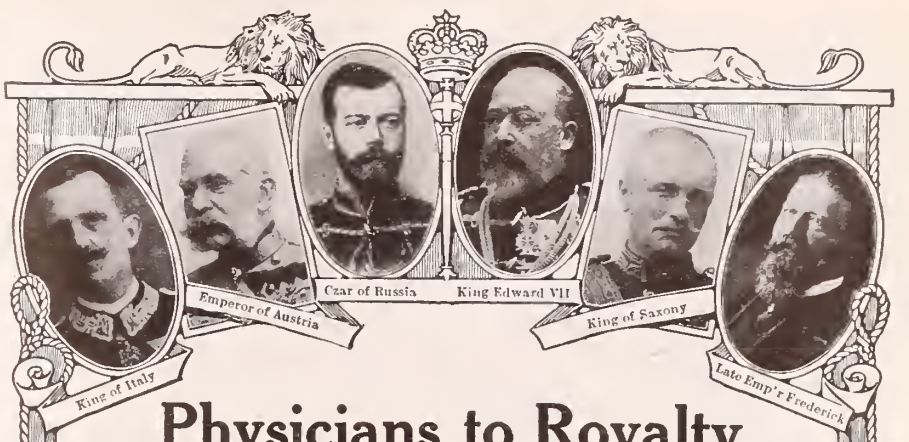

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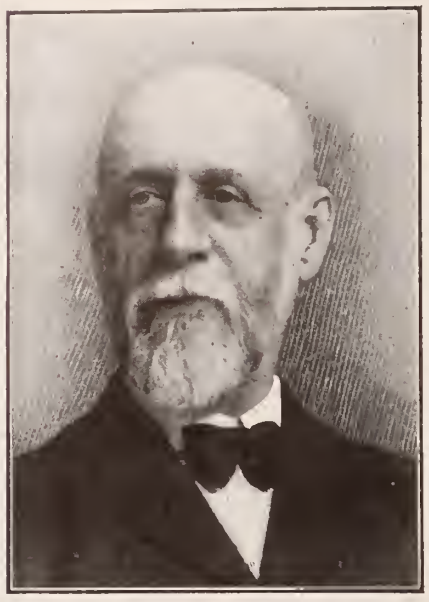
What Science Says of Alcohol

By Rev. C. H. Mead, D.D., Editor "National Temperance Advocate"

THIS is an age in the history of the temperance reform when science comes to the front, turning her X-rays upon alcohol, and shows just what it is. With unerring certainty it seeks to focus the eyes of the world upon this poison, and proclaims it to be an enemy deserving nothing short of destruction



Rev. C. H. Mead

and death. Up to within a few years men have looked upon the effects of drink, and turned away with disgust, while the State has built refuges in which to punish the victims and get them out of the public eye. Science now steps forward, calls the attention away from results and fixes it upon the cause, and says: "Behold in alcohol a deadly enemy. It has no redeeming feature. It strikes at every vital organ in the human body and leaves it worse than it found it. It creates an appetite for itself, that it may more surely do its work, and attacks the mental, moral and physical powers at one and the same time. It deceives its victim into believing that it will cool him in the heat of summer, and warm him in the cold of winter. It points the way from virtue to vice, and marks out the road to the jail, the workhouse, the prison, and the gallows. It breaks down the will power and laughs at its slave as he tries to break his chains."

Thus speaks science, and it is encouraging to note that many of the daily papers and most of the religious journals are giving voice and wings to the utterances of some of the leading scientists and physicians of the world. Many of the latter say alcohol has no virtue as a medicine, and have excluded it from their practice. In a recent article by Woods Hutchinson, A.M., M.D., he makes the following points worth heeding:

"No human being ever developed an instinct or natural liking for alcoholic drinks.

"Alcohol is a toxin or poison, produced by one germ to destroy another.

"The seeming improvement in one's physical condition that alcohol sometimes produces is wholly imaginary, and due merely to a deadening of the nerves.

"While the taking of true foods produces a sense of satiety, alcohol produces only an appetite with no natural or self-acting limitations.

"Is it reasonable to conceive that a drug which has an unvarying tendency to exaggerate and increase all that is worst in us, can possibly have an improving and strengthening influence upon our higher powers and tendencies?"

We could quote from hundreds of leading men, did space permit. Let the voice of science be heard and heeded. Let the truth be thundered from the pulpit, and in burning words taught to the youth in the Sunday and public schools. Draw the prohibitory line, not simply at the threshold of the saloon, the brewery and distillery, but also at the door of the "house beautiful."

The State commits a crime against herself when she legalizes the manufacture and sale of such a deadly foe. Let the voice of science be heard in Legislative Hall and Executive Chamber.

TEMPERANCE NOTES

—NINE bills have been introduced in the present session opening up Indian lands to settlement. In all these there is a paragraph providing that these lands shall be under prohibition for twenty-five years.

* * *

—THE Prohibition Zone Bill passed the Senate several weeks ago and is now in the Indian Affairs Committee of the House. It provides for a zone of twenty-five miles around Indian reservations, etc., to be under Federal prohibition against the introduction and sale of liquors.

* * *

—SENATOR GALLINGER introduced amendments to the Statehood Bill, providing for a plebiscite on the Prohibition question in Arizona and New Mexico. Upon the advent of Statehood, this guarantees this boon to those people without the trouble, time and expense of a campaign to secure it.

* * *

—SECRETARY OF WAR DICKINSON has followed the example of General Frederick Dent Grant in making a public declaration of total abstinence. He writes: "I believe in everything that encourages voluntary abstinence, both within and without the army. The man who abstains is better qualified to be a useful and law-abiding citizen and to promote his own happiness and that of his family and friends. One of the greatest burdens upon our country is that of crime which is the direct result of drink. When the Romans achieved their greatest success they were water-drinkers."

* * *

—A SCIENTIFIC test was recently made with a number of alcoholic families. Only 17 per cent. of the children proved normal as against 85.5 per cent. of the children of families who did not use alcoholic drinks. Epileptics, the feeble-minded, the blind and the deformed were found to be frequent results of alcoholic marriages. Fully 40 per cent. of the paupers in almshouses come there through drunkenness.

* * *

Famous Temperance Sayings

—TEMPERANCE is the universal medicine of life.—*Sir W. Temple.*

—TEMPERANCE is the parent of all noble qualities.—*South.*

—WHERE temperance fails, education fails.—*Horace Mann.*

—Do lions and cart-horses need ale to make them strong?—*Sydney Smith.*

—TEMPERANCE is the preservation of divine order in the body.—*Theodore Parker.*

—TEMPERANCE gives you command of your head, secures your health, and keeps you in condition for business.—*Jeremy Collier.*

"THE COLD STORAGE EG[G]"

It is Still Doing Business Notwithsting Investigation by Legislatures a Grand Juries and the Prices o Meats Are Higher Than Ever.

A New York grand jury has found t indictments against the cold storage con which is said to have "cornered" the s of poultry and eggs. But the "cold st egg" goes right on doing business jus same. Both houses of Congress are in gating the increased cost of foods, bu prices of meats continue to soar highe higher. Just a few days ago an advan 3½ cents a pound on the price of bee announced in Chicago, while the price of reached the highest point recorded sinc civil war.

The investigation has resulted in the merry-go-round so often depicted b newspaper cartoonists. Each one poi his neighbor and says "He is to blame.'

While all this is going on, the consur helpless. He is getting the worst of it. grocery and meat bills are soaring sky but his wages have not advanced along the increased cost of living. Fortunate him he can get along at this time of the without beef, pork, storage eggs or f poultry. The man who has a few hens own who are laying real eggs and has a supply of Shredded Wheat Biscuit i house is probably the most independen zen to be found in this free republic of It is a wise man who gets his own eggs his own hens and who knows the nut value of Shredded Wheat Biscuit. though he has no chickens or eggs, but k the nutritive value of Shredded Whea can be independent of the beef trust poultry trust, the cold storage eggs and a other food combines, for a Shredded W Biscuit actually contains more real b building nutriment than beef or eggs, is more wholesome, more easily digested of course, costs much less. It is alway same price, always clean, always whole and nourishing. Being made in biscuit it makes delicious combinations with fr preserved fruits or with creamed veget Persons who know Shredded Wheat B and the many nourishing and inexpe dishes that can be made with it will no it any hardship to do without meat o during the Spring or Summer months.

Two Shredded Wheat Biscuits heat the oven and served with hot milk and a cream will supply all the strength-g nutriment needed for a half day's work. it for ten days and notice the difference

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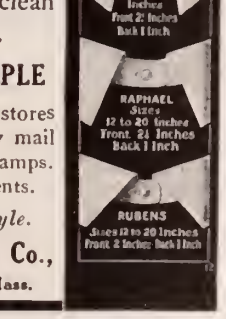

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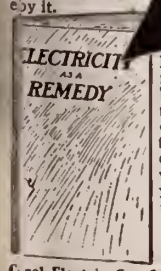

Every person whether interested or not should read this enlightening book on so important and vital a subject as "**Electricity as a Remedy.**" If afflicted in any way, or a friend to one afflicted, get this book and learn whether electricity can help. If it can you ought to know. You will read the book with profit in any case. **Sent free, prepaid, anywhere.** Write NOW, while you think of it. *Don't delay until you forget.*

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EMPOWERING FOR TESTIMONY*

NO stronger illustration of the power of the Spirit to inspire the common man to extraordinary achievements has ever been presented than that of D. L. Moody.

Born of a poor family; denied any but the merest rudiments of education; compelled to work hard during his early manhood for a bare living, Mr. Moody yet became the most eloquent and successful of modern evangelists. No one cared that his speech was uncultured, or that his manners were unpolished. The love of God, the burning zeal for the unsaved, so pervaded his every thought and word, that men were swayed by him as by a magician. It was as plain a revelation of the gift of the Holy Spirit as history has ever presented.

Good news is generally welcomed with joy. Alas, the Gospel message is often received in a far different spirit.

It is computed that there are more than 13,000,000 young men in our nation, of whom only 1,000,000 are Christians, while 7,000,000 never enter a church.

What a field for the preacher! Yet how many of us ever go out of our way to speak to these young men? We have glad tidings for them—the greatest help to purity and peace and happiness that earth affords—and yet they often do not wish to hear of it, and we are afraid or careless, and do not tell them. Let us pray for the bestowal of the spirit of power. God has given it to others, and he stands ready to give it to us.

Paul Gilbert tells of an unconverted friend of his named Porter to whom he had often wished to speak, "but no words would come."

"At last a revival broke out. Porter professed himself a follower of Christ. The crowd was going out. I pushed aside the chairs and was soon beside my friend. 'I am proud of you,' I said. He didn't seem pleased. 'Wait a minute,' he said. 'I want to speak to you outside.' When we were there he said, 'You're the fellow that would have let me go to ruin. Do you remember one Sunday afternoon when we were out under these very trees? I don't suppose you do. The words came to me, "He is going to ask you to become a Christian." I was praying that you would do it, but you didn't. And for three Sundays you didn't.'"

Was ever a bitterer reproach! Just from lack of courage, the friend had failed in his duty.

Trust that the power will come, and then begin on the task before you.

It may be the attempt to convert a friend. It may be the winning of an unkind stepmother—a stern father. It may be the conquering of difficult studies or new phases of business—but fear not. There is a mighty reservoir of power at hand for the asking. You may be filled with the Holy Ghost. You may have beauty for ashes and the garment of praise for the spirit of heaviness.

God will support our hearts
With might before unknown.
The work to be performed is ours,
The strength is all his own.

It is most often in solitude that we can approach nearest to the source of spiritual power. In secret we may most successfully strive to separate ourselves from the world and touch the hem of the Master's garment. When we lose the habit of private prayer, of falling on our knees, alone, and seeking the blessing as those who will not be denied, then we lose the power to save souls.

*Topic of the Epworth League for Sunday, May 1. TEXTS: Isa. 61:1-3; Acts 2:3, 4.

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while in a jiffy—the quickest known—it gives that brilliant, jet-black, mirror-smooth luster you want on your stove. It's always ready for use. If your stove is spattered, just a few seconds' use of the **Sun Paste** restores it. One box polishes your stove several times because it goes so much further than liquids.

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Our experience with Reclamation bonds covers 16 years. During that time we have bought and sold 78 separate issues of Drainage and Irrigation bonds. All have been secured by first liens on good farm land, and no investor has lost a dollar through default in interest or principal.

We are the largest purchasers of Reclamation bonds, and thousands of bond buyers place confidence in our selections. As a result we are constantly offered the pick of many projects. Thus we are able to select for our customers the cream of these securities.

Our Competent Staff

We employ in our investigations engineers and attorneys of national repute, and of wide experience in reclamation projects. Certified copies of their reports and opinions are supplied to our customers.

The Vice-President of our Company almost constantly travels in sections where land is reclaimed. Thus we keep in close touch with the best undertakings.

We buy no issue of Reclamation bonds until all officers of our Company, and all engineers and attorneys employed in the matter, unanimously agree on the safety of the bonds in question.

The Exact Data

In irrigation projects water supply is now determined by Government records covering a number of years. Government surveys show the area drained by the streams in question. Government records tell the minimum rainfall.

When fertility is in question, soils are easily analyzed. We may know their constituents, and the size and kind of crops they will raise.

Naturally, men don't reclaim land that isn't remarkably fertile. These lands on the average are the most productive farm lands in America. And the question of crop failure is practically eliminated by the control of water supply.

There are few undertakings where the security of a lien can be more exactly determined than in reclamation projects rightly investigated. The Government itself is spending many millions of dollars on such projects, depending solely on the land for repayment.

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Reclamation bonds are secured by first liens on good farm land. In irrigation projects the liens are given by land owners in payment for water rights. The bonded indebtedness rarely exceeds one-fourth the land's value. As the liens are paid off in annual instalments the security increases each year.

The bonds are additionally secured by a first mortgage on all the property in which the proceeds of the bonds are invested. Thus we combine corporate responsibility and management with farm lien security.

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All are serial bonds, so the indebtedness is rapidly reduced. One may get these bonds maturing all the way from one to twenty years. The denominations are $100, $500 and $1,000. The interest rate is six per cent.

These bonds have become the most popular bonds that we handle. In our estimation it is hard to conceive of any more inviting security.

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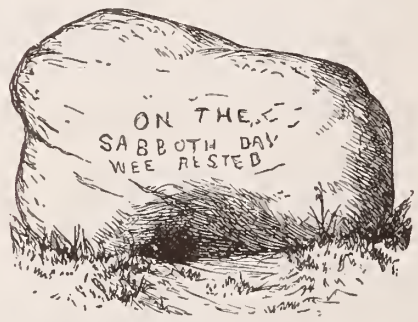
STANDARD VARNISH WORKS

The Holy Sabbath Day*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

AT that season, early in the summer of A.D. 28, Jesus went on the Sabbath Day, on his way to the temple at the hour of morning prayer, through the grain fields, There were no fences. Stones were set up as landmarks. His disciples were hungry and began to pluck ears and eat. It was lawful for hungry persons to gather what they needed for their present necessity in passing through a grain field, or vineyard, or by fruit-bearing trees (Deut. 23:25).

The Pharisees said: "Thy disciples do that which it is not lawful to do upon the Sabbath." While it was lawful according to the law of Moses, it



Boulder on Clark's Island
Where the Pilgrims kept the Sabbath (1620) before settling at Plymouth.

was "not lawful" according to the law of the Pharisees. The law of the Pharisees was not, therefore, higher than the law of Moses. It was narrow in comparison, and hedged people in with useless if not cruel restrictions, such as that shoes with nails must not be worn on the Sabbath, for it was considered bearing a burden, which was forbidden; for the same reason it was questioned whether a cripple might wear his wooden leg.

The plucking of the wheat, according to the Pharisaic law, required a sin offering, because plucking the ears of corn ranged under the sin of reaping, and that of rubbing them as the sin of sifting, threshing, grinding or fanning; so that two sin offerings would be required.

"Have ye not read what David did when he was hungry?" This question was Jesus' reply to the criticism of his disciples by the Pharisees. They knew that David, when he was hungry, had entered into the tabernacle and had eaten the shew-bread (the twelve loaves of bread placed each week on the table in the holy place of the tabernacle, and in the temple which succeeded it), which it was lawful only for the priests to eat; and not only David had done it, but he had given it to those who were with him. The priests had a right to eat it, because they were in the service of the Lord, and David had claimed the same right when he had eaten the bread. The disciples likewise were in the service of the Lord when they gathered the grain to eat on the Sabbath Day.

"The priests profane the Sabbath Day and are guiltless." Jesus referred to the killing of animals, kindling of fires for sacrifice, etc., all necessary to be done in the service of God, and therefore they were guiltless.

In our time, the Sabbath is the hardest working day of the week for the preacher, but he, too, is, guiltless.

"One greater than the temple is here." Just how and why Jesus was greater than the temple has been beautifully and clearly stated in the *Bible Encyclopedia:* "1. The temple exists but for him. 2. It is but a place of assembly, where men may meet with him. 3. However splendid, it is nothing except he be there. 4. However lowly, the presence of 'the great King' makes of it a heavenly place."

"I desire mercy, and not sacrifice." The Pharisees would have put it just the other way; the ceremonial law was everything to them. Christ would have them know that an act of worship was nothing without love. Jesus declared himself the Lord of the Sabbath. He had created it in the beginning, for without him was not anything made (John 1:3). None knew so well as he what things were lawful on the Sabbath Day.

"Is it lawful to heal on the Sabbath Day?" The Pharisees had followed Jesus into a synagogue, and had seen him restore the withered hand. The Pharisees thought that Jesus had certainly done something unlawful, for according to their dictum bones might not be set on the Sabbath Day, nor emetics given, nor any medical or surgical operation performed, excepting when life was in danger; hence their surprise and indignation when Jesus healed the man with the withered hand.

"How much, then, is a man of more value than a sheep?" The Pharisaic law permitted a man to look after a sheep that had fallen into a pit, and supply bedding and food for it, but in case it had been injured it might be killed and left to lie there until the Sabbath was past. By referring to this Jesus showed them that they were less merciful to men than to beasts.

"Wherefore it is lawful to do good on the Sabbath Day." One Sunday School teacher called these words "a pair of Sabbath gloves"—there is a word for each finger. Everybody ought to wear them!

"The Pharisees went out and took counsel against him, how they might destroy him." Dr. Maclaren says: "The Pharisee is always as blind as an owl to the light of God and true goodness; keen-sighted as a hawk for trivial breaches of his cobweb regulations, and cruel as a vulture to tear with beak and claw;" and then he adds, "We all carry one inside, and need God's help to cast him out."

The Sabbath in Question

It was the Jewish Sabbath written upon a table of stone by the finger of God and handed down from Mount Sinai to Moses. Presumably it perpetuated the Edenic Sabbath, but to be quite sure that it really did an almanac must be discovered covering six thousand years of unbroken weeks and months. When Jesus was on this earth he kept the Jewish Sabbath, for he distinctly stated that he had come to fulfil the law and the prophets. But the followers of Jesus do not keep the Jewish Sabbath. In not doing so they show the greater honor to their Master. The first day of the week, recurring every seventh day, is now the Sabbath, the Lord's Day, commemorating his resurrection. We thus honor a risen Christ rather than a dead Christ. Jesus gave his sanction to this change when he made his first appearance after his resurrection on the first day of the week, and waited for his second appearance until the following first day of the wek.

During the year we have one great Sabbath Day, that we call Easter, because it commemorates the resurrection of our Lord; but every Sabbath Day should be considered a little

Continued on next page

* International Sunday School Lesson for May 1, 1910. Two Sabbath Incidents. Matt. 12:1-14. GOLDEN TEXT: "I desire mercy and not sacrifice." Matt. 12:7.

Reduce the Cares

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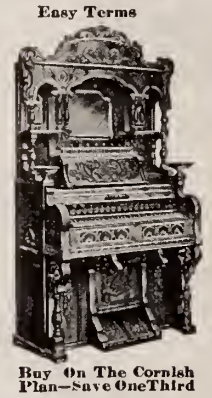

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SUNDAY SCHOOL LESSON

Continued from preceding page

lster, and it will become more and re a holy day.

eeping of the Sabbath a Patriotic Duty

Our forefathers set us a good exple in this matter. A quiet Sabth is the best school of liberty, as ll as of religion. Neither evangeli Christianity nor popular liberty er thrived in a land of holiday Sunrs, which are the allies of tyranny, idelity and superstition. The rest r, from a patriotic standpoint, is a ekly independence day, not to celeate, but to practise independence. llers feel it to be so, because each ry be his own man on that day, or, at is better, God's man. It should impossible in a Christian land for y human master to lay his hand on another man or woman on the bbath Day, and demand that they ll work. The roots of the Amerin Constitution are American instiions, and the American Sabbath is very taproot of them all. To its rt for body and mind; to its culture dintelligence and of conscientiousness ecessities of life in a republic; to its rgling of all sorts and conditions of n as equals in the churches every ek, we owe more than to anything e the fact of our national existence aa republic.

The most sublime expression of the im that ours is a Christian nation i.he flag that floats above Old Glory f one hour on the Sabbath Day on ery United States warship during dine service. Chaplain Evans says ot: "It flies there [at the top of the st] unmolested, as if to say to all in sht that the only true patriotism is t t which has God as its author, and vich can be sealed with the stamp of aroval by the incarnate God, his Sn." Sunday is the chaplain's great dy. At 10:30 A.M. the bugle sounds "urch call," the church pennant is dplayed from the top of the mast, and t ship's bell is tolled. Then the ocial "divine service" is held. Church i "rigged" sometimes on the quarter ck, but generally indoors on the in deck, where the distractions are fer. The "pews" consist of the mess tches; the pulpit is a portable one, cered with the Stars and Stripes.

The "church pennant" should be fnd in every Sunday School in our ld, draped with Old Glory, or placed ve it, as a most effective way to fter the true spirit of the Sabbath ad of Christian civilization.

We strongly urge this use of the "urch pennant," because it is a regulion flag of our government, and ao because another flag is being ged upon our Sunday Schools that h upon it a device which originated h Constantine. We would rather b American than Roman, particularly a Constantine's estimate of the Sabth was so different from our own. March 7, 321 A.D., Constantine ued the first European Sunday law, ithe following words:

"Let all judges, inhabitants of the es and artificers rest on the venerae day of the Sun. But husbandmen ry freely, and at their pleasure, ap themselves to the business of agriculture, since it often happens that the sing of grain and the planting of ves cannot be so advantageously perfmed on any other day."

Still later he appointed markets to b held on the day of the Sun, and ao required armies to pray on that d, not designating the deity to whom ty should pray.

NOTE.—The size of the church pennt used on our ships is usually sixtn feet long by five feet wide at one el, tapering down to a sharp point at t other, with a blue cross about five ft long. The flag is, of course, made obunting, the blue cross on a white fg. It can easily be made by some o in every Sunday School, of any se desired.

Yes, let us be Americans, conscientious Sabbath-keeping Americans. "Tell it everywhere," says Admiral Watson, "that the grim old sea-fighter, Farragut, was a strict observer of the Sabbath, and declared that the non-observance of the day was the greatest peril of his country. I accompanied him to Italy after the war. When we were in Rome the wife of an American sculptor arranged a reception for him on Sabbath evening. When the invitation came the Admiral was angry, and sent her word 'that to invite an American to a reception on the Sabbath was an insult.'" Would that all Americans were as loyal to the Sabbath as Admiral Farragut was! On the contrary, the social functions now given on the Sabbath in our cities are a great peril to the integrity of the Sabbath. When dinners and suppers were given to relatives it seemed as far as social matters should be permitted to go, but now the most elaborate social functions of the week frequently occur on the Sabbath.

A well-merited rebuke was given to this sort of procedure by the Japanese Commercial Commission who visited the United States last autumn. In one of our cities (Spokane) an elaborate Sunday dinner was arranged for them at a summer hotel, fifty miles distant from the city. The ladies were to be entertained in one of the wealthy homes at a formal social function, while the gentlemen were enjoying the trip to the lake. The distinguished guests courteously declined to follow out the programme "because of their respect for America's Lord's Day." Many of them attended services in the Congregational Church. During the service the minister referred to the incident, and congratulated the commissioners on their stand, and assured them that they had but given expression to the real respect which our best citizenship has for the Lord's Day. At the close of the service one of the commissioners present, taking the minister by the hand, thanked him for his words of commendation and said: "I am an officer in the Congregational Church at home, and want to be true to my convictions while abroad."

Will It Harm Me to Spend Sunday Afternoon in Sport?

When we get a world-view of the Sabbath as a God-given boon for all countries and all centuries, the very secret of national greatness, how petty seems the common plea of selfish individuals: "It will do me no harm to spend Sunday afternoon in golf or at a ball game." It will put you on the wrong side in the supreme war of the ages now on between those Continental institutions that make despotisms and republics "good for this day only," and the Anglo-Saxon institutions under which alone permanent self-government has been developed.

Institutions are the chief factors in making countries what they are, and those who do not desire Continental politics and continental morals and continental toil for a major part of the population for seven days in the week may well resist the vanguard in all this—the Continental Sunday.

It is sometimes urged that poor people should have their Sunday afternoon outings, on the ground that "the Sabbath was made for man" (Mark 2: 27). Dr. Joseph Parker commenting upon this says: "The very expression is a proof of the sacredness of the day. It is not said that Monday was made for man. A special meaning attaches to this gift of time; it is holy; it is a piece cut out; it is a sanctuary; it is a resting place on the journey of life; it was made for man; it was set apart for man; it is God's gift to man; it is a hint and type of heaven."

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A pupil who was thin writes me:

"I just can't tell you how happy I am! I wore low neck and short sleeves the other night and I was so proud of my neck and arms! My busts are rounded out and I have gained 28 pounds; it has come just where I wanted it and I carry myself like another woman. My old dresses look stylish on me now. You remember I have not been constipated since my second lesson and I had taken something for years. I guess my stomach must be stronger too, for I sleep like a baby and my nerves are so rested. I feel as if I had missed so much enjoyment in life, for I never did have such good times before. I feel so well all the time."

I have built up thousands of women why not you? Write me, and if I cannot help your particular case I will tell you so.

I give each pupil the individual, confidential treatment which her case demands.

SUSANNA COCROFT
Dept. 18-H, 246 Michigan Ave., Chicago

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"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily

"Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the relief to leaving off coffee and the use of Postum.

"A number of my friends have abandoned the old-fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since Postum was first started in our house."

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TRIBUTES OF THE POETS

To the Late Dr. Louis Klopsch

The Tribute Beautiful

A SOUL sped up from the shades of earth,
To the great white light above,
And a host of angels following
Bore tokens of earthly love.

"These," said they, "are the symbols
By which are the worthy known;
The goodly honor of mankind,
The harvest of love long sown."

There were roses and costly lilies,
From the noblest in the land,
And blessings and prayers and praises
Filled each celestial hand.

"'Tis well," said the Father kindly,
Then from out the shining host
He beckoned one silent angel,
Who brought on his lips no boast.

"Now, what are these gleaming jewels
Thou bearest with modest fears?"
And the angel, softly smiling, said,
"Lo, these are the children's tears."

Then the harps of heaven trembled;
And burst through its arches broad
A great white sea of radiant light,
From the welcoming smile of God.

—ALICE E. MARTIN.

Plainfield, N. J.

The Glorious Crown

UPON a day in springtime
He closed his weary eyes,
To open them amid the bloom
Of God's bright paradise;
To gaze upon the Holy One,
Whom, unseen, he adored;
To clasp the gentle, pierced hand
Of Christ, his risen Lord.

The faithful lips are silent,
The loving heart is cold,
The gentle hands outstretched to all
To lead them to the fold.
But to us his voice is sounding
Above this earthly strife:
"Be true, and Christ the Lord shall give
A glorious crown of life."

—MISS CELIA DEVINE.

Rantoul, Ill.

We Cannot Understand

A FAITHFUL laborer for his Lord
His voice no more on earth is hear
And though he rests beneath the sod
The nation's hearts as one are stirred
And hear his voice and feel his touch,
Who gave them help, and inasmuch
As help to needy souls was given,
A welcome waited him in heaven.

We cannot understand just why
A life with such capacity
For doing good should quickly die,
Earth's vision never far can see.
But the great work which he began
Calls unto every son of man,
The needy ones to feed and clothe,
The Gospel bring to those men loathe.

His work is finished and renown
Which here he labored not to gain,
But strove to win the victor's crown,
Is given him with Christ to reign,
And sorrowing hearts the lesson read,
To give to every tongue and creed
Bread for the body and the soul,
Like him who now has reached the goal

Methinks there comes to all to-day,
Like voice from him who won the figh
"Arise, and work while yet you may;
Delay not, quickly comes the night."
He being dead yet speaketh still,
A higher life he lives and will
Until the light of time grows dim
Rest, and his works will follow him.

Wilton, N. H. —JOHN L. PERHA

Friend of Humanity

FRIEND of humanity! chosen of God
Sacred to us the paths thou hast t
Rest now, sweetly rest.
Earth's cares and burdens all laid down
Welcomed with joy thy star-gemmed cro
Oh, victor, thou art blest!

We can but mourn the world's great loss
But heaven has gained a spirit choice;
Then let us dry our tears.
Soon may we hope to meet in love,
And clasp glad hands in realms above,
Through all the eternal years.

Mt. Carmel, Conn. —EMILY A. TUTTL

GREAT REVIVAL AT ICHOWFU, CHINA

IN a letter from Missionary W. P. Chalfant, of Tsingchowfu, Shantung, China, to Mr. J. C. Havemeyer, of Yonkers, N. Y., the writer says: "For the past year, there have not been wanting signs of spiritual awakening at Ichowfu. Since October last, a commodious new church edifice has been completed. A service was held in it and it was filled to overflowing with eight hundred people. Our force at Ichowfu has been depleted until it now numbers only Rev. George Armstrong, Rev. and Mrs. Paul P. Faris, and Dr. and Mrs. Frederick Fouts. They are all in their first term of service, but have risen nobly to meet the heavy responsibilities thrown upon them.

"By arrangement, our young evangelist-at-large, Rev. Ting Li Mei, is making a tour of our southern stations, and, on January 15, he reached Ichowfu. Special interest soon developed. Three or four meetings were held every day. One hundred of our people had been called in from our country out-stations, but the bulk of the audiences came, of course, from the city and especially from the south suburb, where our compound is located. A list was made of those who were willing to investigate the truth of Christianity, which practica means the expression of willingness become Christians. This list rapi grew. It included many who had years been halting between two op ions. Seventy special invitations w sent into the city and several sm officials and business men came c The chief of police, probably as a p caution, came out with a squad of "modern" uniformed police. Tl marched in to the crowded church, before they marched out, four of th had enrolled their names as inqu ers! At the time of writing, friends thought that the number inquirers might reach five hundr But four days ago came a telegr from Ichowfu: 'Meetings overwhe ing. Continued one week. Eight h dred and ninety-six names enroll We are trying to do what we can send them help.

"We have been laboring and pr ing for twenty years for just this s of blessing and now that it has co it finds Ichowfu undermanned both to foreign missionaries and nat evangelists. But it is no time to pine. Perhaps God would have us know that it is not by might nor power that his kingdom comes, by his Spirit."

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Christ Our King*

THE most ardent believer in democracy cannot find fault with the acceptance of Christ as our King. Doubtless if a human being could be invested with the attributes of Deity, infinite wisdom, infinite love, an earthly kingdom would be as good a government as could be devised. It is the character of the king that determines the status of the kingdom.

The great beauty of our religion is, perhaps, the direct communication it affords between King and subject. There is no go-between. We have but to speak the word and we are in his presence, touching the seamless garment of power, and bathing in the fountain of redeeming love.

We have but to open his Book and there we read his commands—they are clear and unmistakable. The path for our weak and ignorant feet is made so plain that the wayfaring man, though a fool, need not err therein. And the rewards and punishments which go with obedience and disobedience are also explained to us.

"It was," says Dr. Jefferson, "with the vision before them of Jesus, as the King ruling the world, that the apostles went out to convert the nations. Stephen's face shone like the face of an angel because he caught glimpses of the glory of the throne. Saul of Tarsus traveled from city to city hated, hounded, persecuted, but he never winces nor falters, but sings wherever he goes, 'Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever.'"

The King of Heaven to the old Jews was a being too awful to be described. Moses, Isaiah, Job, John the Divine all tried to do it, but they failed.

"The genius of human speech," says Dr. Jefferson, "falls in a swoon exhausted by its effort to hint at the indescribable glory of Him who sits on the throne."

When men told William the Silent that his cause was hopeless, his reply was, "When I took it in hand to defend these oppressed Christians, I made an alliance with the mightiest of all potentates—the God of Hosts—who is able to save us if he chooses."

In Tennyson's wonderful description of the passing of the stainless King Arthur, the king is made to say:

I found him in the shining of the stars,
I marked him in the flowering of the fields,
But in his ways with men I find him not.

Then he indicates a method by which men may mend those ways and find their King:

I have lived my life, and that which I have done
May He within himself make pure! But thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God.

Then the mighty king was borne away "to the great deep," in his dusky barge; and faint sounds were wafted to the ears of his faithful knight,

as if some fair city were one voice
Around a king returning from his wars.

Thus may each one of us go home to our kingly master, conquering kings ourselves through his royal bounty.

*Christian Endeavor Topic for Sunday, May 1. TEXT: John 18:33-40.

Greater Than Ever

Dear Mr. Editor: THE CHRISTIAN HERALD is greater than ever. I was a *Home Herald* reader, and am delighted with the change. So glad to see that Moody picture and sermon. We like the Children's Sermon, and the editorial page and THE MAIL-BAG. It is all rich and uplifting. God bless you and THE CHRISTIAN HERALD.

Nevada, O. C. A. KUENZLI.

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SEE PAGE 426

The Blossoms of Spring

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

A Subscriber. Some of the statements in your article, "Why Educated Women Do Not Marry," in THE CHRISTIAN HERALD for December 22, seemed to me cruel to womanhood and I have worried over them ever since, for they cut me to the heart. Why should "old maids" be ridiculed, since they are usually so from choice?

The article, "Why Educated Women Do Not Marry," was simply intended to emphasize the virtues of the educated woman. It contains no atom of ridicule for the unmarried, and it is hard to see where you could imagine any in it. The happily married woman we believe to be the most fortunate of her sex. The woman who marries simply for a home and a husband is to be pitied. The modern young woman usually can afford to remain single, if no man loves her whom she can love; and she is admired and respected by all sensible people for her noble principles.

J. F. C., Boone, Ia. 1. We read in II. Kings 20: 8-11 about the prophet Isaiah bringing the shadow ten degrees backward, where it had gone down in the dial of Ahaz. 2. We find also in Joshua that he commanded the sun to stand still. Did not these miracles interfere with the movements of other planets?

1. The dial of Ahaz, it is assumed, was in the form of a staircase upon which a shadow was made to fall from a pillar, the declination or elevation of the shadow measuring the hours of the day. There is no need to imply, as some have done, that the earth retrograded on its axis; for the miracle might have been produced by the miraculous refraction of the sun's rays on the dial in question without disturbing the divinely appointed order of nature. This might have been effected by a partial eclipse, or by simple refraction through the interposition of a different medium. It is a fact known to scientists that refraction takes place when the rays of light pass through a denser medium. 2. The miracle of the sun and moon in Josh. 10: 12, 13 was fully discussed in the MAIL-BAG of December 8, 1909.

Mrs. J. H. F., Ovid, Mich. Who first wrote the sentence: "Necessity is the mother of invention," and in what connection?

The quotation is "Necessity, the mother of invention." It was written by George Farquhar, and occurs in his *Twin Rivals*. Farquhar was born in Londonderry, Ireland, in 1678, and died in 1707. His writings were very popular in the eighteenth century.

M. D. S., Asheville, N. C. Who were the brothers of Jesus?

Those named in the Gospels are James (Matt. 10: 3; 13: 55 and Gal. 1: 19); Simon (Luke 6: 15; Mark 6:3); Jude (Mark 6: 3; Luke 6: 16) and Joses (Mark 15: 40). In Matt. 13: 55 there are still other children referred to. There are indications, however, that these were not natural brothers, but merely near relations. In Matt. 27: 56, James and Joses are described as sons of one Mary who is not to be identified with the Virgin, and in Luke 6: 15, 16, James and Judas are described as sons of Alpheus, who was probably the husband of Mary, sister of the Virgin. "Brothers," "sisters," "brethren," as found in the Gospels, do not always or even generally mean relatives in the natural sense, but in the broad spiritual sense. Besides, cousins, nephews, and other kinsmen were called "brethren." Lot and Jacob were called "brothers" of Abraham and Laban. Another explanation approved by many scholars is that the brothers of our Lord were children of Joseph by an earlier marriage with a wife whom tradition calls Escha or Salome, of the tribe of Judah.

Mrs. Anna B. S., Poughkeepsie, N. Y., writes: "In THE MAIL-BAG of February 2 the question is asked: 'Why was Judas chosen a disciple when his true character was known to Christ?' I think one reason was that he might be a witness to the pure and holy character and life of Jesus. He was with Jesus most familiarly, probably for the greater part of the three years of his ministry, and during that time would have every opportunity to know him intimately and to observe him under all circumstances. Had Jesus even once during these years devoted to teaching and to service, while enduring trials, temptations and weariness, in any way shown himself other than the 'spotless Lamb of God,' the true image of the Father, Judas would have been justified in delivering him to the chief priests as an impostor; but what is his testimony, forced from him most unwillingly by the goadings of conscience? 'I have sinned in that I have betrayed the innocent blood' (Matt. 27:4). Truly this, from a witness who would have eagerly caught at the slighest excuse to justify his treachery, is of great value as evidence that Jesus is the Christ."

L. E. C., Sacaton, Ariz. 1. Is there any Scriptural qualification to the promise, "Whosoever calleth upon the name of the Lord, the same shall be saved"? 2. Is not the decision of the English Government, permitting a man to marry his deceased wife's sister, contrary to Mosaic law?

1. The passage in Acts 2: 21 (a part of Peter's sermon) is a specially important one. He had been describing the outpouring of the Holy Spirit in the last days, and concluded with the prophetic announcement (v. 21) of the time when salvation would no longer be confined to the Jewish people, but would be world-wide. The passage means that whosoever should *believingly* call upon the Lord would be heard and answered. (See also Phil. 2: 9-11; Rom. 10: 11-13, and I. Cor. 1: 2.) 2. The Mosaic law forbids fifteen kinds of marriages within specified degrees of relationship and affinity. (See Lev. 18: 7-17 and 20: 11.) Marriage with a wife's sister was not forbidden.

S. A. S., Clay Centre, Kan. Will you please tell us what foreign soldiers were hired by the United States during the Mexican War, and what amount was paid for their services? 2. Are there any extensive tin mines in the United States, and is there any great amount of tin manufactured in this country?

No foreign soldiers were hired by the United States for the Mexican War, or any other war. 2. Yes; tin is mined in the United States in California, South Dakota, Idaho, West Virginia, and some other places. As good tin-plate as can be made anywhere is now manufactured in the United States.

Mrs. M. M. D., Jerseyville, Ill. 1. Should a widow sign her own or her husband's name? 2. Do wild geese winter North or South? 3. Was Daniel Webster dark or light?

1. For social purposes a widow continues to call herself by her husband's name, as Mrs. John Smith. That is, her visiting cards, her social letters and other similar papers, are thus marked. No woman should ever sign her name to a letter or document (unless especially required to do so) as "Mrs." Anything. She should use her baptismal name; as "Mary H. Smith." After the lapse of many years, or upon removing to a place where she has not been known as her husband's wife, she may call herself by her own name. 2. Wild geese usually winter in the South. 3. Daniel Webster was dark. His eyes were peculiarly large and dark. We are unable to find in any of our collections the verses you desire.

C. W. C., Morrill, Neb. Does the spring, which broke out one night at Andersonville Prison during the Civil War, continue to flow yet?

Yes; it has been roofed over with a stone well-house and is regularly cared for.

J. W. O., Moundsville, W. Va. What did "psalms, hymns, and spiritual songs" mean to the Apostolic Church?

The apostles were doubtless familiar with the Jewish song service for the temple, but they had not "hymns" in the metrical form as we have them. The different psalms were chanted successively. In the jail at Philippi, Paul and Silas "sang hymns," but the more correct rendering would be "sang praises," or "loudly praised God." Whether this praise was attuned to a melodic strain in regular metre, or was simply a chant, no one can know. In 1. Cor. 14: 26 the allusion is made to improvised hymns. The early Christian Church had its individual songs and hymns of a spiritual nature composed by its own members, and reflecting, no doubt, the influence of the Jewish, Greek, and Roman music of the time. Unfortunately there is not even a fragment of the Christian hymnology of the first two centuries now extant.

Mr. Clarence E. Edwards, of San Francisco, Cal., writes: "In THE CHRISTIAN HERALD of January 19, 1910, you have an article entitled, 'Squirrels Carry Bubonic Plague.' I am sure that THE CHRISTIAN HERALD would never, under any circumstances, intentionally do an injustice or further any misstatements of facts. The article which you printed is entirely beyond the facts in the case, especially where you say that seven people died of the plague around San Francisco. According to the reports of the Marine Hospital Service, which has this matter in charge and well in hand, there h been no cases of plague in or around San Fr eiseo for more than two years, and, while i possible that certain ground squirrels may h carried the disease, there is no recent insta at all where this is shown. The article wl you printed might have been timely some years ago, but now there is nothing that w warrant it being published, and such publ tion in a so highly esteemed journal as CHRISTIAN HERALD is calculated to do a gr deal of harm to California in forming a wr impression in the minds of the reading pul

"CALIFORNIA DEVELOPMENT BOAR

"Per CLARENCE E. EDWARDS."

Mr. J. R. M., Archer, Fla. We take CHRISTIAN HERALD and are pleased with I will be eighty-eight years old the 27th this month. I have been to Sunday Sch every Sunday of 1908 and 1909, and so this year, without missing one Sunday, how long before I don't know. That sh good health; thank the Lord! 1. What cent. of the children born in the Un States reach that age (eighty-eigh 2. Who were the last kings of Israel Judah? What kings conquered the What time did the Jews lose their nat ality?

1. According to the census of 1890, the av age age at death was thirty-one years; the census (1900) shows the average life of An icans to be thirty-five years. There are statistics to show how many reach eighty over. 2. The last rulers of Israel were J boam, Zechariah, Shallum, Menahem, Pekah Pekah, Hoshea; and of Judah, Manas Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiach and Zedekiah. Then followed the destruct of Jerusalem (588 B.C.). After the destruct of Samaria by the Assyrians (720 B.C.), m in Israel were carried away captive, but greater ruin came when the Babylonians membered the kingdom of Judah, destroyed temple and exiled a large part of the Jew nation.

Famous Christian Testimonies

PROFESSOR DAVID STARR JORDAN, President of Leland Stanford, Jr., University, and one of the foremost of American educators, is a man of the most varied accomplishments and experience. Scientist, zoologist, traveler, and author, he has come into personal contact with many of the brightest minds of two continents. To President Jordan the question was addressed:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

President Jordan's reply is one that cannot fail to encourage and inspire thoughful men and women everywhere, especially where he states that when the conflict between the forces of good and evil is hottest, we see more of the evil than at other times. He writes:

Prof. David Starr Jordan

LELAND STANFORD JUNIOR UNIVERSITY
OFFICE OF THE PRESIDENT

Dear Sir: Stanford University, Cal., December 14.

In answer to your questions, I should say that "the spirit of Jesus," that is to say, the spirit of kindliness, consideration and truthfulness, is more dominant in public affairs now than at any previous time. In some ways those things which are the reverse of this spirit are more conspicuous, but that is because they are brought into the limelight of the struggle against them. When evil is accepted as the normal state of things it does not seem so conspicuous as when a fight to the death is made against it. To be known as a professing Christian, and to be known to live up to what this ought to mean, is certainly an advantage for a man in public life. Very truly yours, David Starr Jordan

Miscellaneous

Mrs. G. W. L., Cecil, O. See answer to y question in MAIL-BAG of April 20 issue.

R. A. F., Bentonville, Pa. You will find whole situation regarding Mr. Roosevelt the Pope described in our issues of April and 20.

Sunday School Scholar, Minneapolis, Mi See explanation of Apostles' Creed, given J. B. M., Baltimore, Md., issue of January 1910, page 40.

Reader, Durhamville, N. Y. Such a m riage as you describe, under the conditi stated, would be legal. This is assuming t the parents of both parties consented.

W. D. F., Ryder, N. D. 1. The Book of M mon is rejected as spurious by all except Mormons themselves. 2. We know nothing the tenets of the denomination in question.

K. U. F., Fulton County, Illinois. We do think the amount would be taxable, but it wo be better to look up your State law in the m ter. You should have sent name and address

P. P. T., Freeman, S. D. The quest obviously does not apply to those to whom Gospel has never been preached, who are under the law, and not to be judged like th who are under the Gospel dispensation.

A. H., Bond, Md. We have heard of the s you mention, but they are generally regar as fanatics. Our advice is to stick to y own denomination and the teachings of y own church, and pay no heed to disturbers.

A. J. C. We are told in Scripture that it our duty not to forsake the assembling of o selves together, which means that we sho not neglect the ordinances of religion. Th may be honest points of difference, but point you mention is not a valid reason staying away.

Reader, N. Y. Apropos of your remarks planatory of the old phrase "as poor as Jo turkey," let me give you this which I f among some old memoranda: "According the popular notion, Job's turkey had but feather in its tail, and was obliged to l against the fence to gobble. Judge Haliburt of Nova Scotia (popularly known as 'S Slick'), refers to 'Job's turkey' in some of writings."

W. A. D., Toronto, Ont. We are not judge others; judgment belongs to God alo Even assuming the truth of all your letter serts, who is to say that restitution has been made or at least attempted by the per in question? We may hate the sin but we n not necessarily hate the sinner, especially after long experience, he sees his error e tries by every means open to him to ma amends. It may be that the only restitut possible is to be found in the means he selected.

NEW YORK, APRIL 27, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Uspallata Station, Argentina

Condor of the Andes

Shelter House in the Uspallata Pass

THE GREAT ANDES TUNNEL OPENED

By CHARLES M. PEPPER

TO pierce the backbone of a continent is a huge task. It has just been done in South America. The great wall of the Andes, which stretches for more than 3,000 miles, has been opened by a railway tunnel. This is one of the triumphs of twentieth century civilization.

The Andes do not run through the central line of the South American continent. Instead they parallel the Pacific coast, but there is on this side a long stretch of territory, in some places hundreds of miles, from the Continental Divide to the ocean, and in other places less than fifty miles. The Andes ranges themselves are hundreds of miles across, since they are really parallel cordilleras, with extensive valleys between the different chains.

The narrowest strip of country between the main range of the Andes and the ocean is in Chile. In some sections the distance from the mountain slope to the ocean is a hundred miles; in others it is not more than twenty-five miles. The Andean mountain wall has not been an absolute barrier between the west coast of South America and the central and east-coast regions, for there were various passes through which traffic could be carried on at seasons by means of pack trains of mules, burros and llamas, the latter being the native pack animal of the Andean region. People could get across in the same manner. But intercourse by this means was very much limited and confined to the summer season. When the winter's snows came they blocked the passes and made travel and traffic so difficult that intercourse was suspended.

During this winter season the only way for the ordinary traveler to get from Valparaiso to Buenos Ayres was to take the steamer through the Straits of Magellan. It is required a ten days' voyage.

Enterprising men knew that some day, in the interest of commerce and of closer intercourse between the peoples of the different countries of South America, the Andes would be pierced. Engineers who studied the subject scientifically reasoned that the passage would be easiest toward the tapering southern end of the range, somewhere in Chile. William Wheelright, the remarkable New Englander who built railways and established steamship lines in South America more than half a century ago, had a plan for tunneling the Andes at a point in northern Chile called Copiapo. Mr. Wheelright built part of the railway line from Valparaiso to Santiago. He also constructed railways in the Argentine Republic, and he foresaw the necessity of joining the two systems. His enterprises were very profitable, and out of these profits he made his munificent contributions to the foreign missions of his native New England. He did not live, however, to complete his enterprise of linking the Atlantic and Pacific coasts by a railway line.

The City of Santiago, Chile, and the Snow-Capped Andes

The route across the Andes between Chile and Argentina which has been followed for a long time is that known as the Uspallata Pass. This pass is 12,600 feet high, but its approach from either side is not difficult. Many years ago the Argentine lines were extended to Mendoza on the eastern foothills of the Andes. The Chilean railway line climbed the western slope to a point called Los Andes. Then the railway building stopped because it was impossible for a rail line to climb the grades over the crest of the mountain. The Uspallata Pass was used as the highway of traffic. Cargoes were carried by the mules and other pack animals, while travelers could drive most of the way through the pass in a comfortable stage coach, so that to complete their journey only a few hours was necessary on the back of the mule. It was a picturesque and interesting trip, but was, of course, limited to the summer season, which in this latitude is from November till April. Then the winter snows would come and the pass would be closed.

Sometimes travel would be open as late as June, but the suddenness with which the storms would come and close every footpath even was always dangerous, and no one could depend on getting over the mountains after the first sign of snow. Some years ago I was at Santiago in early June en route to Buenos Ayres. The snows were later than usual and adventurous travelers were still getting through the pass. I had decided to take the train the following morning to Los Andes and then attempt the pass on foot. The telegraph message came late in the afternoon that everything was clear and favorable. That night, after taking dinner with the American Minister, we started out for a stroll. It was moonlight and the sky should have been clear. But almost in an instant it became purple. He quietly remarked, "You'll go round through the Straits." He was right. In the morning the telegraph message came from Los Andes that the passage was absolutely blocked and that the mail-carriers themselves would not attempt it. Nor did they for the next four weeks.

Notwithstanding the dangers of the pass both the Argentine and Chilean governments always have maintained a mail service through the winter season. Shelter huts are built along the route, but there are no St. Bernard dogs as in the Alps. Frequently the mail-carriers lost their lives.

Continued on page 423

A SERMON TO UNBELIEVERS

An Unpublished Discourse by DWIGHT L. MOODY, America's Greatest Evangelist*

I WANT to call your attention to a passage that you will find in Paul's Letter to the Galatians, sixth chapter, seventh verse: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap everlasting life." With those two verses, I would like to read one out of the sermon that Christ preached, Matthew seventh chapter, first verse: "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Dwight L. Moody

Now, I am going to ask your attention to that seventh verse—that one verse: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." I believe this sentence belongs to saint and sinner alike. It applies to every human being on the face of this earth. It makes no difference what nationality he belongs to; it makes no difference whether he be Jew or Gentile, Catholic or Protestant. Here is a law that has been enforced for thousands of years, and neither devil nor man has been able to break it. You might as well try to blot the sun out of the heavens as to blot out this truth. You can't get round it or over it. It meets every man, and it makes no difference who the man is; whether it be the minister in the pulpit or the man in the pew, or who he looks like—David or Ahab. He may be a peasant behind the plow. There is the law that meets every man on the face of the earth: agnostic, infidel, pantheist, deist. It makes no difference. A man may say, "I don't believe that Book," and he closes it up. Here is a law that will meet him in every sin of his life. You can't take up the daily newspapers without reading that men reap what they have sown ten, fifteen, twenty, thirty years ago. You haven't got to go out of this hall, or out of your own life, to meet proofs of this text. You will say, "That's true in my own case. I've had to reap." You can't help it.

Truth Is Truth; a Lie Is a Lie

I remember giving out this text to a man and he said, "I don't believe it." "Well," I said, "my friend, that does not change the fact. There's a class of people who lie under this delusion. They think if they don't believe a thing, the thing isn't true." Now, listen! Truth is truth, whether you believe it or not. A lie is a lie, whether you believe it or not. Isn't that so? That man didn't want to believe it. That's the trouble; there are lots of people who don't want to believe it is true. When that meeting broke up, there was an officer at the door who had a warrant for him. He was taken into court and tried for stealing, and found guilty, and he went to prison for twelve months. I have no doubt, when he got into a cell, he found that text true!

Now, my friends, you will find it true, no matter who you are; no matter what your position is. No millionaire can get around that text. His money can't bribe him off. The apostle says, "Don't be deceived." The most deceitful thing in this world is the human heart; it is deceitful above all things and desperately wicked. Who can know it? Who knows his own heart? Let us keep in mind that you can't deceive the Almighty. A man must be doubly blind to attempt to pass himself off to the Almighty for more than he is. You can't do it. God is going all through the world and he beholds all the hearts of the sons of men. He knows every one of us to-day—every one. You can't deceive him. You can deceive your own wife; you can deceive your neighbors; you can deceive yourself; but you can't deceive the God of that Book. And that is the difference between the god of this world and the God of this Book. The God of this Book never has deceived any one.

The god of this world is a deceiver. He deceived our parents back there in Eden. Outside of Eden, he has been deceiving the whole human family right along. But no man can say of the God of the Bible that he ever did or could deceive him. Let us keep

* This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, February 9, 1897.

This is the third of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

that in mind. His eyes go all over the earth, and he beholds the hearts of men, and he knows all about us. So, if we are deceived, let us pray God to open our eyes. "Be not deceived." You may trifle with some things, but don't trifle with the eternal things. And there's not a thing in that Book, no one truth, that has had influence over my life like that one truth. I said: "How stupid you were that you didn't see that years ago."

Look at the men and women of this day, who say they are their own, and now they are not only sowing but reaping, reaping in tears, and in agony, and in untold sorrow; just because what they sowed ten, fifteen, twenty years ago they have got to reap.

We Reap What We Sow

First, A man expects to reap when he sows. Second, He expects to reap the same kind of seed he sows; that's in the natural world, as you know. Third, He expects to reap more. He would be a stupid man if he didn't. Fourth, The kind of seed sown makes no difference. He is going to reap what he sows. If he is sowing good seed, he expects to have a good harvest.

If you've got those four points, hold on to them. You've heard of hooks? Hook them into your mind. If God will help me to drive this text home, it's all I want. Forget the preacher; I don't care about him. He is of small account. If I wanted to fasten a board to a post, I might hammer it for an hour. Down it would go; but if you drove a nail through into the post, it would hold. The sermon is only the hammer to drive that text; the text is the nail. Don't forget the Four Points.

First, he is going to reap. Bound to. Agnostics and everybody else. A man expects to reap when he sows. Would you find a man who would sow this spring if he knew that some blight and mildew were coming, and that nobody else would gather a harvest? He would say, "I'll save my seed." But he sows in hope. Would you find these men toiling and working four, five, six, eight, nine years acquiring a profession, and meanwhile they can't earn their own bread, if they didn't expect to reap? They are looking forward to the reaping time. "By and by I will get my hundred dollars, my five hundred dollars, in a day," they say. "I expect to reap." A man buys a pile of goods, and he expects to make a profit. A man expects to reap when he sows. Now this is true in the spiritual world as it is in the natural world. A man is going to reap whether he wants to or not.

Fashionable Lying

Now I come to the second head. If I tell you that I sowed ten acres of wheat last year, and turnips came up, you wouldn't believe me. If I told you that I sowed turnips and cauliflowers came up, you wouldn't believe me. Or, if I planted potatoes and onions came up, you would say: "Moody is daft; he is out of his head." You know it is a fixed law of nature that, if you sow, you shall reap what you sow. It is just this: You get IT; you don't get something else. A man learns a trade, a carpenter's trade. He doesn't expect to repair watches; or he learns the jeweler's trade and he doesn't expect to practise medicine. He expects to reap in the same profession he has sown for. That comes to me with great power, in that Book, that it is just as true in the spiritual life as in the natural—that a man has got to reap the same kind of seed he sows.

I will give an illustration: I have a son. I see a neighbor coming toward my house and I don't want to see him; and I say to my son who is going to the door, "Tell him that I'm out of town." I have put a lie in my boy's mouth to give to my neighbor. It won't be six months before that boy will lie to me. I will reap that lie myself.

A lady said: "Why is it we can't get better service? Is it not strange?" "No," I said, "I don't think it is strange. When you ladies will teach your servants to go to the door and tell a caller that you are out, when all the time you are at home but don't want to be seen, do you wonder that if they lie to callers they will lie to you?"

A fashionable lady said: "Mr. Moody, we don't mean anything when we say we are 'not at home' This is a society lie." Yes, but a "society lie" is as bad as any other lie. There is no difference.

A merchant said to me in Chicago: "Isn't it astonishing that we can't get honest clerks? I found one of my clerks stealing; I didn't want to hurt his character, so I let him go. I get another man, and it isn't long before he gets to stealing. I would have been a wealthy man if I hadn't had so many clerks stealing from me." I said: "What do you, a merchant, will teach your clerks to lie to the customers, they will, of course, lie to and cheat you. When you teach your clerks to say your goods are 'all wool,' when you know they are half cotton, there is no worse for a man to put his hand into your till and put the money in his pocket than to take it out of the customer." Now, what do *you* say? And when a merchant will go and put a French or German tag on goods manufactured in New England and say it is imported, they won't have honest clerks. If you sow to the wind, you'll reap the whirlwind. You sow tares, you must reap tares. Teach your clerks to lie, to tell that which is not true, and, of course, they will swindle you if they get a chance.

Now, I come to something that I think has had more weight with me on the temperance question than any other thing in the whole Bible, leaving out moral and religious questions. No man can afford to sell whisky. Why? I will tell you. You sell my son whisky, and make a drunkard of him, and you may be sure that some one will sell your son whisky and make a drunkard of *him.*

The Skeleton in the House

I will throw down a challenge—I will challenge you to find a man or woman who has been allied to whisky for twenty years, who has not got a skeleton in the home. They have either got a drunken son or son-in-law, or brother, or brother-in-law; the curse has come into their own family. Take up the challenge, will you? Go and find such a case. You can't afford to rent your property for whisky. If you do, the curse will come into your own family. "Be sure your sin will find you out." You will find some millionaires who have made themselves millionaires; but where are their sons? In the grave drunkards—been there for years. You don't have to travel far to prove what I say. I threw down this challenge. I threw it down once and a man came to the hotel and said: "I wasn't round to the opera house, but I understand you threw down a challenge. Take it back, for it isn't true." He said: "My father was a rum-seller and I am a rum-seller, and the curse never struck my father's family or mine." I said: "I have traveled all over Christendom, and I have never known two generations that accursed business but the curse struck in their family." There were two prominent citizens in that room. I said: "I will investigate. I am going to speak to-night, and I will take it all back if it is not true." And when I went out, one man said: "That man's own brother committed suicide only six weeks ago in this city, leaving a widow and seven children, and he has that widow and the children to care for; and he himself was drunk with for a week." And yet he said the curse never came in *his* family! He thought, perhaps, that a brother was not a relative! A sort of relative! The Lord wanted to know about Abel, and Cain said, "Am I my brother's keeper?" Some men don't think it comes to them unless it comes down on their own head—their children, their daughter can marry a drunken husband and have a little hell all through life, and it don't seem to "come near them!"

No man can afford to sell whisky; and if you are in the business, take my advice and get an axe and knock it in the head, and don't put it in the cellar. [Applause.] Friends, don't applaud; let it strike down into the heart; unless it goes down in the heart, it doesn't amount to much. If you are allied to this cursed business, get out of it. Let it cost you something. You say, "What's going to become of me? Going to have my wife and children starve?" Well, I would really like to see a martyr in the nineteenth century! It has been a long time since the Church has had a martyr. Let it get out that there's a man in your town who would not sell whisky and his family are starving to death! I declare I would go to the funeral if I had to come away across the continent; and I'd like to pay something toward the erection of a monument over the grave. A man who had so much principle that he would starve rather than sell whisky! I would rather do that than to leave that legacy to my children.

Continued on next page

Sermon to Unbelievers

AN UNPUBLISHED SERMON BY DWIGHT L. MOODY

Continued from preceding page

Am I speaking to a man or woman i this house who is renting prop- ey for whisky? The curse will come t your family! I was in a town some tle ago where a man had built a ise in a street where he lived in valth, in a very reputable part of the cy. And he rented that house (hich improved the lot and the seet when he got the house done) for a evil business. He had four beautiful sons, but no daughters, and every of his sons was ruined in that ise. How much did he make? Sit vn and reckon up. Sow sin and you l reap sin every time, and it will me into your family. You can't put tptation in the way of young men t it will come back to you. You will p the same kind of seed. "Whatsver a man soweth, that shall he also p."

Now, people tell us that the "old ok" is gone out of date. If you will d that book, you will find that right ang for six thousand years God has de men to reap what they sow. He de Adam to reap before he left den. There was no detective; no lice; no constables; no sheriff. I uld like to know what these agnosts and infidels and atheists make out that—that God brought that man to jgment! Sin found him out, didn't i Men may escape our law; they ake laws that we can escape; but d has laws that man cannot escape. E hasn't money enough to bribe the Almighty. You can bribe a judge al a jury, but you can't bribe God. Adam's sin found him out. Didn't d make Cain reap outside of Eden, al didn't he make him reap the same kd of sin he had sown? Didn't God ake Ahab reap the same kind of sin h had sown? Sowing fulfilled to the ler!

Let us get down at once to this character of Jacob. Jacob wanted t supplant Esau. Now, Jacob had bn very cunning. They call him "shrewd," "long-headed." I would a soon be called a "thief" as "long-headed" in getting the start of another an. You go and pass off a lame hse on another man, and think that "shrewd." You will get fourteen lame hses stuck off on you. You can't afford to do that. The idea of a man sling his character for ten dollars! They say "Every man has his price." What is your "price"? It is what you uld "sell out" for. Jacob sold out. E made some skinclothes and put t on the back of his hands and around his neck, so that if his father embraced him he could feel the hair. Esau was "a hairy man." And Isaac sd, "Come hither, my son; let me feel you." Isaac went by "feeling" and g deceived. A lot of people want to fl Christ. You are to walk by faith al not by your feelings. Isaac went by his feelings and got deceived. The wrd "feeling" doesn't occur but twice i the Bible, and this is one. The fther put his arm around the neck of h son, and kissed him; he thought it vs Esau. He said, "It is the hand of Esau, but the voice of Jacob." And by Jacob's lying and deception, he got the birthright blessing that belonged to h brother Esau; but he paid ten tousand times more than it was vrth. You and I never get anything honestly that we are not losers. A an who steals my pocketbook—I'd n lose much, as I've not got much—rks losing heaven as well as peace of conscience. He could never look me i the face again as long as he lives. Jacob was a loser in the transaction, ihe was "long-headed" and "shrewd." And when Esau came in from the fd, and found that Jacob had obtned the blessing of Isaac, Esau sd, "I will slay my brother Jacob." This was his plan. Rebekah is planng to keep Jacob at home; but

Continued on last column

The Children's Pulpit

MOTHER'S DAY

By Rev. J. M. FARRAR, D.D.*

MOTHER sews love into all the seams. Happy is the child whose mother makes the little coat. It may not fit as well as the tailor-made one, but it surely looks more like the child who wears it. A tailor coat keeps the body warm; a mother coat keeps the heart warm. A tailor coat is worn out and forgotten, but the mother coat is worn on the memory even unto old age and never wears out. There is a beautiful story about a mother whose name was Hannah. She gave the greatest gift she had to God. The gift was her little boy Samuel. How did she give him to God? She took him to God's temple and left him there to serve God as long as he lived. Once a year she visited him and each time took him a new coat that she made with her own hands and heart. Ask your mother to tell you about the coat Hannah made for her little boy Samuel.

. . .

SOME one has said that the three best words in the English language are Mother, Home and Heaven. You can fold all three into the one big word, Mother. It is mother who makes the word House spell Home; and Mother and Home are Heaven on earth. There is, therefore, just one best word; it is MOTHER. An old fable represents Atlas holding the world on his shoulders. A great sculptor has given the world a new statue representing Atlas as a mother supporting the world. Here is what Dr. Parkhurst writes about it in the *Evening Journal:*

> The right arm seems extended to its utmost reach, as though yearning to throw its clasp clear around the precious burden, while the other arm lays itself up against the globe in a sort of half caress. The instant impression produced is that of the clinging affectionateness of sustaining motherhood. There is just enough evidence of strain in the right arm and in the slightly drawn muscles of the back to indicate that, although it is a love-task that she is committed to, it is still a task, and involving that same kind of self-expenditure that is the price at which all perfect service has to be rendered.
>
> In the entire posture — which is not so much posture as action — there is symbolized the idea of mother-love tinged with hope and purpose, as the means of the great world's uplift. She is, however, upon bended knee, and her achievement made holy by the devoutness of her intent and aspiration. Although a work of love, and due to the artist's devotion to his own mother, it is still a marketable product, and has already been sold for $10,000.

. . .

IT is mother who lifts and holds the world. Some of these words in the story of Mother Atlas have too many letters. Ask mother to put a tuck in the long words. As your mind grows you can let out the tucks, one each year. Sunday, May 8, is Mother's Day. One day set apart for every person to think and talk about mother. If mother is with us this is the day to plant tulips where she smiles. If mother is dead, we will plant flowers on her grave. Mother's Day, the best day in all the year.

. . .

DID I hear you sing, "Tell me a new, new story of mother and her love"? Here is one I read in *Little Folks*, that is new to me. It is called "The Loving Game." It was a pretty game that Aunt Rose and little Harry used to play together. When Harry would put up his tiny forefinger and say, "I can beat you lovin'!" Aunt Rose would say, "Oh, no, you can't!" Then she would put her thinking cap on and begin, "I love you more than a bushel of pennies!"

Quick as a flash, Harry would say, "I love you more than two bags of big dollars!"

Then Aunt Rose would say, "I love you longer than seven Sundays!"

A shake of that tiny forefinger, and Harry would answer, "But I love you longer than ten Christmases!"

"I love you clear round the block!" Aunt Rose would say.

"And I love you all over the park!" Harry would assert.

"I love you as high as this house!" Aunt Rose would declare.

"And I love you to the top of the church steeple!" Harry would say.

"I love you as deep as a well!"

"Pooh! I love you to the bottom of the lake!"

And so they would go on.

. . .

BUT one day, Harry had a bright thought. After he had loved to the bottom of the ocean and down into the middle of the earth, and to the top of the mountains and way up into the sky, he began to caper about and clap his hands. "I've got you! I've got you!" he shouted.

Then with shining eyes he said, "I love you more than my mamma loves me!" Thereupon Aunt Rose gave it up; there was nothing, she thought, beyond that.

The Children's Pulpit thinks Aunt Rose had another guess. She could have told Harry that she tried to love him as much as God loved him. This is the greatest love. If the sculptor had represented Mother Atlas as lifting her children on the world into the arms of God the statue would be complete. God loves every child better than mother loves her child. Hannah knew this and took little Samuel, whom she loved better than she loved herself, and gave him back to God.

Let us all sing "the old, old story of Jesus and his love."

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* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "His mother made him a little coat." I. Sam. 2 : 19.

A Sermon to Unbelievers

Continued from first column

through fear of Esau, she sends him away to Laban and never sets eyes on him again. How much did she make? She would deceive her husband. No wife deceives her husband without having to suffer for it. And no husband has ever deceived his wife and lived a double life, who didn't reap bitterly, too. I don't care who he is. It is a terrible thing to make light of sin. There's not much sport when the reaping time comes.

When you hear a man saying, "I'm sowing my wild oats," I say, "There's no joke about sin, my friend. The bitterest thing in this world is sin. And if God will only keep sin out of my life, I don't fear anything else. The bitterest enemy is sin. You can't afford to trifle with it."

Jacob went to Bethel and God met him there, and from the top of that ladder he shouts down "Grace!" Now, a man will think of that and will say, "I don't want anything to do with a God that will deal in grace with a man who has done such a mean thing, a contemptible thing, as that!" A man said, "Where did God ever punish Jacob?" Where didn't he do it? He went down to Haran and had his wages changed seven times. He found that Laban could make a sharp bargain himself. Diamond cuts diamond; Greek meets Greek. Laban could drive a sharp bargain.

Let us go further. Jacob had twelve sons. He loved Joseph more than he loved the other sons. There was partiality. One morning, Joseph tells of a dream in which his father and his ten brothers bowed to him. That was putting fuel on flame; that made things worse. They planned to murder Joseph. They cast him into a pit; and soon after, they saw a band of Ishmaelites to whom they sold him for twenty pieces of silver, first stripping him of his coat of many colors. Then they went to Jacob's flock, caught and killed a kid, and, dipping it in blood, sent it to their father Jacob. Now, what do the ten boys do? They lie to their father, as he had lied to his father. They lied to him. It will always come home. You can't dodge it. "Be sure your sin will find you out." By and by, God will say, "Son, son—daughter, daughter!" All of our sins will come back, if they have not been blotted out and forgiven. Infidels, deists, sceptics —you can't dodge. It overtook Jacob. Do you think that any man or woman will escape the justice of the living God?

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..TRUTH is what God says about a thing.

..NO one can look at the stars without wanting to live forever.

..THE man who aims at nothing is amazed when he happens to make a hit.

..THE blood of Christ was shed to make every promise in the Bible worth its face.

..A SINNER always hates himself the moment he finds out that God loves him.

..THE man who points to the cross should never do it with a frown on his face.

..IT takes some preachers a long while to find out that God employs no hired help.

..IT is one of the first laws of God that the man who will not give shall not possess.

..YOU say the Lord's prayer every day, but how much of it are you trying to help answer?

..IF you are faithful to present duties, God will promote you to higher ones as soon as it is safe to do it.

..GOD would have his children to still be rich when moth and rust and robbers have taken all they can take.

WITH ROOSEVELT ON THE NILE

By EARL C. ELDER, Assiut, Egypt

ON account of insufficient time, Ex-President Roosevelt telegraphed us that he would be unable to stop to dedicate the new college at Assiut, as he had wished to do. The president of the college went to meet him and to induce him to stop for an hour or two at least.

I had the fortune last summer of traveling on the Upper Nile on the same boat which brought Mr. Roosevelt from Gondokoro to Khartoum, the *Dal*. During the last two days Mr. Roosevelt has been to see Omdurman and the battlefield of Kerreri, where Kitchener defeated the Dervishes.

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The Ex-President at the American School, Luxor

Piles of Grain on the River Bank

A Typical Arab Market Crowd

An Arab Merchant

When Mr. Roosevelt reached the Blue Nile, he was on the border line of civilization. Khartoum is a thriving commercial city with a modern appearance and a large European population. Here are railroads, shipbuilding docks and immense government buildings, all of which are lacking further up the Nile. Beyond Khartoum there are only frontier garrisons, trading posts and mission stations, excepting, of course, the native villages.

Across from this up-to-date town of Khartoum lies the only city in central Africa with a history—Omdurman. The capital of the famous Mahdi and his successor, the Khalifa, has been partially altered, but it is still an Arab city. Where once the wildest and most barbarous of potentates had his place of execution, there are prosperous business houses. The whistle of the tiny engine on the street railway has replaced the *ombeya* which called men to execution. At its zenith, Omdurman stretched for more than seven miles along the river bank—a metropolis of mud huts. To-day, it is the commercial centre of the native Sudan. Omdurman is truly a cosmopolitan city.

The native markets are much the same as twenty years ago. Men and women gather under patched straw hovels and barter much the same as they did in the days of the Mahdi. Here are to be found earthenware jars, hides, all kinds of basket work, and all manner of food-stuffs. The streets are sprinkled by muscular native women who scatter the water over the dusty streets with their hands.

The river front gives one the opportunity of seeing the importance of the city as a commercial centre. The trade is not centred in large warehouses or carried by immense river steamers. Great piles of grain and other commodities are piled along the bank for the distance of a mile. Native boats, with immense sails, are still used in transporting gum Arabic, dura, rubber and ivory. Sometimes the wind is not good and it takes these boats two or three months to travel a few hundred miles; but the Arab never hurries, so it doesn't matter. Business methods are antiquated; but the amount of business carried on in this mud city exceeds five million dollars per year.

Steamship travel on the White Nile must be made on Sudan government steamers. Few tourists travel beyond Khartoum, so the present need is only transportation for government officials and supplies. Attached to the steamer are two or more barges which are used not only for freight and animals, but also for the third and fourth class passengers. This crowd includes the overwhelming majority of the travelers. Here are Greek traders, the pioneers of trade and wickedness in the Sudan; Egyptian and native Sudanese soldiers, and other transients.

For the first two days the journey up the White Nile is one of monotony. Sand and scrawny mimosa and acacia groves are all that the river banks offer in the way of scenery. Here and there a goatherd may be seen watching his goats as they nibble at the sand dunes. If there chances to be an unusual growth of vegetation, thousands of camels may be seen feeding. From El Dueim, the first stopping place, caravans go to Kordofan, Darfur and the far away French Sudan. The landing place here is filled with half-naked blacks carrying sacks of grain and gum Arabic.

Large flocks of water fowl, herons, cranes, and geese fill the air and settle on the thick shrubbery along the bank. With the appearance of the thick river grasses comes the crocodile. He may often be seen sunning himself on the bank or splashing about in the water or opening his ghastly mouth. About the fourth day out, some native calls out, "grunty," and every one looks at the spot in the river where he is pointing. In a moment there is a splash and a snort and the first hippopotamus to be seen sticks his enormous head from the water. From now on they are often visible and their sputtering heads become familiar sights.

As we advance up the river the change in scenery is so gradual that we scarcely realize that we are coming into wildest Africa. Perhaps one evening just as the steamer makes a turn in the river we realize it instantly. Dense impenetrable forests and tall heavy grasses line the banks of the river. Wild noises fill the air. The twitter of the numerous birds and the rushing of their wings are accompanied by the howls and low moans of the fiercer inhabitants of the place. A herd of antelope or deer appear for a moment and then go scampering away frightened at the steamer. Two naked savages are seen in the tall grass spearing fish, and a canoe with eight warriors glides down the river.

If a stop is made near any native village the bank is often filled with almost naked Shullas or Dinkas, gazing at the strange white people on the steamer. The White Nile and the upper Sudan are not only interesting and unusual, but there is a beauty in the sunsets that is not surpassed even by Egypt. Towards evening, as the sun sets, it tints both sky and water with brilliant carmine and gold.

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Mr. Roosevelt Visits "the Tomb of the Kings" at Luxon

The Market at Omdurman

House of the Khalifa at Omdurman

Shullas on the River Bank

HIS GOOD WORKS REMEMBERED

A Public Memorial Meeting in New York Honors the Memory of the Late Dr. Klopsch

NEVER were more heartfelt tributes paid to the memory of a great and good man than at the memorial meeting in honor of the late Dr. Louis Klopsch, which was held in the large auditorium of the new Masonic Hall on Twenty-fourth Street, New York City, on the evening of April 14. Rarely has an audience been more in sympathetic accord with the great central theme of the occasion. Almost all those present had been personal friends of Dr. Klopsch, or had been helped through some personal acts of kindness, or through some of his numerous philanthropies, or had known of his great

Dr. O. S. Marden

ıblic services at home and abroad, and wished, by eir presence, to join in the general tribute to his emory.

Although the time set for opening the meeting as eight o'clock, the audience began to gather rly; and they made an interesting epitome, as it ere, of the people who had come in contact with r. Klopsch's many-sided activities. There were ıblishers, prominent men of business, writers of stinction, noted clergymen, and representatives of reign governments. There were people who had own him in his church work. There were men om the Bowery Mission, and last, but not least, o hundred and fifty children of the city tenements, ho had been little guests at the Children's Home Mont-Lawn, which Dr. lopsch had founded. The beauful singing of these little ones rought moisture to the eyes of any in the audience.

The hall was selected for its ntral location and fine acous-s. It is constructed of beautiıl marbles and bronzes, and hen the large platform was led with distinguished men and e expectant audience was ated, it made a scene fitting r the occasion.

On the speakers' platform ere Mr. Will R. Moody, of East orthfield, Mass.; Dr. J. H. Darngton, Episcopal Bishop of arrisburg; Dr. O. S. Marden, litor of *Success;* Irving Bachler, the author of *Eben Holden;* ev. John Wesley Hill, pastor of e Metropolitan Temple, New ork; Judge Arthur S. Tompns, of the New York Supreme ourt; Rev. Wallace MacMullen, .D.; Mr. Edwin S. Ives, of New ork, who acted as reading sectary; Rev. James M. Farrar, .D., of Brooklyn; Rev. Ferdiand C. Iglehart; Rabbi Michelon, of Trenton, N. J.; Mr. K. amazaki, Consul-General of Japan; Mrs. Sarah ird, "Mother of the Bowery Mission"; Rev. Mr. anderson, chaplain of the Tombs, and others. The der of the service was as follows:

ENING HYMN	Prof. H. E. Browne, Organist.
	"My Faith Looks Up to Thee."
AYER	Rev. Wallace MacMullen, D.D.
RIPTURE READING	Rev. James M. Farrar, D.D.
EADING OF LETTERS	Mr. Edwin S. Ives.
DDRESS	Rabbi Michelson.
EMORIAL ADDRESS	Bishop J. H. Darlington.
BLE VERSES	Sung by 250 Mont-Lawn Children.
	Prof. Noll, of Nyack, at the Organ.
DDRESS	Dr. O. S. Marden.
	(Representing the Periodical Publishers' Association.)
NGING	"The Glory Song," by 250 Mont-Lawn Children.
DDRESS	Mr. Irving Bacheller.
DDRESS	Rev. John Wesley Hill.
DDRESS	Judge Arthur S. Tompkins.
NGING	"It Is Well With My Soul"..Bowery Mission Men's Choir.
DDRESS	Mr. K. Yamazaki of Japan.
DDRESS	Rev. Dr. Iglehart.
OXOLOGY	Prof. Browne, Organ.
ENEDICTION	Rev. Stephen Merritt.

Mr. William R. Moody, of Northfield, Mass., head f the Moody Schools, presided. After the opening ymn, Bishop Darlington, of Harrisburg, led prayer. The bishop prayed that "the memory of ie good man who has gone may make us more alous in all good works for God and our fellowen, giving us greater love for Christ, a higher lea of duty and a firmer resolve to stand fast for ie righteousness of the saints."

Rev. James M. Farrar, D.D., of Brooklyn, chose as the Scripture reading the first psalm. Mr. Edwin S. Ives read extracts from a number of letters received from friends in different States, regretting their inability to be present. Governor Hughes of New York sent word by his secretary that "the Governor would have been very glad to attend the memorial service to Dr. Klopsch were it possible for him to do so, as he highly appreciated Dr. Klopsch's services to humanity." Among those who sent letters of regret were Mr. John C. Havemeyer, of Yonkers; Ex-Mayor Charles A. Schieven, Brooklyn; Mr. John Brisben Walker, Mr. L. N. Doubleday, Mrs. M. V. Terhune ("Marion Harland"), Mr. John Lloyd Thomas, Commander Scottish Rite; Mrs. Margaret E. Sangster, Rev. C. H. Mead, Rev. Bernard Peck, and many others.

Rabbi Michelson, of Trenton, was the next speaker. He said in part:

I am a rabbi. I am in charge of a large congregation; the only rabbi of a Jewish community in Trenton. I am Jewish chaplain of the New Jersey State Prison. When I was a boy, I wanted to read something in English which would arouse me and keep me in touch with the highest, the best and the truest in the spiritual world, and I then turned to THE CHRISTIAN HERALD, and I saw there and I can feel now as I felt when I read those bright and brilliant and arousing and soothing pages, in which this man had stamped every word and every line and every syllable with his personality. And so I went on studying THE CHRISTIAN HERALD, and I am reading it to-day. He who reads it and understands its policy, will walk in the ways of the Lord, I am sure.

I came in touch with another work of his—the Bowery Mission. I think it is possibly the greatest institution of its kind in the world. When Dr. Klopsch spoke there, you will believe me when I say, I was stepping upon holy ground. When I saw many men, weary, heavy-laden, and when I heard the Gospel of the New Testament, I said 'blessed,' and the Old Testament, I said 'blessed'; and it was Dr. Klopsch who loved it and worked for it. Our rabbis tell us that the righteous of all nations shall inherit the kingdom of heaven. Dr. Louis Klopsch was righteous and he was good, and, therefore, though of a different faith, it is my feeling that he will inherit the kingdom of heaven. Let this be our prayer, that when we shall all meet our Father, we shall see him side by side there as our brother himself.

The Memorial Meeting in New York

Bishop J. H. Darlington, who made the principal address, spoke of Dr. Klopsch as the "friend of the whole world, raising millions of money for those hungering unto death. In any great trouble, such as a famine at the ends of the earth, he would take up that want and be glad to meet it. It was seizing the opportunities lying around him that made him a genius. He was a genius in organizing; not in writing or speaking, but in using the things about him which he made into means of vast good. He discovered Dr. Farrar and his ability to preach to the children, that he might bring them to the feet of the dear Master.

"It is only a short time ago that I was at the Bowery Mission, when it was visited by the President of the United States. As I stood there, the boys in their rough way gave three cheers for 'Bill and the Bish'; and I thought they were not cheering the right man. I little thought hat night that so soon the end would come to Dr. Klopsch."

The singing of the "Bible Verses" by the children of Mont-Lawn was beautifully rendered, and made a deep impression on the audience.

Chairman Moody then paid a brief, but eloquent, tribute to the late Dr. Klopsch, as "a Christian great in his deeds, who dared with great daring deeds of magnitude which many would have shrunk from. His sympathy extended beyond geographical barriers, and made him a great foreign missionary in the best sense; a great home missionary in the truest sense, and a loyal and devoted city missionary also."

Dr. O. S. Marden was the next speaker. He represented the publishing interests in which Dr. Klopsch was so active. In the course of his address, he said:

I met Dr. Klopsch last at a banquet in Washington given by the Periodical Association of America, of which he was an officer. The President of the United States was there. Dr. Klopsch sat at my table and seemed to enjoy the occasion as much as any. He was taken ill that very night. I never saw him alive again. He was thought very highly of by the Periodical Association, which represents something like fifty different magazines and periodicals.

Mr. W. R. Moody, Chairman

Mr. Klopsch started in New York poor, and made his own career, and if all those who have been befriended by him should wish to come to this memorial service, the highway from the Battery to Central Park would be black with the people who have been helped by his marvelous life. More than that, there are probably one hundred thousand people alive to-night who would have starved but for this man's remarkable ability and organizing energy, his far-seeing sagacity and business ability. He founded orphanages all over the world. But right here at home was one of the greatest of his works, as represented by the children here to-night. I never saw a man enter into child-life so absolutely as did Dr. Klopsch. I understand that over forty thousand children from the East Side, poor, pale, many ill, have been taken to the Home upon the Hudson—Mont-Lawn—and had two or three weeks' vacation. Think of it. Over forty thousand children! And who of us can tell how many of these he has saved from going wrong because he befriended them, and how many would have been dead but for this man? If we could ask Dr. Klopsch to-night what gave him the most satisfaction, what do you suppose it would be? He would point to these children, who have been saved and helped, and to the men saved at the Bowery Mission. It is only what we give away that we save. It is only what we render to others that survives death. We cannot carry a penny across the Great River, but we can carry good deeds; and Dr. Klopsch would say that many of the things we appreciate were mere rubbish. And he would give us another lesson—to do our work while we live. We plan to do good works. Men accumulating money, intend to do much for some good purpose; but Dr. Klopsch gave us a lesson in doing good while we live.

Chairman Moody again introduced the children, who sang most sweetly the "Glory Song."

Rev. Wallace MacMullen offered a prayer, after which Chairman Moody introduced Mr. Irving Bacheller, who spoke briefly. He said in part:

Our friend, whom we honor to-night, preached with bread; he argued with human kindness; he prayed with wheat and corn and forgiveness and generosity. He baptized with soap and water. We call it the modern spirit, but it is really very old. He preached a sermon to the hungry hordes of India—one of the greatest sermons of history. There were a million bushels of wheat in it. Louis Klopsch was essentially a minister and organizer. His desk was his pulpit; THE CHRISTIAN HERALD the contribution plate; every son of God was his brother. His week day was as holy as his Sabbath; his counting-room as consecrated as his church; his note-of-hand as sacred as his Bible; his business as clean as his religion. We need more such ministers. At Bradstreet's his rating was perfect, and I fancy in the archives of St. Peter it is quite as good. If every man, woman and child whom he had befriended in this wide world should lay a flower upon his grave, a mountain of fragrance and beauty would arise thereon.

Mr. Moody introduced Rev. Dr. John Wesley Hill, Metropolitan M. E. Church, New York, who said:

"Last week, in conversation with President Taft in Washington, with reference to the rare qualities and the phenomenal achievements of our departed friend, our President declared that his late visit to the Bowery Mission was one of the most inspiring and delightful events of his life. Then, pausing for a moment, he said: 'Tell me about the Mission. Will it stand?' I said: 'It truly will. It has been so organized and established that it must enlarge and increase and more and more fulfil the vision which its founder had concerning it.' Then the President said: 'I have heard that Dr. Klopsch founded a Children's Home somewhere. Where is it? Tell me about it.' I told him about it; and then he asked what sort of a memorial would be established to the memory of this great and good man. I told him that an effort had already been projected by the friends of Dr. Klopsch to endow the Children's Home. 'Well,' he said, as I left him, 'keep me advised as to that movement, for when the time comes, I want to send

Continued on next page

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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A Notable Appreciation

IT was a graceful and spontaneous tribute that was paid to the memory of Dr. Klopsch by the gathering of professional and business men and women in New York on April 14. Through all the addresses there ran a note of deep and sincere admiration for the character and work of the man who, through his far-reaching benevolences, and aided by a great army of godly people, had been the means of doing so much good to others. Men of every denomination and every station in life, from President down to the humblest citizen, have been impressed with the value of that work to humanity, and by speech or message they freely expressed their views on the subject. Over all else, in the universal estimation, was Dr. Klopsch's love for the children; and the majority of the speakers showed this by their eloquent appreciation of the orphanage work and of the helpful and beneficent influence of the Children's Home at Mont-Lawn, which Dr. Klopsch founded, and where 40,000 little children of the poor have been summer guests in the last fifteen years. Over the gates of Mont-Lawn he inscribed the beautiful words of Frocbel: "I love God and little children"—and these furnished the real keynote of his life-work, although it had many other ramifications. This latest public expression of approval must be exceedingly grateful to all who have co-operated with him in his various charities.

The "Violent Sisterhood" Here?

WHEN the little group of malcontents in the National Suffrage Convention hissed the President while he was delivering his address of welcome, the other day, they gave to this country its first experience of the tactics that have disgraced the movement in England, and which won for a class of reckless and ill-bred agitators the unenviable name of "the violent sisterhood." With his usual keenness of perception, the President quickly comprehended the situation. He saw at a glance that the offenders were a little group by themselves, and in no sense representative of the sentiments or manners of the convention as a whole. He is an old campaigner, and was more than equal to the occasion. "Ladies," said he, with his most pervasive smile, "you show yourselves capable of exercising that degree of self-restraint which is necessary to meet a political situation." This pointed and diplomatic rebuke, delivered in perfect good nature, was roundly applauded. But the incident cannot fail to create an unfortunate impression among thoughtful people everywhere. If we are to believe the claim that the suffrage will be an uplifter and purifier in politics, how are we to harmonize that claim with an illustration of discourtesy like this, which is quite on a level with methods that are bitterly denounced abroad? Such an incident does more damage to a deserving cause than a dozen conventions can rectify.

Still House-Cleaning

ONE of the most noted professors of history in this country once said that the four most important offices in the United States were the Presidential, those of Secretary of State, Speaker of the House, and Governor of New York,—the latter, of course, because of the State's great population, wealth and importance in the sisterhood of States. The present Governor of the Empire State, though he does not care for the spectacular features of political life, has had the eyes of the nation upon him for a long time, and his general policy as Governor has met with approval. His winning fight with the race-track men is still fresh in the public mind. He has always considered that the business of the State should be run on an honest business basis for the people—something which causes the professional politicians to shake their heads, and the people to express their approval.

The Governor has been called "cold-blooded." Perhaps he is, but whatever cold chills he has given to anybody have been to the type of legislator who has yet to find out that a public office is a public trust, and that in the business of the State "graft" should no more be tolerated than it would be in a private business. The Governor has just sent a message to the Senate and Assembly making a firm demand to investigate what use has been made of corrupt or improper means to promote or defeat legislation. The recent Allds investigation is fresh in the public mind, and the Governor also remembers it. Recent facts concerning the way in which insurance bills were passed or defeated have also come to light, and the Governor thinks it about time the people should know who is serving them well and who is not. There are a number in the Senate and House who are not pleased with the thought of an investigation; but it looks as if Mr. Hughes would again insist on house-cleaning, and the representatives will have to agree. It is not pleasant, but the political health of the Empire State will be better for it, and no honest man need fear the light. It is the others who are nervous.

Seeking "New Things"

THERE are so many different philosophies and theologies nowadays that the description of the Athenians in the time of Paul—that they were constantly seeking after some "new thing"—might very well be applied to present conditions. A distinguished theologue has recently written a book on the modern substitutes for religion, in which he discusses various "new things," although in reality they are very old. Among them he enumerates the "Religion of Morality," the "Religion of the Universe," otherwise Pantheism, and the "Religion of Humanity," otherwise Theism without Christ. With regard to the first, he reaches the conclusion that "Morality is variable and conventional—a mere arbitrary arrangement which can be dispensed with by the emancipated soul"—and he adds that the literature which assumes that religion is obsolete "does not as a rule suffer itself to be much hampered by the fetters of morality." With regard to Pantheism, instead of being saved in Christ "the Pantheist is lost in contemplation of a universal God." In humanity he finds that to hold the dictrines of Theism without reference to Christ is to deprive them of their most sublime illustration and their most convincing truth. Thus far there has been no substitute found for Christianity. Christ is to-day, more than in any previous age, "the hope of the world."

Child Criminals

THE child criminal is the product of the wrong side of society. In one of Dickens' novels, he described with his unerring pen the manner in which children were taught to steal by an accomplished older thief. In our larger cities, there can be no doubt that children are employed to help grown-up criminals in their nefarious schemes. Other means are at work besides those of direct teaching and example to start young boys and girls on their first steps on the down grade. There are neglected little fellows, who get their food where they can, who huddle together and sleep in alleys and cellars, whose life from the cradle is a battle with want, and to whom vice is familiar from the time they can speak. These children grow up as naturally and inevitably to prey upon the community as more fortunate children grow to be its pride and defense. What are we to do for delinquent children?

Judge Lindsey has pointed the way, and in some of our larger towns children's courts are conducted fully as much with a view to the betterment of the children as to their punishment, when they are detected in crime. What we need most of all is a spirit of Christian love that shall lead the fathers and mothers in happy homes to see what they can practically do for outcast and outraged childhood. Then there should be a determined effort to do away with vile literature. The stories read by child criminals incite them to emulate deeds that lead to their own destruction.

His Good Works Remembered

Continued from preceding page

my check as my personal tribute to the charact and achievements of Dr. Louis Klopsch.'

"We are too near his memory to fully apprecia his greatness. One must stand back from the mou tain in order to behold its magnitude. We shall n forget him. There are moments when he seems f removed from us. But I think he has only stepp around the corner."

Judge Arthur S. Tompkins, of Nyack, N. Y., ma a speech that deeply impressed the meeting. I said in part:

Coming from the summer home of Dr. Klopsch, and the sce of his splendid work for the children whom he loved and serv I count it a very great privilege to have a little part in t appropriate memorial service. In his death, countless thousa into whose lives he brought sunshine and cheer and hope, ha lost a loving and generous friend, and the world has lost c of its big men, and one of its great benefactors. Few men ha touched so many hearts and influenced so many lives for go His was a world-wide love, as broad as the continent and deep and intense as the needs of his fellow men. His gen and capacity for great enterprises, his business acumen, fertility of resources, his energy and courage and enthusia enabled him to overcome every obstacle and surmount eve difficulty, and solve every problem, and achieve singular succe in every undertaking, and enabled him to do works of char and benevolence and philanthropy that have startled and amaz the world. And to-night the world is better and sweeter a purer, and heaven is richer because he lived and loved a wrought. The Christlike spirit that has made this the ve golden age of philanthropy and benevolence was exemplified the life of our friend. What must be his reward for all t activities of mind and heart and means; for the spiritual a moral and physical well-being of men and women all the wo over? There is no arithmetic by which his benefactions can counted. The sum total of his kindly deeds and his charita acts will never be known this side eternity. But we rejoi that the great works that he inaugurated are to continue. Tru his labors, his works do follow him. He sowed harvests th coming generations will reap. He started some streams work and influence that will flow on and on forever.

The Bowery Mission Choir then sang "It is We With My Soul," the audience singing the chorus.

Rev. Ferdinand C. Iglehart was the last speake He said Dr. Klopsch was most Christlike in h love for children. At Mont-Lawn they climbed upo him, put their arms about his neck, and kissed hir and he was happy, and young; and they were happ because he was with them. The speaker happene to be in Washington just a few days after the deat of Dr. Klopsch. "President Taft asked me about tl institutions which had been founded, and I told hi that his family and those he had gathered about hi in his institutions promised to continue the beautifi work he had done. The great ones of the earth kne and honored him; the men in the Bread Line wo shiped him; the children loved him. 'Bury me i Sleepy Hollow,' he said when he lay dying, 'so tha I can look out upon Mont-Lawn.' It was the app of his eye, and on fair days the children can loo out upon Sleepy Hollow and see the grave of the benefactor. And so long as there shall ring th merry laugh of childhood; so long as there shall l the appreciation of the true, the beautiful, the goo the heroic in human conduct, so long will this ma live in the hearts and interests of our countrymen

After the singing of the Doxology, Chairma Moody asked the Rev. Stephen Merritt to pronounc the benediction. The meeting closed at 10 P.M.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

World's Deepest Marble Quarry

THE deepest marble quarry in the world is at West Rutland, Vt., where the workmen are operating stone-cutting machines between ıree and four hundred feet below the surface of ıe earth.

Marble is not blasted from its position as some ay suppose. It is too valuable to be shattered. Cutng is therefore resorted to, and the stone is freed om its position in huge rectangular blocks weighg many tons. It is this method of removing the one which gives the quarry walls the peculiar ppearance shown in the illustration.

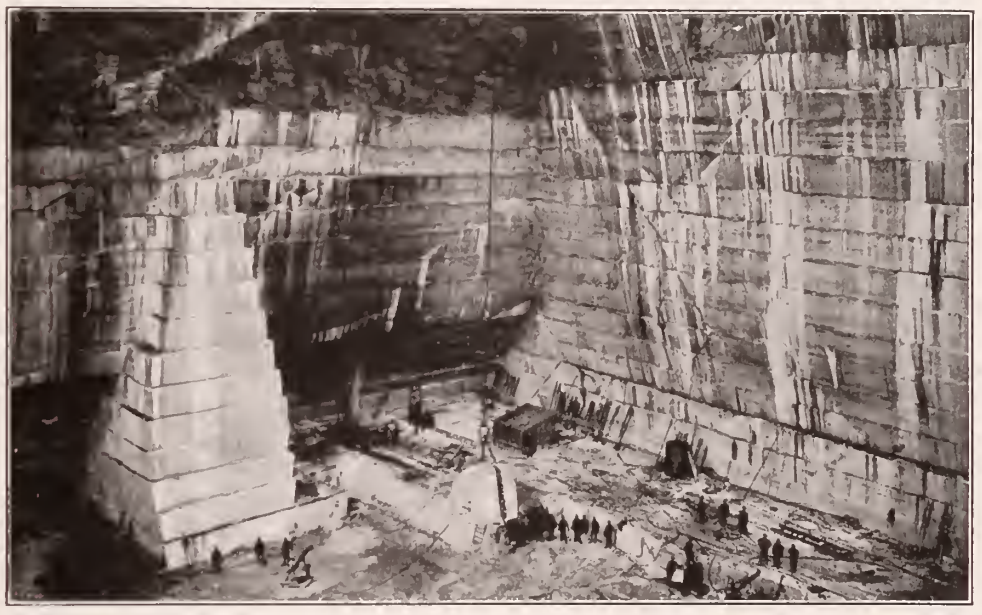
The channeling machines, as they are called, run ck and forth on rails, the drills with which they e equipped being driven with great force downard into the stone, cutting a slit or channel about ı inch wide. By means of powerful drills, holes e then bored horizontally in the exposed face of e rock at the desired depth, and in these holes edges are driven to complete the work of detachg the marble from its bed.

To the uninitiated it may sound strange to speak sawing a block of marble into slabs. Yet this is ne much as a log is sawed into boards. There is, wever, this difference: It takes only a few secds to convert the log into lumber, but it requires any hours to cut a block of marble into slabs. ıe process dates from the times of the ancients, d with the exception that steam and electric wer have been substituted r hand power marble is being wed in Vermont and elsehere to-day just as it was in aly before the time of Christ d the apostles.

Sand, running water and a w, consisting of a strip of ft iron without teeth, are all at is necessary in this pross. The rough block of stone placed in position beneath a t of saws which are worked ck and forth by machinery. stream of water, containing arp sand in suspension, pours nstantly over both saws and one. The sharp edges of the nd cut the soft marble as the rip of iron grinds the small rticles of silicon back and rth against it. Twenty or irty hours are needed to cut rough a block five feet thick. fter this the slabs are polned. They are then ready for e market.

Vermont leads the world in e production of this kind of one. Perhaps three-fifths of l the polished marble in the nited States has been taken om the quarries of West Rutnd and its neighborhood. There were marble arries at Albastron from which the perfumed se was made, which Mary used in anointing her rd. David in making mention of the materials had prepared for the building of the temple, after eaking of the gold, silver, brass, iron, wood and ecious stones of various colors, makes this refer-ce to the product of the quarries:

and marble stones in abundance. (I. Chron. 29:2.)



Interior of the Great Marble Quarry at West Rutland, Vt.

eepy Grass

Experiments by the Carnegie Institution have lled attention to a peculiar kind of grass, well own to the Indians of New Mexico, which puts imals to sleep. Cattle eating it will lie down and ep from twelve to twenty-four hours at a time. ws turned out for a day, who fail to return at ght, can often be found, in a stupor, in districts ere this grass grows. Fortunately, there are no effects from this kind of pasture. There are rtain engagements and amusements that put ristians asleep, and the slumber is by no means rmless, but if undisturbed becomes the sleep of ath. The apostle makes reference to this condin in these words:

Awake thou that sleepest, and arise from the dead, and Christ ll give thee light. (Eph. 5:14.)

dest Woman on Earth

There is a tall, thin woman, with face full of inkles, almost blind and deaf, with form bent over, io is said to be the oldest woman in the world. It Frau Dutkiewiez, residing at Posen, Germany, who lately celebrated her one hundred and twenty-fifth birthday. By a strange coincidence, her son, who was in his ninetieth year and was a priest of the Jesus Church in Posen, fell dead of heart disease at the altar where he was celebrating mass on the one hundred and twenty-fifth anniversay of his mother's birth. The prophet foretold added longevity to earthly life at the ushering in of the kingdom of Christ. There is a manifest increase in the average length of human life, as the ideas and spirit of Christ are disseminated. In his description of this added length of life the prophet says:

There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old. (Isa. 65:20.)

Mission Worker Slain

Rev. Frank Skala, editor of the *Bohemian Christian Journal*, and an active mission worker, preached a sermon in the little Congregational Church in Wood's Run, a suburb of Pittsburg, Pa., on martyrdom. After referring to the spirit of the ancient martyrs, inspired with Christian enthusiasm, he said that any moment God should want his life, he would be ready to lay it down. As he left the church, followed by at least a hundred foreigners, a raggedly dressed and collarless man rushed up behind the leader, and pressing a revolver against Skala's head, fired twice, killing him instantly. A brother mission worker who threw up his hand, as if to ward off the weapon from his friend, was also shot in the head and seriously wounded. The assassin was Jan Radovitch. A moment before he had meekly read from juvenile leaflets in the Sunday School led by Skala, and had sat in the back pew of the church during the regular sermon, and heard the man say he was ready for death at any moment. There is not a particle of doubt that the assassin was insane. The question of his sanity ought to have kept him in confinement or under special care. The faithful Christian worker's readiness for death was tested sooner than he expected, and as he was fed on the bread of life and ready for his translation, his tragical death even was a triumph. It will not make much difference to us how or when we shall go, if Christ shall be our life. The text from which Mr. Skala preached his sermon on the martyrs was:

I am that bread of life. (John 6:48.)

Millions in Lame Mule Track

H. W. Campbell, a machinist of Vermont, took up a homestead in Dakota Territory in 1883. His earthly possessions included a few farming implements, a plow, a wagon, a lame mule and a long-horned ox. The ox and mule yoked together broke the sod and put in the crop of wheat. The rains came, the water fell on the loose sandy soil, sank into the ground and disappeared as fast as it fell, and when the long hot days of the sunny summer arrived the blades of wheat dried up and died. Other farmers had similar experiences, and thousands of settlers were compelled to return East to their old homes. Campbell looked over his ruined field for the last time before starting back to Vermont, and noticed that in the tracks made by his old lame mule, where the soil was packed by the weight of the animal, the wheat had grown strong and tall. As the result of this observation, South Dakota harvests one of the largest wheat crops of any State in the Union, and is filled with prosperous farmers, and the bankrupt owner of the lame mule is the owner and operator of a hundred acres in North Dakota, 640 acres in Midland County, Texas; 320 acres near Plain View, Tex.; 320 acres at Holdredge, Neb.; 640 acres at Medicine Hat, Alberta, and a section in South Dakota. The good stalks of grain growing in the mule tracks and surrounded by puny stems set Campbell to thinking, from which he evolved a new system of farming. He first made a simple roller, with which he packed the ground down hard on the fresh-sown wheat. Then he built a factory, and afterward many others, for the production of machines that would better roll the fields, which machines are used not only in this country, but in other countries of the world. Season after season his neighbors' crops would all fail, while his fields would yield a bumper crop. He told the people that he put a cistern under his ground and put a lid on it. The cistern was the natural moisture and the lid the pressed ground at the top. He said: "Here is one of my secrets: I sow only about 20 pounds of wheat to the acre, while the experts are sowing a bushel and a half. This year I raised 67 bushels per acre on my Nebraska farm. The State experimental farm, right across the road from my place, yielded about 15 bushels per acre. I have gotten as high as 200 heads of wheat from one grain, and it all came about because my old mule walked across my wheat field twenty-five years ago."

The late E. H. Harriman, as he once passed through the great wheat country of the West, held out his hand to Mr. Campbell, who was in his private car, and said: "If the Union Pacific gave you $1,000,000 every year it could not pay you for its increased freight from your work." More and more the fact is being realized that the farmer must till his soil with his brains as well as with his fingers and mule and ox. Most of the great discoveries that have promoted human progress have been the result of the observation of the most simple and apparently unimportant facts, like the discovery of 3,000,000 acres in the track of a lame mule. If he who makes two blades of grass to grow where one grew before, or two heads of wheat where one grain grew before, is a benefactor, how much greater debt of gratitude does the public owe to the man who makes two hundred heads of wheat grow where one grain grew before! It is of importance that the spiritual husbandman use brain as well as hand and heart to devise the best method of producing a bountiful harvest, that there may be no failure in the wheat field any year, and that from the grains of Christian truth and love which we scatter there may spring up thousands of acres of harvests, to be gathered full ripe in their season. While some of the seed we scatter will fall on the highway, and some among thorns, it will be well for us to do in the spiritual what the Dakota farmer did in the material realm—scatter our grain in good ground, that we may have a harvest of a hundredfold.

And other fell on good ground, and sprang up, and bare fruit a hundredfold. (Luke 8:8.)

A Tired Pigeon

When the Campania landed at New York City recently, there was a sick and tired carrier pigeon in the cabin of the captain. The bird sought refuge in the rigging of the ship when she was five hundred miles from Newfoundland and approaching American shores. A silver ring on one of its legs bore the inscription, "Lafayette Bordeaux." It is believed that the pigeon winged its silent way one thousand three hundred miles before its strength gave out and it flew into the rigging of the ocean liner. This exhausted carrier pigeon is the type of many a human soul which flies until at last it finds the rigging of the ship with its refuge and its rest. The Psalmist thus describes the search of the restless heart for rest in the flight of a bird:

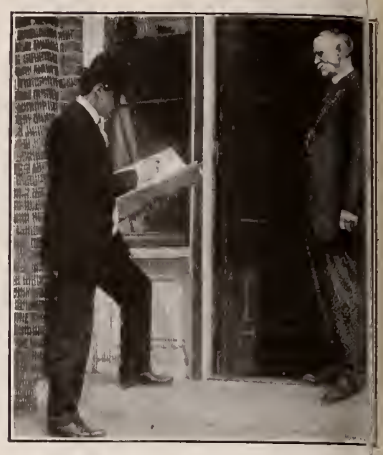
Oh that I had wings like a dove! then would I fly away, and be at rest. (Ps. 55:6.)

CENSUS-TAKERS HARD AT WORK

Photos by Fawcett

E. D. Durand, Director of the Census

Headquarters, United States Census Bureau



United States Census Enumerator at W

THIS is a big country. We all know that, for the politicians and the orators are telling us so every week, and they say that there are so many millions of us here under the Stars and Stripes, and then they roll out the supposed figures, added to the census of 1900, with an enthusiasm that makes all of us in the audience sit up a bit straighter and think what a wonderful people we really are. In a very few weeks, however, the speech-maker will have to drop out those convenient words and phrases, such as "about," and "more," and "numberless multitude," and give the number exactly, or every one who hears him will be able to tell him the figures; for Uncle Sam has thousands of enumerators out taking the facts for the census of 1910.

Many competent observers are guessing as to the result, but their estimates vary greatly, being several millions apart. Of course, these unofficial statisticians have some statistics to go by in formulating their guesses, for some of the States take a census half way between the dates of the national census and they note the rate of increase in one or more States and then apply it to others. It will be found, however, that States, like people, have times when "they weigh more than they look" and some of our Western commonwealths are expected to send in some remarkable figures to pass under the deft fingers of the workers at the tabulating machines in the Census Bureau at Washington.

"Census taking" began on Friday, April 15, at eight o'clock A.M., when seventy thousand enumerators in every State and Territory, all wearing bright badges marked "Census of 1910," knocked on the first door in their districts and asked question number one on the inquiry schedule prepared by Director Durand and his assistants. Over one thousand of the enumerators are women. The enumerators will take from ten to thirty days to complete their assigned tasks. The announcement of the results will be given out about forty days after the first names are taken. Over the regular census takers are special inspectors numbering three thousand, and three hundred supervisors. The enumerators, after being carefully selected from a large number of candidates, were put through a course of special instruction, receiving from men well-versed in the subject a variety of pointers on ways to expedite the work. Above all else they were urged to be tactful; a little of it at the beginning of an interview with a suspicious person saving much trouble and securing what the questioners wish to know. People need not fear that their next door neighbors are to find out just what they have told the enumerators; the information is for the government alone, and the census takers are pledged not to divulge a word of the answers they receive. The penalty for a breach of this order is a fine of $5,000 and one year's imprisonment. So certain are the officials of the reliable character of the enumerators that they do not expect any trouble of this kind.

The following questions are asked among others: "Are you the head of the family?" As the man of the household will probably be at work when the enumerator calls, the woman of the household will have here a chance to show her magnanimity, even if she is a woman suffragist, and admit that her absent spouse holds that title. The enumerators do not question that she is "the power behind the throne." The enumerators are not around for the purpose of registering jokes, and questions such as these are expected to be answered truthfully and fairly. There might be some after-inquiries which would not be at all pleasant if the exact truth were not given.

Then the question is asked: "Are you married? how many children have you?" Then comes the question: "Is your mother-in-law living with you?" Women are certainly coming to the front, for the questioner does not ask concerning the whereabouts of father-in-law. Evidently he is a negligible quantity in the political economy of the twentieth century household. The full name of every pe in the house, with sex and age at last birth is put down. The women will be asked whe they are single, married, or divorced, and how m children they have had. The foregoing quest and a few others will be put down in the enum tor's long book, and then he moves on to the house.

In the country districts taking the census i comparatively easy matter, providing the dogs tied up. An earnest appeal is made by the Ce Bureau that all dogs should be securely chaine order that nothing may occur which would dist the pleasure of the enumerator's visit. It will be the best possible plan for the dog owners to low, for there is no open season on census tak and they are under the full protection of the l and the most careless can perceive that no enun ator can put down correctly the facts he has heard if a large brindle bull pup keeps wande about his person with a meditative eye direc toward the man's nether limbs, evidently cogitat on the old saying that the sweetest meat lies nea the bone.

The greatest difficulty will be experienced in large cities, where there are many foreign who do not speak English and who are suspici of any one who wishes to write down their na in a book. They have visions of taxes and c scription. The President's proclamation was prin in twenty-two foreign languages. The Chinese particularly worried over the census, and the pr lamation in their language has their consular attached to calm their fears.

Greater New York will be a stupendous task the enumerators and 3,128 enumerators will be at work. The large cities will be divided into tions of forty blocks. It is hoped that here, as e where, the advance campaign of information reached most of the people and will help the h working census taker to make this the most compl census we have ever had.

R. S. B

WASHINGTON HAS THE SECOND PEACE PALACE

AN imposing and beautiful structure, the second great "peace palace" which Andrew Carnegie has given to the world, will be dedicated with imposing ceremonies at Washington on the afternoon of April 26. Representatives of all the independent nations on this continent will take prominent part in this novel "house warming," and President Taft, who will make the principal address on this occasion, has stated that he considers the dedication one of the most important international events in the history of the American seat of government.

The philanthropist who made possible the erection of this beautiful new million-dollar marble edifice has been wont, in his public addresses, to refer to the institution as a "peace palace." Its significance as a temple of peace arises from the fact that it is the function and object of the Pan-American Bureau to promote fraternity and good feeling between the various nations of the New World.

This unique bureau, maintained jointly by the more than a score of governments in the International Union of American Republics, was established in 1890 as the outgrowth of the first international conference of the American republics which was held that year on the initiative of James G. Blaine, then Secretary of State. The headquarters of the Pan-American Bureau have always been in Washington, but the unpretentious rented quarters in which the institution has been housed have grown more and more inadequate as the activities of the Bureau have expanded. A few years ago it was decided to ask the various governments to contribute to a common fund for the erection of a suitable building designed especially for the institution. The Congress of the United States set the ball roll with an appropriation of $200,(and the various Latin-American rep lics made a contribution of $50,000 foot up a total of about $250,000.

The New Bureau of American Republics in Washington

Just at this juncture Andrew C negie became deeply interested in work of the institution designed to b in closer unity the independent sta of this side of the Atlantic, and offe to erect a temple of peace that sho be to North and South America w The Hague tribunal is to the world large. Mr. Carnegie donated the s of $750,000 for the building and International Bureau was thus enab to use the quarter of a million doll for the purchase of a site.

The tract chosen as a setting this exceptionally imposing building located south of the White House a overlooking the Potomac River. It in the midst of what was a few ye ago a low, swampy, and unattracti section of Washington, but now, thar to the wonderful transformation wh has been worked within the past f years, it is truly an ideal place. It situated in the very midst of what w at no distant day, be the most beauti section of the national capital.

WALDON FAWCETT.

THE BUDDING SPRING-TIME

About What Do We Talk?

By MARGARET E. SANGSTER

IF we happen to overhear the talk of women in a public conveyance it is usually about new fashions in dress, new recipes in cooking, or the progress of children in school. This is quite as it should be. The woman who is indifferent to dress and does not care how she looks or what she wears or how her children appear when they go to school and to church is not really interested in the affairs of woman's world. Whether sleeves are full or skimpy, long or short, whether skirts are to trail on the ground or be finished at comfortable walking length, whether Mary is to have a new frock, or John a new suit, are matters that concern the wife and mother. Listen, if you choose, as you sit in a railway train, to the conversation of the men around you, and you will observe that their range is no wider than that of the women passengers. Men talk when together about politics, stocks, trade and business prospects. Women talk about matters in their own line, and these usually refer in one or another way to housekeeping and home-making. Broadly speaking, housekeeping is woman's vocation. Married or single, she cannot help taking a vivid personal interest in whatever belongs to the realm of home. A new recipe for a dessert gives a woman pleasure. When she tries it and finds that it turns out well her satisfaction is complete. When Owen Wister wrote *Lady Baltimore* thousands of women who were different to the story were quite excited about the cake from which it was named. If somebody in the South, in the day when the novel was new, sent somebody at the North a lady Baltimore cake, straightway friends and neighbors were called in to test its excellence, and good cooks immediately tried their hand in making one themselves.

Mothers and aunts enjoy repeating the clever sayings of children, and as the little ones grow into adolescence their school trials and triumphs furnish food for suggestion and comparison of views. The mother whose daughter is in the high school or whose son is at college has plenty to say on the subject of education. Usually what she says is worth consideration and repays attention. It is the mother's part, particularly in the case of a young daughter, to be sure that she neither neglects study nor overworks, and a group of mothers discussing the length of tasks, the hygiene of the schoolroom and the advantage and disadvantage of athletics rarely find conversation dull.

In the Woman's Club, if you please, conversation is carried forward on a high plane. The breadth and scope of the topics discussed by women, when they meet to read papers and give attention either to past or present, would prove astonishing to the average man. A club programme arranged for a season is as serious in intention and as thoughtfully carried out in detail as the curriculum of an advanced class in an institution of learning. The vocabulary of women has been enlarged and enriched by the practice they have had in study and discussion in their literary clubs.

THE AULD MITHER

AH! dinna chide the mither;
Ye may na hae her lang;
Her voice, abune your baby rest,
Sae saftly crooned the sang;
She thought ye ne'er a burden,
She greeted ye wi' joy,
An' heart an' hand in tendin' ye,
Foun' still their dear employ.

Her han' has lost its cunnin',
It's tremblin' now and slow,
But her heart is leal and lovin',
As it was lang ago!
An' though her strength may wither,
An' faint her pulses beat,
Nane will be like the mither,
Sae steadfast, true an' sweet!

Ye maun revere the mither,
Feeble an' auld an' gray;
The shinin' ones are helpin' her
Adoon her evenin' way!

Her bairns wha wait her yonder,
Her gude mon gone before:
She wearies—can ye wonder?—
To win to that braw shore!

Ah! dinna chide the mither!
O lip, be slow to say
A word to vex the gentle heart
Wha watched your childhood's day;
Ay, rin to heed the tender voice
Wha crooned the cradle sang,
An' dinna chide the mither, sin'
Ye may na hae her lang!

MARGARET E. SANGSTER.

A HOME IN WESTPHALIA

THIS interesting interior gives a pleasant impression of a home among the peasantry of Westphalia. The German characteristics of thrift and simplicity are evident, and one sees at a glance that the happy family life of the good people is carried on without the superfluities of wealth and luxury. Westphalia has something of Holland and of Prussia blending with the qualities derived from its own mountains.

Aunt Prudence Payson's Catch-All

—L. R. If you persist in using your eyes when riding on the train morning and evening, particularly when a hard day's work comes between your journeys, you will continue to have trouble. On the smoothest train the focus of vision often changes. From what you say of your pain and difficulty of sight, I judge you should consult your oculist.

—PERPLEXED MAIDEN. I do not understand why you are embarrassed when two friends call upon you on the same evening. The one who comes first should first take leave. If the two appear determined to sit each other out you cannot help yourself. It is usually good form for a girl's mother to give a welcome to young men who visit her daughter. Your idea of keeping your mother in the background is opposed both to good sense and to the fashion of good society.

Selfishness in Home Life

SELFISHNESS shows itself in various forms. One form, not infrequent, is displayed when a wife is social and a husband the reverse. It may be the other way. A man may like to have his friends around him, and his wife may think the trouble too great that she must take to entertain them. When, for example, a husband complacently declares that he is a good provider; that he stints his family in nothing that has to do with the table, and yet when he is sullen and gloomy if on coming home he finds that his wife has a guest, the man cannot claim to be generous. "I went to call upon an old schoolmate," said a woman, "and rather to my surprise she urged me to stay and spend the day. A little later she told me that her husband, contrary to his custom, would not be at home until late in the evening. Unfortunately, he changed his plans and returned to mid-day dinner. He was, as usual, curt, rude and disagreeable, and my friend's embarrassment was a pitiable thing to see."

If a man loves his wife he should be ashamed to cause her distress on any side of her nature, most of all in the presence of her friends.

The wife who fails on her part in making home a happy refuge for her husband is equally selfish and at fault. In married life there must be concession, mutual forbearance and continual courtesy. The selfish husband and the selfish wife may manage to live under the same roof for a lifetime, but they will fail of discovering the secret of blessedness in marriage. Each must be willing to live for the other's daily happiness, and this cannot be done if selfishness prevails.

A Woman's Garden

Whether you have a large space for your garden, or only a little strip in a back yard, your wish is to make the most of your opportunity. The woman who loves flowers longs for plants in bloom. Sometimes she chooses to set out, from year to year, those which give her returns in color and fragrance the first season. Either she goes to the flower market and purchases blooming plants, which she at once transfers to the ground, or she plants seeds and bulbs that must be renewed every year. She is paid for her trouble to a certain extent, but is less well paid than if she sets her heart and spends her time and money on the planting of perennials. Peonies, hollyhocks, phlox and lilies, poppies and golden-glow repeat themselves from year to year, and before many seasons are a joy to the beholder. They cannot be depended upon to show their finest results the first year after they are planted. Wait until the second and the third, and your garden will be a blaze of glory.

As for vines, do not omit the honeysuckle, that grows so rapidly and blooms so profusely that it seems to be the symbol of household joy. Plant the crimson rambler and the clematis, and any other richly-blossoming vine for which you have room, and incidentally gain health and vigor while you watch your perennial plants.

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER NINE—*Continued*

DURING the day the crowd constantly increased, and the bells and drums—muffled and melancholy voices—never ceased reminding it of the purpose for which it was there. Letters were mysteriously found and placards spoke from every wall, orators at every corner were threatening destruction of life and property to any one who should in any way give a stamp, or take a stamp, or delay business for the want of a stamp. A letter addressed to Governor Colden, which had been posted in the Merchants' Coffee House all day, was delivered to him towards evening by an unknown hand. It assured him of his fate if he did not solemnly make oath that he would not execute the Stamp Act.

As the day waned, the crowd constantly increased, and the tumult of it was terrifying. Katrina and Virginia were running to and from the garden gate constantly, for they were sick with fear, and had seen no one all day to relieve their anxiety. But about dark Jan came home.

"On my feet all day I have been, Katrina," he said. "A dreadful day it has been, Katrina, but not one stamp has been used, that is certain."

"Is the trouble over then, Jan?"

"It is only beginning. Colden got a letter to-day which threatened his life unless he swore not to execute the detestable Act."

"Did he?"

"What he did was to send for the troops from Turtle Bay, and march them through the crowd to the fort. He frightened no one, and a very unpleasant march the troops had, for they were jeered and taunted at every step, and had been forbidden by General Gage to answer any insult offered them."

"A wise man is General Gage."

"That is true. If Colden were as wise it would be better. What think you he did, in answer to the letter threatening his life?"

"You told us, fader," said Virginia, "that he sent for the troops from Turtle Bay."

"Yes, and then he ordered men to spike the Copsy Battery cannon."

"But did not the cannon belong to the government?"

"To the merchants of New York the cannon belonged."

"And oh, Jan, what will be the end of it?"

"The Mayor and Aldermen are powerless. I left them in council at the City Hall."

"Talking and counseling is no good."

"No good is anything unless Colden will make some concessions. The people have gone far, and they will go further. They care not how far they go. To death they will go, rather than have one stamp used. I heard Colonel Rutgers talking to a crowd on the Bowling Green, and in a great passion he was. 'It would be stamps everywhere,' he said; 'on every bit of paper we touched, stamps! On our newspapers, stamps! On our receipts, stamps! On our bills of exchange, stamps! Wherever we turned in our warehouses or stores, stamps! On our marriage papers, even, stamps! Yes, even on our burial papers, stamps! We should go crazy, friends!' he cried out, 'for every stamp would burn into our hearts, as the hot iron burns the brand of slavery into the flesh. Will you carry in your pockets the sign of your being bondmen to a power three thousand miles away? Freeborn Americans, will you do that?' And there was a shout of 'No! we will not!' Such a shout, Katrina! It lifted me off my feet. And as home I walked, I walked on air. Now I will sleep a little. Much life men give away when their blood flows so hot, and their hearts beat so strong and high."

So Jan went to the sofa, and soon fell asleep. And Madame turned her wheel at the fireside, and Virginia sat still, with closed eyes and folded hands, and there was not a sound in the room but the ticking of the clock and the crackling of the burning logs on the hearth. But about eight o'clock there was a noise from the city that made both women alert, and Virginia went to the door, and by a motion of her hand called her mother. The roar of angry human voices, the sound of hammers, the blaze and crackling and smell of fire were all too evident. But they warned each other by emphatic motions not to awaken the weary Captain, and so sat together silent and fearful until about ten o'clock, when Arent came noisily into the room. Then the Captain awoke and asked hastily:

"Now, then, what is the matter?"

"Fader, the city has got beyond control. The men who have come to-day from far and near will not be talked to. They came to fight, and are determined to fight. They went to the fort, they pounded the gate for admittance, they threw bricks and stones against the walls, they placed their hands on the tops of the ramparts, and dared the guards to fire; they filled the air with shouts of vengeance."

"Speak, Arent! has there been fighting?"

"Not a word or a shot answered them."

"That Gage must be a ——"

"No, no, Jan," said Madame; "he is a wise man. In his heart, too, he may have some sympathy with the Americans."

"Not he! No, indeed!"

"I have heard thee say something about a brave man feeling always with the under dog in the fight."

"We are not the under dog! No! Go on, Arent."

"The Sons of Liberty led by Isaac Sears——"

"Sears, of course. He is always baring his arms, and shouting 'Come on, boys!' And pray what did Sears do?"

"He took the crowd to the Common. There they erected a movable gallows and hung Colden's effigy on it amid threatening shouts. After a time they carried the gallows to within ten feet of the gates of the fort. It still held the effigy of Colden, though it was torn and riddled with shot. There they left it swinging."

Jan set his mouth tight, but made no remark, and it was Virginia who said:

"It was a shame! Governor Colden only did what he believed to be his duty. I am sorry for him."

"I am not sorry," contradicted Jan. "Go on, Arent. Is his Excellency's effigy swinging there yet?"

"No. The last offense of the Governor has been to make the soldiers take down the fort fence facing Broadway, so as to expose the citizens to the fire of the fort, if it was determined to fire on them."

"What a childish bit of spite and aggravation!"

"It made the citizens furious. The boards had been gathered into a pile, and the idea of burning them came to every man at the same moment. They broke into Colden's coach-house, took out his fine English chariot, and placing it, and the gallows, the chair, the effigies, and every movable they could

Continued on next page

The first requirement of soap, no matter what it is used for, is purity.

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The Strawberry Handkerchief

Continued from preceding page

find in the coach-house upon the fence boards, they set the whole on fire."

"That was bad work," said Katrina; "foolish work, too. I like it not."

"*Fiddlesticks!*" shouted Jan impatiently. "Did they stop there, Arent?"

"No, many went with the mob so far, but when they became unmanageable and burned all of Major James' rich furniture, knocked to pieces the doors, windows, and partitions in his home, destroyed his summer house, and desolated his beautiful gardens, the better class deserted the mob."

"Nothing better Major James had any right to expect. He and his men have made the citizens the butt of their evil tongues. Railing and mockery cost some money. He owed New Yorkers a big bill. To-night he paid it. That is well. I have no objections. What then, Arent?"

"I came here. I could not find thee, fader, in the crowd, and I was uneasy. I feared for thee."

"If I had been awake, then I had been looking for thee. Katrina, your boy is safe. Feed him now, and see that to bed he goes. Yes, yes, see to it. The bed is safer than the streets for a young man when a riot is on hand."

Arent flushed and flashed, but a glance from his mother settled the question, and he answered, "You are right, fader. Something nice to eat my moeder will give me, and then will come the good sleep. To-morrow will be another day."

"That is so. Good-night, my boy. To-morrow may give us what was kept from us to-day. We can not cross the stile till we come to it."

But in this case to-morrow brought no rest and no hope to the insurgent citizens. Early in the morning the Governor was assailed by threatening letters. He was told that nothing but the Stamps would satisfy the people, and that if they were not delivered to them, the fort would be attacked that night. Colden sent for his councillors. Only a small minority came, and they advised him to leave the distribution of the Stamps to the new Governor, Sir Henry Moore, who was hourly expected.

In the meantime message after message arrived from the people, assembled in street conclaves, and the old man was in a fever of passion. As he walked the floor of his room in the fort, he wrung his hands, and railed at the Ministry, which had left him to face the consequences of their folly. Yes, at that hour, he saw the folly of the Stamp Act, and felt wronged and indignant enough to say what he saw. Again he shifted his anger to Sir Henry Moore. "He is a sneaking coward!" he cried. "He knows the strait I am in, and he dilly-dallies at sea to keep out of trouble and danger. He ought to have been here weeks ago. It is only right to leave him to do the work he was sent to do."

Acting on this decision he wrote to the Mayor and Aldermen of the city, saying, "The Lieutenant-Governor will not distribute any Stamps, but will leave the matter to Sir Henry Moore's action." Further, he offered to place the Stamps on board the man-of-war commanded by Captain Kennedy, if the Captain would receive them; which Captain Kennedy refused to do. Night was approaching, nothing had been settled, and Sears shouted to the multitude:

"We will have the papers! In twenty-four hours we will have them!" and they answered him with *Hurrahs!*

Men of the highest character and influence patrolled the streets, entreating the unruly element to wait a little longer. Their arguments were helped by the fact that the next day was Sunday. The crowd flocked to the churches. They wished to hear what the dominies and the minister of Trinity would say. The latter, a learned, conservative gentleman, preached what he had been licensed to preach, that only; politics, with their unruly elements, passed not the door of the holy place. But in the Middle Dutch Kirk, Doctor Laidlie fully satisfied those who had gone to hear a sermon suitable to the times. Van Vroom and Batavius were present, but the ladies of the family were—as Madame put it—"indisposed." It was the second calling of the banns of marriage between Batavius and Virginia, and Batavius was very angry at Virginia's indisposition. He could not help feeling that he had been slighted by Virginia's absence. Therefore he was angry and far more disposed to discuss the rite than the sermon.

"We were called amidst a lot of nobodies," he said in a temper; "and our names were not spoken out clearly. I say they were slurred over, and no more attention paid to Batavius De Vries and Virginia Van Vroom than to John Bedloe and Cornelia Hahn; and Bedloe is one of our teamsters, and Cornelia a servant girl in the Rutgers family. I wonder respectable people tolerate such ways."

"They do not," answered Virginia. "Respectable people would wait for a license. I do not intend to tolerate them."

"Next Sunday, my Virginia, is the third and last time, and you must tolerate them for once. It is not proper for me to go alone. It does not look as if you appreciated me."

"I shall not tolerate them next Sunday."

"Then I shall not go to kirk either."

"I would not, if I was you."

Jan did not like this conversation, and he interrupted it by turning to Katrina, and saying with enthusiasm, "Katrina, we had a wonderful sermon from Doctor Laidlie. He knew what the crowded kirk meant, and no one went empty away. Many grand words he said, bold, straight words, that struck from heart to heart, and we all of us came away comforted and strengthened."

"Well, then, Jan, hast thou forgotten them all?"

"Do I go to kirk to hear, and forget? No. He told us we had a right to complain—that the voice of the people was the sword that guarded them. With all our hearts we must serve Liberty, and take no wages from her; more than that, we must give her our faculties, our gold, our life if it was necessary, and not only give, but give gladly, give with both hands. And then I looked at John Reparreck, and Bram Borger and others, and I was pleased in my heart they should hear such strong words, for every one knows——"

"Then, Jan, if every one knows, there is no need for thee to say what they know. Scarce one heart in the whole world rings true to the very bottom."

"Astonished am I at thee, Katrina. Does not thy husband's heart ring true?"

"Ask thyself, not me."

And Katrina looked at him steadily, and he answered her not a word. For what man, going on any warfare, does not have little withdrawals of confidence in his cause, little doubts and abandonments, and worst of all, fears that he is serving virtue, and obeying conscience, and will get nothing for it?

Dinner and the entrance of Arent put an end to these uncomfortable reflections.

To be continued

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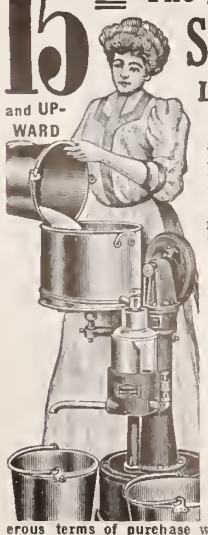

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THE DRUNKARD'S WOE*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Craft

THE man chained to the bottle has woe; woe in this world and in the world to come. His drunkenness prepares the way for calamities, and drunkards are included among those who shall not inherit the kingdom of God (I. Cor. 6:10).

A very zealous and efficient Sunday School teacher, who had gathered up a class of boys previously neglected, was one morning, after the regular lesson, talking to them about the great evils of intemperance. Suddenly she said: "Boys, I wonder how people learn to drink?" A bright little fellow, son of a publican, said: "I know: by tasting." And the teacher said: "Do not forget this: 'Touch not, taste not, handle not,' and you will never become a drunkard."

The Man Chained to the Bottle Has Sorrow

The story is told of a group of handsome young men, laughing and drinking in a bar-room, when a poor tottering tramp pushed open the door, and with sad eyes looked at them appealingly.

"Come in, Senator, and drown your cares in the flowing bowl!" they said jeeringly. "I will come in, thank you," he said, "for I am cold and hungry." "Take this brandy, Senator," they said mockingly, "and drink to our health."

After swallowing the liquor the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak.

"Gentlemen," he said, "I wish you well. You and I complete a picture of my life. I was, alas, a senator. My bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours. I, too, once had a home, and friends, and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve and quaffed it down. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it and I put out the holy fire and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of drink.

"Young gentlemen," he said, as he passed out into the darkness, "whichever way you go—whether you follow your mothers', wives' or children's prayers and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul forever lost like me—I, I wish you well." Tears dimmed the eyes of the young men as they watched a despairing soul disappear.

Who Hath Contentions?

The man chained to the bottle has contentions. Did any one ever see a drunken person who did not show fight? Possibly when the creature was "dead drunk" he was peaceful, but only then. A saloon is always a storm centre in any community where it is located. We are told that in Italy it is the custom for the authorities to shut up a saloon for weeks and even months when a fight and disc conduct has occurred. It is a pi not shut up once and for all. B action saloonkeepers are bound t the peace.

The man chained to the bott complainings (babbling). Dr. I Fothergill, of England, in his work on *Diet* says: "No reliance ever can be placed on the word ment, affirmation, or assertion orated by solemn oaths of a dru for a drunkard is a liar. Ar holds good of both sexes and al and everywhere and ever." Thi awful charge. The worst is, it and it is one of the worst eff drunkenness. How often ha seen a drunkard stand and li weep and tell the worst lie of may drink a little too much, bu is one thing I won't do—I won

A well-known manufactur whisky said: "I've drank liquor life, but I never was drunk." made the assertion by way of to prove that he was a very ni of gentleman after all!

Would that such men cou themselves as others see them man at least had that opportu two different occasions. Whe was drunk and did not know talked very freely and very d ingly about his private affai friend who wanted to cure hin a stenographic report of what and afterwards read it to hin self-contempt was almost measure. Another friend had era and took his picture when drunk. The only effect of tho efforts on the part of his frien to make him lock himself in hi well stocked with liquors when determined on a drunk.

Who Hath Wounds Without C

The man chained to the bot wounds without cause. He is sic head to foot because of the which he takes into his syste started out in life with a stron and he might be strong agai would only let alcoholic drinks All up-to-date temperance spe in the light of recent scientific ments, have adopted as the word of discussion, in place of enness, *alcoholism*, which the define as the chronic poisoning sults from the habitual use of whether in the form of beer, spirits, even in such quanti would not produce visible intox Dr. Legrain, of Paris, said at ternational Congress on Alc held in London last July: "In t alcohol is the brain poison mos feared. In small doses it prod intoxication which is only a b tack of lunacy. There is n term which describes the alm stantaneous disorders which fo taking of alcohol; disorders wh pair the judgment, the reason exactitude of sensation, and destroy the will only to insta impulse in its place." He add ciety is full of persons soaked very marrow with alcohol, eith or adulterated. Alcohol inter with the public and private life persons. There seems no more cure than the voluntary giving this brain poison. There is no of general safety of greater than prohibition. United effo justly directed against such poi lead and phosphorus, substan less dangerous, with a view t prohibition. With far more should similar efforts be put against alcohol."

Much is being said about th servation of forces." First, it forests, and then it was applie

Continued on next page

* **International Sunday School Temperance Lesson for May 8, 1910.** Prov. 23 : 29-35. GOLDEN TEXT: "At the last it biteth like a serpent and stingeth like an adder." Prov. 23 : 32.

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SUNDAY SCHOOL LESSON

Continued from preceding page

layman's movement in relation to moral and religious matters. Now we would apply it to national life in its relation to its citizenship regarding brain power and physical well-being.

The brain capital of a nation is undoubtedly diminished by alcohol, and there should be government action against its use instead of connivance with it through license in our land and other lands.

In the conservation of human life physicians in all parts of the world are engaged in the study of the "Great White Plague," tuberculosis, which we in our childhood called "consumption." It is said by Dr. Temmoin Cannon of England, "that for every sixty-seven persons who die from acute infectious diseases sixty are killed by tuberculosis;" also, "that fifty-six per cent. of these die between the ages of twenty and forty-five, the most valuable age in life."

There is general agreement among the world's greatest physicians that alcohol produces a predisposition to tuberculosis. At the International Tuberculosis Congress, which met in Paris in 1905, the following resolution was passed:

"In view of the close connection between alcoholism and tuberculosis, it is important to combat alcoholism as well as tuberculosis." At the meeting of the same body held in Washington, D. C., three years later, the relation of alcohol to tuberculosis received large attention, if it was not, indeed, the principal theme discussed. Very impressive charts containing statistics were prominent in the exhibit connected with the congress.

In logging districts a jam sometimes occurs in a river, and some one is sent out to discover the "key-log." When that is loosened the jam quickly disappears. We believe that alcohol may be considered the key-log of disease, and that when its use is prohibited and when prohibition works, more than half of the world's diseases will disappear. Let us be sure that we begin at the right end of the key-log; that is, with the children. Dr. T. Alexander MacNichol in a paper which he read before the American Medical Society said: "My report includes a study of thirty thousand children, fifty-eight per cent. of whom drink some form of alcoholic beverage occasionally or at regular intervals. Thirty-seven per cent. drink one glass of beer a week to five glasses of beer a day. Twenty-one per cent. drink wine or spirits. In some groups the percentage of occasional and regular drinkers runs as high as seventy-nine per cent." He adds: "Of sixteen thousand whose physical condition was studied, seventy-one per cent. have some functional or organic disorder." And Dr. MacNichol attributes this to both the children's own habits of drink, and of their drunken fathers who bequeathed degeneracy to them.

That the children themselves readily respond to efforts made on their behalf, is illustrated by the following incident: It was election day in Steubenville, O., and it was to be decided whether the town should be wet or dry. The children were marshaled and drilled for a demonstration on election day; between five and six thousand were in line. The liquor dealers had threatened to stop the children's procession before they should get down town, but no one knew by what means. Suddenly those same liquor dealers appeared on the line of march and dashed bucketfuls of bright pennies in the path of the children, but the dear, brave boys and girls marched right forward, grinding the pennies under their feet, not picking up one!

Who Hath Redness of Eyes?

The man chained to the bottle has redness of eyes. Yes, and his vision is impaired. He thinks he sees the whole world going around while he alone stands still. And then everything looks lopsided, when the fact is that he himself is the only thing that is lopsided. And he sees the air inhabited by serpents and hideous crawling things, when in reality God has given to the air beautiful birds and gay-winged butterflies and shining iridescent insects, and lovely skies overhead. How strangely askew is the drunkard's vision! Ah, yes, there is a serpent; but he does not see it! It hides in the bottom of the cup out of which he drinks. He will not discover it until at the last. And then how bitter will be its sting! There is only one way to smite that serpent. Engage it in deadly conflict by the sword of the pledge.

Mrs. Stella B. Irvine says: "Smite the serpent with the pledge in childhood when character and habits are being formed. Fortify the rising generation by God's truth and the truths of science. Smite the serpent with the pledge in youth, when temptations surround and the strongest influences are needed to keep the young in paths of sobriety and virtue. Smite the serpent with the pledge in manhood and womanhood. Fathers, mothers, pastors, superintendents, teachers and officers, have you made a prohibitory law for yourselves? Will you do it? Smite the serpent, Christian citizen; yours is a grave and serious responsibility. You have a weapon even mightier than the pledge, the ballot. With it you can smite the serpent alcohol and help to drive the infamous liquor traffic from the land."

The Andes Tunnel Opened

Continued from page 411

For many years the Chilean government cherished the project of building the tunnel by which the Trans-Andean Railway line could be extended to meet the Argentine line. The Clark Brothers, enterprising Chilean citizens, once undertook it, but they had to wait thirty years till the project was really in shape to be carried forward. Then they built a section under the contract which W. R. Grace & Co. had with the Chilean government.

The Andes range is tunneled at a height of 10,460 feet above sea level. The entire tunnel is five miles long. The main tunnel is in the form of a gallery 10,385 feet or nearly two miles long. The work has many remarkable engineering features. It compares especially with the Simplon tunnel in Switzerland.

The completion of this railway tunnel link will be of great benefit to the people of both Chile and Argentina. It will undoubtedly enlarge their commercial exchange, and there will be much more intercourse between the two peoples, who are of the same racial stock and have the same language and institutions.

The opening to travel and traffic of the Trans-Andean Railway tunnel comes in an historic year for Chile. This year will see the centennial celebration of the War of Independence which freed her from Spain. There will be various celebrations. It will be especially interesting for the people of Chile to travel by railway across to Buenos Ayres to take part in the expositions by which the Argentine Republic is commemorating the centennial of Argentine independence and then for the people of Argentina to return the visit and take part in the Chilean centennial celebration.

The opening up of the through rail communication between Valparaiso and Buenos Ayres has a wider interest than for the people of these two countries alone. There is much travel now down the west coast of South America and then around to the east coast. After the Panama canal is opened this travel will be greatly increased.

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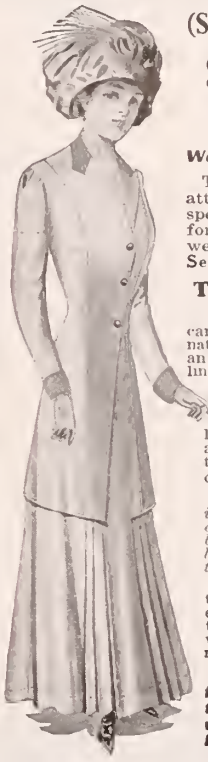

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can be had either in white or natural color; it is made of an excellent quality butcher linon; coat is 36 inches long, collar and cuffs of blue linon on the white suit and white linon on the natural color suit; three large cut jet buttons adorn the coat; skirt has two double sets of plaits on front panel.

Bust measure, 34 to 44 inches. All skirt lengths are 41 inches, with 3-inch basted hem, that can be lengthened or shortened by the customer.

If you do not think that this is the very finest dress ever sold at this price return to us at our expense and we will at once refund your money.

Send for our great free Catalog No. 66 to-day; it is full of wonderful values like the above.

A 551.—THIS SUIT IS $2.97

Martin's SUIT & WAIST HOUSE
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TO PERPETUATE THE MEMORY OF THOSE LOVED AND HONORED. OUR EVERLASTING MONUMENTS ARE PARTICULARLY APPROPRIATE ✱ MORE BEAUTIFUL THAN MARBLE ✱ MODERATE IN COST ✱ MADE IN A WIDE RANGE OF SIZES AND DESIGNS ✱ DELIVERED ANYWHERE ✱ WRITE FOR DESIGNS, DESCRIPTIONS AND PRICES ✱ STATE APPROXIMATE SIZE OR VALUE ✱ REPRESENTATIVES WANTED IN EVERY COMMUNITY.

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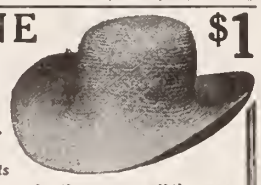

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If you have $1000 or more which you wish to make earn all it can consistent with safety, write us and we will send you complete data regarding such bonds as we now have to offer.

Write to-day for Circular B-46.

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PUBLIC UTILITY BONDS

CERTAIN classes of securities which are very much in favor with many investors are known as public utility bonds.

A public utility bond is one which is issued upon a property which is used by the public, such as an interurban electric railway, a street railway, an electric lighting plant, a gas company, etc. Public utility bonds have often been confused with industrial bonds, but there is a difference which from the standpoint of security is very much in favor of the public utility. The true public utility bond is one issued upon property which is more or less of a necessity to the public, such as, for instance, a street railway, something, in fact, which is so necessary to the public welfare that it cannot, in the light of our modern civilization, be very well done without. An industrial bond, on the other hand, may be issued upon a plant, the product of which is used by the public, and yet it may be, after all, a matter of private enterprise, and its product not a public necessity.

Public utility bonds have been confused with municipal bonds also, but they differ from municipal bonds in that the ownership of the plant, which has been mortgaged to secure the bond-buyer, is generally in the hands of private companies to which franchises have been granted; whereas the municipal bond is the obligation of a whole community.

It is the dependence of the public upon these public utilities which make their bonds so much to be desired in the way of an investment security. But, while such bonds are eagerly sort for by experienced investors, there are certain features connected with them which should be carefully investigated by the intending purchaser. If the investor make his purchases through a bond house of the highest standing, there need be very little fear of a mistake. However, he may choose to do some investigating of his own, in which case there are several main considerations concerning which the intending purchaser has a right to ask his bond house. One of these is the matter of the franchise.

Considering the Franchise

The life of a public utility bond should not extend beyond the term of the franchise which has been granted by the community to the company. Suppose, for instance, the life of the franchise is fifteen years, whereas the bond is made to mature in twenty years. It is possible that the company might not be able to renew its franchise at the end of fifteen years. The bond purchaser would then suffer because of the uncertainty involved.

There are cases where it is reasonably safe to buy bonds which mature after the franchise term has expired. Sometimes where several roads are included in the same interurban electric system, the franchise for one of the roads may expire before the life of the bond has been completed. The fact, however, that other parts of the system under operation may be highly profitable, is usually an assurance that all of the bond obligations will be met at the proper time.

It is quite proper for the bond purchaser to make detailed inquiry concerning the earnings of a public utility, so as to see what proportion these bear to the obligations involved in the bond. After all, the purchase of a bond resolves itself into an act of lending money to the company which issues the bond. Therefore, the purchaser should make sure that the earnings of the company will be more than sufficient to pay back the money which has been borrowed, and still leave a respectable surplus.

Dangers of Bad Management

The management of the company owning the public utility should also be considered. A great deal, if not everything, depends upon the executive ability in charge of the company's affairs. For instance, in one of our large cities there occurred recently a trolley strike which had a very disturbing affect upon the minds of some of the street railway bond owners of that community. At one stage of the proceedings the company was threatened with a receivership. Just how great an effect such a proceeding would have had upon the company's bond issues need not be discussed, but the possibilities, at least, were disturbing to the bond owners.

Another matter of importance to the bond purchaser is the consideration of the territory in which the public utility company is situated. If the territory is one which is growing, it is fair to suppose that the earnings of the company, and hence its capacity for keeping its bonded promise, will be the greater. For, of course, the more business done by a company under proper management, the more will it be able to pay off principal and interest on its bonds at the proper time. It generally requires an experienced eye to determine the possible effect which a particular community may have upon public utility bonds. There are communities which depend upon one or two industries. Disaster to these industries might mean a decline in the prosperity of these communities, and a trolley company, for instance, which depended upon the community for its earning power would naturally decline with the waning prosperity of the community.

These are considerations which are directly in line with the investigation of public utility bonds; but they are considerations which, after all, are dependent upon the integrity of the bond house which underwrites the issue. In the last analysis, it is up to the bond house to guarantee the issues of bonds handled by it, and bond purchasers in ninety-nine cases out of one hundred will be quite safe in taking the word of a concern to whom a long-established reputation is worth more than any single issue of bonds ever could be.

AMONG THE WORKERS

—EVANGELIST SHANNON has just closed a six weeks' meeting at Marshfield, Ore. It was held in a tabernacle seating 2,000. One thousand and thirty-five confessed Christ, including the sheriff, chief of police, lawyers, doctors, and bartenders.

—MISSIONARY F. SECORD, of Guatemala, C. A., writes that the Gospel is making progress there and many are coming to a saving knowledge of the truth. The medical work is attracting many, and an effective campaign is being conducted with Gospel literature.

—FRANCIS SKALA, a journalist and active mission worker of Pittsburg, was shot dead by Jan Radovitch, a shiftless, idle fellow well known at the missions. Radovitch is said to be feeble-minded. He is said to have acted on an insane impulse, as he had no acquaintance with Skala.

—JOHN L. DUBE, the Booker Washington of the Zulus, was a student in the Union Missionary Training Institute, Brooklyn. At present he is editor of the *Ilanga*, the only Zulu paper run entirely by Zulus. He has obtained great recognition and honor from the ruling class in South Africa. The Missionary School from which he was graduated has sent one hundred and sixty-six missionaries throughout the world in recent years, through twenty-five different boards.

—THE WORLD MISSIONARY CONFERENCE assembles in Edinburgh, Scotland, June 14, and will last ten days. Delegates from every country on the globe will attend.

—PETER SHUPE, of Berlin, Ont., Can., a composer of sacred and secular music, has issued a *Pocket Edition of the Rudiments of Music*, which will be found very helpful to those who are taking up that study. It is specially suited to classes and singing schools. Price, 5 cents or $3 per hundred.

—EVANGELISTS Bromley and Myers recently conducted a successful tabernacle meeting at Vermillion, S. D. Nearly five hundred came forward, a large percentage of whom were men and young men. Three other special meetings were held in the State University chapel. A number of students were among the converts.

Proved Investments

From time to time we repurchase from our clients small blocks of First Mortgage Bond Issues formerly marketed by us. In almost every instance the original issue has been materially reduced through the operation of **our plan of serial payments,** the margin of security has been correspondingly increased and the ability of the borrowing company to take care of the interest and maturing principal has been proved.

Such bonds net from **4¾ to 5½ %,** and sometimes as high as **6 %,** and are under ordinary conditions readily realizable.

We have just prepared a circular offering a large variety of these proved investments secured by Iron Ore, Coal, Timber, Steel Steamships, Steam and Electric Railroads, Railroad Equipment, Chicago Real Estate and the plants of well-known Industrial Corporations.

Write for Circular No. 697 P

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Our **STOCK** represents its actu ownership, yields a regular incom and enables the holder to obta a share of that increase.

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Honest, Safe, Profitable Investments

Write to-day for free booklet **14,** *showing past results and present condition*

New York Realty Owner

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A BOOK ABOUT Mortgages and Trust Bonds

Yieldin 5 to 5½ Net

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Write to-day for our book describing these Guaranteed First Mortgage Trust Bonds and our plan whereby payments of $10 to $100 and upwards at your convenience secures at once ownership and income

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For 35 years we have been paying our cu the highest returns consistent with cons methods. First mortgage loans of $200 which we can recommend after the most personal investigation. Please ask for Loan List $25 Certificates of Deposit also for saving

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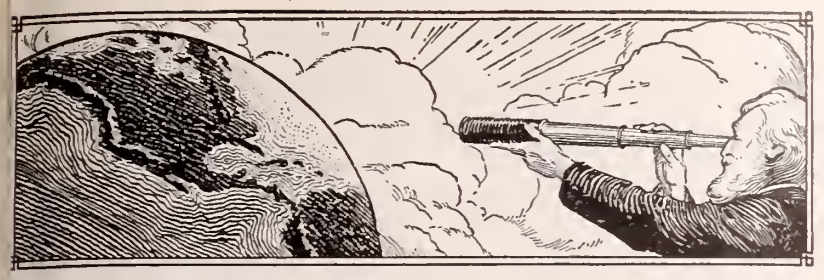

Our Lookout Round the World

HE World's Sunday School Convention, to be held in Washington, C., May 19-22, promises to be one of t· largest and most interesting religus conventions ever held in this ntry. The delegates will number out three thousand. Arrangements f the entertainment of these visitors ve already begun. More than five hdred delegates will be from foren lands—either missionaries or Sday School workers. The Americ delegations represent the Sunday Sool associations of the States and Territories and of Canada.

There will be an average of two or tee guests with each delegate, and ts means a total accommodation to found for about nine thousand pers s. The Washington Committee on Arrangements will give free entertnment to the delegates from abroad. Te committee is appealing to friends o the Sunday School movement who a willing to entertain one or more othe delegates. As one hundred and fy Washington churches have affilied, it is expected that there will be n trouble in finding accommodations f all who come. The American delegles meet the expenses of their own eertainment, but the local committee h volunteered in aiding them to find aommodation. The Entertainment Cnmittee is also arranging for a nmber of excursions to nearby points, iluding the Luray Cave, Gettysburg, Mnt Vernon, and other places.

. . .

—MR. ROOSEVELT and his party, on loving Rome, visited Genoa, where he reived a popular ovation. They tn proceeded to Porto Maurizio, to vt Miss Carow, Mrs. Roosevelt's s,er. The little Italian town was d ped in gay bunting and all the offic s turned out to welcome the visitors wh speeches, flowers and fireworks. A few days later the party left for Si Remo, Monte Carlo and Nice. Tr journey northward into France h been like a continuous triumphal p cession.

. . .

—LAST WEEK witnessed another advce in the prices of meats of all kds. The situation in New York is boming serious. Nearly 700 small bcher shops on the East Side have been obliged to close their doors and police reserves have been on duty to check rioting. The wholesale meat dealers predict a still further advance as the result of the scarcity of stock, although such scarcity is not apparent in the record of shipments to the East. Many arrests have been made, including women who were among the demonstrative crowds around the smaller meat stores.

. . .

—A BILL HAS BEEN introduced in the Nevada Legislature which may revolutionize the methods by which divorces are now procured so easily at Reno and other points in that State. Under the new measure, an applicant for divorce must actually reside in the State where he seeks the divorce at least six months. There is a strong movement to do away with present disgraceful divorce conditions in Nevada. It is not improbable that the campaign may become a national one. At present over ninety per cent. of all Nevada divorces are granted in Reno.

. . .

—PRIME MINISTER ASQUITH, of England, has been hurling some terrifying adjectives at the House of Lords. In the Commons a few days ago he declared that "the continued existence of the House of Lords as a second chamber on the present basis was an anachronism and it was an integral part of the Government's policy to get rid of that anachronism." This was during a debate on the resolution introduced by the Government, limiting the power of the Lords in regard to general legislation. The contest between the two houses steadily increases in bitterness.

. . .

—WE IN THIS COUNTRY are apt to think of precious stones as imported only from Europe, South Africa, and the Far East, yet some of the most beautiful pearls have been discovered in America. A jewelry firm in Maiden Lane, New York, has just come into possession of an American pearl worth $20,000. It is round, pink, and is said to be the largest fresh-water pearl ever seen in the city. It was found by a "pearl fisher" a little while ago in the White River, Arkansas. It was sold first to a Western dealer, and was then bought by the New York house.

A CHANGE IN OUR GUARANTEE

WE have changed the wording of our Advertising Guarantee so as to give our subscribers a longer time in which to make complaints in regard to misunderstandings with advertisers. As it now reads, claims may be nde within two months of the date of the appearance of the advertisement, instead of within one month as heretofore.

Subscribers have advised us that after answering an advertisement, receiving the goods and trying them, more than thirty days may elapse, and a nmber have asked us to extend the time. These requests seem to us very reasnable and, in any event, it was not our intention to hold our subscribers literally within the period of thirty days designated in our Guarantee.

In being responsible for any dissatisfaction which may arise, we mean to live up to the spirit as well as the letter of our Guarantee, and the fact that a cmplaint has been made a few days after the time limit expired would make n difference in our attitude toward the subscriber. As a matter of fact, we invite correspondence on this subject. We do not care how long ago the incident may have taken place, we are glad to know about it, as it may enable us to consider the integrity of our advertising columns from a new view-point.

We have yet to find one advertiser unwilling to co-operate with us in adjusting any dissatisfaction which may have arisen in the minds of any of our subscribers, and already we have been instrumental in bringing about the reimbursement of a number of subscribers whose cases, if it had not been for our Guarantee, would never have been adjusted, simply because they had not thought it worth while to call attention to the matter.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

←From Shoe Box To Ash Can→

Usually a short journey

HOW often is the complaint heard that shoes wear out so quickly! In every family the shoe bill is a heavy item of expense. Shoes wear out fast, their life depending on the wearing quality of the sole, which is simply the hide tanned, and not treated with oils and greases as the uppers are.

When shoes get wet, the soles become spongelike and are soon saturated, resulting in the loosening of the leather, and a process of weakening which makes the leather wear out quickly.

The Leyden Chemical Laboratory in **SOLESOL** produced an article very effective in increasing the wear-resisting qualities of sole-leather. It prolongs the life of the shoe three-fold. One can contains enough for four pairs of shoes. Price, 20 cents, by mail. **SOLESOL will positively save you money by cutting down your shoe bills.** Send 20 cents now for a can and try it in your household.

Good men and women agents wanted in every community. Write at once for territory.

LEYDEN CHEMICAL LABORATORY

149 Church Street, - - - - - - - - New York, U. S. A.

YOU CAN AFFORD to have a new **Song Book** in your Church or Sunday School, and one for every person when you can get **"FAMILIAR SONGS OF THE GOSPEL,"** for **$3 for 100.** Words and music. 83 very best songs. Sample copy 5 Cents. E. A. K. Hackett. 100 North Wayne St., Fort Wayne. Ind.

Not "as good as," but "better than" is our Standard in the making of

HYMNS OF WORSHIP AND PRAISE

Send for a copy TO-DAY—25c., Postpaid. Tullar-Meredith Co., New York-Chicago

Save Steps between kitchen and dining room. One trip with **Wheel Tray** sets table. Another clears it. Stands beside table for serving. Beside sink while washing dishes. Price $10, exp. paid. Circular **WHEEL TRAY CO., 435C West 61st Place, Chicago, Ill.**

Send us your order for No. 26T2106 Minnesota New Model "A" Drop Head Automatic Lift Sewing Machine. Weight, about 125 pounds.

Price, shipped from Dayton, Ohio, **$17.85**

Complete Set of Attachments, 75 Cents Extra.

Our Catalog describes Sewing Machines from $8.45 up. Fill out the coupon.

This Six-Drawer Automatic Lift Drop Head Style Sewing Machine

Has the following special features which have made this model famous:

Ball Bearing
Short Needles
Extra Long Shuttle
Disc Tension
Automatic Bobbin Winder
Special Needle Plate
Independent Positive Cam Take-Up
Automatic Tension Release
Extra Large and Strong Feed
Round and Hardened Needle Bar

OUR SPECIAL SEWING MACHINE CATALOG is a book you must have if you contemplate buying a sewing machine. It shows all our various models, many of them in colors just as they appear; illustrates the various parts, tells you all about everything you want to know, explains fully our twenty-year guarantee, our three months' trial contract, and describes the uses of all the special attachments. Fill out this coupon carefully with your name and address. The very day we receive it we will send you a free copy of our special Sewing Machine Catalog.

Sears, Roebuck and Co.
Chicago, Ill.

S. M.— Christian Herald.

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Sears, Roebuck and Co., Chicago, Illinois

Himalaya Cloth

TRADE MARK

An Exact Reproduction of the Fashionable Rough Silks at about One-quarter of Their Cost

27 inches wide **35 cts. per yard** 75 shades and colors

Women everywhere have recognized the excellence of Himalaya Cloth for Suits; Coats, Evening and Automobile Wraps, Evening Gowns, Shirt Waists, Children's Dresses and for every purpose where real silk is desirable.

It is far preferable to silk because it launders perfectly, never wears fuzzy and has great durability, It is a favorite with the most discriminating ladies' tailors, modistes and dressmakers.

Every woman who examines this wonderful cloth realizes at once that it is as beautiful as the real Rough Silks, and it is no over-statement to say that an expert can hardly distinguish between "Himalaya" and silks that cost $1.00 to $1.50 per yard.

The excellence of Himalaya Cloth is due to three things: the peculiar character of the rough yarns, the care used in weaving and the perfect finish which insures the permanent brilliancy.

Your guarantee of perfection and assurance of the genuine is the word "Himalaya" stamped on the selvage. Do not accept any cloth claimed to be just as good. There are many cheap imitations. See the word "Himalaya" for yourself on the selvage.

Ask for Himalaya Cloth at the wash goods counter of your dealer. If it is not in stock, write us giving his name.

FRED. BUTTERFIELD & CO., 725 Broadway, New York, Bradford, Eng.

10 DAYS FREE TRIAL

We will ship you a "RANGER" BICYCLE on approval, freight prepaid to any place in the United States *without a cent deposit in advance*, and allow ten days free trial from the day you receive it. If it does not suit you in every way and is not all or more than we claim for it and a better bicycle than you can get anywhere else regardless of price, or if for any reason whatever you do not wish to keep it, ship it back to us at our expense for freight and you will *not be out one cent.*

LOW FACTORY PRICES We sell the highest grade bicycles direct from factory to rider at lower prices than any other house. We save you $10 to $25 middlemen's profit on every bicycle. Highest grade models with Puncture-Proof tires, Imported Roller chains, pedals, etc., at prices no higher than cheap mail order bicycles; also reliable medium grade models at unheard of low prices.

RIDER AGENTS WANTED in each town and district to ride and exhibit a sample 1910 "Ranger" Bicycle furnished by us. You will be astonished at the *wonderfully low prices* and the liberal propositions and special offer we will give on the first 1910 sample going to your town. Write at once for our *special offer.*

DO NOT BUY a bicycle or a pair of tires from *anyone at any price* until you receive our catalogue and learn our low prices and liberal terms. **BICYCLE DEALERS,** you can sell our bicycles under your own name plate at double our prices. Orders filled the day received.

SECOND HAND BICYCLES—a limited number taken in trade by our Chicago retail stores will be closed out at once, at $3 to $8 each. Descriptive bargain list mailed free.

TIRES, COASTER BRAKE rear wheels, inner tubes, lamps, cyclometers, parts, repairs and everything in the bicycle line at half usual prices.

DO NOT WAIT but write today for our *Large Catalogue* beautifully illustrated and containing a great fund of interesting matter and useful information. It only costs a postal to get everything. Write it now.

MEAD CYCLE CO. Dept. D-71, CHICAGO, ILL.

HOUSEWORK HALVED

By Syracuse "EASY" Utilities

SOLD ON TRIAL

We are specialists in labor-saving utilities for the home. Our Syracuse "EASY" Vacuum Washer and "EASY" Ball-bearing Wringer have lightened the burdens of thousands of women, and are known by them to be the best made for their purpose.

The latest addition to our line is the "EASY" Vacuum Cleaner, hand or electric, which is positively the easiest operated and most efficient cleaner made. Gets ALL the dirt, without raising dust. Cleans carpets, rugs, furniture, draperies, floors and walls right in the room. Once tried, you will not be without it. Write for Trial Offer, Easy Terms, and testimonials from our customers.

DODGE & ZUILL

535-J Dillaye Building. SYRACUSE, N. Y.

THIS NEW HAIR BRUSH COMBS AND BRUSHES THE HAIR AND MASSAGES THE SCALP.

The greatest modern invention for keeping the hair beautiful and fluffy and the scalp clean, healthful and free from dandruff or dirt. Keep the scalp clean and properly massaged and nature will grow the hair. Write for free circular.

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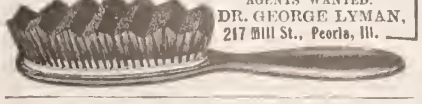

DR. GEORGE LYMAN, 217 Mill St., Peoria, Ill.

POST CARDS

10 Birthday, 10 cts. | 10 Decoration Day, 10 cts.
10 Rose, 10 cts. | 10 Fourth of July, 10 cts.
Any three packages mailed for 25 cents.
80 cents per 100 cards—assorted designs.
MADISON ART COMPANY, MADISON, CONN.

BROWN'S BRONCHIAL TROCHES

An immediate relief for Hoarseness, Coughs, Sore Throat, Bronchial and Asthmatic Troubles. An article of superior merit, absolutely free from any harmful ingredient.
Price, 25 cents, 50 cents and $1,00 per box.
Sample mailed on request.
JOHN I. BROWN & SON, Boston, Mass.

LAWN FENCE

Many designs—Cheap as wood. 32 page Catalogue free. Special Prices to Churches and Cemeteries.
Coiled Spring Fence Co.
Box D Winchester, Ind.

A Spiritual Birthday*

GIPSY SMITH in his striking way often tells his congregations that though they may be members of churches, it does not by any means follow that they are Christians.

The spiritual birth alone makes men real Christians, and the spiritual birth comes not to all of us.

Unfortunately there are many other motives than the right one, which impel people to unite with the church. It may be that there is a revival. Many are coming forward to declare themselves on the Lord's side. It may be just then rather a popular and fashionable thing to become a Christian, and you may be swept into the church on the tide.

Or your dearest friend may become a Christian and may persuade you to join the church with him, when you really are not fit.

Any one of many motives may so incline you—and yet you may not have been spiritually born again.

How can you tell whether you have been?

This question has been asked in agony by many conscientious people, who fail to find within themselves the joy and peace which they think a Christian ought to feel.

But remember that if you have had a clear vision that God's side is the right side, and that you want to be with him and not against him, and have come out bravely and said so, you have taken the first step toward the new birth. You have enlisted in the army. You have not yet proved your mettle. You may be overthrown in the first battle—but you have a right to call yourself a Christian.

Then come the struggles—for Satan attacks us in front and rear, putting all kinds of doubts and fears into our hearts.

But if, as the years pass, we remain true—if, through faith and prayer, we have been able to pick ourselves up after every fight, and continue the campaign, little by little we come to realize that the old creature is dead within us and that we are new-born in Christ Jesus.

"But must we wait until we have been Christians for years before this comes to us?"

No. It may come to you at once with your turning from the world to Christ. There have been many clear and plain cases of an utter change of heart—the heart of stone taken away and the heart of flesh bestowed—at once upon conversion. But oftener, months or even years of conflict intervene before the man who has chosen Christ for his leader has sloughed off the old and put on the new in Christ Jesus. It comes to us often unconsciously, and most surely when we forget self in labor for others.

To him who has truly known the great spiritual re-birth, God's will is the only will; the promotion of his kingdom is the only cause; the looking for his appearing is the only aspiration; and the day when one first felt those great truths might well be called one's spiritual birthday.

* Topic of the Epworth League for Sunday, May 8. TEXTS: I. Thess. 1:5-8; Gal. 1:15, 16.

The Blossoms of Spring

(See Illustration on Cover Page)

DEEP in the heart, when the spring blossoms glow,
Waketh a song that is tender and low.
Words it has none; but its music so sweet
Needeth no words for its beauty complete.

Long, long the winter, and deep, deep the snow.
Moons wax and wane, rising slow and more slow.
At last blows the south wind, and soft, with its sigh,
Warble of robin and bluebird float by.

Buds soon are bursting. The children are gay.
Sad faces brighten to see them at play.
Then in the orchards and meadows behold,
Splendor outshining the glory of gold.

Then thrills the ecstasy—then wakes the song.
And youth and the springtime together belong;
For fairest of blossoms the seasons can bring
Is a slip of a girl in life's beautiful spring.

KATE UPSON CLARK.

CALLED HIGHER

Mr. John Dinsmore Robbins passed away Cheney, Wash., February 14, 1910. He born in Acton, Mass., September 6, 1813.

Mrs. F. M. Wolfe, who had been a subscr to THE CHRISTIAN HERALD for many years, October 9, 1909, at Piney Flats, Tenn., a seventy-six years.

Rev. J. Gunderman, of Rives Junction, Mi died on December 16, 1909, in the ninety-sec year of his age. He had preached the Go over sixty-five years as a Baptist minister.

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"My husband has been unable to dr coffee for several years, so we were very g to give Postum a trial and when we unc stood that long boiling would bring out delicious flavor, we have been highly plea with it."

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"Our five-year-old boy has been very d cate since birth and has developed slo He was white and bloodless. I began to g him Postum freely and you would be prised at the change. When any person marks about the great improvement, we ne fail to tell them that we attribute his gai strength and general health to the free us Postum and this has led many friends to it for themselves and children.

"I have always cautioned friends to wh I have spoken about Postum to follow ections in making it, for unless it is boi fifteen or twenty minutes, it is quite tastel On the other hand, when properly made, i very delicious. I want to thank you for benefits we have derived from the use your Postum."

Read "The Road to Wellville," found pkgs. "There's a Reason."

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Havre de Grace, Md., Dec. 7, 1909.

To Chemical Co., Binghamton, N. Y.

During 1908 I had two horses go wrong, one with a "bone spin"; she was dead lame. The other with two "bog spins" and a big knee.

After reading your advertisement week after week I had Mr. Ely order for me one bottle of "Save-the-Horse," which I thought I would just simply try. I used it on both cases, following your directions. I gave them both road work until I had consumed the one bottle only, which took just two months. And to-day I shall say just one year has elapsed since the treatment, that they both are as sound as a new dollar and never one has taken a lame step since. EDWARD T. WELSH.

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Christian Graces*

THE Christian graces which are named in the selections for the week are all necessary to a well-rounded Christian character; but one is omitted from them which is contained in Paul's great enumeration of "the fruits of the spirit," in the fifth chapter of Galatians.

This is the virtue of joy, which in spite of the apostle's express mention and the numerous admonitions throughout the whole Bible to "rejoice," has never really "come into its own" as a Christian grace.

If it had only been so recognized everywhere, Christians would not have been so generally denounced as "long-faced" and "solemn." That we should be sad, to whom efficient help has been promised for the overcoming of sin, and to whom the hope of a blessed immortality has been revealed, is indeed a shame to us all.

It is hard to understand why the human mind is more apt to dwell upon those things which it has not than upon those which it has. Carlyle says that every age always seems to itself "most unheroic." So it seems to many of us as though our lives were barer and poorer than those of others.

We forget that behind t· outer seeming of each of those lives there is much that only the man himself knows, or those nearest to him. The familiar poem of "The Changed Cross" well illustrates this truth. A poor soul begged to take some other cross. His own was intolerable. The kind Lord let him try many others, but he found each one far heavier than his own. He asked at last to have that comfortable old cross given back to him.

Joy is bound up with many kindred virtues. A sane mind cannot feel true joy unless it is in harmony with the Eternal—unless it is walking in the path of duty. Faithful work, the consciousness that one has done one's best—has never yielded a jot to the evil one—has kept pure what Scott called "the bird in his bosom,"—all these are at the root of joy, and it is impossible to have real joy without them.

The poet has voiced it well in these ringing lines:

I like the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps unfaltering trust
That God is God, that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humble lot;
But with a smile and words of hope, gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.

"Paul," says Dr. D. J. Burrell, "was fifty-one years old when he wrote the Epistle to the Romans. At about the same time he wrote another letter full of like courage and good cheer in which he said, 'I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong.'

"Nine years later he was in Rome, a prisoner in the Mamertine jail; and there he dictated a letter to Timothy, his spiritual son. Had he changed his mind in those nine years? Had increasing age, suffering and persecution diminished his fervor and hopefulness? Let him speak for himself: 'Be strong, my son, in the grace that is in Christ Jesus. If we suffer with him, we shall also reign with him. I have fought a good fight. Henceforth there is laid up for me a crown.'

"Out beyond the gate there is the flash of an ax, and the heroic spirit of Paul goes up to join the multitude who surround the throne."

* Christian Endeavor Topic for Sunday, May 8. TEXTS: I. Peter 4 : 7-11; Col. 4 : 6.

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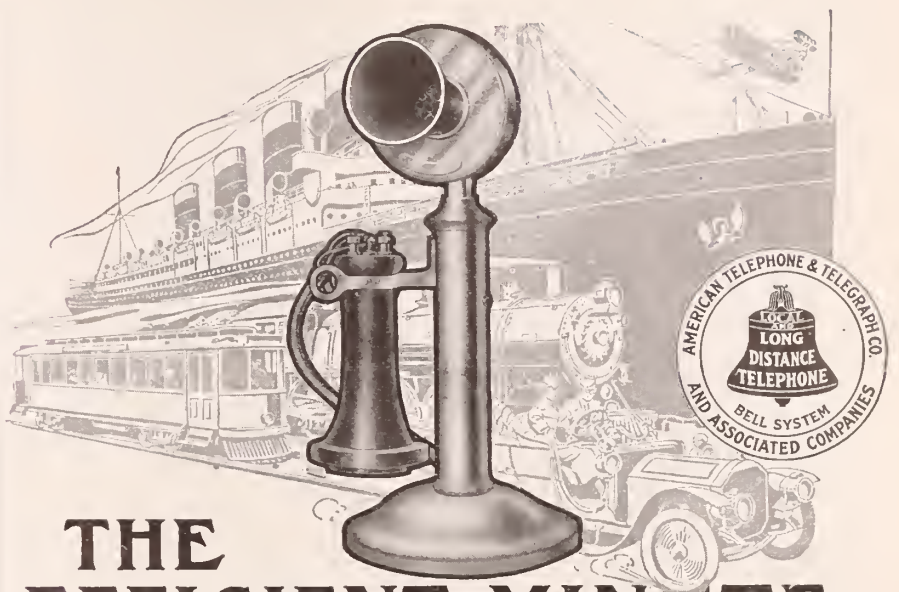

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Gipsy Smith

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Although it is well-nigh impossible to convey in words an adequate impression of those qualities which render the singing of Gipsy Smith so uniquely and supremely attractive, it should be said that, overshadowing all others of these qualities, is felt the expression of a loving human sympathy as wide as the universe itself. In the vivid accents of a faith that is complete and perfect, and a sincerity the fervor of which carries an unmistakable message to the heart of every listener, is found the true spirit of the evangelist shining through his recorded work. In every one of the selections there is felt an intimate personal appeal that cannot be evaded.

Of scarcely less importance is the technical perfection of these records from both vocal and manufacturing points of view. Gipsy Smith is not alone a great evangelist in word and deed—he is likewise a singer whose vocalism is scientifically correct. The quality of his voice is an exquisite sweetness, and the reproduction of this inherent quality in the record is perfect and absolute. The Columbia series of Double-Disc Records by Gipsy Smith is a distinct achievement in the recording art.

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NEW YORK, May 4, 1910

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OFFICES: BIBLE HOUSE, NEW YORK

See Page 448

A JINRIKISHA OUTING IN JAPAN

Questions and Answers

WE have received many letters from readers of this journal, conveying expressions of sympathy and regret at the death of its late editor. As it is impossible to answer all of these writers individually, we take this method of expressing our appreciation of their friendly messages and assure them that we value greatly the continued confidence and co-operation of the friends of THE CHRISTIAN HERALD in its work.

I. J., East Norwalk, Conn. 1. What kind of instruments were the sackbuts and psalteries mentioned in the Bible? 2. What authority is there in the Bible for the statement that the birds and animals talked and understood each other?

1. The sackbut was a stringed instrument of four or more strings and triangular in form. The psaltery was of a general harp-like form, but was in various shapes and sizes. Some were curved. Some scholars have identified it with the lyre. 2. It is pure legend. There is nothing authoritative to be found anywhere in the Scriptures on the subject.

Rev. James Curry, San Francisco Theological Seminary, Newark, Calif. In your issue of recent date there is reference to the "Mother Shipton" prophecy. A great many people seem still to believe this genuine, when it is all fallacious. In his book. *Many Infallible Proofs* (pp. 44-45, published 1886), Dr. A. G. Pierson exposes the fraud. He shows at least three different versions of it, in which slight changes are adroitly made to make it correspond to the developments of current history. A Mr. Charles Hindly, to whom it was traced, acknowledged himself as the author of this prophetic hoax, which was written in 1866. So most of the fulfilment occurred before the prophecy was written.

Dr. Curry's letter is timely and welcome, although the statement has already been published in THE CHRISTIAN HERALD that the "Shipton prophecy" was a hoax, perpetrated by a clever English writer, who afterward admitted the fact.

G. R. H., Palestine, Tex. What is the generally accepted belief of the most learned Bible students as to the immediate place to which a saved soul goes at death? Do they hold to the belief that a saved soul goes immediately to heaven, or goes to an intermediary place?

Many books have been written concerning the state of the soul between death and the resurrection. The Catholics have the doctrine of purgatory, but the early Christians held no such belief. They believed that there was a judgment immediately after death and a final judgment later, and that in the intermediate state (not "place"), every believer's soul would find a foretaste of the greater joys to come. Some non-Catholic authorities have held that the soul after leaving the body remains inert until the resurrection. The best authorities, however, hold that it retains its active powers, and is assigned to a condition which is suited to its degree of spiritual development until the final change. Dr. Tuck points out that Hades, the abode of the departed, was regarded by the Hebrews as divided into two sections: one for the good; the other for the wicked. "Both together made up the abode of the dead"; one Paradise, the other Gehenna. Jesus promised the repentant thief: "To-day thou shalt be with me in Paradise." (Luke 23: 43.) Paradise was to the Jewish theologians a state of future bliss with lower and higher stages; yet it is not the final stage. See also II. Cor. 12: 4; I. Pet. 3: 19; II. Cor. 5: 6-8. On the other hand, there are passages that are capable of a different construction. See Job 7. 21; Dan. 12: 2; I. Cor. 15: 51; I. Thess. 4: 14. In these passages, it is probable that "sleep" may refer to the body and not to the spirit.

G. B., Bloomfield, Mo. 1. Explain sanctification. 2. What is the sin against the Holy Ghost?

1. When a believer gives himself to God unreservedly and believes in Christ with the heart unto righteousness, God through the Holy Spirit sanctifies that believer. Sanctification is the work of God within us and it purifies the whole life. 2. There are conflicting opinions on the matter, but it is believed to have been attributing the works of Christ to Satanic agency. 3. The passage you quote is not in the Bible.

T. N., Shimshu, Japan. 1. Did Zaccheus climb the tree to see Jesus for curiosity only? 2. Are we to infer from Luke 19: 8 that he was a bad man, or was he no worse than other publicans?

1. He climbed to gratify his curiosity, but he seems to have had a deeper interest. He had probably heard of Christ and his miracles and wished to know more of this wonderful Being. 2. He was a rich Jewish revenue official—a customs gatherer—and v. 8 would seem to imply that he was regarded as a hard man. All tax-gatherers under Roman authority were cordially disliked by the Jews, and they were usually cruel extortionists.

J. B., Des Moines, Ia. Can not you publish something to allay the foolish fear about the comet which seems to prevail in many sections of the country? Of course, it is absurd, but some people need to be reassured.

Professor E. E. Barnard, of Yerkes Observatory, one of our best authorities, has lately been busy answering many letters like the foregoing. He writes: "The logical supposition is that the gas of the comet's tail is so attenuated that the earth's envelope of atmosphere will pass through it like a ball without being penetrated by it. The passage will begin about 8 o'clock on the evening of May 18, and will take twenty-four hours, supposing that the tail of the comet is nearly fifteen million miles thick. Computations show that the earth passed through the tail of the comet of 1861 without any one being aware of it until the fact was established years later by astronomers figuring out the astral wanderer's orbit." We may add that this is the view taken by practically all the scientists who have spoken or written on the subject. In their opinion, there is not the slightest cause for alarm.

A. C., Neoga, Ill. In Christ's miracles of healing of the body, do we understand that he also at the same time cleansed them from sin? In some cases the Scripture makes it plain that he did. In others, nothing is said. Are we to imply that he did in all cases?

It is to be inferred that the healing was complete, physically and spiritually, even though it may not be so stated definitely. "He pardons our iniquities and heals all our diseases." Even in the case of the nine lepers who did not return after being cleansed, the inference holds that they had been healed in both soul and body.

A. M., Orchard, Colo. 1. Please name a few good books, suitable for a gift to a young woman upon her graduation day.

A good edition of Shakespeare or any other of the standard poets (as Tennyson, Browning, Wordsworth, Longfellow, Whittier, Bryant); or a set of the works of the great prose writers (Ruskin, Emerson, Scott, Dickens, or Thackeray), would be suitable. They are furnished by nearly all booksellers and the range of prices is large. A few special books are: *Stepping Heavenward*, by Elizabeth Prentiss; *Winsome Womanhood*, by Margaret E. Sangster (Fleming H. Revell Co.); *Beside Still Waters*, or almost any others of the books of A. C. Benson; *Happiness*, by Carl Hilty; *The Efficient Life*, by Dr. Luther Gulick (Doubleday, Page & Co., $1.50). The price of each of the above books is about the same.

S. V. K. (a Native of India). 1. Do you advocate conversion to Christianity of *all* non-Christian peoples? 2. When you advocate conversion to Christianity, do you advocate it from the desire of saving the people from "hell fire" or of doing them some earthly good? 3. Do you decide the question entirely from the standpoint of the interest of the people to be converted? 4. Have you made any honest endeavor to investigate through impartial agencies whether conversion of non-Christian peoples has really done the converted peoples any appreciable good? 5. Are you conscious of any evil arising from the missionary work?

1. Yes; we are commanded by Jesus Christ to preach the Gospel to all nations and peoples, and this means to bring them into the Christian fold as true believers. 2. From both. Christianity gives a new meaning and higher purpose to this life, and the promise of life hereafter, with larger possibilities. 3. It is for their eternal welfare that we strive, but we do so also because it is a high privilege for Christians to bring souls out of darkness into light. See Dan. 12: 3. 4. Unbiased observers other than Christian workers have given abundant testimony to the value of missionary effort. Perhaps the most recent instances are the speeches and other utterances of President Taft at the Missionary Convention in Washington, and ex-President Roosevelt, who has very freely and very favorably given his opinion of missionary work in Africa. 5. On the contrary, it is productive of nothing but good; and this is so well attested that it hardly needs discussion. Christianity has done a wonde and world-wide work in civilizing the sav races, and in uplifting great masses of t who were under the old heathen systems. teaches not only the way of salvation thro Jesus Christ, but it educates the ignor softens the savage, raises woman from sc slavery to equality with man, inculcates just purity, truthfulness, temperance and kind toward others. Those who claim that arises from the propagation of Christianity the mission field are either blindly prejud or have never given the subject practical st

Mrs. L. W., Prophetstown, Ill. Please explain, the benefit of our Sunday School class, after performing the miracles mentio in Luke 8: 41-56; 5: 12-14; Mark 7: 32-; Matt. 9: 27-30, Jesus in each case s "See that thou tell no man" (or sim words), and why did they in almost ev ease "tell it all the more"?

The commentators unite in saying that reason for such a caution, no doubt, was t Jesus "did not desire to let the public f ing regarding himself come too precipita to a crisis." Nothing was to be gained tumult and sensation, which might prov decided disadvantage if it provoked the in ference of the authorities. He had just had experience with great cro (Mark 5: 24) which w an obstruction to his minis rather than an advantage, a therefore, he counseled household and friends of Jai to go quietly about their affa and say nothing that would cite the people. In most cas however, the caution went heeded. Their astonishment so profound that they could keep quiet. The result was t he was obliged, owing to popular excitement, to wi draw from the city to the derness. See Mark 5: 19, and Luke 5: 16.

Photo by Harris & Ewing

President Taft Opening the D. A. R. Congress in Washington, D. C.

ON April 18, the nineteenth Congress of the Daughters of the American Revolution held its opening session in beautiful Continental Hall, with four thousand delegates present and with President Taft as the chief speaker. The hall, one of the most beautiful in America, was built by the Daughters for headquarters and to accommodate their gatherings. It is pure colonial in its architecture, with thirteen pillars given by the thirteen original States. It is one of the show places of Washington.

Miscellaneous

A. M., Elgin, Ill. See explan tion given to H. A. B., issue April 28, 1909.

Mrs. E. D. C., Attica, Ind. F statistics of dependent child write to the Children's Aid S ciety, 105 East Twenty-seco Street, New York.

Troy, N. Y. If the friend y mention is a good man and exerts a good influence upon yo life, we see no reason to reg the acquaintance. If, howev his influence is of a doubtf character, and distracts or p plexes you, you should not he tate to drop his acquaintance.

N. Silvius, Grand Rapids, Mich., writes: "W trust that the high standard of THE CHRISTIA HERALD will be maintained. A weekly paper much esteemed and beloved, deserves to found in every family where the English la guage is read. May the late Dr. Klopsc whose death we deeply deplore, have a success worthy of him, who made THE CHRISTIAN HE ALD one of the best papers in this country."

Mrs. E. R., San Francisco. There are ma persons throughout the country engaged spreading the Gospel by tract distributio placards and painted signs. We know of son who make this their special duty and who fi great good in it. The signs in box-cars a possibly the work of Christian railroad em ployees, or of the Commercial Travelers' Chri tian organization, or they may come from a one of a number of other sources.

R. A. F., Bentonville, Va. Rev. 21: 18, whic pictures the doom of Babylon, the world-powe is regarded by students of prophecy as yet t be fulfilled. This world-power (as to the ide tity of which commentators differ) is to b the greatest material expression of the Ant christ—a great and cruel persecutor of th faithful. Rev. 19: 20 describes the fate of Ant christ and his confederate kings and the followers. The battle itself is not describe but its results are given.

P. F. Y., Bloomington, Ill. 1. The author *The Reign of Law* died in 1900. 2. "Eterna Life" and "Immortality" are practically synon ymous. 3. See Matt. 19: 16; Mark 10: 17 Luke 10: 25, and 18: 18; also Matt. 25: 46 Matt. 10: 30; John 3: 15; John 5: 39; 6: 54 6: 68; 10: 28; 17: 2; Acts 13: 48; I. Tim 6: 12, 19; I. John 2: 25, and other passages 4. They probably have not given these subject the study they deserve, although they are th very essence of the Scriptures and should b taught in every pulpit.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Petitions to Congress

On Their Way for a Hearing by Congress

Arriving at the Capitol

Photographs by Waldon Fawcett

THE SUFFRAGIST INVASION OF CONGRESS

By WALDON FAWCETT

SEVERAL unusual and notable features have characterized the forty-second annual convention of the National American Woman Suffrage Association, which was held at Washington, D. C., recently. One element of novelty was found in the presence of several of the foremost English suffragists, who made addresses and participated in the discussions of the convention. A second feature was presented in several open-air meetings—the first of the kind ever held at the American capital—and which are designed to inaugurate a country-wide campaign of open-air agitation, somewhat on the lines followed in England. However, the most picturesque feature of the 1910 convention of American suffragists had to do with the presentation of a monster petition to the two Houses of Congress. The big petition, signed by nearly half a million American citizens, was carried to the Capitol by the whole body of suffragists, several hundred strong, whose pilgrimage took the form of a spectacular automobile parade, the cars being decorated with banners embodying the slogans of the present campaign of votes for women.

The great appeal for the suffrage, which for months past has been circulating for signatures all over the country, reached the seat of government in the form of a mammoth national petition—the consolidation of many petitions circulated by individual workers. Instead of the petition being submitted to Congress as a whole, it was divided into sections on a geographical basis, so that the suffragists from each State were enabled to place their own appeal in the hands of their respective senators and representatives. The signature rolls of the petitions varied considerably in size.

In the automobile parade to the Capitol—which extended for more than three blocks when arranged in close formation—there was one or more motor cars assigned to the delegates from each State. Each State delegation carried its respective section of the big petition, and huge yellow streamers bearing the names of the States were strung across the sides or backs of the automobiles. Most of the occupants of the motor cars wore sashes of yellow ribbon, inscribed "Votes For Women," and were also adorned with white celluloid buttons bearing the same slogan, which became a familiar one during the convention. At the head of the procession were two cars containing the national officers, the leading automobile having among its occupants Dr. Anna Howard Shaw, who was unanimously re-elected president of the National Association; Mrs. Avery, the first vice-president; and Mrs. Harriet Taylor Upton, the treasurer. Most of the threescore automobiles were hired for the Congressional invasion. They were all liberally adorned with banners emblazoned with the arguments of the suffragists.

The Parade of the State Delegations Bearing the Petitions

This singular parade moved on the Capitol just at noon, the regular hour for the convening of Congress. Most of the women first sought out the representatives from their respective States and handed to them the petitions designed for their perusal. They then repaired to the Senate Chamber, which was the principal objective point of the invasion, owing to the fact that speeches on petitions are allowed in the Senate, but not in the House. Naturally, the suffragists were eager for some acknowledgment of their novel demonstration. Within a few minutes after the arrival of the parade on the east front of the Capitol, all the seats in the Senate galleries were occupied and a great number of interested women found themselves unable to gain admission to the chamber.

Scattering applause greeted the statements made by several Senators in presenting the petitions. A genuine ovation awaited Senator La Follette when he took the floor on the subject. Like his wife, the Senator from Wisconsin is an enthusiastic advocate of votes for women. His eldest daughter, Miss Fola La Follette, had been a conspicuous participant in the parade to the Capitol. The Senator in his address said: "I hope the time will come when this great body of intelligent people will not find it necessary to petition for that which ought to be accorded as a right in a country of equal opportunities." This was the first oratorical gun and it was greeted with such a round of applause that the presiding officer was obliged to admonish the galleries that "no applause is permitted in the Senate." Senator Perkins, following the presentation of the petitions, obtained an order for the printing of the body of the petition in the *Congressional Record.*

Aside from the very spectacular presentation to Congress of the great petition, the suffragists obtained formal hearings before the committees of Congress. It had originally been planned to have these hearings occur on the same day as the presentation of the petition; but Congressional procedure made it necessary to have the petition presented on Monday and the hearings deferred until Tuesday. Dr. Shaw and other women of national reputation appeared before the Senate Committee on Woman Suffrage, while Mrs. Harriet Taylor Upton and six or seven other leaders presented forceful arguments before the House Committee on Judiciary.

THE
AMERICAN PULPIT
A Sermon by
Rev. Charles F. Aked, D.D.*

THE SONG OF THE WELL

TEXT—Num. 21:17, 18 (R. V.)

THIS is a gospel for commonplace people! The Old Testament Scriptures have their message for the great men and women of the race. Sage and seer, poet and prophet, statesman and ruler of nations have fed their greatness on the high food which they supply. Those hero-souls whose names shine resplendent in the heaven of lofty thought have been nourished into manhood, sustained in adversity, made strong in weakness, and nerved to a deathless life by the poetry and prose of these sacred books. But this morning we find in an Old Testament passage a gospel for quite ordinary people. Once we were to make our mark and make it deep on the life of the nation; now we are satisfied if we feel we can make some little corner of the world better than we found it, and leave a name for which our children will not need to blush. Once, when we looked upon our greatness in the magic mirror of the future, our sublime heads struck the stars. Now we are hewers of wood and drawers of water!

Making Labor Light

Drawers of water! It is the Scriptural phrase for those whose lives were toil and drudgery. We have chosen to weave the web of romance round the maiden at the well. Rebekah is fair as the morning, lovely as the daylight—in pictures. In actual fact, the young woman, who was sent to draw water from the well, was a household drudge, a Cinderella of a most unfairylike world, with never a respectable godmother in sight—the hard-worked, unpaid, ill-treated serving-woman of the tribe. And here is a charming little poem let into the solid prose of Scripture, showing what escape these drudges found from their drudgery, and how they lit up their monotonous toil with radiant thoughts. They said that they were co-partners in service with the greatest of their race! They said that princes had digged this well; that the nobles of the people had digged it with their sceptres and with their staves. They said that if their work was hard and coarse, it brought them into line with a heroic past. They said that they were carrying on a work which the first-born sons of heaven had begun. They said that they were one in labor and thought and purpose with earth's best blood! And they made the exhausting labor light with their laughter and inspiring song:

> Spring up, O well; sing ye unto it;
> Well, which the princes digged,
> Which the nobles of the people delved,
> With the sceptre, and with their staves.

This is the glorification of the commonplace. It is divinity, even if divinity draped in drab!

And it is true! Can you name one single, honest occupation which does not go back to the princes and the nobles of the race? Is not this City of New York more wonderful in its daily realities of train and tide, tramping millions and rolling river, seaborne splendor and conquest of the earth, than any Aladdin's palace of an Arabian Night's dream? There is not a ship that comes into our river; there is not a flag that floats from her masthead, that has not tales to tell of enterprise and daring, of hardships endured, of death outfaced and baffled or bravely met, and of the spirit of man subduing earth and sea to the empire of his will. Do you spend your commonplace life in weighing things by the pound or the ton, or measuring things by the yard, or in moving these things from one part of the land to another, or in selling them or buying them, or only in writing about them in office books, or perhaps even merely waiting on those who do? But these very things, and the commonplace functions you discharge in connection with them, link you on with your fellows all over the world; and not with the commonplace only, but with the pioneers, the discoverers, the inventors, the captain of the seas upon his bridge at night, the captain of industry, not necessarily a less heroic figure in the light of day; the chemist in his laboratory as well as the lonely traveler o'er antres vast and deserts idle; not only the brawny-limbed son of toil in the factory or the depths of the earth, but the brawny-brained thinker also whose towering intellect is as the lighthouse of the world! Princes digged these wells! The nobles of the people digged them with their sceptres and their staves!

It is wonderful, wonderful! We cannot touch the commonplaceness of it anywhere, blindly as we may grope, but that our lightest pressure brushes the commonplace aside and we perceive divinity. Things are not things, but immortal realities. They respond to us—Oh, thank God! they respond to our cry—and this is the song that breaks on our listening souls:

> Spring up, O well; sing ye unto it;
> Well, which the princes digged,
> Which the nobles of the people delved,
> With the sceptre, and with their staves.

There is a brutal passage in the writings of an English atheist which I often repeat to myself, in sheer wonder that a sane man can be so insanely absurd. He is preaching the amazing doctrine of everlasting nothingness, and he says: "On the last great day of account, the heroes who fell at Marathon and the last barrowful of litter wheeled out of the cavalry stables will be alike remembered." Jesus said: "Not a sparrow falls to the ground but your Father knoweth. Every hair of your head is numbered." And the untrained instinct of the toiler asserts its indestructible belief in the truth that Jesus taught when he feeds his soul's hunger for immortality with the knowledge that princes digged this well and the nobles of the people digged it with their sceptres and their swords!

So, then, we will go on to reconcile ourselves to our commonplace lives; nay, to glorify them. These are the lives of value to the world! In our schoolbooks, when we were boys and girls, we used to read of Mettus Curtius, a Roman youth, who sacrificed himself for his country by leaping, in full armor and on horseback, into the gulf which had opened in the Forum, and could only be closed by Rome throwing in what was most valuable to the city. The gulf closed over his head, and Rome was safe! But if you read between the lines of the gaudy palimpsest of history you will find the record of uncounted millions of obscure and commonplace people who have closed up the gaping fissures of Church and State with their own bodies, and laid the foundations of empires in their blood. I wonder if you have forgotten the story which John B. Gough used to tell of a traveler from Old England passing through New England after the war. He said to his companion:

"'The painful feature to me in New England country life, is the immense amount of human vegetation one sees.' 'What do you mean?' 'Well, in these isolated country towns, where no railroad approaches, what do the people do? What do they see? Where have they been? What do they know? You, who are working in the busy haunts of men, and know what life is, cannot call that "life" which you see here. Why, it is existing in a circle; it is a sort of vegetation. Now, there you see a specimen of just what I mean.'

The Influence of a Simple Life

"We were passing one of the outlying farm places, and on one side was a little house, a one-and-a-half-story house, as we call them; and at the window was a woman knitting. She had a black band round her white widow's cap, and was of middle age. 'There,' he continued, 'that's just what I mean. Look at that woman. She eats, and drinks, and sleeps, and knits, and knits, and sleeps, and drinks, and eats, day by day; but you can't call that eating, and drinking, and sleeping, and knitting, life. What does she know? Where has she been? What has she seen? What has she done? There sits a human vegetable.' Stop, sir; stand still awhile, and look well at that woman. Her name is not known beyond the circle of her acquaintance, within the radius of a mile or two; but look at her! Sixteen years ago she was left a widow with six children—the youngest a boy four years old—in poverty. She owned that little old house, and about an acre and a half of land; she was poor, for New England. Where is her eldest son? Doing his work as a missionary in the fore[ign] field. Where is her second son? Doing his w[ork] as a home missionary in Western Iowa and Kans[as]. Where is her third son? His work is done, and [he] lies under the sod at Gettysburg. She gave him [up] without a murmur; and she wears the black b[and] for him. Where is her youngest—her Benjam[in]? With his regiment, doing his duty in defense of [the] Union. But there were six of them? Aye! bu[t a] requisition came from Roanoke and Newbur[n]—'Send us teachers for our contraband negro[es]; teachers who are willing to endure without p[ay]ment, and to sacrifice without remuneration'—[and] her two daughters have left her to go southwa[rd]; and she is alone, eating, and drinking, and sleepi[ng], and knitting. Well, let her eat, and drink, [and] sleep, and knit, struggling with poverty. She h[as], nevertheless, brought up her family of childr[en]; she has given them to her country and her God; [and] now she sits quietly biding her time. If that is [a] human vegetable,' God send to Great Britain [and] America a crop of such vegetables!"

Commonplace Lives

To be sure! Commonplace lives like ours are [the] lives which are of value to the world. But this [is] not all. The character which is demanded of us [in] our commonplace conditions is the same as th[at] which sets on high lives the most conspicuous, [the] most influential, and the most honored. All heroi[sm] is of a piece. There are not two kinds of goo[d]ness; goodness for great men and goodness for co[m]monplace people. Virtue, devotion, loyalty, obe[di]ence, sacrifice—are they not the same in us as [in] men and women, the greatest the world has know[n]? Has not Christ taught us that he who receives [a] prophet in the name of a prophet shall receive [a] prophet's reward? The reason we know. It is ju[st]. For that man must share the prophet's nature w[ho] knows a prophet when he sees him and does h[im] honor. And this is why our Lord is confident th[at] he who is faithful in little will be faithful in mu[ch]. The much, no more than the little, demands th[e] commonplace virtues of endurance and loyalty a[nd] unselfishness which the worlds and the ages ha[ve] agreed to call heroic.

I will go one step further. Having committ[ed] myself to this glorification of the commonplace, [I] will give hostages to fortune and declare that th[e] commonplace lives call for a capacity sometimes a[nd] a courage often greater than those demanded [by] greater circumstances. For, if conspicuous positi[on] and a famous name bring great responsibility, th[ey] bring also powerful stimulus. They bring an appe[al] a moral obligation, an encouragement to noble livi[ng]. If the eyes of the world are upon a man he brac[es] up, takes his courage in both hands, lives finely, [and] prepares to die picturesquely. We shall never kn[ow] how much of the supreme courage of men, who[se] daring has become the imperishable memory of th[e] kind, was innate and intrinsic, and how much of [it] was born of some heroic hour when they felt t[he] glorious propulsion of the expectation or faith of [a] million souls. We shall never know how brave th[ey] might or might not have been amid the humdru[m] commonplaceness to which you and I are made su[b]ject. In the prophet's view it is easier to fly th[an] to run; easier to run than to walk! The anti-clim[ax] is the real ascent. The fall into commonplace [is] the crown of achievement. They that wait up[on] the Lord shall renew their strength. They sh[all] mount up with wings as eagles—that is splendi[d]. They shall run and not be weary—running does n[ot] sound as wonderful as mounting with wings, b[ut] it is more splendid! They shall walk and not fai[nt] —and walking seems nothing contrasted with th[e] running and the flying, yet it is most splendid [of] all! Anybody can fly—now and then, when you[r] aspires, dreams, disdains the limitations of tim[e] and sense! Almost anybody can run on occasio[n] for a little time, when the great effort is needed, an[d] the great moment calls for a great effort. But [to] walk and not faint; to trudge on, mile by mile, [in] narrow path, circumscribed, dreary, without vie[w] of smiling landscape or awe-inspiring hills—to ke[ep]

Continued on next page

* Pastor Fifth Avenue Baptist Church, New York City.

The Song of the Well

Continued from preceding page

n steadily, quietly, persistently, always with a smile, always with the ove-light in the eyes, and always confident that there's always something, omewhere sings—this is heroism indeed, the heroism of the commonplace, nd of such is the kingdom of heaven!

This is the life which reflects divinty! Did you look for it in priest or ing? Did you think to find it only in nartyr and in saint? But what went e out for to see? A reed shaken with he wind? But what went ye out for to ee? A man clothed in soft raiment? Behold, they that wear soft raiment re in kings' houses. Verily, I sav nto you, divinity is in your own heart, r nowhere! Now are we the children f God!

So, now, let us sing of the well! Is ot the work of the Church and the School and the Mission mere routine nd drudgery often to our souls that spire to bigger things? And is not he common round, the daily task of he home, drudgery too? And are we ot from day to day bound down to a ommonplace task? Yet why should ve not be willing to do chores for God? And who would not be glad to be the handy-man of the Almighty?

> Spring up, O well; sing ye unto it;
> Well, which the princes digged,
> Which the nobles of the people delved,
> With the sceptre, and with their staves.

Does not our consecration go back o the Christ of Calvary and of the Resurrection Morning, to the prophets vho hoped for him, to the evangelists vho wrote of him, to the apostles who proclaimed him, to the martyrs who lied for him, and to all the sweet and racious souls who have loved him and ived with him and died in the assurnce of his salvation, whose lives are idden with Christ in God? We are ot great. In us there dwells no faroff touch of greatness, unless great it e to know we are not great. Yet, if y word or deed or thought of ours ome burden be lifted from the shoulers of earth's weakest children; if ome sorrow be assuaged, some conience cleansed of the perilous stuff hat weighs upon the heart; if through he commonplace goodness of our commonplace lives, one who was lost is found and one who was dead is alive gain, then, though it is not ours

> The applause of listening senates to command,
> The threats of pain and ruin to despise,
> To scatter plenty o'er a smiling land,
> And read our history in a nation's eyes—

et one day princes who digged the vell and nobles who hollowed it out vith their sceptres and their staves, hall join with us in the song of the ransomed, and our commonplace lives hall be in this commonplace world as well of water springing up into everasting life.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..GROWTH in knowledge is the only ure for conceit.

..STARTING to heaven on a gravetone is a risky business.

..A MATCH looks harmless, but it as often taken a life.

..IF you wear religion as a cloak, our soul may freeze to death.

..WHEN God measures men, he rings them all to the same standard.

..THE devil can no more hurt a Christian than mud can soil sunlight.

..THE moment a Christian looks ack, he begins to make crooked paths.

..THE man who is not satisfied with Christ is not satisfied with any one lse.

..YOU have as much right to rob our neighbor as you have to set him bad example.

..TALK of improving the liquor raffic! You might as well try to paint he devil white.

..CHRIST will knock at the door of our heart, but he will not come in without an invitation.

The Children's Pulpit

GRANT'S BIRTHDAY

By Rev. J. M. FARRAR, D.D.*

SWEARING is a great waste of time. Stop the leak in the kettle. This kettle is an hour with sixty drops of time in it. If there is a leak in the kettle the little drops of time will be lost. Sixty drops and the hour-kettle is empty. Swearing is a bad habit and will surely wear a hole in the kettle. It is difficult to swear without getting angry. Sometimes the kettle is emptied before the hole is made. How? Anger starts the kettle boiling and time runs over and is lost. Swearing is a great waste of time! In sixty minutes of temper an hour has run over.

. . .

WEDNESDAY, APRIL 27, was Grant's birthday. Some one told the following interesting story about him. "While sitting with him at the camp-fire late one night, after every one else had gone to bed, I said to him: 'General, it seems singular that you have gone through all the trouble of army service and frontier life and have never been provoked into swearing. I have never heard you utter an oath or use an imprecation.'

"'Well, somehow or other, I never learned to swear,' he replied. 'When a boy I seemed to have an aversion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to arouse a man's anger; and when a man flies into a passion, his adversary who keeps cool always gets the better of him. In fact, I never could see the use of swearing. I think it is the case with many people who swear exeessively that it is a mere habit, and that they do not mean to be profane; but, to say the least, it is a great waste of time.'"

. . .

WHEN you read this to your uncle he may say, "If General Grant had been provoked as I often am, I think he would have sworn." Just tell uncle this story and ask him if General Grant did not have some reason now and then to have a provoke:

"After he had served the nation as its President, General Grant was in New York when the Masonic Temple was burned. The fire-line was drawn half way down the block, but the great, surging crowds hampered the work. A policeman stationed below failed to recognize the ex-President as he approached the line, and quickly grabbing him by the collar, he swung him around in the other direction, yelling at him as he gave him a whack with his club: 'Here, what's the matter with you? Don't you see the fire-line? Chase yourself out of here, and be quick about it.'"

The General did not swear, but just got out of the crowd and began to attend to his own business. Swearing would have been a great waste of time.

Other great men tell us that swearing is more than a waste of time; it destroys the kettle.

. . .

GENERAL WASHINGTON, in an order issued August 3, 1776, said: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice hitherto little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our army if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it." Swearing is a great waste of character!

James says: "But above all things, my brethren [and my Juniors], swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay be nay; lest ye fall into condemnation." Swearing is a great loss of soul! James asks you to be specially watchful against the habit of swearing. "Above all things"—that is, you will find it more difficult to keep from this sin than it is to keep from many other sins.

. . .

IF Satan cannot get a boy or girl to swear with the tongue, he will try to get a swear through the hands or feet. Slamming a door when you are mad is hand-swearing. When you have been corrected and go out of the room as though each step would put holes in the floor you are foot-swearing. Sometimes a swear spreads over the face like a cloud across the sky. Swearing is a great loss of happiness!

Did my Juniors celebrate Grant's birthday by resolving never to swear? Do not forget that swearing is a great waster.

. . .

YOU really want a story? I never tell a swear-story, but here is one that may help you to remember our thought about swearing: A long, long time ago in the summer time a man was stung in the face by a bee. This made him mad, and he swore and swore and then swore again. The swear was so hot that his kettle of time boiled over and he wasted half an hour swearing at the bee. A friend who was sorry to hear him swear, said: "Jim, I am sorry for you. I think that bee might have stung you in a better place." Again the kettle boiled over. "Where might it have stung me?" asked the swearer. "Why, it would have been better for you if it had stung you on the tip of your tongue." Read the third chapter of James and then think of the need of a bee on the tip of the tongue.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "Above all things, swear not." James 5:12.

How Deaconess Alice Lived

By LUCY RIDER MEYER

"SHE cannot possibly live," said the doctor.

"Oh, doctor!"

"I am sorry to say it, but I must."

The doctor was very sad. He had been a friend of deaconesses ever since they first came into the church, and it was not easy to pronounce the death sentence. Moreover, he had fought the dread white plague in his own family, and his very heart had been wrung once by a lost battle there. What wonder he was sad over this beautiful, devoted young woman doomed to death in the very prime of her life?

"But can nothing be done?" said the superintendent.

"Well, send her to the mountains. If she can live at all it will be there."

Sister Alice went to the mountains. She slept in a tent or out of doors; and in the high dry air of Arizona the balance slowly swung up—toward life. She grew strong and active again, and with the true spirit of a deaconess began looking about for work. There was plenty at her very hand, for the little mountain city is always crowded with poor pilgrims in search of health. Some of them live, but others die. They are lonely and friendless, and sometimes in great poverty, having spent their all in the battle. Oh, you who have watched over your own sick ones in tenderly sheltered homes, think, if you can, what it must mean to these other sufferers when this strong cheery friend, this "angel of the white ties," finds them out in their need. She helps them all she can, and, living or dying, she tells them again of Jesus and his love. Was it not worth while to save such a life as that of Sister Alice?

Sister Alice has lived for five years on scant "deaconess allowance," yet she has lived, and she has been helpful to others, and that has been enough for her own happiness. But now a great ambition is growing in her heart. It is not for herself. Her place in the little church is secure. The sick people about her, as in the time of Florence Nightingale, are ready to "kiss her shadow" as she passes, from sheer love and gratitude; and she has won the hearts of all. But now she wants to buy a little piece of ground and pitch her tent on it permanently—perhaps, indeed, two tents, or three, or even some time, if the Lord should send money, a house might be built—in order that she may be able to welcome and help those of her sister deaconesses who may also some time need a refuge from the dreadful disease. There are more than seven hundred licensed deaconesses in America alone, and, true sisters of humanity, their work is largely among the poor and sick. They cannot altogether avoid infection, and from time to time some will be going down with tuberculosis. What saved the life of Sister Alice will save the lives of others. This little foothold in the mountains must be secured. Property is rising rapidly. The lot on which for two years the tent stood is now sold—for three times what it could have been bought for then. A thousand dollars will buy another lot and a second tent. Two hundred dollars of this sum is already pledged. If all the room should not be needed at once, perhaps some beds could be fitted up for a few homeless girls. A second deaconess, a well woman, is ready to go if needed.

I have pleaded the cause of many things since I have been in deaconess work, but never anything that touched my very heart more than this. There is so much money in the hands of God's people, and this Home now will mean life and health to many a devoted deaconess. It must be secured. Surely the God who hears his little black ravens when they cry, will speak through these poor words to the heart of some who will respond. Any reader who wishes to do so may send a gift, or address inquiries to me at No. 4949 Indiana Avenue, Chicago, Ill.

A NOTABLE AMERICAN WEDDING

WHEN the eldest daughter of a very rich and generous man marries the promising son of another very rich man, the wedding is likely to be on a lavish and splendid scale. That of Miss Marjorie Gwynne Gould and Mr. Anthony J. Drexel, Jr., at St. Bartholomew's Church in New York, April 19, fulfilled these conditions and was probably the most beautiful wedding among the long list of recent events of similar character.

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Mr. Anthony J. Drexel
The Bridegroom

All the accompaniments of the wedding were on a grand scale. The magnificent gifts; the white satin Charmeuse gown of the bride, with which she wore a remarkable string of matched pearls and a priceless pearl-and-diamond brooch; the superbly decorated church, its walls almost hidden beneath its drapery of lilies, white lilac, apple and white peach-blossoms and pink azaleas; and the crowd of two thousand elegantly attired guests—all made a combination not soon to be forgotten.

An elaborate musical programme is now likely to form a part of the modern marriage ceremonial. That at the Gould-Drexel wedding was exceptionally well chosen. It began with Mascagni's "Hymn to the Sun," and included Parker's arrangement of the Twenty-third Psalm, a Wagner Intermezzo, Massenet's "Morning Hymn," Martin's "The Voice That Breathed O'er Eden," Barnby's "O Perfect Love," Mendelssohn's "Wedding March," and as a recessional, Parker's "Lord, Who at Cana's Wedding Feast."

The twenty-four white-vested little choir-boys, each with an American Beauty rose pinned across his breast, reached the chancel by a side aisle, singing, as they went, Martin's beautiful hymn; while behind them came Bishop Scarborough of New Jersey, in full canonicals, accompanied by the Rev. Ernest Matthews of Lakewood, and Dr. Leighton Parks, rector of St. Bartholomew's, all of whom participated in the ceremony. The wedding party walked up the aisle to the strains of the greatest of wedding marches—the six ushers leading, one of them being Viscount Maidstone, who is soon to marry Miss Margaretta Drexel, the sister of the bridegroom. Then followed the six bridesmaids, gowned in delicate pink and blue, with toques wreathed in blue tulle and ornamented with pink ostrich plumes. Two little flower girls in white came next—little Edith Gould, the bride's youngest sister, and Ellin, the second daughter of Mr. and Mrs. Clarence W. Mackay. The maid of honor, Miss Vivien, the lovely second daughter of the Goulds, then preceded the bride on her father's arm.

The wedding cake, made by Delmonico, was one of the most elaborate confections ever created. It was a cake of three layers, heavily iced and four feet high by two feet wide. On the top layer was a "Temple of Love," done in candied frosting. Below it was the "Fountain of Youth," supported by tiny Cupids, with still tinier ones poising on the edge of the outer basin. In the inner basin were dolphins, spouting white threads of crystalized sugar into the outer pool. Much of the fruit-cake for distribution was in small silver boxes and these were all guarded during the night before by a special policeman, so great was their value.

It seems incredible that free and democratic Americans can desire to push in where they have not been asked and where they are not wanted; but so great is the popular curiosity to see the rich and the much-talked-of, that crowds of the uninvited have not infrequently gathered in the adjacent streets, and even surged into the very church itself upon the occasion of a widely advertised wedding. Even the rain, which marred the Gould-Drexel wedding, could not keep back these interlopers. Cordons of policemen were unable to control them. They fought and pushed, and tugged, and jostled over each other and over the policemen, too, in the drenching rain, just for the sake of catching a glimpse of the bride and her fair attendants. It was a remarkable spectacle and by no means an edifying or agreeable one.

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Miss Marjorie Gwynne Gould
The Bride

At the Gould home, 857 Fifth Avenue, the wedding reception was held, and it was a brilliant affair. On the third floor the wedding presents were displayed, being closely guarded by detectives. They included Mrs. Gould's gifts of a diamond watch on a long pearl chain, a corsage ornament of diamonds and emeralds, and a ring of emeralds and diamonds. The bride's father gave her a large flat Oriental collar with diamonds, a diamond pendant and a house on Fifth Avenue, with furnishings. The bride's grandmother sent a pearl and diamond bracelet and an emerald and diamond ring for the bride groom. Her brothers and sister gave her a gold tea service. The other gifts included diamond bracelets from Paris, pearl collars, diamond and turquoise ornaments, and diamond rings; diamond brooches, gold and silver handbags with diamond monogram, an immense number of silver pieces, including two large chests with a tea and a dinner service, gold dinner plates from several friends, silver baskets, clocks, mirrors, candelabra, gold coffee sets, etc. The total value of the gifts is estimated at $2,000,000.

The honeymoon will be spent on board Mr. Gould's yacht, the *Atalanta*.

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The Wedding Group at the Gould-Drexel Nuptials

THE BIBLE AND THE IMMIGRANT

THREE years ago an educated young Russian, on landing at Ellis Island, was presented with a New Testament in his own language, by a missionary of the New York Bible Society. It was the first time he had ever seen any portion of God's Word. The village in Russia from which he came had not a single Christian living within its boundaries.

On Sunday, March 6, 1910, a young Russian was baptized in one of the churches of New York City. He was the same man who had landed at Ellis Island and had received the Testament. He had been converted through reading the little Book and had decided to return to his own country as a missionary. He delayed sailing in order that he might be baptized in the country where he had found the True Light. His parents have disowned him because of his conversion, and he will be the only Christian in his village, yet he has gone back to tell the people there the story of salvation.

Some one is responsible for the Testament that was given to this immigrant. Some one made a donation to the New York Bible Society, and the gift made it possible to furnish the Scriptures to this young man—was it you? If so, this story will encourage you in your giving.

If you never have helped this noble cause you can be sure that you have now found a way to do both home missionary work and foreign missionary work at the same time. You will find this to be a paying investment.

A gentleman who believes in this work has recently made the greatest offer ever made for Bible distribution among the immigrants, the sailors, and among all nationalities in the city of New York. He has said to the New York Bible Society: "I will give $100,000 if you will raise $100,000 before May 1." He has offered more than this, for he has said: "I will give dollar for dollar for this work for all sums that you raise up to $100,000 before May 1."

A Missionary of the New York Bible Society Distributing Scriptures Among Immigrants

The New York Bible Society is alone carrying on this great work. It employs missionaries at Ellis Island to supply Bibles to the immigrants, so that each may have the Book in his mother tongue. More than one hundred thousand immigrants landed at Ellis Island during the month of March, and the Bible Society missionaries made a record distribution of the Scriptures among these strangers. A missionary is also employed to work among the sailors of the harbor, visiting over three hundred vessels every month. In the city, Bibles are placed in hotels, hospitals and prisons. Missionaries and pastors of every creed are supplied with the Scriptures, for house-to-house visitation.

This offer to the New York Bible Society was made several months ago, but has not before been made public, in order not to conflict with the appeal of the American Bible Society to meet the offer of Mrs. Russell Sage, which has been fulfilled.

Up to the present time $35,000 has been subscribed. There remains $65,000 to be raised forthwith if the $100,000 is to be obtained from the friend who has made this offer. That is, if the condition shall be fulfilled, the New York Bible Society will have $200,000 for its work. Here is a great opportunity and need. Many of THE CHRISTIAN HERALD readers will respond to this appeal. Your gift, whatever it may be, will be doubled. It should be sent to James H. Schmelzel, treasurer, 66 Bible House, New York.

REV. GEORGE WILLIAM CARTER,
General Secretary.

THE UPRISING IN HUNAN PROVINCE

Pilgrims of Chang-Sha | Mr. and Mrs. Keller | A Christian School in Chang-Sha

ONCE more the fanatical and backward populace of the province of Hunan, in China, have risen against those who sought to give them a truer religion, a more hopeful way of life, and have driven American and European missionaries from their homes and schools and have applied the torch to the buildings which housed them. It is a disheartening blow to the men and women who were striving so earnestly and fearlessly to bring enlightenment to that benighted region, for Hunan has been undoubtedly one of the most difficult fields for the intrepid followers of the Cross. It has always boasted of the fact that it was a province for the Chinese alone, and that foreigners would not be admitted within its boundaries. An American who entered it literally took his life in his hands until within a very few years. A few travelers went through with strong guards. The spirit of the old backward China is more rampant there than in the provinces nearer the sea, which have come more under foreign influence. Recently the opposition to the presence of missionaries seemed to grow less, and a large number of the Chinese of the province had come to look up to them as their best friends, and were giving them their confidence; the prospect of many conversions in the near future seemed very bright. Already there is a growing band of native Christians who are anxious to work among their own people. China is now athirst for Western learning, and the missionaries felt that no period has been more opportune for a determined effort to carry the Gospel into the remotest sections of the country than when the great giant among the nations of the East seemed to be awakening from its long sleep and to be reaching out for the civilization of the West. Consequently the sudden uprising at Chang-Sha came as a surprise, though periods of reaction will doubtless come, as they have in other heathen lands, before the Cross is planted to stay for all time.

The rioting at first was not directed against the presence of the missionaries and other foreigners in Chang-Sha, but agitators soon made them the object of their attacks. The province of Hunan has suffered this year from scarcity of food, and on April 13 mobs gathered and made attacks on the rice shops, which were soon pillaged, though the police fought hard to suppress the disorder. One of the captains was badly wounded in the fray, and would have been killed had not reinforcements arrived and covered his retreat to his house, which was soon in a state of siege. The troops were called out and a part of them surrounded the house of the Governor of Hunan, Wau Chung Siu. Inside of a few hours, however, they had deserted to the rioters, and both the Governor and his son were dead. Whether they were killed by the mob or committed suicide is not yet certain. Both reports are in circulation. A number of other high officials were obliged later to flee from the city, as threats were made to kill them.

At last the remaining Chinese officials posted a proclamation that they were unable to protect the lives and property of foreigners longer. There were six thousand well drilled troops in the city, but they were drawn from the same class of the people as the malcontents, and the authorities did not feel that they could be relied upon to act against the rioters. On the 14th the mobs made their first attacks on the missions. The Norwegian and the China Inland missions were looted and burned, and, the spirit of destruction now being uppermost in the minds of the mob, they put the torch to other buildings and soon whole quarters of the city were in flames. Mr. and Mrs. Keller were in charge of the China Inland Mission, and at this writing they are reported to be safe. The British Consul held two steamers in the river ready to receive the fleeing refugees, who had taken to flat-boats. During the night the situation grew worse and the feeling against all foreigners more fierce, and, all the troops having gone over to the rioters, they now numbered over twenty-four thousand. Made bold by their numbers and their success, they burned all of the public buildings and all of the consulates, except the British. The feeling against the Japanese was particularly bitter, and over seventy of them sought refuge on the waiting steamers. The missionaries of the United Evangelical, Yale and Wesleyan Missionary Alliance, and Episcopalian missions to the number of forty-one were successful in getting aboard the steamers which were ordered down to Hankow. After they were on board they could see the flames of burning buildings, including the British warehouses.

Eight German missionaries escaped from the city in junks, but according to one report, three of them lost their lives. They were sailing down the river toward Hankow with no lights showing when their junk was run down by the British gunboat *Thistle*, which was steaming to the scene of the trouble. Shallow water prevented the warship reaching Chang-Sha that night, but she renewed the attempt later.

The British Consul was at last compelled to remove to a steamer a mile from the city, where he could watch events, return to Chang-Sha, or make his escape to Hankow, according to circumstances. He had done all possible to save life and protect property, and was the last to leave.

Hunan means in Chinese the country south of the lake. Hu-peh is the next province north, and means the country north of the lake, a large body of water having once divided them, of which only a small remnant remains. There were riots in Hu-peh, but the viceroy crushed them with an iron hand, and sent two thousand troops south to Hunan to restore order. They marched into Chang-Sha, and with their support the authorities, whose courage had revived somewhat, began to drive the rioters from the localities in which they had established themselves, and in a few days there was the semblance of order; but the city itself could not have looked worse if it had been through a siege and bombarded. Not a stick which had sheltered the hated foreigners was left standing, and the sites of the missions were marked by blackened ruins; but the fanatics had not been able to stamp out the Christianity which had been planted in the hearts of the converts. The seed will continue to grow, even if in a small way, within the very walls of intolerant and fanatical Chang-Sha.

A View of Chang-Sha, Scene of the Recent Riots

GENERAL COMMENT ON CURRENT TOPICS OF THE DAY

—IN THE U. S. Senate, the first step has been taken in the direction of remedial legislation affecting the cost of living. It came in the form of a recommendation by the investigating committee to limit to one year the time of perishable articles of food in cold storage, the purpose being to prevent the forcing up of prices. Any perishable food kept in storage over twelve months will be classed as "adulterated." Senator Lodge, of the Committee, expressed the opinion that the limitation of the cold storage period would be of great value in checking diseases that are attributable to meats long held in refrigerators.

—EMIL SEIDEL, the newly elected Mayor of Milwaukee, is a Socialist, but as he himself explains, his socialism involves nothing revolutionary. He does not propose to introduce measures to precipitate either "Utopia or the Millennium." He stands on a platform which declared for municipal ownership, lower food prices, an eight-hour day, and the initiative and referendum. He will try to compel corporations to pay their proper taxes and will endeavor to improve the condition of the working classes. A pretty moderate, yet up-to-date, platform on the whole.

—IN THESE days of acute Bible discussion and of frequent assault on the reliability of the old Book, on the part of those who claim that there is a chasm of divergence between Science and the Bible, it should be the duty of every intelligent professing Christian to become familiar with the ascertained facts. In an early issue, THE CHRISTIAN HERALD will begin the publication of a short series of articles entitled, "Science and the Bible," which will show that there is at bottom no vital discrepancy between the two, and that the conflict is largely an imaginary one. Every one who reads these articles must be convinced on this point. This old world of ours, year by year, is giving up its long-hoarded secrets under the hands of skilful investigators; and these, being reverently deciphered by the world's best scholarship, are so strongly corroborative of the historical accuracy of Scripture that they form a most impressive argument against the skeptic and the agnostic. This valuable series deserves to be read, studied and preserved by pastors, teachers, Bible students and believers everywhere.

—THE ANTI-VIVISECTION campaign undeniably has some features about it that smack strongly of the sensational. Well-known physicians and surgeons have not hesitated to point out many misleading statements made, no doubt, in ignorance of the real facts, which are calculated to convey the impression of unheard-of cruelties and an almost fiendish wantonness in the infliction of pain upon helpless animals. It is always unfortunate when tactics of this sort are allowed to prevail. That there have been excesses in the name of science, no one doubts, and this is so well fixed in the public mind that it is only a matter of a short time when regulative legislation will remedy such evils where they exist. Proper scientific research will not be impeded, but abuses in the name of science will be rendered impossible. And we are assured that no one will welcome such a legislation more cordially than the medical and surgical fraternity.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

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A New Creed

IT is announced that one of the large churches of Connecticut, belonging to the Congregational denomination—a church which has for more than two hundred years held firmly to orthodoxy—has decided that it must have a new creed. Its pastor is credited with the declaration that the time-honored Creed of the Apostles is "a mere historical relic." It is true, he very kindly proposes to keep the Apostle's Creed upon the church records; but the working creed of his church henceforth is to be one better adapted, in his opinion, to modern needs and ideas. This new confession of faith, we are assured, will contain no recognition of the divinity of Christ. It is to be non-theological, "the emphasis being placed on the religious purpose of life, rather than upon doctrinal requirements." It does not seem to have occurred to the proposer of this new departure that a Christian creed without Christ is an anomaly. We do not believe that any considerable number of the great body of Congregational adherents is prepared to make this sacrifice, or to proclaim themselves Unitarians or agnostics. A Christless creed and church can have no use for the Gospels, other than as philosophic literature. The old Bible itself would be to them simply a compendium of morals, history and philosophy, and the prophecies would be meaningless.

The Art of Giving Away

THAT sprightly nonagenarian, Dr. D. K. Pearsons of Chicago, who lately celebrated the birthday that opened his tenth decade of life, is a wonderful old man. He is a living illustration of the fact that cheerfulness, clean living and common sense, plus Christianity, are the best preservatives of youth the world has yet discovered. This cheerful old-young philosopher has given away several millions of dollars to colleges, seminaries and schools in the last twenty years. His honorably accumulated fortune he is using for the noblest purposes. "I mean to die poor," he says. He realizes the joy of giving, for he gives with a good grace, spontaneously, and ties no strings to his benefactions. For yachts, autos, fine horses, or showy surroundings he cares little or nothing; his pleasures lie in a different direction. He seems to get a good deal more out of life than most rich men do, and we have his own assurance that the pleasantest occupation in the world is that of doing good to others. There are many who will envy this old Spartan Presbyterian, whose simple daily regimen, with its light diet, dumb-bells and avoidance of worry, keeps him up to his work so well. In any age, he would have been considered a remarkable man; but in these days he is specially so from the fact that he has been almost a lone pioneer in the great art of giving, and has found the pleasure and blessing of it increasingly throughout the years.

The Hilprecht Controversy

IN another part of this issue is reproduced the now famous "Deluge Tablet," with Professor Hilprecht's translation of the cuneiform inscription which has been the subject of so much controversy. Critics have hotly disputed the age of the tablet and the accuracy of the translation. While several eminent gentlemen who have never been in Nippur are still engaged in disputing and doubting, it is interesting to know that five leading American Assyriologists—two of them of the very highest standing—have endorsed Professor Hilprecht's determination of the age of the tablet, and four of the leading Assyriologists of Europe have done likewise. One of these, who has given the most thorough and unqualified endorsement, is Professor C. P. Pinches, for twenty-five years Curator of the Babylonian Section of the British Museum, who writes: "As the whole fragment is clear and fully readable, and treats, moreover, of the Flood in a different way from others, agreeing much more closely with the Biblical account, it may be regarded as a discovery of the first importance." Two other distinguished professors in their endorsements pronounce the finding of the tablet "an epoch-making discovery"—and they are both American! Up to the present time, the controversy has been somewhat one-sided, as far as actual knowledge and experience in Assyriology are concerned, none of the three professors who have distinguished themselves as dissentients by trying to belittle the fame of this great accomplishment being recognized as authorities on the cuneiform writing of that particular period.

Mark Twain

GENIAL Mark Twain, beloved on two continents; the idol of our boyhood; the perennial wag who for nearly half a century has delighted a large portion of the English-speaking world; the creator of "Huckleberry Finn," of the famous "Jumping Frog," of "Tom Sawyer" and "Pudd'nhead Wilson," characters dear alike to youth and age—has crossed the Great Divide! His pen never set down a vulgar or offensive word, nor a malicious one, for his versatile literary work, always brimful of quaint surprises and characteristic wit, was ever kindly and generous. His last years were devoted to the preparation of his autobiography, some chapters of which have been published serially. Much more than a mere mirth-maker, his pleasantries had an underlying vein of true philosophy. He was one of the few writers who knew how to keep march with the changes in public taste. Fame and wealth came to him in his maturer years; but it is a question whether any of his work afforded him so much genuine pleasure as the little book of stories written in Calaveras County, California, 'way back in the 60's, and through which he first became known.

After his seventieth year, he found life very lonesome. The sweet companionship of old friends became only a sad memory, for they had gone—wife, daughters, literary chums and social intimates. "How fortunate they are!" he would say. And the old man, who so often had made the whole world smile, at times would be inconsolable in his sorrow for the loss of all his loved ones—a loss for which his successes afforded little compensation. He was pleased at the prospect of meeting them again, and the name of one of those friends was almost the last word on his dying lips.

Union Churches in Rural Districts

THE multiplicity of churches of various denominations in small towns and villages has long been a subject of discussion. In many places the question is asked: "Does it pay to have too many churches in a small town?" Now, however, the tendency is gradually toward consolidation and the effacement of purely denominational lines. This is designed to meet two requirements: (1) To assure adequate financial church support in small communities, and (2) to attain such unity of action in church and philanthropic work as will prove more effective than if the churches acted independently. A reader in the Chicago *Interior* injects a new idea into the discussion. He proposes that two or three congregations choose a joint executive committee to act in the common business interest; that one building should be chosen for public worship and the others utilized for reading and recreation rooms, gymnasiums, Y. M. C. A. headquarters, etc. It is not at all certain that such a suggestion will meet with favor. So strong is the hold of denominationalism that many, especially the aged, would regard the new idea as a disloyal desertion of the old allegiance, even if it did not interfere with the vital truths of religion.

The Believing Heart

WHAT a beautiful custom that is of the herdsmen in the Alps! They use a horn to call their cattle; but the horn is also for another purpose, solemn and religious. As soon as the sun has disappeared, and its last rays are glimmering on the snowy summits of the mountains, the herdsman who dwells farthest up the mountainside takes his horn and trumpets forth: "Praise God the Lord!" Instantly, all the herdsmen in the neighborhood take their horns and repeat the words, "Praise God the Lord!" This continues for some minutes, while on all sides the mountains echo the praises of God. A solemn stillness follows, and every one offers his secret prayer on bended knee. By this time it is dark, and then the herdsman on the loftiest height peals forth, in his own musical French, "Good night!" and "Good night!" is repeated on all the mountains, from the horns of the herdsmen and the clefts of the rocks.

So, when the sun has set—the sun of pleasure and prosperity—and nothing is left but the twilight or the deeper darkness of sorrow, or poverty, or old age, very pleasant it is to find the believing heart still overflowing with the grace of thankfulness and adoration — giving "praise to God the Lord"; and then, however deep the shadows—though it be the very valley of death, bidding "Good night," not in sadness, but in peace and hope.

The Suffragist Congress

SUFFRAGE is in the air, also on the Atlantic cables, and in the national Capitol. It is the "day of promise" of the emancipated, and we are pleased to see the ladies taking advantage of this beautiful spring weather to enjoy a good time. They have presented to Congress the monster petition of half a million names, and made a very proper apology to President Taft for the offense of the handful of irresponsibles who interrupted his speech of welcome. In the "great petition," the presentation of which must doubtless produce its effect on the legislative and public mind, the women have not overlooked the fact that the right of final decision as to the eligibility of a voter is one that belongs at present to the various States. It is not within the power of Congress to decide. The battle for the ballot must be fought out in the States themselves, and the prospects there are by no means discouraging. Apropos of the general subject, a new incident has just come to light, showing that Bismarck, the "Iron Chancellor" of Germany, was a believer in equal suffrage. "I esteem every woman who raises us men up," he said, "who teaches us religion and morals; who preserves to us ideals and weaves heavenly roses in our earthly life. . . . Women should not dabble in a man's work or business; but they should lead him to what is right. The day will come when women will be chosen to co-operate with men. The clever woman can get pretty much what she wishes." Clever they are and charming most of them can be, and that they are not only entitled to but qualified for citizenship, no one now questions. But he surest road to victory in the suffrage campaign is the path of conservatism. Bismarck gave a hint of the right direction when he said that woman must not surrender either her womanly graces or her high ideals. With these, she may conquer the world at will.

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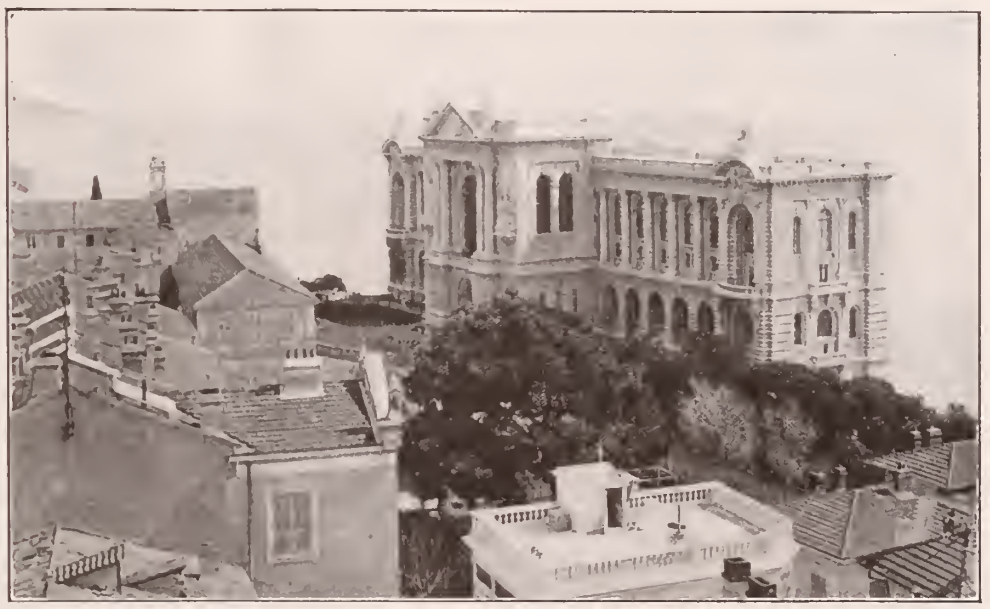
THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

An Oceanographical Museum

FOUR days were given up to fêtes and ceremonies connected with the opening of the new Oceanographical Museum at Monaco. The great fête upon the sea at Monte Carlo represented Hercules reaching the shore of Monaco in a galley, preceded by marine monsters. This is the only museum of the kind in the world which is devoted to investigations concerning the sea, its inhabitants, its tides, and its bottom. The Prince of Monaco is the greatest living scientific investigator of the sea. He has a ship built especially for the purpose, in which he cruises and makes his deep sea investigations. It is fitted with elaborate scientific instruments, many of them devised by himself. It has a wonderful arrangement for viewing the bottom of the sea through glass sections. It was through his influence that this museum was erected to preserve collections of all forms of fish and sea life, vegetation of the sea bottom, charts and data in regard to tides. The Prince presided at the official ceremony of the inauguration of the museum. For more than an hour before the time fixed for the inauguration the distinguished guests had been arriving, and were at once shown to their seats in the splendid *Salle d'Honneur* and *Salle des Conférences*, at the end of which were grouped singers, with a chorus and a famous orchestra. The seats of honor were allotted to the foreign official representatives, all of whom were in full court uniform. M. Pichon, minister of foreign affairs for France; Admiral von Koester, representing the German government; Senator Oden de Buen, representing the Spanish government, and Count de Souza-Roza, who represents Portugal, were given places facing the platform. In all, there were about six hundred persons present, from all parts of Europe. It was probably the largest assembly of savants that has ever met under one roof. The Prince of Monaco, who was in uniform, was met at the entrance to the museum by His Excellency Admiral Hautfeuille, Governor of Monaco, and the members of the Board of Administration, headed by the director. The Prince's address was received with loud applause, and replies were made by the various foreign representatives. The dedication of this institution marks another step in the scientific progress of the world which will increase knowledge and benefit mankind. The apostle makes reference to the domination of man in earth and air and sea.

For every kind of things in the sea is tamed, and hath been tamed of mankind. (James 3:7.)



The New Museum at Monaco, for Deep-Sea Investigation

Advice to Young Men

Dr. D. K. Pearsons, the millionaire philanthropist of Chicago, in an interview recently told young men what to do to attain old age and success in life. These are some of the things he suggested: "Keep the Ten Commandments. Go to bed early and sleep eight hours. Don't worry. Eat moderately of wholesome food. Sleep with your window open. Avoid ill temper and all extremes of emotion. Honesty, chastity, sobriety—these are essentials of a successful career. Read the Bible; it is the greatest, best and most satisfying book ever written. It contains all the wisdom of the ages. Where will you find more beautiful poetry than in the Psalms, greater truths than in the teachings of Christ and more learned treatises on almost any subject than in the Old Testament? Governmental science is founded on the Bible. Our present day civilization dates back to its teachings. A few days ago a man called on me and said: 'If you had kept your money during these last wonderful twenty-one years, had devoted yourself to making more and carefully reinvesting it, do you know how many millions you would now have?' He had an estimate, and it was not very far from right, and he thought I had made a great mistake that I did not hold on to my money and make more. But he was very much mistaken. I am a richer man for what I have given away. I am a happier man for every wise gift. When I die I shall not be rich in money. I intend to give it all away. But I am rich in the joy of doing good. All accumulations of money and of knowledge are of little worth unless there be with these upright character and a faithful life. Live to serve God and your fellow-men. The world needs young people strong in body and in mind who are able to bear the burdens of the future." The old doctor in his ninetieth year concluded his advice to young men by commending the study of the Bible and the pursuit of an earnest Christian life, in imitation of the wise man who wrote:

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. (Eccles. 12:13.)

Lord Kitchener's Reception

Lord Kitchener, of Khartoum, in his trip around the world, spent a few days in New York City, where he was accorded a royal welcome. At a great dinner given to him by the Pilgrims at the Waldorf Astoria, Mr. Joseph Choate, after having read a telegram of congratulation from Lord Roberts, made a witty, complimentary speech, which closed with this introduction: "I have the honor to present to you the greatest living soldier of the age in active service, Field Marshal Lord Kitchener." Four hundred men sprang to their feet and cheered lustily. The distinguished guest made appropriate remarks, complimenting our country and its influence for good in the world. Others, including Mayor Gaynor, made addresses which were full of wit and wisdom. Lord Kitchener, in explaining why he made such a short stay in the United States, remaining only an hour in Chicago and four days in New York, said he was homesick and in a hurry to return to his native land. After eight years in India, where he kept profound peace in a mighty empire, the hero, whose face was burned by the Indian sun, sailed for home. By a series of military successes Joab was made head of the army of Israel, and was politically and personally loyal to David. Lord Kitchener won his way by signal military contests to the field marshalship of a great empire and will be enthusiastically received in his home as a son loyal to his country and his king.

The general of the king's army was Joab. (I. Chron. 27:34.)

Danger to Y. M. C. A.

By a cablegram from London we learn that Lord Kinnaird, president of the national council of the Young Men's Christian Associations, together with other leaders in the movement in Great Britain, has issued a call to the members to make the year 1910 memorable by a return to the fundamental principles of the organization with relation to its religious work. The social work, he declares, threatens to swamp the purely Christian features. This, he claims, would be disastrous, as the Young Men's Christian Association is primarily a Christian organization, and if this basis is permitted to deteriorate the whole structure will soon fall. The Young Men's Christian Association in this country is facing the same kind of peril. In some of the cities the plants are so expensive and the money needed to run them each year is so great that all kinds of educational classes and social functions are in danger of interfering with, if not edging out, the soul-saving work, for which the organization was originally founded and which has brought it to such a marvelous height of success. The evangelical spirit unquestionably dominates the majority of the Young Men's Christian Associations of the country, and it is to be hoped that the tendency to employ the physical, intellectual or social, as a substitute for the spiritual, in some associations, may cease. It seems important that this danger should be avoided at this special time, when there seems to be a world movement for the evangelization of the race within a generation. It is important that the Young Men's Christian Association, famous as a soul-saving institution, should renew its vow and redouble its diligence in its efforts to save the world; it is as true now as it was in the time of Christ that:

The harvest truly is plenteous, but the laborers are few. Matt. 9:37.)

Prison Poet Liberated

John Carter broke into a railroad station at midnight at Carlstadt, Minn., and stole $24. He was caught with a butcher knife on his body, was convicted and sent to prison for ten years. He was a young man of genius, who had used his pen in contributing to some of the newspapers, and having some considerable time for reflection within prison walls, he betook himself to writing poetry, which attracted the attention and favor of the whole country, and led to his release from prison on the recommendation of the Board of Pardons for the State of Minnesota. He did not apologize for his crime, but said he broke the law and got himself into trouble. He said he knew that society would still be suspicious of him after his release, but that he intended to do his duty like a man, and if they did not give him a fair opportunity in one place he would move on to the next and do his best to repair the fearful damage to himself and society which he had caused. He said that one of the influences that led to his pardon was a letter from his dear mother in England, who wrote to Chief Justice Start of the Supreme Court, and enlisted him earnestly in her son's behalf. The mother loved her boy and had faith in him and in his future. The penitent sinner is pardoned by the great Judge of all men and the severe penalties of the law are averted. His love for the wayward who are sorry for their misdeeds, trust in the Saviour, and intend to reform, is more tender than a mother's.

When my father and my mother forsake me, then the Lord will take me up. (Ps. 27:10.)

Masterpiece in Kitchen

After remaining in the possession of a humble Italian family for over 400 years, what is said to be a genuine Guido Reni portrait of the head of Christ, has been brought to light. Dingy and smoke-stained, it hung many years in the kitchen in the home of Giovanni Sufilippo, a mill operative in Olneyville. The Italian was out of work and without food, and hoped to raise the price of a meal by the sale of the picture, not knowing its value. It is said that $100 was offered to him for the picture, which greatly astonished him, but which also set him to thinking that it might be worth more. He took it to an art museum in Boston, where the estimated price of the picture was placed at $30,000, and in these days, when a single picture is bringing a quarter of a million of dollars, it is possible that the Italian will get more than $30,000 for it. Many of the most precious things in life are found in the most modest and even unseemly circumstances. There are in the kitchens and humble places of the world beautiful faces and characters, of whose value their possessors are often ignorant. The picture of the real Christ to the eye, and his personality in the soul, are a treasure beyond any earthly price. They are a guarantee of this life and the one which is to come. The apostle thus defines the riches of the mystery of this divine relationship:

Which is Christ in you, the hope of glory. (Col. 1:27.)

MY TOUR AMONG NINE REPUBLICS

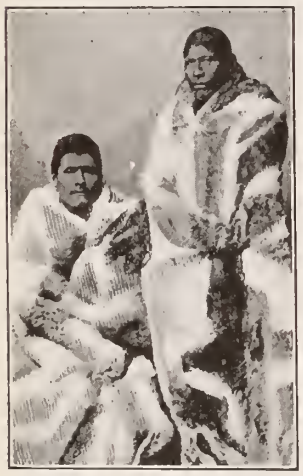
A Leading Street in Buenos Ayres

A Group of Gauchos

By Rev. A. B. SIMPSON, D.D.

THE writer has just completed a voyage of discovery. He has discovered South America. After a lifetime of considerable reading and thinking, he has to confess that he was almost as ignorant of actual conditions in the Southern Continent as the dear old lady in Ireland, who once asked him to call on her boy in America, with a message from his old mother, and added that "he lived in a place called Chicago, somewhere near New York." We are persuaded that the average American, so far at least as realizing the conditions is concerned, is about as ignorant.

Leaving New York in January, by the Hamburg-American Steamship *Blucher*, we called successively at St. Thomas and several Brazilian cities and reached Montevideo and Buenos Ayres about the middle of February. Tarrying in Argentina for about a week, we had the privilege of seeing the great city of Buenos Ayres and going out several hundred miles into the pampas and seeing the wonderful productiveness of that land. Then taking an English steamer, we passed round through the Straits of Magellan and disembarked in Southern Chile, where we spent a week and passed up by rail through the lovely Central Valley of that republic to the great cities of Santiago and Valparaiso. A sail of several days and several hundred miles next took us along the coast of the narrow "Shoe-String Republic" of Chile, to the borders of Peru. The last two weeks were spent along the coast of Peru and in the fair cities of Lima and Callao, closing with a charming sail along the coast of Ecuador, with a brief call at Guayaquil, to Panama, where we are once more on American soil, and waiting for a steamer to take us to Venezuela.



Natives of Tierra del Fuego

And so we have discovered South America. That means that we have got a view and a realizing sense of its natural vastness and grandeur, its commercial resources and possibilities, and its unspeakable religious needs. Brazil has a coast line 5,000 miles long, nearly twice as far as from New York to Queenstown. Brazil is larger than the United States without Alaska, and one of its twenty provinces would cover all our country east of the Mississippi. Argentina is larger than England, France and Germany combined, and almost every foot is good soil. Chile stretches three thousand miles along the Pacific, and is four times as long as California. Peru is larger than France and Germany combined. The Andes look down with lofty pride on our Rocky Mountains, and Pike's Peak and Mont Blanc are no higher than some of the railways that cross the Andes and look up almost two miles more to the snowpeaks that still rise above them. The La Plata, one hundred and ten miles wide, laughs at our little Hudson; and the Amazon, nearly three thousand miles long and embracing forty thousand miles of navigable waters in its various branches, could swallow up most of the other rivers of the world.

For tropical luxuriance and variety of landscape, flowers and trees, there is nothing on earth to be compared with the shores of Brazil. For majestic mountain heights, yawning depths, awful precipices, majestic glaciers and mountain cascades, the passes of the Andes and the Straits of Magellan have few rivals, even in the fiords of Norway and the valleys of Switzerland. For vast and almost endless pampas the plains of Argentina hold their own with Nebraska and Manitoba. And for fertile valley and sweet pastoral scenes, where shall we find anything, even in California, England or Italy, finer than these fair scenes in Chile which the early discoverers well named "Valparaiso"—"The Valley of Paradise"?

Urban life gives the first impression of a country's progress. The first cities approached on the South American coast are a revelation to the ordinary traveler. Para, at the mouth of the Amazon, is a splendid metropolis of two hundred thousand souls, embowered in tropical luxuriance and Moorish architecture. Sao Paulo has all the life, energy and architectural finish of Cleveland or Buffalo. Rio Janeiro, with its unequaled harbor, and its Avenedas and Trocadero, is probably the most magnificent scenic city in the world. Buenos Ayres, with a million and a quarter people and a new model of modern architecture on almost every street front, is a Western Paris. Santiago is magnificently set amid majestic mountains, reminding one very much of fair Edinburgh, and the architecture is worthy of its setting. Valparaiso rises from the sea in mighty terraces, like some vast amphitheatre, and is unlike any city we have ever seen. And fair Lima, capital of Peru, is perhaps the finest of them all, with its balmy air, its glorious vegetation and its stormless sea and sky.

South America is more than a handsome show picture. She is a great storehouse of riches and an unrivaled field for modern enterprise. One of the most valuable staples of commerce and manufacturing is rubber, and recent developments have given it new importance. Brazil controls the rubber trade of the world, and last year shipped over $80,000,000 worth. Even more world-wide is the demand for coffee, and Brazil supplies to-day more than nine-tenths of all the coffee of the world. Wheat, beef and wool are the staples of the world's trade, and in all these Argentina stands in the very front with the world's greatest nations. There are more than one hundred million live stock in the State and a single ranch in Tierra del Fuego has one million sheep. Along the barren shores of Chile are deposits of nitrate which would make any nation rich without even agriculture or manufacture. The visible supply of nitrate to-day in the works in Chile and the stores in Europe and America is $240,000,000! The desolate islands of Peru are covered with rich beds of valuable guano. And what of her mineral wealth? It has only begun to be developed, and the treasures of copper, tin, silver and gold in the mines of Chile, Bolivia and Peru are believed to be as great as in even the fabulous days when the mines of Potosi were the wonder of the world.

The fiscal returns show that of the three leading nations of South America, Brazil and Chile have an annual foreign trade of over $200,000,000 each, and Argentina over $400,000,000. Argentina is increasing in trade, wealth and population faster than any nation on earth and her foreign immigration is over three hundred thousand a year. This is not wonderful to one who has seen her great wheat and cattle farms. With no forests, stumps and stones to clear from the land; with no winter to demand shelter and fodder for his stock, and with a soil rich and loamy like our great Western prairies, the farmer can afford to pay thirteen per cent. for his capital and earn forty. He has simply to turn his stock loose on the pasture fields and wait a little and time will do the rest, and his great herds, with fifty dollars for each fattened steer, will make him rich almost without an effort. We could easily show that similar conditions, although perhaps in a less extraordinary degree, are pushing forward the other South American States in agricultural industry, railway extension, commercial expansion and mineral development.

The need of South America is profound. She needs citizenship. She has nothing as yet like our American citizenship, but only a mass of heterogeneous people of every class, not yet fused into a commonwealth or animated by a true national spirit. She needs good government, for while republican in name, her State governments are really oligarchies, the domination of a few leading families. She needs capital to develop her boundless resources. But her supreme need is the Gospel of Christ.

Plaza at Santiago, Chile

In Brazil, the dominant spirit is shallow indifferentism, a great, fun-loving people, who spend half a year's earnings in the fiesta, and then save up for the next. In Argentina, we learned on good authority that of the eight thousand students in the universities not one in ten believed in Christianity, much less in the Church, and the rest were either materialists or utterly indifferent. In Chile, we learned from experienced missionaries that morality was little known; that an awful proportion of births were illegitimate, and that this was ordinarily no disgrace. In Peru and Ecuador, the power of the Papacy is greater and conditions worse. South America is crying, "Come over and help us!"

And missionaries are succeeding. In Brazil and Chile especially there is a root, vigorous and growing, of a real national church with splendid native preachers and workers. And the Indians are at last being reached. No part of our "Discovery of South America" has given us more pleasure than the discovery of conditions among the five million aborigines of this land and of a way to reach them. Space will not let us say more now; but at last, we believe, the heart of Christ's Church is beginning to beat true to the heart of Christ for South America.

The writer wishes to express his profound sorrow at reading in a Santiago paper in Chile of the death of Dr. Louis Klopsch, the editor and proprietor of this journal. It is a pleasure to bear testimony to the distinguished service which he rendered to the cause of Christ and humanity, and the special help which THE CHRISTIAN HERALD gave so long to our orphanages in India.

WORLD'S S. S. CONVENTION TO MEET

Dr. George W. Bailey | Hon. Justice J. J. Maclaren | Rev. F. B. Meyer, President | Rev. N. Tamura | Edward K. Warren

ALL arrangements are now completed for the Sixth World's Sunday School Convention, to meet in Washington, May 19 to 24. As ne thousand five hundred and twenty-six delegates ere present at the convention in Jerusalem, and ne thousand one hundred and eighteen at Rome, it expected that two thousand will be in attendance the Washington convention. At least thirty-seven ations will be represented, and over fifty religious enominations. Some of the persons whose names are on the programme are Sir Francis Flint Belsey, Rev. Frank Johnson, Rev. Carey Bonner of England, Judge J. J. Maclaren and Judge Seth P. Leete of Canada, Rev. J. A. McKenzie of New Zealand, Bishop Yoitsu Honda, Rev. N. Tamura, Rev. Y. Tanaka, and Rev. Y. Ono of Japan, Hon. T. H. Yun of Korea, Professor J. R. Chitamber of India, Mr. C. T. Wang, Mr. M. W. Ding of China, Mr. A. E. Churchian and Rev. M. G. Papagian of Turkey, Rev. E. M. Sein of Mexico, Rev. L. E. Marek and Rev. Louis Bogan of Bohemia, Rev. John Paul Cook of Algeria, Señor Alvaro Reis of Brazil, and Rev. S. M. Zwemer of Arabia. Between two and three hundred missionaries will be present, and will enrich the programme by telling of the Sunday School evangel in many lands.

alvary Baptist Church, Washington, D.C.

The president of the convention is Rev. F. B. Meyer, D.D., of England, the distinguished preacher and author. He has spent a year in South Africa, China, Japan, Korea, and other foreign countries, holding institutes and conferences in preparation for this convention.

Calvary Baptist Church, with its well arranged Sunday School house, is to be the convention centre in Washington. Also Convention Hall, which seats five thousand persons, will be used for some of the mass meetings. The largest mass meeting of all will be held on the front steps and plaza of the Capitol, when "Praise Service" will be conducted by Professor E. O. Excell of Chicago, and Mr. Percy S. Foster of Washington.

The convention will open at 2.30 P.M., May 19, and several foreign delegates will speak on the subject: "The Influence of the Sunday School Upon the Nations." In the evening President Taft will deliver an address of welcome.

One interesting feature of the convention will be an adult class parade by men around the Capitol and down Pennsylvania Avenue, to illustrate the fact that the Sunday School is not a children's institution alone. All of the pulpits of the nation's capital will be opened to the distinguished delegates, who will speak on "The Sunday School and the Great Commission." In several of the churches at the evening services, there will be sections of the convention with two or more speakers to hear from. Following the convention, beginning May 23, there will be eight simultaneous departmental conferences to consider methods of Sunday School work. In each conference will be considered the questions peculiar to it. Mrs. Zillah Foster Stevens is in charge of the Temperance Conference, and it is expected that the subject of having the Quarterly Temperance Lessons in the Graded Course as well as the Uniform System will be discussed and probably recommended.

Among the results expected to be accomplished by the convention are these:

1. It will bring the Sunday School workers of the whole Christian world into fellowship.
2. It will show the blessedness of uniform world-wide Bible study.
3. It will show that the life of the Church is in the breath of the children.
4. It will reveal the dark places of the earth, where more Gospel light is needed.
5. It will set standards for practical methods of carrying on Sunday School work.
6. It will bring about a more thorough understanding of the scope of the Sunday School movement.
7. It will show that the Sunday School is a part of the world's missionary work.

The Sunday School workers of Washington, under the leadership of Mr. P. H. Bristow, are thoroughly aroused to the opportunity they have in store to welcome the world's Sunday School leaders. We realize that all CHRISTIAN HERALD Sunday School folks can not attend the convention. They could hardly find seats in many of the meetings, but let them in their homes earnestly think about the convention and pray that God's blessing may be upon it.

Washington, D. C. MRS. WILBUR F. CRAFTS.

THE FAMOUS "FLOOD TABLET" FROM NIPPUR

PROFESSOR HILPRECHT'S latest "find"—a broken tablet, containing part of an account the Deluge—is here reproduced photographically. is the property of the University of Pennsylvania. he writing, which is cuneiform, contains what is elieved to be the oldest account (from Babylonian ources) of the Flood that has yet been discovered. It was found among the remains of the Temple ibrary of Nippur (the modern Niffer), and was covered with crystals of nitre and other sediment that at first only a few cuneiform signs could recognized. The word "A-bu-bi" ("deluge") was ear.

Professor Hilprecht then cleaned the tablet, uncovering one cuneiform character after another, ntil he had deciphered every sign. Then it was iat he found that the fragment of unbaked clay 2¾ inches at its greatest width, 2⅜ inches at its reatest length, and ⅞ of an inch at its greatest hickness) was a piece of the earliest version of ie Babylonian Deluge story thus far known—bout 1500 years older than similar fragments nown from the library of Ashurbanapal (668-626 .C.).

The fragment has the parts of fourteen lines. rofessor Hilprecht personally presented it to the emple Library of Pennsylvania University. It is ot a very formidable-looking affair, yet, small and complete as it is, the world's leading authorities nite in regarding it as the most important find, in ie last quarter of a century at least.

Professor Hilprecht's translation gives this version of the writing on the tablet. The first line is obliterated and undecipherable. The others are shown line for line, which readers may contrast with the Bible story.

The passages in brackets are supplied by Prof. Hilprecht to complete the meaning of the tablet. They are, of course, conjectural.

Photo by permission of Prof. Hilprecht

The "Flood Tablet" from Nippur

WHAT THE TABLET ACTUALLY SHOWS	THE GAPS AS SUPPLIED BY PROF. HILPRECHT
2. . . . "I will loosen."	"[the confines of heaven and earth] I will loosen,
3. . . . "It shall sweep (or 'take') away all men together."	"[a deluge I will make, and] it shall sweep away all men together;
4. . . . "life (?) before the deluge cometh forth."	"[but thou seek l]ife before the deluge cometh forth;
5. . . . [over] "as many as there are, I will bring overthrow, destruction, annihilation."	"[For over all living beings], as many as there are, I will bring overthrow, destruction, annihilation.
6. . . . "build a great ship, and"	"Build a great ship and
7. . . . "total height shall be its structure."	"total height shall be its structure.
8. . . . "it shall be a house-boat carrying what has been saved of life." 9. . . . "with a strong roof covering it."	"it shall be a house-boat carrying what has been saved of life. "with a strong deck cover [it].
10. . . . the boat] "which thou shalt make."	"[The ship] which thou shalt make.
11. . . . " . . . ing the beasts of the field, the birds of heaven."	"[into it br]ing the beasts of the field, the birds of heaven,
12. . . . "instead of a number."	"[and the creeping things, two of everything] instead of a number
12. . . . "and the family"	"and the family" . . .

Several critics have protested against these conjectures in the bracketed passages, as too speculative to be accepted seriously. One of these critics, Professor George A. Barton, claims that the tablet is of much later date than Professor Hilprecht believes, and that while probably genuine, it is by no means the oldest known Flood record. The highest authorities, however, hold that it is the earliest Flood record yet recovered.

What Every Woman Wants

Women in Council

By MARGARET E. SANGSTER

WOMAN'S kingdom has its centre and throne in the home. In these days the interests of women are widespread beyond the confines of the household. There are few limitations, except those inherent in the physical life, to bar the progress of women in any direction they choose to take. We women may be wives and mothers and grandmothers, or we may be spinsters, without a particle of the dread that once attached its stigma to the term "old maid." We may be housekeepers, or if we like, we may engage in business, practise law, preach in the pulpit, occupy the professor's chair, undertake, in fact, any professional or practical line of activity for which we consider ourselves fitted. The same thorough preparation and technical training are demanded to-day from the women who would succeed, that have always been demanded of men in the business of the world. A glance at the last published census report will show any daughter that the women of America are excluded from no service, except the service of the army and navy. They are mentioned even in such columns as those of roofers, car conductors, and deep sea pilots. Women very properly serve on school boards, are truant officers, and county superintendents of education. They are in the van of every reform, and we are informed that in the few States where women have been admitted to the privilege of voting, their votes are cast in favor of clean living and pure morals.

. . .

Woman's Realm No proof is required to show that woman's realm is by no means narrow; still it everywhere diverges from its home centre. A man by himself cannot make a home. He may build a shelter and may surround himself with material comforts, but he cannot give the home-atmosphere, or the home-touch without some woman, mother, sister, wife, or daughter to be his helper and chief-of-staff. Marion Harland, in her brilliant and terse fashion, once remarked that a woman could make a home even out of a dry-goods box, or out of anything that had four walls and a door. She was pretty nearly right.

. . .

Lonely Lives Among the readers of this page of women who live in city and country, on crowded streets, in pleasant farmsteads, and on lonely ranches, it has seemed to me that if all these women could come together every week in a familiar and friendly council, precisely as if it were a mothers' meeting on the next street, or a ladies' aid society in the church, or a neighborly convention to arrange improvements for the time, or any other grouping that brings women together, we might have a very good time here in THE CHRISTIAN HERALD; and might arrive at some practical conclusions that would be suggestive and beneficial. Now, may I ask every one who reads this to take a sheet of paper and a pen and write briefly to me, addressing her letter in the care of THE CHRISTIAN HERALD; tell me what you have liked best on the family page in the past; tell me, too, what you would like to read in it in the future. If you are housekeepers, and have anything new in the line of good recipes that you have tested and used on your tables, send them for the benefit of other housekeepers. Each of us has a direct interest in pure food well cooked; there is as much genius expended in making delicious rolls that are light as puffs, and sure to induce good digestion and good temper, as in the painting of pictures and the writing of poetry. If you would like hints about the management of children, and the best way of keeping husbands happy and contented, please say so; and if you have had experiences worth repeating, send those for the benefit of the rest. To make *Women in Council* a really popular feature, you must join hands all round and must not too long delay your replies to this request. Regard it as the request of a friend who knows you, cares for you, and feels sure that she has a welcome at every one of your firesides.

. . .

Womanly Attractiveness When is woman most attractive? Note the form of the question. It cannot be answered in an arbitrary manner. The answer concerns women in general and not woman in particular. Probably a woman, as a rule, reaches her fullest beauty in her early thirties. The girl in her teens and twenties is a creature running over with charm; her coloring, her bright eyes, her dimples, and her play of expression combine to make her a ... to every beholder. Until a woman is thirty ... has not, however, reached the fulness of graci... development that is her coronation. She ... hitherto been a little uncertain of herself, and ... not taken stock of her capabilities. Between thi... and thirty-five a woman who has health, po..., spirituality, and common sense is queenly, by ri... of her own personality. She is really what Ten... son happily styled in a perfect line: "Queen Rose ... the rose-bud garden of girls." She has passed ... bread-and-butter age; passed the reefs and sho... that often make girlhood a restless period; a... whether married or single, has sufficient dignity ... be a social leader.

. . .

The Woman of Thirty Having said so much, it is ti... to say that, although from thi... to thirty-five a woman may be ... the first supreme flower of beauty, she is not, the... fore, the most attractive of her sex. Possibly ... might have been so described the day before y... terday; the day when her grandmother was a g... Times have changed and we change with th... From forty to fifty, a wom... who has kept in touch w... current events, who rea... studies, thinks, and ming... with those about her ... friendly terms, is attractive ... men and women alike. Ev... one is aware that there ... women who prefer the soci... of men to that of their o... sex; women to whom men gr... itate in a drawing-room a... who apparently without eff... secure attention from admir... wherever they go. Mrs. Hu... phrey Ward drew the portr... of such a woman in *Lady Ros... Daughter*. Readers of t... romantic novel must rememl... how Julie, the companion o... brilliant old gentlewoman w... had long queened it in socie... eclipsed her employer, as a s... of the first magnitude outshi... one of the second. Those w... have read Mr. Winston Chur... ill's latest book—*A Mode... Chronicle*—have found t... this master of fiction has w... consummate art painted t... picture of a man's woman ... Honora Leffingwell. This ... witching young woman recei... homage from childhood to gi... hood and has the unique d... tinction, when nineteen, ... listening to three offers ... marriage in a single day, a... this between sunrise and s... set. Her career of singul... attractiveness closes in Mr. Churchill's book wh... his heroine is thirty-two, and the reader is left ... wonder what added charms Honora will display ... the privacy of life after the curtain drops over h... earlier dramas.

. . .

A "Woman's Woman" Between forty and fifty, let ... repeat, a woman may use accum... lated stores of knowledge, both ... people and books. To me a woman's woman ... decidedly more charming than her opposite. I c... hardly understand the type of woman who does ... care for women friends; to whom they are ... necessary, and who does not attach them to h... with hooks of steel, as she steps onward to lif... meridian. The woman exceptionally attracti... who has her intimate friends and good comrades ... folk both young and old; in the college boy, w... confides in her and consults her about his lo... affairs; in the girl who sits by her in the twilig... and reveals her maiden fancies; in the children; ... invalids shut in. Such a woman may be a... age from twenty to sixty, seventy or eighty, as ... happens. In a certain community known to m... the woman most loved and honored, and must glad... welcomed everywhere, is well beyond four sco...

THE CHILDREN'S NEW PLAYMATE

A MOTHER'S VISION

By Minnie Reid French

SITTING alone in the firelight, with aged head bent low
Over some little garments that were worn in the long ago,
A woman, old and faded, was dreaming of other years;
And the faces of absent loved ones she saw through a mist of tears.

All was silent; no echo of footfalls swift and gay;
The dancing feet of her children had wandered far away.
Busy and happy and thoughtless, they were scattered far and wide;
All grown to be men and women—save the little boy who died.

It was strange that of all the children, he should feel to-night so near.
His little grave had been covered by the snows of many a year;
Yet she fancied she saw him enter; that she saw him standing there,
His blue eyes clear and smiling, the light on his curling hair.

And a voice spoke from the silence, saying "This for you I kept;
But my meaning you could not fathom when for your child you wept.
The living have left your hearthstone, but with you shall he abide
In the beauty of deathless childhood, your little boy who died."

FALLACIOUS FORTRESSES

By Dr. Silas C. Swallow

HE liquor business has been in politics for nearly half a century. dictates nominations, dominates litical conventions, and helps to buy ctions. It was not prayed into wer, but was voted in, and it must out by votes. It fills almshouses, lums, police courts, criminal docks, ls, penitentiaries, and perdition! It costs the country for liquor, and e care of its products, sixteen dollars

Rev. Dr. Silas C. Swallow, D.D.

every one dollar received in reve- e therefrom. It divides families, olates homes, and is a fruitful rce of the nearly forty thousand nual applications for divorce. It is mother of a large proportion of the perty and crime that threaten the e of the nation, if unchecked.

What to do with this Mother of sery has long been a problem un- ved. (1) We have tried letting it ne; but it does not let the individual, family, the municipality, the State, nation, nor the Church alone. (2) e have tried low license, and found t taxation gives it respectability l protection; for the government st protect its taxables. (3) We ve tried high license; but if it re- ced the number of sellers, it gave h a monopoly to those remaining t they could afford more gaudy ding with which to entrap the sober th, to take the places of the hun- d thousand yearly that they had bed and debauched. (4) We have tried government control and even ownership, only to find that a dirty business is not made clean by government patronage; but that, on the other hand, by it the government is befouled. (5) We have tried local option, and over forty out of our eighty millions population are said to live in "dry" territory; yet the sequel shows that there is not a foot of "dry" territory in the country, owing to the overriding of State law by national complicity. And further, more liquor is sold per capita than was sold a decade ago, before the optional morality idea, locally applied, became such a popular delusion.

And this is so because (1) a majority vote cannot render right that which everywhere and always is morally wrong. (2) Because God's method, as also man's method, where he is successful in coping with evil, is prohibition, with a penalty for violation, and never permission by majority vote. Such are the Ten Commandments and the human codes founded upon them. Moses so argued against Aaron's local option calf. Lincoln so contended against Douglas' "squatter sovereignty" slavocracy.

Where prohibition is secured by a secret abstract ballot, the officials say, "Let the people execute it; for they got the law, and we were not elected on a prohibition platform." And the people say, "Let the officials execute it, for they are paid for it." The law thus lies on the steps of the local option state house, where it was still-born. Men pledged personally to prohibition and elected on a prohibition platform to enact, apply and execute prohibition laws, are, under God, the only hope of true reformers. Any other method, as shown by reason, revelation and experience, is an illusion, and a worse than waste of time, of money, of toil and of precious immortal souls. Law does not leap from the statute book and execute itself, any more than an ax or a scythe cuts without stalwart hands and arms to swing them.

Let us be forever done with "fallacious fortresses." A law providing for a ballot which reads "For the suppression of the manufacture and sale of intoxicants" is local prohibition, and in our judgment is nearer right. But a ballot reading both "wet" and "dry," thus inviting electors to vote for "the sum of all villainies," must be an abomination to Him who says plainly, "Woe unto him"—the man, municipality, State, or nation—"that giveth his neighbor drink." Yes, let us be forever done with "fallacious fortresses."

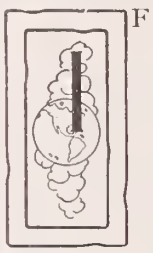
Harrisburg, April 4.

A WORD ABOUT INVESTMENT ADVERTISERS

WE have received a number of letters from subscribers asking as to the advisability of investing with financial concerns which are not advertisers in THE CHRISTIAN HERALD. In every case we have done our utmost to secure information as to the reliability of such concerns; but sometimes our information is less complete than that which we have obtained concerning our advertisers. Before accepting a financial advertiser in THE CHRISTIAN HERALD, we go to the furthest extent in our investigation of his reliability. We take as much trouble, in fact, as would a good bond house in investigating a new issue of bonds.

Now, the financial advertisers in THE CHRISTIAN HERALD submit propositions of such variety that our readers can make with them investments of almost any character; and so we would suggest that our readers, before taking up an investment with concerns that are not advertisers in THE CHRISTIAN HERALD, write our financial advertisers and ascertain whether the same sort of investment cannot be obtained from them. In this way the investment will be further safeguarded by our guarantee, which is:

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.



IF the watch you have *now* is nearing the end of its usefulness, or is disappointing to you in any way, get an *Ingersoll-Trenton*. From the minute you put it in your pocket you will be sure that you have at last found a watch that will not fail you—the only watch you will need for the rest of your life, barring accidents.

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Small picture of an Ingersoll - Trenton Watch showing side view of movement.

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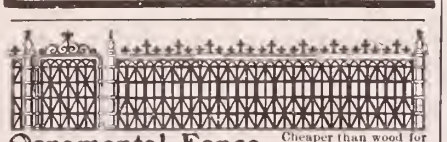

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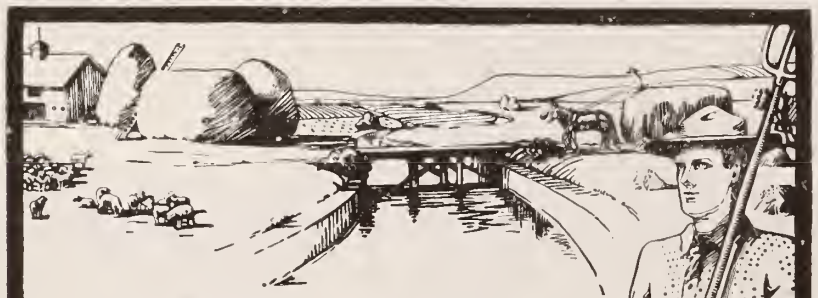

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NORTHERN PACIFIC YELLOWSTONE PARK LINE

THE STRAWBERRY HANDKERCHIEF

By Amelia E. Barr

CHAPTER NINE—*Continued*

"WHERE hast thou been, my son?" asked Jan.

"Here and there, fader."

"Is the *Manhattan* ready?"

"In two or three days."

"What is the matter with the ship?"

"She needs some calking, and both oakum and pitch have been hard to get."

"The delegates are impatient to be off."

"That I can not help;" and Madame looked at her son, and clearly divined that Arent's words did not ring true to the bottom. She was sure that it was not the seams of the boat that was delaying the *Manhattan*. And catching Virginia's glance at her brother, she saw also that Virginia had the same persuasion. And she smiled scornfully at her suspicion. Arent was a passionate patriot. Oh, yes; but he was also a passionate lover.

"I think all is quiet to-day, Arent," said the Captain.

"Not very quiet, fader. A letter was sent this morning to the Custom House promising death to the officials if they did not clear out vessels as usual. And a paper has been posted all over, telling the people to be ready to storm the fort on Tuesday morning, November the fifth."

"Who was this paper signed by, Arent?"

"*The Sons of Neptune.*"

"I thought so."

"If it is obeyed, fader——"

"It means civil war."

Governor Colden understood this result as plainly as any one, and very early on Monday morning he sent for Mayor Cruger, and some of the most influential citizens, and offered to renew his solemn promise "not to distribute any of the stamped paper." Arent came in with this news while his father was eating breakfast, early Monday morning. The Captain rose instantly and Madame followed him.

"Oh, Jan! My Jan, stay at home to-day!" she cried. "Jan, I am sick! I fear for thee! The sailors will persuade thee! Oh, my Jan, leave us not. Saturday was too much, we were ill with fears and suspense. Jan, stay with us to-day!"

"I can not stay. I will not stay, Katrina. What is it you women want? That I should be called a coward? Worse, that I should call myself a coward?" and he began to fuss about his beaver cap and coat. Then silently Katrina helped to put them on, and silently he left the house. But when half-way to the gate he remembered the pale faces of his wife and child and, turning, saw them watching him. Then he went back and said, "Kiss me once, dear ones. Home to my dinner I will come, if it be possible."

Evidently Jan did not find it possible. It was quite dark when he returned. And Arent was with his father, and the two men were in a temper of inconceivable triumph. Their voices—thrilled through with tones of victory—were heard afar off; and Katrina and Virginia threw wide the door and waited impatiently for their entrance.

"We have got the Stamps!" shouted Jan.

"They are in the City Hall, moeder!"

"The Mayor and the Aldermen have them!"

"And they will take good care of them!"

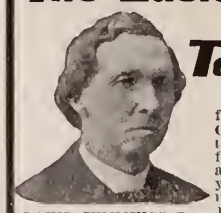
"Till we send them back to Lady Britannia!"

"I'll take them on the *Manhattan* if the people want me to!"

So from father to son the words rushed rattling on one another, and were soon emphasized by Katrina's and Virginia's cries of delight. And for a little while the joy was all a confusion, short ejaculations, cries of

Continued on next page

The Easiest Shoe for Tender Feet



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The Strawberry Handkerchief

Continued from preceding page

von r and pleasure, bold expres- don current words that rang well, and ew from heart to heart. Then, s t men felt the serenity and sat- sfa on of work well accomplished, nd atigue, hunger, and cold van- she they began to talk more rea- ona y, and Katrina asked:

"Vill, then, Jan, did the Mayor and he ntlemen answer the Governor's all is morning?"

"Ys, and very strong they must ave alked to him, for he positively ene d the promise made on Satur- ay, ot to distribute the Stamps. Then at all the usual places notices ere osted, telling the people that the ove nor had promised Mayor Cruger, obe Livingston, John Stevens, and eve y Robinson that he would not sue nor suffer to be issued, any of he amps then in Fort George."

"Ad that satisfied them?"

"Satisfied them? No, indeed! iste Katrina. Underneath every otic of the Governor's promise they ost another notice, requesting the eop to gather in the 'Fields' to- morr w, and come ready armed to com the fort."

"What next, Jan?"

"Mayor Cruger then wrote to old , proposing that the Stamps hou be given into the charge of he ty Corporation. The Governor as offended, and did not answer. Then a deputation went to see him, nd newed the Mayor's offer. His oun advised him to yield. He lead his oath to the King. They old m he must give the Stamps to he people, or the people would take hem and then great loss of life here would be. He said no doubt his fe ould be the first taken. No one ontradicted him. He was in a des- era strait. To the old man the ques n was his honor or his life. Deci he could not. Hour after hour passed, and every hour the in- ste clamor for the Stamps grew erce and louder. At length four cloc came, an immense crowd was wait g at the City Hall, and calling for t result. No time was there to lose, ot a moment. Mayor Cruger and e Aldermen hurried to the fort, and old the Governor 'the people ould bear no longer delay. It was he Stamps or the fort.' Colden wrung is hands, lost his temper, and then in despa appealed to General Gage."

"And what said the General?"

"The General said the first gun red from the fort would be the be- inning of war. Colden was terrified with the question he had to solve."

"Vell he might be," said Katrina.

"Oh but I am sorry for the Gov- erno"

"No, no, Virginia! Be sorry for the hounds of men waiting in the cold and in. Why did he not do right at once"

"That is true, Jan. Did General Gage make him do right?"

"No But it was growing dark. The people were desperate. Their murmu sounded louder. The Governor was ce a man out of his senses. He kept he walked about, he sat down, he tumbled with fatigue, and at last, when he could hardly speak, he told Mayor Cruger he would 'give up the stamps to the City's Corporation.'"

"Oh fader, it was a hard case! Yes, we must be sorry for him, and for his wife, and his daughters. They were kind to your Virginia, fader."

"Well, then, it was a hard case—for *us*. But the welfare of many hounds must not be taken, to let one man have his way. Unjust is that. At four o'clock, Arent and I were at the City Hall. Nine-tenths of the men in the city were waiting there. Cold and wet they were, but too angry and anxious to care for the rain and the wind. Weary of waiting and waiting, they began shouting for the result of their offer. Too long they had been kept. I myself wondered at their patience. Louder and louder grew their demand, 'Would the Governor give them the Stamps, or would he not?' And slowly, but surely, a movement I can not describe or explain stirred them. I said to myself, '*It is too late;* does not the wicked old man see he is going to give the city up to fire and sword?' Katrina, I was sick at my heart."

"Oh, Jan! My poor Jan!"

"Then I heard some one calling, calling loud, and Arent said to me, 'Mayor Cruger is hurrying toward us, fader,' and the next moment every one was watching him, and a dead silence followed. No one spoke, or stirred; men hardly breathed. Very soon the edge of the crowd caught his words, and they flew from mouth to mouth like wildfire—'*The Stamps are to be put in our charge! Come with me to the fort and get them!*' Then he turned back to the fort, and the multitude followed him; all silent, Katrina; not a word from any one. That was so strange. It was like a dream, yes, it was. The Aldermen were waiting at the gate for us, and the Mayor and Aldermen and the chief citizens carried out the parcels of Stamps. In these hands, thy Jan carried one package, and when they were all ours, the Mayor led the procession, and the men carrying the Stamps came next, and the multitude followed. Not silent then! Oh, no! With shouts of triumph we carried them to the City Hall. And there they are."

"And after that, Jan?"

"To his home, or his post, every man went quietly and gratefully. This night, New York will sleep well."

They were an hour behind the usual breakfast time, and Madame was worried.

"Monday was a day lost," she fretted, "and Tuesday just as bad; to-day is Wednesday, and to-morrow Thursday, and the next day Friday, and not a handkerchief of the washing out yet."

"Never mind the washing, Katrina."

"Jan, what art thou talking about? Do without the washing, we can not."

"We have the Stamps! Is not that enough?"

"No, it is not. Clean linen must be had, and dinners."

"If thou had gone to kirk last Sunday, Katrina, thy temper had been better to-day."

"My temper has nothing to do with the kirk. It was not proper for Virginia and me to be in kirk last Sunday. I have told thee that twenty times."

"Good gracious, wife!"

"Also, I like not Doctor Laidlie. What right has he in a Dutch pulpit? Of the Amsterdam classes he talks, but from Edinburgh he comes."

"Well, then, you women were all crying out for a sermon in English."

"English!" said Virginia scornfully.

"Yes, English, Virginia."

"Fader, you mean Scotch."

"English, Miss."

"Lady Rose speaks English properly. Doctor Laidlie speaks like Elder Semple. He has the Scotch accent. It is vulgar."

"And his faith is not pure," said Katrina.

"And, moeder, he stands too stiff in the pulpit."

"True, Virginia, and also he is too short in his applications."

"But the worst of all, moeder, is that he wears spectacles. Ladies don't like to be looked at through spectacles—it is not pleasant."

Jan could stand this conversation no longer. "Ho! Ho! Ho!" he laughed—"Ladies do not like spectacles, do not like to be looked at through glass—It is not pleasant. What are poor old men to do?"

"Poor old men!" chorused Madame in a disdainful, mocking sympathy.

And in the midst of it, the door was pushed softly open, and Lady Rose entered.

To be continued

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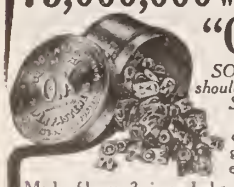

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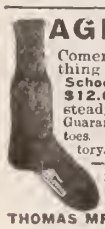

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OLE MAMMY CHEERFUL

By Rev. C. H. Mead, D.D.

OH, de Lord am good, an' de skies am bright,
An' my soul is filled wid de heabenly light,
As I trabel on de King's highway.
He supplies my wants an' he holds my hand—
While he leads me on to de Promised Land
At de ending ob de King's highway.

On de King's highway; yes, de King's highway;
Oh, my faith am strong,
An' I sing my song,
As I trabel on de King's highway.

Each note and word of the song rang out clear and sweet, and as musical as a running brook, and harmonized with the beauty and gladness of the spring morning. As the singer, a colored woman, came round a bend in the road, a broom in her left hand and a basket on her right arm, her old face was all aglow with the faith and brightness of which she had just been singing, and was a picture well worth looking at. Hardly had the last note of the song died away, when a young lady standing on the wide porch of an old-fashioned mansion, blithely cried out:

"Good morning, Mammy Cheerful, and three cheers for the 'sweet singer in Israel.' Here is the best and easiest chair about the house waiting to be filled by the dearest old mammy in the world, and you come right up and fill it."

After a warm embrace, the old woman was esconsed in the big comfortable rocker, a veritable embodiment of contentment and happiness, and ready for the rapid fire of questions she knew she might expect from her beloved foster child.

"Well, Mammy Cheerful, what brought you here this morning?"

"What brought me here, Miss Annie? Why, bress your heart, 'taint no secret, an' if 'twas, I could trust my honey wid it; 'twas jes my faithful old feet what brought me."

The old woman's sides shook with merriment and her laughter was as musical as the song of a meadow lark. Miss Annie joined in the laughter heartily and then said:

"I am sure you have some good news; pray tell me what is up."

"Up, dearie; why eberyting am up; my Lord am up, and love am up, and heaben am up, an' eben de corn my ol' man planted yesterday was up before I left home dis mornin'."

Again the old woman's laughter pealed forth, until it seemed as if a flock of canary birds was giving a concert.

"Planted yesterday and up this morning! Why, Mammy, how was that possible?"

"Well, yer see, honey, Uncle Eph thought, what wid de sunshine an' rain, it mought come up in a week or ten days, but he hadn't reckoned on dem pigs a bustin' froo de fence in de night an' givin' de corn a lift he hadn't counted on."

Again Miss Annie and her Mammy made the whole neighborhood ring with peals of merry laughter.

"I say, Miss Annie, I dun a heap of thinkin' about pigs as I come along dis mornin'. I used to tink dat pigs wid dere curly tails and dere squealin' was de cutest things dat eber was, but I made up my mind dat all a pig thinks about is to make a hog of himself while makin' a hog of himself, an' doin' all he can to turn his squeal into a grunt, an' den roll in de mud an' thank goodness dat he's a hog. He don't want to be a man, but jes' a hog, an' it's all right, for dat's his nature. But, honey, dear, can you 'splain to me how a man, born to trabel in 'de King's highway' under de blue sky, an' among de flowers, an' hear de birds sing, an' to lie down in green pastures, an' to open de windows ob his soul to let de love shine in, gits tired ob bein' a man, an' goes to de saloon, an' comes out a hog, a wallers in de mud wid de four-members of his family? I dun t' my ole man, dat I'd rather de pig froo our fence an' make hogs ol lemselves out ob de seed corn, dan t some boys bust froo de saloon d make hogs of demselves. Oh Annie, yer asked about de good an' I's sure got some. De od dey voted to make our town d quit makin', hogs out ob de bo I ain't done much but shout a eber since."

"Oh, Mammy Cheerful, but t good news; and I understand no

Ole Mammy Cheerful

it was your singing, as you came the road this morning, sounded sw than ever. See here, Mammy, d ever get blue?"

"Blue, chile! wat for I get blue? my heavenly Father de King ob an' isn't I his chile? De place fe is in de sky, an' de place fer love de heart, an' I keeps de blue an de place whar' dey belong. D two things I couldn't get along wi one ob dem is a broom, an' de o faith. Wid a broom I keeps de and dirt out ob my way, an' w faith I keeps de cobwebs out o sky. Bress de dear Lord for b and faith."

Here the old woman with sm face sang softly, so softly th sounded like a humming bird:

On de King's highway; yes, de King's hi
Oh, my faith am strong
An' I sing my song,
As I trabel on de King's highway.

Tears were in the eyes of Miss as the music ceased and very ear she said: "Oh, Mammy Cheer wish I had your faith, and I always wished it ever since I v child in your arms. You are jus dearest mammy and the best Chri I ever knew. But, forgive me fo sooner asking about your rheuma Is it better?"

"Rheumatiz! Well, dar; I dur got all about habin' it, fer ye honey, I has so many blessings to about, dat I don't git time to about little troubles. I has en twinges from de rheumatiz' to re me dat I is not yet in de promised but grace enough to keep me totin' out a thing like dat, when I my soul full ob de love ob God. folks enjoys bein' misable, an' so

Continued on next page

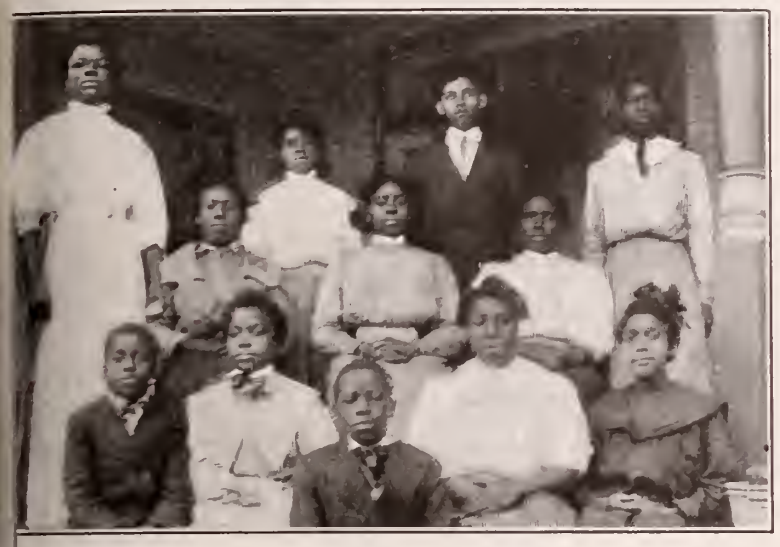
You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every dan invested*. See their advertisement on page 443, and write them for full information.

They Want "to Be Somebodies"

THE Lord frequently multiplies a good deed in a most wonderful way. Some time ago, Miss Emma Won, superintendent of the Mayesville, S. C., Industrial Institute—a training home for poor colored girls and boys in South Carolina—received a letter from a girl named Jennie Stuletary, who lived in another part of the State. In that letter the girl pleaded to be helped to an education; she wanted "to be somebody," and she had made up her mind that, if the Lord would open a way, she would try to do good service all her life long. It was a simple, touching appeal from a girl who had no prospects of help from any human quarter. Jennie, in addition to other handicaps, is lame; but this fact did not deter her from making an effort to gain an education and be somebody."

The superintendent forwarded the letter to THE CHRISTIAN HERALD, which laid the poor girl's plea before its readers, with the result that a number of generous, generous-hearted people sent small contributions to help Jennie to realize her wish and "be somebody." And here is where the divine multiplication of a good act exemplifies itself, for not only was enough money sent in to cover the cost of Jennie's education and industrial training, but enough has been contributed to provide for several other boys and girls who were in a similar position.

Now, there are no less than twelve of these young colored students at the Mayesville Institute, supported by what is known as THE CHRISTIAN HERALD Scholarship Fund. They are shown in the photograph above. All are said by the superintendent to be bright, promising and exceedingly earnest young Christians. The general work of the Institute, however, is greatly hampered by lack of sufficient funds. Teachers' salaries, too, are overdue. Any contributions which generous hearted friends may send will be specially welcome just now. They may be sent direct to Miss Wilson, Mayesville Institute, Mayesville, S. C.



Mayesville Institute Students Supported by "Christian Herald" Readers

Ole Mammy Cheerful

Continued from preceding page

there aches an' pains an' troubles, though dey was de greatest tings in de world. No, no, honey dear, what should I hand yer a weed, when I kin gib yer a rose, or a cloud instead of sunbeam, or talk to yer about rheumatiz wen I can tell yer about how I's all right."

"Well, Mammy, what have you got in yer basket? I am sure it is something nice."

With a chuckle the old woman said: "S yer done noticed de basket at last has yer? Well, I's been spectin' to hear yer ask dat question. In dat basket is some ob de nicest an'-freshest eggs dat eber a hen laid, or a rooster crowed about. I say, Miss Ann, did yer eber notice how much a rooster is like some men? De rooster jes' is biggest crowin' when de hen has laid an egg, an' some men does dere best crowin' ober something dere wife has done. Dar's dat lazy feller down in our town, Mose Simmons; he some one asked him what he done for a libin', he says, 'My old woman does de washin',' an' den all day long he sets a-sittin' down a chair in front ob de door an' tellin' wat a smart woman his wife am. An' say, Miss Annie, yer ought to hear dat same Mose shout in church time; my, my, yer done tink he was de good Lord's chosen disciple, but everybody knows dat all de religion he's got is in his wife's name. But my, honey, how yer old mammy's tongue does run on! It does my soul good ter see yer, an' I jest couldn't stay away any longer."

"Well, Mammy Cheerful, you are welcome over and over again, and I was hungry to see you and hear your sweet voice once more. I get more help out of your simple, childlike faith, and preaching on everyday things, than I do out of all the sermons down at the old church, where you held me in your arms the day I was christened. I hope you are going to make me a good long visit, and we will turn those lovely fresh eggs into the nicest things we can make for you to eat."

The eyes of the old woman were swimming with tears, while her old black face shone like a morning sunrise, as she said very softly, "Dear Lord, I wants to thank yer dat I still has a warm place in de heart of my Honey Lamb, an' dat she don't turn her back on her old black mammy. Miss Annie, I was going back home tonight, if my old feet got rested enough after walkin' nine miles dis mornin', but now I'm gwine to stay until tomorrow."

"That's lovely, Mammy Cheerful. If it was not for Uncle Eph, you should never go back. You shall have the best bed in the house, and to-morrow I will send you back in the carriage."

As Miss Annie went into the house she heard the old saint humming:

On de King's highway; yes, de King's highway,
Oh, my faith am strong,
An' I sing my song,
As I trabel on de King's highway.

Mix These Crisp Grains With Berries or Bananas

Puffed Wheat or Puffed Rice gives an additional relish to any sort of fruit.

The grains are crisp, porous and nut-like, and the flavor blends well with the fruit.

During the berry season you will miss something good if you don't serve one of these grains every morning.

Some Other Ideas

Another good way to serve Puffed Wheat or Puffed Rice is in a bowl of milk—as you would bread or crackers.

These grains are four times as porous as bread. They are as crisp as toast. And they have that rich flavor which comes when whole grain is subjected to terrific heat.

Then Puffed Wheat or Rice are far more digestible than any other cereal foods. They form good bed-time foods, or between-meal foods, for they give little tax to the stomach.

In candy making, Puffed Wheat and Puffed Rice have come into immense popularity. They are particularly good when mixed with taffy or fudge. And, of course, they are wonderfully wholesome.

When you find out these foods you'll be glad to know all these different ways to enjoy them.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

These are the foods invented by Prof. Anderson, and made by this curious process.

The wheat or rice kernels are placed in sealed guns. Then the guns are revolved for sixty minutes in a heat of 550 degrees.

The heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Then the guns are unsealed and the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The grains are puffed to eight times former size without breaking their coats or altering their shapes. We have magnified grains, made porous and crisp and digestible.

Nearly Everyone's Choice

We have served at a lunch counter—with fruit and without—about every sort of ready-cooked cereal. And four out of five—as a natural choice—have taken Puffed Wheat or Puffed Rice.

You would find it the same at your table, we think, if you served a dozen kinds. Four times in five the choice would be one of these enticing foods. They would probably be the invariable choice for eating with any fresh fruit.

You can easily find this out. If it proves to be so, you'll be glad that you know it. Please order them both—Puffed Wheat and Puffed Rice—and let your folks give their decision. (39)

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——whipped cream in 20 seconds

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Hatred or Love—Which?*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"THEN was brought unto him one possessed with a demon, blind and dumb." It would be hard to imagine a person more afflicted than that one, both in mind and in body. He was shut in with Satan, and Jesus was to be his liberator. Undoubtedly, he was brought to Jesus by some persons who had themselves been healed, or possibly by those whose friends had been healed. They had faith in the power of Jesus, and they brought him to the house where Jesus was teaching a throng of people.

"And he healed him," and then the man both spake and saw. We are not told whether it was by his word or by his touch. Jesus had healed in both ways.

"The multitudes were amazed." The sudden transformation in the man could have had no other effect. For several months we had been accustomed to sit opposite a man at table who had one eye closed. Imagine our surprise one day to see both of his eyes open! Seeing our surprise he explained that he had been treated by a very skilful oculist. Recalling this incident helps us to realize something of the amazement the people felt who saw the sudden transformation in the man who was not only blind in both eyes, but deaf, dumb, and a demoniac. It was not a matter of hearsay with them; but they saw it done.

Some said, "Can this be the Son of David?" They were disposed to think that Jesus was the Messiah, whom they had been so long expecting, and of whom it had been prophesied that he should open blind eyes; but not so the Pharisees. Edersheim says: "They regarded Jesus as not only temporarily, but permanently, possessed by a demon, and this demon was, according to them, none other than Beelzebub, the prince of devils. Jesus was regarded by them as an incarnation of Satan."

"If Satan casteth out Satan, he is divided against himself." Jesus read the thoughts of the Pharisees and so answered them. That was logical. Satan would have held his power over the man, if he had not been forced to quit. That he did quit was evidence that he had felt a superior power; even the power of God.

"Then is the kingdom of God come upon you." It was as if Jesus had said, "God is now here, and Satan must depart."

Where There Is No Neutral Land

"He that is not with me is against me." There is no neutral province between the kingdom of God and the kingdom of Satan. After the downfall of Napoleon, the map of Europe was readjusted. There was a certain small territory lying between Holland and Prussia which could not be divided, because of valuable zinc mines; so a neutral province was created called Moresnet. But God does not do things that way. Neither does he go shares with Satan. It must either be "none of self and all of Thee," or "all of self and none of Thee."

"Every sin and blasphemy shall be forgiven unto men, but—" The thief who blasphemed the name of Jesus when he was dying on the cross, was forgiven, and, when he had repented, the comforting assurance was given to him: "This day shalt thou be with me in Paradise."

"But blasphemy against the Holy Ghost shall not be forgiven." That is one step too far! "The guilt of the Pharisees lay in treating as a Satanic agency what was of the Holy Ghost," says Edersheim. How men have endeavored to discover just what the unpardonable sin is! What is it to sin against the Holy Ghost? A man, who thought he had been guilty of this sin, came to a minister and told him his fears. "You believe yourself guilty of the unpardonable sin?" asked the minister. "I am sure of it," the man replied. "In what did the sin consist?" "I opposed the work of God." "So did Saul." "I denied Jesus Christ." "So did Peter." "I doubted the power of Jesus Christ, after strong evidence in its favor." "So did Thomas." "What are you endeavoring to prove by such examples—that I am a Christian?" "Not at all; I am only inquiring into the nature of your guilt, and thus far, I see no reason to despair. Let me ask whether you desire the pardon of your sins?" "Assuredly, if it were possible." "Do you regret the conduct of which you accuse yourself?" "Certainly." "Do you sincerely desire repentance?" "I would give the world, if it were mine to do so." "Then it is not possible that you have been guilty to an unpardonable extent, for these are characteristics of a state of mind faithless, but far from being desperate, and they come within the Gospel invitations." And the man went away with a strange peace in his heart, and a determination to be a sincere follower of the Lord Jesus Christ.

When Jesus was here upon earth in the form of man, it was not always easy to recognize his divinity. But after the Holy Spirit had descended, there was a new light upon Jesus Christ, and "to blaspheme him in the latter condition would be to hate the light the clearer it became, and resolutely to shut it out, which precludes salvation."—J. F. B.

The Sign Given by Jesus

"The Scribes and Pharisees answered him." Thus are classed together the most learned, the most religious men among the Jews. They answered him by asking Jesus for a sign to prove that he was all he claimed to be. Miracles did not satisfy them, because they were familiar with the works of magicians and exorcists; and they did not choose to see the difference between them and the wonderful acts of Christ. Jesus reproved them for their incredulity, but told of a sign that would be given to them in the days yet to come when he should be three days in the grave and rise again into life. And with that act, which should be, he compared the prophet Jonah, who was three days and three nights in the belly of the whale. (Among the Jews, any part of a day was reckoned as a whole day.) Did those wise men doubt the story of Jonah and the whale? They certainly did not, or Jesus would not have referred to it as confirming evidence. Did Jesus himself believe the story of Jonah and the whale? He certainly did, just as much as he believed in his own resurrection, which should be accomplished at Jerusalem.

If Jesus believed, and so used it, is it for any human being to say, "I do not believe it"? Jesus bound the story of Jonah and the whale together in the bundle of life with his own resurrection, and one can not be doubted without denying the other.

Let us suppose, if we must, that God miraculously interposed and saved Jonah in order that he might be a prophetic sign of Christ's resurrection. But several cases of that kind are known; one particularly, which occurred in 1758, when a man supposed to have been lost was found alive in the body of a whale when captured; and another in recent years, who was rescued from a similar grave, and when he returned to consciousness, was

Continued on next page

* International Sunday School Lesson for May 15, 1910. Growing Hatred to Jesus. Matt. 12 22-32, 38-42. GOLDEN TEXT: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

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SUNDAY SCHOOL LESSON

Continued from preceding page

ge to tell much about the conditions
ler which he had been swallowed.

Dr. L. T. Townsend, in commenting
on this incident, says: "The story
o Jonah is no more incredible than
a of the scores of miracles recorded
i the Bible; no more incredible than
t parting of the waters of the Red
S.; no more incredible than the call-
i of fire from heaven by Elijah; no
re incredible than the preservation
o Daniel in the den of lions, or than
t walking of his three companions in
t midst of the fire; no more incredi-
b than the story of Christ's death,
b ial and resurrection, of which
J ah's experiences always have been
r arded as prophetic types, and upon
w ch, in supreme dependence, rest the
f h and hope of the whole Christian
w ld."

cience as the handmaid of religion,
though recent excavations by Layard,
confirms all that the Bible says about
Neveh in the days when Jonah went
there.

A greater than Jonah is here." So
sa the Lord Jesus Christ of himself,
comparing himself with Jonah, as a
preacher of righteousness to lost and
sinful people.

The Mistake of the Pharisees

A greater than Solomon is here." Al
Jesus spoke of the queen who jorneyed from far that she might see
th greatness of Solomon, and receive
answers from him to all of the questi s that were in her heart. But
Jesus was greater than Solomon, because he could read what was in the
hearts of men; they did not need to
te him their questions; and his wisdo in replying to them was unerring.
Solomon was the wisest man, but
Jesus was the God-man, and infinite in
wisdom.

One greater than the temple is here." (Matt. 12: 6.) Jesus had previously made this claim when the Pharisees had attacked him because he had not prevented his apostles from plucking grain on the Sabbath Day to appease their hunger. It was a criticism not for breaking God's law, but for disregarding some human sectarian rules. Never echoed ritual so grand through corridors so beautiful as in the temple at Jerusalem. But Christ's saying teaches us that a church of a dozen lowly men gathered in an open field, with Christ in their midst, is a truer church and a mightier one than the most elaborate ritual in the costliest temple, which lacks the presence and power of Christ. That temple was long since destroyed, and its worship ever growing feebler lingers only in a widely dispersed race; while that wheatfield church of Christ has grown from a dozen to hundreds of millions, and includes a multitude of every race.

Hatred of Jesus

How strange it seems that any one could hate Jesus, "the altogether lovely"! In our study we have now reached a period in his ministry that is called "the year of opposition." The year preceding has been called "the year of popularity." The clouds of opposition, which gathered about Jesus, were due largely to the Pharisees on account of the Sabbath which they thought Jesus profaned by deeds of healing. The Sadducees also opposed Jesus, principally because he taught the resurrection. They held to the law loosely, while the Pharisees magnified it. Notwithstanding these differences, the Pharisees and Sadducees made common cause with each other in condemning Jesus to the cross. As a sect, the Sadducees disappeared after the first century; but they have successors in the worldly Jews and Christians of to-day.

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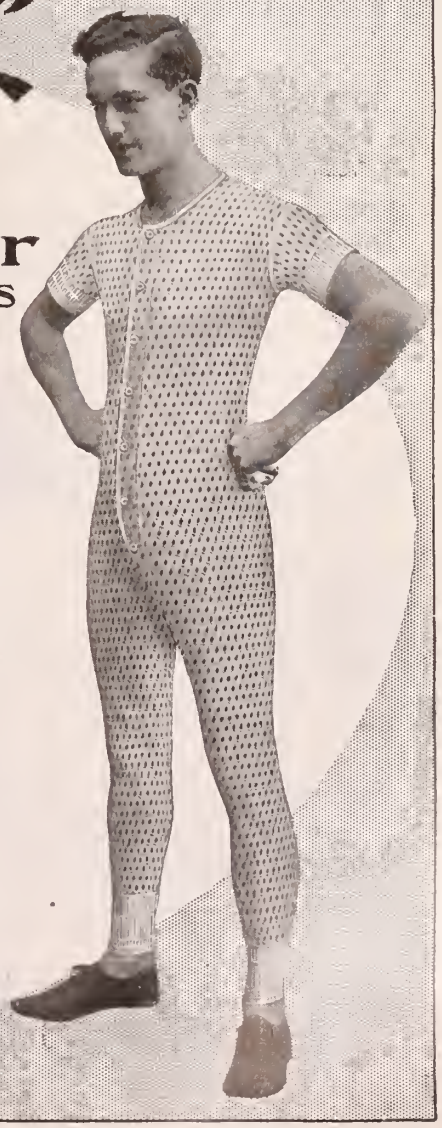

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ON the morning of April 22, when the people from Maine to California took up their daily papers there was a start of surprise and an exclamation of sorrow, for they saw from the black head-lines that there had passed away a man whom all knew and admired; a man who had brightened many a weary hour; a friend, even though they had not set eyes on his strong and kindly face. Samuel L. Clemens, "Mark Twain," humorist, writer of tales of mirth and of pathos, an American of Americans, was dead; and those who had read his books, and they constitute almost every one who can read at all, felt that our foremost figure in the world of letters had gone, leaving a void which it would be difficult, if not impossible, to fill.

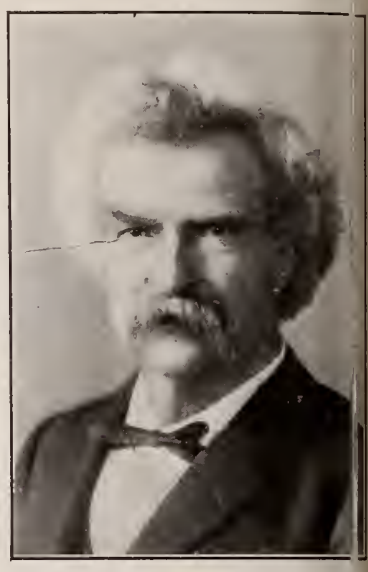
Seldom has the memory of a modern writer received such sincere and spontaneous tributes as fell from the lips of noted men and women in all walks of life, both in this country and in Europe.

His health had not been good for several years past, but he remained cheerful almost until the end. The death of his old friend, H. H. Rogers, the oil magnate, was a great blow to him, and the death of one of his daughters added to his load of sorrow. Then others whom he held dear passed on, among them Mr. Laffan of the New York *Sun*, and Mr. Richard Watson Gilder, of the *Century*. Referring to these he said sadly one day: "They are more fortunate than I." He felt that his work was done, and that with his friends gone there was little left for him to look forward to. He took a trip recently to the Bermudas; but returning a few weeks ago, he had a bad attack on shipboard. He was taken to Redding, Conn., where a painless death, which was like falling asleep, ended a long and painful illness.

Mark Twain's life was in itself an interesting example of the possibilities open to the poorest boy in America, providing he has what the writer had in full measure—grit and a determination to attain the goal of his ambition, combined with "stick-to-itiveness." He was born in the little town of Florida, Mo., in 1835. When he was two years old his family moved in a wagon to Hannibal, in the same State.

His father died when the future author was still a small boy, and the lad was apprenticed as a compositor in the office of the Hannibal *Courier*. Hannibal and its people were always dear to him, and they were pictured in his book *Life on the Mississippi* and several others. He went East for a while, working as a typesetter on various papers in different towns. He came as far as New York State, and then headed back to Hannibal. He was then only seventeen, but he had become tired of the printer's case and was fired with the desire to become a river pilot on one of the great double-stacked Mississippi steamers which have held such an important place in the history and romance of the great river. For eight years he worked on the river until the Civil War came, and Missourians were found in both the Southern and Federal army. The young pilot enlisted in the Confederate service and was a soldier for a few days, and then he went West to Nevada, where his brother held a government post. He worked on a paper in Virginia City, at that time the great silver-mining centre of the country. Other men were getting rich quickly, but it did not seem to interest him. He much preferred to write sketches of the mining camps and thrilling accounts of holdups and other incidents of Western life. After a while he went on to San Francisco, and worked on the *Morning Call*. In 1867 he printed his first volume of sketches, which brought him recognition. It was entitled *The Jumping Frog of Calaveras County and Other Sketches*.

A newspaper proprietor supplied him with the money to take a trip through the Mediterranean and he wrote weekly letters in payment. In 1869 he published *Innocents Abroad*. It was read everywhere, and is being read with pleasure by the rising generation. Mark Twain's fame was established. He came to Buffalo, N.Y., and bought an interest in a paper and in 1870 married Miss Olive L. Langdon, who died eight years ago. He went to Hartford, Conn., where he lived for several years. *Tom Sawyer* soon came from his pen, and then *Life on the Mississippi* and his famous *Huckleberry Finn*. He joined a publishing firm, which printed many of his books. It failed and he heroically went to work to pay off every cent of indebtedness, which he did by his lectures and new books.



The Late Samuel L. Clemens

Mark Twain was unique among humorists, as his fun was kindly; it was impossible for him to be bitter or get effects at the expense of others. He saw the funny side of everyday life, and put into words what others saw, but had not the art to express. He was thus delightfully human in his writings, the secret probably of his great and lasting success. He was intensely patriotic; the product of the country and a fine representative of its best ideals.

The Native "Cabs" of Japan

(*See illustration on cover page*)

WITH the coming of Western dress and education, the time-rel customs of old Japan have been modified, but it is doubtful whether the jinrikisha man and his odd but comfortable two-wheeled cart will ever be replaced, for it is used by and is equally popular with native and foreigner. The light wagon, though a natural product, bears little resemblance to other Japanese work and might well have been devised by some foreign but inventive brain. It has little decoration, simplicity being its most prominent characteristic. The cabmen in this case supply their own motive power and keep up a trot through the streets and over country roads that the rider, coming from a land where the Society for the Prevention of Cruelty to Animals flourishes, begrudges his steed to stop and rest, only to get a shake of the head and a renewed burst of speed. A slight incline adds much to the task of the coolies, but they consider it a reflection on their power of endurance if the passenger should get out when they start up a steep

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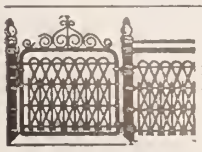

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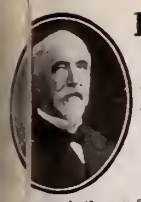

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Christ's "Verilies"*

IN our modern vernacular, a certain word is so much used that we sometimes tire of it. It is the word "Listen." In fact, it has become a form of slang. One hears the young people saying it to each other constantly. They mean, apparently, to invoke special attention to their next remark; but all force is lost by their too frequent use of the word.

It is quite possible that this popular custom sprang from the habitual use of "Listen" by Gipsy Smith in his sermons. From him, it is never objectionable, but serves much the same purpose that "verily" served in the discourses of our Lord.

The man who emphasizes too much, who italicizes his writings, who gesticulates and uses loud tones about trifles, weakens the impression that he makes. It will be observed that Jesus, in Matthew's version, uses the emphatic "verily" only three times in the long Sermon on the Mount.

It is worth while to notice what were the points which he thus distinguished.

The first (Matt. 5: 18) was concerning the fulfilment of the law and of prophecy. Though heaven and earth should pass, no jot of these should be abated until all should be fulfilled.

The second concerns the payment of debts. They must be paid. (5: 26.) All charges due your "adversary," and all fees incurred, must be covered "to the uttermost farthing."

The third condemns the hypocrite (Matt. 6: 5), toward whom Christ is always merciless. He singled out for particular censure only two sins, and one of these was hypocrisy.

These three selections are most instructive to us. Keep the law, regard the word of God. It shall hold until the elements dissolve with fervent heat. It is established forever.

Pay your debts. Owe no man anything. It is said that in the great transactions, such as the forming of syndicates and the purchase of railroads, debts are inevitable; but in the individual life, the long and the unpaid debt are unnecessary and demoralizing. The active brain and the right heart will avoid them. The man who is constantly in debt, or who leaves a place with unpaid debts, must be weak-minded or else a rascal.

The third is quite as important. Be yourself. Put on no airs. Pretend to no beauty nor virtue that is not yours by right. The frank and open-hearted man need not "carry his heart upon his sleeve," but he can speak and act honestly. To young women this message comes with peculiar force. The false complexion, false hair, the distorted figure of fashion—what are all these but rank hypocrisy?

It behooves us all to remember that we must lay peculiar stress upon the great things of life. They must be carefully discriminated from the less important. "The power of comparison," said the great philosopher, Sir William Hamilton, "is the highest attribute of the human mind."

Another of our wise men has said that judgment is the rarest of mental attributes, the trait which marks the great general and administrator.

If we can only learn to tell the large things from the small, and to see that the large things are always regarded first in our lives, we shall have taken a long stride toward success.

Nothing will more certainly guide us to a knowledge of these large things than the study of God's word—not the hasty and cursory daily reading of a passage, to be forgotten almost as soon as read, but the patient and exhaustive study which extracts the pith and meaning, and lets us more and more into the mind and purposes of God.

* Christian Endeavor Topic for Sunday, May 15. TEXTS: John 6: 26, 32, 47, 53.

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Don't delay—don't hesitate—don't wait for others—don't wonder if it's true. **It is true—every word**—couldn't be exaggerated—words can't describe it. **Stop short! Put drudgery behind you—leisure and health before.** Enjoy yourself **now**—to-morrow may be too late. $8.50 will do it all—$8.50 brings relief from hard work—brings time to enjoy yourself—to visit friends—to read, shop, etc. Pays for itself in saving of carpets, rugs and mattings.

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This wonderful cleaner simply takes women by storm. They can't resist it—bargain day, isn't it. **No experience necessary.** Just hustle and the money rolls in. Shown in three minutes. Sold in five. Then on to the next. **None refuse. All buy. Hurry**—be first—get the cream Women eager—they need it—when they see it, can't let it go. Drop everything—sell this marvelous vacuum cleaner. **Make $100 a week**—you can—easy. C. E. Goff Mo: **"Sold 5 Vacuum Cleaners last Saturday** my first attempt." Gustave Anderson, Minn.: "Enclosed find order for 12 Vacuum Cleaners. Ship prompt. **One man sold a dozen 3 days."** W. H. Morgan, Pa.: **"Sold 45 Cleaners in 25 hours.** Have sold two out of three persons canvassed." And so it goes. Hundreds of like letters every day; every one pleased, no one dissatisfied. All making money easy. **Agents' profit 100 per cent.** Write to-day—secure agency—get to making this easy money. **FREE SAMPLE** to active agents.

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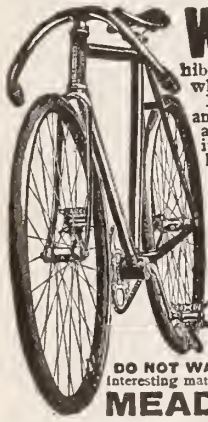

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Among the Workers

—Missionary Thomas Houston has just concluded a series of Gospel meetings in Frankfort, Pa., which resulted in two hundred and five professed conversions.

—Rev. James Walter Doughty, whose excellent lectures we referred to in a recent number, is contemplating a return to the pastorate, and is available for pulpit engagements. We commend him to any of our churches needing a supply. His address is Williams Bridge, New York City.

—Missionary Edward W. Thwing, of Tientsin, China, writes asking the sympathetic support of Americans in behalf of the campaign now being made by missionaries in China against the cigarette evil—"a plague that has come from the West"—which is spreading with frightful rapidity and startling results.

—Mr. Roosevelt, as the result of observations during his foreign tour, has become convinced that too much money is wasted on armaments. He will lecture on this type of national extravagance when he returns, and may have something of interest to suggest in the line of a limitation of armaments.

—The New York Evangelistic Committee will be glad to hear from any clergymen visiting New York who may be willing to speak at the various meetings from time to time. Those who wish to do this volunteer work should address Rev. Arthur J. Smith, superintendent, 541 Lexington Avenue, New York.

—Rev. E. O. Guerrant, of the American Inland Mission, writes from Wilmore, Ky.: "Almost from the beginning of the work for the highlanders, Dr. Klopsch became enlisted for their help. He sent General O. O. Howard to visit our mountain missions, paid all the General's expenses, and published elaborate accounts of the visit. Every few months he sent liberal help—the gifts of his readers—for the support of the missions in the farthest mountains, and tens of thousands of these sturdy highlanders will never forget these noble benefactions."

—Evangelist J. M. Taylor, of "Faith and Love Mission," Bridgetown, Barbados, W. I., writes: "In moving our party of missionaries from Antigua to Barbados we passed the islands of Guadeloupe and Martinique, French possessions, said to have a combined population of four hundred and thirty thousand. On inquiry we learned that there was absolutely nothing being done there by any religious body, except the Catholics. Martinique has a population of one hundred and eighty-two thousand. Ignorance prevails. There are very few marriages. Rum-drinking prevails. The Faith and Love Mission calls for workers for these islands."

Called Higher

S. A. Garrett (84), at Marion, Ia.
Sarah Price (62), at Delaware, O.
Robert Murray (82), of Zarra, Can.
S. R. Anderson (76), of Corsica, Pa.
Hartley Holden (87), of Corsica, Pa.
Miss Ella Behler, of Mauch Chunk, Pa.
Mrs. Catheren Dohrn, of Lansing, Kan.
Mrs. Jane Minor (88), at Columbus, O.
Mrs. Robert B. Craige, at Madison, Ind.
James Stevenson (38), at Coal Centre, Pa.
Mrs. L. W. Raymond, of Warrenshurg, Ill.
Mrs. Mary E. Garrett (79), at Marion, Ia.

Mrs. Judith Burge Hogue, of Shelby, N. C., died November 2, 1909.

Mrs. Maria Harper, of Selbyville, Del., died December 12, 1909, aged eighty-two.

John Dunwoody died at his home in Marengo, Ill., January 22, 1910, aged seventy-five.

Mrs. Augusta C. Gilbert, of Phœnix, N. Y., died January 17, 1910, aged eighty-seven years.

Mrs. Carrie Jones died at her home in Lafayette, Ind., January 21, 1910, at the age of sixty-five.

Entered into rest in Oak Park, Calif., January 25, 1910, William T. Campbell, aged seventy-two years.

Mrs. Hannah P. Smith, of Friendship, N. Y., passed away January 9, 1910, at the advanced age of eighty-two years.

Mrs. George P. Read, of New Bedford, Mass., passed away December 12, 1909. She was nearly seventy-eight years old.

Mrs. Agnes Sneeten, of Philadelphia, Pa., died recently. She had been a subscriber to this paper for over thirty years.

Mrs. Everitt Pierce, of Sacramento, Calif., entered into rest at her home on July 7, 1909. She was in her eighty-sixth year.

Robert Gibson, of Green Bay, Wis., passed away on January 12, 1910, in his ninety-third year. He came from Scotland in 1837.

Mrs. J. M. Dunscomb died at Twinsburg, O., on the 10th of January. She had been a member of the King's Daughters and a communicant of the Episcopal Church for many years, and also a steady contributor to The Christian Herald. She was a supporter of the Bowery Mission and the Children's Home.

Rev. Aaron K. Sanford, D.D., died at Yonkers, N. Y., Feb. 24, after fifty-seven years of effective service in the ministry as a member of the New York M. E. Conference. From 1861 he was superintendent of the Five Points Mission three years; later was presiding elder of two districts; then, from 1893 to 1904, was again superintendent of the Five Points Mission, and pastor of the People's Church. Dr. Sanford was a manager of the Board of Foreign Missions forty years, and missionary superintendent of the New York City Church Extension Society. He was a delegate to the Ecumenical Missionary Conference in London in 1901, and also delegate to the Convention at Seattle in 1907.

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LET us supply your children's Rompers direct from the factory and save you the middleman's "big profit"; our Rompers are the best that can be produced: durable, serviceable, fast color and will stand many trips to the wash tub. Choice of pink or blue, checked chambray with neck, collar and belt bound in white,

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It contains no starch, rice powder or other irritants found in ordinary toilet powders. Dealers make a larger profit by selling substitutes. Insist on Mennen's. Sample Box for 2c Stamp.

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If so, let us send you *The* **Ideal Sight Restorer** for 10 days at our expense.

The Normal Eye

It helps Nature in a purely natural way to strengthen the eyes and restore the natural vision. Its action is in the nature of a gentle message, which stimulates the eyes by restoring the normal circulation of blood—that is all that weak eyes require. But it does more—it models the eye painlessly but surely to its perfect shape. This is necessary to correct near-sight, far-sight, astigmatism, and kindred defects. It is absolutely safe—it does not come in direct contact with the eyes; and five minutes' manipulation, in your own home twice a day, is all that is necessary to counteract eyestrain and headache, and relegate eyeglasses to the rubbish box. Throw away your eyeglasses. See nature, and read with your naked eyes. Write for instructive booklet No. 127 E and 10 days' test to

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The Upward Look and the Uplift*

THEY go together. You look up and you see the stars. The beautiful sight strengthens and inspires you. Then you tell your neighbor to look up. Thus you have strengthened and inspired another.

In Milton's greatest poem, Mammon was always wandering through the Heavenly City with downcast eyes, gloating over the golden pavements, instead of feasting them upon the glories of the Most High.

"Look up, and not down," said our wise seer, and the proverb has been taken to heart by our whole people. Everyone knows that when one's nerve is weakening upon some height, it is fatal to look down. The only hope is in looking up. In seasickness, look up and off, and you are most likely to be relieved. For physical, mental and moral health alike, the great prescription seems to be, "Look up."

One of our poets, Dr. S. V. Cole, has written especially to you young people:

O youth, O golden time, whose other name
Is opportunity, dost thou not know,
Has no one ever told thee of thy claim?
Thou art the heir, for heaven has made thee so;
All things are thine; look up and thou shalt see;
Sun, moon and stars are bowing down to thee,
Making obeisance, as in Joseph's dream;
For thee it is that waters roll, stars shine,
Voices arise by lonely hill and stream,
Friendly monitions, whisperings divine;
For thee do Ariels sing; and where the walls
'Twixt the two worlds are thinnest, in the air
Come momentary gleams—the sheen that falls
As from no earthly garments ever; there,
With heaven's power and blessing to bestow,
The holy presences pass to and fro.

But it is in uplift of others that the strongest work is done for the Master. Rendered purer and nobler by the contemplation of the "heavenly presences" above, it is ours to turn thither the eyes and hearts of others.

One of the "slum-workers" of Boston testified that he had not been able to use very much the services of theological students in his ministrations.

"They are willing only to sit upon the platform and address the multitude," he said. "It is but now and then that a man comes along who is willing to devote himself to the unromantic work of dealing with the individual."

It is this individual work which counts. Jesus spent a very large part of his time in training twelve fishermen, who were, he said, to do greater things than he.

We must try to make every one we labor with a missionary. Then, like compound interest, or like the chain letter, it will increase tremendously the Gospel power. Like a great belt of light, it will flash around and around the world, until all its peoples are made one in Christ Jesus.

In helping to uplift the world, strange work will sometimes come to us—for we must take each day's task as it happens along—take it bravely and do our best.

Here is the way in which one noble Christian took up hers:

The saintly Mme. Guyon was not a business woman; but upon her husband's death, a complicated law-case, of which the settlement had been left to him, was brought to her. The contestants knew her high character and promised to abide by her decision.

She felt unequal to the task, but she saw that here was a great work and she determined to try to do it. For thirty days she shut herself away with the confused mass of papers which her husband had left, and, praying constantly for wisdom, she patiently studied the case in all its aspects.

The twenty-two claimants were perfectly satisfied with her decision. A bitter quarrel was averted and justice and right prevailed. It was a noble Christian service.

Your duty is not only to look up and to purify yourself; but you have a duty to your neighbor, to help him up likewise.

*Topic of the Epworth League for Sunday, May 15. TEXTS: Titus 2:11-14; Heb. 12:1, 2, 12; I. John 3:17.

Make it new. That's the idea. If the inside of your refrigerator begins to show blisters or spots—or if it is zinc and you want it white—all you need is a good brush and a can of **Acme Quality Bathtub Enamel (Neal's)**. It makes a hard, durable, snowy surface that is impervious to hot or cold water or moisture in any form. Dirt or germs can't cling to it. Cleaning is easy.

The same enamel will make your bathtub white and lustrous. It should be used also on washstand, sinks, bathroom woodwork and other surfaces exposed to steam and moisture.

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Coffee a Sure and Powerful Bruiser.

"Let your coffee slave be denied his cup at its appointed time! Headache—sick stomach—fatigue like unto death. I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says a Topeka, Kansas, man.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system.

"Finally, I quit coffee and the conditions slowly disappeared, but one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

"Later, I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

"Common sense came to me and I quit coffee for good and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

"I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

"My brother quit coffee because of its effect on his health and now uses Postum. He could not stand the nervous strain while using coffee, but keeps well on Postum.

"Miss F., I know personally, was incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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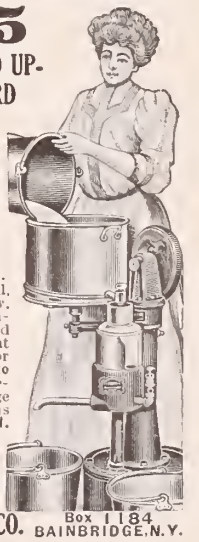

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Victrola XII $125
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New York, May 11, 1910

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Arriving at the Promised Land

Photos by Brown Bros. for The Christian Herald

IMMIGRATION'S HIGH-WATER MARK

FAR and wide in the countries of the Old World word has been passed from mouth to mouth that the United States is increasing in prosperity and that the outlook is brighter than it has been for several years past. Always ready to think of our land as the Eldorado, the land of gold, or rather golden opportunity, the adventurous ones, dissatisfied with their home conditions, have been packing up their household goods, buying steamer tickets, and making their way to the nearest seaport to embark for America. As a result of these reports of coming good times there has been a steadily increasing tide of humanity flowing through the gate of the New World—in other words, Ellis Island, New York Harbor.

Every steamer from Europe in March and April was loaded to its full capacity with expectant immigrants anxious to try their fortune in the country where so many of their kinsfolk have preceded them. All previous records for the same two months have been surpassed; and as the record for May and June will probably be even larger, it would seem that before the census of 1910 is finished there will be added to our population two or three hundred thousand.

The force at Ellis Island was found insufficient, and Commissioner Williams, who rules the islet with a firm but kindly hand, had to ask for a larger force of inspectors and also for larger accommodations. When the present buildings were put up they seemed adequate for all demands made upon them, but if would-be Americans come in much greater numbers than at present the Commissioner will be in a quandary as to what is to be done with them. On one day recently eight thousand were landed on the island, while three thousand more were compelled to stay on board the steamers down the bay. With this army to be looked after, the authorities received word that thirty thousand more were on the high seas and would be ready to invade the country within seven days. Twenty-seven ships were bringing them, nearly denuding some Italian villages of all their inhabitants. Reporters and others who visit Ellis Island regularly and have become used to the babel of tongues and the strange costumes have never seen anything to equal the kaleidoscopic scenes of the last few weeks. "Surely," the visitor exclaimed involuntarily, "we are becoming the melting pot of the nations."

In March there were 132,397 arrivals. From this great number about eleven thousand Americans returning from foreign tours must be deducted. Over one hundred and eight thousand were classed as immigrants. This is over twice as many as came in the four weeks of February, when the figures stood 44,397. The majority of the March arrivals were Italians, less than half of whom could read or write. Next in numbers on the list came the Austrians, who numbered 19,488; then the Russians, the Greeks and the Germans. There were comparatively few English, Irish or Scotch. Out of two thousand Englishmen only four could be classed as illiterate. The arrivals from the British Isles were mostly skilled artisans. The Italians also had quite a number of men skilled in the use of their hands, who would be gradually absorbed into the mechanical trades. A large majority of the April influx, however, is classed as unskilled labor.

All the visitor to Ellis Island is able to do at first is to stare in open-eyed astonishment at the size of this endless wave of humanity passing, passing from dawn till dark before the quick-eyed inspectors, who try to separate the sheep from the goats in so far as our very liberal immigration laws will permit, and who often detect the criminal and the diseased where the less experienced would fail. Then the first question of the many which he will ask rises to his lips: "Where are all these people going? Will they stay in the city and add to the terrible state of congestion with which it is afflicted, or will they go to the farms?"

Detention Ward. These People Have Not the Necessary $25 to Gain Admission

The answer in many cases is found on the dress of the immigrant himself, who has a label sewed bearing in large letters the name of the town for which he is destined. At present there are large numbers making their way to the Northwestern States; many stop at Chicago, while numbers of the Jewish immigrants settle in the large Eastern cities, especially New York, the life in the country or the smaller towns having little attraction for them. Relatives and friends of the new arrivals usually take care of them until they can find work, and in some cases come on to New York to meet them. A surprisingly small number of the March and April immigrants, about ten per cent., were in doubt as to the exact spot in Uncle Sam's dominions they would make their home.

The sentimental revival of Dutch interest in America during the Hudson-Fulton celebration may account for the number of well-to-do immigrants who are now coming over from Holland. Recently a whole village came, led by their pastor, to make their homes in one of our productive farming regions, and there are new arrivals from the land of dikes and Van Dykes every week. Most of them come in the second cabin of the great steamships and are thrifty and intelligent, bringing money enough to start in some small business. A large majority of those who come from other countries, however, rarely have much above the twenty-five dollars required by the immigration laws in order that the new arrival may not become a charge upon the community.

R. S. B.

THE
American Pulpit

A SERMON BY

Rev. David James Burrell, D.D.*

A LITTLE SANCTUARY

TEXT—Ezek. 11:16
"I will be to them as a little sanctuary in the countries whither they shall come."

IN the land of Chaldea, by the banks of the river Chebar, a band of Jewish exiles were accustomed to meet for the worship of God. To them came this promise. In dreams and visions of the night they saw the gilded towers of the Temple in Jerusalem shining in the sun; they heard the ramshorns calling and longed with a great longing to fall in with the multitudes that went to keep holy day. Blessed memories of happiness gone by! "We hanged our harps on the willows and wept when we remembered Zion!" It was to these sequestered exiles that God said: "I will be to you as a little sanctuary." The promise is rich in comfort for three kinds of people particularly:

First: To Christians in small churches.

There is a little lonely fold,
Whose flock one shepherd keeps,
Through summer's heat and winter's cold,
With eye that never sleeps.

You may find them everywhere, these little lonely folds; out on our frontiers, in schoolhouses by the crossroads, and in "the regions beyond," where converts from paganism gather under the shadow of banyan trees. To them the promise comes, "Thus saith the Lord, I will be unto you as a little sanctuary."

I sometimes fear we overestimate the relative importance of the city churches where God is worshiped in magnificent surroundings and with imposing rites. They occupy a great place in the newspapers and in the denominational Year Books; but who shall say that the sum-total of the influence of the secluded groups is not more significant in the sight of God?

We call them "little churches"; but perhaps the old-fashioned people who sing threadbare tunes to the accompaniment of a cabinet organ stand for a higher type of piety than those who live in closer touch with the world of affairs. The great promise is theirs, "I will be to them as a little sanctuary"; a promise which is paraphrased by our Lord in the words, "Where two or three are gathered together in my name, there am I in the midst of them." God's arithmetic is not ours. Numbers count for little; and pomp and circumstance find no favor in his eyes.

Strength Not in Numbers

We call them "weak churches," too; but possibly our mode of calculation is at fault. The power is in the battery, not in the wires; and God sometimes generates a mighty current in an unlikely place. It is his province to "save with few or with many." Wherefore the church of a thousand members may be weak, while the one that has but a score may exert an influence far and wide.

It was a lonely little church of only eleven members that, coming down the outer stairway from the upper room in Jerusalem, went forth to the conquest of the world, animated by the promise, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom!"

It was a lonely little church that assembled once by the riverside near Philippi in a place "where prayer was wont to be made"; yet God used it as a radiating centre for the diffusion of the Gospel throughout all Europe.

It was a lonely little fold of hunted Christians that gathered for worship in the catacombs beneath the Imperial City; but it wielded a greater power than Cæsar and his courtiers whose chariot wheels rumbled above their heads.

How insignificant in point of numbers and material strength were the Conventicles among the Scottish hills; but God was unto them as a little tabernacle, and the world pays tribute to their fruitful faith. Thus not infrequently the numerical minimum has turned out to be a dynamic maximum. The Vaudois, the Puritans, the Lollards, the Huguenots, the Covenanters, and the despised "beggars" of Holland are in evidence. God with a few makes an army, of which one shall chase a thousand and two shall put ten thousand to flight.

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Second: The promise is for Christians in sickrooms. It is one of the pleasures of my ministry to keep in touch, by means of a printed sermon every week, with many parishioners near and far who, by reason of their infirmities, are deprived of church privileges. It has been a pleasure beyond all words to give them a few crumbs of comfort in their lonely hours, mayhap to lighten the burden of their secluded lives. God bless my cloistered congregation! I receive letters from them, now and then; and what love of our great Master breathes through all! What faith! What simple acquiescence in his holy will!

The Sufferer at Heaven's Gate

I have found the story of one such cloistered saint in a tract called *The Dairyman's Daughter*, published nearly a century ago. It is one of the simple annals of the poor, written in terms quite antiquated and likely to provoke a smile. The story runs on this wise: A message came to the pastor of the village church at Arreton, in the Isle of Wight, calling him to a humble home of sorrow. He found there an invalid girl who, to use her homely phrase, had once been "all for the world and pleasure, for dress and company," but whose life had been changed by a sermon on the text, "Be ye clothed with humility." Since then her quiet influence had been a blessing to the neighborhood. Her life was now slowly fading away, and she was looking forward with a great longing to the Land of the Leal. Sitting by the fireside, supported by pillows, she said with a patient smile, "My heart and my flesh fail; but God is my strength and portion. In the fulness of Christ I have found all that my poverty could need; and in his bosom I have found a resting-place from sin and sorrow." The minister repeated his visit again and again, and went away saying, "Verily, this is the house of God; this is the gate of Heaven!" On his last visit he read by her bedside, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ!" whereupon "her eyes opened and something like a ray of divine light beamed from her countenance," as she whispered, "Victory! Victory, through our Lord Jesus Christ!" and then, "He deals very gently with me"; again, "His promises are yea and amen"; and finally, "All's well!"—A hundred years and more have passed. The cottage where she dwelt, with a rose bush over its door and old-fashioned flowers in the garden, is still kept as a memorial of her. To the multitude of sufferers who are shut in, like the Dairyman's Daughter, the promise "I will be unto you as a little sanctuary" brings joy unspeakable. "All's well!" The Lord is their light and their salvation. Theirs is the peace of God that passeth all understanding. They are indeed "shut in"; but, like Madame Guyon behind her prison bars, they sing the song of patience and resignation to their Master's will.

A little bird am I,
Shut in from fields of air;
But in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Since, O my Lord, it pleaseth thee!

If they are "shut in" they are also shut out: shut out from the busy world, shut in with Him who giveth songs in the night.

Third: The promise has a still larger application; it brings a message of strength and courage to all who live and labor in a narrow sphere.

How many there are who feel the straitness of their limitations! They long to make life tell; but their ambition is clogged and hampered as with a ball and chain. They are "cabined, cribbed, confined"; and, like the starling in the *Sentimental Journey*, they beat their wings against their cages crying, "I can't get out!" Nevertheless, a life thus circumscribed has great compensation.

To begin with, there is the assurance of the divine Presence, "Lo, I am with you alway." It is worth remembering that when Paul complained that, at h trial before Nero, all his friends forsook him, he wa moved to add, "Notwithstanding the Lord stood wit me and strengthened me." It is under such cond tions that we come into closest intimacy with Hir We become acquainted with friends not in a crow but in some trysting place. It is related of Thoma à Kempis, who wrote the *Imitation of Christ*, tha oftentimes when walking with his companions in th garden of the monastery, he would glance at the sun dial and say, "Dear brethren, I must go; there Someone waiting for me in my cell."

A further compensation is in the assurance divine protection and guidance. God's watchcare singularly over his "hidden ones," those who are h "in the secret place of his pavilion," hid "in the ho low of his hand." And he guides them in all the ways. The child who was cast adrift in a bask among the bulrushes on the Nile was not forgotte of God. Nor was he forgotten when later he playe in the palace halls, nor when he pursued his studi in the University of On, nor when he assumed h place in public affairs with the prospect of the vic royalty of Egypt before him. But then came th break in his life! He found himself alone in th desert of Midian. Was God still with him? Ye guiding his feet when he led his flocks to pasture a really as when he was in training for the thron And of this fact God gave him assurance at th burning bush, when he said: "I Am That I Am. Ar certainly I will be with thee!"

Divine Reinforcement Assured

And there is still another compensation in the fa that wherever our lot is cast, God is preparing u for something further on. Our place is divine assigned and strength is assured according to ou day. Our life here, in any case, is not really livir but only getting ready to live. We are serving a apprenticeship, learning how to do things so tha we may be skilled and equipped for the doing greater things. It may be that Tabitha, the woma of Joppa whose life was devoted to making garmen for the poor, had longings for a larger sphere usefulness; but when she lay in state the poor who she had befriended came, like courtiers to a roy catafalque, and holding up the garments which sh had made paid tribute to her faithfulness. She ha passed on to promotion. I doubt not there was place for Tabitha's needle in that larger life whe the service chevron is accorded to all who, with th resources at hand, faithfully serve their God.

The point of supreme importance to those who ca themselves Christians is to make their influence te to the utmost, here and now, in praise of Him wh loved us and gave himself for us. "Let your light shine before men that they may see your good work and glorify God."

In a lighthouse, somewhere on a lonely rock, th keeper mounts the stairs to kindle his light. His a secluded life. As in a treadmill, day by day, h pursues his monotonous round; filling the lam trimming the wick, polishing the reflector, kindlin the light. He hears no voice of thanks or encou agement; but far out on the waters there is many sailor who shades his eyes to catch the gleaming that light. Let the lonely plodder be patient; in du time his reward will come. And the reward is nev for conspicuous success, but always for faithfulnes "Well done, good servant! Thou hast been faithf in a few things, I will make thee ruler over mar things."

Jesus bids us shine, with a clear, pure light,
Like a little candle burning in the night.
In the world is darkness; so we must shine,
You in your corner and I in mine.

Get ready for promotion! All heaven is in th word, "Well done!" The man in the workshop, th housewife in her humdrum round, the servant wh can only "stand and wait," the Christian who kee his light burning in a little place, these will present find their joy in some larger parish and in great tasks. Wherefore, wherever God has placed yo let your light shine! This is the sum and substan of duty.

[See "THE CHILDREN'S PULPIT" on Next Page]

Mr. Roosevelt at the Sorbonne

T is the habit of ex-President Roosevelt, when he speaks in public, say something that compels attenon. His recent address before a disnguished audience at the Sorbonne, Paris, marked the climax of his ublic utterances abroad. His selection f topics took a wide range. Good tizenship, he declared, was essential the success of a republic. The good tizen must be one who is willing to things and not a mere spectator or itic. Among the qualities of good tizenship, he placed the highest estiate on the "will and the power to ork, to fight at need, and to have lenty of healthy children." Not only ust the good citizen be a worker, but e must be strong and brave, and be eady to serve his country, if the need rise.

"The good citizen," he said, "will deand liberty for himself, and as a matter of pride he will see to it that others eceive the liberty which he thus claims s his own. Probably the best test of rue love of liberty in any country is he way in which minorities are treated n that country. Not only should there e complete liberty in matters of relion and opinion, but complete liberty or each man to lead his life as he deires, provided only that in so doing e does not wrong his neighbor."

He believed that every honorable ffort should be made to avoid war; but no self-respecting individual or elf-respecting nation can or ought to ubmit to war." He denounced in unieasured terms the sin of "race suiide." It was "a curse to any nation" nd if allowed to prevail "it will be an dle waste of breath to prate of our chievements, or boast of all we have one."

The "idle rich" next received attenion. "I decline to recognize the mere nulti-millionaire, the man of mere vealth, as an asset of value to any ountry, and especially as an asset to ny own country. If he has earned or ises his wealth in a way that makes im of real benefit, of real use—and uch is often the case—why, then he loes become an asset of worth. But it s the way in which it has been earned r used, and not the mere fact of vealth, that entitles him to the credit." The man who piles up a great fortune, vhile returning no corresponding benefit to the nation, he regarded as "an nworthy citizen, neither to be admired nor envied." He deprecated the rrogance that would look down upon r crush an equal because he is poor, nd the envy or hatred that would destroy a man because of his wealth. The rich exploiter of those less fortunate than himself was on a level with he greedy demagogue who excited the penniless to plunder the prosperous.

He spoke a good word for arbitraion. Nations should cultivate high deals; but he did not believe in preachng weakness, individual or national. 'We sincerely and earnestly believe in peace; but if peace and justice conflict, we scorn the man who would not stand for justice, though the whole world came in arms against him."

Mr. Roosevelt's speech took his audience by storm and was frequently interrupted by applause. It lasted an hour and three-quarters. It was, in many respects, the crowning speech of his life.

A Practical Discourse

One stormy day the children were amusing themselves indoors, playing church. "Now, Florence," said Theodore, "I'll be the minister and tell you what you must do, and you'll be the people, and you must listen and do what I tell you." Climbing up on a chair, he began his sermon. "Florence, you must be a very good girl and do whatever your brother wants you to. If he wants your playthings, you must let him have them, and if you want any of his, you just let 'em alone."

The Children's Pulpit

PEACE DAY

By Rev. J. M. FARRAR, D.D.*

IN the library of a New York merchant, David L. Dodge, the world's first peace society came into existence. Wednesday, May 18, is known as "Peace Day." A day when we are to think and talk about peace more than any other subject. This Lord's Day, this fifteenth of May, is Whitsunday. You do not know what Whitsunday is? It is the day when many churches celebrate the coming of the Holy Spirit on the day of Pentecost. The Holy Spirit and Peace Day! How glad we should be to celebrate both days in the same week! The Children's Pulpit hopes that soon each day of the three hundred and sixty-five days of each and every year will be known as Peace Day.

Here is the wrong way to be a peacemaker. A missionary was praying and talking with an Indian chief who was dying. The missionary said: "You have been in many wars, but now before you die you should forgive all your enemies and be at peace with them." The answer was: "I am at peace with my enemies, for I have killed all of them." Some one has called this "graveyard peace." Over their graves we could not write: "Blessed are the peacemakers."

. . .

HERE is the right way to be a peacemaker: "I was a peacemaker to-day," said little Amy. Her mother asked: "What makes you think so?" "'Cause there was something I didn't tell," replied Amy. This is one of the best ways in the world of being a peacemaker. Right there and then Amy became one of the "children of God." 'Cause there was something she didn't tell.

Another way to be a peacemaker is by forgiving those who talk too much. Can you forgive those who say mean things about you?

A story is told of Peter Miller, a plain Baptist preacher of Ephrata, Pa., in the days of the Revolutionary War. Near his church lived a man who abused the pastor in every possible way. This man was arrested for treason; that is, for not being true to his country. He was tried, found guilty, and sentenced to be hanged. Peter Miller, the old preacher, started out on foot and walked the whole seventy miles to Philadelphia that he might plead for the man's life. Washington heard his plea, but he said: "No, your plea for your friend cannot be granted." "My friend!" said the preacher; "he is the worst enemy I have." "What!" said Washington; "you have walked nearly seventy miles to save the life of your enemy? That puts the matter in a different light. I will grant the pardon."

. . .

THE pardon was made out and given to Miller, and he at once started to walk to a village fifteen miles off, where the execution was to take place that afternoon. He arrived just as the man was being taken to the scaffold. The condemned man, as he looked out over the crowd, saw Peter Miller coming up, and he said: "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge by seeing me hanged." He had scarcely said the words when the pardon was presented by the dear old preacher of peace. The life of the traitor was spared, and the preacher proved he was a child of God. "Blessed are the peacemakers."

. . .

SHALL I tell you a story in which to hold the sermon? On the peak of the Andes Mountains, fourteen thousand feet above the level of the sea and on the line which marks the boundary between the republics of Argentina and Chile, has been erected one of the most striking monuments in the world. For more than a century the boundary line between Argentina and Chile had been in dispute. (Get your maps and find these countries.) A wise man who loved peace proposed that the dispute be settled by arbitration. (Turn to your dictionary and learn the meaning of arbitration.) The two governments agreed to ask the King of England to be their arbitrator. The King worked hard and drew a line of separation that made all happy. So very happy were they to be at peace that all agreed to settle by arbitration all their disputes for the next five years. Soon they found that they did not need so many soldiers and many of them were sent home to work and care for their families. Boys and girls shouted for joy when fathers came marching home. Several large battleships were soon sold and the money was used for building docks. The two nations, growing in wealth and strength, bid fair to outstrip all the other countries of the South American continent.

. . .

THESE Spanish-Americans have warm hearts and great love for peace. When they sign a treaty they are not satisfied to tie a piece of red tape around the peace papers and lock them up in a vault of the State department. That might do for North Americans, but to them it seems a very dull and stupid way. To let all the world know that they are at peace they have made a colossal statue of Christ, twenty-six feet high, and standing on a granite hemisphere symbolizing the world. This they have set up upon the Andean peak, three miles above the level of the Pacific Ocean. Into the pedestal they cut an inscription in Spanish, which, being interpreted, reads: "These mountains will crumble to dust ere Argentines and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to keep." Peace Day is a good time to tell this story to your friends.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "Blessed are the peacemakers." Matt. 5:9.

In the Quiet Hour

MANY a man and woman (writes Rev. Dr. Robertson Nicoll) feel that they would not flinch from martyrdom if only they themselves might arrange the stage and the spectators and make a glorious, heroic end. But often God gives you the pang without the palm. He elects you to some obscure agony. No one else suspects that you are resigning the treasure which is dearer than your life. No one else notices that you are being nailed to the cross. Many a philanthropist delights to devote his time and fortune to some popular cause. Many a soldier will enlist in a crusade under the banner which is already gilded with the sunshine of victory. But more often the Commander of the faithful allots you just a sentinel's place in the holy war. He calls you to consecrate yourself to some quite humble endeavor, and in your lifetime you will never watch it succeed.

God claims you for an unpopular duty, a forlorn venture. He links your mission, it may be, with men who disappoint you or betray you, who make your labor of love appear no better than a pitiful, sordid failure. Many a man would rejoice to spend himself in helping those whom he cares for, especially if he can do it in the way which appeals to him. What if God bind up your lot with the loveless and the thankless? What if he bid you dedicate your best years to some fretful invalid, some selfish relatives, who scarcely realize how much they exact and are barely grateful? Yet our devotion remains impure if it depends upon human gratitude. When we have grace to lavish our spikenard ungrudgingly on those whom the Lord has given us to cherish, not because they are attractive or hopeful or even thankful, but simply because he has put them into our keeping, then, indeed, we do it unto him.

The tokens and indications of the divine will are seldom doubtful to those who humbly seek to know it, so that they may follow it with full purpose of heart. The heavenly voice which claims the sacrifice reveals the altar. We need not say lo! here, or lo! there; it is generally not far distant—here, by our very doorway, or there, among our own kith and kin. But the essence of God's election is that the altar is not where we might expect and the offering is not what we would prefer. And the joyful acceptance of his blessed will becomes part of our surrender, without which it cannot be perfect. No consecration is complete so long as it is made reluctantly. General Gordon reached the conclusion of the whole matter when he said, "I learned that to be like Christ, we must not only have our will subordinated to his, but we must be delighted to have it so." Bind this sacrifice with cords, even to the horns of the altar.

Anvil Sparks

..ONE little sin will hide God's whole face.

..GOD puts our greatest duties nearest to us.

..HEAVEN finds a new joy every time a sinner repents.

..ANGELS like to visit in the home where Christ is loved.

..NOTHING makes us richer that does not make us more thankful.

..OUR tears are round to remind us that God loves the whole world.

..THE man who improves his talent always gets God's reward for doing it.

..THERE may be many good qualities in a miser, but his greed for money obscures them all.

..MANY a man has become a lover of the Bible by hearing some infidel talk against it.

..ONLY from the vantage point of heaven can we discern who are the truly great on earth.

..To fill the measure even full is all that God asks of anybody, but when he gives, he runs it over.

HALLEY'S COMET NOW NEARING US

By Samuel Phelps Leland, A.M., LL.D.,

Professor of Astronomy

HALLEY'S comet, which is now attracting so much attention, is especially interesting from the fact that one week hence, on the eighteenth day of May, our earth is expected to pass through the tail of the wonderful traveler.

The comet is now in near proximity to the sun, and will then be on its return journey into space. It is now visible in the early morning in the eastern sky, about an hour and a half before the sun, and a little north of the sun's path. It is visible to the unaided eyes, if the sky be clear.

An Early Aspect of the Comet

This comet belongs to a large family known as "periodical comets"; that is, those comets that perform their vast revolutions and make their returns to our sun at nearly regular times. During the last century, we were visited by several of these which blazed with extraordinary splendor, and were visible for several days, and even weeks, to our unaided eyes. The most remarkable were in 1807, 1811, 1812, 1819, 1823, 1830, 1835, 1843, 1844, 1845, 1847, 1850, 1853, 1858, 1860, 1861, 1862, 1863, 1864, 1874, 1881, 1882, 1883, 1884, 1886, 1889, 1892, and several others since that date. Besides these, a goodly number of small comets have been visible to the unaided eyes.

While comets revolve in orbital paths, like planets, and while many of them can be calculated, they differ from the planets in several characteristics. Flammarion notes these differences. He says:

> Four principal characteristics distinguish comets from planets. 1st. Their nebulous aspects, and their tails, often considerable. 2d. The length of the elliptical orbits which they describe. 3d. The inclination of these orbits, which, instead of lying in the plane of the ecliptic, or at least in the zodiac, like those of the planets in general, are inclined at all degrees up to a right angle, and sometimes carry the comets to the polar constellations. 4th. The direction of their motions, which, instead of being performed in the same direction as those of the planets, are, some direct, others retrograde, and appear to be strangers to any unity of plan. From these circumstances the certain conclusion follows that comets have not the same origin as the planets; that they did not originally belong to our solar system; that they travel through immensity; that they may be transported from one sun to another, "from star to star," and that those which revolve around our sun have been caught in their passage by his attraction, having had their course curved and closed by the influence of the planets of our system.

Comets are so awe-inspiring, as they sweep in their majestic orbits across the sky, that the imagination is aroused, and ignorant and superstitious persons invest them with attributes they do not possess. Comets usually consist of a head or nucleus, more or less brilliant; and most of them have luminous trains, known as tails. The head consists of an aggregation of meteoric masses in a state of high temperature. These masses are in rapid motion around a common centre, like floating chips and particles of sawdust in a whirlpool of water. These nuclei are of vast size, but the several particles composing them are individually very insignificant. Should our earth, or any other planet of its size, come in contact with the head of a comet, probably the only effect would be a meteoric shower, the ashes of which might be detected floating in our atmosphere. Compared with a world, the amount of matter in a comet is insignificant indeed. But contact with the nucleus of a comet is a very improbable event. Taking into account the vastness of space, and the known laws governing the movements of comets and planets, and all the probabilities, it is estimated that such a contact with our earth *could not occur within the next 100,000 years!* The amount of matter in a comet is so small that its attractive force could not deflect our earth in any conceivable degree from its orbit.

What is known as the tail of a comet has been the subject of much speculation and investigation. Two theories have been put forth, one of which may be true, but probably the real truth lies in both. The tails of comets in nearly every case stream out like banners of fire from the side of the comet opposite to the sun. Occasionally, a comet appears with more than one tail. In such a case, a tail may come out from the side of the comet, but never from the side next to the sun. It is also well established that the solar space is filled with attenuated gases, of almost inconceivable rarity. These are known as nebulous matter. One position taken by scientists is that the comet's tail is composed of certain attenuated gases, among which, the spectroscope has detected traces of hydro-carbons, with cyanogen, sodium, calcium and manganese. These are so rarified that only traces are detected. These are thought to be emanations from the nucleus, and are acted upon by some magnetic repellant forces from the sun, that drive them from the heated head of the comet. There are many facts sustaining this hypothesis.

Another explanation is that, as space is filled with nebulous clouds, and the passage of the nucleus through this matter causes waves or vibrations, the sun's rays upon these waves make reflection upon the nebulous clouds, and what seems a tail is only reflected light from the disturbed mass. This clearly explains why the tail is on the side opposite the sun. Both of these explanations seem necessary to illustrate fully the nature and behavior of comets' tails.

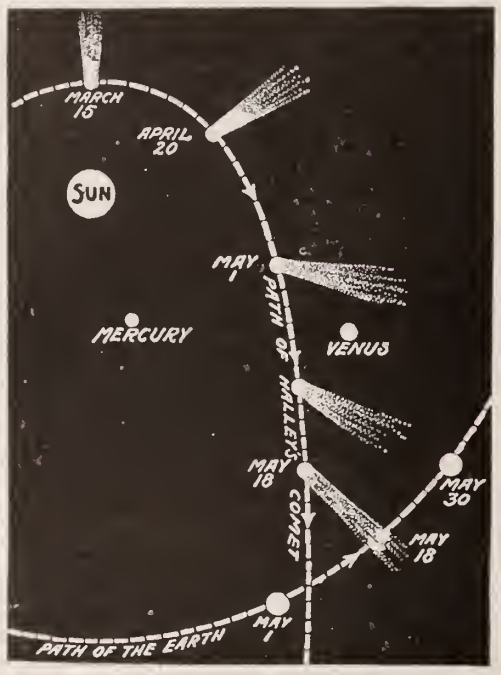
Its Tail, Millions of Miles Long

If we accept the assumption of the burning gases in the first hypothesis, it relieves us of any anxiety as to the consequences that might follow the passage of our earth through the tail of Halley's comet. These gases are so attenuated and rare that they *could not penetrate our atmosphere lower than fifty-five miles above the earth's surface.* Our atmosphere below that altitude is one hundred times denser than the gases in the comet's tail, and these gases could not penetrate our atmosphere, although we were dashed together in the comet's tail. If the other explanation is true, then our earth would be no more affected than it would be by reflected sunbeams, or by their negation, a shadow.

It is probable that when Halley's comet passes across the face of the sun on May 18 its tail may lie across the path of the earth through which our globe may pass between the hours of 9 and 11 A.M. Unless we mortals shall be on watch, we will be unconscious of its passage. It is not certain that the earth will come in contact with the tail. If the comet shall be high across the sun, the tail will be above us; and if low on the sun, it will spread its flaming banner across the sky below us. *The combined mass of 100,000 comets the size of Halley would not equal that of our earth.* In 1861 our earth passed through the tail of the great comet of that year in the night, and no one knew about it, except the astronomers who were on watch.

In any event, apprehension is needless. There is not the slightest danger of any catastrophe. Our great earth will sail on in its orbit, without even unfurling a signal flag to the blazing comet as it passes by. It will be a magnificent spectacle while it remains visible to an admiring world.

The Comet, (<) Photographed at Yerkes Observatory



The Path of the Comet, Where it Nears the Earth

GENERAL COMMENT ON CURRENT TOPICS OF THE DAY

—An April blizzard in the Central Western States did much damage to vegetables and fruits. Snow, cold rains and night frosts were experienced in Minnesota, Wisconsin, Illinois, Michigan, southern Indiana, western Kentucky, southern Missouri, and Arkansas.

—Suicides are becoming alarmingly prevalent in Russia. In one day, recently, eighteen were reported in St. Petersburg alone, mostly women. This epidemic of self-destruction is supposed to be due to neurasthenia and melancholia. One case was that of a young girl, heiress to $10,000,000, who had entered into a "death compact" with two others. All three died the same day.

—Perhaps the oddest reason ever given for a pastoral resignation was that offered by a Jersey City clergyman lately, who retired because, being bald, he constantly caught cold. He might have worn a wig or a skull-cap, or even had the church heated; but the bare pate and the drafty building he regarded as a combination impossible to be borne and incompatible with good preaching.

—At this time, when we hear so much about the higher cost of living, we have heard very little in regard to increase of wages to meet the greater demand on the workers' purse. It is, therefore, of interest to learn that one company, the Oriskany Malleable Works Company, at Utica, N. Y., has made a voluntary advance in wages of from ten to fifteen per cent. The employees had made no request for an increase, but when each man opened his envelope he found more money than he expected, a note explaining that the wages were raised to meet the increased cost of living. It is a fine example that has been set by the company and it is to be hoped it will prove contagious.

—Are we, as a nation, unkind to our heroes and unappreciative of great achievements? Is it true that there are many Americans living and walking in our streets to-day who have rendered signal services in a variety of ways which, if they had been performed in any other country, would have entitled them to distinctive recognition? England, as well as other European powers, honors her great ones by loading them with titles in token of national appreciation. We, of course, have neither titles nor decorations; but why should the republic be ungrateful? It is sadly true that we have inventors, artists, painters, authors, scientists and philanthropists who, had they been in other lands, would have been publicly distinguished long ago, while here they are forgotten. Such is the simplicity of our system, which abjures all class distinction. Even if it should be satisfactorily proved to any accredited body of scientists that Peary found the Pole, his courage and daring would probably have no reward, except in the admiration of his countrymen and the historical record of the fact itself.

—Germany is still discussing the overwhelming public repudiation of Professor Arthur Drews, of Karlsruhe, in Berl a few weeks ago, some of the details of which have appear in The Christian Herald. Drews, it will be remembere was the "eminent scholar" who set out to prove that no su person as Jesus Christ ever existed and who forgot that the f record of Christ's accusation, trial and death was recorded the Talmud. Further details concerning this sensational infic have now come to hand. He lectured in several German citie claiming that Jesus was a legendary character derived fro Jewish and heathen myths; but when he came to Berlin, t organization known as the "Positive Christian Union of Be lin" brought about his Waterloo. At a great mass meeting number of speakers, including Pastor Le Seur, Councilma Eismann, Licentiate Munn, Pastor Israel, Dr. Philipps, D Faber and others, both ministers and laymen, addressed t masses, all taking the same theme: "Jesus Lives." The whc city rose in approval. To-day the Christian religion is e pounded in twenty thousand German churches. Even t Socialists sustain it. The "Liberal Christian Union" h 125,000 adherents and in the German rural districts Christi organizations are numerous. The demonstration, as a whol was the most impressive ever witnessed in the German capita It was a spontaneous uprising of all denominations to testi to the strong Christian faith of the German people.

MY VISIT TO FOUR AFRICAN KINGS

From Photographs by the Author

King Manzengunya

King Ziki

King Budzi

By Rev. ROBERT WODEHOUSE,

UMTALI, AFRICA

OUR food boxes are packed, our blankets and small tent are rolled and strapped in waterproof sheets, ready for a long and trying journey into a country infested with wild animals. It takes several days before the boys get used to their loads. A halt is made at the Mutambarra Mission, where within eighteen months a new mission, fairly well equipped, has sprung up. At present there is a good day school for boys carried on by Mrs. Buchwalter, and a girls' school by Miss Bell. A new church has been put up and is filled every Sunday with dusky worshipers.

When the first temporary church was put up here, it was not known that King Mutambarra could not attend, as the ground was said to be bewitched! A new site was chosen, to which the church was moved, and now the king comes to the Sunday services. The industrial department is making rapid progress; the boys are learning to make brooms and to use the plow. The heathen method is to chop the ground with a big hoe, twelve by eight inches. They have plenty of cattle and can easily train them to pull the plow; so that Missionary Buchwalter is not only a messenger of the Cross, but a civilizer, opening up the way for commerce and trade.

Early in the morning we are again on our way across rugged mountains and down into the fertile Odzi valley, where mahogany and baobab trees abound. At mid-day we come to a mineral stream so warm that the boys cannot hold their hands in it. At nightfall we come to a kraal on the banks of the Odzi under some spreading trees. Our little green tent is pitched, and the evening meal prepared. Meantime, we exchange cheap muslin or salt for native meal for our boys. Everything is carried on by way of exchange. The carriers sit chattering around the fire, and when the pottage is ready it is taken out of the pot and put on to branches of trees, which answer the purpose of plates; and from this mess of red pottage each takes a little piece with his hand and dips it into a little gravy, made of beans or some other vegetable. After the meal, hands are washed, the large central fire is started and is kept burning all night, being our protection against wild animals. Around this fire, all gather for the evening service. Within half an hour they are rolled in their blankets sound asleep, with feet to the fire. The heathen are invited and in most cases come to these services, and in this way the precious seed is sown.

The following morning on we go, reaching the valley of the Sabi River, and descending into its sandy bed, which we traverse for miles. Crossing the river, our donkey fails us and we are dropped into the water, and helped out by the natives. A few minutes later the missionary's clothing is out to dry on some friendly bush, while he rests under a spreading tree. As soon as the clothes dry, away we go again, taking a kettle of water with us for the evening meal.

The country we are now in is a dry and thirsty land. We have to make a forced march of twenty-five miles before reaching the Devuli River. We go about twelve miles, camp under an immense baobab tree and cross the Devuli River early next morning. The day is very warm. We travel faster than our carriers and discover, near evening, that the wrong footpath has been taken and we are lost! No one can enter into that experience who has never been lost at night-time on the African veldt. There is an intense loneliness, which sometimes drives one mad. Fortunately there were two of us and we wandered on, hoping to come out right. Several times we were in dangerous positions—once making straight for a precipice! How earnestly we strained our eyes looking for a fire, and how intently did we listen for a human voice! At last we saw a fire in front of a hut. Blessed sight! No fire ever seemed more welcome. To this fire we went and in a few moments had made arrangements with one of the natives to pilot us. So with blanket over his shoulder, *assegais* (spears) and battle-ax in hand, away he went. About 8 P.M. we marched into Johannes' kraal, tired and hungry, for we had not eaten anything the whole day.

Johannes was sitting around the camp-fire with some of his leading men. When he saw us he sprang forward with a welcome on his lips. Soon we had two cups of warm milk. Did ever milk seem so refreshing? But we were separated from our food and blankets and had no idea where they were. What was to be done? Johannes procured a bundle of long grass and spread it out on the ground, and with our saddles as pillows we lay down to sleep. He made a big fire close by and then lay down himself near to the fire. Soon we were asleep. About midnight there was a tumult. The dogs began barking. Every one was awake in a moment. What was the matter? The first thought was wild animals. It proved to be our own carriers. We were glad to have our blankets, as the air was damp with dew and it was cold.

From this point we visited King Budzi, a day's journey from Johannes' kraal. The "Great Place" is on a flat-topped hill, which gives a commanding view of Budzi's realm. Soon he was on the spot to greet us, and a few minutes later we heard the bleating of a goat and knew that the king's gift was on the way. Our business was securing mission sites. Yes, he was willing, all right! "Then," we urged, "you must proceed with us to the native commissioners and say so yourself." A few minutes afterward, he returned to say that a messenger from the native commissioner had just arrived, calling him to a great meeting of several kings on the following Wednesday with the government representative. We looked at each other and said: Is this not strange—Wednesday! Why, that is the same day we had arranged to arrive at the commissioner's. A providential coincidence!

We arrived in due course on Wednesday and pitched our little tent under a great rock on a rugged *kopje*. Soon the air was rent by the weird, wild heathen chants of the various tribes. We knew the kings were arriving. They came to the same hill and camped close to us, so that soon the smoke of their camp-fires was curling up and commingling with ours; and messengers were sent to us for a little salt. How these heathen people prize salt! Even more than sugar. Four great heathen kings had arrived. Each one represented an immense territory and a large population. There was Budzi, tall, lean, with a weak amiability, still with cunning strongly marked on his face. There was that old warrior, Ziki, a very positive and determined character, strong and athletic, with a voice of thunder. He boasts of the many men he has laid low with his spear and battle-ax. There is Masuka, reticent and politic, or rather, I should say, diplomatic; and Vellum Mabeka, an old and agreeable man.

It was a picturesque sight to see all these kings squatted on the ground with their counselors (*indunas*) around them. Mr. Jackson, the government representative, gave Mr. Greely and myself seats of honor at his side.

Various matters of state were discussed and then Mr. Jackson turned to me and said: "Now, Mr. Wodehouse, what is your request?" "Sites for mission stations," I replied. My first request was to secure permission in Budzi's country, and when the matter was submitted to the King, his reply was: "What can I say? The *umfundisi* (missionary) comes to me every year. I am willing. I must agree."

We next asked Ziki, and with a voice of thunder he replied in one word: "*Andede!*" ("No!") As a matter of form, I asked Masuka and Vellum Mabeka, but I felt sure they would be influenced by that thunderous "No" of Ziki's. This concluded the business for the day. We retired to our various camps—not to sleep, though; for a heated and stormy debate continued in the camps of the kings all through the night. I knew some great question was agitating them. Johannes, in the morning, came and saw that it was on the subject of the missionary's demand. When Ziki got back to his camp, his counselors took exception to his decision not to have a missionary, and pressed him hotly on the matter. Said they: "Budzi has agreed to take a missionary; why can we not have one? Are you going to rule the country without us? We tell you that we want a missionary." This was kept up the whole night, and near dawn a compromise was arrived at. King Ziki said: "I will agree to take a missionary next year, if Budzi gets on all right with one."

You may imagine how we felt. Here was a battle royal between God and Satan—light and darkness. Satan has reigned sole master and ruler in these regions for centuries and will not give up easily.

A further surprise awaited me. I had not been home more than two weeks, when a special messenger was sent on foot over one hundred and fifty miles to inform me that Ziki had completely capitulated. After we left, he requested Charlie Sidembu, our native worker in that neighborhood, to come up and settle at his "Great Place," where there were many people. To this Charlie responded readily, so that we have now in that section of the country the consent of three important kings—Manzengunya, Budzi and Ziki. The others will follow.

The Help-Bringer

UPON this frame by pain and toil harassed,
Death falleth softly like a shining veil
Through which we see the figure nobly cast
Of one who did great deeds. At his command,
Corn-bearing ships to famine-lands set sail—
Our country's banners flying at the mast.
Through these poor hands the bread of life has passed
To starving millions. His endeavors clothed
Great hordes of desolated, naked folk.
The sick, the outcast, and the prisoner
Found shelter, ministry, uplift through him;
And little children of the tenements
Found play amid the daisies and the grass.

Now, where he lieth in his cerements,
The kindly thought of thousands weaves a pall
Fragrant and fair as were the flowers that bloomed,
And that the children brought him at his call
To spread above him ere he is entombed.
And o'er his grave the shining veil of death
Floats, soft and luminous, betwixt our sight
And all that once was he save his great deeds
Which greatly met the great world's bitter needs,
And which must live forever in the light—
Must live, though he and those he helped are dust—
For deeds like these the great God holds in trust.

—MYRTA LOCKETT AVARY.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

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A Great Spiritual Campaign

TO take the world for Christ in a single generation! This tremendous and unexampled enterprise—the grandest campaign of all history—will begin in earnest with the assembling of the World's Missionary Conference in Edinburgh, Scotland, a few weeks hence. The spiritual forces of all Christendom will there be represented. Plans will be formed and ways and means discussed, and God's people in all lands will be invited to co-operate in this supreme effort to carry out the Great Commission.

Several years ago, it was believed that 1915 would be early enough to call such a conference; but events in all parts of the missionary world have moved with such rapidity that the most discerning students of our times agreed that it should be held sooner by five years. The aggressive advance of Mohammedanism makes insistent the question: Shall Africa be Mohammedan or Christian? The religious, educational and political changes at present so profoundly moving China, India, Turkey, Persia and Egypt reveal the most amazing opportunity that has ever confronted the Church of Christ. Delay at so crucial a moment would be disloyalty to the most precious interests of the Kingdom. There should result from this conference a more comprehensive grasp of the whole problem of world evangelism than ever before. It should result in a marked increase in the number of volunteers for service at the front, in a wiser disposition of Christianity's aggressive forces, and in a phenomenal outpouring of treasure to carry on the campaign to a successful issue.

Possibly the most notable meaning of the conference is its service to the cause of union among the people of God. The drift toward common ground in faith and the fervent desire for comradeship in service are not only noticeable; but concrete examples of both have occurred in many cases, both on the home and foreign fields. This intimate co-operation in planning to save the race must result in a blessed vision of the Master's prayed-for oneness of all his people. It will thus illustrate and promote the glorious ideal for which all believers stand—the hastening of the coming of his Kingdom.

The Lion-Hunter in Paris

WHEN Mr. Roosevelt recently faced, in the great amphitheatre of the Sorbonne, the most brilliant audience France could assemble—the very flower of her culture and science—he rose to the grandeur of the occasion. It was no common speech that he delivered, but a philippic, so filled was it with moral invective. In that hour and a half, which saw the climax of his oratorical efforts abroad, he gave to the European world his views on citizenship, work, wealth, progeny, patriotism and political and religious freedom. He expounded the modern moral law of civilized nations, of States, of communities and individuals, and did it all with such characteristically Rooseveltian energy and earnestness that he seems to have fairly carried the Parisians by storm as he did the Egyptians at Cairo a week or so before. He is truly the most versatile of living Americans, in whatever role he appears, whether as author, soldier, statesman, hunter, traveler, naturalist, lecturer, philosopher, or moralist. Little wonder that the Sorbonne cheered him to the echo. Conquering lions in the African jungle was a small thing in contrast with the conquest of the literary and scientific lions of Paris. That speech was the oratorical event of his life!

The Churches and Tuberculosis

A LARGE part of Jesus' earthly ministry was devoted to healing the sick. When in seventy thousand Christian pulpits the best ways of fighting the white plague, tuberculosis, were set forth on a recent Sunday, they were clearly in line with the work of the Master himself. The pulpit has always stood, as it always should stand, for humanity and for the assuagement of suffering, and these thousands of assemblages, uniting in prayer at the same hour for the healing of the nation and the staying of the plague, lent an influence to the efforts of science that cannot fail to bring a response from a prayer-hearing God. Where Faith and Science join hands in a common cause, the result is assured. By all means, let the churches keep up the campaign vigorously, by praying and working, until the object is accomplished.

Our Celestial Visitor

HALLEY'S comet, which will be at the outer threshold of our atmosphere next week, is not a new-comer, but an old acquaintance. The time has passed ages ago when its appearance in proximity to our orbit could excite terror and apprehension. In an excellent article printed in this issue, Professor Leland, a recognized authority on astronomy, tells all there is to know of this particular sky traveler and his wanderings, which have been recorded, as some writers assert, at regular 77-year intervals during 2,400 years past, although its periodicity was not discovered until 1682. When it becomes fully visible on May 18, let us hope that the weather will be clear and favorable so that all may see this "pilgrim of space."

Astronomical figures may well surprise us by their magnitude. According to the reckoning of scientists, the comet is traveling through space at the rate of 150,000 miles an hour. This month, its speed will be reduced from 1,679 miles per minute to 1,556 miles. On May-day, it was distant from us 63,000,000 miles, and on May 18 it will have approached within 12,000,000 miles. This, however, is fifty times further away from us than our satellite, the moon. The hour of the comet's brightest visibility will be 9 o'clock P.M., May 18, when it will be seen in Europe, Asia, Africa, California and doubtless other parts of the United States sweeping along at 150,000 miles per hour. Few, indeed, are living now who saw its last appearance, and when Halley's comet comes again, the babes of to-day who may then survive will be very old men and women. Will they know more than we know of these mysterious visitants of the skies, and of the operation of those divinely instituted laws—"the ordinances of the heavens"—that guide the stars in their courses? We believe they will, as all through the ages God has been ceaselessly revealing himself to man in his marvelous works. "An undevout astronomer is mad," wrote the poet Young. Surely, no one can view this latest visitor of the heavens without a feeling of reverence for the greatness and wisdom of the Creator and Controller of the universe, who has set all the stars in their courses and who guides them with a skill that is wholly beyond our limited human comprehension.

Coal

WHILE the government is receiving hearty support in its popular fight to prevent the exploitage of our national resources, it is cheering to turn to the figures given by Richard Hamilton Byrd on the coal measures of Alaska. Mr. Byrd is evidently well informed on the subject; yet his statements have been sharply criticised in Congress as exaggerations. He estimates that the total coal resources of Alaska, which are in danger of being controlled by greedy private interests and which belong to the nation, exceed *two thousand billion tons!* As we have consumed in the last ten years only 3,000,000,000 tons, it is evident that there is enough coal in our "farthest north" territory to supply the needs not only of this nation but of the whole civilized world for an indefinite period. Some of his figures are astounding in their magnitude. There are, he says, eight great Alaskan coal fields, aggregating 8,106,880 acres. Of these only 769,280 acres have been surveyed, the coal in which the government estimates at 15,104,500,000 tons. This, he declares, can safely be multiplied a hundred times, to arrive at an approximation of the fuel in the unexplored region. There are 99,000,000 acres of "totally unexplored territory in which coal is known to exist." To permit these vast deposits of the world's fuel to pass into the hands of exploiters would be a robbery so gigantic as to be unimaginable. The people, under standing the magnitude of their interests, and th danger which menaces them, will jealously watc the outcome of the struggle to preserve them. A the other features of the conservation campaign ar dwarfed to insignificance by the coal interests, i these figures are anywhere near the actual fact

Patient Service

AN old painter of Siena, after standing for long time in silent meditation before his can vas, with hands crossed meekly on his breast an head bent reverently low, turned away, saying "May God forgive me that I did not do it better! We may all say that of our past service; not dis pondently, but hopefully, believing that he will no only forgive us, but enable us to do better the thing that remain to be done. He calls us to no strange impracticable tasks, but to the steady tread of th patient servant, the faithful doer of daily good "Patient continuance in well-doing," that is al That is not too much for any of us. Let us ste out strongly, bravely, steadily. Look no longe with sad eyes at the failures of the time gone by.

"Go, sin no more"—these are the Saviour's words.
The past is past. True life is here and now.
With seal of God's forgiveness on thy brow,
Greet life's new morning, happy as the birds
That lift their songs when sunshine fills the air.
For God is Love, and love is everywhere.

General Notes

—FOR THE MOMENT, Paulhan is king of the air. He won th $50,000 prize by his flight from London to Manchester—a dis tance of 186 miles—defeating White, the English aviato Paulhan's success is regarded as demonstrating the practicabilit of regular long-distance aviation under favorable conditions May we not expect soon to hear of aeroplane flights from Ne York to Washington?

—AT A RECENT meeting of the Jewish societies in Berlin report were received relative to conferences with the Turkish authoritie on colonization. Representatives of large Jewish organization agreed that a union of Jewish colonization interests was advisable Speakers favored the Jewish settlement in Syria and Palestine and contended that the labor centres in the United States are nov overcrowded with Jews. It was explained that, as a whole, thes societies had no views in common with the Zionists, who are look ing forward to the re-establishment of the Jewish State in Pales tine.

—WOMAN SUFFRAGE sustained a set-back in the New Yor Legislature on April 27, when the lower house refused to dis charge the Judiciary Committee from further consideration o a resolution granting women the right to vote. The Suffragist will now focus their efforts on the State Senate, where th resolution has not yet been disposed of. During the debate i the Assembly, some very plain arguments were employed One opponent of the resolution said he wanted his wife a home; he did not want her to become liable to jury duty, nor t be locked up all night, serving on a mixed jury when her chil dren needed her at home. There were enough men to do man' work, etc. Another legislator said his mother and sisters ha threatened to turn him out if he voted for woman suffrage, an a third laid down the general principle that babies were o more importance than ballots. It was perhaps in the mind o some Solon to enliven the discussion by suggesting that th "big hat" craze had been the real cause of the set-back, whic had indefinitely postponed the day of victory.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Funeral of Mark Twain

SAMUEL LANGHORNE CLEMENS, known universally as Mark Twain, quietly passed away at his beautiful home in Redding, Conn. The funeral service was held at the Brick Presbyterian Church in New York City, April 23. Besides the relatives, most of the leading literary men of the country who could get there were present. The service, which lasted only twenty minutes, was of the simplest character. The Rev. Dr. Henry Van Dyke read a Scriptural lesson, which led into his address, in which he said among other beautiful things: "Those who know the story of his friendships and his family life know that he was one who 'loved much' and faithfully, even unto the end. Those who know his work as a whole know that under the ambient and irrepressible humor which was his gift there was a foundation of serious thoughts and noble affections and desires. The mark of this higher humor is that it does not laugh at the weak, the helpless, the true, the innocent; only at the false, the pretentious, the vain, the hypocritical. We may say without doubt that Mark Twain used his gift, not for evil, but for good. The atmosphere of his work is clean and wholesome. He made fun without hatred. He laughed many of the world's false claimants out of court, and entangled many of the world's false witnesses in the net of ridicule. In his best books and stories, colored with his own experience, he touched the absurdities of life with penetrating but not unkindly mockery, and made us feel somehow the infinite pathos of life's realities. No one can say that he ever failed to reverence the purity, the frank, joyful, genuine nature of the little children, of whom Christ said, 'Of such is the kingdom of heaven.' Now he is gone and we are glad for his sake that, after many and deep sorrows, he is at peace, and, we trust, happy in the fuller light.

Rest after toil, port after stormy seas,
Death after life doth greatly please.

When Dr. Van Dyke had finished his address, Rev. Dr. Joseph S. Twitchell, of Hartford, offered the prayer. Dr. Twitchell had solemnized the marriage of Mr. Clemens, and had held the funeral services of the dear wife, and three of the children with which the union was blest. Dr. Twitchell, who was to have accompanied the body to Elmira, was called back to Hartford by a telegram informing him of the critical illness of his wife, and hurried from the church to his home, where his wife passed away. As Mark Twain was so democratic in his spirit, it was wisely arranged that all the people of the city who cared to might look upon his dead face. On the coffin plate was written "Samuel Langhorne Clemens, Mark Twain, 1910." It was our privilege to be among the first to look upon the dead author, who, clad in a suit of white and with bushy white hair and white mustache, seemed to be asleep. As we remembered how keen he was in intellect, how tender he was in sympathy, how perfect was his Americanism, how broad was his humanity; as we recalled his hatred of shams, his love for the truth, his love for children, and as we thought of his wit which set the whole world laughing, and made it better by the laugh, we breathed our tribute of gratitude and love. Mark Twain's writings had so much of seriousness under their humor that they are likely to be read to advantage a thousand years from now. Dr. Van Dyke introduced his funeral address by a reference to the payment of a debt of a quarter of a million dollars for which the author was morally but not legally responsible, and which it took him several years to remove, which was typical of the incorruptible integrity of the man. And the minister suggested that in the settlement of the indebtedness, his dead friend had followed out the injunction of the New Testament:

Provide things honest in the sight of all men. (Rom. 12:17.)

Funeral of "Mark Twain" in New York City, April 23

Death From a Pineapple Sting

Mrs. Helen M. Mitchell, a widow of Brooklyn, was preparing a pineapple for supper, and in handing it one of the thorns pricked her right hand. The spot became inflamed, but she paid no attention to it till the excruciating pain and rapidly swelling arm drove her in haste to the physician. The physician soon discovered that she had a case of blood poisoning and that he would have great difficulty in saving her life. He did everything that medical skill could suggest, but failed, and the woman died. Whether the thorn contained a poison natural to it, or a secretion from some deadly tropical insect such as the tarantula, is not known, as the pineapple spine was thrown into a refuse can by the woman, and carted off in the garbage wagon, and no examination of it could be made. By how slender a thread does this human life hang! A breath of poison in the air, the puncture of a needle, and all is over. What an uncertain and unhappy existence this would be if we did not know that there is something so much more real and substantial in the other life, which we enter through the gateway we call death.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. (James 4:14.)

Howard University's Carnegie Library

President Taft and Andrew Carnegie spoke the other day at the dedication of the Carnegie Library at Howard University, Washington, D. C., the cornerstone of which Mr. Taft laid a year ago. President Taft said: "We do not envy Mr. Carnegie his money or the fortune that has attended his efforts. The thing we do envy him is the happiness that it must give him to do so much good for his fellow-men as he is doing every month in the year." Mr. Carnegie in his brief talk referred to the free library he made use of when a poor little messenger boy, and of his determination that if he ever got rich he would bring books to the common people of his country. It was a commendable ambition, and one that has brought untold blessing to this generation. He said that he owed everything in the world to the books he had read. There is one Book, the Book of books, which has been the inspiration of the highest art, the foundation of the truest literature, the basis of the best government, the life of the noblest civilization, the hope of the race. It is the guide to youth, the inspiration of manhood, the comfort of age. Any library, containing however many millions of volumes, is only a warehouse of ink and paper without it, and any library with it is enriched by the wisdom of the ages.

Thy word is a lamp unto my feet, and a light unto my path. (Ps. 119:105.)

Sermons on Tuberculosis

Those having charge of the war against the great White Plague requested the pastors of 70,000 pulpits in the country to preach a sermon on April 24 upon the danger and cure of tuberculosis. Many of them responded to the request. Among them the Rev. Dr. C. F. Aked, pastor of the Fifth Avenue Baptist Church, New York, said that he himself had been confined to his bed a year with consumption and had been cured by God's fresh air and sunshine and by nutritious food. His experience gave a new hope to those who have friends afflicted with this disease and to those who are fighting it for the public good. It is a compliment to the church that it should be asked to aid in the destruction of this greatest physical enemy of the race. Christ's ministry was one of physical healing, and so was that of his apostles. In most instances Christ cured the body in introducing the cure of the soul. By this fight against the great White Plague the American pulpit will have a blessed ministry of mercy, and will open the way for the cure of hundreds of thousands of souls that will turn to the church in contact with Christ's life for physical and spiritual health. And Jesus will say to the multitudes through the church that which he said to the woman who touched the hem of his garment:

Thy faith hath made thee whole; go in peace, and be whole of thy plague. (Mark 5:34.)

Gardener Bower Bird

Mr. A. E. Pratt, the well-known naturalist and traveler, who has made expeditions to the wildest parts of the world, on a recent journey of exploration discovered the home and habits of the gardener bower bird, which he thus describes: "In ascending the western slopes of the Central Arfak Mountains from the north coast of Dutch New Guinea, on our way to the interior, we were fortunate in seeing several bowers of the rare 'gardener bower bird.' The brilliant colors are true to nature. They are little heaps of blue, yellow and red flowers, and seeds and black fungi, most daintily arranged in separate heaps to make a simple but beautiful entrance to the bower, a garden laid out with artistic precision; and in it the 'bower bird,' with crest erected, dances to his mate. The bower itself is five feet long and two feet high, and is built of dead twigs, supported in the centre by a cone, woven all around with an amazingly fine black, hairlike lichen; in fact, it is so finely and skilfully worked that it is almost difficult to believe that it has not been done by the hand of man." God made the little bird the architect with the plans for the home, the mason to build it, the gardener to plant the seeds of beautiful flowers, the husband to provide for his mate, and the father to arrange for the family. And in his happy service, the bird suggests the responsibilities and privileges of man as husband and father. The bower bird, in his love-making and his attempts to please and entertain his mate, might be copied to advantage by some of the husbands of to-day. The Hebrew nation made provision for a long honeymoon, in which the groom, in imitation of the bower bird, was expected to make his bride supremely happy.

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken. (Deut. 24:5.)

Blizzard Kills Fruit

The early spring had brought out the blossoms in the orchards and the plants from the ground in many parts of the country, and then the frost and the snow late in April caused widespread destruction. At the present time it is estimated that the following damage in money has been sustained by the various States: Iowa, $10,000,000; Indiana, $5,000,000; Michigan, $6,000,000; Nebraska, $2,000,000; Wisconsin, $3,000,000; Kansas, $10,000,000; Texas, $2,000,000; Illinois, $2,000,000; Ohio, $2,000,000; Minnesota, $1,500,000; Kentucky, $1,500,000. Beside the damage to orchards, many gardens and fields of oats and cotton were spoiled. We hope the damage has been overestimated. There is prodigality of life in nature. As though to mock the vanities and ambitions of earth, myriads of buds, insects, the young of animals, and children drop out of life at the start. Why, we do not know; the fact exists. Despite the destruction of the blizzard, there will be fruits, vegetables, bread and clothing enough and to spare. Job thus refers to the severe side of Jehovah's energy:

For he saith to the snow, Be thou on the earth. By the breath of God frost is given. (Job 37:6, 10.)

THE WORLD'S MISSIONARY CONGRESS

IN the beautiful old city of Edinburgh, the ancient Scottish capital, next month will be gathered a remarkable assemblage. About twelve hundred delegates, representing the whole of Protestant Christendom, will meet to plan the speedy conquest of the world for Christ! Every Christian is vitally concerned. Men and women will be there from the "far-flung battle-line" of missions—honored pastors, missionary secretaries and consecrated business men—all intent on the one absorbing purpose of making known to every creature the salvation of God in the present generation.

Rev. Henry K. Carroll

It is one of the most gratifying features of the approaching conference that the missionary societies of the continent, which have hitherto held aloof, are taking an active share in its labors. The work of preliminary investigation has been entrusted to eight commissions, composed of twenty persons each. Information has been secured from missionaries, native Christians, officers of missionary societies and students of various phases of missions. The results of their researches will form the basis of discussion. While it is expected that all missionary boards will be represented in the conference, its action on whatever subject will bind no one. Although merely advisory, it must exert a powerful influence in shaping future policies.

The work of the eight commissions may be briefly outlined as follows:

I. On Carrying the Gospel to All the World. The number and distribution of missionary forces, both foreign and native; the number of churches, stations, Sunday Schools, and other agencies; the circulation of the Bible and other literature, including a knowledge of the unoccupied fields.

II. On the Native Church and Its Workers. The line of inquiry in this case will bring out the present situation in reference to self-support; the various hindrances to the development of the native church and how these may be removed.

III. On Education in Reference to the Christianization of National Life. The urgent educational demands of China and many other countries constitute in themselves sufficient occasion for calling a world conference.

IV. On the Missionary Message in Relation to Non-Christian Religions. The aim here has been to translate the Gospel into forms of thought familiar to the various peoples, and to find those elements of Christianity which in all parts of the world have proved most convincing to non-Christians.

V. On the Preparation of Missionaries. The course of study in most theological seminaries should undergo important changes in order that the expecting missionary may receive proper equipment. This commission will suggest such modifications as are adapted to meet this demand.

VI. On the Home Base of Missions. This is perhaps the most important commission of all. A noble beginning has been made by such agencies as the Young People's Missionary Movement, the Laymen's Missionary Movement, and the Student's Volunteer Movement. This commission has studied how to spread missionary intelligence, promote intercession, enlist personal service, increase contributions, and fill the home ministry with the missionary passion.

VII. On the Relation of Missions to Governments.

VIII. On Co-operation and the Promotion of Unity. It is believed by many that to harmonize, federate and unify existing agencies, would result in more than doubling their power and efficiency.

Besides the discussions of the reports of the eight commissions, which must necessarily constitute the chief business of the conference, inspirational addresses by some of the ablest and most experienced missionary workers will occupy the evenings and other hours in the Assembly Hall, Synod Hall and other auditoriums. These will deal with the opportunities, resources and responsibilities of present-day Christians. The main object of these addresses will be to broaden the outlook, revive the zeal, and strengthen the faith of the leaders themselves. It is felt by all that the real success of the missionary movement is conditioned on the reality and depth of the prayer-life and the faith and ideals of the workers. Hence, devotional addresses and special prayer will intersperse the other exercises.

The conference will be in session from the 14th to the 24th of June. It is expected that fully two

Assembly Hall, Edinburgh

hundred and fifty societies will be represented. The number of official delegates will probably not exceed twelve hundred. The proceedings of the conference will be published in nine volumes, at a probable cost of about $3.75; but a single booklet will be published (in which the story of the great conference will be told) at a price within the reach of all.

Many months ago the management issued a world-wide call to prayer that the approaching conference might realize its vast possibilities. Shall not every loyal soldier of the King respond with daily faith-filled petitions that, in the language of the call, "the conference may lead to a deeper sense of the oneness of the task which confronts the Christian Church in the non-Christian world, and to a close co-operation in the effort to accomplish it"?

J. B. PHILLIPS.

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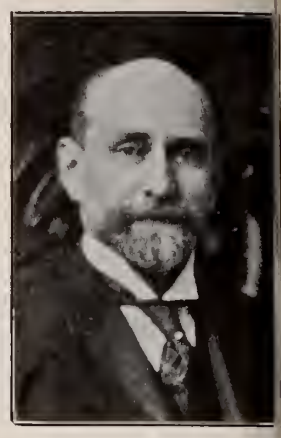
The Conference Officers

THIS is the third in the series. London first originated the idea, in the general missionary conference held in that city in 1888. The second was held in New York in 1900. The initiative for the third conference was taken by the joint action of the Scotch and American Foreign Missionary Societies. The officers of the present conference are:



Rev. Arthur J. Brown, D.D.

President — The Right Hon. Lord Balfour, of Burleigh, K.T.

Vice-Presidents— The Right Hon. Lord Reay, G.C.S.I.; The Right Hon. Sir John Kennaway, Bart., C.B., M.P.; Sir Andrew H. L. Fraser, K.C.S.I., LL.D.

The American Executive Committee are: Chairman, Rev. Arthur J. Brown, D.D.; secreta H. K. Carroll, LL.D.; members, Rev. Thomas Barbour, D.D., Rev. James L. Barton, D.D., R Harlan P. Beach, D.D., Hon. Samuel B. Capin, D. Rev. Henry N. Cobb, D.D., Mr. W. Harry Gra Rev. Walter R. Lambath, D.D., Rev. R. P. Mack D.D., Rev. W. Douglass Mackensie, D.D., Mr. Si McBee, Mr. John R. Mott, M.A., Mr. William Schiefflin, Ph.D., Rev. Paul de Schweinitz, D. Rev. Robert E. Speer, M.A.; Rev. Alexander Su erland, D.D., Rev. Canon L. Norman Tucker, M. Mr. R. M. Williams, Rev. L. B. Wolf, D.D., Mr. Jo W. Wood, Mr. J. Campbell White, New York.

If the world is to be saved in the twentieth c tury, it must be accomplished by the co-operation all Christians who love the Lord Jesus Christ sincerity and truth. Some common ground which men may meet in the spirit of brotherh must be found. This is the true meaning of World Missionary Conference: to devise means a plans to hasten the advancement of the kingd of God. The movement is the harbinger of a g rious Gospel day. The hour has come for pron and vigorous missionary action. The morni breaks, the dayspring arises, and we hear the vo of the Eternal God urging to Christian unity. T evangelization of the whole world is an espec trust. May the incense of prayer arise for gr and mighty results through the World Missiona Conference.

MARY BARTON COOKMAN

TWO SUCCESSFUL CHRISTIAN ORGANIZATIONS

A. M. ROBLEE, of St. Louis, has sent to THE CHRISTIAN HERALD an interesting account of the Brotherhood Bible Class of Cote Brilliante Presbyterian Church of that city. In his letter he says:

"This class was organized a little over two years ago, with twenty members. It now has an enrolment of over three hundred men. The large enrolment was reached by the members working with great enthusiasm in a contest between the 'Reds' and the 'Blues,' the first contest being to reach an enrolment of one hundred men. Any man can join the class by attending three meetings and expressing a desire to join. The class meets at 9.30 every Sunday morning, in a large, separate room. The first fifteen minutes are occupied in singing Gospel hymns. One-half hour is occupied in study of the International Sunday School Lesson. No questions are asked the class members, and there is no discussion, the teacher presenting the lesson by the lecture method, using maps, etc.

"The class is called 'The Class That Does Things.' It is the aim to have an entertainment, lecture or social for the members and their families once a month. There are three permanent committees: Membership, Social, and Relief. Special committees are appointed to look after entertainments and other lines of work which may be taken up. Copies of THE CHRISTIAN HERALD are distributed to members of the class each Sunday morning. This paper has been a source of great interest and inspiration to the members and their families."

The Famous Brotherhood Bible Class of Cote Brilliante Presbyterian Church

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Y. M. C. A. Branch 5,000 Strong

THERE is a lesson in the efficacy of personal work for every Sunday School, church and religious organization in the achievement of the West Side Young Men's Christian Association, No. 318 West Fifty-seventh Street, New York, the me bers of which by "personal work" have pushed enrolment beyond the 5,000 mark, making it largest Y. M. C. A. branch in the world. On Dece ber 31, 1909, the enrolment was 4,689—high-wa mark up to that time. "Personal work" meth were used by the members, who buttonholed frie and pointed out the advantages of a Y. M. C. membership. A large bulletin was posted e day, stating the increase. Soon the enrolment carried beyond the 5,000 line by the moment gained.

The Educational Department carries on largest work of its kind in the country, with 2, men enrolled in evening classes t year, and the numbe now larger. The Au mobile School alone an equipment valued $15,000, and in six ye 4,247 men have b graduated. In the e cational work there thirty-eight teach employed and forty- classes conducted. December 31, 19 there were 2,445 gy nasium members. der the direction of Religious Work Depa ment, nine hundred four meetings were h last year, three hund and four being s meetings in vari parts of the city.

PROMINENT PEOPLE TALKED ABOUT

Judge Ben. Lindsey

The Poet Bjornson

Copyright by Pach Bros.

Governor Charles E. Hughes

Copyright by Clinedinst

Senator Leroy Percy

F there is one judge whose name has become a household word in this country, it is the Hon. Benjamin ndsey of Denver, Col., who has gained ne for his court and whose method dealing with youthful delinquents is ng copied far and wide. In fact, he far better known than some jurists o decide cases involving millions, or o guard the constitution in Washgton. His articles have been printed our foremost magazines and if the counts which have been written of man and his work were gathered y would make a small library. He now in the East to make arrangents for the publication of a book on ich he has been engaged for some he past. The judge's methods were sidered revolutionary at first, and re was much shaking of heads by wiseacres who would have pursued old method of treating a boy who d committed his first offense as an claw, destined to prey upon society ever, and consequently fit only for prisonment. The judge found a ter method. He knew that every l has the spirit of mischief, and that ny petty offenses are committed in spirit of bravado, rather than from y settled criminal instinct in the 's make-up. He put boys on their nor when no one but the judge would dit them with having any, and in great majority of cases he has not n disappointed. He has given hunds of youths in trouble a helping nd and they are now making firstss young citizens. Judge Lindsey s many years before him in which develop his juvenile court system, he was only born in 1869. He is a tive of Tennessee. He was educated the public schools. He became judge the County Court and judge of the venile Court in Denver in 1900, and rtly after originated his famous stem. He has written a book on the problem of the children, which has been widely read, and he is also the author of several laws passed by the State Legislature of Colorado, such as the Juvenile Court Law, and others of a sociological nature.

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THE appointment of Governor Charles E. Hughes of New York to succeed the late Justice Brewer in the United States Supreme Court is a fitting recognition of distinguished ability and of valuable public services. There are many who will regret Governor Hughes' decision to withdraw from the tumultuous life of politics. His retirement is a distinct loss to the Empire State, to which he has given a clean, efficient, upright administration. He has been the foe of gambling and of graft in every form, and it would be difficult to point to any instance in his career as Governor that has not been marked by careful and conscientious consideration of the people's interests. In the opinion of many good citizens, Governor Hughes is a public servant who might have measured up to the Presidential stature; but all dreams or ambitions which he may have cherished in that direction are now laid aside. Yet, even though he may withdraw from the activities of public life, he will still remain an imposing figure and one for whom the American people will continue to entertain a warm personal interest and a generous admiration.

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ONE of the most hard-fought Senatorial contests in recent years was the one in Mississippi, which resulted in the victory of Hon. LeRoy Percy, a noted lawyer of that State. Senator Percy succeeds Senator Gordon, whose farewell speech, pleading for the abolition of all sectional lines and feeling, caused such favorable comment. Senator Percy is confident that the people of his State are with him and has even declared his willingness to stand again for election within a specified period in order that no one can doubt his right to Senatorial honors. His frankness and fearlessness have won him many friends both North and South.

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HARDLY had Mark Twain passed away before another great figure in the world of letters, which has no geographical divisions, laid down his work and went over to the great majority. Bjornstjerne Bjornson, poet, novelist, dramatist, reformer and publicist, died on April 26. It is a long row of titles, yet the great Norwegian deserved them all, as he had won a reputation in each sufficient for any man to be acclaimed above his fellows. Strictly speaking he was a man whose activities will be identified with the nineteenth century, for ill health for several years has prevented him from carrying on the various lines of work he loved so well, and several times when he has been ill the papers have had rumors of his death. Although famous throughout all Scandinavian countries, he has been almost equally so in Great Britain and America, and especially so in France. In fact, a number of years ago a prominent French writer referred to Bjornson as "the Hugo of the North." He was born in December, 1832, at Kvikne, Oesterdalen, Norway. His father was pastor of the small village church. He was an imaginative youth and dearly loved to listen to stories of the Bible heroes and to the weird historic and legendary tales of the Northland. The beauty of the country about Noesset, where the family moved while he was yet a small boy, left a lasting impress on his poetic mind. He was educated at Molde and the University of Christiania. He began to write early, and his peasant stories written before 1860 have hardly been surpassed. Then he made his home in Rome and in Copenhagen. In Italy he composed *Kong Sverre* and *Sigurd Slembe*, considered two of the noblest productions of Norwegian literature, and on his return he was granted an annual pension by the Parliament of Norway. He became interested in politics and for a time was an ardent radical. He came to America in 1880, and for several months lectured in different cities of the United States. Then he took up his abode in Paris. His later works dealt largely with sociological and religious questions.

All Scandinavian countries were plunged in mourning when the news was flashed over the wires from distant Paris that the great writer was no more. The King of Norway sent a message of sympathy to Bjornson's widow in which he said that his death was a loss to Norway which could not be repaired. The Storthing, the parliament of Norway, voted him the unusual honor of a State funeral and tributes were paid to his memory by the president of the Storthing and by several deputies.

Although a Norwegian by birth, he spent several years in Denmark, where he was universally honored. It was arranged to receive the body at Copenhagen with royal honors and to transport it on a warship to Christiania, while a fleet of Danish warships acted as the escort. The streets were hung with mourning emblems, which were all the more effective from the fact that they were a true outward sign of the inward grief of all classes of people from King to peasant. Many came in from outside districts to see the funeral procession pass from the railway station to the docks.

REVIVAL AT EAST ORANGE, N. J.

HE recent evangelistic services conducted jointly in East Orange, N. J., by the Park Avenue Methodist Episcopal Church and the Park Avenue Church of the Disciples of Christ proved to be the largest and most interesting religious undertaking ever attempted in that city. ant Colfax Tullar, who has had general charge evangelistic work for twenty years, and who is member of the former church, conducted each vice. He was assisted by his associate, Isaac H. redith, the singer, and Mrs. Ida Hirst Gifford, pianist, as well as the pastors of the two urches—Rev. Dr. William Wallace Youngson and v. L. N. D. Wells. Afternoon services, which consted of prayer and Bible reading, were held at the thodist Church, while the evening services were nducted at the Church of the Disciples. The ening meetings were largely attended. Over one ndred confessed Christ.

Mr. Meredith's choir of 150 male and female ces was chosen from the best singers in each of two churches. Everybody in the audience sang, nt and sinner alike, and the large edifice fairly verberated.

Isaac H. Meredith — Grant Colfax Tullar

Several special meetings were conducted during the series, one of the most noteworthy being a musical service entitled, "The Story of the Pink Rose." The church was decorated with six hundred beautiful pink roses, which were distributed the next day to the "sick, sorrowful and sinful" of the Oranges and Newark, by one hundred volunteer workers.

Another special meeting which attracted widespread attention was the great mass meeting for men only. Mr. Tullar spoke on the subject "Soul Poison," choosing his text from Ezek. 18: 20, "The soul that sinneth, it shall die." Another feature was "The Big Meeting for Little Folks," ranging in age from six to sixteen years. Fully five hundred children listened with rapt attention to the address by Mr. Meredith. The movement was brought to a successful close on Sunday, February 27, when nearly the entire day was devoted to service. The programme commenced with a "Sunrise" service. In the afternoon, the Bible Schools of both churches held a rally meeting in the Disciples Church. No collections were taken at these meetings. Before the movement started, sufficient money was contributed to defray all the expenses.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

I. L. H., Windsor, N. Y. What is the proportionate ownership of wealth and land in England? And where does the financial thermometer stand in the United States of America?

We have been unable to secure statistics on the ownership of land in England. Write to the Secretary of the Treasury for information in regard to United States finances.

P. A. N., Danville, Ky. Do the second and fourth verses of the sixth chapter of Genesis warrant the belief that the "sons of God" and the "daughters of men" were two distinct types of people—superior and inferior?

The "sons of God" were the descendants of Seth, who had maintained, in a measure, their true spiritual filial relationship to God by obedient, upright lives, and who could still look up to him as a Father. On the other hand, the Cainites, by godlessness and disobedience, had been cut off from this spiritual relationship, and in the reckoning of genealogy from Adam, the Sethites had disowned the descendants of Cain. Alienated from God, the offspring of Cain became the "children of men." This is the view taken by leading scholars, though there are others who hold differently.

S. V. C., Lakeville, Nova Scotia, Canada. Tell me through the columns of OUR MAIL-BAG what the Prince of Wales' given name is, and his eldest son.

The full name of the Prince of Wales is George Frederick; his eldest son's name is Albert Edward.

A. M. H., Cincinnati, O. What would one have to do to become a missionary? I live in Cincinnati and am a girl of seventeen.

Write to Mr. A. P. Fitt, Moody Institute, Chicago, or to Secretary, Oberlin College, Oberlin, O., for instructions as to course of training necessary. Communicate also with the mission board of your own denomination.

L. H., Wilkesbarre, Pa. Are I. Peter 3: 3 and I. Tim. 2: 9 to be taken literally—as forbidding the wearing of jewelry and fancy clothes?

There is no injunction against neatness and suitable apparel. The warning in the passages referred to was directed against vanity and inordinate dress, and the foolish adornments which prevailed in the society of that age.

C. F. W., Hamilton, N. Y. What means the term Latin-American?

Latin America is the term used for "the nations south of the United States whose people are mostly descended from a union of the Latin races of the Old World with the native races of the new." The Latin races of the Old World are those races whose languages have been derived from the Latin, such as the Italians, Portuguese, Spanish, French, etc. The Spaniards and Portuguese were the Latin races most closely identified with Latin America.

A. J. M., Philadelphia, Pa. Why the difference in the language used in the Lord's Prayer as given by Matthew and Luke, and why the fact that the sentence in the everyday version "forgive us our trespasses," etc., does not appear as part of the work of either of the two inspired writers? If it be said that the three versions mean exactly the same thing, why does Luke's report of the words dictated by the Lord himself not take in the closing sentence "for thine is the kingdom," etc.? I have sought this information from ministers, and not having received a satisfactory answer, I now apply to you.

There is no absolute evidence that the prayer was taught on one occasion only. Matthew reports it as given during the Sermon on the Mount, and Luke (who was not one of the twelve) places its delivery after the close of the Galilean ministry, but mentioning no time or place. Many of the best scholars regard the position of the prayer in Matthew as unhistorical and give the preference to Luke, although it by no means follows that even he gives the original form. If delivered on more than one occasion, the prayer may have had one form for a small group of disciples, and another form for the whole body of Jesus' followers. And this might account for the presence of a clause in one version which was absent in the other. The word "trespasses" may be regarded simply as a variant. Furthermore, it is conjectured that Luke made certain changes in the expressions of the prayer, to make its meaning clearer to Gentile hearers. Cyril, Bishop of Jerusalem, is the first writer who expressly mentions the use of the Lord's Prayer in religious worship, but it was not generally used in Christian churches during the early days. There is no evidence that it was employed by the apostles. Luke omits the closing doxology, and although it appears in Matthew's Gospel as we now have it, it is not to be found in any of the early manuscripts, and is probably an interpolation due to liturgical use.

W. C., Western, N. Y. 1. Where is Martinez de Campos, who commanded forces in Cuba during the rule of Spain? Tell something of his life. 2. Is Spain a republic or monarchy? 3. What is its general religious faith?

1. General Martinez de Campos died in 1900. He was born in 1831, and first served in the war in Morocco in 1859-60. He distinguished himself in the Carlist war in Spain. He commanded in Cuba in 1877, where he defeated the insurgents, and again in 1895. He left before the war with the United States began. 2. Spain is a constitutional monarchy. 3. The Roman Catholic is the State church. There are only a few Protestants.

A. C. R., Toronto, Ont. I have a $50 Confederate States of America bill dated Richmond, February 17, 1864, and payable three years after the ratification of a treaty of peace between the Confederate States and the United States. Can you tell me, through THE MAIL-BAG columns, if this has any market value and where I might dispose of same?

It is only worth a few cents, as there are a great many of the bills in existence.

S. A. S., Chicago. Tell me who Nobel is that made provision for the Nobel prizes. Where born and nationality.

Alfred J. Nobel was a Swedish scientist, the inventor of dynamite. He died in 1896 and left his fortune of $9,000,000 to found a fund the interest of which should be distributed to those who had mostly contributed to the good of humanity. It is divided into five prizes: For the most important discovery in physics, the most important chemical discovery, most important medical discovery, one to the person who in literature has done the most excellent work of an idealistic tendency, and one who has done the most for peace. Full information may be obtained from the Board of Directors of the Nobel Institute, Stockholm, Sweden.

J. L. G., Pigeon Forge, Tenn. Do we at this day and time have such an affliction (or anything corresponding to it) as being "possessed of evil spirits"? Was, or is it a disease of the body, mind, or soul? Which?

All the evangelists wrote of this affliction as by no means rare or astonishing, but rather as a very sad but common form of human suffering, which science in our own day would be apt to refer to some obscure disease, such as epilepsy, hysteria, St. Vitus' dance, mania in some form, or chronic melancholia. There are certain physical conditions to-day in which the worst part of the victim's nature is actively disclosed and a demon seems to master the man. There are some who take the view, however, that demoniac possession was peculiar to that age; that it was a state kindred to madness and one in which self-consciousness and individuality were obscured and the whole being was under the domination of an evil power; but the modern idea is that disease and vice and long habits of sin and indulgence were of themselves sufficient to create the condition described in the Gospels.

H. H. W., Trenton, N. J. Are Galloway and Galway two words for the same district in Great Britain?

No. Galloway is a district in southwest Scotland on the English border; Galway is in Ireland and there is a city of that name.

Amos H., Andover, O. Almost all that we know about prehistoric races is speculative. Science has supplemented these speculations by the testimony of the rocks and caves, and by the various monuments and inscriptions found in Egypt, Bahylonia, and Assyria; but the amount of information is still meagre. There is a mention of giant races, who lived before the Flood (see Gen. 6: 4), but nothing is known of their origin. The Bible itself gives no clue to the age of the human race. It merely says: "In the beginning." Ussher's chronology, based largely on Jewish chronology, is at variance with the chronologies of Petavius, Hales, Jackson, and Bunsen. As an example: Ussher places the Creation of Adam in 4004 B.C.; Bunsen, 20,000 B.C.

H. M., Halifax, N. S. Where in Africa is Rorke's Drift and when did the famous battle of the name occur?

Rorke's Drift is on the boundary of Natal and Zululand, South Africa. A small number of British soldiers here beat back a large Zulu army and saved the colony, January 22, 18[illegible].

J. L. C., Chambers, Neb. Who is the author of the lines, "The mills of God grind slowly yet they grind exceding small"?

They are from the German poem, "Retribution" by Friedrich von Logau, which Longfellow translated. The next line is: "Tho' with patience he stands waiting, with exactness grinds He all."

R. B., Worcester, Mass. What does our word sacrament come from?

It comes from the Latin *sacramentum*, meaning an obligation or oath. Less often a mystery.

Famous Christian Testimonies

W. Allen White

WILLIAM ALLEN WHITE, owner and editor of the Emporia (Kan.) *Gazette*, is a national character. His magazine and newspaper work has made him one of the foremost of American writers, and his books are read everywhere. His treatment of the problems of the day is bold and original and his literary work proves him a close and observant judge of human nature and of social conditions. To Editor White was addressed the question:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

His reply, which is given below, is one that will merit careful reading. It is the answer of a keen and comprehensive observer and accurately reflects the religious progress which is so marked a feature at the present time.

THE EMPORIA GAZETTE

December 20, 1909.

"I feel entirely sure that there never has been a time in the history of the world when the Christian message was more deeply embedded in the life of the people than it is to-day. More and more are our institutions reflections of the spirit of Christ. More and more are the relations of the people to one another honest and kind and simple. I think there never has been a time in the world when all men had so much good will toward one another, nor when this good will was so much a part of human institutions, political and commercial and religious.

"It seems to me that the time has passed when the Sunday School politician or business man may be sneered at. It was a fashion twenty years ago to sneer at Sunday School men, but to-day more and more the bad man is getting out of politics and the good man is taking his place, and generally speaking, the good man is anchored to some church or creed which he is not at all ashamed to proclaim and testify to."

W. Allen White

Miscellaneous

L. G. P., Batesbury, S. C. No.

If F. D. G., Louisville, Ky., will send full name and address, we will send reply by mail.

If M. E. J., Farwell, Minn., will send full name and address, we will send reply by mail.

Subscriber, Oakdale, Calif. Certainly, Baptists are Protestants, and good Protestants, too.

C. M. S., North Bend, Ore. We have never seen the expression abbreviated. Probably the first letters of the words would be used, but it would be practically meaningless.

If Davis P., of Washington, D. C., will send full name and address and repeat question we will give answer in full. We cannot answer anonymous communications in THE MAIL-BAG.

Reader. The passage in Rev. 20: 5 is found in the Greek Testament, and there is no authority for the statement that it was inserted by those who translated the Greek into English.

J. L. A., Philadelphia. No one can dogmatize concerning the millennium. It is the duty of Christians both to work and pray and look for the second coming, and to carry out the work, meanwhile, of preaching the Gospel to all nations.

W. B. G., Somerset, Ky. There is nothing definite known regarding Jesus' boyhood after twelve years, up to the time when he began his public ministry. There are traditions which state that he went to India, but nothing authentic on the subject.

Mrs. H. S. F., Asseo, Minn. There are many passages on the subject. See Rom. 16: 20; II. Cor. 2: 11; II. Tim. 2: 26; James 4: 7; Eph. 4: 27, etc. When Christ is in the heart and controlling the life, the enemy is powerless. He may set snares and temptations in our path, but he cannot enter the heart without our consent.

Tom C. H., Wilmington, N. C. History shows that there have been excesses on both sides, Catholic and Protestant, but these are things of the long past and it is right that they should be now left to a kindly oblivion. It is no part of the duty of a Christian pastor to stir up strife but to preach Christ and him crucified. Separationalists may take the other view; but in this Republic, where all religions are tolerated, is folly and wickedness to incite sectarian animosities.

J. L. H., Paces, Va. There is certainly nothing wrong in violin or banjo playing. The enjoyment of music is one of the most agreeable of pleasures. You should make an effort to attend church, even if you cannot attend regularly. The Scripture admonishes us not to "forsake the assembling of ourselves together," and there is a special blessing on the observance of the ordinance of religion — "honoring the Lord in his temple." We know there are many situated so that they cannot attend regular service, and we sympathize with them in their deprivation of a very great privilege. One may be a Christian and yet not be perfect. There is no one perfect, save one, that is, God.

O. E. G., Grand Rapids, Mich. In my youthful days, I found the enclosed lines in the *Sabbath Day Miscellany*, in my father's library. They impressed me so deeply that I committed them to memory:

Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;

To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole
If stretched from sky to sky.

There are several variants of the same in circulation. The original is said to have been written on the walls of a cell.

Puzzling Feminine Problems

Women in Council

By MARGARET E. SANGSTER

WE have not yet had time enough to receive many letters for this new department, so interesting to every woman and so likely to useful to mothers and daughters, but a few have me in from which quotations are made this week. ere is a problem that puzzles one woman. Can ou who read offer her a solution?

. . .

Discouraged Husband "In our married life of fifteen years no two people in the whole world have had more happiness an Ed and I. We started out together with a nall capital of money and a big fund of courage, od cheer and confidence in God and ourselves. We lled together, both of us energetic, both willing to ork, both trying to save a little and invest our savgs for the future. We have three children—two ys and a girl—and we have been blessed with alth and a measure of prosperity. A year ago my sband was persuaded to put everything he had to are in the purchase of a mill and machinery. It as one of those old-fashioned mills that grind by ater-power; very few of them are left in our part the country. Ed knew nothing out the business, and, of course, ither did I. We mortgaged our tle home, and, to make a long story ort, have done nothing but lose ery month in the last twelve. We e poorer than when we began. I am t so discouraged as my husband is. e has lost his grip, says he has ined us, and sits in the house from orning till night, hardly speaking, metimes smoking his pipe and somemes reading trashy novels. He is so oss to the children that they are fraid to come near him. Whenever nybody knocks at the door, we both el sure it is a collector coming with dun. What to do next is our ques on; but my husband has not the solution to answer it. The mill ands idle and is the monument of our lly."

What counsel have you to offer this ife and husband? How are they to xtricate themselves from their slough f despond? Why does a man break own completely when things go rong, while a woman generally has fficient elasticity to try again? Any ne who can contribute so much as a entence or two in illumination of the erplexing condition in which this arried couple are placed should post letter to the editor of this page beore the week ends. Here is an exract from another and different kind f letter:

. . .

A Good Example "When my good man is away, as he often is on business for several eeks at a time, I am at pains to keep up our habit f family prayers. The children and I read a chapter of the Bible verse about in the morning after reakfast, after which we kneel and repeat "Our Father in Heaven" in concert. My cousin Rufus nd his wife, who are not church-going people, are o visit us before long and will arrive when my husband is on the road. I do not like to conduct prayers in their presence, nor to let the children ee that I feel shy in doing so. The children are keen observers, although they are young, and if nother has prayers in a bedroom they will guess hat she is ashamed to have them before Cousin Rufus. Tell me what to do."

The only thing to do is to go on with the family ife as usual when guests are in your home. They are at liberty to absent themselves from prayers, if hey choose. You are not at liberty to omit a custom that is not only beautiful and hallowed, but inks your home life with God and heaven. Consider that you now have an opportunity to set a good example.

A third letter, and, by the by, the only remaining one from which a quotation can be made this week, outlines a wife's embarrassment when she has a social disposition and her husband dislikes company. Here is her dilemma:

. . .

Who Shall Be My Escort? "Before our marriage, John was my most devoted attendant everywhere. He went with me to call on friends, to evening socials, and such places of amusement as we both enjoyed, and seemed to have as much satisfaction in going about as I did myself. We had been married hardly a month when he declared that his intention was to settle down, and said it was a waste of time and strength either to entertain friends or visit the neighbors. As for concerts and socials, John flatly refuses to accompany me to them, although he does not object to my going with any one else who asks me. A young man in the neighborhood, who is evidently sorry for me, has volunteered his services; but I do not like to be seen too often with him when I have a husband who is perfectly able to be my companion, if he were not, unfortunately, too selfish to give me pleasure."

In this case the husband is much to blame, and should not forget that he is pulling out a plank from the edifice of his home, which may result later on in its desolation. The wife is right in her conviction that her husband should be her ordinary escort in public.

. . .

The Quick Retort People of hasty tempers that go off at a touch and explode like powder on which has dropped a lighted match ought to be careful not to speak without thought. We seldom regret what we do not say, but many a time we are humbled and sorrowful because of a quick retort that should not have left our lips. Strangely, the temptation to utter hasty words assails us oftenest when we are in the company of those whom we love best. It is almost impossible in the close intimacy of family life to avoid differences of opinion and consequent friction unless people are gifted with great amiability and considerable self-control.

Children should be taught that it is a defect in character to be careless of the feelings of others. As for being proud of a quick temper and pluming ourselves upon inability to control it, we ought to regard such an attitude as a sign of weakness. One almost never hears any one boast of being patient, gentle and tranquil, the passive virtues being thought by many to be much less grand and noble than their opposites; yet "better is he that ruleth his spirit than he that taketh a city."

. . .

May-Time Pleasure "Do you recall," said one friend to another the other day, "the May-times of our youth?" The women who were talking together were both past their meridian, although they were active in everything in which their juniors engaged. Occasionally they enjoyed dropping into reminiscences of the past when they had been children at school in the middle of the last century. To their granddaughters the period seemed as remote as that of the Roman Empire. In reality, contrasted with the long record of history, the time was very brief. Longer or shorter, as they glanced back over fifty years their life's morning loomed vividly in recollection. This was the special topic of their talk as they recalled a certain May festival in which one of them had been queen of the flowers and the other a fairy queen. Two stout old ladies now, becomingly dressed in black silk and soft lace; two little dainty figures arrayed in white, one wearing a wreath of flowers and the other carrying a slender wand in that past spring day. Yet the same consciousness that had been theirs in childhood was theirs in life's afternoon.

"Whenever I think of our May-times," said the one who had first spoken, "my thought goes back to your mother sitting up in bed after an illness and stitching rows of green ivy leaves all around the sheer white skirts of your costume as the fairy queen. I have the picture of her before my eyes. How children take for granted the many little things their mothers do for them! They never seem aware that efforts cost anything, if it be a mother who plans and toils for them."

"Ah," said the other, "it comes back to us later. I wonder whether my grandchildren would enter into a May-queen festival with a tithe of the ardor and excitement it brought to us in those long-past golden days!"

She was answered by a rush across the threshold of merry young girls who had hurried from school to tell grandmother and aunty about the wonderful schemes on foot for combining the crowning of a May-queen with a picnic to the woods. The voices were as eager, the faces as bright, the laughter as mirthful as these had been in the days the old ladies remembered. Each coming generation lives again the sweet old story that is ever new, of life, love and gladness. The May-time never ceases to be the blissful tocsin that rallies the joyousness of youth.

GATHERING WILD-FLOWERS

The darlings all return once more
When Spring comes tripping to the door;
The dandelions star the grass,
O'er valley low and mountain pass;
By trodden way and lonely place
Some flower uplifts a smiling face;
And cheerily the children run
To gather blooms beneath the sun.

BY STARLIGHT

By Eleanor R. Johnson

PILGRIM, despair not, though all hope seem gone;
The night is darkest just before the dawn;
And even if this one should appear to be
The everlasting night, eanst thou not see
The stars, the beacon stars that shine above?
They teach thee, Pilgrim, Faith and Hope and Love.
Faith, that the God who these created hath,
Lord of all Life, and even Lord of Death,
Is all omnipotent to give to thee
His noblest creature, immortality.
Hope, that beyond each immemorial star
Thy heaven and thy dear Lord and Father are;
Love, all-abiding love, for this thy Lord,
Who is by all these mighty stars adored,
Who holds within His hand thy petty fate;
Love for thy Father, all-compassionate,
Who sees and pities us, his children frail,
And makes these stars across the heavens sail
That we, in looking up, may surely know
Them sent to guide our footsteps here below.
Pilgrim, look up! Behold the beacons shine!
What better proof eanst have of Love Divine,
That cares for thee, than that through all the night
Thy God hath sent the stars to give thee light?
Pilgrim, look up! And, kneeling, turn thy face
Toward the sky as toward a holy place,
And pray, O Pilgrim, pray that thou mayst be
A star, a beacon light, for all to see
And learn divinest Faith and Hope and Love
From thy clear shining, like the stars above.

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER TEN

The Unknown Helper

WITH all her charms around her Lady Rose entered. Her smile made sunshine on her face, her eyes rained sweet persuasion, her exquisite form clothed with captivating fitness in a blue cloth suit—its jaunty pilot coat lined with white satin, and trimmed with gold lace and gold buttons bearing the Harley crest. On her head was a sailor's cap of blue cloth, gold-banded and tasseled, and at her throat there was a small golden anchor fastening the flowing ends of her white satin neckerchief.

Swift and graceful as a bird, her movements gave no one time to meet her. She was at the breakfast table when Virginia rose with a joyful cry of welcome. She lifted her mouth for Virginia's kiss, and as their faces touched found a moment in which to whisper: "Everything is to our wish, my dear."

"Sit down with us, my dear," said Madame; "a cup of coffee will do you good."

"Indeed," she cried with a pretty exaggeration, "I am thankful to be again among the affectionate mortals who drink coffee."

"You must have had coffee in Boston?"

"I assure you, Madame, the Bostonians drink little coffee. Tea is tho fashionable drink. Now and then I smelled the dear little brown berry, and at intervals I even tasted it, but coffee like this, Madame!"

"If they get it from Java, it is all right," said the Captain.

"Faith, Captain! I would not say as much as that. Coffee is a dangerous drink, especially in such times as these."

"Dangerous! All nonsense!"

"But, Rose," asked Virginia, "why is coffee specially dangerous in these times?"

"Because the little spirit in the berries is a radical, rebellious spirit. Just as soon as men get dissatisfied, and begin to talk treason, and riot and rebel, they fly to the coffee houses. They must have coffee. Look at the New York merchants!—every one knows that all their treason was hatched at Burns' coffee house, and the Merchants' coffee house, and such like places."

"My word!" cried the Captain, "I never heard the like. What a pot of mischief thou hast been brewing every morning, Katrina."

"Yes, and you see what has come of it," answered Rose, nodding her head with an air of absolute conviction. "In plain truth, coffee is a treasonable drink. It makes men dissatisfied and unruly."

"But you like it, my dear—how is that?" asked Madame.

"I own the fault, Madame. It is my temper. Naturally I am unreasonable and unruly."

By this time Virginia was weary of Rose's badinage. Her anxiety about her own affairs was so great that she could hardly bear the loitering at the breakfast table. With eyes full of pathetic entreaty she looked into her friend's face. Rose only answered with an assuring smile. Virginia said it of the delaying drink, "she was sure coffee was quarrelsome—even selfish and ill-natured."

"Such foolish words you talk, Virginia," interrupted Madame. "It is a good spirit that dwells in the little brown berry. So social, so kind, so generous! Yes, that is so!"

"We will allow its goodness, Madame, and to the last three words she gave an air and tone that said as plainly as speech, "Be patient."

Virginia was comforted by them, and she answered Rose's question in a manner not anticipated. "Miss Colden told me, Rose, that you wrote pretty verses, and that her father thought you might write stories well."

"You should not have let Miss Colden slander me, Virginia. Rose Harley write books! And of all indiscretions, write poetry! Sure, if I did not sleep for a three months, I should never come to that pass! And if it were really so, my friends ought not to let me go abroad—the next of my caprices might be the state of matrimony." And she drew Virginia's head close, and whispered a few words so softly in her ear that only one of them, "Arent," was distinguishable. Both girls laughed, and Rose looked round the table with such speaking, beaming eyes that Madame was nonplussed, and let the coffee she was pouring into the Captain's cup overflow the brim. For in that steady glance something was told with all the swift, mystical intelligence of a dream. A moment or two of absolute silence followed, and then Madame turned, looked round the room, and asked with an air of perplexity, "What is it?"

It was apparently Batavius; and as soon as he saw Lady Rose, he had an intention of silently withdrawing, for he was wearing a shabby and unbecoming suit; but Rose was too instantly sensible of his presence to permit this runaway vanity.

"Here is Captain De Vries," she cried. "Now we shall have some sensible conversation."

And Batavius could not resist such flattering words. He came forward with all his natural self-satisfaction, explaining—in spite of Rose's petulant denials—the impropriety of his rough dress in her presence, and his desire to present himself in all the extraordinary splendor due to the proudest moment in his life. And greatly to Virginia's surprise, she made room for his chair at her side, and advised him to ask Madame for a cup of her excellent coffee. With many apologies Batavius refused the coffee, and Rose nodded her handsome head with an air of satisfaction. "I was sure you would refuse," she said.

Then Captain Van Vroom took up the explanation, while Batavius stroked his chin with his left hand, and assumed a thoughtful, critical attitude; and Madame and Virginia wondered what this sudden friendliness of the once scornful beauty might mean.

"There may be something in Lady Rose Harley's deductions," said Batavius with slow, considering speech.

"Something!" cried Rose indignantly; "there is everything, I assure you. Just remember what coffee drinkers New Yorkers are—and no doubt that fact accounts for their behavior."

"Well, then," asked Madame, "did the Bostonians, drinking tea, behave better?"

"There is where my argument fails," said Rose unblushingly. "I am bound to say their recent conduct has been abominable. We were told that Boston—or towns near it—added to all the mummeries of New York the absurdity of a funeral for Liberty. It was a childish thing to do, and my father was amazed that men of wealth and position should have taken part in it."

"The men of wealth and position knew what they were doing," said Captain Van Vroom. "Such mummery they needed not. No, indeed!

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

Their patriotism was founded on justice and fed by reason and common sense. With the mass of people this is not so. By their feelings they are led. Reason they do not listen to—like children are they. Facts could not make them feel the touch of slavery but they understood the funeral at the presence of the rich and great ath. When a man is educated, facts and reasons will lead him—the uneducated must be moved through their feelings. What say you, Batavius?"

"Well, my Captain, I was—as you know—born and christened in Amsterdam. I am a sailor, a coffee broker and a man of trade. And I am against all this quarreling with the government. It breaks up friendships. Old friends get out of my way, as if they owed me money. Business affairs all go backward. Men will not work, and are poor as a matter of course—pigeons ready cooked do not fly into the mouth. I say nothing against liberty. Liberty may be very good, but it is no good for us. There it is! For twenty years I have heard New York grumbling at the government, so then I know what to think of affairs in A.D. 1765"—and Batavius shrugged his shoulders in hopeless disapproval of the insubordinate New Yorkers.

"You are speaking for a purpose, Batavius, and I like it not," said the Captain.

"But, sir, such sentiments are wise and prudent," answered Rose, "and I am sure Captain DeVries can be trusted with any kind of sentiments." Then turning to Virginia she said, "But Virginia, you have a sensible lover, and I hope you approve his opinions," but to these words she added a look which not only asked, but commanded opposition. And Virginia understood the situation, and answered with spirit, "I hate them!"

"Oh, fie! Is that how matters stand? What will it mean when you are married I wonder?"

"I will tell you in plain Dutch what it will mean," replied Batavius. "It will mean that my Virginia will change her opinions when she changes her name."

"Virginia will never change a letter of her opinions. She likes not your opinions. They are not the truth!" and Virginia emphasized her statements by a decided little blow with her hand on the table; the cups and the glasses echoed it, and Rose exclaimed:

"Bravo, Virginia! I like to strike fire from a soul; the spark fell on fine tinder this time! And how pretty you look when you blaze!"

"Come, come," said Madame, "you grow too close to quarreling." And she broke by a glance the Captain's interference.

"Batavius," he said, "I have listened to you. I like not your words."

"Captain, I am a sailor and a coffee broker, also I am a Dutchman born in Amsterdam; and my experience—for I am a man of experience—has taught me that trade and commerce are opposed to what men call liberty and patriotism."

"That is not the truth, Batavius. It is even a gigantic untruth! Commerce and trade feed liberty, and nurse patriotism, and when they are wronged, find the ways and means to defend them."

"La, gentlemen, do not quarrel! Virginia also is flaming. I only am cold, and reasonable, and inclined to keep the peace."

"I will see that you all have tea in the afternoon," said Madame.

"Katrina, I will drink only chocolate this night, and I will go into the city now, before Lady Rose has time to give the good drink a bad character."

Madame went out of the room with her husband, and when she returned, she found Batavius still lingering. "Art thou not going?" she asked crossly. "A great deal Virginia and Rose have to talk over and arrange. Weddings are not made without talk and trouble."

"As it is my wedding, moeder, that is to be talked over, it is proper I should remain."

"How mistaken you are!" cried Lady Rose. "You have nothing to do with your wedding, except to make Virginia the necessary promises. From this day, Virginia comes into authority; complete obedience is all that will be required of you."

"There is a good fire in the best parlor, and the room is warm, and the key in the door," said Madame, "and if you girls will go there with your secrets, I can get the breakfast things cleared away."

"Oh, you good moeder!" exclaimed Virginia; "so kind, so thoughtful are you!"

Then Batavius made elaborate adieux, and with a daring born of that impudent bravado which always chooses some unlucky moment, he came towards Virginia. The intention to embrace her was so evident that the girl turned pale and shrank aside, and Rose stepped quickly between them.

"Oh, Captain!" she exclaimed, "let me make you sensible of the importance of your presence to-night. My father and Captain Robert Lawson are coming to pay their respects to Captain Van Vroom and yourself. I own that I have made this interview seem important to them, for Lawson is about to sail for India with troops for General Clive. So it is to seas quite unknown he is going, and I ventured to tell him you knew all about the winds and tides and best harbors of that strange land. Upon my honor, I think I gave you credit for knowing something of the language of the people. Indeed, Lawson is most anxious to meet you, and I must confess that I assured him, not only of your knowledge, but of your good-nature—and so pledged my own honor for your willingness to instruct Captain Lawson."

To be continued

Northern Baptist Convention

THE sessions of the Northern Baptist Convention will be held in Chicago, May 6 to 13. The meetings will be held in the large Bartlett Gymnasium of the University of Chicago. There are one million and a quarter of Baptists in the territory covered by the Northern Baptist Convention. The Southern Baptist Convention will meet in Baltimore immediately after the great meetings in Chicago. The Baptists of the South, like those of the North, are profoundly interested in a forward movement in missions, and the former will endeavor to send sixty additional foreign missionaries for the coming year. The Baptists of the North talk of sending one hundred additional foreign missionaries for the coming year. The president of the Northern Baptist Convention is Dr. Harry Pratt Judson, president of the University of Chicago, who will deliver one of the important addresses. The Baptists of Chicago manifested great enthusiasm in arranging for the convention. Professor Shailer Mathews of the University of Chicago is chairman of the Committee on Arrangements. All delegates bear their own expenses, except the missionaries and the speakers, who are entertained by the Chicago committee.

The new plan of the annual budget and the work of the Apportionment Committee, in apportioning the amount to be raised for missions for each State and for each church, has been a great success. There will be interesting reports from the General Council of the Baptist Brotherhood, the Convention Executive Committee, the Finance Committee, the General Apportionment Committee, the General Committee on Christian Stewardship, the Commission on Ministerial Relief Agencies, Commission on City Mission Problems, the Social Service Series, etc.

The Baptist Year Book, just published, gives the number of Baptists in the United States at 5,266,369; 49,045 Baptist churches, and 33,909 ministers. The sum of $24,122,911 was raised for all purposes last year.

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THE FOLLY OF ANGER*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"THE wrath of a king is as messengers of death." So it proved in the case of Herod. He was a tetrarch, a prince royal, who ruled over not a whole kingdom, but a part. His territory was Galilee and Perea. He was an immoral man, living unlawfully with Herodias, his brother Philip's wife. For this he was rebuked by John the Baptist. Previous to the rebuke, Herod had listened with pleasure to the preaching of John, who had been called to his palace as a sort of court preacher. Probably Herodias sat beside Herod on such occasions, for we know that Drusilla sat by Felix when Paul preached, and Bernice by Agrippa. The royal pair were angered by John's rebuke, and as a result John was cast into prison. That prison was fully described in the lesson for April 17. Herodias only waited for an opportunity to bring about the death of John. She waited about one year.

It was the occasion of the king's birthday, and he made a feast for his courtiers, and wine flowed freely. Then it was that the king made a request of his daughter-in-law, the young Salome, that he would not have made if he had been sober; but being drunken, he sent for Salome to come in and dance before himself and his friends. If the girl had not been the vile daughter of her mother, she would have declined the summons. Vashti, the queen, had refused to come to the feast which King Ahasuerus had prepared for his friends because it was not reputable for a woman to do so.

The Death of John the Baptist

Salome came at the request of Herod, and she so pleased the king and his friends by her dancing that the king made a foolish offer to give her anything she should ask for, even to the half of his kingdom. That was just like a drunken man.

The girl was beside herself with her opportunity, and ran to consult her mother about what she should ask for. The moment for revenge had come for Herodias and she said: "Ask for the head of John the Baptist to be given to you on a charger [platter]." And Salome tripped back to the king's presence to make the demand. And the king, although regretting what she asked for, sent to the prison and had John beheaded, and his head was brought in on a platter and given to Salome, and she carried it to her mother. How gruesome the sight of two women with that gory head for their very own!

The disciples of John were permitted to take the headless body of their master and bury it. And then they came and told Jesus. How sorrowful must Jesus have been then!

In front of an old ruined abbey in a secluded glen in Europe there is a stone statue of a headless man, holding in his hand a plate on which is his own head. And there is a legend that the daughter of Herodias was put under the same curse as the "Wandering Jew" of Jerusalem, doomed to live and wander for centuries without growing old, not allowed to rest, and always hearing the cry behind her "Go on, go on!" After eighteen centuries of weary wandering she comes at last by accident to the foot of this statue and sees in the dead face a look of sympathy and pity. She prays that the curse may cease, and that she may lie quickly. As she glances into the sp ng at her side she perceives with n- speakable joy that she is ra lly growing old, and almost in a mo nt her hair has turned white. She an now hope for pardon and the lor d- for rest of death. The legend is l a picture of the remorse of unpard ed sin following us in this world an he other. Only the pardon of Christ an give such a heart hope and rest.

What God Says to Us About Being Angry

Make no friendship with an a ry man, lest thou learn his ways, an et a snare to thy soul. Prov. 22: 2 25. An angry man stirreth up strife, a l a furious man aboundeth in trans es- sion. Prov. 29: 8. Let every ma be swift to hear, slow to speak, slo to wrath: for the wrath of men wo th not the righteousness of God. J es 1: 19, 20.

"Do you think it would be w ng for me to learn the noble art of lf- defense?" asked a youthful Chri an of his pastor. "Certainly not," re ed the minister. "I learned it in y th myself, and I have found it of at value during my life." "Indeed, r h Did you learn the English syste or some other?" "Neither; I lea ed Solomon's system." "Solomon's ys- tem?" "Yes, you will find it laid wn in the first verse of the fifteenth p- ter of Proverbs: 'A soft answer n- eth away wrath.' It is the best sy em of self-defense of which I have ny knowledge." There are some boys nd girls and other folks who do not ow that this is a brave method of def e; they actually think it is rather w- ardly. Yet it often takes the l ve heart to give the soft answer.

A merchant once had a dispute th a Quaker about a bill. The mer nt said he would go to law about it. he Quaker tried all means to keep im from doing so. One morning he Quaker resolved to make a las t- tempt and he called at the merch t's house and asked the servant i is master was at home. The mer nt heard him, and knowing his ice called out from the stairs: "Tell at rascal I am not at home." The Qu er, looking up at him, calmly said: " ll, friend, God grant thee a better m d."

The merchant was struck with he meekness of the reply, and he l ed into the disputed bill, and found at the Quaker was right, and he as wrong. He called to see him, and, er confessing his error, he said: "I ve one question to ask you: 'How re you able so often to bear my a se with patience?'"

"Friend," said the Quaker, "I ill tell thee: I once had as bad a te er as thou hast. I knew that to yie te this temper was sinful, and I fi nd that it was unwise. I noticed that en in a passion always spoke loud, a I thought that if I could control ny voice I should keep my passio I have, therefore, made it a rule er to let my voice rise above a ce in key, and by carefully observing is- rule, I have, by God's help, mas ed my temper."

"To make a quarrel needs, in ed. two; but to make peace needs ly one."

Are Quarrels and Revenge Wo While?

Jerrold and Dickens once had a ll- ing out. After meeting several es with averted and unrecognizing es, one day being in a club together, ter more mutual coldness, Jerrold ud- denly swung round, held out th hands with moist, beaming eyes nd

Continued on next page

* International Sunday School Lesson for May 22, 1910. The Death of John the Baptist. Matt. 14: 1-12. GOLDEN TEXT: "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." Prov. 16: 32.

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SUNDAY SCHOOL LESSON

Continued from preceding page

sa: "Let us be friends again—life is n long enough for this."

ut better than stopping quarrels a revenge is not to allow them space in ur hearts and lives. It is such an ea y process to get them started. Two bo s were talking together, when one of them said: "I wish I had all the pa ure land in the world." And the ot r said: "I wish I had all the cattle in he world." "What would you do th ?" "Why, I would turn them in your pasture land." "No, you w ldn't," was the reply. "Yes, I w ld." "But I wouldn't let you." "I w ldn't ask you." "You shouldn't do it he screamed. "I should." "You sh 't." "I will." And then they m e at each other and began to fight. et any one pick up a carpenter's sa and feel of it, it will be found cold. L that same saw be used to cut a bo d in two, and it will be found to giv hot; the faster one saws, the hoer the saw grows. We saw with wo ds when we quarrel—the more we sa the hotter we grow. No wonder ou faces grow red; anger makes our he ts beat faster. A distinguished Fr nch physician said: "Anger has in ce ain cases torn the fibres of the he t, and even opened the ventricles." Re y, the horse tamer, says: "An an y word will raise the pulse of a ho e ten beats." How much more se ous must be the effect of angry wo ds on people! Corisart, physician to apoleon, said: "A fit of anger may pr uce rupture of the heart and ca e sudden death." Other physicians have said that anger poisons the blo d more or less. The physical dange s not often considered, but only the mo al. It must now be reckoned as do ly dangerous. A "grudge" in the he t, like that cherished by Herod an Herodias, was comparable with a de -seated cancer. We read in the Bible: "Anger resteth in the bosom of fools." (Eccles. 7: 9.)

Whatever ye are, be kind, boys!
Be gentle in manners and mind, boys!
The man gentle in mien,
Words and temper, I ween,
Is the gentleman truly refined, boys!

Is it to be supposed that Herodias gloated when the head of John the Baptist came into her possession? Some one has said: "Revenge is sweet." It is so only to small souls. Even one who is not a Christian should deny this. Julius Cæsar, when the head of Pompey was presented to him, wept and said: "I seek not revenge, but victory."

"Vengeance Belongeth Unto Me," Saith the Lord

A young man had some cause of complaint against an old man, and he resolved to get revenge. He came with murderous intent to the out-of-way cabin where the old man lived. "At least let us pray together before you execute your design." Then the old man began to pray in this way: "It is no longer necessary, O God, that thou shouldst defend this young man, and declare thyself his protector, since he has taken upon himself the right of seeking his own revenge." The young man fell on his knees beside the old hermit, and prayed for pardon for his wicked thought, and declared that he would no longer seek revenge.

Bible Readings on Anger and Revenge

Cease from anger, etc. Ps. 37: 8.

He that is slow to anger, etc. Prov. 14: 29.

Wise men turn away wrath. Prov. 29: 8.

Avenge not yourselves, etc. Rom. 12: 19.

Let all bitterness be put away. Eph. 4: 31, 32.

Put them all away, anger, wrath, malice, etc. Col. 3: 8.

Thou shalt not take vengeance, nor bear any grudge. Lev. 19: 18.

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MISS TYE LEUNG is the first Chinese woman to enjoy the distinction of being an employee of the United States Government. She is a young lady of twenty-one years, who

Tye Leung

ha had an interesting history. Nine yea s ago she was rescued from a da erous position by the Occidental Bo rd of Missions, and she has had the go fortune to be in charge of this boa d ever since. She has been given a od education and speaks English quite as fluently as she speaks her native tongue. Her present position is that of assistant to the matron in charge of the new immigration station on Angel Island. A large number of Chinese men and women are detained at this station while waiting for investigation regarding their eligibility to become residents of the United States. Hardly any of them can speak a word of English, and the immigrant commissioner, Mr. North, felt that it would be a good thing to have a Chinese young woman to act as interpreter and to assist the matron on the island. Mr. North naturally turned to the mission board for information as to where he could find such an assistant, and little Miss Tye Leung was at once recommended to him. She was glad to accept the position and is filling it in a very satisfactory manner. She is a living illustration of the good our foreign missionaries do in their helpfulness to the girls of China, hundreds of whom they have rescued from lives of misery or slavery and developed them into intelligent and Christian young women.

J. L. H.

EVANGELISM IN NEW YORK

—THE FIFTH annual report of the Evangelistic Committee of New York City shows extensive and varied lines of effort, attended with marked success. There were held 1,957 meetings betwen June 14 and Septmber 13, 1909, with a total attendance of 289,559, of whom 61,270 were children and 15,179 were big boys. The meetings were held in 57 centres: 10 in tents, 24 in shops, 20 in the open air, and 3 in halls. The services were conducted in seven languages: English, Italian, Finnish-Swedish, Bohemian-Slovak, Spanish, Polish, and Hungarian.

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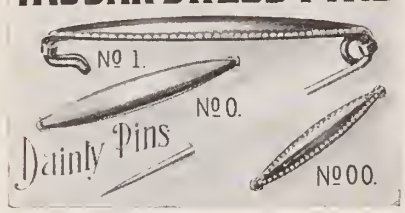

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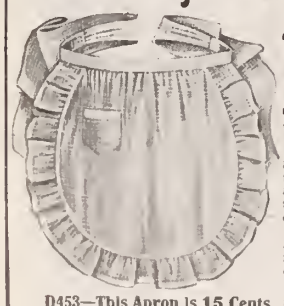
This Pretty Dimity Apron



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Send for our great free Catalog No. 66 to-day; it is full of wonderful values like the above.

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The Funeral of Prince Ito

(From a Correspondent in Japan)

THE funeral of Prince Ito, the greatest statesman of modern Japan, took place lately. The official ceremony was held in Hibiya Park, here in Tokyo, but we did not feel like intruding at such a time of national grief, and so simply stood on a corner near the park and watched the cortege as it passed. The rites were Shintoist, and were carried out with all the symbolism of that old faith.

First came bearers of green branches and the characteristic strings and figures cut out of paper; then walked a long line of men carrying planted flowers. The priests and High Priest followed, and after them were the floral pieces sent by the various nations. There next marched over a score of men of rank, bearing each upon a velvet cushion the decorations and insignia of the late Prince.

Carrying Prince Ito's Bier

It is customary, on the death of a great man, to promote him in rank as a last tribute of honor, but in Ito's case there was practically no higher rank left; he had received them all during his life. After more priests came the bier—a miniature house, with latticed sides, borne on the shoulders of thirty men, while on either side walked the honorary pall-bearers, six generals of the army on the right and six admirals of the navy on the left. The son and members of the family came immediately after, and then followed on foot the Upper House of the Diet—all the Lords of the Realm—and the entire Lower House. One would scarcely in a lifetime see such an assemblage of prominent men. Sailors and soldiers brought up the rear.

Three days before, we had attended the imperial review of troops on the Emperor's birthday, and the contrast in the bearing of the soldiers was striking. Then they marched by with the famous "goose step"—swinging arms, raised knees and pointed toes; now they almost slunk along, fairly out of step, with muskets inverted and banners drooping. It was a picture of the sense of loss of the whole nation. Of course, in a monarchy, everything which any subject accomplishes goes to the credit of his sovereign. Admiral Togo was more of a hero in America, after the Russian War, than he was in Japan; and it is hard to separate the work of such a statesman as Prince Ito from the administration of his Emperor, but it is certain that for more than a generation he was the right arm of the throne. When he returned to Japan, after running away to Europe, it was as a young man with one life-purpose—to see this land opened to all the arts and commerce of the Western World. His brilliant gifts were soon recognized, and he rose steadily till he at last became Prime Minister, a position which he held, I think, five times. Undoubtedly his greatest work was in the forming of the constitution. He was the dominating genius of it all. The Emperor recognized this fact by presenting him with the building in which the constitution was drawn up, and having it moved to the country as Prince Ito's summer villa. It is a significant fact that he died a poor man after a long life of public service, spent within easy reach of tainted money. His broad-mindedness clashed with the old religious interests in the sharp contest as to the guarantee of religious liberty in the constitution, and, with imperial support, he carried the day.

* * *

As Resident-General in Korea he met a most delicate situation with firmness and far-sightedness, and I am sure will go down into history as a true friend to Korea. At the time of his death he was President of the Privy Council, the so-called Elder Statesmen of Japan. The "era of enlightenment" owes more to him than to any other subject of the empire; and it may be many generations before there arises as great a statesman and patriot as this "Bismarck of Japan."

REV. CHARLES WHEELER IGLEHART.
Aoyama, Tokyo.

Is Union Orthodox?

Editor Christian Herald: In your March 2 issue there is a reply to a correspondent's question to which I wish to call attention in the interest of truth and the Gospel. The statement is made: "Princeton and Union, we believe, are mainly orthodox, and teach the essentials of the Christian religion." This is true of Princeton, but not of Union. Union Theological Seminary is splendidly equipped, and under very able control; but it has departed so far from many of the vital truths held in common by the evangelical churches that it scarcely deserves to be called Christian at all. Paul says that Christianity stands or falls with the doctrine of the resurrection (I. Cor. 15:16, 17); and assuredly His vicarious sacrifice is a truth written in red throughout the Old Testament and the New, neither of which know anything of a sinner's development without his being born again. One of those connected with the institution is known to have made the remark: "Next to Jesus Christ, Thomas Paine is one of the most misunderstood personages of all history."

EDWIN J. REINKE,
Pastor James Evans Memorial Presbyterian Church, Philadelphia, Pa.

Among the Workers

—GROUPS OF STUDENTS in 539 theological educational institutions took voluntary I study last year. They were of all shades of ligious belief.

— THE PEOPLE of Porto Rico have been wide awake lately, while Hon. William Jenr Bryan has been flitting from one end of the i to the other. They flocked to all his meet and listened to the story of the Prince of I and the value of the Pearl of Great Price. N visiting the island has ever made such an im sion for good.

—ON SUNDAY, April 10, Rev. Dr. Ake the Fifth Avenue Baptist Church, New responding to an appeal for funds to bu new church, raised $162,000 in a forenoon lection. Mr. J. D. Rockefeller had promis double their gift, which makes the total lection foot up the very substantial sur $324,000.

—MISSIONARY WALTER B. WILLIAMS, G Cess Mission, Cape Palmas, Liberia, West rica, appeals for the support of two native Bible-women. Their annual support probably be between $60 and $100 per There are some 400 or 500 Kroo wome Grand Cess, who can neither read, write, sew, and who wholly lack Gospel teaching

—SENATOR LORIMER of Illinois has introd in the Senate a bill granting longer tim duty to letter-carriers who are required to on Sunday. The effect of this measur passed, will be that the government will to employ substitutes in place of the men take their off duty time on Sundays. It the direction of reducing Sunday labor.

—THE ANNUAL CONVENTION of the Nat Federation of Gospel Missions will be he Columbus, O., May 31 to June 5. The Wesley Chapel Methodist Church has bee cured for the use of the convention. Sup tendents, missionaries and Christian wo from all parts of the country are expect be present. Rev. James Haig, Superinte of the Union Mission Association of Colu has charge of the arrangements.

—THE COLLEGEVILLE SUMMER ASSEMBLY, posed of interdenominational conference Christian workers, will be in session from Ju to August 5, at Collegeville, Pa. The spe include Rev. W. J. Dawson, D.D., former England; Rev. John A. Hutton, M.A., of Gla General Ballington Booth; Rev. Arthur J. S of New York; Rev. J. M. Farrar, D.D., of Broo Rev. George Handy Wailes, of Philadelphia, will conduct daily Bible studies, and Pr Lincoln Hall, of Philadelphia, musical direct

— THE Third Annual Conference on Su Evangelism and Open Air Work will be h the Moody Church, Chicago, of which Dr. Dixon is pastor, May 31 and June 1, 2 a Among the speakers will be Evangelist J. W Chapman; Len G. Broughton of Atlanta, (who was recently called to the pastorate o F. B. Meyer's church in London); Canon I Hague of Canada; L. T. Townsend of Bo George G. Mahey of Scranton, Pa.; T. T. Sl of London, Ont., and others. Dr. D. B. To will have charge of the singing.

—EMPEROR WILLIAM of Germany took a tive interest in the recent demonstratio Berlin against the infidel lecturer, Drews, lately caused a sensation by his public ments that Jesus was a "myth" and tha such character ever lived. The Emperor instructed his court chaplains who we to speak at the great mass meetings that being held to repudiate Drews and his in ties: "Tell them that the words of Jesus his life. His words live in our hearts to-d in the simple fishermen's hearts who them."

—ON FRIDAY afternoon, May 20, in co tion with the World's Sunday School Co tion, there will be a parade such as has before been known in the District of Colu About 10,000 men, members of adult classes, will form in line, with 10,000 w members of similar classes to review the they go by. Every State and Territory i Union, all the provinces of Canada, Mexico, and other countries will be repres in this parade. The District Sunday S Association will award a banner or othe tinction to the school making the best sho

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TO PERPETUATE THE MEMORY OF THOSE LOVED AND HONORED. EVERLASTING MONUMENTS ARE PARTICULARLY APPROPRIATE • MORE BEAUTIFUL THAN MARBLE • MODERATE IN COST • IN A WIDE RANGE OF SIZES AND DESIGNS DELIVERED ANYWHERE

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355 A HOWARD AVENUE · BRIDGEPORT, CONN.

The Question of the Hour

By Howard H. Russell, Associate Supt., Anti-Saloon League of America

In the United States, during the last two years, twenty-five thousand saloons have been blotted out. With an average frontage for each saloon of thirty feet, a total frontage of one hundred and forty-two miles has been swept away. At last, also, the consumption of drink shows a substantial decrease. After an appalling yearly increase in beer consumption for four

Howard H. Russell

decades, in 1909 the flood of beer receded 2,400,000 barrels. At three feet length to each barrel there was a falling off last year of a row of barrels one hundred and thirty-six miles long. The "hard liquors," whisky, brandy, and other fierce spirits have fared still worse. The slump in consumption began in 1908, with a decrease of 12,000,000 gallons. Allowing a lineal foot to the gallon, the twenty millions of gallons decrease in the two years would fill a tube 3,787 miles long—a pipe-line longer than from ocean to ocean!

Is this attack now being made upon the liquor traffic a mere spasm? Is it a "wave" which will sweep back and leave the country as drunken as before? Let me encourage our CHRISTIAN HERALD constituents to believe we are now engaged in a war which will conquer and utterly abolish the beverage liquor traffic. These are the grounds for our hope:

The swiftly advancing civilization must leave the saloon behind. Improved sanitary and humane regulations now forbid spitting in public places; provide sanitariums to prevent the spread of the white plague; inspect the meat and milk supply, and destroy infested food; enjoin appliances for the safety of employees; forbid the employment of young children and compel their attendance at school; restrict the materials of building construction, compel provisions for exits and fire escapes and conserve the forests, fuel, and waterways. Many other injunctions and prohibitions protect the people in their enjoyment of life, liberty, and the pursuit of happiness. Cruelty to the brute creation likewise is prohibited by law. In the atmosphere of such a sentiment of carefulness for the rights of all created things, such a fertile source of crime, poverty, and disease, such a monstrous social, commercial, and moral peril as the saloon cannot long survive.

A second ground of hope is found in the character and methods of the Anti-Saloon organization. At last, regardless of sectarian or political affinity, there is a practical union of all opponents of the beverage liquor traffic. In action, the temperance sentiment heretofore engendered and now through unity of endeavor rapidly increased, is applied in an elastic way to national, State, and local issues. The thermostat of public sentiment gauges the legal progress. The contest is made a universal and constant struggle. With Catholics and non-Catholic orders acting together wonderful results have been achieved and are sure to be increased. Democrats lead the fight in the South, Republicans in the North, and members of both parties forget political differences and together smite the liquor traffic at Washington. The flagrant lawlessness of the traffic is everywhere checked. Voting areas for popular option are everywhere extended. Saloon abolition wherever tried is found every way beneficial. Brewery stocks are rapidly declining. A million dollars a year for the fight now is easily raised by all branches of the anti-liquor army. New plans for both moral and legal suasion are evolved as they are needed. The banners read: "All at it, and always at it!" "Unity, persistency, victory!"

These are the sources of power, the promises of permanency, and the pledges of final and universal victory. The anti-saloon propaganda is not a "wave" or "tide" with a flow and ebb. It has the steady and boundless power of a broad, deep and all-conquering ocean current. The liquor traffic is doomed!

THIS IS NOT A WRITE-UP

WE have received a letter from one of our subscribers who takes us to task for permitting what he calls a write-up to be published in our columns of reading matter, referring to these Advertising Talks. He seems to think that these talks are being paid for by some one whose true purpose will ultimately be revealed.

Now, we did not suppose that any one thought these talks could have any other purpose than that which was stated upon their face; that is, safeguarding the interests of our readers. But here it seems is one subscriber who has been all this time holding us under suspicion of an intention to mislead our readers. We wonder if there are any more like him. If so, we wish they had written us so that we might at least have explained our position.

We are doing our best to safeguard the interests of our readers by investigating all of the advertisements which appear in THE CHRISTIAN HERALD. When we find that an advertiser is not reputable, we exclude him from the columns of THE CHRISTIAN HERALD. In doing this, we refuse many thousand dollars' worth of advertising in the course of the year. Our advertisements are distinctly advertisements, but only those of a high class character are permitted to be published in our columns. They are edited like our reading columns, solely in the interest of our readers. We did not suppose anybody thought otherwise.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

Dinner is Always Ready

Dinner, luncheon or supper meals for unexpected guests. All of them are ready to be served in a minute when you have a few cans of Van Camp's on the shelf.

Now, on the verge of summer, let us again remind you what our help can mean.

In our famous kitchens are many good cooks. They are sorting and soaking — boiling and baking — beans for a million homes.

They skim the steaming kettles, face the fierce ovens, watch the whole process for hours.

As a result, when you want to serve beans, you can take them from the pantry shelf.

And those beans are the best that were ever baked. Home-baked beans cannot compare with them, because every home lacks the facilities.

Van Camp's are *baked by live steam*. They come out nut-like and whole — not mushy and broken. And all are baked alike. The tomato sauce—like the pork—is baked with the beans, to permeate them with its zest.

These beans are sealed up and then sterilized, Thus their savor and freshness remain unchanged until you open the can.

Letting our chef bake the beans. (80)

But the great fact is that Van Camp's digest easily, and other beans don't, as you know. Home-baked beans ferment and form gas. Many a stomach can't digest them at all.

We apply a terrific heat by using super-heated steam. Thus we make them more digestible than if you baked them all night in a home oven.

Van Camp's are an every-day food—a food that all can eat, and that all people like. They contain —with the pork—every food element required by the human body. They are richer than beef in nutriment, and they cost but a third as much.

The best possible way to cut down on your meat bills is to serve beans that your people like.

Van Camp's BAKED WITH TOMATO SAUCE **PORK AND BEANS**

The National Dish

But don't judge Van Camp's by other ready-baked beans. Compare them with others and note the difference yourself.

We pay for our white beans — picked out by hand — four times what some beans cost. We spend for tomato sauce — made of whole, vine-ripened tomatoes—five times what common sauce costs.

It is worth insisting on Van Camp's to get such beans as these.

Three sizes: 10, 15 and 20 cents per can

Van Camp Packing Co., Established 1861 **Indianapolis, Ind.**

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An Exact Reproduction of the Fashionable Rough Silks at about One-quarter of Their Cost

27 inches wide **35 cts. per yard** 75 shades and colors

Everywhere the popularity of this distinctive fabric is growing for all purposes where expensive silks have heretofore been used. Besides possessing their brilliancy and beauty, it launders perfectly and is ideal for almost every kind of Spring and Summer apparel, daytime or evening, at a fraction of the cost of silk.

You can select no more beautiful nor more appropriate material for Suits, Coats, Evening and Automobile Wraps, Gowns, Shirt Waists and Children's Dresses than Himalaya Cloth.

Its excellence is due to the peculiar character of the rough yarns, the care used in weaving and the perfect finish. Never wears fuzzy. Even experts can hardly distinguish it from the fashionable rough silks costing $1.00 to $1.50 per yard.

Do not be deceived by imitations of Himalaya Cloth which may be offered. For your protection see the word "Himalaya" stamped on the selvage. Insist upon it.

Ask for Himalaya Cloth at the wash counter of your dealer. If it is not in stock, write us giving his name.

FRED. BUTTERFIELD & CO., 725 Broadway, New York, Bradford, Eng.

We buy bonds in large amounts after rigid examinations

You, who may want a bond or two, cannot afford to make these investigations for the sake of being assured a safe investment.

Neither have you the facilities nor the experience necessary.

But you can buy a single bond from us, if you wish—a bond we know all about and can recommend.

Whatever we offer we believe is safe. Our investigations, our experience and our standing as a bond firm fully safeguard any funds you may invest through us.

If you have $1000 or more which you wish to make earn all it can consistent with safety, write us and we will send you complete data regarding such bonds as we now have to offer.

Write to-day for latest bond circular No. B-47.

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Protect your home against germ infected water—install a "Fulper" Filter.

"The Filter that *Filters*"

The clearest spring water frequently contains millions of bacteria. Water filtered at a distance often becomes laden with germs before it reaches your home—through leaky conduits and other causes.

The only *sure* way to protect your family against germ-laden drinking-water is to filter it—in your home—through the "Fulper" Stone of the

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and Cooler Combined

The "Fulper" Stone is a fine, dense, natural stone, specially processed to prevent the passage of the smallest bacteria. It is *100 per cent. efficient.*

Our Free Book, "Nature's Laboratory"

tells of the dangers that lurk in impure drinking-water. It also gives numerous tests, by an eminent bacteriologist, which prove the efficiency of the "Fulper."

Trade Mark

IMPROVED NATURAL STONE GERM PROOF FILTER Fulper Pottery Co. Flemington, N. J.

The "Fulper" is made of glazed stoneware, in two parts. Family size, $3.85; separate ice chamber, 55 cents. If your dealer hasn't the "Fulper," send us the money, with his name, and we will see that you are supplied.

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Macbeth on a lamp-chimney means it is made of tough glass, clear as crystal and that it won't break from heat.

Best grocers and lamp stores sell Macbeth Chimneys.

My lamp-chimney book insures your getting the right chimney for any lamp. It is free. Address

MACBETH, Pittsburgh.

Limitations of Savings Banks

WE have received a letter from one of our subscribers which suggests a point of interest that should be considered by our readers who are content to accept the small interest offered by savings banks. This subscriber had written us concerning a defunct company, in the stock of which he had been induced to invest upon reading a glittering prospectus wherein he was promised a profit out of all proportion to safety. He said in part:

"I am a poor A. M. E. pastor and invested $50 with them last summer. The receiver states that the stockholders will not receive anything, as the company was a complete failure. I have a small deposit with the ———, and also a deposit with the ———. They write regularly, tell when interest is due me and give me a chance to increase deposits or withdraw interest or principal. In our local banks, I cannot average two per cent. interest on account of having to move and always in the middle of a calendar year. Thanking you, I am, etc."

Now, here is a case which amply illustrates the importance of looking thoroughly into the character of a financial proposition before investing in it. Those of our readers who have carefully followed this series of articles will remember that we have advised our readers to leave stock investments alone. Had our friend confined himself to a consideration of bonds, or had he been even content to deposit his money with those investment companies which offer mortgages on metropolitan real estate as security, he might never have sustained the loss which has apparently meant so much to him. People as a rule are too prone to accept as trustworthy anything that is printed. Had an utter stranger approached him upon the street and asked him for $50 to invest in some proposition of which he had never heard, he would most likely have refused to do so without having made a thorough investigation, but upon receipt of a highly colored prospectus sent out by a company of which he had never heard, he was willing to invest his money merely because the appeal carried with it the prestige of printers' ink.

However, the point upon which we wish to enlarge is that brought out by the last sentence of his letter, "In our local banks, I cannot average two per cent., on account of having to move and always in the middle of a calendar year." The question arises, why invest any considerable amount of money in savings banks at all? To be sure, money invested in a properly authorized savings bank is esteemed to be safe, but the profit realized upon the transaction by the depositor is generally so small as to make it hardly worth consideration.

Average Amount of Savings

That the average amount of savings bank deposits is increasing is indicated by the last statement of the National Monetary Commission, which shows that in American savings banks it is almost four times as great as the average for Europe, Asia, Africa, Oceania, Canada, etc., and that the average deposit per capita is almost six times greater in the United States than in the other parts of the world mentioned.

One American in every six of the total population has money in a savings bank and the average deposit is $381.28. In the rest of the world, the depositors number one in every eight of the population and the average sum to their credit is $101.66.

The average rate of interest paid on savings accounts by the banks is 3.55 per cent., and over forty per cent. of the banks pay no interest on ordinary deposits.

Now, if one is content merely to save money, the savings bank is undeniably the very best means towards accomplishing that end, but no one ever became rich merely by saving money. Money, if properly placed, becames an earning force, and those who are acquainted with its power know how quickly an interest account increases the size of an original capital. It, therefore, behooves every one in possession of a sum of money to see that it earns the greatest amount of interest compatible with safety.

The writer of this article was recently in conversation with an official of one of the best known and most conservative savings banks in New York City, and when the writer complimented him upon the large crowd of depositors waiting in line to deposit money, he replied: "Yes, it is an inspiring sight, but as a matter of fact, we are over-deposited. We have so much money on hand and there are so few securities in which we are allowed to invest it, that we find difficulty in earning a sufficient profit to pay those depositors the full amount of their interest. From one standpoint, we would be glad not to have quite so many standing in line and we have seriously considered the advisability of reducing the interest rate."

The Bank's Attitude

Here is well indicated the attitude of the savings banks. There are many good securities in which they might invest their deposits, but the restrictions of the law do not permit them to take advantage of these opportunities, and so being compelled to earn a small amount of interest, they find it necessary to pay the depositor a still smaller amount for the use of his money. From the standpoint of the depositor, this is well enough while the amount of money in the bank is small, but when it has grown large enough so that the depositor might invest it in safe securities, which pay a higher rate of interest than the savings banks, then he is losing money on his deposit every day he allows it to remain in the bank.

For instance, a bank may pay the depositor two per cent., as in the case of our friend whose letter is quoted above, or even 3.55 per cent., the average indicated by the National Monetary Commission. In order to pay this percentage it must re-invest this money at a higher percentage in safe securities in order to make a profit. But why should not the depositor invest the money in those safe securities himself and thus earn the profit which is subtracted by the banks? There are many such securities in the form of bonds issued by reliable houses or savings and loan concerns, or associations of the better class.

Many of these savings and loan associations are subject to the banking laws, but their operations are conducted upon broader lines than those followed by the banks. For instance, we know of several concerns which make a specialty of the small loan business. Banks, as a rule, prefer what is known as institutional business. They would rather lend money on an extended scale to some large concern and enjoy a small profit therefrom. Whereas the loan associations, by extending credit to the user of small amounts of money and by turning the money over and over many times, manage in the end to make a greater profit.

In this respect they are following the example of the Credit Foncier of France, which has been noted for the number of its small loans. Of course, the safety of such business depends largely upon the judgment of those in charge of such a savings and loan institution. However, the loss is extremely small. One such concern stated the other day that in one and one-half million dollars loaned since 1905, the total loss was less than $200.

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and have an absolute guarantee from this Company payment of both interest and principal when due.

These "Trust Bonds" are secured by first mortgages d ited with the Windsor Trust Co. of New York, and he them for the protection of bond-holders.

Issued in amounts of $100 and multiples thereof. able at holder's option upon short notice. Payments and upwards will be received by the company at any ti suit the convenience of investors. Interest begins at and is payable semi-annually.

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Millions of new homes and farms for the fast increasing population—

Thriving new cities springing up in this Great Empire, along the new railway—

A new plan of Investment, by which one choice building lot in each of TEN of these progressive young cities can be secured for $50 down—

These are briefly the features of the investment opportunity of the age—

The Rich, New Northwest

When the Chicago, Milwaukee & St. Paul Railway opened its line from the Missouri River to the Northwest Pacific Coast, less than one year ago, the richest, undeveloped region in the world was thrown open.

Gold, silver, copper, lead and coal abound throughout Idaho and Montana. The mineral wealth of the new district is beyond computation.

The largest bodies of white pine timber in the world lie tributary to the new railroad, which pierces the heart of this timber region.

Farm lands along the new railway rival in productivity the soils of Iowa and Illinois. Last Fall the United States Government opened up three million acres of fine land along the new railroad, all of which has been taken up by thrifty American farmers. There were twenty applicants for each farm.

A flood of immigration surged upon and overflowed the new country as fast as the railway line was built. Countless thousands have already entered it and established homes. Yet the new line is hardly completed and immigration increases daily.

None but those who have seen this rich, new region can fully appreciate the magnitude of its resources, or the rapid industrial development that is now taking place.

Ten Industrial Centers

The new railroad is 1399 miles long. It joins the old line of the Chicago, Milwaukee & St. Paul Railway at Mobridge, So. Dak., and extends to Seattle and Tacoma.

There are 229 towns on the new line, from which we selected the ten most promising and progressive—six are railroad division points and four are county seats. Clad in overalls and jumper, riding construction trains, our president was the first passenger over the line to the Pacific Coast. That was May, 1909. He spent two months on the way, investigating conditions.

Before investing a dollar in these towns we knew its possibilities; were convinced that its progress would be certain and fast.

The index of growth is the number of banks, and their resources; the grain elevators, lumber yards, saw mills, mines, branch railways, car shops, freight receipts, surrounding trade territory, etc. These are sure indications of city building.

The towns are rough, like all cities in their early years. Local citizens are *making* money; they haven't reached the stage of *spending* it for artistic appearance. Yet the towns have municipal improvements equal to Eastern cities many times their size and their volume of monthly business is astounding.

Choice Lots Secured

We bought our properties on a wholesale cash-price basis. Our own engineers surveyed and platted these building lots. The price we ask for them is lower than the appraisal of adjoining lots.

Property on Main street in one of these towns, in the vicinity of lots we are selling, has, within the past 30 days, sold for $100 a front foot. ALL of our lots are well located.

The New Plan

By the new plan, *each* investor secures *one* building lot in each of the ten towns.

Moreover, the investor may buy these lots *now* and investigate later. Go out and see the towns on your summer vacation trip or investigate in any other manner.

If dissatisfied, all payments will be refunded, provided we are notified within six months of the date of first payment. This is incorporated in the contract.

A third feature of the Plan insures your life FREE. For, should a purchaser die during the payment period, all further obligations will be cancelled and a warranty deed given his estate for the ten properties he holds, provided as much as $500 has been paid.

Under our ten-town investment Plan, when *one* of these industrial centers again doubles in population, the investor's property in that town alone will be worth more than the *total cost* of his *ten* building lots.

Six of the ten chosen towns have doubled in population in the past twelve months. *All* of them have grown astonishingly. Some will certainly become large cities. Keep your lot in the town that grows fastest, sell the remaining nine lots, and with the proceeds go into business in the biggest town, where you have held valuable property!

$50 Down Secures Ten Lots

Ten building lots—one lot in each town—may be secured for $50 down. As soon as the first payment has been made you may sell or transfer, if you choose, any number of your building lots.

Our agents in each town—a National or State Bank—will care for your property as willingly and as capably as they handle our business. The balance is payable in monthly installments of $25. The total cost of the ten lots is but $1,000, averaging $100 each. There are no taxes or interest to pay, no notes to sign, no building restrictions.

When payments have all been made a *Warranty Deed* and *Abstract of Title* for each building lot will be given you.

Each allotment of ten building lots has the same value. We have grouped them in that way. Two corner lots and one preferred business lot are included in every allotment. By the authentic town maps furnished, purchasers can see the location and size of their lots. *There are no preferred allotments.*

The man who buys now and "forgets" for three years that he has the properties will find that his holdings have ripened into an exceedingly profitable investment.

Copyrighted FREE Book

We wish to send you our Book of Facts which sets forth in type and pictures: (1) The rapid development of the new Northwest. (2) The amazing growth of the ten most promising towns. (3) A full explanation of the ten-town investment proposition we are offering, and all about our company.

We believe that never in the history of this country has so good an investment opportunity been offered.

Population alone creates land values in cities. No other cities are increasing in population so fast as the young cities along this new transcontinental line; no other property has increased so rapidly in value as the property in these towns where, by our plan, building lots can now be bought at a low price.

The Ten Towns

MOBRIDGE, So. Dak.—Has grown faster in first three years than Omaha did in first ten years. Distributing point on Missouri River where wholesale industries are being established. Division on main line; terminal of two branch lines. Car shops, round house, storage depot, 16 miles side track. R. R. Co. spent $2,000,000 here. Center of fertile farming country. Our lots lie in 2 blocks of Main street, 4 blocks from depot, near business center.

McLAUGHLIN, So. Dak.—Center of stock-raising and fine agricultural district. Fastest growing town on main line. Terminal of Cannon Ball River branch railway. Our lots lie next to heart of town, on both sides of Main street, 4 blocks from depot.

McINTOSH, So. Dak.—16,000 farmers took up Indian land here last fall. 10,000 farms are being put under cultivation. County seat and Railway Division point. Railway industries, numerous grain elevators, banks, lumber yards, municipal improvements, etc., indicate town will again double its population in 12 months. Our lots abut on Main street, 4 blocks from depot.

LEMMON, So. Dak.—Named for George E. Lemmon. Less than three years old. Has electric lights, fire department, graded streets; three banks, with resources $500,000; 4 grain elevators, 6 hotels. Freight shipments exceedingly large. Our lots abut on Main street, less than 1 block from depot.

HETTINGER, No. Dak.—County seat. Has 4 banks, 6 lumber yards, 5 grain elevators, substantial brick blocks, many civic improvements. State Experimental Station here. Our lots lie close to railway, 6 blocks from Main street, near new high school, in best section of town.

REEDER, No. Dak.—In the heart of wheat belt. Has 4 grain elevators; 3 banks, one with $100,000 resources; 5 lumber yards; substantial stores, houses, churches, schools; lignite coal and tile clay plentiful. Our lots lie on both sides of Main street, 3½ blocks from depot, between central business section and high school.

ROUNDUP, Mont.—Mining center where R. R. Co. invested $1,000,000 in coal fields. Pay Rolls at mines, $100,000 per month. Lumbering, cattle-raising and agriculture are other important industries. Graded, macadamized streets, electric lights, water works and other municipal improvements of cities 10 times as large. Our lots lie on both sides of Main street, adjoining new court house square.

THREE FORKS, Mont.—At the confluence of 3 Rivers. A natural trade center. Railway Division Point, with car shops and round houses. Two branch lines projected. A great country for fruit, grains and vegetables. Our lots lie near depot, but 5 blocks from main street.

DEER LODGE, Mont.—County Seat—railway division point. Car shops employ 300 men. Surrounding territory rich in mineral and agricultural resources. Electric lights, water works, sewerage system. Our properties are 4½ blocks from business center, 6 blocks from Court House.

ST. MARIES, Idaho.—At confluence of St. Joe and St. Maries Rivers. Near largest body of white pine timber in the world. Center of growing lumber industries. One of the new saw mills at St. Maries to have a pay roll of $300,000. Branch Railway here, as well as transcontinental line. Extensive gold, silver and copper mines in the surrounding mountains. Rich bottom lands produce enormously, grain, fruit and truck. 300,000 acres of fine Indian land close to St. Maries just settled upon. Town has electric lights, water works and other public utilities. Our properties lie within 3 blocks of Main Avenue in the best section of the town.

NOW IS THE TIME

We are selling but a limited number of our lots.

Hence, the advisability of prompt action by those interested in this investment proposition.

In case of over subscription, applications will be filled in the order received.

We reserve the right to reject applications or to increase the price of our properties at any time.

Reservations may be made by wire or letter—or by coupon No. 1, here attached. Those who wish to do so may make personal application at our offices, 308 Chestnut Street, Philadelphia. The Reservation Coupon (No. 1) brings to you our contract of sale for examination, and execution (if satisfactory to you). Also, full information about the properties on sale, and about our Company, with which is associated more than a score of successful business-men of integrity and prominence.

The Inquiry Coupon (No. 2) brings our copyrighted book, free, with full information, but does ***not*** bring contract of sale.

NORTHWEST TOWNSITE COMPANY
302 Chestnut Street
PHILADELPHIA, PENNA.

References:
Merchants' National Bank, Philadelphia, Penn.
Geo. B. Haynes, Immigration Agt., C. M. & St. P. Ry., Chicago, Ill.
Dun or Bradstreet

No. 2---Inquiry Coupon

NORTHWEST TOWNSITE COMPANY
302 Chestnut Street
Philadelphia, Penna.

Gentlemen:—
You may send me further information regarding your properties, with maps.

Name.....

P. O. Address.....

No. 1---Reservation Coupon

NORTHWEST TOWNSITE COMPANY
302 Chestnut Street, Philadelphia, Penna.

Gentlemen:—Reserve for me temporarily one allotment of ten building lots as offered in your advertisement in THE CHRISTIAN HERALD, and send complete additional descriptions of your properties, with contract, which I will execute, if found satisfactory.

Name.....

P. O. Address.....

Send contract to.....
Give name of Banker or Express Co.

✳ Young People's Societies ✳

A Measure for Prayer*

TO pray for power simply for the sake of power, is unchristian. To pray for "might," in order to fight the battle of the Lord more and more bravely, is noble.

The Ephesians were to pray for might, so that they could grasp the great faith which receives Jesus into the heart as a permanent dwelling-place. Only thus could they hope to know, "with all the saints," the greatness of his love. Only thus could they be "filled with the fulness of God."

It is charged against us Christians that we do not pray as did the Christians of a century or more ago. The cold finger of science has pointed another way. We are told that if, as we assert, the plan of events was laid out in the beginning, our prayers can not change them. Therefore why pray?

There is an old story of colonial days which illustrates this point.

A farmer started out one morning to plough in a distant field. He bade his wife good-by and then took his gun down and laid it across his shoulder.

"You have prayed to God for protection," said his pious wife. "Can you not trust him? Remember that if it was foreordained that an Indian should shoot you to-day, all your precautions are useless."

"Very true," responded her husband, with a twinkle in his eye. "But what if it were foreordained that I was to shoot the Indian first?"

It is undoubtedly God's purpose that many of his blessings shall be preceded by prayer on our part.

But it is not only in order that we may secure blessings for ourselves that we should pray. The true abandonment of earnest prayer lifts up the whole man. The idea of communion with a Being infinitely wise and infinitely pure must have an ennobling effect upon character. A man, it is said, is best known by the company he keeps, for his nature is probably akin to that of his chosen mates. If he chooses to be much in company with his Maker, it is a sign that he desires to be like him; and the more he is with him the more likely he is to resemble his great Companion. If it is true that the trend of the modern so-called religious life is away from prayer, let us do all in our power to reverse it. Away from prayer is away from God.

All of the great preachers have been men of prayer—Wesley, Whitefield, Finney, Edwards, Moody, Phillips Brooks; and many great statesmen, authors, poets—men in all the walks of life—are pictured by their biographers as often at prayer. Washington at Valley Forge; Lincoln during the Civil War; Robert E. Lee; Stonewall Jackson; Gladstone; McKinley, and many others.

One of the wise old preachers has quaintly said: "Whatsoever it is that presses thee, go tell thy Father; put over the matter into his hand, and so shalt thou be freed from that care that the world is full of. When thou art about to do anything, go tell God of it, and thou hast done for the matter of caring; no more care, but quiet, sweet diligence in thy duty, and dependence on him for the carriage of thy matters. Roll thy cares and thyself with them all on thy God."

And while we seek for help, let us not forget the praise due our Maker. In Browning's poem,

> Morning, evening, noon, and night,
> "Praise God!" sang Theocrite.

In his greatness, he ceased to praise as he had done in his poverty, and the angel Gabriel sent him back to his "poor trade" that he might learn to praise again, for that is the best use of our life—to praise God.

* Topic of the Epworth League for Sunday, May 22. TEXT: Eph. 3 : 14-20.

What Is a Christian?*

CHRIST told the young ruler that to be a Christian one must not only keep the commandments, but he must dedicate all that he has to God's service and "follow him."

Some have interpreted this to mean that we are literally to give up all our property, throw ourselves on the community for support, and go from place to place preaching the Gospel.

The Oriental religions usually impress this method of service upon their believers. The consequence is an enormous population of mendicant eremites, who devote their lives to reflection upon Buddha or Brahma, or "the Understanding Dream between the breaths and faring beyond this world"; or something else equally inane and foreign to common sense.

Christ meant nothing of this sort. His advice to the young ruler was of the particular kind required by him. It was not intended to be generally applied.

Turn to the words of Christ and see what he thought a Christian should be. Look first at the Sermon on the Mount.

A Christian must be humble; he must mourn his sin in meekness; he must seek after righteousness, as the hart panteth after the water-brooks; mercy, purity, the love of peace and active work to secure it everywhere in the world, must characterize him; he must set an example to others, for when he professes Christianity, he becomes as a city set on an hill, and he must "let his light shine."

Again, he must keep his temper; he must have no quarrels; he must not be satisfied with obeying the letter of the law, but he must see that his heart is washed clean of sin in its most inward parts and he must cast sin from him even though it cost him an eye or a hand. This hatred of sin underlies everywhere the Master's preaching.

It may be remembered that it was said of a distinguished public man: "We love him for the enemies he has made."

The Christian will perhaps have enemies. Christ has no part with Belial, and the hosts of Belial will war against Christ's people.

Find any cause upon which bad men are united in hatred, and it is pretty sure to be of Christ. Thus the liquor-dealers, almost to a man, hate the temperance cause; and thus those who expect to make money out of war hate the peace societies.

Beware of the arguments of those whose pockets will profit by the success of the cause which they espouse. Their eyes are likely to be blinded so that they cannot see clearly.

But turn again to the words of Christ in his greatest discourse.

A Christian will love even his enemies. In short, he, if he be a thorough Christian, will be perfect even as God is perfect.

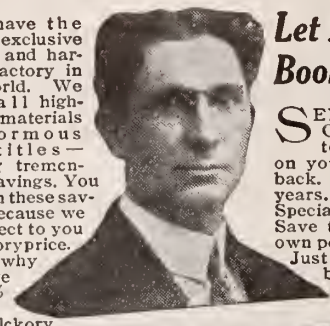
He will bestow alms, but he will not give boastfully nor for effect; he will pray—not to be seen of men, but bowing low before his Maker, alone in the great presence; he will fast, but not for effect. He will not strive to lay up earthly treasure — perhaps the most important advice of all, in this age of materialism. After providing for one's living and the needs of old age, why should men seek to pile up millions? We cannot serve God and Mammon.

And so on, through all of that wonderful sermon. Study it, and you will learn better than in any other way what it is to be a Christian.

* Christian Endeavor Topic for Sunday, May 22. TEXT: Acts 26 : 24-29.

Any Church wishing to use the individual Communion Service, the sanitary method of observing the Lord's Supper, can secure a trial service from the Thomas Communion Service Co., Lima, Ohio. See their advertisement on page 469.

Here's Good News on M 1910 Split Hickory Buggie



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10 DAYS FREE TRIAL We will ship y "RANGER" BICY E on approval, fr ht prepaid to any place in the United States *without a cent deposit in advanc* d allow ten days free trial from the day you receive it. If it does not suit y in every way and is not all or more than we claim for it and a better bicycle than you c et anywhere else regardless of price, or if for any reason whatever you do not wish to k it, ship it back to us at our expense for freight and you will *not be out one cent.*

LOW FACTORY PRICES We sell the highest grade bicycles direct from f ry to rider at lower prices than any other house. /e save you $10 to $25 middlemen's profit on every bicycle. Highest grade models th Puncture-Proof tires, Imported Roller chains, pedals, etc., at prices no higher than ap mail order bicycles; also reliable medium grade models at unheard of low price

RIDER AGENTS WANTED in each town and district to ride and exhibit a s le 1910 "Ranger" Bicycle furnished by us. You v e astonished at the *wonderfully low prices* and the liberal propositions and special offer w ill give on the first 1910 sample going to your town. **Write at once** for our *special offer.*

DO NOT BUY a bicycle or a pair of tires from *anyone at any price* until you receive our cat ue and learn our low prices and liberal terms. **BICYCLE DEALERS,** you can sell our bicycles er your own name plate at double our prices. Orders filled the day received.

SECOND HAND BICYCLES—a limited number taken in trade by our Chicago retail store ill be closed out at once, at $3 to $8 each. Descriptive bargain list mailed free.

TIRES, COASTER BRAKE rear wheels, inner tubes, lamps, cyclometers, parts, rs and everything in the bicycle line at half usual p s.

DO NOT WAIT but write today for our *Large Catalogue* beautifully illustrated and containing a great fu of interesting matter and useful information. It only costs a postal to get everything. **Write it now.**

MEAD CYCLE CO. Dept. D-71, CHICAGO, IL

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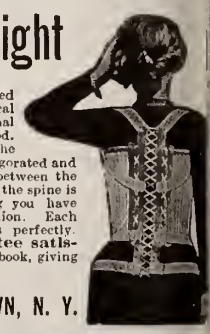

If you are suffering from any form of spinal trouble you can be relieved in your own home without pain or discomfort. A wonderful anatomical appliance has been invented by a man who relieved himself of Spinal Curvature. Its results are marvelous. It is nature's own method. Eminent physicians are endorsing it. The Sheldon Method relieves the pressure of the affected parts of the spine, the whole spine is invigorated and strengthened, all soreness is taken out of the back, the cartilage between the vertebrae is made to expand, the contracted muscles are relaxed and the spine is straightened. There is bright hope for you, no matter how long you have suffered. We have strong testimonials from every State in the Union. Each appliance is made to order from individual measurements and fits perfectly. There is positively no inconvenience in wearing. **We guarantee satisfaction and let you use it 30 days.** Write for our new book, giving full information and references.

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A Flying Start

We are organized to promote successful poultry culture. You can get flying start as a poultryman and make profits sure by using the

Rancocas Strain White Leghorn **HATCHING EGGS** We have over 10,000 Laye

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The laying propensity of our S. C. White Leghorns is indestructibly fixed. They are n bred for "fancy" purposes. Ours are thoroughly bred utility birds, "the kind that l the eggs." We have 10,000 layers, and establish every year more paying egg far for beginners and introduce more vitality into flocks of expert poultry raisers th any other farm in the country. You can avoid all hatching losses by ordering da old-chix from us. Any size shipment from 25 upward, all sturdy and vigoro Breeding stock, any quantity. Complete instructions for beginners—care, feedin etc. No charge. Write for circular giving our plan and prices.

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J. M. Foster, President, Box 160, Brown's Mills in the Pines, N. J.

BEEKEEPING its pleasures and profits, is the theme of that excellent and handsomely illustrated magazine, GLEANINGS IN BEE CULTURE. We send it for six months on trial for twenty-five cents, and also send free a 64-page book on bees and our bee supply catalog to all who name this paper. THE A. I. ROOT CO., Box 70, Medina, Ohio

LAWN FENC Many designs - Cheap wood. 32 page Catalog free. Special Prices Churches and Cemeteri Coiled Spring Fence Co Box D Winchester, In

A YOUNG PREACHER

A BRIGHT young boy of sixteen years has recently received a local preacher's license from the New Haven

Francis Willard Rollins
The Boy Preacher

District of the Methodist Episcopal Church. He is Francis Willard Rollins, of Bakerville, Conn., son of a Methodist preacher. He is still at school. That the lad is physically vigorous is evidenced by the fact that he walks a distance of five miles to Torrington High School and five miles home again every day of the school year. He professes no knowledge of theology but says quite simply in straightforward manly fashion, "I believe I know what God wants us to do and what he'll do to us if we don't do it."

The boy has been brought up in an atmosphere of religious fervor. His father is a Methodist preacher who has been in evangelistic and mission work in large cities and has held important pastorates in various parts of New England. In his father's absence the boy preacher has occupied the pulpit, he has conducted prayer meetings and services of the Christian Endeavor Society, and has occasionally preached in neighboring towns. After his graduation from High School, he expects to enter Wesleyan University, and later hopes to take a course at the Theological Seminary.

The boy's mother died when he was but six years of age. Four years later his father married a niece of Russell H. Conwell, the noted Baptist preacher of Philadelphia. M. K. H.

CALLED HIGHER

Mrs. Susan Lapham (77), at Macedon, N. Y.
Cynthia Latham Case (84), at Burkett, Neb.
Mrs. Sarah Morse Paine, of St. Joseph, Mich.
Mrs. Mary J. Ives (82), of Jacksonville, Fla.
James H. Kerr, of Slipping Rock, Pa. (85).
Mrs. Harriet Clemens Moore, of Lincoln, Neb.
Marion M. Elliott (56), at San Diego, Calif.

Christmas morning, 1909, at Macon, N. C., Miss Harriet E. Nowell (56).

Mrs. Jane A. Minor was called home on May 25, 1909. She was one of the saints of the earth.

Mrs. Margaret A. Hungerford died at Westfield, N. Y., December 20, 1909. She was born September 9, 1829.

James Curry, of Pawnee City, Neb., departed this life January 2, 1910, lacking nine days of being eighty-seven years of age.

Rev. James W. Raynor, of Montrose, Pa., entered into the joys of eternal life January 7, 1910, in his eighty-eighth year.

Mrs. L. M. Raymond, of Warrensburg, Ill., was called to the higher life November 16, 1909, aged ninety-three years.

Wesley Davis, of Richland, Mo., died January 27, 1910, aged seventy-two years. He was a consistent Christian.

Benjamin Waters Phillips, of Green Valley, Knox County, O., was called home January 17, 1910, aged seventy-eight years.

Elisha Clark died at Chatham, N. Y., January 10, 1910. He was a subscriber to this paper for twenty years or more.

Mrs. Robinson, of Ayers Cliff, Quebec, Canada, passed on to her eternal home on August 19, 1909, at the age of seventy-nine.

Died February 5, 1910, Carrie M. Bettys, of New York City, member of Calvary Baptist Church, at the age of sixty-two years.

Rev. Samuel H. Beaven died in Minneapolis, Minn., in January, 1910, after an illness of over ten years. Up to the time of his sickness he had been engaged in city mission work in Minneapolis.

Mrs. Joseph Briggs passed away at her home in Plattsville, Colo., October 12, 1909, at the age of sixty-seven.

Mr. W. W. Dennen, of East Poland Me., died in August, 1909. He had long been a reader of THE CHRISTIAN HERALD.

Miss Almira Westcott, of Plainfield, Ill., "passed on" February 14, 1910. An earnest reader of THE CHRISTIAN HERALD; a missionary of the paper also.

Mrs. Caroline Pillow, aged eighty-three years, died at Wilkinsburg, Pa., Sunday, 1:18 A.M., January 30, 1910. Mrs. Pillow was the widow of Captain Henry Pillow.

Miss Martha Seaman, of Wantagh, L. I., entered into rest in December of 1908. She was secretary of the Ladies' Aid Society of Wantagh for nearly twenty years.

Entered into rest, Mr. William Gardner at his home, Ontario, Ind., at the age of eighty-four. He was a devoted reader of THE CHRISTIAN HERALD for over twenty years.

Mrs. T. B. Seaman, of Wantagh, L. I., entered into heavenly rest March 10, 1910. She was loved by all who knew her for her Christian character and loving and kind disposition, especially to the needy poor.

Rev. Charles McKelvy, member of the California Conference, died some time ago at the Pacific Old People's Home, San Francisco, where he had been the efficient and highly esteemed superintendent for nearly a score of years.

Mrs. Isabel Lewis (79), of Pacific Grove, Calif.

Mrs Mary C. Park, of De Soto, Mo., passed to her rest on November 18, 1909.

Died January 24, 1910, Mrs. Hermon Osgood, of Lower Cabot, Vt., aged sixty-three years.

Wm. Cooke, of Tuscarora, Pa., died recently, aged sixty-five years.

Mrs. Rebecca Largent, in Butler, Mo. She died as she had lived, triumphantly in the Christian faith.

William N. Gesner, late of Whitneyville, Conn., passed away at Alna, Me., on February 26, 1910, in the ninety-fourth year of his age.

Mrs. Thomas Egerton, of Galt, Ontario, departed this life February 15, 1910, aged seventy-two years. For eighteen years a reader of this paper.

Rev. Henri Gelan, pastor of the First German Baptist Church, of Hoboken, N. J., died on Wednesday, March 16. He was born September 13, 1863, in Bischweiler, Alsace, when it was still a province of France, and he was a descendent of the Huguenots. The years of his youth he spent in Paris. In 1883 he came to this country and settled in Lynn, Mass. He studied at the Newton Theological Institution. He took charge of a French-American church in Stryker, Ohio. Being fully conversant with the German language, and having a strong inclination for the German work, he entered it in 1896 and served as pastor in Bridgeport, Conn., Winona, Minn., Arnprior, Ont., Hepburn, Pa., and Hoboken, his last charge, from whence his Lord took him to himself.

The Arm of the Lord

LET us cling to the arm
That is mighty to save,
To the arm of the Lord let us cling.
He will help us to ride
O'er the treacherous wave,
And His Spirit will help
Timid hearts to be brave;
To the arm of the Lord let us cling.

When we think of our sins
We are tempted to doubt;
To the arm of the Lord we must cling.
Faith in God and His Son
Puts temptations to rout,
Though in legions they come
From within, from without;
To the arm of the Lord we must cling.

There's forgiveness with God,
When repentant we cry,
In the name of His Son, whom He gave:
On this promise of God
We can ever rely,
We will treasure the word
Till we gather on high,
Holding fast to the arm that will save.

Come to Jesus, oh come,
Though your sins weigh you down;
Come to Jesus and trust in His love.
For a penitent soul
There is never a frown—
There's a welcome instead,
And a robe and a crown,
And a home in the mansions above.

Passaic, N. J. JOHN M. MORSE.

The Mattress That is Built—Not Stuffed

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Yours truly, H. B. JOHNSON
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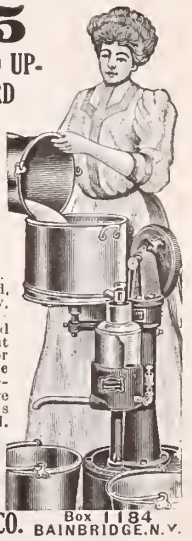

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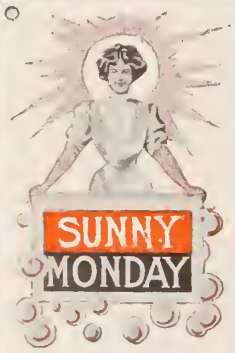

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Christian Herald

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From the painting by H. Valkenburg

FIRST STEPS

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

W. S., Grand Forks, N. D. As "Mark Twain" has just passed away, it might be of general interest to show us the origin and significance of Mr. Clemens' pen name. I have searched my dictionary—unabridged, too—and encyclopedia and find nothing to the point.

"Mark Twain" is one of the calls of the leadsmen on the Mississippi steamers. The call "Mark Twain" meant to mark "two fathoms." Mr. Clemens first signed the name to articles written for the *Territorial Enterprise* of Virginia City, Nev.

N. E. McK., Millanville, Que., Can. 1. What are the Biblical grounds against polygamy? 2. What is the difference between "apostle" and "disciple"?

1. Although polygamy was a prevailing custom in the ancient East (and is so still, to some extent), many if not a majority of the Israelites had a single wife. (See Prov. 12: 4; 19: 14; 31: 10.) In Gospel times polygamy had almost died out. (See Matt. 18: 25; Luke 1: 5; Acts 5: 1.) It is notable that no case of polygamy among the Jews is mentioned in the Gospel narrative. Christ in his teachings impliedly condemned polygamy as contrary to the original purpose of marriage. (See Matt. 19: 3-9.) Paul's teaching is also clear on the same subject. (See I. Cor. 7; Eph. 5: 23; Eph. 4: 4.) 2. An "apostle" is "one sent to minister," or "one with a mission," while a "disciple" is a learner, a follower, a believer. A disciple of Christ is any one who believes his doctrine and emulates his example: an apostle one with a special work to do. The two terms, however, are very often employed interchangeably.

A. R., Housatonic, Mass. 1. Was the late Dr. Klopsch a doctor of divinity or an M.D.? 2. What church did he attend? 3. What is the correct pronunciation of "Klopsch"? 4. What did Italy do to show her gratitude for his co-operation after the great earthquake?

1. Dr. Klopsch was a doctor of philosophy and a doctor of laws. 2. He was a member of the Methodist Church and one of its lay preachers. 3. The name is pronounced as spelled, with the "c" silent. 4. The King and Queen in a personal interview expressed their thanks and appreciation of his great work after the earthquake and in the time of stress which followed.

J. L. C., Norman, Calif. 1. When and by whom were the first Bibles printed in America? 2. What was the price of a Bible at this time? I heard the statement made recently that the first Bibles were printed in this country in 1734, and it took the wages of a laboring man fifteen years to pay for a Bible at that time.

1. Bibliophiles for a long time contended that the first American Bible was printed by Robert Aitkin, of Philadelphia, in 1781. Isaiah Thomas in his *History of Printing* says that Kneeland & Green, of Boston, printed an edition of the Bible for Daniel Henchman. It bears the date of 1761, and is a copy of a London Bible, put secretly through the press, as the Bibles were allowed to be printed in Scotland and England only by those who had the privilege from the Crown. 2. We do not know the price of the Bible. This is an overstatement, because Bibles were quite common in the early colonies.

L. A. C., Narvon, Pa. How much postage must be put on letters and United States postal cards or any class of mail matter to send to foreign countries, and to what countries can you send mail at the same rate as over the United States?

You can send a letter to Mexico, Canada and any part of Great Britain for two cents. Letters may be sent to Germany for two cents, but are only taken on steamers landing at German ports. The fast steamers sail by way of England and take only letters bearing five-cent stamps. All other foreign countries and colonies five cents. Postal cards take a two-cent stamp in all cases, even Great Britain, where the two-cent stamp takes a letter of one ounce.

M. M. B., Waterbury, Conn. What is the Christian argument against suicide?

That life is given to us as a trust, indeed as our greatest trust; that we must keep it and use it rightly and be responsible for it. We are here by the will of the Almighty. We are set in the path of duty and to please our whim, or at the call of some allurement, we must not abandon our post. There is something here for each of us to do, both in developing the best there is in ourselves and in helping others. Till God wills it, we must abide. Job said, when tempted to die: "All the days of my warfare would I wait till my release should come." (Job 14: 4.) "Do thyself no harm," said Paul to the jailer at Philippi (Acts 16: 28). Every man who is sane knows that he has no right to take his life in his hands and fling it away. Human nature is weak; but just at the moment of our greatest weakness, we get divine reinforcement and reassurance if we ask for it.

J. L., Rayland, O. 1. Name the books written by Roosevelt. Is he writing a book of his travels in Africa? 2. Who is the present poet laureate of England?

1. The books by Theodore Roosevelt are: *Winning of the West, History of the Naval War of 1812, Hunting Trips of a Ranchman, Life of Thomas Hart Benton, Life of Gouverneur Morris, Ranch Life and Hunting Trail, History of New York, The Wilderness Hunter, American Ideals and Other Essays, The Rough Riders,* *Life of Oliver Cromwell, The Strenuous Life.* He is also part author of the following: *Hero Tales from American History, The Deer Family, Outdoor Pastimes of an American Hunter. Scribner's Magazine* has been publishing the account of his travels in Africa. 2. Alfred Austin is poet laureate of Great Britain, appointed in 1896.

R. W., Roanoke, W. Va. 1. Will you please describe the battle of Saratoga? 2. When were North and South Carolina separated? 3. How many constitutions have we had? 4. How was Paul executed and by whom?

1. There were two engagements near old Saratoga. General Burgoyne in command of the British forces encamped at Saratoga on September 14, 1777. On the 19th was fought the Battle of Bemis' Heights, with both sides claiming the victory. On the 7th of October was fought the Second Battle of Bemis' Heights, or Saratoga, in which Burgoyne was defeated, and ten days later he surrendered with 5,642 men. He had lost 4,000 in the campaign. 2. There was no formal act of separation of one colony or State from the other. In a charter of 1663 Charles II. of England made a grant to Earl Clarendon and others of the country called Carolina, really North Carolina. The original charter was withdrawn and in 1730 the Crown divided Carolina into North and South Carolina. Although this was the formal act, the people of the two parts seemed to have been conscious of separate interests and existence some time before. 3. We have only had one national constitution. In 1789 enough States had adopted it to permit it to go into force. 4. No one knows the exact manner of Paul's death. Some say he was beheaded; others simply state that he died a martyr, and one or two imply he died a natural death.

Subscriber, Oakwood, Mo. Please explain Matt. 16: 18. Is the Christian Church founded on Peter as the "Rock," or on Christ the Rock?

The passage in question is one usually referred to in support of the claims of the Roman Church, but it is quite certain that whatever power or authority was granted to any of the apostles was shared by all in common. The church was built upon twelve foundations (see Rev. 21: 14) and not upon Peter alone, but upon all the apostles (see Eph. 2: 20). The language of Matt. 16: 18 is metaphor. Besides, Peter never claimed or exercised any power different from his associates.

P. P. T., Freeman, S. D. Is it possible for any one, in the Gospel dispensation, and not believing in Christ, to be saved?

We can set no limit to the mercy and pardoning power of God. In all ages and in every nation he has raised up witnesses to himself. If the question refers to one who, living in Gospel times and having heard the message of salvation, wilfully ignores or rejects it, we might have reasonable doubts, although we are not to judge in such matters; but if he be in a portion of the world still in heathen darkness, the case is different. To deny the possibility of salvation to the heathen who have never heard the Gospel is opposed to the spirit of both the Old Testament and New Testament. The earliest Christian teachings held that the Holy Spirit exerted an influence upon the unevangelized by means of reason, and that those who lived pure, upright lives before God might be called, justified and saved. Justin Martyr, Clement, and still later, Zwingle, taught this doctrine, and believed that the moral and pure among the heathen might be accepted for the sake of Christ's finished work and atonement. Job was an Arab, of a heathen race; yet he is represented as a man of perfect integrity and under divine protection and blessing. Paul's exposition in Rom. 2: 14, 26, 27, which holds that those not being under the law (of Christ) may be a law unto themselves.

Abbie A. K., Amiret, Minn. Please explain John 3: 6, (2) 3: 19, and (3) the clause of Matt. 1: 20. 4. Why does Tischendorf say the Hebrew, or Christian, God is wholly masculine?

1. Jesus here stated an impressive general proposition: that a thing partakes of the nature of that from which it proceeds. By "flesh" he meant not the mere material body, but all that comes into the world by birth, as contradistinguished from "spirit," which is born of the Spirit and not of flesh. 2. Those who, knowing good from evil, preferred the latter, were condemned by that fact. This should be read in the light of the passages immediately preceding, from v. 16. In this case, it was the rejection of Christ, "the Light of the world." 3. The revelation to Joseph was to reassure him, as the passage itself clearly explains. 4. Man's likeness to his Maker consisted not in physical form or intellectual attainments, but in the divinely implanted "moral disposition of the soul," and in the love of knowledge, justice, righteousness and truth. Thoreau's remark refers to the ancient anthropomorphism which in almost every age has represented divinity in human form and with human characteristics (anthropopathy), probably because the finite spiritual human mind cannot conceive of God otherwise. The Hebrews were expressly warned against this in Exod. 20: 4, 5.

J. C. P., Capelsie, N. C. What kind of a needle was our Lord talking about when he spoke of the rich man and said "it is easier for a camel to go through the eye of a needle," etc.?

Some travelers write that the "needle's eye" was and still is a common Eastern name of a small wooden gate or wicket which remains open after the larger gate in the city wall is shut for the night. The saying quoted in the passage was a proverb used in the Jewish schools to denote anything very difficult, or practically impossible.

Famous Christian Testimonies

Norman Hapgood

AS editor, author, critic, Mr. Norman Hapgood has been for the last ten years or more one of the best-known figures in the field of American periodical literature. His acute powers of observation and his keen judgment of men and motives have been sufficiently demonstrated in the influential pages of *Collier's Weekly*, of which he is editor. Mr. Hapgood's wide range of personal acquaintance, and his familiarity with those who are the acknowledged leaders in political and social thought and action in this country, marked him as a man peculiarly qualified to answer the question below:

"Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man to-day to be known as a professing Christian?"

Mr. Hapgood's reply is given below in full:

My Dear Sir: New York, December 17.

I feel sure that the spirit of Jesus is much more dominant in politics, business, and international relations than it was fifteen or twenty years ago. In politics, the interest in the welfare of the humble has been shown in the increasing support given to disinterested leaders and liberal measures. There have been many set-backs, as was shown only the other day in San Francisco, Cincinnati, Philadelphia, but in spite of these set-backs, progress is unmistakable. In business the change is decidedly more marked. There, too, there is much to do. The contest now going on in Illinois over the limitation in the working hours for women in certain employments, is an illustration; but nothing is more inspiriting than a thorough study of what employers are now willingly doing for their employees that they would have thought outrageous exactions a dozen years ago. The passage of the pure food law was a notable mile-post in the progress of honesty in business.

In international relations the value of peace is appreciated more widely every year.

Yours sincerely,

Norman Hapgood

Miscellaneous

Mrs. M. S., Englewood, Ill. It is Christian without Christ. It substitutes the human for the divine will. It does not teach the Atonement as the orthodox Christian churches teach it, nor does it believe in conversion in the same sense in which they do.

Mrs. S. D. T., Dresden, Kas. 1. Your letter is appreciated. Some circuses may be educational and instructive and without objectionable features; but there are others—and I fear the majority—that are demoralizing to the young. 2. We know nothing of the teacher in question.

A. G. B., Mabelvale, Ark. The general assumption of Biblical students is that although Cain, Abel and Seth are mentioned, there was a large posterity of Adam, not mentioned in the Scriptures, and that of neeessity there must have been intermarriages. This is practically made clear when we read that Cain, after the murder of Abel, went to the "land of Nod" (which means "exile"), and there took a wife and built a city. By that time, the posterity of Adam had doubtless spread over considerable territory.

J. G. B., Hanover, Va. Judas was discussed in THE MAIL-BAG recently, covering the same points mentioned in your question. His motive in joining the Twelve can only be conjectured. He may have been genuinely drawn by the preaching of the Master, or he may have been led by cupidity or ambition. Although there is no special record in his case, it is inferred that he shared the tasks of the other disciples and exercised the same powers.

S. S. G., Glenn, Calif. The leading Baptist quarterly of the United States, the *Christian Review* of January, 1855 (p. 23), said that the claim to the distinct and unbroken existence of a church substantially Baptist from the time of the apostles down to our own can not be sustained. This view is also taken by Cutting in his book entitled *Historic Vindication* (1859.) The whole subject is one which has been a disputed issue for generations and is likely to be affected, one way or the other, by any new expression of opinion.

NEW YORK, MAY 18, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Emperor of Japan

A Shinto Temple in Kyoto

Okuma, the "Grand Old Man" of Japan

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THE "STARS AND STRIPES" IN JAPAN

Rev. Francis E. Clark

By Rev. FRANCIS E. CLARK, LL.D.

MUCH foolish talk about war between the United States and Japan has arisen of late, and our papers have had more or less to say on the subject. The testimony of a recent traveler in Japan on this score may be of some value, and may help to dispel any lingering idea on the part of my fellow countrymen that "Japan is spoiling for war."

I do not pretend to have any inside political information, for though I had an audience with his Majesty, the Emperor, and an interview with Count Okuma, Japan's greatest living statesman, I had no conversation with them on international subjects. But I did have some opportunities to know how the people of various classes feel toward America.

From the *Cleveland* six hundred and fifty Americans landed at Nagasaki and Kobe and Yokohama last January, by far the largest body of tourists that ever visited these ports at the same time. In every place, as well as in Osaka, Tokyo and Kyoto, we were received with the utmost cordiality and enthusiasm. Not a discordant note was struck during the two weeks the Americans were in Japan. At every street corner crowds of Japanese awaited us, waving as many American as Japanese flags. I never saw so many American flags in my own country in the same length of time as during those two weeks in Japan. Over the principal streets of their cities great arches were erected, on which were always entwined affectionately the Stars and Stripes and the Sunrise flag of Dai Nippon.

The crowds on the streets cheered the Americans continually, shouting *"Banzai! Banzai!"* (May you live ten thousand years!) I did not hear of a single insult or derogatory remark, though such remarks would not have been surprising. We should have heard them, probably, if 650 Japanese had suddenly invaded an American city.

Not only did the crowd cheer the Americans, and show their cordial friendliness in every possible way, but more formal welcomes were not wanting. The *Cleveland* had scarcely come to anchor in Nagasaki Harbor when a large delegation of the leading citizens of Nagasaki, in tall hats and Prince Albert coats, climbed aboard the ship, and the mayor, in an eloquent address, offered the freedom of the city to the Americans, and made them feel that they were welcome from the first moment they stepped ashore on the soil of Japan. This was followed by a public meeting in one of the large halls in Nagasaki, when most cordial expressions of friendship and admiration for America were voiced by the leading citizens.

In Kobe and in Tokyo there were other formal meetings of welcome, when the mayor of the cities, the members of the common councils, the presidents of the boards of trade and others came together to express in every possible way their regard for the visitors and for the country from which they had come.

Still another reception was held at the beautiful villa of Count Okuma, the "Sage of Waseda." Nothing could have been more friendly than his words, and nothing more laudatory of America. In private conversation he afterwards assured me of his personal happiness in meeting so many Americans; and certainly the lavish bounty with which he received them left nothing to be desired, and showed his deep personal interest in their coming.

After this reception came another one on the following day in the largest theatre of Tokyo. Here the mayor and councilmen were present, and nearly a score of eminent Japanese citizens who had made the tour of America on the recent great business men's excursion. Count Shibusawa, the mayor of Tokyo, addressed us, and, as I had been asked by my fellow passengers to reply to these addresses of welcome on this and other occasions, I took special note of what was said, and detected, in all the addresses, not a single discordant note, nor anything that showed aught but the utmost friendliness for America and Americans. This reception in the theatre was given by the municipality of Tokyo, who had entertained the tourists at dinner at the Imperial Hotel immediately before.

The Beautiful Gate of a Temple at Nikko

On still another occasion, I had the opportunity of learning something of the friendly feeling of the people of Japan toward America at a banquet which, as one of the vice-presidents of the American Peace Society, I was asked by the Kyoto Peace Society to attend. "Here were gathered in the Kyoto Hotel," as I had occasion to write recently, "at a banquet that would have done credit to the Waldorf-Astoria, some twenty of the leading business and professional men of Kyoto, in many respects the second city of importance in the empire. The governor and mayor, though detained by illness, were represented by their deputies, and the president of the Chamber of Commerce and other leaders in the government, in the education and the business of the city, expressed themselves in the warmest terms towards America and Americans. They spoke of war between the two countries as an almost unthinkable crime." This banquet was presided over by the president of the Common Council of Kyoto. The speeches were all of the most cordial and unequivocal character, lauding the blessings of peace, the benefits of arbitration and conciliation, and inveighing against the horrors and the idiocy of unjust war.

At this time Secretary Knox's note about Manchuria had just been published in Japan, and was creating more or less excitement in official circles; and

Continued on page 495

THE
American Pulpit

A SERMON BY

Bishop H. W .Warren*

PARTNERSHIP WITH GOD

TEXT—1. Thess. 2:12 (R. V.)
"Walk worthily of God, who calleth you into his own kingdom and glory."

IF I were to quote all the promises of co-operation, and give all the instances of partnership, between God and man that are given in the Bible, there would be no room for comment. From the time that God walked with Adam in the garden in the cool of the day, clear down to the time when Jesus left his disciples, saying "Lo, I am with you alway, even unto the end of the world," his saying has been evidently true: "Without me ye can do nothing." It only remains for us to illustrate, and make actual in our experience, the amazing possibility of such a partnership.

It is worthy of immortal memory that the lofty exhortation of the text to walk worthy of God was not addressed primarily to such great souls as Socrates, Aeschylus, Aristides the Just, but was presented as a possibility, and hence a duty, to the common people of Thessalonica; and kindred exhortations were addressed to the people of Corinth, Ephesus and Colosse and the degenerate cities of that day. After enumerating some of the most debasing and degrading sins of a lost humanity, Paul says to the Corinthians, "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified, in the name of the Lord Jesus Christ and in the Spirit of our God." And to men of that class who were redeemed he offers this divine partnership with the infinite God. Surely no gospel of higher ideals could be presented to men. In what respect and in what departments are we in such partnership? In every respect and in all departments.

God the Principal Partner

Whether one adopt the theory of an absentee or the truer one of an immanent God, this co-operation of God with man is evident, either by the action of imposed laws and forces, or by personal power. One can think of no field of endeavor where man alone is sufficient. There must be a world that man did not make on which to labor. There must be air to breathe, forces and laws in full play, or man's endeavor is nought. Paul may plant and Apollos may irrigate, but it is all in vain unless God give the increase. Man is indebted to Him who constantly upholdeth all things by the word of his power for the constancy of nature. That sown seed is not of man's creation. He hides it in the ground and goes away and forgets it. But the Author of life remembers, and laws chemical, vegetable and vital are in full play in the dark ground, and at length the joy of harvest comes. Man has done so little that he scarcely seems to have been in the business at all.

Man makes a little world to sail the seas instead of realms of space. In a hundred days more or less it is at port thousands of miles away. But did he make the seas, the rivers in them and in the voyaging air by which the transit was made? No; but he is in partnership and entitled to use the resources of the firm.

There are about ninety millions of people in this country, more or less given to toil. They are in the fields, factories, mines, on the seas, everywhere. But there is an agile force that does more work than every man, woman and child of them all. It is steam. By it the train flies over the mountain and plain, the factory wheels are whirled, the mines are worked. But does man make every drop of water with this capability of intense expansion? No; but he is in partnership and is entitled to use the resources of the firm. Only let him walk worthy of God, the other partner.

A Union of Illimitable Resources

Man needs to make a way for his hurrying tides of commerce through the long miles of the heart of a mountain. He can not tear away the solid rock with his delicate fingers. And the pick swung by his sturdy arms makes scarcely any impression. But he reaches the solid, quiescent stick of dynamite far into the unbroken solidity of the rock and bids it turn itself into an airy gas, with particles so abhorrent of each other that they make a pressure of 80,000 pounds to the square inch. No rock, even buttressed and weighted down by miles of mountains, can stand such a pressure; and so the way is torn open. But did man make the irrepressible gas? By no means. But he is in partnership and entitled to use the resources of the firm. O miner man, walk worthy of God, the other partner.

Man is in haste and the mobile air but slowly carries his words at the rate of 1,090 feet a second, and he wants to send them instantly. He finds in earth, air and sky an ocean of force ready to do his bidding, and in a little pipe under a city street there are thousands of voices flying, and over continents and under seas his words are swiftly going. Did man make the unthinkable swiftness of electricity? By no means; but he is in partnership and is entitled to use the resources of the firm. Oh, whoever thou art lifting lips to the phone, or putting fingers to the telegraphic key, walk worthy of God, the other partner.

The Wonders of God's Chemistry

But swiftness is not the only serviceable quality of electricity. I know a factory making six thousand barrels of cement a day. They need 50,000 horse power to operate the mill. There is no room for them in the narrow space, and they could not be used if room was abundant. So men go away two hundred miles to the mountains and find a waterfall thundering in its might. They harness this power, set it to raking up electricity out of its boundless ocean, and send it the two hundred miles on three slender wires, turn the 50,000 horse power into one hundred and twenty dynamos, and the work is done. But did man make those lofty mountains, did he make the distant ocean, did he bring millions of tons of water hundreds of miles and make the infinite realm of gravitation to pour power down the cataract? By no means. But he is in partnership and entitled to use the resources of the firm. Oh, engineer in so many realms, walk worthy of God, the other partner.

This co-operation is seen as clearly in man's mental realms. The special office of the Comforter is to lead into all sorts of truth. How immeasurably was Paul enlightened in his three days in Damascus and his three years in Arabia! He recognized the true way to superhuman wisdom when he prayed that God would enlighten the eyes of the understanding of the Ephesians. Every teacher knows that boys converted while at school show a quickened intelligence and larger grasp of their studies. Converted heathen immediately show a brighter mind even in worldly things. Christian writers have thoughts the world will not willingly let die. All the great poets are in this helpful partnership. Milton, Shakespeare, Browning, Tennyson, Lowell, and Longfellow have eminence and write things worthy of immortality, while Byron and his ilk write things that ought to die. Milton prefaces his great work with this prayer:

> And chiefly thou, O Spirit, that dost prefer
> Above all temples the upright heart and pure,
> Instruct me, for thou knowest; . . .
> . . . what in me is dark
> Illumine, what is low raise and support;
> That to the height of this great argument
> I may assert eternal Providence,
> And justify the ways of God to men.

Bunyan equally seeks help for a work many times more widely read than any other book of English origin. When the moulders of this nation met in Philadelphia in 1776 they all felt that the issues involved were too great for human wisdom; so they sent for William White, rector of Christ Church, to lead them in prayer. The result was the Declaration of Independence and later the Constitution of these United States, which William Gladstone says "is the most wonderful work ever struck off at a given time by the brain and purpose of man." And the book of Scripture inspired of God, profitable for teaching, for reproof, for correction, for instruction in righteousness, is read by increasingly multiplied millions year by year. What holy men of old wrote as they were moved by the Holy Spirit still lives with increasing power. Let it not be supposed that that partnership closed with the closing of the so-called canon. Glorious is the fact that God has spoken to men in times past in diverse manners by the prophets, but far more glorious the fact that he now speaks to us by his Son; and this speaking is to continue to the end of the world. Great as is the power of the other partner in the realm of gravitation, steam, explosives, rivers in ocean and air a electricity, it is even greater in the realm of mi Man could not originate, find or even imagine great thoughts of his own priceless worth, a wh world not being legal tender for a single soul; co not imagine the unity, omnipotence, omnisciene infinite love accessible by every seeking soul; but is in partnership and is entitled to use the resour of the firm. Oh, active thinker, walk worthy God, the other partner.

Still more evident is the fact of partnership the realm of the will. As Paul says, "It is God w worketh in you both to will and to work for his g pleasure." Nebuchadnezzar, backed by all kin authority of armies and the fiery furnace, could break down the will of the three Hebrew childr nor of Daniel, determined to pray. It is too m to expect the will of a slave to stand against the v of a king backed by such various powers. But was in partnership with one whose will is supre and was filled with the knowledge of his will in spiritual wisdom and understanding, to walk wor ily of the Lord, strengthened with all power u all patience and long suffering with joy.

Of course, in the great work of the spirit rea partnership with God is necessary. The new cr tion is beyond the ability of man.

> How helpless nature lies
> Unconscious of her load!
> The heart unchanged can never rise
> To happiness and God.

We are to be born not of the flesh but of the Spi We are to become partners of the divine natu We are made partakers of Christ and of the H Ghost. It is a life so high that the best blood, hi est culture, and ability of Nicodemus to be a ruler the Jews could not attain that lofty life. Even must be born of the Spirit. To them who belie on Christ, to them gave he power to become children of God, with all the power of heredity flo ing from Father to child. Such lofty heights of are unattainable by unaided man. But he is partnership and is entitled to use all the resour of the firm. Oh, child born of the Spirit, w worthy of God, the Father.

Working Into the Eternal Plans

Now we see how God can call such lives into own kingdom and glory. They are his children, t are filled with the knowledge of his will, they h worked into his eternal plans, they can be taken i heaven and made to sit down on the throne w Christ and not be ashamed. They bear his ima they have been co-workers for the same ends, the fore they are fittingly with him, where he is, a behold his glory.

That glory is so resplendent that Moses could see it and live. Covered with the hand in the cl of the rock, and seeing only the back, not the fro of the passing radiance, his own face shone so t the people could not bear to look upon it. The gl into which God invites all his partners is unspe able.

> To form a robe of light divine,
> Ten thousand suns around him shine;
> But oh, the glories of his mind
> Leave all our wandering thoughts behind.

In ending we will not forget what was said in beginning, that all the humble, lowly and oppres sons of sorrow and toil are invited into this kingd and glory. The lower and lowest helps in the ma rial realms are not more willingly and abundan given than the higher and highest helps in the Spi realms. Nay, the higher, the more willingly giv While God is glad to say concerning Bezaleel, have filled him with the Spirit of God in wisd and in understanding, and in knowledge, to dev skilful works, to work in gold and in silver and brass and in cutting of stones for setting," he far more glad to see Shadrach, Meshach and Ab nego withstand the king's commandment, and far more glad to change a persecuting Saul int preaching Paul and constantly to strengthen him an ability to do all things.

How shall such lofty partnership be attained a maintained? First of all, hold vividly clear that other partner is more than willing to enter the uni

Continued on next page

* Bishop Warren is one of the ablest and most eloquent leaders in American Methodism.

Partnership With God

Continued from preceding page

oof of this is seen in his glad co-eration in every available way. He nds with outstretched hands, say-g, "Come unto me, all ye that are ary and heavy laden."

Next, remember that the terms of e compact must be mutually accepta-e to both parties in the firm. Un-ly purposes and souls cannot be in rtnership with a holy God. The ad partner must dictate the condi-ns. Even Christ must say, "Not y will, but thine, be done."

These points being accepted, get in-nate with God. Study his plans; e how he makes grass and trees to ow, how the grain is multiplied a ndredfold, how the rivers run into e sea and are all brought back again equal rivers in the upper air, how seeks by every provision to enlarge d uplift man's thought and to purify d recreate his spirit.

, then, wish more for God; burn more with desire;
Covet more the dear sight of his glorious face.
ay longer, pray louder for the sweet gift of fire
To come down on thy soul with its whirlwinds of grace.

d loves to be longed for, he longs to be sought;
For he sought us with such longing and love;
e died for desire of us, wonderful thought!
And longs for us now to be with him above.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

ipsy Smith's Work Abroad

INCE his American campaign ter-minated, Gipsy Smith has been iding missions in various parts of ngland. His first meeting took place Hanley, Straffordshire, in the centre "the potteries," which has a popula-on of about fifty thousand. It was at his city that the great crisis in the ipsy's life occurred. His old friends eceived him with great cordiality. rom Hanley he went to Halifax, in orkshire, where he also had a very uccessful mission. From Yorkshire e went to Hull, where Rev. J. H. owett at a great gathering number-ig upwards of 2,000 referred to him s "one of God's great gifts to this eneration." His next important mis-ion was held in Paris (France), being ne first Protestant mission ever held n that country. The Paris newspapers ommented very favorably on the mis-ion, which was pronounced by every ne to have been a wonderful success. he evangelist is looking forward to nother visit to the United States, here he expects to speak in most of he large cities on the Pacific coast.

A. SHELDRICK.

What Will Become of Our Children?

WRUNG from the lips of the mothers of men,
Charged with an anguish no others may ken,
ises the heart cry of Rachel again,
What will become of our children?

Drink-shadowed firesides of village and farm
Summon the guards of the hearthstone to arm,
Lifting to heaven that cry of alarm,
What will become of our children?

Down in the hell of the city retreat,
Voiced in the jargons of alley and street,
Rum-ridden millions the question repeat,
What will become of our children?

Slaving for sustenance others should earn,
Buying with blood what the dramshop will burn,
Robbed of their birthright to play and to learn,
What will become of our children?

Troubled, the far-visioned prophets of state,
Ask themselves, How can the nation grow great?
Ask, as they scan the red records of fate,
What will become of our children?

Gird thee, O Church! and arouse thee, O State!
Else be the woe of the millstone thy fate!
Banish the Beast! Let the glad years relate
What will become of our children.

—REV. HENRY HAYDEN BARSTOW.
State Treasurer, New York Anti-Saloon League.

The Children's Pulpit

APPLE BLOSSOM SUNDAY

By Rev. J. M. FARRAR, D.D.*

AN apple orchard in blossom is one of the most beautiful sights on all this earth. I hope my juniors are all enjoying this beautiful world made more beautiful by its apple blossoms. If you had known you were going to visit this world what would you have brought with you? God knew you were coming and he sent with you the three things you need most for a happy visit. First, a portable house, called a body, in which to live. It is built to last from seventy to one hundred years. Second, an intellect to help you to enjoy the world and the people you are visiting. It shows you how to see and enjoy the best things in the world. Third, a spirit that keeps you from getting lost in this world. This spirit tells you to enjoy this life, but not to forget that the world from which you came, and to which you can return, is more beautiful than this one.

. . .

HAD you known you were coming, what birthday gift would you have selected? A small boy said, after his mother had punished him: "If I had been given the choice of a mother, I would have taken grandma, she is so good to me." When he grew older he knew better. There is no friend like mother. What would have been your choice of a birthplace? Would you have selected the city or the country? Our text answers the question as I would answer it. It tells of the beautiful birthplace of a little girl. "I raised thee up under the apple tree." The apple tree probably grew by the corner of the house where she was born. This text is part of a wonderful song-story. With her husband she had gone back as a bride to the old home. He pointed to the apple tree where she was born; the same apple tree under whose shade they had often sat, and where he had told her of his love. Do you wish you had been born under an apple tree? You can if you will. The Bible says you must be born again, born a second time. You can select your second birthplace. The Bible says Christ is like an apple tree. "As the apple tree among the trees of the wood, so is my beloved among the sons." To be a child of God you must be born again, born in the likeness of Christ. Our Christ is the tree of life. To be raised up under his love is what God means by, "I raised thee up under the apple tree." Possibly, when your visit to this world is ended and you return home to heaven, you will sit down under the shade of a tree by the river of life and talk to Christ about his love. I hope the tree of life in Paradise will be like an apple tree in blossom.

. . .

APPLE blossoms are beautiful, but there is something more useful to follow. After the blossoms come the apples. Apples are blossoms filled with fragrance, sunshine, nectar and colors from the rainbow. In Europe, before our ancestors became Christians, it was the custom when a child died to put an apple in his hand with which to play in Paradise. There is a legend that represents the Angel of Death, whose duty they believed was to separate the souls from the bodies of those who are dying, holding an apple close to the one who is about to depart from life. This in order that the first thing the spirit would see in the new world would be a beautiful apple. "As the apple tree among the trees of the wood, so is my beloved among the sons." We as Christians expect to see Christ first in heaven. "As the apple tree among the trees of the wood, so is my beloved among the sons."

. . .

IT is time to close, but I must give you two minutes in order to tell you a quaint apple story. If your father and mother came from the country they will tell you how, as children, they played under the apple trees. They put sticks for legs in big apples and set them up as animals. With a little imagination added to the apples and sticks they soon had a menagerie. This quaint play has an interesting origin. In the early days, the people of Athens had a place for worship just across the river Esopus. They took sheep across the river as a sacrifice to their gods. There came a very heavy storm and the river was so swollen that the worshipers could not take the sheep across. Some one recalled that the Greek word for sheep was the same word that meant apple. Then they put wooden legs on the apples and offered them as a sacrifice. They used the same word and believed their gods would not know the difference. Once a year they put apples on legs and sacrificed them in commemoration of this occasion. Children playing under the apple trees are still commemorating the old Greek sacrifice.

. . .

CHRIST is compared to an apple tree, he is so beautiful. But we must not put these apple blossoms, with which our church is decorated to-day, in place of Christ. We do not worship apple blossoms, but we use them and enjoy their great beauty as a reminder of Christ, and of how we can be "born again" under the beauty of his love. After your apple blossom service take these flowers to the sick, take arms full of them to the children's ward in the hospital. It would be fine to read to the sick while they look at the blossoms and enjoy the fragrance. In your Bible you will find apples spoken of eleven times.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "I raised thee up under the apple tree." Solomon's Song 8:5.

Nordau on the Theatre

PROFESSOR MAX NORDAU, who is recognized throughout Europe as a distinguished scientist and whose books on sociological studies have been widely discussed, has lately been considering the claims of the theatre to be regarded as "a means of culture and education." The conclusions reached by this great thinker and writer are deserving of attention. He says:

"My moral education has remained untouched by the theatre; and the only effect which the theatre would have upon me would be a feeling of repulsion and contradiction, for my moral opportunities were always the very opposite of the morals of the dramatic heroes. . . .

"Outside of the handful of youthful dreamers the theatres are attended by a public which has no spiritual attributes, a loose and lax crowd which follows the stream of every fashion and drags after it; a public which only seeks to while away its weary hours and to escape boredom; which only wishes to be entertained and is anxious to have its feelings tickled; a public which above all wishes to laugh. What plays are they which the masses flock to attend, which the occupants of the boxes, of the orchestra seats and the galleries alike are so eager to witness? Burlesques, vaudevilles, especially merry comedies, for the people still feel diffident in going to open buffoonery, even though their inclinations tend that way. After the plays which are calculated mainly to furnish laughter, the people go to see such plays as arouse their curiosity, or appeal to the not altogether worthy sentimental feelings of the inhabitants of large cities. These are the plays which are very rich in scenery and in beautiful, many-colored costumes, especially gorgeous costumes of women, and are replete with either extravagant festivities or counterfeit poetry. Very pleasing to this audience are also such plays as arouse the passions. What has all this to do with culture and education?"

This is Dr. Nordau's closing paragraph: "The modern theatre serves as a place wherein the writers can show their pride, can satisfy their egotism and their chase after money; and it also serves as a great money-making business. But to the interests of the highest strivings of culture, and to the cause of education, the modern theatre is of no value whatsoever."

Anvil Sparks

..GOD'S telephone in the soul is conscience.

..HELL has a branch office in every carnal heart.

..WE are most like God when we can most forgive.

..CHARACTER writes its name on the visage in indelible ink.

..IT is much easier to love some people than it is to agree with them.

..THE one who has suffered has a key that can unlock many hearts.

..THE old man is a drunkard because the boy took his first drink.

..THE Bible teaches that the way we treat the poor is the test of our loyalty to Christ.

..THE problem of to-day is not how to reach the outcast poor, but how to reach the poor rich.

..HE who said, "In my Father's house are many mansions," had not where to lay his head.

..THERE'S many a murderer who's never been hanged, but no man can escape the Judgment Day of God.

..YOU have a husband you want to see saved; so does God. Are you willing to have that husband convicted of sin through your lips?

..THE Holy Spirit is not a power that you and I can get hold of and use according to our ignorant will; the Holy Spirit is a power that should get hold of us and use us according to His infinite will.

NEW YORK'S MAY-DAY PARADE

FOR centuries people of the English speaking races have associated May Day with festivals of flowers, parades of happy children, and trips to the spring woods, where the first of the wild blossoms are peeping from mossy nooks and the trees are covered with their crown of fresh green leaves. In the last few years, however, there has grown up an observance of the day imported from Continental Europe, which has nothing in common with the joyous festival as known to history, song and story. It is rather a parade and festival of discontent with the present social and governmental conditions in all lands, whether they be monarchies or republics. This May Day demonstration was started by the Socialist party of Europe, and now it has become a recognized feature of their propaganda in this country. It is sometimes referred to euphemistically as the May-Day Labor Parade, but it has little in common with the real Labor Day of September. Those who marched recently in New York did it to show their devotion to the cause of Socialism, while those who fill our streets from curb to curb in September are American working men of all types of political belief, who do not care to have their own particular day turned into an occasion to advance the political ideals of any one party.

The parades of May Day being composed largely of Socialists from Russia, Germany and other continental States where there is perhaps more cause for such demonstrations than there is here, they employed many of the devices used to attract attention to their movement in the old country. There were flags with their red grounds of sinister significance and bearing devices which struck the American bystander with surprise as he saw them borne into historic Union Square, and saw the innumerable banners and placards bearing inscriptions in foreign tongues, and as one division after another swept by, wearing white caps which looked peaceful enough, but wearing the ominous red bands and sashes, he became thoughtful and pondered then, if he never had before, certain grave questions which are forcing themselves to the front in our national life.

While other cities have parades of more or less magnitude that of New York, on account of its great foreign population, was by far the largest. As May Day this year came on Sunday the organizations, which had the matter in charge, were obliged to put it one day sooner and parade on Saturday afternoon, April 30. Permits for a Sunday demonstration would not have been granted without a strong protest on the part of a large proportion of the community, who still have the American aversion to turning Sunday into a day of parades.

The most exciting moment of the day was when the police came into conflict with a band of Russian Socialists on their way to join in the demonstration. The city had given permits to parade on the condition that no red flags be carried. This party of or hundred and fifty marched uptown with dozens red flags flying. The police stopped them nea Seward Park and ordered them to furl their re flags. The marchers refused. Fifteen policemen led by a lieutenant, at once closed in on them, an the flags were hastily furled. A great many of th organizations carried red banners on which variou mottos and inscriptions wer displayed, and though the ge eral effect was red, it was n interpreted by the police as violation of the requirements the permits.

There were two parades, or uptown, the other downtow There were about thirty thou sand marchers in the dow town demonstration, and a fe thousand in the uptown parad Most of the streets covered b the larger parade were on th East Side, but they crosse over and marched up Fift Avenue from Tenth Street t Twenty-third, and then cam back Fourth Avenue to th Union Square plaza, where the were dismissed beneath th very shadow of the hero equestrian figure of Washing ton.

Most of the marchers wo white caps and the bakers wer in white suits. The shirtwais makers had out a large delega tion, the women, of whom ther were many in line, wearin white caps with red bands, an broad red sashes across thei shoulders or around thei waists. Every band played th Marseillaise.

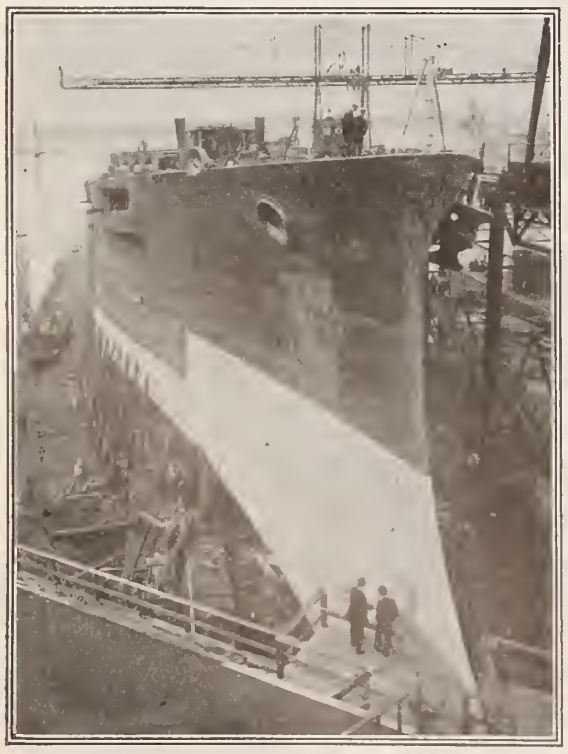
The uptown parade had large number of young me who carried brooms, and one organization ca ried a banner with the device "Clear The Way. They marched down to Union Square, where a join mass meeting was held with the Socialist organiza tions, which had come up from the lower part of th city. After a number of speeches by various speak ers most of the marchers and the audience began t leave within an hour to enjoy the half holiday in th parks and other resorts.

The May-Day Paraders Crossing Union Square, New York

Our Largest Warship

SHIPS of our navy which for a brief space have borne the proud title "of most powerful of the fleet" must now give place to the *Florida*, which has just taken the first plunge into the blue waters.

The "Florida," Our Biggest Battleship



The *Florida* is a vessel of 9,000 tons, 1,000 more than the big *Utah*. She will have four propellers to propel the mass of steel and iron through the blue waves of the Atlantic and Pacific and distant seas, for every ship that has "Old Glory" at the masthead usually gets around the world before her days are done. She will not be completed until summer of next year, for a warship is not built in a day. In fact, the *Florida* was authorized by Congress in 1907, and the keel was laid in March of last year. As it is, she takes the water in record time. She is 520 feet long and a little over 85 feet wide. Her draught is 27 feet 3 inches. She has a belt of armor eleven inches thick amidships. This belt is eight feet wide. Above this is another belt eight feet wide, but only nine inches thick. The great turrets are armored with eight and twelve inches of steel. The armor which protects the lighter batteries is a half foot in thickness.

The armament of the *Florida* will consist of ten ten-inch guns in turrets. Two of these turrets are forward and three aft. All can be fired as a broadside, and will be able to hurl 8,500 pounds of metal if fired together. There will be fourteen five-inch guns, four three-pounders, four one-pounders, two torpedo tubes, two machine and two field guns. Built in an American navy yard from designs by American naval constructors; built by our own mechanics, under supervision of men trained in our naval academy. she is a ship of which every one who owes allegiance to the Stars and Stripes may well be proud.

. . .

A Woman Sculptor's Triumph

ONE of the most unusual awards ever announced in the American art world was recently made to the youngest of a large number of competitors. Miss Belle Kinney, a young woman of twenty-three years, was awarded the contract for making ten statues of "The Women of the Confederacy" to be placed in the capitals of all the Southern States, except South Carolina. The work calls for ten monuments. The sculptor's design, of which she made the model in five days, represents three figures of heroic size. A figure representing Fam is in the centre, while on the left is a dying soldie On the right is a Confederate woman. The figure are shown together on the battlefield. The dyin color-bearer is raising the battle-flag with his las strength, while the woman is placing the palm o victory on his breast. Miss Kinney was born i Nashville, Tenn. She was only ten years old whe she won a medal for a portrait bust. While student at the Chicago Art Institute, her work wo her a scholarship. J. L. H.

The Women of the South

Copyright Frederick O. Benim

Edward, King and Peacemaker, Dead

"I HAVE DONE MY DUTY," HIS LAST WORDS—GEORGE V. ASCENDS THE THRONE

EDWARD VII., King of Great Britain and Ireland and Emperor of India, died in Buckingm Palace, London, at 11.45 o'clock the night of May 6. His Majesty d been sick only a short time, with ailment which at first was diagsed as bronchitis, but which afterards developed into pneumonia. our of the ablest physicians in his alm were in constant attendance, but eir skill proved unavailing. He had ught a cold while on a visit to Saningham Palace a week before, where inspected certain changes and alterions that were being made in his agnificent Norfolk home. It was a ason of raw, damp weather and the ng caught a chill, which speedily deloped into a serious sickness. During e few days of his sickness at Buckgham Palace, to which he was reoved, he bore up with remarkable rtitude. Even after his doctors had sisted that he should not leave his om, he continued to receive persons ncerned in business of State, and to scuss matters of public importance th keen interest. He was evidently solved to continue the performance his public duties to the nation to the ry last.

On Friday morning, May 6, the avest fears of the doctors were conmed. A noted throat specialist, Dr. omson, had been added to the four nsulting physicians, Drs. Laking, id, Powell, and Dawson. Dr. Thomn made an examination and found at the seat of trouble was in the ngs, and that the whole system of e sufferer had been subjected to such strain as to preclude the practicality of any operation.

When the news of the King's critical ndition was made public, there was universal expression of sympaetic interest throughout the United ingdom. All classes, without disnction, united in this demonstration, d prayers were offered in thousands churches for his recovery. A multide of callers visited the palace, the ont of which was crowded the whole ay long. None were admitted within e palace, except the officials of the ourt, and only members of the royal mily had entrance to the King's lite, where the doctors were grimly ghting the battle for the King's life.

During the day, several brief bullens were issued by the physicians and ere was a hope that the King might ally. The sufferer sat up at times in chair; but as night came on, he beame too weak to do this and remained in bed. In conscious intervals he showed an interest in those around him, and it was evident that his mind was still with his public duties. In a moment of great depression he said to his physicians: "Well, it is all over; but I think I have done my duty." This was one of his ast utterances, although he rallied lightly about ten o'clock and appeared o recognize his family. Then he apsed into unconsciousness.

Queen-Dowager Alexandra

At night, the crowd in front of the alace grew larger. All eyes were vatching the ensign on the tall flagtaff, and when it was seen to dip at unset, the word went out over the ast gathering that the end had come —the King was dead! But this miske was soon explained by the police nd sentries, who told the anxious rowds that what they had seen was merely the customary dip of the flag at sunset.

At nine o'clock the members of the Cabinet were summoned to the palace, and a little later, the Archbishop of Canterbury, the primate of all England, came down from his palace at Lambeth to attend at the royal bedside. All the members of the reigning family, except the Duchess of Albany, were at the palace. The evening hours passed slowly, with the capital and the whole country tensely eager for news.

As midnight approached it was evident that the end was near. The King had frequent choking spasms, and was growing momentarily weaker. The last scene came at 11.45 P.M., when in the presence of his family and physicians, Edward VII. passed away.

Half an hour elapsed before the outside world was informed of the King's death. Then Lord Knollys, the King's Private Secretary, walked into the business chamber of Buckingham Palace, and said to the waiting group of officials and members of the press: "Gentlemen, His Majesty is dead!"

A little later, the physicians issued the following official bulletin:

"May 6, 11.50 P.M.—His Majesty the King breathed his last at a quarter to twelve to-night, in the presence of Her Majesty Queen Alexandra, the Prince and Princess of Wales, Princess Royal the Duchess of Fife, Princess Victoria and Princess Louise the Duchess of Argyll. (Signed) LAKING,
"REID,
"POWELL,
"DAWSON."

The Attorney-General and Home Secretary, who were also in the palace, immediately telegraphed official notices to all the chancelleries and foreign offices throughout the world.

When the end came, there were present at the King's bedside, besides the immediate kindred of the King, only the Duke of Fife, the Archbishop of Canterbury, and the four physicians.

The Prince of Wales, the King's eldest son, succeeds automatically to the throne, as George V. His first official act as monarch was to send the following telegram to the Lord Mayor of London, in compliance with an ancient British custom:

"I am deeply grieved to inform you that my beloved father, the King, passed away peacefully at 11.45 to-night. (Signed) GEORGE."

King George will be formally proclaimed as monarch in the throne room at St. James' Palace, according to the ancient formula prescribed for such occasions, after which he will address the privy councillors.

The Late King Edward VII.

Born November 9, 1841 Died May 6, 1910

The Late King's Public Career

The late King was born in Buckingham Palace on November 9, 1841. His mother, Queen Victoria, was then twenty-two. His birth was hailed with great rejoicing by the British people. On January 25, 1842, he was christened with great ceremony under the historic banners of St. George's Chapel, and given the name Albert Edward. The first was in honor of his father, the Prince Consort, of whom the King often spoke later in life as "Albert the Good."

From babyhood he was carefully trained by the Queen for the great position he was to occupy. He was born Duke of Cornwall, for, odd as it my seem, the title of Prince of Wales is created by royal patent. He was four weeks old when he received the title by which he was known until eight years ago. He was also made Earl of Dublin.

At an early age he was placed under the care of a tutor. Edward liked mathematics, geography, history, and could speak French, German and Italian while but a small child.

The young Prince sat by the throne when the declaration of war against Russia was read at the opening of the Crimean War. It is probable that at that time his interest in the French nation, which has done much in later years to keep the peace of Europe, first took root, as the British and French armies fought side by side on the wild plains of the Crimea.

He met the Emperor and Empress of France when they visited England and made his first visit to France in the summer of 1855. He returned there at frequent intervals in his after life and was very popular in Paris, and in no place outside of Great Britain is his death so keenly felt. On November 9, 1858, he became of age and was made a knight of the ancient and illustrious Order of the Garter.

His education, however, was not over, and he attended courses in chemistry at Edinburgh University, making his home within the gray walls of Holyrood Palace, the home for centuries of Scottish Kings over whose country he was destined to rule, for in his veins flowed the blood of the royal Stuarts. From Edinburgh he went to Oxford University, where he made a specialty of natural science. One of his chief instructors was Goldwin Smith, who at this writing is lying at the point of death in his home in Canada.

In 1860 he made his memorable visit to this country and to Canada. He was received at Quebec by thousands of loyal and enthusiastic Canadians. He came to Washington as the guest of President Buchanan, and planted a tree by the grave of Washington. Home once more in England, he entered Cambridge University, spending his vacations in learning the life of a soldier in a military camp in Ireland. He married the Princess Alexandria of Denmark in 1863.

In 1875 Victoria was to be proclaimed Empress of India and the Prince was delegated to visit that country. On this journey he displayed so much statesmanship, so much tact in dealing with the Indian princes, that from that time he was marked for a more prominent place in offices at home. He did much for agriculture, and aided every cause that had for its object the bettering of the condition of the poor. To the day of his death he had no greater friends than the lowly.

In 1901 Victoria died and he became King. His illness postponed his coronation and he was not crowned until August, 1902. In the eight years of his reign he has proved himself the greatest diplomat of his time and won the title of the "Peacemaker of Europe." He was in reality the Foreign Office, so great was his ability in smoothing out international tangles. At home also he was the peacemaker between conflicting parties, and at this time of the constitutional crisis his greeting hand will be sorely missed.

King George V.

Who Now Ascends the Throne

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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Roosevelt on the World's Peace

MORE notable than all of his other speeches abroad, Mr. Roosevelt's address before the Nobel prize commission at Christiania is one that should earn for him the gratitude of peace lovers throughout the civilized world. He had the courage to tell the commission, in the plainest, practical language, what others had merely dreamed of and spoken of as the world's desire, yet so remote as to be unattainable.

His speech was the high-water mark of Roosevelt ian argument, being both logical and full of earnest conviction. Peace, he declared, is never the highest good unless it comes as the handmaid of righteousness. Secured through cowardice, or national effeminacy, or at the sacrifice of the virtues, or by means of injustice and oppression, it was a positive evil. As the head of a great nation, he had advocated peace, but never at the cost of honor or rightful interest.

First among the implements of peace, he ranked arbitration treaties. These could provide for almost every contingency likely to arise that might disturb international equilibrium, except in cases where the national honor and existence were absolutely imperiled by some act of deadly hostility. He advocated the development of the Hague tribunal as a world-court of arbitral justice. In planning this world-court, the statesmen of the nations might profitably study what had been accomplished by the United States Supreme Court in securing peace and good relations between the different States. The Hague Court, he also believed, might find in the methods laid down in our Constitution for preventing interstate friction a reasonable groundwork for the plan it would have to adopt on a larger scale.

Armaments, which have expanded beyond all reason, should be checked by international agreement. No power could take such action alone, without placing itself at the mercy of some rival. The remedy he offered was a League of Peace, "not only to keep the peace among themselves, but to prevent, forcibly if necessary, its being broken by others." This League would possess executive power, the lack of which has made the Hague tribunal abortive. Were the great nations that sincerely desire peace and oppose aggression to combine, the result would be assured.

Let us hope that these strong, brave words from a plain American citizen will not be without their influence. With a Peace League such as Roosevelt suggests and a world-court behind it, to apply the principles of law and equity, and with power to enforce its decrees, we should at last begin to feel that some day, war would be no longer looked upon as the "game of kings and cabinets," but as a hideous crime, abhorrent and wholly inexcusable.

The American Exodus

THERE has been such a rush to our shores of immigrants from the Old World, as was described in a recent issue of this paper, that comparatively little attention has been paid to what may well be called the American Exodus, that remarkable movement of prosperous American farmers from Central and Western States into the wheat-raising lands of Canada. Of course it has been mentioned from time to time and the magazines have had an article dealing with the subject once in a while, but the recent reports are startling nevertheless.

At a conservative estimate one hundred thousand Americans have gone over the line into Canada and have taken with them the great sum of five hundred million dollars to put into Canadian farms. Very few of those who went had less than a thousand dollars ready to invest and some of them have bought ranches costing many thousands. Canada has welcomed them, and they have made just the kind of settlers she needs to build up her great agricultural districts. We have heard of one town where every one in it had been born in the "States" except two, and these were government officials. These expatriated Americans believe that they can better themselves north of the line, so we cannot complain. It is our loss, but Canada's gain. A large number of Canadians have been coming over the line to engage in business, so this interchange will have one good effect, and that is, cementing the friendship of these two progressive nations of the North American continent. Canada is building herself into a great nation, and her progress is watched with pleasure by the American people. While annexation talk is never heard here at present, our interest is just as keen, especially as the land of the Maple Leaf is annexing so many of our best type of farmers and business men.

Pulpit and Prize-Ring

WE hear of a general and rapidly growing movement of protest among churches of all denominations against the proposed desecration of the Nation's birthday by a prize-fight in California between two notorious pugilists. Many clergymen and evangelists, it is said, are preparing to invade San Francisco for the purpose of a counter-demonstration. Tents will be pitched near the prize-ring, and it may even happen that the "roped arena," as the fighters call it, will be a ring within a ring, being completely surrounded by masses of Christian people, who will emphasize their protest by religious services at which brutality, and especially prize-fighting, will be unsparingly denounced. An evangelistic procession will probably be an incident of the occasion. This spectacular crusade against the revival of pugilism in America may not be without good results. We seriously doubt, however, that it will dissuade the California authorities. Large revenues are involved in this particular affair, and soon thousands of moving picture shows will be demoralizing our young people with pictures of the encounter. If the churches could stop these degrading exhibitions, they would be dealing a deadly blow to vice by taking away its source of support.

The Highest Profession

WE note that several of our contemporaries are actively discussing the question: "Is the ministry a profession?" One of these publications is evidently in doubt or disposed to sit on the fence, for it concludes: "The less the minister thinks of his responsibility as a 'profession,' the better for him and his people." Another and of a different denomination, holds that no good can result from any minister's attempt to succeed by means "other than those that are natural," and the result of "earnestness, sagacity and a wise choice of ways and means." Both are right, yet not wholly right—and rather misleading. We have always been impressed with the conviction that the work of the Christian ministry was and is the highest of all professions. To be thoroughly effective it requires not only selection and training, but that deep, earnest purpose and consecration that comes of a special call to a work that is surely the greatest to which an intelligent human being can be devoted—the work of saving souls. The minister should strive to equip himself at all points and by every means within his reach that he may be a master workman, with the skill and ability that can only come through proper preparation. Here and there we may find a preacher who, through native talent and adaptability, added to a heart spirit-filled and overflowing with love for the work, makes a deep impression. But such cases —like Moody, Gipsy Smith and Varley—are the exception. It is the faithful, well-equipped pastor who does the best and most lasting work, not the preacher whose discourse is a mosaic of other men's thoughts and illustrations and who has had no training and therefore has no capacity for original treatment and presentation. As to the spiritual "call" to the ministry, we do not believe God ever calls an inefficient, nor one who is incapable of doing the work for which he is needed. Newton called preaching "the worst of all trades, but the best of all professions." Luther held that the messenger of grace should have the skill to teach the unlearned. The grandest thought can easily be spoiled by feeble, illiterate expression, if the speaker's mind be a "poor box." The words of life flowed from the lips of Jesus in wisdom and eloquence, and with dign and deliberation and absolute freedom from extrav gance. He was the preacher's perfect Model.

The Children's Home

SPRING has set the hillside and terraces all aglo at Mont-Lawn. In the cottages and dormitori busy workers are engaged in preparing for the co ing of the first contingent of our little guests a f weeks hence. Never has the Children's Paradi looked more beautiful than now, with its wealth natural attractions. It was Dr. Klopsch's best l loved charity, and we believe that the many tho sands of our readers, through whose generosity t Home was created and supported, will continue th benefactions, in view of the great blessing Mo Lawn has been to the children of the tenemen We hope to accommodate 3,000 little waifs the this coming summer, and we cordially invite all our friends to join with us in making this the b year the Home has ever known—a blessing alike the child-beneficiaries and to the donors. Eve contribution will be at once turned over to the office of the corporation of "The Christian Herald Ch dren's Home" and acknowledged in the columns THE CHRISTIAN HERALD.

Dangerous "Cults"

JUDICIOUS observers have marked with so concern the increasing interest in the mystic a the occult. One pretentious cult in New York w shown to be guilty of practices that boded little go to the participants; and the professor who mani ulated the puppet strings behind the scenes for t edification of the credulous dupes in front, was proper object of attention for the police. The East Indian casuists entrap the shallow and hal taught with their wiles and sophistries, their flue use of obscure terms, and their ecstatic rhapsodi Soon we find the dupes—who are mostly women, the way—parroting the leader's inane repetitio of "the seven infinities," and the "mystic circles the ineffable ego, who is the projection of the ato up to the Over Soul," and similar absurdities. usually results, after a brief experience, in revulsi and disgust, which come with disillusionment a the return of common sense. For the genui Oriental religionist we have respect, but for t cheap fakir, who makes merchandise of his pr tended faith and uses it to conceal worse practices as some in New York are now accused of doing—t sooner he is thoroughly unmasked the bett American women, who have been patronizing the esoteric teachers, should be warned by the New Yo developments that there is a double danger in all ing themselves with forces that are totally u American, from any conceivable point of view.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Weston Ends His Journey

EDWARD PAYSON WESTON, the veteran pedestrian, came swinging down Broadway, New York City, amid the cheers of tens of thousands of people, escorted by police and stepping to the music of a brass band ahead of him. He entered the City Hall, having made the last lap of his journey of 3,600 miles from his starting point on the Pacific at Santa Monica. Mayor Gaynor with the committee of reception stood at the top of the City Hall steps, and seizing the hand of the veteran hero said: "I am mighty proud of you. The entire world ought to be proud of you for what you have done. You started on February 1 at four o'clock at the other end of this vast continent and got here May 2 at ten minutes after three o'clock. That was a marvelous performance and never has anything like it been done before in the history of the world by a man of your years or by a younger man. You are a benefactor of the human race. Your worthy example will make people go out into the open air and walk. If the present generation follows your teaching they will live to be one hundred years instead of fifty. I have here on behalf of the committee of welcome a good sized purse, and I am glad to be able to hand it to you." The mayor then presented Weston with $400 gold and a gold-headed cane. The recipient made a reply, in the midst of which he was overcome with his feelings and wept like a child. Weston carried a letter from Mayor George Alexander, of Los Angeles, Calif., to Mayor Gaynor, and also one from Postmaster Flint of Los Angeles to Postmaster Morgan of New York. Weston undertook to walk from ocean to ocean in ninety days. It took him just seventy-eight days of walking. He did not walk on Sundays, but left them as days of rest. This walk of 3,600 miles by this old man of seventy-one years was more than a feat. It was an example to the young of the sanest and soundest kind of athletics; the victory of a man of correct habits and clean life, with a body under splendid care and development, and indomitable will and industry. In this age of rubber tires, soft cushions, swift moving vehicles, luxury and ease, it is truly refreshing to see a man over threescore years and ten with such physical stamina and independence. In a busy age of rush and competition, in which the old are so often pushed to one side, this aged hero with his white hair and pink complexion reminds us that there are many beyond the meridian of life who are seventy, seventy-five, even eighty years young. Weston in his journey across the continent has many qualities necessary for a successful journey from the cradle across this planet to the great sea. The walk of the pedestrian and the journey of life are suggested by the word of the Lord to Abram:

Arise, walk through the land in the length of it and in the breath of it; for I will give it unto thee. (Gen. 13:17.)

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Weston× Presents Letter of the Mayor of Los Angeles to Mayor Gaynor of New York

Eaten by Cannibals

Details of the eating by cannibals recently of the Rev. Horatio Hopkins and his assistant, the Rev. Laurie McPherson, missionaries on Savage Island, were brought by the ship *Mary E. Winkelman*, which arrived at Mukilteo, Wash., from the Tonga Islands in the South Sea. The natives said that Messrs. Hopkins and McPherson were teaching in the mission building when two hundred unconverted savages howling war cries and brandishing clubs and spears descended on them and took thirteen prisoners. The missionaries had twenty converts in their group, only nine of whom escaped. Both missionaries were bound and left lying on the beach in the tropical sun for some time, while the native captives were carried inland. The cannibals then returned, took the two missionaries to the crater of an extinct volcano, and there with dancings and feastings devoured the bodies of those men of God. And yet in the face of this savagery and danger brave men and women will stay in and go to these islands and preach the Gospel of Jesus Christ to them, and save them as so many thousands have been under the wisdom and heroism of modern missions to a good civilization and a Christian life. In the most sacred place in the gratitude and memory of the Christian Church, there ought to be enshrined the names of the true men and women who count not their lives dear but freely lay them down for Christ.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev. 12:11.)

Kaiser Warns Against Beer

Emperor William has just expressed his keenest condemnation of the beer drinking habits of German students. His criticism did not take the form of an *ex cathedra* denunciation like his strictures on gambling and high living in the army, but was addressed to a son of Professor Erhardt, who is a freshman at the Freiburg University, and who had just joined the Students' Corps, in which the ability to guzzle great quantities of beer is one of the first qualifications of popularity. The Emperor warned the young man against the damage the drink habit would bring to him individually as a student, and urged him to let beer alone. In the letter he also brings the charge that the general use of beer, especially among the young men and students, had caused a deterioration in the physical and mental stamina of the German nation, in consequence of which it was unable to compete successfully with England and America in the battle of life. The Kaiser also pointed out the fact that the Germans, with their increasing world enterprise, would find much of their work in tropical latitudes, whose climate is so deadly to those who have been addicted to the use of alcohol. There has not been a more sensational event in the temperance battle for the past decade than this letter of the Kaiser against beer. The liquor men of America have tried to make the Germans believe that loyalty to their Fatherland required of them the championship of beer and succeeded in coaxing and tricking hundreds of thousands of Germans, many of them our best citizens, into a friendliness for their iniquitous plans. The saloon men have insisted that the German nation was great on account of its beer, when the fact is the nation is great in spite of its beer habit. The saloons of America could not have received a much more dangerous stab than the one just inflicted by the Kaiser's pen. The Emperor's warning is in imitation of the Lord's demand of abstinence on the part of the priest entering the tabernacle:

Do not drink wine nor strong drink, thou, nor thy sons with thee. (Lev. 10:9.)

Preaching Christ

Rev. Malcolm James McCloud, former pastor of the First Presbyterian Church of Pasadena, Calif., has been called to the pastorate of the Collegiate Reformed Church of St. Nicholas, New York City, which was made vacant about two years ago by the death of Dr. Donald Sage Mackay. In his first sermon to his new congregation on Sunday, May 1, he said, among other things: "I can do nothing without your faith and prayers. If we preach the riches of culture we are competing with the college, and the college has the advantage. If we preach the riches of literature, we are coping with magazines, and the magazines can beat us; but if we preach the riches of Jesus, we have no rivalry. It is a great, holy, blessed, wonderful monopoly. The preacher's message covers the whole stretch and area of human life." Miss Helen Gould and her former Sunday School teacher, Mrs. Russell Sage, occupied one of the pews and gave assent to the warm evangelical views which met such a response in the hearts of the sincere followers of Christ. No more wholesome doctrine can be preached to the congregations of wealth, intelligence and culture, or in fact to any congregation, than that presented by the new pastor of the church in New York.

But we preach Christ crucified. (I. Cor. 1:23.)

Rewarded Rescuer of Bag

Through an open drawbridge a woman fell by accident into the canal at Trenton, N. J., and was drowning. George Washington McIntyre, a newsboy only eight years of age, known as "Reddy Tough," jumped into the canal, kept the woman from sinking, and got her part of the way to shore, when those on the bank pulled them both out. "Yellow" Dunn was playing ball with "Reddy" when the accident occurred, and, noticing the woman's handbag floating on the water, jumped in and made for that and saved it, paying little or no attention to the woman who was drowning. The first thing the woman did when taken out of the water was to ask for her purse, which contained $200. "Yellow," taking off his hat, politely said: "Here it is, lady; I almost drowned getting it out." The woman, opening the bag, took a new five dollar bill out and handed it to "Yellow" as an expression of her gratitude for having saved her money; but to little "Reddy," who had saved her life, she did not give a penny, only said, "Thank you, my little man." We trust there was some mistake in the newspaper report, because it is hard for us to think that any person, man or woman, young or old, could be so lost to gratitude and so frozen with avarice as to act in such a manner, contrasting her greed for money with the little newsboy's heroism, and yet her conduct suggests that of thousands of people who count health and even life as secondary to the bag with money in it floating on the water. This class is described by the prophet:

From the least of them even unto the greatest of them every one is given to covetousness. (Jer. 6:13.)

Egyptian Goddess Stolen

A dainty bronze statuette, representing an Egyptian goddess, was stolen from the Metropolitan Museum of Art in New York the other day by a vagabond, and left at a pawnshop in the Bowery for fifty cents. A diligent search for it by Officers Neggersmith and Sneidecker, two detectives in the Police department, led to its discovery and return to the museum. The wretch who stole it has not yet been apprehended. It was the limit of effrontery for a man to come off the streets of a busy money-getting city into the museum that ministers to the highest and most beautiful in the human soul, to find something to steal. And his effrontery was only equaled by his depravity. And yet this poor tramp did in a blundering way what so many well-dressed and highly respected people are doing all the while—mocking all of the nicest proprieties and intellectual and moral privileges by taking the property of their fellow-men without rendering an equivalent; and though living in fine houses and driving their automobiles, they belong in the same class morally with the miserable scoundrel who stole the Egyptian statue and sold it for fifty cents.

Thou shalt not defraud thy neighbor, neither rob him. (Lev. 19:13.)

PEOPLE WHO ARE TALKED ABOUT

Photos by Paul Thompson

Prince Tsai Tao and Escort

The Late J. Q. A. Ward

Mr. and Mrs. Frank Skala

PITTSBURG was startled recently by the murder of a city missionary, Frank Skala, who labored among the foreigners there. Mr. Skala was born in Bohemia, and came to this country when about nineteen years of age. He was then an infidel, and was converted under the preaching of a Bohemian missionary, Rev. Vaclav Losa, and became a zealous Christian and energetic worker. On Sunday, April 10, he conducted religious services at Woods Run, in Pittsburg, in a mission of the Congregational Church. He also taught the Sunday School. A foreigner, who was a stranger, heard Mr. Skala preach, and stayed for the Sunday School class. After the services, Mr. Skala and another missionary started to walk home, and the stranger followed them. When only about thirty feet from the chapel, the stranger shot Skala in the back, and wounded the other missionary. Skala died in a few minutes. The assassin was arrested. It is not certain whether the man's mind was unbalanced, or whether the crime was the result of bigotry and religious fanaticism. There are over 200,000 foreigners in Pittsburg and Allegheny County. They are, for the most part, members of the State churches in Europe, and when any of their race are converted to Protestantism here, they are bitterly persecuted by their own countrymen. Converts lose their places in the mills and factories, because bigoted foreign bosses discharge them. They try in vain to secure work to support their wives and children. The murder of Frank Skala shocked the foreign-speaking people who attend the Christian missions. He was a remarkable young man, well educated, enthusiastic as a mission-worker and popular as preacher, teacher and superintendent of the Mission Sunday School. He was a free speaker and a man of blameless life. Mr. Frank Skala left a wife and a little child, about seven months old. Mrs. Skala was a valuable co-worker, assisting her husband in all his missionary labors. The Presbyterians have appointed her as a regular missionary worker. Mr. Skala seemed to have foreseen his death as a martyr. He thrilled his hearers that last Sunday, as he described the twenty-seven Christians who perished in Bohemia about three hundred years ago as martyrs of their faith.

WARREN E. PARTRIDGE, D.D.

AMERICA lost its greatest living sculptor May 1 when John Quincy Adams Ward la aside his chisel forever. For thirty years his fa has stood unchallenged by American and forei critics, and he kept at work almost to the day of h death. He left unfinished a small statue of Augu Belmont. Mr. Ward was born in Urbana, O., 1830. He studied only in America. His first no worthy work was the Indian in Central Park, N York. He also made statues of many of our famo generals and Presidents.

. . .

—PRINCE TSAI TAO, uncle of the Emperior China, has been visiting the United States at t head of a delegation of Chinese officers to inspe our army organization and equipment and to stu our militia. He visited Annapolis, and was mu impressed by our corps of "middies." Later he we to Sandy Hook, visited West Point and review some of the crack New York regiments. One of l officers said our cavalry was the finest he had ev seen, and he had attended several reviews abro

MR. ROOSEVELT AND THE MISSIONARIES

COLONEL ROOSEVELT'S first stop at a station of the American Mission in Egypt was at the frontier outpost on the Sobat, where he found four men and two women laboring to enlighten and uplift the naked savages. The primitive people of these Niloid tribes are not yet susceptible to education and they are being reached through industrial and medical work. The ex-President was especially impressed with the broad influence of the medical missionary and he often referred to it in the speeches which he made further down the Nile Valley. In Khartoum he made an address to the Syrians and Egyptians who had been educated in the Syrian Protestant College in Beirut and the College of the American Mission at Assiut, Egypt.

In addition to these speeches in behalf of the American Mission in the Sudan, he also made two addresses in Egypt. Time did not permit his visiting the college for young men at Assiut, so both of his visits were to schools for girls and young ladies. It was indeed an encouragement to the education of women that the ex-President of the United States should visit two of the prominent schools that are laboring against great odds for this purpose. First he visited the girls' school at Luxor. Here, in the vicinity of the magnificent tombs and temples of the ancient Rameses, is the prosperous school in charge of Miss Buchanan. After inspecting the school Colonel Roosevelt visited the chapel where the students and friends of the school were gathered to hear him. In his address he praised very highly the work of the school and expressed much gratification that here the girls were taught not only arts and sciences, but also the essentials of home-making.

Roosevelt with President of Assiut College and Consul

On the twenty-eighth of March he spoke at the new college for young ladies at Cairo lately opened. There were about one thousand people present.

In opening his speech the ex-President praised the work of the American Mission throughout the Nile Valley. He encouraged the education of women by saying that no nation can rise to permanent greatness unless the woman is fitted and able to play her part nobly and with dignity. Emphasis was laid on the fact that the college is not only teaching literary exercises but each of the girls is allowed to do her share of the housework. In speaking of toleration in religion he said: "I am glad that in this school there should be one-third of the pupils who are Mohammedans and that the other two-thirds include Jews and all sects of Christians. In the first place it is a fine thing because you owe it to those among whom you go to set for them the broadest, truest example of broad human fellowship." He commented on the progress of Egypt along sanita and health lines. He also cited the benefit of t example of the mission schools to those of the g ernment. He urged the Christians in public serv to conduct themselves as Christians so that the na might gain even greater respect.

When the ex-President arrived at Cairo he w introduced to Dr. Henry, the medical missionary charge of the Assiut Hospital. "So you are the m who has been treating those three thousand patie up there at Assiut, are you?" he said. The doc confessed that he was in charge of the medical wo "Well," said the renowned hunter, "if a very pro Bostonian had not told me that it was improper say 'Bully,' I would say 'Bully for you, Dr. Henry

The American Mission in Egypt is supported the United Presbyterian Church of North Ameri but the native church in Egypt fostered by this ganization is so prominent and extensive that it known as the Protestant Church of Egypt. The s tions of the American Mission extend from Al andria to Doleib Hill on the Sobat River, betwe five and six hundred miles above Khartoum. Un its care are the naked savages of the upper N tribes and the direct descendants of the oldest civ zation in the world.

EARL C. ELDER

Assiut College.

Addressing Americans in Cairo

Colonel Roosevelt on Steps of Girls' College

Our New National Museum

By WALDON FAWCETT

THE United States government has recently taken possession of a new structure that ranks as the finest museum on this continent, if not in the world. This imposing new edifice at the national capital has more than ten acres of floor space, and it has been designed as the permanent repository of the millions upon millions of relics, trophies and curiosities in the possession of the nation—a collection to which Uncle Sam is constantly adding through gift and purchase. Although this is but a detail in this whole vast museum project, it may be mentioned that one of the functions of this massive new pile will be to afford an exhibition hall for the hundreds of interesting natural history specimens obtained by Theodore Roosevelt during his famous hunting trip in Africa.

While, as has been said, the Federal government has taken possession of its costly new temple of ancient and modern wonders and the public is being admitted to this educational Mecca, the statement should be qualified in some respects. The new structure of the site of many of the most imposing government buildings. A short distance south of the new structure is the red edifice which constituted the old home of the National Museum, and which, for all that it was accounted a mammoth in its day, now appears pigmy beside its new neighbor. Near at hand also is the home of the Smithsonian Institution—the parent of the National Museum.

Zoology is picturesquely taught by mounted specimens of birds and animals, and ethnology dramatically interpreted by wax figures of Indians garbed in the gaudiest traditional raiment. The progress of invention is chronicled by the original models of all notable inventions, such as the telephone, typewriter, sewing machine, phonograph, telegraph. Especially notable is it that the provision of the new museum home has made possible the realization of a long-existing dream for a National Gallery of Art. Although nobody ever heard much of the fact, because the pictures were stored away, Uncle Sam has long been

The New $3,500,000 National Museum at Washington, D. C.

granite and marble and steel and concrete is virtually completed, to be sure, but it is not fully furnished. To move into this new home the millions of objects which it is designed to house is a Herculean task. The nation's foremost museum has been adding to its collections at the rate of something like a quarter of a million objects each year for more than a score of years past. The ordinary "moving day" would suffice for the transfer of such an accumulation to new quarters. Knowing that the public was naturally impatient for a peep at the new treasure house the officials decided to throw open its doors as soon as enough of the trophies could be put in place to make a respectable showing. Thus certain sections of this new headquarters of "Uncle Sam, Curio Collector," are now open and other sections or rooms will be opened as rapidly as their contents can be arranged. By next Christmas or early in the year 1911 the whole vast house of history and research will be in order.

The new National Museum, which has been in course of erection for nearly six years, cost about $3,500,000. The monster new curio cabinet was built by Bernard R. Green, the man who a few years ago won fame by building the Library of Congress. The new museum covers more ground than any other building in Washington, except the Capitol.

The new building—its myriad windows letting in a flood of light from all sides—is located on the Mall, that great oblong park which extends from the White House to the Capitol, and which it is expected will one day be the possessor of a valuable and constantly growing collection of pictures. Within the past few years a number of notable additions have been made to this art collection through the donations of public-spirited men and women.

CALLED HIGHER

Paulen Smith Johnson (5), of Klondike, Ore.

Mrs. Luke Shinar (62), of Manistique, Mich.

Mrs. Elizabeth Dickey (90), of Massillon, O.

Mrs. Mary Wenner Mitchell (79), of Dimmick, Ill.

Mrs. E. L. Emmons, of Bridgeport, Conn., on January 25.

Mrs. Delila Miller, of Goshen, Ind., called home, March 24.

J. D. Kelpatrick, of Sparrow Bush, N. Y., died February 8.

Mrs. Sarah Jane Baker, of Wilton, N. H., died on April 29, at the age of seventy-nine years. She was a successful teacher of long experience.

Mrs. Jane Kaighen Corlett, aged ninety-nine. She lived in New York City from 1827 until her death. A member of the Methodist Church for over seventy years.

Mrs. George C. Hough, of Maxboss, N. D. She was a member of the Episcopal Church, and a fine Christian character. For years a faithful reader of this paper. She was buried at her old home, New Richmond, Wis.

Miss Lewisella Lehman, of Chicago, Ill., died April 1, 1910. She was buried at Versailles, O.

Mrs. G. L. Ellis, of Martin, Tenn., passed away April 16, 1910. She was the wife of Rev. G. L. Ellis, a Baptist minister of Martin.

Mrs. M. A. Blackard, of Potts Camp, Miss., after an illness of eight days, departed this life March 31, 1910. She was preceded to the House of Many Mansions by four little children, and was followed three days later by her daughter, Mrs. C. M. Floyd.

Mrs. Ellen Moore, of Falls Creek, Pa., was called to her heavenly home April 10, 1908. She was a good Christian woman and always loved THE CHRISTIAN HERALD and was very much interested in all the good work it did for humanity and gave to every needy cause when she felt able to contribute her mite.

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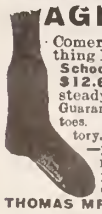

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

"YOUR ladyship confers on me a great pleasure," said Batavius. "All my knowledge and experience—and I am a man of experience—I put at Captain Lawson's service. But as to the language, very little of it is known to me. What I needed I learned, no more, for I cared nothing for those dirty pagans. Often I was told I had better learn to talk with them, but I always said to myself, 'No! If they wish to talk with Batavius De Vries, they can learn English.' Now I am sorry."

"Then you will be here to-night?"

"Of that there is no doubt. At your service, my lady."

She permitted him to reach the door, then recalled him. With eagerness he answered the summons, and she said shyly and softly:

"Captain De Vries — I wish — oh, dear!—I am afraid to ask you"—and she stood before him, with her eyes veiled and cast down, and a pretense of vacillation and indecision that was exceedingly attractive. Batavius was delighted. Here was a lady of noble birth afraid of him. He drew himself up to his full stature, and said with an assuring kindness of tone and manner:

"Whatever you wish, Batavius De Vries will be proud to grant."

Then she suddenly threw up her head, and the splendor of her eyes into his. A flash of lightning could hardly have affected him more. He trembled, he wished to fall at her feet, to kiss the hem of her garment. It was a moment of heavenly enchantment; he was dumb under its bewitching spell.

"I wish—oh, Captain—I wish so much that you would wear the suit you wore when I last saw you."

"Oh, my lady!"

"And the red neckerchief—and the red sash. Captain Lawson admires a well-dressed sailor, and in that dress you looked like one of the sailors of the brave old times—knights of the sea, you know."

"Oh, my lady!"

"Thank you. Good-by. Come, Virginia."

Silently, hand in hand, they went to the parlor. Virginia now hoped to end the long suspense and uncertainty of her position. The last hour it had been almost unbearable, and she could hardly acquit Rose of unkindness in prolonging it by her chattering at the breakfast table. Even when they were alone with the world locked out, Rose seemed loath to begin the conversation. She enthused over the blazing hickory logs—over the dancing sunbeams—over the comfortable chair into which she had cuddled her little form, and then noticing Virginia's look of anxious inquiry turn to one of grief and injury, she stopped suddenly, and stooping forward until she could take her friend's hand, asked, "What is vexing you, darling? Let me tell you soberly, you ought to be very contented."

"Rose, how can you ask? What you can tell me is life or death to me, and you say not a word to quiet my anxieties. Oh, Rose, whatever you have to tell me, speak it plainly. I am past hoping and surmising."

"My sweet Virginia, I have nothing to tell you, except what I told you in my first letter. When you are a bride, there will be no bridegroom. Batavius will be miles and miles away. Is not that enough?"

"But I want to know——"

"I dare be bound you do—so do I. But my father insisted that you should know nothing about it. Need I remind you of the temper New Yorkers are in about the kidnaping of their citizens for English men-of-war? Father says, in Gloucester, a man found guilty of aiding in the abduction of a fisherman got forty lashes, and was also fined so heavily that it will take him four years of hard labor in prison to pay the fine."

"We ought to have considered these things."

"To be sure, but we are still among the multitude who do the things they ought not to do, and leave undone the things they ought to do. I thought of nothing but the joy of ridding you of the nasty creature, but my father saw at once that the faintest suspicion of your connection with the matter would be worse than death to you, and to your dear father and mother. I was going to England, where the affair will be considered a joke, or a clever bit of loyalty. It will really be a feather in my cap, and I shall be a heroine on a small scale—but you! Here in New York! Oh, Virginia, the terrors of death would be nothing to your sufferings—the scorn and disdain of the women who would cease to know you, except as a mark for outrageous insult—the bitter contempt of the men, who are growing hotter colonials hour by hour, and who grudge every man to England, now that they believe every man will be needed to fight colonial battles. Really the position was not thinkable. Your fine would be in accordance with your father's estate, and the dear old Captain would be left in his old age penniless, and shorn of his honorable name—your dear mother——"

"Oh, Rose, Rose!"

"The idea sprang from nothing but evil, and if father had not interfered, who knows where it would have ended? In the common jail certainly; for these colonials are a suspicious lot, and somehow their suspicions go straight to the truth."

"Am I to know nothing, then, of what has been done?"

"I will tell you that father was delighted to catch Batavius for the service, and he can not escape father. As for you, go on with the preparations for your marriage, precisely as if you desired and expected to be Mrs. Batavius De Vries."

"How can I?"

"Oh, be as forlorn and melancholy as you choose! I think you are a little ungrateful! I have had much anxiety, and father has taken the journey to New York when we might as well have sailed from Boston—and now—when I am dying to be at Aunt Portman's, I must delay ten days more, in order to lure the bird decently into the net. Upon my word, Miss Virginia, if I thought Joris would be as little grateful as you are, I would swear off kind deeds for ever. They are a dangerous luxury. May I never be tempted again into their unthankful business!"

"Have a little patience with me, Rose. You do not know how much I have suffered."

"I myself have not been reclining on a bed of roses."

"I have lost Joris through this business."

"Fiddlesticks! If so, he is easily lost; and as men go—better lost."

"He threw my Strawberry Handkerchief at my feet—he tore it in two also."

"Some day he will fall on his knees to pick it up."

"Do you know anything, have you heard anything of Joris?"

Continued on next page

Reduce the Cares

of housekeeping. One decidedly practical way is to use Borden's Peerless Brand Evaporated Milk in all cooking where milk or cream is required. Results will be more satisfactory than with most "fresh" milk. The convenience and economy will please you. Dilute Peerless Milk with water to any desired richness.

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"The nervous system is pushed t utmost capacity, and long is the list of tims that follow its over-stimulation. these little people nothing but harm come from the use of such cerebral st lants as tea or coffee. Bad, then, as practice is, let us as physicians be aggre in its prohibition.

"Do not be satisfied by answering when asked as to their use; but let us t the families with whom we come in co that such practice is evil. We speak emp ically, because not only among the poor uneducated, but among the rich, who sh know better, this practice is marvelo prevalent."—*The Home Doctor.*

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The Strawberry Handkerchief

Continued from preceding page

"He is remarkably well and happy." "I thought of him as poor and nely, and on the way to all the ters of a life of warfare in India." "He has more than heart can wish his eyes stand out with fatness. I nember that description, Virginia, ause when the archdeacon used intone it, I always expected him to e the pronoun 'I,' 'I have more in, etc.' In truth, Joris has the inise of London society. He is the lo of all fashion, and his dashing acity carries everything before it. e young women adore him, the mid-aged sing his praises, the men by all he does, and quote all he says. er since the day of Buckingham, d before that, London has gone mad er a handsome young fellow; and as, the old town does not grow ser!" "Who told you these things, Rose?" "My aunt, who also is one of his arers. Are you not pleased?" "No." "What for? You ought to be." "He is in temptation. He may do ong." "Do not be good beyond measure. ery young knight of the olden time nt through his temptations." "If you have ever been in love, e——" "My dear Virginia, no woman was er so much in love as I am. I have ndensed the whole world into one n, with the non-interfering addendm of a sympathetic father. I live f this one man. I love him, as you ver knew how to love, beyond all siderations and conditions, beyond t scorn of man, or the favor of man, vhout care for poverty or sickness, o even old age. I have considered ery likelihood, and I see that my le glorifies every situation." Rose, are you dreaming?" Wide awake, my precious." And his name?" His adorable, delightful name is ent." Oh, Rose, Rose! And what will yr father say?" I am blessed with sensible relatis; that is, they can take in two ses of a question—their own, and snebody else's side. I have told fatir, and he behaved in a most delhtful way." What did he do?" Kissed me." What did he say?" He asked me all about Arent. And I at down on his knees, and stroked h face, and told him; and by-and-by hgot to laughing at me,—but he was gd Arent was a sailor—and when Arnt boarded us at the Sea Gate, al brought our ship up the river himsf, father stood at the wheel beside hi, and fell dead in love with him. 'Our Arent is a splendid sea dog,' he sd, and I gave father a long, sweet ks, and began to walk on my tiptoes, al father laughed, and told me to cue to flat-feet awhile. So I sat dn again on his knee, and asked hi straight if I might marry Arent Vn Vroom? And he looked at me uil the tears were in both our eyes, a said he did not think I could find a better, brighter, honester young fow. And I said I would be of age in three months, could I marry him tn? And he said 'Yes,' but he wld like to be present. Then I a ed him if I could have my mothe fortune without any bother or hdrance, and he said, certainly, he wld instruct Moser to that effect. Tn I asked him if we could have S bright for our home, because Seabght is a beautiful castle on a high bf near the sea, and I could watch Arnt come and go from its windows. Al he laughed and asked if there was a other trifle I cared for? Then w both laughed, and he said, 'Your dling mother left all and married me for love, Rose, and I promised her that the little babe on her breast should do the same. To my beloved Alicia I keep my promise this day, and I am thankful to you, Rose, for making it so easy to keep.' Was not his behavior beautiful and fatherly?"

"If my father had only been as reasonable!"

"Circumstances alter cases."

"His dislike of Joris was absurd."

"Say rather, his liking for Batavius."

"But, Rose, what will your aunt say? There was a duke in question, was there not?"

"He is now out of the question. And aunt has an accommodating temper. She says second-bests are often the luckiest."

"And she will accept Arent?"

"Virginia, she will go crazy over Arent. She will move heaven and earth to help him. But she need not saddle herself with that task. She has an old cousin on the Admiralty Board, and if he wants a peaceful nightcap, he will have to give Arent his ship. And then Arent will put on the blue and gold, and wear epaulettes, and write R. N. after his name; and in the chancel of St. Margaret's I shall meet him."

And at these words the wonderful young lord of the sea entered the room, throwing wide the door with the air of a man who wanted endless spaces, and suffered no impediments. His eyes fell instantly on Rose, and all that was divine and immortal in Arent Van Vroom sprang into his face. The next moment Rose's arms were around his neck, and her lovely face between his hands, and he kissed her and kissed her till the room was full of joy and of low laughter and of little sounds of happiness, for which there are no explaining words on this plane of humanity. So that Virginia wondered to see them in an atmosphere of their own, lighter and lovelier than the rest of the room; and she walked softly and closed the door, as if the place had suddenly become sacred and secret, not understanding yet that love, when it is perfect, has cast out fear and has nothing to hide or to be ashamed of.

"Think of me only with love and joy. In four short weeks we shall meet again!"

"The tide serves," he said, "and all are on board—in half an hour we shall be afloat. Oh, Rose of the World! Oh, my Rose!"

"Arent!"

"My sweet sister! Did you think I had forgotten you? No!"

"Oh, Arent, have you no word of pity for me? You know I dislike Batavius—to marry him will kill me."

"Then for heaven's sake, marry him not. I can give you six minutes, Virginia—run for your cloak and hood. Come with me. No one shall prevent it." *To be continued*

A Noble Bequest

A NOTED attorney, D. S. Atkinson, of Greensburg, Westmoreland County, Pa., died recently and left his entire estate, amounting to about $200,000, for the erection and maintenance of a Young Men's Christian Association building in memory of his wife and daughter, who preceded him in death. B. R.

Missionary Progress in Peru

—MISSIONARY A. R. STARK, of Callao, Peru, writes acknowledging a gift of money for the work in Peru. He adds: "It is now many years since THE CHRISTIAN HERALD sent its first gift for the Gospel in Peru. During all these years we have been able to report steady extension. Last year was a notable one. Throughout the agency we circulated over 47,000 copies of the Word of God in many tongues."

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I have built up thousands of women why not you? Write me, and if I cannot help your particular case I will tell you so.

I give each pupil the individual, confidential treatment which her case demands.

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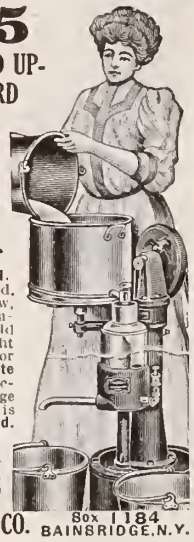

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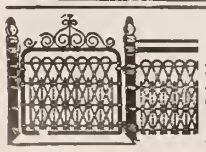

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"Miss Cocroft, I have reduced 78 pounds and I look 15 years younger. I have reduced those hips and I feel so well I want to shout! I was rheumatic and constipated, my heart was weak and my head dull, my liver all clogged up and oh, dear, I am ashamed when I think how I used to look.

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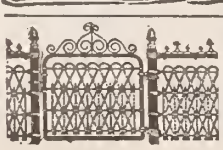

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NOT BY BREAD ALONE*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

JESUS twice fed multitudes with loaves and fishes. The first time there were five thousand men, besides women and children (probably few); and the second time there were four thousand men, besides women and children. In the first instance Jesus used five loaves of bread and two small fishes; the second time he used seven loaves of bread and a few small fishes. The first feeding was at the head of the Sea of Galilee on the grassy plain just beyond the little town of Bethsaida Julias, and six miles northeast of Capernaum.

The second feeding was in the semi-pagan region called Decapolis, the place of ten cities, located on the eastern side of the Sea of Galilee. Probably it occurred on a grassy plain beside the sea. The two events were probably a few weeks apart. Between the two events Jesus visited the borders of Tyre and Sidon, and restored to health the daughter of the Syro-Phœnician woman. In both cases Jesus had gone aside for rest. In Capernaum he had been doing so many works of teaching and healing together with his apostles that "they had no leisure so much as to eat." They therefore had taken a boat to cross the sea, seeking a place of rest. But the people in Capernaum saw them on their sea flight, and, being unwilling to let Jesus escape them, they went around by land six miles and stood together in a throng to meet Jesus when his boat should land. After that there was no rest for him that day, for until the going down of the sun "he had compassion on them and healed their sick." The "second evening" was drawing near—some time between three and six o'clock. Jesus was reminded by his apostles that it was time for the people to return to their homes, particularly as they had been all day without food. But in his loving kindness Jesus was not willing they should go away empty, hence the wonderful miracle of feeding. The grassy plain was suddenly transformed into the appearance of a flower garden as the people at the command of Jesus seated themselves on the grass in rows, in companies of fifty and of a hundred, their brightly colored garments making them seem like flowers scattered through the green grass. "But where is the bread to come from?" the apostles asked Jesus, and they reminded him that it would cost two hundred pennyworth of bread (between thirty-five and fifty dollars), and they had no money, and there was no place in which to buy such a quantity of bread, certainly not nearer than Capernaum. Evidently they took no account of the granary of heaven.

The Boy with the Loaves

They presently discovered a boy who had five loaves of bread and two small fishes, but that was hardly enough for five people, to say nothing of the five thousand, beside women and children. (The loaves were probably a thumb's thickness and ten inches in diameter, the shape of large crackers.) But under the touch of Christ and with the blessing of heaven each morsel was increased a thousand fold, so there was enough for all and to spare; so that after all had eaten to the full twelve small baskets of fragments were taken up. Then the apostles had their share, and if any still was left, doubtless it was given to the hungry fishes in the sea, or possibly the boy's basket was filled, so that he should not be a loser through the benefactions of Jesus. And when the multitude had feasted and had departed, Jesus went up into the mountain to rest and pray, and the disciples re-entered the boat for a restful sea trip.

The feeding of the four thousand followed after three days of teaching and healing on the part of Jesus. He had gone on a mountain to rest, but the people, hearing of the wonderful cure he had made of a deaf and dumb man, brought all of their lame, dumb, maimed and blind to him, and he healed them, more than could be brought in one day; three days were required. When they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing, pagans though they were, they glorified the God of Israel. At the end of the three days Jesus saw a hungry multitude around him, and he was entreated by the apostles to send them to their homes, but Jesus answered: "I have compassion on them; if I send them away fasting they will faint in the way." And so again the table of the Lord was spread in the wilderness. The people at the command of Jesus sat down upon the green grass. The story of bread which the apostles had—seven loaves and a few small fishes—at the touch of Jesus and by the power of heaven was increased at least six hundred times. There was no lack of food, for after all had eaten and were filled, that which was gathered up filled seven large baskets. And the people returned to their homes refreshed in body and spirit.

The Vacation Season

Observe and do not forget it that Jesus had on both occasions of feeding put forth his efforts at times when he had intended to rest. There is nothing said about his being weary at the close of his ministrations; but on the contrary, he was ready for future service, going to the help of his apostles as they were caught in a storm at sea, after the first feeding, and after the second feeding crossing to Magdala (Magdala), where many opportunities of being helpful awaited him.

We are now approaching the vacation season, and many of us have already made our plans for "rest." Would it not be well for us to think how we can put into our summering the joy of loving service, following in our small way the manner of Jesus? By way of contrast we will tell that one Christian woman said to us, "I have loaned out my canary, chloroformed the cat, discharged my cook, and bid good-by to the Ten Commandments, and now I am off for the country." Possibly some one will say: "She could not have been a Christian." Yes, she was, but all we can say for her is that she did not mean exactly what she said. It was an unfortunate way of telling about her freedom from care, and liberty to rest.

Thoreau said: "I wish to begin this summer well, to do something worthy of it and me, to transcend my daily routine and that of my townsmen, to have my immortal life now in the quality of my daily life. I pray that the life of this summer may ever be fair in my memory. May I dare as I have never done. May I purify myself anew as with fire and water and soul and body. May my melody not be wanting to the season. May I find myself to be a hunter of the beautiful that nothing escape me. May I attain to a growth never attained. May I be eager to report the glory of the universe. May I be worthy to do this, to have gotten through with regaining human values, so as not to be distracted from regarding divine values. It is reasonable that a man should be something worthier at the end of the season than at the beginning.

In this connection we recall the noble summer work of Dr. Klopsch at

Continued on next page

* International Sunday School Lesson for May 29, 1910. The Multitudes Fed. Matt. 14: 13-21; 15: 29-39. GOLDEN TEXT: "Jesus said unto them, I am the bread of life." John 6: 35.

SUNDAY SCHOOL LESSON

Continued from preceding page

Mt-Lawn. How could he, a man of so many cares and of large affairs, giv his time and strength to the poor ch ren gathered there? We have see him go back and forth on the tra s with them as their tender protecr. We have seen him leading and pa cipating in the games of the childre on the lawn. We have seen him wa among the children as they sat at the ables eating their fill in "Fort Ploy." We have seen him stand in fro of them at the Children's Temple, speking inspiring words to them, and joi ng with them in their songs. What wod liberty to sit in his arm-chair on cool veranda have been to Dr. Klosch with the luxury he found in doig good at Mont-Lawn? How profita e, how enjoyable he made not only his wn summers, but those of others! He ives in the hearts of the Mont-La n children, and it is fitting that his gra overlooks Mont-Lawn.

A group of young people went one sum er to the mountains. They were all eachers in Sunday School classes at me. On the first Sunday in their mo tain retreat they felt lonely when Sunay School time came around, and the made inquiries about Sunday Schols in the neighborhood, thinking the might visit them. They were tol that in several country districts not more than five or six miles distant Sunay Schools were held in school hoes, and they determined to visit the, and, if possible, be helpful. Sor of them were beautiful singers, and they delighted the scholars and tea ers with their songs. One of the number was a blackboard artist, and he always drew a picture, carrying with her a portable blackboard. Fw others were skilled in teaching, and they generally gave the lesson. In this way new ideas and beautiful des were given to the teachers and scholars. The visitors themselves beca an greatly interested, and to see hon Sunday School teacher or scholar bec me the object of almost every kin they took through the week. As a r sult the Sunday School work of the whole region received a new impet . The visitors found themselves nor the less rested, but on the contra , they were made stronger and hap er through their efforts to help oth s. True it is, there is nothing nor debilitating, tiresome and degrading than idleness. There is no greater int erence with a good time than to hav nothing to do that is worth while doin. Mere summer amusements and rec ations cannot rest those who are job-hearted and earnest.

Not a Large Capital

Let no one be discouraged from trying to be helpful to others either at hom or off on vacation by the thought that he has only a few talents.

What if the little Jewish lad
That summer day had failed to go
Down to the lake because he had
So small a store of loaves to show?

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can any say?—
This miracle beside the lake?

In an English town there lived an old woman past seventy years of age. She was poor and feeble. Her pastor preached a sermon on foreign missions which so interested her that she offered herself as a missionary to Africa. But she was gently told that she could not go and that, instead, she might pray for the cause and send her alms. So she began saving her pennies, anxious to do something for the missionary work. In that same place lived a rich young nobleman who cared more for his dogs than for religious enterprises. He heard about the old lady, and he went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that the people only laughed at her, and that all she had gathered together as the fruit of so much pains amounted to but a few shillings.

"My barley loaves are worthless," was her despairing cry. That very night she died. The next day found the young lord sitting silently and alone, with his head bowed, held by his hands. The Spirit of God was moving on his heart. The result was that he wrote a letter offering himself as a missionary to Africa.

Have not you one "barley loaf," or two, or more, that you can offer to Jesus that he may bless them to some good end?

Golden Text Illustrations

"Jesus said unto them: I am the bread of life." He spoke these words to a company of people in Capernaum on the day after he had fed the multitude of five thousand. Some of them were the very same people who had shared in the feeding. They imagined that Jesus might repeat his wonderful deeds of the day before, and so in the early morning they went again to the grassy plain near Bethsaida. But when they found him not, they returned to Capernaum and sought him, and found him in the synagogue, for it was the Sabbath Day.

Their interest was more in miracles than in Jesus, and Jesus himself recognized this, and he proceeded to show them that they were caring more for temporal things, such as bread for the body, than for eternal things, bread for the soul. (About all there is to be seen in Capernaum to-day are a few carved stones—the lintel with a pot of manna and a bunch of grapes—supposed to be a part of the very synagogue in which Christ preached. We discovered a souvenir hunter hacking at the stones, and shamed her into stopping.)

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We have received a letter from one of our subscribers who calls attention to the time limit of two months in our guarantee and then asks what we would do if he were to buy some bonds of one of our financial advertiser and that financial advertiser were to fail a year or so after the purchase.

In the first place, the failure of a bond house would not necessarily depreciate the value of the bonds of other properties issued by it. The probability of any of our financial advertisers failing in business is very small. None but conservative financial advertisers are permitted to use the advertising columns of THE CHRISTIAN HERALD.

Again, the nature of a bond purchase is such that it would be difficult for us to arrange a specific guarantee that would cover all cases. A bond is not like an article of perishable merchandise, the ultimate value of which can be determined at once. A bond must stand the test of years, and the best we can do to safeguard the interest of our readers is to make sure in the first place that the financial advertisers of THE CHRISTIAN HERALD are reliable.

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Through these windows we proved our experiments and perfected the new "RICHMOND" which, in actual practice, developes *double* the efficiency of ordinary boilers. And the day-after-day saving in coal will prove this to you, just as the windows proved it to us.

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Write Us

If you contemplate installing a heating system, steam, or hot water—direct or indirect—in your home or building, large or small, write us. Ask for catalog 245. Be fair enough to yourself to learn of a system which, by inventive ingenuity, saves its own cost, pays its own maintenance.

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We found, through the windows that the flue is more important than other makers dream.

So, by patient experiment, we perfected a "diving flue" which costs us three to seven times as much as other makers spend for smoke-connections and makes it that much more efficient.

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For every shovel of coal you put in the fire-box this "diving flue" sends half a shovel back from the chimney.

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The "diving flue" is our own invention. It is exclusive. It can be found in no boiler save the "RICHMOND."

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Central America's Catastrophe

PEOPLE of Central America are used to "slight" tremors of the earth, as if the surface of things had become uneasy and was seeking to readjust itself for another period of rest; but it has been many years since there has been such a terrible earthquake as that of May 4, which destroyed the larger part of Cartago and devastated the greater part of Costa Rica.

In the old volcanic region of Costa Rica shocks have been felt for some time past and they have been increasing in violence. In four weeks over thirty quakes were recorded. These did much damage and filled the people with fear, but no lives were lost.

It was known that something was wrong at Cartago when the telegraph wires all went out of commission at once between the city and the nearest telegraph station in Nicaragua. Soon the news was brought in that the ancient and picturesque city was a heap of ruins and that at least five hundred of its people were buried beneath the fallen walls, while the injured and homeless were numbered by thousands.

This report reached San José, thirteen miles from Cartago. San José was badly shaken and the people left it as rapidly as they could get a few effects together, making for the open country anywhere to get away from falling walls.

The shock heaved up the surface of the streets of Cartago at seven in the evening, and at once there ensued a scene of terror only equaled by those in Sicily during the great disaster. People ran hither and thither, seeking relatives and missing friends. Hundreds dug heroically in the midst of falling buildings to rescue loved ones pinned beneath the débris of floors and fallen roofs. The cries of the panic-stricken people as they rushed wildly from street to street added to the terror of the black night, for scarcely a light was visible, except for a fire here and there which cast a weird and fitful glare over the searchers in the ruins. The prisons were partly destroyed and the inmates thus freed began to loot the half-ruined houses until the sharp crack of muskets in the hands of guards called to the scene put an end to their depredations.

Among several of the handsome public buildings which have crumbled to a shapeless mass is the Central American Peace Palace recently built by Andrew Carnegie. It had just been finished, and elaborate plans had been made for the coming dedication. It cost a quarter of a million. The Central American Court had just tried to bring about a peaceful solution of the trouble in Nicaragua and had just communicated with Secretary Knox before the shock came.

Cartago stands in an imposing situation, 6,000 feet above the sea, on what has been called the backbone of Central America, and is a noted health resort. It was an active, bustling city of quite European aspect, despite the fact that most of the houses are low—not more than a story or two.

The city was founded in 1563 by that intrepid adventurer Don Juan Vazquez de Coronado, who left his impress upon Central America and Mexico, and it had many ancient structures of interest to American tourists, many of whom were delighted to spend days in its health-giving atmosphere. It was originally the capital of the country, but eighty-seven years ago the seat of government was changed to San José. The whole country thereabout is volcanic and such seismic disturbance as has tumbled the city to the earth is liable to occur at any time. The shock of May 4 was felt at a number of points in Nicaragua, near the boundary of Costa Rica.

Our national government is much interested and has sent experts to investigate conditions in the earthquake districts. The minister of Foreign Affairs for Costa Rica informed the Washington authorities of the disaster shortly after the earthquake, in which he stated that the city of Cartago was ruined.

A MISSIONARY MARTYR

MISSIONARY WM. C. TERRIL, Superintendent of the M. E. Mission at Inhambane, East Africa, writes: "I wish to acknowledge the receipt of the recent favor sent by you for Mr. Andrew H. Dawley, for the support of

Missionary Runfeldt and His Pupils

scholarship No 88, Nwambiya. In the name of the mission and its workers I thank you most sincerely for the interest you have in the spread of the Gospel news in the fields that we are pleased to call foreign as well as in the homeland. I will write to Mr. Dawley by the next mail and thank him for this gift.

"I am sure that you and your readers will rejoice with us because of the opening of our Boys' Training School. We opened March 3 with an attendance of twenty picked boys. Others are coming each day. We had to begin before the temporary buildings were completed, but we made a fair beginning, and the interest of the boys in their work is full of cheer to us. A 'Praise Service' was held and throughout the prayers and remarks, the one thought expressed was that the time of great light had come to this part of Africa, because many prayers for the school had been offered ever since this work began. The joy that lit up the faces of those who were present was sufficient to repay the physical toil that the school has thus far given the missionaries.

"I enclose this time a picture of the staff of workers in our printing department, where we have printed in six different languages during the past year pages amounting to 686,880. I am sorry to report that the manager, who sits in the centre of the picture, Rev. C. H. G. Runfeldt, died with blackwater fever on the 9th of January, this year. He worked until the last and gave himself for this people."

Among the Workers

—MR. JOHN H. CONVERSE, of Philadelphia, has just been translated into the higher life. He was the son of a minister, and was born in Burlington, Vt., in 1840. Graduating from the University of Vermont in 1866, he soon afterward entered the employ of the Baldwin Locomotive Works, and in 1873 became a member of the firm. He was vice-moderator of the Presbyterian General Assembly and chairman of its Business Committee, besides holding many other important offices. He gave liberally to all good causes, contributing at least $50,000 every year for evangelistic work. His business standing was of the highest.

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The South and Prohibition

By Captain Richmond P. Hobson, M.C.

THE question of prohibition has en- listed the attention of the civilized wld more in the last ten or fifteen yrs than perhaps at any previous piod. This general interest is no dbt the result of educational forces t t have been at work far and wide. Te greatest interest, however, has bn shown in the Southern States, vere the progress made has been unrled. State after State has adopted ll option. Many States have folled with State-wide prohibition unt to-day four-fifths of the population idry and the one-fifth wet is being aisted. While this State-wide prohition is only statutory, the general nvement is to make it constitutional, al before many years the prospects a that all the Southern States will eoy permanent constitutional proHition.

The Causes

There has been much speculation as t the causes of this extraordinary aivity in prohibition in the South.

Captain R. P. Hobson

ost people from other sections have sumed that because the South is the me of the negro population, this esence of the negro has been the ef cause. It is true that the negro der the effects of alcohol degenates rapidly into a brutal savage rd becomes a menace to the commury; but it is also true that the white an is set back proportionately. hile the presence of the negro has me influence, those who live in the uth do not look upon this as the in cause of the general interest.

In my judgment, the main explanatn for Southern progress in prohibitn lies in the fact that the South is re rural, nearly sixty per cent. of te Southern population being still enged in agricultural pursuits, and a ry much smaller percentage of the pulation is foreign-born and has len subjected to the life of cities road; the figure being only a little er two per cent.

Recent discoveries of science throw ht upon this important question. e processes of the life operations in e human blood cause the human be- g to gravitate toward the use of alcoolic drink in proportion as the poison in evidence in the vicinity. For this ison, rural populations have always len the most exempt from the ravages strong drink, and consequently best le to fight its progress.

Recent researches showing the full ects of alcohol upon the human sysm give an insight into the rise and ll of nations.

No new empire has ever been built upon the ashes of an old empire, because the destroyer that overthrew remains in supreme possession, and it is on the sites of the old empires that King Alcohol rules supreme. There women and children as well as men bow down before him daily.

If America falls there will be no more new lands to move to. We have reached the ocean and empire has made the circle of the world. With the fall of America the human race would be undone, going from bad to worse until wiped off in wrath from the face of the earth.

The great reviving interest in the question of prohibition the world over is no doubt due to the general recognition of the poisonous nature of alcohol and the destroying effect of strong drink upon society and the nation. It is perfectly natural that the interest should be greatest in America, where the degenerating effects have been less than in other lands; and it is perfectly natural that the greatest interest of all should be manifested in the South, where these effects have been less than in any other part of America.

The Destroyer to Be Destroyed

My interpretation of the remarkable progress of prohibition in the South is that it manifests the gathering of a great world movement that will end in destroying the arch-destroyer of the ages.

The movement is gathering strength in all parts of the world through the organic treatment that comes as the people themselves are made acquainted with the true effects of alcohol upon the human system and the consequences to society. For twenty-five years the Sunday Schools have been giving quarterly lessons upon the effect of temperance, and for ten or twelve years the public schools of the South have taught the physiological effects of alcohol. These young people thus instructed are now coming into the responsibilities of manhood, and form the basis for the political victories that have been won.

Suggestions As To Procedure

The drink evil, being the deepest, most organic ill known to society, must have organic treatment for any permanent and effective cure. This means that the people themselves must be reached for all effective prohibition work. I venture to suggest that the Anti-Saloon League should have a strongly organized educational committee, national, State, and local, to promote educational work through the public schools, through the Sunday Schools, through the pulpit, and through the press. The struggles should then be determined by the condition of preparation in each case.

It must be borne in mind that the war is being waged against a veteran adversary that has fought a thousand battles. To make permanent progress against him and ultimately overthrow him will require thorough preparation, the best plans, the highest strategy and the wisest tactics.

In my judgment the South is the field for the first struggle to put prohibition into the organic law of the States, their constitutions, where alone it can rest permanently and give an effective cure. The work of preparation should be carried forward steadily in all the other sections. Then, in due time, when prohibition is in the constitutions of the Southern States, it can be put into the constitutions of the other States, completing the conquest of all America. Then the war must be carried to all the world.

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C. H. Culver, Merced, bought 21¼ acres in 1908 for $4,500. He now values his place at $6,000. Last year his net returns were $1,500.

Isaac Guy, Modesto, California, bought forty acres in 1905, paying $55 an acre. To-day he values his land at $275 an acre. In 1907 his returns were $1,500; in 1908, $2,000; in 1909, $2,500. In addition to this, he has thirty-three dairy cows that earned for him last year an average of $75 per head.

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✳ Young People's Societies ✳

The Foreigner*

THE feeling in the heart of the natural man seems to be everywhere and always that of hatred and suspicion toward the foreigner. In nearly every language the word "foreigner" may also be translated "enemy."

In one of our beautiful modern tales, an Englishman falls ill in an Oriental village. He is entirely alone, but the good monks of a nearby monastery pick him up where he has fallen unconscious, and convey him to their monastery, watching over him tenderly until he recovers.

But the news is borne throughout the little village that an English stranger is at the monastery, and the simple inhabitants become alarmed.

"What does he want?" they say. "Is he a spy? He is probably going to cheat us or overreach us. How can we get rid of him?"

They visit the monastery and urge the monks to turn the stranger out.

"Send him to one of the treaty ports," they say; "make one of the smoking devil-boats take him to his own people."

But the monks answer: "No. He is our brother though he is not of our blood. He is sick and weak, and we will not turn him out."

Little by little, the man recovers, and his love and gratitude toward those who have so nobly befriended him find expression in his every word and deed. He has realized something of the sweet kindness which lives in the hearts of those whom he had ignorantly deemed mere heathen; while they have discovered that the heart of the Englishman can be true and loving as they had not thought one of an alien race could be.

The public school has been no small factor in the softening of race prejudices. As we all know, one practical illustration is often of more effect than scores of well-chosen arguments. As Myra Kelly has said, a man of, perhaps, Scandinavian or Italian origin will think kindly of the whole Irish race when he remembers warm-hearted little Bridget O'Connor, who sat across the aisle in the old Cherry Street school; or Otto Schmidt will hardly cherish any antagonism toward the Jewish race, when he remembers the patience and loving kindness with which Maxie Fishandler guided his first steps through the wilderness of the English tongue.

It is in ways like this that the world is to be brought together in millennial unity. Though Kipling has written that "the East is East and the West is West, and never the two shall meet," the time must come when they shall understand each other, and shall know "the tie that binds our hearts in Christian love."

The further one advances in the holy life, the less bitter is the aversion to that which is foreign. Hundreds of our noblest and best are laboring devotedly among the immigrants who come to us. It is quite as truly a missionary work as is that of those who sail away to distant lands to preach the Gospel. It should appeal to us all even more, because the very existence of our republic depends upon it. The conversion, and uplifting of these usually ignorant and undisciplined immigrants is probably more vitally necessary to our national health and progress than is any other branch of philanthropic labor among us.

To learn to love these often uncouth, unwashed and rude-mannered people is a part of the task of our home missionaries and slum-workers; for it is seldom that we can help those whom we cannot love. And it is equally the duty of us all to smother every atom of prejudice in ourselves toward them.

* Topic of the Epworth League for Sunday, May 29. TEXTS: Matt. 25: 35; Luke 17: 18.

A Christian Nation*

IT is the proudest boast of the people of our land that it is realm of the Prince of Peace. Presidents declare that they wil all in their power to promote peace

And yet we are told that the su way to preserve peace is to keep war equipment very large and c plete. We must add two Dr noughts to our navy each year. must now and then dispatch a sq ron to foreign ports, just to show t that we are prepared to fight. must drill more and more soldiers sailors, and must emulate to a co erable extent the enormous mili outfit of England and Germany.

Mr. Carnegie's Peace Society, cated at 507 Fifth Avenue, New Y has issued among its booklets a l folder enumerating some of the provements which we could purc with the money now spent on t elaborate battleships, which are to about $12,000,000 a year.

More than 10,000 people die nually in the city of New York tuberculosis, which is largely a eventable disease. With the price few battleships, provided that the and the people would co-operate, computed that this terrible dis might be stamped out as effectuall smallpox has been.

Fifty manual training schools, i tutions so necessary to the prosp and uplifting of our people, coul built and equipped for the cost single battleship. Seventy-five t sand young people could thus taught the rudiments of a good t in a single year.

The cost of a battleship would a fine macadam road between cities of Chicago and New York.

The Congressional Library at W ington, the finest library buildin the world, was built for but little half the cost of a battleship, an maintained for three-fourths the of keeping a battleship afloat.

Many wise political econor think that the tremendous expe assumed by our nation for its and army, together with its per list, form no small element in alarming increase in the cost of li

For whence come these vast s They come out of the pockets o people. They form an average t $60 for every family in the U States. It lays a yearly tax of per cent. on the total wages pai the United States, on the suppos that wages average $600 to the fa and we pay it in the higher pri our goods.

Let us have an army and large enough for reasonable de and protection. As some one has p tinently said: "We would be foo cast away our means of defense, knew that a band of freebooters ready to catch us unprepared and upon us." No municipality would ish its police, lest it be overrun criminals. As long as present c tions exist, we must be prepared self-preservation is a law of na But let us oppose extravagant a priations intended to place us o equal "war-footing" with the highly-equipped foreign nations. ambition and emulation lead to un ranted expense. It is essentially christian and opposed to the spir civilization.

One element is often forgotten we speak of the promotion of univ peace. It is the duty of all to c the fighting spirit in its every p The brutal prize-fight should stopped. No decent paper s print its details, and no decent should read them.

* Christian Endeavor Topic for Sunday, M 29. TEXT: Ps. 33: 8-22.

The "Stars and Stripes" in Japan

Continued from page 479

ve so far as I could learn, it in no wa seemed to diminish the real friendlin s of the people, and such a thing as wa as a result of the discussion, was no so much as mentioned.

he message from the Japanese sc ol children to their brothers and si rs in America, which was brought to is country by Dr. Masuji Miyakaa, is interesting as showing how th ideas of peace and friendliness ha reached even the children in the pu ic schools. Here is the text of the message:

To the Public School Children of th United States: We have been told by ur fathers, brothers and teachers th Dr. Miyakawa, through his Japar e pictures and lectures before the A erican public school children, intels to bring about a better understding of the more than historical frndship of Japan and the United St es. We have, in the meantime, be told that there is a certain sentim t which looks upon war between th two countries as inevitable, just as ou older brothers who passed before usin our schools thought war with C na and the late war with Russia inritable. In view of our teachings at school and at home, that 'the American people are the foster-mothers of Japan's present progress and prosperity,' we, the public school children in convention assembled, with permission of our fathers, brothers and teachers, passed the following resolution:

"*Resolved*, That we, the pupils of the Imperial public schools, shall never raise our swords against, but shall emulate the pupils of the public schools of the United States as perfect examples of brotherhood and sisterhood."

During my stay in Japan I was the guest of several missionaries, and also of two or three Japanese friends. One of these latter was a leading merchant in Tokyo, one of the richest men in the empire. During the three days I was his guest, I not only received the most generous hospitality, but was assured over and over again by him, and by others of his class, of the deep and abiding friendship which the merchants of Japan have toward America.

In the audience with the Emperor, I had the pleasure of meeting several who are very near his person in the palace, day after day—among them Mr. Nagasaki and Count Toda, who always attend such audiences, and their expressions were no less cordial than those of the others whom I have cited. Mr. Nagasaki, a constant attendant upon the Emperor, was educated in America at one of our colleges, as were many of the leading Japanese statesmen and business men, and he and the others are never tired of lauding the merits of these universities, or of expressing their appreciation of their American education.

From the missionaries, whom it was my pleasure to meet, I received the same impressions as from the Japanese themselves. Our honored American Ambassador, Hon. T. J. O'Brien, told me that Rev. J. H. DeForest, D.D., was in his opinion the most influential foreigner in Japan. He is a missionary of the American Board at Sendai, and is well known, and his eloquent words have often been heard in this country, speaking for peace and mutual good understanding between the nations, and rebuking the jingoist attitude of some of our politicians. For the service which Dr. DeForest has rendered, he is a great favorite in official circles as well as among the rank and file of the Japanese, and because of his courage and devotion to the Japanese soldiers in the recent Russian war, he has been decorated by the Emperor. His influence, and that of a multitude of his colleagues, is of course altogether on the side of peace and good will, and that it is no small influence I was assured by many. Mr. Bowles, one of the missionaries of the Friends denomination, is a leader of the peace movement in Tokyo, of which Count Okuma is the new president.

There are one hundred and fifty Societies of Christian Endeavor in Japan, and strong unions in the leading cities. It was my privilege to address nearly all of these unions, and without exception I found great audiences of young men and women, and in every instance, the sentiments of peace and good will were applauded to the echo. In many places three-fourths of the audiences were composed of young men. In Tokyo they were largely students from the different universities, and their sentiments in favor of continued amity were no less pronounced than those of the audiences that were recruited largely from the ranks of the business and trades people.

So, from first to last, from one end of Japan to the other, among all classes of people, I can say, without any hesitation, that I found only sentiments of earnest good will, and nothing that would even suggest the necessity of larger armaments on the Pacific, or preparation for war with the armies of Japan.

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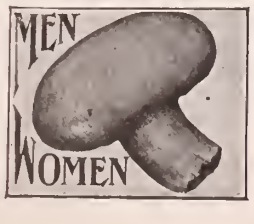

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Drawn by W. C. Rice for The Christian Herald

HONOR THE NATION'S HEROES

OUR MAIL-BAG

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

H. H. W., Louisville, Ky. Is the organ of comparatively recent invention?

No; it is one of the oldest instruments. It developed from the "pandian pipes" played by shepherds in early Greece. Its invention is attributed to Archimedes about 220 B.C. The organ was brought into Western Europe from Greece and it was installed in churches as early at 651 A.D. The first organ in France is said to have been built in 815 in the reign of Louis I. by an Italian priest.

S. P., Newport, Vt. Who said that "the groves were God's first temples"?

The lines are in a poem of Bryant's, entitled "Inscription for an Entrance to a Wood."

J. B. S., Germantown, Pa. What are the earliest schools of sacred music in Christian times of which we have any record?

The early Church seems to have paid more attention to other forms of religious instruction than music for the first two or three centuries. This was probably owing to persecution which made the public profession of Christianity precarious. In the fourth and fifth centuries, however, there were schools at which sacred song was regularly taught, and in the sixth century such schools were common in France and Germany, as well as in Southern Europe. The most famous school was that established in Rome by Gregory the Great, which became a model for many others. In this school originated the famous "Gregorian Chant," which the choir and the audience sang in unison.

A. D. O., Omaha, Neb. What does our word surgery come from? My dictionary gives no information.

Surgery comes from the word surgeon, old spelling chirurgeon, which is made up from two Greek words meaning hand and work.

Subscriber, Morgantown, N. C. 1. Where, is it supposed, was Daniel when the three Hebrews were cast into the fiery furnace? 2. What is the history of the premium picture—"Dorcas' Daughters"? 3. What is the origin of the expression, "A Roland for his Oliver"? 4. Can you tell me where I can find a copy of "An Ode to God," by Derzhaven? The first of it is: "O thou eternal One whose presence bright all space doth occupy, all motion guide."

1. It does not appear from the record, why Daniel was not summoned, but the presumption is that he was in some distant part of the empire on state business and the general summons did not reach him before the dedication of the golden image. Besides, the enemies of the Jews evidently found it politic to begin by attacking men of less influence than Daniel. Josephus does not connect Daniel with the incident. 2. It is taken from a famous painting in a Munich Art Gallery and represents a group of good women who, like Dorcas in the Gospels (Acts 9: 36-39) sewed garments for the poor. 3. Roland and Oliver were two of Charlemagne's paladins whose exploits were so famous and so equal in merit that it was difficult to say which was the greater. They fought in single combat for five days without result. Hence arose the phrase in question, which means that one side gave as good as the other. 4. You will find it in the *Encyclopedia of Religious Poetry* by Funk & Wagnalls, New York.

W. H. T., New York. 1. Has the Bible been eliminated from the public schools? 2. Is it true that the High School compels the pupils, regardless of the protest of parents, to take part in the exercise of dancing?

1. No; it has not been eliminated from the schools. It is left largely to the discretion of the principal. In many schools, a portion is read in the morning without comment, chiefly from the Old Testament. 2. In almost all New York City Schools, both High and Primary, "folk dances" are taught for the double purpose of exercise and graceful movement.

J. A. M., McLeansboro, Ill. What were the riddles the Queen of Sheba put to Solomon to prove his wisdom?

They are not stated in the Scriptures and the only account we have of them is legendary. The Queen appears in these legends under the various names of Balkis, Nicaule, Makeda and Almaeah. Only one of her "hard questions" to Solomon has been rescued from oblivion. A number of boys and girls of equal height were dressed up by her exactly alike, so that no eye could distinguish them. Solomon, says the legend, placed water before them and bade them wash. The boys rubbed their faces vigorously, while the girls stroked them softly, and he at once decided accordingly. Of course, the legend may be taken for what it is worth.

W. C. W., Amarillo, Tex. 1. I would like to get a good, practical knowledge of law. What books would you advise me to get? 2. Is Ridpath's *History of the World* reliable? 3. What commentary of the Bible would you advise one to get as the best adapted to a young man making a home study of the Bible? 4. I would like to get an inexpensive encyclopedia that is up to date; that can be had on the instalment plan. 5. There is a young man here who is very ambitious to get a practical knowledge of surveying and mapping who is not able to attend school. To whom should he write?

1 and 5. Write to the Scranton Correspondence School, Scranton, Pa. 2. We regard it as thoroughly reliable. It is read by many of our subscribers. 3. Jameson Faussett and Brown's Commentary is excellent. Procure it through any bookseller.

Mrs. J. C. C., Stockbridge, Mass. 1. Who were the Rough Riders? 2. Who gave them that name? What was their dress in the Spanish War? 3. How many in company? What battles were they in?

1. The "Rough Riders" was the popular name given to the First Regiment of Volunteer Cavalry, which was organized in the Southwest at the opening of the war with Spain. Leonard Wood, now a major-general in the United States Army, was colonel and Roosevelt lieutenant-colonel. Later the command came to Colonel Roosevelt. The regiment was composed of good riders from all over the country, cow-boys from the plains, society men from New York and New England who had ridden to hounds, etc. 2. The word "rough rider" is applied to a horseman who can ride any horse with or without a saddle. They wore the regular campaign dress of the cavalry, tan felt hat, blue shirt, khaki trousers and leggings. 3. The regiment numbered several hundred, divided into the regulation number

Continued on last column

WORKING TO REDEEM "LITTLE DORA"

SINCE the article appeared in THE CHRISTIAN HERALD several months ago about the redemption of little Dora, the West African girl who was taken from the Cape Palmas Mission, back to the "bush" to live a life of heathenism, slavery and ignorance, a great many letters have been received from readers who were interested in the case. It will be remembered that in the original letter from Missionary Perkins and his wife of the Interior Mission, Cape Palmas, Liberia, it was stated that if help were extended by American friends, little Dora could be "redeemed" in accordance with a tribal law, which permitted the guardians of a child, other than her natural parents, to yield her up to those who would pledge themselves to give her proper care.

A sum of money was forwarded immediately to the Liberian Mission with instructions to Missionary Perkins to apply the money towards the redemption of little Dora, and to use every legitimate means to accomplish that object.

We have received a letter within the last week from Missionary Perkins, dated March 14, which brings good news about Dora. The letter says:

"MARCH 14, 1910, CAPE PALMAS, LIBERIA.

"*Dear Christian Herald:* You will no doubt be looking for further news regarding little Dora.

"Little Dora"
Photographed by a missionary for THE CHRISTIAN HERALD

Well, I am glad to report that although her 'palaver' is not talked as yet, some progress has been made. Dora is now with us in the Mission. This will give us great vantage ground, when the time comes to talk her 'palaver.'

"On February 23, Dora's mother went to the 'Bush' country, that is further back to the interior, to visit her little daughter, and she succeeded in bringing Dora back with her. The poor child is so happy to get back to the Mission again, and we are all hopeful that we may ultimately succeed in securing her redemption. The heathen man who bought her from her family people, and who was to be her husband, is many times older than she. I understand he has indicated a willingness to give her up, if he receive the money-price he puts on her, which, of course, will be more than he paid in the first place. He bought her some time ago, and he reasons thus: 'The cow I paid for her would have had a calf every year, and therefore I ought to have the price of just that many cows.' If you have patience with us, we believe it will come out all right.

"J. M. AND JESSIE A. PERKINS."

OUR MAIL-BAG

Continued from first column

of cavalry troops. The regiment took part in the skirmishe leading up to the battle of San Juan and in the battle itsel where Roosevelt led the charge. The regiment has an associ tion which meets regularly. The membership descends to t eldest son of a member.

J. D. B., Granville, Tenn. 1. Please explain James 1: 2. Who discovered America—Columbus or Vespucci?

1. The more accurate rendering would be "double thinking"- that is, one thought directed toward God, the other towa something else. Not necessarily a hypocrite, but fickle a wavering, as contrasted with the "single eye" (Matt. 6: 22 2. Columbus discovered America in 1492. Amerigo Vespuc whose name was given to this country, did not cross the Atlant until 1497, when he joined the expedition of Pinzon, which di covered the coast of Central America. In 1499 he skirted t north coast of South America. He wrote a narrative of h voyages and Waldseemuller, who translated it in 1507, suggest that the name America, from Amerigo, be given to the sout ern continent only. Other writers, following the suggestio gave it to both North and South America. For the story of t naming of America see *Continent of America* by Thatcher, pu lished in 1896.

A. E., Wakefield, Kas. 1. Is dancing wrong? 2. How can denominations be right when they are so different? A which is right? 3. Should a person unite with a church one denomination, not believing its doctrine, because t church of his choice is not near enough to attend? 4. Is wrong for a Christian girl to marry a moral man?

1. The mere act of dancing is not wrong; but the late hou the mixed company and the usual excitement attending it, a likely to be wrong and to lead the soul astray. 2. Each d nomination is founded upon some especial interpretation Scripture. So long as the divinity of Christ is recognized a the virtues inculcated by him are taught, minor points of do trine need not trouble one. "Whosoever believeth on him ha eternal life," said the beloved disciple. 3. By all means a tend the church which is within your reach, so long as Jes Christ and his Gospel are taught in it. 4. It is not wicked f a Christian girl to marry a merely moral man; but the apos said: "Be ye not unequally yoked together with unbelievers and it is better to marry a Christian. She should try befo marriage to win him over to her religion. If he is not co verted then the chance is small that he will be converted lat

R. McK., Granville, N. Y. What is melinite?

It is an explosive invented by a French dentist named Turpi It is used for military purposes almost exclusively. It w adopted by the French War Department in 1886. The patent the property of the British government.

J. T., Cora, Mo. 1. How old was Samuel at his death? 2. Wh became of Pilate? 3. How many were saved by looking the serpent of brass?

1. The death of Samuel is described as taking place in t year of the close of David's wanderings (date uncertain). H was born, according to the best calculations, about B.C. 11 2. The accounts of Pilate's death are apocryphal. One lege says that he was thrown into prison and committed suicid that his body was cast into the river Tiber and storms a tempests followed until the Romans took it out. It was th sent away and finally sunk in a pool in Losania (Lucern There is no authoritative account. 3. It is nowhere stat how many were cured, but the fair presumption is that alm all of the people who were in sight of it at the time when it w elevated by Moses, looked upon it and were healed—practica the whole camp. (See Num. 21: 9.)

G. R. H., Vancouver, B. C. How do the efforts of our past to make the ladies take off their big hats in church agi with I. Cor. 11: 5?

The passage relates to what was then taking place in Corin Paul's argument was that the headcovering was the emblem womanly modesty which had always been rigidly adhered to the East. He had no "big-hat" problem to contend with, ho ever; if he had, he would doubtless have made them a subj of censure, on the ground of vanity and that they obstruct t view.

S. K. S., Medical Lake, Wash. How do you explain Job 2: Are we to understand that God would join with the devil destroy without cause one of his acknowledged faith servants?

The whole book of Job is the working out of a profound r gious problem in the form of a debate or tragic poem. T theme is: Can there be real goodness without reward, or c goodness which is so rewarded be other than a refined form selfishness? Satan had asked (in Job 1: 9): "Does Job fear for naught?" Would he fear him equally in adversity and prosperity? The trial and test of Job's fidelity were permit in order to demonstrate the fact that riches or poverty, hea or sickness cannot change the soul that is fixed upon God.

Miscellaneous

A. D., Fair Oaks, Calif. Thanks for your very cordial lett

Reader, Pasco, Wash. We regret that we cannot do w you ask.

A. M. P., Colton, Calif. Write to T. Y. Crowell & Co., N York City.

Hannah R. H., Penacook, N. H. You can join the Shortha Classes at any time.

M. E. B., Greenwood, Ind. The two terms are interchang ble, although some people may confuse them. They practica mean the same thing.

Reader, Plainfield, N. J., sends us the interesting inform tion that the jinrikisha, the popular vehicle in Japan, was invention of an American missionary named Goble, who w to that country in 1872 as a representative of the Americ Baptist Missionary Union.

R. L., Mt. Vernon, Wash. We know nothing about the ba ball player you mention, nor have we ever heard whether Roo velt or Taft ever expressed an opinion on Local Option. Bry and Hughes are known as Christians, but we cannot speak p tively of the others mentioned in your letter.

Sarah E. T., Geneva, N. Y. We remember the paragra cencerning Professor Rendal Harris' discovery of early Christ hymns. We wrote him at the time, having in view the pu cation of some of the hymns, and received an answer to effect that they were not yet ready for publication. It is t that up to the present time no fragment of the very earli Christian hymnology has ever been published.

NEW YORK, MAY 25, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Native Woman and Child

Indians of Costa Rica Bringing in Cocoanuts

A Wayside Shrine

COSTA RICA STILL SHAKING

WHEN the first reports reached this country of the great earthquake in the mountains of Costa Ri it was said that five hundred people had lost their lives, that many were injured, and that about six thousand were homeless. Every day, however, added to the death list, which rose rapidly from five hundred to a thousand, then to fifteen hundred, and then to two thousand. As all of Costa Rica has been shaken, it is probable that there were many killed whose names will never be known to the authorities. The quakes at this writing still continue, shaking the hapless country from coast to coast, and destroying lives and property; and two volcanoes are belching fire and lava to add to the terror of the people. Compared with the disaster at Messina in Italy it is ot one of the world's great disasters; but when tl size of the two countries is tn into consideration the li e republic has suffered more inproportion.

nong the Palms

The American traveler who rmembers Cartago as a picturesque city among the peaks wild hardly recognize the ms of wreckage into which it h been turned, with streets elumbered with the roofs and wls of fallen buildings, and tl houses which still stand twsted and canted into odd and fitastic shapes and threatenin at any moment to topple ofthe head of the passerby.

The beautiful building desined to house the Peace Court oCentral America, a building wch for beauty of design and merials had elicited strong exressions of approval from a who have seen it, is a total lo, except that some of the fondations may be utilized for sme future structure. Mr. Cnegie gave one hundred thsand dollars toward the stcture, which had never yet bn occupied by the Peace Crt. In fact, the finishing touches were just being put to the beautiful interior when the quake tore the walls from roof to foundation. The Central American governments had given as much as Mr. Carnegie toward the site and building, and they cannot but feel the loss keenly, for it represents a vast sum to them.

As soon as the first crash came the people left their homes and streamed out into the open country, screaming with terror and gesticulating as only the Central Americans can gesticulate when wild with fear and almost out of their heads with the excitement of the hour. Refugee camps were pitched in the environs and huts constructed from the débris of the ruins—anything that could be improvised into a shelter. The people were herded in these camps and the inevitable happened. Pestilence began to carry off the people, already racked with fright and weak from exposure and lack of proper food. The authorities began at once to establish new camps to stop the spread of fever, but they were only partially successful. Disease seems destined to finish the work of desolation which the earthquake shocks left undone.

A few days after the first great shock other shocks were felt, and the half wrecked structures of Cartago began to disintegrate and became shapeless masses of stone and timber. The people left the rescue work they had been carrying on among the ruins, and fled to the camps, leaving the city practically in the hands of the military and the looters. The latter, for a time, reaped a rich harvest as they pretended to search the ruins for the bodies of friends or relatives. Finally they carried their acts of brigandage to the camps, and martial law was declared. One old couple who had saved $5,000 from the ruins of their home had to give it up to the banditti before they reached the suburbs. Such bold acts spurred the authorities to drastic action, and the looters were shot without mercy wherever caught.

The air from the Atlantic to the Pacific coasts is full of choking volcanic dust, which burns the throat and injures the eyes. It has covered every one of the seven States with a thin brown layer, producing an odd effect, which adds to the terror of the natives. San José, the capital, though not badly shaken, is in a state of panic, and all who can get away are leaving. The two volcanoes may easily be seen from San José. Paos, with an odd double peak, rises at the northwest, while to the north towers Irado, 11,500 feet above sea level. Once it burst into flames and overwhelmed Cartago when the city was a much smaller place than it is now; but for years the books on the country have referred to it as a "dead volcano." These have now opened and are belching fire and smoke, and the other peaks are rumbling as if the gases were seeking an outlet to the air above. The shops along the principal business street, Calle de Comercio, are closed, and the market deserted. Both merchants and people have lost for the moment any desire to buy or sell. Black terror broods everywhere, and the prosperity and progress of the country has been put back immeasurably. Trade is at a standstill and though the Americans and others from foreign lands are remaining, knowing that sooner or later the quakes will cease, meanwhile they are spectators of a condition of affairs never before seen in the history of Costa Rica or Central America.

A Street in Cartago Before the Earthquake

The American Pulpit

A SERMON BY

Rev. Charles M. Sheldon, D.D.*

The Value of a Human Being

TEXT: Matt. 12:12—"How much then is a man of more value than a sheep!" (R. V.)

SOMETIMES when I go to a city, the committee on programme or invitation meets me at the railway station and says: "We would like to show you our city." So I get into a carriage or automobile and we start up the street. A short distance from the railway station the chairman of the committee points out a large factory and says: "That is the largest nail factory in the country. It covers two acres and employs three thousand men." We drive on up the street and the chairman says: "This is our new court house. It cost $150,000, and it is the finest court house in the State." We go on past the court house and on the main street of the town the committee points out the recently erected business house of fourteen stories, which cost one million and a half, made of steel and stone.

Two Kinds of Wealth

We pass on into the residence district and stop in front of a great building as large as a hotel and the chairman says impressively: "The richest man in the city lives there. His house is a copy of a German castle on the Rhine and cost three million dollars." We drive on and the chairman points out other buildings. After we have completed our inspection of the city I have seen buildings, brick, stone, steel, piles of material made of all kinds of solid substances which were once in the forest or in the ground, and the committee, I suppose, takes pride in considering that they have shown me the city. Yet what have I seen? Buildings and more buildings. When I ask how these buildings were made possible sometimes I find the money which has gone into their construction came out of the pockets of the people and was amassed in selfish ways which very often broke the laws of God and men, until I would rather look at the meanest hut or log house on the prairie, or a shanty built by the honest labor of an honest man than to look at some of these towering creations in the great cities, which rest upon the blood money of the men who have builded them.

It would be refreshing to me sometimes to be met by the committee and have them say: "We would like to show you the real city in which we live." We start up away from the station, say about nine o'clock in the morning, and stop in front of a public schoolhouse. The children are going into the building. The chairman says: "See those children? They are the most valuable of all that we have here in this city. They are the future statesmen, preachers, authors, teachers, fathers and mothers of the Republic. See that man standing up there by that schoolhouse door? He is the principal of our High School. He is one of the most useful men in this city. A simple, consecrated, intelligent, enthusiastic Christian gentleman."

The Value of a Child

We pass on up the street and the chairman points out a modest looking woman walking along and says: "See that woman? She is our police matron. She is one of the most useful women in this city. She prevents a great deal of crime and suffering by looking after the poor and the sinful. We could not get along without her." Further up the street the chairman says: "See that woman on the other side of the street? Her name has never appeared in any newspaper or book, but she is a representative of the hundreds of plain, happy, useful Christian women, a mother, a member of the church, one who is training her boys and girls to love God and men, to tell the truth and obey the laws and to do right. Her home represents the one thing that makes this city worth while." I say some such showing of the city would be refreshing in future, having been repeatedly shown buildings. I would like to be shown people and be told by the committee that the people of the town make it worth while, not the buildings. In one case I have been shown a lot of sheep; in the other case I have been shown immortal souls. "How much then is a man of more value than a sheep!" What are all the buildings of a city compared with the people? Even the smallest child in the great city is worth more than all the buildings put together, yet we are constantly trained to look at buildings as if they represented the real value of a town; and when our friends come to the city we show them buildings always, as if the buildings were the great things to see.

The value of a human being is inherent. Nothing but a human being was ever made in the image of God. Nothing but a human being has the power of infinite development. When a soul comes into the world no one can tell whether it will become a Nero or a Paul. The peach was once a Persian poison which was used to tip arrows. The poison has been eliminated by cultivation until the fruit is now one of the choicest grown. The inherent value of a soul carries with it always the possibility of the future. When Christ said to the dying robber "This day shalt thou be with me in Paradise," he saw that robber as he was going to look after two thousand years had gone by.

The value of a soul is always a constant value. God is not willing that any should perish, but that all should have eternal life. Other things depend for their value on accident or circumstance. Diamonds are valuable because they are scarce and exceedingly beautiful. If science should discover some way to make diamonds in commercial quantity at comparatively small cost they would still be as beautiful as they are now, but would not be as valuable. Real estate owes its value to its location. In some parts of the great cities real estate is worth several hundred dollars a square foot. Out in the country the same kind of dirt is worth only a few cents a square foot. There was once a time when real estate in Babylon was very valuable. It probably is not worth much now. But a man continues to be of value no matter where he is, in the city or in the country, whether there are many or few, whether he lives in this century or twenty centuries ago.

The Saving of a Life

The value of a human being compared with a sheep is determined by the possibility of its being lost. You have a fruit tree in your yard. It has always borne large quantities of beautiful fruit. One who understands the habits of the tree comes to you and says: "Next year there will be no fruit on your tree because of such and such facts connected with the season or the presence of some blight." If you will suppose that prophecy is correct, how much you value the present crop of fruit upon your tree! You would probably take great pains in preserving or canning a quantity of it. Or one of your children is attacked with consumption. You suddenly wake to the possibility of his being lost unless there is a change of climate. How precious that life becomes to you suddenly as you realize the possibility of its destruction! So with the value of man. Sometimes we do not realize how much men are worth until they stand in danger.

On the other hand a human being is worth more than a sheep because there is a possibility of its being saved. In a small town in Canada during the year of the coronation of King Edward, when the town had been decorated for the celebration and all the people were preparing to enter upon a gala week, a poor and unknown laborer, a negro, through an accidental caving-in of a well, was buried at the bottom, but protected by beams which had fallen, so that his voice could be heard. The well was very deep. The caving-in had carried down an immense quantity of débris which must be dug out very carefully in order to save the man's life. The entire town took turns in doing the work. The festivities in honor of the King were abandoned. For several days all interest of the place centred about this unknown human being at the bottom of this well who might be rescued. No one had valued him, apparently, when he was alive and well, but the possibility that he might be saved from death at once placed him in a position of great importance, even above that of the King himself. If we realized in our common, every day circles the possibility of saving men it would enhance our thought of their value.

A human being is worth more than a sheep in the sight of God and should be in ours, because of the price paid for him. We know to some degree how large the agricultural product of the United States is. We can estimate more or less closely the value of the railroads, of the forests, and even of the fisheries. We can put a price upon the cities, buildings and what we call improvements, but no one has been able to put a price upon a human being. The only way in which we can estimate the value of a soul is by the love of God, who was willing to give his only begotten Son that whosoever believeth in him should not perish but have eternal life. So we place a soul up against the very being of God to get its value.

The Real Mark of Soul Value

I am old-fashioned enough in my theology to believe, as Dr. Hopkins did, that if only one soul of man had ever sinned from the beginning of the world and needed redemption, that one soul would have had the gift of God in the person of Christ. That is, God would have been willing to go to all the sacrifice of his Son to save one being. That is the mark of value. God gave the best that he had and the most that he had.

Now it follows, if a man is worth more than a sheep, that:

First. He ought to have a better thought of himself. A great many of us are proud of our defects. We are proud of our pride. We are proud that we are not like other men. We are proud of the very things of which we ought to be ashamed. But every man has a right to be proud of the fact that he is made in the image of God and that there are possibilities in him for eternal development.

Second. If a man is worth more than a sheep we ought to have a better thought of other people. We have no right to despise any man. The habit of looking at other people as redeemed, even in the midst of their degradation and sin, helps to keep love in us and love for them. I do not think Christ could have ever loved the multitude of sinning, suffering, degraded, dirty, uninteresting, stupid, wretched human beings unless he had always seen them as immortal beings and seen the possibilities of the future for them as they went either one way or the other. One reason we do not maintain our enthusiasm for people and do not find people interesting and grow to live in a very narrow and selfish circle of acquaintances, and think so many people stupid and uninteresting, is because we have not learned to value them for their future value. We see nothing but the present and immediate and stamp it as not worth while. By that habit it would have been impossible for Christ to have lived with his disciples one hour, for if ever there were a lot of men who claimed the attributes of stupidity and selfishness and meanness and ambition in the wrong direction it was the group that Christ chose for his disciples.

The Great Spiritual Conflict

Third. If a man is worth more than a sheep we ought to magnify the spiritual life. What does it matter, Christ said, if they kill the body? Do not be afraid of that, but fear anything that can kill both body and spirit. The great thing in life is the spiritual experience or spiritual conflict. For our battle is not against flesh and blood, but against the things of the spirit.

Fourth. If a man is worth more than a sheep we ought not to grudge the cost of saving him. It is poor economy to punish humanity for sinning instead of preventing it from sinning. The United States government does not hesitate to put eight million dollars into a battleship. Two great freight steamers go out of Western ports on the Pacific coast that cost three million dollars each. Immense sums are placed by business men and capitalists of industry into physical plants for physical product. If the United States was willing to spend as much money in saving childhood and saving life as it is to punish after they get men into the penitentiary we would rise up and clean the saloon out of the face of the earth and release the one million seven hundred thousand children who are now in bondage in the cotton factories and coal breakers, the department stores and other places of physical interest.

Abraham Lincoln pleaded more than once with the Southern men and with the Northern men to come to some agreement whereby the United States government could purchase the negroes of the slaveholders, and he said repeatedly it would be a saving

Continued on next page

* Pastor Central Congregational Church, Topeka, Kan.

The Value of a Human Being

Continued from preceding page

conomically over against the tremenous loss of carrying on war. This ountry would not listen to his advice nd we plunged into a great war which ost us untold suffering and immense utlay of money, twice over the amount hat would have purchased every slave n the United States and given his wner a large and sufficient sum for he carrying on of his estate. We are pending in this country to-day for he punishment of men who have beome criminals through drink and selfshness of different kinds, ten times as uch money as would prevent the same umber of men from getting into the ails, because we have not learned the esson of Christian economy, because e grudge the cost of saving life, beause we have not learned or appreiated the value of men as compared ith sheep.

Then lastly, if men are worth more han sheep we must give Christ the re-eminence as the Great Life-Saver. Ie who came to give men life abunantly, who came to seek and to save hat which was lost, was the most valable Life that ever entered the unierse. The Life-Saver of the world s the One who has redeemed the world rom its destruction. The men and omen who are really saving life in his Republic are those who are cutng down the expense bill of the naion, making possible what we call hristian civilization. Sin is a trenendously losing proposition. There s nothing which costs so much money, o much toil, so much trouble, as letng people be lost. If Christendom nly realized the value of a human beng it would save itself countless milons in the way of economic expenditure. This lesson we have not yet earned as a people. When we do earn it, and not until then, can we ruly say the country is prosperous.

How do you think the dying robber ooks now? When he hung on the cross e was a dirty, depraved, bloody, ignoant criminal. There was probably othing attractive or sweet or wholeome about him; yet the Son of God urned his head towards him and said o him: "This day thou shalt be with ne in Paradise." After being in Paradise now these two thousand years, eeping company with men like Paul nd Saint Augustine and Martin uther and Wycliffe and John Knox nd John Huss and the saints and maryrs of the two thousand years between hrist and us, how do you think he ooks? Probably like an angel of light. ndeed, I see nothing improbable in he idea that when we shall meet the lying robber when it has come our urn to pass over, we shall have to sit t his feet to learn some of the great hings into which the angels would like o look. It is because Christ saw him s he looks now that he said to him: 'This day shalt thou be with me in Paradise." The value of a human beng will never be determined for us ill we see him in his redeemed condiion, but the attempt to see that condiion every day of our lives is the atempt to view every one through the yes of God. "How much, then, is a nan of more value than a sheep?"

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

A Prayer of Thanks

ly God, I thank thee for the clear white light of day!
That I once more may see the light and choose my way.
The sunshine of fulfilment streams across the path
Till now so dark and pierced with only one bright ray.
The light of God's own promise gave the power to pray.
I thank thee, O my God, that thou didst give me peace,
That in the darkness I was sure of my release.
"The everlasting arms"—"the love the Father hath"
All through the night were there; I knew they would not cease
Until my morning broke—then once again thy peace.

C. M. T.

The Children's Pulpit

MEMORIAL DAY

By Rev. J. M. FARRAR, D.D.*

MARCH! March! March! Fife and drum and bugle call. Graves covered with flowers and flags; tears in memory of past years. We know what all this means, for the thirtieth of May is Memorial Day. At first we named it Decoration Day. But we do more than decorate. We remember their bravery and all they did for our country. The new name, Memorial Day, is better.

What was the origin of this beautiful custom? Why do you boys and girls want to know its history? Oh! I understand. Some day it may be one of your school examination questions. Good, that is one of many things your pastor wants to do for you. If he can help you in your school work he will be very happy. Every Sunday should help you for each day of the week. Here is your answer. There is a tradition that a German soldier in our Civil War started the custom by telling how that once a year the people of his native country scattered flowers on the graves of their soldiers. The history of our Memorial Day began in 1868, when Adjutant-General Chipman talked on this subject with John A. Logan, Commander of the Grand Army. The talk got into Logan's heart, and he ordered that the 30th of May should be the day set apart "for the purpose of strewing with flowers, or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village, or hamlet churchyard in the land."

. . .

THIRTIETH day of May, Memorial Day. Hurrah! Hurrah! Hurrah! for the brave boys in blue and gray!

"Over the cannon's mouth the spider weaves her web." By spinning the web over the cannon's mouth she tells us that it is time to

Photo by Underwood & Underwood

Old Soldiers Decorating Their Comrades' Graves

stop war. The spider was the world's first engineer and suspension bridge builder. Would it not be fine to have our boys in blue wheel up one of their old cannon and the boys in gray wheel up one of their old cannon and leave them close enough for the spider to spin her suspension bridge between them? While the mother spider is building the bridge the Junior spiders could spin a beautiful web over the mouth of each cannon. On the morning of the thirtieth of May the Juniors of the North and the Juniors of the South could march around the cannons and sing "The Star-Spangled Banner." Early in the morning they will see something like diamonds on the web of the suspension bridge. Some one might call them dew drops—the Juniors can imagine they are tears. Imagine that nature has been crying about the brave boys in gray and the brave boys in blue, who sleep in soldiers' graves.

. . .

I HAVE read that the humming-bird in Australia protects its home with a lightning rod. Before a thunderstorm bursts, the prudent bird covers the outside of its little nest with a spider's web. Silk is a non-conductor of electricity, and since the spider web is silk the humming-bird's nest is thereby made lightning-proof. The spider web between the cannon of the North and the cannon of the South will, let us hope, protect us from all future thunderstorms of war. Three cheers for the spider and her web!

. . .

MEMORIAL Day will some day, let us pray, be called Peace Day. But spiders cannot do all the work; juniors must do most of the work. Each boy and girl has a responsibility. The word "responsibility," you think, is rather large. Yes, but like a big apple, you

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* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "This day shall be unto you for a memorial." Ex. 12:14.

The Master's Smile

THIS question was mooted, one day, among sages,
Who'd studied the works of all men of all ages,
Whether Jesus, the Saviour, so gentle and mild,
Ever laid down his burden of sorrow and smiled.
They had read that he wept at the loss of his friend;
That he spake kindly words Magdalene to defend;
That he raised from the dead the one well-beloved child,
But they never, no never, had read that he smiled.

"Well, I know that he smiled," cried a child, young and fair,
As she shook from her broad brow her warm sunny hair,
And lifting aloft her sweet, heaven-blue eyes,
Gazing longingly, smilingly into the skies;
"Yes, I know that he smiled when he held on his knee
Little children, and said, 'Let them come unto me.'
And then softly and kindly his dear hand he laid
On their heads, or the children had sure been afraid."

But they crowded around, nestled close to his side,
And then he, with a smile, held his arms open wide."
Ah, his smile must be lovely as day when it dawns;
Or the sun when the poor, frozen floweret it warms,
And his love is as pure as the lily in bloom,
And it lightens the pathway for us to the tomb;
May we all have the beautiful faith of that child,
And as fearlessly know that our dear Saviour smiled.

Hopkinton, Mass. HENRIETTA E. PAGE.

A Strange Alpine Wedding

A NOVEL marriage took place lately at St. Moritz, Switzerland. The bride and bridegroom, both Swiss, accompanied by the best man, numerous bridesmaids and wedding guests, all on *skis*, arrived at the church at St. Moritz. The happy throng, after placing their *skis* against the walls of the church, entered for the ceremony. The bride, who carried a bunch of orange blossoms, was clothed in white sweater, short skirts and heavily-studded boots. After the ceremony, the young couple, while putting on their *skis*, were vigorously showered with snowballs as a substitute for rice and then chased several miles out of St. Moritz. However, as they were both expert *skiers*, they soon outdistanced their friends. They were met by two guides, by whom they were conducted to the nearest Alpine hut on the Bernine range, where the honeymoon began. They planned to pass two weeks in the Alps.

Anvil Sparks

..SIN hates the man who makes it stop and think.

..ITS righteous men are a city's richest inheritance.

..THE wisdom God gives takes with it all other gifts.

..No life can be a failure when God lives in the heart.

..THE hermit robs God and man and steals from himself.

..IN spite of all the moral veneering we are all spiritual corpses.

..THERE are men and women who would find heaven a perfect hell.

..WE are born and we grow up with a mind that is blind to the truth of God.

..THERE is nothing like the love of God for putting true courage in the heart.

..THE touchstone of every man's character is what he does with Jesus Christ.

..HELL is the insane asylum of the universe, where men and women remember.

..CHRISTIANITY says, "Love your neighbor as yourself." Society says, "Find out what he is worth."

..YOU may read the Bible through several times every year, and never know Christ.

THE PERSONAL SIDE OF GEORGE V.

DURING the reign of the late King Edward the Prince of Wales, now George V., did not take a very important part in the affairs of the kingdom and empire, the King only delegating minor duties to his son and attending personally to those of importance. As a result the Prince was not to a great extent in the public eye, especially as Edward was expected to rule over Britain and the dominions beyond the seas for many years to come. The unexpected death of King Edward has now made his son the foremost figure in British affairs and the people of all countries are seeking information in regard to the new monarch and wondering if he will follow in his father's footsteps or will inaugurate a new policy for the throne. Every anecdote in connection with the new King is eagerly read to aid in forming an estimate of his character and in forecasting the trend of events in the coming reign.

King George ascends the throne at a comparatively early age, being forty-five on his last birthday. His father was Prince of Wales until he was sixty, so that there is a fair prospect that the reign just inaugurated will be a long one. The new King is a little below the medium height, but carries himself well, with a dignified and soldierly bearing. He has a fair complexion with a good color; his hair and beard are light. In personal appearance he bears a strong likeness to his kinsman the Emperor of Russia. He has always been a great student and reader. It is the general opinion in England that there are few men in public life that are as well read as he. Not being burdened with the cares of state he has taken advantage of the time at his disposal to inform himself on all topics connected with the empire so that he would be well fitted for the onerous duties of the kingship when they were thrust upon him.

It is a common phrase in the newspapers of this country that the King reigns but does not govern. People during the last few weeks are finding out that this is only true in a degree. The death of King Edward stopped the entire machinery of the British government. It was found that he was the main director of the foreign policy, and that the era of peace which Europe had so long enjoyed was in no small part due to his efforts as "peacemaker." It is conceded that it is within the King's power to make an almost complete overturn of his father's policy by the mere matter of his personal influence at times of international friction. He has stated, however, that he means to follow in the path marked by Edward, which has caused relief to those who felt that he had "jingo" sentiments and was bitterly anti-German. The late King was in constant communication with his ministers regardless of which party was in power, and the new King will find plenty of opportunity to make his influence felt if he so desires.

King George, it is said, glories in the fact that he is a true English King with no foreign mannerisms. He seldom uses any other language than English, though when passing through the severe educational course prescribed for princes he learned most of

Photo taken at Windsor Castle by E. W. Histed

The Latest Portrait of Queen Mary

those of modern Europe. As soon as he was free of his tutors he declared that English was good enough for him and has refused to employ other tongues even when talking with foreign rulers and diplomats. His ambition to be British to the core has pleased his subjects and they seem ready to bestow on him the affection they had for his father if he fulfils their ideal of what a constitutional King should be in the same degree.

King George is very reserved in manner and does not believe in a King showing much emotion. His friends have been selected either from the old nobility whose names have been written large in British history, or from the men in the empire "who have done things"—such as Lord Strathcona of Montreal, who started in life as a trapper and whose career is one of the romances of modern achievement.

For people who care only for society and a round of pleasure he has little regard, and he only attends those social functions which his exalted position requires. As Prince he only gave one reception and one garden party a year, and after the guests had been received he would be found in some quiet corner with a distinguished visitor talking over some subject connected with the welfare of national interests at home or abroad. From a social standpoint, therefore, the coming reign will probably not be so brilliant as the one which has just closed. It is said that the late King encouraged social functions not only because he enjoyed them himself, but also because it helped the tradesmen of London. King George has an entirely different set of friends, who will now take the chief place in the social world, and many of those who have been known everywhere will drop from sight.

Standing well back in the shadow of the throne there had arisen an idea that the present King would be but a figurehead, while others really stood at the helm of the ship of state. In connection with this rumor a prominent British statesman said recently that people would find they had made a big mistake. He said that ever since Prince George was a subordinate naval officer he had been developing force of character; that he had strong opinions, which would not be swayed by every passing gust of public opinion, and that he had courage to risk his throne if need be rather than agree to measures he considered wrong or unjustified. During the recent debates on the budget he sat daily in one of the galleries of the Houses of Parliament in order to get his information at first hand, and he talked with men in political life from all parts of the three kingdoms to get in touch with the drift of public opinion. It has been hinted that he is a man of Tory sympathies, but there is nothing in his public acts or speeches to indicate that he will endeavor to keep one party or another in power. His Consort, Queen Mary, is a woman of undoubted strength of character, who will be of great help to the King. She is very religious and has an intimate acquaintance with public affairs. She had accompanied her husband around the world, visiting British colonies, and has made a most favorable impression. She has a full knowledge of royal prerogatives and none of them will be allowed to lapse while she is Queen.

It is fortunate that as Britain's power, her very existence in fact, depends on her navy, her new King is one well versed in naval affairs. So accurate is his knowledge that the tables of ships guns, and equipment of his own and foreign fleets is at his finger's end. He loved the sea and was very happy when in active service and in command of a cruiser. The story is told of a visitor on a British warship being shown about by a young dust-covered officer hastily told off from the command of a coaling party. The visitor was much pleased with the way things were explained and was much astonished when the captain informed him that the officer, now back at his coaling duties, was the "Sailor Prince." His former shipmates speak of him with great respect as an officer and appreciate his knowledge of naval problems.

King George was much pleased and touched by the sympathy shown by Americans when Edward died. In many cities flags hung at half mast until the funeral. The picture of Wall Street with his ensigns in mourning is an illustration of what could be seen in many places. The sub-treasury to the left of the statue was also draped. King Edward was a friend of this country, and King George will continue the policy of good will. R. S. B.

The Children of King George V. (x) Duke of Cornwall

Wall Street, New York, with Flags at Half Mast

QUEEN ALEXANDRA'S LETTER TO HER PEOPLE

SELDOM has one brief letter stirred a nation's heart as did that of the widowed Queen-Mother Alexandra. The manifestations of grief on the part of all classes of her subjects, and the flood of sympathetic messages has deeply affected her and the letter was written to them and published in every paper in the kingdom. It reminds the reader much of the friendly letters sometimes addressed to her people by Victoria. The letter of Alexandra is here given:

"From the depth of my poor broken heart I wish to express to the whole nation and our own kind people we love so well my deep-felt thanks for all their touching sympathy in my overwhelming sorrow and unspeakable anguish.

"Not alone have I lost everything in him, my beloved husband, but the nation, too, have suffered an irreparable loss by their best friend, father and sovereign thus suddenly called away. May God give us all his divine help to bear this heaviest of crosses, which he has seen fit to lay upon us. 'His will be done.'

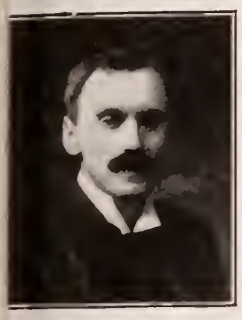
"Give to me a thought in your prayers which will comfort and sustain me in all that I have to go through. Let me take this opportunity of expressing my heartfelt thanks for all the touching letters and tokens of sympathy I have received from all classes, high and low, rich and poor, which are so numerous that I fear it would be impossible for me ever to thank everybody individually.

"I confide my dear son into your care, who, I know, will follow in his dear father's footsteps, begging you to show him the same loyalty and devotion you showed his dear father. I know that both my dear son and daughter-in-law will do their utmost to merit and keep it."

A TRUMPET-BLAST TO CHRISTENDOM

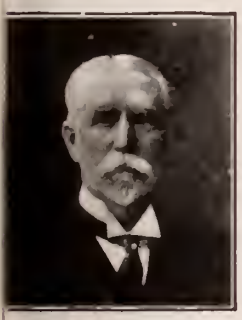
THE LAYMEN'S NATIONAL CONGRESS SOUNDS THE CALL TO WORLD CONQUEST

DR. J. H. MARSHALL, Canada

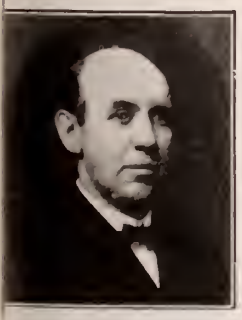


W. W. ROWELL, Canada

DR. S. M. ZWEMER, Arabia



J. L. BARBER, A. B. C. F. M.



PROF. C. M. KEELER, Musical Director

PRINCE YUN, Korea

IN seventy-five of the most important American cities there have been unusual doings this past winter among the laymen of the churches. "Laymen's Conventions" and "Laymen's Movement" have become familiar to readers of the daily press. The Laymen's National Missionary Congress, held in Chicago's greatest auditorium, May 3 to 6, was the result or climax, where 4,146 registered delegates of the nation's leading business and professional men of all denominations sat together for three days and discussed the evangelization of the world in this generation. They also discussed the possibility of securing from Christians in America a recognition of the nation's religious responsibility for the world.

The movement shows the will of Christ in taking a practical step in the direction of unity; toward, at least, co-operation. It unifies the convictions of all who believe in "Christ for the world, and the world for Christ," and by such unity it is producing greater sacrifices and greater efficiency. Men are coming to the point where they are willing to spend their lives and their millions in unifying the church and universalizing the Gospel of Christ.

Evangelizing the Orient

The world is growing to be a very small place. It is shrinking; we now measure distance by time. The peoples of the Far East are realizing that the customs of the West are to predominate. More and more the life of America, its business, its industrial organizations, its commercial agencies, its home politics, its foreign diplomacy, its literature, its thousand lines of life going out to the ends of the earth, must be utilized by the spirit of Christ. This Western civilization has been wrought in love; this same dominant principle is to be carried into Eastern civilization. Then will all be brought in subjection to the great Head of the church, Christ Jesus.

The church is challenged to undertake the work. Christ commanded that it be done. The men of the church can and will do the work. There is no undertaking too large in the business world to be financed and carried to completion. Giving the Gospel to the world in this generation, *can* be done, the laymen *can* and *will* finance the undertaking, and the volunteers will carry the message. Strong business men are putting business methods into missions and the attention of the business world is being commanded; consequently missions have passed the curio stage.

The Missionary Congress was a great success. The sectional meetings for professional men, and different classes of church workers were the means of laying many plans for future work. The denominational meetings resulted in the adoption of a policy for the denomination holding the meeting, which will become the slogan of that particular branch of the church.

The Platform of the Congress

The work of the Congress and many months of united work of the mission boards resulted in the crystalization of a keen, clear-cut, wide-reaching, and fundamental national policy, which, after a number of addresses by leading representative men, was adopted unanimously at the closing session. It sets forth substantially that this first National Missionary Congress in the United States, representing twenty millions of church members, recognizes the immediate world-wide presentation of the Gospel messages to be "the central and commanding obligation resting upon all Christian churches, and declares its conviction that the church of our generation can and should obey literally the great commission of our Lord, to preach the Gospel to every creature." It declares that there should be provided from the churches of Christian lands an average of at least one missionary to every twenty-five thousand of the unevangelized. This would require the quadrupling of the present force of workers, and an increase in contributions from $11,000,000 to about $45,000,000 annually. The laymen are equally responsible with the ministers to pray and to plan, to give and to work. This is the work of the organized church, and the natural leaders are the ministers and the missionary agencies of the various churches; all that is done in the name of the Laymen's Movement should help to strengthen these leaders. It urges the adoption by every church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, and it recommends for universal adoption the Scriptural plan of a missionary offering every week. The National Policy further recommends that there be formed in each individual church a strong Missionary Committee, and that in each city or county a co-operating committee of laymen for pushing the work as opportunity offers. It reminds all Christians of the duty of habitual prayer for missions, which assures the divine blessing; and it calls upon the whole membership of the churches to "unite with us in discharging our personal and national missionary obligations." Union is urged with the churches of Canada and throughout Christendom for the spiritual conquest of the world.

Missions as an Investment

Missions are the greatest investment that can be made to bring returns in material as well as spiritual things. The United States hold over one-third of the total banking power of the world; $25,000,000,000 is in the hands of Christians, and $50,000,000 would not be too much to give yearly to spreading the Gospel in the Far East. Every missionary sent to the foreign field pays back a thousand fold. There is no trade-opener equal to the Gospel. If boards of trade and chambers of commerce would finance the presentation of the Gospel to heathen lands, it would pay enormously.

Some years ago, in the Philippines it appeared that "the cup of iniquity" must be about full; but with a new government it has become a fertile field. With the English language spoken, a republican form of government, and under the influence of Christian teaching, the kingdom of God is rapidly growing.

The idol of the pagan in the East is slowly giving way to education. Anti-Christian Asia, educated in Western things without Christianity, would evidently bring social peril upon America and Europe, and threaten with disaster our Christian civilization.

The Golden Opportunity

There never has been a time within a century when missionary higher educational institutions in non-Christian lands held positions of more commanding influence than at present. They have been established after a generation and more of effort and sacrifice, and to-day their great worth to the country is recognized. They are crowded with the best young men and young women of those countries, who are eager to learn, not only modern science, philosophy and literature, but Western religion as well.

Properly supported and directed, it is in the power of the Christian world to determine now in this decade, what shall be the future character of the general education of the East. As the non-Christian world is educated to-day, so will be its civilization of to-morrow.

The educational conquest of the East calls for men of the widest culture and statesmanship, and of the highest Christian character and purpose, together with a financial support that will enable this work to render the service the countries themselves are now demanding.

An adequate system of Christian education in non-Christian lands to-day spells international peace, religious toleration, Christian civilization and the recognized supremacy in the next generation of Christian ideals among all races.

Although the missionary agency is one of the greatest forces at work on the non-Christian world, the total annual expenditure for foreign missions is less than the cost of three battleships and not as much as the annual maintenance of the Italian navy. Yet small as it is, it has not only advanced civilization, but has been and is required to support it. Civilization rests upon great moral ideas. It is not a mere commercial affair. It could not be at all the great commercial affair it is, if it were not for the moral ideas which underlie it.

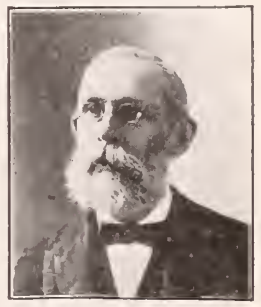
Lewistown, Ill. LOYAL W. MADDEN.

Current Events of Interest

—PRINCE TSAI TAO, of China, uncle to the present Chinese Emperor, has been the honored guest of the metropolis for some time past. Accompanied by Lord Li and suite, and escorted by several distinguished Americans, the Prince has been seeing the sights. He marveled at the discipline and order of the Metropolitan police; he visited the mayor's office in the City Hall, the port defenses, Grant's Tomb, the museums, etc., and was greatly entertained. Prince Tsai states that one of the chief objects of his mission is to promote a better understanding between China and this country. China is passing through a great crisis, he says, and what it needs most now is men able to do the work that lies before it. It depended largely upon the men now being trained in the United States to carry out this task. Prince Tsai is a keen observer and a good speaker.

—MAY 18 is recognized as "Hague Day" by the Federal Council of the Churches of Christ in America, representing a membership of 17,000,000, this being the day when the first Great Peace Conference opened its sessions at The Hague. On "Hague Day" all the various societies of young people represented in the Council met wherever possible to discuss the world's peace.

J. B. SLEMAN, Washington, D. C.

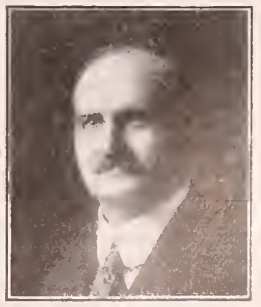


DR. SAMUEL B. CAPEN, Chr. Exec. Com.

GEORGE SHERWOOD EDDY, India

REV. W. HOTCHKISS, Africa

DR. J. L. DEARING, Japan



J. CAMPBELL WHITE, Secretary

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Edward the Peacemaker

AFTER a reign of nine years, during which comparatively short period he won the cordial love of all classes in his own land and the esteem of Europe, America, and the civilized world, Edward VII. has been gathered to his fathers. That he was a good ruler is the unanimous verdict in all lands. Tactful and gracious in public affairs, wise and conservative in the influence he exerted on British policies, he found his highest field of usefulness and performed his most valuable service in the role of peacemaker. Little wonder that Premier Asquith, with bowed head and trembling lips, should have eulogized him in Parliament as "an arbiter of ripe experience; a reverent worshiper of the traditions of his country and a watchful guardian of the constitution." He was more than the mere friend of international peace; he was the ardent personal advocate of arbitration and conciliation. Taking the ground that there was no misunderstanding between peoples or governments that was incapable of adjustment by reasonable methods, and the application of the principles of international law and equity, he patched up more quarrels and amicably and skilfully adjusted more difficult diplomatic tangles than any other monarch of his day. He had the greatest of navies, and armies on three continents, yet war to him was abhorrent. It has been said of him by one who knew him well that "he negotiated treaties of the sort that can only be reached by a grasp of the hand."

While not a great king in the sense of dazzling achievement, he was great in those qualities that go to make an admirable and satisfactory ruler and a happy and prosperous people. Edward was more of a citizen of the world than any of his royal contemporaries. He had traveled far and observed much, and he had learned wisdom and had become broad-minded in the school of experience. In every Continental capital he was always assured of a cordial welcome. He was the good "uncle" to many young potentates and the confidential adviser of all. France, Italy, Russia, Austria have each had the benefit of his sagacious counsel and even the German Emperor has more than once come under the spell of "Uncle Edward's" sound and persuasive advice. Of the United States, which he visited when a youth, he entertained the kindest recollections, and whatever perturbations might disturb British politics, he was always a loyal believer in the maintenance of good relations with our people.

It has been regarded by some as especially unfortunate that he should have passed away at a time when Great Britain is facing a serious constitutional crisis; but it is not unlikely that an affliction which fills all classes with equal sorrow, may serve to lessen the bitterness of the political struggle and may ultimately help in reaching a satisfactory solution. A universal grief dwarfs all other considerations, in politics as well as in private life, and often transforms the bitterest enemies into friends. Thus his influence may still be that of a peacemaker, and may aid in bringing order out of the present chaos of British politics.

One Result of Proper Athletics

VARIOUS papers have been recently commenting on a statement made by a prominent educator that the boys in our high schools and academies, who are caught cheating in class or in examination, are seldom those who are interested in athletics, and that the spirit of manliness and "fair play" demanded on the field is carried into the schoolroom. While this is spoken of in the press as a new idea, it is well known to students of athletic questions. Proper exercise under competent instructors develops the body and clears the brain. Physical culture demands a high and pure standard of living, and almost inevitably higher standards of thinking are a result. This is not an inevitable course, for exceptions are found, but the general results of increased manliness, a desire to be fair and square and win or lose on one's merits, is a result expected from long experience by physical directors in our Y. M. C. A., schools and colleges.

Professionalism in athletics is now frowned upon, as is the spirit formerly manifested to win at all costs. No more inspiring spectacle of American young manhood can be seen than at some inter-school meet where the victor is cheered by all regardless of the colors he wears. Of course there is the constant danger of overdoing athletics and making them an evil in themselves instead of the means to make a healthy body as the temple for a healthy mind, but it was a wise step when physical training took its place in our schools along with mental training. The result has been a finer type of young man, whose ideals are high, "who plays fair," to use the schoolboy expression, and who keeps it up in after life where the problems are harder and more difficult. In the hard battle for existence that greets every schoolboy when he starts out to earn his place in the world the lessons of self-control, of honor, the courage he had to develop in his school, are all needed as well as the mental training he has received. With these a young man who has stood well in his classes will in ten years stand far ahead of the youth who has neglected his body and whose face has borne the hectic flush instead of the rosy color of right living.

The Laymen's Congress

IT was a memorable day for Christian America when the great Missionary Congress, representing twenty millions of earnest laymen, sent out its official declaration that world-evangelization could be accomplished in this generation. That this is practicable we firmly believe. So much progress has already been made with limited means and without a complete organization that it is simply a question of united organized effort and ample appropriations to complete the work. The convention did not look off into the distant future and indulge in yearnings, as other conventions have done. It looked from a commanding Pisgah-height from which could be clearly seen the land to be occupied. China, Africa, Tibet, South America have been only partially evangelized, and while much remains to be done, it *can* be done in our own day, under divine blessing and direction, if the great forces of Christendom unite for an aggressive campaign. We commend the call of the Laymen's Congress to all who are praying and working and looking forward in hope to the complete fulfilment of the Great Commission.

Modern Sorcerers

SIMON "the Sorcerer" was the idol of the Samaritan people. His magical art seemed to fascinate them and they were ready to believe anything of such a wonder-worker. Too clever to permit them to penetrate his tricks, he led them to believe they were wrought by supernatural power. This talented impostor was almost worshiped by the Samaritans at the time the apostles visited that country. Then, as the record in Acts tells us, when the Sorcerer saw the apostles imparting spiritual power and healing, as Jesus had commanded, jealous of these new rivals, he instantly offered to pay them to teach him what he conceived to be the secret formula by which they touched the souls and hearts of men. Peter's reply must have astounded him. He spurned the offer. "Thy money perish with thee," he said, "because thou hast thought that the gift of God may be purchased! . . . Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."

To-day, the Sorcerer has his antitypes in many American communities. We are living in a time that surpasses all others in the number and boldness of its spiritual impositions. On every side, we see or hear vulgar offers to impart "the gift of God" for money. A writer in the *World's Work* has a very timely article on this topic, in which he unsparingly exposes these mercenaries. He finds that all over the country the Holy Spirit is made a subject of trade and barter like worldly merchandise, and that the divine power of healing body and soul is trafficked in as one would sell meat and drink.

Moreover, these spiritual traders have a tariff of their own, by means of which they undertake to sell salvation at fixed rates. There is sharp competition among them and they do not scruple to cry down each other's wares, after the manner of peddling tradesmen. Those who conduct these business in advertisements that bear all the earmarks the auctioneer, describe their power in the cu of blindness, deafness, deformities, etc. "ju as the Master did." This reference to the worl Redeemer in a catchpenny advertisement is the la limit of impious mendacity. It is difficult to und stand how any sane and well balanced person cou be deceived by such transparent quackery; yet t business is apparently profitable. Like Simon Samaria, they prey upon the ignorant and the sup stitious; but they fairly outclass "the Sorcerer" his own game in their wildly extravagant clai and their spiritual pretentions. They are probab within the law; for ours is a land where such ou rageous absurdities may flourish. But only for while, for these are among the short-lived epheme of the present stage of intellectual and religious d velopment, and will soon pass, leaving not even trace. The worst feature of it is that good, simp but over-credulous people are frequently fou among the victims, and these have to pass throu a bitter experience before their eyes are open a they come back to their right bearings.

General Notes

—THE RAILROAD BILL, the first of the important Administ tion measures in President Taft's legislative programme, pas the house of Representatives by a fair majority. An ame ment permitting railroad mergers under certain conditions v defeated.

—ALL ENGLAND is discussing the question whether or not royal oath or declaration to be made by King George shall modified to exclude those passages in which the monarch jures the Roman Church. The passages are those that de transubstantiation, declare the invocation to the Virgin a the celebration of mass to be superstitious and idolatrous a which particularly disown the authority of the Papal Chur It is said that the young king has expressed a wish to omit passages for the reason that they are regarded as offensive his Catholic subjects. However this may be, there is anotl consideration which troubles the British statesmen in this c nection, and that is the possibility of such a modification of oath paving the way for a Catholic succession to the Brit throne.

—INDEPENDENCE DAY this year will be celebrated in C fornia with a prize-fight. All the rowdyism of the State an good—or bad—lot of it from other States will meet there, witness a brutal encounter between two men who have trai for the occasion pretty much as animals are trained for Spanish bull-fight or as gladiators were trained for their co bats in the old Roman arena. Millions of dollars in wag will change on the result of this ruffianly affair and in all li lihood it will be a leading feature of thousands of "movi picture" shows all over the country. How does such a desec tion of the nation's birthday speak for the quality of our triotism and of our boasted civilization?

A READER of this paper, in Lake City, Neb., writes stron favoring the agitation of the project for an international na police force for preserving peace on the high seas. This is no means a new proposition. It was advocated and discus by this journal long before the first Hague Conference met. has since been considered in all its phases by numerous pu cations. In the present condition of affairs, however, we compelled to admit that the plan, while an ideal one, is see ingly very remote from prospective realization. Our Nebra reader suggests a practical duplication of every warship he after to be built, one duplicate in each case to be placed at disposal of an international peace tribunal for policing seas. This suggestion is certainly novel, but we think it lit likely to be taken seriously.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

The Peace Tree

THE culminating incident of the dedication of the Peace Palace, the new home of the International Bureau of American Republics at ashington, on April 26, was the planting of a ace Tree in the palace grounds by President Taft. ong those present at the exercises were President ft, Secretary Knox, Senator Root, Andrew Cargie, the Mexican Ambassador, Bishop Harding, rdinal Gibbons, and John Barrett, director of the reau. A million dollars had been put into the ne palace with its beautiful architecture and stly furnishings to represent the idea of peace and od will in the Western Hemisphere. What an propriate thing it was to plant a tree—something t lives, and grows, and responds to God's sunht and free air, and produces loveliness and grateful shade—to express the same idea of friendliness d universal brotherhood among the nations of our estern world! The custom of planting trees in ividual grounds, public parks, seats of learning d elsewhere, has always contained the highest senthents and been accompanied with the greatest eer and joy. Through the history of the world es have been memorials of events most important d tragical. On October 31, 1687, Sir Edmund dros, the royal governor, came to Hartford and manded the charter in the name of King James II. ter a lengthy discussion in e assembly, the lights were inguished, and the charter s taken by Captain William adsworth of Hartford and ncealed in a hollow oak tree, d toward this Charter Oak erty-loving people have ever lked. The apple tree at Appmattox will ever speak of the rsonal friendship of two eat leaders and universal otherhood. When the late ng Edward, as the Prince of ales, visited our country in 30 and was received in a befting manner, he went accompnied by the President and er distinguished representates to Mount Vernon, to the mb of Washington, and it s then that Prince Albert ward planted a tree upon a ely mound near the tomb d took back home with him a mpanion seed to plant in indsor Forest, and thus the ir expectant to the English one paid reverence to one om his ancestors called a el, but who is considered by s countrymen of the present neration as a patriot and atesman. When at the death Victoria he took the rulerp of the British empire, he s level-headed, tactful and ldly in his administration, d pre-eminently a man of ace. There have been few rulers in Europe in dern times who have contributed more to the ace of nations than Edward VII. Mr. Alfred stin, the poet laureate, in his verses on the death King Edward, entitled "The Truce of God," expresses this idea in poetry scarcely up to the standd of the thought.

> For peace he wrought,
> His constant thought
> Being how to shield his realm against
> Strife's baleful star.

ward planted peace trees everywhere. Leaders d peoples in both hemispheres are doing their part ushering in the era of peace which Christ represited and for which he prayed.

> nd I will give peace in the land, and ye shall lie down, and none ll make you afraid: and I will rid evil beasts out of the land, ther shall the sword go through your land. (Lev. 26:6.)

hard Watson Gilder Memorial

A committee has undertaken the task to raise 00,000 of endowment for Gilder fellowships in olumbia University for the promotion of good izenship. About $50,000 of the amount has eady been secured and the friends of the dead thor and patriot will no doubt soon secure the maining $50,000 needed. In a letter from Cairo the chairman of this Richard Watson Gilder morial Fund, Colonel Roosevelt writes: "Like so ny others, I have mourned the loss of Richard atson Gilder as one of the truest, stanchest and most delightful of friends and one of the best of citizens. He combined to a singular degree sweetness and courage, idealism and wholesome common sense. It may be truthfully said that he was an ideal citizen for such democracy as ours. He was a man of letters; he was a lover of his kind who worked in a practical fashion for the betterment of social and economic conditions; and he took keen and effective interest in our public life. No worthier American citizen has lived during our time." The estimate of Mr. Gilder by the ex-President is discriminating and just, and the memorial proposed of such a good and really great man will be more endurable than any of marble or brass which could be erected, and expresses the thought of the Good Book:

> The memory of the just is blessed. (Prov. 10:7.)

A Blue Rose

A genuine blue rose, which florists have been trying many years in vain to produce, is said to be the achievement of Professor Elwyn Waller, of Morristown, N. J. The petals of the flower on opening have a purplish pink shade, which later turns into a brilliant steel blue. The plant is from the seed of the ordinary crimson rambler. There is scarcely any department of science which is more mysterious and interesting than the culture of plant life, than the painting and blending and moulding of plants by the human hand. The room God has left for the mastery of nature by the human intellect in laying hold of the sunshine and shower and soil and seed and making them do his bidding, suggests the likelihood that God has left room in the arrangement of his natural world for a divine intelligence and affection to lay hold upon the elements of nature and make them minister to the happiness and welfare of his children. This special providence is amply described in the New Testament and the Old.

> The Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness; these forty years the Lord thy God hath been with thee; thou hast lacked nothing. (Deut. 2:7.)

President Taft Planting the "Peace Tree" in the Peace Palace Grounds, Washington, D.C.

Six Centuries Old

Six persons attended a birthday party in New York City recently in honor of the 109th birthday of Mendel Diamond, and their ages aggregated 641 years. Mr. Diamond escorted to the table Mrs. Esther Davis, who blushed at the mention of her 117 summers. Beside Mrs. Davis were Malke Bernstein, 106 years old; Mrs. Rachel Marcus, 102; Mrs. Rose Arnwald, 107; Mischla Schalchetsky, 100. The youth at the feast was Isaac Goldsmith, 80 years old. The entertainment was given at the Home of the Daughters of Jacob, a retreat for aged Hebrews. Mr. Diamond said that he could not remember anything in the last fifty years of his life that had given him so much pleasure as the banquet in his honor. He tells with great clearness and intensity of interest the story of how he, a lad of thirteen, saw Napoleon Bonaparte lead the remnant of his defeated army from the battlefield of Waterloo. Although a hundred and nine years of age, he says his name was never printed in the newspaper until a few months ago. These aged Hebrews in earthly longevity are approaching the limit of the life of the great law-giver of their nation:

> And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural forces abated. (Deut. 34:7.)

Golden Rule Pays

Mr. F. W. Ramsey, of the Cleveland Foundry firm, Cleveland, O., made an address before the National Civic Federation in which he indicated that the Golden Rule is practically workable in the business enterprises of life. He made a special reference to this practical working in his own foundry. It seemed that their stamping machines injured the hands of a large number of the workmen. An expert was set to the task of reducing the injuries, and the number injured was reduced fifty per cent. at once. The introduction of compressed air in discharging the dies from under the stamps practically took away the rest of the hazard and the men in the department, unannoyed by peril and unfettered by injury, by the increased value of their service paid for the improvement many times over. It was found that in the soldering department poisonous gases were released that literally slew those who tried to work there. A forced-draft ventilating system was installed to protect the lives of the men, and the increased efficiency of the men paid for the improvement and more too. Labor troubles sprang up in the foundry and after a prolonged contest it was resolved to take all the men back on their own terms, but one, the leader of the strike, who had been peculiarly ungrateful and disloyal. The men refused to return to work unless this leader was also employed. The man was allowed to return. Soon after it was discovered that the man had tuberculosis and the proprietors of the foundry sent him away to a health resort in the mountains, paid all his expenses and supported his family while he was away, and he returned to his task to be the intense friend of the company, and the men, when they saw the love and magnanimity that had been manifested by the firm, did the best work and more of it than they had ever done, and the financial report of the year justified dealings of justice, tenderness and mercy. There are other institutions like this foundry at Cleveland which remind us that Christ, who best understands the human heart and the best methods to be used in human enterprises, is wise in laying down his Golden Rule for human conduct:

> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matt. 7:12.)

Lost Life Rescuing Purse

Mr. Edward Heide of the firm of Heide & Co., dyers of New York City, was coloring some netting when a bottle of benzine exploded, enveloping the man and room in a sheet of blue flame. His partner, who was near, caught him and dragged him into the hall to a place of safety. He thought of his vest and his money in the pocket, and ran into the room where it hung to get it, and was cut off by the flames and burned to a crisp. Hundreds of thousands of people kill themselves in their quest of money, a large majority of whom never succeed in getting what they go after, and many others who do succeed in the accumulation of fortunes do it at the expense of health and life, and the marble palaces and beautiful grounds occupied by widows in almost every community in the nation, tell what a sacrifice there often is, and what a martyrdom in the achievement of earthly success in these strenuous times. There are multitudes who kill themselves spiritually in the pursuit of money, some succeeding, most not succeeding in their effort. This folly is solemnly denounced in the question of the Master:

> What is a man profited, if he shall gain the whole world, and lose his own soul? (Matt. 16:26.)

Young Wives and Family Jars

Women in Council

By MARGARET E. SANGSTER

THIS department will be greatly strengthened if each one who reads it will say to herself, "I wish to do my share in contributing a new idea, giving an experience or stating a theory which may be of practical value to my sister women." This week the first place is accorded to describing an incident which will probably interest most women.

* * *

Folk-in-Law The almost constant complaints which are made by relations-in-law concerning misunderstandings, jars and discords would cease to exist if folk-in-law would only consent to be folk-in-love. Why, when this life is so brief at the longest and so uncertain at the best of times, should there so often be injustice and consequent heartache between those who should be mutually considerate? Sometimes a man chooses his wife, takes her to his home, and then permits his mother to criticise the wife's conduct and sneer at her inexperience. A husband who does this is unmanly. He may be a good son, but he is not a loyal comrade to the woman who has left her father's house to be his partner in life. The meddlesome mother-in-law is herself unworthy and has much for which to answer.

A brother and sister living under the same roof, but in separate establishments, have a great deal of friction because the unmarried sister and the brother's wife cannot see life from the same viewpoint. Here, too, common sense should be called upon, and each woman should learn that she cannot altogether have her own way and must make concessions. When people come together in marriage each approaches the new life from a different background. Sometimes a young wife is supersensitive; again, an old-fashioned father and mother-in-law do not understand, and have little patience with what to them is the ultra refinement of their son's town-bred wife. Until relations-in-law learn to be relations-in-love there will be lack of harmony where the melody should be without a flaw.

* * *

A Guest Book A guest book is easily made and is a pleasant possession in a hospitable household. It may be a simple blank book, or, if homemade, may have covers painted in pretty designs by an artistic home daughter. Each friend who is entertained beneath the roof is asked on taking leave to write his or her name and the date of departure. Often the friend writes a sentiment or adds a wish, and sometimes takes the opportunity of expressing appreciation of pleasant times. A house at Far Rockaway had some years ago the distinction of entertaining from time to time artists, poets, scholars and distinguished authors. In the guest book of the hostess these people left pictures, pen and ink sketches, jests and witty speeches which made the book interesting to all permitted to turn its pages. A friend keeps her guest book in her spare chamber. Needless to say, she does not reside in a city flat. On its first page she has inscribed the familiar poem by Ellen C. Gates, beginning "Sleep well within this quiet room." She suspends her book from a peg on the dressing bureau, and it is furnished with a pencil attached to a cord. She loves to look over the names of dear guests who have tarried with her from time to time.

* * *

A Plant Exchange and Flower Market "We have recently had a flower market in our little village. It was also a plant exchange. Word was sent around from one neighbor to another, messages were spoken over the telephone and posters—the work of a school-girl—advertising time and place, were conspicuously shown in the railway station and the windows of the club house. No expense was involved, as a friend lent her grounds for the place of meeting, barrels on which boards were laid served for the accommodation of the plants and flowers, and the ladies to whom belonged the credit of the happy thought served as saleswomen. Every one was asked to contribute a growing plant, not necessarily a potted plant, but one that was taken up by the roots, with plenty of surrounding earth. These were sold at prices ranging from two cents to fifteen. Flowers in bloom and potted were sold at a slightly higher price. In some cases friends exchanged plants, paying five or ten cents for the privilege. Cut flowers donated from gardens were sold at a lower rate than it is possible to purchase them in the florists' shops. The market was open for three hours and the amount realized for a mission in which we women are interested was twenty-five dollars and fifty cents."—L. C. D.

* * *

Not only is the suggestion of our correspondent feasible, but it is especially timely, and may easily be put into practice at this season. Women's ways of raising money naturally fall into accustomed lines. Here is another pertinent example of w may be done, without much fuss or long prepa tion:

* * *

An Impromptu Afternoon Tea "*Dear Mrs. Sangster:* Will let a group of girls slip into y page and tell their mothers w they lately did for the help o very poor family? The oldest of us is nineteen the youngest fourteen and we are a Bible C organized into a club. We made our plans for tea on a Sunday afternoon as we were walk toward our homes. We stopped at the home of oldest girl and discussed ways and means. time was to be wasted, for a certain family kn to us was in very great trouble. We decided t we would have our tea on the next Saturday af noon in the chapel of our church. We had not given out in the school and sent po cards to a number of our frie We offered tea and sandwiches four o'clock and we had a table home-made candy and cake. dressed in kimonos and made selves look as much like Japa girls as we could. We had c paper to cover our tables; we paper napkins, and the ladies of church lent us the dishes. It great fun getting ready for the s and we did everything on Satur morning. By six o'clock on Satur afternoon our treasurer had mo enough to make the family of friend, Mrs. M., quite comforta and to provide milk for the baby a whole month.

"JESSIE & ELEANOR.

The daughters are welcome w the mothers meet in council. T girls are enterprising and started well in the field of Chris endeavor.

* * *

A Dissenting Voice "I did not app of a recent ar of yours on Family Page, although I usu think that your views are sens and womanly. How can you tole the dog? You speak of dogs friendly. They may be frie to their owners, but they g and bark at strangers, or, if t have amiable dispositions, jump them with muddy feet and their costumes. I do not agree you that dogs make good pets children. In the Bible dogs spoken of in terms of contempt I should be glad if both dogs and loons were banished from this l Personally I like you, dear Mrs. Sangster, but I am shocked to as tain that you are a lover of the d"

* * *

When the Bride Leaves Home A bride leaving home town w she knew every and every one k her, found herself at sea when be ning her life in a large city, w her husband occupied a conspic position. He was a man of aff and introduced his wife to a so society in contrast to that with w she was familiar. She sent an ploring letter to a friend across the continent l ging to have a half dozen books on etiquette sent by express. The friend wrote in reply that if young wife retained the simple manner of her domestic circle, and the good manners which practised in the village where she had received training, she need not waste her money on man of behavior. This was the truth. Good manners the same all around the globe. Little points a visiting cards, the form of invitation, acceptan and regrets, the way of entertaining guests at ner or a wedding, the right sort of notes to send way of thanks for gifts and favors, and everyth else in deportment are soon learned.

Miss Mary Worthington as the "May Queen" at Bryn Mawr

AT Bryn Mawr University, the young lady students held a very merry May-Day celebration. The Lady of the May, Miss Mary Worthington, a niece of President Thomas, took her place beneath the central May-pole. Four oxen dragged it forth in state; Robin Hood laid a wreath of flowers on her hair; and the dances and plays began. Each play was given three times and each dance repeated four times, so that the spectators could see them all. Pyramus and Thisbe carried on a flirtation in one corner. The "Masque of Flowers" proceeded in another. St. George fought the dragon under a big oak tree; and the Reversby Sword Play absorbed the attention of a particular group not far away. "The Hue and Cry After Cupid" was presented in the cloister. Little Mary Skinner, the eight-year-old daughter of Otis Skinner, took part in the elfin dance of the cupids. Miss Helen, the daughter of President Taft, personated Duke Theseus in "The Midsummer Night's Dream." She was arrayed in royal purple and presented a noble appearance. A striking feature of this unique programme was the presentation of "a pleasant conceited comedy," the rare "Old Wives' Tale" of George Peele, and the number most interesting of all, perhaps, to the students of early English literature.

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER TEN—*Continued*

MY fader! My moeder!" cried Virginia.

"Why do you trouble ent?" cried Rose. "Are you going th him? If so, go! If not, why ake sorrow for others?"

"Do not marry a man you hate, Virnia," said Arent. "Come with me. ere are four other women on board. me! Do not fear. I will care for u."

"Oh, what shall I do, Rose?"

"What your heart tells you to do."

"I am so miserable!"

"Then say a cheerful good-by to ent. Why cross his way with tears?"

So Arent kissed the weeping girl, d then taking Rose's hand they went gether to the front door. There, in iles and sunshine, they parted, full a hope that Love made sure. Three ousand miles of trackless wastes of ater, and unplumbed depths of death, uld not separate them; they knew at all-conquering Love would steer eir barks to the haven where they uld meet again.

A little wearied and distrait, Rose turned to her friend. She wished to use some enthusiasm in her, but uld touch no subject to which Virnia was responsive. Even the good ws about Joris had not been satisfacry. Among the beauties of London, hy should he remember a homespun lonial girl like her? Also, he beved himself to have just cause for rgetting—yes, everything appeared be against Virginia at this time, d the long suspense and uncertainty out her marriage had completely oken her usually bright, hopeful irits.

The girl had a conscience sensitive a nerve, and the kidnaping of Bavius for the King's service had alost from the first hour of its inception used Virginia fear and suffering, and me remorse. Then Captain Harley's ew of the matter had convinced her at she must carry a life-long secret. seemed an unbearable burden. And hat if Batavius should accuse her? e was a strangely suspicious, fareing man where Batavius De Vries as concerned.

So Rose's enjoyment of the situation most angered her, and she was glad ough when Rose reminded her that e "might keep all her fingers out of e abduction pie. If Joris should go India!"

"Joris go to India! Oh, Rose, you ave promised me to see him as soon s you reach London."

"Of course I shall."

"What will you say to him?"

"I will confess everything to him. will leave you as white as a lily leaf. will take all the blame."

"It will be weeks yet before he sees ou. He will forget me. How can he elp it? Rose, what will you say to im?"

"I will tell him you are the loveliest onder in America, that you are as rue as life and death to him, that you ave shut yourself away from all vers for his sake, that you live only remember him, that you will marry o one but him."

"You promise all this?"

"On my honor, I promise it! My rst business in London will be to see oris Artaveldt."

"But, Rose, Joris believes I have een false to him."

"And you are such a little fool as to magine that any one is cured of love y the falseness of love? Now, Bavius——"

"I hate Batavius!"

"My opinion exactly. But let me tell you soberly, it is dangerous to say such words now. When the gentleman disappears, they might be remembered. I shall wear my pink frock, and let down my hair, languish a little for his benefit. *La*, my dear! we shall have a delightful evening between the Captains three. My father is a quiet man, Lawson comes to observe, Batavius will fill the whole canvas."

"Perhaps he may astonish you."

"I have no doubt of it. I have seen the abominable likeness of Hyder Ali, the brutal King of the Mysore. It is very like Batavius. I suppose that he will be here early."

Rose's supposition was correct. Batavius was present at the tea table, looking as nearly like a Barbary pirate as a moral and respectable merchant captain could look. One expected adventures from a creature so romantically attired. And this note of romance was emphasized by a short sword, or yataghan, whose broad sheath was studded with jewels.

"A trifle which I picked up after the storming of Gwalior," he explained to Lord Harley and Captain Lawson. And this remark led naturally to the great point of interest—the rich kingdoms of Hindustan which England was then subjugating. Quickly Batavius unrolled the maps and charts he had brought with him, and as he talked, and explained, the two English captains listened with almost breathless wonder to his tale. For on this subject Batavius was an inspired man. He led them through the dangerous straits and waterways, and it was as if he was standing at his mainmast teaching the navies of the world the mystic roads into these old treasure lands. "Temples!" he snapped his fingers at the word. "They were mere hiding places for the incredible wealth of the rajahs. It was right to loot them. It was even a duty."

And for once the egotism of Batavius was becoming, was even magnificent. Virginia looked at him with half-shut eyes, and wondered, liking him none the better for his deeds of prowess. Rose cried out with enthusiasm, "You ought to be ruling an Indian principality!"

"We shall see him Lord of Mysore yet!" said Captain Lawson, and Lord Harley added, "You are a very wizard, De Vries. You must have been born in India, sir."

"I was born in Amsterdam, gentlemen, and christened in the Oude Kirke there. But my Captain there"—and he bowed to Captain Van Vroom—"taught me all these things. When I was a little lad, twelve years old, he began to teach me the ways, and the winds, and the seas, and the river mouths of these burning lands." And again he rose and bowed to Captain Jansen Van Vroom, who sat smiling and nodding.

And for this confession, and this courtesy, Katrina gave Batavius her hand, and forgave him much she had laid up in her heart against him.

When the little party broke up, Rose stood by Captain Lawson's side for a few minutes, and asked, "Is he not the very man you want?"

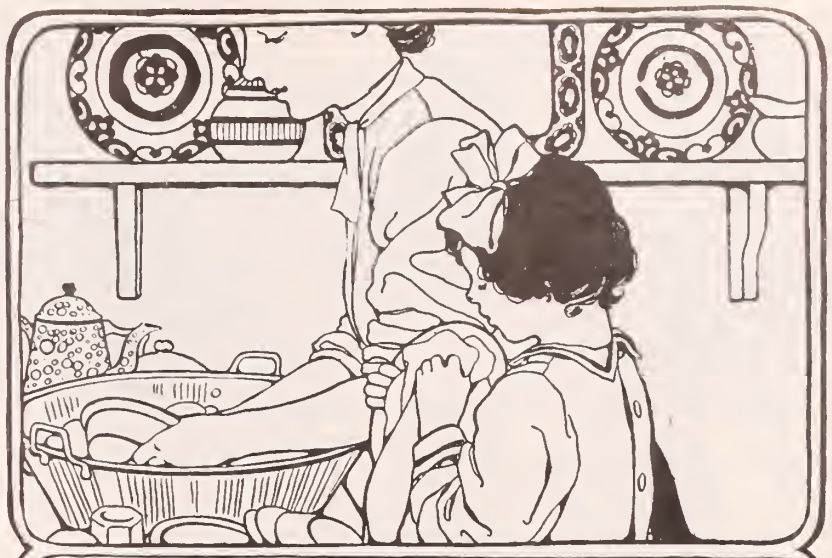
"He is the man for our need. Look at his eyes—and his big hands. They could carry a ship anywhere he wanted her to go. And he has been learning these seas twenty years in order to be ready for us."

"You are satisfied with him?"

"On my word, the greatest possible find—not a bad fellow either——"

"As you take him—nasty to ladies—makes them sick—makes them shiver and creep, and grow cold and

Continued on next page



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THE STRAWBERRY HANDKERCHIEF

Continued from preceding page

damp. But men can stand such feeling if they sort with their duty."

The management of Batavius was now an easy problem, and Rose said with a sigh of relief, "I can leave him to Lawson. The creature follows a cocked hat naturally. He went out of his senses with delight when Lawson asked him to breakfast." And this overture of friendship was quickly followed by an intimacy which occupied the days of both men, to their apparent satisfaction. About eight o'clock in the morning Batavius would go to the King's Arms Tavern in Maiden Lane, and a few minutes afterwards Captain Lawson would follow him. Then Batavius turned instructor on the subject of American delicacies suitable for breakfast.

After this meat the two men would smoke and visit the fort, parade themselves on the fashionable streets, bow to the royalist matrons, and flirt with the royalist beauties. And every hour Batavius grew more elated by his social success. His vanity was also continually fed by Captain Lawson's complaints that "no man had a chance if De Vries was present."

Without a doubt Batavius accepted these compliments, and when he called at the Van Vrooms' house in the evenings he related all the favors and attentions he had received during the day to Virginia and Rose. Rose endorsed them to the very edge of mockery. Virginia had begun to look at him with a silent, negative scorn that always reduced his utmost self-complacency to distressing embarrassment.

How did she do it? Very suddenly this new feature of her hatred for him had appeared. At first he denied its power, and went oftener to assure himself that it was only an accident. But no, if he but met her steady, unwinking gaze, though his blood boiled with anger, he became the creature of her will.

Another feature of this condition was that he became painfully conscious of his hands. They seemed immense to him. He was sure those piercing orbs saw on them all the blood which they had shed; and in them, all the treasure which had glutted their fierce clasp. Yet as long as Virginia looked at him he could not move them. He wished to put them in his pockets—behind his back—anywhere—but until she chose to turn away her eyes they petrified him. This strange influence tortured him. He could not even determine whether Virginia was personally aware of her malignant puissance, and yet he recognized fully that she wielded some force he was unable to resist.

He stayed away one night, and Madame worried over his absence. "I told him not to come," said Rose; "he is only in the road of every one. And he is drawing a particular chart for Captain Lawson's ship, and of course the dear King must be attended to first of all."

"My opinion is not that," answered Katrina crossly. "For a bride all men step aside. And there are many things Batavius could do, if he were here. This very morning, Virginia, your father has gone about business Batavius ought to attend to."

"Oh, Madame! This *morning!* A lover that comes in the morning is detestable," answered Rose. "In the morning we want to keep our curl papers up. I have given Batavius hint after hint about his indelicacies in this respect. What a little beast he is!"

"Such words should not be spoken, Rose," replied Madame. "When he was talking the other night, he looked like a very great, clever man."

"Like a very great, clever fiend, you mean, Madame. They are generally clever in their own wicked parts, and the eyes of Batavius were like furnaces—and his hands were two demons."

To be continued

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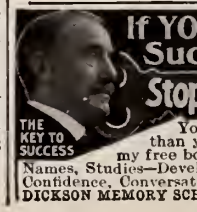

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My Soldier Friend

By ROSE C. WEBB

O frail and old; his hair snow-white;
But in his eyes there gleams a light
ne years have never dimmed; a fire
nned by excitement—the desire
o march once more the oft-marched way,
nd to the dead his tribute pay.

o restlessly he sits and sees
ne line pass by; the soft May breeze
o his dull ears faint snatches brings
f martial airs. But present things
re all forgotten, for he hears
ne far-off music of the years.

He sees again his brave young wife
And feels the glow of strong young life;
He lives his soldier-days once more,
And oh, the joy! when, warfare o'er,
The victory won, he is home at last,
With loved ones waiting his hand to clasp!

The dear eyes close as though to rest;
The weary head droops on his breast;
A smile o'erspreads the peaceful face
And touches it with heavenly grace:
He has heard Heaven's roll-call, loud and clear—
Has heard and answered: "Yes, Lord; here!"

Mont-Lawn's Welcoming Gates

EPARATIONS are now well advanced for the summer's work at ou Children's Home at Mont-Lawn. A reat array of little white cots is al ady on view in the dormitories. U er the direction of the housekeeper, cl ners have been at work in all the bu dings and our Children's Paradise w be as immaculate as ever was "Sotless Town," when it opens next m th. The great lawn has been

A Little Candidate

tr med. Every flowering bush is bursting with Maytime blossoms. Bds are singing as they play among tl branches of the elms. Everywhere, tl e is a feeling of expectancy in the a Mont-Lawn is waiting for the cl dren—for the merry rush of little fe across the grass; for the cheery b ble of young voices, the laughter, tl song, and the frolic, the evening h n and the simple, trustful prayer.

Jesus, Saviour, wash away
All the wrong I've done to-day;
Help me every day to be
Good and gentle, just like thee.

t is expected that 3,000 little tenement guests will find shelter and happ ess at Mont-Lawn this summer. ny friends who have aided this b utiful charity in the past are now s ding in their offerings for the comi season's work. Miss A. A. M., N an, Ind., sends a gift "toward the s port of a child at Mont-Lawn in memory of our good friend Dr. Klopsch; also a little handkerchief to be pinned on a little bed." Mr. Israel Matson, Executor, Schodack Landing, N. Y., sends $500 to permanently endow a cot in our Children's Home in the names of Clarine V. B. and Lucy Matson, and $21 to maintain a bed for one year in the name of Peter T. E. Matson. Mr. Israel Matson will hear occasionaly from the little beneficiaries.

Mrs. E. H., York, Pa., send $2 as "an Easter gift" to the Children's Home. W. C. Gutelius, B. C., writes: "Two years ago, I dedicated an apple tree to the Children's Home. Last summer was the first time it bore fruit. I sold the apples a few weeks ago and am now sending you the proceeds" ($2). Mrs. H. B., Norfolk, Conn., sends $1 for the work "in the name of Christ." Very touching is a note from "A Friend," who sends $20, half of which goes to Mont-Lawn for the children's sake, the writer adding: "This money was found among my mother's things after her 'home call.'" The Bloomingdale Reformed Church, New York, sends $39.08, the result of a recent collection. T. W., Marengo, O., sends $30, being his tenth generous annual gift of similar amount. The Golden Rule Club, of Norwich, Conn., sends $15, and Miss Crary, the president, writes: "I hope it will be the means of giving much pleasure to the dear children." Miss W. P., Saginaw, Tex., along with her gift of $5 sends this kindly wish: "We trust it may make some child's life a little brighter." Mrs. J. E. S., Knoxville, Ia., sends $8 "in memory of an old subscriber who has passed to the great beyond." Mrs. W. S. P., Brewster, N. Y., sends a gift of $21. The M. E. Junior League of Robinson, Kan., sends $6, Miss Walters, superintendent, adding in her letter: "Some of the chidren washed dishes, blacked boots, picked up cans, gathered greens, stayed home from a show, ironed," etc., to make up this beautiful gift to the children of the tenements. Mrs. H. E. S., Woodbourne, N. Y., sends $21 "to endow a cot in memory of mother." These are only a few of the gifts now being received. Every gift sent to this journal will be duly acknowledged and passed over to the treasurer of the Children's Home.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 513, and write them for full information.

STANDARD WEEKLY SPECIALS

Real Hand Embroidered Lingerie Waist, 98c

127. Waist of fine Imported Silk-Finished Lingerie Batiste. Yoke Hand Embroidered in beautiful raised pattern and outlined with wide Cluny insertion. Low neck in square effect trimmed with wide "Baby" Irish. Three-quarter sleeves. Cuffs tucked and trimmed with Cluny. Closes in back. Order this Real Hand Embroidered Waist **To-day.** Sizes 32 to 44 bust. **Special Price 98c**

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881. Smart Tailored skirt either of good *Mohair* in Black, Blue, Gray or Cream White — or *Chiffon Panama* in Black, Blue or Brown. A fold of material is introduced at the lower edge of the short foundation gores—turned over and caught together with buttons and finished with simulated button-holes. **Give all measures and state cloth and color wanted. Special Price $3.98**

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Blessing Follows Faith

SUNDAY SCHOOL LESSON

By Dr. and Mrs. Wilbur F. Crafts

IT is "the fourth watch of the night"—between three and six o'clock in the morning. A boat is storm-tossed in the Sea of Galilee. The twelve men in the boat are rowing desperately, sometimes their boat is lifted so high their oars do not touch the waters, and at other times they are dipped in almost their whole length. The winds roar, the sea hisses. Does no one see them? Is there no one to help them? Far back in the distance, on the lonely mountainside there is one who sees them. But he has no boat by which to reach them. He does not need one, for he has power to tread the waves! He comes down from the mountain top, where he has been praying; he reaches the shore of the sea; the beating waves cause him no fear; he steps out upon them as if they were solid ground. The distance between him and the storm-tossed ship is three miles or more, but rapidly advancing he is soon within speaking distance of those on the ship. He sees that the men are frightened at his appearance, and he hears them say: "It is a ghost!" They are so frightened they do not know their best and dearest friend! But they can not mistake his voice when he calls out to them: "Be of good cheer; it is I, be not afraid." One man on the boat would put him to the test, and he calls out: "If it really be thou, tell me to come to thee, and I can come." "Come!" was the answer. Now we see that man step out of the ship upon the surging sea, and he treads the waves but only a few steps, and he begins to sink in the water; a hand grasps him and raises him to his feet, and both the man and his deliverer get into the boat. The storm becomes a calm, and there is a chorus of voices exclaiming: "Of a truth, thou art the Son of God." Yes, Jesus had come across the waves to help them and save them.

The Plain of Gennesaret

Peter felt the most gratitude because he had been nearer death than any of them as he sank in the water, and he had been nearer the Lord Jesus than any of them, even walking upon the sea with him.

Jesus finished his journey across the sea in the boat with his disciples, and they were soon on the plain of Gennesaret. Their coming had not been announced, but they had been seen on their journey thither. Crowds of people gathered, not so much to give them welcome as to claim the wonderful help of Jesus for their sick and lame and blind. Their number was so great, Jesus could not come into personal contact with each and every one, so he permitted that whosoever should touch his garments might be made whole. Then it was that the plain of Gennesaret became vocal with the songs of praise of those who had been healed. The Pharisees were there to find fault with Jesus for healing on the Sabbath day, but Jesus knew far better than they how to keep the Sabbath day holy.

Two practical suggestions come to us from this incident by which to take consolation and guidance for our own lives:

1. The Lord Christ knows our burdens.

2. He will help us though our faith be small.

Some one has said that affliction is

God's angel, who goes ever back and forth,
Sweeping from heaven the cobwebs spun on earth.

Then plainly, we are not to look upon calamity that may come upon us as an indication of God's displeasure with us. Oftener than otherwise the troubles we experience are the result

* International Sunday School Lesson for June 5, 1910. Jesus Walks on the Sea. Matt. 14: 22-36. GOLDEN TEXT: "Then they that were in the boat came and worshipped him, saying, Of a truth thou art the Son of God." Matt. 14: 33.

Continued on next page

The Always-on-Duty Telephone

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Like the Police Force or the Fire Department, the telephone is not always working—but it is always on duty and always costing money. But you would not be satisfied with the fire department if your burning house had to take its turn; nor with the police force if you had to wait in line to receive protection

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SUNDAY SCHOOL LESSON

Continued from preceding page

of ur own misdeeds, or the wrong doin of others. God has nothing to do wi it, only to help us. At other times, G permits afflictions to lay hold on us as he did in the case of Job, that a nc er life may be developed in us. Je s might have held back the storm wi h so discomfited his apostles, but he t it rage that they might thereby le n a lesson of trust.

The Lesson of Trust

nd God teaches lessons of trust to ot r people in other ways. Charles N ton was an old man who kept a ch l's golden curl among his chief tr sures. And strange to say, it was hi own curl. When he was a little bo four years old he had gone with hi father to the woods to see him cut lo , for his father was a forester. "Tud, thud, thud," went the big ax, wle Charlie stood by watching. A fe splinters fell at the child's feet. H stooped to pick them up, and bendin forward just as the ax was coming do in all its force, the little curly he lay close to the middle of the log! To top the ax was impossible. Charlie sc amed; the father stood aghast, for he really believed that he had killed his chl. Charlie lay on the ground unhu , but just beside him was one of hi golden curls severed, and there we a few tiny hairs on the edge of th ax. The old man who showed the cu and told the story was seventy-fo years old, and he said: "Until she di , my beloved mother treasured this cu , and ever since I have treasured it myself, because it constantly remils me how I was so marvelously pr erved by my heavenly Father, wise goodness and mercy have follo d me and will continue to follow me all the days of my life."

ut some of us have kinks in our ch acters that make it hard for us to lea lessons of trust.

hen an Indian is making arrows, if here happens to be a kink in the m erial, he fastens one end to a tree, an attaching a very heavy weight to th other end, he leaves his arrow ha ing. After a while he finds that th weight has served to take the kinks ou of the arrow and so to straighten it. Affliction will take the kinks out of ur characters.

et us not forget that the apostles we so blinded by their fears that th did not know Jesus when he came to em; even more, they were afraid of m. They thought he was a ghost. If here is anything a man fears it is a ost! And yet the fear is unwarra able, because ghosts have never ye been known to materialize. How ghtlike are our fears! An old Sc ch shepherd lay dying, and he was ve much afraid of death. The minist repeated the strongest of God's pr ises. "I ken a', but somehow th dinna gie me comfort." Then the mi ster took up the well-worn Bible, wh h lay on the bed of the shepherd, an said: "You remember the twenty-th l psalm?" "Remember it?" he said ve mently, "I kenned it long before ye were born. Ye need na read it; I've co ed it a thousand times on the hillsi e."

But there is one verse which you ha not taken in," replied the minist . Then slowly the minister re-pe ed the verse: "Though I walk th ugh the valley of the shadow of de h, I will fear no evil, for thou art wi me." And then he said: "You ha been a shepherd all your life, and yo have watched the heavy shadows pa over the valleys and over the hills, hi g for a little while all the light of th sun. Did those shadows ever fr ten you?"

"righten me!" he said quickly; "Na, na Davie Donaldson has Covenanters' blo in his veins; neither shadow nor su tance could weel frighten him."

But did those shadows ever make you believe that you would not see the sun again, and that it was gone forever?"

"Na, na, I would not be sic a simpleton as that."

"Nevertheless that is just what you are doing now." The old shepherd looked at the minister with questioning eyes. "Yes," said the minister, "the shadow of death is over you, and it hides for a little the Sun of Righteousness, which shines all the same behind it; but it's only a shadow. Remember that is what the psalmist calls it—a shadow that will pass; and, when it has passed, you will see the everlasting hills in their unclouded glory." The old shepherd covered his face with his trembling hands, and then letting them fall on the coverlet, he said, as if musing to himself: "Ansel, Ansel; I ha' conned that verse a thousand times among the heather, and I never understood it so afore; afraid of a shadow, afraid of a shadow!" And then he looked brightly up into the face of the minister and said: "Ay, ay, I see it a' now; death is only a shadow, with Christ behind it, a shadow that will pass. Na, na, I'm afraid nae mair."

How to Meet Trouble

But there will be many things to fear before death comes. The apostles in the storm were not to die, but they were surrounded by perils. Here is a homely illustration that will show us how to meet daily or frequent troubles. John Wesley was once walking with a man who related his troubles to him, saying he did not know what he should do. They were at that moment passing a stone wall to a meadow over which a cow was looking. "Do you know," asked Mr. Wesley, "why the cow looks over that wall?" "No," replied the man. "I will tell you; because she can not look through it; and that is what you must do with your troubles—look over them and above them."

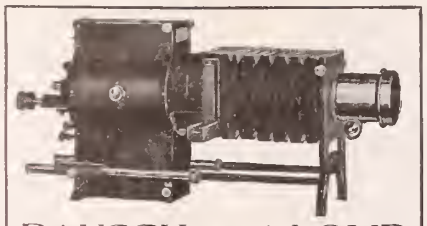
But if the fence should seem too high, what then? Why, let us look through the chinks!

> Grief is a tattered tent
> Wherethrough God's light doth shine;
> Who glances up at every rent
> Shall catch a ray divine.

Peter was the first one of the apostles to let his fears go and be willing to trust Jesus. Peter was certainly very brave to step out upon the rolling sea, and take even a few steps toward Jesus. But how much braver he would have been if he had taken a few more steps and met Jesus. Jesus did not let him sink because he had not enough faith to walk beside him, but he lovingly held him up until they were both together in the boat. If Jesus had not been all-loving, he would have let Peter drown as a result of his lack of faith. "O thou of little faith, wherefore didst thou doubt?" There was no sting in these words of Jesus, but only a loving rebuke, in which there was an assurance of ever present helpfulness on his part.

How happily Peter might have walked all the way beside Jesus, treading the storm-tossed waves, if his faith had only been greater! We never read anywhere in the Bible that Jesus ever refused to do anything for anybody because he did not have just enough faith, but we do read that many times he commended the faith of them who came to him as being "great." And once he spoke wonderful things about faith so small that it might be compared with the smallest of all seeds. "If ye have faith as a grain of mustard seed, nothing shall be impossible to you." Nothing pays so large a dividend as "a little faith." But when faith is great how rich is the blessing!

Any Church wishing to use the individual Communion Service, the sanitary method of observing the Lord's Supper, can secure a trial service from the Thomas Communion Service Co., Lima, Ohio. See their advertisement on page 507.



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Sold by Grocers and Druggists Everywhere.

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¶ If you are looking for safe, convenient, profitable investment, large or small, acquaint yourself with the methods of the Franklin Society. ¶ Subject to the strict supervision of the State Banking Department: ¶ Lends only on first mortgages in New York City and immediate vicinity: ¶ Has handled millions without ever losing a cent of anybody's money: ¶ Has maintained consistently a dividend rate of one per cent more than ordinary savings banks offer.

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FOR HOME BUILDING AND SAVINGS. FOUNDED 1888
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Learn How to Ride Horseback

I guarantee to teach any man, woman or child to become an expert rider by my direct, simple correspondence instruction. Learn to ride correctly as well as train horses for the saddle; teach your horse fancy gaits and tricks. Many secrets never before disclosed. Twenty years' experience. Hundreds of successful students.

Write today for handsome prospectus, "Riding and Training the Saddle Horse." Free on request.

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To be absolutely safe—
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These are some of the advantages this Company offers you.
This Company has been in business for over 14 years.
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Yielding 5 to 5½% Net

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WITH an experienced organization covering the bond markets of the country and the best of financial, legal, accounting and engineering connections, N. W. Halsey & Company are enabled to offer the investing public a service the keynote of which is efficiency.

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For 35 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. Please ask for Loan List No. 707 $25 Certificates of Deposit also for saving investors.

PERKINS & CO. Lawrence, Kans

MORTGAGES

WE have received a communication from one of our subscribers who asks our opinion concerning a certain mortgage. In the course of her letter she stated that she would be glad to send us the papers, but that they were in the hands of her lawyer and she did not like to ask him for them.

In such matters it is better to deal directly with some long established banking house of undeniable integrity, which will supply the investor with a desirable mortgage, the principal and interest of which are guaranteed. There are many such concerns located in large cities, which make it a practice of carrying what might be called a line of mortgages on all sort of property and of various denominations.

Such concerns have been called Financial Department Stores. The investor may buy a bond or a mortgage of them exactly as he would some other article of merchandise in a large store, selecting the kind of investment which is best suited to his pocketbook, whether it be a mortgage upon a sky-scraper or a mortgage on a small house in a residential district, resting easy with the assurance that his purchase will be all that is claimed for it by the banker and at all events being reassured that should the property prove less profitable than it is stated to be by the banker, the latter will make good the loss.

This is an assurance which cannot be given by the private agent unless he is personally a man of unlimited means and cares to put his guarantee in black and white, because the large concern has means and resources for investigating properties which are not at the command of the individual agent. Such concerns as those above mentioned become the first resource of the man who is desirous of borrowing money on property. All sorts and conditions of property owners seek temporary financial relief in their offices and they are enabled consequently to offer many kinds of securities to the prospective investor.

In order to guarantee these investments it is necessary to employ a large force of assistants whose special business it is to look into the value of property, examine titles, make appraisals, estimate future possibilities, and conduct the thousand and one little investigations which are meant to safeguard the interest of the investor. It is very seldom that an investment offered by one of these companies turns out badly. The examination is too rigid and so many chances are offered them that they can afford to consider only those risks which seem to them to be giltedged.

For guaranteeing to pay the investor any loss which he may sustain, such concerns exact a special commission. This is usually part of the interest that is paid during the life of the mortgage. For instance, a mortgage that would ordinarily yield the investor 5 per cent. will, if obtained from one of these companies, pay him but 4½ per cent., the difference being exacted for the company's services in guaranteeing the investment.

This charge is made only for guaranteed mortgages. For unguaranteed mortgages, the one-half per cent. would not be exacted, the company taking its pay from the person whose property had been mortgaged. Where the standing of the company is unquestioned, an investor might well take the risk of buying an unguaranteed mortgage because the investigation of the company, whether for a guaranteed or an unguaranteed mortgage, would be the same in either case, the advantage of the guarantee being merely in the event of some unforeseen disaster which would deteriorate the value of the property.

A tremendous business is carried on by some of these companies, mortgages to the extent of one-half million dollars having been disposed of in the course of a single week. Many of these are of very small denominations.

HOW TO LOWER THE MEAT BILL

Uncle Sam Comes to Our Relief W Suggestions For Meeting the Food Problem—Issues a Book of Recipes For Cheap Dishes.

Uncle Sam has come to the relief of th who are trying to cut down the cost of livi Many thousands of persons who claim tha certain amount of meat is a wholesome a normal part of the diet, are unable to down their meat bills because of a lack knowledge as to how cheaper cuts of me can be made appetizing and palatable.

With a view to providing the housekeep of the country with practical suggestio along this line, the Department of Agricult at Washington has prepared a manual economy in meat cooking that contains mu valuable information which will be issu free.

As a matter of fact, however, Uncle Sa recipe book, in order to be of greatest pr tical value, should also contain a manual healthful and wholesome substitute for me If such a manual were issued, Shredd Wheat Biscuit would no doubt occupy fi attention in it, not only because it suppl more real tissue-building material than be steak or roast beef, but because of the gr variety of wholesome and appetizing dish that may be made with it. Shredded Wh is the one whole wheat food which conta all the body-building nutriment of the wh wheat grain prepared in a digestible form. is the whole wheat thoroughly cleaned, th steam-cooked, then drawn out into lig porous shreds, then formed in biscuits a baked in hot ovens. In this way all tissue-building material of the whole wh is retained while the crispness of the shre induces thorough mastication, which is t first process in digestion.

Being made in biscuit form, Shredd Wheat makes many delicious combinatio with berries or other fresh or preserved fru which may be quickly prepared for any me Two of these biscuits, eaten for breakf with hot milk and a little cream, will supp all the strength needed for a half day's wo or play. They cost much less than meat eggs and are much more wholesome a nutritious.

"SAVE-THE-HORSE" SPAVIN CURE.

REG. TRADE MARK

The most perfect and superior remedy or method known, greater power to penetrate, absorb, heal and cure than anyt ever discovered in veterinary medical science or practice. Bes being the most humane. "Save-The-Horse" is the most unfa of all known methods. It is effective without fevering up the making a blister, or leaving a particle of after effect. We g signed guarantee, which is a contract to protect purchaser.

Portersville, Cal., Feb. 15, 191

Troy Chemical Co., Binghamton, N.Y.

From the number of testimonials I have read of your g medicine, "Save-The-Horse," I didn't think it worth while me to give you one, but I have been using it and am so pleased with the results that I couldn't help from writing myself. I have cured one bone spavin, one fistula, blind spli one bunch on cow's udder, and think I have cured the swee on a young draught horse, but have got another bottle to m sure. Now this is four different animals. I have had tw years' experience with stock in various ways, but have n found the equal of "Save-The-Horse" liniment. I can recomm it with great pleasure. Very truly, FRANK HAYE

$5.00 a bottle, with legal written guarantee or cont Send for copy, booklet and letters from busi men and trainers on every kind of case. Permane cures **Spavin, Thoroughpin, Ringbone** (except Curb, Splint, Capped Hock, Windpuff, Shoe Boil, Inj Tendons and all lameness. No scar or loss of hair. Horse w as usual. *Dealers or Express Paid.*

Troy Chemical Co., 39 Commercial Ave., Binghamton, N

$15.95 AND UPWARD AMERICAN SEPARATOR

THIS OFFER IS NO CATCH.

It is a solid proposition to send, **on trial, fully guaranteed,** a new, well made, easy running separator for $15.95. Skims hot or cold milk; making heavy or light cream. Designed, especially for **small dairies, hotels** and **private families,** different from this picture which illustrates our large capacity machines. The bowl is **a sanitary marvel, easily cleaned.** Gears thoroughly protected. **Western Orders filled from Western points.** Whether your dairy is large or small write us and obtain our handsome free catalog. Address:

AMERICAN SEPARATOR CO. Box 1184 BAINBRIDGE, N

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I will send you my 84-page book "Advice to Stammerers" Free. It explains how I quickly and permanently cured myself. Profit by my experience and write for free book and advice.

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Has "That Clean Smell"

which distinguishes it from ordinary soaps. The odor of LIFEBUOY associates itself with utter clean-ness and wholesomeness.

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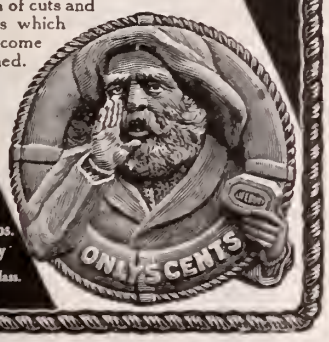
For Toilet Bath and Shampoo

Lifebuoy is the most satisfactory of all soaps. Cleans and disinfects at the same time. Prevents the infection of cuts and scratches which may become poisoned.



Made by Lever Bros. Company Cambridge, Mass.

Be Well

Without Drugs

I have helped over 46,000 women. I can help you to make every vital organ do efficient work, thus building a strong vitality which throws off naturally all forms of chronic ailments such as constipation, weak nerves, rheumatism, sleeplessness, torpid liver, indigestion. This is done by following a few common-sense directions, according to your need, each day, in your own home. In delicate cases, I co-operate with the physician. One pupil writes: "Just think of it! To be relieved from constipation. Entirely free, after having it for 30 years; I feel so much lighter and stronger."

Write me, telling me your faults of health and figure, and I will gladly tell you if I can help you. For 10 cents, I will send you my instructive booklet telling how to stand and walk correctly.

SUSANNA COCROFT, Dept. 18-F, 246 Michigan Blvd. Chicago

Miss Cocroft's methods and work have been thoroughly endorsed by representatives of this magazine.

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If your savings have been earning less than 5% let us show you how we are able to pay this rate on deposits entrusted to our care. Established 17 years during which time we have never paid less than 5% while growing stronger each year. Your funds are safeguarded by the best of securities — selected mortgages on New York and Suburban Real Estate.

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ASSETS OVER $2,000,000

Your funds may be deposited or withdrawn on any date. Earnings credited for full time.

Write for booklet, which contains many interesting facts.

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creates a sun-and wind-proof complexion. Price 50c at all dealers or by mail. Sample of Kosmeo Cream, Kosmeo Face Powder and 64-page book on the complexion and hair sent *free*. Address

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E. G. & A. B. LACEY, Washington, D.C., Dept. 36, Est. 1869

The Children's Pulpit

Continued from page 501

can break it in two. The "re" is a Latin word meaning "again," and the second part is another Latin word that means "to answer." Responsibility is therefore something for which you must some day answer. God will ask you what you have done for your country. Will you be able to say: "I have done my best?" This responsibility you cannot put off. It is a part of you that cannot be taken from all other parts of you. A story will help you to remember this fact. A lawyer was defending a man who was accused of house breaking. He said: "Your honor, I submit that my client did not break into the house at all. He found the parlor window open, and merely inserted his right arm and removed a few trifling articles. Now, my client's arm is not himself, and I fail to see how you can punish the whole individual for an offense for which his right arm alone is responsible."

"That argument," said the Judge, "is very well put. Following it logically, I sentence the defendant's arm to one year's imprisonment. He can accompany it or not, as he chooses."

The defendant smiled, and with his lawyer's assistance, unscrewed his cork arm, and leaving it in the dock, walked out.

You must put your entire life, body, mind and soul into your responsibility. No one part of you can be held responsible. Your fathers fought the battles; their children must heal the wounds and love out the scars. As every school has its colors so the Juniors should have their colors for Memorial Day. The "CHILDREN'S PULPIT" suggests that they adopt blue and gray for their colors. Blue will stand for true, and gray for to-day; true to the responsibilities of each and every Memorial Day.

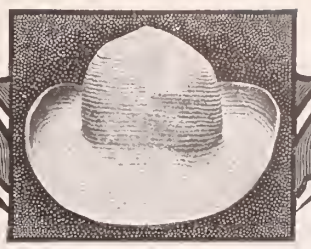
Our Guarantee

DURING the past three weeks several subscribers have made demands upon us to make good losses which they claim they had sustained through writing to some of our advertisers. In all of these cases the dissatisfaction was caused by the delay of the advertiser in shipping goods which had been ordered. We wrote to the subscribers and assured them that our advertisers were reliable, but that they were behind with orders; that doubtless the goods would be delivered or the money would be returned to them. Nevertheless, several of our subscribers insisted that we make good the amount. We did so, sending our check to the subscriber in each case and then informing the advertiser of the action which we had taken. The first check which we sent to a subscriber in Ohio was returned in two days, with the statement that the delayed goods had arrived the same day that the check was received. The second check came back with the statement from the subscriber that he did not feel after all that THE CHRISTIAN HERALD should be held responsible and he desired to return the money. His goods were also received by him. The third and fourth checks likewise were returned and for the same reason as that given by the Ohio subscriber; namely, that the goods had arrived in the meantime.

We take some pride in mentioning this fact, not only because it proves that our advertisers are reliable, but shows that our subscribers have faith in our efforts to make our advertising columns dependable.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

$1.00 $1.00



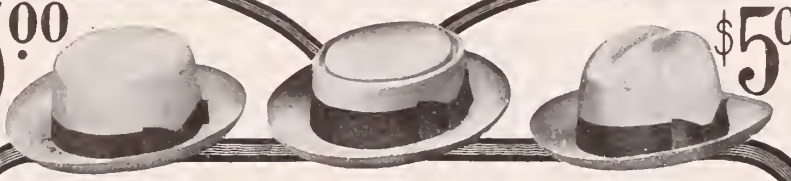
Genuine Hand-Woven Panama Hats

Rare Bargain in Genuine Panamas

Panama Hats more popular than ever—all the rage this Summer. By importing large quantities we can sell direct to user for this surprisingly low price. These hats are warranted *genuine all hand-woven;* unblocked, and can be worn in that condition by men, women and children. Easily blocked in any shape or style. Just as serviceable as the $10.00 kind; the difference only in fineness of weave. Assorted sizes. Weight only 2 oz. Sent prepaid on receipt of **$1.00.** Order today.

Satisfaction guaranteed.
Mailed promptly.

$5.00 $5.00



Square Crown Telescope Alpine

Blocked and Trimmed
Finely Woven
Genuine Panama Hats

By importing them by the thousands direct from the native Indian weavers in South America and selling direct to the user, eliminating all the middlemen's profits, we are able to make this ***Rare Offer*** of $5.00. They would sell for $10.00 in most hat stores. Three styles as shown above.

These hats are hand-blocked and trimmed with black silk outside band and leather sweat band. All sizes. Sent by express, charges prepaid, on receipt of $5.00. State size and style desired. Prompt shipments. Money refunded if dissatisfied.

Remember, we are importers and not retailers.
Send your order today and be prepared for Summer.

Panama Hat Co., Dept. C, 830 Broadway, New York City

Crash!!—another wax record gone to smash!

If you own a Phonograph or Graphophone (Edison or Columbia) never buy another wax record for it. Get one Indestructible Record from your dealer.

Or let us mail one to you; — 35 cents (for the 2-minute) or 50 cents (for the 4-minute), postage free, and a catalog with it. Give it the hardest possible test. Lend it to the youngsters. Toss it on the table. Drop it on the floor. Kick it across the room. Leave it in the sun. Then play it and hear a finer, clearer, purer, stronger reproduction—better music in every way—than your machine ever gave out before. Play it every day for ten years and you will still have it, good as new. Almost too good to be true? Try it! Prove it! Send for one!

By Mail

Postage free if your dealer cannot supply you.

SEND FOR FREE CATALOG

New Sacred Selections
JUST RECORDED

The list of Indestructible records comprises every class of good music, including a splendid series of sacred selections.

These three are just out:

1340.—Over the Mountain of Sorrow. (Baritone Solo by Frederick Wheeler) — 2 Minute, 35 cents

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1329.—Let the Lower Lights Be Burning. (Tenor and Baritone Duet by Anthony and Harrison) — 4 Minute, 50 cents

Send for big 40-page catalog listing all Columbia Indestructible Records—Free

Columbia Phonograph Co.
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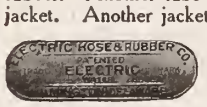
ELECTRIC GARDEN HOSE

Will not kink, crack, split or burst.

Before it leaves the factory, every foot of **Electric Hose** is tested by hydraulic pressure twelve to fifteen times greater than hydrant pressure.

To make **Electric Hose,** a jacket of seine twine is braided over a tube of pure rubber. Another tube is "pulled" over the jacket. Another jacket is braided over the second tube, and so on. The final outer tube of rubber is heavily corrugated. All the alternating tubes and jackets are vulcanized by tremendous pressure into a unified fabric of extraordinary strength.



"Electric" costs but little more than ordinary hose. It lasts three times as long.

Cyclopedia FREE!

Send for our **"Garden and Lawn Cyclopedia"**—a booklet of great value to every home owner. Full of information in handy form. Address Department N.

ELECTRIC HOSE & RUBBER CO.
Wilmington, Del.

Stork Pants

TRADE WATER PROOF MARK
FOR BABY

Button over regular diaper. No pins required. Keep baby's dresses dry and sweet. Adjustable, cannot slip down. Easily washed, will not harden or crack. Aseptic and hygienic, will not irritate the most delicate skin. Made from Stork Sheeting. Contain no rubber. **Price 50 cents.**

CAUTION: Our registered trade-mark appears on inside of the waistband of every pair of Stork Pants. Look for it! If your dealer does not carry Stork Goods, we will send them postpaid on receipt of price

FREE: For dealer's name, a Baby Sponge Bag made of Stork Sheeting. Also booklet.

THE STORK CO., Dept. 53 H, BOSTON, MASS.
Also Makers of Stork Absorbent Diapers, etc.

Sweetest Music in the World

The sweetest toned self-playing instrument in the world. Not a phonograph. Sent anywhere on 10 days Free Trial **MIRA MUSIC BOX** Affords an endless variety of music, popular hits, the old-time melodies and hymns. Write for free trial offer and catalog.

JACOT MUSIC BOX CO.
24 W. 35th St., New York.

AGENTS MAKE BIG MONEY

We have a from-factory-to-consumer proposition for women and men agents that is high-class—interesting—easy to sell and extremely profitable. Many of our agents are making $300.00 per year, and only a little of their time required. We supply you with goods on consignment and full information how to make sales. We co-operate with you from start to finish. This proposition is not sold through dealers. You can undersell the dealer with better goods than the dealer handles, and make good money.

Write to-day for full information and territory.

We are allotting territories right now, so kindly write to-day before we give some one else your territory.
Address Box 28, care of CHRISTIAN HERALD

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Free report as to Patentability. Illustrated Guide Book, and List of Inventions Wanted, sent free.
VICTOR J. EVANS & CO., Washington, D. C.

OLIVET CAMP MEETING, June 2–12 inclusive, at College Grounds. Illinois Holiness University, Georgetown, Illinois

Friendship with God*

TO have noble and loving friends, to be able to serve them, and to receive loving service from them; this is perhaps the crown of human life.

And when to the joy of earthly friendship is added that of intimate fellowship with the highest ideals of wisdom, love and beauty that the mind can conceive, life is full to the brim of pure delight.

Trials and sorrows will come, but nothing matters so long as earthly friends are true, and so long as one can go with his burden to the greatest Friend of all.

"The problem of friendship," says President King, "is the problem of life itself." It is not a side-issue. It is the main affair. "To be a true friend in every relation seems to be the sum of all."

"The conviction of the love of God," he continues, "of at least possible friendship with him, is absolutely fundamental to life. It is literally our primal hope."

The basis of such a friendship, we are told, must be fourfold: "Integrity, breadth and depth of personality; some deep community of interest; mutual self-revelation and answering trust; and mutual self-giving."

Emerson says that the office of a friend is "to make us do what we can." We have all observed the difference in our moods when with different people.

Some personalities, instead of exhilarating and elevating us, seem to depress and chill us.

In the presence of a true friend, who wishes us well and rejoices in our every prosperity, we expand and expand and quicken. Truly he helps us to "do what we can."

It seems sometimes to be forgotten that our best and most loving friends should be those of our own households. There is a bitter irony in the well-worn joke about the woman who mourned inordinately for the death of her husband, explaining that "he was more like a friend than a husband."

To see sisters and brothers, fathers and children, husbands and wives, finding constant fault with each other—perhaps not speaking to each other for days or weeks—even traducing each other's characters to outsiders—this is a most painful sight. With the proverb "Charity should begin at home," should be yoked its twin sister, which is really but the same thing in different language, "Friendship should begin at home."

One of the most beautiful descriptions of the effect of friendship upon the human heart is given by Matthew Arnold:

Only—but this is rare—
When a beloved hand is laid in ours,
When, jaded with the rush and glare
Of the interminable hours,
Our eyes can in another's eyes read clear;
When our world-deafened ear
Is by the tones of a loved voice caressed—
A bolt is shot back somewhere in our breast,
And a lost pulse of feeling stirs again.
The eye sinks inward and the heart lies plain;
And what we mean, we say, and what we would, we know;
A man becomes aware of his life's flow
And hears its winding murmur, and he sees
The meadows where it glides, the sun, the breeze.

Truly, friendship reveals as nothing else, the brooks and meadows and blossoms of life. And the richest and most fruitful and beautiful of all friendships is that with our Saviour.

There is no more comforting passage in the New Testament than that in which Christ says that his disciples are not merely followers and servants, but friends. And Abraham's faithful and unselfish service was well summed up in the saying that he was the friend of God.

---

* Topic of the Epworth League for Sunday, June 5. TEXTS: John 15: 12-16; James 2: 23.

STARTLES THE COUNTRY!

Marvelous Invention! Revolutionizes Wash Day! New Ideas! New Principles! Amazing Results!

STARTLING, BUT TRUE! THERE'S NO MORE WASH DA!

NOT A WASHING MACHINE

New Method of Cleaning Clothes. Cleans Family Wash in 30 to 50 Minut. No Labor. No Rubbing. No Motors. No Chemicals.

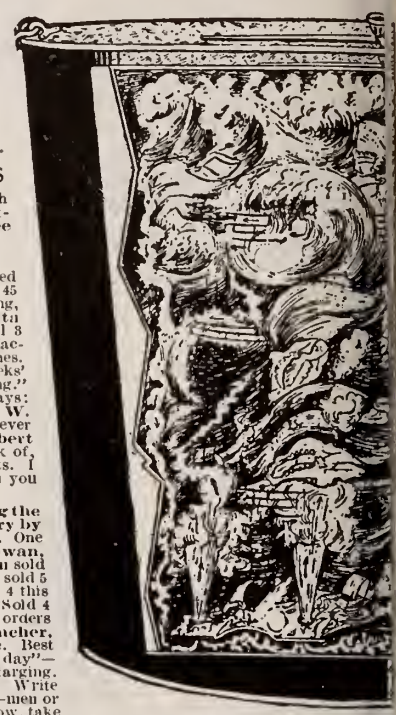
WOMAN'S HARDEST WORK MADE EASY

MONEY BACK IF NOT SATISFACTOR You Decide After Usin

Beautifully cleans woolens, flannels, blankets, colored clothes and white clothes, finest laces, curtains and bed clothes. **Saves trouble, money, time and labor. Easy Way** in 30 to 50 minutes cleans washing which before **took entire day. Largest family washing seems like play. All metal.** Strong, durable, sanitary, light in weight. Easily used, cleaned, handled. Always ready. Child or frail woman can use it easy.

Wash day robbed of its awful misery.

No more rubbing, sweating, stewing. Backaches banished.



EASY WAY SMASHES ALL RECORDS

Washing machines in the infant class—can't compare with it. Users delighted, enthusiastic, filled with joy. **Honest-hearted, hard-working** women write of their **own free will.** They can't help it.

Simply bubble over with praise.

Listen: J. McGee, Tenn.: "One young lady cleaned day's washing in one hour with Easy Way; another in 45 minutes." **Mrs. T. Bullen, Canada:** "I washed bedding, heavy quilts, curtains, etc., without rubbing." **Loretta Mitchell, O.:** "Did a big washing in 45 minutes. Sold 3 already." **A. D. Poppleton, N.Y.:** "Gives perfect satisfaction. Washed bed quilts, greasy overalls and fine clothes. Greatest thing on earth." **F. E. Post, Pa.:** "Did two weeks' washing in 45 minutes. Clothes cleaned without rubbing." **J. H. Barrett, Ark.,** after ordering 38 Easy Ways, says: "You have the grandest invention I ever heard of." **J. W. Meyers, Ga.:** "Greatest inven ion to womanhood, forever abolishing miserable wash day. Sells itself." **Mrs. Albert Lamb, Ill.:** "Have washed everything in it I could think of, from lace curtains down to dirty overalls and rag carpets. I wouldn't part with Easy Way now for any money. Wish you success."

AGENT'S FREE SAMPLE.

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They don't clean your rugs and carpets. Brooms and sweepers fill the air with clouds of unhealthy **disease-laden dust and germs** and remove only surface dirt. **New Home Vacuum Cleaner** sucks up not only surface dirt, but all **dirt, dust, grit and germs** from in and beneath. Disturbance and upheaval of house-cleaning unnecessary. Stop short! Put drudgery behind you—leisure and health before. In **New Home Vacuum Cleaner** lies your salvation from household slavery. Adopt the new—easy—modern—sanitary—scientific way of cleaning.

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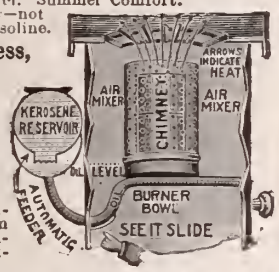

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l or gasoline stove. Perfectly safe, economical, eanly. Fine taker and great comfort to us." **HOS. VINCENT, WIS.:** "Wife never had any- ing she enjoyed so much. It is very quick—no eated room or dirt. Surpasses anything we ever w." **MRS. F. E. FITE, O.:** "Best, cleanest, nd most perfect stove we ever used. **A. HOECK, LA.:** "Can't speak too highly in praise of them." **. TUBBS, N. Y.:** "Bought one of your stoves irce years ago. It is a perfect wonder. Would not art with it for ten times its cost." **J. LUFT, ANS.:** "The longer I use it, the better I like it."

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Ideal for roasting, buking, cooking, ironing, can- ing fruit, picnics, cottages, camping. **No hot, lery kitchens.** Absolutely safe—can't explode. **ot dangerous like gasoline.** Simple, dur- ble—lasts for years. Housekeeper's friend. **Saves ime, labor, money.** All sizes. Prices low— **3.25 and up.** Prepare for the heated term. **Write today.** Send no money—just your name nd address. We will send you full description— undreds of testimonials. **Best summer stove n earth.**

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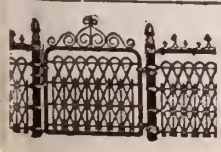

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Christ Our Judge*

OUR modern preachers seldom touch deeply upon the judgment of the wicked. It is a topic repugnant to the human mind; and it is believed by present-day thinkers that more good is done by dwelling on the beauties and rewards of virtue, than upon the stern punishments sure to follow sin.

Doubtless this is true; and yet the whole Scripture abounds in assurances that our God is ever just. The man that forsakes his sin and turns to God, though it be at the eleventh hour, is forgiven; receiving, as the parable says, "every man his penny." But he who dies unrepentant must suffer—how or where we are not told, except in highly figurative language.

The one thing that we should keep in mind is that we must make ourselves fit to meet the judgment of the Most High. This is enough, and every one who will study his Bible can find the way.

The Rev. Lyman P. Powell says of the preaching of John Wesley, that it had "the accuracy of a scholar, the authority of an ambassador, the unction of a saint, the power of God. It was always searching; but not often terrible or severe, except when addressed to congregations respectable, rich, and well contented with themselves."

To such a congregation, a friend was shocked to hear him preach a scathing sermon from the text: "Ye serpents, ye generation of vipers, how can ye escape damnation?"

"Sir," said the friend, "such a sermon would have been suitable in Billingsgate; but it is highly improper here."

"If I had been in Billingsgate," Wesley replied quietly, "my text would have been, 'Behold the Lamb of God, which taketh away the sin of the world.'"

It is when we become wise in our own conceit that we need most to remember the sternness of our Almighty Judge.

We are told that the mother of the great Spurgeon said to him when he was twelve years old: "I have trained you in righteousness. Your father and I have set you right examples. We have taught you the Gospel. We have shown you the way of peace. My son, if you do not live a godly life, I will stand before God in the day of judgment and bear witness against you."

A noted preacher has remarked of this solemn charge: "It takes that kind of a mother to make a son like Charles Spurgeon, and no such mother ever lost her son."

She holds up before him not only the peace and joy of the Gospel, but the thought of the judgment day.

Said one of our most eloquent pastors, Dr. Asa S. Fiske: "I should never have come to Christ if it had not been for his love pulling me from before and his fear pushing me from behind. Neither one alone would have been enough to move my heart."

"The love of a good father," says George Matheson, "is as much seen in his punishments as his rewards. Never tell a child that you expect nothing from him; that is the way to get nothing. It is in the hour of penalty that we need the promise. There is always a light in thy valley, O Lord! Thou will never send the stroke without the star, the smiting without the smile."

God is good. He loves us. He has put us where we have every means of becoming Christians, and escaping condemnation.

If we persist in defying him—if we backslide from service into sin—if we love the world and the things that are in the world more than we love him—we shall be judged with a just judgment. That is right, and let us see to it that we are ready.

* Christian Endeavor Topic for Sunday, June 5. TEXT: Matt. 25:31-46.

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To Keep Your Floors Beautiful

Every woman knows how annoying it is to have unsightly spots, water stains, dirt stains and foot-tracks spoil the beauty of her floors, stairs and woodwork. They ruin the beauty of her entire home. Will you test, at our expense,

Johnson's Kleen Floor

the *only* preparation for immediately removing all these discolorations? With Johnson's Kleen Floor any woman can keep her floors bright and clean—like new.

Simply dampen a cloth with Kleen Floor and rub it over the floor. Instantly, all spots, stains and discolorations disappear—without the slightest injury to the finish.

Johnson's Kleen Floor rejuvenates the finish—brings back its original beauty—greatly improves the appearance of all floors, whether finished with Shellac, Varnish or other preparations.

Johnson's Kleen Floor is quickly applied—two hours is ample time in which to thoroughly clean the floor, wax it and replace the rugs.

We want to send you, free, sample bottle of Johnson's Kleen Floor and a package of Johnson's Wax to be used after Kleen Floor is applied.

Johnson's Prepared Wax gives the floors that soft, lustrous, artistic polish which does not show heel-marks or scratches and to which dust and dirt do not adhere.

It is ideal for polishing woodwork, furniture, pianos, etc. All that is necessary is to occasionally apply it with a cloth and then bring to a polish with a dry cloth.

Your floors receive harder wear than any other part of your woodwork, hence require special treatment. Kleen Floor will keep them always in perfect condition.

We want to send you, free, prepaid, samples of our Kleen Floor and Prepared Wax, together with the latest edition C. H. 5 of our handsomely illustrated book on the "Proper Treatment of Floors, Woodwork and Furniture." We attach a coupon for your convenience.

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I accept your FREE offer of samples of Johnson's Kleen Floor and Prepared Wax also booklet on Home Beautifying, Edition C. H. 5. I agree to test the samples; and, if I find them satisfactory, will ask my dealer to supply me.

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CHRISTIAN HERALD

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See page 524

The Peril of the Pass

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

E. H. C., Waynesboro, Pa. Is there any information as to whether John the Baptist received the answer to the question: "Art thou the Christ or look we for another?" What effect did it have on him?

John had lain long in prison and his message was one of impatience, almost of despair, that he should not now be called to share in the work of Jesus whom he had announced to the people and his work. Jesus answered by a series of miracles (see Luke 7: 21, 22), after which he gave John's messengers the answer recorded in v. 22, 23. They had seen the wondrous works and heard the words of divine power and the message of grace that accompanied them. They had seen the very miracles which were to be the distinguishing credentials of the Messiah (see Isa. 35: 5 and 61: 1). Jesus' summary was complete and comprehensive. His preaching of the Gospel included the Messianic prediction. He desired that these things should convince John.. There is nothing in the Scripture narrative to show how John received the message, but it was doubtless sufficient. (We have no trace in our collections of the poem you mention.)

Reader, Bellefonte, Pa. What do you consider the meaning of Heb. 6: 4, 5, 6 and 10: 26, 27?

The first passage is a special warning to backsliders, and declares that those who have so retrograded, while they may repent and return, can never again know the pure joy they once experienced in believing and serving. The remembrance of their defection will always be with them. They may renew their vows, for God's grace is not limited, and such apostasy is not beyond reclamation, but much of the sweetness of the Christian life will have been lost forever. The second passage is a characterization of persistent apostasy which rejects the only acceptable sacrifice for sin, after fully knowing it, and which resolutely steels its heart against the truth. Besides it is certain that the soul that is troubled with doubts and fears is not beyond redemption, as these are indisputable signs that the Spirit is still striving with that soul and calling it back to its true allegiance.

A. M. F., Elk Creek, Neb. 1. Were the Ten Commandments included in the Old Covenant. 2. Were any of the Commandments included in the New Covenant?

1. The Old Covenant (sometimes called "Jehovah's Covenant") included not only the Mosaic writings, but also the whole body of Jewish canonical Scriptures (see II. Cor. 3: 13, 14). It included the Sinaitic laws. The New Covenant is the Gospel Covenant and the two are successive steps in the spiritual development of the race, the first typifying bondage under the old law, the second freedom under the Gospel. See Mal. 3: 1, Luke 1: 68-80; Gal. 3: 17; Heb. 9: 15, and 12: 24; Acts 3: 25; Rom. 9: 4; Heb. 8: 6 and other passages.

M. A., Lebanon, O. 1. When and by whom were steps first taken towards securing universal peace among the nations? 2. What was accomplished by the Peace Congress?

1. The modern peace movement originated with Jean de Bloch, a poor Polish Jew of Warsaw, who became a great banker, railway constructor, author and administrator. His books on the cost of war and the wisdom of bringing about international peace influenced the Czar to call the first Peace Congress at The Hague in 1899. 2. A permanent Court of Arbitration has now been established to which any of the nations may take their grievances, if they wish to settle them peacefully. The court, however, lacks the power to compel governments to appear before it, and it has not the power to enforce its decrees.

D. S. W., Englewood, N. J. Please tell me the meaning of placing a postage-stamp on an envelope upside down.

The placing of the postage stamp in various positions on the outside of the envelope has been arbitrarily asserted to mean many things. A regular system has been created in certain quarters, whereby the different positions of the stamp form a code, generally based upon affairs of the heart. The use of a code of this sort is silly and vulgar. A wrong interpretation may be put upon the misplacing of a stamp, whose sender knows nothing of such a code, and thereby great injustice may be done. In England, the placing of a stamp upside down is, since it carries the head of the king, an insult to the sovereign. Socialists try to do this sometimes as an act of petty defiance. No respectable person should intentionally put a stamp on an envelope in any but the regular ways.

W. M. B., Learned, Miss. Please explain how wireless messages are sent out and received.

It is rather difficult to explain in a short space and in non-technical language. The messages are sent on a series of electric waves set in motion by a transmitter. Marconi's transmitter consists of a Hertz oscillator energized by an induction coil, a vertical wire attached to one side of the spark-gap and an earthed plate attached to the opposite side. A simple spring interrupter and key break the energizing current into the usual telegraphic dots and dashes. The message sent as electric waves is received by an instrument called a receptor. The incoming waves impinge upon an aerial wire and are converted into electric oscillations, the magnetic intensity of the band is disturbed and currents set in motion, which operate a telephone receiver that indicates the dots and dashes which are read as any ordinary telegraphic message.

W. H., Albany, N. Y. What should be the attitude of the ministers and Christian people of America on the subject of Sunday baseball? We call ours a "Christian nation." Why is our Sabbath to be turned over to desecrators, when God has told us to remember the Sabbath day to keep it holy?

Sabbath desecration is a painful subject for God's people at the present time. It is undeniable that in many communities it is no longer reverenced as it should be and is devoted to pastime and pleasure, for all of which there must come a time of reckoning. The Sabbath Observance League is doing good work and many pastors are helping the league, but what is needed is a general pulpit agitation and a strong united spiritual effort through the religious press of all denominations.

J. McK., Elphenstone, Man., Can. In the parable of the prodigal which was the greater sinner—the younger or the older brother?

The elder brother represents a form of legal righteousness, not wholly false but spiritually low. He has been kept by the law from gross offenses. He is both jealous of his brother's welcome and covetous of his gifts. The joy over the returning prodigal cannot be shared by so narrow a nature. The lifelong service of the elder son had already been recognized and rewarded, and he should not have grudged the parental welcome to the returned and repentant wanderer, but rather joined in it cordially.

M. R. M., Monmouth, Ill. Is horse-racing sinful and wicked? I mean racing for purse money at State or county fairs?

Gambling on horse races is a vice and under the law in this State and several others it is a crime. The racing of horses to decide which is the fastest is usually accompanied with cruelty. It has been proved that there cannot be any horse racing without betting accompaniment.

O. F. F., Chagrin Falls, O. For what reason did Lieutenant Peary refuse Mene, the Eskimo boy, a return passage home?

We do not know. The Eskimo boy made a strong appeal to be returned to his own people. Later he ran away and got as far as Canada. Finally, it is said, some kindly disposed persons made arrangements for his safe return to the North.

W. M. B., Charlotte, N. C. What did Jesus mean when he asked: "When the Son of man cometh, shall he find faith on the earth?"

You must read this passage in connection with what immediately precedes it. Christ was speaking of the wrongs inflicted upon his people (v. 7) and he meant to convey that, before his coming again, hope would sink low and people would begin to lose faith in the promise that he would ever return.

I. A. W., Sunbury, Pa. 1. Does the President of the United States (as commander-in-chief of the army and navy) ever appear in uniform? 2. What was the cost and how long in the course of construction was the Suez Canal? 3. Did George Washington have any children?

1. No; he could do so, however, if he wanted to as there is no regulation against it. 2. It took thirteen years to build the Suez Canal, and it cost about $80,000,000. Later it was enlarged at a cost of $20,000,000. 3. No.

C. T. M., Claremont, N. Y. In a recent number of THE CHRISTIAN HERALD some one raised the question of dancing and card playing. I once heard a Methodist clergyman make this statement from the pulpit: "In the mere act of dancing or card playing, I don't suppose there is any harm, but when I see professing Christians frittering away their time in such foolish amusements when there are so many other ways of amusement that are more elevating, I doubt the sincerity of their profession."

The clergyman was right. He took the sensible and Christian view of the matter. The attitude of this paper on the subject has been stated so often that it need not be repeated here.

J. A. H., Beecher City, Ill. 1. In Matt. 11: 2, 3 did John Baptist doubt Christ being the Messiah? 2. In Matt. 11: 11 Christ speaks of the "kingdom of heaven." Was that his kingdom on earth or the heavenly kingdom? 3. Explain Matt. 3: 11.

1. See answer to E. H. C., Waynesboro, Pa., in this issue. 2. This practically means that the prophet who doubted the Messiahship of Jesus though he might be the greatest prophet on earth, was less than the least of the prophets, who, believing in his Messiahship and his kingdom is therefore a member of his kingdom. He was speaking of his kingdom in the hearts of men. 3. John in the passage quoted was comparing his own baptismal work with that of Jesus and showing that while he dealt with human and material elements, Jesus gave the true spiritual baptism. He (John) obligated his converts by baptism to the duties of the new life which the act symbolically represented; Jesus showered upon them the redemption gifts of his Messiahship.

King and Queen at the Opening Day at Brussels Exhibition

THE opening of the International Exposition at Brussels, which took place on April 23, was marked by impressive ceremonies. King Albert of Belgium, accompanied by Queen Elizabeth, presided at the opening ceremonies which took place in the *Salle des Fetes*, before a distinguished assemblage which included many foreigners of distinction and a large number of notabilities. There are many magnificent buildings on the Exposition grounds, almost every civilized country being represented by a characteristic structure. Among the quaintest is the Dutch pavilion, which has almost the proportions of a cathedral, and the buildings in the Brussels *Kermesse*, which are types of several centuries ago. The whole exposition is a fine display of middle-age architecture and handicraft, and in the machinery halls and show rooms there is an imposing illustration of the modern rivalry in the industrial and mechanical arts. There are beautiful fountains, grand halls, gardens filled with fine statuary and collections of art objects sufficient to set up the world's largest museum.

Miscellaneous

A. R., Janesville, Wis. Yes; occasionally.

A. O. F., Donovan, Ill. We have been unable to find the poem.

J. J. S., Ohio. God will not hold any one responsible for that which they could not help.

Reader, Upton, Mass. We cannot answer anonymous questions. Repeat question and send full name and address. The names are never published.

A. M. P., Cameron, W. Va., writes: "I have been a subscriber to the *Home Herald* for the past five or six years and felt that I could not do without it, but I am so pleased with the change that I feel that THE CHRISTIAN HERALD will be even more indispensable in my home.

C. A. B., St. John, Wash. At His farewell over Jerusalem (see Matt. 23: 37, 39; Luke 13: 35), it is clearly implied that the Jews will welcome Him. See also Matt. 26: 64; Mark 14: 62. Some commentators take the ground that the 144,000 who will stand with Christ on Mt. Zion will be a gathering of saved Israelites.

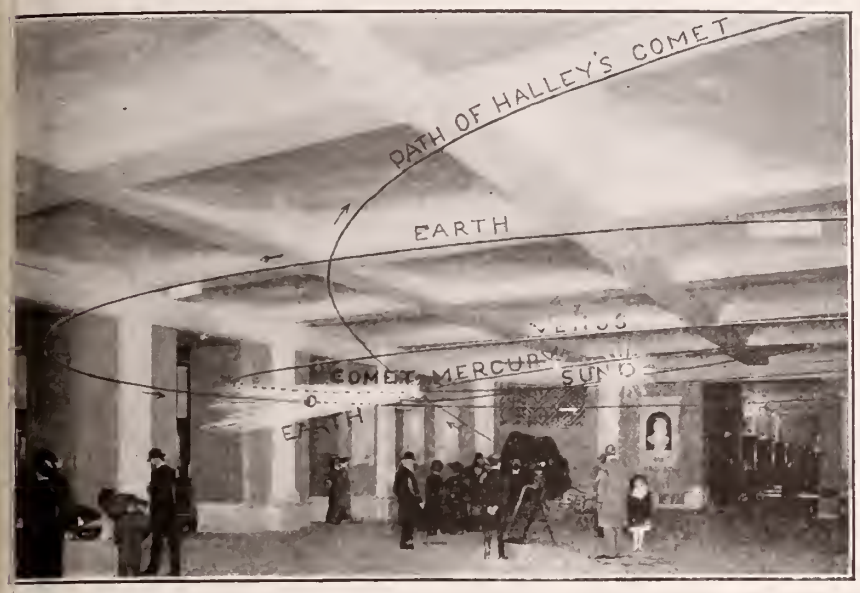
A. A. D., Morristown, Ind. 1. In the beginning of the year of Rome 750, or four years before the epoch of our era. Such is the reckoning of distinguished Bible scholars. 2. All we know of the fate of Judas is what is told in Matt. 27: 3; 28: 5; Acts 1: 25. 3. Don't know. 4. Sanctification, which we receive by faith, is the work of God within us. It comprehends the whole Christian life, and is a condition of state of holiness induced by the indwelling of the Holy Spirit, the believer giving himself to God, and in return receiving the divine gift which follows such unreserved dedication and surrender. Farrar defines the successive steps thus: Conviction of sin, penitence and faith, acceptance and conversion, justification, complete surrender and sanctification. Wesley declared that a man must be converted before he can attain to any degree of spiritual perfection and pointed out that Paul's epistle to the Ephesian converts showed them to have been far from ideal sanctified Christians.

NEW YORK, JUNE 1, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Explaining the Comet's Course in New York Museum of Natural History



A "Comet Party" on the Roof of a Metropolitan Hotel

THE PASSING OF HALLEY'S COMET

FIRST in the eastern sky as an early morning spectacle, and after May 20 in the western sky as an evening attraction, Halley's comet as been the central object of general interest for the reater part of the human race during the last two veeks. It cannot be denied that during the early tages of its approach, the comet was an object of error and vague apprehension in many places. n Southern Europe, and especially in Italy, whole ommunities were in a state of panic. So great was he alarm in Turin that the *Gazeta*, desiring to llay it, published an article "pledging the honor" f its editors that no harm would come from the elestial visitor to our planet or its population. In ome parts of the continent of Europe, the people, earing the presence of cyanogen gas in the comet's ail, bought oxygen in bottles and tanks and, laying n a stock of food supplies, prepared to live in tightly losed chambers and cellars, while the tail was in ontact with our atmosphere. In Hayti, thousands f the credulous and superstitious natives were im-osed upon by quacks, who sold them "comet pills" t a dollar a box, warranted to ward off any evil ffects from the visit of the "vagrant of the skies." n our own Southern States there was a good deal f excitement among the colored population, and eligious fervor ran high for a time.

Nor was the trepidation here confined to colored eople, for it found expression in various forms of xcitement among others as well. Every article elating to the comet was eagerly read and discussed. Wherever one went, the comet was the absorbing opic. The astronomers themselves had few points f common agreement, and their contributions to he literature of the subject were not enlightening r reassuring. Some held that at least 5,000,-00 or 6,000,000 miles' length of the comet's mys-erious tail would sweep the earth for two whole lays; others declared the tail too short to reach our tmosphere at all. Several declared the presence of yanogen proved, while others asserted that the as had now disappeared. Some were of the opinion hat we might witness meteor showers or possibly n auroral display while the comet was nearest the arth; a few believed there would be no appreciable ffect at all except possibly a slight influence upon lectrical conditions.

At last the day came upon which the astronomers vere agreed that the comet would be nearest to our lanet—when the earth, the head of the comet and he sun would be in "syzygy," or in direct line with ach other. But alas! for the general expectation f interesting events. Nothing of the slightest con-equence happened. The skies showed no wonder-ul flight of meteors; there were no terrifying atural phenomena; the atmosphere, save where it was cloudy, was absolutely tranquil; the hoped-for opportunities for the use of the spectroscope never came; there was no auroral display worth mentioning and the expected electrical disturbance, if it existed at all, affected only the wireless at a few remote points and was unimportant. All this was due, so the astronomers declared, to the fact that the comet had behaved in a most singular manner,

Photo by permission Scientific American

Halley's Comet, Photographed May 5, 1910

This shows the great tail, estimated at 25,000,000 miles in length

quite disregarding their "time and track" schedule and conducting itself in a way that no well-disposed comet, with a proper respect for scientific persons, should do. As it approached the earth, and while the head of the comet was still some 12,000,000 or 13,000,000 miles distant from us, its tremendously elongated tail had quite unexpectedly curved itself —just as though it were gracefully saluting our globe in passing by under full headway—and that we had missed contact with the tail in consequence. Moreover, the curve in the tail had lessened its speed if indeed it had not split the tail in two.

While the uneventful transit was thus both a surprise and a disappointment to many, to timorous folks, who had feared lest the earth's contact with the tail might produce direful effects, it was a decided relief. In New York, and especially in the Italian quarter, there had been signs of apprehension that something of terrible import was about to happen. Many Italians spent the greater part of that Wednesday night in churches in earnest prayer. In the streets, groups of star-gazers could be seen at every corner. In many of the hotels, the roofs were devoted to "comet parties," who spent practically the whole night there gazing skyward through glasses, and eating luncheon served on small tables. Riverside Drive was crowded all night long and telescopes and opera glasses were everywhere. New York, however, failed to detect the slightest trace of the comet or its tail, although according to the calculations of the scientists it was traveling towards us at the rate of forty-three miles a second.

In some other parts of the globe the comet-gazers were more fortunate. In Johannesburg, South Africa, the searchers at the Transvaal Observatory discerned the tail north of the ecliptic, in a position which would indicate that the earth would pass considerably to the south of it without actual contact. At Aden, in Arabia, the tail was seen flaming like a searchlight, but the head of it was invisible. Portugal was drenched with torrential rains during the passage. English, French and Spanish astronomers failed to see anything, the weather being cloudy. At Williams, Wis., a portion of the tail was seen under the eastern sky on the morning of the 19th. Harvard and Amherst observers saw nothing. American astronomers at Honolulu detected big sun spots, but saw no trace of the comet. These sun spots were also observed by California and Missouri astronomers. Princeton observers descried the tail, but it was very faint, and they believed the passage had been predicted a day too soon. St. Thomas, D. W. I., saw the comet in its eastern sky, visible on the 19th, its immense tail stretching across two-thirds of the firmament. Constantinople saw nothing of the comet, but there was general terror among the Mussulmans and many spent the night on the roofs praying. In many Mexican towns and villages there were night street processions with candles, and the people prayed to avert the destruction of the world. In Minnesota many farmers in the lowlands near Lake Superior left their homes temporarily, fearing a tidal wave. In Porto Rico the negroes paraded the streets at night with candles and prayerbooks. And so it was in many other places, where the ignorant and superstitious quaked with fear as they looked momentarily for the calamity that never came.

OUR ASSURANCE OF SALVATION

An Unpublished Discourse by DWIGHT L. MOODY, America's Greatest Evangelist*

This is the fourth of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

I WAS preaching once in the north of Scotland, in one of those towns that have a church large enough to take the whole town in. They have some Presbyterian churches in the north of Scotland large enough to accommodate the whole churchgoing community. This town had a church large enough to hold 2,500. I don't think I ever heard in my life the Twenty-third Psalm sung as it was sung in that church—"The Lord is my shepherd, I shall not want." And I sat and heard it; and it seemed as if the whole town was there—men, women and children—all singing very heartily that beautiful old psalm.

Dwight L. Moody

After I got through preaching, I thought I would put a test and see how many could sing it from the heart. I said: "I never heard the Twenty-third Psalm sung as at the opening of this meeting; and I was wondering how many sang it from the heart and could say the Lord was their Shepherd. Now, I will put a test: All who can sing it from the heart and who can claim Christ as your Shepherd, won't you rise and sing it?" About fifty to sixty got up—some not half-way up—and I felt as if I had never heard it sung so poorly in my life.

Now, I was thinking of that incident this morning while you were singing: "My Jesus, I love thee; I know thou art mine." I wondered how many in this audience really can sing it from the heart; and how many, if it should be put to the test, could rise and say: "I know that my Redeemer liveth. . . . I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." In other words, how many are ready and willing to get up and declare themselves on the Lord's side—that you belong to him?

Impediments to Assurance

That is the subject we have this morning—Assurance! I once read of a couple of men who had their property burned out. They were away from the town while the fire attacked both of their houses. One man, when he heard of it, went almost wild, while the other was as calm as the summer evening. What was the difference? One had his property insured for its full value, and the other had no insurance. One lost everything; the other was fully insured. And, do you know, I believe that assurance is going to give us peace and rest in the hour of trial and in the testing time; therefore I believe it is a very vital subject.

Now, before I speak further, I want to say that there are three classes of people in all our churches who have not got assurance, and I don't think it's the mind of God that they should have assurance. The first class is the people who have united with the church, but have never been "born of God," "of the Spirit," and never "became partakers of the divine nature." They have united with the church, perhaps persuaded by some minister or by some friend and thinking it might lead to their conversion. They have not been "born of the Spirit," and they will never have the assurance, until they have been "born from above."

Second. Those not willing to "confess Christ." "Ashamed of Christ and his Word." Rom. 10: 9-11 says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth on him shall not be ashamed." Now, if I believe with my heart, and yet am ashamed to confess Christ and to "take my stand," I surely will not have assurance. We have got to confess Christ. "If any man be my disciple, let him take up his cross and come and follow me."

When I was in London, I heard of a certain minister. Many people were joining the churches, and he was not in the movement but stood outside, and many of his own people were going and joining other churches and he did not like it. He gave out a notice stating that if there was any one in his congregation who wanted to be taken into the church privately, he would take them in; but no one came in. I wouldn't give the snap of my finger for ten thousand church members who would "join privately" and who were ashamed to confess Jesus Christ. Such a man isn't worthy of being a disciple of Jesus Christ. He may believe with the heart, but he must "confess Christ" with the mouth.

Third. There is the class who aren't willing to "go to work." A man may believe and may confess, but if he isn't willing to go out into the harvest field and go to work, he will not have assurance. I believe that's the reason many people go on all through life without assurance—because they are not willing to do some work for the Master.

How to Get Rid of Doubts

Some one said to me: "Don't you ever have any doubts?" I said: "I don't have any time to doubt." Some people are full of doubts because they have nothing else to do—doubts in the morning and at the dinner table, and doubts at the tea table; they get up on doubts, and live on them, and sleep on them, and think "doubts," "doubts," "doubts" all the time. If you get engaged in the Lord's work, and see the Lord answering your prayers, away go your doubts! I think I'd as soon doubt my existence as doubt that God answered my prayers. How is one going to doubt when he sees a man getting out of the pit and a man standing for five, ten, twenty years? In some places you find leading citizens standing very high in the Church and in the places of business. And people say they can't help but doubt. My friend, you can get rid of doubts if you'll take God's way. First, believe with your heart. Next, confess it. Next, don't be ashamed of it, but go to work. Away go your doubts! It is the privilege of every child of God to know, if he will take pains to hunt up the evidence. It is his privilege. I don't believe it is the will of God in this world that I should not know whether I am saved or not. I don't believe it's the will of God that I should go on with a terrible uncertainty whether I am a child of God or of the devil. I believe God gives certain landmarks. It is a privilege; but no one, no man or woman, is qualified for God's work who has not assurance of God's salvation. If I were in the river and didn't have a firm grip on something, I couldn't help anybody; but when I put my feet on the shore, I am the man to help somebody else. I've got to get a good hold for myself before I can help some one else. There's no liberty, peace, rest, joy, power, until we have assurance!

Now, you want to keep that in mind—when you are sure of your own salvation, you are the one to go to the help of some one else. If I were blind, I'd be the last man to help a blind man. We want to make sure that we've got salvation and are His, and then we are ready for his service.

The Gospel Guarantee

There are three lines on which Satan works: First—he keeps a man from believing. Then, after a man does believe, he does all he can to fill that man with doubts and fears; and if he doesn't succeed in that, and the man still has a "ringing testimony," he casts some "lie" on that man and blackens his testimony and cripples his character, if he can. He works on these lines. And if a man is going to be a disciple of Christ, he has got to come out even if there be an "evil report" about him. Never mind. If a man takes his character—his reputation—to God, God will take care of it. There's no trouble with the reputation if the character be all right.

Let me read John 20: 31: "These things are written that ye might believe that Jesus is the Christ, and that, believing, ye might have life through his name." That Gospel was written with just one thought in mind—to prove that Jesus Christ was divine. If I wanted to convince a man that Jesus Christ was divine, I'd go to the Gospel of John. Every chapter but two speaks of "believing." The word "believe" occurs ninety-eight times in that Gospel. That's the key to that Gospel. Turn over to John's epistles, and you'll find what he wrote that epistle for: the thirteenth verse of the fifth chapter of the First Epistle of John: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." The Gospel was written that we might believe in Jesus Christ, and this epistle was written that we might know that we are in his family and belong to the household of faith.

A man said to me: "Can you recommend to me a good book on assurance?" "Yes." "Where will I get it?" "There was a very fine book written by a man named John, the son of Zebedee." "An Englishman the author?" "No; the son of Zebedee." "Where can I get it?" "Most any bookstore." "What shall I call for?" "It is bound up with some other books, called the Bible. It's better than all the infidel books that come out, and you better read it and study it; and if a person will take a few weeks on that epistle, you'll find out whether you're in the kingdom of God or not."

I. John 3: 4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Fifth verse: "And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him."

Now notice that fifth verse: "He was manifested to take away our sins." That's the first thing—the starting point. There's no assurance until we see that's true; that Jesus Christ was manifested to take away the sins of the world by the sacrifice of himself. He forever settles the question of sin by his own death, and we start from there. "We know he was manifested to take away our sins." The rest will follow. You can't atone for your sins. Your tears can't atone for them. But "Jesus Christ was manifested to take away our sins." Five things worth knowing: "Jesus Christ was manifested to take away our sins." There's no abiding peace until you see the finished work of Jesus Christ. And it is a thing settled: Jesus Christ has put away sin. Then, the next thing worth naming is: "Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart." "Beloved, if our heart condemn us not, then have we confidence toward God."

The Truth that Makes Us Free

Now, notice. "Hereby know we the truth." People say: "It makes no difference what we believe, if we are sincere and honest." That's one of the greatest delusions of the enemy of souls that it makes no difference what the man believes or has as a creed if he is sincere. I don't know how many times a man has said to me: "Mr. Moody, you don't have a idea that what a man believes makes any difference, does it? A man may be a Mohammedan, or a Mormon, or a Confucian; let him only hold on to it and stick to it, and he will be all right."

Suppose you go down to the First National Bank and put in a check for $10,000, and the cashier says, "Have you any money in this bank?" You answer, "Why, no." "Well, what are you drawing your check for, then?" "Earnestness," you say. Now no man is more earnest than I. But they would have me in the lunatic asylum before the sun was down if I did that. Believe a lie as well as the truth, and stick to it? Hold on to it? John says: "We know that we have the truth." It is the *truth that "makes us free."* Lies bring us into bondage, but the truth brings liberty. A man who believes truth can stand on his feet; he knows what he believes. I pity those men who live on "negatives," on what they "don't believe." I met a man some time ago, and he said he didn't believe this and he didn't believe that, and he told me forty things he "didn't believe." I said, "Will you tell me what you do believe?" And the poor fellow didn't know what he did believe! I'm tired and sick of that kind of thing. If it's the *truth*, my friends, stick to it; hold on to it; but if it's not true, give it up.

I heard of two men arranging to go up in a balloon, and they thought the car was fastened to the balloon in two places. One of the men seized hold of the car, which wasn't well fastened to the balloon, and the other seized hold of the rope of the balloon. One went up toward heaven and the other was dashed to pieces when he came falling down. Man, keep hold of the truth, and it will make you free. If you don't want to take this man's or that man's creed; go to the Book and see what the Lord himself says.

Third. We know that we are passed from death unto life, because we love the brethren. "He that hateth his brother, abideth in life." What's the matter? "Something gone wrong there, Brother;

Continued on next page

* This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, Mass., January 19, 1897.

Assurance of Salvation

By DWIGHT L. MOODY

Continued from preceding page

Moody, you say." What's that? Now I'll tell you the trouble. I thought I would read the passage the way we live it, and see how it sounds. A lot of people do that. Some one has said to them that something has gone wrong, and they go to nursing themselves, and wondering why it is they haven't got assurance. Now, we'll read it the way John wrote it. "We know, because we love the brethren." "Because we love the brethren." "He that loveth not his brother abideth in death." I wouldn't give a penny for the most magnificent creed I know of on earth, if there's no life in it. What do I care for a man's creed that has no life in it? "We know that we have passed from death unto life." How? "Because we love the brethren."

Take an unrenewed man—a man never quickened by the Spirit of God, and in whose heart the Holy Ghost has never shed abroad the love of God—tell me, how can he pray for an enemy? He can't do it. But, not only that, but you can love the brethren. Love must be spontaneous, and it will be so when I've been born from above and become a partaker of the divine nature. "By this shall all men know that ye are my disciples, if ye have love one to another."

I have never seen a man full of love in Europe or in this country who has doubts. It makes no difference where we find them. I believe a man's religion, if it hasn't love in it, isn't worth having. If I had my way, I'd sweep away every church out of existence that didn't manifest love. That's what makes infidels. That's what draws men away from Christ and Christianity; that form of church has alienated the workingmen. "By love shall all men know that ye are my disciples." Nihilism, atheism and every form of evil would flee away, if we were baptized with love.

And then we wouldn't have to be urged to work. That's the kind of Christianity. One city needs it as much as every other city. We find men sitting down and discussing theology, and very often they don't know what theology is nor what they are talking about. Some say they believe what the church believes. I ask what does the church believe? "What I believe," they say. They don't know any difference!

Now, let us read that again. "We *know*"—we don't *guess;* we don't *hope*, but we *know*—"because we love the brethren." Now mark: It is not only those who "love me"; but those who love men who may not love me, and we are to do them a kindness. To heap coals of fire upon the head of a sinner—that takes the love of God. Have you got it? If you haven't, you should throw your hope to the four winds and come and get a better one. Your hope is no good if you haven't got love in your heart. "Because we love the brethren."

The next thing worth knowing is this: "He that hateth his brother, abideth in darkness." If a man cultivates hate, he is in trouble. That man hasn't got assurance. There has been a family feud down in the Kentucky mountains for many years, and how many do you suppose have been murdered? Forty people or more—families on both sides. Cultivated hate—don't you see? People say they can't tell between a child of God and one who isn't. *You* can tell very quickly; you don't go to a minister to find that out; you get into their house and live with them, and you can soon tell. If you want to find out whether a man is a Christian, you needn't go to the minister, but go to his wife and his children, and see how he treats them. If he's a merchant, I would see his employees. That's the way to find out. Talk is very cheap now. Some one

Continued on last column

The Children's Pulpit

CLINGING CLIMBERS

By Rev. J. M. FARRAR, D.D.*

THERE are many varieties of roses. In our first rose lesson we will put them all under two varieties—climbers and non-climbers. On Rose Sunday, 1910, we will talk about the clinging climbers. This rose climbs and clings and then clings and climbs and buds and blooms. Each cling is a resting-place and each resting-place is a new start for another climb; each climb sending out more buds and blossoms. Some of these climbers are called perpetuals because they are constantly blooming; climbing and blooming and filling the air with fragrance. As Christ is called the Rose of Sharon I am sure my Juniors will rejoice in being compared to roses. Juniors should be like clinging climbers. Six days for climbing and one for clinging. Sunday is clinging day. On this rest day they have a chance to cling. To what do they cling? To God's love, to his great truth, to great beliefs.

* * *

FOR my Juniors there is a great lesson upon the three splendid arches spanning the doorways of the Milan Cathedral. Over one is carved a beautiful wreath of roses, and underneath is the legend: "All that pleases is but for a moment." Over another is sculptured a cross, and there are the words: "All that troubles is but for a moment." But over the great central arch are the words: "That only is important which is eternal." These three lessons I hope my Juniors will learn and teach.

Many churches have a Junior congregation and the pastor preaches to them every Sunday. The Junior congregation is the Children's Garden. Here is a beautiful story written by James H. Hill of Salt Lake City, the city where roses grow and vine and twine and bloom:

* * *

"EARLY in the springtime many years ago we planted some roses in our garden. No two were alike when we planted them; no two grew the same afterward, although we tried to give each of them the same care and attention. One especially was unlike any of the others; it seemed more frail and its branches more slender and tender. After a while, discouraged with its growth, we decided to remove it and place it with one that would do better; but a friend said: 'The fault is not the rose's, but yours—it's a climber and needs support.' We placed a trellis over the little rose and twined its slender, clinging branches around the lower bar. Returning some days after, we found its branches swinging loosely out from the trellis, and gathering these in, we secured them to another higher bar.

* * *

"AGAIN we returned and again found the branches hanging out and falling down. As we gathered them up, preparing to secure them to a still higher bar, we said, almost impatiently: 'Why can't you stay on the trellis where we put you?' But the little rose seemed to say: 'Did you want me to stay where you put me? I thought you wanted me to grow. I tried hard to reach up to the next bar, but the wind blew so strong that I could not stand alone. I kept on growing and had to go somewhere.'" The gardener learned to help the rose vine to cling and swing on the trellis. Then a little higher he put another trellis bar to which it could climb.

Mr. Hill says: "Years afterwards we returned to our old home, and sitting under a beautiful vine-covered arbor we looked for the roses we had taken care of years before. Some were there strong and thrifty, others had not grown so well, a few were missing. We looked for our little rose, but could not find it. When we inquired for it our friend said: 'Your little rose has grown so that you do not recognize it, for its branches cover this entire arbor. It's the pride of the garden.'"

* * *

JUNIORS are clinging climbers and like our little rose need to be helped over the difficult places, otherwise they will keep on growing, and with no one to help them will soon follow their own inclinations, which are usually down and out. But if the Juniors are trained on the trellis of home and church they will cling and climb and blossom as the rose.

Some day your pulpit pastor expects to be very proud of you, for he is expecting you to climb and cling, to cling and climb, until you become great men and women. Never forget, as you cling and climb, that all love the rose because it gives so much pleasure and is always pleasing.

Here is a little story in which to carry home your Rose Sunday:

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed in splendor and those who enjoyed their fragrance exclaimed at their beauty and sweetness; but the selfish bud shriveled and withered away, unnoticed.

* * *

"NO, no," said a little bird, "I do not want to sing." But when his brothers soared aloft on joyous wings, pouring a flood of melody, making weary hearers forget sorrow and bless the singers, the little bird was lonesome and ashamed.

"If I give away all my wavelets, I shall not have enough myself," said the brook. And it hoarded all its waters in a hollow place, where it formed a stagnant, slimy pool.

A boy who loved a fresh, wide-awake rose, a buoyant, singing bird, and a leaping, refreshing brooklet thought on these things, and said: "If I would have and would be I must share all my goods with others; for 'to give is to live: to deny is to die.'"

* Pastor 1st Ref'd Church, Brooklyn, N. Y. TEXT: "Blossom as the rose." Isa. 35:1.

Assurance of Salvation

Continued from first column

says—and it is a simple expression—"a good many talk cream, and live skim-milk." They talk all right, but they don't live right. What we want is to keep enmity and jealousy out of our hearts. Perfect love casts out all fear. There being no "fear," we shall be able to look up to the Lord and read our title to the heavenly mansions.

Once when I was preaching in the South, I was trying to show that we can't be Christians without love. A man said: "There are some things true, and one is that you can't be a true gentleman without resenting. I'm a Christian and a gentleman." He stuck to it. Where does that argument lead to? I was in a town where there was a banker and a merchant who had a quarrel; the banker stood in the office one morning and he put his hand into his hip-pocket and he fired at the merchant, and the merchant fired back, but he missed him; but the son was coming down the street, and he saw his father shot at, and he pulled his revolver, and the son and the merchant and the banker were all dead inside of a minute. First families in town! That's where this thing leads to. Got to be "resented"! Jesus taught nothing of the sort. If they smite you on the one cheek, give them the other. You say you don't believe in that. That's what Christ taught and it's what we need now. We can love and no one can hinder us either. I would love a man whether he wants to be loved or not. *He* can't hinder me.

Now, if you keep at love, summer, winter, all the year round, love will tell. Love begets love. Hatred begets hatred. You can't drive them. That's the mistake people make now. We want to go to them kindly and tell them of the "better life." He that winneth souls is wise. Save by winning.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..EVERY deed is the child of a creed.

..THE Bible offers no premium on laziness or improvidence.

..MANY a man who has no fear of a lion backs down before a gnat.

..LOVE for God and man both come into the heart at the same instant.

..JESUS CHRIST never sought his own popularity. Some preachers do.

..IT is hard for others to please the man who is perfectly pleased with himself.

..THE fool and the drum never speak without declaring their emptiness.

..THE people who disappoint God most are those who try to fight their battles alone.

..DECIDE to give up sin and see how soon skepticism will take leave of the heart.

DERELICT

WITH battered hull, and tattered sail,
The sea's unloved, unburied dead,
She powerless drifts before the gale,
The thrall of ocean's fitful will,
But flies her flag at full-mast still.

By fate's misfit I, broken too,
Pride's ports unreached, life's fires burned low,
A blameless, helpless wreck like you,
Outborne as wind or tide may will—
I fly my flag at full-mast still.

Forgot by thankless souls in port,
Who safely trod my solid deck,
Sailed stormy seas by my support,
By my good-faith worked out their will—
I fly my flag at full-mast still.

My coward crew misprize my freight,
Nor guess my Captain's unmapped shores.
Yet spite the weakling winds of fate,
I hold my course to larger port,
And fly my flag at full-mast still.

And from my broken bows I watch
The baffled billows stagger back;
For warm beneath my settling keel
God's deeper homing tide I feel,
And fly my flag at full-mast still.

REV. THOS. E. WINECOFF, D.D.
Strongsville, O.

Edward VII. Borne to Westminster Hall

OF Great Britain it has often been said that her drum beats are heard around the world, but on Tuesday, May 17, there was no sound of joy or triumph in their notes. They were muffled drums which gave out a solemn roll to the accompaniment of minute guns and the mournful clang of the bells as the body of Edward the Seventh was borne from Buckingham Palace to lie in state beneath the sombre arches of Westminster Hall, near the Houses of Parliament. London, with its flags at half-mast, its sombre emblems of mourning and its still more mournful people, was a city of gloom, and when the morning of the seventeenth broke with a gray mist it seemed in harmony with the sad spirit of the day.

A large crowd had gathered before Buckingham Palace and the entire route to Westminster Hall was banked deep with the waiting throng. Through the streets marched thousands of troops to take their post like a hedge of steel along the line of the procession.

Within the palace there was a brief service of prayer over the body of the late king as it lay in the throne room, attended only by relatives and those nearest the king. The queen mother gave way to her grief for a moment and then mastered herself for the painful journey through the streets. Then "Big Ben," the great bell on the Houses of Parliament, boomed solemnly, and again; and the waiting throng saw the red-coated artillerymen bring out the coffin and place it on the purple draped gun carriage, drawn by six black steeds. On the royal pall lay the crown, the orb and sceptre. The Life Guards dismounted led the procession in their brilliant uniforms and wearing their steel breastplates and helmets. Then came Earl Roberts, Lord Kitchener, and other famous military and naval commanders. The gun carriage with its royal burden came next, the sight of which deeply affected the people, who watched and bared their heads as it was drawn slowly past. Behind the gun carriage King George, dressed in the uniform of a British admiral, walked on foot, flanked by his two sons, the Duke of Cornwall, the heir-apparent, and little Prince Albert of Wales, both dressed in the natty uniform of midshipmen. Behind the king walked his uncle, the Duke of Connaught; the King of Denmark, and the King of Norway, and then rank on rank of princes from other countries, and members of the late king's household, lords-in-waiting, equerries, and physicians, most of them in brilliant uniforms, their breasts ablaze with the badges of knightly orders, but on their left sleeve the purple bands of mourning.

Then came nine carriages bearing the ladies of the royal family. In the first rode the widowed queen mother. She had lifted her veil and a great sob of sympathy went up from the crowd when they saw the beautiful face of the beloved Alexandra drawn with grief. Bravely she bowed in response to the uplifted hats of her people.

The British are usually self-contained, but they showed how deeply their hearts had been touched. All classes were represented, from the humblest to the greatest in the land; but a large majority of those who lined the route were workingmen and women. All those who could wore black, while others had at least black or purple on the sleeve. They had stood, many of them, since the evening before to see the procession pass, and when the strains of Chopin's Funeral March, played by a band of four hundred, reached their ears it was hard to find a dry eye in the great throng. The women sobbed aloud and clerks, longshoremen, costers, laborers stood with bared heads and streaming eyes as the body of the late king passed, the king who had brought things to pass for the people when Parliament only talked.

Wreath from Mt. Vernon for King Edward's Bier

It is made from leaves from the tree planted by Edward when Prince of Wales on his visit to Mount Vernon, and with it are leaves from a tree at Washington's tomb.

In the other carriages were Queen Mary, Princess Victoria, the Queen of Norway, and the Duchess of Fife, the late king's daughters, and other relatives. The troops at the sides presented arms and then stood at rest with heads bowed along the line. Now and then the Funeral March of the bands and the drums gave way to the wail of the Scotch bagpipes of the Scotch Guards, playing "The Flowers of the Forest," one of the saddest and most beautiful pieces of the Heatherland.

At last the cortege reached its journey's end, old Westminster Hall, which from the days of William Rufus, has been the scene of great events in England's history, where kings have feasted kings, great trials have been held and parliaments assembled. No attempt had been made to decorate its Gothic interior. Its great carved roof and stone walls were a sufficient and appropriate setting for the last sleep of the king. Gently stout guardsmen removed the crown and sceptre, while the body was borne within and placed upon a magnificent catafalque of purple set in the middle of the hall and flanked with great candles, while at the head and foot Yeomen leaned upon their halberds and Grenadiers stood as if carved in stone. In front were innumerable floral tributes, one of lilies and orchids from Alexandra. Here again another brief religious service was held, the Archbishop of Canterbury reading the prayers. Both the House of Lords and the House of Commons attended. At its close the massed bands began to play the hymn, "O God, Our Help in Ages Past," and as the notes floated out over the multitude without innumerable voices took up the words and sang them with feeling. The people felt it was their part in the service.

Alexandra knelt in prayer for a moment before the coffin, and then leaning on her son's arm returned to her carriage and was driven home.

The line of people who now began to stream into the hall and file past the catafalque was several miles long. All day until far into the dusk they went by, and when at last the doors were closed there was still a line of many thousands waiting to be admitted. Fifty thousand had passed through the hall. On Wednesday and Thursday the long procession continued and then the body was borne to royal Windsor to rest in St. George's Chapel in the castle until a tomb can be prepared for it beside Victoria and Albert at Frogmore. At the final service most of the European monarchs were present, including the kings of Denmark, Norway, Sweden and Bulgaria, and Emperor William of Germany. Colonel Roosevelt acted as special representative of the United States with two aids.

Heralds Proclaiming King George V. Before the Lord Mayor at Temple Bar

GENERAL COMMENT ON CURRENT TOPICS OF THE DAY

—AN ILLUMINATIVE FACT in connection with the discussion on second class postal rates is that the German Postal Service now carries parcels anywhere in German, Austrian, and Hungarian territory at one-third of a cent per pound.

—NEW YORK has passed through the throes of a bakers' strike, which extended far beyond the boundaries of the city. Six thousand workers went out, demanding a shorter day and higher wages. Bakers were imported from Philadelphia and elsewhere. For the first time in many years, thousands of housekeepers baked their own bread.

—A HARVARD COLLEGE senior who deserves to win a prize for economy, has apparently solved the problem of the cost of living. He has managed to exist on one dollar a week, has done excellent work in his classes, keeps well and strong on his diet of nuts, fruits and cereals, plays football, is pitcher on the college nine and, moreover, is one of the "strong men" of the university.

—IT WAS Brudder Jasper who, many years ago, became known through his teaching that the earth was flat. Most people probably have imagined that the day of such ignorance was past. This does not seem to be the case, however, for we hear of a school director in Michigan who denounced the school principal because the latter proposed to buy a globe, showing the earth to be circular. He threatened the principal for imbuing his pupils with "such nonsense." Now the principal, in order to retain his post, has decided to "sit tight" and teach that the earth is a pancake.

—THERE WAS A wild panic for an hour in Newark, N. J., the other day. A circus parade was passing; a horse reared and plunged; a nervous woman spectator shrilly called out, "A lion is loose!" and then came pandemonium. Twenty thousand persons went mad with terror. Many fainted and others were trampled under foot. When the uproar ceased, it having been discovered that the alarm was a false one, there were eleven persons in the hospital and over a score more were injured less severely.

—PERHAPS THE strangest wedding ever recorded was one that took place in desolated Cartago, a few hours after the earthquake. It was a triple wedding. Conscience-stricken by the sudden disaster, three couples who had been living out of wedlock, stopped a priest on the street and compelled him to go through the marriage ceremony for their benefit. Stopping beside a little heap of earthquake victims and resting his prayer-book on a dead man's breast, the priest united them formally, the volcano Poas muttering ominously in the background and belching forth volumes of smoke that darkened the sky.

—SOME STARTLING disclosures have been recorded lately in the course of the investigation of the "White Slave" traffic in New York City. Detectives have found four cases in which girls were literally sold by men and women engaged in the traffic. A white man named Levinson and a negro man and woman have been indicted for the offense and held under heavy bail for trial. There are indications of the existence of a regular organization engaged in this nefarious business, and the Rockefeller Grand Jury and criminal authorities are using every means to get at the facts and to bring the offenders to justice.

—IN THE PRESENT issue, a part of the letters from readers are published in continuation of the popular discussion on the Higher Cost of Living. It is hardly necessary to say that the ladies make out a very good case for their sex, in replying to Professor Patten. It is seen, too, that not one but many reasons contribute to present conditions. While domestic extravagance is no doubt a cause, it is only one of many. First of all we are disposed to place the trouble at the door of decreased production, and the ceaseless exodus of the young and strong and vigorous from the country to the city. At the present time, the only people who do not seem to complain of hard times are the farmers themselves.

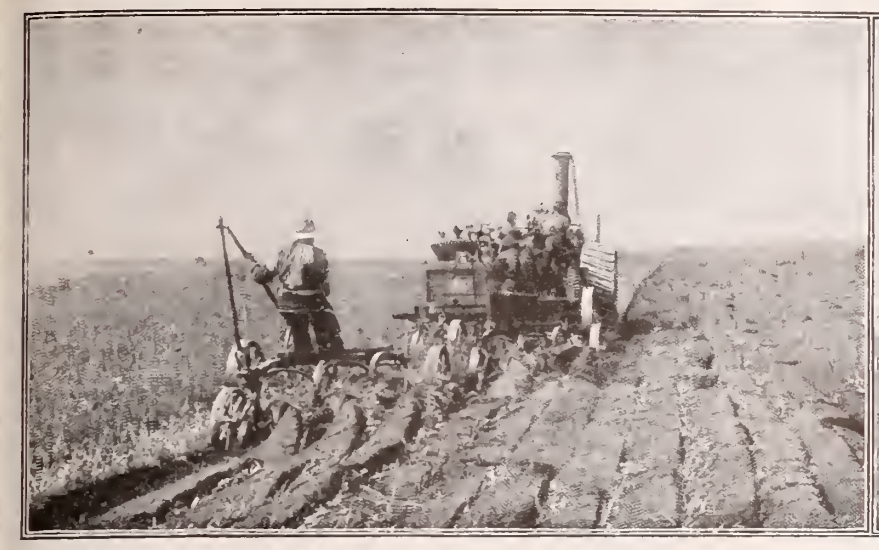
—IN THE CURRENT issue of *The World's Work*, Mr. J. J. Hill, the well-known railway magnate, discusses the question of high prices, and lays the blame for existing conditions at the door of our national government, whose ever-increasing extravagance he regards with apprehension. He gives these figures to show how the national expenditures have jumped enormously in the last two decades:

1870	$293,657,005
1880	264,847,637
1890	297,736,487
1900	487,713,792
1908	659,196,320

This, which by no means represents the whole cost of Federal maintenance, means a rise per capita in eighteen years from $4.75 to $7.56.

—WITH A VIEW of putting a stop to medical practice by untrained and irresponsible persons not regularly licensed, a bill was lately introduced in the New York Legislature which has been the subject of considerable discussion. It brought out a storm of protests from certain sects throughout the State, who regarded it as a direct blow at their peculiar teachings and who therefore opposed it on the ground of religious persecution. It was explained by the introducer of the bill that it was designed to affect only those who practised medicine, and was in no sense intended to be an attack on any religious belief. The bill was sent back to Committee where it was amended. It excepts from the prohibition in the public health law the practice of any church, provided that in such practice no diagnosis, no drugs, or other medicines and no surgical operations are used or attempted.

PEOPLING OF THE FARTHEST WEST



Breaking Ground in Virgin Canadian Soil

Landseekers Choosing a Location

THE inflow of settlers into the provinces and territories of Western Canada, though it did not begin in earnest until the Western States had nearly filled, has now gone past the nearer plains and has reached into the still newer, and perhaps still richer, north. Along the southern bounds of the region, where wheat is king, there is now a continuous stretch of farms and farming towns from Winnipeg to the Rockies; a second trunk railroad, two hundred miles north, and numerous branch lines across the country lying between, have opened up another immense area that is now practically all occupied; and of necessity the homeseekers of today are looking to the country that lies still farther north, beyond the railroad, beyond the towns, reaching into the very outskirts of the continent, but rich in resources and natural beauty. When this, too, has filled, the last of America's promise-land will have been taken.

From England and Scotland, from France, from northern and central Europe, and even from the Orient, the people have come, and are coming, in thousands. During the last ten years the aggregate arrivals have been more than a million, and the annual average is now about 200,000. This large influx is the outcome, partly, of a systematic immigration campaign by the Canadian government, but is due first of all to the land-hunger and home-hunger of people everywhere. The fertile fields of the Canadian West have been given out to these newcomers in homestead lots, upon condition of settlement and *bona fide* occupation. The older portions of the country were opened for homestead entry in parcels and at intervals, nearly all the reserves having now been disposed of in this way. In the early weeks of this year there was in southern Alberta one of the largest land rushes on record, when a thousand men sought entry on a block of land lying along the international boundary. Henceforth, intending settlers must look farther north, to the new districts where free homesteads are still to be had, or deal in the ordinary way of purchase with the men who are already in possession of the coveted land. Farms given free a few years ago have to-day a market value of from $10 to $30 per acre, needing only to be turned over with the plow before sowing. The last harvest in the four Western Canadian provinces amounted to 100,000,000 bushels of wheat alone.

A noteworthy feature of the last year's immigration has been the increased proportion of American settlers. Drawn by the enticing offer of cheap land and good crops, in a country where law and order prevail, and where the school is held in high regard, many farmers have sold their holdings and have moved across the border. In 1909, a family total of nearly 100,000 persons thus migrated, which in business terms means fully $90,000,000 of new wealth for the Canadian West. From Canada's standpoint these are most desirable settlers, for they are already familiar with the principles of prairie farming and are prepared to enter at once into the spirit and responsibilities of citizenship. It is also a very practical means of drawing the interests of the two nations closer, for, in the new home, the old one is still remembered.

The immigrant from Europe brings with him a problem. The English or Scottish settler has merely to adapt himself to new surroundings; but the foreign-born—the Russian, the Galician, the Scandinavian—has an entirely new life to learn, and a new civilization confronts him. How he shall be made to understand it and to enter into its spirit, so that he may become a citizen, constitutes the problem of the West. There are even now great blocks of the prairie country peopled almost entirely by the foreign element, duplicating very largely the life and manners that prevail among the older nations of Europe.

The task of spreading the Gospel has been manfully undertaken by the churches and schools, and over the whole West and North preacher and teacher are being sent on timely missions.

AUBREY FULLERTON.

A Homestead in the Prince Albert District

* * *

Another correspondent, Mr. Charles C. Johnson, writes as follows of the agricultural influx into Canada:

Across the Canadian boundary from North Dakota and Montana are three Canadian provinces—Alberta, Saskatchewan and Manitoba. Included in these is the territory still given a place on some maps as Assiniboia. United States interest in these provinces lies in the fact that hundreds of American farmers have, within the last five years, crossed the border and made homes there. The same conditions exist as were to be found in the United States a quarter of a century ago. New railroads and extensions of old ones, notably the Canadian Northern system, have brought about the opening to settlement of a vast territory. The area of the provinces named is: Alberta, whose capital is Edmonton, 253,540 square miles; Saskatchewan, with Regina as its capital, 250,650 square miles, and Manitoba, Winnipeg being the capital, 73,732 square miles.

While Manitoba is less in area than many of the United States, only Texas and Alaska rank with Alberta and Saskatchewan. The work of opening this new territory is being vigorously prosecuted. The most modern methods of railroad building are employed. The homesteader keeps pace with the railroads. The railroads and the Canadian government have united in an effort to attract settlers, with result, so far as Americans are concerned, for it is claimed that more than 3,000 American families emigrated to Canada during 1909.

The Goose Creek section of the Saskatchewan Valley is a notable instance of the speed with which settlement is proceeding. Five years ago there was scarcely a settler in it. Now there are miles on miles of continuous wheat fields. Even beyond the sections reached by the railways there are plenty of homesteaders. The land office headquarters are in tents, and the homesteader is taken there to select his allotment.

Wheat growing is the staple industry of the three provinces. There were last year sown to wheat alone 6,700,000 acres, producing a total yield of 188,000,000 bushels. Eighty per cent. of this was graded No. 2 Northern, and better. The amount of wheat sent forward to terminal elevators January 1, 1910, exceeded $50,000,000 in value. The provinces also produced last year 163,000,000 bushels of oats and 31,000,000 bushels of barley, besides a large amount of flax.

In Alberta, much attention has been given to the sales of farm lands in the southern half of the province. The extension of the irrigation district has made available an immense tract of land hitherto only useful as a cattle range. It is estimated that there are 3,000,000 acres already reached by irrigation ditches. There, as in the United States, irrigation is looked upon as the real developer of the unsettled districts.

So far as climate is concerned the conditions are said to be more equable than in a number of the Northern United States. The air is dry, and, while the mercury drops to a lower figure, at the same time the severity of the cold seems much less than in a more humid atmosphere.

"The Sweetest Thing I've Seen"

Dear Mr. Editor: The "Dreamland" calendar, the "Dorcas" picture and *Hero Tales from American Life* all safely received. The calendar is the sweetest thing I've seen. The "Dorcas" picture is fine, and the book, as to type and general attractiveness, most satisfactory. There is surely no disappointment anywhere, only surprise and pleasure.

Newark, N. J. MARY J. CONKLIN.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Editor and Proprietor — GEO. H. SANDISON, Managing Editor

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The Growth of Christianity

IT is an encouraging sign of the times when we see the leading magazines taking a genuine interest in the things that relate to spiritual life and progress. One after the other of our foremost periodicals is falling into line in treating ably and reverently, and with a basis of sound information, those questions that make for religion in the home, the community and the nation.

The *Century Magazine*, in its April issue, discusses very interestingly the indications of a revival of religion, not in the churches but among the people. This, it believes, is not the result of ordinary evangelistic effort, but is in the nature of a moral renaissance — the backward sweep of the pendulum from the immoral conditions of recent years. Open infidelity, the abuse of public trust, ingenious methods of frauds, lax and vicious laws and other flagrant evils have driven sensible people to see the necessity of a surer and better anchorage for the renovation of moral character and the cultivation of the "power that makes for righteousness."

While we appreciate fully the need of an energizing and enlightening influence in public affairs, we cannot take the despondent view of the situation that is held by many writers. Evils that affect society and commercial, professional and private life, are magnified by increased publicity. This applies with particular force to all exposures of wrongdoing, graft, corruption and other forms of immorality. We believe that there is now and has been for many years a growing improvement in morals generally, and in true, deep religious feeling. There are probably twice the number of real, right-living Christian men and women to-day that there were twenty years ago. Take by way of illustration, the recent Laymen's National Congress in Chicago. Originating wholly outside of the churches, yet co-operating with them; holding the highest spiritual ideals and the most practical plans for their accomplishment, that convention represented 20,000,000 laymen, all business and professional men, and all imbued with an earnest desire for a mighty religious revival, which should sweep the globe and carry the Gospel to the remotest ends of the earth in as short a time as possible. It is no longer considered a strange thing for a man in public life and business to be known as a Christian. Our people, as the *Century* writer observes, are "thinking seriously and feeling deeply on the great things of the inner life."

Sharon Turner, famous both as historian and statistician, is authority for these statistics in regard to the march of Christianity through the centuries:

First century, five hundred thousand Christians; second century, two million Christians; third century, five million Christians; fourth century, ten million Christians; fifth century, fifteen million Christians; sixth century, twenty million Christians; seventh century, twenty-four million Christians; eighth century, thirty million Christians; ninth century, forty million Christians; tenth century, fifty million Christians; eleventh century, seventy million Christians; twelfth century, eighty million Christians; thirteenth century, seventy-five million Christians; fourteenth century, eighty million Christians; fifteenth century, one hundred million Christians; sixteenth century, one hundred and twenty-five million Christians; seventeenth century, one hundred and fifty-five million Christians; eighteenth century, two hundred million Christians, nineteenth century, at least four hundred and fifty million Christians. At the present time, according to Fournier de Flaix, the French statistician, there are between 480,000,000 and 500,000,000 Christians or one-third the total population of the world.

The pyramid grows steadily and will continue to grow. Time will yet come when the hopes of our continent will be realized in the establishment of improved social and physical conditions, cleaner, wholesomer surroundings, saner business methods, better public service, wiser legislation and a clearer and a surer grasp of the great truths of the Gospel, which must form the basis of the enduring well-being of any people. "Blessed is the nation whose God is the Lord."

The Man at the Throttle

ON the cover page of this issue appears the reproduction of a striking picture by the well-known painter Mead, illustrating an incident on one of our great transcontinental railways, where a heavy rain in the Rockies has loosened great masses of earth which have fallen right in the track of an onrushing express. The quick eye of the engineer has caught a glimpse of rocks ahead and has stopped his engine with its nose against the obstruction. A fine body of men are the engineers of America, the men at the throttle, physically fit, clear-eyed, with muscles of steel and nerves cool as ice; they have in their charge millions of lives and the accidents due to them are exceedingly few. The drinkers among them are very scarce. The rules are against it, as the tipplers' nerves would be unequal to the task. The American trainmen, as a whole, are distinctly a fine class physically and mentally, for only such could hope to make their way in the arduous calling, and some of them win their way to the highest positions. One of the chief officials of the New York Central started as a man working on the track, and Sir William Van Horn, of Canada, started as a telegraph operator.

In other walks of life there are cool heads at the throttle of affairs. They are needed to check waste and extravagance in business and in our national life where we are going "the pace that kills," and the successful leaders are found to be those who have the railroad man's knack of keeping up the highest speed consistent with safety and efficiency and who are quick to shut off steam when they find that there are obstructions ahead. It is a lesson for this rushing generation: "Don't run by the danger signals" that are posted along the railway of every man's career. The world is full of wrecks, who "tried to make one more station," and who did not use the throttle while there was time.

The Peace Congress

IN his letter to the New England Peace Congress at Hartford, Conn., President Taft uses some very plain words in describing the attitude of our government. While expressing himself as favoring international peace, and arbitration as a means of securing it, he explains that this does not mean

that I am in favor of a country giving up that which we now use for the purpose of securing peace, to wit, our army and our navy; because I believe that the expense of armament is working toward peace.

Secretary Knox, who also may be regarded as representing our official attitude, went a step further than the President and favored a permanent tribunal of arbitration, in continued session at The Hague, in order that "the Court should be ready for the litigants and not the litigants for the Court." One may perceive in these declarations the influence of Mr. Roosevelt's recent speech at Christiania. It is clearly the purpose of the Federal government to support no policy that will involve any considerable reductions in our naval and military forces. Our budget of defense, however, is rapidly becoming an appalling one, especially when it is remembered that at the present time we are on peaceful terms with the whole world. Such is the spirit of the nation as a whole that it is doubtful whether any plan for material reduction could be carried through, unless the hope of a permanent peace tribunal, with power and means to execute its findings, should be speedily realized.

The Comet's Message

THE comet's visit is an event of the past. It swept by us in the night, its port of departure no less than its destination being unknown to us. Was the wanderer of the skies a messenger to us, or only a chance wayfarer? How small and insignificant all our human affairs appeared while the comet blazed in the morning heavens and his fiery breath seemed to brush our very gates! What a tiny affair our little earthball, with its antlike inhabitants, contrasted with the vast proportions of the celestial stranger! Along the immeasurable path by which he came and went, the farthest reach of science is but a span.

Enoch, so the ancients tell us, was the discoverer of the science of astronomy, and the first to study the splendors of the firmament. He "walked with God." Already, in the days of Seth, it is recorded that man had begun to pray and "call upon the name of the Lord," and Enoch's holy life and high vocation doubtless had its influence in directing the thoughts of that early race toward the marvels of the skies, and through these, to the contemplation of their omnipotent Maker. So this celestial wonder, which has just been visiting us, should make us humble and prayerful.

As we look up to the heavens, brilliant with its constellations (are they those "many mansions" which our Saviour had in mind?) our hearts should be filled with gratitude towards our heavenly Father, who, in his government of the universe, "doeth all things well." Halley's comet has done more than merely challenge the attention of the world and excite its wonder or its terror, if it has brought us in reverent thought and feeling nearer to Him who has given us the assurance that before this old earth passes away, the great scheme of man's redemption will have been fulfilled and the Gospel will have become known to all peoples.

China's Emancipation Decree

CHINA has taken another step forward. An imperial rescript has been issued, abolishing slavery in the empire. Those who have till now been held as slaves in Manchu homes will be treated as hired servants, but as their term of service will be fixed for several years they will be little the better for their nominal freedom. In the famine years, thousands of children were sold; hereafter, they will be "bound" as servants for a fixed term—very little difference. There will be no bargaining and selling of wives as heretofore; but under the new law a Chinese may regularly marry as many wives as he pleases or can support. To a great extent, the emancipation is such in name only, and it will probably require several more generations before the true idea of human liberty be realized, if indeed it is ever quite realized, in the slow-moving, antiquated Celestial empire.

General Notes

—THE SULTAN OF TURKEY, who is sixty-six, is reported seriously ill. In addition to Bright's disease, he recently had an attack of measles.

—THERE ARE ominous signs of trouble ahead in China, but whether it will take the shape of an anti-dynastic movement or be simply anti-foreign is uncertain. It may be both. The Chinese government, however, is much better prepared to cope with a rising than it was when the Boxer troubles occurred in 1898. The new well-drilled army is pronounced "quite equal to any emergency."

—THE BALLINGER-PINCHOT controversy is still holding the public interest on account of the various charges made by one side or the other. Recently a sensation was sprung by a stenographer named Kirby, who was in the government employ. He came out with the statement that the letter exonerating Mr. Ballinger was not written by Mr. Taft but by Mr. Lawler, one of the officials in Mr. Kirby's department. He was urged, it is said, by some of Mr. Ballinger's opponents to make the statement as a public duty. It seems that Mr. Kirby, from his subordinate position, did not know all the facts, for Mr. Taft said at once that he gave the facts to Mr. Lawler to put into the form of a letter, and then appended his signature as chief executive, a thing done in the great rush of presidential business. In regard to the Cunningham claims on Alaska coal lands, Mr. Ballinger said frankly that he looked them over and that Mr. Schwartz, chief of the special agents, said they were all right. Mr. Schwartz at once took the stand and assumed the responsibility. Mr. Branders, who had heen asking Mr. Ballinger for hours about things he said he could have no personal knowledge, was much taken ahack and did not attempt to cross-examine Mr. Schwartz.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

New York Police Parade

THE annual parade of the Poliee Department of New York City occurred on Saturday, May 14. Six thousand men, with splendid physique and eatures, handsomely uniformed, afoot, on horse- ick and wheels, marehed from Astor Plaee and afayette Street, up Broadway and Madison Ave- ue to Fortieth Street, and baek down Fifth Avenue. ogether with Mayor Gaynor and Commissioner aker at the reviewing stand were Major-General Valter Howe, Commander of the Department of the ast of the United States Army, and Deputy Com- issioners Charles W. Kirby, John J. Walsh, and ewis H. Reynolds. Chief Inspector Maximillian chmittberger rode a big bay horse at the head of the rocession. It is said there was never a more sue- ssful annual parade than this one. The Mayor mplimented the men in unstinted terms, telling iem that he believed ninety-five per eent. of them ere true, honest men, who wanted and tried to do eir duty. The little honor squad, who in the last velve years had been rewarded for eeds of bravery in which they had sked life and limb, were an important art of the proeession, and the award- g of medals to the new heroes was an ent of singular interest in the day's lebration. James A. Mulroy, who had en shot by an Italian in the jaw and the hip, pursued and captured his ssailant. Commissioner Baker notic- g the deep wound in the man's cheek, sked if that was where the bullet had ssed, as he pinned upon Mulroy the edal of the Poliee Department and the *rooklyn Citizen's* medal. The Mayor, ter he had been told of the daring of ieutenant John F. Dwyer, who had scued a drowning man in the darkness the night against a fierce tide, said the lieutenant: "How did you ever ve through it?" The Rhinelander edal was then pinned upon Dwyer. omments were also made by the Mayor he bestowed the Isaac Bell medal for avery upon Polieeman John Patafoe, ho at the risk of his own life saved a e-armed man from drowning at ergen Beach, and when he gave the utomobile Club of Ameriea's medal to oliceman Patriek McMahon, who bore way a dynamite bomb in burning pa- ers to save others, and by the explo- on sustained injuries himself which ept him seven months in the hospital. o one could see the imposing parade ithout being impressed with the fact the splendid army of defense which e metropolis has. The personnel of e poliee foree of New York is very gh. Its weakness and danger have ly been in its misdireetion by unwis- m and unrighteousness higher up. It fortunate for the city that there seems be a determination to inspire in the epartment from the highest to the low- t man a reverenee for law and its forcement and a hatred of anything hich looks like collusion with any form vice or the sale of law for money. hrough the centuries it has been nee- ssary to have men set apart, uniformed d disciplined, to proteet the life and property of e people. The personnel of the poliee foree of ew York reminds us of the manliness, effieieney d discipline of the Roman soldier as mentioned by s captain in the conversation with our Lord:

For I am a man under authority, having soldiers under me: and I y to this man, Go, and he goeth; and to another, Come, and he meth; and to my servant, Do this, and he doeth it. (Matt. 8:9.)

dison's Cement House

Thomas A. Edison, who has made such enormous ntributions to the material and mental welfare of is generation, has just appeared upon the stage ith the model of his new eement house eompleted n whieh he has been working for a number of years. is object has been to construct a substantial house the minimum cost where the wage-earner of a oderate ineome can have as eomfortable a home s his millionaire employer, and he claims to have en suceessful in his undertaking. The house is of ement, of comely architecture, and can be built rge enough to house an ordinary artisan's family r $1,200 to the man desiring to buy, and for $10 month to the one who wishes to rent. In these ays of murderously high priees for bread, clothing, uel, rent and the other necessaries of life, it is a fortunate thing that some relief is likely to be given to the tens of thousands of working people who are barely holding their own in the battle for sheer subsistenee. He is truly a benefactor who makes it easier to found a home where love may be enshrined, where ehildhood may be trained, where Christ's true ehurch may be preserved. This home instinet as a motive for bravery in the battle for life and for the right by the head of the family in the strength of Almighty God is beautifully deseribed in the appeal of the prophet:

Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. (Neh. 4:14.)

A New Anæsthetic

The search for an anæsthetic with no ill effect on the heart or other vital organs seems to have been rewarded at last, by experiments whieh show that electricity is far superior to any of the drugs now used to produce sleep and dull pain. It is claimed by the surgeons making the experiment that electrieity as an anæsthetic has no bad effect on the heart. By aeting on the nerve eentres of the brain it produees a form of insensibility called eleetric sleep. When the eircuit is open the influenee of the anæsthetie is immediately lost and the patient becomes eonscious, without feeling any of the after effeets common to ether and ehloroform. Sin is in the human heart, causing pain and threatening death. There is a necessity for spiritual surgery and medication. The prophet refers to this condition in the wiekedness of a great eity.

Take balm for her pain, if so be she may be healed. (Jer. 51:8.)

The Parade of 6,000 New York Police on May 14

A Japanese Bible

Mrs. E. D. Latta, of Charlotte, N. C., while in New York recently bought from the Bible Soeiety a Bible written in the Japanese language. Mrs. Latta is supporting a little Japanese girl, who is being cared for in an orphanage at Sendai, Japan; and this handsome leather-bound volume, with the child's name, Ina Uyeaa, inscribed on the cover, is being sent by Miss Curier, who has eharge of THE CHRISTIAN HERALD'S Orphan Fund, to the ehild as a gift from her benefactress. This good woman, who assumed the responsibility of elothing and feeding the body of the little orphan girl, felt also the neeessity of feeding her soul on God's holy word and on Jesus the bread of life. The giver might have fittingly marked this verse in the Book:

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. (II. Tim. 3:15.)

Kaiser's Present to Roosevelt

Theodore Roosevelt, though a private eitizen, has been reeeived like the ruler of an empire by the erowned heads and eourts of Europe. Mr. Roosevelt's visit to the Emperor of Germany was looked forward to with great interest by the eivilized world. He and Emperor William are mueh alike in intellect, genius, will, tireless industry, incorruptible integrity, and broad statesmanship. At their meeting they were like two old tried friends, almost like two boys in the vigor and enthusiasm of their communieation and friendship. Just before leaving Germany Emperor William sent Mr. Roosevelt as a gift a magnifieent vase, espeeially manufactured for the visitor at the royal porcelain works, and embellished with a portrait of the Kaiser and pietures of the royal palace and grounds. Aceompanying the vase was a note expressing the great pleasure the emperor felt in making the gift, and asking that it be returned to the factory, where it will be packed and sent to the German ambassador at Washington, by whom later it is to be despatched to Mr. Roosevelt's residenee in Oyster Bay. From the earliest times it has been the eustom for visiting monarehs to exehange presents and for monarchs to bestow presents upon distinguished persons visiting their palaees. The Queen of Sheba just before returning to her home eountry was the reeipient of most costly gifts at the hand of King Solomon.

And King Solomon gave unto the Queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants. (I. Kings 10:13.)

Dr. Hyde Guilty

Dr. Bennett Clark Hyde, eharged with the murder of millionaire Thomas H. Swope, his father-in-law, was found guilty of murder in the first degree by the jury at Kansas City, Mo., the other day, and his punishment fixed at imprisonment for life. Colonel Swope died Oetober 3, after a severe eonvulsion, following the administration of a capsule preseribed by Dr. Hyde, his family physieian. Two days previously James Moss Hunton, a eousin of the millionaire, died at the Swope home, after six pints of blood had been drawn from him by order of Dr. Hyde to relieve an attaek of apoplexy. Early in Deeember ten members of the Swope family were strieken with typhoid fever, eontraeted, witnesses swore, by the inoeulation of their system with the disease by Dr. Hyde. Chrisman Swope, a brother of Dr. Hyde's wife, died immediately after having taken the eapsule given to him by Dr. Hyde, whieh produced convulsions and death similar to that which earried away Colonel Swope. Early in January the viseera of Chrisman and of Colonel Swope were seeretly sent to Chicago for analysis. The chemists found almost an entire grain of stryehnine in Colonel Swope's liver. A coroner's investigation resulted in the verdict that Colonel Swope had been poisoned. Suspieion had already turned toward Dr. Hyde, and damaging evidence multiplied whieh indicted and convicted him. All the testimony went to prove that Dr. Hyde was murdering one by one those that stood between his wife and himself and the millions of the Swope money. The annals of crime record few such cold-blooded and atrocious murders as this. All sin has a tendency to move legitimately in the direetion of death. What eountless murders there are whieh are caused by envy, jealousy, malice and avarice! Dr. Hyde had the avariee of the burglar and highwayman without their courage. Dr. Hyde's avarice, whieh brought death to his relatives as the natural fruit, brought also the assassination of his own charaeter and reputation, and came within a hair's breadth of eausing death to his own body.

And sin, when it is finished, bringeth forth death. (James 1:15.)

Is Woman to Blame for High Prices?

Many of the Sex, and Men Also, Join in the Discussion of Professor Patten's Extraordinary Charge

More on the Cost of Living

SO many letters continue to pour into our office upon this vital subject that we give space to a few of the most emphatic sentiments in them. The country is evidently fully roused upon the matter and will not be content until something radical is done. The Congressional Committee must thoroughly understand this, and must probe the question to the roots. If tariff or trusts are to blame, they must be regulated. The faces of the people must not be ground by the greed of the powerful few. If it is the increasing supply of gold which is to blame, as many wise ones claim, the case will doubtless sooner or later adjust itself; but, as several of our correspondents imply, there is ground for fear that the prices of the necessaries of life have been put up arbitrarily by the big corporations simply to fill their own pockets.

"Between the upper and nether millstones"

Social Ambition a Danger

The majority of American homes are presided over by unselfish, loving women, who work and sacrifice for their loved ones in the old-fashioned way. There are some unhappy exceptions, it is true, and these are largely caused by the present ambitious style of living. Young married men, holding small-salaried positions, are often living beyond their incomes, because they are ambitious to support their families in as good a style as those better off.

"To measure our desires by our resources is the secret of contentment."

Things would be improved if in every household this motto were heeded:

"The beauty of the house is order.
The blessing of the house is contentment.
The glory of the house is hospitality.
The crown of the house is godliness."

Ionia, Mich. IONE K. BATES.

. . .

Scarcity of Farm Help

In this neighborhood there are at least ten well-to-do farmers who used to hire a man the year around and perhaps two during the summer. These farmers are now doing their own work, and working harder than they ever did before, simply because they cannot get helpers. Instead of making hundreds of pounds of butter yearly, as they used to, they now make only enough for their own families.

Glasford, Ill. R. L. STEWART.

. . .

It Is the Farmer's Children

The women are not to blame for the high prices, and neither are the farmers. The farmers' boys and girls find that they can make a living much more easily in the city than on the farm, and so they leave their parents to manage without them the best way they can. Hired help is scarce and poor, and so the farmer often rents out his farm to tenants who do not begin to get the produce out of it that they ought. The farmers are raising much less stock than formerly, and if the people boycott their products, matters will be worse than ever. We feel as if we should have to quit the farms altogether, for we are growing too old to work, and the young folks won't work. MRS. WM. GRIER.

Cairo, Kan.

. . .

Let the Government Probe It

Perhaps we had better keep quiet about this matter until the government has made a thorough investigation. We have laws enough to punish the guilty, if they can only be enforced.

Corn sold in Chicago a year ago for 59¾ cents per bushel. We here in Clearwater, Neb., received 50 cents per bushel. In February, 1910, corn sold in Chicago for 64½ cents per bushel, and we received at Clearwater 47 cents per bushel. The profit to the Chicago buyer (not including freight) was 9¾ cents per bushel in 1909, while in 1910 it was 17½ cents per bushel. Thus it is plain that the large dealers, not the farmers, are to blame. When they have to come down in their prices, then they come down on the farmers, so that it is the farmers who lose in the end every time.

Six years ago the farmers paid $15 per month for a hired man here. His board cost about $8 per month. Board, room, washing and wages amounted to about $25 per month.

Now we are paying from $30 to $35 for the same man; his board costs about $15, and the whole cost of his labor to us is about $50 per month.

Machinery is about 25 per cent. higher than six years ago.

What Governor Stubbs of Kansas says in THE CHRISTIAN HERALD of February 9, 1910, is strictly true. FRED COOLEY.

Clearwater, Neb.

. . .

Women Not at Fault

How can the improvidence of our women be the trouble with our prices, when everybody admits that there is an abundance of food in cold storage and packed away in warehouses? Then what quantities are exported to foreign countries! The women in our rural districts are as industrious and economical as ever. The national meat packers, now under indictment, are probably the principal cause of all our woes. Let us hope that they will be brought to justice. MISS S. H. DAYTON.

Port Jefferson, L. I.

. . .

Between Two Millstones

The large meat and egg dealers have combined, and raised prices, but they do not pay the farmers in proportion. In our State, eggs are thirty cents per dozen, but we are not raising enough for home consumption. One of our cartoons lately pictured the farmer riding to town in his automobile, with crates of eggs piled high behind.

While the grand juries are planning to cast the drag-net for the price-juggler, the farmer who formerly took two loads of hogs to market is now glad to market two or three hogs, and the tax-collector is watching him on the street corner.

Two years ago, hogs were selling at four cents per pound, and wheat was below $1 per bushel. Nothing was heard then of meat-strikes or of grand juries hunting for price-jugglers.

All through history, the agriculturists have been ground between the upper and nether millstones — the non-producer who lives from their labor, and the great combinations of capital that control the food-stuff markets of the world. E. C. WILBERT.

Annapolis, Ill.

"The farmer rides in his automobile"

. . .

Don't Boycott the Farmer

Two years ago I had sixty hogs. I used up my own feed and bought more and paid sixty cents per bushel. I worked all winter and sold the hogs in the spring for 4¼ cents per pound. If I had sold my feed and idled all winter I should have been some $200 better off. The packers lowered prices on the hoof until they bought our stuff. Then they raised it and made millions. This discouraged us so that we are raising less each year. I have about thirty hogs now. I was in hopes that I should make a little on them, but now that the newspapers have joined the packers in boycotting meat, o hope is gone; for the packers will make this the excuse to cut down prices on the hoof. The farm has nothing but discouragement.

Mineota, Minn. JOHN YEO.

. . .

Is He a "Cranky Old Bachelor"?

Professor Patten must be either a cranky c bachelor or a hen-pecked husband. It may be that few women are taking life easily and burdeni their husbands; but the vast majority are plannir working and contriving as hard as ever women d to make their homes happy. They are giving of their very heart's blood, as it were, for their homes and their loved ones. I know this is true of our country women. Speak up, city wives and mothers, and let us hear how you stand on this subject.

"Our boys and girls leave the farm"

It is true that the country is becoming deserted in the great rush cityward. Help here is scarce and high. When the consumers so greatly outnumber the producers, prices are bound to go high. The middlemen's profit helps to swell them. At the present price of pork, not more than one farmer in fifty has any hogs to sell. He cannot raise the corn on which to feed them. Thousands of bushels of grain were shipped into th county last year.

Many in the cities long to live in the countr Ere long they will surely be coming this way, f the country is the best, after all.

Greene County, Pa. MRS. DELLA GRIMES.

. . .

Women Need More Leisure

Professor Patten must remember that wom need more time than of yore to study the gre questions of the day, if they are to wield the infl ence that Christian sisters, wives, and mothe should in the home. The husband comes to his wi for counsel; her children come to her for help their studies. How can she help them unless s keeps herself bright and intelligent? And this c be done only by reading and study.

We Oregon women make little on our fruits a vegetables, but we like to do our own canning. W have the sole care of the poultry, and help in the ca of our gardens. Many of us help in the milkin The great majority of our women spend their liv in caring for their noble husbands and childre Many of our best and bravest mothers have sa rificed their lives to their homes, dying from ove work. But when our husbands come in at nig tired from their labor, they want to have us able discuss with them the interesting questions of t day. We must have time to read up on the Our work will not suffer in consequence.

Marshfield, Ore. MRS. M. D. CULLEP.

. . .

Women Help, Not Hinder

Naturally as civilization advances expenses i crease. Before men were civilized, they did n use soap. Now they are very particular what kin they use. We are having many essays written our State University upon the subject, "How t Women Can Pay Off the Mortgage on Every Far in the State." But I can say that if the men ha taken the advice of the women, there would not so many mortgages to lift. I assure Profess Patten that the women of North Dakota are n troubled with the hookworm. We work in mar lines, and that, too, without neglecting our duti as wives and mothers.

If our husbands will not plant strawberries a small fruits, how can we pick and preserve then If they will not raise cattle and sheep, how can w make butter and spin yarn? You can hardly e pect women to be their own milliners and dres makers, until men make their own plows a binders. We women are more than ready to he our men if they will only give us a chance.

North Dakota. MRS. W. C. C.

Professor Patten's Arraignment

THE extravagance of women, declares Professor Patten of the University of Pennsylvania, is a leading factor in the present high cost of living; they are often more of a burden than a help in the home, and do not practise the domestic virtues of their grandmothers. More of our correspondents answer him in the letters printed on this page.

Problems for Women Folk

Women in Council

By MARGARET E. SANGSTER

THE cost of living is certainly a topic which directly interests the family. When women meet to consult over their affairs they need not always object to the presence of a man in the house. This week the first contribution is:

* * *

A Husband's Statement "I was married four years ago. To-day I have the dearest wife and the sweetest babe, two years old, in the world, and with Christ in our home, life is sublime. 'Tis needless to say my leisure hours—none too long—are spent in the home. To-day we are enjoying prosperity; but life has not always run smoothly since the day we were wed. At that time we began under most favorable financial circumstances, but owing to my personal frivolous, weak nature, adversity came upon us six months after our marriage. At this time I was editor of the local home paper. Forced to sell, for two years I jumped from pillar to post, making about four hundred dollars a year. Our sincere love only kept my wife's and my own character unblemished, but we have come out "on top," profiting by the adversity, and are to-day enjoying prosperity. Honest, industrious, enthusiastic, concentrated effort accomplished the result. To-day I am assistant postmaster at six hundred a year, besides working insurance on the side. I have a nicely furnished home. 'Live within our means' is our motto. We have our work and expenses systematized and know just what we are doing."

* * *

A Woman's Word for the Old Soldiers The next letter should touch a spring that will vibrate in many a heart. If you feel your heart touched send your response in letters or literature to our correspondent, Mrs. Helen Morgan, Bath, New York: "My copy of THE CHRISTIAN HERALD does a lot of good. I take it up to read to the poor dear, brave old veterans in the two hospitals. There are four hundred men in the two. Some are able to walk about; some sit in wheel chairs all day; some lie flat in their beds. All seem so brave in their lonely suffering. They have enough to eat and clean beds, but they have a heart hunger for a kind word or some cheery reading. Some of them have had the best of homes in New York City, but money flew away and friends are all dead, and they are here the guests of Uncle Sam, who pays one hundred dollars per capita for them, and New York State pays the rest. There are about three thousand men in all, some in barracks, forty in a room. You should see it."

* * *

A Puzzle Here is a puzzling situation. What would you do in the circumstances? "I am torn between my duty to my husband and my duty to my children. We live in a neighborhood remote from a town, but there is a district school within a half mile, which the children attend, and there is a little church within walking distance where Sunday School is held every week and where we have preaching in the afternoon of Sunday once a month. The minister has to drive a long distance to keep this appointment, but his sermons are so good and helpful that the little congregation lives on the thought of them until the month rolls round again. The town where my husband's business is unfortunately situated is a wicked place. Saloons abound. I cannot bear to think of letting my children, who are all under ten years of age, live where they must hear and see what goes on there. My husband drives to and from his place of business, and there is no reason why he should not continue to do so. The distance for him is three miles each way. Now he insists on our selling our home and garden and removing with the little ones into the very middle of one of the roughest towns in the whole Southwest. I have resisted his arguments for the sake of the children. For the first time in our married life we have reached a point of division, and sometimes John hardly speaks to me from one week's end to another. If I call him up on the telephone he hangs up the receiver as soon as he hears my voice. We have four children between two years and ten; three of them go to school. They are all thriving in the pure country air. What course should I take?"

* * *

Mental Worry A physician was asked the other day if he could name the cause underlying three-fourths of physical diseases from which grown-up persons suffer. Without a moment's hesitation he replied in two words: "Mental worry." The answer is significant and worth repeating and considering. Childhood is not over before worry enters in, eating into the fabric of life and poisoning the springs of vitality. School examinations are a prolific source of nervous trouble among our high-strung boys and girls. At least three times within as many years the newspapers have reported cases of suicide where college students have failed in reaching the grade at which they had aimed. It is easy to say that there was some inherent weakness in the individual, or possibly too heavy a pressure brought to bear upon the young people by ambitious parents. Still, the fact remains that they lost poise through mental worry. Overworked women break down and drift into sanitariums; more than half the time it is worry, not work, that is the spectre behind the scenes and the indirect cause of the catastrophe. No one who watches the progress of events to-day can be blind to the fact that men pass away in middle life unable to resist the insidious inroads of a fatal malady.

Where is the remedy? Is it not to be found in an old book that we are by the way of too often neglecting? "Casting all your care upon Him, for he careth for you," is recommended to those who are worried about to-morrow. Note that we seldom are as anxious about to-day as about to-morrow. Our Lord told us that "Sufficient to the day is the evil thereof." "Your Father knoweth what things ye have need of before ye ask him." Should not we who are Christians put in practice the presence of God as Brother Lawrence did, trying every hour of our lives to realize that God is near and that he is able to keep us?

* * *

A Golden Wedding A letter recently received was called forth by a remark printed in this department. The editor of this page is always happy to hear about golden weddings, and although this one took place last autumn, it is not too late to publish congratulations in the spring. David A. James was born in New York in 1836 and Ellen Kellogg in Vermont in 1839. They were married in Milwaukee, Wis., November 26, 1859, and celebrated their golden anniversary in Oregon City in 1909. There is something typically American in this little history. As a people we do not stand still, and the men of the East as well as the women have turned again and again to the West, moving ever onward as destiny leads them. Around Mr. and Mrs. James gathered children and grandchildren on their golden wedding day. Their Oregon home is the centre of home happiness and hospitality.

Window Gardens on the West Side, New York

DWELLERS in town have not the broad spaces for plants which are the delight of those who reside in the country. The manner in which some flower-loving women overcome their difficulties is beautifully shown in the picture. Blooming at the top of a brick wall, with vines trained to reach the windows, the flowers and the green things growing bring Summer's beauty into the very heart of town.

IN GALILEE

THE Master walked in Galilee,
Across the hills and by the sea,
And in whatever place he trod,
He felt the passion of a God.

The twelve, who deemed him King of men,
Longed for the conquering hour, when
The peasant's robe without a seam
Should be the purple of their dream.

Yet daily from his lips of love
Fell words their thoughts as far above
As wisdom's utmost treasure, piled
Upon the stammering of a child.

Like frost on flower, like blight on bloom,
His speech to them of cross and tomb;
Nor could their grieving spirits see
One gleam of hope in Galilee.

What booted it that he should rise,
Were death to hide him from their eyes?
What meant the promised throne divine,
Were earth to be an empty shrine?

Low drooped the skies above the band
Too dull the Lord to understand.
Alas! as dull of heart are we,
Abiding oft in Galilee.

MARGARET E. SANGSTER.

Aunt Prudence Payson's Catch-All

—B. C. In dividing the family income, if the wife has not a personal allowance, it should be understood that she need not ask for every penny she spends. Usually the man of the house pays the rent and the coal hills, and attends to outdoor expenses, while the wife does the marketing and buys her own and the children's clothing. If there are taxes, interest, etc., the man attends to them. You are very wise to investigate these matters before your marriage.

It is Best And Best for Them

Its too bad that the things which children like best are rarely the best things for them.

But the **foods** which they like best—Puffed Wheat and Puffed Rice—are the most wholesome cereal foods in existence.

They are Prof. Anderson's foods—the digestible foods—the ideal of every food expert.

In no other process are the granules of grain so broken up as in this. Nor was there ever a way to make cereals so enticing.

Whole Grains Multiplied in Size

Imagine wheat or rice berries puffed to eight times their size—made four times as porous as bread.

Honey-combed grains — but still smooth and unbroken — crisped by terrific heat.

You can judge how such grains fairly melt in the mouth, and how nut-like they taste mixed with cream or milk.

But they are better than you can imagine. They are so good that we have at times been a million packages behind on our orders.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

These are the foods shot from guns. The whole wheat or rice kernels are put into sealed guns. Then the guns are revolved for 60 minutes in a heat of 550 degrees.

That heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Then the guns are unsealed, and the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The grains are puffed to eight times former size, yet the coats are unbroken, the shapes are unaltered. We have simply the whole grains made porous and crisp and digestible.

Mix With Berries

For a morning dish, mix Puffed Wheat or Puffed Rice with berries. The blend is very inviting.

For a between-meal dish, for supper or bedtime, serve these puffed grains in a bowl of milk. They are as crisp as crackers, and four times as porous as bread.

At no time will these foods form a tax on the stomach. Never were cereal foods made even half so digestible.

Think what such foods mean in summer—always ready, always wanted, always easy to digest. Order them now and see how much you are missing. Make a note, so you don't forget. (43)

Made only by The Quaker Oats Company

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER TEN—*Continued*

"SUCH nonsense you talk, my dear!" said Madame Van Vroom. "How can fingers have memories?"

"*La*, Madame! If you would only consider a moment: every part of our wonderful bodies has memories—our lips remember the kisses of the beloved one; our ears are full of old, old songs; our eyes remember the faces they love. Upon my honor, Madame, we are alive with memories from head to feet. And I vow the fingers of Batavius were aching that night for the scaling ladders and the throats of his enemies and the loot of pagan temples."

"Batavius is a brave man, no doubt of that, and also——"

"Moral and respectable. He says so himself, so it must be so."

"Lady Rose, you should not speak against sailors."

"If sailors were all like Arent I would stand all life long to praise them. When did your boy rob temples? When did he bring home the jewels from altars and sacred vestments, and the gold from some murdered rajah's treasure house? The sailors of your house, Madame, are good men. I say Batavius De Vries is a very bad man—if man he be."

Then Madame went angrily away, and Rose said: "I am sorry I spoke so freely, Virginia. But, frankly, I can not see how your mother can endure the thought of your marriage to Batavius."

"I shall never marry Batavius."

"But as yet she does not know that."

"Rose, I have the man completely in my power. I triumph over him! I am a new woman. For four days I have been a free woman. And now that I am sure of my freedom, I want to tell you what I can tell you. Did you not notice that yesterday, twice over, I gave him an order, and he obeyed it?"

"You told him to stop lying, and he said not another word. Why he did not let loose his tongue is a miracle."

"I did not permit him."

"But what are you saying?"

"I told him to go, and he went."

"That was another miracle."

As Rose was speaking, Virginia took her friend's hands in her own. "Listen," she said, as soon as Rose was silent. "Listen, and I will tell you all I can. It was last Monday night, you had gone to the Semples', and I was left alone in the living-room. Father was in the city; mother was giving out wool to the slaves in the out-kitchen. Suddenly Batavius entered, and a terror beyond movement or speech came over me. But in the heart of the terror there was a great struggle, and a voice within me said, 'Command the man to stop at the foot of the table!' And then I was strong and calm, for I felt a power wonderful, irresistible, flowing through me like a flood—and at the moment, I thought it was death, so fierce, so sharp, so sweet, so mighty was the feeling that brought me help. And I said to Batavius—whether audibly or not, I cannot tell—'Stop where you are! Do not come one inch nearer me!' And he stood still, and his arms fell to his sides, and he looked at me like a chained dog. Again the power came surging through me, and I said: 'Go, and come not back this night! I forbid it.' And on him my eyes were fixed, and as I looked he went silently away."

"Virginia! What think you?"

"I think then my angel helped me. When I was at school I learned a piece by Mr. William Shakespeare, which said plainly that angels lackey the chaste and pure in heart and will nc suffer evil to come near them. And i that moment's agony of fear and hoi ror, when just three words of praye leaped from my fainting soul, my ange came and unlocked some chamber c life never before known to me, an from it rushed forth a power might to help."

"Well, then?" .

"As soon as Batavius was gone, t my room I ran, and fell upon my fac in silent adoration and thanksgivin For I was dumb, and had no words fo an experience so strange and wonde ful—but God understood. And whe I rose I knew that I was free and fo given, and should never marry Bata vius."

"You say you were forgiven. Wha for?"

"I was all wrong about Batavius be ing carried off. The plot was wicked one."

"I think that also now, Virginia, bu at the time it appeared a capital ide in many ways. And if it was a wron for Batavius, for you it seemed a right, and sure. I have often hear that it is not unlawful to do evil i good come of it."

"I was as bad as you. But now see that to do wrong that right ma come is a very great sin—it is trustin to the devil instead of trusting Goc Never will I do that wickedness again.

"Nor will I," and Rose, with tear and sweet endearments, crept closer t her friend and whispered, "Let me kis your hands, Virginia; the angel ma have touched them; let me kneel a your feet and ask you to forgive me for I led you wrong, and I would no have your angel angry at me. Alas I fear I have no angel to care for me or to trouble herself as to whether want help or not!"

"If you were in such a strait tha your soul called out as mine callec your angel would hear you—even if sh were at the edge of the universe."

"And come to me?"

"Yes, come to you."

At this moment Madame entered th room. "I wonder me at you two girls, she said. "Do you not hear the drum and fifes and the firing of cannon Bogart, who has just come with a loac of wool, tells me the new Governor i about to land, and the city is turnin out to meet him. The Liberty Boy are filling the park, and the Englisl cavalry dashing about the streets, an there are flags on every building, an ladies in full dress at every window And why then do you not go to 14 Wal Street and see the procession? You father, Virginia, is in the delegation t welcome Sir Henry Moore."

"Indeed, Madame," answered Rose "I am not going to welcome Sir Henry Moore until I see how he behaves him self. I am not a worshiper of Gov ernor Colden, but the old man did his duty at the peril of his life."

"He gave up the stamps!" saic Madame scornfully. "Captain Van Vroom in his place would have diec first."

"There was nothing else to be done but give them up."

"Oh, you think that? Not so do I think. Any soldier in the army, any sailor on a man-of-war, would have shown him how to die, where death was duty. If my Jansen had been in charge of government property, and gave it up to save his life, he could never have looked in my face again. Never! For all his life years he would have di vorced himself from Katrina. Vir ginia, will you not go?"

"To see the old Governor give place to Sir Henry Moore? No, moeder, I

Continued on next page

The Strawberry Handkerchief

Continued from preceding page

wo'd rather not. Governor Colden wa kind to me, always kind to me. I kn/ nothing about Sir Henry Moore."

Iy dear," said Rose, with a contertuous sniff, "the poor fellow is not ev an Englishman. He is a colonial, bo in Jamaica, and of course he will sidwith the colonials. Poor England! Sh has a lot o' bad bairns, as Elder Se ple says."

rent, my son Arent, is a colonial," sa Madame, and she looked at Rose wi eyes full of pride and reproof.

h, Madame," answered Rose, "it is small matter where your son Arent wa born." And she dropped an enchanting little curtsey, and lifted Maame's hand and kissed it.

o resist such an appeal was impoible to the sweet-hearted Katrina. "M dear one," she answered proudly, an she drew the girl within her embrce, and touching her cheek, said, "I kis thee for Arent. Very proud will he e when I tell thy words to him." An so, smiling and hurrying—because dier was ready—she went away, leing an atmosphere of kindness that lingered like a perfume.

aptain Jansen did not return to dier, but the talk was altogether of th Stamps, and of what Sir Henry Mre would do with the situation left hi by Governor Colden. "The battle wi be to fight over again," said Mada. "That is what the Captain thks."

ndeed, then," answered Rose, "the figt has never stopped a moment. Th Liberty Boys are guarding the Stps in the City Hall as if they were so new kind of death. The fort brles with cannon. The English soers patrol the streets, and look the insults General Gage will not allow tha to speak; and the citizens throw thr looks back in words whose temper cannot be mistaken. If this is not a cil up to the chin in a standing quarrel don't know what it is. And likely me Stamps have come with Sir Hry Moore. A nice prospect indeed! I ish that Virginia would get marri, and let me off to sea. The Atlaic Ocean will be halcyon peace copared to New York City."

o they ate their potpie of guineafol breasts and their dessert of tolted apples and custard to an obligo of war talk.

ut the war talk ended when the last aple on the dish had been eaten, and th the girls went to Virginia's room fo a few hours' privacy. They took th long, low stairs with sauntering sts, so silently, so thoughtfully, that a r of song which Rose began seemed qe out of place, and died away at th fifth note. They were already tuning with fresh interest to Virgia's strange revelation. About the Stmp Act, and the new Governor, th e was nothing miraculous; but alut Virginia's mysterious visitor, everything was wonderful, beyond hum knowledge or earthly explanation —llying itself rather with the angical and the heavenly.

Was it any wonder that two girls, spritually without a doubt, should sit hr after hour—even till the shadows ofvening fell—talking over Virginia's wderful experience, wishing, hoping, fr of adoration and gratitude, all thr small frets and differences buried in enewed love and confidence? Never h they been so beautiful as at that hr. With heavenly love in their hrts, they leaned against each other, a spoke softly of love being eternal, a so hallowed it even on earth.

CHAPTER ELEVEN

The Runaway Bridegroom

Captain Jansen came home in a vy good humor, bringing with him a Lndon letter for Lady Rose. "Now I sll know what the world is up to," she said, "and will you all excuse me if I go upstairs to find out?"

"Go quickly, little lady," answered the Captain. "Remember your tea is nearly ready."

"Little I care about my tea; but, dear Captain, let no one take my chair. See, I have placed it close to your own."

"With my life I will defend it!" he cried, and then turning to Katrina, said, "There is some good news, I think, Katrina."

"Did it come with the new Governor?"

"It is the new Governor. A very pleasant, easy, well-bred gentleman. That is my thought of the man. He called the Councillors together on his arrival, and asked them if it was possible to issue the Stamps. One straight No they gave him. Will you believe it? He had brought with him a second shipment of Stamps. The Ministry as well as the King are going crazy."

"Well, then, what will be done with them?"

"To the City Hall they will go, no doubt. Young Peter De Lancey came with them, as the new Collector."

"Is Governor Colden still shut up in the fort?"

"Now, then, I come to my good news —the fort is to be dismantled. Already the gates are open and the cannon are being removed. There was an angry dispute between Colden and Sir Henry Moore about the dismantling of the fort, and Colden declared it was a mad thing to do, but Sir Henry answered him bravely, 'We are in our own country; we are not among enemies. Surely we can trust our fellow citizens.' For Colden I am not sorry. Much trouble he made. The government has no rewards for him, no thanks even, Katrina, and the people hate him."

"That is right for the government. He gave up the Stamps! The English government does not forgive a Governor who gives up anything belonging to England. No, indeed. If Batavius gave up one of thy ships to the pirates, what would thou say to him?"

"Batavius would not do such a cowardly thing. He would scuttle the ship, or blow her up, and go to the bottom with her. Very different is that case — Colden was bewildered. So many opinions, so many ways, he knew not what to take."

"Just one right way for him was there. Thou would have taken it, and followed it, even though it led to death. If for the Stamps Colden had died, or even fought, the government would have had honors and rewards for him, or his family—a failure no government acknowledges. That is right—for the government."

"But all wrong for the people governed, perhaps."

"He had nothing to do with that."

"Women see things a little aslant, Katrina."

At this point Batavius entered. Cross and glum he looked, but when Virginia lifted her head with a smile, he became radiant and began to chatter—he had been with the naval officers—the new Governor had been introduced to him—he had condescended to remark on the fine weather, and Batavius had answered, "New York looked for fine weather now, both political and natural."

"Well, it was not a bad compliment," replied the Captain.

"But I think Batavius might have made it much better," and Virginia looked with rosy smiles into her father's face.

"Well, then, how?"

"He might have said: 'If your Excellency had only come three months ago we should doubtless have had a much earlier and better harvest.'"

To be continued

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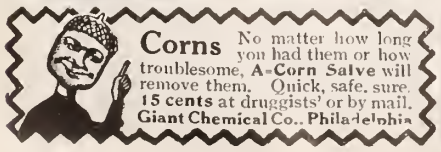

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Jesus the Friend of Mothers*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"JESUS withdrew into the parts of Tyre and Sidon." Not within the territory of Tyre and Sidon, but on its borders, and within the limits of the land of Israel. It is important to note this, because Jesus had not gone on a missionary tour among the heathen, but he had gone to the limit of Galilee that he might get a much needed rest after his several days of healing people in multitudes.

"A Canaanitish woman came out from those borders." She was a native of Phœnicia, and a Greek. She had heard about the wonderful works of Jesus, and also she had heard that he had come near to the town where she lived. She came across the borders and was directed to the very home where Jesus was seeking rest.

"Have mercy on me, O Lord, thou Son of David." She entered the house, and this was her cry, when she saw Jesus, and then she begged him to cure her daughter who was "grievously vexed with a demon." She was unfortunate in the way she addressed Jesus, for she spoke to him as only a Jewish woman might, "Son of David." Living in the neighborhood of the Jews, she was probably accustomed to hearing Jesus spoken of in that way, and did not realize that she had no right to do so.

He answered her not a word. Edersheim says: "To have granted her the help she so entreated would have been, as it were, to reverse the whole of his teaching, and to make his works of healing merely works of power, only miracles, not signs of the Messiah of Israel."

"I was not sent but unto the lost sheep of the house of Israel." These words Jesus spoke to his disciples who begged of him to send the woman away, simply by way of explaining to them why he did not grant the request of the woman. Jesus was not an "intense Jew," but it was his plan to give the Gospel to the Jews for the world. This had been God's plan when he named Israel his "chosen people."

"But she came and worshiped him." She would be known as his follower. "Lord help me," not as a Jewish woman, but as an outsider; help me. "It is not meet to take the children's bread and cast it unto dogs." She was quite accustomed to hearing people like herself called "dogs." Jesus did not mean to call her a "dog," but only to let her know how others would view the matter. "Even the dogs eat of the crumbs which fall from their master's table," so he replied to the woman. It was as if she had said: "There is then a share to which the dogs are welcome, and I am willing to take a dog's share."

"O woman, great is thy faith; be it done unto thee even as thou wilt." Phillips Brooks says: "By her belief in him, she had crossed the line and become spiritually one of his people. Then the impossibility was removed, and we may say, I think, that he could not help helping her."

"And her daughter was healed from that hour," not by the touch of Jesus, but by the word of his power, for he did not leave the house in Galilee. And when the woman returned to her home she found that the devil had gone out, and her daughter lay quietly upon the bed. (Mark 7: 30.)

How Women are Hindered by False Ideas of Religion

Those who wanted to send the Canaanitish mother away have many successors in these days. In India, they say a woman has no soul! That the only way a woman can gain a soul is to become an uncomplaining v[illegible], and when she dies and is reincarn[illegible] she may be rewarded by being ma[illegible] man with a soul! Until Christia[illegible] made its way into Korea girls [illegible] women had no names. A fine Ko[illegible] girl who had become a Christian [illegible] brought to an English lady, who [illegible] traveling in Korea. And it was [illegible] her: "Just think, she has no nan[illegible]" "Call her by my name, Lucy Bro[illegible]," said the English lady with deep f[illegible]-ing.

In China girls are often though[illegible] of as of so little importance that na[illegible]s are not given to them—only numb[illegible]s.

The Recognition of Woman in the B[illegible]

The Christ religion is the only [illegible]-gion that gives to womankind its ri[illegible]t-ful position. If all the women in [illegible]e world only knew this, how they w[illegible]d love Jesus, and pour out their he[illegible]ts in prayer to him. And the Bibl[illegible]is the only sacred book, so called, [illegible]t gives us the biographies of women. [illegible]n the Bible story Eve is as prominen[illegible]s Adam. God gave her to Adam t[illegible]e his companion and helpmeet. W[illegible]t would the story of Abraham be [illegible]h Sarah left out? How incomplete [illegible]e account of Isaac without Rebekah [illegible]r of Jacob without Rachel, or M[illegible]s without mention of all what his mo[illegible]r did for him and the daughter [illegible]f Pharaoh, and his own sister Mir[illegible]n, who was with him, aiding him whe[illegible]e was made by God the deliverer [illegible]f Israel from Egypt! There would [illegible]e no story of Samuel if Hannah had [illegible]t prayed. If there had been no Debo[illegible]h to pray for the Lord's hosts, Ba[illegible]k would hardly have led them ou[illegible]o fight against Sisera as the Lord [illegible]n-manded. If there had not been a [illegible]f-denying, temperate mother, t[illegible]e would not have been a strong Sam[illegible]n. If there had been no lovely Ruth, [illegible]t could be written of the genealog[illegible]f Christ? And how could Naaman [illegible]e been cured of the leprosy if the [illegible]le maid had not spoken to the wif[illegible]f Naaman about the power of Elish[illegible]o heal him? And what would the [illegible]le be with the story of Mary the mo[illegible]r of Jesus left out? And of Elizab[illegible]h, the mother of John? And the stor[illegible]f the sweet sister of Bethany, who [illegible]-tributed so much of joy and comfo[illegible]o the Lord Jesus in his earthly [illegible]e; what if that had been omitted? [illegible]d we could not spare the account of [illegible]e holy women who followed Jesus [illegible]o Calvary, and who were the first at [illegible]is tomb, and the first to be sent by J[illegible]s himself with the news of his resu[illegible]e-tion to his apostles. How precio[illegible]s is the mention of the grandmother L[illegible]s, and the mother Eunice, who so w[illegible]y instructed the little boy Timothy in [illegible]e Holy Scriptures that he was able t[illegible]e a helper to the great apostle Pa[illegible]n preaching the Gospel! How muc[illegible]f interest is added to the accoun[illegible]f Paul's missionary labors by the s[illegible]y about Lydia, the first Christian [illegible]r-vert in Europe. And yet we have [illegible]t mentioned all of the notable wo[illegible]n whose works are referred to in G[illegible]'s Book, but we have sufficiently rec[illegible]d them to prove that it was never a [illegible]t of God's plan to send a woman a[illegible]!

Jesus Commending Faith of Wom[illegible]

Jesus not only did not send [illegible]e woman away, but he commended [illegible]r faith, "O woman, great is thy fai[illegible]." Beyond and above that, nothing c[illegible]d be said. Jesus commended the fa[illegible]n-filled acts of women on other o[illegible]-sions—the widow who cast two m[illegible]s, all her living, into the treasury (M[illegible]k 12: 42); the woman who washed [illegible]is feet with her tears, and wiped t[illegible]m with the hair of her head (L[illegible]se 7: 37-48); Mary who anointed his [illegible]et

Continued on next page

*The International Sunday School Lesson for June 12, 1910. The Canaanitish Woman. Matt. 15:21-28. GOLDEN TEXT: "Great is thy faith: be it unto thee even as thou wilt." Matt. 15:28.

HARD ON CHILDREN
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SUNDAY SCHOOL LESSON

Continued from preceding page

with ointment, worth three hundred pence (John 12: 5). "O woman, great is thy faith." That is a greatness to which we may all attain. And it is the greatest of all kinds of greatness, because it links us to the great God. When a woman went to visit another woman of lowly life, but famous for the strength of her simple faith, the visitor asked: "Are you the woman with the great faith?" "No," she replied, "I am the woman with a little faith in the great God." But if her faith had not been great, she could not have recognized God as great. The Canaanitish mother had her sick daughter as a burden to bring to Jesus. Every mother has a burden to bring to him; often it is a sick child; sometimes it is a wayward child; sometimes it is a feeble-minded child; sometimes it is a child whose exceeding beauty and great gifts surround it with peculiar temptations and dangers.

"Lord help me," is the prayer that any mother may offer to Jesus for anything she sees that her child needs.

A partnership with God is motherhood.
What strength, what purity, what self control,
What love, what wisdom should belong to her
Who helps God fashion an immortal soul!

Let every son and daughter remember this "partnership" and they will not fall into the grievous error of discrediting their mother when their opinions differ from hers. She is also in partnership with the great in this world. One night long ago at a club meeting the question discussed was "What rules the world?" Various opinions were expressed. Wm. Ross Wallace, who was present, retired before long, and some time later called Thomas J. Leigh from the room, and handed him a poem which he had just written. It was entitled "What Rules the World." The first stanza ran:

They say that man is mighty,
He governs land and sea,
He wields a mighty sceptre
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
And the hand that rocks the cradle
Is the hand that rules the world.

A true mother realizes her place of power. There was a noble Roman matron who was called "the daughter of Scipio," the mightiest man of his time! After she was married to another distinguished Roman, she was still called "the daughter of Scipio." Then there came a time when she looked down into the cradle, and there were two little sons oftentimes called "Cornelia's Jewels," then she said: "Call me no more 'the daughter of Scipio'; call me the mother of the Gracchi." She would rather be known to posterity as the mother of her children than as the daughter of a noble father.

Queen Helene of Italy is a lovely queen-mother, and she has recently been writing some lovely things about the training of children. She says: "To mothers who can not get along with their little ones, I say you can make them obedient, kind and good natured if you are but fully resolved to bring about those pleasant traits. Are my children ever naughty? Surely they are, abundantly so. But I have made it a point to suppress such outbursts at the start. The other day I observed that my Umberto had an ugly fit coming on, when I said: 'I am going to rearrange my book shelves, who will help?' 'I', cried the little fellow, instantly forgetting his grievance. He worked like a Trojan, carrying books and reaching for those that had fallen. He was evidently very happy to be of service to his mother. So after a while I said: 'What a good little boy we have here. Without his aid, mamma couldn't get the library in order in a week. It is a pleasure to see a boy work like that, yet I remember only a little while ago he was inclined—' 'Oh, mamma,' cried Umberto, 'that wasn't I; that was quite another child.'"

Possibly if the Canaanitish mother had worked thus wisely with her child she might never have been "grievously vexed with a demon." But she was a wise mother in that she knew that Jesus could cast the demon out of her little daughter.

It would hardly be possible for us to imagine her joy when she returned to her home and found that the devil had gone out of her child. Very weak was the child, for the mother found her laid on the bed, but she had been cured from the very hour that Jesus had spoken the word. It was not only the mother's faith, but it was the persistent quality of her love for her child that would not take "No" for an answer to her prayer, even from Jesus, that secured the casting out of the demon. Who can measure the strain which mother love will endure?

The Bishop and the Tramp

A PASTOR in an uptown New York church recently told this anecdote during his sermon: A certain bishop, who had a most persuasive address coupled with what would usually be called personal magnetism, was on the lawn with a party of other gentlemen when a tramp came up. He was a decent-looking fellow, persistent and well spoken. He approached one of the party and unfolded a tale of woe. "Hold on, my friend," said the gentleman addressed; "you see that man over there? That is Bishop S——. You go and speak to him; he is the very man you want." The tramp obeyed, and was soon in earnest conversation with the bishop, at a little distance from the main group. Their talk seemed to be very animated. Presently the wayfarer drifted back, and was about to pass somewhat dejectedly, when the gentleman he had first greeted asked, "Well, my friend, how did you get along with the bishop? Did he give you anything?"

The tramp grinned. "He? Well, stranger, you mayn't believe it," he said, "but he actually talked me into giving him a dollar as a contribution for some new college he is building somewheres."

His hearers laughed, and one of them handed him some loose change, whereupon he left. The bishop proved the man's story true by showing them the dollar. It was generally considered that any one who could talk money out of a tramp had sufficient power of persuasion to finance any project, no matter how difficult.

Called Higher

Mrs. J. O. Denniss, of Platteville, Col.

Joshua Winget (72), of Wapakoneta, O.

Mrs. S. R. Bloodgood died October 20, 1909, at Vinton, Iowa.

Wesley H. Kellogg, son of Mr. and Mrs. D. B. Kellogg, of Burlington, Pa.

Robert Shaw, of Hartford, Conn., died January 16, in his eighty-fourth year.

Henry C. Stover, at New Brunswick, N. J., an elder of the Presbyterian Church.

Mrs. E. Virginia Spence, College Park, Md., died January 28, 1910, in the seventy-sixth year of her age.

Justice Theodore Kennedy (87), of Hudson, O. Mr. Kennedy had been a subscriber for nearly thirty years.

Mrs. Henrietta Chryst, of Dayton, O., died March 19. Her husband, Christian Chryst, followed her less than two days later.

Miss M. M. Estes, of Hiram, Ga., has been called higher. She died the 8th of January. She had been a helpless invalid for six years and was a devoted Christian.

Mrs. Elvira Murphy Hubbard, of Elk Creek, N. Y., died April 3, 1909, aged eighty-three years. She had been a constant reader of THE CHRISTIAN HERALD for many years and a faithful follower of its teachings.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 533, and write them for full information.

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342. One-Piece Dress of Good Black and White or Blue and White Percale. Fast colors and a material that will give good service. Front panel extends entire length of dress. Gibson plaits over the shoulder and down to the waist line in both front and back. The square neck is daintily trimmed with Swiss embroidery beading, run with black velvet ribbon. Simulated cuffs piped with black percale. Skirt portion cut generously wide. Closes invisibly in back. Well made throughout and a value which you are bound to appreciate. Order this dress, and if you are not entirely pleased and do not think it the best value you ever saw, return it and **your money will be promptly refunded.** Sizes 32 to 44 bust. Misses' sizes, 14, 16 and 18 years. **Special:**

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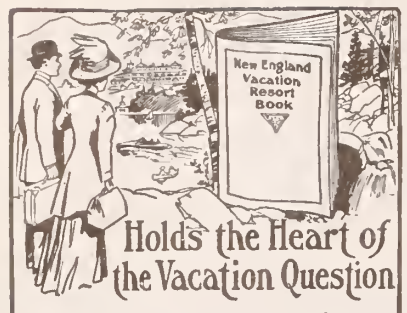

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Young People's Societies

Truth that Purifies*

IT has been said in differing words by several great men that he who is fully informed regarding the significance and the tendencies of any act, will never commit sin. It is chiefly because the understanding is darkened that deceit, anger and lust gain their hold upon men.

You may say that sometimes highly educated people are very wicked. This is true, but such cases are rare. When they exist, it will generally be found that the criminals' education has been partial or one-sided; or that some strong inherited bias has made them more or less irresponsible—what we sometimes call "degenerate."

The proper aim of education is to develop the reason. Let a man become genuinely reasonable, and he will usually regard strictly the laws of morality.

Bright wits and instincts sure,
And goodness warm, and truth without alloy,
And temper sweet, and love of all things pure,
And joy in light, and power to spread the joy,

very often, in the good providence of God, go together. The school is meant not only to inform the mind, but, through broadened knowledge, to elevate character and to drive out from the heart the foul and bat-like passions, which are all too apt to nest in the untaught and unenlightened.

In the old days, the streets of London were full of thugs and pickpockets. As soon as lamps were established there, the number of robbers decreased enormously.

Let in the light. It will drive out the darkness in the spiritual realm as surely as in the intellectual.

Our highly learned and accomplished classes have not entirely realized their obligations in this particular. The mission of art is not merely to please; it is not merely an avenue through which a man overflowing with dreams and feeling can pass them on to the world. It is a great enlightener and purifier, and should be so used. All artists should share in the noble perplexity of Tolstoy, when he said: "I asked myself, in what manner could I, so very fine a writer, who had so many talents and so much learning, make use of them for the benefit of the people?"

Not every gifted one is so ready or perhaps should be, to acknowledge his qualifications; but from the great Russian, the words come with a naive unconsciousness of conceit, which deprives them of offensiveness.

We may not be so highly fitted to do good, but at least each one of us has some power which he can devote to the enlightening and purifying of society.

Universal education, by the schools on the one hand and by the churches on the other, the enlightening of mind and heart going on with equal pace, is to reveal the truth to us as a people.

Then shall the path be made plain for the coming of the Redeemer. By the great illumination of the Sun of Truth, we may see the way, and with clean hands, clear minds and pure hearts, pursue it. As the noted statesman, Burke, said of another great movement: "The minds of men will be fitted to it. The general opinions and feelings will draw that way. Every fear, every hope, will forward it; and they who oppose this mighty current will appear to resist the decrees of Providence."

Let us all unite to hasten the day. The processes of God are slow. We cannot hope that the hearts of men will be purified by miracles. He works through you and me, imperfect instruments as we are. But let us every day of our lives search for the truth ourselves, and scatter broadcast such as we discover.

*Topic of the Epworth League for Sunday, June 12. TEXTS: Eph. 4: 17-24; Prov. 2: 10-22.

God Knows*

THERE is infinite comfort in the thought that we can cast all our cares upon one who understands them.

He knows that we meant to do our best. He knows why we miserably failed. He knows how hard we tried to keep back the angry word—how we battled with ourselves before we committed the mean action. Though we are misunderstood and misjudged elsewhere, we know that in God's court due credit will be given us for all our struggles, whether we failed or not.

One of our poets has voiced the consoling thought in a striking verse:

Who knows the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias.
Then, at the balance, let's be mute,
We never can adjust it;
What's done, we partly may compute,
But know not what's resisted.

God knows it all. He judgeth not as man judgeth.

There is probably no one among us who has not had occasion to reproach himself for passing a hasty judgment upon some fancied fault in a fellowman—a judgment which fuller knowledge showed to be undeserved.

Dr. D. J. Burrell relates a little instance of this sort of quick condemnation. He says: "Not long ago I saw a singular sight in a surface car. A young man was holding by a strap, and just behind him a young woman whose face I could not see, clung to him with one arm about his waist, while with her other hand she patted him affectionately on the shoulder.

"'A most unbecoming thing,' I said to myself. Then she turned and I saw that she was blind. It was her sense of dependence that made her cling in that way. So thoughtlessly do we pass judgment behind the backs of people."

Perhaps it is in sorrow that we most prize the consciousness that God knows. Our friends become impatient if we pour out our misery before them. We are reproved—silenced. We dare not then appeal further to our fellowbeings for sympathy, but God stands with outstretched arms to receive us. Into his ear we may confide over and over again, the story of our grief until the sore heart is relieved.

"In the few brief discourses of Jesus," continues Dr. Burrell, "he covered all the great problems of truth and ethics. He knew all things. His mind was a cyclopedia of the universe. In other words, his knowledge was Omniscience.

And there is peace and joy in the thought that though no human soul may know of some triumph which we have achieved — some secret honor which has come to us—it rejoices the heart of God, who compasseth the righteous with favor as with a shield.

Thus, says the historian, an "imperial triumph" came to the young missionary, Coleridge Patteson.

He was an Eton boy who had fervently dedicated his young life to the service of his Maker, and had gone to the South Sea Islands to carry the Gospel message. For a while he labored faithfully, but he could not win the brutish natives. At last they beat him to death with clubs.

Then they laid his body in an open boat, crossed his hands, placed a palm branch on his breast, and watched as the winds bore him out to the open sea. He had doubtless felt as though he had died in ignominy; but to-day his name is regarded in that distant clime with veneration, and one can well understand the rank he holds in heaven—for God knew it all—the striving, the anguish, the heroism; and he seals his beloved with his own seal upon their foreheads.

*Christian Endeavor Topic for Sunday, June 12. TEXTS: Ps. 103: 1-4; Matt. 6: 7, 8.

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The Criminal Liquor Traffic

By P. A. Baker, Superintendent Anti-Saloon League

THE present paramount need of the temperance reform in the United States is an amendment to the Interstate Commerce Law, that will permit prohibition and local option States to exercise their police power to the extent of carrying into effect the prohibitory laws placed upon their statute books, either by their legislatures or

P. A. Baker, Supt. Anti-Saloon League

the popular vote of the people. This cannot now be done. Under the present construction of the Interstate Commerce Law there can be no interference with interstate shipments of liquor into "dry" territory until it has been delivered into the hands of the consignee. As I write, there lies before me a letter sent out by a whisky firm in Covington, Ky., soliciting orders, in which they expressly state: "We ship to every town in America, whether 'wet' or 'dry,' except Indian Reservations, under the rights of the Interstate Commerce Law."

There are now nine prohibition States in the Union. There are 200 cities of 10,000 and more population, and 539 of 5,000 and more population that have abolished saloons. One thousand seven hundred and twenty-nine counties out of a total of 2,885, have outlawed the traffic. Above 7,500,000 of our people are now living in prohibition territory, yet in all this vast area, not one foot of it is free from the possible invasion of liquor drinking and drunkenness, because federal law will not permit the exercise of State authority upon the interstate shipment of an article which the State itself has prohibited, until it is in the hands of the individual, who in most instances seeks to violate State law.

When Georgia, for example, adopted nullification in the 60's, the federal government, with an armed force, marched against Georgia and promptly brought her into subjection to its superior will. That same federal government is now nullifying the prohibitory laws, not only of Georgia, but of every State in the Union where such laws exist, by permitting and protecting the shipment of liquor to their debauched population in spite of State enactment and local majority protest.

Our attention has recently been directed to instances where federal officers have confiscated the product of illicit stills, and in order to collect the government's share of revenue, have openly sold the liquor on the streets of prohibition towns and cities, in defiance of State law. It is not an uncommon thing in a prohibition State like Kansas, for example, after a bootlegger has been caught and jailed by State authorities, for the federal officers to go to the jails and collect from these criminals the $25 internal revenue tax.

It is a monstrous travesty upon civil government that federal authority persists in refusing to permit the States to exercise their police power against a traffic, admittedly criminal; and unless Congress can be aroused to the point of amending the Interstate Commerce Law, touching the shipment of liquors, it will not be strange if a reaction comes in many communities that have already abolished the traffic.

The time has come when Congress should not only amend the Interstate Commerce Law, but when the federal government should cease to issue internal revenue tax receipts to persons who cannot show State authority for the sale of liquors. By issuing such receipts to applicants in prohibition territory, the federal government simply encourages law violators. It is the duty of every citizen in every State, where there is any prohibition territory, to know what the attitude of his Senators and Congressmen is on this increasingly important question. For more than a dozen years the temperance people have been appealing for relief. About twenty States have already, through their legislatures, memorialized Congress for the enactment of legislation that will give relief. The time has fully come when every law-abiding citizen should carry his appeal to the ballot box.

P. A. BAKER,
General Superintendent Anti-Saloon League of America.

A FRIENDLY WORD ON ADVERTISING

WE have received the following letter which speaks for itself:

"Dear Christian Herald: MAY 12, 1910.

"I see some readers criticise you for the advertising in THE CHRISTIAN HERALD. I, for one, like to see it as it not only gives to us a cheaper paper than would otherwise be given to us, but it also protects us against fraudulent advertisers, as firms of that class, as a general rule, do not seek the columns of a first-class paper such as yours is.

J. C. W.,
"Phillipsburg, N. J."

This is typical of a number of letters which we have lately received in answer to our Advertising Talks. We are glad to have our subscribers write us upon this topic of advertising because their opinion on the subject is vital to the prosperity of THE CHRISTIAN HERALD. As long as we carry advertisements in our columns, we want to be sure to have only advertisers of the highest class. If we were to let down the bars, we could double or treble the amount of advertising in every issue.

The fact that we guarantee our ads. has added greatly to the value of our advertising columns. Advertisers have learned that our readers really believe every statement that is printed in the advertising columns of THE CHRISTIAN HERALD because our readers know that we are very much in earnest in our effort to exclude all but the most reliable advertisers.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

"Let Me See One of Those Ingersoll-Trenton Watches!"

JEWELERS throughout the United States are having this said to them across their show-cases by thousands of discriminating watch-buyers, who demand the best watch for the least money. "INGERSOLL-TRENTON!" is the watch-word of the hour.

The *feel* of a fine watch in your pocket is like the feel of a good coat on your back — it gives you a sort of manful confidence in yourself, and when you take your watch out "to see what time it is" it gives others confidence in you, for a good watch is a badge of thrift. It also indicates the personal trait of punctuality, which goes far to compel business success.

The Ingersoll-Trenton watch is a dignified, dependable and durable timepiece. It is finely jeweled and beautifully cased. It is a credit to the person who carries it, being a watch of quality and worth.

And yet you do not have to "give up" a lot of money to own an Ingersoll-Trenton. $5, $7 and $9, in nickel, 10-year gold-filled or 20-year gold-filled cases—*these are the prices* at which we are able to offer these strictly high-grade watches, timed to the minute and fit for the most critical user. No other watchmaker can sell a watch of similar quality at these prices.

Therefore, go to your jeweler and say to him the words at the top of this page.

We also make *Ingersoll* models at $1, $1.50 and $2. 12,000 of them are sold daily "as time goes on."

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He Tried "The Golden Rule"

FREDERICK KOHLER, a big-framed, big-hearted man who believes in the literal application of the "Golden Rule," is chief of the Police Department of Cleveland, O. For the past two years and a half, Chief Kohler has been working out an idea. He believes that only a small proportion of the persons arrested by the police are in reality serious offenders. The rest, he believes, are injured by the ignominy that attaches to arrest and the association with criminals that it necessitates. Hence, there has been evolved in Cleveland, under Chief Kohler's direction, the so-called Common Sense or Golden Rule policy of *not* making arrests save in such instances as the evidence is sufficient to hold and convict the offender. Patrolmen are instructed to make no arrest at all, except for serious offenses. Arrests are discouraged where it is evident they would do more harm than good.

FRED KOHLER
Chief of Police, Cleveland

The common practice everywhere with "drunks and disorderlies," petty thieves, bad boys, and small offenders generally, is to "run them in," irrespective of whether or not the subsequent evidence is likely to convict. After trial the majority of such offenders are usually discharged. Positive harm often comes to the person thus held.

Chief Kohler believes it is the duty of the police to eliminate as many of these unnecessary arrests as possible. He thinks it is the duty of the guardian of the law not only to apprehend the real offender, but to help save, so far as he can, those of that larger class of unfortunates who unwittingly or unconsciously become transgressors.

The chief has no sympathy with the altogether too common idea that a policeman is necessarily a brute armed with a night stick. The "Golden Rule policeman" is the people's friend. And under instructions emanating from the chief's office it is decreed that the best "Golden Rule policeman" is the one who manages the offender with the least display of authority, and who gives him a helping hand or a word of friendly counsel, if such is in his power.

"Something besides blue cloth and brass buttons is needed to make a good policeman," says Chief Kohler. And this "something" is the ability to use kindly efforts in easing the friction and ill-temper that so often arise between man and man; to give the unfortunate a "lift" when possible, and to exercise the power of distinguishing the habitual criminal from the man who is not a criminal at heart, but whose fall from legal rectitude is due to some unfortunate circumstance.

The "Golden Rule policy" has resulted in a large decrease in the number of persons held by the Cleveland Police Department. In 1907 the total number of arrests was 30,418 and this was somewhat below the average of previous years. The new policy was inaugurated January 1, 1908. The first year of "Golden Rule" administration resulted in only 10,085 arrests, a decrease of 66 per cent. In 1909 the number of arrests was only 6,018, a decrease of 81 per cent. over 1907.

Under the "Golden Rule policy" about 1,800 persons a month for the past two years and a half have been saved from police court records. To understand just what this means, we must remember that in crime, as in everything else, it is always easier for one to take the second step after he has taken the first. Eighteen hundred less police court records a month means a large decrease in the subsequent number of so-called "second offenders."

So far as the casual observer can see, the city is just as orderly and law-abiding as any other city of half million people. It is probably eve more so, for there are day in which no crimes ar reported to the polic department and days i which no arrests are mad Statistics show that sinc the "Golden Rule policy has been in operatio there has been less actu crime committed and les property stolen than fo many years previous. Ap parently the Golden Ru produces good effects, eve when applied to the lav less element with whic a big city police department has t deal.

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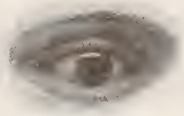

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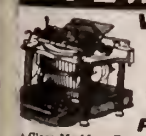

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Founder of Mothers' Day

SUNDAY, May 8, "Mothers' Day," was set apart all over the country for the demonstration of love and affection for mothers. Sermons were

"Mother Jarvis"

preached on the subject and carnations worn in honor of the mothers of the race. It was Miss Anna Jarvis, of Philadelphia, who originated the idea of thus setting apart one day in the year to show reverence for "mother."

Among the Workers

—REV. F. B. MEYER, of London, is to give a course of lectures at the Northfield School this spring on "Exodus and the New Testament Analogues." Dr. Meyer is now making an extended tour of the Southern and Western cities in the interest of the World's Sunday School Assoeiation.

—A CLERGYMAN, ordained in 1887, and with experience as an evangelist, desires an engagement as supply (permanent or charge of Mission work). Prefers unsectarian work. Active, earnest, whole-hearted. London and Edinburgh degrees. Hebrew and Greek scholar. May be addressed, "Pastor," care of THE CHRISTIAN HERALD.

—A FEW DAYS AGO the rooms at 2 West Twenty-ninth Street, New York City, occupied by Miss de Vere (who is now visiting this country as a delegate from the Peace Society of Paris), were entered by burglars and her wardrobe, money and valuables were taken, leaving her practieally penniless, and with only a single dress. Miss de Vere has been lecturing for various churehes and societies on the subjeet of Peace. Any letters will reach her at the above address.

—MISSIONARY WALTER B. WILLIAMS, of Grand Cess Mission, Liberia, writes giving a sad pieture of the moral and physieal degradation of the Kroos who have not yet been evangelized. Tribal wars, "devil doctors," murders and gross superstition and idolatry are everywhere. Mr. Williams has already acted as arbitrator in seven tribal wars, all caused by "devil doetors." In the last nine months encouraging progress has been made by the missionaries and the field is a promising one.

—MISSIONARY J. C. LAWSON of the Industrial Evangelistic Mission, Mt. Hermon, Landour Mussoorie, India, makes appeal for native "substitutes" as missionary helpers in his work. He writes that there is a field of serviee for four native preachers at $60 each yearly; two Bible women at $40 each, and a number of student preachers at $40 each. Any reader who desires to support a missionary substitute at the front and who wishes to take up one of Mr. Lawson's workers as such personal representative ean do so by addressing this journal.

—MISSIONARY H. M. KINNEAR, of Foochow, China, writes: "Last spring an epidemie of *beri-beri* in all the schools brought a good many of the students to us for eare. Among them was a young man from the extreme western part of the province. When he arrived at the hospital he had given up all hopes of getting well, and, with tears streaming down his face, wrote to his friends, telling them that he did not expect to see them again. He was given a Testament, and as soon as he became a little better, he was found reading it almost constantly. Before he left us he was a bright convert to Christianity. He is, perhaps, the only Christian in the Provincial Law School."

The Drakesboro Relief Fund

Mr. James T. Pieree, of Drakesboro, Ky., has reeeived the following contributions to the Relief Fund, which have been applied in aid of the sufferers: W. H. Morris, Payson, Ill., $3; Mrs. H. Dove, Arkfort, N. Y., $1; Mrs. V. P. Clark, Hillsdale, Mich., $2.

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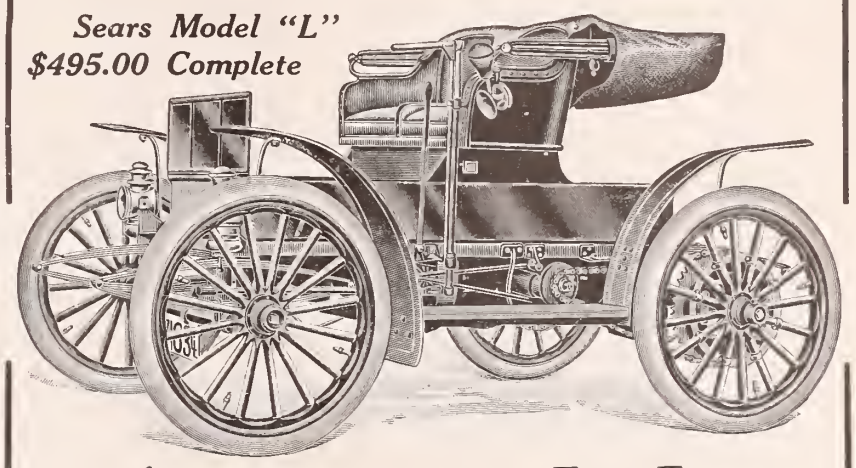

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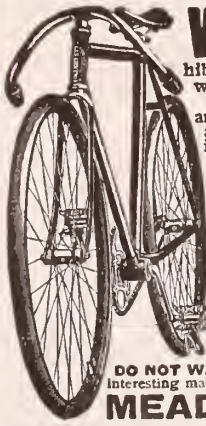

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Scenes at the Great Funeral Pageant of the Late King Edward VII.

1. The nine kings entering Hyde Park. 2. The body lying in state at Buckingham Palace. 3. The body on the caisson, royal charger, favorite dog Caesar, and royal carriages on Piccadilly.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

L. P. C., Greenwich, N. Y. How large do oak trees grow and how long do they last?

There is an oak at Cowthorpe, Yorkshire, England, which is fifty-five feet six inches in girth at the ground. One at Newland, Gloucester, England, is forty-six feet in girth. The last named was a large tree and so recorded nine hundred years ago. The largest oak in New England probably is at Lancaster, Mass. There are some at Waverley Oaks, Mass., of great girth, which were probably good-sized trees before Columbus discovered America.

J. G. O., Joslin, Ill. How is the distance of the earth from the sun determined?

The distance to the sun is obtained by a parallax. This is a measurement of angles, and is purely mathematical. The distance to any near objects in the sky is usually measured by this means. It is one of the simplest of methods and most reliable. S. P. LELAND.

Mr. W. L., Bridgeport, Conn. What does the motto *virtutis amore* on a coat-of-arms mean?

It is the Latin for "through the love of virtue." It is the motto of the Viscounts Valentia of Ireland.

R. H., Canton, O. What is London stone?

It is a stone in the wall of St. Swithin's church, London. It is said to have been placed by the Romans in Cannon Street, the centre of the city, in 15 B.C. It was known historically before 1066. In 1450 occurred the famous incident when Jack Cade struck it with his sword and cried: "Now is Mortimer lord of this city!" It was moved in 1742 and again in 1798 to its present position.

W. B. E., Pittsburg, Pa. 1. When was the eldest son of the King of England first called Prince of Wales? 2. When was Christianity first brought into Wales? 3. Why are there so few Welsh Roman Catholics?

1. The title of Prince of Wales was first bestowed on an English prince by Edward I., who bestowed it on his son, who was born at Coernarvon Castle in 1284. Edward I. had spent many years trying to subdue the Welsh, and by this he hoped to make his rule less objectionable to them and also to signify that they were attached to the English crown. 2. The religion practised by the Druids disappeared between A.D. 300 and 400, under the influence of Christian missionaries. 3. The Reformation in Wales was quite sweeping and a large proportion of the people have been Protestants ever since. The non-conformist element is quite strong.

T. J. W., Selma, Ala. My father often spoke of the year that a killing frost occurred in May, whereby corn that was knee high, and wheat that was well advanced, were all killed. Some one recently stated that the date was May 8, 1835. Does any reliable data exist to show what effect was produced on vegetation at the dates when Halley's comet was visible?

You fail to state where the frost was so severe in 1835. Climatic conditions are purely local and dependent upon local causes. While the low temperature affected some localities, it was, by no means, world-wide. If the presence of a comet in the sky produces any effect on the weather, it has never been detected. It would require 100,000 comets the size of Halley's to make one world like ours. This comet never has come within fifteen million miles of our planet. Its influence would be mathematical only. It would be so slight that it could not be detected by our most delicate instruments. S. P. LELAND.

F. D. McB., Abingdon, Va. 1. Who were the Gentiles, and when did they become a separate sect from the Jews? 2. Who and what were the Sadducees and the Pharisees? 3. Did Luke write the Acts of the Apostles?

1. Gentiles, which means simply "peoples," was a term applied indiscriminately by the Jews to all other nations than themselves. After a time it acquired a hostile meaning, as the Jews gradually drew themselves apart as a "holy nation." The term is used of "Galilee of the Gentiles," where some five nations other than the Jews were represented; the "Court of the Gentiles" outside the Temple area; the "isles of the Gentiles," etc. 2. The Pharisees were a Jewish sect deriving their name from a word which means "separate" or "distinct." They were disciples of the Jewish sages, who held themselves aloof and claimed to keep rigidly the Mosaic laws of purity. They had many religious observances; believed in a future life of rewards and punishments. The Sadducees were another sect, but were free-thinkers, differing greatly from the Pharisees on many points. They rejected the oral law and the prophets and only accepted the Pentateuch, and Josephus says they denied the resurrection of the dead. 3. The general belief among Biblical scholars is that Luke was the author of the "Acts."

Mrs. J. C. T., Hopkins, S. C. 1. Will you please inform me what was the origin of the Maltese cross? 2. Whose is the head on our silver dollar and how came it there?

1. The Maltese cross is an eight-pointed cross made by joining four arrow heads at the points and used as the emblem of the Knights of Malta, who were in reality the Knights of St. John of Jerusalem. All of the great religious orders of knighthood carried some form of cross as a badge, and the Maltese cross was a variation chosen by the Knights of St. John who were often called the Knights of Malta from having ruled over that island from early in the sixteenth century to the nineteenth. The cross of arrows was doubtless selected as appropriate to a military order. 2. The head on the silver dollar is the head of Liberty, a classic female figure, with the band about the head, having long been used early in America and in France figuratively to represent Liberty. It is said the designer copied the profile of an American teacher, but gave it a Greek cast.

E. P. A., Hampton, Ia., sends an enlightening note, apropos of a recent paragraph in THE MAIL-BAG stating the origin and significance of Mr. Clemens' pen name—"Mark Twain." E. P. A. gives this version of the matter: "When Mr. Clemens was a 'cub' pilot on the Mississippi, there was one of the oldest pilots on the river by the name of Isaac Sellers, who was in the habit of jotting down brief paragraphs of plain, practical information about the river and signing them 'Mark Twain,' which he published in the New Orleans *Picayune*. Mr. Clemens made one of these articles, written by Sellers, a text for a newspaper sketch in which he burlesqued the article. He published the sketch in the New Orleans *True Delta*. It offended Sellers so much that he never afterwards signed 'Mark Twain' to anything. When Sellers died, Mr. Clemens was on the Pacific coast, and, as he says, 'needed a nom de guerre' so he confiscated the ancient mariner's discarded one. The foregoing is Mr. Clemens' own account of his appropriating the name and can be found in chapter L, p. 493, of his book entitled *Life on the Mississippi*."

H. W. D., Ridgely, Md. Can an account be had of the number of persons killed by horses by runaways or any other way?

There are no classified statistics showing just what you ask; 40,539 die annually from accidents and injuries and the causes quoted may be included among them.

Jessie A., Providence, R. I. 1. What is the cost of providing an outing for a child at Mont Lawn? 2. How long do they stay there? 3. Are visitors welcome?

1. Three dollars covers the entire cost of a outing for a tenement child at our Children's Home. This includes transportation both ways, doctor's examination, any necessary clothing, shoes, etc. 2. Each child stays ten days. 3. Yes, we are always glad to have any of our friends come and see "The Children's Paradise." The matron will make you welcome.

This eulogistic verse is from a reader, Miss Sarah E. Wood:

The good CHRISTIAN HERALD wherever 'tis sent
On spiritual uplift and comfort is bent.
It quickens the mind, and enlarges the heart
In the lone country, village, and wide city mart.

The writer has accurately described in these compact and well-expressed lines the mission of this journal.

Another reader, Geo. R. Frisbee, Jr., writes us:

"Since THE CHRISTIAN HERALD first had its being, I have read its pages. I have some of the originals still on file, and would feel that the most cherished journal of my list were wanting should I miss it from my stand."

He concludes with a verse in which he likens THE CHRISTIAN HERALD to a constellation spreading its light abroad:

"From sea to sea, from land to land,
As if borne by angel band,
Bringing to the weary peace and rest.
So may it be forever blest."

But we modestly refrain from further quotations. We must thank our poetical friends, however, for their kind sentiments.

The Body of the Late King Edward Being Taken to Windsor

ONE of the most imposing pageants in the history of the world was the state funeral of Edward VII. After the services held in the throne-room of Buckingham Palace, and attended by the members of the royal family and high visiting dignitaries, the body was borne on a gun carriage in an imposing procession to old Westminster Hall. It was followed by King George and his two sons, the late king's brother, the Duke of Connaught, and the kings of Denmark and Norway. These marched on foot. Then came carriages containing the queen mother, Alexandra, Queen Mary and other royal ladies. The body rested three days in Westminster Hall. It was placed on a magnificent catafalque of purple velvet. Over it was thrown the royal standard, its brilliant hues shining in the light from the ancient Gothic windows. On the standard were placed the crown, the orb and the sceptre, all emblems of the royal office. Around the coffin stood gentlemen-at-arms wearing plumed helmets and leaning on their reversed halberds. Further out stood the "Beefeaters" from the Tower of London, dressed in the costume they have worn for over three centuries. They had their partisans turned down and their heads were bowed. Every guard was as immovable as if carved in stone. So tense was the strain of this guard duty that the sentries were changed every half hour at the suggestion of King George.

Rulers from various countries came hastily to London until nine kings were assembled to escort the body from Westminster Hall to Royal Windsor, where the body was to be buried in St. George's Chapel. The procession to the station was witnessed by over a million people, all wearing black or some emblem of mourning. The roadway was lined by 28,000 troops, cavalry, infantry and artillery, and a large body of white-capped sailors. First came the field marshals, admirals and officers of the household, and then a line of black horses drawing the gun carriage with the coffin. Just behind came the king's charger, led riderless, and then the humblest mourner of the day, the late king's pet fox terrier. King George led the eight kings who came to honor his father. The German Emperor came next and then the kings of Spain, Portugal, Norway, Denmark, Greece, Belgium and Bulgaria, and Archduke Francis of Austria. A large train of princes followed, about fifty in number. President Roosevelt, special ambassador of the United States, rode in a carriage with the French representative. The final service at Windsor was one of impressive solemnity, and at its close the coffin slowly disappeared beneath the chapel floor, leaving the empty catafalque to mark its place.

Miscellaneous

A. G. B., Oakhurst, N. Y. Write to the librarian of Congress.

Mr. L. H., Deer Lodge, Mont. Kindly send correct address for letter.

S. E. H. C., Clark Co., Wash. Any letter with their name and addressed to New York will reach them.

J. E. M., Herkimer, N. Y. If you write to the librarian of the Brown University Library, he can give you the information.

M. E. D., Baltimore, Md. We have no information in regard to the memorial mentioned. Write to the secretary of the Y. W. C. A., Denver, Col.

Geo. B. H., Nicholasville, Ky. We believe Mr. Roosevelt was the author of the phrase "predatory rich," or its equivalent, and he would be its best interpreter.

Subscriber, Mason City, Ia. The statement that the eye of the dead photographically retains the impression of the object last seen in life is rejected by scientists and medical observers.

Miss Alice Condiet, the well-known medical missionary from India, now on sick leave in this country, writes:

"My grandmother, Charlotte Ford Condict, lived near Morristown, N. J., and in 1809 she started what was, we believe, the first Sunday School ever started in this country. The Sunday School has always gone on, and now they wish to celebrate the one hundred and first anniversary of its existence. I would like to ask the question whether it can be shown that there was any earlier Sunday School in any part of our country in 1809."

Perhaps some reader may be able to supply the desired information through THE MAIL-BAG.

NEW YORK, JUNE 8, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Miss Mary Dreier | Mrs. O. H. P. Belmont | Miss Anna Morgan | Miss Inez Milholland

RICH WOMEN WITH AN AIM

FEELING that she has a duty to perform, the woman of wealth has entered the field of social and industrial activities. She is no longer atisfied to have money do the work for her. She ealizes that duty is not discharged with the mere igning of a check, and that charity demands more ıan a monetary gift. She knows that social ills re the offspring of underlying social defects and ıat to eradicate misery these must be abol-shed; that to help the unfortunate it is necessary ɔ strike at the conditions from which misfortune prings.

Twelve thousand infants die in New York an-ually because of improper feeding. It is not nough that these be attended in he last stage of their illness, but teps must be taken to keep them n health. Hence the Pure Milk Commission. Thirty-three per ent. of all that die are victims of uberculosis. It is not sufficient hat these be taken care of when ick, but they must be saved ere he disease takes root, and to do his the National Tuberculosis ssociation gives lectures on the mportance of pure air and food, nd warns against the dangers f dark rooms and overcrowded vorkshops. Thousands go wrong. Men laden with troubles, strug-ling in a sea of sordid environ-nents, sink into crime. It is not nough that prisons be built to onfine them. Religion and ethics ıust be brought into their lives o influence their better selves. Hence the settlement worker, vho visits the slums for the pur-ose of teaching the value of a igher life by personal example.

When Mrs. Russell Sage placed er fortune at the disposition of he Foundation she instructed he trustees that "the larger and ıore difficult problems" should e taken up. In her letter of pril 19, 1907, which may be alled a deed of gift, she defines ıe scope of the Foundation, and the limitations vithin which she wishes it to act. She says: "The cope of the Foundation is not only national, but road. It should, however, preferably not under-ake to do that which is now being done, or is likely ɔ be effectively done, by other individuals or by ther agencies. It should be its aim to take up the ırger and more difficult problems, and take them p, as far as possible, in such manner as to secure ɔ-operation and aid in their solution."

Accordingly, in paragraph A the scope has been efined as follows: "The Foundation will not attempt to relieve individual or family needs. Its function is to eradicate, so far as possible, the causes of poverty and ignorance. If the Foundation should attempt to relieve such suffering there would be nothing left with which to perform the higher function of trying to prevent its existence."

The Foundation has been true to this programme and its activities have been directed toward studying conditions with the object of finding possible solutions for existing ills. It has done much educational propaganda and extensive research work, and has published books that are of value to the working class, on subjects such as the standard of living, medical inspection in public schools, women and the trades, industrial accidents and liability laws. Among the propagandist movements to which the Foundation has contributed both direction and financial support are the prevention of tuberculosis, playground extension, care of children, and charity organization.

There are other women who share Mrs. Russell Sage's conception of dealing with problems. Two women at the head of the suffrage movement, Mrs. Clarence Mackay and Mrs. O. H. P. Belmont, believe that political freedom for women will result in material advantages, and that the exercise of the ballot will enhance the welfare of the sex.

Thus it happened that Mrs. Mackay, over a year ago, invited a carefully selected list of people to lunch at the Colony Club and suggested a plan for the formation of a suffrage society. On the 21st of December, 1908, the Equal Franchise Society was organized, with Mrs Mackay as president.

Mrs. Mackay has always shown an interest in public affairs and was elected to the Roslyn School Board several years ago. She is a woman of domestic habits and gives most of her time to her children and home; but she realizes that there are other children and other homes that need attention. So she gives several hours a day to the movement for woman's rights, and keeps two secretaries busy at her office in the Metropolitan building.

Miss Elizabeth Cole and Miss Elizabeth Dutcher Aiding a Labor Movement

Mrs. Belmont is the president of the Political Equality League, to which she gives her individual attention, and in whose headquarters, 505 Fifth Avenue, she spends many hours every day. For years she has been acting as banker for a number of working women, receiving their money, caring for it, and through her knowledge of finance securing the largest interest on their meager savings. She has also built the Trinity Seaside Home at Great Neck, L. I., in which sixty sick children are accommodated. Mrs. Belmont, like a number of other wealthy women, is active in other charitable societies; but she realizes that the solution of social problems is of greater importance than immediate relief in individual cases.

This is the reason why when the shirtwaist makers' strike occurred, in which thirty thousand girls stood up for the recognition of their union, Mrs. Belmont went to their assistance. She was the first of the wealthy women to lend to their cause moral and financial support, paying the expenses of a monster mass meeting held at the Hippodrome, collecting money from her friends for the aid of the strikers, and trying to bring about a settlement.

Mrs. Belmont was not alone in the good work done for the shirtwaist strikers. A number of other rich women flocked to the assistance of the girls, and even the Colony Club, the most fashionable club in the city, or perhaps the nation, opened its doors and welcomed them.

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The American Pulpit

A SERMON BY

Rev. C. H. Parkhurst*

The Soul's Inner Chamber

TEXT: Matt. 14:23—"And when the evening was come, he was there alone."

TO be alone was one of our Lord's habits. Solitariness must, therefore, mean something. It probably means much.

To be alone with one's self is the readiest method of learning to know one's self. It is true, although hardly what we should have expected, that what is remote from us, rather than what is near to us, receives the earlier attention, and therefore excites the deeper interest.

Men commenced to study the stars thousands of years before they began seriously to explore the earth. They have for a long time been investigating the divine character and creating a theology, but only latterly have they given earnest attention to the mysteries of the human mind and spirit and produced a psychology.

It is therefore in obedience to a tendency that has been everywhere and always operative, that our thoughts incline to spread themselves over surrounding territory, rather than to gather themselves in upon ground that is more distinctly home ground; for the man himself is his one original and true home.

The Windows of the Senses

It is a feature of these migratory times that people are almost more likely to be absent from their domicile; that is to say, from the spot that rather from force of habit than from practice they call their place of residence; more likely to be absent from it than to be at home in it.

It is much the same, only more so, in this matter of a man's finding his real place of residence within the precincts of his own spirit. We have five senses; those senses are windows through which the soul gazes into the world around; and if we are not actually away from home and in that surrounding world, the likelihood is that we are at the window looking out.

And there is so much of interest to be seen through those windows that it is rather natural, perhaps, that we shall make more use of them than of the living-room, what our New England fathers used to call the "keeping-room," so-called, I suppose because that was the place where they used to "keep" themselves, instead of scattering themselves through the whole range of contiguous territory.

But if that is the case, and if there is more that is fascinating to us in the prospect than in the introspect, it must be, I suppose, because the things and people that are about us are more interesting to us than we are to ourselves. I know that we do talk about enjoying ourselves. Have you ever considered that expression carefully enough to realize how utterly it misstates the fact? Those words when used by us would seem to indicate that it is ourselves that we enjoy, that we are enjoyable to ourselves, that we find ourselves interesting.

Getting Away from Ourselves

You go off on an excursion through a charming range of country, and on returning say that you have thoroughly enjoyed yourself, whereas the fact is that you have not been enjoying yourself at all; the fascination of the excursion lay in what you saw through your soul's windows, not in anything that the soul itself contained. Probably there are not a great many people that do enjoy themselves. Breathing is difficult in a vacuum and one does not go into the desert to pluck flowers.

We would not encourage a person's confining himself within the walls of his own soul; but that is his home and he ought, therefore, to know a good deal about it, and it is most desirable that he should find in it much that is interesting, and that will pleasantly engage him when there is nothing especial to call him out. His fitness for outside work will be measured by the amount that he finds in himself that is enjoyable when he remains inside. St. Paul tells us in one place that he does not depend for satisfaction upon what is imported into him, but that he is a self-sufficing man—grew enough in the soil of his own mind and heart to supply his personal market and keep him nourished.

Not the whole, but a part of what we call the social impulse, proceeds from the poverty of one's own personal containings. If my own table is imperfectly furnished I shall feel impelled to go to a restaurant. If my own house is insufficiently warmed I shall be inclined to spend as much of my time as possible visiting such of my neighbors as have a good fire in the furnace and glowing coals in the grate.

The Social Passion

He is a happy man, she a happy woman, who finds herself to be a pleasant and satisfying companion, satisfying at any rate up to a certain point; for the world is wiser than any man and larger than any soul, and whatever the wealth of our own internal resources we are not going to forget the fountains of supply that are quite outside of us, fountains human and fountains divine, which we cannot afford to ignore. We are only thinking now of those who go away from themselves, not because they realize that there is that to be obtained outside which they do not themselves possess, but because they cannot be alone without being lonely, and because they are such poor companions to themselves that for variety's sake almost anything and anybody outside will be a relief.

That presumably is the secret of that society frenzy of which we do not all of us know anything personally perhaps, but of which we observe and hear a good deal during every social season. Society devotees may in some instances, certainly, be likened to those impecunious people who stand in the breadline, waiting to be publicly fed because having no larder of their own.

The intensity of the social passion is a kind of barometer measuring the lightness and thinness of the internal atmosphere. This, be it observed, is no plea for excluding one's self from contact with the world and human companionship any more than having a bolt on our front door is a way of indicating that our house is a hermitage. But, as said before, a man is his own home; there is where in the first instance he belongs; there is his primary point of departure. He ought, therefore, not only to be thoroughly acquainted with himself, but to be to such degree inwardly furnished as not to be obliged to run away from himself in order to be able to find reasonable and congenial companionship.

Looking into One's Own Soul

St. Paul could be in jail and still be cheerful. The fact that ports of entry were closed and all importation thereby prevented did not leave him unfurnished. When the disciples came back to Jacob's well after having been in the city to buy meat, and found, to their surprise, that Jesus had been already supplied in their absence, he explained it to them by saying: "I have meat that ye know not of." He could afford to be alone. He could be alone and still not be destitute of companionship. He could be alone without being lonely.

To this should be added that when one is exclusively by one's self the judgments formed will be most likely to be safe judgments. We are more likely to be honest with ourselves when closeted with ourselves than at any other time. One reason why we step outside of ourselves is that we are afraid of what we shall say to ourselves when we meet ourselves alone. People may often look at themselves in the glass, but I do not think that we very often look at our own eye in the glass. When we do, the sensation is a peculiar and uncomfortable one. It is a kind of approach to our personality that is something like looking at our own soul. We really are afraid of ourselves. We get out of doors not only because of what our interior domicile is not furnished with, but because of what it is furnished with. When we lie to other people they do not know it. When we lie to ourselves we do know it.

When we stand outside, in the act of shaping our judgments, forming our opinions, and determining questions of duty, we can proceed with less embarrassment, for there is an amount of fog in the general atmosphere of the world's thinkings and estimates that clothes even those things that are most real and certain with a mist of obscurity. In the natural world we do not move around as comfortably when it is hazy, but in the moral world a certain amount of haze is a relief rather than otherwise, for when we see duty with perfect clearne it is not easy not to do it, and it is never altogeth easy to do it.

When, on the contrary, we remain within, conf only with ourselves, with no one standing by throw in a confusing and unsettling word, and i terrogate ourselves simply and directly, we recei a straight answer. Whatever may be the conditi of the atmosphere outside, within the soul there always pretty clear shining. It is with us all ve much as it was with the Prodigal; when he "can to himself" he knew what to do. He would ha known as well before if he had taken himself in his confidence, instead of letting outside influen intervene.

The Innermost Sanctuary

It sometimes seems almost as though we we each of us two people; and St. Paul in one instan as good as intimates that we are. You are awa that there is something which we are accustomed call the true self, as though there were some oth kind of self that is not true self. We are not goir to involve ourselves in any nice discussion of t matter; but that which we call the true self is fe by us to be a kind of inner sanctuary. Judgir from experience and from the eighth of Roma there is also what might be called the outer cou of the sanctuary, where one can go—where we a quite apt to go—in order to escape the spell of t sanctity of the inner tabernacle, and where we ca think and feel and act as though there were nothir that is exactly serious and holy, but everything u certain, commonplace and profane.

The experience of men differ in many respect but there is pertaining to what we may call t soul's inner chamber a certain sanctity that w must all have felt. We spoke a moment ago abo being afraid of ourselves, not quite liking to loc into our own eye; edging along toward the out world, where is all the disquiet, the dazzle and t noise rather than back into our soul's interior, whe there is shadow and august stillness.

In the old Hebrew tabernacle the inner chambe the Holy of Holies, was God's peculiar abiding plac and into that chamber only the high priest entere and but once in the year. That was a tempora arrangement, but seems to me representative of permanent fact. There is a spot in our being, chamber in our experience, if you please, where Gc and self are the only visitants. Even our deare human friend never quite passes the threshold- almost, but not quite. To such friend we can repo something of what transpires there, but he or sh never quite enters in. It is a sanctuary, a person sanctuary, the original thing of its kind, antedatin every sort of humanly constructed church or templ

Some of the people who gather in a sanctuar like that in which we are worshiping this morning perhaps never quite enter into the holy of holies tha is hidden in each man's own bosom. Each one ca speak for himself as to that. Even into such a co secrated edifice as that where we are this momer assembled one can come, and remain, and participat in all the earnest services of the place an hour an still be untouched; still be unable to repeat th words of Jacob when he said: "Surely the Lord i in this place."

The Solitude of Jesus

But I doubt if it be possible for any one to com clear home to himself, to draw closely the curtai that hangs between the outer court and his hol of holies, to remain there in quietness and for little time to listen to the stillness without prett soon beginning to hear the "still small voice." Tha place is a holier place than this. It is the origina sanctuary. We can come here and only find eac other; not even find ourselves; but when we com into the innermost recesses of our own being we fin more than ourselves, and we learn to know th meaning of the Lord's word when he said: "I ar alone and yet not alone, for the Father is with me.

It was when he was alone that he most ceased t be alone and was wrapped in the arms of the Grea Companionship. It was then and there that he wo his power, that his eyes were so filled with light tha he could see, that the stillness became so intens

Continued on next page

* Pastor Madison Square Presbyterian Church, New York City.

The Soul's Inner Chamber

Continued from preceding page

that he could hear. We do not understand the Lord's life and word and work if we skip his passages of solitude—solitude in the desert, solitude in the mountains, solitude under the starlight.

And what was needful for our Lord is quite as needful for us. But the pity of it is that everything militates against experience that is solitary. Human nature resents the "still hour." Actually to come into quiet-felt touch with the presence of God imposes a strain upon our unhallowed nature that is not easily borne. We feel then the meaning of the words of Peter when he said: "Depart from me, for I am an unclean man, O God."

And there is that in the very circumstances in which we are placed, in the midst of times that are in a condition of unrest, and in the midst of a city that is filled with turbulence, that almost precludes the possibility of such isolation from disturbing contacts as shall allow to us moments separate and still enough to do for us what quiet and aloneness did for our Lord. And yet we need it as much as he needed it, and more. Even the world about us teaches us that; whose breezy days are succeeded by still nights when, as it were, nature seems communing with her own meditative self.

It is an attitude of mind in which all disguises are thrown off; in which conventional estimates are cast aside; in which the merely traditional goes for nothing; in which, for the moment, it is as though God and our own self were the only beings existent. The moment is one of profound honesty. There is in it no attempt at making the worse appear the better reason; no clothing of the spirit's nakedness with borrowed rags of self-excuse.

This is an inevitable means of soul-culture. We cannot grow without our still moments. The tender plant that you would have bud and blossom you shelter from the wind. The child that you would have develop into a condition of health and grace you do not constantly expose to the virulence and turmoil of the outside world. And the more distracting the world in which so much of our life has to be lived and the more full of humanness it is, so much the more faithful do we need to be in the observance of those times of quietness when we shall enter into the still and unpeopled precincts of our own spirit, meet ourselves face to face, and in that meeting discover not only ourselves but gain a sense of the presence with us of that divine Spirit who reveals himself not in the earthquake or the storm, but in those whispers that are almost too faint to be heard, but sufficiently clear to be felt and to be understood.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..WISDOM has no bargain-days.

..FAITHFULNESS is its own fruit.

..IT takes seed as well as soil to make things grow.

..YOU cannot increase short weight with heavy words.

..THE more the pruning the greater the promise of fruit.

..HE builds well the house who lays aright the first brick.

..THE man who does not fear failure seldom has to face it.

..THE resurrection of Jesus Christ is the most proven fact in history.

..NEVER is happiness more clear than when founded on clean-heartedness.

..BETTER the hands that ache from toil than the heart that aches from trouble.

..TEMPTATIONS are sure to ring your doorbell, but it's your fault if you ask them to stay to dinner.

The Children's Pulpit

OUR FLAG DAY

By Rev. J. M. Farrar, D.D.*

JUNE 14 is Flag Day. In the Congressional Library at Washington, D. C., the records show that on Saturday, June 14, 1777, this resolution was passed: "Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in blue field, representing a new constellation." We now have forty-six stars on our flag.

Some one has said: Among the special days of the year, patriotic and religious, Flag Day has a very important place. On this day the beautiful emblem of our country is unfurled to the breeze, and proudly floats not only from the flagstaffs of our public buildings and institutions, but from those of the homes of the people. It fosters greater love for the stars and stripes, and promotes, notably in the hearts of the youth of our land, the spirit of patriotism. Too much cannot be made of our country's flag, and every Junior should respect it. The custom is most fitting, to stand up, uncover and cheer whenever Old Glory is unfurled.

. . .

YOUR Children's Pulpit wants you to do more than simply take off your hat and cheer. The children should sing "The Star-spangled Banner." You have the pleasant voices and it is a very lovely song. How many of you can start the song and sing the first line? Good! good! I am glad there are so many of you who can do this. Now, how many of you can sing all the verses? Not one of you! Oh, my! my! my! Just hear the answer of those who were ready to cheer. One night at Melrose Abbey your pastor and his wife were very much ashamed of a crowd of American girls. It was moonlight and midnight and a crowd had gathered by the old abbey. The Scotch folk sang their songs and asked the American girls to sing "The Star-spangled Banner." They could not sing all of the first verse. They had pleasant voices, but did not know the very lovely song. Listen to this story:

Grandma read not long ago that out of a large class in a public school which was asked to write "The Star-spangled Banner" from memory, not one scholar wrote it correctly, and few could go further than the first verse.

Every Junior who loves the flag should be able to repeat "The Star-spangled Banner" word for word from beginning to end. You should know its history and be able to say why it was written and by whom.

. . .

"THE Star-spangled Banner" was written on August 14, 1814, by Francis Scott Key. Those of you who have studied history know of the war that was being carried on during that year. The British fleet was stationed at the mouth of the Potomac River, and Mr. Key under a flag of truce went there to try to obtain the release of a friend. It so happened that an attack was planned on Baltimore for the night of August 13, and Mr. Key and his truce boat were detained all night during the bombardment of Fort McHenry. Just before the darkness settled down Mr. Key had been watching our flag as it waved fearlessly in the face of peril and danger. All through the long hours of the gloomy night the heavy cannonading went on, but just before daylight it ceased. Mr. Key, who had been pacing the deck of his vessel anxiously, was eager for the first ray of morning which would disclose the result of the battle.

As the dawn broke the first object he saw was the dear old flag still proudly floating over the fort. We can well believe the sight was thrilling and that under its inspiration he readily composed the verses which, as soon as they were printed and circulated, became popular and were sung with enthusiasm all over the city. A bronze statue of Mr. Key, one hand outstretched as at the moment of discovering that "our flag was still there," the other waving his hat exultantly, stands over his grave in Frederick, Md., the city of his birth.

. . .

NOW, Juniors, do you not think you all should become familiar with the words of this grand anthem? How many of you will commit them to memory? You will commit "The Star-spangled Banner" to memory if I will tell you a flag story, you say? Very well.

Philip came into the primary schoolroom one morning and informed the teacher that the flag was up.

"Is it?" said she, doubtfully.

"It certainly is, and it isn't the Fourth of July, or Washington's Birthday, or Lincoln's, and I couldn't think why the flag should be up. Why is it?" The teacher could not remember any anniversary worthy of notice by a flag-raising on that especial day.

"I don't know, I am sure," she said at last. "Go and find out and tell me." Philip hurried away. In a few minutes he was back.

"It's to celebrate somebody's wedding," he reported.

. . .

"WEDDING?" repeated the mystified teacher. "There isn't any wedding on the whole list of our historical celebrations."

"That's what it says on the card, anyhow," insisted Philip. "It's something about a wedding."

The teacher decided that she would look for herself. What she saw on the card was as follows: "This day is the anniversary of the engagement of the *Monitor* and the *Merrimac*."

Do not forget your engagement to commit "The Star-spangled Banner" to memory.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "A very lovely song of one that hath a pleasant voice." Ezek. 33:32.

"Waiting for Me"

HE was a ragged little newsboy who lived with his mother. They were all in all to each other. Tenderly he cared for her, bringing home to her his small earnings, and doing his best to help her in the household tasks.

One day the tired mother, weary of her hard struggle, closed her eyes to the scenes of earth. The lad was inconsolable. How could he live without her? After a few days of giving way to the bitterness of his grief, he began to wonder what he could do to show his love for her.

The picture of the unmarked grave came before his eyes. Other graves were marked by stones; why not hers? Of course stones cost a great deal, and his earnings were small.

But love found a way. At a cutter's yard he found that even the cheaper stones were far too expensive for him. He was turning sorrowfully away when he saw a broken shaft of marble, part of the débris from an accident in the yard. Eagerly he asked the price of the irregular piece. The low figure named by the proprietor came within his means. But he knew he would be unable to pay for cutting the inscription. The brave little chap made up his mind to do his best to prepare the marble himself.

The next day he carried the stone away on a little four-wheeled cart, and managed to have it put in position. One who was curious to know the last of the stone made a visit to the cemetery one afternoon. On his return he thus described in an article what he saw and learned:

"There was our monument, at the head of one of the newer graves. I knew it at once. Just as it was when it left our yard, I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you, when I saw it there was something blurred my eyes so's I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is. But you want to see it on the stone to appreciate it:

"'MY MOTHER
SHEE DIED LAST WEAK.
SHEE WAS ALL I HAD. SHEE
SED SHEAD BEE WAITING FuR—'

And here the lettering stopped. After a while I went back to the man in charge, and asked him what further he knew of the little fellow who bought the stone.

"'Not much,' he said, 'not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then the man came out from the church that had buried the mother, and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. The boy had sold all his papers one day, and was hurrying along the street out this way. There was a runaway team just above the crossing, and—well, he was run over, and lived but a day or two. He had in his hand, when he was picked up, an old file sharpened down to a point that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying, "I didn't get it done; but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me." And, boys, he died with those words on his lips.'"

When the men in the cutter's yard heard the story the next day, they clubbed together, got a good stone, inscribed upon it the name of the newsboy, and underneath it the words: "He loved his mother."

ALLAN SUTHERLAND.

NEW YORK'S NEGLECTED MILLION

W. J. Schieffelin

THE fact that somebody cares for the million or more men, women, and children in New York City, who are not associated with any church or mission, but who respond eagerly to the Gospel message when it is carried to them, is convincingly demonstrated by the crowds that attend the annual meetings of the Evangelistic Committee of New York, to inform themselves as to the progress of the work, and contribute toward its support.

Being neither a clerical conference nor distinctively a laymen's meeting, but a service in which leaders in both classes are actively represented, appealing not to one denomination only but uniting all the great evangelical forces, claiming the interests of scores of churches, young people's societies, brotherhoods, King's Daughters' Circles, indeed of all who have the good of the city at heart, probably no other religious meeting regularly attracts so large an audience as that which crowds the auditorium twice a year for the public services of the Evangelistic Committee.

In view of the unprecedented number of immigrants arriving during the past three months in New York, many of them remaining to settle in Manhattan and the Bronx, increased interest is expressed on all sides in the approaching campaign as it begins its sixth season of summer work in tents and shops and open air. Work among foreigners is one of the most important branches of the summer campaign. Services are held for Italian, German, Swedish, Finnish, Polish, Hungarian, and Bohemian-Slovak, as well as for English-speaking people. Living pictures illustrating the various types of work were presented at the great meeting in Carnegie Hall on the evening of May 16. Dr. Arthur J. Smith, superintendent, outlined plans for the season which opens June 19. Dr. J. Wilbur Chapman made his first great address since his return from his world-wide evangelistic tour. Charles M. Alexander, who has sung around the world three times, led the great evangelistic chorus of 500, with Robert Harkness, the Australian pianist, as accompanist.

Dr. Chapman said that he was just home from a 60,000-mile trip, in the course of which he had preached the Gospel in eleven countries. He related various wonderful experiences in China, Japan, Korea and Australia, concluding with a graphic description of the revival in Wales.

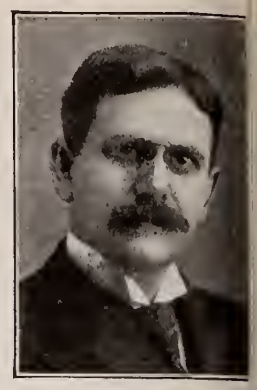
"What can be done in Australia can be done in New York," he said. "Jesus looks down on this great city and yearns for every sinful man. If we had the spirit of seeking, the spirit of compassion that Jesus had, New York City might be glowing with the power of God. Many of the people in the slums of the city are lost members of our own church household. Tens of thousands of young men in the city, if they felt the charm of a Christian personality and the loving hand on their shoulder, would be turned to the Lord. The Evangelistic Committee calls on all Christians to assist in the efforts to seek the lost men and women of the city, to turn the wanderer toward his home."

As living illustrations of the work of previous years, were introduced an Italian saloon-keeper, a Cambridge University man, an atheistic socialist, a successful business man, a longshoreman, and several reformed drunkards — types of the widely-varying classes reached by the meetings.

"I should be presented as a living picture," said R. B. Kimber, vice-chairman of the executive committee, who is acting chairman for the season in the absence of Dr. A. F. Schauffler, who is abroad. "I am a convert to the work of the Evangelistic Committee. I have been convinced that it is the one great movement in which the churches of New York have come together and presented an unbroken front. As we are one in Him we serve, we shall bring others to Him."

William Phillips Hall, president of the American Tract Society, declared that the work of the committee should enlist the support of all who value public order and political purity. He quoted former Police Commissioner McAdoo as saying: "If it were not for religion, all the policemen in New York City could not keep it a safe city."

William Jay Schieffelin, the newly-elected chairman of the general committee, said he had just returned from the Laymen's Missionary Movement meeting in Chicago. "There is widespread interest in evangelical Christianity from one end of the continent to the other," he said. "The Laymen's Movement would by no means neglect mission work at home. Here in New York we have a great opportunity for both foreign and domestic missions. We are commanded to preach the Gospel to the uttermost ends of the earth, but to begin at Jerusalem. When we are told that there are twenty times as many Jews in New York as there are in Palestine this command may well have for us a double meaning. We may feel that with St. Paul we have a special mission to the Hebrews. It is not true that the Jews of our city have a spiritual life sufficient to themselves. While it may not be wise at this time to commence an aggressive campaign for the conversion of the Jews, we may exert an influence to this end by co-operation and Christian example."



Arthur J. Smith

The meeting, which was of great interest and inspiration, was opened with prayer by Rev. William Carter, D.D., and closed by Rev. Dr. J. Wesley Hill. Carnegie Hall was crowded. Nearly four thousand people packed the auditorium and the boxes and galleries were filled. Hundreds were turned away for lack of room. The workers are enthusiastic over the bright prospect of the most successful season in the history of the movement.

A Shop Gospel Meeting among Spanish Workmen

A West Side Tent Meeting in an Italian Neighborhood

A Polish Open-Air Service

Open-Air Meeting on Broadway

AMONG THE WORKERS AT HOME AND ABROAD

—The Ministerial Association of Colorado Springs has taken a decided stand in favor of a closed postoffice on Sundays.

—Missionary Z. Charles Beals, of Wuhu, China, after a short furlough in the United States, has returned to his post. He is making a strong effort to obtain a motor boat to use in his rapidly growing work on the Yangste River.

—Missionary G. W. Verity, of Tia-Au-Fu, Northern China, writes that a crusade is now under way against the cigarette evil in China, which is doing a great deal of harm. It is estimated that cigarette consumers in China spend an aggregate of $700,000,000 per annum on this single vice.

—The American Inland Mission has now seventy workers in the Alleghany and Cumberland Mountains. Last year, they held 3,809 meetings at 134 different points. Their Bible Schools have 4,860 pupils. Under their ministrations, 772 public professions of faith were made in 1909.

—Missionary J. C. Lawson, of the Independent Evangelical Mission, India, writes that at the close of the mission's seventh year, a joyful anniversary was celebrated. A mission bakery has been established at Dehva Dun, and a dairy is under way. A great problem is: "What is to become of converts turned out from home and caste and yet untrained for making a livelihood?"

—Missionary Charles W. Posnett, of Medak, India, writes: "In one village our native evangelist has lately prepared fourteen adults for baptism. The out-caste population in two other villages have renounced their idol-worship and publicly confessed a desire to be followers of Jesus. The people of Beemanapally (a third village), though still heathen, have built a large room. Last time I went to the village they said: 'This is the room we have built and this the land we have given to the new Lord Jesus Christ, and now that we have given a house for prayer you must send us a missionary.'"

Preaching the Gospel in a Stock Exchange

EVANGELIST J. WILBUR CHAPMAN and Mr. Charles M. Alexander, the singer, with their large party of helpers, returned Friday, May 13, from a six weeks' trip to the British Isles. A revival was conducted in Cardiff, Wales, for three weeks, and this was followed by a conference in England and Scotland. At the recent meeting of the Presbyterian General Assembly in Atlantic City a full report of this campaign was given. During the meetings in Cardiff, which opened April 10, services were held for men at midday on the Stock Exchange. It was a wonderful sight. The great gloomy building with its two galleries; signs of business on every hand, scraps of paper scattered everywhere, and keen, alert business men standing on the main floor, while in the balconies were massed clerks, errand boys, telegraph messengers, dock hands and porters.

Mr. Alexander stood on a table at one end of the room urging the crowd to sing "Traveling Home." They didn't know the hymn in the beginning, but soon caught the words and melody. Many a financier stood with bowed head as the clear, vibrating melody rang out through the Stock Exchange. Dr. Chapman would then step forward and give a plain, straight-pointed message. "No man in this building," he would say, "no matter what his sin may be, need turn away from God. I present him to you, God help you to take him to-day." The meetings were packed to the utmost capacity of the gigantic structure.

An afternoon was given over to a special meeting for "old folks." Cabs, traps, carriages, motors and taxicabs were readily offered, and from all over the Welsh metropolis hundreds of aged and afflicted persons were brought to the meeting. These old people, some of them ninety-seven, ninety-four and eighty-seven years old, were asked to sing in Welsh and their quavering

Chapman and Alexander Preaching in the Stock Exchange, Cardiff, Wales

voices rang out with the old familiar tunes. Dr. Chapman then gave a simple address.

During one of the song services, a worker discovered one of the audience to be an American. He had been leading the life of the prodigal. He came a second time and joined in the singing. He sang with a knowledge and feeling that were remarkable. The sermon was the story of a backslider. It is the custom of the missioners to call upon any member of the audience to sing alone. They called upon the stranger. Half turning round and leaning lightly against the end of the seat he sang "Ninety and Nine," of the one who was "far away, far off from the gates of gold."

Lord, whence are thy hands so rent and torn?
They are pierced to-night by many a thorn.

The words came with an appeal that was half a sob, and big tears ran down his cheeks. His concluding notes were as tender as those of a woman. He turned to the platform and with outstretched arms exclaimed, "Doctor, I've come back."

A midnight parade was organized when scores of Cardiff prodigals sought Christ. A notable feature in the revival was the outlining of a great crusade to win one hundred thousand souls for Christ in Wales this year. The leaders of this new crusade are pastors of the different churches and chapels.

M. A. MARTIN.

An Educator of the Negro

PROFESSOR GEORGE AUGUSTUS GATES, lately chosen to be president of Fisk University, is a leader in the movement for the higher education of the colored race. He spent fully thirteen years as the head of Iowa College, and later put in some hard and effective work at Pomona College, California. At the inauguration held in Fisk University, there were present delegates from twenty-six different institutions. To have heard the music and the singing alone on that occasion would have put new life into any band of workers, students and faculty. Mr. Gates is the author of several books on pedagogy. He is still in the prime of life, full of energy and ideas, and his friends predict for him a record of usefulness and great helpfulness in his new position.

E. D. R.

RICH WOMEN WITH AN AIM

Continued from page 539

The meeting at the Colony Club last winter was the most remarkable in the history of the relations between capital and labor. The leaders of society, the richest women of the nation, among whom were present Miss Anne Morgan, Miss Elizabeth Marbury, Mrs. J. B. Harriman, Mrs. Edgerton and others of equal financial and social standing, came to listen to the story of the strike from the lips of the strikers themselves. Miss Mary Dreier, president of the Women's Trades Union League, brought with her ten of the girl strikers, who told their side of the strike in simple, but effective, words.

Miss Anne Morgan, daughter of J. Pierpont Morgan, the great financier, worked for the strikers, and spared no effort nor time in their behalf. She, together with the members of the Women's Trade Union League, have shown to what extent some women of wealth will go to assist the working women. When it was first learned that the police were intimidating the strikers, of whom ninety per cent. were "green" Jewish girls, members of the league went to watch them and to see that they were not abused.

The existence of the Women's Trade Union League proves with what alacrity some women are willing to help their less fortunate sisters. It is the expression of the intelligent woman who believes that the working woman, like the working man, must be organized for her own benefit. This organization is led by women of wealth, refinement and education. Mrs. Raymond Robins is the national president. When Mrs. Robins was Margaret Dreier, she was one of the founders and the principal officer of the New York Branch, of which her sister, Mary E. Dreier, is now president.

These young women have been noted for their great wealth and for their interest in sociological work. They still maintain their position as leaders in society, and give magnificent entertainments in their big Montague Terrace House in Brooklyn. But with all her wealth, social prestige and education, Miss Dreier is at home with the working girls and makes them feel equally at ease. She is refined, amiable and good-natured, and succeeds in gaining the confidence and love of the poor girl at once. She never tires of her work, and attends to it with the eagerness of an enthusiast.

Together with Miss Dreier in her work as officer of the Women's Trade Union League are Ida Rauh, a graduate attorney, whose financial circumstances do not make the practice of law compulsory; Elizabeth Dutcher, Elsie La Grange Cole, Viola Pike, all Vassar graduates; Gertrude Barnum, writer and lecturer; Mrs. Bertha Poole Wyle, wife of Dr. Walter Wyle, well known writer and member of the Immigration Commission; Martha Bensley Bruere, wife of Robert Bruere, general agent of the Society for

Mrs. Clarence Mackay and Her Children

Improving the Condition of the Poor, and a number of other well-known women.

These women worked day and night during the strike and are at present engaged in teaching the working women the value of organization, and trying to unite them into unions and these unions into strong labor federations. The headquarters of the Women's Trade Union League, 43 East Twenty-second Street, is supplied with an abundance of literature on trade unionism, and the entire house is given to classes where girls are taught English, domestic science, civics, and above all else, sociology and economics.

Miss Milholland is a young woman of exceptional abilities and is strikingly beautiful. She is daughter of John Milholland, head of the Batchellor Pneumatic Tube Company, and president of the Constitutional League. Miss Milholland was arrested on the 17th of January because she was protecting the strikers in their task of picketing. The police charged her with "causing an illegal assembly," a charge which she subsequently succeeded in refuting.

It was a question of rights with Miss Milholland. She knew that the rich woman has better opportunities to fight for justice, and this was the reason she undertook to test the case in her own person.

She is an ardent suffragist and had shown her interest in social and political affairs when a student at Vassar College. It was she who, with the help of a few, started the movement in Poughkeepsie for a Juvenile Probation Court. She is a skilful athlete and a powerful speaker.

Women who are sincerely interested in social work seldom have their names on committees, and it is difficult to get any personal data concerning them. The reason is obvious. They do not do their social work from a desire to receive fame, or homage, or honor. They do it from the pure motive of a great interest in social conditions and a desire to better them. Such women have given up much of their personal life to devote themselves to what they consider their cause. For instance, in the Nurses' Settlement there are women who have left their usual rounds of entertainment and pleasures to go down and take a full three years' course of training so that they themselves might do the nursing of which they knew the poor are in such terrible need.

There is at present a course given for wealthy club leaders to teach them the principles of pedagogics and to better to fit them for their work, work which many have shown by their devotion to be a cause which lies near their heart and not a fad which might have been taken up in moments of *ennui*. That the work is prompted by sincerity of purpose and not, as it has been charged, by the desire for publicity, is proven by the fact that the Nurses' Settlement has the largest budget of all the philanthropic institutions in the city of New York: yet it is impossible to know the names of the donors.

HYMAN STRUNSKY.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly at the Bible House, New York City. The officers of "The Christian Herald" are: Otto Koenig, President and Treasurer, Bible House; Geo. H. Sandison, Vice President, Bible House; Theodore Waters, Secretary, Bible House.

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When Roosevelt Comes Home

WITHIN two weeks, our worthy ex-President will turn his face homeward. He has circled more than half the globe, and made the people sit up and think. He is a little froggy from so much speechmaking to universities and other distinguished audiences, but he is otherwise all right. In his own expressive vernacular, he has had a "corking good time" and we are glad of it. He has well deserved all the honors and attentions that have been showered upon him, for is he not our "First Citizen," of whom Americans are justly proud? After all, those emperors and kings, princes and premiers with whom he hobnobbed on such familiar terms; those professors whom he lectured and the great minds of the Old World's learned societies to whom he talked philosophy and war and peace and whom he instructed in international politics are not in it with our Theodore. He stands in a class all by himself and the learned dons of Cambridge University, recognizing this, have invested him with the scarlet robe and the degree of Doctor of Laws. And now he is coming home. Let us hope that he will not appear among us in this complete disguise which Cambridge gave, else not even his own familiar friends would recognize him. We want him to be just as we knew him; a little browner, perhaps, and possibly a trifle grayer, but nothing more. And when the big flotilla of welcome goes down New York harbor to meet him, and the thousands shout themselves hoarse in tumultuous greeting, we want to be there, and to hear the voice that has thrilled Europe as it huskily ejaculates the one characteristic and expressive word "De-lighted!"

Royal Mourners

RARELY has the world seen a spectacle more imposing or impressive than the funeral ceremonies of Edward the Peacemaker. Nine kings followed the coffin and paid the last tribute of respect to one who, though his reign had been short, had rendered priceless service to the age in which he lived. Millions of spectators lined the streets and stood in silence while the cortege went slowly by. Our own ex-President Theodore Roosevelt was a sombre figure in that great pageant, being conspicuous by the plainness of his dress amid the mass of brilliant uniforms and the glitter of decorations. "His strong face," wrote Sir Conan Doyle, "was set like granite." Perhaps the most touching part of this memorable throng, however, was not the splendid array of royalties, the kings and queens and princes, nor the heroic generals and admirals in scarlet and gold, nor was it the serried lines of troops who moved slowly to solemn strains. It was a little group that followed close behind the casket—the dead king's horse, saddled but riderless, and his little white terrier dog, Cæsar, the latter led by his Highland gamekeeper. Like true mourners, with bowed heads and every aspect of dejection, they followed their master on his last earthly journey. Perhaps, amid all the recollections of that memorable day, the great multitude will longest remember the sweet, womanly white face of the bereaved queen, the riderless steed and the little terrier that trotted behind in dumb sorrow.

Strangely Defended

IN the senatorial bribery trial in Illinois, a strange and novel defense has been offered. The assertion was made that Illinois had no law on its statute books making it a crime on the part of a legislator to accept a bribe for his vote for a United States senator. There, as in other States, the election of a senator is made by the joint houses of the State legislature. It was urged by the defense that as this union of the two bodies is made possible by an act of Congress, it is therefore something beyond the cognizance of the State; so, whether money is used or not in procuring the election of a candidate, the State cannot act. It has no law on its statute books covering such a contingency. Without expressing an opinion of the charges made in this special case, it is evident that a defense based on such conclusions is immoral in the last degree. If held to be valid, it would put a premium on bribery in every State in the Union in United States senatorial elections. We do not share the opinion of those who believe that our political system is a mass of corruption, and that the Senate is the worst example of the system. That there is vote-buying and selling, however, is unquestionable. The State that deals the first effective blow at this abuse will establish a much-needed precedent and render a great public service.

Concerning "Best Sellers"

WE wonder what would happen if some of the wideawake publishing houses that are constantly keeping a vigilant eye out for "best sellers," were by any possibility to get hold of a book that would equal the old Bible in popularity. An entertaining magazinist has been industriously canvassing the trade to discover the extent of the popularity of the world's best authors. He found one extremely popular book of which a quarter of a million copies had already been sold and which gave promise of running up to nearly a million "before the demand ceased." Of another favorite writer's long list of books there had already been sold half a million copies. Contrast these figures with the actual Bible output and sales and they seem insignificant. Last year one concern, the American Bible Society, reported a total of 2,826,831 issues, of which nearly 1,500,000 came from the Bible House in New York alone. If we add the product of all the other Bible agencies in America, THE CHRISTIAN HERALD included, the Bible is incomparably the "best seller" this continent has ever known. Further, add the output of the British Bible Society and of the various Continental publishing houses and it will be seen that the Bible has a lead of millions over the next best seller. And unlike those books that rise and flicker a little and then fade into oblivion, the Bible has maintained this lead increasingly through many generations.

Greatness in the Pulpit

TRUE greatness sets a model for the world to admire and to emulate. Perhaps there is no finer quality of talent than that which is seen, but only at rare intervals, in the pulpit or lyceum. That famous prince of preachers, the Rev. Dr. Alexander McLaren, who lately passed away in England, is a case in point. Our correspondent in London, Dr. William Durban, who knew him well, gives us this felicitous portraiture of the man and his methods, which may prove helpful to others:

> Each congregation to which he ministered as pastor successively considered him incomparable in the pulpit, and whenever I had opportunities of listening to him I felt that I could comprehend their enthusiasm, for their admiration was largely shared by thousands of persons of all denominations. His steadfast faith never wavered during all the critical doubts of the age. His acknowledged keynote of success was concentration. He was a man of one book. He told me years ago, as I sat in his study at Manchester, that he never chose a text as basis of a sermon without making the original Hebrew or Greek of the whole context a careful object of study, and he also spent part of every morning in reading portions of the Hebrew and Greek Testaments, besides those on which he was next to preach. With regard to criticism he was conservative, for he said, "The Bible has been criticised enough; it wants appreciation." He was an excellent German scholar, but profoundly distrusted the tendencies and the conclusions of modern German thought. He carefully prepared his sermons by reading and thinking, but not usually by systematic writing. His habit was to jot down ideas roughly on several scraps of paper, with scarcely a single complete sentence. Then he would take these five or six pieces of paper with him to his pulpit, but they remained in his pocket. It was sufficient for him that he felt he had his notes with him. He did not need to look at them; his mind had been saturated with his subject. So cultured and finished were his discourses, thus delivered off-hand, that when reported and published they always read like spoken literature. When excited with fervor, his hands trembled, his voice quavered, his eyes moistened, his face lit up with sunny smiles. And his style grew more and more opulent as years rolled on. Music, poetry, statuary, painting all contributed to its affluence and enhanced its beauty.

With all his splendid talents, he was a man of extreme modesty, not a "social light," but rather a recluse. He kept his hearers always within sight of the Cross or the mercy seat. He was a true servant of the Master and exerted a far greater spiritual influence than many a preacher who studies posing in the spot-light more than the winning of precious souls.

An Ambitious "Son of Vulcan"

AMONG the picturesque features of American biography there are few more attractive than those that tell of men who have risen from obscurity and poverty to positions of power and influence in State and nation. We hear it said occasionally that the day of such cases is past; but we have never believed this. There are many men who have come to the front in this generation who had quite as humble beginnings as Lincoln, the rail-splitter; Grant, the tanner; Garfield, the canal-boat hand; Johnson, the tailor; Elihu Burritt, the blacksmith; or any one of the long roll of those who "hitched their wagon to a star." Apropos, we have the news from St. Joseph, Mo., that John F. Brackenbridge, a sturdy blacksmith, has rolled down his shirt sleeves over his brawny arms, put on his collar and necktie, and entered the race for the United States Senate. John was a cowboy in his younger days, then a horseshoer and he is now a son of Vulcan. By the sparkle of his forge he seems to have dreamed dreams and builded air-castles which, unlike most edifices of the kind, seem very likely to come true. He is a heroic blacksmith, too, for some ten years ago, he saved five lives in a hotel fire, and later, he rescued two men from drowning. On the whole, John the blacksmith would seem to have better stuff in him than some of the men who are merely representative moneybags in legislation nowadays. His future may be full of interest for others besides the people of Missouri.

General Notes

—THROUGH THE will of the late Isaac C. Wyman, Princeton University will receive a magnificent bequest of from $8,000,000 to $10,000,000, making it one of the richest universities in the country.

—OUR GOOD OFFICES have been again in demand as peacemaker in South America, this time by Peru and Ecuador. These republics have had a sharp controversy over a boundary line, and war seemed inevitable when our government proposed mediation by Brazil, Argentina and the United States. News lately reached Washington that the mediation had been entirely successful.

—MRS. DESMOND HUMPHREYS, a talented English authoress, visited us lately. Like most literary foreigners, this lady, who is somewhat noted for brilliant epigram, has something to say of Americans generally as a parting salute. She found American women's voices shrill and pitched too high—the result of loud talking in street cars; but "they are smart and chic," she admits. Boston women she regarded as very "refined"; those in Washington as "cultured," and the New York women "charming." She did not have the opportunity to form an opinion of the other sex as she found the men "too busy making money" to devote themselves to social duties. Our people, she says, do not eat; they gorge! We are not as polite as Europeans and we have no home life to speak of. All of which observations, made during a flying visit, will no doubt be the basis of a future book by this lady, who seems to have traveled through the Middle and Eastern States in a way that suggests a skimming dish.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Robert Fulton Memorial

THE long-drawn-out spectacular and expensive Hudson-Fulton celebration was participated in heartily and happily by hundreds of thousands of citizens. It is fortunate that there is a plan to have a more permanent memorial of Robert Fulton. Forty-two sets of architectural plans for such a memorial were submitted to the Fulton Monument Association, and H. Van Buren Magonigle was the successful competitor. He received a prize of $3,000 for his plans. The monument is to be a water gate, extending from the north side of One Hundred and Fourteenth Street to the north side of One Hundred and Sixteenth Street, New York City, and from the west side of Riverside Drive to the pier line in the North River; from the river, where it is designed to have a landing place in smooth water in a basin protected on both sides by piers, a huge flight of steps will rise to a crowning colonnade. In the centre of this colonnade will be a triumphal arch forming a canopy over the tomb of Fulton, while on the two wings will be two balancing buildings similar in dimensions. The north building will be a large reception hall, while the south building will be a three-story structure to be used for a naval and maritime museum. The water gate will be 563 feet wide by 750 feet long. The steps will number one hundred and sixty. Each column will be 47 feet high and 5 feet in diameter, and will number eighty in all. White marble will be used for the tomb, peristyle and buildings and granite for the balance of the work. Steel concrete will be employed in the construction. The land under the water was donated by the State of New York by special legislation, and the ground necessary in Riverside Drive was given by the city. The $3,000,000 needed for the construction of the water gate will be raised by general subscription. Illuminations, processions, floats and wagons with wax figures, costumed horses and people have had a place in celebrating the deeds of Hudson and Fulton, but it is a wonder to us that at least half of the money spent on the spectacular display was not put into a permanent foundation as a memorial to these men — some educational, scientific or charitable institution which would serve the double purpose of a memorial and a living instrumentality in promoting a better civilization. This water gate proposed by the Fulton Monument Association is in the right direction. It will grace the beautiful Hudson, become a place of interest to the foreign traveler, and be a source of pride and inspiration to the people of our country. The waters of Jordan were separated as the ark approached them, and the people went over dry shod, and in memory of that fact Joshua commanded one man from each tribe to take a stone out of the midst of the river bed and make a monument on the other side. Now the people of this nation build a monument on the Hudson River bank in commemoration of the man who made it possible to move across or up and down the stream almost as swiftly and safely as on dry land.

That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then shall ye answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever. (Josh. 4:6, 7.)

The Beautiful "Water Gate" Memorial to Fulton, to Be Erected in New York

Congo Reforms Promised

From Brussels there is a telegram indicating that King Albert has approved the plans for reforms in the Belgian Congo, which will become effective on July 1. A large territory will be opened to free commerce on that date. The reforms include a reduction in the taxes, which will be collected in money and not paid by labor, the substitution of native for white officials, the restriction of obligatory labor by adults to works for the improvement of their own condition, and the suppression of polygamy. The cruelties of the Congo have been amongst the worst scandals of modern times. The loss of limb and life to the natives by the hand of oppression and greed has made a chapter of human crime sickening to read, and it is a fortunate thing for the native people, as well as for the credit of the race, that these abominations are to end. The promised reforms in the Congo suggest the words of the prophet:

Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? (Isa. 58:6.)

Sage Memorial Church

The Russell Sage Memorial Church given to the congregation of the First Presbyterian Church of Far Rockaway by Mrs. Sage in memory of her husband was dedicated the afternoon of May 11. The church and its buildings occupy a block. The church is cruciform in plan and is completely equipped with every modern improvement. It is said the church represents an outlay of $400,000. An endowment of $100,000 has been given by Mrs. Sage to aid in its maintenance. The organ cost $8,500 and the memorial window is one of the most beautiful in the United States. The church was dedicated by the Rev. Dr. Robert G. Leetch, the able pastor of the church, assisted by the congregation. The Rev. Charles H. Sholey offered the invocation, the Rev. Lyman D. Calkins read the Scripture lesson, the Rev. Dr. James David Burrell preached a powerful sermon, and the beautiful memorial address was delivered by the Rev. Dr. Arthur T. Pearson, a relative of Mrs. Sage. Appropriate greetings from the Presbytery of Nassau were given by the Rev. Dr. Alexander G. Russell and the Rev. Dr. Frank M. Kerr. The music was most beautiful and inspiring. Dr. Pearson emphasized the fact that Mrs. Sage had built the church out of her personal love for Christ as her divine Saviour, and that all her acts in life had been and would be directed by that motive. Dr. Burrell said the church was of value because it was built on Jesus Christ as the cornerstone, and on the divine authority of the Scriptures as a foundation, and that its object was to build up character and fashion a temple for the indwelling of the Holy Spirit. He took as his text:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. (Eph. 2:20-22.)

King George's Beautiful Spirit

King George has captured the hearts of his subjects at the beginning of his reign by the beauty and benignity of his spirit. It would be hard to crowd much more of love for fellowmen or faith in God into the same space as is to be found in the first letter issued by him from Marlborough House to the Home Secretary for transmission to all parts of the Empire, which is as follows: "To my people: The voice of affection, of loving devotion to the memory of my dear father which has come from every part of the Empire, the outward public demonstrations, especially those in the capital during the two stages of his passing to his last resting place and the pathetic manner in which vast multitudes of his loving subjects patiently and reverently awaited opportunity to pay a last tribute to his memory, have profoundly touched me and my whole family. A sorrow so sudden and unlooked-for might well have been overwhelming, but the sentiments evoked by it have made me realize that it is a loss common to me and to my people. They share it with me. I do not stand alone. With such thoughts I take courage and look hopefully into the future, strong in my faith in God, trusting in my people, cherishing the laws and constitution of my beloved country." The tenderness of his spirit was also expressed in the many pardons he granted to prisoners in England, Wales, Scotland and Ireland. Remission of sentences will be given only where the prisoners' conduct has been satisfactory. Those who have one month or more still to serve will be released in one week. Those who have a year or more to serve will be released in one month. Those who have three years or more to serve will be released in two months. Those who have five years or more will be released in three months. All persons in the navy who are under sentence of imprisonment for periods not exceeding three months for disciplinary offenses, including drunkenness and desertion, will be granted remission of the remainder of their sentences. Similar clemency is promised the soldiers. Men undergoing sentences by court-martial not exceeding fifty-six days will be released. Those under sentence of greater extent are granted a remission of half the unexpired portion. Men undergoing imprisonment in military prisons and barracks are granted a remission of half their unexpired terms. A pardon will be granted to deserters under regulations that shall be published later. When the king spoke the word pardon, the penalty of the law lost its power over them. Jesus the King has only to speak the word pardon and the fettered spirits of the children of men go free. Jesus himself said:

If the Son therefore shall make you free, ye shall be free indeed. (John 8:36.)

France Pensions the Aged

The French Senate recently concurred in a measure which some time ago passed the Chamber of Deputies, pensioning all French workmen over sixty-five years of age who have not been provided for by previous pension legislation. This will give each workingman, of the required age, about eighty dollars a year. England has taken an advance step in this regard. It is one of the best evidences of the common sense, gratitude and genuine Christian spirit of our time that the men who have worked hard, and have reached more than threescore years, should have this material help in smoothing their pathway to the tomb, illustrating the divine providence our Lord promised.

And even to your old age I am he; and even to hoar hairs will I carry you. (Isa. 46:4.)

Sows Neighbor's Field

Mr. E. W. Straley, a farmer living near Des Lacs, N. D., was sick during the winter and spring. The time for the sowing of wheat found him dangerously ill in bed. The neighbors got their heads together, set apart a day and with twenty-two outfits of plows, harrows, drills and other agricultural implements, one hundred acres were ploughed, harrowed and sowed with wheat on a single day. The women also came from their homes with baskets of lunch which was served to the men on the lawn. The ministers of that neighborhood will have to preach very eloquent sermons and the people will have to live very correct lives to do as much good in that community as that beautiful act of charity. Not a single one of those farmers who came that day will be a cent worse off at the end of the year, and the sick man will have the harvest as support for his family. In these days, when the passion seems to be to outrun and take advantage of a neighbor, it is a glorious thing to see this act of brotherly love. It certainly has in it the element of the religion of Jesus Christ.

Whoso has this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (I. John 3:17.)

FRIENDS OF PEACE AT LAKE MOHONK

THE SIXTEENTH ANNUAL GATHERING OF DELEGATES TO THE PEACE CONFERENCE AT LAKE MOHONK, N. Y.

THE sixteenth annual gathering of the Lake Mohonk Conference on National Arbitration took place on May 18. It was a most representative assemblage, including diplomats, educators, jurists and leading clergymen from our own and other lands, who had met there at the invitation of Dr. A. K. Smiley, the founder of the organization and the general host of the assemblage. A number of striking addresses were delivered, dealing with the various phases of the peace and arbitration problems.

Among the leading speakers were Dr. Nicholas Murray Butler, president of Columbia University, who hailed the establishment of a national Arbitration Court at The Hague as the greatest step that has yet been taken in the direction of securing the world's peace. Dr. Benjamin F. Trueblood of Boston gave a review of the year's work for the peace movement. Professor John B. Clark of Columbia University spoke on "An Economic View on War and Arbitration." He said that fifteen billions of lives had been sacrificed in war during historic times, which had involved a direct expenditure of forty billions of dollars and an indirect loss of an equal amount. He believed that the evil of class antagonism, the socialistic menace, and the strife between capital and labor would be largely removed if the vast sums now expended on militarism could be used for improving natural resources, bettering education, caring for the aged and sick, fighting disease and doing other work for the general benefit of the race. Peace would thus be, to a large extent, a solution of economic evils. Other speakers were Robert L. O'Brien of Boston, Edgar E. Clark, Rev. Arthur J. Brown, and William Jennings Bryan.

On May 19, a service in memory of King Edward the Seventh was held by the conference. The hundred-dollar prize for the best student essay on arbitration was awarded to George K. Gardner of Harvard. A resolution was adopted recommending the appointment of a committee to consider the best method of giving our government the power to enforce its treaty obligations in the federal courts. Another resolution, which was also adopted, was for the appointment of a committee to co-operate with Canada in its Peace Centenary in 1914.

The platform of the Mohonk Conference congr- ulates the country on the progress of the pe: movement and especially on the proposed Inter- tional Court of Arbitral Justice. It commer s President Taft's declaration in favor of the ar- tration of international differences, and recommer s the negotiation of general treaties of arbitration s soon as possible. It reiterates its former declarat n in favor of the reduction of military and na l establishments.

Shortly after the Mohonk Conference, the Brit n Peace Society held its annual meeting in Lond . It was addressed by Mr. Carnegie, who urged wo l peace, and there were expressions of a strong h e that the new British monarch and the Gern n Emperor might join hands as the "Peace Lords" f Europe. It was announced that, since the f t Hague conference met, no less than one hund l treaties of arbitration have been ratified betw n different countries. A proposition was made Sir William Mather to inaugurate a world-w e peace movement, which met with prompt appro l from the delegates.

A DAY WITH THE PRESIDENT

FEW of the visitors to Washington who go up to the White House, shake hands, if there is a levee, with the President and then find themselves out doors again in a few minutes, have any idea of the way in which the time of the chief executive is taken up during his long and arduous day. It is not all handshaking and pleasantry as one might suppose from the smile and greeting they receive in their hurried passage through the room under the guidance of their Senator or Congressman. It is one of the busiest business offices in the world.

Mr. William Bayard Hale has written for *The World's Work* an interesting and comprehensive article on "The President at Work," which gives a vivid idea of the daily ordeal of Mr. Taft in his office in the White House extension. The following is from Mr. Hale's article:

The setting, writes Mr. Hale, is one of more dignity than any previous President has enjoyed. The executive offices have been generously enlarged. There are commodious waiting rooms and ample lobbies. The President's private office is now an oval chamber in olive-green and white, with some architectural grace marking the Georgian fireplace, the windows (their curtains embroidered with the national arms and crest), and four doors—which invariably puzzle callers unfamiliar with the geography of the place. On the walls are just two pictures: a photograph of Mr. Roosevelt, outraging taste in a garish gilt frame, and a painting of President Taft's father, looking like the mellow statesman that he was. Half encircling the room are set-in bookcases, the eight doors of which reflect eight images of gesticulating congressmen. An echo inhabits the chamber—as often is the case with oval rooms—frequently conveying the whispers of cautious visitors in megaphone utterance to ears thirty feet away.

The President would be satisfied to see his visitors in a public whispering gallery, but most of them think that they have private and confidential communications to make, and some now and then succeed in luring him to the adjoining cabinet room, through the open door of which the President's voice is heard speaking more loudly than ever. Mr. Taft has never learned to whisper. For the most part, he gives audience sitting at his desk or standing in the centre of the room. The expression "gives audience" may not be a republican one, but it best describes what the President does. Mr. Taft is a good listener. Mr. Roosevelt's accomplishments—lay in another direction.

The President gets up about seven o'clock. He exercises, breakfasts, reads the Washington *Post* and the New York *Tribune* and glances at the first page of the New York *Times* and the *Sun*. At 9.30 or 10 o'clock he walks by his private passage to the executive offices.

On his desk the President finds a list of his appointments for the day, the letters which demand immediate personal attention, and half a dozen more newspapers. On top always lies the Charleston *News and Courier;* the President is particularly fond of the pungent style of Mr. Hemphill, who is just taking charge of a Richmond paper. Mr. Taft is not a great newspaper reader, but what papers he does read he reads in their original state. No clippings are submitted to him.

The morning letters rarely number more than a dozen. He disposes of them in a few minutes. He dictates swiftly, steadily, his eyes on the floor, never changing a word. Mr. Taft used to hesitate, correct, and revise a good deal, especially when dictating speeches. He has acquired the habit of making his first dictation generally final. For one letter which has to be submitted to the President, Mr. Carpenter, the secretary to the President, answers ten. But the President signs nothing, except purely formal notes, which he has not himself composed.

The General Levee

The first appointments are fixed for ten o'clock. For a few minutes before that hour, however, the doors are opened for a general reception. At this from fifty to two hundred people pass rapidly through the office. Each has a grasp of the President's hand and a word.

It is a case of all sorts and conditions of men. They come from every State of the Union, from the ends of the earth and the islands of the sea. Most of them are conscious of an experience to be ever remembered and to talk of. Those from the South and West, in particular, are manifestly exalted with patriotic sentiments as they clasp the warm hand and look into the sunny eyes. Everybody goes off smiling.

"Not ninety, surely!" exclaimed the President as he greeted a venerable gentlew n whose son had mentioned her age.

"No, I shall be ten years younger from is hour," was the instant rejoinder.

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President Taft is keenly interested in wh is going on at the other end of Pennsylvania e- nue. With senators and representative ne freely discusses the measures under consi a- tion. At this moment the Railroad Bill i he centre of legislative interest. Several sen rs call for enlightenment as to the purposes o he bill and the administration's willingness t le- cept amendments. Mr. Taft makes it clea at he is not insisting on the bill in detail. le listens carefully to criticisms; in two cas he refers senators to the attorney-general fo he draughting of proposed amendments. N he wouldn't particularly oppose a propositi to lodge in the hands of the President, inste of those of the court, the power to order pu a- tions of rates; he does insist that the class a- tion feature be retained.

One senator, suggesting an amendmen e- marks: "This could do no harm, and ld satisfy a certain public sentiment."

Mr. Taft takes fire. With immense e- mence he answers:

"I will do nothing to satisfy public senti t. The bill may be altered to make it more e- tive, but I will have none of any pro on worked in to pacify anybody. I am away st that. When I learn I've stirred up a new rt of criticism or a new set of critics, I feel rt of gleeful satisfaction!"

Confessions of a President

This is a note which you hear again nd again. We have to do with a President no has but one concern, one motive, one thou — the good of the country. He resents inst ly and angrily any suggestion that he tem ze with public sentiment. Public sentiment it reaches Washington seems to him a thin n- stable and artificial. In newspaper crit sm he takes no stock. He puts his trust i he good friends around him and the conscio ss of his own integrity. He has come—it no secret that President Taft has come—to de air of popular applause or even of popular u er- standing.

Here is a visitor who urges a campai of publicity; he tells the President that a he country needs to bring it to his side agai a knowledge of his views and his purposes. he President could if he would command ar greater volume of publicity than can his e- mies. He ought to expose the hypocrisy the insurgents, give the public the facts, beat all to arms in defense of causes which mig be lost because of the treason of the very me o are shouting loudest for them.

President Taft says in substance:

"What's the use? I have resigned mys to misunderstanding. I don't say that I'm in- different to public opinion, but I have sed to count on it or hope for it. I must wa for time and the results of my labors to vin ate me. They will do so. I have a profoun nd abiding faith in the people. Their final dg- ment will be right. But it will not be giv til the results are clear—as they will be."

A Costumed May Party of Children in Central Park, New York

THE longing for the green grass and the flowers and woods, which awakens in every heart with the coming of spring, is strongest among the children. In the cities the parks at that time are thronged. Especially is Central Park in New York the Mecca of large and eager parties. These are usually under the conduct of parents or teachers. The May parties are the gayest of all. Here is one in which fancy costumes play an important part; and the fresh air, the freedom and the joy will brighten the dull eyes and put new spirit into the lagging footsteps of these city-bound little ones.

THE HOME QUEEN'S REALM

Women in Council

By MARGARET E. SANGSTER

AM glad to discover that the plaint of the discouraged husband has reached many sympathetic hearts. Some of the letters received e almost too personal and intimate for publica-n. Every one concurs in censuring the man who stes good money on tobacco, and several friends ote Mr. Andrew Carnegie with approval. That ny Scot, an eminently successful man of busi-ss, has put on record his opinion that the money sted by most smokers on tobacco would in a few ars amount to a goodly sum in hand, which they ght invest to their pecuniary profit. Here is tter number one:

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Practical Suggestion "Have wife and husband apply immediately to United States Court for bankruptcy proceedings; im exemptions allowed by law for beginning of w start. With exemptions repurchase old home. art over and all the neighbors will gladly help. ultry is the greatest revenue producer in this untry for amount invested."

G. W. H.

. . .

the Discouraged Husband "Get work. There is nothing that ll help you to regain grip ile you cherish a determina-n to lose it. The man who honest, industrious and who eets reverses with a renewed termination to win out in the ruggle against misfortune is re to find people lenient with m, and willing to allow him ne to get on his feet."

J. L. P.

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e mid Wife "The wife who is so timid that e shrinks from conducting mily prayers in the presence guests should remember that is they who acknowledge God all their ways who may ex-ct his blessing and direction. r. Moody used to tell a story out a man whose wife urged m to have family prayers in e kitchen when they had mpany in the house. The an's reply was: 'I honor the rd too much to ask his pres-ce in the kitchen when I have nother room where I receive mpany.'"

J. B.

The timidity of a wife who is nused to leading family pray-'s may in the absence of her usband be overcome if she ill simply hand the Bible to a guest and ask him her to read a psalm. The whole family may then nite with guests in repeating the Lord's prayer. he point of Mr. Moody's story was that the kitchen as to be regarded as a place for hiding the fact at they had family worship. This would have en cowardly. There is no reason for regarding e kitchen as an undesirable place for prayer, pro-ded every one is allowed to meet in that abode of mely comfort.

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dividual ommunion Cups "Taking communion in a church where individual cups are not used is to me a dilemma. Two abbaths ago I attended services where over forty nelt at the altar, the pastor passing the wine in a ngle cup! My feelings were such as utterly to nfit me to partake worthily. Inasmuch as all are ught that it is not only unsafe, but uncleanly to se public drinking cups, what is to prevent feelings f disgust at such a service as the foregoing?"

F. S. K.

Many thoughtful people and also many members f the medical profession look upon the passing of e cup in the old-fashioned way as unhygienic and angerous, a means indeed of conveying contagious iseases. The individual communion cup has much to recommend it to universal use. This topic remains open for discussion.

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Selfish Mourning "May I state a case? A year ago we lost from our family a darling little sister. Her loss left us very sad. The sight of her vacant chair and empty bed cast a shadow over the whole house. Yet we all tried to rise above our grief, my mother being the only exception. Since Amy's death mother has not been seen to smile, the piano is never opened and the shades are drawn down before the front window. No matter what the weather may be mother goes to the cemetery every day and comes home sadder than ever. The result is that my brothers, aged seventeen and nineteen, are turning away from home and getting into bad company. Do you not think there is such a thing as selfish mourning? I should not dare to consult you in this way if I did not feel sure that my mother would not even glance at the paper. She is completely absorbed in one thought, and that is the thought of the little one who is gone from her care."

ELDEST DAUGHTER.

If you possibly can do so get your mother away from home for a much needed change of scene. She will hardly be able to throw off her grief while she remains where everything reminds her of its occasion. Be patient with her. Her grief may be selfish, but she cannot pull herself out of her depression without help. Do all you can to interest those brothers and, as the eldest daughter, take on yourself the duty of drawing up the shades and letting in the sunlight.

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Life's Ups and Downs Flashlights on the ups and downs of life are often thrown apparently by chance in the intercourse of social settlements. An Italian employed as a janitor in a settlement on the East Side was observed by one of the visiting managers as having a look and bearing much above the work of an ordinary laborer. His face denoted keen intelligence, his speech was refined and his hands were those of a scholar. Upon inquiry she ascertained that the man was of good birth and education, and of faultless antecedents, but a succession of misfortunes had brought him to poverty in a strange land. He was bravely and honestly and thoroughly doing the work assigned him and it proved a stepping stone to tasks for which he was better fitted.

A student at Columbia University was living with his mother at one of the large hotels in New York. When preparing for an examination he often brought his books to the table and worked at Latin and Greek between the courses of his dinner. It happened one evening that he had considerable trouble over his Greek. The man who waited on the table saw his predicament and finally said quietly: "If you will let me come to you at such a time this evening I will be glad to help you over that translation." The boy was surprised, but eagerly reached for any aid in sight. It transpired that the waiter was a graduate of a European University, abundantly able to coach the puzzled student.

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The Critical Spirit Wherever else the critical spirit is in order it should withdraw into the background when one is in church. To criticise the sermon is almost wholly to lose the benefit which might be derived from it. To criticise the music, to be distressed if the soprano's voice is too thin or the contralto is out of tune, or the bass too heavy for the rest of the quartette is to drift entirely away from the realization of praise. People should attend divine worship with two objects in view: One to praise God; the other to receive instruction. Both these objects are defeated if the critical spirit is suffered to intrude.

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Presence of Mind In an emergency the woman who has presence of mind acts promptly and does the best thing that she can without screaming, shrieking, or ringing her hands. Most of us have plenty of resources on which we can draw when there is no particular reason, just as there are few people who could not make a brilliant after-dinner speech were they called upon the next morning. To have presence of mind in the face of danger one must have a habit of self-restraint in the usual business of the day. Now and then a foolish young girl excuses herself for a neglect or omission on the score of absence of mind. To be absent-minded is by no means a credit to any one; rather it is a disgrace. Presence of mind may be cultivated and to cultivate it is within the power of every man and woman, if only its importance is realized.

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In Packing a Trunk The proper packing of a trunk is a fine art. Garments should be folded, not rolled. The heavier articles should be at the bottom of the trunk. A generous supply of tissue paper to fill up little spaces and to puff out the sleeves of gowns and keep hats and bonnets from rolling about is a great convenience. If a trunk must be opened at intervals during a journey, the practised traveler places near the top those contents for which she will have use. A trunk may be so carefully packed that it may be opened weeks after it is locked and not a crease or wrinkle will be found in the dresses that repose in its depths.

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The Oiled Feather When you are annoyed by a creaking hinge, instead of allowing the jarring noise to continue, take a feather and a drop of oil and abate the discord. Equally when there are jarring elements and contrasting temperaments in the family try what can be done by using the oiled feather of timely sympathy, cheery jest, or tactful change of subject.

German School Children Heading a Festival Procession

Beneath the burdened branches
The happy children march;
Above them lift the tree-tops
In a triumphal arch.

Their faces, sweet and rosy,
To greet their festal day;
The old who watch feel young again
And wish they, too, might play.

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER ELEVEN—*Continued*

CAPTAIN JANSEN roared with mirth; Batavius looked into the sweet, innocent face doubtfully. What did the girl mean?

"Well, I know not. If I judge correctly—and I generaly do—I believe I said just sufficient. I should have stayed and dined with the notables, but— I was not asked by any one. So here I came."

"Here thou art welcome," answered Captain Jansen heartily. "Draw thy chair to the table."

"The army like me not," continued the offended man. "I have been too kind to the naval officers, and John Benson tod me the army and navy men were always at swords' points."

"When John Benson told thee that he was not making good use of his time."

They were just seating themselves when Rose reentered the room. She gave Batavius a glance full of mischief and triumph, and then took the seat the Captain had kept for her, between himself and Virginia. Then she looked around and asked: "Has no one any remarks to make about my appearance?"

"In that fashion I like thy hair. It is the old Dutch fashion."

"The way you wear your hair is a very serious matter," said Rose. "I learned that from the Court hairdresser, and he surely ought to know. When my aunt went first to London she wore her hair as I generally do—all curls, and twirls."

"I hope," said Madame, "you got a good letter from London—full of good news."

"Upon my honor, it is full of wonderful news—romantic news—quite unexpected, too."

"Does it concern the Stamp Act?" asked Captain Jansen.

"Or his Majesty?" asked Madame.

"His Majesty has nothing to do with my news. It is about a person we all of us know much better."

"Perhaps Mr. Franklin," suggested Virginia.

"No. I will stop all your guessing and tell you plainly that the whole long eight pages of my letter was about our old friend Lieutenant Joris Artaveldt."

"Oh! oh!" cried Batavius, "has he been getting into mischief and trouble? I expected it—and my expectations are usually correct—also, he is touchy, proud, has no experience, and no self-control — a mere boy, not fit to be turned loose in London."

"You are altogether wrong, Captain. He is the very child of Good Fortune, the very hero of Romance. All London is raving about his luck—for his cousin, the eccentric Squire of Settlebourne, put fifty thousand guineas in the Bank of Engand for him on his birthday. It was an absolute gift."

"I believe nothing of such nonsense!" said Batavius with angry scorn.

"My aunt's word against your opinion, sir, every time!"

"Well, then, little lady, what says your aunt? The whole story tell to us. That will be best."

"She says the mother of this wonderful youth was a Miss Agatha Settle of Settlebourne—a great beauty, and a great horsewoman."

"That is the truth," said the Captain. "I remember when Justice Artaveldt brought her here."

"The present Squire was her cousin, and he loved her, and has remained a bachelor for her sake."

"Why the deuce should he do that?" asked Batavius. "There are women enough to have, and to spare, and—"

"There was only one Agatha Settle. Captain De Vries, if you interrupt me again I shall ask that you be put out of hearing. When Joris visited him he took an instant and passionate liking for the youth, vowed that he was the image of his adorable mother, and that he should be as his own son for her sake. In a few days Joris had set him on fire about American affairs, and as he was member of Parliament for Settlebourne, he resolved to go to London and tell the Ministry what he thought of their unconstitutional robbery. So to London they went, and the Squire suddenly appeared on the floor of the House of Commons, and thundered such a speech in the ears of its members that the House was in an uproar. Mr. Pitt thanked him, the Opposition benches cheered him."

"A fine old man," said Madame. "Very much I like him."

"I thought Joris——"

"*Lieutenant Artavedlt* from you, Captain De Vries."

"Well, then, I thought he was against the colonists."

"You usualy think wrong, Captain De Vries. In his father's house he put the fifth clause of the Decalogue before the Stamp Act—but as soon as he was free to make or mar his own life, he spoke his own words."

"Never mind, Batavius," said Madame. "Very interesting is the story of Joris—go on with it."

"I hardly know where to begin."

"My Lady Rose, are you telling us the truth?"

"Captain De Vries, the truth is good enough for me, who am content with my fortune. Your passion is only for money, therefore you lie and prosper—and think others as bad as yourself."

"In business, my lady——"

"Business!" she ejacuated scornfully. "Business! I roll in a higher orb!" Then turning to Madame, she continued, "I will pass by the adoration of London society for Lieutenant Artaveldt—the dinners by aristocratic clubs—and come to the lovemaking!"

"Ah! ah! I thought so!"

"Be still, Batavius."

"You must know," continued Rose, "that in all these diversions Joris and his cousin were close companions. Suddenly Lady Molly Trefuses appeared, and the Squire was eager for Joris to marry her. Lady Molly was pleased with the proposal, but my aunt says Joris would not listen to it. He vowed he would be a bachelor like his cousin, and for the same reason; so the lovely Trefuses, with her easy fortune, and her pretty Cornish castle, is disappointed and disconsolate."

During this last sentence Rose had been gently touching Virginia's foot with her own, and when Virginia looked up, it was to reveal eyes full of light, cheeks tinted like a rose, a mouth tremulous with happy smiles, words that were like spoken laughter—a girl altogether full of hope, tenderly thinking of the past love, and radiantly trusting for its future.

The Captain and Madame were equally impressed by the good fortune of Joris—but they took the facts differently. Jansen said dubiously, "A queer story Lady Rose has told us—dost thou believe it, Katrina?"

"Every word."

"The other day I met Justice Artaveldt, and I thought he walked as if he owned the earth."

"A very fine, fortunate son he owns. Virginia knew who and what she was loving. Thou hast spoiled her life, and broken her heart."

Continued on next page

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The Strawberry Handkerchief

Continued from preceding page

"If I was thee I would talk some common sense. All women pretend not to like the man they have to marry, and then about the same man they turn crazy. They would marry him, and no other. Virginia is like the rest. Very contented she is now with Batavius, and the wedding is all right."

"That is not my thought. Virginia hates Batavius."

"No! No!"

"Hates him worse than ever. Why she has borne him better lately, I know not—but I think she intends to kill herself."

"*Hush-h*, Katrina! Ashamed thou ought to be to think such things. Thou, too, wished her to marry Batavius."

"I? Never! I told thee from the first it was wrong. I never liked the man. I always liked Joris. A lovely couple Joris and Virginia would have made."

"Many times thou hast said to me, 'Batavius would make a good husband.' "

"For some women, yes. For Virginia he is the last man in the world. She hates him."

"Why?"

"Can I tell why men and women love or hate each other?"

"Lady Rose helped on the hatred."

"Perhaps."

"And now she will marry our Arent. I like not that bargain."

"Meddle not with it. Enough of sorrow has come through thy determination to marry poor Virginia as was thy will and pleasure."

"Would thou like her to go and live in England among Episcopals? As for the Court and society life in London, it is at the gates of Tophet."

"Lady Rose is sweet and good, and she was reared—as thou says—at the gates of Tophet. The King is very religious; the Queen also, and Mr. Whitfield preaches to the nobility. Virginia is good. In London she would do right, just as in this house, and it would be far better for her to be singing and having some happy hours in London than cleaning her house and cooking for that ugly Batavius De Vries in New York."

"I will go away from thy cruel words. If things are so in thy sight, why did thou not speak to me before this?"

"I did speak often. Thou would not listen."

"If harm comes to Virginia I will blame thee. I will say, 'Thou foresaw—I did not. Thou ought to have warned me.' I know what is the matter with thee. It is all because Joris has got fifty thousand guineas."

"For the money I care not. It is the men."

"Batavius is as good as the other. I stand to that. And I wish to-morrow was the wedding day."

"Perhaps there will not be any wedding day."

"Why?"

"I know not the why. But dost thou think Virginia is contented because she has begun to like Batavius? Or that she will ever be his wife?"

"I am sure she will. Next Tuesday is the set day."

"Thou art sillier to-night than is common. Go to thy bed."

"I have not had my bedtime bite."

"No more food will be brought out this night. I shall not unlock anything."

"Thou art an ill-tempered woman. To-morrow I will not speak to thee."

"Not for many days will I speak to thee—unless thou art a more reasonable man."

Then she began in a shrill tone to sing the night psalm, and Jansen, after a few moments of resentful consideration, went out of the room, clashing the door after him. And the psalm never stopped or wavered, although a smile, not exactly devotional, accompanied the last lines.

At the same hour, Batavius sat in the cabin of *The Arms of Stuyvesant* in a passion which forbade him to seek company of any kind. Indeed, he wished to be alone in order that he might indulge it with satisfactory freedom. Hitherto he had always asserted the world and its affairs to be well managed by the power he called Providence. Upon the whole, he had been satisfied with the amount of favor vouchsafed him by that power. If people were not happy, he was angry with their discontent. He was never discontented. If they were poor, he disliked them because he considered it their own fault. He knew Providence would never let a man be without money in his pocket, or an overcoat on his back in cold weather, if he did his duty.

But this night he felt that he must reverse his opinions, and he was morally adrift. What was he to think of a Providence that had, without reason, suddenly abandoned his just cause, and heaped favors upon his rival—an unworthy young vagabond like Joris Artaveldt?

And as for Joris being the idol of London society, and refusing the hand of Lady Molly Trefuses, he did not believe a word of such nonsense. It was unnatural, it was even wicked, to suppose a sane man would refuse a titled lady, with youth and beauty. He thumped the table as he talked, as if he wished to smash it to pieces. Every sentence was uttered with a blow.

So when he came at last by way of Joris and Virginia to his final bitter complaint—the *strawberry handkerchief*—his tongue was still rich in imprecations, though his hands were bleeding with the blows he had given the table, as proxy for the men and women he hated. Captain Jansen was doubtful, Katrina was false, Lady Rose was doubly false, Virginia was cruel and ungrateful, and he believed almost a witch.

"I hate her!" he growled, with a blow, "but also I love her. She tortures me, but I love her! She cowes and frightens me, but I love her! There was never a beauty like her, and by every drop of blood in my body, I swear she shall be my wife. Then I will teach her High Mightiness how to crawl on her knees to me. As for that strawberry handkerchief, my mind is made up—mine, it must be."

In such self-torture he wore the night away, and the cold gray dawn was coming through the cabin ports when he fell asleep. So it was afternoon when he opened his bloodshot eyes, and slowly became aware of an unusual noise in the city. Then he remembered that New York was going to give that day up to making a public holiday because the new Governor had come and was apparently inclined to favor the colonists.

He did not, as usual, go to the King's Arms for breakfast. He walked his own deck, or sat in his own cabin all day, trying to arrange his thoughts, and decide on his course of action. For he felt that a change was coming—that, in fact, it must come. He could not endure his present position. He must at least have his rights as a lover, and he repeated the word "rights" to loud laughter, which suddenly ceased in sullen, silent anger. He had remembered the strawberry handkerchief, and the trifle of torn cambric assumed an unreasonable importance in his eyes. That was a right he must and would have. In his cowardly, superstitious heart he took it for a manifest sign. If he succeeded in obtaining the handkerchief he would carry all before his will.

To be continued

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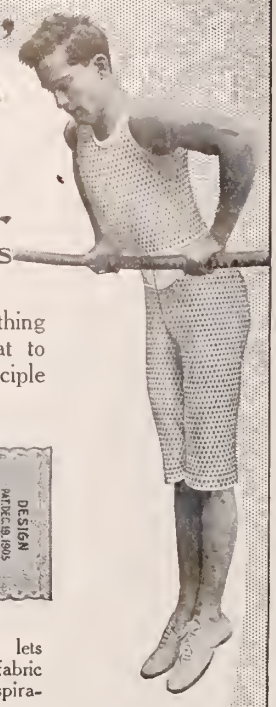

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The Savings Bank Question

SOME weeks ago we called attention to the low rate of interest usually paid by savings banks in contradistinction to the higher rate which is to be obtained from security investments. We remarked that savings banks seldom pay more than 4 per cent. a year interest upon accounts and that many of them pay even less than this. It was intimated also that many banks which had been in the habit of paying 4 per cent. were considering the possibility of a reduction of the rate to 3½ per cent.

These banks have now practically decided upon this reduction measure since the annual meeting of the State Savings Banks Association of New York, which was held in the New York Chamber of Commerce on May 26. That this attitude of the New York bankers will have a depreciating effect upon the interest rate of savings banks throughout the country at large is the opinion of financiers. The attitude of the members of the State Savings Banks Association in general was summed up in the address of State Superintendent of Banks O. H. Cheney, who said in part:

An Expert's Opinion

"For the last twenty years there has been an annual decrease of savings bank surplus in relation to deposits, so that to-day the percentage is less than half of what it was in 1890. While this condition has not proved disturbing thus far I personally am convinced that the time has now arrived when steps should be taken to prevent a further reduction. There can be no doubt of the justice of the principle that every dollar of net earnings that can be distributed with prudence among the depositors should be so distributed, yet is it not time to analyze the present conditions and determine what real prudence demands?

"The first consideration which should be given to all savings funds is absolute safety. The surplus of a bank represents its margin of safety. It cannot be too strongly urged that the management of every bank whose deposits are increasing should carry sums proportionate to its surplus fund at every dividend period.

"Savings bank trustees establish their institutions through a fine sense of unselfish devotion and disinterested philanthropy, but when the bank's deposits grow some trustees are attacked with the 'grow big' fever. I believe in the call of ambition, but when men engaged in a purely philanthropic enterprise begin to scheme how to take business away from what they call rival institutions it is time to scrutinize their real motives.

"It has been stated that ninety per cent. of our savings banks wish to reduce their 4 per cent. interest rate until their surplus is properly restored, but owing to the refusal of others to adopt the same course nothing can be done. It is hard to reconcile the attitude of either side to the very evident duty of the savings bank trustees.

"It is my opinion that under present conditions only a limited number of our savings banks are in a position warranting a continuance of the 4 per cent. rate. Yet even if I were trustee of one of these institutions with sufficient surplus I would consider it my duty to the individual depositors of my bank to help strengthen the whole savings bank system by voting to reduce the prevailing rate for a time at least. Pride in one's own institution or a desire to get some one else's deposits should blind no one to the conditions which at present exist."

It was stated during the meeting that there are 2,600,000 depositors in New York State savings banks, whereas there are only 1,600,000 voters in the State. It shows, therefore, that there must be approximately one r lion women in New York State al who have deposits in savings ban The proportion would probably h good all over the United States. f the savings banks of other States low the example set by those of N York, the result will be a loss of ma millions of dollars of interest to saving population of the whole coun and the question becomes one of tional interest.

Reasons for the Decrease

THE CHRISTIAN HERALD has recei many letters from subscribers c plaining of the low rate of interest p by savings banks in various Sta and asking our opinion concerning vestments which would yield them greater profit than that which can obtained from the banks. In this c nection we might quote the statem of the president of one of the la New York City banks, who insists t the action of his own bank in reduc the interest rate from 4 per cent to per cent. "is due to a depreciation value of city, State and high-class curities from the price paid for th Of course, the bank could buy a sm amount of bonds at the present time a slightly depreciated value, but int est rates must be figured on the va of bonds already in the bank's poss sion."

In other words, the bank's capac for paying interest depends upon profit from bonds which were bou some time ago when the price w much higher than it is now. The ba finds it inexpedient to get rid of th bonds since the market price has preciated, and so in order to maint as high a surplus as it formerly d the bank is compelled to reduce its terest rate. Now, it seems to us t here is an opportunity for the sm investor to take advantage of a sit tion, which the savings bank from standpoint does not feel warranted taking.

Let it be stated that the price o bond is, after all, a variable quanti The market value may be much hig at one time than at another. This l nothing, however, to do with amount of interest stated on its fa nor does it have any effect on the va of the bond at maturity. The bo being a promise to pay, secured b mortgage, will when the period of full maturity has been completed taken up at its full value as designa upon its face.

The Investors' Opportunity

In the meantime, however, if market price of the bond should dep ciate, in other words, become m lower than normal, it seems to us t this would be an important condit to be considered by an investor. G bonds never go begging, but there times when they may be bought a more advantageous price than usual

And so, in view of this reduction interest rates by the savings banks might be well for the small investor consider the advisability of good curities. True, there is nothing s posedly safer than a savings ba which is safeguarded by the law, l on the other hand, there are securit which in themselves offer a margin safety so large as to place them i class that is considered to be alm without risk.

Her First "Nice Bible"

Dear Editor: I was very glad receive the Bible you sent me as premium. This is the first nice Bi I have ever owned. THE CHRISTI HERALD has so many things in it t help me and I always pass it arou among my friends.

MRS. META GIFFORD

Pierre, S. D.

Waifs Eager for Mont-Lawn

By KATE UPSON CLARK

HERE is joy among the little children of the New York tenements. ord has gone out—as it has done ery spring for sixteen years past—at "Mont-Lawn is soon to open." ny poor little tots, ragged and dirty, e already dreaming bright dreams a happy ten days this summer in e bright precincts of our Children's me. Only those who have worked ong the poor in the congested East le of our teeming city, can understand what such a prospect means.

So thoroughly did Dr. Klopsch plan d organize this most beneficent char—the creation of the kind gifts of multitude of CHRISTIAN HERALD aders—that its conduct on the same ccessful lines is assured. The helpd at Mont-Lawn are largely those o were trained to the service. The ellent head-cook has been in his ce for fourteen years. The housekeeper and her assistant have occupied ir positions for many years also. A number of the caretakers, who, all d long, watch over the children, have ved them for several seasons. Thus may be truthfully said that the practical management of the routine of the me, its food, dormitories and playgrounds are all so thoroughly regulated that the place is governed as the late D. L. Moody would have said, by "sanctified common sense." Under the surface there is a strong current of hopful religious influence, which makes itself felt in the after-lives of the little guests.

The Children's Home is absolutely non-sectarian, opening its gates to the poor waifs of the metropolis freely and lovingly. Three thousand little ones will enjoy its privileges this summer. On June 27, the first party of children will be received there. On July 4 a patriotic celebration will, as usual, take place, and many famous men and women will speak. There will be music, marches, etc., and the spirit of true patriotism will run high.

Three dollars pays for a ten days' outing for one child. There is probably no more satisfactory way of practising philanthropy than to send some poor little boy or girl to Mont-Lawn. After you have contributed your money, come up and see how it is spent Wander over the beautiful lawn, under the protecting branches of the great trees; look off at the silver river and the shadowy hills; walk through the clean snow-white dormitories; attend a service in the Children's Temple; watch the happy children as they eat the good food, or play among the swings and toboggans, and you will rejoice as we do that this noble charity was ever inaugurated, and will pray that it may be long continued.

All contributions will be promptly acknowledged in our columns and forwarded to the Treasurer of the Children's Home Corporation.

OUR BUSY EVANGELISTS AND MISSIONARIES

EVANGELISTS HART AND MAGANN, of Fairbu, Ill., are engaged in a very successful urn tabernacle campaign at Portland, Oreg. Fcy-five churches are represented.

THE ANNUAL CONVENTION of the National Fcration of Gospel Missions, which was appcked for Columbus, O., May 31, has been chged and will be held at Poughkeepsie, N., June 13-19.

MOUNTAIN LAKE PARK, Md., Evangelistic an Bible Conference has been arranged for Ju 22 to 31. It is interdenominational and m Christian workers, evangelists, etc., have anunced their intention of associating in the untaking. Evangelist Henry Ostrom will dit the work.

MISSIONARY J. M. L. HARROW, of the Inte Mission, Barabo Station, Liberia, writes: "C work is progressing and the tribes are ca g for workers. I am about to open two ne stations. I have forty-five girls and boys he and about thirty-five up at Gropoka. God is essing us and the people are being awakened"

MISSIONARY FRANCES UNSWORTH, of the An ican Preshyterian Mission, Ratnagarri, Ind., writes: "This is a large district south of mbay, with many villages, only a few of wh can be visited yearly. We have a small chh at Ratnagarri of 110 members." There is great lack of Gospel laborers in the distric In one place called Devla, meetings are hel in the shade of the banyan trees. The wo n evince great interest in the Gospel.

THE INTERNATIONAL SUNSHINE Society has grn to be an immense organization and is doi a great deal of good. One of its finest fea es is the Arthur Home at Summit, N. J., for ind babies. There are many applications for dmission. Mrs. Cynthia Westover Alden, the President-General of the society, writes that any assistance to the work of the Home will be greatly welcomed.

MISSIONARY WM. GREET, of the Tehri Bor Villega Mission in the Himalayas, India, wri an interesting account of a northern tou st winter. The missionaries found much dri ng among the natives. There is, however, a deep interest in spiritual things, and the outlook is promising. It is a common thi to sell the daughters of these Hindu hig nders to the people of the plains. There is gat need of funds to carry on the work of the mission.

INNIE'S "SEASIDE REST" is a summer home for red foreign missionaries of all denominat s, located at Old Orchard, Me., and open thrch July and August. The building and plan were given by a benevolent lady of Baltimor Md., and are partly endowed, so that forn missionaries at home on furlough and nee g a place of rest and quiet for the summer an have every advantage of the best seashor resort at almost nominal rates.

RS. E. F. BREWSTER, Hinghwa, China, wri that a great revival is now in progress ther with day and night meetings attended by hou nds. There are many conversions. Revival meetings have also been held on the island Nan ch and many who were pirates, gamblers nd idolators have come in. Over twenty stud ts in one school confessed Christ. Some women brought their bracelets and ornaments and laid them at the altar, and others brought idols and ancestral tablets and surrendered them.

—A NATIONAL TRAINING School and Chautauqua for the colored race has been established at Durham, N. C., with Rev. James E. Shepard as president. It is modeled after Northfield and Winona, being designed to reach the negro ministers first and through them the masses. A Summer School and Assembly will be opened July 5 to August 14.

—EVANGELIST GEORGE W. TAYLOR and his associate workers lately conducted a successful union revival campaign in Salem, Ore., at which 1,253 confessed Christ. All the evangelical churches in the city united in the revival, which was one of the most remarkable ever held in that section. Mrs. Taylor and Professor L. A. Wegner gave able assistance, the first in personal work, the other as musical director.

—ONE OF THE early missionaries to Venezuela, and the second to give up her life in that land for the Gospel, was Miss Grace B. Tarbox. She died on August 15, 1907. Dying at El Valle, near Caracas, where she had labored, she was buried in the Caracas cemetery. Her grave has been marked with a beautiful stone through the gifts of friends interested in her work. The inscription, *Fiel hasta la muerte*, is, translated, "Faithful unto death," and is peculiarly appropriate.

Called Higher

Mrs. A. J. Plant, of Binghamton, N. Y.

John Donaldson (74), of Fall River, Mass.

Mrs. Cinderella M. Gregory (82), at Geneva, N. Y.

James P. Holliday, of Newbern, Marion County, Ia.

Mrs. H. M. Warrant died June 16, 1909, aged seventy-nine years.

Mrs. Ellen H. Badgley, of Oakley, Mich., went to her heavenly home February 27, 1910.

Mrs. Mary A. Dillingham, of Calhan, Col., passed to her Redeemer on the 24th of December, 1909.

Mrs. Margaret Spence Purnell, January 6, 1910, in the forty-sixth year of her age, at Snow Hill, Md.

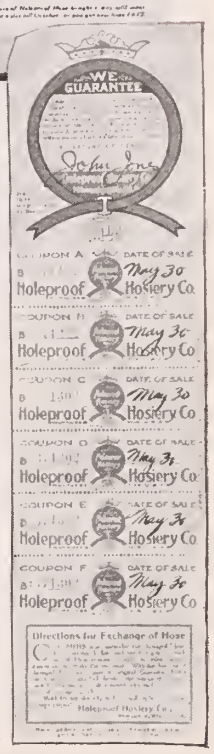
William B. Kay, born in Durham, England, 1835; died at Newton, Ia., April 23. A reader of this paper for twenty years.

Mrs. Eliza Howard Cooke, of Northampton, Mass., for over twenty-five years a subscriber to THE CHRISTIAN HERALD.

Mrs. Elizabeth A. Davis died April 10, 1910, at Hamilton Square, N. J., aged eighty-two years. She was a member of the Presbyterian Church for sixty years and a constant reader of this paper.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 552, and write them for full information.

Get Holeproof Hose—



Six Pairs Guaranteed Six Months

You have made up your mind to try "Holeproof" some day—why not to-day?

Think of the trouble you save when you have six pairs of hose always whole, ready to put on when you need a whole pair *right away*. Hose that wear out are a bother. There is no need now for such inconvenience. Get "Holeproof" to-day.

The Softest, Finest Hose on the Market

We spend to make "Holeproof" four times what it costs to produce common hose.

Our yarn—silky—soft and pliable—costs us an average of 70c per lb. It is made from Egyptian and Sea Island Cotton. We could buy other yarns at a saving of 30c per lb.

But the hose would be bulky, heavy and hot, while "Holeproof" are trim looking, light weight and cool.

There are 32 years of hose-making experience knit into each pair of Holeproof Hose.

All the Latest Colors

"Holeproof" are made in all the most stylish colors and lightest weights for summer wear.

The colors are also guaranteed.

We spend $33,000 a year simply to see that each pair of hose we turn out is perfection.

That guarantees *to you* a good pair of hose every time you buy "Holeproof."

There's only one thing to look out for—see that you get the genuine.

Look for the trade-mark below—on the toe of each pair.

All imitations are sold as "Holeproof."

You don't want an inferior make—you want Holeproof Hose.

Are Your Hose Insured?

And Get This Guarantee

The genuine Holeproof Hose are sold in your town. We'll tell you the dealers' names on request, or we'll ship direct where we have no dealer, charges prepaid, on receipt of remittance.

Six pairs of men's hose sell for $1.50 ($2.00 for the extra light weights and $3.00 for the mercerized).

Six pairs of women's sell for $2.00 ($3.00 for the mercerized).

Six pairs of children's sell for $2.00. Three pairs of men's silk hose, guaranteed 3 months, $2.00.

Write for free book, "How to Make Your Feet Happy."

HOLEPROOF HOSIERY CO.,
470 Fourth Street, Milwaukee, Wis.

[54]

Reg. U. S. Pat Office, 1906

FAMOUS
Holeproof Hosiery
FOR MEN WOMEN AND CHILDREN

Are you *sure* that your drinking-water is germ-free?

The finest filtration plant in the world can't prevent bacteria from entering your home through leaky water mains—and even the clearest well-water may contain germs.

"The Filter that *Filters*"

To *know* that your drinking-water is absolutely germ-free, filter it right *in your home*, through the "Fulper" Stone of the

FULPER Germ-proof Filter
and Cooler Combined

The "Fulper" Stone is a natural stone, treated by an exclusive process—germs and impurities are *held on the surface—not in the pores*—and are easily removed.

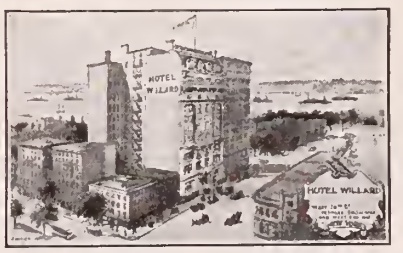
The "Fulper" is made in two parts, of glazed stoneware—sanitary, and easily kept clean. Family size, $3.85; separate ice chamber, 55 cents. If your dealer hasn't the "Fulper," send the money to us, with his name, and we will see that you are supplied.

Our Free Book, "Nature's Laboratory," containing tests by an eminent bacteriologist and demonstrating the efficiency of the "Fulper," furnished free with each filter.

FULPER POTTERY CO., 27 Main Street,
Founded 1805 Flemington, N. J.

The HOTEL WILLARD

256 West Seventy Sixth Street near Broadway and Riverside Drive



An ideal home for visitors to New York desiring the quiet of a refined neighborhood. ¶ It overlooks the beautiful Hudson, and is in the finest residential district. ¶ The dining room is conducted on both the American and European plan and there is no bar. ¶ The rooms are large, cool, airy and delightful.

Attractive special rates are made from June 1st to September 1st. Room with bath, $1.50 and up. Parlor, bedroom and bath, $2.00 and up. Literature upon request.

ARTHUR T. HARDY, Manager

The Up-to-Date Freezer
Assembled in Fifteen Seconds

The Alaska has more improvements than any other freezer made. It is the freezer you should have in *your* home. Its a pleasure, not a task, to make delicious ice cream with the Alaska.

A child can put it together; it is simple and easy to operate and has nothing to catch your clothing or pinch your fingers.

Then there is the wonderful dasher — a feature of the Alaska. The dasher floats are shaped like slotted mixing spoons, which beat the cream as if by hand, and make it smooth, mellow and delicious. This, too, in from *two to four* minutes.

The "Alaska" is durable. It won't rack itself to pieces in a season like some kinds. It is hygienic. It will not rust, as all outside metal parts are galvanized. The tub is waterproof.

If your dealer cannot sell you the Alaska we will send two-quart size, prepaid, anywhere in U. S., on receipt of $2.00, but ask your dealer first.

Send for "Alaska Frozen Desserts."

THE ALASKA FREEZER COMPANY
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Canadian Agents, KEMP MFG. CO.
Montreal, Toronto, Winnipeg

YOUR GARDEN SHOULD HAVE

Blue Roses

(Yale Blue)

$1 WE ARE introducing this beautiful color for which we have waited centuries. Healthy, living, perfectly hardy plants, grown and shipped in flower pots. Sent, prepaid, on receipt of $1.00. Will bear in abundance year after year.

$1,000 Reward *for proof of fraud.*

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Importers and Introducers
Over 100 Acres. 20,000 feet of glass.
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MT. AIRY, - - PHILADELPHIA, PA.

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Instead of keeping unemployed the funds you expect to have use for later, let them bear earnings at 5 per cent, until such time as you are ready for them. We can handle your temporary investments as profitably for you as more permanent accounts. Your funds may be deposited or withdrawn on any date. Earnings credited for full time.

5% A YEAR

Established 17 years and conducted under N.Y. Banking Dept. Supervision. Our record is open to public examination in their files.

Assets over - $2,000,000
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Write for Booklet, which contains many interesting facts.

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INDUSTRIAL SAVINGS & LOAN CO. NEW YORK CITY

CULTURED LADY, ten years experience church kindergarten work, desires position, public or private. Miss M. C. Tripler, Bernardsville, N. J.

What Kind of a Soul is Yours?*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THE Bible is a revelation of human nature as well as of divine nature. The parable of the sower, dividing all men into four groups, is anticipated in Genesis, where we have four grand divisions of the whole human race in Abraham, Isaac, Jacob and Esau. The census men have recorded millions of our people in their recent rounds, and they seemed to be of infinite variety, differing in height, weight, color, language, intelligence, condition, character; but all of them might have been put down under four heads as Abrahams, Isaacs, Jacobs and Esaus.

In every nation there are a few heroic, aggressive Abrahams, who take the lead in all good things. They go West and build new empires. They have human faults, but good predominates. They are the good ground. Everywhere there are many more quiet Isaacs, who do little harm and little good—shallow ground. Everywhere Jacobs are also numerous, in whom thorns struggle with the wheat, greed with conscience; in whom, after much of struggle, the good triumphs. They love money, but give it away on principle, saying: "Now squirm, old nature." More numerous everywhere are the Esaus, who care only for present indulgences, and sacrifice to appetites and passions their birthright of health and self-respect. They would "sell out heaven for something warm." These are the wayside soil, where the seed of truth gets no root at all. The ravens of thoughtlessness steal it away. Let every one test his own soul with the question: "Am I in my most predominant tendencies growing into an Abraham? Or an Isaac? Or a Jacob? Or an Esau?" Thank God, our tendencies can be resisted and overcome and a Jacob, meaning "supplanter," by prayer and the vision of God, may become Israel, a prince with God.

In Christ's parable we have again the searching picture of four kinds of soils, that is, four kinds of souls, whose real nature is revealed by the way they receive any new truth that the prophets of religion and reform go forth to sow. Not only Jesus and Paul, but Luther and Wesley and Knox, all found the majority to whom they spoke indifferent, or interested only a little, and in many hearts their message was choked by devotion to fame or fashion. But they all found their good ground and realized the beatitude: "Blessed are ye that sow."

It is recorded that on one occasion a half drunken man presented himself to John Wesley and said: "I am one of your converts." "Surely you are not one of God's converts," was the substance of Wesley's reply. His soil was wayside, or shallow, or thorny soil; not the good ground described in the golden text, which "receives with meekness the implanted Word that is able to save our souls." Paul seemed to have made a convert of Simon, the sorcerer (Acts 8: 9-13, 19-24), but presently it turned out he was only seeking the Holy Spirit as a new sorcery that would fill his pocket. He was only wayside soil that had really not received the seed at all.

Dr. Joseph Parker has said: "This parable of the sower and the seed belongs to every kingdom that is true. It belongs to the kingdom of knowledge. No man ever yet went forth to teach mankind letters, philosophy, science of any sort, but came home a living exemplification of this very parable. This is not a priest's conundrum, this is not an ecclesiastical enigma to be answered only by ecclesiastical genius. This is the world's experience in all its teachers, schools, wise propagations and healthy progress. Therefore it is true at the other end, because it is true at the end with which we ourselves are minutely and practically familiar. Is there any man here who ever undertook to conduct in his country a great reform? Any man who has been interested in the education of the people from great vices, in the enlightenment and general progress of society, call himself what he pleases, I will give him his report in the very words of this parable, and he will say, reading the parable as a report: 'This exactly represents my own experience as a propagandist of wise ideas, and as an educator of the people.' There is nothing, therefore, magical here; the kingdom of heaven claims no more than any other kingdom, except in so far as itself is more. All the boats go on the same sea, but some draw more water than others. Herein no ghostly claim is set up; there is no mystery, or magic, or curious wand waving in this strong human teaching. The fate of the upper kingdom is the fate of every kingdom that is good. It goes forth with risks and experiments, and comes back with disappointments and satisfactions. Read your Bibles in the light of this suggestion and the old Book will flame with a new glory."

The Sower Goes Forth to Sow

The Oriental custom is to carry the seed in a bag on the back of a horse or mule, the bag being full of holes through which the grain is shaken out by the walking of the animal. This will account for the indiscriminate sowing on the highway, on the rocky places and in thorn patches. Those who sow the word of God must take conditions as they find them, and sow the seed on all grounds. But they must not leave the seed to itself to live or die as it may happen. It is their mission not only to sow the seed, but to modify or eliminate unfavorable conditions for growth. In this they differ from the Oriental sower of the field, for once his seed is planted there is little or nothing he can do to make a more favorable environment; he should have done that before he began his planting, as we are accustomed to see the sowers in our country do; fencing their land about, breaking up the paths that may have been made across the field, digging up the stones and casting them on one side, and burning the thorns or other noxious weeds. But Sunday School teachers may not, can not work in a similar way; it is their function to modify the soil with the seed already in.

How to Sow

Sow early. A child's heart is best for the sowing, because, like some garden spots, it has not for years been given over to wrong activity — the weeds and thorns of sin. It will, therefore, be in better condition for bearing the hundredfold. And if we sow early, there will be long years of fruitfulness with which to bless the world.

Be kind; your smile can turn to priceless gems
Sad tears that in the eyes of others start;
Sweet speech from you can make the angels sing:
Your little hand can fill an empty heart.

Be good; and the whole world shall better be
For one small goodness gladly given to God.
Be beautiful; no flower the same as you
Springs sunward from earth's breast to deck the sod.

Love all you can; for I am old and know
That love alone in all the world abides;
Song, skill, life, fail; but on the wings of God
Love through the air we breathe forever rides.

Sow late. Because of the immortal fire that burns in a human soul it is "never too late to mend." Charles

Continued on next page

* International Sunday School Lesson for June 19, 1910. The Parable of the Sower. Matt. 13: 1-9; 18-23. GOLDEN TEXT: "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." James 1:21.

Sectional View Percolator Urn Style

This Percolator
will make delicious hot coffee from
Cold Water
in about the same time that others take with hot water.
It is a
Manning-Bowman
Circulating Coffee Percolator
(Patented)
Made in both Urn and Coffee Pot Style

Manning-Bowman Percolators *make coffee quickly from cold water*—quick and equally well starting with hot water—while their simple construction makes them very easily kept clean.

Pot style for use on Manning-Bowman Alcohol Gas Stove or kitchen range. Made in over a hundred designs. Sold by leading dealers.

Write for Free Recipe Book and Catalogue "F-10".
MANNING, BOWMAN & CO., MERIDEN, CONN.

Also makers of Manning-Bowman Quality Chafing Dishes, Accessories, and the "Eclipse" Bread Mixers.

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WE have received so many requests for copies of the financial articles which have been appearing in THE CHRISTIAN HERALD, that we have thought it wise to preserve them in pamphlet form, for the convenience of readers who may wish to secure a complete set.

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we will ship one on 30 days' trial and pay freight both ways if you do not find it far better than any you ever tried. Easy pumping motion. Water heated in rust-proof tub. Cleanses laces, clothes, carpets. *Write for free booklet, valuable recipes and trial offer.*

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DAISY FLY KILLER placed anywhere, attractsandkills flies. Neat, clean, convenient, cheap. Lasts all season. Made of metal, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers, or sent prepaid for 20 cts. HAROLD SOBS 150 DeKalb Ave. Brooklyn, N. Y.

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Our 3 books for inventors mailed on receipt of 6 cts. stamps. R. S. & A. B. LACEY, Washington, D.C., Dept. 36, Est. 1869

HOME DESIRED for obedient, willing boy, 13 years old, parents dead. Out of town preferred. Send application and references to Treas. Big Brothers Society, 1 Madison Ave., New York City

SUNDAY SCHOOL LESSON

Continued from preceding page

agner, author of *The Simple Life*, ys: "To grow old is to become free d large." It will renew the youth any old person to become a follower the Lord Jesus Christ. It will ake him die young at eighty, even nety years of age, while at forty, thout Christ, he might have died old. e have a cradle roll at one end of our nday Schools, why not have a class octogenarians at the other end? e believe that old people can learn e Bible better than they can learn y other book, because it is built on e immortal principle of truth. There in the Book what corresponds with e soul. It is related of George Pea-dy, the philanthropist, that when he as quite an old man, sitting in his fice in London one day, a boy brought n a New Testament. The old man, oking up, said: "My boy, you carry at book easily in your youth, but hen you are as old as I am, it must rry you." We are told that Cato gan the study of Greek at eighty ars of age. Arnauld, the theologian d sage, translated Josephus in his ghtieth year. Chevreul, the great ench scientist, was keen and busy til the time of his death at one hun-ed and three years of age. But we ed not look alone to the rolls of fame r hopeful, useful old age. "The path truth, higher living, truer develop-nt in every phase of life is never ut from the individual until he ses it for himself."

Sow ever. Use the daily Bible, not e Sunday Bible, nor the birthday ble, nor the wedding Bible, nor the neral Bible, when births, weddings funerals are to be recorded. The ble is the best kind of a home com-nion. It is the book for the bed-om, for the dining-room, for the ing-room, for the library and for the rlor, even if the only use made of it the last-named room is to have it upon a table by itself in an elegant tion. Even so it will be planted in ne hearts simply by being a re-nder of God's truth.

"If you have the blues, read the enty-seventh Psalm. If your pocket-ok is empty, read the thirty-seventh alm. If people seem unkind, read e fifteenth chapter of John. If you e discouraged about your work, read e one hundred and twenty-sixth alm. If you are 'all out of sorts,' d the twelfth chapter of Hebrews. you are losing confidence in men, d the thirteenth chapter of I. Co-nthians. If you can't have your n way in everything, read the third apter of James."

Sow the Best

It is said that when Henry M. anley started on his expedition to find Livingstone in Africa, he took in his baggage a large collection of books, but as the number of his men was lessened by death and otherwise, the books had one by one to be left by the wayside, until finally, when three hundred miles from the ocean, he had only the Bible, Shakespeare, Carlyle's *Sartor Resartus*, Norie's *Navigation*, and the *Nautical Almanac*. At Zinga, the Shakespeare was abandoned and afterwards Norie, then the *Almanac*, then *Sartor Resartus*, only the Bible going through to the end.

Sow in Faith

All sowing is in faith; any kind of a seed looks unpromising. It is such a mite compared with what it is expected to produce. The brilliant ruby or emerald looks a great deal more capable of doing something grand, but it is dead, and the seed is alive! We have God's promise that the seed of his Word shall not return unto him void. We have nothing to do with what it shall be, but only with the planting! Because the results are with God. We have no reason even to be discouraged in our Bible teaching. Some years ago an old man died at the age of one hundred and sixteen years. When he was about sixteen years old he heard a sermon that he never forgot. He did not think of it much at the time, and he grew up without the fear of God and lived a sinful life. But seventy-four years afterwards, when he was ninety years old, something brought to his mind the sermon he had heard in his youth. It was fresh in his memory still, and he gave his heart to God, and for the twenty-six years more that he lived he was an earnest Christian. Let us think the pastor who preached the sermon had faith to believe that the salvation of some soul would be the result of his effort. But he did not know about it until he met his convert in heaven! Dr. Bickersteth in his grand poem "Yesterday, To-day and Forever," speaks about a throng of the sanctified who gathered about a pastor who had just reached the heavenly land and they told him how they had been brought there by his words and by his unconscious influence. Heaven contains much such treasure for faithful Sunday School teachers.

Sow thou the seeds of better deed and thought—
Light other lamps while yet thy light is beaming,
The time is short.

Sunday School teachers will find in this parable much to give them a practical view of their work, because the mental and moral proclivities of their scholars correspond to the four kinds of soil. Particularly will this be found to be the case in classes of boys.

SUBSCRIBERS OF RECORD

WE have received a number of letters from subscribers who do not seem to understand the exact meaning of the words "subscriber of record" which is used in our Guarantee.

As a matter of fact it is simply the customary expression used by publishers i denominating a subscriber whose name is in good standing on the books of a blication. However, we do not want our subscribers to assume that we would ke advantage of a technicality such as might be implied from our use of this pression.

Our Guarantee is meant to protect our readers from fraud purely and mply. It is published more in the form of an assurance that we use every ssible effort to exclude fraudulent advertisers from admission to our adver-ting columns in the first place, than it is to assure them that if they are frauded, we will make good the amount. Nevertheless this is our intention, hich we will live up to not only in letter, but in spirit, and so we hope none of r readers will detect what might seem to be an ambiguous meaning in our Garantee, which is:

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, ho must be of record, has mentioned THE CHRISTIAN HERALD in writing to the dvertiser, and provided the claim is made to us within two months of the date f the appearance of the advertisement.

The Howard Watch

WHEN you hear someone criticise the railroads, just remind him that our American roads are the best and safest in the world. They employ the most intelligent men and have them use the finest watch—the HOWARD.

What do you think, for instance, of a road that, over a period of ten years, carried nearly two hundred million passengers without a single one killed as the result of a train accident; and, that during the three worst months of last winter, had a *punctuality* record of 94⅞% for its inbound train service?

That road—the Lackawanna—is one of the 180 railroads that officially adopted the HOWARD Watch for their time-inspection service.

Lives depend on the accuracy of trainmen's watches, and the best is not too good for the American railroad man.

A HOWARD is always worth what you pay for it.

The price of each HOWARD is fixed at the factory and a printed ticket attached—from the 17-jewel (double-roller escapement) in a "Jas. Boss" or "Crescent" gold-filled case at $40 to the 23-jewel in a 14-k. solid gold case at $150.

Not every jeweler can sell you a HOWARD Watch. Find the HOWARD Jeweler in your town and talk to him. He is a good man to know. Drop us a postal card, Dept. W, and we will send you a HOWARD book of value to the watch buyer.

E. HOWARD WATCH WORKS
BOSTON, MASS.

STAMPS 100 different, foreign, FREE. Postage 2c Good only to those mentioning CHRISTIAN HERALD. Quaker Stamp Co., Toledo, O.

Save Steps between kitchen and dining room. One trip with Wheel Tray sets table. Another clears it. Stands beside table for serving. Beside sink while washing dishes. Price $10, exp. paid. Circular WHEEL TRAY CO., 435C West 61st Place, Chicago, Ill.

FEED CHILDREN

On Properly Selected Food. It Pays Big Dividends.

If parents will give just a little intelligent thought to the feeding of their children, the difference in the health of the little folks will pay, many times over, for the small trouble.

A mother writes saying: "Our children are all so much better and stronger than they ever were before we made a change in the character of the food. We have quit using potatoes three times a day with coffee and so much meat.

"Now we give the little folks some fruit, either fresh, stewed, or canned, some Grape-Nuts with cream, occasionally some soft-boiled eggs, and some Postum for breakfast and supper. Then for dinner they have some meat and vegetables.

"It would be hard to realize the change in the children, they have grown so sturdy and strong, and we attribute this change to the food elements that, I understand, exist in Grape-Nuts and Postum.

"A short time ago my baby was teething and had a great deal of stomach and bowel trouble. Nothing seemed to agree with him until I tried Grape-Nuts softened and mixed with rich milk, and he improved rapidly and got sturdy and well."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ENDURING
AS
THE
PYRAMIDS IN
MEMORIAM
TO PERPETUATE THE MEMORY OF THOSE LOVED AND HONORED, OUR EVERLASTING MONUMENTS ARE PARTICULARLY APPROPRIATE * MORE BEAUTIFUL THAN MARBLE * MODERATE IN COST * MADE IN A WIDE RANGE OF SIZES AND DESIGNS * DELIVERED ANYWHERE *
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MONUMENTAL BRONZE COMPANY.
355 A HOWARD AVENUE-BRIDGEPORT, CONN.

For Home Baked Beans and Boston Brown Bread, as in all cooking where sweetening is required, use—

Karo

CORN SYRUP

Karo is a pure sweet that blends naturally with other foods. A tablespoonful to every half-pint beans, poured over *after* cooking and *before* baking, gives a rich brown and a delicious flavor.

Eat it on	Use it for
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Sectional View

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Cashman writes: "A man who can't sell your goods couldn't sell bread in a famioe. Send 48 more. "Stoneman: "Best thing I ever sold. Not one complaint from 2,000 customers." Lodewick: It's great. Sells on sight." McDaniels: "Everybody wants one. Fastest sellers ever saw." Rogers: "Beats loaning mooey at 10% a month. Selling baths got me one piece of property." Hart: "Cao't keep from selling it if properly demonstrated. Appeals to all."

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Our Country's Moral Crisis

THERE never was a time since the dawn of history when a line of demarcation was more accurately drawn than at present, when right and wrong, virtue and immorality, truth and falsehood, love and hate are met squarely face to face, and when the church of God and the legalized liquor traffic are standing on diametrically opposite ground.

There is a prohibition wave gradually but firmly spreading over our country — an omen denoting an awakening of Christian people to crush an institution from which so much misery and sin is produced.

It is the duty of the church of the living God to annihilate this diabolic, life-destroying, crime-producing, woe-begotten liquor producing and consuming evil.

The liquor traffic is producing so much harm, corruption and suffering that it positively has no right to exist, and it is high time that we, a Christian and God-fearing people, called a halt to it.

It is a pertinent question: Is the Church right and the liquor traffic wrong? We have no right to condemn, no excuse to make, no evasion to allege, no apology to present, no compromise to enter, nor have we a right to remain silent. Vast sums of money are annually spent to pay the hordes of officers who preside over our criminal institutions, to support the criminal inmates of our prisons and our penitentiaries, resulting from our indulgence in liquor.

J. P. F. Brunner

Our "money kings" should donate large sums of money to establish a powerful crusade against this evil, tending to crowd our hospitals, our almshouses, our prisons and our asylums.

Sad it is, indeed, that those who are at the head of the national government are conniving at this awful calamity, instead of enacting laws to suppress it. It is annually licensing hundreds and thousands of saloons to foster this atrociously wicked business.

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and maketh him drunk also." *Krumsville, Pa.* J. P. F. BRUNNI

TEMPERANCE NOTES

Saloons Out of Business

Grant County, Ind., went "dry" one year ago. The Muncie *Star* speaks loudly in favor of no saloons. The saloons in this county are now all out of business, and our justices of peace seem likely to be so too. A few years ago when saloons were so thick all over our county, there were about 3,000 arrests per year, and that for 30,000 inhabitants, according to the sheriff's books. Eighty per cent. was caused by drinking. Hope the result will be as good in other localities.

MRS. ANGELINE PEARSON.

. . .

Results of Local Option

Mrs. Ida Bucknell, Sturgis, Mich., writes: "We have enjoyed local option in this county for nearly two years. We have a 'wet' county adjoining on the north where a number of our men and boys go occasionally to get liquor. We have some 'blind pigs'—it is said by some. We have also officers who favor the liquor interest by failing to enforce the law. Yet, notwithstanding all these obstacles, the closing of the saloons has been a great benefit. The chief of these are the comfort, peace and happiness that have come to many homes, for the husbands and fathers now spend their evenings there, instead of at the open saloon, where they used to drink and play cards."

. . .

Temperance in England

Miss Helen Reed, of London, England, sends an account of a remarkable temperance movement in Heckington, Lincolnshire. The Workmen's Temperance League was started by men who pledged themselves not to touch intoxicating liquor for twelve months, in order to mark their resentment of the persecution to which they had been subjected in the recent election by the liquor element. The League soon became a spontaneous temperance revival, inspired not by political animus, but by the hope of a new way of life. One Sunday it was suggested that the League should attend divine service. The suggestion was quickly taken up. Between eighty and ninety men assembled in the afternoon on the village green and walked in procession to the parish church, where their presence was commented upon by the Rural Dean in his sermon. In the evening they went in a body to the Wesleyan chapel.

. . .

How One Town Went Dry

Mrs. P. D. Hawkins, Newburg, Mo., writes: "We have filed a number of petitions asking for State prohibition. Sentiment has changed here very much. I don't think names for a saloon could be obtained now. A number of names, not taxpayers, were taken from or crossed out of saloon petitions recently. One saloon that was open for twenty-six years was closed several weeks ago, when the man who owned it passed away. Two other parties were interested in obtaining petitions for saloons. Our W. C. T. U. circulated a paper asking assessed taxpaying citizens to sign it, thus obtaining a promise not to sign any petition for a saloon. After the two saloon petitions were filed with the County Clerk we presented remonstrances against both, and obtained names of the majority of taxpaying citizens. Last week court met. We had some good townsmen back of us, doing all they could to help—Mr. J. Sterling, Mr. J. H. Huckins, railroad roundhouse foreman, and others. Mr. F. L. Kitchell, town assessor and collector, was especially helpful. Our lawyers, Shubert, of Richland, and Jones, of Rolla, are God-fearing temperance men. Now we have a dry town, but this is only a beginning."

"SAVE-THE-HORSE" SPAVIN CURE

REG. TRADE MARK

CONSUMERS ICE AND COLD STORAGE CO.
El Paso, Texas, March 17, 1910. In regard to black mare beguided by your advice. Some time ago I tried "Save-The-Horse" on another mare with large windpuffs on hind legs just above ankle; these were hard and she was too lame to drive. One bottle fixed her alright and she worked all summer on ice wagon and never showed a sign of lameness. JOHN SCHUH.

WILLOW BROOK STOCK FARM
Custar, Ohio, March 15, 1910. I take pleasure in reporting cure of Bowed Tendon on the mare. She was a confirmed cripple for nearly two years. It effected a complete cure, and the Troy Chemical Co. fulfilled every promise they made me. "Save-The-Horse" has no equal. J. F. NOBLE, Prop. Willow Brook Stock Farm.

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$5.00 a bottle, with legal written guarantee or contract. Send for copy, booklet and letters from business men and trainers on every kind of case. Permanently cures Spavin, Thoroughpio, Ringbone (except Low Ringbone), Curb, Splint, Capped Hock, Windpuff, Shoe Boil, Injured Tendons and all Lameness. No scar or loss of hair. Horse works as usual. *Dealers or Express Paid.*
Troy Chemical Co., 39 Commercial Ave., Binghamton, N. Y.

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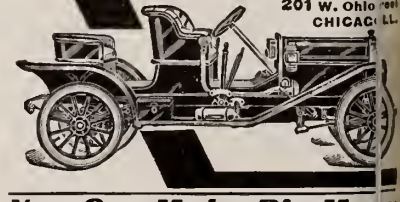

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✳ Young People's Societies ✳

Christ's Yoke*

N a recent eloquent sermon, Dr. Joseph Dunn Burrell dwelt upon he penalties and wretchedness of sin. ften it cuts a man off entirely from ny friendship with his fellowmen. If e is detected in a breach of the law, e is imprisoned and is thus branded or life. If he have good relatives, he as the racking consciousness that he causing them pain, perhaps heart-reak. He is likely in any case to ffer the supreme agonies of remorse, ne of the most poignant of earth's iseries.

The yoke of sin is surely the heaviest urden that a soul can bear.

Christ came to offer to us the yoke his service — an easy yoke and a ght burden compared with that of sin. he understanding soul will accept it stantly. The dull soul, which does ot appreciate the difference between he two yokes, may wait longer—may en reject the light yoke for the eavy one.

The load of sin rested on the shoul-rs of Bunyan's Pilgrim. He "did n with great difficulty because of is load on his back."

"At length he came to a place some-hat ascending," says the quaint old ronicle, "and upon that place stood cross, and a little below, in the bot-m, a sepulchre. So I saw in my eam, that just as Christian came up ith the cross, his burden loosed from f his shoulders and began to tumble, nd so continued to do till it came to e mouth of the sepulchre, where it ll in, and I saw it no more.

"Then was Christian glad and light-me, and said with a merry heart, 'He ath given me rest by his sorrow and fe by his death.'"

Thus came to this true type of the hristian of all ages, the conscious-ss of the slight weight of Christ's ke compared with that of sin.

"It is the beautiful work of Chris-anity," says Henry Drummond, verywhere to adjust the burden of fe to those who bear it, and it to em. It has a perfectly miraculous ft of healing.

"Did you ever stop to ask what a ke is really for? Is it to be a burden the animal which wears it? It is st the opposite. It is to make its rden light. Attached to the oxen any other way than by a yoke, the ow would be intolerable. Worked means of a yoke, it is light."

Christ sends us loss—loss of friends, position, of fortune. With this mes humiliation—bitter but whole-me. How else can one, proud-hearted nd vain as we usually are, learn to be mble?

We disobey him—and then comes the ing of punishment. It is hard to ar, but the true Christian sees in it t the just penalty of wandering, and us he learns the cardinal virtue of edience.

In many cases, our affliction awakens mpathy in others. Then love and ndness warm our hearts where be-re they were cold. Thus we are ught the holy lessons of brother-od in which the great lesson of God's therhood is so fully involved.

By these methods, the yoke of Christ ads us, since it yokes us with him, to gher and higher levels of character d of spirituality.

One of our poets has voiced the me idea in another and very beauti-l figure. Christ not only turns the rden of sin into one that is light, but utterly alters the fabric of life.

> The world sits at the feet of Christ,
> Unknowing, blind and unconsoled:
> It yet shall touch His garment's fold,
> And feel the heavenly Alchemist
> Transform its very dust to gold.

*Christian Endeavor Topic for Sunday, June 19. TEXT: Matt. 11:25-30.

The Christian's Secret*

SOMETIMES we find that though we may have lived many years with a person, thinking all the time that we understood his motives and his ideals, we really do not know him. Some sudden revelation may come to us of his character. A deep affliction, the responsibilities of a new position, the acquirement of wealth, any one of these may tear off the shell from some part of his inner nature and a trait hitherto unsuspected may be revealed.

This may surprise the man himself quite as much as others. Few of us fully know ourselves.

The character of our Lord may be outlined by any careful student of the Scriptures; but before he can fully comprehend that ineffable nobility and beauty—as far as it is given to mortals so to do—the love and reverence of the true follower must be developed in his heart. As we cannot fully understand the heart of a man until we love him, so we cannot understand the heart of God until we love him. And it would seem to be impossible to contemplate the works of God and his dealings with ourselves without feeling a spontaneous upspringing in our hearts of filial affection toward him.

Dr. Ward, in his noble address upon "The Heart of Christianity," defines the chief differences between Judaism and Christianity as depending largely upon this transcendent fact of love.

"As a theology," he says, "Christianity's first and great belief is in one God, whose primary quality is love. Judaism had discovered the oneness of God and most of his natural attributes, his power and his wisdom, and even his moral attributes of justice and holiness; but it had not discovered love as his crowning quality. It made him a jealous God, a national God. Christianity makes him the Father of all creatures. Its prayer to God is to 'Our Father.' It makes him the Father not of a family or a race, but of all men. It gives God no choice of loving. He must love. It is his essential nature.

"And Christianity puts every man under obligations to love. 'Thou shalt love thy neighbor as thyself.' This gives us the lesson of the brotherhood of man. If God is our Father, then we are all brethren."

So that the deep secret of the Lord is in his love. We can forever go on testing it—searching it—but never shall we come to the end of it.

"Buddhism does not teach this doctrine of love, nor did Plato or Cicero. Socrates, the best of them all, gadfly of the people, ends his life with a cock to Esculapius, thinking only of duty to the State. The advent of Christianity is the marvel and the flower of philosophy and religion. It was the awakening of both religion and philosophy."

Our God has seen fit to wrap in mystery most of his world. We do not know what is electricity. "We do not know what mind is — not even what matter is. We are learning constantly of new chemical atoms, argon, helium, crypton, and many others; of subatoms a thousand times smaller than the atoms of hydrogen; of vortices and of ether. Something we know of their properties, and we guess more, but what they are we know not. The essence of matter as of mind is beyond our ken."

In the eighteenth chapter of Ezekiel is, perhaps, the best statement of Jewish ethics to be found in the Old Testament, but it contains scanty recognition of the law of love. It is this boundless love, the love that bids us serve our fellowmen, that bids us go forth to tell all nations of Christ's light and truth, which holds the secret of "the deep things of God."

*Topic of the Epworth League for Sunday, June 19. TEXTS: Ps. 25:14; I. Cor. 2:9-13.

Suppose Our Chef Came to You

Suppose a famous chef came to you on a hot day in July and made you this proposition:

I propose to prepare for you—ready to serve — a hundred summer meals. They are meals you would need sixteen hours to prepare. Mine will be ready to serve in a minute.

They will be meals fit for a king—as fresh and savory as the moment they came from the oven. I refer to Van Camp's Pork and Beans.

I will bake them in steam ovens heated to 245 degrees. So the beans will digest. They won't ferment and form gas, as do beans that are baked at home.

No beans will be crisped, no skins will be broken. The beans will be nutty, mealy and whole, because they are baked in live steam.

And the tomato sauce will be baked with the beans, forming a delicious blend.

I will use Michigan beans, picked out by hand from the choicest part of the crop.

I will use whole, vine-ripened tomatoes, so the sauce will have a superlative zest. It will cost me five times what common sauce would cost.

Suppose our chef came to you and made that proposition — just at mealtime, perhaps, when the weather was hot. Don't you think that you would accept it?

Yet that is just the proposition we are making to you again and again in these pages.

The National Dish **Van Camp's** BAKED WITH TOMATO SAUCE PORK AND BEANS *The National Dish*

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If you will once make a comparison you will never again accept any beans but Van Camp's.

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See page 575

CURTISS' WONDERFUL AEROPLANE FLIGHT FROM ALBANY TO NEW YORK

1. Glenn Curtiss in his Biplane. 2. The Aviator and his Wife. 3. Rising at Poughkeepsie. 4. Mrs. Curtiss Watching from the Special Train. 5. After the Landing at Governor's Island.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

T. H., Webster, Mass. Why does one find an echo in one place and not in another?

An echo is caused by the reflection of sound from mountains, walls, clouds or any other obstacle conveniently placed. If they are turned toward the source of the sound the reflected sound is focused and produces a very loud echo, often a series of echoes. The rolls which follow a clap of thunder are echoes from heavy cloud banks. In open spaces where there is no wall-like obstacle it is impossible to produce an echo.

Geo. R. G., Vancouver, Can. 1. Explain Matt. 3: 6. 2. Is one supposed to be baptized at, or after, conversion? 3. Who is the prophet referred to in John 1: 25?

1. The passage describes them as confessing their sins, doubtless aloud, while being baptized. They had already experienced conviction of sin and repentance, and now the ordinance of baptism was a public seal or admission of their felt need of deliverance from sin. It was an open declaration of their change of heart. 2. Baptism may take place either before or after conversion, though in the case of most adults it is usually after the change. 3. The reference is to the forerunner predicted in Isa. 40: 3. They were asking John if he were neither Christ nor Elijah, whether he was really the forerunner, as he had intimated in v. 23.

W. L., Lincoln, Neb. When was Drew Theological Seminary founded, and where is it now located?

Drew Seminary was founded in 1866. It is at Madison, N. J.

G. B. S., Durbin, W. Va. Did Christ heal any one who manifested no faith in him? Did the centurion's servant have any knowledge of or faith in Christ? Who was this servant?

Probably not; at least we cannot gather from the record that he did. Even the lepers, the lame, the impotent, and those who crowded about him during his ministry, must have had a seed of faith and expectation, having heard of his wonderful miracles. In Matt. 13: 56-58 it is distinctly stated that he did no mighty works at Nazareth because of the popular unbelief. If we close our hearts against him he will not come in. The name of the centurion's servant (Matt. 8: 6) is not given; but even if he had had no faith, the great faith of his master would have sufficed (see v. 10).

E. P., Kushequa, Pa. How do they separate quicksilver from the earth?

Quicksilver is but another name for mercury. Mercury is found free in small quantities. Its chief source, however, is sulphide cinnabar. To get the mercury the cinnabar is heated in a current of air, which oxidizes the sulphur to sulphur dioxide, and the mercury is set free. The mercury vapor thus given off is cooled in pipes or chambers and filtered. In the United States, Texas and California furnish all that is produced.

Miss S. M., Wheeling, W. Va. Has the Gospel been preached throughout the whole world, in all nations?

No; there are still parts of China, the whole of Tibet, and some other remote sections of Asia, as well as parts of South America and Central Africa, yet unevangelized. Missionaries still write occasionally of finding large tribes where the Gospel has not penetrated.

S. McR. P., Lucas, Iowa. 1. Will you explain who Longfellow's three friends were, named Charles, mentioned in his poem, "To the River Charles"? 2. Explain briefly what are the requirements for gaining a Rhodes Scholarship and what is included in the prize.

1. The three friends were Charles Sumner, Charles Falsom and Charles Amory. 2. Cecil Rhodes directed in his will "that $10,000,000 should be applied to the creation of a fund for the support of a certain number of scholarships covering a three-years' course at the University of Oxford. Two were to be assigned to each State and Territory of the United States, 100 in all, 15 to Germany and from one to nine to each British colony. The scholarships were to be awarded on marks only, three-tenths whereof were to be given to a candidate for his literary and scholastic attainments, the remainder being given for his love of outdoor athletics and sports; for strong manly qualities, such as courage, generosity and kindness." In a few of the States the appointments are made in turn by the leading universities, in most of them, however, by a committee from the different colleges. The man appointed must not be over twenty-four years of age, a citizen or son of a citizen. He must have studied two years in an American college. Each scholarship amounts to $1,500 per year. Any college secretary will give you full information.

J. W. B., Newark, N. J. Is there not a fault somewhere when people look at the Scriptures differently? Christ is one, and his people should not be divided. Can they be "perfectly sincere" when they differ? Is not one or the other, or perhaps both, somewhat askew? For example, the Lord's Supper is eaten in several different ways, at widely varying times, and under diverse conditions. Is it not fair to think that if all wished to know the truth, and do what our Master wished, he would make good his promises, and tell them just what was right and wrong in their beliefs? There is a longing in my heart to do all that can be done to answer Christ's prayer in John 17: 21.

God looks at the heart and the purpose, rather than at the act itself. There always have been and always will be differences in methods among God's people; but these matter little, so long as they are sound and united on the essentials. There may be a thousand different ways of serving him, yet all acceptable. Thus all may differ as to holy days, forms of ordinances, etc.; but these are not the essentials. He has ordained infinite variety in all nature and in humanity also. There can be no uniformity save in essentials, and in the holding of vital truths. "A thousand roads," says the proverb, "lead up the sides of the holy hill, but they all meet at the top." So we may worship God and serve him in manifold ways; but if the service be sincere and the heart right, one form is as acceptable as another. We are not bound by laws and observances, but all can be one in Christ, in faith, in love (which is the fulfilling of the law), and in the liberty of the Gospel.

C. J., Clam Falls, Wis. 1. When were the Pyramids begun? 2. Where did Cain get his wife?

1. The "Great Pyramid" at Gizeh was begun some time before 2218 B.C. in the reign of Shufu I. The name of its founder has been discovered in an inscription upon a tomb near by. The second pyramid was built by Shufu II. (about 2186-2163 B.C.). There are six others at Gizeh of later date, five at Abusir, eleven at Sakkara, five at Dashur, and single pyramids at several other places. 2. The Bible narrative (see Gen. 4: 14) implies the existence of a considerable population besides those actually mentioned. These were doubtless descendants of Adam and relatives of Cain, and had probably branched out into a considerable community. His wife was, the commentators conclude, one of those related to him, but this is purely conjectural.

Miss H. M. C., West Pittston, Pa. 1. Who comprised the audience that listened to the Sermon on the Mount? What proof is there that Christ preached this sermon to the twelve disciples only? Was it preached to the "multitude?" Does not Matt. 4: 25 and 5: 1; 7: 28 and 8: 1, also Luke 6: 17 and 7: 1 prove this? 2. Why are the teachings of the Sermon on the Mount given consecutively in Matthew, scattered in the book of Luke? Is it probable that Christ repeated the teaching of the Lord's Prayer and other passages contained in this sermon on later occasions? 3. Why are the Apocryphal Books contained in the German Bible but not in ours?

1. Matt. 5: 1 states distinctly that the multitudes were present and there is nothing in the New Testament record to sustain the claim that he withdrew from the larger audience and spoke to his disciples only. He ascended the hill doubtless because there was not sufficient room for such an audience on the narrow shore of the lake. His disciples "came unto him" is interpreted as meaning that they formed an inner circle and we can picture the gathering with its outer circle reaching far across the mountain slope. 2. Some eminent critics hold that Luke's is probably the original form of the discourse, but that Matthew added a number of Jesus' sayings in order to present at one view the great outlines of his teaching. Others hold that they are two distinct discourses at different times, in one of which our Lord repeated some of his weightier sayings in slightly different forms. 3. No special reason. A few American Bible publishers include the Apocrypha.

K. D. L., Ragan, Neb. What help is there for one who believes himself a Christian, yet is continually fearing sickness or some future trouble, such as old age or perhaps loss of property? I know it is wrong, but does the Bible teach us that Christ can keep the "blues" away?

A Christian, of all men, has the least cause for giving way to sadness and depression. He has the promise of being kept by divine power, of finding joy in believing and in temporal blessings. But to make joy complete one must give loving, active service. It has been truly said that there are two things that rejoice the heart more than all else, viz., to *confess* Christ before men, and to *do* something for his sake. We believe that if you follow this rule, and engage in active, unrewarded work for others, you will have no time and no desire for morbid thoughts. The happiest man the writer ever knew was an aged city mission worker (now in heaven) who was continually spending himself for others. He trusted God for everything, laid hold of the promises of Jesus with a childlike faith and took all his cares and troubles and needs to God daily. His life was like a miracle of faith and answered prayer, and he won many to Christ by the forceful example of his own cheerful, smiling confident Christianity. He had no private income and no means of his own, but his Father, the owner of the universe, supplied all his needs.

J. S. P., Mobile, Ala. How should I begin the work to which God has called me—the work of an evangelist? Is there any correspondence school that teaches theology, and, if so, where is it?

An untrained worker is at a great disadvantage. These are the days of full equipment in all branches of service. Write to Moody Institute, Chicago, for all information as to practical evangelistic training, and also for advice as to theological studies.

M. A. H., Hillsboro, N. H. Are not "mist" and "fog" the same?

No; mist is similar to fog, but the water particles are larger and more wetting. In reality mist is a cloud suspended just above the surface of the sea or land.

L. P. R., Ottawa, Can. Of what nationality is the French Empress Eugenie? Is she still living?

The Empress Eugenie is of Spanish descent on her father's side. He was Count de Montijo of Grenada, Spain. On her mother's side she is of Scoteh descent, coming from the Kirkpatrick family. She is still living, most of the time in England, but traveling now and then to France or warmer climates.

Dedication of the Great Sun-Dial at Columbia University

IF the founders of King's College, now Columbia University, in New York City, could have looked forward through the years and caught a glimpse of the 156th commencement, they would have gasped with astonishment to see a senior class of several hundred, and spectators numbering thousands. Columbia has been fortunate in the number of gifts she has received to beautify her buildings and grounds at commencement time, and one of the most important of these is the new sun-dial presented by the class of 1885 and placed on the South Field. It was transferred to the University in the presence of a large number of students and friends on the day the class celebrated its twenty-fifth anniversary.

Miscellaneous

E. E. R., Newark, N. J. Published in Philadelphia. Subscription, $1.

W. H. A., Richland Centre, Pa. We cannot undertake to discuss party politics.

Reader, Kenwood Park, Ia. Send full name and address and repeat question when you write.

J. W. H., Bartley, Neb. John the Baptist was probably baptized by some of his own disciples. This is the view of several commentators.

Th. N. T., Hutchinson, Minn., and others. We have already discussed the subject of baptism in THE MAIL-BAG and cannot now devote space to repeating the subject.

C. L. S., Cartersville, Va. There are many publications that will buy really good drawings of the kind you mention, but they are unlikely to do so from a student who has not completed his studies.

H. C., Ovett, Miss. We cannot decide—no one can—as to the accuracy of such statements. Both methods of baptism seem to have been in vogue in early Christian times. The "Christian scholarship of the world" (which you quote) is greatly divided on the subject.

D. M., Oak Park, Ill. Your questions are in the domain of speculation, in which one conjecture is usually as good as another. All that we have on these matters, that can be regarded as authoritative, is found in the Scripture record.

E. S. W., Aurora, Ind. There are domestic animals that are vicious and others that are kindly. They live under natural law and take their character—their virtues and their vices—from their surroundings. A well-trained dog will be well-behaved and an ill-trained one the reverse. They are largely what we make them, but however gentle they may be, the brute nature is there at bottom and will come to the surface when provoked and sometimes quite unexpectedly.

F. G. M., Corvallis, Ore., and A. N., Okla. The answer to which you refer may have been misunderstood. The Scriptures are explicit in the statement that one who, having heard the message of salvation, wilfully rejects it, comes under condemnation; they are also explicit in stating that we are to "judge no man." THE CHRISTIAN HERALD has never taught that anyone, under Gospel dispensation, can be saved, except through Christ. In the main, the answer related to the conditions of the unevangelized heathen.

M. T. C., Newell, W. Va. 1. Stick to your denomination, but be broad and tolerant of the views of others. God has his faithful followers in all lands, and every church that holds to the essentials of Christianity is an open door, notwithstanding minor differences, since they all hold up Jesus, who is "the Door." 2. The twelve gates in Rev. 21: 12-21 with their inscriptions are interpreted to imply that not only but the spiritual Israel, God's elect, shall enter. We are warned not to be carried away by "every wind of doctrine" (Eph. 4: 14), but to be steadfast. Your letter meets our general approval.

NEW YORK. JUNE 15. 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Future American Citizens of the Pacific Indian Tribes

Poor Groping Souls

The Loneliness of the West Coast

A STRANGE INDIAN REVIVAL

THE announcement of a new cult in these times of religious unrest may not be of great interest, but the evolution of a new religion, having its inception in a recently barbarous people, and ing an intermixture of Christianity and savagery, indeed of rare interest and importance.

It takes generations of education and Christian struction to bring the Indians into a real Chrisanity. The Pacific Coast Indians are above the verage in intelligence and adaptability for imrovement and civilization. They have had schools, nd are advanced in civilization; but they have had ew advantages for Christian instruction. The "white man's vices" have een given them, often forced upon iem, and but for the new religion, iey would have been left almost enrely to drunkenness, vice, degradaon and the diseases attendant upon iese evils of civilization. Some ibes would have been extinct but r the Shaker religion.

The Pacific Coast Indians will soon e given the rights of American citiens; shall they not be better fitted r citizenship by a knowledge of the ospel, by the saving power of Jesus hrist?

There are but few missions in Western Washington among the Inans. The Presbyterians have a urch and minister at the Puyallup eservation and a school in Tacoma, hich is now doing a good work. ut for years there has been little al spiritual work done. There is feeble mission of the same denomation at Neah Bay. The Methosts have one school, the Stickney ome, in the northern part of the tate that does good work, but not tensive. The Congregationalists ave now no missions among the Inans, but for over thirty years the ev. Myron Eells was a missionary mong the Indians of Puget Sound nd the Straits. Since his death, here has been no one to take his ork. The Catholics have several issions along the Upper Sound.

The Shaker religion originated with John Slocum nd his wife, Twana Indians, who lived on the Big kookum, near Olympia. In 1882 the man was very ck. He and his wife had heard the Gospel in ev. Myron Eells' Mission, but as they were ignoant Indians, they had little conception of it. Later, iey were baptized into the Catholic Church, though iey were not saved from their sins, being drunken nd degraded. When John Slocum thought death as near, he insisted upon calling in an Indian medicine man." His wife protested, urging him to keep faithful to the religion they had adopted, and not return to the old heathen ways; but the man could not be dissuaded, and the medicine man came and began his incantations. The poor wife, in sore distress, went away into the woods, and there prayed in agony to the "white man's God" for the salvation of her husband. She did not know how long she wrestled in prayer, but the Indians assert that she was there three days and nights. There came a vision to the poor soul that cleansed her from her sins, and filled her with strange ecstasy. She felt that God had heard her prayers, that he had saved her and would save her husband, and she believed that to them was committed a new message to the Indians. She returned home, praising God.

Bright Young Men of the Quileute Tribe

When she entered the house her husband had apparently been dead for six hours. The Indians were wailing over his body. The "medicine man" fled at her approach. The story is told that the seemingly dead man arose. John Slocum's after life, and that of his wife, was upright, clean and free from their former vices and sins. They taught a religion that could save, they were enabled to give their people a practical experience of the power of Jesus to save and keep from sin.

The "new religion" spread like wild-fire. It now reaches nearly every tribe from California to Alaska, and has gone over the mountains to the Yakimas, Spokanes, and Nez Percés. At first it went to wild extremes and all sorts of miracles were claimed. It was mixed with the old Tamahnowus, or Indian rites, and had little of Christianity except the belief in Jesus Christ. But every year it has lost something of the barbarous beliefs and worship, and taken more of Christian principles and rites.

At first only the moral class of uneducated but intelligent Indians accepted the new religion. The more superstitious and ignorant still clung to the "medicine men," the "witch doctors," with their barbaric incantations, their dances, and savage mutilations and ceremonies. But when the paternal government prohibited the old religious rites, many turned to Shakerism. Those Indians who have had Christian instruction are almost like the evangelical churches in their religion. Others are like the Catholics, and still others, who have had no missions, are practising the ancient Tamahnowus.

John Slocum, who made claims of supernatural powers, reigned supreme at first; but other leaders arose who had even greater influence. "Big Bill" and "Mowitch Man" were independent leaders, but soon merged with their following into the Shaker Church. The movement was opposed by government and missionaries, and every means was tried to check it, or stamp it out, but nothing could stop its course. Some of the leaders were arrested and punished; but nothing could quench their zeal. "Big John" was cast into prison, and his followers stood about the building, expecting to see its walls shaken, and their leader released by miraculous power. But though they were disappointed, they still kept faith in the new religion.

John Slocum lived for fourteen years after his great change, and before he died he relegated the leadership to Louis Yewalock, a good and forcible man. Slocum had a beautiful prayer, which is translated as follows: "Our God is in heaven. If we die he will take our life to heaven. Help us, O God, so that we shall not die. Wherever we are, help us not to die. Our Father, who is there, always have a good mind to us." Formerly the Indians "shook" for everything they desired; for fair

Continued on page 571

THE

American Pulpit

A TRAGEDY-SERMON BY

Bishop Wm. Alfred Quayle*

The Unearned Throne

TEXT—I. Kings 2:12
"Then sat Solomon upon the throne of David his father."

SO Solomon sat in a throne he did not build and ruled over a kingdom he did not create. That is to say that Solomon came to a kingship by inheritance, and I would fain inquire to-night as to the disposition that Solomon made of what he inherited.

There are two ways, only two, to come into possession of power. One is to earn it and one is to have it given to you. Personally I would prefer to earn it; but some people inherit power; they haven't sweat for it; they didn't fight for it; haven't suffered for it. Power has been bequeathed to them, and it is honorable to have power left to you, provided you have sense enough to make use of what is given to you. Solomon's father didn't have anything but a shepherd's crook, which wasn't much of a crook. He was a shepherd lad, red-headed and freckled-faced, strong-handed, and he could tra-la-loo like a lark and he could bound like a lamb across the yellow Bethlehem hills, and his heart had ecstasies. He was such a little laddie, such a care-free laddie, and he has a shepherd's crook and watches a shepherd's flock, and if you had seen David the laddie, you would not have thought that maybe you would bow down and kiss his sandals. You cannot count on the output of the soul. And David, the laddie, by and by found a sword, and David, the laddie, by and by found a company of troopers, and David, the laddie, by and by founded a kingdom and was chief of all the warriors Israel has ever produced. The Hebrews have been great at producing geniuses, but the greatest warrior-genius the Hebrews ever produced was David. Had nothing and went out and conquered everything, and by and by builded a palace and occupied a throne and died with a kingdom on his hands to give away, and Solomon, poor laddie, all he could do was to take what was given him. It is not an easy thing to use power you didn't create.

Solomon's Great Inheritance

When a man makes a fortune he has schooled himself to its use, while his hands are creating it, and by and by with his fortune belike he shall be able to maintain it with superiority and worth. But when a man has a fortune fall on him as if the heavens had opened and all the clouds had spilled and all the rain of the earth-clouds had poured on him like a deluge, it is not a strange thing that the hand unused to power should not know how to use it.

David had earned everything: Solomon earned nothing. David had fought for everything: Solomon fought for nothing. And I am not here to-night to arraign inheritance, but I am here to call this man Solomon to book for how he used what he inherited. He sat on a throne and he didn't build it and he ruled a kingdom and he didn't create it. I think that if I was a jocular man—and I am not, as is positively known by my acquaintances—I think this thing would amuse me more than anything I know, namely, people strutting over what they don't have any sort of power in producing. I can understand how a man that made his way could strut; he has a right to strut. There is some sense in that; he did things—but how anybody could strut from having things he never earned, that just makes me amused. I don't see how a woman can be haughty over her looks when she is pretty. I never got that into my head. Why she should be kind of tickled over it; I can see that. Why she should be glad over that I can understand, because beauty is a gift of God and a beautiful woman is the most beautiful thing God ever made. But why a beautiful woman should be haughty over her beauty strikes me as being a question to ask and not one to answer. Solomon has, besides these, certain items which I will mention here. He has his throne, which it is worth while to possess; he has his kingdom, which it is worth while to rule; he has genius, which is worth while; he has the sense of God, which is the highest possession and the highest gift—just four things: throne, kingdom, genius and sense of God. What a possession that is! What a start in life that is! How rich is the man that hath that!

To have a throne! To have the opportunity to use power! Really, that is what a throne means. To be gifted with high obligation; to stand sponsor for a great people's behavior; to be able to instruct men in the ways of life. It was his office to show that justice was better than injustice; it was his office to show that kindness was better than crudeness; it was his office to show that peace was better than war; it was his office to show, though the hands had not been schooled to rulership by initiation and had not been schooled in the hard school of adversity, that still the hands could rule, and that the sceptre need not be a sword. What a chance that was! He had a throne and a kingdom. What a thing it is to have genius! What a thing it is for the sun to have a sky! What a thing it is for the earth to have a sun! What a thing it is for a man to have a chance to get life! What a thing it is to have wide areas over which to throw one's genius out! Why, upon my heart, men and women, I think it is a glorious thing to be president of this republic now. It was a glorious thing when Washington, with hand that was timid from modesty, took the helm of the Union, but it is a greater thing now.

Masters of Ourselves

Then we fringed the eastern sea; now we take in a continent and have either sea that floats the ships. Then we had slaves. Now we are the masters of ourselves, and are the schoolmasters of liberty for the world. What a thing it is to be president of these United States now! Why? Because politicians will come and hug up to you? No. Because he is the biggest personage at the pie counter and so gets the biggest piece? No. Because we listen to him whether he has anything to say or not, because he is the president? No. Because he can travel in a private car and never pay anything for it? What is the beauty of being the president? Why, because your words swing around the continent and your word reaches across the earth. If I were president of the United States, wouldn't I have a hearing! If ex-President Roosevelt should come to town, you would listen to him an hour. Though you had read that speech five hundred times you would listen to it. Why? A good reason. Why? Because he made it himself—this most august of all Americans. There has been in the world no other nation which had in the ballot a place to vote a king into his place. A throne and a realm and a chance to be heard! Oh, that is a great, great thing, and this man Solomon has a kingdom. Then Solomon inherited—mark that—inherited the throne, and did you ever think of it, he didn't build it; and he inherited the kingdom, he didn't build it; and then he inherited genius. Oh, it must be fine to have genius to do things without sweating at it! Genius! What a thing that is to inherit! And he inherited that. Then he had what I think to be the finest—saying the word "fine" in the sense of quality—the finest possession in the universe, namely, he had the sense of God. You think that wisdom is fineness. With deference to you, it is not. What is fine sensibility? Why, you should know when you give the matter heed and will know now that the matter is given thought, that the finest sensibility to have is aptness for God. Can you feel the Invisible? Can you find God without looking? Can you feel God in your sleep? Can you reach out blindly and feel the hand of the Omnipotent? Can you do that?

Spiritual Collapse

The saddest collapse of the soul I have ever seen has been the collapse in the spiritual faculties, so that men hadn't a sense of God. They did not know when mercy was on the road; did not look. Did not know when the Omnipotent hand was in the sky; never looked. God was on his throne and they never looked. Did not know when Omnipotence was in the house of prayer; they never looked. And Solomon had what his father David was so fabulous in the possession of, namely, the sense of God nigh to him. Now, that is the inheritance of Solomon, and what did he with it? A throne inherited and a kingdom inherited and genius inherited and God-sense inherited. What did he do with the inheritance? Answer: He failed with it!

And Solomon had all this genius that I told you of. He was a scientist, and that is a great gif and he wrote about botany, and he went out nosir around out-of-doors and saw, and came back ar wrote all these things down, and it was a fine thir that he did so. Then he had a gift for hearir things. That is a great gift, though some peop haven't any gift for it—they are so everlasting wanting to say things that they never stop to he anybody else. Just talk, talk, talk, talk, talk abo anything. Then the gift of listening—that is a gre gift. I give it as my conviction that the reas why the rank and file of the giftless men and wom I have met in my life were giftless is because th haven't listened. If they listened, they would ha heard God. This man Solomon went out and he h the gift for hearing.

Do you know where people get their genius? A where did Mark Twain get his humorist stoc And where did Josh Billings get his funny old sa ings? Where did they get them? Just by listenin Do you know where Shakespeare got Macbeth? I heard the raving, one night, of a man lost to Go And this man Solomon went out and listened, a he came back and wrote proverbs by the thousan and plus. The proverbs were a few of the splinte that he broke off of the common trees of the comm roadways. And this man Solomon went out a built a house for the Lord—he sent for men to that and he looked on at it and the most he had do was to preside at the dedication. Isn't that fin To have other people to do the work and you get and have the fun of saying things. Well, he had that. Well, what else did he do? Well, he faile Failed! Didn't I show you Solomon? Didn't y hear him whimpering when he went away? "Vani of vanities, all is vanity, saith the Preacher!" that the way for a preacher to talk? Why, no! preacher is paid to tell the truth. That is the re son we preachers are so veracious. "Vanity of va ities, saith the Preacher, all is vanity." O Solomo where did you get that look? Listen! He didn inherit that look; he made that look. "King Sol mon, did you make that look? Where did you g that voice?" Made it. He didn't inherit tha

"Vanity of Vanities"

"Where did you get that shuffling walk, Solomon Made it. Got it; didn't inherit it. "Vanity vanities, saith the Preacher, all is vanity," and h hands shiver and his eyes look down and his sho ders stoop, and he said: "Bring me a mug of wir Vanity of vanities, all is vanity!" O heart! T man that had come to life with majesty and wi splendor, goes empty-handed to death. Did y see the sun go down to-night? Why, he lit t million candles in the sky to show that he was goin Did you see the sunset to-night? Never miss sunset. That is the way life ought to go out.

I came in here from the Epworth League, a there was a sweet-faced old man who to my know edge has been talking about heaven and asking fol to meet him there. That is one of the sweete messages to be dropped from the human lips: Me me in heaven. Solomon, what did your father lea you? A throne; yes. And a kingdom; yes. A the art of writing, and genius; and a sense of Go What is that? And he mumbles his words and h lips tremble and his hands shiver and he looks dow and he looks black, and the sky is black, and his fa is filled with doubt and fear.

What is that? Failed! Failed! Oh, this is wh I am going to talk about. Had everything. Had gift for life, and became a libertine; had a gift f seeing and saw lewd chances; had a gift for hea ing and failed to hear the great, sweet coronati words. What is the world for, Solomon? "Vanit vanity, all is vanity. All is vanity and vexation spirit." Failed!

Look at these times. How many women have cu ture and have refinement and have a fine sens What do they do with them? There are the inhe tances of the King Davids of the centuries. Wh are you doing with that? Nothing, nothing, nothin Solomon, gifted with sense of God, so that he mig have sung songs like rivers that empty into the se leaves this: "Vanity of vanities; vanity of vaniti all is vanity!" "Aye, aye, aye, no more of that "Solomon, where is God?" "Oh, none of that

Continued on next page

* Bishop Quayle, of Oklahoma City, Okla., is one of the most eloquent leaders of American Methodism.

The Unearned Throne

Continued from preceding page

"Solomon, where is the throne?" "Oh, none of that." "Solomon, where is the kingdom?" "Oh, none of that." Empty! Oh, men, listen; women, listen to me. Women, you have heart more than you have beauty; women, you have grace more than you have winsomeness; women, you have worth more than you have powers of suasion; women, you have powers of winning the world for goodness. Women, what are you doing with them? And they say, "Why, we are—we are mostly gadding about, going where we ought not to go." That is the thing, lots of women are doing that; gadding about, going where they ought not to go. And it makes me sick to see all the women just tramping off—not a man in the whole kit—just women, tramping off to matinées. What is life for, woman? For going to a matinée. What is life for, woman? For going to a matinée. Oh, life is for a matinée!

Now, I am not talking about theatres, understand. I could say something about them, but I am simply saying that if a woman gets to going about and forgets that there is anything else in the world to make life fair, she ought to be told pretty quick. What is that? That is playing the Solomon quite a little. Inheritance is one thing, but to go around and hunt up a job, that is another matter. Man, woman, you are gifted of God. You have the best of the earth. What are you doing with it? And the man says: "I am, I am—give me another day! Give me another day!" You will have a passion for dirt—buying lots—corner lot, middle lot. I am saying nothing against real estate, it is good if you have sense enough to buy it and retain it, and save your soul. This reaching for dirt—why don't you reach for the stars, and clutch the morning light and clutch the radiancy of the noon and clutch the splendor of eternity and clutch the beckoning hand of Christ. "Oh," he said, "busy with dirt." I call that tragedy; do you?

And this man Solomon that had a throne and a kingdom and genius and God-sense died and his son didn't get a throne; just a sixth of a throne. How much is two within twelve? I think six. About a sixth of a throne, his son got—just about a sixth, and only a sixth of a kingdom. Died, and couldn't leave his son a kingdom; died, and his son didn't have good working sense. Didn't leave him any sense, and died and didn't have himself any God-sense.

Say, Solomon, what is the big word in the Book? He said: "Vanity, vanity, vanity." "David, what is the big word in the Book?" He said: "God, God, God!" and he winds the music out as if he were playing on a thousand bugles, "God, God, God!" Didn't I read to you what David said? Listen. He said to the son Solomon to show himself a man. And what is the word, David? "God!" "Say, Solomon, what is the big word, the eternal word?" "Oh, don't bother me so, I don't want to listen to you; but you ought to know enough that the big word is vanity. Oh, yes, the big word is vexation," and he shuffles away and mumbles into a bed of death.

What a failure! Had everything, left nothing! And this is my message that people who are greatly dowered are greatly responsible, and people who, when they go to their death, have failure written on their tombstones, it were better they had never been born, or that they had been born with a millstone tied to their necks and they had been thrown in the depths of the sea. Failed! "Solomon, where is God?" "Dead!" he says; "dead, dead!"

O God, keep us from Solomon's destination and keep us from Solomon's doom and keep us from Solomon's wild expenditure of everything for that which buys no bread. O God, scare some of us away from our sins, for Christ's sake. Amen.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

HANGING A PRAYER ON THE STARS

By Rev. J. M. FARRAR, D.D.

DO you pray for the sailors—"they that go down to the sea in ships"? From The Children's Pulpit you are to hear of how a brave sailor prayed for himself; how he wrote a prayer and hung it on the stars. Listen while Alexander Irvine tells you a story:

We were in a squall off the coast of Sicily, and the commander, a man of the old school, took advantage of it to give us a bit of rough-water drill. The order was to strike lower yards and topmasts and to clear the decks for action.

"Away, aloft!" he roared, as the wind soughed through the rigging; and a moment later I heard:

"Bear out on the yardarm!" Something went wrong in the foretop and the captain fell to the hatchway grating below, killing a man by his fall. I stood a few feet from the grating, and it took me the best part of a day to sponge his blood out of my clothing. We buried them both that night in an old cemetery at the base of Mount Etna.

. . .

AT noontime next day we were ordered through the same evolution aloft. A lad had been promoted to the vacancy in the foretop, and he was rather nervous. Five hundred pairs of eyes followed him as he tore aloft with the lightness of a cat.

At the crucial moment—at the sound of the order, "Bear out on the yardarm!"—he lost his nerve, dropped a hundred feet and was crushed to death on the deck.

Billy Hicks, a second-class officer, was made captain of the foretop. Billy was something of a wag. He could dance a hornpipe or sing a song and when he laughed the deck trembled.

As he stood there barefooted at the foot of the rigging awaiting the fatal order, the red blush vanished from his round face. It was ashy and pitched.

Every eye was on him, and as he sprang at the rigging, men stood from under.

There was a breathless hush as he reached the top, a full length ahead of his men. Then the order rang out over the old ship and a hundred men with the precision of a clock sprang to their places.

. . .

WE were fond of Billy, and when the crisis was passed we gulped down our lumps and secretly thanked Him in the hollow of whose hand lie the seas. No one understood how Billy Hicks had been able to obey the order without falling to the deck.

Something really did happen to the new captain of the foretop that day, though nobody knew just what it was. There was a change and we felt it. Those who stood nearest felt it most. We couldn't analyze it; he couldn't himself. I got into the secret by accident.

An officer of the *Gemaraire* came on board one day, a week or two later, to lunch with a friend. I served the lunch in the wardroom and overheard the following conversation:

"Have you a seaman by the name of Billy Hicks on board?"

"Yes; what about him?"

"Well," the officer said, smiling, "we were ten miles out at sea a few weeks ago when we noticed the signals flashing all over the heavens—electric signals. I was officer of the deck. It was about two bells in the first watch. I called my signal officer and told him to take down what he read. He pulled out his notebook, still smiling, and, spelling out the words, read:

. . .

" 'GOD, this is Billy Hicks! I ain't afraid of no bloomin' man nor devil; I ain't afraid of no Davy Jones' bleedin' locker, neither. I ain't like a bawling baby afussing at his dad for sweeties. I don't ask you for no favors, but just one: This is it—when I strike the foretops to-morrow let me do it with the heart of a man what iz clean. And God, dear God, from this hear day on, giv me that feeling I usto have long ago when I nelt at my mother's nee and said, "Our Father." Good night, dear God.' "

Billy knew he would be called next day to climb to the topmast. That night while in charge of the big light signal he wrote his prayer in letters of light and hung it on the stars before his God. Love is God's flashlight with which you can send your prayer beyond the stars and hang them on the great white throne of God. Ask father or mother to tell you where to find the following beautiful sailor story:

. . .

THEY that go down to the sea in ships, that do business in great waters;

These see the works of the Lord, and his wonders in the deep.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "They that go down to the sea in ships." Ps. 107:23.

THE CONQUEST OF THE AIR*

By HAROLD TROWBRIDGE PULSIFER

WITH a thunder-driven heart
And the shimmer of new wings,
I a worm that was, upstart,
King of kings!

I have heard the singing stars,
I have watched the sunset die
As I burst the lucent bars
Of the sky.

Lo, the argosies of Spain,
As they plowed the naked brine,
Found no heaven-girded main
Like to mine.

Soaring from the clinging sod,
First and foremost of my race,
I have met the hosts of God
Face to face.

Met the tempest and the gale
Where the white moon-riven cloud
Wrapt the splendor of my sail
In a shroud.

When the ghost of winter fled,
Swift I followed with the snow
Like a silver arrow sped
From a bow.

I have trailed the summer south
Like a flash of burnished gold
When she fled the hungry mouth
Of the wold.

I have dogged the ranging sun
Till the world became a scroll;
All the oceans one by one
Were my goal.

Oh, the winged men may come,
Pierce the heavens, chart the sky,
Sound an echo to my drum,
Ere they die.

I alone have seen the earth,
Age-old fetters swept aside
In the glory of new birth,
Deified!

*This poem won the Lloyd McKinnon Garrison prize of $100.

A Filipino Heroine

IN a letter just received from Missionary Elizabeth W. Jansen, stationed at Cebu, P. I., the writer sends most encouraging accounts of the progress of Gospel work in the Philippine Islands. She says the work has been greatly helped by the mission launch *El Heraldo Cristiano*, which is on regular duty around the large island of Botrol. Mrs. Jansen writes: "The evangelizing of the coast towns would be much hindered, had we not been given THE CHRISTIAN HERALD launch. We thank you all and your friends for the great help you so gladly gave the Philippines.

"Most of the mountain congregations in Cebu Island can only be reached after hours of toil. The faithful evangelists who have been working for years among the Cebu villages can scarcely be said to have a settled home. They go from congregation to congregation, sometimes making their home in one village, sometimes in another.

"There is a deep spiritual hunger for God's word which is manifested among these simple mountain people. Some had to walk many miles to our meetings. One poor woman had traveled a distance of twelve hours to the first village where we held Bible instruction. Some faithful messenger had got word to her and her husband in their far-off little village farm. This woman, who neither knows how to read nor write, but was hungry for God's word, took her baby in her arms, and with the next youngest child astride on her hip and a third walking, started. When the third one got tired the mother would change, and take her up, letting the other walk for a while. She got back home after the twelve hours' return walk, and told her husband, with glowing heart, what she had heard. She with his help got a little food together, and after a very short rest, started off again! After an eight hours' journey she reached the place where we had gone on to. She had crossed mountains, braved precipices and forded rivers for forty hours during three weeks in order to hear the word of God.

"Before this reaches you we hope to be back again working among these mountaineers, many of whom were once outlaws and revolutionists."

THE PLAGUE OF MUNICIPAL MISRULE

FOURTH ARTICLE OF THE SERIES ON OUR COUNTRY, ITS LAWS AND ITS PEOPLE

By E. R. JOHNSTONE

THE United States census of 1910 will show more than one hundred cities with over 50,000 population. The census of 1900 named the one hundred largest cities showing a range of population from the 3,437,202 of New York, the 1,698,575 of Chicago, and the 1,293,697 of Philadelphia to the thirty-eight thousand and odd of Altoona, Pa.; Wheeling, W. Va.; Mobile, Ala., and Birmingham, Ala.

The census of 1910 will show, beyond doubt, that there are one hundred cities in the United States with more than 50,000 people within their limits, and, probably, one hundred and twenty-five cities that exceed 35,000 of population.

No other land, except China, has such a show of cities—likely enough China has not, because modern authorities are more and more inclined to doubt the figures of the Flowery Kingdom, based as they are on guesswork, probabilities and salt-customs reports.

It is a gallant showing. Would that it were possible to say that the American cities compared favorably with their like in Christian powers in respect to honesty among municipal officials, or certainty of just punishment for official offenders.

In the hundred largest cities of the United States census of 1900, there are forty-one named whose fair fame has been smirched by proved dishonesty in public life, and of that forty-one only eighteen show swift justice and adequate, or even partial, punishment where it was earned. In many cases partial restitution of embezzled (stolen) funds secured immunity from indictment or from trial. In others, that noteworthy obstructor of justice, the hung jury with its consequent mistrial, served as means of escape. In still others the offenders had colleagues or sympathizers on bench or in bar whose legal services and knowledge of the law's delay secured postponement until prosecution died of weariness and starvation.

How the Public Grows Careless

In every case the public, through pulpit, press, or forum, showed high indignation when the offense was found out, stern determination to bring the offenders to justice while the crimes were fresh in the public eye, a rapidly waning eagerness as the news grew a bit stale, and a culpable indifference ere six months or a year from the discovery of the wrongdoing had elapsed. Oftentimes a mawkish and unmerited sympathy for the criminal developed and acts of so-called generosity—generally along the line of vote-getting or political favoritism—were cited as pleas in bar of judgment. "He's a good-hearted fellow, after all! And think of his temptations!"

Not only in our largest cities is the percentage of unpunished peculations lamentably large. Human nature is pretty much alike whether in rural or urban surroundings. Give a weak man or a bad man a chance to steal and a fair show to escape without loss of liberty or property and he will be apt to get busy in a bad way, whether he is a treasurer of a county with a million residents or of a township or school district with twoscore voters.

Think of the example to the young, of the encouragement to evil-doers, of unpunished crime!

I once heard Bishop Phillips Brooks say: "The escape from being jailed of every thief of the public's money breeds a half-dozen more malefactors. If the public won't punish, it deserves to be plucked."

Foreign Contempt

What American traveling in Great Britain or Europe, who, if he got into discussion at all, failed of being reproached with American laxity toward crime, lenity toward criminals? Take the hundred largest cities in Europe and over the portals of each one might write: "For it must needs be that offenses come; but woe to him by whom the offense cometh!"

In Great Britain, Germany and France the official who steals the property of State, province, county, town or city knows that if he is found out and cannot escape beyond the boundary or the encompassing seas, he is as sure of condign punishment as he is that what he has sequestrated will be returned, when found, to the public coffers. Think you such knowledge acts as a deterrent or the reverse? Foreigners—of course general terms must be used and isolated examples put aside—foreigners, I say, have little or none of that sentimental sympathy for a defaulting treasurer, cashier, auditor, or other officer to whom funds are intrusted that every reader of this page has seen evidenced in this country. They cannot understand our forgetfulness of the crime in belated pity for the thief.

Plenty of Foreign Thieves

It is not to be said that public peculation is unknown abroad. In some countries it is rife to an extent never imagined here. Russian officialdom is rotten to the core, or was at the outset of the Russo-Japanese war. Turkey has long been strangled by her robbers of rank. Spain has an appalling history of official rapine and so has Egypt, although the last-named country, under the English régime, has become more than "indifferent honest." In China, from the mandarin highest up to the petty official lowest down, there is appropriation on just as high a scale as the traffic in taxes will bear.

However, we would scarcely be willing to be placed on a plane as to civilization with Russia, Turkey or China. None the less is it true that in any one of those countries proved theft is followed by severest punishment. The official viewpoint as to what is theft and what is merely opportunity differs from ours.

It is a favorite charge among foreigners that the lynchings that have so disgraced many communities in the United States are due, directly, to public conviction that unless the mob takes into its own hands the punishment due for capital offenses the culprit is likely to find some loophole for escape.

Doubtless this very question of delay, spoken of in a former article, makes for laxity of punishment of official offenders in many States of the Union. It is discouraging to the decent citizen's hope for justice to know, for example, that there are now 10,000 cases before the courts of New York State alone; that a large percentage of these cases will not be adjudicated before three years; that, unless there is radical amendment in our practice and procedure, by the end of that three years there will be another ten thousand cases to drag their slow length along still another three years—and so on *ad infinitum.*

Hampering a Grand Jury

Oftentimes the offender escapes because of the expense attendant upon conviction, the carelessness or worse, of the prosecuting authorities and the difficulty in obtaining evidence that will convince the court and jury of the defendant's guilt.

Not many years ago an important city in the Central West was cursed by a municipal government that fairly reeked with wrongdoing. The mayor was a drunken sensualist, who had a large following because of a comeeasy-go-easy sort of generosity—he was liberal with his spoils. His henchmen were loyal to the limit of adherence and protection; he had the police under absolute control the city council was incompetent or timid, some of its members venal.

This mayor did not even try to pose as decent. He instituted a system of tribute from crime. He levied taxes on abandoned women and cheap gamblers. No one ever found out the total of his monthly income from illicit avenues. Probably he didn't know himself, for he was what his adherents proudly called "the freest spender ever possessed of a dollar."

This ribald, rapacious, riotous administration was attracting crooks of all sorts and conditions to the city and keeping away decent business men and women. This touched the pocketbook nerve of the commercialists and decent publicmen, and it was generally understood that the grand jury would indict the mayor, the chief of police and any others that might come within its purview. "Punish them as common felons," was the cry.

Where's Your Testimony?

The grand jury met in due course and was charged by the judge in a lot of platitudes. One thing he harped upon, however, and as a member of that jury I recall how surprised I was at the reiteration of his caution. "Be careful," he said over and over again, "not to find indictments unless you have testimony that will make conviction probable. You must not saddle the city and county with useless costs." He was a good man, that judge, but not of the sort that crime, buttressed by officialism, fears.

We met in a new courthouse that represented a theft from taxpayers of a million or more, and I am sure the twenty-one grand jurors who elected a foreman and went speedily to work were honest, earnest, upright citizens, eager to rid the city of uniformed evil.

Of course the county attorney was at once called in, and, equally of course, we urged him to set us on the mayor and his confederates as soon as possible. We assured him public opinion would back us in anything we did that was legal, no matter how strenuous. He was polite and a trifle commiserating. He knew, and we knew, that the mayor, the chief of police and other officials were scoundrels, etc. But how were we to get jury evidence of the fact? We could not get policemen or blackmailed women to testify. They were afraid of the mayor, and with reason. Crooks would not be good witnesses, even if we could get them on the stand. Besides, evidence costs money, especially when it is sought for to be used against officials who have control of much of the evidence-getting machinery. As county attorney he was bound to tell us there were no funds available for securing the evidence that would be needed—not to convince a grand jury.

Continued on page 567

Blocking the Path of Justice

"In forty-one misgoverned American cities, Justice was thwarted and defeated in all save eighteen."

How Joao Fought the Idols

Joao (seated) and Helper

Natives at Hombo Coming from Morning Prayers

Chief Hombo and the Fetich

By HERBERT C. WITHEY

ANGOLA, AFRICA

IT is always a great satisfaction to the foreign missionary to see native workers really catch the evangelical fire, and, pushing out into new egions, bring forth in their labors new demonstration of the self-propagating power of the Gospel. Such a worker is Joao Garcia Fernandes, a native reacher in the Methodist Episcopal Mission in Anola, Portuguese West Africa. In personal appearnce he is not prepossessing, being no longer young, aving a rugged, characteristically negro face, eeply pock-marked, and a somewhat blunt and forard manner; but he has proved in many tests that is heart is white, and that he has a character of terling qualities. He is an intelligent man, of conderable education, speaking and writing well his ative Kimbundu and the Portuguese language, and revious to his conversion, at adult age, had taught school of his own and held responsible commercial ositions with credit. He was drawn to the mission rst by a desire to learn English, but the "word" hich he heard there led to his conversion, and he ecame a thorough-going Christian. After serving ome years as a helper in various capacities in the ission, he started out, with no promise of support, o teach and preach among the people of his own naive district of Ambaca.

At the place where he put down upon arrival he as at first welcomed, but later was made to feel hat they would like to get rid of him. Near at and, however, was the village of the chief Hombo-Njinji, one of the few remaining native chieftainhips in the district of Ambaca, where fifty-four hiefs, or "sobas," as they are called, rebelled gainst the Portuguese government and made war 1874. The Hombo-a-Nji..ji community was noted s far back as the oldest now living can remember or shiftlessness, quarrelsomeness and poverty, in he midst of more thrifty neighbors. At this time new chief had recently been chosen, and brought o the place from a distance, but he was as yet little nown locally. Joao sent a message to him inquiring if he would be welcome to come to his village, nd the chief not only invited him to come, but sent ome of his people to bring him with his things, and laced a house at his disposal until he should be able o build one of his own.

This village to which Joao came with his family as a thoroughly heathen one, notwithstanding the act that some of the men, including the chief himelf, were civilized enough to wear European costume and could read and write to some extent. The sual heathen conditions prevailed: polygamy, of ourse, was practised, and easy divorce; drunkenness was common, and thrift discouraged. The evil pirits and fetiches were held in great awe, and the itch doctor consulted in all difficulties. Funerals nd other special celebrations were characterized by bscene and riotous revelry.

Perhaps the most striking feature of the condition f "Soba" Hombo and his people at that time, comon also to all that region, was thire superstitious ear. The chief himself had been ill a great deal ince coming to the village, and divinations were beng conducted to learn the cause, one of the old men eing suspected of witchcraft. The village was situated on the bank of a beautiful stream of water, with rich bottom land that could be easily irrigated, but it was understood that the particular genius of the woods to whom that stream was sacred would cause no end of trouble to any one who presumed to so utilize the water, and no one dared.

Anxious for health and life, the witch doctor would frequently be called in, the rites performed for the propitiation of the spirits, and the fees and offerings paid in money, cloth and rum, chickens, goats, sheep and cattle. Then, when people still got sick and died, it was said to be because there were witches among them. Suspicions and accusations would lead to protestations of innocence, and challenges to the sasswood ordeal, resulting in many deaths, the circumstances of which would be kept as quiet as possible, for drinking sasswood was known to be an offense against the government.

Once, while Joao was at Hombo, some men from another tribe came around Ambaca with a magic horn, the "kibaxi," said to be endowed with wonderful powers and able infallibly to smell out witches. These witch-hunters lived high, and "cleaned up" no small gain in fees from the different villages, all anxious to find out who the obnoxious person among them might be. Before the people all assembled, the men would go through their performances, three or four of them with their hands on a large antelope horn in an upright position, which would presently become violently agitated, requiring all their strength to hold it, and, pulling them around, would at length poke itself (?) with a thump against some one of the bystanders, who was thus shown to be a witch. This person's own family would at once turn on him, witch-hunters and villagers would join in beating him unmercifully, and to redeem his life he must pay largely in live stock and submit to whatever was said to be necessary to render his witchcraft ineffective.

Into such a community came Joao, the Christian teacher. His school teaching was appreciated, for the Ambaca people are of a studious turn of mind. But perhaps his first real hold on the people was obtained by his braving the spirit of the stream, and by his own hard work and that of his boys, for no one else would help him, digging an irrigating ditch, which enabled him to water several acres of fine land, on which he and the villagers could grow crops the year round. Then he was skilful in the use of native herbs and some foreign medicines, and by his success in this line, and by what he as one of themselves could tell them of his own experience in the follies of fetichism, he gradually began to make inroads on their superstition and to get their attention to his Gospel message. The chief himself, after some hesitation, embraced the truth and was converted, and as a consequence took the lead in bringing his people into line with Christian principles and practice. It involved much conflict with the heathen element among his relatives and people, but the irreconcilables have at length withdrawn to a separate village, and Hombo has become a Christian community.

Soba Hombo, after breaking with many lesser superstitions, came to a supreme test upon occasion of the death of the custodian of the family talisman, the great fetich Nganga Kasenda, an idol supposed to represent the most powerful of all the demon spirits known to the natives of Angola, the guardian of their lives, always mentioned with awe, and in whose propitiation they spent a large part of their substance. Few even among the natives had ever seen this idol, so carefully and secretly was it guarded, nor could a look at it have been purchased by the curious foreigner, "even for ten head of cattle." It was, therefore, a great step when the chief, in spite of the resentful opposition of some of his people and the fears of the rest, went and brought the Nganga Kasenda from the place where it was kept and gave it up. Great also was the sensation to see this object of superstitious fear carried about openly, passed from hand to hand, and subjected to indignity, as Joao and the chief have gone about the villages exhorting their fellows to "turn from these vanities to serve the living God."

A sacred tree grew near Hombo, which was held in great awe, and offerings were made to the spirit which haunted the spot. As a further means of breaking the power of superstition, Joao determined to cut this tree down, and proceeded to do so with two of his boys, braving the dire consequences which the heathen prophesied would follow. Sure enough, upon his return from the tree cutting, Joao was taken with unaccountable twitchings in various parts of the body and other symptoms of a "stroke" of some kind. Nothing daunted, however, he went to bed, committing his case to God, while the chief and one or two others came to his room and prayed earnestly, "O Lord, we know we must all die some time, yet let nothing befall our teacher now, when it will certainly mean victory for the evil spirits and heathen people; make him well this time, for thine own praise." And Joao did get well.

At Hombo now all the charms and idols have been given up and burnt, no heathenish rites are allowed, and no drunkenness; each man has but one wife, and the Sabbath is strictly observed. Early every morning the chief conducts prayers in his own large house, and all the village attend. Hymns are sung, a portion of Scripture is read and explained, and the voice of prayer and praise goes up to God. The witch doctors now, in passing Hombo, commonly cover up their trappings, and silence their gongs and bells until past the place. On Sunday anywhere from fifty to a hundred cleanly and neatly clad people assemble in the mission chapel, and there by themselves, with not a white missionary within sixty miles, the regular services are conducted with reverence and devotion. On his last visit here, the district superintendent baptized thirty-two and celebrated seven Christian marriages. One of Joao's scholars is the chief's right-hand man in conducting daily prayers, and already quite a preacher. Another has gone out and started a Christian school of his own, and is making disciples.

Thus the good work goes on, and the missionaries "thank God and take courage."

HOME AND FOREIGN TOPICS OF INTEREST

—LONDON, THE WORLD'S greatest metropolis, has now 7,537,190 f population. Forty thousand marriages are celebrated in that ity yearly. It has 148,600 paupers, and 2,151 miles of streets. t imports $1,200,000,000 in varied merchandise, and exports 370,000,000 of home products. And the big city is still rowing.

—"SHOULD A WOMAN use her own or her husband's first name?" s a question that is just now agitating New York suffragists. t a meeting of the Woman's Legislative League recently it as warmly debated, and not a few were in favor of the ladies tanding by their own first names as a measure of independence. Some of the debaters suggested using both. The sense of the majority, however, was that, for policy's sake and "to humor husbands so that they might favor giving the ballot to their wives," it would be advisable to fight under their husbands' names. "In this way," remarked one worldly-wise matron, "we will receive greater consideration from them and have a stronger influence as a sex."

—"THE OLD ORDER CHANGETH." On all sides everywhere change is the order of nature, the law of events. Within a single lifetime, one has witnessed upheavals and transformations in the social and political order of at least six of the world's great governments. In several countries the struggle between the wealthy and powerful classes and the industrials is just reaching that acute stage which preeedes an important change. In our own land, with its increasing population, its $279,000,000 annual budget for Army and Navy and its $660,000,000 regular yearly government expenditures, we are exceptionally fortunate in the vastness of our natural resources and in our capacity for quick reeuperation. But our national wealth is not inexhaustible. It would be wise statesmanship to take note of the unforeseen financial straits of other governments and be economical. Excessive liberality becomes a crime at the exact point where it ceases to be a virtue.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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House-Cleaning Time

IT is a good sign when the house-cleaning fever seizes a community; a better when it affects a whole State, and best of all when a nation girds itself resolutely for the task. Something of this sort is under way at the present time in many parts of the country. It is surely no common coincidence that gives birth to reform crusades in a dozen different localities simultaneously. We believe it is something that proceeds from a deeper source — the awakening of the public conscience. How else can these results be explained? In Pittsburg, we have the spectacle of a reform wave which is sweeping official grafters and business corruptionists into jail, the latest being a bank president, twenty times a millionaire, who goes to prison for using his wealth to buy legislation. In Illinois, the United States senatorial election inquiry has resulted in startling revelations, which must produce a wholesome effect in that State. Saratoga, long the gamblers' paradise, has expelled the blackleg fraternity. Race-track gambling has received its deathblow in the East, beginning with New York. As collateral evidence of the same general movement, we see the strong hand of the Federal government reaching out to check a railroad conspiracy in over thirty States to suppress competition and force higher rates. Looking westward, we note the same firm hand halting the despoilers of the national domain, regardless of their great wealth and high position. These are all cheering indications of a general moral house-cleaning. Even the lawyers themselves have taken up the broom and are proceeding to clear out the cobwebs in the Federal courts, which have too long impeded the course of justice and imposed many cruel and unnecessary delays. We would say a word of cheer to those who have been at the front in this house-cleaning movement. All honor to them and all success to their work! But more courageous men of the Heney type are needed, if the house-cleaning is to be thorough, and if grafters, corruptionists and plotters against honesty in public life and business are to receive their just due.

The Turn of the Tide in Nicaragua

A FEW months ago it looked as if the cause of the insurgents in blood-stained Nicaragua was a hopeless one and President Madriz seemed destined to remain more or less comfortably (in Latin-American countries it is usually less), for some time to come in the presidential chair. The insurgents under Estrada had little ammunition; no money to carry on the campaign, and death and desertion had weakened the ranks. Estrada, however, seems to be one of the most determined insurgents that ever tried to change the political complexion of a Spanish-American country, where bullets are votes and the gatling is substituted for the ballot box. He has kept hammering away at the party in power until, to the surprise of America and Europe, he has inflicted several stunning defeats on the government forces, and Madriz, at this writing, is making desperate efforts to save the remnant of his forces. On the east coast he has only about three hundred men, and Bluefields no longer obeys the orders of the nominal president.

Dr. Madriz is a protégé of the former bloody dictator, who was responsible for the butchery of Groce and Cannon, the two young Americans. He has carried things with a high hand, and recently his man-of-war searched an American vessel, almost an act of war. His defeat, therefore, will not cause keen regret to our government at Washington, whose patience is strained to the utmost by the frequent carnivals of blood in which Central America seems to indulge as regularly as the rest of the world takes its meals. South America has remained in a state of comparative peace for some time, though even there they are watching an international war-dance. Central America will learn, will be made to learn later, that it must have decent and stable governments. The rest of the world will demand it. In the present instance the sympathy of most thinking people is with the force of Estrada, who is endeavoring to break the tyrannical rule under which the country has so long labored. Zelaya, against whom he first directed his arms, resembled nothing so much as one of the petty rulers of the sixteenth century; his methods were merciless; he was safe only as long as he could continue his reign of terror. Estrada would make a more enlightened ruler, and good government could be looked for if the dove of peace could find a place to alight for a while between shots.

Roosevelt and the British Lion

COLONEL ROOSEVELT has not had his hunting experience in the wild African jungle for nothing. Consequently, when he faced the British Lion in the Guildhall in London, a few days ago, to be presented with the honorary freedom of the city, he showed the same fearless front that marked him at Nairobi, where they still remember him as a "mighty hunter." So, on this occasion when he let loose one of his happy little cyclonic speeches, the result was remarkable. The conservative London functionaries sat up and wondered whether they had heard aright. Never had they known the British Lion to be handled quite so familiarly. Accustomed as they are to civic oratory of the formal and conventional sort, they were naturally amazed when the Colonel unlimbered his battery of verbal artillery and told them a few things he thought they ought to know. He told them that Egypt, which he had recently visited, was totally unfit for self-government, and that the blame for the unrest and the assassination plots must be laid at the door of its British rulers, who had made the mistake of governing with too light a hand, where firmness was needed. Here he might have introduced effectively Kaiser William's "mailed fist" idea, but he refrained. He did tell them, however, that the present state of affairs in Egypt was a menace to the empire and to civilization, and he hinted that if a country does not assume its proper responsibility in such a case that country should get out. Of course, it was all said in the way of kindness, although the delivery was impulsive and strenuous. Some of the English newspapers do not seem to agree altogether with the Colonel's views as to the handling of Egyptian affairs. They apparently believe that the application of the "mailed fist" might precipitate a serious crisis, so they prefer careful diplomacy in dealing with a rather delicate situation. On the whole, however, British popular opinion is that Roosevelt, by his plain speech, has done the country a service, even if he did twist the lion's tail a trifle harder than was necessary.

Knights of the Blue

GLENN CURTISS' aeroplane flight from Albany to New York deserves to rank as an historic achievement. Three centuries ago, in 1609, the *Half Moon* made the same journey in eleven days; in 1807 the *Clermont* made the trip in thirty-two hours; the average first-class river steamboats now make it in nine and one-half hours; the Empire State Express makes its daily run in two hours and forty minutes, and Curtiss made the distance—137 miles—in 152 minutes, eight minutes faster than the express train! Deducting his short stop at Poughkeepsie, Curtiss' actual flying time was fifty-four and four-fifths miles per hour. It was not the longest trip on record, the honor of which belongs to Paulhan, who covered the 186 miles from Manchester to London in a single flight; but his speed was far slower than that of Curtiss on his little biplane. Besides, the American had to contend with a rugged country, with many hills and valleys and a variety of perplexing air currents, while the English trial was over a comparatively level area. Our splendid advance in practical aeronautics is a matter for congratulation, but we do not share the sanguine expectations of some of the "bird men" as to the value of the aeroplane in war, or commerce, in the near future. We are still a long way off from the daily aerial passenger route, the trans-Atlantic flyer, the overhead express and the devastating navies of the skies. These belong to the domain of the imaginative inventor and the literary romancer. But the day of the aeroplane is surely on the way. The tempting prizes now offered will induce the aviators to take unusual risks. For his great achievement, Curtiss won $10,000 offered by the New York *World*, but now premiums are announced aggregating $55,000 for flights from New York to Chicago and New York to St. Louis. These will doubtless bring out all the famous aeronauts, and we may look forward to seeing Paulhan, Latham and Bleriot the Channel flyer, as well as Rolls, the Englishman, who on June 2 crossed and recrossed the Channel without alighting. A contest between these knights of the blue will be well worth seeing.

Surprising the Railroads

IT is evident that the federal injunction, secured from Judge Dyer of the United States District Court at Hannibal, Mo., and served upon the Western Trunk lines, took the railroad magnates by surprise. They had agreed upon a general plan to force an increase of 15 to 35 per cent. in freight rates and there seemed to be plain sailing ahead and no opposition. The Eastern roads, awaiting the result of the scheme, were ready to adopt a similar policy. But somebody leaked and suddenly, like a bolt from the blue, came the injunction, blocking the entire project. This rude interruption to their efforts to force exorbitant rates on shippers without competition and in violation of the Sherman Act, affects all the roads west of the Mississippi. The Western Traffic Association claims that the proposed increase was necessitated by the condition of business and it is intimated that the failure of the plan will compel a reduction of dividends and possibly of wages also. Railroad securities on the New York Stock Exchange have already experienced a sharp decline as a result of the injunction, which Attorney-General Wickersham secured at the request of Western shippers, who made a formal petition for protection. Twenty-five roads are mentioned in the injunction as being engaged in an unlawful combination and conspiracy, and with having contrived to suppress all competition in respect to fares and charges and to "unjustly and oppressively increase rates" to a point greatly in excess of that which would have prevailed under normal conditions. Mr. Wickersham's move was made after consultation with the President. Unquestionably the railroads will fight the injunction, but their battle will probably be a losing one. A significant indication of the prospect may be gathered from the fact that on the same day upon which the injunction was issued, the United States Supreme Court in Washington upheld the action of the Inter-State Commerce Commission in ordering a reduction of freight rates in the Missouri River and Denver rate cases. These cases were based upon charges made by cities that other points got more favorable rates than they did, and they proved their case to the court's satisfaction. Incidentally, it is believed that the present proceedings may yet be extended to include the general concerted advance in commuters' rates among the leading Eastern railroads.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Memorial Day Parade

PERHAPS the most significant parade on Memorial Day was that of the Grand Army of the Republic in New York City. President 'aft reviewed the parade from a stand at the Sol-iers' and Sailors' Monument at Riverside Drive and ighty-ninth Street. Many distinguished officers nd civilians stood with the President as the procession passed, including two major-generals, who took art in the great review of the Union Army in Vashington directly after peace had been declared, eneral Daniel E. Sigels and General Julius H. tahl. The parade included twenty thousand vet-rans, regulars, national guardsmen, members of adet corps, and other semi-military organizations. he ranks of the veterans of the Civil War are so in that not many more than a thousand of them ppeared in the parade. The John A. Dix Post ame past in long black coats and white helmets. ne of them kept up as best he could on crutches, nd as the old fellow saluted the President, Mr. Taft imself led off the cheering. The Lafayette Post ad uniforms of black tunic and white trousers, but ey entrusted their flags to the arms of men ounger than themselves. There was in the ranks e one woman member of the G. A. R., Mrs. Katie urnell, who went all through the Civil War as the mpanion of her husband, who was in the Rhode sland Heavy Artillery. The Far-agut Post of the G. A. R. furnished wenty-two men. Two of the com-ades carried an immense wreath hich had been sent to them from e Farragut School in St. Louis, ought with the one-cent contribu-ons of 15,000 school children to be laced on the famous admiral's rave in Woodlawn Cemetery. The eaking exercises at the reviewing and were scarcely over when a arful thunderstorm drove the resident and the people to cover. he nation honors itself in remem-ering the deeds and sacrifices of s heroes and in scattering beauti-l, fragrant flowers on their raves. The custom of school chil-ren participating with the veter-ns in the memorial services is eautiful and beneficial to the sing generation. All Americans, cluding the veterans of the Civil ar on both sides, rejoice at the aternal spirit which exists be-veen the North and South. As ctions of this country, we are ound together by the bridges hich span our streams, the con-nuous steel rails that support our ains, and the wires that transmit r messages. We are bound to-ether by the very birds that ex-hange visits with us, and by the lken canopy that shuts us in nder the same roof, and we will now no North, no South, no East, West, but a common America, nd bound together by the golden rds of interest and the softer silken ties of love, e will move harmoniously upward, and receive om the hand of the future the fortune of ever-sting permanency. The first man killed in the panish-American War was the son of the first onfederate officer who fell in the war of '61. In e Spanish War, a Grant, and a Lee, and a Joe heeler, and the sons of those who wore the gray nd those who wore the blue, fought under the old ag, and the people of the Southland to-day vie with e people of the North in their loyalty to "Old lory." The eloquent voices of patriotism on Me-orial Day remind us of the saying:

He being dead yet speaketh. (Heb. 11:4.)

President Taft Reviewing the Memorial Day Parade, New York

uilt Church in a Day

The Central Christian Church of Peoria, Ill., was ilt in record-breaking time. It took just ten hours l told to complete the structure ready for occu-ncy. One hundred and ninety men, members of e congregation, started to work at eight o'clock n the morning of May 30, and at six o'clock the ening chimes on other churches throughout wn were rung to announce the completion of the ilding. The Rev. Mr. Turner, pastor of the urch, conducted memorial services in the church night. The material for the building was given various concerns in Peoria and other cities. The ason why this church was built in so short a time that there were so many persons who were en-aged in the task and so many hearts inspiring their hands. It is the many hands that make light work, and to have a complete church membership busy from the motive of love is to build up swiftly and beautifully the loveliest spiritual temples. The reason for the swift building of the church at Peoria suggests the rapidity with which Nehemiah rebuilt the walls of Jerusalem, and the many enthusiastic workmen that were engaged in the task.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. (Neh. 4:6.)

Important Scientist Gone

The death of Robert Koch has removed from the world one of the most distinguished scientists and benefactors of the generation. He was born in Klausthal, Hanover, in 1843, and filled a life up full of the most tireless and intelligent investigation of the causes of disease and agencies of health. In 1885 he was appointed professor at the University of Berlin. In 1891 he was made professor of the Bacteriological Institute in Berlin. Twenty-eight years ago he discovered the bacillus of consumption, and the year following, in his investigations in Egypt and India, he found the cholera germ. Science and suffering humanity made sure that a man who could make such accurate diagnosis, and describe the color and form of the individual germs of the deadly diseases that depopulate the earth, would also be able to discover infallible remedies for them, but in this they were mistaken; yet his experiments and unquestioned data enable the whole world of medical science to set itself to the task of finding antidotes to these murderous plagues, and thousands, if not millions, of lives have already been prolonged by the remedies that have been administered by men who have been guided in their practice by the scientific information furnished by Koch, "the world-famed bacteriologist." There is beauty and real heroism in a life so completely and successfully consecrated to the health and happiness of his fellow men, and words are inadequate to express the loss the generation sustained in his removal from the scene of action. There is One who knows the germ of every moral malady, and the cure of every spiritual disease. That cure is His own life and love. The woman that touched the hem of Christ's garment with her hand and his heart with her faith felt the curative power of the Great Physician.

And she felt in her body that she was healed of that plague. (Mark 5:29.)

Death's Terrible Toll

During the session of the Presbyterian General Assembly at Atlantic City, May 22, there was a meeting held in the Assembly Hall of the million-dollar pier of 10,000 persons, who had been called together in the interest of the department of church and labor of the Presbyterian Church. Congressman Bennett, of New York City, in an address stated that the coming report of the Immigration Commission would startle the world with its figures on the killing of workmen in American factories, and especially among workers in factories which are unorganized and unable to force measures of protection. Rev. Charles H. Stelzle quoted figures showing that 30,000 industrial workers are killed every year; that the railroads alone kill 12,000 and injure 120,000 more. He said the death rate among the poor is 100 per cent. greater than among the rich, and that infant mortality in the laboring class is more than one-third greater than among the employing class. In our haste for wealth and success we are criminally careless with reference to human life, and though there seem to be improvements in laws and habits, throwing additional safeguards around the lives of the common people, still there is recklessness enough about our institutions to call down upon us the protests of the just and the anger of heaven, and provoke the awful word spoken to the first murderer:

The voice of thy brother's blood crieth unto me from the ground. (Gen. 4:10.)

Killed Racetrack Gambling

Racetrack gambling was running riot in New York State. Governor Hughes immediately upon his election began to plan for its overthrow. He made hostility to it the moral and even political feature of his administration, the first term. The moral conflict was one of the most severe the State has ever known, and at times the issue seemed to be in the balance, with the likelihood of failure for the Governor and the church people generally who stood behind him. The strong bills whose passage the Governor at last secured were evaded, disregarded and openly broken by the powerful lawless gang of gamblers that infested the racetrack. Bent on killing the beast, Governor Hughes secured the passage of a bill at the closing session of the legislature just adjourned, making betting a prison offense, and making directors of racing associations personally liable if betting occurs within their racing enclosures. The Jockey Clubs of the State say that this drastic bill will not only destroy racetrack gambling but will kill horse-racing itself, and that all the beautiful race-courses of the State, on which so much money has been expended, will be compelled to shut their gates. This is the square confession of the sporting fraternity, that the racetrack is not primarily for breeding good horses, or securing good speed, but for the purpose of promoting the most fascinating and perhaps dangerous type of gambling known, which has wrecked the fortunes, characters, and even lives, of some of the most promising young men of our land. Most of the States of the Union have set their faces to the destruction of this widespread evil and disgrace. The words of the Psalmist give a pretty good description of the gang of racetrack gamblers:

The bands of the wicked have robbed me. (Ps. 119:61.)

Emperor's Hand Poisoned

The German Emperor was bitten on the hand by a small insect recently, and it was so poisoned that the court physician found it necessary to cut into and cleanse the affected parts. For the time being the Emperor has delegated the signature of State documents to Crown Prince Frederick Wilhelm, and all urgent decrees will appear with the double signatures of the Crown Prince and the Imperial Chancellor, Dr. Von Bethmann-Hollweg, preceded by the notation, "By order of the Emperor." This is the first time since Wilhelm took the throne that State documents have borne any other but his own signature. The Emperor constitutionally has clean flesh and pure blood, and it is likely that he will have no further trouble now from the insect bite. The biting of the Emperor's hand suggests how easily the soul can be infected with sin and how necessary is the divine surgery which removes the corruption and cleanses the heart with the blood of Christ. Christ refers to the cure of the body of the serpent's bite as a symbol of the cure of the soul from the poison of sin.

And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. (John 3:14, 15.)

When Edward Was Our Guest

By MARGARET E. SANGSTER

An Earthly Immortality

WE have had recently what might be called an object lesson in earthly immortality. The immortality is not that of an individual, but of an office. "The king is dead. Long live the king," is a familiar phrase. We have heard it often. The breath was hardly gone from the lips of King Edward before King George the Fifth succeeded him on England's throne. While still the beloved monarch awaited burial his son was proclaimed sovereign with pomp and pageantry, and the cheers of thousands testified their sturdy loyalty to the old régime. England has been tossed on tempestuous political seas within this year, and there can be little doubt that she is on the eve of important changes which will transform ancient customs. King Edward recoiled from some of these changes, and his physical strength may very possibly have been weakened by the mental strain to which he had been subjected. Let this be as it may, the island realm has once more witnessed a ceremonial of mediæval character, in itself a proof that England may for centuries yet cling tenaciously to its present form of government. The king is dead, the king whose tact and courtesy and genial bonhomie made him conspicuous among the men of his time. Long live the new king, who may be in many ways a contrast to his father, but who is said to be scholarly, thoughtful, philosophical and to some extent modern.

Rolling back the curtain of the past, there are some of us who remember the visit to this country many years ago of the youthful Prince of Wales, Albert Edward. It is difficult to associate the slim boyish figure of the young prince, his blonde coloring and extremely modest air, with the stout, somewhat burly, king who wore royal robes with so great a dignity. One woman who met him then when he was the guest of honor at New York University can see him still in her mind's eye surrounded by courtly gentlemen who composed his suite. The chancellor of the university, Rev. Dr. Ferris, a stately and elegant looking man with white hair, was far more kingly in appearance than any one else in a brilliant group who might, as they stood there, have well formed a historic picture. Between that day and the present the years have gone on, swiftly crowded with great issues. During the long life of Queen Victoria, who was so early widowed, the Prince of Wales assumed multiform duties and was constantly in one and another way a man who worked hard and did his duty. He had a gift which is especially useful to kings and other public men. He could remember the faces and the names of the most obscure people, and although he might have met only once a visitor from the provinces or a country clergyman, he was able to greet the man as if he had been an old friend. Whether or not the new king has the same ability to recognize and remember those whom he meets is uncertain. If this gift is his by right of birth, it will aid his popularity to a wonderful extent.

Queen Mary was the pet of the English people from her lovely girlhood, and was everywhere spoken of affectionately as the Princess May. Predictions are already freely made that her court will resemble that of Queen Victoria rather than that of Queen Alexandra. Americans can wish for her nothing better than that she may be as widely honored and as truly loved as was that lamented queen.

. . .

From a Busy House-mother

"I have a son nineteen years of age, and I lost another son at the age of thirteen years. I have two little girls, one three years old and the other sixteen months. With my household duties and the care of my little girls, I am kept very busy. I would like to know what story books I could get to help entertain the child of three years, if kindergarten stories would be suitable for her, and also I would like to get her a book of Bible stories. Any reading in the line of mother's duties I greatly appreciate." MRS. J. H.

Little children are fond of rhymes and jingles. A book with that title by the late Mrs. Mary Mapes Dodge would please the little girl of three. So would *Songs for the Little Ones at Home*, published by the American Tract Society. Mothers

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HOW DO YOU DO, SIR?

How do you do, sir, how do you do?
You like me, sir, and I like you.
Old Duke, it's a perfectly splendid day,
And we'll have a perfectly splendid play!

Mother won't care if we're out of sight,
When I am with you, she knows I'm all right.
The flowers are in bloom and the skies are blue,
How do you do, Duke, how do you do!

COMFORT ONE ANOTHER

COMFORT one another,
For the way is growing dreary,
And the feet are often weary,
And the heart is very sad.
There is heavy burden bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another,
With the hand-clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
When life's daily bread is broken—
Gentle speech is oft like manna from the skies.

MARGARET E. SANGSTER.

are invited to send the names of any books whic they have liked and which would help this friend

. . .

A Young Housekeeper

"If I may be permitted to ex press my opinion, I think Wome in Council will greatly add to th value and charm of THE CHRISTIAN HERALD. No I am a young housekeeper, married eight month and I for one would appreciate hints and sugge tions regarding cooking or anything which concern housekeeping. I would be glad to receive hel through your page for the care of the baby, even I should never need it personally. I believe man young mothers know too little about caring for thei babies." W. G.

The Mother's Manual, by Dr. Emm line L. Coolidge, is a book which man young mothers should read and ponde They would find it very helpful. *Gent Measures in the Training of the Youn* by Jacob Abbott, should be in evei home where there are little children.

. . .

A Lonely Life

"I have lived on a lon ranch in Montana fo twenty-seven year My surroundings have not been pleasin nor congenial to my nature. The cotto wood groves which God gave, surroun ing the log cabin in which I have live have been the only source of heaven enjoyment. Those have been sacrifice to make room for a new house, whic can never make good their loss to n in beautiful foliage and much-neede shade. The extreme hardship of m past life has made me a semi-invalid fo many years. My life has been one personal sacrifice, and what I need mo is the secret of divine happiness. any of the Women in Council feel di posed to favor me, a shut-in, with letter of cheer and loving counsel, I wi try to reward them."

MRS. FRANCES I. MCCREA.
Sheridan, Mont.

I cannot tell in a brief sentence or tw the sympathy I feel with a woman wh prefers the company of the trees, the shade and their leafy screen, even whe living in a log cabin, to the new hous to make room for which the trees ha been cleared away. The house will soo become a home and other trees ma grow. Then, too, there is a longin here for the secret we all most wish have in our hearts, the secret of restin in the Lord, and waiting patiently f Him. Here, do you not think, is th blissful heavenly secret, which mak life always worth living?

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A Word from an Aged Matron

"When I heard of D Klopsch's death seemed too sad to true. THE CHRISTIAN HERALD is ve dear to me. Every page is interestin and helpful. It has been a long tim eighty-four years, since I commenc life's journey, and my steps are u steady, but I am waiting the appointed time, kno ing "that all things work for good to them that lo God." N. P.

It is an honor to receive a letter of this warm an cordial tone from one whom we would like to seat our arm chair with a footstool under her feet.

. . .

A Well Wisher

"Let us indeed have Women Council providing we also ha our Family Page just as it h been. I was just wishing for something of t kind when I came upon your happy suggestion. to what part of the page I have liked best I cann say, as all of it is always so good." N. D.

. . .

Space forbids and modesty prohibits the public tion of many loving appreciations which have float in fragrant as the scent of flowers, and cheered as I sat beside my desk. Obviously, this new fe ture is receiving hearty endorsement. One and are invited to speak in meeting.

PEOPLE IN THE PUBLIC EYE

PEAKING of Judge Gray, the Del- aware man who will represent this untry at the coming fishery arbitra- on at The Hague, Grover Cleveland ce said:

"I do not believe that I have ever me across a man better fitted for gh responsibility than George Gray Delaware. If he had lived in any ate with sufficient population and ea to give it political influence, noth- g could have kept him from becoming e candidate of his party for Presi- nt, and a strong one he would have en. Well trained, of perfect temper d poise, conciliatory and yet firm th in opinion and purpose, fair to all, t especially true his friends and s principles, he uld represent the eas and traditions the republic at eir best."

Circuit Judge of e United States, r three terms nator at Wash- gton, commission- of the Federal vernment in mat- rs of delicate and ost important ne- tiation and chief bitrator in labor sputes that in the timation of many volved in a su- eme degree the ture of the indus- ial system of the untry, Judge ray has well earn- the respect and miration of the American people.

The father of Judge Gray, Andrew Gray, was one of the distinguished wyers of Delaware and stood on even rms with James F. Bayard and Sec- tary Clayton. George Gray was rn at New Castle on May 4, 1840. e was graduated at Princeton Col- ge in 1859. After graduation he udied law with his father and at arvard College and was admitted to e bar in 1863.

It was fitting in every way, when r. Bayard was appointed Secretary State by Mr. Cleveland at the be- nning of his first term, 1885, that r. Gray should be named as his suc- ssor. From his first entrance upon s duties as a Senator Mr. Gray has en recognized as a leader. He has own the same diligence in all the offices he has filled. Besides those mentioned he was appointed to the Joint High Commission to settle the differences between this country and Canada and was named by President McKinley a member of the Permanent Court of International Arbitration provided for by the treaty of The Hague. He served as arbitrator in the dispute between the United States and San Domingo, arising out of the claims of the San Domingo Improvement Company in 1903, amounting to $4,500,000. In 1902 President Roosevelt selected Judge Gray as the leading member of what has come to be known as the Anthracite Arbitration Commission. The difficulties that he overcame in this work were prodigious. It has been observed by a very eminent lawyer, opposed to him in politics, that in all probability no other man in the country could have brought peace out of the anthracite war as Judge Gray did.

No one could better represent this country at the forthcoming meeting at The Hague than such a man as this. The arbitrators will assemble some time this month. The question involved is due to the following circumstances:

American fishermen for many years have complained to the State Department of the unfriendly attitude and the restrictions of the Newfoundland authorities with respect to their rights under the original treaty negotiated between the two countries as far back as 1832. One of the general questions involved is as to whether Colonial or State laws should be permitted to interfere with the terms of the treaty. The Newfoundland government has insisted from the first that their laws and interests must be paramount to any treaty between the mother country and the United States, and holding to this view they have passed laws and promulgated regulations which have seriously interfered with American fishermen in securing bait and supplies and have embarrassed them in many ways with a view, it is believed, of discouraging them from fishing in their waters. The agreement between the United States and Great Britain to arbitrate the questions in controversy provide that both cases shall be submitted to the International Bureau at The Hague. Then the arbitrators are to meet at The Hague for a final hearing and determination. It is expected that the long drawn out dispute will be settled in time for the fishing season, which opens about August 1.

Judge Gray of Delaware

Lieutenant-Governor White

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Charles D. Norton

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WHEN Governor Charles Hughes retires from office in October to take his place on the bench of the Supreme Court of the United States, he will be succeeded by Lieutenant-Governor Horace White, of whom it is said that the goal of his ambition has long been the governorship of the State of New York. Lieutenant-Governor White is forty-four years of age. He is a nephew of the Hon. Andrew D. White, who was for so many years a prominent figure in public life. Horace White is a lawyer by profession, but from his earliest manhood he has been taking an active interest in political affairs. He was chairman of the State convention that nominated Theodore Roosevelt for Governor in the year 1898. He was elected to the Senate from Syracuse in 1895, and he remained a member of the upper house until he was elected lieutenant-governor two years ago. It was because of the marked ability he manifested in the Senate that Horace White was made lieutenant-governor, and his name has been mentioned as a probable successor to Governor Hughes in case Governor Hughes would not stand for re-election. It is believed that Mr. White can be elected governor when he has filled out the unexpired time of the retiring Governor Hughes. The two men are not at all alike, and it is well known that Lieutenant-Governor White has not always been in harmony with Governor Hughes in some of the things he has done. Both are men of intellectual force and unblemished character and both have come in for sharp criticism on the part of those who have not liked their official acts. Lieutenant-Governor White is a man of wealth and something of an aristocrat, but he is a man of undoubted ability and one in whom it is believed the people may have confidence.

J. L. H.

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CHARLES D. NORTON of Chicago, who has been Assistant-Secretary of the Treasury for some time, has been appointed to the very responsible post of Secretary to President Taft. He succeeds Mr. Carpenter, who has been appointed Minister to Morocco. The new Secretary is to have larger powers than have ever been exercised by a presidential secretary.

THE PLAGUE OF MUNICIPAL MISRULE

Continued from page 562

ut to secure conviction before a petit jury in open ourt. We fumed and stormed, wanted to know What are we coming to?" and all the rest of it, ut the cool attorney shrugged his shoulders—he as straight as a die, mind you, and later did yeo- an's service—and reminded us of the court's cau- on as to indictments that would not stick.

How a Second Daniel Came to Judgment

That grand jury honestly tried to get suitable vidence, but had to give it up, and we all felt angry nd ashamed when we indicted some poor, petty hief on the evidence of police or constable and ould not get a man to tell the truth about the big ascals who, grown hardened from immunity, openly outed the grand jury and all its works.

We were discharged when our time was up and a ew grand jury summoned. It chose as foreman business man who had made money in his city nd was jealous of its fair fame. When the story f "no funds to secure evidence" was told him he aid: "If you had the money could you get the vidence?" The county attorney thought, indeed he as sure, he could.

"Go ahead, then," said the foreman. "I'll furnish he money and I'll expect you to get the evidence. 'here'll be a plenty of cash. See to it there's a urety of conviction."

That solved the problem. The foreman was 'cclaimed a hero by citizens who never thought of oing anything themselves but talked a lot about 'hat should be done. There was more than one istrial, for the rascals fought hard. But in the end there were convictions and convicts' stripes and city cleanliness and a feeling of triumph of decency over dirt.

A Detective's Claim

Some years ago a detective in Chicago—a man of many years' experience and an almost uncanny perception of wrong-doing—said to me: "I don't believe twenty per cent. of the steals going on in the big cities of this country are made public." I suggested that many of them were not found out, but he would not hear to that, saying that not one theft in a thousand but was known by the loser at least. What he intended to impress on me was what he called "wholesale compounding of felonies."

"I know of $2,300,000 stolen in this city," he went on, "and only two of the thieves, each of whom got less than $3,000, were even arrested. The others got off by returning all, or in some cases a major percentage, of their booty."

"Are you talking about thefts from the city or county by officials?" I asked.

"No, not entirely, though there's some of that sort of stealing in the lot too," he answered. "I refer to the officials of corporations—banks, department stores, insurance companies, railways, public-service concerns, transportation or contracting companies. All the big businesses have had thieves in them at one time or another and whenever there's a big haul you'll find the directors, owners, managers, keen on getting as much of it back as possible, even if, to do so, it is necessary to enter into an arrangement with the thieves. I've about come to the conclusion that the best of men have little conscience when their cash is in danger."

In 1901 a Pacific Coast statistician claimed to have arrived, through a system of averages, at the conclusion that sixty-one per cent. of felonies in the United States were against personal property and that of the total (misdemeanors and petty police offenses were not considered) between six and seven per cent. were chargeable to officials who occupied places of trust. I do not know how accurate this computation was nor how worthy of credence was the computer, but it is good to believe that if the charges were true eight years ago they are not so now. We are on the mend. The public conscience is not nearly as pliable as it once was. It is really getting dangerous for an official in public life or private business to be caught stealing. He may go to jail.

Cleaner government in cities is resulting from closer watch on city fathers and treasurers; municipal grafters are getting more wary and defenses once admirable and useful are now liable to sudden assault and capture.

St. Louis, San Francisco, Minneapolis, even New York (the butt of the scoffer for generations), have shown a persistence after the liberties of official crooks that is highly encouraging to official genuines. Galveston suffered spoliation until it evolved a system of government by commission, and Des Moines has followed Galveston's lead. There has been a deal of muck-raking and really the manuring process promises to result in fruits meet for a long due repentance.

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER ELEVEN—*Continued*

WHEN it was nearly dark Batavius left the ship, went to Maiden Lane for a meal, and then, through crowds of men building bonfires, to the Van Vroom house.

It was darker than usual, for supper was over, Katrina busy in the spinning room, the Captain gone to the stable, and Lady Rose in her room writing a letter to Arent. She left Virginia sitting by the parlor fire, but the girl suddenly remembering a lotion her father needed for one of the horses, threw on her red riding hood and cloak, and ran to the stable with it. As it was very cold, she returned immediately, and as she opened the door at the west end of the hall, Batavius opened the one opposite it, at the east end.

In a moment her very presence changed the temper of the angry man.

"My Virginia!" he cried. "My Virginia, listen to me! Speak with me! I wish to say only what will please thee, dear one—nothing else."

"Well, then, Batavius, come into the parlor. Sit down."

"Thy hand—surely I may touch thy hand."

"No."

"But why?"

"Once you touched my lips—fraudulently and shamefully; once you grasped my arm, suddenly and cruelly. I vowed then you should never touch me again."

"But how? What mean you? On Tuesday we are to be married, three days hence."

"What will happen in three days you know not, and I know not. But though every dominie in America married me to you in three days. I should never be your wife."

"Why?"

"You will not be permitted."

"Am I so ugly in your eyes?"

"Yes."

"Ugly men are often well loved."

"From the first day of your return, I told you the whole truth."

"The whole truth? What then?"

"That I loved Joris Artaveldt, that I had promised to marry him, and would marry no one else."

"All lovers must have their rivals. That I have seen. They try to get the better of each other. Very good; there is nothing unfair in that. Joris had his chance. I had mine."

"It was all unfair. No chance at all had Joris. You had my father, and even my mother, then on your side. Joris was not allowed to see me, speak to me, or write to me."

"Wait yet—one moment. There is a question you must answer me. The strawberry handkerchief that Joris tore and threw at your feet—where is it? I want it."

"You want my handkerchief! My handkerchief! Give it to you!"

"Where is it?"

"I will not tell you."

"I want it. Have it I will."

Virginia smiled, but made no other answer.

"I wonder what you are—witch or woman?"

No answer.

"Do you hear me?—witch or woman?"

No answer.

"Do you hear me?"

"No."

"Where is my handkerchief?"

"Nothing about any handkerchief of yours is of interest to me."

"The torn handkerchief — the one Joris Artaveldt tore!"

"All the gold in the world would not buy it from me."

"Unless you give it to me I will t marry you. Then, what will pe e say?"

"Thank you! Honor your word r once. What people will say—let th n say. I care not."

"You are a bad woman."

"Captain De Vries!" cried L y Rose.

"My lady——"

"You must be drunk or mad! H w dare you?"

"My lady——"

"I heard all you said. Pray wha s the good of dressing yourself in e clothes, if you talk to women lik a blackguard?"

"I beg pardon, my lady——"

"Virginia may forgive you. I n not inclined to do so."

"My lady, you know not all. I h e been badly used. I am——"

"In faith, you have been too v l used. Virginia is an angel. W t are you?"

"A gentleman, I hope."

"Hope is lying to you."

"Upon my honor——"

"Honor is too subtle a thing for y r nature." Then turning to Virgi , she said caressingly, "Kiss me, d . Let us go upstairs. That low fello s so angry—I suppose he might eat u "

At this moment Madame, follo d by a negro carrying a box, appea . She was a little excited, and did t observe the ill-tempered moods of th e present. "Come into the parlor," e cried. "I have something to show yo Virginia and Rose followed her t once. Batavius hesitated, and Mad e added, "Come, Batavius, it conce s you a little, I think."

The parlor was almost dark, t Batavius was eager to please. e sent the negro for candles, and t n threw some logs of wood on the f . In the meantime Madame and R e unfastened the box, and in a few n utes simultaneously uttered a cry f delight. For there in a snowy r closure lay a miracle of beauty— e wedding gown and veil of which e whole town had been talking. I dame spread it over a high chair, a Rose stood entranced before it. I evident admiration quickly gave Ba vius all the courage he needed to press himself.

"I bought it in Calcutta," said tavius proudly. "A guinea a yar paid for it."

"It is lovely! It is in good tast commented Rose.

"There it is, my lady. For my g taste in stuffs and gems I am kno in all the great bazaars of India."

"The veil is quite as exquisite; wh did you get the veil, Captain?" as Rose.

"In Poonah I bought the veil. paid ten pounds for it."

"It is fit for a fairy bridal! A oh, the scent of it!"

Hitherto Virginia had not spok At length Batavius went to her si and said:

"My Virginia, you will look like angel in that dress."

"If I deserve the bad names y called me half an hour ago, no dr will make me an angel."

"I was mad—crazy with my love you—pity me!"

"Batavius," said Madame, "thr on a couple more logs. Let us ha a better light."

"Moeder," he said, "will not pearl chain and bracelets be most su able ornaments?" Then turning Rose he added, "For ten years I w buying pearls for the chain. As mu as fifty pounds I paid for some, others I won by my own——" then

Continued on next page

The Strawberry Handkerchief

Continued from preceding page

hesitated; he saw the question of loot and spoils of battle in Rose's eyes, and in his confusion he stooped, picked up another cedar log, and threw it on the blazing fire. A shower of living sparks flew far and near, and some fell on the wedding garments.

In a moment they were in flames. Rose, with a piercing cry, sprang forward to save them, but Madame held her back from the mounting blaze. Batavius, stupefied for one instant, saw in the next that all was lost; and with his booted foot passionately kicked the burning refuse of the wedding splendor on to the glowing hearth. In two or three minutes a handful of blackened tinder was all that remained of the lovely frock and veil. Virginia had risen to her feet, and with a face full of solemn awe and wonder, she speechlessly watched the rapid destruction. Rose cried undisguisedly. Madame wrung her hands. Batavius looked at the débris, and then trembling and terrified, reeled silently out of the room.

As he approached the city his first intent was to go to Captain Lawson.

When he arrived at Maiden Lane he changed his mind. "I will go to my ship," he thought; and he quickened his steps, and was soon within the shelter of her locked cabin. Then he gave way to his feelings, which at this stage were more fearful than angry. He had often heard of haunted ships, and haunted captains, and a mysterious terror weighed upon his wrath. Blame? Only Batavius was to blame. Of his own will he had thrown on the fatal log. Two hours of silent misery brought him no result but a conviction that in some way or other Virginia was accountable for the tragedy. Suddenly there was a loud knocking at his cabin door, and he dared not move or answer it. How could he tell what misfortune was dogging his steps that night? It was therefore a tremendous relief when he heard Captain Lawson call: "Are you within, De Vries?"

"Yes, yes, yes!" he answered joyfully. "I will open the door. So glad am I to see you! I am at my wits' end."

"By George, you look like a man in extremities, De Vries! What mischief is to pay for now?"

Then Batavius opened his whole heart. He told Captain Lawson everything, and he told it with such vivid vehemence of love, hatred, despair, greed, and terror, that the Englishman was both amazed and appalled. Was this the phlegmatic Dutchman?—this man raging with a frenzy of every passion that can torture humanity? But he spoke no word until Batavius, in an exhaustion, full of an awful dread, had finished the story of the fatal wedding garments. Then he asked:

"Are you going to marry this girl? I have always seen that she hated you."

"What can I do? Ever since she was a baby I have intended to marry her, and I have given her a fortune in pearls, and gems, and rich stuffs of all kinds. I thought they would be safe in her keeping till she brought them to me."

"Let the gems and pearls go. I would not marry her for a diamond mine."

"She is so beautiful——"

"Yes, but she is either insane, or very near insanity. She will kill herself—or you—in some hour of trouble."

"If I only had the jewels! The beautiful jewels!"

"Are they worth more than your life?"

"What would you do?"

"Let the girl go. Let the jewels go, and save your own life. How is your business? Can you leave it?"

"Always I can leave it, or go with it, at an hour's notice—that is my way. When do you sail?"

"Sunday morning. Will you go with me?"

"Where to?"

"First to London, then to India."

"I must work. I can not be idle, when I am on a ship."

"I will now tell you something remarkable. Last night Lord Harley asked me if there was any possibility of inducing you to take charge of our transport ships bound for Calcutta. We spoke of your position, and I promised to see you to-day."

"What of my position and reward?"

"You would be Sailing Master Extraordinary; and rank as Captain with a Captain's pay."

"Where and when would I receive my commission?"

"In London. Until then, sail as my guest."

"No, I will carry *The Destroyer* across the Atlantic. Idle at sea I could not be."

At these words Lawson stretched out his hand to Batavius. "The King will thank you," he said; "the Admiralty Board will reward you well."

"I will go. My word is my bond. I never break it."

"Do not see that girl again."

"To speak the truth, I am afraid of her."

"That is a wise decision. Now tell me at what hour you will board *The Destroyer?*"

Batavius was thoughtful for a few minutes, then with a smile of malicious pleasure he said, "To-morrow at eight o'clock I will meet you at the King's Arms. At ten o'clock you will ask the landlord to send a couple of his men to *The Arms of Stuyvesant* with me, as you are ordered to leave by the next tide. At midnight we will lift the anchors."

To be continued

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Dear Editor: Good, wholesome, inspiring reading is THE CHRISTIAN HERALD. I have almost forgotten *The Home Herald*, and I am exceedingly pleased with the change. Your paper, or rather our paper, is well named. May God continue his blessings through this channel. J. G. KEMP.

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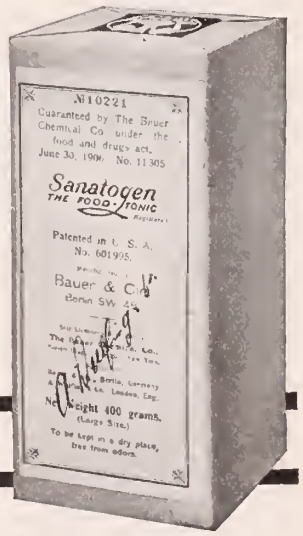
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The Passing of Halley's Comet

By Samuel Phelps Leland, A.M., Ph.D., LL.D., Professor of Astronomy

HALLEY'S great comet has doubled the cape of the sun and has commenced its long journey through the sky. For over thirty-eight years it will rush through trackless space at a rate of speed past our comprehension. It will stop at no way stations. After this long journey it will swing about in its celestial pathway towards our sun again. Its return will consume another thirty-eight years, provided it shall return at all. Should it have attained sufficient momentum in its present visit to carry it beyond the confines of our solar system it may be seized upon by the attractive power of another sun, and may never return to us again. It is very probable that many of our comets have left our system forever, and that many comets from other systems have come to us. The journey which this comet is to make is a perilous one. It is attended with many dangers. Planets are scattered through the sky. They are sending out their attractive forces across the comet's path. They are dangerous highwaymen. They may draw the comet into themselves, or may convert it into a satellite to revolve around some primary.

Comets are common visitors to our solar system. Over eight hundred have been recorded. Only a part of this number come to our sun. Many do not come inside of the orbits of our outer planets. The inter-solar spaces are the comets' playgrounds. The great Kepler once said that comets are more numerous in the heavens than are fishes in the ocean. They are harmless wanderers in the skies. Photography and spectroscopy are now employed with profitable results in the study of these peripatetic wanderers of the sky. But, after all, this study is principally confined to the comets that visit our sun.

Until about 1680 little scientific effort had been made to determine the laws governing the movements of comets. In 1682 when the comet that is now in our sky made its appearance, Halley, a co-laborer with Sir Isaac Newton, undertook to compute the orbits of about two dozen comets. The appearance of this one in 1682 determined him to direct his attention to it. He first identified it with the one of 1531 and 1607. After much labor in a field then new, he determined its path among the constellations and computed its period and the date of its return, late in 1758, or early in 1759. He had no hope of being alive at this date, but made his computation for the benefit of men yet unborn. In honor to him his name has been given to the comet. It was a complex problem to solve. The path of the comet would be in the midst of planets whose disturbing influences would assail the traveler. It was a new field. No one had attempted its solution. Yet so accurately did he master the problem that he was only a few days from its actual appearance, seventy-seven years in the future. The comet passed its perihelion on March 25, 1759. Considering the fact that Uranus and Neptune had not then been discovered the result was wonderful. The discovery by Newton of the law, which has been formulated into the theorem, that all matter attracts in proportion to its amount and in inverse ratio to the square of its distance, enabled him to estimate the influences correctly. He determined when the comet should appear, if it met with no delay; and having ascertained that Saturn would delay it 100 days, and Jupiter 518 days, making its period 618 days longer than he had calculated, he was enabled to fix its date of coming. No scientific prediction ever excited so much curiosity and wonder. The comet came, and traversed the course among the stars mapped out by him; and reached its perihelion on March 13, 1759, only a few days from his indicated time.

This daring prophecy opened a new field in astronomy. The history of this act invests Halley's comet with an especial interest. Astronomers now calculate the movements of comets, though to the public the process has lost much of its exciting interest. From such labors and results men get a broader and clearer view of the universe. They learn that everywhere is a perfect balance; that "all are but parts of a stupendous whole," and that a law once discovered applies to all manifestations of matter regardless of time or space. The Infinite Mind that planned the universe placed all of its parts in perfect balance. Harmony prevails everywhere, and when once we see a part we can calculate all other parts, and can catch glimpses of the harmonious system in its entirety.

Seabreeze, Fla.

BE FAIR TO THE ADVERTISER

WE have received a number of letters from subscribers who claim they have written to advertisers for goods and apparatus of various kinds which the advertiser agreed to take back if they proved unsatisfactory but refused to do so when put to the test. On investigation we found in every case that the advertiser had placed a time limit on his offer, and this time limit having expired, he very naturally felt disinclined to refund the purchase price.

In such cases the advertiser can hardly be blamed for taking such a stand. There is a limit beyond which even the most liberal business man cannot afford to go. We are glad to say that in the cases above mentioned, adjustments were made, these advertisers agreeing to break their rule for the sake of THE CHRISTIAN HERALD.

However, it may be that we will not be always so successful. One of our advertisers may refuse to break his rule and so we would advise subscribers to be careful about entering into a contract upon which there is a time limit. If the advertiser agrees to take back goods which prove unsatisfactory within a period of, say, thirty days, then subscribers should not expect the advertiser to be willing to take them back and refund money after a year or more has passed. We have received several indignant letters from subscribers who seemed to think that the time limit was of no consequence in the matter. It is, however. The advertiser may have very good reasons for not wishing to refund money beyond a certain period. The mere fact that he is willing to refund money within any period entitles him at least to consideration on the part of our readers. His time limit, moreover, is part of his guarantee, just as our time limit of two months is part of our own guarantee, which is:

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

STUPENDOUS DISCOVE! FREE FUEL

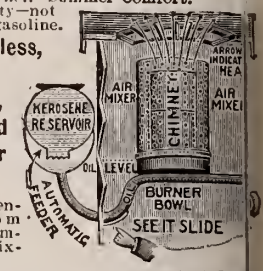
Marvelous Stove. Burns r. COOL KITCHENS.

Fuel Drawn Principally from Atmosp e.

Scientific Test proves that this Stove con es **395 barrels air** to **one gallon** commo al oil. Cheapest Fuel. Summer Comfort.

Absolute safety—not dangerous like gasoline.

This Valveless, Wickless, Automatic, Oil-Gas and Air Burner Stove



economically generates gas from kerosene or common coal oil, mixing it with air.

Intensest Heat concentrated u cooking vesse **Not thrown out to overheat Kitche HOUSEWIVES HAPPY. Amazing Res s.**

Perfect Service—Economy—Comfort

To operate: Turn knob, touch match. as generated passes through air mixer. Cons es **395 barrels of air to every gallon o l.** Gas fire—intense heat. Perfect com bustion. e- lute safety. For more or less heat **simply rn knob**—then it's self-regulating. Requires no re attention. No wick—not even a valve. Nothi to leak, clog or close up.

ENTHUSIASTIC PRAISE. D. CA , IND., writes: "Costs only 4½ cts. a day for f **L. NORRIS, VT.:** "Saves at least 50 to 7 er cent. over wood and coal." **E. ARNOLD, N .:** "Range cost me $5.50 per m th for fuel; Harrison $1 a month; saves $4.25 per mo " **L. I. RICH, N. C.:** "G est stove for summer l er saw." **E. L. COOP R, TENN.:** "Gives satisfa n in every respect. Cert ly housewife's fr d during hot weat " **J. C. CAMPBI L, KANS.:** "Fa - perior to any r

oil or gasoline stove. Perfectly safe, econon cleanly. Fine baker and great comfort to **THOS. VINCENT, WIS.:** "Wife never had thing she enjoyed so much. It is very quic heated room or dirt. Surpasses anything we saw." **MRS. F. E. FITE, O.:** "Best, clea and most perfect stove we ever used. **A. HOE FLA.:** "Can't speak too highly in praise of th **E. TUBBS, N. Y.:** "Bought one of your s three years ago. It is a perfect wonder. Woul part with it for ten times its cost." **J. LU KANS.:** "The longer I use it, the better I lik **Not like those sold in stores.**

Ideal for roasting, baking, cooking, ironing, ning fruit, picnics, cottages, camping. **No fiery kitchens.** Absolutely safe—can't exp **Not dangerous like gasoline.** Simple, able—lasts for years. Housekeeper's friend. **S time, labor, money.** All sizes. Prices **$3.25 and up.** Prepare for the heated t **Write today.** Send no money—just your and address. We will send you full descript hundreds of testimonials. **Best summer st on earth.**

WHIRLWIND SUCCESS FOR AGEN

HEAD & FRAZER, TEX., write: "En $81.00; rush. Sell like hot cakes. Sold 50 in town." **B. L. HUESTED, MICH.:** "Ou day, sold 11." **L. RUDDIMAN, MICH.:** " gratulate you on your success; sold 4 one d **HY. SEARLE, ARK.:** "Sold 8 in 1½ hou **MRS. NETTIE JENSEN:** "Sold 7 after o'clock." So they go. Livest agent's proposition This patent new—nothing else like it. **Not i in stores.** Demand enormous. Agent's rea harvest of dollars. Every family needs and w one. **Show 12—sell 10.** Write today for agent's special plan. **Get in early.**

WORLD MFG. CO. 743 World Bldg., Cincinna

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' Oh, something new—The MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right."

The MORLEY PHONE for the

DEAF

makes low sounds and whispers plainly heard. Invisible, comfortable weightless and harmless. Anyone can adjust it. Ove Hundred Thousand Sold. Write for booklet and testimo **THE MORLEY CO., Dept. 702, Perry Building, Philad**

YOU CAN WRITE A SHORT STO

Beginners learn so thoroughly under our p method of training that many are able t their stories before they complete the course. We als those who want a market for their stories. Write for partic **School of Short Story Writing, 44 Page Building, C**

Save Steps between kitchen and dining One trip with **Wheel Tray** set Another clears it. Stands beside table for serving, sink while washing dishes. Price $10, exp. paid. C **WHEEL TRAY CO., 435C West 61st Place, Chica**

PATENTS that PROTECT

Our 3 books for inventors mailed on receipt of 6 cts., st **E. B. & A. B. LACEY, Washington, D. C., Dept. 36, Est.**

A GREAT FESTIVAL OF SACRED SONG

By HARRY CHAPIN PLUMMER

T is doubtful whether, in the history of the Christian Church in this ntry, the celebration of a minister's

Rev. Amory H. Bradford

pochial anniversary has been at- ded by so brilliant an achievement as was the Fifth Bach Festival, which u ered in the fortieth year of the R. Amory H. Bradford's pastorate ov the First Congregational Church of Montclair, N. J. It is a fact worthy of ote that the now famous movement to perpetuate in America the master- pies of Johann Sebastian Bach, by aual representation, within their pper sphere as religious music, had it inception in a festival service of B.h motets and chorales arranged by th choir of the First Congregational C rch ten years ago, to commemorate th thirtieth anniversary of Dr. Brad- fo's ministry.

rom this humble beginning there h developed, under the leadership of F nk Taft, the organist and choir- master of the church, the superbly marshaled and finely drilled ensemble, comprising the choir singers of the several Protestant churches of that city, now regularly incorporated as the Bach Choir of Montclair. This year, the choir, in a three days' festival, performed the "Passion Service Ac- cording to St. Matthew."

Few occasions there are of a purely ecclesiastical nature wherein the min- isters of all denominations of Protes- tant faith represented in one commu- nity meet before a single congregation. This, however, was the case at the Bach Festival. Clergy and laity and their townsfolk of Montclair have become fully alive to the beauty of the annual music festival which promises to bring the lovely highland suburb of

Clarence Dickinson

Newark into the enviable position of a New World Bayreuth.

The three-day festival was directed by Clarence Dickinson, who is the organist of the Brick Presbyterian Church, New York City. A corps of distinguished solo vocalists had the instrumental support of forty-five members of the Philharmonic Society of New York.

Samuel P. Warren, popularly known as "the dean of American organists," opened the festival with a "prælu- dium" or organ recital, at noon, Fri- day, May 20, and on the evening of that day, in faithful adherence to the traditions derived from the early eighteenth century, when Bach occu- pied the post of cantor at the Thomas- kirche, Leipsic, a quartet of trombones sounded from the tower of the church the initial chorale of the great Passion Service. The wondrously dramatic Narration was essayed by Nicholas Douty, a tenor endowed with a voice of very sympathetic quality, and the ut- terances of Christ were allotted to Dr. Carl E. Dufft, basso, of the Marble Collegiate Church, New York. Both of these singers were robed in black, and, with the presiding ministers, occu- pied the pulpit. Providing accompani- ment for the former was an ancient harpsichord.

A quartet of leading oratorio soloists sang the principal aria in the gallery, and immediately in the rear of these was the full chorus, divided into two sections, with the accompaniment of separate orchestral corps and harmo- niums (organs). In the organ loft, above the pulpit, was a chorale en- semble of fifty men, women and boys, consisting of the complete choir of St. Luke's Episcopal Church, led by Walter S. Young, assistant conductor of the festival.

Part II of the "St. Matthew's Pas- sion" was intoned on Saturday even- ing. The singing of soloists and choirs upon both occasions produced an impression of grandeur and lofty beauty, and the attending congrega- tions entered with reverent spirit and enthusiastic accord into the voicing of the chorales, or sacred volkslieder, which link the Gospel proper of the service.

A STRANGE INDIAN REVIVAL

Continued from Page 559

w ther and favorable winds, for su ess in hunting or fishing; for es- ca from danger and deliverance fr trouble; for healing, and in wor- sh; but now the "shaking" is con- fi d principally to deliverance from si and disease, and to exorcise evil sp ts. Now, wherever they can be co rolled by the government, their nu ber of weekly meetings is re- st ted to Sunday and one mid-week se ice, and the hours limited, so that th eetings cannot be carried on after ten o'clock at night.

e results of their new religion, ho ever, are everywhere evident. Men an women who were drunken, im- mo al, vicious, degraded, dirty and la are, by the one experience of "see- in Jesus Christ, and having their sins tak n away," changed into clean, up- ri , moral, sober, industrious, Christ- lik beings. The Indians assert very re ently that it is "the power of Go" They have a simple creed: be f in God, the Father and Creator; be f in Jesus Christ, his Son, the Sa- vi r of men, and belief in the Spirit of od, who comes to live in their he ts. They spend their lives in pr er and godly living. The effects up all the Coast Indians are plainly see Thirty years ago the Indians we threatened with extinction by the "w te man's vices." Now they are he hy, strong, upright, and their nu bers are increasing. They are re y worth saving for citizenship in ou nation.

have had no plan regarding work am g these Indians until recently; but now a system is formulated and I long to carry it out. My method is this: To visit the tribes, talk with the Shaker leaders, try to reach their con- ception of salvation, and then lead them on to a fuller knowledge. To visit every home and speak with every Indian as God opens the way. To try to encourage them to help themselves, to establish Bible classes or Sunday Schools, and if there is no white person to take charge, to induce the better educated Indians to do this themselves. To try to get hold of the young people, and instruct them in Christianity, mo- rality and temperance. This is what I have already done in two tribes. Among the Quileutes—who live on the inaccessible west coast—I spent two weeks in such work, and it was truly blessed. Even the Shakers gave up their meetings, and listened as I told them of the "Bible Jesus." The time is ripe, the harvest is ready, but *where are the reapers?* I turn to the Eastern friends, hoping that some may feel inclined to take part in this great work and to help with their means.

SARAH ENDICOTT OBER.

Tacoma, Wash.

CALLED HIGHER

Mrs. E. S. Murray, of Altoona, Wis.

Mrs. Anna Barker (83), of Northville, N. Y.

Mrs. S. E. Ireland (92), of Bronson, Kas.

Mrs. M. Mow Hughes (49), of Rome, N. Y.

Mrs. Henry H. West (69), of Fremont, O.

Mrs. S. P. McKenzie (65), of Lake Placid, N. Y.

W. J. McKee, of Grinnell, Ia.; subscriber for thirty years.

Rachel C. Brodhead (84), of Shokan, N. Y., April 11, 1910.

Mrs. Hannah Jenkins, of Sharon, Pa., February 21, 1910.

Mrs. Clorinda Jackson (91), of Harlan, Ind. She came to America in 1829.

Mr. Elam Bosworth Weese, of Goodwine, Ill., on June 3, 1909, aged seventy-six.

Mrs. Caroline Cord (68), of Cherokee, Okla. A subscriber for over twenty years.

Mrs. Sarah Bell Martin, of Hammond, Ill., March 8, 1910, aged eighty-seven years.

Robert Golling (65), of South Knoxville, Tenn., passed away December 11, 1909.

Mrs. Arthura E. Valentine, of Cooperstown, N. Y., January 9, aged eighty-one years.

Mrs. Sarah A. Brower (83), of Waupaca, Mich., died in the Wisconsin Veterans' Home.

Mrs. Nancy Tignos (83), of Lebanon, Va., January 17, 1910.

Mrs. Mary A. Greene, of New London, Conn., in her eighty-eighth year.

H. A. Barr (67), at Reedsville, Pa., for twenty years a reader of THE CHRISTIAN HERALD.

Samuel C. Borland (59), of Bridgeville, Pa., died May 20. He was a subscriber twenty-five years.

Mrs. M. S. Ringrove, of Wheatland, Wyo., died September 25, 1909. She was born in Whitestown, Oneida County, N. Y., sixty-five years ago.

Mrs. Lucy Phillips Roane, of Sullivan, Ill., March 4, 1910. She was much interested in and often subscribed to the benevolences promoted by THE CHRISTIAN HERALD.

Mrs. Louisa Simpson Snow, of East Cleveland, O., died February 19, 1910, aged fifty-four years. She was the widow of the late Justice Snow, formerly of Hartford, Conn.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 573, and write them for full information.

The "STANDARD'S"
Biggest Weekly Bargains
Real Hand Embroidered Pure Linen Waist 98c
And $1.25 For a French Linene Wash Skirt

The Biggest Bargain of the Year
Big Value French Linene Skirt

No. 145. A Real Hand Embroidered—Pure Irish Linen Waist. The latest model with wide hand embroidered rever and groupings of pin tucks. Laundered collar and cuffs. Tie not included. Buttons invisibly in front under rever. Sizes 32 to 44 bust. Price 98c

No. 281 Eleven gored plaited skirt of good French Linene in White only. Plaits stitched down flat to below the hip line and from there fall in graceful flare. Cut generously wide and laundersnicely. Sizes 22 to 30 in. waist band. Made 40 in. long with basted hem and can be easily lengthened or shortened. Price . . . $1.25

Our "MONEY-BACK" GUARANTEE
If you are not MORE than pleased with either the waist or skirt, we will gladly send your MONEY BACK.

Cut This Out Mail to us with your name and address and we will send you the *"STANDARD STYLE BULLETIN"* for One Year FREE

STANDARD MAIL ORDER CO.
161 Wooster Street, New York City

This Richly Embroidered PETTICOAT

$1 Only one to a Customer. *Postage Paid.* Would be great value at double this price.

We want your name so that we can send you our new Summer Style Catalog No. 66 of Paris and New York Styles Free of Charge. That is why we make this great offer.

Dainty Petticoat, of fine French cambric. Wide flounce is trimmed with clusters of tucks, broad band of exquisite eyelet insertion and finished with deep ruffle of eyelet embroidery to match; underlay and dust ruffle of cambric; has drawstrings to fit any waist; front length 38 to 44 inches.

L 280.—THIS PETTICOAT IS $1.

If you do not think that this is the very finest Petticoat ever sold at this price return to us at our expense and we will at once refund your money.

Send for our great free Catalog No. 66 to-day; it is full of wonderful values like the above.

Martin's SUIT & WAIST HOUSE

Fulton St. Brooklyn NEW YORK CITY

5%

Do This To-day:

Ask us to send you our Five Per Cent. Book—we want you to know all there is to know about this Company.

The more you know the surer you are to become a customer.

This Company is strong—conservatively managed, and all its investments are in First Mortgages.

Money invested with us may be withdrawn at any time without notice and without loss of dividends.

But write for the Booklet—that tells all about it.

The Calvert Mortgage & Deposit Co.
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After Death, What?
A Glimpse "Beyond the Veil"

THE MOST SCHOLARLY book ever written on the Great Hereafter, yet so simple in its presentation of baffling problems that all who read may understand.

"What the Heavenly Rest Means," "Occupations in Heaven," "State of the Soul Between Death and the Resurrection" and **"Our Children in Heaven"** are but a few quotations from a truly remarkable table of contents.

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That Organ—
You Should
Buy It Right
From the maker who makes organs right.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

ESTEY, Brattleboro, Vt.

THE WORLD HARVEST*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

WHAT is a parable? It is a description of something, or a story told, to make clear the meaning of some truth. Teaching by parables was a new departure in the method of Jesus, begun towards the close of the second year of his ministry. He first gave a series of eight "lake parables," so called because they were spoken on the shore of the Lake of Galilee, or as he sat beside the sea with a boat for his pulpit.

Seven of these parables are recorded in Matthew's Gospel, and one additional in Mark (4: 26-29). They are: The sower; the wheat and tares; the mustard seed; the leaven; the seed cast into the ground, growing up secretly; the hidden treasure; the pearl of great price, and the net cast into the sea. After the first one, Jesus introduced each parable, saying: "The kingdom of heaven is like unto," etc., showing that it was his purpose by means of the parables to make the people understand the nature of the kingdom of heaven.

His apostles asked him: "Why speakest thou in parables?" And he had answered: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given, therefore speak I to them in parables."

Last week we had the first parable in the series. This week we are to study the second. Both are about a field of grain, which was no doubt in sight. The first had to do with different kinds of soils, the second deals with kinds of seeds.

"A man sowed good seed, his enemy came and sowed tares among the wheat." He did it in the night, while the good man slept. Undoubtedly it was an act of revenge.

"When the blade sprang up and brought forth fruit, there appeared the tares also." The tares were something much like that which our farmers call "cheat." "Wilt thou that we go and gather them?" The servants were the first to discover the tares and they came and told their master and offered their services to destroy them.

"Let both grow together until the harvest," said the master to his servants. Why? Because in pulling up the tares, they would loosen the ground and pull up the wheat too; because the roots of the wheat and the tares were intertwined.

"Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." This the master said he would tell the reapers to do at the time of harvest.

"Explain to us the parable of the tares," said the apostles of Jesus after he had left the shore, and they had gone with him into a house. And this is what Jesus told them:

The field is the world.
The sower is Jesus himself.
The enemy who sowed tares is the devil.
The good seed, the sons of the kingdom.
The tares, sons of the evil one.
The harvest, end of the world.
The reapers, the angels.
The end of the world, the judgment.
Punishment, a furnace of fire.
Reward, shining as the sun in the kingdom of God.

The World

The commission which Jesus gave his apostles was: "Go ye into all the world and preach the Gospel to every creature." Tibet was the last corner of the earth to reach with the Gospel, and that was not done until nearly twenty centuries after the commission was given. Let that length of time be compared with the less than ten minutes that it takes to girdle the earth with a message by the electric cable! Does it not seem as if the church of God has been very slow in doing its work? And still Christ has not come into his own. "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2.) Some nations have the cross of Christ upon their flags: England, Sweden, Norway, Denmark, Switzerland, Italy and Greece. Others have the "crown," but it is the pontifical crown, not the crown of Christ. The cross on the flag does not mean that every knee in the nation which has adopted it, bends to Christ. Neither can we say that the nations whose flags have not the cross do not honor Christ. A little girl once said of our Old Glory, "It has many Jesus' stars in it, even if it has no cross."

The Sower

He belongs to the whole world, for it is said of him, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.)

Professor Drummond says: "The fact that Christ led no army, that he wrote no book, built no church, spent no money, but he loved and so conquered, this is beginning to strike men." One of the classics is the story about Cyrus entering Armenia and taking the King of Armenia and all of his family prisoners. They were all ordered to come into the presence of Cyrus, who said: "Armenius, you are free, for you are sensible of your error. And what will you give me if I restore your wife to you?" "All that I am able." "What if I restore your children?" "All that I am able." "And you, Tigranes," said Cyrus, turning to the son, "What would you do to save your young wife from servitude?" "Cyrus," he replied, "to save her from servitude, I would willingly lay down my whole life." "Let each have his own again," said Cyrus, and when he departed one spoke of his clemency, another of his valor, another of his beauty and the grace of his person, upon which Tigranes asked his wife if she thought him grand looking. "Really," she said, "I did not look at him." "At whom did you look?" "At him who offered to lay down his life for me," she replied. How much greater is love for our divine Deliverer, the Lord Jesus Christ!

The Enemy

"If God is good, and loves us, and wants us to be happy, why did he make a devil to tempt us to sin?" A man made it his business to go around asking this question. He came to a man one day who asked him a question in return: "Did God make a devil?" "Of course he did," was the reply, "for God made everything." "God made him holy and good, but being a free agent, he sinned and fell, and so made himself a devil." Let me ask you: "Does God make whisky?" "No, I suppose not. He makes grain, and men turn it into whisky." "Yes, the wheat, rye and corn that are created for food are rotted and then distilled into poison. This man does, and calls whisky "a good creature of God." The man's question about "Why God made the devil" was answered, and he was never known to ask it of anybody again. But this arch-enemy of mankind is not always going to be permitted to go about like a roaring lion, seeking whom he may devour. We read in the Bible that he is to be cast

Continued on next page

*The International Sunday School Lesson for June 26, 1910. Parable of the Tares. Matt. 13:24-30; 36-43. GOLDEN TEXT: "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

CARTER'S UNDERWEAR

For spring and summer wear you nee Carter's Quality-Knit Underwear. Non so stylish and reliable. None so satisfac tory for all members of the family.

Elegant fabrics with fine *invisible ribs* Pure sterilized white garments made by n other manufacturer. Expertly designec carefully made, exquisitely finished. Gar ments which will satisfy *anyone* i quality and price.

"Quality-Knit and Quality Fit"

Made in union and two-piece suits for women and children. Union suits for men. Also infants' shirts and bands; silk, wool and cotton.

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Note. Would you like to see how we finish our garments for women, misses and children? If so, send us the name of this magazine, and your own name and address, and we will send you some beautiful samples.

BABIES REVEL IN IT!
Mennen's Borated Talcum **Toilet Powder. Soo ing. Comforting. Allays Irritation.** Prevents chafing. For **Mother's** use also. **Substitutes rob you. Insist on Mennen's. Sample box** for 2c stamp.
Sold for 25c Everywhere or by Mail
Gerhard Mennen Co., Newark, N. J.

SAVE 208 SHAVES

$20.80 a year. Also save the razor our face, time and temper by using "3 in One" on the blade.

3 in One

keeps the blade keen and clean, by pr nting surface rusting which is caused by m ure from the lather. Write for free sample and special "razor saver" circular. Why not know the truth?

THREE IN ONE OIL CO.,
54 Broadway, New York City.

LYON & HEALY'S GOOD CHURCH ORGANS
At Reasonable Prices

We make a specialty of large reed organs, voice closely resemble pipe organs. These church organs wi found much richer in effects than any cheap pipe orga Let us tell you what our $450 Cathedral Organ furnish in the way of musical effects.
Illustrated catalog free. Styles from $100 to $500. ments spread over 2 years when desired.
Fine Folding Organs $37.50; Fine Par Organs $45.00; Good Second-Hand Orgs at half price.
LYON & HEALY, DEPT. F5575, CHICA

BE SWIFT

E swift, dear heart, in loving,
For time is brief,
ıd thou may'st soon along life's highway
Keep step with grief.

swift, dear heart, in saying
The kindly word;
hen ears are sealed, thy passionate pleading
Will not be heard.

swift, dear heart, in doing
The gracious deed,
st soon they whom thou holdest dearest
Be past the need.

swift, dear heart, in giving
The rare, sweet flower,
or wait to heap with blossoms the casket
In some sad hour.

ar heart, be swift in loving—
Time speedeth on;
ıd all thy chance of blessed service
Will soon be gone.

DOCTOR'S EXPERIENCE

Medicine Not Needed in This Case.

It is hard to convince some people that offee does them an injury! They lay their ıd feelings to almost every cause but the ue and unsuspected one.

But the doctor knows. His wide experience is proven to him that, to some systems, offee is an insidious poison that undermines e health.

Ask the doctor if coffee is the cause of onstipation, stomach and nervous troubles.

"I have been a coffee drinker all my life. am now 42 years old and when taken sick o years ago with nervous prostration, the octor said that my nervous system was roken down and that I would have to give coffee.

"I got so weak and shaky I could not work. ıd reading your advertisement of Postum, I asked my grocer if he had any of it. He id 'Yes,' and that he used it in his family ıd it was all it claimed to be.

"So I quit coffee and commenced to use ostum steadily and found in about two eeks' time I could sleep soundly at night ıd get up in the morning feeling fresh. In out two months I began to gain flesh. I eighed only 146 pounds when I commenced Postum and now I weigh 167 and feel tter than I did at 20 years of age.

"I am working every day and sleep well at ght. My two children were great coffee inkers, but they have not drank any since ostum came into the house, and are far ore healthy than they were before."

Read "The Road to Wellville," found in gs. "There's a Reason."

Ever read the above letter? A new e appears from time to time. They are enuine, true, and full of human interest.

YOUR GARDEN SHOULD HAVE

Blue Roses

(Yale Blue)

WE ARE introducing this beautiful color for which we have waited centuries. Healthy, living, perfectly hardy plants, grown and shipped in flower pots. Sent, prepaid, on receipt of $1.00. Will bear in abundance year after year.

$1,000 Reward *for proof of fraud.*

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SUNDAY SCHOOL LESSON

Continued from preceding page

into the abyss and that it is to be shut and sealed over him that he may not deceive the nations (Rev. 20: 2), and his power shall forever be destroyed (Rev. 20: 10).

The Good Seed

Jesus told them that the good seed was "the sons of the kingdom." We understand them to be the followers of Jesus, and we call them "Christians." Christian Endeavorers were once asked to give a definition of "What is a Christian?" Many answers were received. It was said that the test was well met, and that the answers, many of which were published in the *Christian Endeavor World*, would certainly be helpful to many who had not altogether clear ideas about it. Here are some of the answers:

A Christian is Christ in a man.

A Christian is a person after Christ's own heart.

A Christian is a follower of the Master, practising through the week what he professes on Sunday.

The true Christian is a hearer and doer of the Word.

A Christian is one who clearly and constantly reflects the image of Christ.

A Christian is one in whom the spirit of Christ abides. We can know them by the fruits of their lives.

A Christian is a miniature Christ.

A Christian is one who believes that Jesus Christ died on the cross to save every one who believes on him, and who has the assurance in his own heart that Christ has saved him.

The most approved reply was given as follows: A Christian is he who accepts the atonement of Jesus Christ for salvation from sin; whose life is governed by the teachings of the Bible as the revealed truth of God; whose aim is to bring the kingdom of Christ in all the world; whose hope is "an inheritance, incorruptible and undefiled, that fadeth not away."

A young minister was once staying at a gentleman's house over night. A little girl about five years old soon made friends with the stranger. He took her upon his knee and began talking to her about Jesus. "Now, my dear," said he, "I am going to tell you one thing that I hope you will never forget. Will you remember what I am going to say?" "Oh, yes," she answered, "what is it?" Then the minister put his hands gently on the little girl's head and said slowly: "My dear, if you don't love Jesus you never can be happy." He repeated the words very emphatically, and then he asked: "Will you remember that?" You will know how well she did remember it when I tell you that forty years after, when the young minister had grown to be an old man, and the little girl had grown to be a woman with little girls of her own, it happened again that the minister spent a night in her home. He had forgotten what he said to the little girl, but the lady reminded him of it, saying: "I was that little girl. Often your words came to my memory: 'If you don't love Jesus you never can be happy.' And these were the means of bringing me years ago to love my Saviour, since which time I have indeed been happy."

The Tares, Sons of the Evil One

When Christ was upon the earth, he healed many who were possessed of devils. Demonism seems now to be of a more subtle and less violent character. Now a man can smile and be a villain. But there is a vast army of these human tares. We see them on all sides of us. We are reminded of Jason, who sowed dragons' teeth. He had not long to wait for the harvest; almost immediately they began to spring up; the whole field had the appearance of being covered with drops of dew, but in reality what was seen was the steel points of lances, then polished brass helmets pushed up through the soil, then bearded faces, which looked angrily about. Then still growing upward their cuirasses appeared, then their arms and hands; in the right hand they held a sword, in the left a shield, then their legs and feet appeared as they freed themselves from the ground, and there they stood, an army ready for battle. They cried out: "Show us the enemy," and they began an attack upon Jason. But they became confused and fell to fighting and killing each other. The field from which they had sprung was covered with their dead bodies. The last one, the bravest of them all, as he fell to the earth cried out: "Victory."

The harvest is the end of the world. Until then, the evil and the good, the sons of the kingdom and the sons of the evil one, grow together, and there is a constant struggle between them for the mastery, just as there is between the wheat and the tares, with this great difference: The nature of the wheat can never be changed into a tare, neither can the tare be changed into wheat, but a human being can be changed from being a son of the evil one into being a son of the kingdom. For example, a brass worker in Tokyo, a poor and ignorant man, much given to drink, cruel to his family, and who had twice been in jail. A tract arrested his attention and two or three times going to a preaching place and standing outside he heard the Gospel, then venturing in he asked the loan of a Testament for three days, and again for three days more. The love of Christ to sinners astonished him, and led by Miss C., the missionary, he found peace in believing. His delighted wife and children followed him into the church, and trying though the circumstances have been, he has for several years been known by all as one who loves God, and is very grateful for his salvation. How beneficent then appears God's plan that both shall grow together until the harvest. There is hope for the "sons of the evil one" even until the last. The dying thief on the cross, becoming repentant, was told by Christ that the should be with him that day in Paradise!

Our Smallest Subscriber

Dear Editor: I am sending you one renewal for myself and one for my little granddaughter, Miss Dorathy Otton, and one new subscriber, a Mr. Thomas Jennison of Neche, N. D. You will please send the premiums addressed to me, and the papers with

Miss Dorathy Otton

calendars and "Daughters of Dorcas" to the different subscribers. I am also sending you a photograph of your little subscriber, Miss Dorathy Otton. Her mother has a nice little box, just the size of THE CHRISTIAN HERALD, and each paper is laid away carefully until Dorathy is able to read them.

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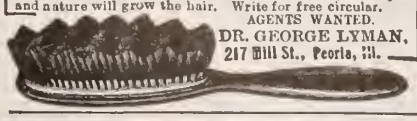

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The Christian's Victories*

LIFE holds so many defeats for us all, that Paul well knew how necessary it was that his friends should be fortified with the assurance of victory in their Christian life. They were in large part untaught and the Gospel truths were utterly foreign to all their experience. They were truly "babes in Christ," easily turned back and discouraged, and Paul gives them just what they needed when he emphasizes the triumphal note in the great Christian symphony.

Notice how it rings throughout all his letters.

The Gospel is "the power of God unto salvation." He gives "glory, honor and peace," without respect of persons, to "every man that worketh good." "The God of peace shall bruise Satan under your feet shortly." Run the race, hoping for "the prize," which shall surely come to the faithful: and shall be, not the "corruptible crown" which the earthly winner obtains, but an "incorruptible." Death shall be "swallowed up in victory."

The fine fervor of these and the scores of similar passages, shows that Paul was no less a poet than a preacher—perhaps, all in all, the most wonderful man of our era.

No more illuminative example of this great subject exists than that which Bunyan gives us in his wonderful allegory.

What a description is that of the Pilgrim's victory! Two Shining Ones came forth to meet Christian and his companion, Hopeful, and conducted them up to the city whose foundation was "higher than the clouds." As they came on, the heavenly host "gave a great shout," and the two pilgrims were at once transfigured. They put on raiment that shone like gold, harps and crowns were given to them and all the bells in the city rang for joy.

You have all read of Nauhaught, the Indian deacon, in Whittier's beautiful ballad. His wife was sick, his child was starving. He searched his traps and found therein no beast nor bird. He had dreamed that an angel had dropped into his hand a goldpiece.

"Ah!" he thought, "if my dream might but come true!"

What marvel that the poor man felt his faith
Too weak to bear its burden!

Then in the woods he finds a silken purse full of gold. The mad temptation seizes him to keep it and tell no one. Who else could need it so much as he? But

The low rebuking of the distant waves
Stole in upon him like the voice of God.

At last the good within him conquers. The battle is won. He finds the owner of the purse, receives a reward, and goes home "singing and praising God"—a noble triumph.

"There is only one picture which the child's heart can safely hold," says George Matheson. "It is the form of Jesus. Not on Cæsar, not on Alexander, not on Napoleon, let the opening eye be centred. Let it mark the heroism of that bloodiest of battlefields where Love stood dauntless to receive its mortal wound. Let it catch the light of the Dolorous Way, the sheen of Gethsemane, the glow of Calvary—till the heart of the child shall cry: 'When I grow up, I will be a Christ!' Then will the tempter vanish, then will the kingdom come; for the victory is already complete when we have imaged the beauty of holiness."

* Topic of the Epworth League for Sunday, June 26. TEXTS: II. Cor. 2 : 14-17; Rom. 8 : 35-37.

Mothers, Be Cautious

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Missionary Needs*

WE are witnessing a great revi l of the missionary spirit. Thi or more years ago, there had b n a reaction. Cynical and unchrist n travelers had visited our mission fie s and had brought back unfavora e reports. These were printed and so n broadcast.

It is not strange that they cause a gradual chilling and restraint of e missionary spirit, and that these p vailed for some time. Then ot r travelers began to send back v different accounts. The missiona s themselves appeared among us w n glowing tales, backed by irrevoca e testimony, of the great work wh n had been done in China, India, Per , Japan, Turkey.

Now the feeling runs at flood t When the Student Volunteer Con ence met at Rochester last January t was repeatedly proclaimed with t dispute among them, that while rope was made Christian in 600 ye the continents of Asia, Africa Oceanica were surely to be evangeli within the next two hundred years

It is a bold prediction, but the co crated men who uttered it insist t God will make it good.

Not long ago, in *Everybody's Ma zine*, appeared a fine article upon missionary movement, by E. A. Pow F.R.G.S.

Mr. Powell has been in the Am can consular service in the Otto dominions and knows whereof he firms. His description of our sp did missionaries is most inspir He says:

"History shows nothing finer t the way in which these pickets of ci ization have distilled a grim hu r out of their desolate situations, t ing not only a bold but a laughing e upon the perils which their lives y bring. In all the world there is p more thrilling romance than that f these pioneers of progress, who h e carried the gospel of the clean s t side by side with the Gospel of sa tion even to the very Back of e Beyond."

Mr. Powell rehearses, in his stir g recital of the deeds of these admir e men, the last stand of Pitkin of I ting-fu, which will go down to hist y as one of the most gallant defenses r made against hopeless odds.

He and the two devoted women i sionaries of his station, Miss Go d and Miss Morrill, saw that, since l escape was cut off, their own mass e was inevitable. They bade their t verts to seek safety in immediate fli t. Then they spent the night in pra r and in writing and burying y sad farewell letters in the mis n grounds.

At daybreak came the attack. I s Gould died from heart failure s n afterward. Miss Morrill, in wh e veins ran the blood of an heroic j cestry, loaded the rifles. Pitkin, s l tered behind a mattress, fired fro a window and at every shot a Boxer l. All day long the firing contin d without a halt.

In the twilight one of the miscr nt Boxers managed to climb unseen o a tree which commanded a view f Pitkin and wounded him fat y. Then and only then did they dar o rush in and take possession. Like t fearless French chevalier of imper able fame, one man had kept for m y hours an army at bay. Miss Mo l was beheaded.

Such is the heroism of our miss r aries. Their sacrifices must not b n vain. Let us who can go, rally t l the depleted ranks; and let us n cannot go, give freely of our mo y for the great cause.

* Christian Endeavor Topic for Sunday, Ju 26. TEXTS: II. Cor. 8 : 1-9; Matt. 9 : 35, 38.

CURTISS' WONDERFUL FLIGHT

AT last, after nearly a year of waiting, the great aeroplane flight from Albany to New York has been made, and America again stands first in the field of aerial navigation. Glenn Hammond Curtiss, who has already won fame by his daring flights, accomplished the trip down the Hudson in one hundred and fifty-seven minutes, the distance traveled being one hundred and thirty-seven miles. At times his small biplane shot through the air at a rate considerably over a mile a minute and left the famous express trains of the New York Central Railroad far behind. He was required to make the trip within twenty-four hours to gain the ten-thousand-dollar prize offered by the New York *World*, but he was allowed one stop to replenish his gasoline tank and examine his machinery. This stop was made at Poughkeepsie. From this place he continued on to Inwood, which is within the northern limits of New York City, where he dropped in a few minutes to call on a friend. This stop was not counted against him, for the prize was already won.

Several days Mr. Curtiss had been waiting at Albany hoping for a favorable day to break the monotony of wind and storm which made a start impossible. The biplane was put together on Van Rensselaer Island and several expert machinists went over the craft every day to see that everything was in readiness for an instant dash away to the south when the calm came.

It was with a thrill of joy that he heard over the telephone the voice of Mr. Ten Eyck, the official starter, saying that the morning was calm and clear. The aeronaut left his hotel at five in the morning, hurried to the island where his men were yet asleep, and rushed the preparations for the flight. He went back to put his wife on the special train waiting to follow him to New York, and the small crowd waiting thought that again he had given up starting, but he was soon back and dressed in his odd costume fitted to protect him from the cold draughts in the air above or from the still more icy waters below if he took an unexpected dive into the blue depths of the Hudson. On front was arranged a four-pound pad of cork, as it was impossible to wear the usual belt. His machine also was fitted with sponsons to keep it from sinking. His cap was worn with the visor backwards.

He took a look at the sky, shook hands with some of his friends, ducked under the steel braces and seated himself in his little swing chair. He grasped a lever, raised his right hand, the signal to let it go, and the aeroplane, now known as the *Hudson Flyer*, shot forwards and the great epoch-making flight had begun.

The machine moved over the grass at first, the shouting spectators running alongside; then it rose into the air a few feet; a little more distance and it shot upward at express speed to two hundred, three hundred, four hundred feet, until it was seven hundred feet above the earth. Still it kept on until it was about a thousand feet above the capital city of the Empire State. Never slackening he sped southward as if hurled from a catapult. The spectators far below ceased to cheer and watched the aeronaut in awe-struck silence until in seven minutes from the time he left the island he was apparently blotted out in the blue sky. It was estimated that the aeroplane had gone six miles in seven minutes, when it became so small as to be invisible to the naked eye. Eagerly they watched, but they saw no sign. It was as if Curtiss had started to investigate the canals of Mars or explore the shadowy mountains of the moon.

It was a wonderful ride, but Curtiss could pay little attention to the beauties of the scenery; a man in an aeroplane has about as much time to spare for other things as a man on a broncho. When he did glance down he could see the wide silvery ribbon of the river far below dotted with steamers which looked like toys. The toot of the whistles came up clear and distinct, the salute of enthusiastic pilots. Here and there a train rushing at top speed seemed to move slowly along the shore. He would catch sight of the rear car of an express and the next moment the engine was left far behind. At Rhinecliff he made a swing to the east. A few minutes later he could make out the Poughkeepsie bridge. At 8.26 he made his landing on the farm of a Mr. Gill, a mile east of the river on a spot he had selected several days before. As the great bird lit a horse and a cow until that moment calmly grazing on the sward left for parts unknown.

The gasoline had not arrived, greatly to Mr. Curtiss' disappointment. Automobiles by the dozen, however, were rushing to the scene, and from the tanks of two of them he got a supply. After a stop of a little over an hour, he again started for the last lap to New York. It was now 9.26. He shot over the river at a height of five hundred feet, his propeller sounding like some gigantic hornet. In twenty minutes he passed West Point. Officers and cadets were massed upon the parade and cheered wildly as he showed for a few minutes scudding toward Cold Spring. Here, among the mountains, the wind caused his machine to tip sharply. Once he seemed to strike a hole in the air and dropped forty feet and then went on. Out of the hills it was easy going at three hundred feet above the river. Near Nyack he caught sight of the white tower of the Metropolitan building in New York and he felt the prize was almost won. Just over the line he turned inland and dropped on the lawn of a friend. It was 10.35.

At 11.42 he decided to pass over the city. At the Battery there were 5,000. Suddenly a watcher let out a startled yell. A white object showed for a moment, wheeling around a tall building to the left, and a minute later the aeroplane dropped gently on the parade at Governor's Island.

GENERAL NOTES

—ALL LOVE AND honor and good wishes to Julia Ward Howe, our "Senior Citizeness," who has just passed her ninety-first milestone on the journey of life, a wonderful woman in perfect health and with an intellect unimpaired.

—DIRECTOR DURAND of the Census Bureau is quoted as expressing the opinion that the census now under way will show us to have a population on the neighborhood of 100,000,000. The cards now in the hands of expert enumerators would make a stack of "singles" sixteen miles high.

—A PHENOMENAL speech-making tour is planned for Mr. Roosevelt on his return. He will visit twenty-four States and speak in these on leading political questions. It is understood that he has kept himself fully informed concerning the changes which have taken place since he went abroad, and we may expect that he will come prepared to infuse a good deal of life into a rather dull political situation.

—AFTER BEING pardoned by the President, Oliver L. Spitzer, one of the men convicted of complicity in the sugar frauds in Williamsburg, N. Y., has made a very thorough exposure of the methods by which the government was defrauded of millions of dollars by a system of false weights. Spitzer's disclosure may result in the conviction of a number of his former official associates. He showed how the frauds began and disclosed the identity of the "men higher up."

—A WEALTHY JEWISH woman, Mrs. Charles H. Israels, who has been investigating the dance halls of New York City, makes a statement which may well be pondered by those who are in doubt concerning the moral danger of such places. At a public meeting, this lady quoted the superintendent of a New York Home for Women, who said that of a thousand girls who had come under her care every one, without exception, traced her first start on the downward path to a dance hall. This was in New York City, but similar places exist in almost every municipality throughout the country.

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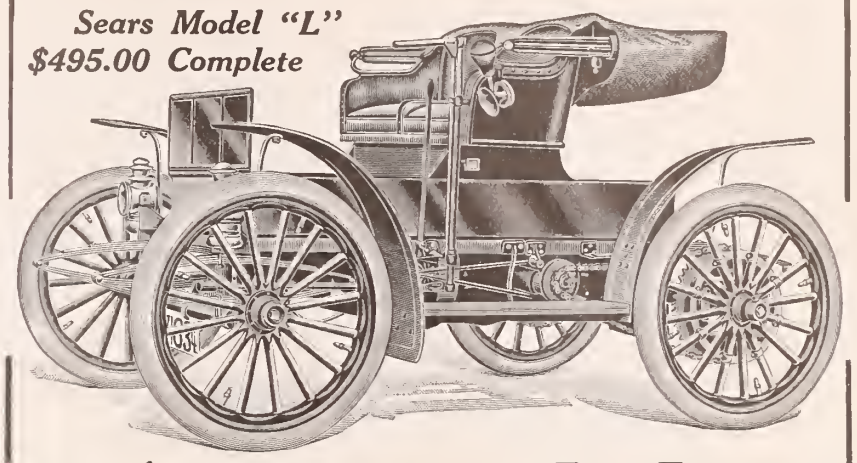

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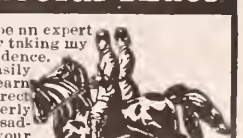

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CHRISTIAN HERALD

Drawn for The Christian Herald by George T. Tobin

A SILENT APPEAL

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

M. F. C., Centre Conway, N. H. I would ask your opinion about furnishing a church floor, whether it should be bare or with a carpet? Which is more generally used?

It should have either a good durable matting or a carpet of some simple, unobtrusive pattern, neither too dark nor too light. A bare floor makes a noisy church. Even the poorest meeting house nowadays contrives to get a carpet or at least strips of good cocoa matting in aisles and pews and on the platform.

Reader, Rome, O. 1. When we say the Lord's Prayer we ask him to forgive us our trespasses as we forgive them that trespass against us. Will he forgive us if we do not repent and ask his forgiveness for Christ's sake? 2. If any one trespasses against us without cause, as Christians, should we forgive them if they do not repent and ask our forgiveness?

1. We cannot expect the divine forgiveness unless we are willing to forgive our fellow-men. (See Matt. 18: 21; Mark 11: 25; Luke 11: 4; Luke 23: 34.) We must feel the burden of our own sin, and repent of it, before we seek forgiveness of God. 2. We should be ready to forgive, and should nurse no bitterness in our heart, no matter how unrepentant the other may be. God hates the sin even while he loves the sinner; and we, too, should be in the attitude and spirit of forgiveness, even though the one who has offended us does not care to be forgiven.

G. L., Wayland, Mo. Is it right for women to wear gloves and veils when partaking of the sacrament?

There is no general rule on the subject, and this is done by some without comment, in city churches. It is not very prevalent, however. The veil seems out of place on such an occasion.

M. R. L., Providence, R. I. Was the devil once an angel?

The personal existence of the Spirit of Evil is quite clearly set forth in Scripture, but as to his history there is much obscurity. That he was an angel of high estate who fell through ambition, leading to rebellion, is the concrete form of a history which is a combination of Scripture and tradition. See John 8: 44; Matt. 4: 1-11; Matt. 25: 41; Luke 8: 12; Luke 10: 18; Acts 13: 10; Eph. 6: 11; I. Pet. 5: 8; I. John 3: 8; Rev. 12: 9, and other passages. In Job he is the adversary and the tempter. See also I. Chron. 21: 1. Milton the poet described him as "the prince or ruler of the demons." See Dan. 7: 10; II. Pet. 2: 4, and Jude 6. These passages leave much unexplained and conjecture here is useless. His final overthrow and punishment are predicted in Rev. 20.

J. E. O., Hickman, Neb. Was not Jesus a carpenter when he was working for Joseph? To the question put by our pastor what was the work of Jesus at home when a boy, I said he was a carpenter. Our pastor did not quite agree with me.

The Gospel narrative gives us very little light concerning Jesus' life from infancy to manhood. See Luke 2: 40. We learn that "he was subject to his parents." We may infer from Mark 6: 3, though not with absolute certainty, that he adopted the trade of Joseph, according to the Jewish custom. See also Matt. 13: 35. The early church had several traditionary incidents of his experiences in Joseph's workshop, but they are wholly unauthentic.

M. F. S., Polk, Neb. 1. Will you please publish a little sketch of King George and his wife? 2. What is his consanguinity to the Emperor of Germany? 3. Who was his wife before her marriage? 4. Tell something about her early life and training.

1. An article on the personal side of King George appeared in our issue of May 25. 2. He is a cousin of the German Emperor, the Kaiser's mother being a sister of the late King Edward. 3. Queen Mary was formerly Princess Victoria Mary of Teck, daughter of the Duke and Duchess of Teck. 4. She is of German descent, but her upbringing has been wholly English. Her family was not rich and it is said she made some of her own dresses. She is very religious and interested in everything which pertains to the uplift and welfare of her people. She is a devoted mother, and King George spends as much time as possible in her company and that of her children. The new King and Queen will probably receive the same amount as King Edward and his consort—$2,350,000. He also receives the revenues of the Duchy of Lancaster, amounting to about $500,000. Both the King and Queen have a large salary list, as well as a long list of pensions which they pay from the foregoing, and many expenses called for by their official position, but in which they have little personal interest.

K. V. W., New York. How long did Christ keep John's two disciples with him that they might see and hear for themselves of his many miracles? Was it possible or probable that all the miracles recorded were performed in that same hour or even that same day?

Although it is not stated how long they were detained, it is a fair presumption that they spent at least a day if not more, witnessing the work of Jesus. (See answers to E. H. C. and J. A. H. in MAIL-BAG, June 1.)

R. B. F., Lakeside, Calif. 1. Do you believe it is right under any circumstances to tell a lie? 2. Is it well for a Christian to ask a blessing at each meal?

1. This question was the subject of a memorable discussion in THE CHRISTIAN HERALD several years ago. Both sides were fully represented and many able opinions were given. The general conclusion of the majority was that, however one might look at the question from the ordinary standpoint of human logic, if one had faith in God, such a one would never regard a lie as justifiable under any circumstances. (See Rev. 21: 8.) 2. Yes, but one's Christianity need not be obtrusive at the wrong time. There are times when a silent prayer or a silent blessing are the best.

H. S. F., Lakeside, Calif. 1. Please explain John 5: 39. 2. Is a person ever justified in a lie?

1. Some able commentators read: "Ye search," instead of the imperative, "Search." The first is regarded as the best translation and is adopted in the American Revised as being more consistent with the general character of our Lord's statement. He was explaining their method of life, which took note of the things apparent on the surface, yet wholly omitted the deep, underlying things of the Spirit. They did indeed search most diligently, but although they were convinced that they had this redemption there set forth in the Scriptures, they were not willing to come to Him or to receive it at his hands, or to believe in his mission. 2. See answer to R. B. F., in this issue.

E. C., Herkimer, N. Y. What men were called the seven champions of Christendom?

The seven champions were St. George of England, St. Denis of France, St. James of Spain, St. Andrew of Scotland, St. David of Wales, St. Patrick of Ireland and St. Anthony of Italy.

F. A. M., Altoona, Pa. 1. How is Dr. Wilfred Grenfell supported, and to what denomination does he belong? 2. Were the sparrows to which Christ referred the same as ours? 3. Has there ever, in the history of the Church, been such a wave of evangelism as is sweeping over the whole world at the present day?

1. By voluntary contributions from individuals, legacies and church offerings. His Labrador Mission is an interdenominational organization. 2. Presumably the same species. 3. Never to so vast an extent. The work of world evangelization has been increasing in scope and volume with every passing year. The great revivals of the last century have been overshadowed by those of our own times, and those of the early Church were small in comparison with the simultaneous campaign of our great army of foreign and domestic spiritual workers.

F. F. F., Oshkosh, Wis. 1. How shall I understand I. Tim. 4: 10? 2. What is meant by "Whosoever keepeth the whole law, and yet offendeth in one point, is guilty of all"? 3. Why are not the Scriptures written grammatically? 4. Should we believe the redemptive work of Christ a greater work than the creation of the world? 5. Please say if the word "meat" means animal food.

1. It means that he is a Saviour who has made his redemptive plan for the good of all mankind, but most of all for the believers, whom he has especially called for this end. 2. The meaning is that the law is a complete thing, which, if broken even in part, is no longer whole. In thus breaking the *wholeness* of the law, though you may not break every commandment, you offend against love, which is the fulfilling of the law. 3. Many of the old forms and idioms that were in use at the time the Authorized Version was made have been retained largely as a matter of reverence. Many of these are modernized in the R. V. 4. There is not a proper basis for comparison. To us the scheme of redemption is the greatest and most wonderful of all works. 5. "Meat," in the Biblical sense, does not necessarily mean flesh. There are exceptions, however. (See Gen. 27: 4 and Gen. 45: 23.) In Dan. 4: 12, 21, the meat spoken of is furnished by a tree. The "meat offering" consisted of flour, corn and oil, whereas flesh was included in the burnt-offering and the peace-offering. In other cases, as in the New Testament, "meat" means food in general—anything that is to be eaten. No one can base a vegetarian argument on these passages.

E. A. G., Locust Valley, N. Y. Will you kindly tell me how to pronounce Sorbonne, Paris? Is it a building or a literary society?

It is pronounced Sor-bon, accent evenly divided. It is a college in Paris founded in 1253 by Robert de Sorbon, chaplain of Louis IX. It has about one hundred professors and several thousand students.

H. H. C., Newton, Mass. Has South Dakota any popular name, such as the Granite State for New Hampshire?

South Dakota is popularly known as the "Coyote State."

R. O. D., Portland, Me. Is the shepherd's tartan in Scotland like that of one of the clan tartans?

No; the shepherd tartan or plaid is made in black and white checks. It is worn in the Scotch lowlands.

J. M. B., Two Harbors, Minn. Does the Bible teach that the saloon business will send a man to hell or banish him from God?

The Bible says nothing about the saloon business, but it denounces those who give their neighbor strong drink. It is filled with warnings against the sin of intemperance. See Eph. 5: 18; Luke 21: 34; Gal. 5: 21; Isa. 28: 7; Hos. 4: 11; Prov. 21: 17, 23: 21, and 23: 29, 30; Rom. 13: 13; Dan. 5: 1-4; Prov. 20: 1; Isa. 5: 11; I. Cor. 6: 10; and many other passages.

An Open-Air Pulpit, Just Off Broadway, New York

ON the north side of Tenth Street and Broadway, New York, there is a large open grass plot belonging to Grace Episcopal Church. In this plot, and close up against the church building proper, there has lately been constructed an open-air pulpit, the only one of its kind in the United States. It is a beautiful structure of white marble, and includes, besides the pulpit of graceful Gothic form, a chantry porch and Gothic doorway leading to the choir-room in the church. The south wall of the church alongside of the open-air pulpit is beautifully covered with a continuation of the same Gothic architecture as the pulpit itself in white marble. The whole improvement represents an outlay of nearly $500,000, including the cost of the land. The doorway is a gift and so are the chantry porch and the pulpit. The first service was held in the open-air pulpit on June 8, when a considerable gathering assembled to listen. The service included hymns, prayers and selections from the Scripture, the whole being conducted by Rev. Dr. Slattery, rector of the church. Services will be held regularly at half-past twelve on Wednesdays during suitable weather, the clergy of Grace Church alternating in conducting the same.

Miscellaneous

J. M., Crary, N. D. We have seen the statement that he had contracted an earlier marriage (morganatic) which was set aside.

G. M. J., Rochester, N. Y. Write to Mrs. Gilbert Colgate, 306 West Seventy-sixth Street, New York City, for information in regard to the Waldensians.

Miss A. L. Marsh, Underhill, Vt., writes: "Will some of your readers please send me the proportions each of lime and salt to make a brine to keep eggs in? Also how much water?"

W. H. H., Hartford, Ala. It is our duty to make reasonable provision for those who are dependent upon us for support. See I. Tim. 5: 8. From this point of view, the evangelist is right.

C. M. Y., Wellington, N. Y. We cannot advise you, but would suggest that you write to the general land office, Washington, D. C. In any event you would not be justified in sacrificing the health, if not the lives of your wife and children, as well as the children's education, for the sake of the land.

Mrs. F. B. C., San Jose, Cal. We are not familiar with the controversy between Mrs. Eddy and her son. We have read that the young man does not believe in her doctrine. Christian Science is said to have originated with Dr. Phineas Parkhurst Quimby, of Portland, Me. To the best of our information, Mrs. Eddy is still living.

R. B., Nashville, Tenn., writes: "In answer to J. L. G., Forge, Tenn., in THE MAIL-BAG, I wish to state that according to the Bible there is now no such affliction in the human family as demoniac possession—such cases as those in which Christ drove out the devils and they went into a herd of swine, etc., are things of the past. The death of Christ on the cross stopped such afflictions. He has broken the power of Satan over mankind. We find no cases of that kind in the lives of the apostles."

Evilo N., Port Perry, Can. You have touched upon the great mystery of the ages—the mystery of the life hereafter. All we know of it is what is revealed in Scripture, which gives us the assurance of continued personality, recognition of friends. The "many mansions" of which Jesus spoke would imply a wide range of activities and large possibilities of progress. To know the thought of the world's leading minds on the subject read *After Death—What?* or the *Great Hereafter*, either of which may be obtained through this paper.

NEW YORK, JUNE 22, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Where Bad Boys Are Made Over

Wonderful Story of the Rauhe Haus, Which Reclaimed Thousands Who Were Seemingly Incorrigible

By C. T. WETTSTEIN

The Kitchen Garden

The "Green Pine House"

The Chapel

The "Anchor House"

I WENT to Europe by authority of the School Board of our city (Milwaukee), to visit the principal schools and institutions for defective children; to study their methods and to bring back a report of my experiences and investigations. My information was gained not only by visiting schools for the deaf, but by inspecting all kinds of schools and institutions, both public and private, that dealt with the solving of social and economic questions.

Among these are two in particular that attracted my attention and interest, namely, the Rauhe Haus ("Rough House") in Hamburg and the Barnardo Homes in London, the two largest institutions in the world of their kind, and the most successful in results for the rescue and education of unfortunate children.

It was natural, therefore, that my first visit after my arrival in Hamburg should be to the Rauhe Haus. It is known all over the world as one of the best and richest in results of all charitable institutions. Here I saw much of unusual interest and much which is of incalculable value. It is a school for bad and unmanageable children—a grand institution which has saved thousands of unhappy children from ruin and made them happy, intelligent men and women who are a blessing to the community.

The institution was founded in 1833 by Johann Heinrich Wichern. After studying theology at Goettingen and Berlin, he returned to his mother at Hamburg. Here Pastor Rautenberg had opened a Sunday School for poor children. These children—there being no school laws—were compelled to work, and were thus prevented from getting an education. In Pastor Rautenberg's school they received instruction in reading, writing, arithmetic and religion. Rautenberg requested Wichern to become his assistant and Wichern assented willingly, soon afterwards being appointed superintendent of the school in St. George.

Then Rautenberg, hearing of a so-called visiting society in New York, whose members visited the poor and made a study of their conditions, founded a similar association and Wichern became one of its most enthusiastic members. What he saw during his visits to the poor was often painful and heart-breaking. Here were children who knew nothing of reading, writing, arithmetic, nor of God and the Saviour. What would become of them? Wichern often asked himself the question.

As a result of these experiences, the members, at a meeting on October 8, 1832, decided that there must be a "Rettungshaus" (rescue home) for such neglected children. Such a project, however, took money, but Wichern and his associates had faith and determination. Unexpectedly, they received a legacy from a wealthy man. A committee was appointed, a public meeting was called, and before the citizens of Hamburg Wichern disclosed his plans. He wanted a home to which homeless waifs should find admission. Not more than twelve children should be admitted to one house, as under this plan the children could be kept in control and each individual character studied. Each class of twelve should have one "workman."

On November 1, 1833, Wichern moved his mother and sister into a small building in Horn, a suburb of Hamburg. They called it Rauhe Haus (Rough House). Why, I don't know; but probably because it was such a rough-looking building. Wichern had to pay a small rent. Within two months he had twelve boys, enough to fill the house. They came from the slums—the deepest misery. The oldest was hardly able to speak. A dirty paper in his pocket told of his descent. One, at the age of twelve years, had ninety-two thefts on his record. The youngest was five, the eldest eighteen. And the neighbors, looking on in wonder, shook their heads.

Continued on page 589

The Agricultural School

The "Adler (Eagle) House"

The "Oak House"

The "Johannesburg House"

THE AMERICAN PULPIT

A Sermon by

Rev. John Balcom Shaw, D.D.*

A New Name for the Church

TEXT: I. Cor. 12:12—"So also is Christ."

THESE four words are golden, standing out before you as if they had been embossed instead of printed upon the sacred page. One has to read the verse at the close of which they stand again and again before he can catch their meaning, and even then he is a bit hesitant about it. As you come down through the verse you are expecting it to end with the word "Church," and to your surprise you confront instead the word "Christ." Did not the apostle's pen slip at this point? If good Homer nods, why should not even Paul sometimes blunder?

Quite the opposite of that! Paul never made a more carefully guided stroke of his pen than when he wrote down these words. It is the only time in all the Bible that the Church is called Christ, but it was plainly intentional and the intention is significant.

The two were so closely associated in Paul's mind as to be to him synonyms. Not that the one merely suggested the other or stood intimately related to the other—that is not it; but that the two were counterparts and to all outward appearances one and the same thing. To him the risen Christ was so much a part of the life of the Church and the Church so much a part of Christ's post-resurrection life that the two were interchangeable.

The Church a Scene of Action

What a conception of the Church? There is nothing nobler or truer anywhere, and that, I am aware, is saying much. There are several beautiful representations of the Church in the New Testament. For example, she is spoken of repeatedly as the Bride of Christ; and how winsome the figure! She has been chosen of Jesus to be the special object of his love, to which he has plighted his troth, and which he has promised openly to own and crown in the great day of his consummation.

The Church is also referred to as his purchased possession, which he loved so supremely as to give his life therefor, and over which he claims absolute ownership and control.

More unique and striking than either of these is Paul's representation of the Church as a theatre. "For we are made a spectacle unto the world, and to angels and to men." The word which he originally used was not spectacle but theatre, and the translators have accordingly placed it on the margin of the epistle. That is to say, Paul conceived of the Church as a kind of a stage where Christ is being impersonated, where the principles of his teaching are being acted forth in the presence of the inhabitants of both worlds. You may go elsewhere to see others act, is his thought, but others come here to see you act.

Far more significant and inspiring than any of these, however, is the representation of the Church, here implied, as Christ's counterpart, his manifestation, his embodiment and reflection, the brightness of his glory and the express image of his person. Jesus said to his disciples that night in the Upper Room: "He that hath seen me hath seen the Father." The Church, according to Paul, should be saying to the world with equal confidence: "He that hath seen me hath seen Jesus Christ." In other words, before his resurrection, Jesus was known to the world through the person and life of one man; now he is known through the persons and lives of a company of men. The incarnation has not terminated; it still continues, only now he tenants several bodies instead of one.

The Church the Body of Christ

Of course, one recognizes this at once as an indirect, one might almost say an incidental, statement of the truth, peculiar to Paul, that the Church is the Body of Christ. A noble, yet a solemn figure, when you stop to contemplate it. Going back to glory, Jesus took his human body with him—the same and yet not the same, but spiritualized and glorified. Returning to the earth in the Spirit and naturally seeking another body, he conferred that honor upon the Church, being born in that body on the Day of Pentecost, as truly as he had been born in the other at the Advent. Through this body, therefore, his spirit now finds its expression and manifestation. The Church is Christ's face, emitting the light of his glorious presence into the world. His mind graciously expressing his thought concerning us. His heart still beating in sympathy and love for our race. His hand outstretched in helpfulness to man. His voice calling the world to repentance—"the Spirit and the Bride say, Come." His feet swift with messages, bent upon loving errands from him.

All this Paul epitomizes and emphasizes by substituting the name of Christ for that of the Church, and speaking of the Church as if it were the only Christ now known or knowable to men. "In thy face," said Bunsen to his wife when dying, "I have seen Eternity." Whenever the world looks upon the Church it ought to behold even more of such a reflection and be able to say: In thy face I have seen the Eternal One.

The Sin of the Modern Church

Does the Church of to-day need anything so much as a realization of this its duty and mission? What in all her history is more pitiful than her recent sale of her birthright? Shall I thus describe it, or shall I call it a loss of her true self-consciousness? Name it as you may, two things have come to pass as the result of it. Within her walls, there is a lessening deference for her authority, a weakening attachment to her institutions and a less and less positive response to her claims. Without, there is waning prestige and influence, and waxing criticism and opposition. How different from the universal attitude these days to Jesus Christ! Everywhere men honor his character and bow to his authority. He has a firmer hold upon the admiration and affection of our age than all other leaders of men combined. But his Church, that ought to be his representative and counterpart, is being everywhere aspersed and rejected. Never was there a more religious age than ours. Men think and talk more about immortality than ever before. Atheism is well-nigh unheard of among us. But, while it is essentially a religious age, it is far from being an ecclesiastical age. That word is now an offense to most people. Modern ministers shrink from being styled ecclesiastics, there being a smack of cant and hypocrisy about it. It was not originally so. As first used, the title bore the highest and noblest meaning. "Ecclesia"—the called out; called out by Christ, with Christ, for Christ. What distinction could be more honorable? Had the Church merited the distinction, the name would not have taken on its present stigma. It is her members who have dragged that name down into the dust. The sin of the modern Church is an objective instead of a subjective consciousness. She is the body of Christ only theoretically. She conceives of herself as an institution rather than an incarnation—an organized body of believers and not, as she should regard herself, the mystical, visible Body of Christ. Only let her get back to Paul's idea and climb up to Paul's ideal, and she will instantly resume her native attractiveness and regain her former influence.

What the Church Needs To-day

What is involved in this task? What is incumbent upon the Church if she would make herself the reminder, the reflection, the reincarnation of Jesus Christ?

I. She must better reproduce the character of her Founder and Head. This she cannot do perfectly; it could not be expected, for her members are as yet fallibly human; but to them this is possible at least approximately and, within their native limits, creditably. A great European writer recently gave to the public this sweeping arraignment of the Church: "The Christianity of to-day is a misrepresentation and misinterpretation of its Founder." None of us would applaud so wholesale a condemnation as that, but, in all honesty, we must confess that it utters more truth than falsehood. Is the character of the average churchman radically different from that met with out in the world? No one will question that it ought to be, and no one can affirm that it was not such in the early days of Christianity. That was the chief credential of the primiti Church. Is it so now? In exceptional cases, pe haps, but far from generally, and the Church h lost proportionately in prestige and power.

Dr. W. J. Dawson in his last book tells in an i teresting way how, dissatisfied with his ministr realizing deeply the failure of his Church to rea the community about it, day after day upon h knees he asked God to show him what to do, a finally came the message direct and clear, "Live t life! Live the life!" The Church is now aski God what it can do to win back its old position respect and command, and the answer she receiv is unequivocal: "When you live a more winsome li before the world, you will begin to do a more wi some work in the world." Would that I had Hen Martyn's power!" exclaimed an English prelate, a his companion replied: "Live Henry Martyn's li and you shall have Henry Martyn's power." O brethren of the ministry who hear me, when m can say of us what Pitman of Durham said of h old vicar: "You can't shake hands with that m without feeling he is filled with the Holy Ghost oh! my brethren of the laity when people testify you as did the young woman of one of our mode American saints: "Jesus is more real, more attra tive, and more irresistible to me every time th man comes to our home"—then this substitution Christ's name for that of the Church, instead seeming an awkward and perhaps an unintention slip, will be a thing so truthful and natural tha mingling with us, people of the world will be r minded of Jesus, attracted to Jesus, and broug into love with Jesus.

> Christ's, I am Christ's, and let the name suffice you,
> Ah! for me, too, He greatly has sufficed.
> Lo! with no winsome words would I entice you,
> Paul has no honor and no friend but Christ.

II. The second part of this great task given t Church to fulfil is the fuller manifestation of t Spirit of Christ. What was that Spirit? One wo will describe it—love, a love which had been b little among men before and then only as "the Lig that lighteth every man that cometh into the worl had penetrated its darkness.

It Must Love Humanity More

Reading over the Gospels the other day for a ne and massed impression, I was struck with the fr quent recurrence of the word "compassion" in t record of Christ's life. It is a rich, strong wor expressing far more than we ordinarily recogni Read it, "Jesus suffered with the multitude," a you will get some faint idea of its meaning. N what Mrs. Humphry Ward calls the "horrible pa of sympathy," but a passion so delicious and relis able that bearing another's burdens was like recre tion and doing good a luxury. How little of su "suffering with" mankind is in the modern Churc We may occasionally suffer in thought with the si in the hospital ward or with little children born live in squalor and poverty, but actual sufferin suffering in spirit and body with the poor, with m out of work, with the fallen and vicious, with t submerged and unlovable, is the rarest possib thing in any of our churches. "When I am in di tress," said a man to me the other day, "my lod sends some one to see me, but the church is whol indifferent to my condition. The minister may ca but no one else does, and my first impulse, if needed relief, would be to apply to my order a not to the church." Contrast that with the comm people's feeling toward Jesus when he was on eart The troubled and needy ran to him as their be friend. As Professor Peabody has said: "He la ished his care on single, obscure and unresponsi lives." No one has better expressed it than the o divine who declared: "God had but one Son and made him a minister." And what a ministry love and tenderness did he exercise! What was sa under human limitations of John Howe upon h death could be affirmed of Jesus without qualific tion: "He was a mighty lover of God and man."

Not until the Church is such a lover of humani will it creditably represent its Founder, or justi its right to the title of the Body of Christ.

Continued on next page

* Pastor, Second Presbyterian Church, Chicago, Ill.

New Name for the Church

Continued from preceding page

III. And this third duty is laid upon he Church: If she would prove herself he incarnation of Christ, she must hare more fully and truly his purpose nd passion. That purpose he himself lefined: "The Son of man is come to eek and to save that which was lost." Searching for souls was his supreme nission and the motive that prompted t a passion for men's spiritual, eternal vell-being. To what extent, think you, loes the Church share its Founder's oul-saving purpose? There is a great leal of talk everywhere these days bout soul-winning, but is not the najor part of it theoretical and nega- ive? The indifference of the Church o the unsaved that live about it is he most contradictory, the most un- Christlike thing about it.

I heard a Southern minister say re- ently that the difference between the North's interest in the negro and that f the South could be stated about hus: "The North loves the negro as race and cares little for him as an ndividual; while the South loves the egro as an individual and gives him n affectionate place in the life of the ome, but despises him as a race, fear- ng nothing so much as his amalgama- ion with the white man." Something f the same distinction marks the Church's present attitude toward the nsaved. It is tremendously inter- sted in the millions of China and ndia and Africa, and has much to say bout them; whereas a servant in the ome, a neighbor on the same street, a lerk down in the office is neglected, if ot overlooked. Not until our evan- elistic attitude ceases to be theoretic, eneral, remote, and becomes practical, ersonal and individual, can the Church be said to share its Founder's urpose or to have become its Found- r's worthy representative.

Now and then you find one who has he true passion unrestrained, like the rilliant lawyer who, converted in one f our recent revivals, refused to go ack to his profession, but asked, in- tead, to be sent up into the logging amps of Northern Wisconsin, and is here devoting his life to the evange- zation of that neglected class; or like he man from the lodging house quar- er who was born again in our own Church and began at once a mission to en in the lodging houses; or like that weet little woman who, pitying her allen sisters, stands night after night pon a soap box in the red light dis- rict preaching Jesus Christ to the vic- ims of lust that congregate there, not nfrequently taking a repentant girl to er home and patiently winning her ack to purity and womanhood. Yes, here are a few such, thank God! But ost church members are not saying a ord, doing a deed, taking a step, or ifting a finger to redeem a friend, a eighbor or even a stranger. Only the ther day I received a letter from the ife of a college professor who, hav- ng heard me plead with the students or more personal work, resolved to egin it and was used of God that very ight to bring one of the students to Christ. She then sat down and wrote e saying: "I have been a Christian or years, but this was my first at- empt at personal work and my success hows me how much of my duty has one undone and how large an oppor- unity been hitherto unused." Thou- ands must make the same confession nd, in making it, they will confess the hief reason why the Church and Christ are not to the modern world ynonyms and counterparts.

God help all our churches to set this hreefold ideal before them and to ecome in very truth Jesus Christ's eflection and reincarnation in the odern world.

Oh, make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old.
Oh, teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

The Cross on the Arm

By Rev. J. M. Farrar, D.D. *

DID you all enjoy the sailor story in the last sermon? Did any of you think while reading about Billy Hicks climbing the mast that he was climbing a cross? The mast of a ship with its yardarm is really a great cross uplifted from the deck. This cross was lifting Billy Hicks up toward the stars on which he had hung his prayer. Every telegraph pole is a cross over which silent and unseen messages are carried to the ends of the world. Each telegraph pole is a cross and millions of them are in line across our continent. In May, 1844, the telegraph, now so common, was used for the first time. One of the first messages ever flashed over a wire was, "What hath God wrought?" The world's great history of civilization starts at the Cross on Calvary. Have you ever thought of the unseen crosses, hundreds of them, along your pathway? Every time God's plan crosses your plan there is a cross over which God sends a message to your soul. You plan an outing for Saturday. On Friday night father or mother tells you some work you are to do on Saturday. The two plans are in opposite directions and your parents' plan crosses your plan near the top. Here is a cross! Our text reads: "Take up his cross daily." Are you willing to bear it cheerfully on Saturday? Do not forget that "daily" means Saturday as well as Sunday. God sees your unseen cross. Your plan is to have a good time. God says, Make some sacrifice for the benefit of others. Here is a cross you can take up daily and follow Christ.

* * *

THE world honors the cross. Would you believe that even cannibals honor the cross? Here is a story that was telegraphed, sent over thousands of crosses, from Richmond, Va., to one of our New York daily papers:

The Rev. Thomas Needham, following a sermon on "Deliverance," related a remarkable story of kidnapping and adventure among cannibals in a foreign land and exhibited a tattooed cross on his arm as having been the means of his deliverance.

As a lad he was stolen and carried aboard a ship bound for a South American port. Among others he had tattooed on his arm the figure of a cross. After a long voyage and before reaching port the captain decided to put him ashore and leave him to his fate. If they had taken him to shore he would have told of how he had been stolen and made to work like a slave. Left on the shore of Patagonia, he was soon captured by the cannibals who lived on that coast.

* * *

ON being stripped in preparation for a feast of the tribe, the attention of his would-be murderers was attracted to the cross tattooed on his arm. They carried him before the chief and showed him the cross on the boy's arm. He ordered that the boy be not killed, and he was afterward treated with every mark of courtesy, and the boy soon became a member of the chief's household. He remained among them for several years and learned their language and told them of Christ and his Cross. When he learned their language he found that a tradition existed among the tribesmen that a strange cross having mystic qualities had been used by the Jesuits who had once preached Christ to them. They had forgotten the message, but remembered the cross.

Finally Mr. Needham made his escape and journeyed to Boston, where some of his relatives lived. They failed to recognize in the tanned man the boy who had disappeared years before. A cross had saved him and he decided to hold up the cross of Christ for the salvation of the world.

* * *

MANY years afterward he was preaching in one of the lower British provinces and happened to relate this incident of how a cross had saved his life. A man came to him after the service saying that he wanted to talk to him privately. The man took the minister to his home and there on the wall showed him a picture of the very boat in which he as a boy had been carried away from home to a far-off land and left among the cannibals. The man also informed him that he was the captain of the boat which had cast him adrift. The captain stated, however, that the trip was his last; that he had become converted and that he was repentant for what he had done. The cross saved the captain.

* * *

DO the Juniors see how God's plan and the boy's plan had crossed? The boy had gone out to play; this was his plan. He was stolen, put on board a ship, and made to work as a slave; this was God's plan. The two plans formed a cross. You say, "How disappointed that boy must have been!" Look at your word "disappointed" and change the first letter, "d," to "h" and you have "His appointed." His appointed way. God's ways are not always our ways. When the boy grew to be a man he saw how God's way was the better way. On this cross, like the mast of the ship, the boy climbed close to God. Over this cross, like a telegraph pole, God sent a message to the cannibals, and by the cross laid upon the boy the captain had been saved, and by the cross the boy became a captain of Salvation.

* * *

THE CHILDREN'S PULPIT tells the Juniors round the world about the cross. On Sunday morning, June 26, we want you all to sing:

In the cross of Christ I glory.
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

* Pastor First Ref'd Ch., Brooklyn, N.Y. TEXT: "Take up His cross daily." Luke 9:23.

Mark Twain's Good-by

His last words were: "There isn't any one for me to play with any more."

THE glow is fading from the Western sky,
And one by one my comrades, as of yore,
Have given up their play and said good-by;
There isn't any one for me to play with any more!

Don't cry, dear heart! for I am worn and old;
No longer have I largess in my store;
E'en love's best gifts to me I could not hold;
There isn't any one for me to play with any more!

I miss the tender handclasp of old friends—
The kisses of the loved ones gone before;
'Tis lonely when the heart first comprehends,
There isn't any one for me to play with any more!

I need these loving hearts, so fond and leal;
I want them in my arms, as heretofore;
When they are reached, I shall no longer feel
There isn't any one for me to play with any more!

JAMES TERRY WHITE.

A Beautiful Gift

A FRIEND of this journal in San Diego, Calif., who wishes to remain unknown, sends a gift of $100 with this note: "I have at my disposal $100 of the Lord's money and I want it to go where it will do the most good. I would like to endow a bed at Mont-Lawn (THE CHRISTIAN HERALD CHILDREN'S HOME) and the balance to be sent to orphan homes in India and Africa. Or, if you know of missionaries or their families in want, use part of it in that way. Yours for Christ and humanity."

In response, we have sent these sums to the missionaries named:

AFRICA

Rev. W. H. Greeley, Methodist Mission, Rhodesia, Africa	$14.00
Miss Anna E. Hall, Garraway Training School, Liberia, Africa	10.00
Rev. Chas. H. Schreider, Angola Mission, Angola, Africa	10.00
	$34.00

INDIA

Rev. and Mrs. D. H. Lee, 19 Wellington Square, Calcutta, India	$15.00
Mrs. Mary Winsor, Congregational Mission, Sirur, India	10.00
Dr. R. A. Hume, Congregational Mission, Ahmednagar, India	10.00
Rev. Henry G. Howard, Presbyterian Mission, Kodoli, Kolhapur, India	10.00
	$45.00

CHILDREN'S HOME

One cot at Mont-Lawn	$21.00
Total	$100.00

Checks for the above amount have been forwarded to the various missionaries named. Such generous reminders are a great encouragement and aid to the workers in the field and bring blessing both to giver and receiver.

Anvil Sparks

..WORRY gives the doctor half his work.

..WEEDS are commonly rich in seeds.

..GOLD always lies under rough rocks.

..WANDERING minds make small wages.

..No harvest is reaped without hardness.

..No solid work was ever done by a man looking for a soft place.

..MOST men are repentant soon after the green apples are eaten.

..STOLEN fruit may be sweet, but there is sorrow in its assimilation.

..THERE is no better way of saving your meal than sharing your cake.

..A CHANGE of character accomplishes more than a change of climate.

..HE gives the world no kindling who always carries a chip on his shoulder.

..PARENTS need to remember that children learn twice as much with their eyes as with their ears.

..THE strange thing is that a man who is satisfied with so little in himself demands so much in others.

..MANY men are trying to straighten the universe with fingers that have done nothing else but get things into a tangle.

COLORADO GREETS THE MOTHERS

Mrs. J. H. McGill, Washington, D. C.

Mrs. C. W. McCleery, Lancaster, O.

Mrs. Warwick Downing, Denver, Col.

Mrs. Geo. Marshall, Pres't, Delaware

SEVERAL new and able workers were brought to the front at the Conference of the National Congress of Mothers, which assembled at Denver, Col., June 10 to 15. Among these was Mrs. George Marshall of Milford, Del., president of the State Congress of Mothers. Mrs. Marshall is well known as an active charity worker, having been appointed by the superior court of Delaware as one of the six members of the State Blind Commission; and by Governor Simeon Pennewill, as one of the nine members of the State Tuberculosis Commission. She is, besides, a member of the executive committee of the Women's National River and Harbor Congress; vice-president for Delaware of a chapter of the American Red Cross Society, and president of the board of managers of the Milford Emergency Hospital. She has also served as president of the New Century Club of Milford, and the Delaware State Federation of Women's Clubs. As leader of the State Congress of Mothers, Mrs. Marshall has promoted the organization of parent-teacher associations for the study of child-training.

Another church and charitable worker is the new State president for Idaho, Mrs. C. A. Southwell of Boisé, whose varied endeavors have covered a wide field of activity in work for Sunday Schools, for Y. M. C. A., day nurseries, and the like. Mrs. Southwell is a native of Philadelphia.

Mrs. C. W. McCleery of Lancaster, O., mother of nine children, all grown, is peculiarly fitted by home experience to lead as president of the State Congress of Mothers. She has made a special study of child-training, and in all her undertakings in behalf of a happier childhood and a trained parenthood she is heartily supported by her husband, Judg McCleery.

The Colorado Congress of Mothers has long ha great prestige because of its thoughtful and publi spirited constituency of mothers. Among the grou of active hostesses for the 1910 National Congres is Mrs. Warwick M. Downing of Denver. Wasl ington, D. C., has been headquarters for the Na tional Congress of Mothers during the past yea The national leader resident there is Mrs. Jame McGill, the new national corresponding secretar whose keen interest has done much for the preve tion of infant mortality, helping erring boys an girls, training for home-making, citizenship, etc.

The National Congress of Mothers is now makin plans for the reception and entertainment of th International Congress on the calendar in Wasl ington, D. C., in 1911. J. A. S.

ITALY AGAIN SHAKEN BY EARTHQUAKE

IT is one of the legends of old Japan that Nippon rests upon the back of a huge fish whose endeavors to free itself from the unwelcome load upon its spine are the cause of the frequent earthquakes. It would seem, however, as if the legend could be transplanted to Italy with more appropriateness, for that long peninsula has again been shaken from its centre to the extreme south, and that by an earthquake which made the frequent surface ripples of Japan seem very tame affairs. Although all of central and southern Italy were affected the worst shocks were felt in the Avellino district off to the east of Mount Vesuvius. Vesuvius has shown more than its usual activity during the last few weeks, and there is no doubt of some connection with the disaster. It is probable that the mountain may burst forth again with the result that the pressure within the earth will be relieved, but with untold damage to the towns which cluster still at the foot of the treacherous and death-dealing peak.

There was much loss of life and the villages and large towns throughout the province were badly wrecked. Almost without warning the first shock came just before the first streaks of dawn had begun to touch with light the dark purple of the mountains which here run north and south and which hold on their sides and foothills the picturesque mediæval towns of Calitri, San Fele di Valetta, Castlebaronia and many others well known to the traveler who wishes to get away from the more modern life of Naples and Rome and to see Italian life as it is lived in the smaller communities.

At Calitri the shock was the most severe and the greatest damage was done. The people were sound asleep when the first tremor came to waken them to the horror of rocking walls and the indescribable roar and murmur as of a thousand voices which so often accompanies the earthquake in a hill district. Then came a heave of the earth which shook down the stone buildings and left the picturesque castle on the hill a mass of ruins. The severity of the shock may be easily gauged by the damage done to this ancient structure. Its stout walls were several feet thick, but they were cracked and broken off in some places almost to the foundations.

In the lower town a fearful panic occurred. The falling houses killed fifty or more and several hundred were injured. The people, with recollections of the horrible disaster at Reggio, in Calabria, and at Messina, in Sicily, still fresh in mind, poured into the streets and rushed for the squares and for the suburbs, all filled with the impulse to get into the open country away from the falling and swayin walls which the half-light of morning made eve more appalling to their overwrought senses.

When relief parties arrived from Naples the found that practically every building in Calitri, town of eight thousand inhabitants, had been d stroyed. It is a miracle that thousands of liv were not lost and it is probable that the first est mate of the loss of life has been greatly unde estimated.

Italy's King and Queen again showed their lo for their people and that fearlessness in the fa of danger which has so endeared them to all class of their subjects. They at once took the train fro Rome on getting news of t disaster and once on the grou they were untiring in the efforts to aid the work of t searchers and to relieve t wounded and suffering. N for thirty-six hours did the Majesties stop a moment f rest. The King went abo among the tottering wal personally superintending t working parties and he has ha experience in directing work this kind before. He visit every spot where help w needed and inspired peop and searchers with hope a zeal. The Queen paid speci attention to the needs of t women and children. For ea of the former she had a co forting word and a caress f the little ones and she promis that every orphan would tenderly cared for. She se her own physician to overs the medical work being carri on by volunteer physicia from several nearby plac which had suffered less. T officers of the American cruis *New York*, which was lying o the coast, offered their assis ance at once.

Other towns affected we San Fele di Valetta, whe several were killed; Cianc Accadia and a score of sma villages. The Chamber Deputies voted 200,000 lire f the benefit of the sufferers.

The "Circle of Seniors" Around the Class Tree at Vassar

THE colleges for women vie with each other in endeavors to render their public exercises picturesque and interesting. As a result, it is an æsthetic luxury to witness them, especially their celebrations of the commencement season. None are more beautiful than those of Vassar, where twenty-five of the most comely graduates carry a daisy chain in the commencement procession, and the "pyramid" of the whole class, as in the above picture, gathers beneath one of the spreading trees upon the lawn. Under the lead of its class marshal, each class falls into line. The marshal is always a tall girl of fine carriage. She sets the pace, as it were, and gives "tone" to the whole line. The impression made upon the beholder of these very effective ceremonies is not only one of delight in their beauty, but of a sense of the freedom, dignity and high intelligence of the modern college girl—who, in her mature womanhood, is gradually coming to wield an ennobling influence upon our national life—its art, literature, politics and philanthropy.

RUSSIAN IMMIGRANTS POURING IN

IN recent years, Russians have been pouring into the United States as immigrants. This immigration from Russia, consisting mostly of Jews, was not of much moment until 1887, when it reached 30,766. In 1892 it was over 100,000, and from 1900 to 1905 the total arrivals from Russia were 748,520. These immigrants flock to our cities, so we see the necessity of their evangelization. Good authorities say that there are 1,500,000 Russian Jews in this country, and over 400,000 Russian Greek Catholics.

Pittsburg has recently undertaken to evangelize these people, and a good beginning has been made. The Presbyterians have a missionary working among the Russians as a colporteur; Bibles are distributed, and the Gospel is given to these people in its purity. Other denominations are trying to reach some of the people, but the work is in its infancy. The most important work of a practical kind was the opening of Immanuel House, a few months ago, by the Baptists. This new departure has been very successful, and all denominations are watching the movement with deep interest.

Immanuel House is located at 2013 Fifth Avenue, in the downtown section of Pittsburg, near the Russian settlements. Rev. Michael Levine, a converted Russian Jew, is the superintendent and missionary. This work is institutional in character. It is very practical and abounds in kindness and neighborliness. Its keynote is sympathy and helpfulness. There are classes and meetings every day of the week. The House is open day and night. There are classes to teach the English language, to teach temperance and good citizenship, and also an employment bureau. Many friendless Russians, out of work in a strange land, are given employment by this agency. This makes a point of contact, so that the immigrant can be reached with the Gospel. On Sundays there is Bible study at 9.30 A.M., and Sunday School at 2.30 P.M. There is preaching in Russian at 3.30 P.M., and prayer meeting every Friday evening. There is also an industrial school for girls every Wednesday evening. The adults and children are also taught the English language.

Immanuel House Russian Sunday School, Pittsburg, Pa.

Superintendent Michael Levine was born in Sebastopol, Russia, and is the son of a Jewish rabbi. He speaks seven languages and was a teacher in a public school in Russia when only nineteen years of age. He was converted to Christianity by the Stundists, and he had to be baptized at night for fear of persecution. He did missionary work in Russia for about two years. He was mobbed several times, and arrested for preaching on the streets, and his friends advised him to leave the country.

The Russians offer a fine missionary field in Pittsburg, for there are 22,000 Russian Greek Catholics in Allegheny County, and 45,000 Russian Jews. Twenty-six Russians so far have been won to Christianity. One convert has returned to Russia to carry on missionary work there; two have gone as workers to Canada, and another is a student, preparing for the ministry.

Russian converts are often persecuted by their own countrymen here. Recently, a young Russian became a convert and when he confessed his faith in his boarding house in the Russian colony, his countrymen forcibly ejected him, hurled his trunk out into the street, tore his hymn-book to pieces, and threw the fragments after his trunk. The young Russian was not daunted by persecution, but appeared at the Mission at the evening service with a smiling face.

There is much persecution in the world to-day for the disciples of Christ, and these Russian converts need the Saviour's promise: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

WARREN G. PARTRIDGE, D.D.

CARRYING OUT "THE LORD'S BUSINESS"

By HARRIET FERRILL

"IT is not enough to give money to the poor," says James W. Gossard, millionaire manufacturer of Chicago, "one must give one's self as well."

Arriving at this conclusion a decade ago, Mr. Gossard set apart one day in the week, Thursday, for personal contact with the "meek and lowly," no matter where he happened to be on

J. W. Gossard

that day. So every Thursday for ten years, the Chicago bachelor's business desk has remained locked while the vice-president of the concern has been off on what he terms the "Lord's business." With his pockets full of fifty-cent pieces, medicine bottles, raisins, and other needful articles, he starts out to meet, advise, and help the "submerged tenth" in his "poor" office in a dingy church, where all day Thursday he keeps open house to the outcast, regardless of creed, sex, or color.

As early as 7.30 in the morning Billy, Paddy, Uncle John, and all the other friends from Hoboland begin to arrive in order to read the magazines on the long tables and the religious mottoes on the walls; to receive instruction as to diet, bath, and piety; to report their progress in a better life; to present their board bills, which the benefactor often pays weekly for them; and lastly to go out, marching two and two, to dine at a fashionable restaurant with "J. W.," as all the down-hearted ones lovingly call Mr. Gossard. In a businesslike way each unfortunate walks in turn to the desk for aid. The charity worker writes a number of individual "don'ts" for each one, such as "Avoid red meats," if the person is rheumatic, or "Watch seasonal changes," if he is intemperate.

"You must study this list every morning," directs the benefactor, "and, above all—pray!"

An absolute rule for the unfortunate is that he must cultivate godliness, or nothing is promised; no encouragement is given, as Mr. Gossard has no faith in any one making a permanent reform except through the Christian life. He thinks little temporal helps count. A money loan after the promissory form is passed, with the understanding that the beneficiary is to repay the money when he is rich enough "not to feel it." Many refund the money; but more do not. The philanthropist, however, keeps on throwing Christian influences about his downhearted ones for the development of their souls, and buying food and clothing for the good of their bodies.

"Some decline to surrender," says Mr. Gossard; "others are in such a state from intemperate and vicious lives that they cannot even try to accept the better way."

When in doubt as to what course to take, he goes to a corner and prays, "Lord, I desire some help in this," and lets his Bible open where it will. If his eyes first fall upon the line running "Inasmuch as ye have done it unto the least of these," a jingle of silver is sure to follow. He keeps a little book jotted with incidents which, as he thinks, show the guidance of God. "I try to make this work God's business. I believe he knows his own business, therefore I believe in divine direction in the work," declares Mr. Gossard, searching the "Want Ad" columns or writing recommendations in order to help his downhearted ones to employment as soon as possible.

"Friends, are you willing to take this oath with me?" asks the business man, pointing to "We, the undersigned, solemnly swear that we will try not to take the first drink of alcoholic liquor or commit other individual besetting sins within one year from date. So help us God." Usually the men are eager to sign as they form in a circle, laying their hands one upon the other. Then the manufacturer clasps hands with the first man to sign, and prays that each may take his promise seriously. Often rescued fathers, who have been restored to their families, sons to parents, mothers to children, come to express their gratitude to their benefactor. "Don't thank me," says Mr. Gossard. "All thanks are due at the head office above."

As Mr. Gossard considers a lazy, drinking, vicious man a sick man, he has tried many remedies. Once he rented a large apartment house, where he might send all unfortunates who wished to reform. Soon the building swarmed with pilferers who appropriated the queensware, the carpet sweepers, and even the bath tubs, with all their brass fixtures, to pawn for drink. With better success, he worked out a farming remedy, where the dependents tilled the soil and recuperated from intemperance.

He believes in prevention, too. Many times he orders an uplifting magazine sent to a youth or a girl who is on the downward path. The magazine enters the home or the boarding-house of the weak one, leaving a helpful thought at each visit. "Finally, some paragraph makes a strong impression," says Mr. Gossard, "and the person turns to a better life." He speaks before clubs, warning young men and boys especially against immorality and intemperance. He is fond of pulling a handful of raisins from his pocket and using them as an object lesson to the drunkard, whom he begs not to let the brewers rob him of his birthright, but to use the grape as it is in its native cask.

Not only does he make visits to those on the verge of downfall, but he visits those who are down as well. With Don, his greyhound, running on before, he goes at midnight and in the early dawn through the reeling, boisterous "red-light" districts, watching a chance to do rescue work. Often he leaves his comfortable suite of rooms in the Auditorium Hotel for a room costing six dollars a month, in order to be near some unfortunate whom he is seeking to help liberate from sin.

Mr. Gossard's recreations are simple. He likes nothing better than to walk across the State, stopping at farmhouses and offering the housewives good round sums for a meal of friend chicken, hot biscuits, and honey. He does not use tobacco in any form. A smoke with him is a religious song. Sitting at the piano or the organ, he calls "Have a smoke?" and begins to sing in high tenor tones. Patronizing ten-cent restaurants and eating houses in which the price of no dish is over a cent is almost a mania with him. Thus lives one rich man, who spends a working day each week in the "highways and the hedges" for the Lord.

Among the Workers

—COMMENCEMENT WEEK at Taylor University, Upland, Ind., was a memorable occasion. Wednesday and Thursday, May 25 and 26, were devoted to final examinations; Friday was the field day of the oratory and vocal departments; Saturday was devoted to spiritual exercises, morning, afternoon and evening. On Sunday the Baccalaureate sermon was preached by President Vayhinger. At the meeting of the board the next day a plan was inaugurated to raise $50,000 for debt, improvement and endowment. Nine thousand dollars have already been secured.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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Welcome Back, Theodore!

MR. ROOSEVELT has bidden farewell to Europe. When this paper reaches our readers, he will probably be once more with us on his native soil, amid the booming of big guns, the dipping of flags and the flowery oratory that are the inevitable accompaniments of a public welcome to one so distinguished. We are proud as a nation of Theodore. He is a Colossus among little men and few will begrudge him the glowing tribute paid by Lord Curzon, when the big American was introduced to the faculty at Oxford and admitted to the degree of Doctor of Civil Law: "Most strenuous of men, most distinguished of the citizens who to-day are playing a part on the stage of the world; peer of the most august kings!" There may have been just a suggestion of bombast in this high-sounding eulogy, but it was sincere, nevertheless, and it is, after all, no more than was conveyed in the appreciation extended to him in other lands, although differently phrased. Now that his foreign tour is at an end, Mr. Roosevelt can look back with satisfaction at the outcome of it all. Even for his Cairo and Guildhall speeches there has been more of praise than censure, and the British are now thanking him for pointing out what he conceived to be a vulnerable point in their scheme of colonial rule. He is not a diplomatist, nor has he ever claimed to be an orator; but what his addresses may lack in tact and elegance, is more than offset by their buoyant frankness and vigor of expression. When he speaks, nobody can deny him the attributes of moral courage, transparent honesty and truthfulness. These are qualities which the whole world loves to find in a public man and their possession furnishes the real key to Roosevelt's popularity.

Two Kinds of Evangelists

TWO distinct kinds of evangelism, which stand out in marked contrast, are described by a writer in *Hampton's Magazine*. The first he denominates as "vaudeville evangelism." It is of the sort that undertakes, by a variety of eccentricities and sensational acts, to command the attention of the audience and thus promote religion. He instances some of their odd ways: two twin brothers shave, dress and talk alike, so as to confuse the congregation as to their identity. Another, a woman, lets down her long hair in her enthusiasm, and does it up again in full view of the audience. Still another —a man—has his hair long and wears a flannel shirt. A fourth rushes to and fro with a drummer's case in one hand and a Bible in the other. A fifth is the precocious "child evangelist" with parrotlike declamation. Turning to the other class, we have the trained and often eloquent speaker, with his musical associate, both of whom carry into their calling marked ability and a fine spiritual enthusiasm which works its way with an audience by methods that are decorous and reverent.

We have seen both kinds. Unquestionably, there are opportunities for every shade and degree of talent in the spiritual vineyard; but we have never been able to appreciate the need or understand the advantage of eccentricity or exaggeration. However, the Lord has many different kinds of instrumentalities through which he works upon the hearts and consciences of men. What may seem *outré* and even reprehensible to some communities, may be acceptable and effective in others. We are forced to this conclusion by witnessing the remarkable results that frequently follow evangelism of the distinctly spectacular order; yet we would that all such work might be reverent and in harmony with the high and dignified calling of the evangelist. The winning of souls is surely the most consecrated work upon which any man can enter, and one that should call forth his best talents and his noblest efforts.

As to the value of the evangelist's work there can be little doubt. He is probably the only reliable factor who can stir up a spiritually dead community, and who by his direct and sometimes painfully personal methods, can bring conviction to those who seem to be impervious to the ordinary style of pulpit persuasion. In this sense he is certainly a valuable adjunct to the efforts of the regular preacher, who may have been laboring earnestly and conscientiously for years, without effecting what the evangelist can bring to pass in a week of concentrated ministration. Besides, the latter reaches a very large class over which the pulpit has apparently no influence—the unchurched and indifferent. He can puncture the hard armor of the gambler, the profligate, the professional criminal, and the rowdy, and can strike his darts deep in the heart of the profane and the blasphemer. It is the true role of the evangelist to be "all things to all men," no matter how the world looks at it, if by any means he may save some and bring souls to Christ. Let us give him his just due, then. If he is sometimes grotesque even to the verge of vaudeville, employing tactics of which we do not personally approve, let us remember that there are multitudes who can probably be influenced by the very appeals we may despise.

The Destiny of the Sunday School

SIX thousand men and women representing over thirty nationalities; red ribbons and blue fluttering in picturesque confusion throughout the vast hall—the red for North America, the blue for all other lands; unbounded enthusiasm and the splendid, indomitable spirit which is the accompaniment of a movement that is making irresistible headway; a black pyramid of Bibles in many tongues; a platform filled with men and women notable in every field of religious effort—this was the picture that presented itself at the recent World's Sunday School Convention in Washington. Old and young were there, white, brown, red, yellow and black, all inspired with a single desire; to advance the banner of the Gospel of Jesus Christ. It was a most convincing object-lesson demonstrating the universality of the Christian faith. In this great gathering, representing 285,842 Protestant Sunday Schools, with a total enrolment of nearly 28,000,000—being three millions more than at the last convention—the one dominant note was that of confidence. Larger than the combined armies of the globe, the Sunday Schools of the four continents have become the centre of the great army of the Christian faith and the church's finest auxiliary. In a few more years, they will be the advance guard, leading in the conquering march for world-evangelization.

A New Office Suggested

OUR legal machinery has as one of its essential parts a prosecutor who presents the State's side of a case and endeavors to secure the conviction of those accused of crime. Usually these prosecuting attorneys are among the most clever and brilliant of their profession, accepting the office for the prominence it gives; a prominence invaluable to them after they leave their position, provided they have been fairly successful while in office. Men of attainments accept the position and are willing often to sacrifice for the time being the financial gains which would come to them in regular practice.

It has now been suggested that the post of public defender be created, a post of equal dignity with that of the prosecuting attorney and as attractive to an equal grade of legal talent. Where the accused is a man of means he has always been able to secure brilliant lawyers to defend him, men of even greater ability than the prosecuting attorney; but even here a public defender to take up his case would not be out of place. Many a man of ample means has been financially ruined in the effort to prove his innocence. Where he is guilty and fined or imprisoned he is doubly punished by the great amount he must pay for legal services. Where he is innocent and acquitted he is punished for a crime he never committed by paying for legal services to save his name and honor.

When a man is poor the judge has always appointed a lawyer to defend him, the costs being paid by the county. Usually young lawyers striving for a reputation are appointed for this service. They do their best, but their lack of long experience often puts them at a disadvantage when measured against the skill of the prosecuting attorney. Sometimes men of experience are appointed, but they do not desire such assignments and one cannot blame them, as it takes time from a far more remunerative practice. In case a public defender were made a permanent part of our legal machinery the hardship involved in both cases would be avoided.

An Unfailing Consolation

CHRISTIANITY both levels and uplifts. It brings the proud and the mighty down to the same plane as the humblest artisan, since God is no respector of persons, and all who truly seek him are equally his children. It lifts up the lowly and the weak to the high dignity of the sons and daughters of God and heirs of the blessed promises. Thus Christianity is the most democratic influence on which the world knows.

"I often read the Bible," said Emperor William of Germany to his friend Pastor Itolte, recently, when he was in a communicative mood; and he added:

> It is a pleasure to read it every night. A Bible lies on my table at my bedside. I cannot understand how so many people exist who do not attend God's Word. It is the source from which I draw strength and light. I seek consolation therein in the hour of sorrow and depression, and find comfort. I am convinced that many who have neglected religion and have fallen from God will regain their faith and feel the need of communion with the Almighty. Periods of dangerous doubt have always been followed by periods of enthusiastic religious feeling. All of us must go through Gethsemane for hours and hours in which our pride is humbled. It is difficult to be humble, for each of us wants to be his own master.

This, from one of the world's most powerful rulers, is a most striking testimony to the influence of the Bible in leveling distinctions of rank and station, and drawing all men to seek the same unfailing source of spiritual strength and consolation.

Unfortunate Italy

SHAKEN again by earthquake, the Southern Italian provinces seem marked for physical misfortune. Although the visitation of June 7 was a slight one in comparison with the appalling disaster that swept thousands to death in Sicily and Calabria two years ago, it has already cost over one hundred lives. Everybody must honor the King and Queen for the promptness with which they took up the burden of personally succoring the sufferers. Their action recalls the royal visit to Reggio where they both risked their lives in rendering service to the afflicted, setting a noble example to other rulers. Readers of THE CHRISTIAN HERALD who contributed to Italy's relief at that trying time remember the kind-hearted and gracious Queen Helena, who personally superintended the distribution of their gifts through the Mothers' and Babies' Fund which did splendid work in saving life and alleviating misery. Fortunately, the present relief work following this latest earthquake is not so extensive as to demand outside aid, the government having made generous provision for the sufferers.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Honors to Roosevelt

THE honors to Theodore Roosevelt conferred upon him by the various nations of Europe reached their climax in the ones given to him n England. At Cambridge he received his degree t the hand of Canon Mason. The students lined p on either side of the road leading to the hall in hich the official ceremonies were held and cheered nthusiastically, all lifting their hats. Mr. and rs. Roosevelt while in London made a sentimental isit to St. George's, Hanover Square, to inspect the ntry on the register which they signed on the occaon of their marriage, twenty-three years ago. hey were accompanied by Sir Cecil Spring-Rice, ritish Minister to Sweden, who was one of the itnesses at the marriage ceremony at St. George's, ecember 2, 1886. Mr. Maisey, the clerk of the hurch, held the same position as when he made the ntry in the register that "Theodore Roosevelt, nchman, married Edith Kermit Carow, spinster." he clerk said that it was the only entry of a ranchan that they had ever had in t. George's. He presented Mrs. oosevelt with a silver memorial poon. The City of London gave to heodore Roosevelt the keys of the ty and presented the freedom of e city in a solid gold casket in ost beautiful design. The honors nferred by the kings and courts Europe are gratifying to him d to his countrymen at home, but e greatest honor allowed him in e providence of God was the fact at he was born an American, a tizen of this great Republic. We ce heard him say that he was ne-fourth Scotch, one-fourth ish, one-fourth German, and fourths American." To be a native rn Roman in olden times was conidered a greater honor than to be king. He had the keys that gave m the freedom of the whole comonwealth. When they bound Paul d were about to scourge him he otested that such treatment of m was illegal and outrageous, as was a Roman citizen. The chief ptain who had him in custody ked him whether he was a Roman tizen, and he said that he was. e captain replied that it had cost m a great deal of money to purase Roman citizenship. But ul's answer was that he was alien and did not have to purchase his citizenship th money, for he had secured the freedom of the oman empire when he was born.

And the chief captain answered, With a great sum obtained I s freedom. And Paul said, But I was free born. (Acts 22:28.)

dest Immigrant

It was a great-great-grandfather sure enough who nded at the Battery in New York among the imgrants the other day. He was a white-haired, thery-complexioned little man, 107 years old, who t the ship with his son George, aged seventy, his andson, Frederick, aged fifty, and his two greatandsons, under twenty-one years. The patriarch the tribe is named Peter Bekel. The Ellis Island spectors were inclined to stop Frederick to know ether his company would be a burden on the untry, but the grandfather referred him to his ther, and he in turn referred him to the little old thery-faced grandfather, more than a hundred ars old. The centenarian drew from his pocketok a lot of money and securities whose total value s $4,500, and with a smile the inspector passed e family as not likely to be returned as indigents. e great-great-grandfather was a farmer in south- Russia, his son George's son had gone away to rth Dakota many years ago, and had reared chilen and grandchildren. George, the son of seventy ars, persuaded his father to go out to North kota with him and see the children and grandldren and make his home with them, and so old ter, with the enterprise of a young man of twenty-e, was on his way to Dakota to make his fortune d grow up with the country. He said he had seen lley's comet as he came over on the ship, but that did not make as great an impression upon him it did when he saw it seventy-five years ago. has not yet learned to speak the English language, but says he will try and learn it well enough to communicate with his great-great-grandsons, farmers of North Dakota. The authorities say that he is the oldest immigrant that ever came to our shores. The prosperous condition of this self-reliant, independent old man, who insists on remaining the active head of three generations, is described by the Psalmist:

They shall still bring forth fruit in old age; they shall be fat and flourishing. (Ps. 92:14.)

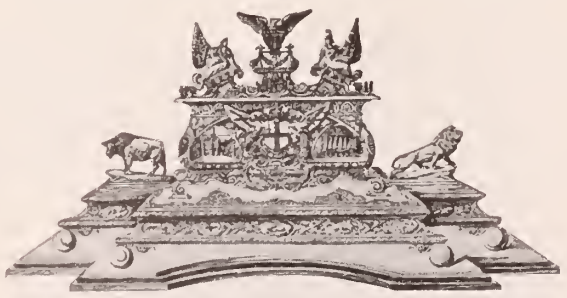
Poet's Singular Suicide

Pericles Ianopoulos, the famous Greek poet, whose personal beauty was so marked that Madame Leblanc-Maeterlinck compared him to Hermes, recently took his life under most peculiar circumstances. He was successful in his profession and beloved by his countrymen, but had spells of deep despondency. At a banquet he showed his friends a trunk full of manuscripts that he said he intended to destroy. As the guests were about leaving he said to them, "To-morrow I am going on a journey." Next morning each one of them received an exquisite statuette of the author. At the same time Ianopoulos had ridden out of the city of Athens to Mount Aegaleos. On the throne of Xerxes he gathered some wild flowers, out of which he made a crown. Then he mounted his horse and with a revolver in his hand he rode toward the sea, which was being swept by a violent storm. The horse hesitated to enter the water, but the poet sank both spurs into the flanks of the steed, which sprang out into the waters of the bay, as the man shot himself through the heart and fell dead among the waves. In a letter to a relative the poet said: "I am giving my dead body to the sea to cleanse. If the sea gives me up fling me back again." There is often the narrowest boundary line between genius and insanity, and it is more than likely that this brilliant poet had lost his reason from some cause or other—maybe from too much study or from some disappointment or another—or he may have had a trifling estimate of this earthly life and a feeble faith in the one which is to come. What a pitiful thing it is that a man of such intellectual ability and tender sentiment should not have had an experimental knowledge of our Lord and Saviour Jesus Christ, who could have cured every sorrow, quieted every discontent, and prolonged his life to happiness and usefulness! The poor disappointed, weary, sin-sick soul can find rest not in the bullet, nor in the waves of the sea that have no power to purify, but in the wounds and bosom of Jesus Christ.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. (Matt. 11:28.)

Ex-President Roosevelt's Visit to Cambridge University

The Vice-Chancellor Mr Roosevelt Mrs. Roosevelt Mrs. Longworth Wife of the Vice-Chancellor



The Gold Casket Presented to Mr. Roosevelt at Guildhall

Stole a Cornerstone

A thief broke open the cornerstone of the Lutheran Theological Seminary in Chicago and instead of finding gold and silver coins deposited there, as he had reason to expect, he found only newspapers and cards. It served him right, for of all the devices suggested by avarice the one selected by this thief was the most unique and ridiculous. What little success after all does the ordinary thief have! Now and then some of the wholesale robbers hoard their accumulations, but the petty thieves almost never get ahead in money matters. In the long run the plunderers find the papers and cards in the cornerstone box instead of the golden coin.

Become not vain in robbery. (Ps. 62:10.)

Portable Gas

A new invention promises to sell portable gas by the foot or pound. There is so much faith in the practical working of the discovery that a gas plant has been built in Long Island City for the manufacture of this new illuminant, called Blau gas. It is promised that a man can take home in a steel vessel the size of a milk-bottle at a trifling cost, enough of this gas to furnish a considerable amount of heat and light for the home. The promoters of this new venture claim that the new gas has three distinctive characteristics: that in color and brilliancy it is the nearest approach to sunlight; that it is transportable in bottles, and is absolutely non-poisonous. Blau gas was invented by Herman Blau, a well-known German chemist, and is used extensively in Germany. There is a spiritual light which is portable, which each person possesses for the illumination of the mind and the heart, and which Christians are expected to carry about with them to throw brightness on the pathway and into the lives of others. The Saviour in his Sermon on the Mount refers to this privilege and duty:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

Saved a Boy

H. M. Miller was returning to his work, riding in his buggy, at Fairfield, Ia., when he paused at the Court Street crossing on account of a freight train standing on the south track. While waiting there, he noticed a little boy, seven years of age, up the track a little distance, looking intently at the engine, entranced apparently at the wonder of the mechanism. Mr. Miller, who had been watching the boy, and noticing his intense interest, turned his eye away from the little fellow for a moment, and to his horror saw a west-bound passenger train bearing down upon him. The engineer and fireman had already seen the boy, and the fireman was crawling out of his engine ready to snatch him from the path of the train. Mr. Miller ran to the scene of danger, grabbed the lad by the arm and pulled him from the track, just as the train rushed by. The engine touched the shoes of the child, and came within a hair's breadth of cutting down the rescuer and the child. The train stopped and the fireman and engineer congratulated Mr. Miller, who, in his excitement, had failed even to get the name of the little boy whose life he had saved. This act of heroism on the part of Miller was beautiful, and illustrates the many true men and women who are trying to save the children who are standing in the way of danger and death, and also suggests the hand of the Heavenly Father that rescues his children from trouble, danger and death.

Thy right hand shall save me. (Ps. 138:7.)

PEOPLE IN THE PUBLIC EYE

DR. GOLDWIN SMITH, who passed away in Toronto, aged eighty-seven, was one of the best known men in the Dominion. English by birth, a ripe scholar, and distinguished as lawyer, author, lecturer, publicist, and metaphysician, he was respected on two continents for his high abilities and his public services. He was for many years an ardent advocate of union with the United States. He came to this country shortly after the war, and in 1868 accepted a chair in Cornell University. He afterward went to Toronto, where he lived during the last forty years. There were many who differed with his views on public questions, but his sincerity never failed to win respect. He was a link between the old-line statesmanship and the new, broad rather than conservative in his theology, a consistent humanitarian and a strong friend of peace and arbitration.

. . .

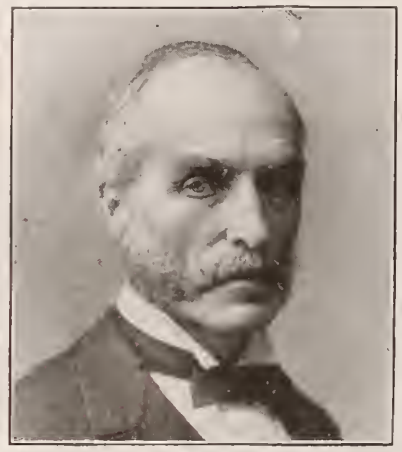
For several weeks every dispatch from the scene of the fighting in war-torn Nicaragua mentioned the reliance placed by General Estrada, the insurgent leader, on the skill of a young American volunteer named William P. Pittman, who had placed mines in the line of march of Madriz's forces and who is an expert on fortifications. During one of the desperate encounters near Bluefields, the young officer was taken prisoner and his many friends in Estrada's army and in Bluefields were much concerned for his safety, as it was feared he would be shot at once. However, Madriz sent an order which saved his life. At this writing he is still a prisoner of war and his ultimate fate is uncertain. Young Pittman seemed to have been born with a love of adventure. He had the ambition to become engineer of a great ocean liner at first. He left home and his people did not hear from him for six years. He tried sheep raising in Australia, and also followed the beat of the drum into the campaigns in the war in South Africa in 1900. Later he went to Panama. It is said that Estrada secured him in New Orleans to aid him in his efforts to change the party in power in Nicaragua.

Central and South America have for centuries been strong in the call to men who loved the clash of arms and the smell of burning powder. Some of the names of these daring soldiers, adventurers if you will, have been written large in history. Morgan fought his way from coast to coast in the seventeenth century, later in the nineteenth century the gallant Scotch admiral, the Earl of Dundonald, stopped his scientific studies long enough to command a South American fleet. Many Spaniards, Portuguese, gallant Frenchmen, and stout English and Scotch men of musket and pike, and Americans have all played the war game in Central America, and apparently the end is not yet. Your Pittman's home is in Cambridge, Mas

. . .

All through the Middle Ages me of learning dreamed of the possibili of transmuting metals. Dozens early chemists sacrificed their fo tunes and lives in the search, but vain. Then the idea was regarded hopeless and placed in the class wi the perpetual motion machine. In th age, however, the impossible seems be possible, and the most startli claims of scientific discovery are longer laughed at. Dr. F. W. Lang a physician of Scranton, Pa., has a parently discovered a process by whi a small amount of silver may be trar formed into a larger amount. T process is his secret, but the wonderf results attained have caused much d cussion. He co bines evidently certain amount silver with certa fluxes and has mo silver. It was t idea of the old chemists that silv would breed silv The doctor start to work with met as a helper in tinsmith's shop Scranton when was fifteen years o He was a hard s dent and prepa himself for colle He went to Wesley University at M dletown, Conn. Th he studied medic in Philadelph where he now pr tises his professi

William P. Pittman



Prof. Goldwin Smith

Dr. Frederick W. Lange

THE WORLD'S SUNDAY SCHOOL CONVENTION

THE World's Sunday School Convention, which held its session in Washington, D. C., last month, was a great success in point of numbers, enthusiasm and important results. President and Mrs. Taft were among those in attendance. Among the picturesque features of the convention was a mammoth public Bible class parade down Pennsylvania Avenue, which was the occasion of a great public demonstration.

On May 21, a movement was begun in the convention which produced most unexpected results. A Canadian delegate started the enthusiasm by nominating President Taft for a life membership and pledging in behalf of Canada $100 toward the $1,000 fee required for every life member. The remaining $900 was subscribed with a suddenness that surprised everybody. Mrs. Taft was next nominated as a life member and the same amount was again subscribed by the different States in a twinkling.

By way of returning Canada's compliment, a South Carolina delegate proposed King George V. as a life member. There was a heated competition between the two countries as to which should make up the $1,000 first. Next followed in rapid succession the life nominations of Theodore Roosevelt, President Diaz of Mexico, William Jennings Bryan and a number of others, all of whom were fully subscribed in short order and amid great enthusiasm. May 21 was Mission Day and pleas were made for missions in foreign lands, among the speakers being Rev. S. M. Zwemer, Dr. Robert E. Speer and others. Dr. Speer made a special plea for the evangelization of South America—"a continent of sixty million souls to which the Bible had been denied."

Sunday, May 22, was World's Sunday School Day, on which every Sunday School in the world, associated with the Sunday School Union, was reciting the same order of service as the Sunday School children in Washington. The executive committee of the convention attached great importance to this observance as a means of focusing universal attention upon the Sunday School as a most important agent in world evangelization.

At the time of the Bible class parade, Congress paid the convention the distinguished compliment of adjourning in honor of the event, and extended a welcome to the convention to Washington. This was acknowledged by a resolution of thanks addressed to Congress by the convention.

A dramatic episode on Saturday occurred when Marion Lawrence, of the North American section of the executive committee, and the Rev. Carey Bonner, representing the British section, met on the platform, clasped hands and pledged the United States and Great Britain to lead in the evangelization the dark corners of the earth. Some one threw American flag across the shoulder of Mr. Lawre and another person seized a Union Jack among decorations and draped Rev. Mr. Bonner with The enthusiasm which greeted the demonstrat lasted several minutes, and many delegates, ov come with emotion, wept.

The closing day of the convention witnes several interesting events. A grand tableau seventy-five children representing "The Twenti Century Crusaders," was shown, which inclu children of many nations. Delegates from a sc of different countries gathered on the platform sang a hymn all to the same tune, but each in own native tongue.

The statistics of the convention were inspiri It was stated that the world's total Protestant S day School scholarship was now 27,888,479, whom over 16,000,000 are in the United States Canada. There are 2,500,000 officers and teache and 285,842 schools. The "cradle roll" runs up the millions.

Among the leading speakers were President T Dr. F. B. Meyer, Hon. John Wanamaker, Rev. S. Cadman, Rev. E. K. Warren and others. Dr. Geo W. Bailey of Philadelphia is the new president the association.

TOPICS OF INTEREST THROUGHOUT THE WORLD

—THE POSTAL Savings Bank Bill has passed the House of Representatives by a vote of 195 to 101.

—"EXTRAVAGANCE" is announced as the new issue in the struggle between the regulars and "insurgents" in Congress, which many think must be fought out before adjournment. The appropriations are much larger than those of the last Congress and the administration's recommendations for economy have not been heeded to an extent that is satisfactory to the country.

—CHANCELLOR DAY, of Syracuse University, has ideas and is not afraid to express them. He attributes the declining marriage rate to lack of self-denial on the part of men and women. No woman, he says, ought to be the wife of a man who can't support her. If the wife cannot earn as much as the husband, she ought to be able to save more than he can, otherwise they are mismated.

—UP TO JUNE 5, over 30,000 Jews had been expelled from forbidden territory by the Russian government. Seven thousand of the victims resided in Kiev. In a majority of cases, no preliminary notice was given and they were obliged to leave immediately, abandoning their shops, homes and belongings. Many of them are coming to the United States and Canada, but the majority are turning towards Oriental Turkey.

—ORIENTAL CHARACTER is a puzzle to the Occidental. It is full of surprises. One of these came to the surface at a dinner given by the Japan Society of New York to Prince Fushimi, a distinguished representative of the Mikado, now visiting us. The Prince, in all his conversation with Americans, spoke through his interpreter; hut at the dinner in question, to the astonishment of the entire company, he made a neat little diplomatic speech in faultless English!

—RUDOLPH SPRECKELS, the San Francisco millionaire who financed the recent prosecution against the grafters in that city, predicts a campaign against political and business corruption that will shortly affect the entire country. He declares that such a campaign is rendered necessary, not only by politics, but by business and labor conditions. Great evils exist and the trend is in the wrong direction. He has conferred with many men of influence, who are earnestly seeking the light and are eager to hetter conditions, with the view of bringing about honest methods in the conduct of government and business.

—THE LONDON SKETCH in a recent issue gives this description of the latest edict of fashion in women's attire: "The arbiters of feminine fashions must possess a pretty sense of humor. They seem to take an impish delight in making their devotees uncomfortable and ridiculous. The latest fashion prescribes a skirt so restricted in its lower portion as to render the unfortunate wearer unable to sit, walk, stoop, or climb—much less run—with any comfort. They are reduced to a sort of Chinese toddle, and some of them resemble nothing so much as competitors in a sack race, who, having once fallen down, are unable to get up. The Parisians appropriately call the wearers of the new sk *les entravees*—"the trammeled ones."

—THEODORE ROOSEVELT, Jr., and Miss Eleanor Butler A ander visited the City Hall, New York, Saturday, June 4, took out a license from Manager Scully of the Marriage Lic Bureau. The prospective bridegroom when questioned by registrar described himself as an American citizen; age twe two; business, manufacturer; parents, Theodore Roose former President of the United States, and Edith Carow. Alexander gave her age as twenty-two, parents, Henry A son Alexander and Grace Green. They gave the date of t prospective marriage as June 20, before which time Col Roosevelt is expected to return from abroad.

—AS WAS INTIMATED last week, the Western railroad p dents have made a formal protest against the government to enjoin them from increasing freight rates. They had a hours' conference on June 6 at which President Taft stated the purpose of the suit was to prevent the proposed increas as to preserve the status until the new law could be passed the commission should have the power to investigate rate vances as soon as announced and before becoming effective. companies were asked to withdraw their new tariff and not any until the new law should be passed, which it was beli would be done at the present session. The companies ag and the object of the injunction suit having thus been ac plished, it will now probably be withdrawn.

That "Discouraged Husband"

Women in Council

By MARGARET E. SANGSTER

EVER since, a few weeks ago, I appealed to the women and men who read this page of THE CHRISTIAN HERALD, asking them to send me ters and bits of counsel in which they might help e another, replies have been pouring in. Nat-ally the case of a husband and wife, who have nown trial and disappointment of no ordinary nd, has touched the sympathies of many readers. o letter which I have received has been at once so ractical and so remarkable in the story it tells id the hope it extends to hundreds of discouraged eople as a letter received from a minis-r of the Gospel and inserted as follows:

n Opening Into Life

"I have read the letter entitled 'A Discouraged Husband' in our issue of the 11th inst. I am in a osition to give this discouraged man dvice. I have helped two thousand scouraged men with families to help emselves. I have been engaged in is work for ten years. Ten years ago e first woman to appeal to me was in ew York State. Her husband was in identical condition. Her question as, 'What can you do for my husband your Christian Colony?' My advice her was, 'Send him to me and I will elp him.'

"That man came to me. He remained ere alone for one year; then he sent for is family. He is worth $10,000 to-day. en years ago I resigned from one of e most elegant churches in Canada, mply to get down among the poor peo-le and direct them how to help them-elves. I first secured a grant of 20,000 cres of virgin land from the Ontario overnment. I asked to have it surveyed. hen I called for poor family men, enant farmers and others, people who ere religious or religiously inclined. I ave each family 160 acres. There were fty families in my first contingent from eventeen States in the United States. n the first year I suffered all kinds of rivation. I had no money and very ttle influence, but I secured $2,500 for oads. Organized a church in twenty-our hours after the contingent arrived, nd took up a collection for foreign mis-ions. During the year built a school-ouse, secured a sawmill, post-office and tore. These little children could go to unday School in their little print resses and barefooted. These men were o longer discouraged; they were work-ng for themselves instead of the land-ord. They became officers in the church, nd trustees in the schools. Within ten ears three hundred thousand acres ave been taken by discouraged people. ixty-seven new rural school districts ave been formed.

"This is the counsel I have to offer his wife and husband. Come to me. I will give ou a temporary home to stop in. Free fuel, water nd electric lights, cooking stove and utensils. Then will give you a home covered with valuable timber. ree fuel, timber for house and out-buildings and or market, a visible means of support. My advice s to leave the old dead mill. It is only a millstone round the neck, which will ultimately sink you into bject poverty. Get out of the grave, be resur-ected and leave the monument of your folly behind.

"Yours very truly,
"R. A. BURRISS.

"Port Arthur, Ontario, Canada."

. . .

Two Voices in Defense of the Dog

"I have handled dogs for over twenty years, and neither the highest bred ones nor the poor little curs of the street have ever shown anything but the kindliest feeling toward me; nay, more, I have picked up sick dogs from the wayside and have tended them until they were well or death ended their weary little lives, and no human being could have shown more gratitude for my care. A child who does not have a dog for a companion misses half the pleasures of life, and a man or woman who cannot gain a dog's love I could never trust.

MRS. W. P."

"Some one has said that the world may be divided into two classes—people who love dogs and those who do not. I have just read the 'Dissenting Voice' on your page of THE CHRISTIAN HERALD, and I want you to know that I have read what you have said in defense of the dog from time to time, and always my heart has gone out to you in love for the trouble you take to defend one who cannot speak for himself. For my part, I pity the boy who cannot have a dog for a comrade. When your correspondent classes dogs with saloons I am sure that all of 'my class' will feel like rising in indignation. L. S. E."

. . .

Children's Bedtime

"I am most interested in the management of children. At what time should my two little girls, Eunice and Dorothy, aged five and three, be put to bed? My younger child when excited repeats the same word over and over several times before she gets it right, although she talks plainly and sings very sweetly. Can anything be done to correct this habit?

"MRS. M. T."

What pretty names your children have! I always think it a pity when names are bestowed upon children which they may later dislike. For little girls of five and three the usual bedtime hour should never be later than eight o'clock. Seven would be better. The younger child, of course, has her nap in the daytime still. Children at this early age should have their heartiest meal at noon, and their supper should be light, usually of bread and milk, with perhaps a baked apple. The last half hour with the mother is a precious one to the babies, for then she can hear them repeat their little prayers, tell them a story and tuck them up for the night, after giving them the good-night kiss. Take no notice of the little one's repetition of a word. She will drop this habit when she is older. The best remedy for many such things is tranquillity on your part and a little wholesome neglect.

. . .

A Reader's Request

"What I much want to see is now and then a poem of yours that I may cut out and keep for my own. I wish you would publish one called 'The Old Sampler.' I had a copy of it once.

"A SUBSCRIBER."

Thank you, dear friend, for saying that you like my verses. The poem you refer to was christened by me, "Elizabeth, Aged Nine." Some time when there is room you shall have a copy of it on this page, but I am afraid you will have to wait until there is a lull in my correspondence.

. . .

The Mother-in-Law

A woman who knows whereof she speaks writes very truly that there are two sides to the much vexed question of the mother-in-law. She thinks that when sons marry or daughters do so, the newcomers in the family should behave with tact and consideration to the woman growing old who has brought up her own family and who sees her children forming new ties. No friends should be closer and more intimate than mothers-in-law, sons-in-law and daughters-in-law.

. . .

Keeping Independence Day

A movement has been started in the right direction in regard to the celebration of Independence Day. Persuade your children that they may have a happy time without endangering their own lives and those of others by the use of toy pistols and other perilous explosives. Hitherto, the Fourth of July has been literally pandemonium in many places, and the comfort of the sick as well as their safety from collapse has been menaced by the incessant noise prevalent from dawn until midnight. We may be patriotic and enjoy ourselves without the risk to health and property entailed in the old-fashioned way of keeping the Fourth.

THE GOSSIPS

Here are Miranda and Mary Ann
Talking just as fast as they can;
Busily working as you see,
Just as happy as they can be.

The skies are bright and the world is fair,
Fragrance floats on the summer air,
Friendly gossip is not so bad
When everything helps to make us glad.

THE AVERAGE MAN

WHEN it comes to a question of trusting
Yourself to the risks of the road,
When the thing is the sharing of burdens,
The lifting the heft of a load,
In the hour of peril or trial,
In the hour you meet as you can,
You may safely depend on the wisdom
And skill of the average man.

'Tis the average man, and no other,
Who does his plain duty each day,
The small thing his wage is for doing,
On the commonplace bit of the way.
'Tis the average man, may God bless him,
Who pilots us still in the van,
Over land, over sea, as we travel,
Just the plain, hardy, average man.

So, on through the days of existence,
All mingling in shadow and shine,
We may count on the every-day hero,
Whom haply the gods may divine,
But who wears the swart grime of his calling,
And labors and earns as he can,
And stands at the last with the noblest,
The commonplace, average man.

—MARGARET E. SANGSTER.

—NOVICE. You are going as a bride to live in a city far away from your present home. I note that you will live among plain people, some of whom are probably illiterate. Make friends of them. You will find kind hearts and helpful hands even where visiting cards are of little use and afternoon teas unheard of.

YOUNG CITIZENS IN THE MAKING

THE School Republic, in its many forms of State, county, city, etc., is not altogether unknown to the readers of THE CHRISTIAN HERALD. Ordinarily, a school which is using this method of moral and civic practice, is organized as a State, with its governor, lieutenant-governor, secretary of State, chief justice and such other officers as may be wanted, all elected by the pupils of the whole school. Each room is organized as a city, and the pupils elect a mayor, president of the city council, judge, members of the State legislature and such other officers as may be wanted. All the pupils in a schoolroom are members of the city council and can pass ordinances, which, when approved by the teacher, will be in force for the government of their School City.

In the same way the State legislature may enact laws for the governing of the pupils of the whole school, which become operative as soon as signed by the principal of the school.

In the above picture, the boy standing at the left is opposing the bill before the legislature to give the two thousand girls of the school the right to vote. He is just in the act of saying: "I am opposed to this bill. Our country has not seen fit to allow our mothers to vote. Unless our country has some good reason for this, the right to vote would have been given to the women of our land. I think it would be an act of disrespect and insolence on our part to take any such action. I am opposed to the passing of this bill."

A Legislative Session in a Public School Debating the Suffrage

One of the boys on the right got the floor and replied: "I understand that in some of the States in the Western part of our country, the women have the same political rights as the men. I understand that in those States, practically all the men vote and attend to all their political duties much more faithfully than do the men in the Eastern part of our country. I understand also, that the women attend to their political duties as intelligently and faithfully as the men do. If that is true, and I believe it is true, then certainly, after a while the right to vote will be given to the women of our whole country. If in eight years from now (the boy was thirteen years old) the women of the State of New York have the right to vote and the two thousand women who are now girls in this school, and the thousands of girls who will follow them, do not understand their duties as citizens and voters, who will be to blame, except myself and you, the other members of this legislature? I say that I shall vote for this bill!" The boy who had spoken against the bill was eager to show his conversion and it was carried unanimously.

The girls eagerly took up their citizenship, w most excellent moral, civic and pedagogical resu

Mr. Charles Edward Stowe writes to THE CHR TIAN HERALD this interesting letter on child citiz ship:

"To our shores are flocking the people of ev clime, nationality, religion and spoken tongue. attempt to teach religion to these, after the dogn of any particular sect or creed, is only to make confusion worse confound But we can teach the princip and practices of citizenship, a sound ethical basis, and make one the Greek, the J the Protestant, the Roman the Parsee, the Buddhist i common effort to build up social state in which all, r and poor, high and low, learn and unlearned, shall be able dwell together as brothers, crushing one another to earth, but in mutual co-ope tion and common helpfuln woven together in the bonds equity and love.

"If this dream of the ki dom of God on earth is to realized, and it can be realiz we must begin with the b and girls. But how shall begin? There is no practi way except Mr. Gill's plan child citizenship. I am gra ful for the advent of Mr. Gi most excellent little book, *C Problems*. It should be used a text-book in every fou year and grammar school the land, and I wish it mig be placed in the hands of eve teacher, pastor, Sunday School worker and missi ary in our great and small cities.

"True religion means service. Not only is he w ministers greatest, but ministering is the end religion, and is not merely, as some might suppo a manifestation of it. But we must know how minister, and to do it intelligently, so that our effo may produce the best results."

BUILDING UP A KENTUCKY COLLEGE

IN the year 1790, plans were laid by Bishop Asbury and other pioneer preachers for the first Methodist school in Kentucky. It was named Bethel Academy, and was built on the banks of the Kentucky River about twenty miles south of Lexington. Financial and other troubles set in and the venture failed; and Francis Poythress, its chief promoter, died with a broken heart.

In 1890, just a century later, Rev. J. W. Hughes, of the Kentucky Conference, founded Asbury College, at the village of Wilmore, four miles from the site of Bethel Academy. It began in a little frame building of four rooms, with two teachers and eleven students. From this small beginning it grew to a faculty of fifteen and a student body of two hundred and fifty from twenty States and some foreign countries.

It was founded as an undenominational but strictly Christian school, and has always maintained that standard. It is a very common custom for teachers to open their classes with prayer, and scarcely a term goes by without a revival. Last term a very gracious outpouring of God's Spirit fell upon us. More than forty of the students were converted, reclaimed, or brought into a definite experience of full salvation.

Hundreds of our students are in distinctly Christian and evangelistic work, and nearly fifty now in attendance are preparing for the ministry of the mission field. Our missionaries are in every quarter of the globe and our students are winning thousands of souls every year. But Asbury is not a theological seminary or a missionary training school. A regular college curriculum is pursued, and most efficient work is done in academy and preparatory grades. The courses have been strengthened, and, in the near future, with improved equipment, our work will reach the very highest standards, and a diploma from Asbury will be equal to that of any college in the land.

The material equipment has improved until, instead of one little frame building, there will soon be four commodious and substantial brick and cement structures. The beautiful new administration building will be completed this spring, and will furnish ample room for the many new students that will come to us as soon as we can accommodate them.

On the 18th of March, 1909, the old administration building and one of the smaller buildings were destroyed by fire; but the two now being pushed toward completion will more than replace the ones we lost. In order to rebuild, the citizens of Wilmore, which is but a small village, have lifted with all their might, and with their limited means have subscribed $15,000. This, with the insurance on the old buildings, is not sufficient to complete the buildings free of debt; but it is truly the Lord's work, and he will not let us fail.

The new buildings are being erected on the Bellevue Campus, which has been enlarged to thirteen acres. The new campus is beautifully situated, the buildings being visible for miles across the hills and valleys.

Professor H. P. Carpenter

President A. S. Watkins

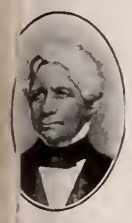
Our students are of the "common people" who heard the Master so gladly, and have in all ages upheld his cause, but their limitations and needs are made a means of wholesome discipline through their faith in Him who watches the sparrows and knows us altogether. To many worthy young men and women self-denial comes as regularly as their daily recitations; but with sweet cheerfulness they go on, with the ring of victory in their testimonies and "the substance of things hoped for" in their prayers. The "Boys' Conference," modeled after a real annual conference, meets four evenings a wee The faculty has been greatly strengthened th year by the employment of some additional teache and a new president, Dr. A. S. Watkins, of Oh The friends of the college everywhere are rejoici that they have been able to secure this earne consecrated, scholarly man to take charge in th crucial period when the old Asbury is passing aw and the new and better time is dawning.

Plans are now being matured to establish industrial plant which will give industrial trainin and provide employment for many who have money to pay expenses. Pleading appeals by t score are coming to the president from earne Spirit-filled young men who are willing to do a honest work to pay their way, or at least part of Some have been converted after reaching manhoo and at once a desire was awakened, which th never felt before, for an education. They felt th they must atone for the wasted opportunities youth by a double industry for a few years in c lege and by a consecrated life afterward; but t lack of means presents a serious obstacle. Son have had the care of helpless and dependent paren or friends, and have no money laid up. To all thes the opportunity of work means the practical sol tion of the problem. When this feature is adde an increase of fifty per cent. in attendance will only the natural result. Some of the friends of t college have offered to start a loan fund for gir as soon as the new buildings are completed. T immediate and pressing need is for additional fun to complete the buildings. These are none too lar for the needs of the near future. More dormitori will be needed as soon as the industrial work is operation. The attendance next year will probab far exceed that of any previous year. There is place, at home or abroad, where dollars and praye combined will do more to honor the Master and ble his "little ones" than in Asbury. Many implorin hands are stretched toward this seat of learning an religion. Many longing hearts are anxiously wai ing for a wider door of opportunity to train min and heart for the greatest earthly vocation—livin a devoted, fruitful, deep and abounding Christia life. Any one wishing further information or desi ing to send a contribution to help this worthy caus should communicate with Rev. L. L. Pickett, finar cial agent of Asbury College, or Professor H. Carpenter, business manager, Wilmore, Ky.

Where Bad Boys Are Made Over

Continued from page 579

The twelve boys kept Wichern busy
m morning till night. He taught
m the three fundamental studies,
d joined them in the work which he
set for them to do. When spring came, the boys were set at work to make a garden. The days were filled with work, but in the evening, after supper, when tired out, they sat in the shade of a large chestnut tree. Wichern taught them to sing and told them stories of German history and of
d and the Saviour. Thus he tactfly drove all thought of obstinacy
d opposition from their hearts. Often tears came into their eyes when
minded of some wrong which they
d committed.



J. H. Wichern

Admission for more boys was soon
manded from Hamburg, and there
s no room. But money came to proe for the need. Then they dug a
ep cellar and built a two-story house
i Swiss style, because the man who
s to have charge of it was a young
iss. In his honor it was called the
iss House, and the first cottage
s now called the Old House.

Wichern was fond of music. Sometes, when the fathers or mothers of
t boys or other guests came, there
uld be no boys to be seen. Then,
ddenly, at a sign from Wichern, the
ys, hiding in the branches of a
ge chestnut tree, would surprise the
itors with a merry song. These
ys, who came from the slums,
rned to love the beautiful garden in
ich each one of them had a flower
d to himself; they sang and laughed
their work; and proud and happy
y were when they could give to the
itor a bouquet of their own gardenig. By such methods as gardening,
usic and story-telling Wichern deoped in them a longing for someng good, refined and beautiful.

With the growth of the institution,
re young brothers were needed to
e for the classes. They came from
parts of Germany, inspired by the
orts that came from the colony, and
ed with sympathy and love for the
or, helpless and degenerate children.
ey offered their services to Wichern,
o, in return, instructed them in his
thods. The volunteer worker gradlly became a "housefather" and,
er on, was sent out into the large
ies to work among the poor and
lpless. The demand for admission
o the colony continued to increase
m year to year. Another house was
ded. It was called the "Mutterhaus"
Mother House), because it had a
rge assembly-room and a tower, and
cause in it was room for all the
usefathers to live. Then Wichern
ok Amanda Boehme as his wife and
sistant. She had been a teacher in
e Sunday School; now she would
e with him and work with him for
e children.

I cannot write in detail of how the
ony grew from year to year—how
use after house had to be built—
re the "Work House," in which all
e tailors, shoemakers, brushmakers,
ttmakers, bookbinders, printers, and
rpenters worked and lived; there the
"Beehive," because the brother and
e boys had built it all alone, as the
es build their own houses. There
e "Fish Hut," named from its locaon near the little pond; the "Schoenrg," named in honor of Count von
hoenburg; the "Sparrow's Nest," in
d out of which the many little sparws, happy girls, fly. The "Chestt," because it is near a chestnut tree.
e "Johannesburg," in honor of the
usefather, Johannes, who superinded its erection, and many others.
very year the colony receives thouands of letters from former inmates who now occupy responsible positions. And each letter is signed not only with the name of the writer, but with the name of the house in which they found their happiness, such as George V. O. (Beehive). Theodore S. (Fish Hut). Frederick A. (Old House), or George K. (Chestnut).

Wichern was asked to lecture on his work before the Protestant Assembly at Wittenberg, in 1848. He electrified the meeting by his enthusiastic description of his work. He went into the large cities and spoke before crowded houses, so inspiring the people to active work that within six years over one hundred homes for neglected and incorrigible children were opened. In addition, many homes for young men, "Martha Societies" for poor girls, public libraries, and other institutions were founded.

Then the Wittenberg Assembly placed Wichern at the head of the committee for the propagation of his ideas. The Prussian government appointed him superintendent of its penal and correctional institutions. To-day his name is honored all over Germany as that of a noble man and a great philanthropist.

The Rauhe Haus is now a small city, with gardens, parks, gymnasium, natatorium, library, chapel, and many houses, some of them two and three stories high, with towers and verandas, all neat and clean, and all built by the boys and the "brothers." And it is not a home for the children of the poor alone. Here we find sons of counts, barons and millionaires working in a separate building, the Weinberg (vineyard). But only the unmanageable, criminally inclined, evil-minded, such as we in America place in the industrial and reform schools, are admitted. Those who can afford it must pay for their maintenance, but there is no charge for the poor. They are permitted to stay in the institution until their twenty-first year, when they are expected to be able to make an honorable living.

The principle on which the colony works is this: Keep the boys busy with hard, physical work from morning until night so that they have no time for bad thoughts. Tire them out so that they are glad to go to sleep early in the evening. Treat them with firmness, but in all things, remember that love is the predominant spirit which rules the entire colony.

The Defense of the Bible

IT is now seven years since the Bible League of North America was organized in New York City for the purpose of defending the old Book against the attacks of infidels, atheists and skeptics generally. During these years, the League has done a splendid work in meeting and overcoming the insidious assaults of the "higher critics," and other enemies of God's Word. Its publications now find their way to readers in every part of this continent and in other lands. Among its conductors are many of the most distinguished orthodox theologians and Bible scholars of our day—men who stand for a whole Bible and who are able to counteract the influences that are spreading unbelief in the form of agnosticism, pantheism and materialism in our colleges and universities. The Bible League offers a plan whereby all true Christians may have a part in the campaign against these evil influences and in defense of the old Book. It invites the co-operation of God's people in this work. All who are interested in the great battle now waging for Bible defense and who desire full information should write to The Bible League of North America, 96 Bible House, New York City.

Mrs. B.: See, Helen. Here is a pretty pattern. (*To the Salesman*) But won't the colors fade when the goods are washed?

Salesman: Not if you use Ivory Soap and lukewarm water.

Mrs. B.: Why do you say "Ivory Soap?" Will nothing else do?

Salesman: Possibly—I am not sure. But I am sure of Ivory Soap. That is why I recommend it.

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COMMON SENSE INVESTMENTS

WE have received many letters from subscribers asking our advice concerning financial propositions which have been offered them; propositions of which we have never heard.

Now we are glad at all times to furnish any information concerning investments with which we are acquainted. If a subscriber writes and wishes to know about an investment proposition and we happen to know that it is all right, we shall at all times be glad to say so, but we cannot engage to carry on a long series of investigations concerning particular enterprises which are located far from this office. In judging an investment proposition, one's own common sense applied in conjunction with certain simple rules, which indeed have been outlined in these columns, is generally all that is necessary in forming an opinion. The series of articles on investments which has been appearing in THE CHRISTIAN HERALD has been collected in pamphlet form under title of THE CHRISTIAN HERALD BOND BOOK and we usually refer our readers to it.

Promoters' Arguments

Having done this on several occasions, however, readers have remonstrated with us for dismissing their particular questions in what apparently they considered to be an offhand manner, enumerating the while the seductive arguments which the promoters of the enterprises had submitted to them. One lady wrote to the effect that she had applied every argument of common sense to a certain proposition, but added plaintively that this seemed to be a special case, for while the proposition did not seem to stand some of the tests which we had suggested, on the other hand the promoter flatly declared that the price of the stock which he wanted to sell her would positively be raised ten dollars a share after the first of the ensuing month. She wanted to know why that did not prove the stock to be a good investment since the price was going to be advanced in so short a time? "You know," she said, "I couldn't lose if I bought the stock now, because if I wanted to, I could sell it after the first of the month, at a profit of ten dollars."

Of course she could, provided she could find a purchaser. We hardly think, however, that the promoter of the enterprise would be one of the first to buy it at the advanced price, inasmuch as the arbitrary raising of that price was merely a matter of his own volition. In the first place, this is a favorite scheme of the promoter of wild-cat stocks to induce the guileless purchaser to send his money at once. In the next place, if ready purchasers could be found for the stock at the advanced rate, the promoter would naturally hold all the stock in his possession until after the first of the month and realize on it at an advance of ten dollars a share. It is very evident that the lady in question does not understand the difference between stock speculation and investment. The one is gambling, pure and simple; the other is a perfectly legitimate business enterprise, the profits from which are based upon such earnings as may accrue in the course of ordinary business.

Dealing in Stocks

We have constantly advised our readers against dealing in stocks, because the purchase of most stocks is a matter of speculation. A concern may wish to increase its business and desires the use of money to do so. It issues a certain amount of stock and asks the public to buy the shares on the assurance that the business will be profitable. If the business does prove profitable, other things being equal, the shareholder may receive a dividend; but it all depends on that probability. The shareholder is practically wagering his money on the good management of the business, the honesty of its conductors, good times, large sales, what not.

There are, to be sure, some gilt-edged stocks of railroads which after long years of constantly recurring dividends are popularly considered to have risen above the speculative class. The small investor, however, is not likely to be bothered by promoters of such stocks as these. It is the stocks which have not yet made good the promises of their promoters that the small investor is usually asked to purchase. It is here that the difference between speculation and investment is most sharply defined.

On the other hand, a bond should offer very little of the speculative element. As we have so often explained, the investor's security for it depends upon a definite promise made by the company in the name of which it is issued. If it is a good bond, there must be a definite amount of property upon which a mortgage has been placed for the benefit of the bondholders, and upon which the bondholders may rely to at least repay them for the face of the bond. Of course, there are bad bonds. That is to say, bonds have been issued at various times upon properties which in the end proved to be worthless.

Reliable Bond Houses

The best bond houses, however, try to avoid such securities by most rigid investigations of the various aspects of the property offered as security for bond issues. Most of these reputable houses guarantee the bonds offered by them for sale, and we have known of instances where, after having guaranteed an issue of bonds and then having come across some weakness in the properties, the bond house was willing to recall the entire issue and refund the money which had been received for the securities, rather than have the integrity of the house questioned in the slightest degree.

All of this we have explained in detail in former articles. And again we say that the surest way for the prospective investor to insure the safety of his money is to deal only with bankers of the first class.

WRITE YOUR NAME PLAINLY

IN writing to advertisers, please write your name and address plainly and you will save yourselves and THE CHRISTIAN HERALD much trouble in correcting mistakes due to this cause. We have received several complaints lately from subscribers who have claimed that they have sent money to advertisers and have received no reply. When we asked these advertisers to investigate these cases, we found that the goods had been shipped but in each case had gone astray because the advertiser had deciphered the name and address incorrectly.

In one case when a second shipment was being made to one lady, she wrote again to the advertiser and took him to task for his inability to decipher her name "which was plainly" (here followed the name.) And even then it was so illegibly written that we had to consult our subscription list to find out what it was.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

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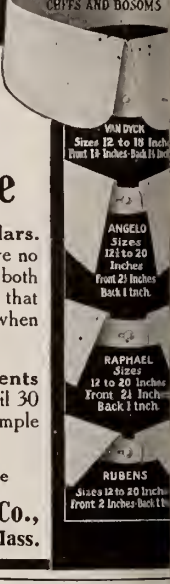

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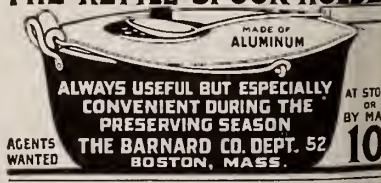

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Christian Citizenship*

ITIZENSHIP in the old days was a very different thing from what now is.

Then all that a man had to do was obey his king and the satraps and oys whom he gave authority. The izen had no voice in the making of laws. War or peace was declared hout any word of his. He was a re pawn, of no account save to form in an army to march at the word command. Often he knew not why was fighting. Surely men in those s were merely "dumb, driven cat-"

But, little by little, the spirit of free-n awoke. In all the ancient nations had now and then raised its head, its life had been brief. The brute d of absolute power soon crushed and it slept, apparently in death.

Out of the North the final awaken-seemed to come, and it was the Aglo-Saxon blood which stirred most ently in response to the inner cry.

As the hunted Jews rallied to the port of brave Judas Maccabæus, he barons rallied to the support of Bhop Langton at Runnymede and ob-ned Magna Charta, "the keystone English liberty," as Hallam calls it from cruel King John. At that mo-nt, the seeds of our own splendid erty were sown.

That was the time when the major e of joy, such as comes only with edom, began to ring out in the lish glees, supplanting the minor rds which always accompany ery and wretchedness.

igorous and enduring Freedom h been born, and our own great ernment is its product—a product ch, broadening "from precedent to edent," shall, by virtue of "the mon sense of most," evolve the ennial democracy.

or no government was ever de-d upon so lofty a plane as ours. group of men ever so nobly ap-ised humanity as did the brave e band that gave us our constitu-. God was with them. Let us er prove false to the high ideal y set for us.

Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity, with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.

r. Jefferson calls the Epistle to the Galatians, of all Paul's letters, pre-minently the letter of freedom, and one of the mightiest ones ever uttered on behalf of liberty—"the declaration of independence of the human soul."

The gist of the entire letter is summed up in the words with which the fifth chapter opens: "Stand fast in the liberty wherewith Christ has made us free."

Martin Luther came to this letter for weapons in his desperate combat. John Wesley caught from it his sacred fire, and from it we may well forge the armor for the fight which is upon us for the purity of our own government.

For to be a good Christian is to be a good citizen. If every man and woman in our nation were a faithful Christian, living up to the noble law of Christ, we should have few problems before us.

The moral is plain: Lead all that you can to the altar of our God. Pray for the evangelization of our people. No more patriotic duty confronts you. Men and angels unite in praising the ways of our Lord. They are ways of peace and pleasantness, and his righteousness is that which exalteth a nation.

As in the old proverb we were bidden to look after the pence and the pounds would take care of themselves, so let each individual man do his duty and the nation will be safe.

*Christian Endeavor Topic for Sunday, July 3. TEXTS: Ps. 124: 1-8; Rev. 21: 1-3.

Our Government*

PAUL was proud that he was "a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."

When he made this statement to the "chief captain" in that "uproar" at Jerusalem, he at once gave the apostle leave to speak; for to be "a Jew of Tarsus" was a fact of weight.

But if it was a great thing to be a citizen of Tarsus, and a Roman citizen, as Paul was, how much greater an honor is it to be a citizen of a country freer than Paul ever dreamed of; and with a government in which nearly every man has a voice!

Paul would have thought such a government preposterous. Even when our forefathers formed themselves into a nation and drew up that wonderful document called "The Declaration of Independence," all Europe scoffed, and prophesied that these silly republican ideas would be short-lived and disastrous. They thought that there could be no stability of government without a king.

In spite of the fact that we have somehow managed to sail the ship of State for 134 years, yet there are still plenty of people to foretell our ultimate and speedy destruction. They say that men cannot possibly be unselfish enough to govern for the good of all; that it is in human nature to look out for self first and foremost, and that bribery and corruption must inevitably honeycomb our whole system until it falls into a heap of ruins.

It is true that sometimes it must have seemed to all of us that these predictions were likely to be fulfilled. Surely sin in high places has been common among us; but, one by one, God has raised up great leaders—a Moses here, a Joshua there, a Nehemiah yonder—until the outlook was never so bright as now that we might become a nation doing justly, loving mercy and walking humbly with our God.

In State after State, the rings formed by political rascals have been unmasked. A busy and lighthearted people have not looked closely enough after the long and serious concerns of government. But they wake up at the trumpet-call of some stern Isaiah, like Hughes in New York, and Folk in Missouri, and then they lay their hands to the scythe or the fining-pot, and the evil is cut down; or the dross is purged away.

This sort of "government house-cleaning" is going to become more and more common. We are the Lord's people, a Christian nation, in spite of our failures and our sins; and he will not let "government of the people, by the people, for the people" perish from the earth.

As for our lacks and faults, they are such as are common to all men. What government has ever been without them? In England, though it is now as free from political scandal as, perhaps, any other, great frauds have been unearthed from time to time during the last half century. Its older history was full of them.

We have a magnificent country. The eyes of foreigners may be fixed upon its shortcomings, but to us who know and love it, those faults, bitterly as we regret them, are but as spots upon the sun. We must to our critics honestly acknowledge them with shame. We must bestir ourselves right briskly and heartily to cure them; but we know how loyal are our citizens; how sincerely the vast majority of them strive to be worthy of the great inheritance our ancestors have left us; and how faithfully parents and teachers are instructing the rising generation in the principles of true patriotism; and we swell with justifiable pride as we think of it.

*Topic of the Epworth League for Sunday, July 3. TEXTS: Acts 21: 39.

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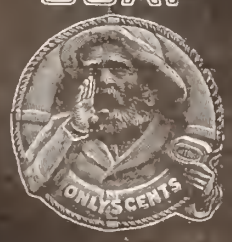

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER ELEVEN—*Continued*

IN the meantime, consternation filled the Van Vroom household. Madame wept freely, and Rose was much troubled.

The next day Madame watched continually for the prospective bridegroom. She thought he would come early in the morning, to talk over the best wedding dress now possible. But he did not come.

There was no sleep that night for either Jansen or Katrina, but Jansen was sure Batavius would be in the kirk. He was not there. The Captain walked to *The Arms of Stuyvesant*, but her Captain was not on board. The watch said "he had not seen him."

"What time did you return this morning?"

"Half-past eight, Captain."

"Was Captain De Vries here then?"

"No. He had gone to the King's Arms for breakfast."

Then Jansen went to the King's Arms. The landlord told him that Captain Lawson and Captain De Vries had been together in the house until ten o'clock. He had sent two of his tapsters with De Vries to the ship.

Jansen then interviewed the two men. They declared they had taken Captain De Vries as directed, to his own ship.

With these particulars Jansen went home. Katrina looked with pitiful anxiety into his face. "He has either run away with Lawson, or in his sleep got up to find Lawson, stepped overboard. My good sense is leaving me."

"Think once how much worse things might have been."

"There is no worse, Katrina."

"Very much mistaken art thou. It would have been worse if Virginia had run away — or killed herself — and Batavius remained here. If he is drowned, is he not better drowned than our Virginia? And only think how fortunate it is that he was last seen at the King's Arms? If all trace of Batavius had stopped with thee, and me, and Virginia, what might people have thought, and said, and done? Begin to search for the cowardly scoundrel."

In accord with this advice, the city was startled soon after daylight by the bellman calling through all its streets and public places, "The Disappearance of Captain Batavius De Vries." Some of Katrina's familiar acquaintances hastened at once to the Van Vroom house to give her their sympathy and advice, and Katrina was hard set to keep her senses and her temper.

"He was here on Friday evening, and helped to unpack the wedding dress and veil," she explained, "and he wanted more light, and threw a fresh log on the fire, and there flew out a shower of sparks and set the dress in a blaze. Without a word he went away immediately."

This explanation was all that she would give. If any one expressed pity, she looked her dissent; or, if she thought their expression ill-natured, she added in unmistakable terms her satisfaction in the man's flight or disappearance.

About noon, Rose received the token from her father which assured her that Batavius was far out at sea; with the further instruction that she must be ready to sail early on the following morning. She looked thoughtfully at Virginia. "Would it please you to know certainly that Batavius is alive and happy?" she asked.

"I do know it, Rose. If I might go now, and tell my fader and moeder the truth, that would please me."

"As soon as I am on my father's ship, tell them everything. Come, let us talk about Arent."

"I do not think Arent was very brotherly to me. He ought to have seen how wretched I was, and helped me. Harry Rutgers saw it."

"Arent did offer to help you."

"He offered me six minutes' time."

So the day went wearily past, and Jansen returned in the evening much depressed. He had been wounded on every side, and perhaps self-wounded worst of all. The Sheriff had politely intimated "that, as a matter of form, he would call on Madame and Miss Van Vroom, and take down the peculiar events of the last visit of Batavius De Vries at their house."

It was a cheerless evening. The Captain scarcely spoke. Katrina was almost equally silent.

"To-morrow was to have been your wedding day, Virginia," said Rose, "but thank goodness, that terror is now past! I will see Joris as soon as I reach London, and when he hears the whole truth."

"Also, you must tell me the whole truth. If Joris has ceased to love me, do not try to spare me."

"If I was you, I would not distrust Joris. I believe, in my soul, he is truer to you than you are to him."

Early next morning the eventful visitor departed. And yet all were sensible of some relief when the little lady turned her head at the corner, and threw back a last sweet resonant "Good-by!"

The Captain did not return home until evening. He had spent part of the day in the Dominie's study, relating to him and three of the elders all the incidents which he believed had influenced Batavius. They all fully exonerated him, but the mere fact of having to make explanations about anything relating to himself or his family cut him to the heart.

But when he reached his home, Katrina was shocked at his appearance. For Jansen had really been assaulted in the very citadel of his nature.

"There is a lump in my throat, I can neither eat nor drink, Katrina," he said, "and where then is Virginia?"

"She asked to stay alone in her room and be quiet."

"But in such trouble, a girl should want her moeder and her fader. When you can not talk about your trouble, it kills you. I understand not her way."

"Well, then, she gets comfort. I know not how."

She had found out

That to be alone with Silence
Is to be alone with God.

And at the same hour, Batavius and Captain Lawson were chatting and laughing in the cabin of *The Destroyer*.

CHAPTER TWELVE

LIBERTY AND LOVE

FORTUNATELY this intense strain was lightened on the third day, for as young Peter DeLancey was talking to General Gage about the affair, Governor Moore interrupted the conversation:

"Gentlemen," he said, "De Vries did not disappear. He went away freely with his friend, Captain Lawson. Lord Harley told me he was to have a naval commission extraordinary, in order to take the transport fleet to India. He sailed *The Destroyer* himself out to sea, about midnight of Saturday last."

These decisive words from Sir Henry—turning a supposed tragedy

Continued on next page

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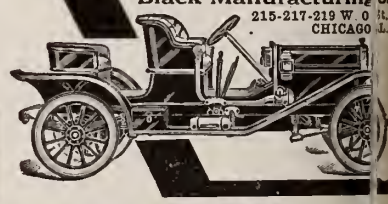

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The Strawberry Handkerchief

Continued from preceding page

i) an ordinary business engagement –uickly settled the public interest in tl fate of Batavius.

n a few days Peter Dieterich, the l:yer in whom Batavius put his trust, a ertised *The Arms of Stuyvesant* f sale.

n the Van Vroom household the o vion to which he was consigned w; still more marked. His memory w; buried, his name forgotten witho a single regret, and Katrina and Vginia put out of sight everything tlt could recall a man so cruel, cowa ly and ungrateful.

t was not a difficult task, for public e nts were as exciting as ever, and J sen sunk his private wrongs in his p tical enthusiasm.

)ne night, in the heart of winter, J sen came home much excited. "hat is the matter with thee?" asked K rina, for the old man was whistling li a boy, and stamping his feet to h own music as he came up the frozen g den path.

"I will tell thee very soon. My slipps I want, and my long waistcoat." B: when all his wants had been atded to, he said with chuckling laghter:

"Now listen! Last night, when the sw fell so softly, and the clocks stuck midnight, the Boys boarded the sh *Minerva*, just from London. They fnd nothing on the *Minerva*, Katna, but as soon as they touched the wurf they found a man waiting with scret advices. From Philadelphia he h come, as fast as horses could carry h), and these were the words he bught—'The Stamps have been removed from the *Minerva* to a brig, nhe unknown, but she may be in Nv York any hour.' This afternoon, Krina, the brig came into harbor. Vy merchantlike and innocent she loked, but the Boys boarded her, and fnd the Stamps!"

Well then, Jan? What did they d with them?"

Took them on shore, and burned tlm!"

uch events as these distinguished d from day, and made what little e itement there was to lighten the gat gloom that pervaded the city. De poverty was on every hand, trade w almost dead, ships had to steal in a out by night, or they were stopped b men-of-war; paper money had been s pressed, as well as the courts of a iralty, appeals, internal taxes, e , and the people generally were so pir, cross, and desperate, that the n al commander, terrified by the pispect of general riots, opened the rd to the ocean once more. Yet the fling against the Stamp Act was stonger than ever, and the vow with wch America rang out 1765 and rang in 1766 was—"if England does not reeal the Stamp Act, we will repeal it o selves."

The hearts of the bravest must often h e failed them, but, if so, they sl wed no signs of weakness.

So to every household the days were lg weary days, full of hard work and aiety; and the nights were long nhts, long, and dark, and cruelly cold.

One morning at the end of February, Jsen went into his garden, and lo! the was a flock of robins on a bare ale tree, picking the seeds from the whered fruit left from autumn's ghering. He cried out joyfully, and bssed the birds, talking and twitterin so gayly over their frozen breakft. Then he went to Katrina for a hidful of bread crumbs, and his face s ne, and his eyes were full of happy tors as he cried out, "Katrina! The rins are here! The spring is not f behind them!"

This little incident made him very c erful, and he walked down to the warf, where an English ship was exp ted that day. She was just casting anchor, and Jansen waited among the crowd for the news. As he did so, a sailor with a letter in his hand approached, and Jan noticed that he scanned the faces of those he passed, as if looking for some one. Attracted perhaps by Jansen's curiosity, the sailor came to him, and asked to be shown the way to Captain Van Vroom's shop.

"'I am Captain Van Vroom," was the answer.

"Then, Captain, this letter is for you. As we came out of Falmouth, we passed a man-of-war lying off the land, and an officer on board asked my Captain to deliver this letter for him."

Jansen smiled, put a couple of shillings into the outstretched hand. Then he went at once to 14 Wall Street; for he was sure the writing was the writing of Batavius.

The big, sprawling red seal bore the name of the ship, but its unnecessary size and weight was the sign manual of Batavius. He straightened out the large square sheets, which had occupied Batavius many hours while crossing the Atlantic, and read as follows:

MY CAPTAIN:

No doubt you have been thinking many bad things of me, and so it will be better if I clear myself, and my way. It was doubtless said I ran away from your daughter. Generally speaking, that is true. I saw plainly that Virginia hated me, and that her hatred—being exceedingly wicked and unjust—was making her insane—or worse. She made me, against my will, do things I did not wish to do. For instance, she ordered me to throw on that log that burned up the wedding gown and veil. Though she never spoke, I know she ordered me to do it. It was then I asked myself, what must be the end of all this? And I knew it was insanity. I thought it time to run away. Then I went away to consider how to go, and where to go, and while I was yet in doubt, Captain Lawson came to me with an urgent request from the English government—a special commission with honors and money, more than I ever expected. So out of this great difficulty I came victorious—as I generally do.

So then, I want no favor from your daughter, but I want my rights. It is not my way to give up my rights for any one, and you know that for many years I have been giving her gems, pearls, fine goods, shawls, rugs, and other rich things; that is, they were given her provisionally—she was to be my wife—then they would have come back to me. I request all these gifts, of whatever kind, be sent to the care of Peter Dieterich, with inventory of the same. Yours with great respect,

BATAVIUS DE VRIES, R. N.

P. S.—I forgot to name the bit of land you gave me to build the house for Virginia on. As I was at great expense in draining and fencing, etc., I do not expect you to take it back or charge me with it. On the contrary, I think it might be given me as a kind of "Damages" for Virginia's Breach of Promise. B. D. V., R. N.

For a minute or two Jansen was about laughing, but his anger got the mastery. And as he walked home, he wondered at a hate so deep and scornful that his eyes, and his fingers, and his whole body was conscious of it.

Word by word he read it to Katrina, and her face flushed angrily, but she made no interruptions. But, when the flimsy, insulting messenger had had its say, and Jansen was about to burn it, she interfered. "Burn it not," she said. "See now, it is thy authority for getting him out of the business."

"No, I will publish the letter in the *Gazette*. If I do not, it will get out bit by bit, and be made worse than it is. It is a wicked letter, and will condemn him in the sight of all good men."

"And the good women? What about them? And how many dost thou know, who will utterly refute his wicked assertions? Jansen, thou must give the letter to Harry. He will get for thee every halfpenny that is thine, and not one halfpenny more. And safely we may leave Virginia's good name in his care."

When daylight came, Jansen saw that his wife's advice was self-respecting and good; and he went to Harry Rutgers, and left the settlement of all to his integrity and judgment.

To be continued

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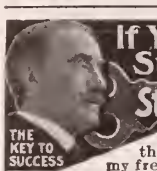

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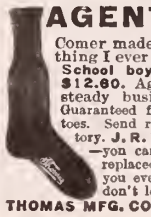

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At last we have the reason for the high cost of living. Congress has tackled the question and so have many states and commercial bodies. It remained for a committee of solons from the Massachusetts State Legislature, however, to give us the real reason for the increased cost of food stuffs. They have given us the result of their investigations in a ponderous report of seven hundred pages, in which they finally declare that the primary cause of high prices is the increase in the gold supply.

You never would have believed it, would you? Of course you naturally feel in your pockets to discover the increased supply of gold, and you soon make up your mind that the other fellow has it. You will also conclude after mature deliberation that it is a far cry from the conclusions of political economists to the real causes that lie behind the increased cost of living. One does not need to be a great political economist to see that the real cause may be found in decreased supply and increased demand. If there are not enough apples to go 'round, those who want them will have to pay more for them. The same principle applies to all food products.

As Secretary Wilson has said, the remedy is in "a return to the farm and the simple life." We cannot all go back to the farm. Most of us wouldn't know what to do if we did go back to the farm. But we can all go back to the simple life. Fortunately it is the time of the year when we can cut out heavy meats and rich pastries without suffering any hardship. Green vegetables, fresh fruits and Shredded Wheat furnish a simple and inexpensive diet that is more healthful and more nourishing than meat or eggs. Take a Shredded Wheat Biscuit (which contains all the body-building elements in the whole wheat), heat it in the oven to restore crispness and then cover with strawberries. Serve it with milk or cream and you have a dish that is not only appetizingly delicious, but actually contains more digestible nutriment than meat or eggs. The Biscuit is equally wholesome and palatable when combined with other berries, fresh fruits, sliced bananas or stewed prunes. Such a diet, combined with fresh green vegetables from the garden, is an ideal summer diet for all kinds of people and represents an investment of only a few cents for a nourishing, strengthening meal. The richest man in America couldn't buy anything better.

Jesus Explaining the Kingdom*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THE way of a man when he is about to begin a great work is to make a flourish of trumpets. But that is not God's way. He begins things small and lets them grow. Look at the tiny acorn, and then at the great spreading oak. Look at the little babe and then at a strong man. Among the Jews in Palestine, the mustard was called the smallest of all seeds. Undoubtedly there were smaller seeds, but none that grew to the treelike proportions of the mustard bush, which sometimes attained a height of twelve feet.

Like a Mustard Seed

When Jesus sat beside the sea, and taught the people in parables, he spoke of a grain of mustard seed, and with it he compared the kingdom of heaven. Undoubtedly mustard bushes were in sight when Jesus made the comparison, and he well knew that the people would quickly understand what he wished to teach them, if he connected his instruction with something already familiar to them. One of the foundation stones of good teaching is "lead from the known to the unknown." It is quite likely that some of his hearers had themselves sowed mustard seeds in their own door yards and had watched them grow. Jesus said: "It is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof." And the people knew why the birds came, not so much for the shade, as for the mustard seeds which were food for them. They remembered how they themselves gathered mustard seed and mixed it with the food of their pigeons.

We believe that Jesus had in his thoughts the time when the seed of the kingdom was planted, when he was born a little babe in Bethlehem, "conceived by the Holy Ghost, born of the Virgin Mary." Or he may have been thinking of John the Baptist, who prepared the soil for the seed of the kingdom; and then he may have thought of Andrew and John, who were his first disciples, or he may have thought of his small company of apostles as the seed of the kingdom. He did not tell them how great the "tree" would become; that a great multitude, which no man could number, of all nations and kindreds and peoples and tongues, should stand before the throne of God in heaven—redeemed, wearing white robes, with palms of victory in their hands. He did not even tell them that on the day of Pentecost three thousand souls should be added to the Church, and after that daily such as should be saved. He did not tell them all of these things, because they were beyond their comprehension.

If we watch a tree day by day we do not see that it is growing larger; hardly in a year can we notice much, if any, growth in a tree, particularly if we are accustomed to see it every day. But let five, ten, fifteen years pass, and then if we will look at a tree, we will see that it has grown a great deal. A few days ago we were reading in a United States census report how much the great church tree in the United States had grown during sixteen years between 1890 and 1906. In 1906 the Protestant bodies reported the number of members to be 20,287,742; in 1890 the Protestant bodies reported 14,007,187; showing an increase of 44.8 per cent., or 6,280,555. The number of church edifices was 192,795, an increase since 1890 of 50,308, or 35.3 per cent. This represents approximately sixty new church edifices each week, or eight each day, for the sixteen-year period. These were built by all denominations, Protestants, Roman Catholics, Jews, etc. Church membership has increased more rapidly than the population. would hardly believe this, if it had been stated in a United States cen report: In 1890, 32.7 per cent. w reported as church members; in 19 39.1 per cent. were church member

There is something quite differ from all others about this church t We look at trees and we say: "Tha an elm; that a maple; that an oak, e The whole tree has one name, but ev limb in the church tree has a differ name—and there are one hundred eighty-six limbs in all. We call th limbs "denominations." It is only the United States that the church has this strange way of growing. T are proposing to have in Japan one name for the whole tree—Christian Church in Japan.

The Sunday School is a great l to make the church tree—the king of God—grow.

Like the Leaven

We should say like yeast, but lea instead of being liquid like yeast, a batch of fermented dough for rising. There were women in Je audience as he taught beside the He wished that they, as well as men, should understand him, so said: "The kingdom of heaven is unto leaven, which a woman took, hid in three measures of meal [ab one peck and a half] till all was l ened." The women knew so well process of leavening that it was plain to them that the truth preached by Jesus Christ would spread abroad in the earth. But could hardly have grasped it as as we now know it, and yet there the thought that truth was mighty would prevail.

Jesus may have had in mind the Gospel would do to bless wo and children. Before Christia the woman had no power over

Continued on next page

* The International Sunday School Lesson for July 3, 1910. Pictures of the Kingdom. Matt. 13:31-33; 44-52. GOLDEN TEXT: "The kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Spirit." Rom. 14:17.

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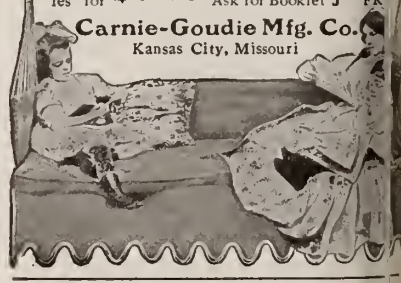

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SUNDAY SCHOOL LESSON

Continued from preceding page

ch ldren. As a wife the husband had th power of life and death over her, a absolute control of her property. T law considered her as the sister of h own children, and all her property be me that of her husband; all her ea ings were his. The Roman father h absolute authority over his son; h could chastise him, put him in el ns, exile him; he had the power of life and death over him. And da ghters were under the same rule. C stantine, called the "first Christian E peror," ventured to punish as a pa icide a father killing his son. M ters grew still better under Justi an; he gave full control to the son of his own property. The difference be ween the father's power under the ol Roman law and that under Justi an measures the difference between th old and the new world. As to wo an, the absolute power of the husb d ceased under Justinian's laws, co lensed from *Gesta Christi*. And th Christianity began to care for un ortunate women and children by th formation of charities. The Jewish wo en who heard Jesus compare the ki dom of heaven with leavening m t have had many thoughts of ho t as they were engaged in their ta of bread-making, but it was too gr t for them to know it all at once. Al yet the little they could compre hd was an uplift to them. The wo en of our day should think more ab t what Christianity has done and is oing for them and for their chil dn. They have become so accus toed to the freedom and happiness of fa ily life that they are in danger of fo getting the source of it.

here probably were many poor peo pl and some beggars in Jesus' audi en by the sea, but Jesus probably re ognized some men of means there to or he would not have compared the ki dom of heaven with "treasure."

/e must understand what "treas u hid in the field" meant to an O ental. They had no banks in which to eposit their surplus wealth, so they se etly hid it by digging a hole in the g nd. Circumstances of death or re oval might cause the hidden treas u to be forgotten; the secret was qu e likely to die with a man. "If a m in plowing should unexpectedly tu up such treasure, he was quite li ly to hide it again until such a time as he could become the owner of the fi ld. It was according to Jewish law tl t the treasure belonged to him, if he could claim ownership of the soil, an even if the field were not his own, u ess others could prove their right to it. If the treasure was in loose co s, he might claim it, if he bought tl corn. The law went so far as to a udge to the purchaser of fruits a thing found among those fruits."—(*Condensed from Edersheim.*)

n the minds of the "capitalists" of tl t day the kingdom of heaven would ta e on a new value as Jesus compared it with treasure hid in the field, and in a probability some who heard Jesus b ame desirous to have some owner sh in the kingdom of heaven.

ome years ago a great discovery of g l was made in Michigan. It was n in a mine, but on the copper plates o t tumble-down mill. A certain firm h paid $2,600 for the plant, expect in to use the machinery elsewhere. T purchasers put an expert in to a ertain the value of the property. H was acquainted with the substitu ti of gold for copper on battery pl es, and the absorbent qualities o copper for some ores of gold, and he tr d the plates before testing the ta ings. From the first plate a brick v ued at $1,300 was taken. About si y thousand tons of tailings were o ained, and under cyanide treatment y ded a profit of $1.50 per ton. It is s d that miners living in that neigh b hood had intended using the plates to roof their cottages, but found them to heavy! Many who read this story wl wish they might have such "a find." But the treasure to be found in the kingdom of heaven is far more to be desired. There can be no contest at law over its possession; no fluctuation in value; no slump; no giving up when death comes. If it could be bought with a price, one might well sell all that he has to obtain it. But it is not purchasable; it is the gift of God.

"If you could prove to me that Christianity is all a delusion, I would go home whistling," said a young man to me as we walked together on the street after the close of a church meeting, where had been discussed the story of Christ and the rich young ruler. I was stunned into silence by such words from such a source. He continued: "If that lesson we have just studied is really the teaching of Christ, and if Christ is our Lord and Master, what business have I hustling for the million I hope to make? A Christian has no right to devote his chief energies to making his fortune, and that is the very thing I want to do." He paused, expecting my rebuke or consolation. I gave neither, but looked with awe at this battle between the new St. George and his dragon. The amazing part of it all was that the young man was at that very time the teacher of a Sunday School class of young men. He had in previous years been a physical director in the Y. M. C. A. The members of his class were the more ready to accept his opinions when he outplayed them all in the gymnasium and the ball field. If he had been convinced that Christianity was a delusion, I doubt if he could have done much whistling, or if there would have been much ring in his whistling. But before the long walk was ended, he had settled the question right.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

Like a Merchant Seeking Goodly Pearls

As Palestine was on the highway between Persia, Arabia and Egypt, and merchantmen carried pearls among their treasures, it is not unlikely that Jesus saw some man or men of that character in his audience; also the people generally knew something about pearls because of the caravans carrying them, else he would not have said: "The kingdom of heaven is like unto a merchant seeking goodly pearls. And having found one pearl of great price, he went and sold all that he had and bought it." Jesus must have had in mind a very large pearl or an exceedingly fine one. The most perfect pearl in existence is "La Pellegrina" in the museum at Moscow; it weighs twenty-eight carats.

On our voyage to Australia, our first landing place was at Thursday Island. In the harbor, floating on turquoise-blue water, was a fleet of small pearling vessels. After we had landed and were passing through the one long street lined with cocoanut palms we observed very small shops, but the windows were filled with magnificent pearls. As we walked through the town we noticed the miserable huts in which the people lived, hardly more than shacks, and we came to the conclusion that after all the pearl industry did not greatly increase the wealth of the people. We purchased a small pearl spoon as a souvenir. It is very pretty to look at, but it does not add an additional flavor to anything we have eaten with it.

But how different is the kingdom of heaven to which Jesus likened a pearl of great price! Every one who has it in his heart is enriched by it for time and eternity.

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Christian Herald

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New York, June 29, 1910
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VOLUME 33. - NUMBER 26
Offices: Bible House, New York

Mending the Old Flag

Drawn by A. Mar

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OUR MAIL-BAG

Questions and Answers

R. M., Pittsfield. Is the "Gift of Tongues" a real or an imaginary one in modern times? We hear a great deal about it in certain religious sects.

The "Gift of Tongues" at Pentecost was given because of an urgent need. It was speaking not in unknown tongues, but in the current languages represented in that great throng of different nationalities. There was no confusion, no misunderstanding, no Babel of uncouth or unintelligible sounds. It was the method chosen by the Holy Spirit to bring into the Gospel fold the strangers from other lands, who were soon to depart. That the gift may still be bestowed in modern times is not questioned; but that it has been bestowed in some instances where emotional and uninstructed persons are concerned, is questionable. We should "try the spirits" to see whether they be of God or otherwise. He is not the author of confusion and he gives no message to his children that is wholly lost through being unintelligible.

J. D., Xenia, O. I lately heard a sermon on the future life, but it was, to me at least, disappointing. It was too much of a material picture. What is THE CHRISTIAN HERALD'S view?

The veil has been lifted by no human hand, but revelation has given us glimpses of the nature of the place of which Jesus spoke in John 14: 2-3. Heaven has been described as a kingdom, a country, a city, a home—the place of purity and unclouding happiness, where life will be free from the limitations we now experience and filled with larger and higher possibilities. Here, we cannot realize our ideals; human life is a training-school for the larger life. Here there can be no spiritual fruition; it must be over yonder. Here, we sometimes have dim foreshadowings of the great joy that is to be ours, but the problem can only be worked out on the other side, where higher responsibilities and more abundant joy await him who has been faithful in this life. (See Matt. 25th chapter; Rev. 3: 21.)

Marie B., Pittsburg, Pa. Is the desire for immortality a universal one or must we regard it as one that appeals only to the enlightened and spiritualized heart?

The belief in immortality and the desire of it are world-wide. Yet when we look around us and see the vast majority of the human race with their affections strongly concentrated on material things, we may well doubt whether the problem of a future life is receiving the supreme attention it merits. There are three classes, *i. e.:* 1. Those who really desire immortality and who try, with divine help, to mould their lives accordingly; 2, those who shrink back from the great question, and 3, those who apparently never think of it. This last is a very large class. What they hear on the subject seems to make no impression. Christ came to bring life and immortality to light, but there is no outward evidence that these darkened minds have ever heard and understood the message. The pursuit of riches, of pleasure, of luxury, of sinful indulgence, and of the prizes the world offers is fatal to spiritual development. Yet even such persons, once thoroughly awakened, often become the most zealous of Christians and the world's allurements seem to them a very little thing in comparison with the life to come.

E. S., St. Elmo, Ill. For the benefit of a young men's Bible class please state what are the arguments that the Christian life is easier or harder than the non-Christian life.

Christ himself has told us in Matt. 11: 30 that his yoke is "easy." He keeps those who trust in him (John 17: 15; Phil. 4: 7; Jude 24; Rev. 3: 10; Ps. 121: 5). In trials and temptations, he gives us strength and courage; he gives peace to the mind and rest to the heart. (Phil. 4: 7.) It is well to begin to serve God in youth (Lam. 3: 27). Those who serve him are assured of every good gift. (Rom. 8: 28.) He makes our lives full of blessing; he hears and answers prayers, and delivers us, for his Son's sake, out of all our troubles (See Ps. 34). The non-Christian life has no assurance of any of these blessings.

B. G., Stanley, Wis. 1. We read of Prince Albert, Queen Victoria, King Edward, and King George. What are their surnames? 2. How many veterans of the Mexican War are there now living? I am one of them.

1. Queen Victoria and King Edward did not have surnames in the way one has the name of Smith or Jones, neither has King George, for the reason that their ancestors were rulers long before surnames came into use, and they used only given names, followed by the name of the countship, principality, or kingdom over which they ruled at the time. Some of the modern ruling families who attained the royal station since the Middle Ages have surnames, such as the Bonapartes, the Bernadottes of Sweden, etc. The British papers at the time of King Edward's death spoke with pride of the fact that their royal line was so old that it had no family surname. Sometimes Victoria was spoken of as having the name of Guelph, but that was incorrect usage, as Guelph was a designation always preceded by the word "of": in other words, a title of place and not a name. Prince Albert, the Consort, was descended from the Dukes of Saxe-Coburg-Gotha; here again was a title and not a surname. The same rule applies to the German Emperor and some others. 2. All survivors of the Mexican War are on the pension rolls. They number 2,459.

Mrs. M. G., Lynn, Mass. Hearing an evangelist make the statement that Elijah is to come back to earth again at the last days, and is to be killed in the streets of Jerusalem, I should like to ask whether this is any tradition of anything in the Scriptures relating to this?

There are several Elijah legends in the Talmud and among the Mohammedan, Greek and Latin churches, but none of the character you mention. The Jews had for many centuries a fixed belief that he would again appear for the relief and restoration of his country.

A. L'Ep., New Rochelle, N. Y. 1. What is the proper way to spell chantieleer? Is it a French word, and what is the translation or meaning of it? 2. Is there a republic older than Switzerland? If so, what is the name and situation of it?

1. Chantecler is the spelling adopted in this country for the chief character, the cock, in Rostand's famous drama. It is a French word and is spelled there chanteclair. It was the name of the cock in the old story of *Reynard the Fox* and for years has been used practically to designate the ruler of the barnyard, the "rooster." 2. The little republic of San Marino not only claims to be the oldest existing republic, but also the oldest State in Europe with a continuous existence. It is in northeast Italy among the Apenines and has an area of thirty-three square miles. It is governed by a council, has an army of nearly a thousand men and an order of knighthood. It has been independent since the early Middle Ages. In 1631 the Pope confirmed its independence, and in 1897 a treaty was signed with the Italian government. The population is a little over 11,000.

Miscellaneous

Subscriber, Millgrove, Ont. See answer J. F. C., Boone, Ia., in THE CHRISTIAN HERALD issue of April 27, 1910.

A. S. G., Pioneer, O. 1. The millennium generally regarded by Christian millennarians an earthly kingdom, limited in its duration as "introductory to a spiritual and eternal state of being." 2. See note on "Paradise" in MAIL BAG of recent date.

J. M., New York. The contention that it not necessary to read the Bible is altogether wrong. It can only be used successfully Catholics in countries where the people are illiterate and where the Bible is denied the Stick to your Bible and let the false friends

W., Massachusetts. Dr. Talmage's impressions of a Christmas Eve visit in Bethlehem described in a sermon entitled "The Sky Above them," which appeared in this paper many years ago. It is now only to be had in the published collection of his sermons in book form

C. M. B., Millwood, Ga. You have apparently been reading an old Jewish legend which says that Adam had two wives, Eve and Lilith the latter first. Her name means "screech-owl" and she is described as a frightener of children. The legend is purely fanciful, like many others of the same sort.

Blanche E. W., Barre, Mass. An Evangelical Church is a body of Christians, who open the door to all who admit the fundamental doctrines of Christianity without inquiring into the minutiæ of their particular confessions. In this country, the term "evangelical" is applied practically to all churches that believe in the divinity and the atonement to distinguish them from those who do not.

S. C. H., Mahtomedi, Minn. 1. The story that Ingersoll recanted before his death has been denied. 2. Blaine's mother was a Catholic and his father a Presbyterian. It is said that he was baptized as a Catholic child, but afterward took his father's faith and joined the Congregational Church. His funeral was held in a Protestant Church—the Church of the Covenant—in Washington.

Our "Children's Pulpit" has many readers big and little. Here is a quaint note from a little miss in Orange County, N. Y., to Dr. Farrar, which deserves to find a place in THE MAIL-BAG.

"I am a little girl about three and a half years old. My grandmother reads your sermons to little children every week to me, and like them very much. I shall always remember what you said about "Palm Sunday." It was so good. I think you are very good to talk so much to little children like me. My father preaches every Sunday to big folk. When I grow bigger, I hope I shall understand him better. I wonder if you have a little girl like me. My name is

"ELIZABETH SCOTT KIRKWOOD."

NEW YORK, JUNE 29, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Jewish Farmer Threshing Wheat

A Street Seller in Nazareth

Harvesting in Galilee's Fields

FLOCKING BACK TO PALESTINE

Jws Gathering There From Many Lands and the Old Hebrew Tongue Leaping into Living Speech Again

Churning Butter

By WILLIAM DURBAN

ONLY those who have given real attention to the subject can form anything like an idea of the stupendous change that is coming over the Holy Land. The land, the people and all the conditions of life are undergoing a strange transformation. One fact alone might convince a doubter as to the metamorphosis of Palestine. In the year 1827, when the late Sir Moses Montefiore vited that country, there were only about five hund d Jews in all Palestine! Even that number was sposed to be wonderful.

here are now over fifty thousand Jews in and und Jerusalem alone. The little red houses that ve sprung up by hundreds without the city present ingular contrast to the ancient gray lls. A marvelous revival of industry ione of the causes of this wonderful ux. Another is to be found in the ies of *pogroms*, or ruthless massa- s in Russia. Roumanian oppres- n of Jews has swelled the stream of grants. Of late years the old and ayed towns of Galilee and Judea, h as Tiberias, Hebron, Safed, etc., ve become seats of industry such as eneration ago would not have been amed of. Who ever expected to modern workshops in these sleepy l stagnant old cities, which seemed med to be for all time but a mock- e of their own hoary antiquity? It ly makes an extraordinary impres- n on one to see cabinet-makers, iths, tailors, and other artisans—all Jvs—toiling in such surroundings.

here is one splendid innovation, vever, which has already begun to tore the beauty of Palestine. The stine loveliness of Canaan must ve been almost matchless. The ap- ling desolation that followed the udation of the superb woodlands, ether with the crumbling away of terraces which formed the basis o the grand system of vine and fi culture, must have saddened the hearts of spectators for many centuries. Within the last two decades, a new era has been inaugurated. Baron Edmond de Rothschild of Paris and a few other philanthropic and wealthy leaders of the Jewish community, conceived the idea of planting a number of scattered agricultural colonies. The plan materialized marvelously. Palestine is already dotted with these settlements. The originators may well be proud of their enterprise. There are now between thirty and forty vigorous and flourishing young colonies west of the Jordan, distributed up and down Palestine between Philistia in the south and Lebanon in the north. The work done has been astonishing. Millions of vines and fig trees, olive trees, citron trees, and orange trees have been planted, while vast numbers of young mulberry trees are now feeding silkworms.

First of these beautiful plantations is *Rischon-le-Zion* (First in Zion), two hours' carriage ride from Jaffa. This may be reckoned the premier settlement. It was founded in 1882 by Russian exiles and is now a lovely garden city. The colony covers 1,200 acres, and is inhabited by 900 persons, with many neat little homes. It is a wonderful colony. Fully half a million vines have been planted. Rischon has been a mother to many younger settlements, and has supplied them with young trees in vast numbers. It has 200,000 mulberry trees and many fruit trees in great variety, especially fig and almond. Two large steam presses produce a fine olive oil. The peasants here are a splendid community, intelligent, prosperous and happy, their condition presenting a contrast to the misery they endured in Russia. This colony was started by a loan from Baron Edmond Rothschild, which was steadily paid off.

One hour's journey from Rischon you come to the Rehoboth Colony, which is still larger, so far as land goes, for it owns 1,600 acres. There are about forty houses here, accommodating over three hundred persons in about seventy families. Each neat dwelling has its garden and stables, with horses, cows, and fowls, and some sheep.

The biggest of all these colonies is Zichron, with its 2,400 acres and a population of 1,100. This is a settlement of Roumanian Hebrews. It is a sort of miniature Palestinian Paris, for the people here live somewhat luxuriously. This is truly a garden city, for it has a magnificent garden in the centre. The Zichronites are a musical community. Near their splendid synagogue is their music hall. This is a great silk-producing spot. An hour from Zichron are the two smaller and younger colonies of Em-el-Dschmal and Schweiah, both famous for the energy of their little communities in their vineyards and plantations. These three settlements are in a region about five hours from Haifa.

To the south, at Ekron in Philistia, is a cluster of Russian exiles with a young settlement, on which they raise fine crops of wheat, barley, and many fruits, while they possess valuable stock in the shape of horses, cattle, sheep and fowls. At Gederah is a colony of student exiles from Russia, with 200,000 vines and a manufactory.

Strangest of all is the resurrection of the dead language, for in many of these colonies is spoken the tongue of Moses and David, just as it was current in Bible times. This revival, which is a fulfilment of prophetic expectation, was derided at first; but it is already an accomplished success.

Jewish Women at the "Virgin's Fountain," Nazareth

The American Pulpit

A SERMON BY

Rev. A. H. C. Morse, D.D.*

God and the Commonplace

TEXT: Isa. 28:29—"This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working."

THE prophet was watching the farmer. He saw him break the clod, and harrow the ground, and make mellow the fertile fields. Then he saw him scatter the fitches, and sow the cummin, and plant the corn in rows, and put the barley in its appointed place, and fringe the borders with spelt. "Here," said the prophet, "is system and method. How does this farmer know?" But the farmer replied that "the Lord doth instruct him aright and doth teach him." Then, when the great wheel of the seasons had turned, and the autumn had come, the prophet noticed that the fitches were beaten out with one kind of instrument and the cummin with another. The implements which the man used were suited to the task which he had in hand. He saw the adaptation of means to ends, the relation of thought to action. Again he said: "How does this man know? Who teaches him wisdom and method?"

The Original Intelligence

What is the source of invention? Back of our thinking and wisdom and device there must be an original intelligence. "This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in effectual working." And from the observation of the farmer using different instruments for different work, he argues from the workman to God, from the creation to the Creator, and takes us straight from ourselves to the great Central Sun, of which we all are rays. This is Isaiah's argument for the existence of God, and he has redeemed the argument from the province of cold theology to that of practical experience. That, after all, is the safest sphere. Not every one can be satisfied with the conclusions derived by purely mental processes. But conclusions drawn from personal experiences are beyond doubt. And though we may not be able to explain them to our neighbors, yet we are unable to withstand those things which experience has taught. So there are two things that I wish to set before you this morning. First I shall study Isaiah's argument for the existence of God, "who is wonderful in counsel and excellent in working"; and then I shall bring before you three simple pictures of God's wonderful workings in creation, providence, and redemption. First, will you notice how the prophet arrives at his idea of God?

In the prophecy of Jeremiah we find that God is spoken of as "great in counsel, and mighty in work." That is, his thought and his act are in perfect accord. His act is as large as his thought. Now, the prophet Isaiah noticed, as we all have done, that this is a combination that is never found in man. A man's thought and ideal and desire are so much larger than his greatest achievement. There is no correspondence between what a man hopes to do and the things he can actually accomplish. Some months ago the papers recorded the death of a man whose name for years had been on every tongue. His inventive mind had seen an ingenious machine that promised relief to the toiling masses. Men applauded his idea, they waited impatiently for its perfection. By and by it was finished; it was magnificent as a work of genius and invention. There was only one thing to disappoint—there was no power to drive it. It remains to this day only as a monument to the inventor's failure. It was wonderful in counsel, but it was weak in effectual working.

The Dreams of Invention

There are men to-day who in fancy, at least, are navigating the air, and the most ingenious machines have been built. That dream will be realized, and the air will be filled with human birds. What lacks to-day is not counsel, but only sufficient power. There is now only disparity between what we think and what we are able to do. And by proverb at least we have tried to join youth with old age, strength with wisdom, and we recommend "old men for counsel and young men for war."

Go into the schools of the city, and you will see there two classes of boys. There is the long-headed boy, who gives promise of thought and invention. He sits long over his books, and in moments of reflection his eye has a far-away look. He is the seer. And by his side there sits the round-headed boy. Pick him out for action. He is into all kinds of mischief, and cares less for books than for play. But he will grow up to be the executive of his country. He will be the soldier. He may not be the statesman, but he can be the politician, and will bring things to pass. This same difference may be found among the girls, for every home has its Mary, who sits and learns, and its Martha, who is "cumbered with much serving."

Giants in Thought and Action

This condition is essentially human. Some are giants in thought, and others are giants in action. But why cannot we do all that we plan? Why cannot the musician bring from his instrument all the melodies which he hears in his soul? the painter throw upon the canvas his most perfect conceptions of beauty? the sculptor bring from the marble his finest visions of art? Why cannot the inventor perfect his plan, and the statesman and the philanthropist and the legislator? Why cannot I do all that I wish? We feel the finest impulses, we are prompted to the noblest things, and if they could only be accomplished, why, the very trees of the wood would clap their hands for joy.

Well, we are feeble in action because of the uncertainty of human life. This little moment of threescore-and-ten is not long enough to do very much. No man can do much who has to keep his eye on the clock. I was interested last evening in reviewing the life of Macaulay. Encouraged by fame and fortune, he began a history of England. He said in the opening sentence that he meant to write such a history from the accession of James II. down to the time of men then living. But while he was penning that sentence, grim death looked over his shoulder and smiled, and, reaching out a long and bony finger, divorced the thought from the act, and the history was never finished. How many a statesman, how many a philanthropist has contrived plans for the world's betterment, only to enrich his time with thought but never with action! How many a boy has looked far into the future and seen castles in which he meant to dwell! The sun sparkled in their glassy fronts, and their domes glistened in the open sky, but the boy has never reached those castles; for men may be great in thought, but they are likewise feeble in effectual working.

Then action is often defeated by the changeableness of human opinion. Men vacillate in their plans. They swing round and round like the weather vane in the wind. Foundations laid by one generation are not always builded upon by the next. I know a river which man planned to bridge. Piers were built, and then the project was abandoned, and now the river as it swells and surges about those piers laughs at the plans of mortals, and seems to say in defiant glee, "Men may come and men may go, but I go on forever."

Lack of Moral Earnestness

Sometimes our plans fail from sheer inability. Let me illustrate from the sphere of State. Read the laws of this commonwealth for the past fifty years and you will think you must be in heaven. Every evil is extirpated so far as legislation goes. Surely if these laws express the wish of this people they must be perfect. But turning to look at things as they are, we exclaim with Hamlet: "There is something rotten in the State." Legislation fails, not because the vision is lacking, but because of the lack of moral earnestness. But if men violate the laws, make more laws. That is like saying, if a man is not hungry bring him more dinners. It is not more food the man wants, it is more appetite. It is not more laws we want, but more morals. Religiously we want a tonic. Dr. Watson uttered a truth when he said: "Man does not hate the good, he simply lets it alone. He does not love the evil, he simply does it."

Oftentimes failure with man is due to the absence of harmony between the plans which he forms and the material with which he must work. The plan is larger than the opportunity. A block of marble is still in existence with which the inspired Angelo attempted to embody one of his visions. But it was too small, and had to be cast aside. The experience is often repeated. "Men have too much steam for their machinery, or too much machinery for the steam." And as they struggle to embody their hopes they seem to be like the man who envies the ocean as it leaps and billows on the rocky coast.

> Break, break, break,
> On thy cold gray stones, O sea!
> And I would that my tongue could utter
> The thoughts that arise in me.

And then the lack of coincidence between plan and accomplishment is due to the result of growth. We begin as children. Have you watched the child with his blocks and toys? As he rocks his hobby horse he thinks he is scouring the plain, and he encourages his toy with his infant chirrup. He plays at soldier with his little gun, and as he builds his blocks into a house, he fancies himself a master architect. But if you see that child in thirty years and he still plays with the same toys, your heart is sad. We expect the child to grow. We grow ourselves, and the plans of the youth have no place in the thought of the man. The boy smiles at the whim of the child, the young man smiles at the boy, maturity smiles at the young man, and old age smiles at us all. Walk down the street with your child and observe the objects which attract his fancy. Walk down with him thirty years after, and see how different are his tastes. And so we walk down life's highway and could now doubtless buy all that we once wished, but they have no charm for us now. And the plans that once we formed are to-day only matters of amusement.

The prophet's argument then is this: When we find a being in whom this is not true, where means are always adapted to ends, where action is commensurate with plan, that being is God; he is not far from any of us, and if we will we may see him as he walks with stately step down all the ages. Listen! Do you hear his footfalls?

Notice what we have said. Failure in man is due to uncertainty of life, to changeableness of opinion, to inability, to absence of harmony between plan and material, and to the effects of growth. None of these things can be said of God. No uncertainty of life, for he is eternal; no change of opinion, for he is immutable; no inability, for he is omnipotent; no absence of harmony, for he is wise and has an eternal plan; no change due to growth, for he is the same yesterday, to-day and forever. This being, says the prophet, is God, "who is wonderful in counsel, and excellent in effectual working."

God's Wonderful Working

Now, I want to bring before you three pictures of the wonderful working of the Lord of Hosts. The first is that of creation. This world, and the systems of worlds constituting the universe, are the thought of God flung into being. As we utter our thoughts, so the Lord spake and the worlds were. He uttered his voice, and lo! his words are frail dust into stars and glittering constellations. Nor has he changed his thoughts concerning the worlds since the morning stars sang together at creation's morn.

The geologist digs in the dirt and finds a spear-head cut from flint. He says this is of such an age and represents all that the human hand could then do. But look what that hand has since achieved. It has harnessed the thunderbolt and drives it through our city streets, and has given us the same forked lightnings to read our evening papers by. It has given us the phonograph so that we can speak into a tube and wind the sound in sheets. It has given us the prism through which we can pass the light from yonder star and tell what kind of fuel is burning in those distant regions. But it is the same hand. This is the hand of Adam in the garden, and of Noah in the ark, and of Fulton in his little steamer, and of Raphael with his brush. Men tell us that a new set of muscles were recently brought into play by the introduction of the bicycle. But it is the same hand. This hand is equal to anything, and it denotes the forethought of God. God smiled when the savage made his arrowhead and thought that was all. "He had given him a hand to hold the impetuous years of the centuries." Hencefor when you look at your hand, know this: That it "cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in effectual working."

Continued on next page

* Pastor Strong Place Baptist Church, Brooklyn, N. Y.

od and the Commonplace

Continued from preceding page

he second picture that I submit to y of God's wisdom and working is to be found in his providence. By this he ca es all his creation to accomplish hi purpose which inheres therein. Th is seen not only in the great move- m ts of history, but in the least things as well. "Are not two sparrows sold fo a farthing? Yet I say unto you th not one of them falleth to the gr nd without your heavenly Father." Wit did Jesus mean by this? Simply th God is in everything and that ev rything is according to his will. G is in the spring lily, and in the fe ing of the sparrow; in the circling of he seasons, and in the rumble of the th der. "And if he thunder by law, ye s the thunder his voice." There is no se for luck in this universe of God. T re is no such thing as chance. We do not understand all the providences of ur lives, and still every man's life is plan of God. He is the architect w draws the plan, and he flings about us he circumstances which will best br g out his work.

ou have seen an orchestra and he d its music. You may stand so ne r that all its sounds will seem like hi ous noises. You marvel that it is ca d music. But at the proper dis- ta e its harmony is perfect, and it fa s upon you like a spell. You have se the dome of the building which is be g frescoed, and as the painter dips the colors on the wall all is con- fu on worse confounded. And even w n it is completed, you may stand so ne r as to reduce its beauty to deform- it But seen from the proper distance th beauty of the work "rushes out like an nfranchised slave." So the day is co ing when we shall all stand at such a stance from the turmoil and con- fu on of the present that there will be no discord, no mystery. Then we shall kn w that "all things work together fo good to those who love God."

he last picture that I submit this m ning is that furnished in redemp- ti . The cross of Christ, like provi- de e, is an eternal thought of him who is onderful in counsel and excellent in ef tual working. To the Jews it is a st mbling-block, and to the Greeks it is oolishness. But to those who dis- ce n, it is the power of God, and the w lom of God. Men object to the cr s of Christ, and intimate that it de acts from the majesty of God. T y say it is unheroic. When the fa er is walking along the street with hi little child, is it unheroic for him to graduate his step to that of the ch ld? Is it unheroic for him to hold th child by the hand and steady his in nt tread? When it is unheroic for th mother to love the sick and fevered ch ld, then it will be inglorious for our G to lavish love upon a sinful man.

he Cross represents the fore- th ght of God. It is not a scheme im rovised to meet an emergency. It ha always been in the mind of God, an the Lamb was slain from before th foundations of the world. While yet th re was no world, even then there w a cross. And when the world was m le and the morning stars sang to- ge er for joy, it was with an eye to th cross of Christ. You wear the cr ss upon your necks, and emblazoned on your bosoms. Know you that it re resents three things, "Sin and its ho ousness, man and his pre ciousness, an God and his faithfulness."

We are still in the battle, too near to se the triumph, for the smoke hides th vision. Too near the music to ca h its harmony, too near the paint- in to perceive its beauty. But there ca be no failure in God's plan. This ea th is to be replaced by a new heaven an a new earth wherein dwelleth ri teousness. This hand is to wave a alm, or bear a crown, and lay it at h feet, and we shall hear a shout like th sound of many waters, saying, "W orthy is the Lamb that was slain," an then others shall come up singing p ise to God, "who is wonderful in c nsel, and excellent in working."

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

THE COMING FOURTH OF JULY

By Rev. J. M. FARRAR, D.D.*

SUNDAY, July third, which is near at hand, is a good time to begin to plan for Monday, July fourth. A good Christian Junior asks: "Is Sunday the time to plan for fire-crackers, sky-rockets, base-ball and boat rides?" Certainly not! The Fourth of July was never intended as a day for sports, but as a day for making a new start as good Americans. It is the day to read and recite the Declaration of Independence, to hear of noble deeds and great achievements. A time to learn about the men who gave us freedom and created for us a Republic.

. . .

IT is one hundred and thirty-four years since the Declaration of Independence was signed. Great men made this as a valuable offering to their country. In one hundred and thirty-four years from this time, A.D. 2044, will the Juniors of that time be able to look back with pride to what you did for them? If not, why not? There is certainly some offering you can make to your country.

. . .

JULY FOURTH, 1776! Does July 4 of any other year tell us of offerings made to the world? Ask your teacher to tell you about July 4, 1097, when the Crusaders gained a victory for the Cross over the Crescent, and of July 4, 1215, when King John was made to sign the Magna Charta, the English forerunner of our Declaration.

Do not forget July 4, 1898, when we celebrated the great victory of the day before. Your father will tell you how the Spanish squadron, under the command of Admiral Cervera, was destroyed by our American sailor boys on July 3, twelve years ago. That year, like this year, July 3 and 4 were on Sunday and Monday. I have a beautiful story for you concerning a Christlike act on that Sunday of July 3, 1898, a story that was told to the world on July 4, 1898. The story was told by an eye-witness and recently retold in the *Youth's Companion*.

. . .

THE late Admiral Sampson told the story to an audience of small boys in the parlor of a social settlement house. They were ragged boys of more than one nationality, but they proudly called themselves Americans, and they had come to see and hear an American hero.

The admiral judged his audience correctly at once. He saw that they were at the impatient age, and plunged straight into his story. "I want to tell you of something that happened on my ship the morning the American fleet took the harbor of Santiago," he said, and all the wrigglers stopped wriggling.

"You all remember that battle?" Vigorous noddings from every head. "And you know my ship was late getting there?" More nods. "All round us, as we sailed in, there were signs of a Spanish defeat, wreckage, dead men, disaster. What day of the week was that?"

"Sunday!" shouted the audience as one boy.

. . .

"YES, Sunday morning; and we always have prayers on the Admiral's ship Sunday morning. The little reading desk, or pulpit, with the cross carved on the top of it, was still standing on deck. We had gone into battle so hastily that no one had time to put the desk away. It was a little thing, easily moved about. So we sailed along, and there was death and destruction on the face of the waters. And the battle was won. But among the dead things and the burning things that floated on the water we saw a man swimming. He was a Spanish sailor, one of our enemies. He was making a struggle for his life, but there was nothing near enough for him to cling to, and each stroke he made was fainter than the last. The shore was a long way off. According to the rules of war, we had no time to save his life; besides, he was our enemy."

The room was very still; every eye was fixed on the Admiral.

"Some of us on that side of the ship," he continued, "watched the man curiously, wondering how long he would hold out. Then all of a sudden one of our sailors picked up that little pulpit and pitched it over the side of the ship into the sea. 'Here, friend,' he cried, 'cling to that! Cling to the cross, and it'll take you safe to shore!'

. . .

"OF course the Spaniard couldn't understand those English words. but the action was unmistakable; and the last we saw of the poor fellow he was clinging to the pulpit with its cross moving toward the shore. That's the kind of American you want to be, boys—the kind that sailor was aboard my ship."

Then they all stood up in the settlement parlor and sang "America" till the ceiling trembled.

. . .

THE Children's Pulpit has on it the cross and from it we want the Juniors to learn on Sunday, July 3, to celebrate on Monday, July 4. Have you any offering to make to your country? How are you going to celebrate? How would it do to get all your playmates together and elect one to read aloud the Declaration of Independence? Then tell the Admiral Sampson story. And then ask how many would be willing to try to save an enemy? And then and there find out how many are willing to use the Children's Pulpit to help save some boy or girl who through sin is drifting to death? What next? All resolve to be good Christians and good citizens. Then one and all sing "America," and close with three cheers for the Fourth.

* Pastor First Ref'd Ch., Brooklyn, N.Y. TEXT: "On the fourth day." Num. 7:30.

The Busy Bowery Mission

By Superintendent John G. Hallimond

NOTWITHSTANDING the great loss sustained by the Bowery Mission in the death of Dr. Klopsch, the work has been prosecuted with unabated zeal, and, thanks to the splendid appointments of the new premises, with greater effectiveness than ever.

Many CHRISTIAN HERALD readers have, since its opening, visited the new mission at 227 Bowery, and have seen for themselves the handsome, spacious, and serviceable plant, placed at the disposal of the workers by the wisdom and foresight of the late lamented president. They have also witnessed the remarkable scenes of religious earnestness and fervor that take place at the nightly meetings of the Mission.

The "Brotherhood," which is composed of newly converted men, and which meets every evening at seven o'clock in the Brotherhood room, march to their reserved seats in the front of the auditorium just as the meeting is about to commence. Sometimes they enter to the accompaniment of a processional hymn like "Onward, Christian Soldiers," and their hour's exercise of prayer and song in the "upper room" generally sends them to their places full of fire and eagerness for the evening service.

There is never a meeting held without precious souls being gathered into the kingdom. During the last few months, some remarkable cases of conversion have taken place.

The preaching at the evening meetings is such as probably no other religious institution in the world is blessed with. Ministers from all the evangelical denominations within a fifty-mile radius of the city gladly give their services and very often bring helpers with them. On a recent evening, Dr. Wallace MacMullen, of the Madison Avenue M. E. Church, brought with him the organist and the splendid choir of singers for which that church is so well renowned. Chaplain Knox, of Columbia University, was accompanied by a choir of forty students, who gave the Bowery men a rare musical treat. Many of the Young People's Societies have also visited the Mission, and taken part in the proceedings, so that the work at the evening meetings is in a state of perpetual "revival."

The Free Labor Bureau is continually at work during the summer months, getting men out of the crowded city, into country places. During the last twenty-eight months, eight thousand and forty-two positions have been found for men, by far the greater portion of them being permanent positions at a living wage.

The Medical Department, under Dr. Charles Forbes of Columbia University, has been a great success. Several men have been treated for physical diseases of various kinds, and have received at the hands of Dr. Forbes not only careful and skilful medical attention, but the soundest and most loving kind of spiritual help.

During the coming months, the readers of THE CHRISTIAN HERALD will be told of many of the most interesting incidents that are occurring in connection with the Bowery Mission, and to those who can make it possible to come and see the work personally an affectionate invitation is given to visit this busy corner of God's harvest field.

NOTICE!

Mr. John C. Earl is no longer connected with THE CHRISTIAN HERALD nor with The Bowery Mission. All communications intended for The Bowery Mission should be addressed: THE BOWERY MISSION, care of THE CHRISTIAN HERALD, Bible House, New York City.

General View of Our Children's Home at Mont-Lawn, Founded by Dr. Klopsch, Showing the Beautiful Chapel and Two of the Dormito

Mont-Lawn's Gates Are Wide Ope

Little Waifs on the Street

JUNE 25 witnessed the beginning of the sixteenth summer of our beautiful Children's Home at Mont-Lawn, Nyack-on-the-Hudson. For weeks past, workers have been preparing for the coming of the children, so that when the first detachment of wee lads and lasses of the tenements arrived, they would find the "Children's Paradise" as attractive as ever.

Dr. Klopsch's spirit and influence will continue to dominate at Mont-Lawn, although our little guests will sadly miss his smiling face and his cheerful voice. They will miss him in the chapel service, in their playtime on the big lawn and in Fort Plenty, the great open-air dining room, where he used to stand by and watch them with enjoyment as they ate with keen appetites the wholesome food set before them.

Friends who have been with Dr. Klopsch in the work ever since its beginning will continue it just as it was while he lived and directed it in person. The Children's Home has its own Board of Trustees and as its president, Dr. Klopsch's co-worker, Mr. G. H. Sandison, managing editor of THE CHRISTIAN HERALD, who was one of the original founders and incorporators and who has been associated with Dr. Klopsch in the management of the Home for sixteen years, ever since the day it opened. With him on the Board of Trustees is Mr. J. A. Belford, of THE CHRISTIAN HERALD, who has also been in the Mont-Lawn work for many years, and several others. All were co-workers with Dr. Klopsch and under their direction the Home will continue to be conducted in all respects as in the past. THE CHRISTIAN HERALD'S paternal relation to this benevolence will continue. This explanation is due to our readers.

There is probably no other benevolence of the kind that has so firm a hold upon the hearts of the people as Mont-Lawn. Their letters endorsing their loving gifts in aid of the work attest this. We quote from a few:

"May God open the hearts of many of his followers to help along the good work," writes "One Who Loves the Children," Brooklyn, N. Y. ($1.) "Enclosed find my annual subscription to the work at Mont-Lawn" ($21), writes Mrs. G. S. D., Montclair, N. J. "I had the pleasure last summer of seeing one of the parties of children start from the Bible House under the care of Dr. Klopsch and I am very glad to have had a glimpse of that good and noble man before he was called home. His work has been an inspiration to me." "Our daughter L—— was always interested in the Home," writes Mrs. H. H. R., Napierville, Ill. ($3). "She has been taken to her heavenly home, and I know she would be pleased to have me send this contribution." Miss C. B., of Queen City, Mo., writes: "Enclosed find draft for $21 to endow a cot for the season in memory of J. C. and J. S. Brenizer. They were deeply interested in the work and showed their interest in help while living. Now after their last roll-call has been answered this is sent in memory of them and their work by their daughter." "I wish this might be ten times as much," writes Mrs. S. B., Jennings, La. ($1). "My prayers are that God's blessings may rest upon the dear little children." Mrs. R. B. R., Hamlet, Neb. ($3), says: "May it make some dear child's life a little brighter." The Philathea Class, First Baptist Church, Tarrytown, N. Y., sends $21 through Miss Lawrence, treasurer, to endow a cot for the season. "The work for the children there," says the writer, "seems so nearly ideal." The Junior C. E. Society, Presbyterian Church, Poughkeepsie, sends $2 for the Fresh Air Fund. "Last year," writes Mabel L. W., of Lansingburgh, N. Y., "I paid for keeping a cot for the season. This year, my father joins me in sending $21 to keep the cot in memory of Eugene Stanley Wallace. I hope the children who occupy it will have a very happy time and receive much benefit from the outing." E. C. G., Poughkeepsie, N. Y., sends $22.56 for the support of the "Daisy Cot" he has supported hitherto at Mont-Lawn, and adds: "I would like to have it in memory of Dr. Klopsch this year. I enclose the names of the friends who have contributed: Mrs. Hugh T. Lawrence, Mrs. Rowland Haynes, Charlotte Van Winkler, Dr. Cook, E. J. Gill, C. B. Gill, Mrs. Denee, and Mrs. E. C. Gill. . . . I feel that I have lost a personal friend in Dr. Klopsch, but God will still bless Mont-Lawn, I am sure." M. P. B., Brooklyn, N. Y. ($21), writes: "For the endowment of a little bed at Mont-La... Kindly accept the gift in His name who said 'St... little children to come unto me.' May God's b... ing rest on the little ones." Mrs. A. M. N. send... "to help make some child's life a little bright..." The Willing Workers' Society of Cestos, O... through Mrs. Nellie Evins, president, sends $3... the benefit of the tenement children. With this... also sends a gift of pretty garments, under... ments, ribbons and kerchief for the little folks. "I... hope this will give two dear little ones a happy ... at Mont-Lawn this summer," writes S. W. M., S... mit Bridge, Bermuda ($6). A Friend, Perry, O... ($6), writes: "This is for the outing of two l... girls who need it badly. I do hope they will enj... to the full, for I have had to sacrifice in order to... it. I wish it were three times as much." F... Mrs. R. M. P., Eddyville, Ia. ($50), comes ... beautiful wish: "I hope the Lord's blessing ... go with it in helping the little ones." Most to... ing of all is a note from a reader in Reading, M... which says: "I enclose a money order for $5 for ... Mont-Lawn Home. It belonged to my boy who ... drowned, so I give it for the benefit of the child ... I hope God will raise up some one to carry on ... work and spread abroad the love of a warm h... as Dr. Klopsch has done."

A large gathering of the friends of our Fresh-... work is expected at Mont-Lawn on the Fourth ... July. Independence Day is always a red-letter ... at our Children's Home and the coming Fourth ... be no exception. There will be the usual patri... exercises, including the raising and salu... of the flag, the children's drill on the ... lawn, the service in the beautiful Childr... Temple; then the great patriotic gathe... on the lawn, when a number of notable ... ple will speak. The addresses will be ... lowed by vocal and instrumental music ... children's games.

Every "Fourth" for fifteen years, ... Klopsch conducted the patriotic celebrat... at our Children's Home. His last resti... place is in Sleepy Hollow Cemetery, ... Tarrytown, N. Y., on the sloping east ... bank of the Hudson River, at a spot wh... overlooks Mont-Lawn, the Summer Home ... founded for the tenement children. It ... the best-loved of his many benevolences, ... his whole heart went out to the little on... It was he who, delighted with the wo... named it "The Children's Paradise." ... songs he loved will be sung at the com... celebration and his memory will be hono... by the little guests.

This year there is an unusually la... number of appeals in behalf of hundreds ... little ones whom we are asked to take ... Mont-Lawn. These are children of the v... poorest families, from tenement homes, ... their wan, pinched faces plead with ... strongly. Some of them have never e... spent a day in the country, and know no... ing of the heart joy of the child that i... little brother or sister of the birds, ... flowers, the bees and everything that li... outdoors. Poor little creatures! A ... days' outing in Mont-Lawn would be to th... like a visit to Paradise.

All contributions for the Fresh-Air W... of the Children's Home should be addres... to THE CHRISTIAN HERALD, 92 Bible Hou... New York, which will acknowledge ev... gift in its columns. We would ask our re... ers to send us the names of any friends w... might become interested in the Mont-La... work, to whom we would send a little descr... tive booklet.

Two Plucky Boys from Oklahoma

PARENTS and instructors often talk at educational conventions of the need of teaching the children self-reliance and to think and act for themselves, but it is doubtful if many of them would have the courage to send two boys, one of ten, the other of six years, on a journey of two thousand miles on pony back, where they had to depend on themselves to get safely through, over strange roads among strange people. This, however, was the case with the two plucky Abernathy boys who rode alone from Oklahoma to New York City, to take part in the parade to greet Colonel Roosevelt. Their father, a breezy Westerner, is a great admirer of the ex-president, and he came to New York by train. He went to meet his sons at Trenton, N. J. The two boys have attracted great attention in New York. They called on the Mayor and then saw all the sights of the metropolis and also had a day at Coney Island. Their pictures were familiar to the public, and crowds surrounded them wherever they went. A place was assigned them in the Roosevelt home-coming celebration.

ROOSEVELT WELCOMED HOME

Mayor Gaynor and Theodore Roosevelt

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Col. Roosevelt and Mayor Gaynor Starting in the Parade

Photo American Press Association

Col. Roosevelt and Captain *Kaiserin Augusta*

COLONEL ROOSEVELT has had many "strenuous" days in his public career, to use his favorite word, but it is doubtful if any were more strenuous than the twenty-four hours following his return to America after a year and a quarter abroad. The welcome he received was enthusiastic and spontaneous beyond his own expectations and those of the committee which had arranged the plans for the river and land parade. The people themselves, of all classes, took the reception in hand and made it a success by sheer force of numbers. Thousands greeted him from steamer, tug and launch as he came up the bay, and hundreds of thousands shouted themselves hoarse as he made his triumphal progress to Fifty-ninth Street. One hundred thousand were massed in Battery Park.

It was just fifteen months ago that Colonel Roosevelt packed up his equipment and started for Africa to hunt lions. It may be said that there were more lions in Africa then than there are now. He got a good "send off," friends from many States gathering at the dock; but no one dreamed of such a welcome as was accorded the returning hunter and traveler and lecturer.

It was about 6.40 when the *Kaiserin Augusta's* hull showed up through the mist of the morning off Sandy Hook. The German liner was a mass of bunting from stem to stern in honor of the occasion. Crash went the first gun of the presidential salute from the side of the cruiser *Charleston*. As the ship steamed up the bay the *Charleston* and five torpedo boats followed as escort. Fort Wadsworth took up the noisy welcome and shook the hills of Staten Island with twenty-one thunderous salutes.

The revenue cutter *Manhattan* was alongside as the *Kaiserin Augusta* stopped at quarantine, and William Loeb, Colonel Roosevelt's former secretary, Senator Lodge, Congressman Longworth, and representatives of Governor Hughes and President Taft came over the side to welcome the Colonel. A few minutes later the trim *Androscoggin*, bearing the official committee, steamed alongside, a gangplank was swung across, and Cornelius Vanderbilt and Mayor Gaynor extended the official welcome. Colonel Roosevelt crossed to the *Androscoggin*, where a reception was held. The committee which met him on board was composed of distinguished governors, senators, leaders in both parties and men who fought side by side with Roosevelt in the war with Spain.

The old expression of "de-lighted!" did not drop from his lips so frequently as of yore. "Fine!" and "That's fine!" seemed to have taken its place as favorites in his speech. Meanwhile the water parade had started up the North River. Two revenue steamers led; then came the saucy gunboat *Dolphin;* next came the *South Carolina*, followed in turn by torpedo boats and patrol boats. The *Androscoggin* with the Colonel on the bridge came next, and close behind the *Manhattan*, bearing the Roosevelt family and intimate friends. Behind stretched an interminable line of yachts, tugs, and excursion boats, all with every stitch of bunting displayed, and tooting their whistles until coherent speech on the part of the passengers was out of the question.

The parade went up as far as Fourteenth Street by docks black with people, their voices coming out to the Colonel in one great confused roar. The line turned and went back to the Battery and there Colonel Roosevelt got a true idea of what the day was to be, and for a moment his emotion overcame him, and taking off his glasses he was seen to wipe them vigorously.

Through the tumult could be heard the band of the "Dandy Seventh" playing "Home, Sweet Home." At 10.36 he stepped on American soil once more and was hurried to the grandstand, where Mayor Gaynor in his welcome said that Colonel Roosevelt had been an exponent of American principles. Colonel Roosevelt in reply said he was made "proud and humble" by the greeting he had received. He had enjoyed himself, but was more than glad to get back home among the people he loved. Then he entered his carriage for the parade uptown. It was noticed that he had changed but little, except as his face was bronzed by the African sun. He seemed, if anything, stronger and more muscular than when he sailed away.

As a guard of honor there were over a hundred and forty Rough Riders. All were in the familiar khaki and rode as if horse and man were one. Broadway was a mass of flags, and banked with cheering people. The procession turned to the left at the beginning of Fifth Avenue to go up that famous thoroughfare.

On they went up Fifth Avenue, Mr. Roosevelt beaming with pleasure one moment at the cordiality of his reception and the next looking with amazement at the throngs of people packed in every side street, and filling the windows of the skyscrapers above his head.

At the Plaza at the lower end of Central Park, the parade ended. Jumping from the carriage the Colonel strode over to the Rough Riders drawn up before the Sherman statue. He shook hands with every one, called them by their first names, and expressed his appreciation of their coming.

Next he turned to greet the Spanish War veterans. They gave him a book of handsomely bound resolutions, and as he turned to his carriage the veterans cheered him as their "next commander-in-chief," and he responded with a wave of his hand.

"Roosevelt luck," which has become proverbial, was with the Colonel through the day. A blue sky was overhead and the storm held off until he was under cover, and the rain stopped again before he reached Oyster Bay.

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Roosevelt Acknowledging Salutes from the Boat

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Col. Roosevelt and Mayor Gaynor at the Battery

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

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THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N.Y.City; Theodore Waters, Secretary, Bible House, N.Y.City.

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The Right Use of National Power

THIS journal has been a consistent advocate of the principle that the influence of a powerful nation, to be rightly used, should be found on the side of peace and international helpfulness. The worst use to which any nation can put its citizens is to use them as food for powder; the most offensive way it can utilize its strength is in the oppression of its weaker neighbors. This policy, we are pleased to note, has found an able and practical exponent in our Secretary of State. In an address before the students of the University of Pennsylvania, Mr. Knox, speaking of the spirit and purpose of American diplomacy, used this very significant language:

> If this government can help to upbuild its neighbors and promote the thought that the capital of the more advanced nations of the world would be better employed in assisting the peaceful development of those more backward, than in financing wars, it is such a deviation from traditions as the American people will approve.

This is good Christian doctrine, and we believe it will meet the approval of all right-thinking Americans as a dignified and accurate statement of the national attitude. If it be a "deviation from tradition," then it is time we "trekked" as far away as possible from the policy that involves a nation in selfish aggressions and needless wars. But the Secretary went even further. American diplomacy had ushered in the modern era of arbitration. Twenty republics look to our example. "We have reached a point," he said,

> where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as vital as that now subsisting between the component parts of a single State; when the strong shall universally help the weak; when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. . . That day will be the millennium, of course.

Truly, we are making progress, when the Secretary of State of this Republic openly proclaims such sentiments. Critics and political wiseacres may smile and say that the picture is visionary; but we accept the Secretary's presentment as a sign of the times, and a glimpse of that coming day for whose dawning every true man and woman sincerely hopes.

Mont-Lawn's Little Guests

IF any of our readers would wish to see what has been felicitously described as "a section of heaven let down to earth," we would invite them to visit our Children's Home at Mont-Lawn, which opens this week. This beautiful benevolence, which Dr. Louis Klopsch founded, and which he fostered with all the loving care of his sympathetic heart and skilful brain, is now in its sixteenth season. It has good friends all over the country who unite in declaring that among their many charities, there is none that gives so much pleasure and blessing as this, which deals with the little ones—"the least of these." Only the poorest children are taken, those who have no hope of getting a fresh-air outing from any other quarter. Already the applications are crowding in upon us thick and fast. There is no surer or better way of making your own summer pleasant and profitable, both spiritually and physically, than by providing a holiday for one of these little city waifs. Try it. No gift to this beautiful charity, however small, can come amiss at this season, when it may be the means of giving one poor little soul a few days' pure pleasure and of physically strengthening some weakling of the tenements and alleys.

"The Reproach of the Church"

THIS was the striking phrase employed by Mr. John R. Mott of New York, chairman of the Committee on Gospel Propagation, in addressing the International Missionary Conference in Edinburgh shortly after the opening session of that body. The Church, he proclaimed, needs energizing to carry on its great work of presenting the Gospel to all the non-Christian world. Its present opportunity is the greatest it has ever known; the field is more widely open and urgently waiting than at any previous time. If the Church neglects to grasp the opportunity, it will weaken its power and influence, and greatly impair the confidence of the coming generation. Its neglect of past opportunities constitutes "the reproach of the Church." Those who best understand the situation will hardly regard this criticism as overdrawn. In the first place, as Mr. Mott showed, the Church has been delinquent in the application of proper methods. In many mission fields there has been no unified movement, but a series of competitive efforts which resulted in waste of power. How different would have been the record, had the Christian forces been a solid, harmonious unit, instead of operating as rivals! Why should we ever give to the non-Christian races the impression of an army divided against itself? The need of the hour is an immediate increase of workers and a solid unity of action. No diversity of petty interests must be permitted to weaken the battle-front. Mr. Mott's plea for a unification of plans and forces is businesslike, timely and convincing and should be heeded. In no other way can we hope to win.

What Kind of a Celebration?

THERE is a strong movement in many of our cities to have what is called a "safe and sane" celebration of the Fourth of July, the idea being to reduce if not to eliminate altogether the large number of accidents which have marked the day in the last few years and have brought sorrow to the hearts of hundreds of parents. Every hospital at present prepares for the anniversary of the nation's natal day as if a battle were to be fought in the vicinity, and the doctors and nurses prepare a large store of antiseptic dressings, most of which are called into use. The reports of the maimed and killed fill pages in the newspapers and are the chief asset in the propaganda for some modification of present-day customs of celebrating.

It would seem, however, that a large number of the committees which are making commendable arrangements for a safe style of celebrating are also forgetting that they ever were young. In other words, they are preparing programmes for "grown-ups." Programmes largely literary will not appeal strongly to active boys and girls. The celebration of the Fourth, if it is intended for any one, is intended for the boys and girls; but if fireworks are to be used they should be set off by people who have arrived at an age of discretion. Why not return to the customs of a generation ago, where the parade was a great feature, not only a military parade of volunteer defenders of the nation, but also one in which floats of historic events of the "days which tried men's souls" are shown?

Athletic contests should be arranged, where the boys can show their prowess. The literary exercises should consist of the reading of the Declaration of Independence and an oration out of doors if possible, by some one who knows the history of the country and takes a just pride in the valor of the patriots of the colonies and does not deprecate patriotism of the same kind in 1910. There should be as many bands as the place can afford.

Let us be "safe and sane" by all means, but also let us make it a happy day for the youngsters.

His Missionary Substitutes

ON June 14, the following letter was received in THE CHRISTIAN HERALD offices, Bible House, New York:

> *Dear Editor:* We desire to support two evangelists and one Bible-woman for one year, and would like to hear from and to correspond with them. I enclose envelope for receipt. I have marked the place on your list where the workers are located—Ongole, India. (Signed) W. H. G., Boston, Mass.

Accompanying the letter was a list of foreign mission stations at which missionaries of various Protestant denominations are now laboring, each of whom has urgent need of native workers as preachers, teachers, evangelists, Bible-women, matrons, and general helpers in the spiritual work. Considerably over one hundred native workers of the class named are now engaged in various foreign fields, being supported direct by readers of THE CHRISTIAN HERALD.

On the same day on which Mr. G.'s letter was received, containing $75, a check for that amount was forwarded to Rev. James M. Baker, Baptist Missionary, Ongole, Guntur District, South India, with instructions to apply the money to the support of two native evangelists and one native Bible-woman, the remittance being intended for their support for the coming year. Thus within twenty-four hours aft the receipt of the letter from our Boston reader, a the necessary steps had been taken by THE CHRI TIAN HERALD to meet the wishes of the patron, a the money was on its way which would put thr consecrated workers in the field fully commission as his substitutes in winning souls for Christ heathen India. They will be put in mail commun cation with their American patron and supporte This is the direct and simple method which is pu sued by this journal in dealing with its readers in matters relating to missionary work at home a abroad.

Prayer and the Prize-fight

GREENSBORO, GA

DEAR CHRISTIAN HERALD: Remember, we are counting the prayers of God's people to prevent that brutal and wick prize-fight that has been planned to take place in Californ the Fourth of July. M. ROBINSON

Christian people in every part of the Union ha been praying for weeks that the plans for disgra ing the State of California on the nation's holid might be frustrated. Their prayers have been wo derfully answered. Governor Gillett on June directed the Attorney-General of the State, Jud U. S. Webb, to take the necessary steps to stay t fight. Various statements are given by way explaining the Governor's action. One of these that the Governor feared that holding the brut contest in his State might defeat San Francisc hopes of getting the Panama Exposition in 191 Politicians and others may explain it as they wi but the incontrovertible fact remains that the gre national religious protest and the earnest praye of millions of God's people, that this shame mig be averted, have been signally answered. W shall say, too, that it is not a mighty and convinci answer to prayer, that could thus block the schem of the men who proposed to flood the country wi demoralizing moving picture shows which, becau of their number, would have been capable of doi a thousand-fold more damage than the fight itsel

General Notes

—THE *National Geographic Magazine* records the discov in Arizona of a vast coal field, not previously known, "wh probably contains a tonnage equal to all the coal mined in t United States since the discovery of the first coal mine."

—QUEEN MARY of England is said to be a thrifty and e nomical housewife, a great lover of children, given to bene lence and philanthropy, a strong adherent to the formalit of court etiquette, and a lover of the proprieties in the strict sense.

—THE PRESBYTERIAN General Assembly has put itself record as holding that wealth is a trust from God to be held administered for the good of our fellow men. This is wl THE CHRISTIAN HERALD has publicly taught for many yea We are glad to see it officially advocated by so influential body. It should be adopted by all the churches of Christend as it is sound Christian doctrine.

—THERE HAVE BEEN banks of deposit for several centuri but the first so-called "savings bank," as far as known, v that established in the village of Ruthwell, near Dumfries, Sc land, in 1810, by the Rev. Henry Duncan, the parish minist the centenary of which notable event has just been celebrat Banks of the same type, on a small scale, had been c ducted in several localities on the Continent nearly fifty ye before, and two in England, but in the latter cases they w limited local experiments, to encourage the poor to lay by fo "rainy day," and they gave a small bonus at the year's end.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Hamilton's Memorable Flight

ON the 13th day of June, Charles K. Hamilton, a small red-haired aeronaut, flew to Philadelphia and back, winning a prize of $10,000 ffered by the New York *Times* and the Philadelphia *ublic Ledger*. He left Governor's Island at 7.30 .M. and flew straight as an arrow and easily as a ird to Philadelphia, a distance of eighty-eight miles, eaching that city at 9.28. He bore a message from overnor Hughes to Governor Stuart and from layor Gaynor to Mayor Reyburn. Governor Stuart received the aviator, saying he felt very proud o welcome the first flying man. He began his reurn flight from Philadelphia at 11.30 A.M., and ew two-thirds of the distance to New York at a ecord speed, when his engine got out of gear and he as compelled to descend at South Amboy, N. J. le thought he was making his landing in a green ieadow, but it proved to be a swamp full of soft rass. The grass got tangled in his biplane, porons of which were broken, and the trip ould have been given up as a failure ad it not been for the man's wonderful ill and resourcefulness. He floundered rough the mud to the nearest telehone, and calling up Governor's Island e said to his wife, "I am O. K., but I m down here in a swamp near nowhere. ell Glenn Curtiss I want to talk to im." To Curtiss he said, "Glenn, I eed a propeller. Can you rush me a ew one over somehow?" At five o'clock urtiss and two friends reached the tranded man with a propeller, which as installed, and a crowd of neighbors ho had gathered lifted the flying maine up on their shoulders and carried some distance through the deep mud o a road from which the man ascended t 6.20 P.M., and nineteen minutes later e rested on the sands of Governor's sland. His outbound trip took an hour nd fifty-one minutes, his return trip n hour and thirty-six minutes of actual ying. He had made the hundred and eventy-two miles at an average of fty miles an hour. This flight of Hamton's was no chance feat of an adventurer, but was the result of almost a fetime of experience in aviation. It said that when he was eight years of ge he attempted flight from the roof of barn, using his mother's best parasol s a parachute. He then built a kite hich carried him a hundred feet in the ir, frightening his father and mother lmost to death. In 1906 he practised ith a carrying kite which Israel Ludw had made, undertaking forty ascenons from Riverside Drive over the ludson. During one of the trips he ell into the water and would have rowned had he not been such a good wimmer. In many of the States of the nion, in Mexico, and in Japan, he has een one of the most daring and successul aeronauts. His heroic mastery of he air was equaled by his wonderful luck and energy, which dragged victory out of the jaws of defeat in the ersey swamp. This memorable flight as attracted the attention and admiraon of the civilized world. It looks as hough the days of practical aviation ere just at hand. In 1773 it took a tage coach two days to go from New ork to Philadelphia; in 1840 the first ailway train made the trip in seven ours; the fastest train to-day between he cities takes two hours; Hamilton's me in his airship between the cities was one hour nd fifty-one minutes. The whole system of aviaon is man's imitation of God's wisdom as manisted in the flight of birds through the air.

Doth the hawk fly by thy wisdom, and stretch her wings toward he south? Doth the eagle mount up at thy command, and make er nest on high? (Job 39:26, 27.)

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Hamilton in His Great Flight from New York to Philadelphia

uvenile Dentistry

A singular benevolence was lately promised to he city of Boston. Thomas A. Forsyth, a wealthy esident, proposes to give $2,000,000 to care for the eeth of the children. He plans to give every child, rom the time of its first tooth until it shall arrive t the age of sixteen, the best dental service possible, ithout any charge. His purpose is to construct a uilding, equipped with every appliance known to odern dentistry and manned by a corps of dentists, ho will render the best professional service to be ound in the country. Care of children's teeth has much to do with their health and comfort, and such a foundation as Mr. Forsyth is asking the Legislature in his State to allow is a charity in completest harmony with the spirit of Christ, who loved the children and commanded his followers to care for them. All such ministry to the little ones is a like service rendered to the divine Master.

And whoso shall receive one such little child in my name receiveth me. (Matt. 18:5.)

Grafting an Eye

The other day Mamie Ost entered the Flower Hospital in New York with an injured eye. Dr. Royal S. Copeland, dean of the faculty of the hospital, found that it would be necessary to remove the injured eye to save the sight of the other. There was in the hospital at the same time a Chinese patient named Sing Long, the cornea of whose left eye had become blind through an infection. Dr. Copeland determined to try an operation of Von Hippel, a German scientist, who had successfully transplanted the cornea of a rabbit's eye to a human eye. Consequently a piece of the woman's eye was transferred to the eye of the Chinaman, and it has been knitted into that organ. The doctor will tear away enough tissue to make a new pupil, and it looks now as though the operation will be a complete success, and the Chinaman will have his sight restored. The Saviour in his Sermon on the Mount refers to the physical eye as the organ of human vision, and by it illustrates the conscience as the eye of the soul.

The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. (Matt. 6:22, 23.)

Caught Between the Gates

A funeral coach returning from the cemetery was caught between the gates at the foot of the graveyard hill near Haverstraw, N. Y., the other day, and an engine running at fifty miles an hour struck the coach and killed all five of the occupants. The watchman was eating his luncheon in his little cabin when the tinkle of an electric bell warned him of an approaching train. Mechanically he pulled the lever that set the heavily balanced gates in motion. The coach had crossed the first of two tracks and the descending gates held it a prisoner on the rails, while the terrified occupants sat paralyzed, gazing at the rushing locomotive. The driver lashed his horses in a futile attempt to force the vehicle from the track. Fragments of splintered wood and mutilated shreds of humanity were found far and near. Mrs. E. V. Seifred, who was returning from the burial of her father, was found beside her husband fifty yards down the track. Twenty yards nearer lay William Bebe, the driver, the son of a wealthy livery man. The Rev. A. Romath, pastor of the New City M. E. Church, was also killed, and Mrs. Perry Kesler was so badly injured that she died that night. With every human precaution there are dangers and deaths, especially connected with the railroads, but the accidents are increased lamentably when there is any lack of human precaution. What a fearful responsibility the watchman has! We are all spiritual watchmen and are responsible in a large measure for the life or death of the souls of our fellow men. The apostle thus refers to this responsibility:

For they watch for your souls, as they that must give account. (Heb. 13:17.)

Fifty Thousand Turtles

By a telegram from New Orleans it is learned that fifty thousand live diamond-back turtles were shipped from that city recently in a tank car to New York. Mr. B. M. Wichens, who operates one of the largest turtle-breeding plants in the world in Jefferson Parish, across the river from New Orleans, filled the tank car with filtered cistern water and put in the necessary food to supply the creatures during the trip. To fill the large order in so short a time, it was found necessary to resort to artificial incubation, 200,000 eggs being put into warm water for the purpose. Most of the turtles are from three to six months old, the age at which they are most desirable. Each year the demand for sea food seems to increase, until that business has grown to enormous proportions, especially in the civilized portions of the world. The product of river, lake and sea has been standard food from the earliest ages. It was so in the time of our Lord. The disciples he selected were most of them fishermen. When the Saviour met the eleven after his resurrection and was revealing himself to their doubtful minds, he said to them:

Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And he took it, and did eat before them. (Luke 24:41-43.)

Afraid Duck Would Drown

Gerald H. Floss, a lad four years old, living near Montclair, N. J., had a pet duck of which he was very fond. He was not aware that his duck could swim. They were walking together along the banks of the creek when the duck made for the water. Gerald thought sure that his pet would drown, and he started heroically to rescue it from a watery grave. As he ran his foot struck a root and he tumbled with his face in the water and was rapidly drowning. Harold Dickson, who was driving an express wagon, saw the boy motionless and rushed to his aid. By working the child's arms and rolling him on the ground he restored him to consciousness. The first thing the lad said as he came to himself was, "Where is my ducky?" The boy's tenderness and heroism were ideal, but his wisdom was faulty and came near being fatal. We hear people constantly saying it makes no difference what a man believes so long as he is honest in his belief. The boy was honest in the belief that his duck could not swim, but his belief came very near being disastrous to him. It is our duty to obey conscience, but no more than it is to have the conscience regulated by the Word of God. Paul was honest in his belief that he was doing God service in persecuting the Christians, but that honesty did not justify his murderous acts.

And I persecuted this way unto the death, binding and delivering into prisons both men and women. (Acts 22:4.)

THE HOME QUEEN'S REALM

Women in Council

By MARGARET E. SANGSTER

TWO or three very practical questions have been sent me by new friends since last we women met in council. There are points on which I feel myself entirely at a loss, having had no experience to guide me in the circumstances represented. When such points meet my eyes I say, joyfully, "There are numbers of good women who know everything that is to be known on these puzzling subjects," and I hand the matter with confidence down to them. In the first letter published this week:

A Friend Asks Advice

"I wish to join the circle you are forming and become one of the 'Women in Council.' My life is a lonely one and years ago I could not have foreseen what it would be at the present time. Without having the heart of an 'old maid,' I have arrived at spinsterhood. My home is carried on in a sort of joint partnership with a relative who is an old soldier, a veteran of the Civil War. He is married, and his wife keeps house. I came with them not long ago into a new country, a hundred miles from our old home. The understanding was that I was to raise poultry for profit. Since coming here objections of every kind have been made to my doing so. The outbuildings on this farm are not in good repair. I am told that a woman in delicate health cannot properly care for poultry in winter. I wish to pay a debt of nine hundred dollars in five years, and think I ought to be able to do it by raising chickens, selling eggs, etc. Is there any one who can give me information on this subject? I could have bought an incubator a month ago. As it is, I am now paying for the food of a diminutive flock of hens of my own, and am doing the same for a flock that belongs to my relatives. The weather has ruined our fruit crops. If I cannot succeed with poultry I shall not be able to make my semi-annual payments. A. P. C."

. . .

How Shall One Get Out of a Rut?

There are ruts in life's road that sometimes lead, one would think, into Bunyan's Slough of Despond, yet brave hearts manage to maintain their cheer in the midst of trials too hard for words. The revelation given in the following letter is enough to move the compassionate sympathy of every reader. Listen to this life story:

"I want to get out of a rut, and raise my children for God. I am one of the sisters with whom fate has gone hard. After living with my husband sixteen years and becoming the mother of nine children, with a tenth in prospect, my husband one morning mounted his horse and rode away. I expected his return in a fortnight, but at the end of that time heard that he had gone to Old Mexico, with no intention of returning. He had been a kind husband and a devoted father, but everything had gone wrong financially, and he gave up in despair. I have been almost a wreck in mind and body, but now that I am able to think clearly I have determined to forget the past and, as far as I can, try to reach a plane of greater elevation. I cannot stay in the rut. From my lonely country home I appeal to the good friends of the Council. Have you words of comfort to me? A. P."

Your children must at least begin to assist in bearing your burdens. Notwithstanding all the trouble you have had to bear, keep on believing that

God's in his heaven, all's right with the world.

. . .

Wanted—More Time to Read

"How is a housekeeper to secure time to read? How much time is she justified in spending in this way? This is one of the questions I send to the Women in Council. With my household cares and sewing I manage to study my Sunday School lesson, to read THE CHRISTIAN HERALD and the daily paper, but I have to read in a hurry and often there are articles that I am compelled to pass by. I wonder if this is a perplexity which Mrs. Sangster can aid me to solve? A. F."

I understand the situation. It is not easy to sit down in the daytime and read a book when the mending basket is full to the overflow, when meals must be cooked, and a house kept in apple-pie order. Still, if you would resolve to take an hour for your very own after the dinner dishes were cleared away in the early afternoon, you would find yourself rested by the reading of a good book, and, if not all at once, by gradual degrees the children would learn that mother was not to be disturbed at that particular time. Sit in your easiest chair and put your feet in another, if need be, and take to yourself the privileges which ought to be a housekeeper's own. Probably others of the sisters will tell you to read in the evening, but by the time night comes I am afraid you are too tired to enter into the spirit of a book.

. . .

My Little Daughter's Hair

"My little daughter of six has a beautiful head of hair. It is soft and thick and hangs three inches below her waist. Friends tell me that I must cut it, if I wish her to have fine hair when she is grown. I am reluctant to do so, if it can be helped. What shall I do?"

This question is passed on for the consideration of mothers.

REVERIE

A drowsy bird has sung his vesper song;
The sunset glow is fading from the sky.
Upon my spirit happy memories throng;
Pensive I sit and muse on days gone by.
To one dear heart I send a wistful sigh—
Come hither, darling, do not long delay.

Maternal Tyranny

MOTHERS do not mean to be despots, yet tl sometimes bear heavily upon the freedom their grown children, while deceiving the selves with the idea that their motives are pure a that they are doing right. For example, a st was sent to the editor of this page the other day which the following incident was related: T eldest son of a family of five children is now a lit beyond forty. The youngest of the group is p thirty. All are self-supporting, and the family in comfortable circumstances. The mother is tremely opposed to the marriage of her eldest s apparently because she wishes to keep him entir to herself. He has been for several years enga to a lovely girl, his means are sufficient for the s port of a home, and the desire of his life is to h a hearth of his own. The mere m tion of his marriage distresses mother so that she can hardly spe and her gloom falls like a weight u her whole domestic circle. This mot is a conscientious Christian woman, her maternal tyranny is by way ruining the lives of her children, an causes her to behave with compl injustice to a son who has reac middle life.

Not long ago, the question was as concerning a household where th are several unmarried daughte women of undoubted charm, "w those Blythe girls had remained s gle?" The answer given by a nei bor was: "In the eyes of their mot they are children still, although t girlhood is long past. She overshad them on every side. She dictates w they shall do, where they shall with whom they shall associate, what they shall wear, precisely as did when they were in their teens. a man happen to call at the house, can never see Lucile, Cornelia Dorothy by herself. He is obliged meet a phalanx of women with M Blythe at their head, and the ordin masculine caller is frightened away once. The mother is tenderly lo yet her selfish and gentle tyranny stood in the way of her daught development. A feather-bed tyra may be in reality as depressing in results as the tyranny of an iron ha

. . .

What to Do and How to Do It

"I waited," said timid woman other day, "alm an hour after I ready to take my leave, because could not muster courage enough rise in the presence of others, say 'g afternoon' to my hostess and get my out of the room." The embarrassm felt by a diffident person, unaccustor to take the initiative in society, i genuine distress. To those who h never felt the pressure of bashfuln crushing them beneath its weight, confusion of the novice seems triv In reality, it is a source of discomf and annoyance that is far from trifli When either man or woman is beset the uncanny trepidation born of ac self-consciousness, he or she is to pitied. What to do and how to do it socially, cov almost the whole field of human intercourse civilization. The best plan to be followed by on the situation of the guest hesitating to take lea is boldly to conquer the impulse of timidity, a without waiting for an opening, a break in the c versation, or a good excuse, simply to say her li farewell word, and depart. Good manners are v simple. Polite conventions of every variety founded upon convenience and common sense.

. . .

Resort to Prayer

"Do tell the mother who is tressed because she must take children to live in town amo bad associations, to kneel down and pray, pray, pr I have spent a whole day in prayer when in troul and God has always answered me. EVA S.

✳ Young People's Societies ✳

The Model Society*

NOBODY would think of manufacturing any article without a pattern—from the dressmaker to the housebuilder. If there is a new invention, it is made after proper measurements, and accurately to fit some recognized need.

At first, such an invention is usually more or less crude and inefficient. Little by little, if it is really founded upon a legitimate want, it approaches perfection. At last, it may become adapted exactly to its purpose. Then it is a model for others, and those others must resemble it in every detail.

Thus also with the mind and the spirit. We must have ideals. Each has one, whether he knows it or not.

The boy's imagination may be captured by some swaggering profligate, whose fashionable clothes and confident air give him a meretricious consequence. Insensibly the boy cherishes the picture, and unless some gracious counter influence intervenes, he becomes, in the expressive slang phrase, a "cheap sport"—contemptible in the eyes of right-thinking people and offensive to God.

The girl sees some shallow young woman, decked in tawdry finery, perhaps talking and laughing loudly. The ignorant child resolves that she will dress and act in the same way as soon as she is old enough.

Or some noble and dignified person may lay his impress upon the child-mind when the mood of that sensitive film is just right—and, lo! a whole life will be transformed.

Generally the ideal which we cherish in our minds, consciously or unconsciously, is derived piecemeal from our environment—a little borrowed from this source, a little from that.

Says Mozley, the great English preacher: "Take an ordinary man of the world—what he thinks and what he does, his whole standard of duty, is taken from the society in which he lives. It is a borrowed standard. He is as good as other people are; he does, in the way of duty, what is generally considered proper and becoming among those with whom his lot is cast. But there are those who stand out from among the crowd which reflects merely the atmosphere of feeling around it, with an impress upon them which betokens a heavenly birth. How has the person become possessed of it? Has he brought it from the society around him? That cannot be, because it is wholly different from that of the world around him. It is not borrowed. It is the individual's own. It rises up from some fount within—it is a creation of which a certain text says: 'We know not whence it cometh.'"

For it is "born of the Spirit."

The great characteristic of Christ is perhaps his life-giving power.

There are degrees of life. Some people seem to be full of it. Others seem to have little. Christ came, he says, that we, who perhaps have a little life, might have it "more abundantly."

The individual soon shows how much life he has, and reveals its source. Equally the society soon shows its vitality or its lack. If it grows, if it elevates the character of its members, if it becomes a life-giving force in the community, you know that it is of Christ, and that it is modeled upon his instructions. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

If it does not grow, if its members are worldly, unfaithful, uninterested in the things of the kingdom, if it is a nentity in the community, it is not of Christ.

And recollect that each member of our society is a representative. You bear its good name in your keeping, "whether it be of Christ or no." It will be judged by your behavior.

Christian Endeavor Topic for Sunday, July 10, TEXT: 1. Cor. 12 : 4-27.

The Christian's Resources*

WE often ask concerning a man, "How much is he worth?"

There are many senses in which this question could be understood, but the one universally accepted refers solely to his property.

It is hard for the average human mind to realize that heavenly property is worth more than earthly; that treasure in heaven far outweighs the gold of all the mines; and that it is nothing for a man to gain the whole world, if his soul is not saved.

Selfishness and covetousness were well weighed by our Saviour. His sermons contained many denunciations of them. We are told to give without stint; to take no thought for the morrow; and that it is easier for a camel to go through the needle's eye than for a rich man to enter into the kingdom of God.

All this was said largely because Christ wished men to realize the futility and meanness of all earthly possessions compared with the glory and grandeur of the infinite wealth of heaven, and the spiritual blessings bestowed by the Most High. "All things are yours," says the inspired apostle in one of his most passionate bursts of eloquence; "life, death, things present and things to come."

He meant, everything that is worth while—the love, faith, hope, set before us in the Gospel; eternity, the white robe, the peace and beauty of heaven; all, all belong to the Christian.

It is true that he has to pay the price. He must run the hard race—he must keep the faith—daily work, patient striving, many discouragements; but what do they matter, when so great a prize lies before him, and he can draw daily for support upon the limitless resources of God's love?

Mrs. Elizabeth Hills Lyman tells of watching in her girlhood with a delirious patient. She was full of fear, but through the long night she supported her courage with Scripture texts. She dates the growth of her highest qualities from that night, when she realized the help that lies in our Bible.

The terrible period of darkness which we call the Middle Ages, including roughly the millennial comprised between the fall of Rome in 476 and the discovery of America in 1492, is generally considered to be an almost unrelieved night. Governments were unstable in every country. Rulers were often robbers and murderers. Learning fled to the cloisters. Education was neglected. It was the most sordid and the least spiritual of ages.

Longfellow, in his lofty poem of "Christus," while recognizing the chaos and horror of that awful period, has shown how through it all ran "a bright, deep stream of Faith, strong enough for all the exigencies of life and death."

Thus, even in this gloomy time, God, as the poet says, revealed his power. Among the mass of corrupt nobles and churchmen shines out now and again some saintly form, like St. Francis or Savonarola, or a pure ruler like Alfred; and he puts into the mouth of one of his chief characters a recognition of God's great leading throughout the years:

> Oh, yes; a tower of strength indeed,
> A present help in all our need.
> A sword and buckler is our God.
> Innocent men have walked unshod
> O'er burning plowshares, and have trod
> Unharmed on serpents in their path,
> And laughed to scorn the devil's wrath.

So from the first days, through the worst that men have known, and up to our very own, the power of our God is made manifest. He can supply all our needs with the endless riches of his grace.

* Topic of the Epworth League for Sunday, July 10. TEXTS: 1. Cor. 3 : 21-23; Eph. 3 : 20.

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The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER TWELVE—*Continued*

CAPTAIN VAN VROOM, discussing with Harry Rutgers the settlement with Batavius, decided that he would not give up the land he had given as a site for the house Batavius was to build for Virginia.

Harry laughed. "I have no doubt," he answered, "that Dieterich has full instruction about the land, in case you refuse it as 'damages' for Virginia's breach of promise. In a month all will be settled." And one morning towards the end of March, Jansen walked into 14 Wall Street as sole master on the premises. He had had a new sign painted, and Katrina walked down town to see it. The simple inscription, "JANSEN VAN VROOM," pleased her very much. She thought she had never seen her husband's name look better.

"But I wish, Katrina, I could have put Arent's name with mine."

Katrina's face grew sad, and with a sigh she answered, "Thou could not. He will marry that English girl."

"What we can not change we must bear. And there is good news from London—Anna Bradley told me so."

Not long after Jansen received his letter from Batavius, Virginia had one from Rose. It was full of affection, but the drop of disappointment was in it. She had not seen Joris. She had sent for him the morning after she landed, and was broken-hearted when told that Squire Settle and Lieutenant Artaveldt had left at daylight for Settlebourne.

Virginia told her mother "it was a very sweet letter," and she tried hard to believe every word of it. But some seed of distrust sprang from reading it. She said to herself: Rose arrived in London at daylight, why did she not send for Joris in the afternoon of that day?

"But Joris will come to me," she mused. "In spite of delays, in spite of everything ill-fortune can do, Joris will come."

About this time the robins began to come oftener, and to dispute the branches on which they would build, and there were other manifest signs that winter was over.

But the crowning joy of this spring was the news full of hope that every ship began to bring from England. The colonists heard that the King was distracted; that, even around the throne, the legality of the Stamp Act was ridiculed and disputed; if he left his palace he was followed by angry crowds shouting "Repeal the Stamp Act!"

New Yorkers heard these and similar reports, and the very streets seemed conscious of the return of prosperity. Men were looking after their long-closed stores, overhauling their ships, repainting their wagons and drays. The women gladly caught the same spirit. They were weary to death of spinning and weaving, and had, besides, that usual womanly spring fever that is only cured by a spring cleaning.

One afternoon Virginia found Madame with all her silver before her—pots and urns, cups and vases.

"Shall I help you, moeder?" asked Virginia.

"Dear one, I would like some help. This morning I was dreaming of Arent. He stood at the bow of the *Manhattan*, and his face was smiling, and his brown hair blowing in the wind, and his ship dancing over the waves like a sea bird. He is coming, Virginia! He is bringing good news! We can begin the spring cleaning as soon as we like."

Katrina was not wrong. On the 18th of May, A.D. 1766, when New York had put on her most beautiful spring weather, Jansen went down to the Van Vroom wharf, and stood there looking eastward with longing eyes. Suddenly he shifted his position, and shielded his eyes from the sun.

"I believe that is the *Manhattan!*" suddenly he cried, with deep emotion. "I know her! I know her! courtesying like a duchess she comes! Flying like a swallow — up and down — up and down! Arent must be at the wheel. He always brings his ship in racing as if a victory she had won."

His heart was full of mingled feelings—gratitude, pride, hope, anxiety, love and longing. He could not let the dear ship out of sight, but he sent messengers far and near with the news; so that when the *Manhattan* came to anchor, it was amid the wildest cheers of welcome. "The Stamp Act repealed!" shouted the crowd on the ship, and the crowd on the wharf took up the joyful cry, and carried it through every street in the city.

And it was impossible for the deputies whom Arent had carried to London to get clear of the crowds. They wanted to know how the Commons received the Memorial of the Colonial Congress.

But Arent took no part in these explanations and assurances. As soon as he had waited upon the Governor with his great news, he went home. Katrina and Virginia were both eagerly watching for him. The mother thought only of her boy, and of his triumph in being the first bringer of good tidings. Virginia, while dearly loving her brother, and heartily joining in the general rejoicing, had her own special hope added.

About the Stamp Act, Arent declined to talk. He said he "was weary of it, and that his father would want to go over the whole ground as soon as he came home." Indeed, Lady Rose, and London life and city, seemed to fill his heart and his memory, and to be the sum of his anticipations.

When his meal was finished he went into the garden, and as he walked amid the sweets of spring and lilac-tide, he seemed to be lost in a happy reverie.

And Virginia had that delicacy of feeling which forbade her to intrude her own hopes or sorrows, if others did not lead the way. No one, however, seemed to remember either her or her lover. Madame's heart was full of Arent and his affairs. Virginia she had always with her.

Her mother entered while she was pondering, and said a little crossly: "Why now art thou looking sad? What is the matter with thee? Here is the tax repealed, and thy brother first with the news of it!"

"Moeder, I am glad for every one to-day. I was only thinking that Arent never once spoke of Joris. I wonder that Rose sent me no letter. I wonder if she has told Joris what she promised me to tell him."

"Thou art right. Why? Why? I will tell thee why. Rose thinks of nothing but Arent. Arent thinks of nothing but Rose. Go and ask thy brother in so many straight words—why?"

So Virginia went into the summer-house and called Arent to her. He came at once, sat by her side, took her hand, and said, "My dear sister!"

"Well, then," she asked, "have you no letter? No word of any kind for me?"

"I have no letter, for when I went to bid Rose good-by the men were waiting at the anchor, and I had not a moment to spare—and Rose had not finished her letter to you."

"I understand. Did she send me no

Continued on next page

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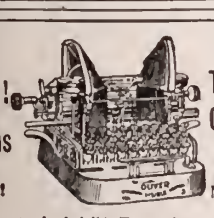

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The Strawberry Handkerchief

Continued from preceding page

message? Had she seen Joris Artaveldt?"

"Yes, indeed! And very impertinent he was to her."

"Are you not saying too much? When did Rose see Joris?"

"Joris and his ridiculous old cousin got back to London the day before repeal. Rose, the dear one, had been watching day and night for him."

"Arent! Day and night——"

"When Joris returned he had Rose's command to attend her at once—and, of course—he did so; though he made unpleasant remarks about being 'very weary with the long, hard drive from Yorkshire.'"

"I dare say he was very tired."

"He need not have told Rose that. Fancy any one being tired when they were asked to see Lady Rose Harley! She looked angelic, I am sure; and she received him in one of their most splendid parlors; but Joris—after all their friendship, too—was quite cold and indifferent. Poor Rose was dashed at once by his behavior, and could scarcely begin her story. I don't see how you could ask her to do it."

"Arent, surely you did not try to prevent her?"

"What was the good of bringing up all that old foolishness?"

"The good? Well, the happiness of two lives."

"He never helped her by a single word of pity, or excuse—just let her go on blaming herself, and clearing you—till she broke down, and began to cry with mortification."

"Did he not say one comforting word?"

"Not one. On the contrary, he told her she had sacrificed your happiness for the King, and even insinuated that she hoped for a reward from the Privy Purse—or some other particular sign of the royal favor. Then Lady Rose became very angry, and told him his abominable pride and temper had nearly killed you, and Joris rose and bowed himself out of the room."

"I am sorry Rose lost her temper. It was unkind to me, for now I know nothing."

"I don't see how you could marry a man with such a temper. Give the impertinent fellow up."

"This impertinent Joris! Do you think he will ever come to New York again?"

"He actually asked me for a passage for his cousin and himself. His cousin I can not bear. Rose, too, considers him tiresome and vulgar, and he is constantly talking, talking. I could not put up with Squire Settle."

"So you refused Joris a passage?"

"I told him I had no room. I made it as polite as I could."

"On the next ship he may come?"

"On the ship that brings the Repeal Act to the Governor, he will come. He said his cousin preferred it, but had been willing to humor his hurry. A prouder bit of human flesh than Joris Artaveldt does not exist."

"Spirit, you mean, Arent?"

"Flesh, too. The way he flings up his head, his quick, short speech, the toss of his velvet cloak, the tilt of his sword, the cock of his beaver, everything he does and says. The fact is, Virginia, he has been ruined by the way Londoners have treated him."

"Others have been spoiled in London, besides Joris. I should not think Rose would like to marry you, if you change much more. You are cruelly selfish, and proud also, Arent."

"I have always had a proud nature."

"Yes, but you were proud of great things—of outriding a big storm—of a quick voyage—of saving life."

"Well, then, I am proud yet of such things."

"Perhaps. But also now, you are proud of titles, of fine dress."

"Come, come, sister, mind your own affairs. Arent knows his chart, he is not going out of his right course. Better it will be for you to go into the house, and help our moeder—meat and drink must be at hand, for a crowd fader may bring home with him."

On the contrary, the Captain brought no one with him but McLeod, and both men were completely worn out.

It was evident Arent had not brought much private comfort to his home. He was so jealous of Rose, that he resented conversation concerning her. It seemed a kind of presumption for even his mother and sister to use her name in common speech, or to speculate about her sayings and doings. He himself hardly named her, but he thought of her continually. Already the lover had begun "to leave father and mother" and cleave to the woman who was to be his wife; and the father and mother, perforce, to teach themselves to take daily life independent of his presence and affection.

So the supper table was happy enough without Arent, and indeed like to be the happier for his absence; since to his mother and sister Arent had expressed the utmost distaste and weariness of the Stamp Act. "And no wonder!" said Katrina apologetically; "he has heard nothing else for four months, shut up in his ship with it, and in London forced to listen to it morning, noon, and night. Sometimes we have been weary of it, Virginia. Yet we must hear about the repeal of the tiresome thing, so I am glad McLeod came home with your fader. After to-night we put it out of hearing—we name it no more. But this night, yes, we will talk of it." So they were hardly seated round the table, before Madame asked, "When did the *Manhattan* reach London, McLeod?"

"Two days after Christmas, Madame; but signs o' Christmas merriment were few, and far between. The King was going crazy wi' anger at our impertinent disobedience to him, which he complained 'Parliament was allowing to go unpunished.' He thought himself insulted by the extremely humiliating conduct of you New Yorkers, and the Boston men no better—not a whit to choose between them—and he considered the surrender o' the stamps to the citizens of New York was such a serious matter that he called Parliament together to consult anent its punishment."

"But what did Parliament do?"

"Quarreled and fought o'er that bit of provoking paper, as if the nation depended on it. Pitt abused Newcastle, insulted Lord Bute, and defied Parliament, telling them they had taxed America without a shadow of right to do so."

To be concluded

An Interesting Life-Story

Marion Harland's Autobiography, the Story of a Long Life (Harper & Bros., New York and London), will be read with much interest, as it is the record of a career that is in many respects wonderful. There are few better known names in American literature. Here we have the author's own description of the dawning of literary aspiration and the long and brilliant career that has followed. Mrs. Terhune has personally known many of the leading public men and women of the last half century and her recollections are delightfully entertaining. Among other things she tells the story of her famous journey to the Holy Land in 1889 as the correspondent of THE CHRISTIAN HERALD, her letters of travel among the "sacred places" having been one of the absorbing features of the paper that year. The *Autobiography* is a handsome volume of 498 pages. Cloth bound, price $2.

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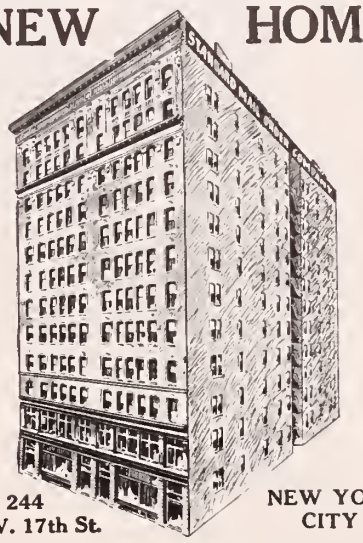

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Feeding on the Words of Jesus*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THE catacombs at Rome were the burial places of the early Christians. They are about five hundred and eighty miles in extent and are said to have contained 6,000,000 bodies. During the persecutions of the Christians under Nero and other Roman emperors, the catacombs were used for hiding places. Under Diocletian the catacombs were crowded with those for whom there was no safety in the face of day. The art of the catacombs is unique and most interesting. Simple designs are etched in the slabs which seal the tombs. Now and then are small chapels where paintings are to be found. All are Bible illustrations, so that the catacombs may be said to be a pictorial Bible in effect.

Basketfuls for Feeding the Multitude

During the last few weeks twenty-six millions of Sunday School scholars have had their souls fed by review of the lessons in Matthew's Gospel from chapters nine to fifteen.

The report given at the World's Sunday School Convention last May divides them into German groups, French groups, English groups, etc., the United States having by far the largest group.

Austro-Hungary	9,448
Belgium	7,751
Bulgaria	2,610
Denmark	97,450
Finland	189,929
France	74,000
Germany	980,000
Greece	208
Holland	214,140
Italy	16,467
Norway	112,386
Portugal	1,614
Russia	71,822
Spain	6,710
Sweden	344,964
Switzerland	130,057
Turkey in Europe	1,171
India	458,945
Persia	4,738
Siam	908
China	73,781
Japan	104,204
Turkey in Asia	45,416
United States	14,203,194
Canada	817,810
Australasia	749,701
Fiji Islands	24,525
Mexico	22,164
South America	63,524
Hawaii	12,101

(It was Dr. Klopsch's estimate that our CHRISTIAN HERALD group contains about one million.)

How the "Baskets" Were Filled

The first basket contained the account of the raising from the dead by Jesus of the twelve-year-old daughter of Jairus. And two blind men had their sight restored by Jesus, and a woman was cured of a sickness which she had endured for twelve years. She was healed by simply touching the garment of Jesus. How has the Sunday School world been fed by this lesson? We have learned of the loving sympathy of Jesus. We no longer fear death, because Jesus has power over it. We are encouraged to ask his help when we are suffering.

A little girl and her papa were on their way home, hand in hand, when the child in her playfulness said: "Now, papa, let's play I am a poor blind girl, and you must let me hold your hand tight, and you must lead me along, and tell me where to step and how to go." So the merry blue eyes were shut tight, and the walk began. "Now step up; now step down; here we go around the corner," and so on until they reached home, when the little one said: "Wasn't it nice, papa? I never peeped once." "But," said her mamma, "didn't you feel afraid you would fall?" With a look of trusting love came the answer: "Oh, no, mamma, I had tight hold of papa's hand, and I knew he would take me safely over the hard places."

Let us have a similar trust in God. Read in Ezek. 33: 22; 40: 1; Luke 1: 66 about the hand of the Lord being with those who trust him.

The second basket contains the lesson about Jesus sending out his twelve apostles by twos to preach the Gospel, and to heal the sick, and to cast out demons. The food we get out of this basket is the encouragement to believe that Jesus may use us as fellow helpers to the truth. He has small errands for children to do, like taking a flower to a sick person, or food to some one who is poor. He has large things for the older people to do to help in making this a better world here and now.

The third basket has in it the lesson about John the Baptist in prison. He would not have been there if he had not bravely rebuked the wickedness of Herod and Herodias. Courage is the food we find in this basket. Let us never stop to measure danger when we have a duty to perform.

John and Charles Wesley were outspoken preachers, and oftentimes their lives were threatened by angry mobs. It was while hiding from such a mob one day that Charles Wesley wrote that matchless hymn, "Jesus, Lover of My Soul."

The fourth basket has in it the lesson about the wicked cities of Chorazin, Bethsaida and Capernaum, whose inhabitants would not become the followers of Jesus though they had often heard his wise teaching, and had seen his wonderful works of healing the lame and blind and sick. This food would seem to be very bitter, but Jesus makes it sweet by telling us that those who will love and serve him shall have sweet peace in their souls. "Come unto me and I will give you rest." The Roman Emperor Augustus heard of a man who was accustomed to sleep all the night through though he had many cares and was heavily burdened with debt. The emperor desired to buy his bed, and when asked why, he replied "that it seemed to him to be some wonderful bed, worth the buying, whereon a man could sleep that was so deeply engaged." But he was mistaken; it was not the bed, but the yoke of Christ that enabled the man to sleep. Worry is what keeps people awake in their beds in the watches of the night. Many suggestions have been offered to induce sleep, but nothing is so soothing as to commune with God.

The fifth basket has in it the lesson about the Sabbath. The Pharisees found fault with Jesus for permitting his disciples to pick off only enough grain to satisfy their hunger as they were passing through the field. They also found fault with Jesus because he healed a man's withered hand on the Sabbath day. Jesus was the Lord of the Sabbath, and he knew better than they how to keep the Sabbath day holy. The food for us in this basket will help us to keep God's Sabbaths in a way that will be pleasing to him.

The sixth basket has in it the lesson about some people who hated Jesus, and wanted to make others think that he was not the Son of God, but the helper of Satan. Do you think there is bitter food in this basket? Jesus has made it sweet, because he has told us about his resurrection from the dead, which would prove him to be the Son of God. And more than this, he has promised that because he rose from the dead, we shall rise also. Dr. Bonar has said: "The heathen sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower bud crushed—these were the sad utterances of their hopeless grief. The thought of death came not to cheer the parting, or brighten the sepulchre."

Continued on next page

* The International Sunday School Lesson for July 10, 1910. The Review. Matt. 9-15. GOLDEN TEXT: "The words that I speak unto you, they are spirit, and they are life." John 6:63.

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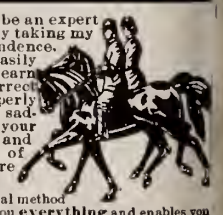

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SUNDAY SCHOOL LESSON

Continued from preceding page

The seventh basket has in it the lesson about the death of John the Baptist. And how terrible was that death! His head cut from his body by a sword, because a wicked king had told a fiendish young girl that he would give her whatever she would ask of him. What fool did the Sunday School world find in this? First: Not to cherish a grudge in the heart against any one as Herod did against John. It has led to murder many times. Second: Be very careful not to make a bad promise. Third: It is better to break a bad promise than to keep it. The whole world would have honored Herod if he had refused to behead John when Salome requested it.

The eighth basket is filled with the lesson about Jesus feeding the multitude with five loaves and two fishes. He had sought rest after his many labors, but the change opened up even greater activity, and he knew no weariness until after he had fed the people and sent them to their homes.

The ninth basket has in it the lesson about Jesus walking on the sea. In this we will find food to strengthen our faith. Peter might have walked on the waves all the way from the boat to Jesus if he had had more faith; as it was, his little faith enabled him to take a few steps. He began to sink only when he lost his faith.

The tenth basket contains the lesson about the mother who came to Jesus and asked him to cure her little daughter. She was not just the kind of a mother that Jesus had been used to hearing, but because she begged him so earnestly and had such strong faith that he could cure her daughter, Jesus said it should be done. This is a good basket for mothers to take food from. Jesus is more willing to help them with their children than they think. And it should make children happy to know that Jesus listens to their mothers' prayers.

A boy was one day passing his mother's door, and he heard her praying. She mentioned his name, and prayed that God would help him to be a Christian boy, and grow up to be a Christian man. Day after day he thought about his mother's prayer, and he did decide to be a Christian. That mother's prayer was an anchor to his soul as long as he lived.

The eleventh basket has in it the lesson about the sower who sowed his grain in four kinds of ground in his field. There was ground that was trodden until it was hard, stony ground, thorny places, and good soil. But only the grain in the good ground brought forth fruit. Those who heard this parable of Jesus, and those, like ourselves who read it in the Bible, may feed upon his words and grow, and bear the fruit of goodness.

The twelfth basket has in it another lesson about a sower. He sowed good seed in good ground, but in the night his enemy came and sowed bad seed, and that grew with the good seed, so there was in the harvest both good fruit and bad fruit. When Jesus spoke this parable he wanted to teach the people that there are two kinds of persons—those who are God's children, and those who are Satan's children. What is there in this for us? Are we wheat or tares?

There is a Japanese story about the ears and tongues that went to Paradise. A certain man died and went to Paradise. Kwanon, the goddess of mercy, met him at the gate of heaven and brought him at once to Amida, who said: "Since you are henceforth to be an inhabitant of Paradise, you ought at once to become acquainted with the general features of the place. Kwanon will act as your guide." Kwanon led out the man and showed him heaps of gold and precious stones; magnificent lotus flowers bloomed in eight wonderful lakes, and birds of paradise filled the air with notes sweeter than those of the nightingale. While wandering about, they came to a building filled with shelves, having on them two kinds of things. One looked like mushrooms and the other like fish-roes. "What are they?" the man asked. Kwanon answered: "Those that you think look like mushrooms are the ears of persons who listened to many sermons and instructions about being good, and yet their acts were so evil that their bodies were not allowed to enter here—only the ears!" And the man asked: "What are those that look like fish-roes?" Kwanon answered: "Some people are very skilful in telling others what to do to be good, but they do only evil themselves, so only their tongues are admitted to Paradise."

The thirteenth basket is filled with several kinds of things, seeds, bread, coins, pearls, fish, etc. And Jesus talked about each one in a way to make the people understand something about the kingdom of heaven. It is the Church of the living God. It is growing larger every day, and filling the whole earth. We do not mean church buildings, but loving, loyal hearts acknowledging Jesus as their king. Some one asked an old man, "What is the kingdom of heaven?" He put his hand on his heart and answered: "It is something here," and then he looked up to heaven and said, "And it is something there."

AN EXPRESSION OF CONFIDENCE

WE have just received the following letter from one of our subscribers commenting upon our guarantee, and we take pleasure in quoting it in part to show how thoroughly the majority of our readers have come to ben sympathy with our efforts to protect their interests:

"B———, MINN., May 23, 1910.

"*Dear Christian Herald:* We have been a constant subscriber to THE CHRISTIAN HERALD for a dozen years and expect to be as long as we live. We have often thought that THE CHRISTIAN HERALD had exhausted itself in its kind acts toward its readers, but when 'Our Guarantee' made its appearance in the paper, we were greatly touched and a prayer came to our lips asking God's choicest blessing to rest upon THE CHRISTIAN HERALD, for it will never be known in this world how much it will help the poor and inexperienced."

It is gratifying to receive an expression of confidence like the above. It shows our readers take our endeavors to protect their interests seriously. As a matter of fact, however, not only our readers but our regular advertising patrons have been with us from the first in the matter of our guarantee. We knew it would be a distinct benefit to both. Still it is pleasant to have it so acknowledged.

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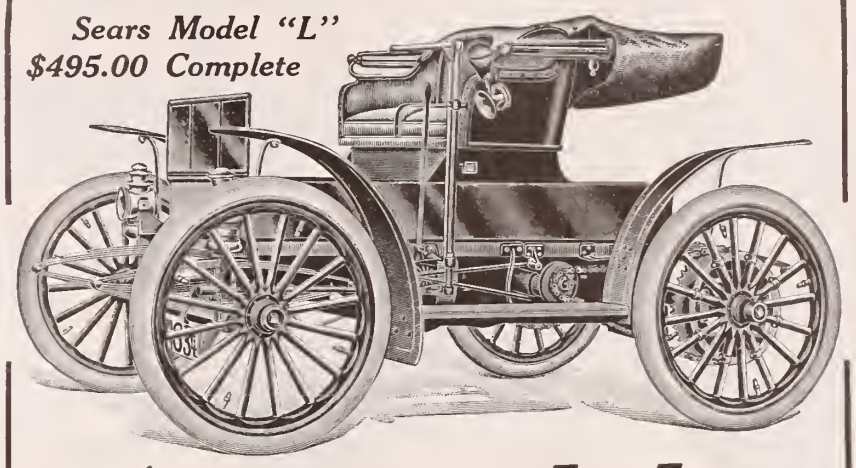

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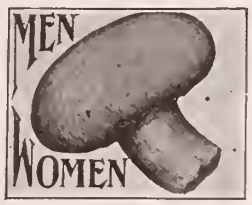

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Fairy Soap

Fairy Soap looks and *is* whiter than any other soap; moreover, it will retain its whiteness long after other so-called white soaps have turned yellow.

Fairy Soap is made from edible products and has a clean, delicate, refreshing smell; many other soaps have a strong, greasy, soapy—and, oft-times, rancid odor.

Fairy Soap is the best soap you can buy for the toilet and bath—no matter what you pay. Yet its price is but 5c.

Order Fairy Soap—the handy, floating, oval cake—today, and learn by use why it is the soap of soaps.

Fairy Soap was granted highest possible awards at both St. Louis and Portland Expositions.

"Have you a little 'Fairy' in your Home?"

Gold Dust

Several so-called "washing powders" are only sal soda. You can buy sal soda at your grocer's under its real name for much less than you can these powders.

Others contain naphtha, ammonia or some other liquid cleanser which evaporates the moment the powder is exposed to the air.

Gold Dust is a *true* washing powder. It is a mixture of vegetable oil soap and purifying ingredients which insure prompt and efficient cleansing action. It softens hard water, does its work quickly and well, and injures nothing. GOLD DUST will do more work and better work than any other washing powder on the market.

For washing dishes, scrubbing floors, cleaning woodwork, oilcloth, silverware and tinware, polishing brasswork, cleaning bathroom pipes, refrigerators, etc., softening hard water, washing clothes and making the finest soft soap.

"Let the Gold Dust Twins do your work"

Sunny Monday

Laundry Soap

Most yellow soaps contain from 20 to 40 per cent. rosin. Sunny Monday *(N. R.) is white, and contains not an ounce of rosin. Which would you prefer to use on your clothes—a soap containing about one-third rosin (a cheapening ingredient) or Sunny Monday *(N.R.) wherein the cheap rosin element is replaced with expensive fats and vegetable oils?

Sunny Monday *(N.R.) does the work with scarcely any rubbing and actually does double the work of any yellow rosin soap. Its *dirt-starting* quality is permanent and lasts until the cake is worn to a wafer.

*N.R. means "No rosin. Sunny Monday Laundry Soap contains no rosin. Rosin cheapens soap but injures clothes.

"Sunny Monday Bubbles will wash away your troubles"

THE N. K. FAIRBANK COMPANY, Makers, Chicago

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See page 622

WITHIN THE GATES OF MONT-LAWN

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

Subscriber, Kingston, N. Y. Why is the liquor saloon where intoxicating beverages are sold, called the "great destroyer," "an enemy of God, the chief instrument of Satan"?

Because the saloon is a debaucher of manhood and annually destroys more lives, wrecks more careers, breaks up more homes and is the cause of more crime than any other known agency, if not more than all other agencies put together. It brutalizes humanity, breeds widespread poverty, destroys man's judgment, and renders him useless in business. The devil has no agency that does its work half as well as the saloon.

S. P. A., Peyton, Ore. 1. Did not one daughter of King Christian of Denmark become Czarina of Russia? If so, is she the present Dowager Empress? 2. What was the name of David's mother, and where is it given in the Bible?

1. Yes; Dagmar, daughter of the late King Christian of Denmark, who died in 1906, is the present Dowager Empress of Russia. She is sister of Alexandra, Queen-mother of England. 2. According to McClintock and Strong's *Biblical Encyclopedia* the name of David's mother is not known. From one or two allusions, however, in David's poetry it is gathered that she was a godly woman, and persuaded David to consecrate himself to God's service. Both of David's parents were alive until after he broke with Saul. See Ps. 86: 16 and I. Sam. 22: 3.

H. S. R., Greenwich, N. Y. How old is the famous cathedral of St. Mark at Venice?

The church was erected in 829 A. D., and enlarged and embellished at subsequent dates. The Piazza of St. Mark dates from 1592.

W. R. D., Newport, Vt. 1. What was the last name of the poet Dante? 2. Did he marry Beatrice?

1. Alighieri. 2. No; although devoted to her it is doubtful if he spoke with her. She married Simone di Bordi. Dante married a lady named Gemma di Mannetto Donati.

A. E. H., Olean, N. Y. The new Queen of England is spoken of as Victoria May of Teck. What and where is Teck?

Teck is an ancient German principality now held by the dukes of Wurtemberg.

A. B. R., Memphis, Tenn. What are the "Old Catholics"?

It is the name which was assumed by German Roman Catholics who rejected the dogma of papal infallibility in September, 1871. They were led by Professor Dollinger of Munich.

H. S. R., New York. When and by whom was the screw propeller invented?

The principle of the screw propeller was demonstrated by Hooke in 1681, and DeGuet, Bernouille and others worked on the idea. A patent for a propeller was taken out by Joseph Bramah in 1784. The first really successful one was made by Francis Pettit Smith, a farmer of Romney, England, who patented his invention in 1836. The first vessel using it was the *Archimedes* in 1838 on the Thames.

T. F. C., Norfolk, Va. 1. What is the average height of the lower clouds? 2. What is the average height of the upper?

1. The lower clouds, usually the *strato-cumulus*, are at an average height of 6,500 feet. 2. The upper clouds, usually the *cirrus* or hair clouds, are at an average height of 30,000 feet.

P. McP., Harrisburg, Pa. Is Michael Davitt, the Irish agitator, still living?

No; he died in 1906.

Mrs. D. H. R., Bay City, Mich. I can't do without THE CHRISTIAN HERALD. It has helped me to be a better Christian and to do better Christian work. As I read over its pages, it has a divine influence on my mind. I think I like it better than I did the *Home Herald*. What does predestination mean?

Predestination is a doctrine regarding which there is a great difference of opinion among good Christian people. It has been a subject of endless controversy. It is taught in both the Old and New Testaments, but Jesus' teaching showed the sovereignty and will of God to be beneficent. His love and providence covered all; it was not his will that any should perish. Christ came into the world not to condemn but to save—a predestined mission of salvation and grace. Even those who were to be drawn to him—the chosen ones—were to come naturally and by an act of voluntary choice; for it is God who draws and man who comes. In all this there is nothing to conflict with the doctrine that it is God's hand that directs all events. As one commentator writes: "The roots of the Divine election are planted in God's unsearchable love, by which it appears as the supreme act of grace." Thus, each individual who belongs to the host of God's people and is living the Christ-life in the Divine strength, is an object of Divine regard and is only now fulfilling the high destiny designed for him. God's elective grace had in view the restoration of the whole world.

M. A. J., Claremont, N. H. What is the meaning of the term *Ditheism?*

It means the worship of two gods.

O. L., Charleston. Who was the artist who painted the picture in the Capitol at Washington of the signing of the Declaration of Independence?

The picture was painted by John Trumbull, who made his fame by pictures of historical events in American history and by portraits of famous Americans.

H. H. N., Southport, L. I. Who was the "Great Conde" referred to in the romances of Dumas?

He was Louis II., Prince of Bourbon in France, born 1621; died 1686. He was a man of extraordinary courage and quick mind. He defeated the Spaniards at Rocroi in 1643, when he was but twenty-two. He played a prominent part in the French civil wars of the seventeenth century. Compelled to flee from France, he entered the Spanish service. Restored to his rank in France he fought against the Dutch. See Fitzpatrick's life—*The Great Conde and the Fronde.*

Canada Reader, Three Rivers, Quebec. 1. How long is the Connecticut River? 2. How far is it navigable? 3. Does it rise in Canada?

1. The Connecticut is about 400 miles long. 2. It is navigable for fifty miles from its mouth. 3. It rises in Coos County, N. H., but very near the Canadian line.

J. M., Germantown, Pa. What is the real attitude of the World Missionary Conference on unity in the mission field? I was much interested in the remarks on the subject in last week's CHRISTIAN HERALD. It would seem to be the reasonable solution of many difficulties.

As far as can be learned from the rather meagre cable reports, the Conference favors general unity of action in spiritual work among the heathen. This, of course, relates not only to the teaching of the essentials of Christianity, but to co-operation in all matters that will advance the missionary cause. We shall probably never attain perfect unity on many minor points of doctrine and church polity, but these need not be emphasized. Sir Andrew Frazer, who knows much about missionary work in the East, has suggested (1) no invasion by one church or society of territory already fully occupied by other Christian workers; (2) no tempting workers away from their allegiance to the service of a rival society, and (3) free inter-communication between all Christian missionary organizations and churches on general working plans.

H. P., Springfield, Ill. What was the most sanguinary battle in English history?

The battle of Towton, England, fought during the War of the Roses, on March 29, 1461. The Yorkists defeated the Lancastrians with a slaughter of 37,000 men. No quarter was given. The Yorkists suffered severely also before victory declared for them.

J. L. H., Conway Springs, Kan. 1. What is the proper pronunciation and definition of the word atonement? Is it at-one-ment, or a-tone-ment? 2. Did God send his Son into the world to reconcile the world to God, or to reconcile himself to the world?

1. Atonement (pronounced at-own-ment), means to cover over sin, to reconcile, to forgive, to render satisfaction to divine justice for the sins of mankind. 2. By virtue of the atonement of Jesus Christ, penitent sinners, who believe and accept him as Saviour, are reconciled to God and delivered from the just punishment of sin. Jesus' atonement was his bearing of that punishment for their sake. (See Col. 1: 20; Eph. 2: 16; II. Cor. 5: 20.)

M. M., Highland Falls, N. Y. What is the instrument with which physicians examine the interior of the eye?

The ophthalmoscope.

L. L., Hoboken, N. J. 1. What are the Prince of Wales feathers? 2. What does the motto "*ich dien*" mean? Have just read that the son of King George V. has been made Prince of Wales, and entitled to the above.

1. The three ostrich feathers borne above the crest of the Prince. The originals were found on the helmet of the King of Bohemia, who was killed at Crecy while acting as a volunteer in the French army August 26, 1346. The Black Prince adopted them. 2. It means "I serve," and was adopted at the same time as the three feathers.

O. P., Wichita, Kan. Is there a Hyde Park in Boston, as well as in London, England?

Boston has a suburb called Hyde Park.

E. N. B., Punta Gorda, Fla. Please explain Matt. 11: 11.

Jesus in this and the preceding passage was vindicating his forerunner from the suspicion of inconstancy and was proclaiming him a prophet, yet one who, in respect to spiritual privileges, was far behind the least of those "who were to be b of the Spirit and admitted into the fellowship Christ's body." He was the greatest of the dispensation prophets, yet less than the least the kingdom of heaven, because he preceded advent.

G. W. B., Vineyard Haven, Mass. How are m volcanoes produced?

Mud volcanoes are caused by the ascent of b bles of gas through masses of liquid mud. Th mud volcanoes are only formed in regions at pr ent or at a recent date volcanic, such as N Zealand and the Yellowstone Park.

H. B. S., Milford, Conn. Is there a State univ sity in New Mexico?

Yes; at Albuquerque. It was opened in 1892. has preparatory, commercial and normal sch and a college of letters and science, also a sch of music. Tuition is free to residents of N Mexico.

Harrah J. Reynolds, Rochester, N. Y., writ "In THE CHRISTIAN HERALD of June 8 I re 'My grandmother started what was, we beli the first Sunday School in this country.' I swer your question after the above, as follo Sunday Schools are on record as having b established in

1680 by Pilgrim Church in Plymouth, M
1737 by Rev. John Wesley in Savannah,
1740 by Rev. Dr. Joseph Bellamy in B lehem, Conn.
1777 by Ludwik Strecker in Ephrata, Pa.
1791 by Mr. Collier in Pawtucket, R. I.
1792 by Rev. Samson Occun in Stockbri N. Y.
1793 by Bishop Asbury in Hanover, Va.
1794 in April "the proprietors compos the incorporated body for the ma facture of cotton cloths in Pas County, N. J., employed a teache instruct gratuitously on the Sabb the children employed in the fact This is believed to have been the f Sunday School in New Jersey.
1806 by Rev. S. Wilmer in Kent, Md.
1809 by Charlotte Ford Condict, near M ristown, N. J."

Count Zeppelin's Airship, the First Aerial Passenger Car

TO Count Ferdinand Zeppelin, the famous German aeronaut, belongs the distinction of establishing the first regular passenger airship in the world. In his giant dirigible *Deutschland*, 485 feet long and with three motors of 330 horsepower, he carried twenty passengers from Friedrichshafen on Lake Constance to Duesseldorf, a distance of 300 miles, in nine hours. This was at the rate of 33 miles per hour, although the great balloon at times traveled 43 miles per hour. The Count himself was pilot; the weather was perfect; the time schedule was kept closely and villages and towns were passed at the scheduled hours.

Miscellaneous

M. E. G., Quay's Mills, Pa. The sin refer to in Heb. 10: 26 is backsliding or apost See it discussed in answer to Reader, Be fonte, Pa., in MAIL-BAG of June 1.

C. T., Oakland, Cal. In our churches to-d baptism frequently takes place before conversi One cannot assert positively that all the instan mentioned in the Scriptures were after converti

Miss M. K., Towson, Md. The Apostles' Cree not in the Bible. According to tradition, it composed by the apostles after the resurrecti each contributing a clause, and it was adopted a rule of faith for believers generally.

J. R. G., Belle River, Ill. It is a disputed qu tion whether immersion or sprinkling, or b were used. No one can make positive assert on the matter. Many books have been written the subject; the question is as old as the Ch tian Church itself.

S. W. W., Oberlin, O. Outside of Script there is no authentic record on the subj dealing with the earliest form of bapti Books without number have been written the subject, but it is still an open question unprofitable for discussion here.

R. B. F., Lakeside, Calif. To neglect to a blessing at table is not necessarily proof t one is not a Christian. (See answer to rec inquiry on this subject in MAIL-BAG.) should, however, acknowledge God's blessi at all proper times and places (Prov. 3: 6).

E. M., Alpine, N, J. The Irish people, a nation, are industrious and moral. They cl closely to their religion, are great lovers of th country, and compare favorably with any peo on earth in physique, morals and intellect. Ma of the brightest authors, poets and musicians h been of that nationality. In some parts of country the people are very poor, but not illit ate. You will find them described in any g encyclopedia.

R. A. L., Prescott, Wis. 1. See the sa subject in Mark 13. In v. 32 we are expres told that no man knoweth the day and ho In the face of this divine declaration, hum calculation is futile. 2. The Sadducees thou to entangle Jesus by the questions (Mark 1 chapter) concerning the resurrection, wh they disbelieved. They regarded Moses as thority, however, and Jesus showed them Mos belief that He is "not the God of dead but living persons" since "all live unto Hi Jesus' object was to show that even in fundamental sources of the Hebrew religi the doctrine of life after death was taught this is the basic truth out of which the res rection springs. 3. The word "perished" I. Cor. 15: 18 does not necessarily mean tinguished or annihilated, but rather lost misery in the unseen world.

NEW YORK, JULY 6, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Girl of the Bisharin Tribe

A Threshing Machine Still in Use in Egypt

A Mohammedan Veil

EGYPT'S NATIONAL UNREST

An American Visitor's Impressions of the People Among Whom Roosevelt Lately Sojourned

By O. E. MOFFET

COLONEL ROOSEVELT'S visit to Egypt has called the attention of Americans to that country. My attention was once called to it a somewhat different manner.

While at Marseilles, France, I met a man from hio and passed a pleasant evening with him. We cupied adjoining rooms at the hotel. About mid-ght he began shouting in his sleep: "*Ma fish, ma sh.*" which is Arabic for "I have nothing for you." *Ruh, imshi,*" ("be off"). "*Alla ya tik,*" ("may God ve thee"). He repeated these phrases over and er, and thrashed around in his bed. I became easy and, rapping on his door, asked he were ill. "No," he replied, "I ave been traveling in Egypt. Just rived here yesterday. I dreamed I as again surrounded by Egyptian ggars, and have been repeating my plies to them."

The average Egyptian regards all merican travelers as millionaires id madmen—the former, because ey are so lavish with their gifts; the tter because the objects of travel are unintelligible to the Oriental mind. Egypt, one should never give *bak-ish,* except for actual services ren-ered. Resist calmly but firmly every tempt at extortion. Never pay till e stipulated service is finished. Then ter you have paid a little more than e bargain called for, turn a deaf ear the protestations and entreaties at always follow. Bear in mind that e more *bakshish* you give, the more amorous becomes the applicant. Real anks and gratitude must not be ex-ected for gifts.

A friend of mine once broke one of ese rules, just to see what would ppen. As we passed through a little ud village twenty miles from Cairo, gave a sturdy beggar a millieme alf a cent). This beggar, accom-anied by others, followed us to the ge of the village, asking for more. y friend then gave him a piastre ive cents). They followed us a hun-ed yards or so and were more per-stent than before. When they showed disposition to go back, he gave them e piastres. They followed us half a ile and became very clamorous. I as afraid we would get into trouble d wanted him to stop it; but when ey began to lag, he gave them enty piastres. They followed us two miles, and the experiment might have ended seriously, had we not met a company of travelers with a dragoman who sent the beggars about their business. This may help you to understand Egyptian character.

When Colonel Roosevelt, in his address before the students of the University of Egypt, denounced the slayer of Premier Boutros Pasha, and those who condone his act, and when he told them frankly, in another address, that the country was better off under British rule than it would be under native, the tendency was to calm rather than stir up the opposition to the present government. The opposition clamored for an address on the blessings of liberty and self-government. Can you imagine what the clamor would have become had they received it?

The visitor to Egypt is surprised at the order and progress evolved out of chaos and barbarism by the twelve years of English occupancy. Irrigation has nearly doubled the fertility of the valley land; much capital has come into the country, property of all kinds has increased in value, and millions have been saved in the administration of the government. There is a very strong party of the most intelligent natives — they are probably the majority—which favors English occupancy. They are so well satisfied with the justice and efficiency of the present government that they do not want to return to native rule. However much Colonel Roosevelt might have sympathized with the spirit of Egyptian nationalism in the abstract, he was convinced that the overthrow of the existing government would be a calamity to Egypt and the Soudan. With his characteristic frankness he had no hesitancy in saying so to those who could give the widest currency to his views through the native press. One could start trouble in Egypt with very little effort just now, for the political poise is very delicately adjusted.

I visited Egypt to make a study of the farms and fellahin. These fellahin or farmers are the sinews of the nation's strength, for practically all of Egypt's wealth is from agriculture. The fellahin are generally above medium height, their bones strong and massive, their wrists and ankles large and clumsy. In these respects the fellahin, as well as their camels and other domestic animals, contrast strongly with the desert people.

Then, there are the Egyptian agitators—men who have received some training in Moslem schools; who are too ready to make use of this dissatisfaction of the poor fellah, not for the fellah's betterment, but to fill their own purses or advance their own schemes. Without a doubt,

Continued on page 619

Types of the Fellahin who Till the Soil

THE LAND OF THE FREE

A FOURTH OF JULY SERMON BY DAVID JAMES BURRELL, D.D., LL.D.*

OUR text is the legend inscribed on the bell that on July 4, 1776, rang out the news of the signing of the Declaration of Independence. In the preamble of that historic manifesto it is affirmed that all men are created equal and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

But what is this boasted liberty of ours? In the light of history the question is a vitally important one. A long procession of republics has passed into oblivion from not understanding it. The worst of tyrannies and bloodiest of crimes have resulted from freedom running riot.

First, then, let it be understood that our liberty is liberty qualified by law. Not long ago an educated immigrant of good character was detained at Ellis Island and finally deported as an undesirable citizen because he was an open and avowed anarchist, which means simply that, without any regard for the constituted authorities, he expected to follow the bent of his own sweet will. For him and others like him there is no room in this free country.

I remember when a boy on the Western frontier hearing the Hutchinson family sing:

> Come along, come along, make no delay;
> Come from every nation, come from every way;
> Our land it is broad enough, don't be alarmed;
> Uncle Sam is rich enough to give you all a farm.

That sort of welcome is none too broad. The glad hand of the Republic is extended to the oppressed of all nations, to rich and poor, learned and ignorant, patricians and plebeians, all sorts and conditions of men. But this is always on one condition, a condition which involves the issues of national life or death, namely, that the newcomer shall be Americanized; that is, that he shall cast off all allegiance to other governments and submit to our laws precisely as he finds them.

It is recorded that when Romulus reached the place where he proposed to locate the capitol of his projected city, he required each of his followers to take from about his neck the little bag of earth which was preserved as a memorial of fatherland and cast it into the excavation which had been made about the consecrated spot, thus pledging exclusive and eternal loyalty to Rome. This was manifestly the part of wisdom, since patriotism can tolerate no divided allegiance.

A hyphenated American is a semi-foreigner, whose room is better than his company. We are all foreigners, at a less or greater remove, except our Indian tribes; but wherever we or our ancestors were born—in France, England, Ireland, Germany or Italy—and however warmly we may cherish the memory of that fatherland, the Republic demands and expects of each and all an undivided loyalty which expresses itself in obedience to the constituted laws of this country and of no other.

Second: Our freedom is civil, not personal freedom. A republic is founded on a social compact or covenant in which personal considerations are merged in the public welfare. It is a government not of one or of many, but of all; a government "of the people, by the people, for the people." Its watchword is *pro bono publico.*

If a man were alone in the island of Juan Fernandez he might throw stones toward all points of the compass with none to hinder him. That would be personal freedom. But if another man came to the island, the personal freedom of the first settler would be so far abridged that he could not throw a stone in the direction of the newcomer. And should the island presently become populous he would be estopped from throwing any stones at all. In other words his personal freedom would be supplanted by civil freedom; in which only such rights could be recognized as do not antagonize the rights of others.

The heresy of personal freedom is one which prevails extensively among those who have fled from tyranny in the old world. They have heard that America is "the land of the free"; and they expect to do as they please without reference to law and order, or to the rights of others. Any attempt to enforce the excise laws or the Sunday laws, for example, is regarded as an infringement of "personal freedom." It is, therefore, of the utmost importance that they should be advised that the only freedom in our country is social freedom; such as conduces to the social welfare or equal rights of all.

In 1794 there was a disturbance in Pennsylvania known as the Whisky Insurrection, due to the imposition of a tax on the distilling of ardent spirits. The representative of the French government in America at that time was "Citizen Genet," who persistently urged the distillers to resist the tax; whereupon Washington notified him that he was *persona non grata* and France was constrained to recall him. The so-called liberty of the French revolutionists was disavowed thus early in our history. We know no freedom in America except such as is consistent with public good as expressed in the sanctity of law.

Third: It is religious freedom, but not irreligion. The first amendment to our national Constitution reads thus: "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof."

By that enactment it was forever impossible to set up in America a State church, in which any particular sect or denomination should have special privilege. Farsighted men were these forefathers of ours! For the principle of religious equality is wholly subverted by the union of Church and State; an alliance justly characterized by O'Connell as "that foul and adulterous connection which pollutes the purity of heaven with the abomination of earth."

Ringing Out the News of Independence, Philadelphia, July 4, 1776

But the man who infers from this provision of the Constitution that ours is not a Christian country is far afield. The discoverer of America christened it *San Salvador;* that is, "Land of the Saviour." The men who originally settled in it were Christians of a most pronounced type, such as Puritans, Covenanters and Huguenots. The first ballot ever cast in our national history was in the cabin of the *Mayflower* in mid-ocean, when John Carver was elected governor of the unborn colony, the record of the transaction beginning and ending with the words: "In the name of God. Amen." The principles underlying our constitution are those set forth in the Decalogue and the Sermon on the Mount. Our laws and jurisprudence are based on the code of the Scriptures. And, to close the question, it has been repeatedly determined by formal decisions of our highest courts that this is a Christian country. No man can take issue with that judicial determination without compromising his loyalty.

But the fact referred to must be so construed as to harmonize with the utmost freedom of faith and worship. More than that, it must not contravene the right to disbelieve, to renounce all forms of worship, even to deny the being of God himself; so long as the exercise of that right on the part of the unbeliever does not interfere with the rights of other men. On the ratification of our national Constitution in 1787 a procession of 5,000 people marched through the streets of Philadelphia, led by two clergymen with a Jewish rabbi between them. This was as it should be. There are no thumb-screws in the commonwealth of God.

But the very safeguard of this freedom is the religion that underlies it. An irreligious or non-religious nation has never yet stood for religious freedom. It has been affirmed of late, in some quarters, that our toleration of every form of faith or unfaith proves that we are not a Christian country. It proves the very contrary. God himself permits a man to disbelieve, even to blaspheme his holy name; nor does he abdicate his throne, but rather strengthens his benign sovereignty in doing so. This is the sort of religious freedom that loyal Americans stand for. They hold that religion is necessary to the maintenance of the State, and that the Church is necessary to the maintenance of religion. They hold that Church and State are co-ordinate powers, mutually independent yet interdependent. The Church in America asks nothing more of the State than protection in the free exercise of its ecclesiastical rights, in return for which it pledges an unconditional loyalty to the vital principles which underlie our national life.

At the same time it concedes the right of disbelief to all; a concession in which the State concurs, providing there is nothing in this disbelief which endangers the body politic. A good deal has been said wise and otherwise, about the banishment of Roger Williams from the colony of Massachusetts by "The Great and General Court" in 1635. In justice to our Puritan forefathers it would be well to consider the ground of their much-criticised action. The "Order of Banishment," copied from the records in the State House at Boston, reads as follows:

> *Whereas,* Mr. Roger Williams, one of the Elders of the Church of Salem, hath broached and dyvulged dyvers new and dangerous opinions against the authoritie of Magistrates, as also with lyes of defamaccion both of the Magistrates and the Churches here, and yet mayntaineth the same without retraccion: It is therefore ordered that the said Mr. Williams shall departe out of this jurisdiccion within sixe weekes nexte ensuing, which if he neglecte to performe, it shal be lawfull for the Gouner and two Magistrates to send him to some place out of this jurisdiccion, not to returne any more without licence from the Court.

By this it appears that William was banished for disloyalty to the constituted authorities of the colony and not for taking issue with the Puritans. Thus, even in this extreme case, there was no violation of the principle of religious freedom.

The purpose of those who formulated our Constitution may be clearly seen in an address of the Convention of 1787: "If God prosper us, we shall here begin a work which shall last for ages. We shall plant here a new society in the principles of the fullest liberty and the purest religion. We shall subdue this wilderness which is before us. We shall fill this region of the great continent, which stretches almost from pole to pole, with civilization and Christianity. The temples of the true God shall rise where now ascends the smoke of idolatrous sacrifices. Fields and gardens, the flowers of summer and the waving, golden harvests of autumn shall spread over a thousand hills, and stretch along a thousand valleys, never yet, since the creation, reclaimed to the use of civilized man. We shall whiten this coast with the canvas of a prosperous commerce. We shall stud the long and winding shore with a hundred cities. From the simplicity of our social union there shall arise wise and politic constitutions of government, full of the liberty which we ourselves bring and breathe. From our zeal for learning, institutions shall spring, which shall scatter the light of knowledge throughout the land, and, in time, paying back where they have borrowed, shall contribute their part to the great aggregate of human knowledge; and our descendants throughout all generations shall look back to this spot and to this hour with unabated affection.

It thus appears that we are, beyond all doubt or peradventure, a Christian nation; and by God's grace we shall so continue to be. A few months ago I stood on the deck of an incoming vessel with others who were shading their eyes to catch sight of the home land. At length one said: "I see it—Sandy Hook, yonder—Ah, that's God's country!" And there was not one among us who did not gratefully echo in his inmost heart, "God's country!" So do we all, in our best moods and moments, pay tribute to him who hath made and preserved us a nation

Continued on next page

* Minister Marble Collegiate Church, New York City. TEXT: Lev. 25:10. "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The Land of the Free

Continued from preceding page

In piping times of peace we may ›rget God; but when the pillars of ır commonwealth are shaken we ake precipitate haste to acknowledge m. In the dark days of our Civil ar we put upon our coins "In God e trust"; and our soldiers on their ay to battle kept step to the words:

the beauty of the lilies Christ was born across the sea,
ith a glory in his bosom that transfigures you and me;
he died to make men holy let us die to make men free:
His truth is marching on.

Yet a movement has been instituted some quarters to eliminate the name Christ from text books used in our ıblic schools! There are said to be)0,000 Jews in the City of New York; ıt, whatever may be their political ›wer, they would do well to think vice before assuming that the reli›ous sentiment of America has per›anently gone to sleep. The name of hrist is woven inextricably into the arp and woof of our national life. ur very calendar is in evidence. Not ng ago, in one of our public schools, e lesson of the day was on the assas›nation of Cæsar, which occurred in B.C. One of the pupils asked: Teacher, what do those letters mean?" he only answer possible was "Before hrist." But, on being further asked hat that meant, the teacher, a Jewess, as at her wits' end. A little later e lesson was on the overthrow of rusalem by Titus, which happened) A.D. "Teacher, what do these letrs mean?" Again the answer must : "In the year of our Lord." But hen asked: "What Lord was that?" gain the teacher, being a Jewess, was a loss to explain it.

A Jewish merchant cannot sign a romissory note without paying tribe to Jesus the Christ when he dates The proprietor of a push-cart in e Ghetto cannot write to his rabbi Kishineff to express gratitude for ıving escaped the massacre there, ithout acknowledging the supremacy Christ. A Jewish girl cannot send letter to her lover in a Russian prison ithout doing involuntary honor to hrist in the same way. The Jewish acher who recently forbade her pupil mention the name of Christ in the Wreck of the Hesperus" could not gn the report of that pupil without aking mention of Christ when she ıted it.

The record is that when Pilate had epared the superscription for the oss, "Jesus of Nazareth, the King of e Jews," the leaders of Israel came ying, "Write not 'The King of the ›ws,' but that he said 'I am King of e Jews.'" Pilate, however, moved an impulse stronger than his hatred the august prisoner whom he had ıst sentenced to death, replied: "What have written, I have written!" So e affirm of the influence of Christ in ır country's history: What is written, written; and nothing can erase it.

I have heard the Germans sing their ıthem "Die Wacht am Rhein" with ›rilling effect; I have heard the rench sing "The Marseillaise," and ıe English "God Save the King," and ıe Scotch "The Rally at Bannockırn," and the Irish "The Wearing of ıe Green"; but I have never heard a ıtional anthem so uplifting, so in›piring, so blood-kindling as ours:

Our fathers' God, to thee,
Author of liberty,
To thee we sing.
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

God bless the Republic! May it ever and upon the strong pillars of his ›uth; and as a grateful people may e ever be loyal to his signal provi›ence and to the glorious freedom herewith his well-beloved Son hath ıade us free.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

THE WHITE STONE

By Rev. J. M. Farrar, D.D.*

IT has been thirty-nine years, July 13, 1871, since the discovery of diamonds in South Africa. Do you know how these great mines were discovered? A trader stopping over night with a Dutch farmer saw the children playing with bright marbles. The trader took the white stones to Cape Town and found they were diamonds of wonderful beauty and great value. In these thirty-nine years about eleven tons of diamonds have been taken from the Kimberly mines. Think of eleven tons of diamonds, like eleven tons of coal, being dumped into your cellar.

. . .

HAVE you a diamond? If not, do you want one? "Sure!" That is the answer I expected. But I am not sure that you would be really happy if you had a dozen diamonds. Last year a little child in Jersey City had two hundred diamonds, worth a hundred thousand dollars, but they did not make him happy. You could have bought them all for a small drum and a tin horn. The father found them and not knowing their value gave them to his boy for playthings. The child threw them away. In 1727 the people of Brazil used diamonds, white stones, as counters in playing games. In Khorasan, in 1823, Abbas Mirza purchased for a trifle a 132-carat diamond from a peasant who was using it as a flint for striking fire. You would enjoy a diamond, but it would not make you really happy. Why? Because there is something making you unhappy that these diamonds cannot take away. The Diamond Company of South Africa has a large room literally heaped with diamonds that looks like an Arabian Nights vision. But if you had all these and all the other diamonds in the world you could not purchase forgiveness of your sins.

. . .

YOUR text says the sin of Judah was written with a pen of iron and with the point of a diamond. It is sin that makes you unhappy. Sin can be written with a diamond, but it cannot be taken away with a diamond. The text means that just as the old engravers used a pencil of iron with a diamond point for writing messages that were to endure, so God wrote the sin of the sinners. Did you hear where they were written? Written on their hearts. Does this mean that the Juniors have records of their sins written on their own hearts? Then each Junior is a page in God's book of remembrance. What a wonderful book! Ask your father to tell you about the loose leaf books and ledgers. The page that can be put in or taken out without destroying the book. Every time you see a diamond just think of one in the point of an iron pen writing the sins on the heart of the sinners.

. . .

IS there no way to get the record of sin taken off your heart? The story of another white stone will answer your question. God so loved us that he sent his son to purchase with his own life the forgiveness of our sins. Christ takes the sin leaf out of your heart book and nails it to his cross. Ask mother to tell you all about it. When your sins are forgiven and you fight against sin and conquer, God says he will give you "a white stone, and in the stone a new name written." See Rev. 2: 17. This white stone with the new name will make you happy. The only white stone that can make any one really happy. This White Stone was discovered on Calvary twenty centuries ago.

. . .

YOU want me to tell you a diamond story? You shall have it, if I can tell one that will help you to remember the sermon.

The day's work at the mine was over and Frederick Wells, the surface manager, was making his usual rounds. Glancing along one side of the deep excavation his eye suddenly caught the gleam of a brilliant object far up the bank. He lost no time in climbing up to the spot where he had noted the glint of light. He had not been mistaken: it was a brilliant crystal. He tried to pull it out with his fingers, and as this proved impossible he sought to pry it out with the blade of his pen-knife. To his surprise the blade of the knife broke without causing the stone to yield. Then he knew it was a large stone. So large and brilliant was the stone that he feared he was either dreaming or was insane.

. . .

DETERMINED to test the stone on the spot, before proceeding further, Wells rubbed off the dirt from one of its faces with his fingers, and soon convinced himself that it was not a lump of glass, but a diamond, apparently of exceptional whiteness and purity. He finally succeeded in prying out the stone and bore it away with him to the office of the mine. Here it was cleaned and, to the astonishment of all, was found to have a weight of 302¾ carats, more than three times that of any other diamond that had been discovered. Before many hours passed the telegraph carried tidings to all parts of the world that the greatest diamond of this age or any other age had been brought to light. T. M. Cullinan, founder and chairman of the Premier Company, named the diamond after himself; others have called it the Premier and several different names have been proposed. It was purchased and presented to King Edward VII. He has passed to a country to which he could not take this almost priceless white stone. When dying he said: "It is all over, but I think I have done my duty." We all hope he had the "white stone with the new name," the only white stone he could take with him beyond his palace in London.

* Pastor First Ref'd Ch., Brooklyn, N.Y. TEXT: "With the point of a diamond." Jer. 17:1.

Women Differ on the Suffrage

THE following letters from readers of THE CHRISTIAN HERALD deal with both sides of the suffrage question and are given as illustrating the conflict of opinion on the subject:

The Harm of Equal Suffrage

Why should the women of America seek equal rights with men, when they already have them? Women will have a right to vote in any State whenever the womanly women want it. But they do not want it.

The best argument against woman suffrage is the harm to which it might lead. If women assume the business of men, then who will do the homemaking? Milton, in his grand *Paradise Lost*, portrays the folly of woman in leaving her place of dependence. If she takes her place in the ranks of men in the great battle of life, then where is man's glory and honor?

Henry, Va. MRS. F. M. G.

. . .

Responsibility Broadens

The responsibility of a vote is supposed to develop and broaden men of low mentality. We know hundreds of dissipated, weak men, who are supported by others all their lives; but they are allowed to vote just the same. Should we apply the same tests to women voters that are applied to men voters? Almost every law in a republic affects either a woman or her young children, and she should be allowed to vote on it. SUBSCRIBER.

Plainville, N. Y.

. . .

Womanly Women Do Not Want It

The womanly woman is contented and happy to attend to her home duties and bring up her sons and daughters properly. Can we not trust our sons and husbands to govern our political affairs? The family of the political woman will be reared by servants; her husband and sons will frequent the saloons and lose all regard for women. A. E. B.

Stuart, Ia.

. . .

Is This a Free Country?

We are often told that this is a free country; but no country is free in which all have not the same rights. So long as even a few women cannot vote, those women are not free. All should be free to vote. They need not use their freedom unless they wish to. Also, we are told this is a government "by the people," and many lament that it has been so unsuccessful. In Europe, it is felt that we are a failure; but women are people. Even the bitterest "anti" will acknowledge that. We have so far had government only by half the people. H. L. S.

Milwaukee, Wis.

. . .

Man's Superior

As long as woman remains away from the polls, she is man's superior. As soon as she votes, they become equal. MRS. DR. P.

Miamisburg, O.

. . .

Only the Good Should Vote

I belong to the W. C. T. U., a noble band of women, but we are forgetting the main issue when we clamor for the vote. It seems to be taken for granted that only good women would vote. One of your readers (O. Y.) has put it plainly why women should not vote; but I foresee trouble in enforcing such a law as she desires. J. H. K.

W. Hartford, Conn.

. . .

Overthrow Evildoers

In the awful conflict between light and darkness, constantly going on in our government, woman should have a voice. It would be on the side of light in nearly every case. The keepers of saloons and all evil places are said to be a unit against woman suffrage. They know women would overthrow all evildoers. A READER.

Round Lake, N. Y.

THE BRILLIANT ROOSEVELT WEDDING

FEW weddings of recent years were of such interest to the public at large as that of young Theodore Roosevelt, Jr., to Miss Eleanor Butler Alexander, which occurred in New York on the afternoon of June 20. On account of the prominence of the young people, the event was considered almost as a national event, and besides in June people are more interested in weddings than anything else, with graduations a close second. Colonel and Mrs. Roosevelt hurried home from Europe to attend the ceremony, landing two days before. The wonderful reception accorded the ex-President, coming so close to the wedding day, gave the latter added importance in the eyes of the public, and a large crowd gathered about the Fifth Avenue Presbyterian Church and along Fifth Avenue in the hope of catching a glimpse of the bride and groom, and also of Colonel Roosevelt and the distinguished guests. A small group also gathered in front of the bride's home. A large force of police was detailed to keep the crowd in order, but this was found to be unnecessary. All respected the occasion, and there were none of the scenes which have marred some large weddings in the past.

The church interior ordinarily is rather plain, but for this day the decorators had wrought wonders and converted it into a bower of flowers. Along the aisles were white roses and lilies of the valley caught in clusters at the end of the pews. Roses, peonies and lilies were banked about the pulpit. Back of the platform there rose a high screen of roses and lilies, and a row of palms lifted their green crests as high as the top of the organ. This floral screen concealed the famous orchestra of Nathan Franko, which played an elaborate programme of special music while the guests were being seated. The ushers for the most part were Harvard friends of the groom, and they had much to do, as about 2,000 people had to be seated before the bridal party entered the church door.

Among the guests were Rear-Admiral and Mrs. Cowles, Mayor and Mrs. Gaynor, the Secretary of the Navy, Senator Lodge, Dr. Lyman Abbott, Senator Depew, Mr. Gifford Pinchot, Mrs. Russell Sage, and many others well known for their social or political prominence. Mrs. Julia Ward Howe came all the way from Boston to be present, and seemed greatly to enjoy the ceremony and the reception which followed.

The Roosevelt family arrived in a large automobile, and there was a ripple of applause until the Colonel lifted his hat in acknowledgment of the greeting. He then hastened into the church. Throughout the day he tried to remain in the background and let the bride and groom have all the glory of the happy occasion.

Mr. and Mrs. Theodore Roosevelt Leaving the Church

Among the guests were fifty members of the Rough Riders Association, who were holding their reunion in New York, having come East to take part in the Roosevelt parade two days before. They came to the church as the special guests of their former leader. They were in their famous khaki uniform and attracted much attention as they marched down two and two from the Hotel Buckingham.

A squad of mounted police made way for the six automobiles containing the bridesmaids, while others accompanied the limousine which took the bride by a shorter route to the church.

Miss Ethel Roosevelt was one of the bridesmaids and Kermit Roosevelt, still showing the tan of the African sun, acted as his brother's best man. The bridesmaids wore gowns of white chiffon. The fronts had panels painted with white and blue flowers. These came from Paris. They wore white hats trimmed with pink roses, and each carried a bouquet of pink roses on her arm. The matron of honor, Mrs. Fahnestock, was a young lady for whom Miss Alexander had acted as maid of honor several weeks before. She wore her wedding gown.

The bride wore a gown of white satin trimmed with rare duchesse point lace, and the veil was held in place by a fillet of orange blossoms, without which no bridal attire seems complete. With the first notes of the March from Lohengrin the procession moved down the aisle. First came the ushers, then the bridesmaids, the maid of honor, and then the bride leaning on her mother's arm. Her only jewels were a string of pearls. Her bouquet of roses, orchids and orange blossoms was arranged in a shower effect. The ceremony was performed by the Rev. Henry M. Sanders, the great-uncle of the bride, and Rev. Dr. Gordon Russell, of Cranford, N. J. During the ceremony the orchestra played softly Schumann's Evening Songs. At the close of the wedding service the bride and groom knelt on a white satin priedieu, trimmed with roses and lilies of the valley, for the benediction.

The bride and groom, after the recessional, jumped into their automobile, and whirled away almost before the crowd caught sight of them. Then they got a hearty cheer. Colonel Roosevelt also received a cheer when he appeared from the church, and again he had to lift his hat.

The reception was held at the home of the bride's uncle, who has one of the most beautiful houses in New York. It was after six when the bride and groom, dressed in traveling costume, came running down the steps to their motor, to start on their wedding journey. Before they reached their car however, they were showered with roses by the bridesmaids and ushers.

The young couple will make their home in San Francisco where Mr. Roosevelt will act as Western manager for the carpet works in which he was employed for two years in Connecticut. Among the gifts was a handsome clock from the workmen of the mills near Hartford, where Mr. Roosevelt was very popular.

Guests Arriving at the Fifth Avenue Presbyterian Church

A View of the "Bread Line"

IN a recent issue of the New York *Observer*, Walter Graham gives his impressions of the "Bread Line" of the Bowery Mission. He vividly pictures the "Line" in operation. It is not, as many suppose, a line of human wrecks all showing the earmarks of direst want, but

A company of citizens seventy-five per cent. of whom, apparently, are hale, strong and vigorous, and denoting an age-limit not exceeding fifty years at farthest; the remainder, also, if, indeed, betraying gray hairs aplenty, yet lacking a single example of decrepitude or the external indications of disease. And with respect to the matter of clothing, look as sharply as he may he will fail to detect a solitary example of the scarecrow order—no approach to a case that if seen in the street would lead the most morbidly critical to turn round to look at; while, on the other hand, if he is in want of a clerk for his office or a handy man about his house, he need not wipe his spectacles in order to discover a full score of tidily attired, spruce-linened, comfortably shod, clean-shaven individuals from whom—supposing, of course, other requirements met—to make a prompt and desirable selection. He might note, however, I may interject, a very general, though by no means universal, tell-tale omission in the dress equipment of both the well and fairly clad and the shabbily habited alike—the absence of an overcoat; proclaiming the melancholy truth that when poverty has an unrelenting throathold of its victim even so essential an article of winter apparel has to be surrendered as too costly a luxury.

In fact, this considerable element of respectability characterizing the midnight exhibit, combined with the large proportion of youthful and sub-youthful vigor in evidence, are twin surprises which, on the surface at any rate, form its most appalling features. That so numerous a body of well-appearing men, seemingly so well fitted, physically and mentally, for performing some useful and self-sustaining function of citizenship, should, by any coalition of unfavorable circumstances, be idle and, temporarily at least, presumably homeless, was, in sooth, a staggering revelation.

The writer talked with some of the men and the keynote of every conversation was work—jobs held or lost, jobs looked for and jobs promised soon. Idleness was an incidental and temporary condition. He noticed, too, that on Saturday nights the Line was smallest, the more fortunate men having probably succeeded on that day in getting something for maintenance. He considers that the Bread Line is not a charity that would invite the non-needy. "No sane man," he writes in conclusion, "would stay up till 1 o'clock on a winter morning or get out of bed at that hour in order to fill up on free hot coffee." As to the means for supplying this midnight refreshment to the homeless and unemployed, he believes that the wealthy men of New York, if they knew the facts, would be quick to supply all that was needed to carry out the benevolence of the Bowery Mission Bread Line.

Cheering the Missionary

MRS. G. B. CARPENTER of Ping Loh, South China, sends this most appreciative letter:

"We are in receipt of the 'Dreamland Calendar' and *Hero Tales*. To say that they are all and much more than we had anticipated, is only putting the truth mildly. The calendar is truly a work of art and beauty, and will not only be an ornament to our missionary home here in inland China, but a source of blessing and inspiration. I cannot tell you how much I enjoyed it. It reminds me very much of our own little darling, who, I fancy, is about the same age, and hence it is doubly precious to us. One can almost see the little dear open her big bright eyes and smile into your face! Such purity, innocence, rest and peace are depicted on the sweet little face that it brings a feeling of rest and relief to look at it. And the dear little dimpled hands tempt one to clasp them! Truly, 'tis as though one were gazing upon the little dear herself! The *Hero Tales*, too, will afford many a pleasant and profitable hour. We have already become acquainted with many new heroes—new to us—and many old acquaintances have been renewed to our profit and pleasure. Best of all, because it is a constant visitor, is the dear CHRISTIAN HERALD. I cannot express the pleasure and benefit this is to us each time it comes, keeping us in touch with the whole wide world, and informing us of the most interesting occurrences. Many, many thanks to you for all. We don't see how you can give us so much for only $2. You have the sincere prayers for continued blessing and success upon all your efforts and labor for Him, from both my husband and self."

Help by "Christian Herald"

THE CHRISTIAN HERALD suits us very well. The first we look at is the Sunday School Lesson, and we hope you will make it spiritual and plain. Wife teaches a class of large boys and spiritual help is needed. I teach an adult class of men and women, age from forty up, and we look to THE CHRISTIAN HERALD to help us. Hope you will not fail to denounce sin, though it be in high places.

Jerico Springs, Mo. J. H. W.

BRAVE CORINNA SHATTUCK DEAD

She Was the Christian Heroine of Oorfa, During the Terrible "Massacre Days" of 1896

Machine Shop, Oorfa Mission

The American Mission Compound, Oorfa

Cabinet Shop, Oorfa Mission

FEW American missionaries in foreign lands were better known—by name at least—or more widely honored than Corinna Shattuck, who passed away recently at Grove Hall, Dorchester, Mass. By the readers of THE CHRISTIAN HERALD Miss Shattuck was especially beloved, for many of them have had a warm personal interest in her work in Asiatic Turkey for the last fourteen years. There is a wonderful story of missionary devotion and Christian heroism in the career of this gentle and unassuming woman, who has now ceased from her labors. She consecrated her life to the cause of missions when she was a young girl. Her first field was Aintab, Turkey, in 1873. She was not robust and after six years of work was sent to Colorado to recuperate. She was back again in 1883, fairly restored, and became principal of a Girls' School at Marash. Nine years later, she engaged in evangelistic and educational work at Oorfa, and this was her post when the series of frightful outbreaks occurred against the Armenians throughout the whole of Asiatic Turkey.

Corinna Shattuck

Miss Shattuck's experience in Oorfa at that time has been variously represented, few of the published accounts, however, being accurate. A brief narrative of the tragedy of Oorfa and the part Miss Shattuck and her missionary associates took in protecting the defenseless Armenians was printed in THE CHRISTIAN HERALD shortly after the event. We have now received, through the courtesy of Miss Myra A. Proctor of Stoneham, Mass., Miss Shattuck's own story of the Oorfa massacres, written January 24, 1896, in which she tells, with characteristic modesty, what actually happened. Her letter (which is addressed to a cousin in Littleton, Mass.) says:

A paper was forced upon the Christians for signature stating that there was complete quiet and harmony in the city, and with profuse expressions of gratitude to officers, etc. This was sent to the Sultan—a clause confessing the cause of the disorder as some disorderly Armenians, and expressing regrets. They changed it before signing, and it queerly was not noticed and the telegram was sent! It cost the Christians over $20. They were told if they refused they would be considered "rebels." Our pastor signed for Protestants; in all, there were some twenty-five signatures of prominent men.

The Moslems became more and more restless as news came in from round about, saying: "What have we done, where is the show of our faith (religion)?" We expected a second uprising; yet at the last it came with great suddenness. Saturday morning, December 28, one hour after the long-waited-for permit to leave for Aintab had been granted me by our Pasha, the dire work began which continued till Sunday night. Innumerable crowds of Moslem residents, joined by Kurds from villages and assisted on every side by the soldiers, went about entering the homes, ferreting out the hidden men and butchering them like so many sheep. Women and children were untouched, except where they tried to protect the men. A little after, the women and children were removed from the homes by soldiers and taken in crowds to khan, mosque, or some Moslem home as temporary guests, while the third act was being enacted, namely, robbing the houses of everything, even the doors and window-shutters. While this work was going on about our home, we were carefully protected, military officials frequently sent me salaams and implored that I "be not disturbed." Neighbors rushed in pell mell over the walls, our guards shouting that they must not come. The servant tried to keep them out, but it was impossible, and by Saturday night I found we had two hundred and forty. They were everywhere—in my private rooms, kitchen, stable, etc.—anywhere to be under my shadow. Poor things! What was I to do? I slept none that night. I devised a plan, submitted it to a few reliable men, persuaded, entreated, etc., and after presenting the matter, it was four and a half hours before I had all the men off my premises, but hidden, and under lock, the key being with myself. Water and bread were fed them for the next twenty-four hours. It was a heavy responsibility, but less risk than to retain them in my home. How they did plead and how firm I had to be with them! Sunday, in the early afternoon, martial music was heard and in triumphal strain. It proved a grand procession of military and civil officers and private Moslems of wealth and position viewing the streets and homes. They requested entrance to our yard and that I appear on the veranda. They expressed salaams and "begged I would not be disturbed; the proceedings did not pertain to me; I was in perfect safety." I subsided as soon as possible. They peered into windows and inquired if we had men here. Servant and guards honestly said: "No, only women and children." Was I not thankful I had hidden elsewhere the sixty men?

All day we had the smell of burning wool and cotton, bedding, etc., in the homes fired (buildings are of stone and so cannot be burned). Later, the indescribable, sickening odors from the great holocaust in the Gregorian Church, where some three thousand, having gone there Saturday night for refuge, perished. Monday the work was declared done. The Kurds and Arabs about the city were driven off by the soldiers and everywhere announcements were made that people were safe. Slowly they began to come out of their hiding-places; wells, vaults, drains, and all imaginable and unimaginable places. Some coming to me, Tuesday, had not tasted food since Saturday. They looked like corpses. Meanwhile, the authorities were dragging off the dead and burying them outside the city in long trenches. Fifteen hundred were so buried. Four days the line of Jews was seen on the brow of the hill just back of our house, lugging in sacks the bones, ashes, etc., from the church. Last of all came the clearing of wells. Some estimate that five hundred were taken out. Many wells and cisterns are very large. I know of one from which twenty-five bodies were taken. In all, our dead number five thousand, as nearly as can be estimated. Our Protestant loss, one hundred and ten. The wounded under the care of the government physician, the only doctor left, were three hundred and fifty. Many of these died. We had twenty-two here under our care, our rooms and schoolrooms being filled with the most forlorn and helpless.

Miss Shattuck lived for many years in Oorfa after these horrors and did the great work of her life there—a work which was missionary in the highest sense and which included extensive industries that developed in a most wonderful way under her careful and far-seeing management. Her life brought blessing to thousands of poor Armenians; and many of our readers, who had the pleasure of helping her in her various benevolent enterprises, found true satisfaction in being so privileged. A life so simple, so self-sacrificing and so wholly devoted to others deserves to be long remembered.

EGYPT'S NATIONAL UNREST

Continued from page 615

Egypt has many very dangerous men of this class. They have some education, but no wisdom, or principle, and no unselfish desire to better their countrymen. The low standard of honesty and manhood among the educated and wealthy natives is the main cause of the dissatisfaction among the peasants. In talking with English officers and English and French business men of Cairo, I named over a dozen or more wealthy, influential sheiks I had become acquainted with, and spoke of some things they had told me. These officers and business men said my native acquaintances and most other sheiks were untrustworthy. Their word was unreliable, and they could not be depended on to pay their just obligations. Their cupidity was so great that they took every opportunity to extort every piastre possible from their miserable fellah tenants, and most of their methods were grossly dishonest and oppressive. English rule is correcting these wrongs. What Egypt needs is not a written constitution, but a higher standard of manhood among the natives.

The Great Assouan Dam

Bisharin Women of the Peasant Type

Scrambling for "Bakshish"

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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An Inward Accuser

CHARLTON, the murderer, fleeing from the scene of his crime, across the Atlantic, yet pursued and smitten at every step by an accusing conscience, is a dramatic illustration of the terrible punishment that comes to the offender who thinks to escape. It was DeQuincey who likened conscience to the Whispering Gallery in St. Paul's, London. A word spoken ever so softly on one side of the vast dome is loudly re-echoed on the other. In youth, conscience chid him in sullen whispers; in old age, at the other end of his life-gallery, the same conscience spoke to him in peals of thunder. The still small voice which the boy would not hear, returned to the old man like the crack of doom, in terrible self-reproaches. The infidel Lord Lyttleton was sometimes so frightened that he would rush into the bedroom of a friend in order that in his company he might be shielded from the terrors of the spirit world. At last he had to forsake his splendid mansion because it was too near the grave of one he had ruined. Even Nero, the monster, had to fly from the spot where he had caused his mother to be murdered. He fancied he was haunted by her angry ghost; that he heard the blowing of a ghostly trumpet, and wailings over her tomb. What a terrible discoverer of sin conscience is!

Is the Aerial Stage at Hand?

WHILE aviators here and abroad have been making records for high, low and long flying, and have done some wonderful things, that brainy old German scientist, Count Zeppelin, has fairly won the distinguished honor of being the first to introduce a regular aerial passenger service. His successful flight from Friedrichshafen to Duesseldorf makes him the pioneer in aerial railroading. It was made per schedule, and along the 300-mile route his twenty passengers could note the towns and villages below them at the exact hour stated on the Count's time-table. He has made a thorough study of aerial currents and highways of travel and his success will doubtless stimulate others to practical efforts in the same direction. "Darius Green and his Flying Machine," which was a popular recitation a generation or two ago, has been surpassed by the "bird-men" of to-day. Whether dirigible or aeroplane be the vehicle of the future matters little, for the initial difficulties have been conquered and the upper regions will soon become the field of a host of experimenters, who have already done so many wonderful things that we need not be astonished some day to hear of the establishment of aerial stage lines in many places. But let us not forget that the red cockade of triumph belongs to the grand old "bird man" of Lake Constance.

The Nation's Drink Bill

THAT reliable authority, the *American Grocer*, has compiled some very instructive statistics showing the production and consumption of liquor in the United States during the last two years. It is a showing that should be gratifying to every one who is opposed to the drink traffic, as it shows a reduction in the total spent for alcoholic beverages of all kinds during that period of $110,185,600. In 1907, the total expended on liquors was $1,664,-191,463 as against $1,554,005,863 last year. During the same period, population increased about 2,750,-000. The per capita consumption of spirits in 1909 was the smallest in any year of the decade, and that of beer the smallest in five years. On the other hand, the use of tea, coffee and cocoa has increased in proportion as strong drink has decreased. In 1908 there was noted a reduction of something like half a gallon per capita in consumption; in 1909 there is a further decline of 1.17 gallons. Beer and distilled spirits both shared in this decline. Thus, the whole situation logically points to the fact that these changes are the result of the general temperance wave which has spread over the country and whose principal object of attack was the saloon. It has been a successful campaign of moral education. We have a long road yet to travel, however, for the United States Treasury last year derived from all liquors approximately $199,069,684—a fabulous amount to come, in an enlightened nation, from the one thing which, above all others, is the worst foe of health, morals, and good government, and the strongest ally of crime, poverty and suffering, and premature death. By and by, as we grow more civilized and sensible, this strange anomaly of a nation deriving revenue from its own degradation will disappear. We protect our saloons, although we know that they are simply drunkard factories, where the finished article is turned out by tens of thousands yearly—where our young men, the flower of American youth, are officially sacrificed that the public treasury may be kept well filled. Our decreasing Drink Bill affords a gleam of hope that some day we may come to regard these young lives as our most precious asset. We spend seven millions yearly to find out the best methods of raising and protecting our cattle, sheep and hogs; but not one dollar to protect our youth from the drink Moloch, which thrives and flourishes and drags down its victims unhindered, wrecking homes, breaking hearts, blasting lives and bringing crime, sorrow, poverty and desolation into almost every community in the land.

Roosevelt's Future

HE is home again from his 30,000-mile journey, and he has been given a welcome such as no other living American has ever received. It was a greeting that demonstrated his overshadowing popularity. And now that it is all over and the outburst of popular enthusiasm has spent its force, there comes up in the popular mind the irrepressible question: What of Roosevelt's future? We know that in even mentioning this our motive may be misconstrued. But ours is the position of an unbiased, non-partisan observer—an interpreter of events, giving to the actors in the great drama of life the passing notice to which their parts entitle them and no more. Now, here is Mr. Roosevelt, in the prime of a very energetic life, the most loudly bepraised, the most savagely criticised man on this continent. He has already been civic official, governor, naval official, soldier, vice-president, president. What is to be the next evolution? Our contemporary the *World's Work*, has striven to throw some light on this puzzling question by the popular expedient of a poll of its readers. The replies recognize Roosevelt as a great moral force in the nation and as especially representing honest politics, and the "square deal." Some would have him again at the head of national affairs; others suggest for him a United States senatorship, the speakership of the House, head of the Panama Canal enterprise, governor of his own State, chairman of the Inter-State Commerce Commission, mayor of New York, and so on. A few believe he could best serve the people as a writer and editor. We do not believe Mr. Roosevelt desires the presidency again. He was seven years in the White House and all the traditions of the nation oppose a third term or its equivalent. Indeed, it is not clear that he aspires to any office. He seems to have broadened beyond mere partisanship. A potential quantity, capable of much good through his love of honesty and fair play, he might be equally capable of harm, if headstrong in the face of opposition. We could imagine him as a strong, controlling force in a World's Peace and Arbitration Tribunal, dealing with problems to which he has already given much thought and representing this republic with a dignity and acceptability such as few other men possess. In such a post he might render worthy service not alone to the nation, but in advancing the cause of international peace and friendship throughout the world.

The Deadly House-Fly

IN recent years science has told us much that is new and startling about the house-fly—*musca domestica*—and its deadly functions as a disease-carrier. In the current number of the *National Geographic Magazine*, a writer gives some further details concerning this familiar pest, which are especially timely at this season. It has been satisfactorily demonstrated that there are many diseases whose annual increase or decrease harmonize with the abundance or scarcity of flies. Their powers of locomotion enable them to carry infection long distances. It has peculiar facilities for scattering disease germs far and wide. It does this partly by means of its feet, which are fitted with pads to which particles of foreign matter adhere, and these the insect is constantly clearing off. But the greatest danger lies in the fly-specks or excreta, which are so frequent and abundant and so loaded with spores of microbes that they are a dangerous menace to health and life. Every housewife who values comfort and freedom from sickness in the home should make a systematic warfare on this tiny yet powerful enemy. It is well to begin the campaign early in the summer before the flies get a lodgment for once established, even in a single house, they are difficult to overcome.

The Lessening Dangers of the Sea

IT is but a few decades ago when a person who had been to Europe was looked upon as one who had taken his life in his hands when he braved the dangers of the deep. Many a person of wealth who longed to see the treasures of the Old World gave up that pleasure for fear of shipwreck, or the discomforts of the Atlantic voyage, and people yet living can remember when prayers were said in the churches for those about to sail for Europe. How different things are at present is shown by the fact that wrecks are now few and far between. The larger ships are as safe and steady as hotels on shore. The ships of the size of the *Lusitania* and *Mauretania* pitch but little and the most timid passengers feel safe on board. Now the Cunard Line is to build an even larger vessel, inaugurating a new class for trans-oceanic passenger traffic as the British *Dreadnought* did for warships. Aside from the increasing size of the ocean greyhounds, the feeling of safety on board is due to the invention of the wireless, which in several recent instances has brought help in time to save passengers on sinking ships. The United States government, realizing its importance, will in the future see that all vessels carrying over fifty passengers are provided with wireless. A bill to that effect has passed both the House and Senate and will go into effect on July 1, 1911. The wireless has killed the isolation which used to strike so many with dread when they found themselves out of sight of land and apparently at the mercy of the elements for a week or more. Perhaps some day we will get the talked-of railroad across Behring Strait, but until then the traveler to Europe has little to worry him.

. . .

—THESE ARE THE days when sweltering humanity is everywhere trying to keep cool. The state of mind largely governs that of the body and they are wisest who try just to keep calm and unruffled and to accept the weather as it comes, always taking the optimistic view of things, and eating, exercising and dressing in moderation. "The doctors tell me," wrote a distinguished cleric, "that I have some seven different ailments, most of them very deadly; but by trusting in God, living frugally and taking all things as they come from his hand, I am in all other respects enjoying very fair health."

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

The Rubber Gatherers

PEOPLE enjoying the arts of civilized life do not generally realize at what a fearful expense of health and happiness their necessaries and luxuries have been secured. Men dashing along the highways in their automobiles and other rubber-tired conveyances little conceive how much sweat and blood are mixed up with the rubber that is used in the various industries in these modern times. The story of the rubber industry of the Congo has been the sensation and scandal of modern times. The poor natives that originally owned the forest are having a terrible time in making the trees keep up with the demands of our age and the cruel greed of the human heart. Such large quantities of juice are required from each workman, so many hours of labor are demanded, so little pay is allowed, such harsh treatment is received, that life has become a disappointment and misery to a majority of the native workmen and families of the Congo; and added to the perils we have mentioned there is that of the head-hunters who creep upon the workmen unawares, cut off their heads and eat their bodies. Some of the more vigorous peoples organize themselves against and defeat these cannibals. In the Congo one of the most industrious peoples are the Batetela. In gathering rubber they go into the forests inhabited by the Baukutu head-hunting cannibals. While the men are in the forest, the camp is guarded by a man who surveys the surroundings from a scaffold, and by a drummer. When the Baukutu are seen to approach, the drummer beats the alarm and all the men return to the camp to fight. The weapons used are the spear, shield, bow and arrow. This sentinel earns in the neighborhood of $100 of our money a year, which enables him to buy a wife. Men are crazy with their gambling in rubber in London. We may catch the craze in America. The bubble seems at the point of bursting, and a widespread panic and suffering will result. The price of rubber has advanced enormously, but the poor men in the forests who furnish the product get no benefit of the advance. Fortunately there is a concerted determination to end the atrocities of the Congo rubber industry, and there ought to be a prayer of universal Christianity for God's help in protecting his own oppressed children and in confounding their enemies. The Psalmist uses words which voice the deep desire of these poor native hearts.

Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me. (Ps. 35:1, 3.)

Show Faith by Works

President Arthur T. Hadley, in his baccalaureate address at Yale the other day, really preached a sermon on faith —faith in man, faith in society, faith in the truths of nature, and faith in God. At the close of his address he made this eloquent reference to the necessity of works as well as faith: "You call your God the God of justice; see to it that your faith takes such shape that you could worship him only by doing justice. You call your God the God of love; see that your faith is so shaped as to make you give love instead of merely trying to receive it. You call him the God of battles—and this is perhaps, in a real masculine faith, the highest title of all. See that your trust in him is an inspiration to you to take your part in the battles both with courage and with intelligence." This wholesome advice could be profitably repreached and accepted by every minister in the land.

For as the body without the spirit is dead, so faith without works is dead also. (James 2:26.)

Sharks Waited for Them

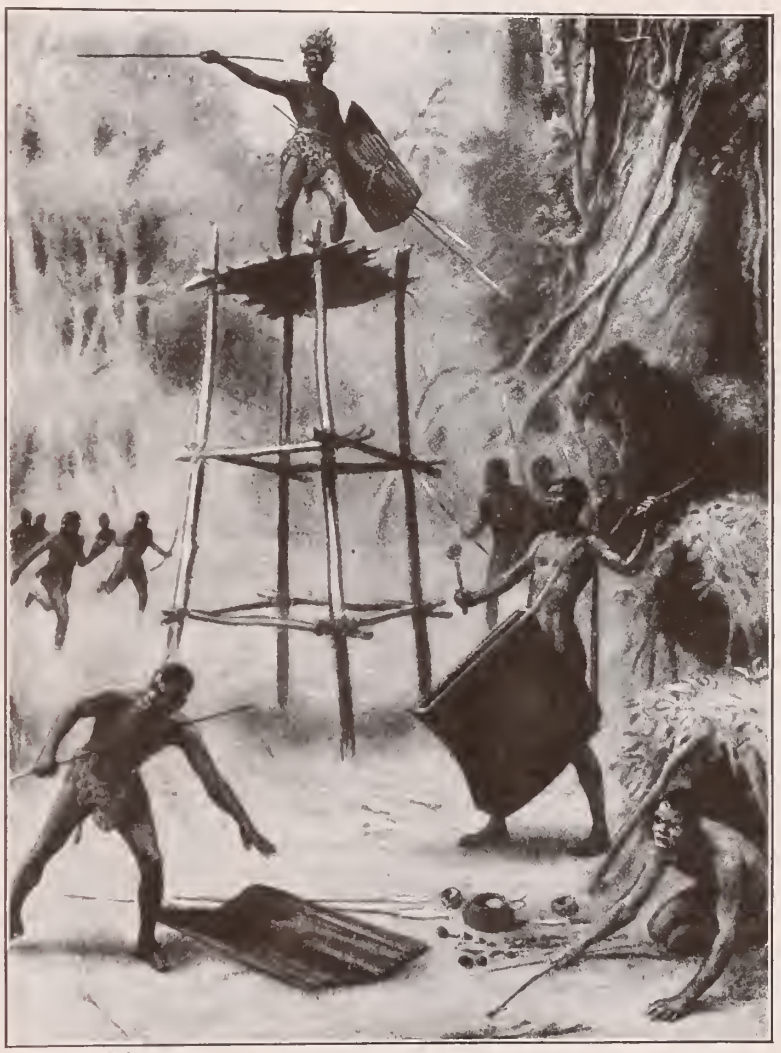
The *George A. McFadden*, a four-masted schooner, loaded with lumber, went to pieces on Diamond Shoal, off Cape Hatteras, not long ago, and the crew of nine men, clinging to the ringbolts of the frail top of a deckhouse for a day, with the waves pounding them, drifted out to sea. After a fearful night the first light of the morning disclosed a school of big man-eating sharks swimming alongside the raft, waiting for the men to fall into the sea and furnish them an early breakfast. Fortunately, the men were rescued by the *Cathedrine*, a British tramp, and were afterward transferred to the United States gunboat *Paducah*, and thus saved from an awful death. There are storms and shoals, and sharks and shipwrecks, on the sea of life. The good ship of Zion is at hand to rescue. What would have been thought of this crew if it had refused the rescue that was offered? And yet there are many who, in the spiritual realm, neglect, or reject, the means offered for their escape, and perish in the sea. Paul in his letter to Timothy refers to such as he cautions him to constancy:

Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck. (I. Tim. 1:19.)

A Beautiful Sign

Mr. Everett Shinn, an oil painter and mural decorator, who exhibits in the Academy of Design, read of an address made by a fellow-artist in Washington, claiming that commercialism was ruining art, and determined that he would give a practical illustration of the fact that such an opinion was a mistaken one. He made a contract with a firm of architects, whose office was near Broadway and Fortieth Street, New York, for painting a sign, which should be placed in front of the building which they occupied. He used two sheets of brass thirty-five inches long and twenty-two inches broad for his purpose, and has about completed a beautiful picture showing a marquis in the garb of Louis XVI., coat of crimson silk, yellow silk stockings and lace-trimmed sleeves, inspecting a large sheet of plans which is held up by an architect in somewhat plainer attire. Near the nobleman and looking over his shoulder is a beautiful woman in ornate costume. It is to have a carved frame with flowers at the bottom and garlands of toned-down fruit spun all around it. There will be grillwork and it will be on a standard so that the effect can be had going and coming. This painter says that there is too much talk of art for art's sake, and that there ought to be just as much of the beautiful as possible woven into the practical affairs of every-day life. It is evident that the finest art has not been able to eliminate commercialism from its realm, when it is remembered what enormous amounts of money are necessary to procure the masterpieces. While the art critics can entertain themselves with the question as to how far art should be patronized for art's sake, the general public will certainly hail the wider exhibit of beautiful pieces of art than that afforded in the secluded art galleries. In the building of the temple the Almighty arranged it so that the practical and substantial parts of the building were exquisitely decorated. There is the best ideal of human life where the temple of the soul has substantial supports, decorated with the most exquisite beauty, where the prose and poetry of life are both found in proper proportions. This thought is symbolized in the selection of Hiram, the artist in brass, to decorate the pillars in the temple porch.

And he made two chapiters of molten brass, to set upon the tops of the pillars; and nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; and he made the pillars, and two rows round about them, the one network to cover the chapiters upon the top with pomegranates, and the chapiters that were on the top of the pillars were of lily work in the porch. (I. Kings 7:16, 19.)



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An Alarm of "Headhunters" in an African Rubber Camp

Recommends Death to Idiots

Dr. David O. Hudson, of Montgomery City, Mo., has stirred the medical world, and made quite a sensation in the country, by advocating the doctrine of exterminating all idiots in the almshouses throughout the land. In replying to his critics he says: "I do not go so far as to recommend condemning to death the aged, but I see no reason why this class of insane people, after being passed upon by a properly constituted commission, should not mercifully be put to sleep forever. The class I refer to are bereft of all human instinct, mere animals. I would not do this for mercenary purposes, nor to relieve society of its responsibility, but purely as a mercy to this class of sufferers." This proposition is heathenism pure and simple. In olden times among the most civilized people they put old men and women to death, killed the babies that were deformed or weak, and counted human life a comparatively trifling thing. The disregard of human life in this country is bad enough without setting out deliberately to murder the unfortunates whom God has entrusted to our care. What a stain would be upon the skirts of a society that would chloroform the aged and insane and thus destroy innocent lives which God alone has the right to take! To such the words of the prophet would have special application:

In thy skirts is found the blood of the souls of the poor innocents. (Jer. 2:34.)

Christian Unity

In this time of united effort for the salvation of the world in our generation, the letter of Theodore Roosevelt to the World's Missionary Conference in Edinburgh will be of great value. The half of the letter referring to Christian unity is as follows: "In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity. I believe that without compromise of belief, without loss of the positive good contained in the recognition of the great diversities of gifts and the differences of administration, the Christian churches may yet find a way to cordial co-operation and friendship as regards the great underlying essentials upon which, as a foundation, all Christian churches are built. This is one of the lessons which have been particularly impressed upon me by what I have seen of Christian work in Africa, both in heathen and Mohammedan lands. I believe that unity in a spirit of Christian brotherhood for such broad Christian work will tend, not to do away with differences of doctrine, but to prevent us from laying too much stress on these differences of doctrine. It is written in the Scriptures that 'he that doeth my will shall know of the doctrine,' but the reverse of this proposition can not be found in Holy Writ. Emphasis is to be put upon 'doing the will.' If only we can make up our minds to work together with earnest sincerity for the common good we shall find that doctrinal differences in no way interfere with our doing this work." The importance of Christian unity as an instrument of the world's redemption is recognized in the prayer of our Lord:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. (John 17:21.)

ONE "FOURTH" AT MONT-LAWN

By ELEANOR H. PORTER

Author of "Into Still Waters," "The Story of Marco," etc.

THE Fourth at Mont-Lawn sometimes begins days earlier—and in New York at that. If you don't believe it, come with me on the second of July to a little room away at the top of the Bible House. You won't doubt it then, for "The Fourth" shines in sixty eager little faces, and drops from twice as many joyous little lips, while the children wait for the order to start.

Down in the street a little later we board the special car with the children. We attract a good deal of attention, and we fear we are a little too noisy perhaps. Then, with a shout and a cheer, and a clang of the bell, we are off.

At the Grand Central we find another special car waiting to take us to Tarrytown, and we hasten aboard. You think, perhaps, that you have taken a railroad journey before; but you decide now that you haven't, for never until now have you taken one with sixty thin-faced, wide-eyed children whose playground has been the city streets, and whose horizon has been the tenement-house roof across the alley.

At Tarrytown we take the ferry for Nyack, and there we find the big four-seated carriages and coaches in which we are to enjoy the two-mile drive to Mont-Lawn. By this time we are quite as excited as the children, and we are delighted to find ourselves in the very first carriage with a load of boys. We even discover that we are shouting, too, as we begin the long climb up, up, to the beautiful green hills beyond the town.

Long before the drive is over, the boys are dropping off one by one, only to scamper ahead and exult over the great out-of-doors all about them. You are almost tempted yourself to clamber cautiously down—when the carriage swings around the last curve, and you are dumb with amazement: on each side of the road, perched on the fence, and lined up along the wall, are more than two hundred children shouting at the top of their voices: "Spring chicken to-day! spring chicken to-day!"

It is our welcome to Mont-Lawn! You are still wide-eyed with surprise when we roll through the gates and up the sloping driveway to the Children's Vacation Home.

Home! You know all about "Homes"—the kind that begin with a capital letter. Involuntarily you picture to yourself a big oblong building with square corners and checker-board windows, and with endless rows of rooms all alike opening upon long dismal halls that echo to the tread of black-gowned, severe-faced women attendants. All this you picture in your mind—then you look about you.

The carriage has stopped before the door of "The Homestead," and The Homestead is—just that: a homestead; a roomy, white-painted house with hospitable verandas, and wide-flung doors leading to an inviting-looking hall. Nowhere do you see the big, oblong building; instead your eyes fall delightedly on picturesque cottages with quaint little windows and porticoes, and with a homelike air that is irresistible. The black-gowned, severe-faced women attendants—they, too, are nowhere to be seen. In their place are girls—charming, fresh-faced, delightful; young women with smiling eyes and cheery voices.

Still in dazed wonder you descend from the carriage, and then the full beauty of the scene bursts upon you—the velvety lawns, the wide-spreading trees, the fields, the woods, the hills, and far in the distance the Hudson shimmering like silver in the sunlight; and you wonder: "What must be the effect of all this on the stunted, warped, beauty-starved atoms of humanity that know only a dirty alleyway in a city slum?"

Very soon you are reminded again of the Fourth. It is in the air. Everywhere the care-takers, or "teachers," as the children call them, are flitting about with anxious eyes and deft fingers.

In the morning of the 4th a firecracker wakes you; then the tattoo of a whole bunch brings you to your feet, and sets your blood to tingling. Outdoors you find the "Glorious Fourth" in full swing. Everywhere are shouts and laughter, and the flutter of red, white, and blue. Everywhere are the children. At the sound of a bell they come running from all directions, and your eyes fill as you watch them scramble into line. Yonder is Benny, with a cruel hump between his tiny shoulders. Near him is Tony, whose frail, twisted little body was straight and strong before it was taken from

Fresh-Air Children Arriving at the Nyack Ferry

beneath the fender of the trolley-car. In the girls' line there is Rosy—poor little Rosy with her crutches and with the pitiful vacancy beneath her short skirt where the other little leg and foot should be. There is Lucy, too, whose tiny body made the teachers weep and turn away, so covered with bruises was it, from a cruel step-mother's beatings.

But Benny and Tony and Rosy and Lucy are not thinking of these things. Bless you, no! Their eyes are shining, and their mouths are fairly watering for the good things that they know are waiting for them on the long tables in "Fort Plenty," the beautiful Dining Pavilion, whose walls carry the well-chosen verse:

> Back of the loaf is the snowy flour;
> Back of the flour, the mill.
> Back of the mill is the wheat and the shower,
> The sun and the Father's will.

Long before noon the guests begin to arrive.

Did you ever hear children shout? I can almost see your calm smile of superiority, as you remind me of Jimmy and Tom and Fred, your own boys. But I shall still shake my head. You have not hear children shout if you have not heard the tenemer waifs at Mont-Lawn give their lusty welcome.

Imagine it: three hundred little throats lustil cheering; six hundred little hands and arms fra tically waving, and almost every little foot in t throng dancing up and down like mad. And that the welcome good Dr. Klopsch used to get on eve visit he paid to the Home.

Things move then with a rush. First, dinner i the great Pavilion; then the exercises in the bea tiful Temple with the stirring voice of patriotisr and the reverent hush of prayer. Then come t exercises on the lawn with the words of great me to inspire us, and the strains of sweet music charm us. After that the day is one whirl frolics, games, drills, and marches, until the supp with its tread of pink and brown and white ic cream makes the hearts—and the stomachs—three hundred children too full for utterance.

. . .

The last carriage has rolled slowly down t driveway. In the Homestead lights are twinklin From one cottage after another come the soft voi of the good-night prayer, and the swe cadence of a song sung by voices that ha already nearly reached the Land of Nod. F away on the river a search-light leaps fro the darkness and falls for a moment on t Stars and Stripes floating above the Hom stead door.

Then all is dark and silent—and the Four is over.

. . .

Interest in Mont-Lawn continues to gro and many of our readers are writing to u intimating their wish to have a share in th beautiful charity this year. One lady, M C. W. C., of Battle Creek, Mich., write "Enclosed please find $6 to apply to the fur for the Children's Home—to keep two litt ones for ten days each. I wish it were mor When the two get to Mont-Lawn, I wish th would write to me." We will certainly try get them to do so. Little Miss Louise B., Santa Anna, Tex., ($3) writes: "I am a litt girl of four years and live in the country, a I wish the little children could have a count home." Mr. F. G. Bogle, general merchar Pawnee City, Neb., sends a very generous gi of $100 and H. N. Bogle send $25 to be appli to the Home. This will give forty-two litt tenement waifs a ten days' outing apie "You have our prayers for your efforts in this gre work," write the donors. From San Mateo, Fl Mrs. F. C. writes: "This little gift ($3) is from o Sunday School to be used for one little boy or gi We celebrated Children's Day last Saturday and was the wish of the children that their offeri should be used in this way." Mr. J. W. L., S Sabas, Tex. ($6), writes: "This money was hand to me by little Misses Armour Leigh Burleson a Elizabeth Hill, who have been working at odd jo and selling eggs to raise this money to send t children to Mont-Lawn. They are very much inte ested in the work that is being done there and ho to send another contribution before the summ season is over."

We have received cot endowments for the seas from a number of friends in different States, b there are still many cots remaining to be provid for. We feel assured that our friends will ta these up, that the endowment for the present se son may be, as it now promises to be, the largest the history of the Home.

CONTRIBUTIONS IN AID OF THE WORK AT MONT-LAWN:

Mrs F A Stamp.... 1 00
C F Wagner..... 3 50
T T Fuglestad.... 2 00
Friend E, Albany.. 10 00
Miss E M Woodbury 2 00
—, Monticello, Ia 5 00
Jas M Rankin..... 2 60
—, Stratham, N H 1 00
Branch S S Presby Ch, Geneca 18 00
Jacob Bertboud, Sr 1 00
E G Quackenbush.. 2 00
Miss E E Perkins.. 1 00
Mr & Mrs E L Gregory 2 00
O E Drew..... 25
C Mead 5 00
In loving remembrance of Emily H Hallenbeck 21 00
Miss Emily Wood. 3 00
Mrs Lige Cuthirth 1 70
Mrs Ada Leis..... 1 00
Melissa Rood 3 00
Mrs E A Cummer.. 1 00
S Sch Class No 4, Ainsworth Cong'l Ch 3 00
Mrs D H Montgomery 3 00
John Illig 30 00
Grant Levens 3 00
Chas E Palmatier. 50
C Mead 50
E B Watt..... 2 00

Frank A E Gillmor 1 00
In mem'y of H W Treat 1 00
Anna Anderson ... 1 00
Maggie Hogan 3 00
—, E Tenn.....12 00
A Child's Friend, Princeton, N J...25 00
Mrs L C Chamberlin 50
Mrs C A Weatherlow 1 00
Mrs J B Campbell. 1 00
Emily Ware 2
Jane Isenhower ... 1 00
Mr & Mrs R A Chaffee 6 00
Mrs John Wylie.... 5 00
—, Tivoli, N Y..21 00
A Friend, Lower Brule 7 50
Mrs Jas Campbell. 50
Mrs S J Johnson.. 3 00
Mrs J H Zottman.. 1 00
Miss E G Main.... 3 00
E G Quackenbush. 2 00
—, N Y City, N Y 1 00
Mr & Mrs L Shoemaker 6 00
F A, S Bellingham, Wash 20 00
Robt Heron 21 00
B LaMont Ferguson 1 00
—, Selma, Cal.. 3 00
Catharina Brecheisen 6 00

A Friend, Calhoun.25 00
Mrs Henry Lewis.. 4 00
—, Arbela, Mo... 6 00
Mary Lease 2 00
Mabell & Martha Glsln 3 00
A Friend, Plymouth, N H 25
J A & A M Hill.. 1 50
A Reader, Sykesville, Md 1 00
E G Quackenbush.. 2 00
A Friend, Berwick, Pa 1 00
Mrs J Robinson... 1 00
Rose E Riggs..... 97
—, Zaleski, Ohio. 2 00
Mrs J A Peck.... 6 00
Paul H Hudson....10 00
Harry Foss 3 00
Wm Lyons 20 00
Golden Rule Band Cong Ch, Woodbridge 21 00
Lina Hickman 1 00
R H Roco..... 3 00
—, N Y City.....20 00
—, Grand Rapids, Ohio 2 00
Mrs Eliz'th Hossler. 2 00
A Friend, Dogden, N Dak..... 1 00
—, Soldier 3 00
Mrs L M Carpenter 50
Mrs S H Lane.... 50

Elizabeth L Dorney 1 00
William Crebbin .. 2 00
Mrs F H Wheaton 25
Damaris R Stewart 5 00
Mrs Sarah Cartmell 2 00
For love of Christ, Conn 1 00
Julius Grosse 10 00
A Friend, —.....10 00
Mrs J W Graichen 50
Amos S Young.... 50
Thos Wood 30 00
Mrs C M Gibson.. 3 00
The Golden Rule Club, Norwich, Ct 15 00
Mrs Dorcas Loper. 50
Anne S Graham... 40
Mrs Mollie A Tancll 2 00
Mrs Theo D Dimon.21 00
Miss W Putman... 5 00
Sarah Watterberg .. 67
A Friend, Nora Spgs, Iowa 1 00
Mrs Lee Kenyon.. 2 00
John A Parker.... 3 00
Delia T Marden...42 00
W H Ireland..... 7 00
Mrs Robt Rumbold. 1 00
Cash, Richfield ... 1 00
M T C, Northampton 2 00
In mem'y of Old Subr, Knoxville, Iowa 8 00

Mrs Anna Gravatt. 50
Mrs W S Paddock..21 00
Bertha Salisbury .. 2 00
Merton Bartter ... 2 00
Eva S Robinson... 9 40
W W Pollock..... 6 00
Wm Lyons 10 00
Emma Stahly 10 00
Mrs F Munroe.... 1 00
Mrs Ray Dorney.. 1 00
Mrs R J Morris..10 00
Mrs Geo Powers.. 3 00
Mrs Wm Pearson.. 10
Laura E McDonald 3 00
Mrs H E Swann.. 1 50
M E Jr League, Robinson 6 00
Wm Heatherington 1 00
A Friend, Oxford, N Y 1 00
Miss Anna E Park 2 00
Annie Miller 50
Ann E Beatty..... 1 00
Heman Childs..... 1 00
Mrs G W Kent.... 15
F H C, Richford, Vt 1 00
Old Subr, N Y City 2 00
W J Zimmerman.. 3 00
A Friend, Auld, Cal 1 50
Harriet E Strong.21 00
E G Quackenbush. 2 00
Stella Tubb 2 00
Isreal Matson 521 00
L Wilson Cleare..10 00
James H Franklin.. 50

Mrs B Sallsbury... 1 00
Mrs J W Kiser.... 1 00
Kings Daus Society, Lawyersville, N Y 5 00
Mrs E K Spaulding 6 00
Mrs G A Hartshorn 50
Mrs C Uffelman.. 50
E T Boulton..... 25
Nannie P Harris... 26
—, —, Iowa...10 00
In the name of Miss S C Yeaton..... 5 00
Mrs M S Hoffman 3 00
Edgar Bowen 40
Clinton Brown 1 00
Mrs L H Gietzen.. 1 00
Minnie E Dunbar.. 5 00
Prim Dept Presby Ch, E Avon, N Y 3 00
G C Buchanan..... 2 00
Mrs R L Donald.. 3 00
A P Clubb.....10 00
C E Vanzant..... 5 00
Mrs Angie B Hill. 3 00
A A M, Milan, Ind 25
H J Collins..... 3 00
Bernice Alderman.. 3 00
Mrs H R Hughes. 50
V H Bogardus.... 1 00
Mrs M L Morey.. 1 00
Girl's Guild, Old Dutch Ch, Bklyn.21 00
Mrs J V Brown.... 1 00
Llfe Subs, Allentown 5 00

Mrs J C Masters.. 3 00
Mrs S D Dwyer..21 00
E G Quackenbush. 2 00
—, Kent, Ohlo.... 1 01
Mrs W Harris..... 25
Mrs J V Brown.. 90
Aug N Johnson.... 25
H R Lamkin..... 25
A Friend, Auld.... 50
Edwlu G Trexler.. 6 00
Miss Celie Devine. 3 00
Mrs Belle Brinton. 2 50
W A Goldsworthy.14 08
S C, —, W Va... 10
Augusta Strough ..25 00
L F Stalford..... 3 00
Alice E Day.....10 00
Sallie Brown 5 00
Willis J Bogue.... 1 00
Mary M Smith.... 3 00
Lizzie McNamara.. 50
—, Plalnville ... 6 02
F C Metz..... 2 00
The Wldows' Mite, Penrith, Wash .. 3 00
Mrs R A Thompson 1 00
E C Amos..... 6 00
Ira L Dickerson... 3 00
Ruth & John Morton 250 00
Mrs Belle Brinton. 50
Henry J Green.... 2 40
Willlam L Hunt... 1 00
Mother & Daughter, Cambridge, N Y.. 1 00

Samuel Beckett .. 7
Miss F L Kluzer..30
Miss Annie Miller.21
In the name of Sarah A Shaw 156
Lillian J & J Willard Humphrey... 3
Mrs A N Fairchild 3
Albert Clark 2
Roy Long 3
Mrs E R Schureman10
Mrs Ray Dorney.. 1
James Bathgate ..
Emma K Frantz..21
I F Price.....12
Sadie N Davls..... 3
A R Rowley..... 6
A H Dawley..... 6
—, Scott City.... 5
Mrs G Steuenwald 2
Eva J Wick.. ...21
Lucetta A Coffroad
Florence Goodman. 3
Mrs S F Hodgman. 1
Eliz'th E Newcomb 2
Lily E Nyberg..... 3
N Surface 1
MissesR & E Knight 6
Charles H Binder.. 5

And several hu dred others to acknowledged late

How Frog Centre Became Free

By MRS. SUSAN M. GRIFFITH

I WISH you would drive down into Frog Centre, Melville," said Mrs. Humphrys to her husband, as ey entered their home town after a ıgthy drive into the open country. want to see my washerwoman about ing up my curtains."

Grenville was not a large town, obably numbering no more than teen thousand, a little "city of urches," half hidden among the sur-unding hills, comfortable, and quiet, d restful; but even lovely Grenville d its disease spot, and this was Frog :ntre.

Some narrow back streets surround-g a dank, dark pond, covered with een scum in which the frogs held gh carnival, and about ıich the children played, d in which one was some-nes drowned — this was :og Centre.

The very common people ed here of course—the peo-e who find it barely possible exist upon their daily ıge; people with no pros-cts above the dismal barren esent and very little, if y, ambition. They worked d ate and slept and smoked the froggy atmosphere, and ew little else. Sundays they ınged about the pond in the ade of the trees or sat upon ch other's doorstone, talk-g together of the common ents of the common day, d that was all. "A city of urches" was Grenville, but ere was not even a mission Frog Centre, not even a ınday School, and there *was* saloon! So, you know what disease spot Grenville had her midst—one far more adly than the great white ague!

Mr. Melville Humphrys was enthusiast in Sunday hool missionary work. He d been superintendent of e Elm Street Sunday School r fifteen years, and was ever udying new methods to ad-nce its interests, and mak-g plans for it to reach out d help others. As he sat the little open buggy while s wife was talking to Mrs. ıdy about washing her curtains, d looked about at the villain-s frog pond, the dirty, neglected, gged children playing around it, the -kept, wretched homes, the unkempt ɔmen, the shuffling, slouching men, e bare door-yards bestrewn with aste paper, old rags, and tin cans, d the dirty, evil-smelling streets, his ıristlike heart was moved with com-ıssion, and he began thinking big oughts the while he whistled softly himself and talked kindly to the ildren; for Mr. Humphrys always d a band of children around him herever he went. His wife laughed see them scatter as she came out, r they had been clambering all over e buggy, and hanging to the wheels, d taking liberties with the horse.

"You do beat all, Melville," she said they drove away, followed by the ıze of the small multitude. "Chil-en cluster about you like flies about a honey-pot, but they run when they see me. I do wonder why it is."

"You mustn't forget that I have made some of my biggest investments in the children's world for the last fifteen years," replied her husband. "It is a matter of business as well as affinity, and brings me business returns. And, you know, I am always looking out for new jewels among them. There are lots of small 'diamonds in the rough' in the dreadful place we have just left. I wish I knew how to get them polished for the Master. I must think it out."

"They clambered all over the buggy and hung on to the wheels"

The result of Mr. Humphrys' thought came out the next Sunday—it was the third Sunday in June and the children were already looking for some notable plan to be presented for the Fourth of July—when he began smiling that great, big smile of his which always meant "something splendid."

"I wonder how many of you girls and boys know exactly what the Fourth of July means?" he asked, the smile getting bigger and bigger until it took in the whole Sunday School within the radius of its sunshine.

Hands flew up all over the room.

"Fire-crackers!" shouted one little fellow. "Powder-bustin'!" said another. "Picnics!" said a shy little girl, "an' lots to eat." "Flags!" announced another, "an' speeches, an' Ole Glory 'n' p'rade!"

Mr. Humphrys' big smile faded; he looked grave. "Yes," he said, "it means all those things, of course, but it means something else a great deal more, children. It means freedom, and because we are so glad that we are a free people, we have a holiday—it ought to be a holy day to every one of us—and have just as good a time as we can. You older girls and boys who have studied history, know all about the Declaration of Independence and how the people of '76 fought with England to free the country from her oppression and tyranny. But, children, what I want you to see is this: We are making a bigger fight for freedom to-day, as soldiers of Christ, a far greater fight. Satan and sin are oppressing us. They are making slaves of people with ignorance, and strong drink, and uncleanness, and low pleasures, and we have a place right here in Grenville that is in dreadful bondage. We want to help Jesus Christ to set that place free; we want to help it to become independent of the many things which are pulling it down and making slaves of its people. Now, I suspect that some of you know a lot more about Frog Centre than I do, but I saw enough the other day to make my heart ache and fill it brim full of a big desire to fight to set it free; for Satan has a terrible hold on that little place. Now, won't you children help me? I am calling the grown folks children, too, because, you know, we are all children in God's sight. We expect to have our usual picnic out at Emerald Springs the Fourth, and I am going to make a suggestion. This is it: Suppose we, the Elm Street Sunday School, invite Frog Centre to our picnic! They will be our guests, and it will take some money and a lot more baskets to afford them free transportation and to feed them, and it will also take a good deal of—well, I'll call it self-effacement or self-forgetfulness, but I believe it will certainly pay! In fact, I know it will, because it will be laying up treasure in the bank of heaven; it will be lending money to the Lord, and no one pays such interest as Jesus, remember that. We want to open the eyes of Frog Centre; we want to show these people over there that there are other pleasures beside the 'pleasures of sin.' And, children, I mean this to be only the beginning of things. I mean to have a general cleaning up in Frog Centre. We must plant a Sunday School over there; we must drive out that saloon; we must redeem that plague spot of Grenville! We must give it liberty! If we let it go on, it may, probably it will, infect our whole city. Now, will all of you help me?"

Oh, of course they would help him—and arrangements were made and committees formed, and plans rolled into a perfect system in ten minutes, and every active worker had a badge of red, white and blue pinned on the left shoulder. And the picnic was the greatest success the Elm Street Sunday School had ever achieved. Of course, all of Frog Centre did not go to Emerald Springs, but fifty children went, a goodly number of young women, some young men and a few older ones; and those who did go had the "time of their lives," I am sure of that! And Mr. Melville Humphrys made himself not only acquainted with every one of them, but exceedingly popular. He was everywhere, beaming on everybody with his big smile, and before it was over had obtained the consent and co-operation of every Frog Centerite to begin a Sunday School and preaching service in their midst. The battle was on, the smoke rising like incense to the skies, and Mr. Melville Humphrys felt that already the day of victory was at hand!

. . .

It is safe to say, that no one would know Frog Centre now. The streets are models of cleanliness, the saloon a thing of the past, flowers bloom in grassy yards, the houses are neatly painted, and the dark, dank pond has been transformed into a beautiful little lake. The old name has gone also. Instead of Frog Centre it is Lake View now.

And the Fourth of July had an altogether new meaning to the Elm Street Sunday School after that. They began to understand, just a little, why our beautiful, stainless flag deserves to be called "Old Glory!"

TOPICS OF INTEREST THROUGHOUT THE WORLD

—JUNE DESERVES to be remembered in the annals of aeronatics. What a brilliant galaxy of bird-men have "cleft the ue" successfully in one little month—Curtiss, Hamilton, Mars, ıldwin, Brookins, Owens and others, all sailing about and aying fantastic tricks above towers and steeples at a mile-a-inute gait. It's not surprising that Hamilton, the pluckiest the lot, should have predicted that "everybody will be flying on."

—THE LATEST PERIODICAL war scare has an English source this ne. Mr. Gerard Fiennes, a writer of some prominence, pre-cts a conflict between this country and Japan before 1915. Japan," he says, "will fight the United States very much for e same reason that prompted Bismarck to fight France." urope, he believes, would not interfere to save the Philippines. Here, however, his logic fails; for if Europe considers that Spain was harshly dealt with, how would the matter be mended by the islands going to Japan? War-making on paper is the refuge of sensational writers, when other topics fail to interest. If all the paper predictions of war came true, the world would be a miserable place to live in.

—THE NEW YORK *Sun's* London correspondent relates some of the ludicrous malapropisms of a famous English college "don," Dr. Spooner, who seems to have been a Mr. Partington in disguise. Some of his odd sayings—the oddity of which consisted usually of a comical transposition of words—are of almost national fame. Once at a party he asked a brother guest to "pass the pigs fleas," when he simply meant "the figs—please." He it was, too, according to rumor, who began the hymn by reading the line "From Iceland's greasy mountains," and who spoke of the words of the wicked as being sharp and piercing "like ears and sparrows." "Are you aware, sir," he once asked a strange worshiper in chapel, "that you are occupewing my pie?" The stranger stared and vanished. In the course of a sermon he spoke of the vague, half-formed wish of the mind as "the half-warmed fish," spoiling the figure and convulsing the congregation. Whether he was a victim of aphasia or pure absent-mindedness is uncertain. "Am I addressing you or your brother?" he asked of an astonished gentleman whose brother was his twin. It is hard to believe that such a blunderer could roam at large, no matter how talented he might have been in some respects.

ANVIL SPARKS

..DOUBLE dealing ends in divided dividends.

.."A LITTLE fun" has often led to a great fall.

..IT is never too soon to begin a good thing.

..THE tin saint is the only one that needs a sign.

..YOU do not get berries by beating about the bush.

..THE true man is greater than anything he can make.

..HEAVEN'S doors swing open every time a baby smiles.

..THE man who is ever on the make never makes a man.

..FRUITS of experience do not ripen on the bush of opinion.

..A COAT-OF-ARMS will be a poor protection in the judgment.

..THE poorest kind of a man is the one who is made of money.

..AS soon as a nation becomes heartless its case becomes hopeless.

..A MAN is not called a pin-head because he is greedy of intellect.

..IT is not always safe to be sure of the man who is sure of himself.

..THE man who really hopes for the best has little time to dream of it.

..BETTER content and cold potatoes than greed at the groaning board.

..FRUIT is apt to be at a premium on the leafy tree and the wordy man.

..THE great objection some men have to the sun is that it shines on others.

..NOTHING could be more unprofitable than a life absorbed in profit-making.

..DON'T call the world dirty because you have forgotten to clean your glasses.

..EVERY time you stifle a good impulse you make it harder to start the next one.

..THE wind you waste in grumbling is so much strength stolen from improvement.

An Agent's Opinion

THERE is not a cleaner, more religious and moral family magazine published in the United States than THE CHRISTIAN HERALD. I found great pleasure in selling it; it pleased my customers. I hope to live to see it have the greatest number of readers of any paper in the world. It is truly a family paper and I wish it could be in every home in America.

T. F. QUESENBERRY,
Milford, Tex. *Agent.*

Our Banner of Stars Forever!

Words by REV. JOHNSON OATMAN, Jr. Music by BENJAMIN FRANKLIN BUTTS.

Hur - rah for the Red, White and Blue!.... By lib - er - ty
put to geth - er, Sweet En - sign of the brave and true, Our
Ban - ner of Stars for - ev - er!
1. Oh, Stars and Stripes, wave
2. Thy light will nev - er
3. Thro' eom - ing years no
4. From North to South, from
on, wave high, Thy Glo - ry shall fade— oh, nev - er! No
be put out, Tho' foes from with - in en - deav - or, For
ty - rant's hand The Un - ion of States shall sev - er; Float
East to West, Oh, let us re - joice to - geth - er: The
After last verse, FINE.
foe shall pull thee from our sky, Our Ban - ner of Stars for - ev - er!
thee our sons will fight, and shout: Our Ban - ner of Stars for - ev - er!
on, a - bove earth's fairest land, Our Ban - ner of Stars for - ev - er!
flag of all earth's flags the best: Our Ban - ner of Stars for - ev - er!

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☆ TWO MORE STARS ADDED TO THE FLAG ☆

ARIZONA and New Mexico are about to take on new dignity in the eyes of the world. Their existence as territories is drawing to a close and they will soon have State governments of their own, as President Taft has just signed the bill admitting them to full membership in the sisterhood of States. Two more stars will be added to "Old Glory" and in no part of the country will the new flag with its increased constellation be more popular or more loved than in these two progressive commonwealths of the Southwest.

The two territories have been knocking for several years at the door of Congress for admittance as States. For a while it seemed as if they would have to wait some time before their cherished ambition was realized. President Taft, however, was heartily in favor of admitting them, and was greatly pleased when he was able to sign the bill providing for their statehood. Now Arizona and New Mexico must hold conventions and prepare constitutions acceptable to Congress, and then they can start in business as self-governing commonwealths.

There was quite a formal ceremony at the signing of the bill. There were present in the President's office at the White House Postmaster-General Hitchcock, Senator Beveridge of Indiana, Congressmen Cole and Hamilton of the House Committee on Territories, and the delegates from the two territories, Andrews and Cameron. Mr. Hitchcock brought a gold pen which he asked the President to use. Mr. Andrews had brought an eagle feather pen to be used for the same purpose. The President settled the difficulty by using both on each document, greatly to the relief and satisfaction of the men who wished to have their pens used on the historic occasion. He signed one-half of his name with the pen and one-half with the quill.

Delegate Cameron wished to have some memento of the event, so he took the blotter the President used and tucked it carefully away in his coat pocket, to be preserved as a family heirloom.

Word that the President had signed the bill making the two territories States was sent over the wire to Arizona and New Mexico, and they proceeded at once to celebrate in a way which made previous celebrations seem very tame and cold affairs. Great mass meetings were held at Las Vegas, Roton and Santa Fé, and a telegram of hearty congratulation was sent by Acting-Governor Jaffa to Acting-Governor Young of Arizona, and the latter sent his felicitations in return.

Both new States are preparing for their constitutional conventions, which will be held soon. New Mexico hopes to have her constitution ready for submission to President Taft and Congress by next December. It is expected that the State will adopt a conservative constitution.

Already there are numerous candidates for the Senatorships. The Republicans are in the majorit In Arizona the political field is more uncertai Both new States feel that they will now enter on greater day of prosperity. At any rate, all of tl people feel happier now that they have passed tl transitory stage in their political affairs.

General Notes

—AN inventor now proposes to make houses of glass. Th will have a polished appearance and can be made in any siz shape or color. Skylights will not be required and the upp floors will be windowless. The glass bricks will be made of san and sulphate of soda fused together and the material will co less than slate or brick. Nothing is said as to their frangibilit

—THE SOLITARY ECHO, thus far, of the "new religion" pr mulgated by Dr. Eliot of Harvard, is heard in England. professor in Cambridge has reproduced in substance the doctor lecture and circulated it among his class, for which he has be promptly disciplined by the college governors, who inform him he was out of order, the college having been established f the promotion of orthodox Christianity.

—SOME TIME AGO, it was announced that the old Cent Church, New Haven, Conn., Rev. Oscar E. Maurer, pastor, h adopted a new creed and the impression given by the repor in the daily press was that the old orthodox creed had be abandoned. This, however, is not the case, according to Past Maurer, who says: "All that is essential to the faith of a ma who believes in God the Father Almighty, as revealed in the li and character of Jesus Christ, who desires to live the life righteousness exemplified by Jesus Christ and who is willing serve his fellow men, will be included. But a candidate f church membership will not and ought not to be asked to asse to the dogmatic statements which are sometimes imposed tests of fitness for admission into the Christian Church."

CHRISTIAN ACTIVITIES

—EVANGELISTS BROMLEY and Myers have ju concluded a very successful series of meetin at Centreville, S. D. One result was that t town "went dry" at the local election April 1

—ONE OF THE indefatigable workers in t peace cause is Mlle. Veer de Vere of Paris, w is now lecturing in this country to delight audiences in churches, Y. M. C. A.'s and l fore other organizations on the subject "Arbitration and Disarmament."

—THE EVANGELISTIC COMMITTEE of Te Evangel, New York, has secured Rev. J. Wilb Chapman, D.D., to preach in Evangel No. during the opening day of the campaign. Te Evangel is the "mother" of the modern te movement, and this is its thirty-first seaso It seats 2,000 and is lighted by electricity.

—THE LEEDS (N. Y.) M. E. Church ga Mrs. Maggie Van Cott a surprise on the e of her eightieth birthday, March 24. Her pa tor presented her with a fine calendar of h own painting entitled, "Evening Shado Beautiful." Her friends spread a bountif banquet in her honor, at the close of which h pastor, in behalf of the guests, presented h with a well-filled envelope. Mrs. Van Cott r sponded in an entertaining speech.

—DR. ELIJAH W. STODDARD, on May 1, co pleted forty-six years as pastor of the Prest terian Church in Succasunna, Morris Coun N. J. He passed the ninetieth anniversary his birth April 23. Over two hundred lovi messages were received, more than one hundr being from Christian Endeavorers througho the State of New Jersey. Dr. Stoddard st conducts funeral services, performs marria ceremonies, preaches and is very active pastoral work.

—IT WOULD SEEM that we are soon to witne a decided change in present methods of grin ing out doctors ready made by the thousa yearly. Professor Flexner of the Carne Foundation, in his recent report on medi schools in the United States and Canada, h given impetus to this much-needed reform. is shown that we have too many of these scho altogether; that the over-production of M.D is a public evil; that a large proportion them are uneducated and only partially traine that many so-called medical colleges have t worst kind of makeshifts doing service as labo tories; that entrance standards are too low a that in some schools practically any applica with money can get through the course. It clearly due to the leaders in medical scien in this country to reform these scandalous co ditions and raise the standard of the wh medical profession. We have not yet seen reply from any authoritative quarter to M Flexner's startling arraignment.

—A NEW SUMMER ASSEMBLY this season w be held at Stony Brook, Long Island, along t lines of Chautauqua. There are to be fo large conferences: The first, from July 3 to is to be under the direction of Professor J. Jenks, of Cornell University. This will be civic conference. The second conference w be held July 11 to 17, under Professor Char H. Tuck, of the New York State College Agriculture at Cornell. This will be a "Count Life Symposium or Farmers' Week" and w take up the practical questions which conce farm life and living. The third conference w be held on July 24 to 30 and will discuss pro lems in the social, educational and religio worlds. The fourth conference will be Augu 14 to 28, and will deal with questions that pe tain to Christian life and work. Rev. Dr. F. Carson will be the leader of this conferen The platform of the Stony Brook Bible Confe ence contains six planks. First: The essent and unique deity of Jesus Christ. Second: T essential and absolute integrity of the Wo of God. Third: The need and efficacy of t sacrifice of Jesus Christ for the salvation the world. Fourth: The presence and poten of the Holy Spirit in the discipleship. Fift The divine institution and agency of the Chur of Jesus Christ. Sixth: The broad and bindi obligations of the Church to evangelize t world.

THE HOME QUEEN'S REALM

Women in Council

By MARGARET E. SANGSTER

AFTER the roses of June have faded and the exquisite peonies have ceased to bloom, the garden continues to be beautiful in the lush growth of midsummer. When July comes in with fervid heat, the lilies come too, and the nasturtiums are in their glory. The sweet peas with their wonderful variety of color reward the gardener, and as for the vines, they are by this time so luxuriant that they form a pleasant shade as they climb to the veranda roof. The home queen has many things to interest her at this moment.

How to Keep the House Cool

"My way of keeping the house cool is to air it well in the early morning, opening all windows and doors to admit whatever breeze is blowing. For this purpose I rise early. The vital quality in the morning air lessens with the heat of the sun. All my windows and doorways are perfectly screened, so that the pest of the summer, the unwholesome fly, cannot force his way inside. Flies are not only unCleanly, but are bearers of infection; and no good housekeeper will let them enter her premises if she can help herself. About nine o'clock I darken the house, close the shutters and frequently close the windows as well. By keeping the house closed until five in the afternoon, when I again open it to the air, I have solved the problem of how to keep it cool. L. W. D"

An opposite direction is given by another matron:

"At this time of the year complaints are heard on every hand about the heat. I never encourage my family in talking about their discomfort. I am not one of those people who go about murmuring and moaning. I believe in accepting things as they are. I keep doors and windows open, and let the breeze fan me as it will. In the beginning of the season I sprinkle palm leaf fans all over the house, and in the dining-room I keep a big ice-cooler filled with water that is always on tap for the thirsty. We dress in the coolest way we can, we avoid hot meats and desserts, and go on with our work precisely as we would were we in the depths of winter. I do not like a house to be as dark as a cellar when all the world is full of light. R. M. T."

Here are the views of two excellent matrons. You may take your choice, or you may modify them, just as you like.

* * *

The Misery of Insomnia

"I am a victim of persistent insomnia, and I cannot take opiates. Can the friends in the Council suggest a cure for this distressing form of illness? D. L. M."

You may well speak of sleeplessness as a form of illness. When night after night one lies wide awake, tosses upon a restless pillow or walks the floor in nervous distress, the case is indeed serious. Sleep is divinely sent to make up for us the wastes of the day. "I laid me down and slept," said the Psalmist; and then "I awaked, for the Lord sustained me." "I giveth his beloved sleep," is often applied to the rest of death, but night after night as the eyes close and we drift into dreamland, we are sharing a love gift of the heavenly Father. The victim of insomnia should take as much exercise out of doors as she can during the daylight hours. To have the right amount of physical fatigue, neither too much nor too little, is to be prepared for healthful sleep. If there are cares and anxieties, they are apt to loom up with menacing faces in the night season. Carry all the cares and solicitudes to the Lord in prayer before you lie down. Sleep in a well ventilated room. Sometimes a little light refreshment, thin bread and butter, or a cup of hot milk taken in the night, will induce sleep. You are fortunate in not being able to take opiates. They afford only temporary relief, and the habit of depending on them grows imperceptibly and weakens character. This question is open for discussion. If there is any one in the Council who has been a sufferer from insomnia and has been cured, she is invited to relate her experience.

* * *

Thoughtless Husbands

"One of your correspondents said lately that her husband never seemed to think she needed an outing, and that he supposed her in little need of domestic help. She is by no means singular. Husbands are not always thoughtful, nor are wives always treated as they should be. I think equal political suffrage would help us. Many men look down upon women and think them inferior, because women have not the ballot. A man will discuss political situations with other men, and is amazed if he finds that his wife has an opinion about politics. Yet the wife is often more interested than the husband in the character and qualifications of the school teacher, in the purity of milk, the putting down of saloons and other important things than is the husband. I am hoping for a day when women, equally with men, shall share the responsibilities of politics in this country. A FRIEND OF WOMEN."

When we begin to speak on the subject of votes for women we are in the position of the person who throws a stone into a lake. The agitation thus caused stirs the ripples to the farthest edge of the pool. What have you to say about this timely topic? Don't be afraid to handle the subject without gloves. Both sides have an equal right to be heard.

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NEW PETS ON THE FARM

A CITY child in the country makes many strange and wonderful discoveries. The little fellow in the photograph is visiting on a farm, and is literally having "the time of his life." The fluffy little creatures, which seem inordinately fond of swimming, are new to the city child who has never seen a duck pond.

The Teaching of Thrift

AN investigation has lately been started by Dr. Ashcroft, late president of Ohio Normal College, with a view to ascertaining what ideas the ordinary little man and maid who go to school have on the subject of economy. Thirteen hundred school children were questioned about the way they would manage money if they had it—whether they would spend it or save it, what they would buy, and what they would do with money if they found it. To the credit of their honesty, it was found that nearly all the children questioned declared that if they found money in the street or anywhere else they would at once try to find the owner. The other answers to questions were less satisfactory to the investigator. Many children rush to the candy store to spend their pennies, and if they have cash enough they cannot resist the soda fountain and the ice-cream saloon. Children who have a definite allowance learn economy and responsibility more quickly than is possible for those to whom money is given by indulgent relatives. Undoubtedly, this subject is important and should receive the attention of parents and teachers. Frugality is not an American virtue. We live on a large scale and when we have money we spend it lavishly; when we have none we are compelled to go without luxuries. This is rather apt to be the rule with the well-to-do. The children of the very poor are less likely to be trained in habits of thrift than the children of wealth. Precisely as a king's sons are obliged to study hard and acquire many accomplishments, the children of an American millionaire are early compelled to look upon property and money with respect.

* * *

The Afternoon Nap

A nap in the afternoon is by no means a waste of time, if it be regularly taken by the busy housemother. She may feel that she has no right to such an indulgence and may refuse to yield to indolence, claiming that she is never tired until the right time comes for going to bed at night. If, as is usual with many a farmer's wife, her day begins at five o'clock and is hardly over before ten in the evening, she should by all means lie down in a darkened room and close her eyes for an hour in the mid-afternoon. The first three or four days sleep will elude her, but if she persists, drowsiness will steal over the brain and she will find that the oblivion of sleep will give her new strength to carry her cares cheerfully. The children will easily learn not to disturb mother when she is lying down, and the husband, if he be the lover he ought to be, will appreciate the good his wife gains by taking this bit of care of her health.

This advice is not limited to women in the country. The mistress of a city house requires it and an experiment will convince her of its usefulness. Do not wait until the physicians order you to seek sanitary springs, but take your rest cure at home before you reach the breaking point. If you are young, the afternoon nap will help you preserve your beauty. If you are old, it will help to make you young again.

Aunt Prudence Payson's Catch-All

—S. J. I agree with you that a mother's influence is vital and far-reaching. I am sure that a mother in heaven may watch over her little ones on earth. The day may come when they will meet her, and hear in the heavenly land how much she loved them, although she was out of their sight. The thought of a mother in the presence of God should be very sacred to sons and daughters who are on earth.

—ELSIE W. If your sister-in-law treats you so that you feel unwelcome do not prolong your visit in her home. I advise you to begin earning your own living as soon as possible. If your special talent is for millinery you can easily obtain profitable employment. As for losing caste among your acquaintances, dismiss the thought as unworthy. No friends worth having look down upon a woman when she is doing useful work.

The Strawberry Handkerchief

A Tale of Colonial Days in Old New York

By AMELIA E. BARR

CHAPTER TWELVE—*Continued*

"I TELL you, friends, it was well worth the journey to England to hear William Pitt speak," said McLeod; "and he rejoiced because the Americans had refused to be robbed by act of Parliament."

"I wish then that I had gone with you," said the Captain regretfully. "I might have gone. I wish I had."

"Far better it was for thee to be at home, Jan. Thou would have wanted to have thy say, even in the Parliament house."

"Well, then, why not? The right and the wrong of everything, I know; they did not."

"Pitt knew. He took your place for you, good friend. It was on the 14th of January I first saw and heard him," continued McLeod. "Nugent was insisting that the honor and dignity of the King and nation demanded the compulsory execution of the Stamp Act. Then Pitt rose—you know his speech. After Pitt sat down, Mr. Conway rose, and said he agreed with Mr. Pitt in every particular. Then Grenville jumped to his feet, and said the factious rebellious spirit in the House of Commons made the colonies rebel; and so the quarreling went on, until the House clamored for Pitt, and would hear no one else. Then Pitt rose again, and floods of light poured from his eyes, and his voice, thrilled wi' passion, made every heart tingle. 'I rejoice that America has resisted,' he cried, and the House rose cheering, and he repeated the assertion. But though he spoke wi' the tongue of men and angels, he could not settle the weary business; for at four o'clock in the morning—after a whole night's discussion—only Pitt and two others were for repealing the Act; three hundred were for letting the Treasury do what it pleased with the Americans."

"That made us taxable at the will of the English House of Commons," cried the Captain.

"Yes, just so; and Mr. Secretary Conway rose immediately, and said, 'Then American representatives must be admitted at once to this House.' He was supported by the great judge, Lord Camden, who said, 'Representation and taxation are joined by an eternal law of nature."

"Camden was right, and we knew it, and will stand for it with our lives!" almost shouted Jansen.

"Don't break my china, Jan," cried Madame, for he had struck the table a ringing blow, as he uttered his defiance. "Now, then, McLeod," she continued, "what brought about such a great change of feeling in Parliament?"

"The people of England and Scotland, my dear Madame—the people! the majesty of the manufacturers! and the almighty trading and working classes! A general insurrection was at hand. Artisans all over England were out of work, and England was facing a commercial ruin to which ours would be but a bagatelle. I tell you, Madame, it was a time to live, and to feel how justice can quicken the heart, and stir the blood of a man. I never had much respect for talking before, but talk won this battle. Glory be to William Pitt, and Mr. Secretary Conway!"

"Were you present at the Repeal?" asked Virginia.

"All the deputies were there. About midnight, a large fair man, attended by a slim, dark youth, took the floor, and it is easy enough to remember the few words he said. His name was Settle of Settlebourne."

"Tell us," said Virginia breathlessly.

"'Gentlemen and Commoners of England!' he cried in a voice that penetrated the House. 'I've had my say in this place before, and I've only a word or two this night for you, but I ask you to remember—that the invasion of one natural right will be made the precedent and justification for another—and another. Where will that business stop? And remember, likewise, that if the arbitrary power now trying itself on the Americans gets its own way, you will have it in England next—for what the King may do on one side of the Atlantic, he will not fail to do on the other. So, if you do not intend to repeal the Stamp Act, I advise you to go to your homes as soon as ever you can, get your tenantry together, and drill them in your meadows.' He sat down amid tremendous shouting, and soon after the count was taken, and the repeal of the Stamp Act passed, by two hundred and fifty to one hundred and twenty-two. The doors were flung wide open, the count declared, and in a few minutes tens of thousands were shouting, 'Repealed! Repealed!' through every street in the waiting, sleepless city."

Virginia sighed with happiness. The large, fair man—with the dark youth at his side—filled her imagination. Joris had been in the heart of that tremendous scene, and she surrounded him with all the glory of it.

In the morning New York was astir and busy at the dawn of day. No one could be busy enough. Arent had gone to his ship while it was yet dark, and when he came home for breakfast, explained that he wished to be ready to leave for Norfolk in two days. "I have a large consignment of furs," he said, "but that is not sufficient. I am going to Norfolk. I must not let others get there before me."

Madame made no remark. Virginia plainly expressed her surprise and disappointment, but found it fruitless.

"There was no use in teasing him, Virginia. Very cross and displeased he feels," said Madame.

So on the morning of the third day, Arent was ready to sail. Madame did not ask to what port he was bound, and Arent offered no information. In the bright noon sunshine, he went, turning at the gate with his old boyish smile and ringing voice, to say another "good-by." Then they watched him hurrying down the road, as if he heard Rose calling him. Virginia's eyes were full of tears. Madame had an air of pathetic restraint. She would take no excuses, and no comforting. "My boy has left me—given me up—for a strange girl!" she cried—"I shall see him no more! Why does God give, and then take away?"

"Dear moeder, it is Rose, not God. And if Arent stayed here, very miserable he would make you, and all of us."

"I know! I know! When the heart has left the old home, to come back to it is foolish."

"Even for two days, moeder?"

"Yes, two days are then too much. Well, I must look to the house, everything is topsy-turvy again."

A little later Virginia called: "Moeder, do you not hear the drums, and the shouting?"

"Well, then, it will be the Repeal Bill at least. I wish we were done with that weary Stamp Act."

"Give me this day. If Joris comes, I shall be happy, and thou wilt be happy with me. If he does not come—I shall have a few hours—to put him out of my heart forever."

"A few hours! Poor child! But go dress thyself. I understand that. If the ship is in, it will not be half an hour before they are back again."

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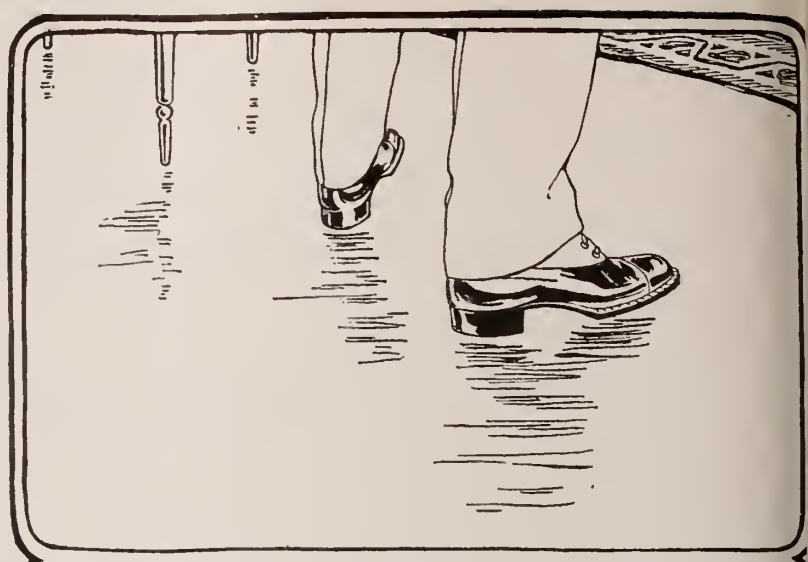

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The Strawberry Handkerchief

Continued from preceding page

he ship was just outside, and the Sire and Joris were on deck, looking at the young metropolis—so white, and bright, among her tree-lined streets; based in sunshine, and vocal with the glad sounds of a rejoicing population. Gaily she came, courtesying to the crowd watching her; and the *Manhatta* was just going out, with all her sails set, and an air of business about her spick-and-span deck, and her young captain standing by the mainmast. Suddenly a youth on the government ship stepped forward, lifted his hat, and called to Arent. Arent heard the voice, looked up, and saw Joris; lifted his hat, and stood for a moment or two bareheaded. During this act of courtesy the ships passed, and the men had bid each other farewell forever. Never in life did they meet again.

In the meantime, Virginia, wearing her prettiest white dress, came downstairs to meet her lover. She had no pearls or gems to wear on this day—they were all with Peter Dieterich, and oh, how glad she was they were with Peter! But there were pansies at her breast, and a pink rosebud in her exquisite hair. She ran to the garden gate and gathered a handful of lilies of the valley, and put them on the table, and had scarcely done so, when she heard the tramp of Justice Artaveldt's carriage horses. Joris was coming now—she could hardly breathe. The tramp came nearer. She smiled faintly. "It will stop at the gate in one minute." She said this to her heart, and the next moment it had passed the gate! She could not believe it. She stepped hastily to the door. The carriage was open, and she saw plainly that only two men were in it. Neither of them was Joris. She turned cold as ice, sick as death. Joris had not come. Oh, what should she do? "I will wait one hour," she said; "after that, if he has not come—anything. I do not care what!"

At once, there was a sense of movement, a sound, and it came nearer. It was surely footsteps—they were quick strong footsteps—not her father's. They were the footsteps of Joris. Then she ran to meet him—and before a word could be uttered, he held clasped her to his breast and kissed her.

"I thought you had not come! I thought you were never coming again. My heart just telling my heart to break as quickly as it could."

"My darling! I could not keep away. I should have been here half an hour ago, but I saw the captain on the pier, and after leaving my cousin with him, I went to him."

"What did you say, Joris?"

"I said, 'Captain,' and he turned and looked at me a moment, then he put out his hand and said kindly, 'Thou, Joris, I am glad to see thee! I did not see wrong!'"

"Ah, my good father!"

"After that, all was plain and straight. We walked together as far as Peter Dieterich's house, and we forgave the past, and settled the future, as far as we could without thy help. Virginia, he has given thee to me!"

"I have myself to thee long ago."

"It is true, so sweet thou hast been! Let me not waiting longer. Be my wife next week. Sit down and talk with me. Let me hear thy voice again."

It was a long, long talk that followed and Madame disturbed it not.

"If they want me, they will call me," he thought; and they did call her, and he welcomed Joris with a kiss. But he asked him nothing—this day was Virginia's.

When it grew to sunsetting Joris had to leave, and as he rose he said, "My heart! give me back my betrothal gift."

"The strawberry handkerchief?"

"The strawberry handkerchief! Give it to me again, and never, never will I part with it."

She blushed red as a rose, and lifted her work bag, and took from it one of those pretty little boxes, made of two large well-fitting walnut shells; she unfastened it, and shook out the wonderful bit of cambric. With a kiss she laid it in his hands, and he looked pitifully at the cruel rent, and put it to his lips; for he saw that the darling girl had been darning it, with such infinite patience and labor as only love could teach her.

"Wonderful stitches!" he cried, "wonderful! wonderful! How long, my dear one, has it taken you to mend this finger length?"

"I began to mend it as soon as it was torn. It is very fine work. I could not do much at a time."

"I tore it, and I will join it."

"But how? I see not. What can thou do?"

Then he drew her close within his left arm, and took something from his vest pocket. "Come, beloved," he said, "we will join it with our wedding ring," and together, with a tender solemnity, they easily passed the strawberry handkerchief through it.

"It is a heavenly way, Joris!" said Virginia.

"I can never leave thee again, Virginia. As soon as we two are joined by this mystic circle, neither man nor woman can ever put us asunder."

For a few moments they stood speechlessly happy, with the rejoined handkerchief between them. Then they were aware of the soft roll of drums, and of shouting voices coming nearer. Hand in hand they went to the open door, and saw that it was a small body of Liberty Boys with their favorite leader, Isaac Sears. They had met the Captain at Peter Dieterich's gate, and were delighting themselves by escorting him home.

"Hurrah for Jansen Van Vroom!" shouted Sears, and the "Hurrah!" rang joyously out.

"A good man!"
A soft roll of drums said "Yes."
"A pure patriot!"
Again the rolling drums agreed.
"A thorough New Yorker!"
A long, loud roll of approval.

Then Joris and Virginia stepped outside, and their love story being well known, shout after shout of congratulations followed.

"Long love and long life to Joris Artaveldt and Virginia Van Vroom!" and to this order the drums beat rapturously, and the lovers leaned toward each other in visible beauty and delight.

"There will be no Stamps on your marriage papers, youngsters!" called Sears.

Thus to the roll of drums, the echo of song, and the kiss of lovers, this marvelous triumphant year of New York's story happily ends.

[THE END]

Recompense

"LORD, why this happiness so complete?"
"I was hungry and you gave me meat."

"Why this mercy, I can not think."
I was thirsty and you gave me drink.

"Hast thou forgiven my every sin?"
"I was a stranger and you took me in."

"Mine the robe and the crown I see?"
"When I was naked you clothed me."

"This my home forever with thee?"
"Sick and in prison you came unto me.

Come, my friend ever faithful and true,
Inherit the kingdom prepared for you."

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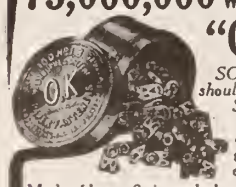

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POSTAL SAVINGS BANKS

THE Postal Savings Bank bill, which for so many years has been advocated by various postmasters-general, has at last become a law, and as soon as it has been put generally in operation, it will be possible for people of even the smallest means, living in the most remote districts, to invest their savings in what practically amounts to government securities. It is one of the most important measures yet passed by Congress, and it is expected to have a compelling effect not only as an incentive towards general saving, but also in the matter of drawing into general circulation much money which is now being hoarded in out-of-the-way places.

For thirty years efforts have been made to establish a governmental banking system more or less similar to the one covered by the present law, and some remarkable contests have been waged for and against the advisability of its adoption. However, it is now a law, and we shall presently be able to judge from its practical working just how beneficial it will prove to be. There seems to be no doubt that it will prove to be a potent agent in inducing the poor classes to save.

The idea is to open a banking department in the various postoffices, particularly in remote districts where banking facilities are now lacking. Under the new law anybody over ten years of age will be able to open an account in one of these postal banks. No deposit of less than one dollar will be received, but each postmaster will be authorized to sell special ten-cent stamps which may later be turned in after ten have been collected and a credit of one dollar received by the depositor on his account. Thus it will be possible for a poor person to begin saving with one dime and keep increasing this until one dollar has been accumulated in stamps, when he or she may open an account with the United States government. No one will be allowed to deposit more than $100 during any calendar month and no single account will be permitted to exceed $500. The government will pay 2 per cent. interest on all deposits.

The money collected by the various postoffices in this manner will be deposited in State and national banks named under the new law as depositories of postal savings funds. These banks will be required to put up public securities (State, county and municipal bonds) as security for the deposits.

Protecting the Money

One of the main points of opposition to the postal savings banks has been the above authorization to invest the deposits in government securities, but it is now acknowledged that these deposits will help the government solve the problem of issuing the new Panama bonds. These bonds were authorized, but have not been issued. It has been generally conceded that they would have to pay an interest rate of at least 2½ per cent., and to attempt to float them at this rate would have had the effect of sending the seven hundred million of government 2 per cent. bonds now held by the National banks probably below par. On account of this probability the government has refrained from issuing the new bonds and in the meantime has been hard pressed to finance the Panama Canal construction expenditures out of its working balance. However, under the new law the government will be able to invest in these 2½ per cent. bonds and reimburse the United States treasury and its Panama expenditures without disturbing the now outstanding 2 per cent. bonds.

All funds acquired by postal banks will be under the supervision of trustees composed of the postmaster-general, the attorney-general and the secretary of the treasury. These trustees will decide what postoffices shall be authorized to receive deposits, and all postal banks and depositories will be under their direct control.

Pass books will be issued to depositors just as by any savings bank and the withdrawal of funds will be permitted at any time. Five per cent. of the total deposits will be held by the Treasurer of the United States as a reserve to guarantee the payment of depositors and for a provision authorizing the withdrawal of 30 per cent. of the deposits for investment in government bonds, and the depositors are also to be permitted to transform their deposits into bonds when they so desire.

The Government Pledge

To establish the first of the postal savings banks $100,000 is appropriated and it is declared expressly in the bill that "the faith of the United States is solemnly pledged to the payment of the deposits made in postal savings depository offices with approved interest thereon as herein provided."

It will be interesting to observe the working out of this postal savings system. That it will do immense good in inducing the poor classes to save money there can be no doubt. The ability to purchase stamps at ten cents apiece and have them credited to one's self in the form of a bank account backed by the personal word of Uncle Sam is without doubt so alluring that many people will be induced to save money in this way who never saved money before in their lives. Saving is, after all, merely a habit, and once it is thoroughly acquired is probably as hard to break as any other habit.

For those people who could not be induced to save in any other manner, the system will without doubt be of great benefit, but for those who have already acquired the saving habit, it is a question whether the government postal banks system will prove of advantage. Persons of this class have already been taking advantage of private systems of thrift which embody as much of a sense of security as that offered by the government and which at the same time provide a greater reward for the saver; that is to say, higher interest.

The Interest Feature

It will be remembered that in a previous article we commented at some length on the low interest bearing feature of government bonds, and as the interest rate offered by the postal savings banks is quite as low as that which it has been recently possible to obtain on government bonds, the same objection may apply. The government will not permit more than $500 to be deposited in any one postal bank account. What then is the depositor to do with his $500 after the limit has been reached? Is it probable that he would be content to earn but 2 per cent., or ten dollars a year, on such an amount of money when it will be easily possible to invest it in safe securities and earn more? Would he be content even to wait until he had deposited $500 before he would withdraw the money and invest it in some of those higher interest bearing securities?

In these days of competition, even bond houses offer inducements to the small investor to purchase securities piecemeal, that is, in small amounts at a time, and the man or woman who has got into the habit of saving towards the possible rainy day or towards the peaceable old age must make shift to have his or her money accumulate as speedily as possible.

As we stated in a former article, "the cost of living has increased so much in recent years that it has become a matter of necessity for people to earn more than they did formerly, and for the same reason money must be made to earn more than it did in previous years. How to do this safely is, of course, the problem." Still it is undoubtedly true that there are many safe investments which will yield a greater profit than the 2 per cent. which it is proposed to pay for money deposited in postal savings banks.

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✳ Young People's Societies ✳

he Christian's Rewards Here*

ERHAPS the sweetest of earthly feelings is that of peace. No rebellion, no fierce longing for the untainable, no clashing of one's own ll against that of another—quiet, anquillity, peace. The meek, we are d, shall have "abundance of peace," the very crown of their great reard. And peace is always at the mmand of the follower of Christ.

Suppose that you possess a valuable operty. You entrust it to one in om you have absolute confidence. u have tried him again and again d he has never failed.

Around you may be panic and disess. Banks may be suspending payent. Commercial houses may be closig. What do you care? You are sorry those who are losing, but you have worry for yourself. You know that ur all has been deposited in a perctly safe place.

Such faith is seldom justified among en. Humanity at best is an imperct thing. But we have one to whom may entrust something far more ecious than our silver and gold—rselves, the essence of our souls. howing him in whom we have beved, we feel no fear of what man n do unto us. We may know perfect ace, if we are stayed on him.

Thus the most beautiful of gifts is e Christian's reward.

The most necessary of helps to learn t write is a copy. By following the py, you may become an expert penan.

The most necessary thing for the ght shaping of life is an ideal. This e Christian has in his great Leader. Life is a struggle, a bitter war with tan. In order to wage it successfly we must have armor. The Christn has the armor. He may gird his ins with truth; put on the breastate of righteousness; have his feet od with the preparation of the gosl of peace; take the shield of faith, e helmet of salvation and the sword the Spirit, and no evil can possibly uch him.

The idol of all right modern socialm—all lofty philanthropy—is work. ve all men useful and congenial work do—inspire in the hearts of men the ve of work—and the greatest obstacle the coming of the millennium has en removed.

The Christian has his work cut out him, and if he is a true Christian is eager to do it.

Faith, hope and love, the great trinr—these are the Christian's.

Faith — the substance of things ped for, the evidence of things unen. By faith, we climb the steeps of ng and bring the Lord Christ down our human needs. By it we commit r way unto the Lord, rest in him and it patiently for him. It is the hand which we reach to God.

And Hope, that anchor of the soul, re and steadfast—how could we ile without it? The hope that we y retrieve the shattered fortune; at we may reclaim the wandering ld; that we may some time meet ose whom we have "loved and lost hile," supports us through the sternt trials.

But the Love, that is truly the greatt thing in the world, is pre-eminently e Christian's. As God's son, he looks to his Creator with filial affection. ward his brethren he yearns with all e poignant desire of true fraternity. nd as love begets love, so shall he ceive in kind his reward, good measre, pressed down and running over.

Peace, a high ideal, armor for the eat fight of life, a work to do and the ll to do it, and a heart filled with th, hope and charity—what more n a Christian desire?

Money cannot buy these great gifts; e Christian has them for the asking.

Topic of the Epworth League for Sunday, y 17. TEXTS: Matt. 19 : 27-30; Ps. 37 : 1-11.

Letter-Writing*

IT has been said that we do not really know any one until we have corresponded with him. A letter often shows us a fresh and unsuspected side of a friend.

A great man once remarked that he loved to go away from home because he so much enjoyed the letters that his family wrote him.

To write a good letter is a very important accomplishment. Beauty or conversational power may have been denied you; but if you are able to write a graceful, dignified, vivid letter, you may possess a charm equal to any other.

The persuasive power of a letter may surpass that of speech. The spoken word passes quickly. The written word abides. You can read it over and over until its most vital and obscure meaning has penetrated to your very soul. Write then to the friend for whose salvation you may be yearning. Your oral pleadings may not have touched his heart, but your letter may unseal the hidden fountain of his love.

The model for the letter seems to have been preserved as substantially the same through all the ages. It is roughly fashioned upon the formal call or visit.

First come the salutations. We say, "My Dear Mr. Smith." Paul said, "To Philemon, my dearly beloved"; "To Timothy, my dearly beloved son"; and when he wrote to a church, he often saluted it with a beautiful benediction, "Grace be to you and peace from God our Father and from the Lord Jesus Christ."

After the conventional opening, which in one form or another has almost always seemed necessary, comes the real meat of the letter. It may be fierce and denunciatory like some of Paul's letters; or, again, full of logical arguments; or a compendium of practical advice, like Peter's; or full of caressing affection, like John's. The middle of the letter reveals the true purpose for which it was written.

Then comes the beginning of the end—the brief messages to and from friends and fellow-workers.

A benediction of some sort usually closes the Scripture letter; just as we say, "With much love and all good wishes," or something of the sort.

The letters of great men and women form a large part of literature. Without the letters of Matthew Arnold, the Brownings, the Tennysons, the great war-generals and scores of others, we could not have understood them, as now. They are full of interest and of revelations of the character of the writers.

Never neglect the regularly dispatched letter to the "old folks at home," when you are away from them. One who had been very busy during this past season failed to send home his usual weekly letter. A scrappy little postal card now and then was all that he vouchsafed, promising constantly to write more as soon as the stress was past.

Suddenly the news came to him that his mother had died. Conscience-stricken, he dropped everything and sought his distant home. He found that his mother had died with his last letter on her heart. It had been written weeks before. The three or four postal cards were piled on the table beside her. Her last words had been, "Hasn't his letter that he promised come yet?"

He was heart-broken, but his repentance was too late to help the gentle, loving mother.

Let us never forget the letter of thanks after hospitality; the letter of sympathy in sorrow; the letter of congratulation in joy; the letter to the minister, the lecturer, the writer, who has helped us. These are part of love of humanity, which is part of religion.

* Christian Endeavor Topic for Sunday, July 17. TEXTS: Ps. 45 : 1; I. John 2 : 12-15.

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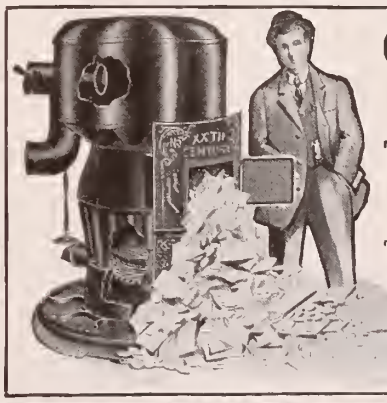

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THE CHRIST FOUNDATION*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"JESUS came into the parts of Cæsarea Philippi," near Dan, the northern limit of Palestine, at the base of Mt. Hermon.

"Who do men say that the Son of man is?" Jesus had not been going around delivering lectures about his divinity, but he had been doing the mighty works of God, knowing that his deeds would impress the people more than his words. He had not asked the people for their opinion of himself. He had in effect said: "Let my works speak for me," when John the Baptist sent two men to inquire of him: "Art thou the Christ, he that cometh, or look we for another?" "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up and the poor have good tidings preached to them. And blessed is he whosoever shall find no occasion of stumbling in me."

Jesus did not need to ask the question: "Whom do men say that the Son of man is?" He was a mind-reader. Often he had told the Pharisees what they were thinking about. He must then have asked the question for the benefit of the apostles. He desired to place before them a consensus of opinion concerning himself in order to confirm their judgment, and also to show them on what lines they must work to be leaders of the people.

"Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." They all agreed on one point: that Jesus was a great man. Reincarnation is one of the doctrines of Buddhism and Mohammedanism, and some forms of heathenism as well. But it was the Jewish people who had said that Jesus was a reincarnation of John, Elijah, Jeremiah, or one of the prophets. Where did they get such an idea? Possibly in Egypt; possibly from the inhabitants of the land, whom they had not driven out.

"But who say ye that I am?" Jesus drove the question home, and why? He certainly knew there was love and loyalty to him in the hearts of his apostles. We repeat he did it for the benefit of the apostles themselves. It would make them more pronounced followers to declare the faith that was in them. This incident may be compared with what we know as "taking the oath of loyalty," but it was not done in a formal manner.

"Simon Peter answered," either because he was the most outspoken of them all, or possibly because he was considered the senior apostle. He said: "Thou art the Christ, the Son of the living God." He seemed to have grasped the allness of Christ. We can almost see the look of surprise upon the face of Jesus, and we can almost hear his gracious words: "Blessed art thou, Simon Bar-Jonah." Dr. Joseph Parker says: "Simon Peter was transfigured by his own answer; he was no longer a meanly-clad fisherman; the fire burned through his clothes; he was the tabernacle of the indwelling God."

"Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Perhaps Jesus feared that Peter would be elated, and he desired not to bring him down, but to raise him higher as the surest way to keep him humble. And so Jesus by his words brought Peter into the very presence of the heavenly Father.

"Upon This Rock I Will Build My Church"

Surely Jesus did not mean that Peter should be the foundation of the church, but Christ the Son of the living God. It was the truth Peter had uttered, and not Peter himself. "The gates of Hades (hell) shall not prevail against it." Christ is the Strong Rock, the Rock of Ages—no mere man could be a foundation for the Church—it would be like building upon the sand. The church built on a rock is the Church built on Christ. We cannot think for a moment that Peter thought that Jesus meant to take him for the foundation of his Church.

"I will give unto thee the keys of the kingdom of heaven." And so for centuries the artists and the sculptors have been making portraits of Peter bearing a bunch of keys! Jesus had no keys of that kind to give Peter; he surely did not bring them with him from heaven, neither did he have them made anywhere on earth. They were spiritual keys, if we may use that expression. They were not made of metal, or of wood as keys of that time were sometimes, but they were made of inspiration. They were in the soul of a man and not in his hands. Dr. Parker says: "No need of angry controversy, or grammatical wordiness, or critical inquiry into the exact meaning of the term, 'the keys.' This kind can only be understood by such minds as have almost realized the fulness and the elevation of inspiration itself. When you are inspired you have the keys. You do not hold the keys because of hereditary descent, or ecclesiastical relationship, or mechanical contrivance, or superior patronage—you hold the keys only as long as you realize the inspiration. And no man can take those keys from you. Everywhere the inspired man keeps the keys—in merchandise, in statesmanship, in philosophy, in adventure, in religious thinking, in Christian civilization."

"Whatsoever thou shalt loose on earth shall be loosed in heaven." A gross misunderstanding of these words of Christ has brought the confessional into existence. The Pharisees were right for once when they said: "Who can forgive sins but God alone?" What is rightly to be inferred from Jesus' words is that Peter and the other apostles were to have power in the Christian Church to be compared with that which the rabbis claimed in the Jewish Church.

"Binding and loosing" referred simply to acts or things; prohibiting them or else permitting, declaring them lawful or unlawful," says Dr. Edersheim, the distinguished Jewish author. He also says these powers Christ now transferred, and that not in their pretension but in reality, to his apostles, to Peter as their representative, and second, after his resurrection, to the Church." Thus it is by divine authority that it issues its "discipline," its "rules," etc.

"Tell No Man That He Was the Christ"

Jesus in these words charged his apostles not to preach Christ in the fulness of their apprehension of him; the people were not able to bear it. Those who had been intimately associated with the Christ for nearly three years must have had a divine secret beyond the ken of others.

"From that time Jesus began to show unto his disciples that he must suffer, be killed, be raised up." Jesus felt that the time had come when the apostles could comprehend his mission. How disappointed he was to have the leader among them say: "Far be it from thee, Lord." It was like the small cent of human love shutting out God's great love for the whole world. Peter lost his keys then! Figuratively, Peter was again sinking in the waves, instead of walking beside his Lord.

"Get thee behind me, Satan." We prefer to think that Jesus reproved the evil spirit that had for the moment taken possession of Peter under the guise of a loving friend, rather than that he reproved Peter himself. Under

Continued on next page

*The International Sunday School Lesson for July 17, 1910. Peter's Confession. Matt. 16: 13-28. GOLDEN TEXT: "Thou art the Christ, the Son of the living God." Matt. 16: 16.

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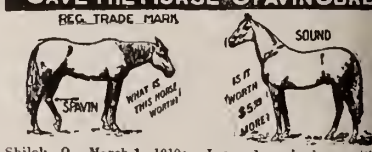

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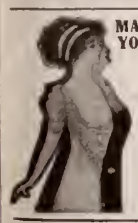

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A portable, pure white, steady, safe light. Brighter than electricity or acetylene. 100 candle power. No grease, dirt nor odor. Lighted instantly. Costs 2 cts. per week. Over 200 styles. Every lamp warranted. Agents wanted. Write for catalog. Do not delay.

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SUNDAY SCHOOL LESSON

Continued from preceding page

the spell of Satan, Peter did not apprehend the sufferings of Jesus.

"Let him deny himself, and take up his cross and follow me." To get any crown worth wearing there must be suffering. We should not know how to wear a crown unless we did suffer for it. And since suffering brings us into fellowship with Jesus, every affliction should seem joyous rather than grievous. (Heb. 12: 11.) Give us, Lord, the bread of tears!

"What shall a man give in exchange for his soul?" Some have paid a very small price! A bag of gold, a fine mansion, fame, etc. All of these are as bubbles which may burst any moment, and give very little satisfaction while they do last, compared with the riches that may be laid up for eternity.

"Till they see the Son of man coming in his kingdom." The hour of Christ was nearer than the disciples thought, only a few weeks hence, for the time of this incident was the latter part of the third year of Christ's ministry. Not one of the disciples did "taste death" until after Christ came into his kingdom through his resurrection.

Believe, Receive and Confess Him

This brings us to the practical half of the lesson: "What think ye of Christ?"

No other name is given,
No other name is known';
'Tis Jesus, first and last;
He saves, and he alone.

"Mother," a little child once said, "how old must I be before I can be a Christian?" The wise mother answered: "How old will you have to be, darling, before you can love me?" "Why, mother, I have always loved you; I do now, and I always shall. But you have not told me how old I shall have to be." The mother replied: "How old must you be before you can trust yourself wholly to my care?" "I always did," she answered, "but tell me what I want to know," and she put her arms around her mother's neck. Then mother asked again: "How old will you have to be before you can do what I want you to do?" Then the child whispered, half guessing what her mother meant: "I can now without growing older." Her mother said: "You can be a Christian now, without waiting to be older. Don't you want to begin now?" The child answered: "Yes." Then they both knelt down, and in her prayer she gave to Christ her little one who wanted to be his.

Ask the little children what they think of Jesus.

In a certain hospital the child's ward was called "The Jesus Ward." One of the little sufferers asked his nurse why they called it by that name. She told him it was said that Jesus passed through that ward every night and blessed each suffering child. The little fellow said: "I shall raise my hand so that Jesus will be sure to see me." In the morning the nurse found a little hand raised in the air, but stiff and cold in death. Jesus had indeed come, and by that little hand had lifted the little sufferer into a realm where there is no more pain.

Ask the young men what they think of Jesus.

The venerable Dr. Tyng told of being called to visit a sick young man at a hotel. He and his widowed mother were on their way to their distant home when the young man became very ill. "He lay before me, a splendid youth of nineteen, his eyes like jets of the brilliancy of diamonds. 'Doctor Tyng,' he said, 'my mother has always told me that I must be converted; that I could not be saved except I was converted. How can I be converted?' I sat by the side of that youth and told him the story of Jesus. I showed him the simplicity of the Gospel plan of salvation. I bade him realize that his heavenly Father had received and accepted him in Christ when Christ willingly died to bear his load, and he was to come in the simplest faith of a little child, and rest himself gratefully, hopefully upon it. We spent an hour in conversation. Twenty-four hours after I called again. Oh! how changed the face! It shone like an angel's. He reached out his long, tapering, trembling hand to me with the sweetest smile and said: 'Oh, sir, I understand it. I understand it. Love for Jesus is conversion. Sir, all night I was asking Jesus to let me love him; to show me how to love him."

Ask the mature woman what she thinks of Jesus. "I would not allow any one to mention the subject of religion to me. I counted myself quite as good as those calling themselves Christians. I became somewhat feeble in health. One night I retired as usual, and after sleeping several hours I awoke suddenly, and felt as if I had been in heaven and had returned to earth. It was not a dream. Looking out of the window, the whole world seemed changed. Prayer and joy occupied my every thought. I longed to speak to some clergyman, but I was not acquainted with one. I opened the Bible and began to read it, and it was to me like a refreshing fountain. For a time the Bible was my sole companion in the secret change of my heart. I sought a church, but found that the views of the preacher about the Saviour and salvation were very different from mine. Then I went to another church where Christ was honored as the Son of God. The pleasures of religion became more deep, pure and permanent as I listened to the Word spoken with divine authority. I have now no interest in former trivial things, but I desire above all things to be obedient to Christ."

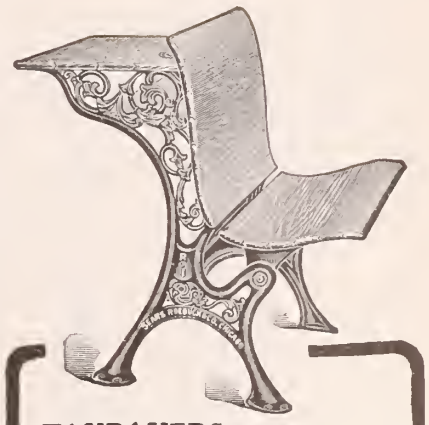
EXAGGERATED ADVERTISEMENTS

TO show our readers the effect which our guarantee has had in protecting them from undesirable advertisements, we take pleasure in relating the following, which was told us by one of the leading advertising agents in the United States:

This agent was requested to place some advertising for a foreign concern, which particularly desired to have THE CHRISTIAN HERALD included among the publications to be used. When the "copy" was forwarded to the agent, he refused to offer it to THE CHRISTIAN HERALD, and wrote to the advertiser giving it as his reason therefor that THE CHRISTIAN HERALD would be sure to decline the advertisement, because it contained some statements which seemed to be "in the nature of an exaggeration."

Our readers may see from this how anxious the advertising agent is to help us in the matter of publishing only honest advertisements. There was nothing intrinsically wrong with the proposition offered by the advertiser in the above quoted case. The objection was made merely on account of the wording, which might possibly have misled our readers into forming an exaggerated idea of the worth of a certain commodity. But the advertising agent felt constrained to make it nevertheless, because he was well acquainted with the fact that THE CHRISTIAN HERALD declines annually many thousands of dollars' worth of advertisements which might be detrimental to the interests of its readers.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.



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We Cut the Price

WITHOUT SACRIFICING QUALITY

$1.55 FOR No. 5 or 6

$1.65 FOR No. 3 or 4

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You can save money by ordering School Furniture and Supplies from our School Furniture Catalog. It is free for the asking; send for it. The illustration shows a sample of our Simplex School Desk, which we offer in the various sizes at $1.55, $1.65 and $1.75, the lowest prices ever quoted on school desks.

When you buy school furniture from an agent, the price paid includes that agent's commission, which averages about 35 cents per desk. You will be able to save from 15 to 40 per cent on globes, from 30 to 50 per cent on maps, and from 15 to 40 per cent on chalk, erasers and blackboard materials by ordering from our catalog.

This School Furniture Catalog, fully describing the desk shown above, and other school furniture, together with a full line of supplies, sent upon request. Ask us today for our School Furniture Catalog No. 65C45.

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are enjoyed by thousands of women who are immune from complexion worries. They are the users of Lablache. They are recognized by faces free from wrinkles—that are never shiny or disfigured by exposure to the elements, and a skin always smooth and velvety.

Refuse Substitutes. They may be dangerous. Flesh, White, Pink, or Cream, 50c. a box, of druggists or by mail.

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Sent on Approval. Send No Money. $2.00
WE WILL TRUST YOU TEN DAYS. Hair Switch

Send a lock of your hair, and we will mail a 22 inch short stem fine human hair switch to match. If you find it a big bargain, remit $2.00 in ten days, or sell 3 and GET YOUR SWITCH FREE. Extra shades a little more. Inclose 6c postage. Free beauty book showing latest style of hair dressing—also high grade switches, pompadours, wigs, puffs, etc.

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WHEEL CHAIRS

A Wheel Chair is often an invalids's greatest comfort. We offer over 75 styles of these easy, self-propelling and Invalid's Rolling Chairs, with latest improvements. Ship direct from factory to you, freight prepaid, and sell on 30 Days' Trial.

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a bright up-to-date, 20 page, Religious magazine, will be placed in your home every month for only 25 Cents Per Year. Send twenty-five cents to THE FAMILY ALTAR, Lakeside Bldg, Chicago, Ill.

The Drowsy One

Is frequently made so by coffee and indigestible food — evidently he is hardly in line for "a step up."

Grape-Nuts food has helped many out of the "haze" and into line for promotion.

"There's a Reason"

Postum Cereal Company, Limited, Battle Creek, Michigan, U. S. A.

Christian Herald

UBSCRIPTION, $1.50 PER ANNUM
UBLISHED 52 TIMES A YEAR

NEW YORK, July 13, 1910

VOL. 33—NO. 28. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

COPYRIGHT, 1910, BY THE CHRISTIAN HERALD

A Breath of the Summer Sea

THIS AMERICAN FLAG FREE

WOULDN'T you like to own a large **American Flag** like the one shown in this picture, if you could get it for nothing?

☆ ☆ ☆ ☆

Not a little hand flag, understand, but a man-size **"Old Glory," 6 feet long by 4 feet wide,** bigger than the top of your dining room table.

☆ ☆ ☆ ☆

Not a pitiful wisp of color, mind you, but real red, white and blue, right from the factory of the Government flag-maker, and guaranteed not to fade, run or shrink, no matter what the weather.

☆ ☆ ☆ ☆

Here is an opportunity to keep faith with your patriotism, for you will not only have use for a flag on every holiday for many years to come, but you can also use it constantly for decorative purposes in public and private sociables, in the schoolhouse, in the church, and, best of all, in the Home. Imagine having been able to celebrate **Fourth of July** with a flag as big as this! Wouldn't it have been better than fire-crackers for the children? You may have it for nothing.

HOW?

At this time of the year **The Christian Herald** usually puts forth an extraordinary effort to increase the number of members of the great **Christian Herald Family.** We can only do this with the help of the present members. **You** are one of these and we know **you will** help us. But we have no right to accept your good offices for nothing, and so we make you the following proposition.

☆ ☆ ☆ ☆

The regular annual subscription price of **The Christian Herald,** as you know, is **$1.50.**

☆ ☆ ☆ ☆

Isn't there some one among your relatives, friends or acquaintances who you know would be benefited by reading **The Christian Herald?** You can probal think of several in a few minutes, and it would be co paratively easy for you to get them to subscribe fo short trial period, say six months.

☆ ☆ ☆ ☆

If you will send us **75 cents,** we will mail T **Christian Herald** for six months (July 1 to January twenty-six numbers) to any address in the Unit States or Canada, and for your trouble we will se absolutely **free,** to any address you may designate **beautiful American Flag like the one shown the illustration.**

☆ ☆ ☆ ☆

And in addition to this we will also send you a be tiful **double tone picture** showing **portraits of all Presidents** of the United States from Washington Taft. Think of it: a veritable gallery of Statesm who have helped to make this country what it is!

☆ ☆ ☆ ☆

This beautiful picture is printed on India coated pap measuring 18 x 21 inches, suitable for framing. should be in every patriotic home, and it may be yours, free of charge, if you take advantage of our off

Compare Size of Flag with Height of Children

TIME LIMIT! We have had so many requests for Flags that we have thought well to extend this Offer. Last Mailing Date, August 1. So *ACT AT ONCE*, as we have but a limited number of these premiums. *Do it to-day.*

P.S.—Of course you may send as many subscriptions as you like.

Send Us 75 Cents

and we will mail THE CHRISTIAN HE ALD to any address for Six Months. addition to this we will send to any addr designated by you Our Beautiful Doub Tone Picture of the Presidents, and O Beautiful American Flag, absolutely FRI of all expense to you.

☆ ☆ ☆ ☆

P. S.—Orders are coming in by the hundred. J before going to press a subscriber visited our off and after inspecting the flag, ordered eight with s scriptions, to be sent to various friends. That is way it has been going all day.

Address: THE CHRISTIAN HERALD SPECIAL FLAG OFFER, BIBLE HOUSE, NEW YOR

OUR MAIL-BAG

Questions and Answers

Mrs. F. O. P., St. Louis, Mo. Please tell the origin of the proverb, "Still waters run deep."

Sir Walter Raleigh, in *The Silent Lover*, says: "The shallow murmur, but the deep are dumb" (1552-1618); John Lyly (1553-1601) said, in *Euphues and His England* (p. 287), "Where the streame runneth smoothest, the water is deepest." Shakespeare says: "Smooth runs the water where the brook is deep." The proverb, "Still waters run deep," is found in the German, Dutch and Danish.

E. R. H., Nora Springs, Ia. Who was "The Wandering Jew?"

A legend relates that a certain Jew, a doorkeeper in the palace of Pontius Pilate, was condemned to wander till the day of judgment for offering an insult to Christ on the way to Calvary. Matthew of Paris first published this legend in 1228. He professed to have derived it from an Armenian bishop. Many tramps have pretended to be the Wandering Jew, who belongs to the same class of myth as the Wild Huntsman and the Flying Dutchman. He has been poetically treated by Goethe, Schlegel, Schubert, Shelley, Croly and others, and has figured much in fiction.

M. L. U., Rahway, N. J. Please give the author of the poem, "My Mind to Me a Kingdom is."

According to Bartlett, it is by Edward Dyer (about 1540-1607). William Byrd's poem of the same name may be found in Dana's *Household Book of Poetry* (p. 652) and Bryant's *Library of Poetry and Song* (p. 565), and many other collections. The authors of the stories you mention cannot be found.

E. H. H., Athens, Mich. 1. How many libraries has Andrew Carnegie helped and how much money has he given for that purpose? 2. How many students and how much property has the school of which Booker Washington is president?

1. Mr. Carnegie has given away about $70,000,000; $55,000,000 of which have been in the United States. Most of this sum has gone into libraries, of which he has endowed 65 in New York. He had endowed 1,500 libraries up to January 1, 1906. 2. In 1904, the Tuskegee Normal and Industrial Institute had 62 buildings and a farm of 2,631 acres. The property was valued at $525,000; there were 1,500 students and a faculty of 151. Since then many gifts have been bestowed upon the school, and it has grown in every way.

D. H. M., Roanoke, Va. Explain the Nilometer by which the depth of the water in the Nile was measured.

The Nilometer, built by Caliph Suleiman 715-717 A.D., is on the island of Rodo, south of Cairo. It is an octagonal pillar graduated to 17 cubits of 21.386 in. It stands in a square well 16 feet deep. When the river rises to 15 2-3 cubits irrigation begins. There is another on the island of Elephantine.

N. O. L., Bridgeport, Conn. Where did the Miami Indians live when they were an independent tribe?

The Miamis lived in what is now Central Indiana and neighboring districts. They were Algonquins. A few still exist near Peru, Ind. The tribe was broken up by the War of 1812.

Mrs. R. F. F., E. Springfield, N. Y. Please tell the difference between the Roman Catholic and the Greek Churches.

No two churches are so much alike in their creed, polity and cultus as the Greek and Roman, and yet no two are such irreconcilable rivals. They agree much more than either agrees with any Protestant church. The schism between them was begun when the seat of Roman government was removed from Rome to Constantinople; and it culminated in the rivalry between the Patriarch of Constantinople and the Pope of Rome. The Greek differs from the Roman Church in the following particulars: the single procession of the Holy Spirit; the equality of the five patriarchs, and the rejection of the papacy as an anti-Christian innovation and usurpation; the right of the lower clergy (priests and deacons) to marry (though only once); communion in both kinds; trine immersion the only valid form of baptism; the use of the vernacular languages in worship; and a number of minor ceremonies.

Mrs. S. V. B., Ashville, Ala. Please tell the origin of the legend that the stork brings the children into the home.

It is said that St. Francis of Assisi once dreamed that he was in heaven. He begged that God would give him there the birds that he had loved on earth. Especially he desired the stork as a comrade. His prayer was granted; but the beautiful stork which was given him as a companion became homesick, and acted in so wild and strange a manner that the saints begged that he should be sent away. It was ultimately decided that he should be sent to earth to take a little angel to a family which desired children. Then he might return, but from time to time might again revisit the earth, taking with him a little angel to some longing parents.

I. I. A., Flushing, L. I. I have read in a poem of the Sunda Sea, but can not find it in a geography. Where is it?

The Sunda Sea is another name for the Java Sea, which lies between Borneo and Java.

F. P. C., Hot Springs, Calif. For what purpose is a sermon, or what should be the highest aim of the preacher when he stands in the pulpit?

His highest aim should be the winning of men and women from lives of spiritual indifference or active sin. The presentation of Jesus Christ, the world's Redeemer, and his Gospel should be his supreme task and should never be subordinated to the desire for oratorical fame or notoriety as a preacher of non-Gospel topics. We hold that the pastor who in his regular pulpit work neglects the Gospel, and discourses on other subjects, no matter how much of worldly fame or recompense they bring him, sacrifices a great opportunity.

V. S., Detroit, Mich. What is Hedonism?

It is an ethical theory in which pleasure is considered the chief good. See Sedgwick's *Theory of Ethics*, where the idea is fully discussed.

S. D. B., Corydon, Ky. When were January and February added to the other ten months, and whence did they derive their names?

In the reign of Numa Pompilius (about 700 B.C.) the second of the legendary kings of Rome, two months were added to the calendar—January and February, the latter coming first. This arrangement was continued until 452 B.C. January derives its name from the two-faced god Janus, as the month looks back on the past and forward to the coming year. It was made the first month in our calendar year in 1 before which date many had regularly be the year with March. February is so c from the Latin verb *februare*, to purify; from Februa, the Roman festival of gen expiation and lustration, which was celebr during the latter part of this month.

F. R. B., Dayton, O. Which is most condu to the spiritual growth of a church, we or poverty?

We do not regard the question as fa stated. A very rich church is apt to bec self-sufficient and indifferent, while one tha extremely poor is shut out from many ave of spiritual usefulness. That clear-se preacher and author, Rev. Dr. Rober Nicoll, states the problem thus: "No d Christian churchmen would be more cheerf they could report uninterrupted outward p gress from year to year. If they could say they were supplied with funds for all er gencies; that communion rolls were consta lengthening, and that churches were b overcrowded, they would have more heart t forward. But there was a church of old boasted itself of such things, saying, 'I am r and increased with goods, and have nee nothing.' Yet in God's eyes that church wretched, and miserable, and poor, and bl and naked. There was another church, feeble that it seemed near dying, yet it divinely commended (Rev. 3: 8.)" Prob the best-conditioned church, in a spiri sense, is that which is neither rich nor p the hearts of whose members have not l hardened by wealth nor embittered by adver The humble church in moderate circumsta usually has a greater zeal for souls, a finer a for missions, a broader charity for suffer and lives nearer to Christ, than the ch which is filled with the gifts of prosperity.

Miscellaneous

Ella E., Fertile Valley, Can. Poor judgm on the part of a preacher, or any one else lend such trashy books to a boy.

Rev. W. L. R., Edmonds, Wash. It is on those ephemera that are only strengthened advertised by being attacked. Left alone, it soon be forgotten.

Mrs. C. L. K., Geronimo, Okla. 1. M times discussed in MAIL-BAG. The Bible is of warnings against intemperance. 2. We l no knowledge of the form of burial servic the secret orders you mention.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Lord Balfour of Burleigh

Synod Hall, Edinburgh, Where the Conference Met

Archbishop of Canterbury

The World Missionary Conference

'T was a singularly fortunate choice that made the beautiful old Scottish capital city of Edinburgh, with all its venerable religious associations, the ene of the most important religious gathering of e twentieth century. For a long time past, it has en the conviction among those engaged in mis- nary enterprises that a decided improvement in ethods was urgently needed. Between $7,500,000 d $10,000,000 are expended annually by British ganizations in behalf of foreign missions, and the nited States has a still larger financial interest in e work, while other Chris- an countries in different rts of the world are lib- al sharers in the same terprise. With such vast terests at stake, both iritual and financial, it as inevitable that the time ould come when mission- y organizations should sire to meet together on mmon ground, to discuss ans and methods, to find way of co-operating ad- ntageously, systematical- and without friction, and r uniting forces wherever ssible so that all might ork together with the one reat end in view—the evan- elization of the world. In is aspect of the case, the nference is regarded as ne of the most momentous ver held in the history of hristian missions.

Two years were occupied preparation for the event. supreme effort was made assemble at the confer- nce — which lasted from une 14 to 23—practically ll of the ablest minds in issionary work, and to put nder tribute the best ources of information. ifteen committees shared his preparatory work, un- er the direction of eight ommissioners, the president-in-chief being Lord alfour of Burleigh, with a distinguished list of ssociates.

The service of welcome was held in St. Giles athedral and was really the opening of the con- erence. It was in this ancient church that John nox preached his vehement sermons, sometimes reaking in pieces the images in stone, and destroy- ng shrines. In this era of Christian missions, it as a strange sight to see the archbishop of Canterbury, the moderator of the general assembly of the Church of Scotland, the bishop of Birmingham, and the presidents of the Baptist Union, Congregationalists, Methodist bishops, Quakers, and others, with delegates of every hue of ecclesiastical dye, meeting in peace and good will for common counsel. St. Giles was indeed a veritable "Temple of Conciliation." The service had been printed, so that delegates of many different races and creeds had no difficulty in following it. Rev. Dr. Wallace Williamson preached the sermon, taking for his text: "The Field is the World." In the name of the Scottish Church he bade the delegates welcome. At 3 o'clock the conference held its first meeting in the United Free Assembly Hall, for the arrangement of business. Mr. John R. Mott was appointed chairman of the conference in committee, and Mr. I. H. Oldham, to whose organizing power the conference chiefly is indebted, was appointed secretary. At 5 o'clock in the afternoon university honors were conferred upon delegates by the senators of the Edinburgh University. The vice-chancelor principal, Sir William Turner, presided. Degrees were conferred on the following American delegates: Hon. D.D., Douglass Mackinsie, D.D., president of Hartford Theological Seminary, and Robert Elliott Speer, M.A., Presbyterian Secretary of Missions. The degree of LL.D. was conferred on General James A. Beaver, U. S. A., Judge of the Supreme Court of Pennsylvania; Seth Low, formerly president of Columbia College University, New York, and John R. Mott, general secretary of the World Student Christian Federation.

Sir Walter Scott's Monument, Princes Street

It was an inspiring sight when Lord Balfour of Burleigh, president of the conference, took the chair at the first public meeting. On his right sat the Archbishop of Canterbury; the Moderator of the General Assembly of the Church of Scotland; the Rev. Dr. McAdam Muir and Principal Whyte of the United Free Church. On the left, Lord Kinnaird, Mr. Robert Elliott Speer, of New York, and the Hon. Sir I. H. Kennaway, all sat in concord. The audience was thrilled when Lord Balfour arose and said: "I am charged with a message from the King." The delegates sprang to their feet. The message which Lord Balfour read was one of formal yet cordial greeting. It said in part:

His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by Divine wisdom, and may be a means of promoting unity among Christians, and of furthering the high and beneficent ends which the Conference has in view.

Lord Balfour in his opening address characterized the King's message as an invitation to fraternal co-operation and international peace which would find an echo in the hearts of men. The 1,200 members of the conference, he said, represented 160 different churches and organizations. It was a cause for sorrow that there should be so many different bodies, but an equal cause for joy and thankfulness that all are drawing together as never before.

In a previous issue, we gave an outline of the

Continued on page 643

The American Pulpit

A SERMON BY

Rev. John Wesley Hill, D.D.*

The American Flag

TEXT: Ps. 60:4—"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

HISTORY is full of banners, banners of every color and character, name and nature; banners of peace and war, treason and loyalty, liberty and bondage, justice and tyranny, joy and sorrow, life and death. Banners originated in war, serving as signals by which to direct men through the shock and storm of battle, guiding them in the whirlwind of the strife when their leaders were lost to view. As civilization advanced, the banner acquired other significance, gathering into its folds the quality of government and the spirit of the governed; finally becoming the insignia of nationality, so that to-day every nation has its banner, a flag floating for all it represents: its laws, its institutions, its ideas, ideals and civilization. When the three-colored flag waves to view, we see France, its history, spirit and government; when the Italian flag is unfurled, that means reconstructed Italy; when stripes of red, white and black appear, the strength and purpose, power and grandeur of Germany flash to view; when the crosses of St. Andrew and St. George on a red background set forth the banner of old England, we see not the banner merely, but the justice and fair play, the authority and civilization of the British Empire. Our nation also is bannered, and wherever its flag appears, the vision of mankind is quickened with the light of liberty. No other flag has been carried upon such a sublime mission, accomplished such triumphs for truth or awakened such joy and gladness amid scenes of despotic cruelty and oppression. The stars upon it have been to the downtrodden peoples of the earth like the bright morning star of heaven, and its stripes have gleamed with the very effulgence of morning light. Indeed, in the sacred emblazonry of this flag there is no ravenous lion, nor hissing serpent, nor fierce eagle, nor frowning castles, nor insignia of imperial authority; but always and everywhere the symbols of light.

Genesis of the Flag

That this is its language is demonstrated by its history. Our forefathers saw the possibility of such a flag when they fled from oppression beyond the sea. Their flesh had felt the chill of chains; their consciences had been fettered by royal cowards; their right to think had been denied; their desire to worship God according to the dictates of conscience was refused; and liberty to them was only a dim, distant and unrealized dream. Coming to the New World, they sought self-government, free speech, free hands, free thought, civil and religious freedom. Though unskilled in the diplomacy of nations, they were equal to the great emergency. If there were no Richelieus, nor Mazarins, nor Cecils, nor Chathams among them, there were men like old Themistocles, who knew how to raise a small State to greatness and glory! Confronted by the dangers of the New World, and pursued by the despotism of the Old, they fought and toiled and triumphed, increasing in numbers, growing in self-reliance, acquiring the power of self-government, laughing hardship and poverty to scorn, and exercising a faith which wrought in silent majesty. Out of that midnight of anguish and blood rose the Declaration of Independence, an instrument which kindled the star of hope above the cradle of the poor man's child, knighted all the sons of toil, illumined all the paths to fame, and made radiant the new era of liberty and equality.

The Heroes of the Flag

On the 4th of July, 1776, the Declaration of Independence was promulgated and confirmed. One year later, it was crowned with the Stars and Stripes. In 1777, on the 14th of June, the Congress of the confederated states assembled and ordained on original and independent flag, and lifted it full high before God and all men, as the standard of freedom and justice, liberty and nationality.

Then again, the patriotism and statesmanship of the men who originated this flag are sufficient guarantee of its strength, its splendor and its perpetuity. Who were these men? The Rutledges, the Pinckneys, the Jays, the Franklins, the Hamiltons, the Jeffersons and the Adamses, men of heroic courage and faith, men whose names shine as stars of the first magnitude in the world's history, men who took their lives in hand, with all their possessions, and consecrated them to the cause of liberty, giving to the world a declaration of facts and faith out of which evolved the Constitution, and which was crowned with this starry banner of freedom—these were the founders of this flag. Their thoughts kindled its stars; their principles painted its bars; and their spirit of patriotism quickened its symbols into immortal life; so that wherever this flag is unfurled, it is vocal with the thought and feeling of men "of whom the world is unworthy," founders of State, builders of empire, framers of an enduring Republic.

What the Flag Means

If it, then, be asked, "What is the history of this flag?" I answer: It is the history of the Republic, beginning with Plymouth Rock and sweeping through all the successive events and epochs down to the present moment; the history of an intelligent, patriotic, God-fearing and conquering people. It is luminous with the story of the Revolution, the thrilling deeds of the heroic men who struggled through those seven long years of want and woe and glory. Yes, and this flag means the very principles upon which the War of the Revolution was waged and won. It means just what Lexington and Concord, Bunker Hill and Valley Forge and Yorktown meant, in short, the uprising of the New World against the Old, the rising up of American democracy against European despotism, the establishment of the most momentous doctrine the world had ever known or has since known, viz., the sovereignty of the individual man!

A wondrous flag is this! Not an atom of crown in it, nor the shadow of a sceptre upon it, other than that held in the hand of the humblest citizen in the land, the sceptre of a citizenship more exalted and regal than the titled rights of kings. That this flag is more than a mere phenomenal speck in the history of nations, must be apparent to all who are familiar with the story of its struggles and its triumphs. It was scarcely planted upon the rock of nationality and lifted among the banners of the earth, when an effort was made to tear it down and trail it in the dust of humiliation and defeat. The full history of that rebellion against constitutional authority I will not open. It is a sacred memory. It is sealed with the best blood ever poured out as a libation upon the altar of liberty—American blood. We had been successful in three wars. We had wrested thirteen colonies from Great Britain and had conquered our place upon land and sea. We had added more than two million square miles to our national domain. Our population had increased from three to thirty million. We were in the midst of plenty. Our resources were boundless and the future seemed secure. Then all at once, into this peaceful atmosphere there came ominous clouds with fiery bolts full of death and desolation. Responding to a single cannon peal, the whole nation, as if it had been a trained army awaiting on its arms a given signal, rushed into a war which for sweep of havoc and story of horror rises to the front rank of bloody eminence. It was a war without precedent for the grandeur of its significance, the vastness of its resources and the stern tenacity of its combatants—a war in which conflicting principles were held with equal sincerity and defended with equal valor by the soldiers of the North and the South. That was the secret of the prolonged struggle, a war involving conscience and courage, and backed by the best fighting blood in the world.

The Flag in War and Peace

How glorious its origin; how splendid its triumphs; how divine its meaning; how magnificent its mission! In telling any part of its story we seem to boast. The simple statement of the bare facts written in its history sounds like a page from the *Arabian Nights*. Yet could the citizen of any country exalt his land with greater justification than we? What other civilized state stretches from ocean to ocean, with such an unparalleled and u challenged continental domain, with such Edens a El Dorados, with so vast a population, so free, intelligent, so patriotic, so industrious, so co tented? Why, even the great wars through whi our flag has passed have but quickened and dev oped our national prosperity. Like springs leapi from mountains of snow, melting into the ear moistening and fructifying the seed eager for t harvest, these mighty armies of the Revolution, t Civil War and the Spanish-American War, ma shaled for the well-being of the nation, have swift and noiselessly disappeared, and all that milita energy and discipline and skill streaming into thousand industries are as beneficent in peace they were terrible in war, and all over this migh land, the Northern hills and the blooming garde of the South, peace and plenty are at last the gua dian angels of national prosperity. And to-d there is no North nor South nor East nor We The spirit of sectionalism disappeared the day t grandsons of Lee and Grant marched shoulder shoulder in defending that flag against assaults Spanish despotism, and making it a bow of promi to the down-trodden minions of Cuba and the Ph ippines; and so, as never before, we are one natio and woe unto the nation or combination of natio that fails to take this fact into consideration in t settlement of national questions and the adjustme of international spheres of influence and power!

What We Owe to the Flag

And, my friends, what we are, all that we are, w owe to this glorious flag. And do you ask its mea ing? Well, it means all that our civilization mean that the schoolhouse is the bulwark of America liberty, the ballot box is the ark of American p triotism, and the home is the cornerstone of Ame ican civilization. It means protection to our citize at home and abroad, in St. Petersburg, Constant nople, Peking, Havana, Madrid, on every sea an every land, wherever it floats; it means that a archy and mobs are un-American; that dynamite the weapon of the coward, and that person an property, life and liberty shall be inviolate amon the people who gather beneath its glorious folds; means that free education is the fortress of Ame ican freedom, and that any assault upon our publi school system is an assault upon the nation; it mean the sanctity of our courts, that the scales of Justic shall stand between weakness and power, want an wealth, and guarantee simple equity to all; it mean the right of property possession; that the theory o confiscation is incongruous with the spirit of th Constitution, and that whatever progress is mad in the social world must be by evolution rather tha by revolution; it means national honesty, that ther shall be no knavery in politics, no graft in office, n betrayal of trust, nothing false or fictitious i finance; it means national unity, that we are al the citizens of one Union, North, East, South an West, and that, bound together in such an indissolu ble compact, we are invulnerable to any weapo formed against us; it means national hospitality that we welcome to our shores all refugees fro oppression, that our fireside is broad enough fo every man who loves the flag; it also means tha every gate should be locked against the representatives of anarchy and revolution, that every law should be enforced against perfidy and crime, that our institutions demand the respect and reverence of all, and that foreign instincts conflicting with these institutions should be left across the sea!

Arbitration and the Flag

It is likewise the symbol of peace, and means that the world has had it hard enough, that enough battles have been fought, enough lives have been sacrificed in the holocaust of war, enough property has been destroyed, enough nations have been bankrupted, enough homes have been blighted and ruined, enough millions have been spent in the cause of armament and murder, and enough burden has been placed upon the shoulders of impoverished toil. It means that the time has come for peace, that in the evolution of Christian civilization the pen is at last mightier than the sword, and that it is better to

Continued on next page

* Pastor Metropolitan Temple, New York. Preached Sunday morning, July 3, 1910, at Ocean Grove.

"The American Flag"

Continued from preceding page

djust international difficulties by bitration than by the bloody horrors war. This is the meaning of our g, and as these wondrous truths sh forth from its stars and stripes, mocracy rises higher and higher ong the governments of the earth, d more and more earth's teeming illions find in the story of this flag e secret of human progress and the timate realization of human hope.

And so, God hath given unto us a nner "that it may be displayed ecause of the truth." The time has ne when it is our duty as a nation display this flag among the nations the earth. It is not enough that it displayed in our midst, that it float om school and tower and hut and lace as the symbol of our power at me. It must he restored to its place on the sea, where it once repreented not only our political but our mmercial ascendency among the naons of the earth. It is a sad comment lleed upon our national pride and wer, that so small a percentage of r foreign trade is being carried at e present time in American vessels, der the American flag. It is a sad flection upon our wisdom as a nation at with the widening sweep of our tional influence, which is rapidly circling the earth, with the apbaching completion of that miracle engineering skill, the Panama nal, soon to become a highway conecting the Atlantic and Pacific, are so ill prepared to utilize this eat advantage, not only to our civil lt military strength and safety as a tion. Instead of pouring countless illions of treasure into men-ofwar, ilding Dreadnoughts with which to lice the seas, the time is at hand en our merchant marine should be couraged, restored and protected, king it possible for the shipping of merican commerce in vessels built in merican shipyards, by American rkmen, manned by American seamen, and floating under the American g! The great contest of the future ll not be that of war, hut rather the aceful rivalries of trade. In this mmercial conflict we can only hope maintain our place and win fresh rels in the great commercial rivry, as we protect our maritime erests against the unjust discrimination of foreign shipping trusts and ke it possible for the American nufacturer and merchant to ship eir products in American vessels, d thus to engage in the struggle of tions, beneath the inspiration, guidce and protection of the American g. That flag which yesterday was ited in its influence and power, has ddenly been lifted into an infinitude world-wide influence. It has been ovidentially exalted, until its stars ke effulgent the dim and distant rts of the earth. Then let us upld it! Let us make it more than a la day banner. Let it float as the mbol of national authority and wer, as the insignia of righteousss, yea, the inspiration of liberty and stice; and because of the truth which represents, the immortal principles itten in its historic folds, let it be played at home and abroad as the rbinger of peace and the prophecy the coming Parliament of man!

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..Put the best construction on all u see and you will construct the best yourself.

..No nest is more uncomfortable an the one that is feathered with len finery.

..It's a good deal easier to regulate is world than it is to set your own use straight.

..The great question is not whether u have failed but whether you are ntent with failure.

..The recording angel knows what u say when the neighbor's dog gets sy at about 2 A.M.

The Children's Pulpit

SUPERSTITION AND ST. SWITHIN

By Rev. J. M. FARRAR, D.D.*

SUPERSTITION is a long word. You cannot cut it with your knife, but if you have a keen edge on your brain you can divide it into two words. The first half is the Latin word "super," meaning over, and the second half is "stare," meaning to stand. Superstition is something that has been left to stand over. If a box came to you and you did not know it was candy you might let it stand over until it spoiled. Superstition is a truth that people do not understand and let stand over until it spoils. Spoiled truth is superstition.

. . .

ST. SWITHIN was Bishop of Winchester. Many superstitions are mixed with his name and fame. He died in 862. When dying, he requested that his body be buried in the churchyard. The legend says that one hundred years afterward, when the monks on July 15 took up his body to deposit it in the Cathedral, they were delayed by a violent rain. The reason for the rain was not explained and was left to "stand over" until it became a superstition. People came to believe that the rain was sent to prevent the monks from taking his body from the place where he wanted it to rest. There are foolish and superstitious people to-day who say if it rains on St. Swithin's Day, July 15, it will rain for forty days. Your teacher will explain to you that we expect considerable rain about July 15, at what is called the "summer solstice." If the monks had known the rain was the result of God's laws, they would have waited until the rain was over before lifting the body. Then there would have been no superstition about it.

. . .

THIS year St. Swithin's Day comes on Friday. Here we have another superstition. Some time in the past something happened on Friday. It was not explained, but was left over until it spoiled, or became a superstition. It is a sin to injure Friday, as it has been a great day in our history. America was discovered on Friday. The *Mayflower* landed at shore on Friday. The Declaration of Independence was signed on Friday, and George Washington was born on Friday. It is a sin and a shame to leave some facts "standing over" until they spoil and leave their odor to spoil the reputation of a good day.

Let me give you one rule for destroying superstition. It is the rule of God. Our God rules all things; he rules "13" and "Friday." When we "knock wood" we are striking at the rule of God. The Greek word, superstition, in our text, means "reverence of demons." When you lose the rule of God you are in danger of taking the rule of demons. Superstition is the rule of demons. If you are tempted to be superstitious just say: "It is God's '13.' It is God's 'Friday.'" God, like salt, cures things that are left over to decay.

. . .

DO you really want a story about superstition? Here it is:

"Listen," said Ned, as he stood in the farmhouse door with Uncle Horace.

It was an early autumn morning. Across the field, clear and cheery, sounded once and again the whistle of a quail.

"Do you hear that?" asked Ned; "that is an old quail who has raised her family in the north pasture this summer. "Hear them now!" as the call rang out again in the quiet air.

"If you were a French instead of an American boy," said Uncle Horace, "you would have a superstition about the quail."

"Why?"

"Because in France they think, or at least say, that the number of calls of the quail foretells the price of wheat." They think that if the quail calls twice without resting, the farmers need expect but two francs (about forty cents) a bushel for their wheat; but if he calls four times it will be twice that."

"How very odd! Do you believe it?"

. . .

UNCLE HORACE laughed. "I don't, Ned, any more than I believe that the white rooster crowing so loud on the fence there is a bird of 'ill omen.'"

"Surely no one thinks that," protested Ned.

"Yes, indeed, in many parts of Saxony the peasants will not raise chickens at all, even though they are poor and could sell the eggs at a good price; because, as I have said, they call the cock the 'bird of ill omen.'"

"Is not that what they call a superstition?" asked Ned.

"Yes, some fact they did not understand was left over to spoil."

"Let me tell you a pretty name the Swedish people have for the turtle dove."

"What is the name, Uncle?"

"They call it 'God's bird,' because God used it to help Noah out of the ark.

"That is certainly a very pretty name," said Ned. "Now I am going to the barn to get some wheat to feed God's birds."

"Yes," said Ned's mother, who from the dining room had been listening to Ned and his uncle, "if you put God into your thought and into your stories there will be no superstitions."

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* Pastor First Ref'd Ch., Brooklyn, N.Y. TEXT: "Their own superstition." Acts 25:19.

From Fair Avoca's Vale

THE Rev. J. M. Robinson, an Irish Episcopal clergyman, is now visiting the United States. His home parish is one known all over the world—the celebrated "Vale of Avoca," which Moore chose as the theme of one of his sweetest songs. Pastor Robinson's mission here is to enlist the sympathy of some warm-hearted American to save a poor parish where the people are totally unable to help themselves, to save it from practical extinction, the result of causes which have come about in the political and economic changes of the country.

"I have been rector of Avoca for twenty-five years," he said. "The parish is really made up of three parishes, and formerly had four clergymen. It covers an area of sixty square miles and embraces the celebrated Vale as well as some of the mountainous parts of Wicklow. The disendowment of the Church, the failure of the Avoca copper mines, and now the sale of the landlord interest, have all worked so disastrously on the finances of this already poor parish, that the work of God has been crippled. One of the three parishes—Conary—in its poorest part, has had its whole income, all that went to keep up church and school, swept away, and no means is forthcoming for carrying on the Gospel work in the future. In the past, the work in this district has been very successful. A new chancel was lately added to the church through means given by the Lord Primate of all Ireland, and the school has acquitted itself creditably. Both these branches are now totally without support unless some benefactor undertakes the work.

"The sale of estates in Ireland has taken a great amount of help from many churches," he added. "The landlord at Conary, who formerly gave an annual sum to work church and school, has sold the estate and this aid is lost. A society also assisted with funds, but owing to bad times, its aid is not now forthcoming. Private friends who contributed have died and the failure of the copper mines and other causes have all added to the misfortunes of the parish. The rector finds himself, after twenty-five years of labor, with no funds with which to continue this good work. It was he who built the church, school and residence, but now he has not got a fraction of income from the parish, the whole endowment of his big union of parishes being a miserable sum equal to $23 a year.

Pastor Robinson's is the only church of any kind in the Conary district in which the Catholics and Protestants are about equally divided. His object in coming to the United States is to seek some one who, out of love to God's work and for the lasting good of this church and school and the poor people concerned, would give a sum of $20,000 to be invested so that the work of church and school can be carried on for all future time.

"What better memorial could any Christian ask than this?" Mr. Robinson asked.

Pastor Robinson will be pleased to answer any inquiries made by any readers of this journal who may be interested in the saving of this Protestant parish work in the beautiful "Vale of Avoca." His address is Rev. J. M. Robinson, the Rectory, Vale of Avoca, Woodenbridge, County Wicklow, Ireland.

"THE ANGELS OF THE GRASS"

MY heart can feel, but feeble words, alas,
Have not the depth and fulness to express
My height of joy and my deep thankfulness
To him whose vivid fancy brought to pass
That rare conceit—"The angels of the grass."
It is as if some fairy sorceress
A picture wrought with unexampled stress;
Or scattered gems into a sea of glass.

Such be the dainty flowers then to me!
The gentle ones with deeply-tender eyes!
Their tones I hear, their lustrous wings I see;
And I am filled with rapture and surprise!
My heart accepts the figured mystery
That flowers are angels, dwelling in disguise!

EDEN REEDER LATTA.

It Was a Lightning Convention

From Our Special Correspondent

A LIGHTNING convention, at which one hundred lady delegates spoke at the rate of one speaker per minute met in Glasgow, Scotland, June 3-10. Two hundred and thirty women from the United States crossed the Atlantic Ocean to attend it, and other women came long distances—from Australia, New Zealand, India, Egypt, Madagascar, Syria, South Africa, Japan, China, Korea, Norway, Sweden, Holland, Germany, Switzerland, Canada, England and Scotland. The great audiences completely filled the different places of meeting: The Town Hall, the John Street United Free Church and St. Andrew's Hall.

On June 5, one hundred and twenty-five pulpits in Glasgow were filled by the delegates. Surely on that day gospel temperance had its say.

Probably the most picturesque meeting of the convention was the children's demonstration. Several thousand children marched in procession to the Town Hall flying banners and accompanied by bands of bagpipers and fifers in Highland garb. In the hall there was a chorus of five hundred children to lead in the singing, and when all in the hall were singing, great was the sound thereof. The children vociferously cheered those who addressed them. All of which recalled the saying: 'Tremble, King Alcohol, we shall grow up."

Another picturesque session of the convention was the evening devoted to the Young People's branch, usually spoken of as the "Y's." There was a large chorus of young ladies, accompanied by twenty-five or more young lady violinists. The speeches were made by young ladies, among whom was Lady Dorothy Howard, the daughter of the Countess of Carlisle. She said she rejoiced in the fact that her mother had from her childhood given her a temperance training. A superb white satin banner was awarded to the "Y's" of Japan for having the largest proportion of increase in membership during the last three years.

The last session of the evening was novel and most interesting. One hundred speeches of one minute each were made by one hundred women. Here are a few samples: "Why don't you shut up the liquor, instead of shutting up my husband?" asked a woman in New Zealand, who was accompanying a policeman taking her husband to jail. "American Saloon" was the sign I saw in large letters on a saloon in Naples. Looking in I saw two barmaids, and I said in a low voice: 'It is not so, we do not have barmaids in American saloons, and may never have them. And may they soon disappe from saloons in every part of the world.'" Anoth woman said: "I am here to tell you that Scotland going dry." At this there was a burst of vocif ous laughter and much applause.

The Countess of Carlisle

The convention stood for prohibition of the ma ufacture and sale of alcoholic liquor for bevera purposes; the enfranchisement of the women of nations as a measure to suppress the liquor traff food reform as a preventive and cure for ineb ety; active opposition against all forms of State municipal regulation of vice; the recognition of equal standard of morality for man and woman; t name White Slave Traffic to be changed to Wome Slave Traffic, so as to include colored races; pea and arbitration instead of war; campaigns of ed cation for temperance.

A special resolution was passed against the s of opium and intoxicants to native races. Also resolution was passed asking that the Conference Nations at the Hague use its influence to i duce Great Britain to release opium treaties wi China, and thus make it possible for the Chinese liberate their country from the opium curse.

Another special resolution was passed pledgi loyalty to the observance of World's Temperan Sunday on the date named by the Internation Lesson Committee.

The holding of the great convention should be decided benefit to Glasgow, for out of it should co uplift for the drunken women who are to be se standing on street corners in idle, listless attitud ragged and forlorn, and whose cries are to be hea in the streets at all hours of the night. Some of t delegates of the convention held meetings amo them, and quite a number were desirous of givi up drink. The W. C. T. U. of Glasgow is worki bravely for these women and the convention w bring them much re-enforcement.

The officers elected by the convention were pre dent, the Countess of Carlisle; vice-president, Mi Lilian M. N. Stevens, of the United States; secr taries, Miss Agnes E. Stack and Miss Anna Gordon; treasurer, Mrs. Mary E. Sanderson, Canada.

MRS. WILBUR F. CRAFTS.

The Story of the Light

By MILDRED CARLTON SHINN

THE Woman's Interdenominational Missionary Union of the District of Columbia has been asked by hundreds of Sunday School workers who sojourned in Washington a few weeks since, to give the public the story of the beautiful evangelistic electric light, which made so profound an impression on the eve of the great Sunday School Convention.

Copyrighted

The Great White Mission Light in Washington

The Light consists of a star surmounting the words "Jesus, the Light of the World." The star is seven feet from tip to tip and flashes. The letters of the word "Jesus" are five feet in height and burn steadily, while the letters in the other words, "The Light of the World," which are placed below the word "Jesus," are forty inches in height and flash. The entire sign is twenty-three feet high and ninety feet long, and is erected on the top of the Central Union Mission, six stories high, just off Pennsylvania Avenue at the junction of Seventh Street. The immense size of the letters, coupled with their pure whiteness, makes them easily legible from a great distance. When lighted at night they are beautiful in effect and outrank all the other electric displays on the avenue.

The idea originated in the Woman's Interdenominational Missionary Union, which includes women from all the Protestant churches of the city. The plan determined upon by these women was to present the matter to the Sunday School children of the entire city, and urge them to contribute by mites the entire cost of the enterprise, and to take to themselves the credit and glory of emblazoning in letters of dazzling light the great truth that Jesus is the light of the world.

These women made a thorough canvass of all the Sunday Schools. From all sides the response was hearty and joyous; all gladly brought their gifts, especially the small and mission schools. Seventy-five Sunday Schools, Endeavor and Junior Societies, together with individual gifts, made it possible for this electric witness to be raised successfully and to flash out its great truth the night before the meeting of the World's International Sunday School Convention, absolutely free of debt and with enough in bank for maintenance.

When the conclave of wise men gathered from all nations, they were greeted by a flashing star of great brilliance, calling attention to one of the leading truths of the Christian religion. They marveled at its simplicity and beauty. It was looked at by thousands the first night and called forth strong expressions of delight. Coming from the White House, all beholders day and night are confronted by the sign, and forced to read the message it bears. Many are testifying to the drawing power of these divine words. It was held in reverence by the workmen who wrought upon it. It is the only sign of its kind in the world.

One touching gift came from a little orphan, eight-year-old Master Douglas Seely, who brought forty cents in pennies, nickels and dimes—all that his mite box contained—earned by distributing circulars evenings after school. He said to his blind grandmother, a sweet Gospel singer: "I want to give it all to the Light." Mrs. Seely sang at the dedication, "Jesus, the Light of the World," while Douglas sat on the rostrum, the happiest boy in Washington. Another gift came from the little colored children in Queen's Court, one of the worst alleys in the city. There were many individual gifts ranging from one to fifty dollars, but who will not say that these two were greatest, for they were not given from abundance but were their all. The children of the city claim an ownership in the sign and look upon it with joy.

The Mission itself has felt a religious influence never before experienced. Rev. J. Henning Nelm, of the Church of the Ascension, in opening the dedicatory exercises said to the Christian women: "You have put the name of Jesus where those must see it who never go to church. Still and quick the name of Jesus shines out of the darkness and must carry the message 'I am the Light of the World.'"

Mr. O. B. Brown, president of t Board of Directors, said: "Washingt has the distinction of being the pione in the installation of electricity f purposes that tell of something high than business and more elevating th commerce." Ministers from the Met odist, Baptist, Lutheran, Presbyteri and Christian Churches added to t interest of the occasion and made one long to be remembered. Sund Schools all over the city are taking the words of Superintendent Congw of the Vermont Avenue Christian Su day School: "I hope that every Sund School will become a live wire to ke the message burning. Every such li wire will prove a shock to the devil

Such is the story of the Light. Tl committee sent forth were doub blessed; they found the windows heaven open and showers of blessin poured forth.

The Children's Home and Bowery Mission

IN response to several inquiries, w give below the new officers of TH CHRISTIAN HERALD Children's Home Geo. H. Sandison, managing editor THE CHRISTIAN HERALD, presider Board of Trustees; J. A. Belford, a manager of THE CHRISTIAN HERALD vice-president; the other members the Board of Trustees being Gilbe Holmes Crawford, Henry G. Emer and Edwin S. Ives. Robert S. Blair secretary of the board.

The officers of the Bowery Missio Corporation are: Rev. John Hallimon D.D., president; Geo. H. Sandiso vice-president; the other members o the Board of Trustees being Mr Sarah J. Bird (the "Mother of th Bowery"), Judge J. F. L'Amoreaux an Hon. Reuben L. Gledhill. Mr. Joh Hunt is secretary of the board.

THE BOTTOM OF THE WELL

By J. Bradley Vandaworker

ELISHA BIDDLE, bending under the weight of two pails of foaming milk, paused half way tween the cowsheds and the house. "Chriss!" he sharply called to the utch farm hand in the barn door, 've got to clean out the well on the her place to-day. Throw the single rness on the bay mare before you me to breakfast, and be quick about

I want to get through before the mpkinses move in—they'll be there out ten."

The other place referred to was a ng tenantless forty-acre farm a ile and a quarter down the road. A ight relaxation of his drawn features as the only outward sign of Biddle's tisfaction in securing a tenant.

Twenty years ago last fall Elisha iddle had wooed and wed the rosy-eeked Hannah. At once they set up ousekeeping on an eighty-acre patch ought with money he had earned as a rm hand. Always industrious he ved, miserly, adding gradually a few res as the opportunity offered.

On this particular morning everying had gone wrong. First the spring lf had refused to take its breakfast om a pail with such obstinacy that e milk was spilled. Next, one of the ws had kicked him, and another had vitched her tail in his eyes, a thing casperating to a high-strung man. s a finisher his boot caught on the tchen steps, tearing off the heel.

Half stumbling through the door he rowled, "Breakfast ready?"

"In just a minute," smiled Hannah. "It's always late when I've got a big ay's work ahead," he grumbled, going to the pantry with the milk.

"'Lisha," she pleasantly called after m, "you can sit right down as soon s you wash your hands. I'll pour you cup of coffee and you can begin on e potatoes."

"Do you s'pose I'm goin' to make a eal on potatoes?" he exclaimed, comg out to the sink and splashing a pperful of water into the washasin. "How long do you think I uld work on that kind of a diet?"

"I'm sorry, 'Lisha, but I was delayed mite with lookin' after Old Speckle—e's stolen her nest and come off with urteen chicks."

"You're always delayed when I'm in hurry to get to work."

Turning she faced him, out of paence.

"'Lisha Biddle, I've stood your faultnding and growling about as long as m goin' to! Land sakes, I might as ell live with a brute."

With his hand on the towel he opped, surprised. Hannah had never sed such words before. He should ave to be firm.

"If you couldn't get up in time why idn't you say so last night! The well's ot to be cleaned or the Simpkinses on't stay."

"If you're in such a hurry," she ashed, "why don't you go 'long!"

"All right, Hannah," he stammered, umbfounded. In the doorway he dded, "I don't care if I never come ack!"

"Good riddance," she flung after im. "You're getting so cross and ean no one can live with you."

In the barn door he met Chriss. Hurry up and get your breakfast," e ordered. "I'll hitch up." Entering, e muttered, "'Tain't so! I ain't ean; and I ain't no brute neither."

In contradiction the bay mare ringed when he came into her stall. locking one ear she kept an eye on im.

"No, I ain't mean," he grumbled a oment later backing the horse into he shafts. As he snapped the lines o the bit he snarled, "It's a lie!"

Throwing a bucket with a rope behind the seat, he got into the buggy to wait for his hired man.

Chriss soon climbed gingerly beside him.

"What's that bundle?"

"Lunch," answered the Dutchman, handing it over. "Mrs. Biddle thought you vould hungry get."

Taking the package he threw it to the shepherd dog, cut the horse with the whip and drove across the fields toward the other place.

As they neared the house he asked, "Chriss, have you ever been to the bottom of a well?"

"Nein."

"You ain't afraid to go down, are you?"

"If dey stoned be."

"This one is stoned," scowled Biddle, eyeing his help disgustedly.

"Vonce I seen a vell cave in. Dey never got de man oudt until he vas deadt."

"You Dutchmen," he said pulling up, "are all cowards. I'll never hire another."

"Jess, sir," nodded Chriss.

Silently they pumped out the four feet of water. Biddle was morose; his mind troubled by the words Hannah had flung at him. Once he muttered aloud, "I ain't neither—I shan't go back."

"Vawt?" asked Chriss, looking up.

"Get hold there and tear away the rotten curb," he snapped.

Probably the Simpkinses would board him and be glad of the chance to make a few extra dollars.

"Now," he ordered as soon as the curbing was removed, "go down in the well and clean out the bottom."

Peering down Chriss hesitated.

"Get out of the way," snarled Biddle, "I'll do it myself. We'll get done sooner."

Twisting a leg around the wooden pump, he slid down the twelve-foot tubing. About half way his foot struck the plug, loose in the vent, knocking it out."

"Hang it!" he exclaimed, "now I'll have to put it in again."

But by the time the man let down the shovel his mind was in a tumult over the first quarrel with Hannah—not that he had never vented his disagreeableness on her before, but this was the first time she had turned on him, and it always takes two to make a quarrel—he forgot the plug, scraping it up with the frogs, sticks and dirty mud, which went up as fast as Chriss could empty and let down the bucket.

Only a tiny stream, smaller than a pencil, trickled in near the bottom.

"A dozen head of stock could drink this well dry," thought Biddle. "As soon as the seeding is done, it'll have to go deeper, if I want to keep the Simpkinses on the place."

The last bucketful of muck had gone up. Waiting for the rope to come down for the shovel he stood examining the stones with critical eye.

Yes, there was a loose one.

Reaching with his shovel he attempted to push it back. With no warning it rolled from its place.

Dodging the stone, Biddle watched it hit the mud. The noise sounded like the hiss of "Cross!" He shuddered, then grew livid.

A stone above was moving!

He heard it grumble "Mean, mean!"

"'Lisha stopped, surprised . . . Hannah never used such words before"

Another, loosened by the fall of the first, ground its neighbor free. Then several appeared to creep toward him, muttering "Mean, mean!"

A shadow shut out the light. He looked up to see the earth caving from the top. Instantly his ears were filled with the hideous crunch and grind of the tomb around him. God! the whole mass was tumbling toward him, mocking, grinning, hissing.

With a cry of horror he threw up an arm to guard his head.

One last crunch of dirt and stones grinding together and Biddle was fastened against the pump tubing.

The very earth he had always coveted crowded the stones against him with devilish greed.

But strange and unaccountable as it may seem the stones which held him were wedged against each other in such a way as to prevent their own weight, and that of the dirt, from entirely crushing the life out of him, for a time at least.

Spitting the dirt from his mouth he blinked his eyes. All was dark. Though unable to turn his head to the right or the left he guessed there must be the space of a cubic foot in front of his face. He speculated on how long this bit of air would keep the breath of life in his body.

"Hannah," he half sobbed.

The sound of his voice aroused him to action.

Loudly he called to Chriss. Then listened.

No answer.

Again and again he repeated the attempt with like result.

Buried alive not ten feet from help and unable to make himself heard!

Then an amazing thing happened that set his heart beating high with hope. As plainly as could be, he heard Chriss speak to the mare.

The vent! The plug was out of the vent. His left ear was pressed hard over the vent hole. The pump tubing acted as a speaking tube. What had seemed a miracle he now understood to be quite simple. With all his might he tried to turn his mouth to the vent, but failed. The effort cost him the painful laceration of the right side of his head.

Then he heard Chriss backing the mare into the buggy.

Heavens! the man was getting ready to drive away.

Long and loudly Biddle screamed.

For answer, out of the darkness echoed his own voice.

The stones settled an inch or two. In the grind they muttered "Brute, brute!" close to his ear. He shrieked in the agony of a premature grave until exhausted.

Then came faintly the crack of the whip and "Get up," followed by the sound of the buggy wheels rattling away.

"Deserted!" Biddle ground between his teeth. Was he, after all, a brute, and such a mean brute that even his hired man could leave him without attempting his rescue?

His left arm was bent over his head. With all his might he tried to move it, but the stones cruelly held it as in a vise. The right arm was bent at the elbow and the hand bruised against his side. In a short time he began to suffer from the uncomfortableness of his position.

He had told Hannah that he did not care if he never came back. What if he never should?

It was a just punishment for a rash threat he regretted.

His left arm began to tingle as the blood ran out of it. Then the cold stones and damp earth aroused his rheumatism to torture.

Had Chriss gone to Nashville for help? The thought gave him new hope. Two miles there and back! The mare could make it in ten minutes each way—that would be twenty. Probably take ten more to get men and shovels. Could he breathe the same air over and over for thirty minutes! Besides, there was the time required to dig him out—half a day or more.

Perhaps the interstices among the stones were not all filled with dirt, but some with air!

Then he tried to calculate. Had Chriss been gone thirty minutes? Yes, he was sure it was much longer. Hannah must be starting dinner now. He could imagine her occasionally glancing out of the window, God bless her, to see if he was coming across the fields.

He sniffed the air. It was heavy.

Hannah had called him a brute. What was the opinion of the men of Nashville?

He could not remember one instance where he had gone out of his way to

Continued on page 643

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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A City's Fair Fame

A CITY should be jealous of its fair fame. When the sensational reports of the existence of an organized "White Slave" traffic in New York were widely published some time ago, the whole country was shocked at the nature of the charges then made with such detail and circumstance that they had the similitude of truth itself. Our metropolis was pictured as a modern Babylon, where the annual tribute to vice was paid with a vengeance; where no young girl was safe, and where organized bands of procurers of the worst type flourished under political protection. This hideous fiction of a depraved imagination has been thoroughly exposed by the report of the Special Grand Jury, headed by John D. Rockefeller, Jr., which was presented to the General Sessions Court a few days ago. That report says:

We have found no evidence of the existence in the County of New York of any organization or organizations, incorporated or otherwise, engaged as such in the traffic in women for immoral purposes, nor have we found evidence of an organized traffic in women for immoral purposes.

This complete refutation of the libel on New York, representing as it does the net result of six months' painstaking investigation, is supplemented and clinched by the confession of the principal author of the slanders, who, when called before the Grand Jurors, admitted under oath that his printed charges were deceiving and exaggerated and that he had "no evidence—not even hearsay"—to support them. Judge O'Sullivan justly characterized them as "the most scandalous attack ever made upon the city."

New York is a great cosmopolitan centre, and it has to contend with and regulate the evils that are common to a mixed population. But the present inquiry has demonstrated that, as capital cities go, it deserves to be ranked as fairly moral. Indeed, the court declared it the cleanest of all great cities. To picture it as a sink of iniquity, a modern Sodom, where all the vices of the world are practised unhindered, is the reverse of the truth. Vice exists, but in a sporadic form. The day of criminal gangs and "red lights" and "cadets" is passed. Under the present municipal system, a constant warfare is waged against immorality in every form, just as it is waged against criminals generally. The Grand Jury appreciates this and urges still greater energy in law enforcement, with a view to putting up new safeguards in the interest of morality. A special recommendation is for the appointment of a commission to study the laws dealing with the social evil in the leading cities here and abroad, for the purpose of adopting the best and most effective methods of treatment here. Meanwhile the Special Grand Jury is entitled to the thanks of the community for its vindication of the fair fame of New York, and its unsparing exposure of the mercenaries who slandered it to make a cheap sensation.

What Congress Has Accomplished

AMONG the important measures passed during the first session of the Sixty-first Congress, just closed, are the following:

The railroad bill, extending the regulative power of the government over common carriers by rail; the establishment of postal savings banks; the creation of a commission to inquire into stock and bond issues of railroads to ascertain if they have been watered and recommending remedial legislation; the creation of a bureau of mines and mining; admission of Arizona and New Mexico into the Union as States; to withdraw certain classes of public lands from entry in pursuance of the national conservation policy; increase in the navy by construction of two first-class battleships, four torpedo boats and other craft.

These are all distinctly administration measures. Other bills recommended by the President and which also passed, were these:

Publicity of campaign contributions; further perfection of the laws in regard to the use of safety appliances on railroads; a commission to obtain facts on which the Federal departments may be reorganized in the interest of economy; issue of $20,000,000 certificates for the completion of irrigation projects; an appropriation of $250,000, to enable the tariff board to ascertain the difference in the cost of production in articles at home and abroad as the basis of future tariff revision.

Among the few important measures which failed to pass this session were the bill creating a national bureau of public health; the bill to regulate stock and bond issues, and measures in regard to injunctions and the merchant marine. Over the first of these there has been a bitter fight between the various medical schools. The others will doubtless come up again at a future time. Nearly a score of other measures, of more or less public moment, were passed during the session, which, though not so long nor so important as many previous Congresses, has nevertheless made a good record for legislation of a substantial character.

Planning World-Conquest

IT was a glorious theme that occupied the attention of the World Missionary Conference, which THE CHRISTIAN HERALD correspondent graphically describes on another page. Christianity's ablest leaders were assembled to plan the mightiest of campaigns—for the conquest of the world. In all that great gathering, there was not a single note of dissent or discouragement. Commanders of the various brigades of the Army of the Cross in many lands told how the ancient strongholds of heathenism and idolatry are crumbling, and how the multitudes are being drawn by the power of the Gospel of Jesus Christ. It was shown, with all the power of instantaneous conviction, that if the missionary forces of Christianity could be mobilized so that they could work harmoniously, with a common impulse, like an army under one great leader, nothing could withstand them. In a single generation, the goal would be won; the Great Commission would be fulfilled, and the nations of the earth would all have the Gospel preached to them as Christ commanded. This problem of missionary co-operation is the key-note of the campaign. There are minor problems, it is true; but none vital, like this. Hence, laying aside all petty differences, the churches and missionary organizations should run up the motto "Unite and Conquer!" as their watchword in the coming struggle.

Study Camps

TO the thoughtful mind, the development of what may be called "the summer camp school" is a most interesting one. Scarcely a beach or lake or forest is without its summer colony for study. Directed by high authorities in the educational world, you may go so far in some of these out-door schoolrooms as to cover in two or three months by hard work a whole year of a college curriculum. But most of the school camps expect only an hour or two of study on the part of each member. Boys or girls who have an "exam" to "make up"; or who wish to learn a foreign language in preparation for a year abroad; or who must master Italian or German in order to sing the songs of those nations, are in large numbers in these summer camps. Thousands of young people are trailing through fields and woods, learning the fascinating secrets of birds or flower. Some camps are luxuriously equipped and sheltered beneath tight roofs. Others are canvas-covered, served only by the campers themselves, and modest in cost. But an enormous proportion of our youthful population is thus happily, and, we believe, wholesomely established this summer in the great out-of-doors, breathing in the health and joy that come with pure air and high associations.

The People's Savings

AFTER about thirty years of recommendations from various heads of the Post Office Department and debate with no result by Congress, a bill has been passed providing for the creation of a postal savings bank system. Congress seemed to have little interest in the present measure and it would probably have been lost sight of altogether had not President Taft put the full weight of the administration behind it and forced it through. As a result of the President's efforts we shall have started in about sixty days a savings bank department conducted under government auspices, and which cannot fail even in the time of the worst panic. Such a system has been needed for years, especially to accommodate large districts which are without proper facilities for the deposit of savings and had no prospect of seeing any such established.

A great many banks all over the country have been opposed to the measure, fearing it would make serious inroads on the business which they had built up. Their alarm, however, was needless. The postal savings bank is not intended to be a place of deposit for people who have large sums and w live in communities where banks are numerous. is designed primarily to provide a place of depos for those people who have a small hoard of savin and who have relied on the proverbial stocking as place of security, and who have been afraid of ban because they were acquainted only with the sma "wildcat" variety. These people will readily p their savings into the care of Uncle Sam, and it doubtful if the regular savings bank business w be appreciably affected to its disadvantage. O may start an account with one dollar, but cann have more than five hundred in the post office at a one time. Not more than one hundred dollars c be deposited in any one month.

The number of people who have been their ov bankers is very large. As a result of this bill, se eral millions which have been hidden away will put to work in the world, thus helping business ge erally and consequently the regular banks.

The Dollar Gown

IN one of the great High Schools of New Yo City, twenty-seven girls in a class of two hundr and forty have just distinguished themselves l graduating in gowns the materials of which co only a dollar each. Among their classmates we some whose gowns cost from $50 upward, but it w said that the dollar gowns looked every whit dainty as their more luxurious rivals, and cou not be distinguished by the committee delegated discriminate between them. This incident is on one of many that indicate a radical reform in t matter of commencement costumes for girls. T elegance and elaboration of these gowns duri recent years were alarming thoughtful observer but in many of our High Schools warnings ha been issued on the subject, while at Wellesley, Bry Mawr, Mount Holyoke and other colleges, stringe rules were made this year concerning the cost graduating gowns. At Bryn Mawr, the specific tions were most minute, the very height of ea collar and character of each tie being indicate This movement for economy among our girls is encouraging sign of the times.

General Notes

—MRS. J. WOODBERRY, American missionary at Shangh (Beulah Chapel), writes asking patrons for Chinese children her mission at $20 a year.

—COUNT ZEPPELIN'S passenger airship *Deutschland*, after ma ing one or two successful trips, was caught in a storm the l week in June and wrecked in the Teutobergian forest. The p sengers escaped injury after being at the mercy of the wind f several hours.

—THE INTER-STATE COMMERCE Commission has order wholesale reductions on rates on the Northern Pacific, Southe Pacific, Great Northern and Union Pacific roads. The crease, which ranges from 20 to 33 per cent., will not go in effect for three months, to permit of a full test of present con tions.

—A DISTINGUISHED son of the South, Hon. John W. Dani senior Senator from Virginia, passed away on June 29 Lynchburg, Va. He belonged to the old regime, and througho a long public career always stood high in popular estee Senator Daniel was a brave soldier, a fine scholar, a maste orator, and a legislator of marked ability. He was elect three times to the United States Senate, but sickness prevent him from serving the last term.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Oberammergau Passion Play

A HUNDRED years ago a great calamity came upon the village of Oberammergau, Bavaria, which made a profound impression upon e inhabitants, and they vowed to God that if he ould make an end to their distress they would nder greater devotion to him and increased ser- e in the establishment of his kingdom; and as a eans to this end they instituted the Passion Play imitation of the mystery plays of the Church in e Middle Ages. These mystery plays, in earlier nes, were educational. Very few could read, many the noblemen were unable to sign their names, and nply made their mark. The people who in- tuted the Passion Play at Oberammergau had the ea of education and spiritual growth in view. uring the Passion Play period the little village of berammergau is crowded with people from almost the nations of the earth. It is estimated that at ast two hundred thousand people this year will ve visited the village to see the play. All those o take part in the actual production, numbering ven hundred people, are natives of the village. lmi Morse many years ago undertook to put the ssion Play on the stage in this country, in imita- n of the original play; but his attempt was a mplete failure, as the people hooted the idea as the nit of irreverence. The ort to give the play in nada met with the same stant and persistent hos- ity; but the people in the tle village over the sea not count the play ir- verent, neither do the ousands of visitors who me to witness it con- der it so. Its effect upon e performers and upon e inhabitants of the vil- ge is morally and spirit- lly beneficial; for as ey have one year in hich they act the life of hrist on the stage, the ne years between the ays are devoted to living hrist. In their acting d in their every-day liv- g they illustrate the one- ss of purpose which the ostle expressed in these rds:

For I determined not to know thing among you, save Jesus rist, and him crucified. (I. Cor. 2.)

Dustless Ash-Cart

Mrs. Flora Speigelberg, New York, has invented sanitary cover for city h-carts which has just en successfully tested by e Street Cleaning Department of New York. A gular department vehicle was covered with one these new devices, giving it the appearance of a ge chafing dish. The cover has two openings, one the side near the seat, and the other at the rear the cart. The method of filling the cart is to t the lid at the side and empty the refuse. The vering is immediately lowered, leaving little op- rtunity for ashes and pulverized substances to cape. Fortunately the new device does not pre- nt the rapid unloading of the carts at the dump- g place. This woman inventor has made another ntribution to the health of the great city. The osaic dispensation enjoined the most rigid sani- ry regulations. The greatest care was required the disposition of the refuse.

And he shall put off his garments, and put on other garments, d carry forth the ashes without the camp into a clean place. ev. 6:11.)

Sleepless Man

There is a report from Hackettstown, N. J., that lonzo Wire, the former chief of police of that place, ter twenty years of an almost sleepless life, had ssed to his long home. About thirty years ago, r. Wire while working as a farmhand was driving team of horses during a thunderstorm, when they ere struck by lightning and the driver was badly unned and deafened. After a while insomnia veloped. He became a night watchman for the ackawanna Railroad. After watching all night he ould find it impossible to sleep in the daytime. He ould merely recline on a couch and was not able to close his eyes in sleep, and it is asserted that he dragged through this score of weary years sleeping almost none of the time. We are inclined to question the authenticity of the report that he did not sleep at all during those twenty years. We cannot see how any mortal could exist without rest to the brain and nervous system, which the "sweet restorer" gives. But there was evidently enough insomnia in his life to make his case unlike almost any other that medical science records, and to add another chapter to the pathos of this earthly existence. There are many enemies of slumber. Bad habits, cares of business, indiscretions in eating, and trouble as the sparks that fly upward, drive away refreshing sleep. Jacob complains of the troubles that gave him his sleepless nights.

In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. (Gen. 31:40.)

Novelist-Mayor of Toledo

Brand Whitlock, the Mayor of Toledo, is having a singular administration in that city. He is an idealist and advocates a school of socialism. He pities the weak and the wayward, does not blame the bad, insists that the unequal social conditions are responsible for most of crimes, apologizes for the law-breaking element in the community, and insists that the enforcement of laws has little or nothing to do with the permanent advance in public morals. Recently a committee, representing the Federation of Churches in Toledo, called upon the mayor to urge upon him the necessity of enforcing the laws and to complain of his lack of vigor in the suppression of drinking, gambling and the social evil. His answer was an apology for the wrong-doers and a charge that human society, by its unequal distribution of wealth and privilege, made it impossible for people to be good. This idealist mayor is to be commended for his sympathy for the unfortunate, his kindness to the poor, and for his protest against some of the social inequalities of our time; but he is dead wrong in his diagnosis of the moral evils of the city and of the remedy necessary. His claim that the enforcement of the law has no tendency to improve morals is not well founded. Enforcement of just laws tends to respect for the highest authority, and elevates the standards of right living. Virtue soon grows to be rare in communities that are lawless. He is right in his statement that there is something deeper than the enforcement of law necessary to produce the best morals in a community, and that is the action of the individual heart; but he makes the great mistake of holding that fortunate surroundings only are necessary to make the individual heart good. The individual is good or bad according to his relation to God, to his relation to Christ on the Cross. It would have been so easy for the novelist-mayor to have suggested such a thing to a committee from the churches, but he did not do so. A philosophy or statesmanship which does not take into account the regeneration of the human heart by faith in Christ in the building up of the morals of the community, is not a safe guide. Where the individual heart is in harmony with Christ there will be springing up sentiments that will contribute to healthy public morals.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Phil. 4:8.)

A Street Scene in Oberammergau During the Passion Play

Mother Saves Son

Franklin Foote, aged six years, was fishing at the end of the long pier at Bell Island, near South Norwalk, Conn., recently, when he lost his balance and fell overboard. Miss Anna Lockwood, a neighboring cottager, attempted to rescue the boy with a fishing pole. He grasped it, but the light end of the pole slipped through his fingers, and he went down. Miss Lockwood's cry of alarm called to the scene Mrs. George F. Foote, the mother of the child, who was at the other end of the pier. Mrs. Foote, a prominent society woman of South Norwalk, who was dressed in a fashionable suit, leaped instantly into the water. She did not come to the surface for quite a while, and it was thought that both she and the son had perished; but presently she came to the top with the boy in her arms. She had accomplished the difficult feat of swimming under water, hunting for her child until she had found him. Coming to the surface she took a long breath, rested the child so that its head was out of water, and swam the full length of the pier, bringing her precious treasure ashore. There are numberless instances of heroism in the humbler walks of life, including the newsboys and little urchins that dive off the wharfs in the summertime, but there are also acts of heroism in high life, such as those of young Brokaw, who lost his life on the Atlantic Coast in his attempt to rescue a servant girl from drowning and of Mrs. Foote in saving her boy. The rescue fittingly expresses the undying love of the mother for her child; and also symbolizes the great mission to which God has called Christian motherhood, that of saving the children from the waves of wickedness and spiritual death. This mission of Christian motherhood has much to do with the salvation of both Church and State. Paul makes reference to this wonderful Christian influence of the mother over the child in his letter to Timothy in these words:

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also. (II. Tim. 1:5.)

German Emperor Preaches Sermon

On Sunday, June 26, the Kaiser conducted religious services aboard the imperial yacht *Hohenzollern*. He selected as his subject "Did Jesus Live?" which has recently been the topic of public discussion following the appearance of a pamphlet by Professor Arthur Drews of Karlsruhe, in which the professor declared that Jesus never lived. There were present at the service the Imperial Chancellor Dr. von Bethmann-Hollweg and other high officials. The Emperor preached a clear, earnest sermon, insisting upon the historicity of Christ's life and work, and upon his resurrection from the dead. These straightforward, wholesome, orthodox views, expressed by this great ruler, are an honor to his Church and to universal Christendom, and appear in healthful contrast to the fatal doubt which is taught in so many institutions in Europe and America. The question the Kaiser asked and answered is the all-important one of the race, which Christ answers for himself and for us.

Because I live ye shall live also. (John 14:19.)

THE HOME QUEEN'S REALM

Women in Council

By MARGARET E. SANGSTER

EVERYTHING which concerns home happiness, household economy and the upbringing of children rightfully belongs to this part of our family page. You need not fear that you will make a mistake if you write with the utmost plainness about your experience in doing the day's work, about your burdens, your joys, your cares and your anxieties. Women understand one another, and as you write of your home life, shall I say, in Colorado, somebody else in Rhode Island or Tennessee will be ready to send back a helpful answer. In writing to Women in Council address me directly, in the care of THE CHRISTIAN HERALD. I wish to know you personally, to enrol you in my list of friends and to have you feel that you are as well acquainted with me as if you could sit with me on the veranda in the afternoon, drinking a cup of tea.

. . .

My Husband's People

"I have been married some years and love my husband devotedly, and he loves me except when under the influence of his home people. They are jealous of me and the children. They criticise us to him on all occasions. They seem unhappy when he shows us love or even politeness. My husband's salary is small and he is not able to remember my birthday or our wedding anniversary with a gift. I do not remind him of my birthday, but on our anniversary I make a cake and have flowers and we and the children are happy. Every year before her wedding anniversary his mother and sister make elaborate plans for a handsome present, such as a piece of furniture or a set of china, and my husband is expected to contribute liberal sums of money. Often the children need things and our house and I have to economize very strictly to make up for it. They always remind him of their birthdays in some way, and he feels guilty if he does not give them money. Our children have never had a birthday present from their father. It is hard for me to speak of money to him, and they would all three be angry if I objected to these gifts. Do you think I ought to say anything? V. H."

Wife and children ought to come first with husband and father. If he can afford to make presents to his mother and sisters, let him do so. Not, however, at the sacrifice of giving pleasure in his own home. It sometimes seems almost impossible for a mother to remember that her son owes his wife precisely the same loyalty that his father has owed her. You would be within your rights should you gently remonstrate on this subject. Of course, you wish to do and say nothing that might cause alienation on the part of your husband or his kinsfolk.

. . .

Is This Right?

"We are people of very moderate means, but have always done our share in the church where my husband is an elder. The church has been deeply in debt and we have been taxed as a congregation to pay the interest on the mortgage and settle up floating debts. An effort is now being made to build a parish house. I, for one, have felt that we ought not to undertake this enterprise until our mortgage is paid off, but the majority think otherwise. At a meeting last week my husband rose and pledged himself to give two hundred dollars for this purpose. I caught my daughter's hand and squeezed it, and she looked into my eyes with distress. It is she and I who will really pay this money, for we shall have to give up every possible indulgence, go without clothing we need, skimp and save everywhere. Is this right? ANNIE S. R."

I have my own ideas on the subject. When large gifts are contributed to a church, a library, or any other outside object the whole family should be taken into confidence and express their opinions before a dollar is given. What do you think?

. . .

Do You Give Your Child an Allowance?

"I am afraid I belong in the group of anxious mothers. I am constantly afraid that I will make a mistake and either omit something that I ought to do or do something that I ought not, in my management of my children. I give each child an allowance, beginning on the day when he or she first attends school. The smallest allowance is six cents a week; the largest twenty-five cents a week. If the children do anything wilfully wrong, if they do not put away their clothing and toys in the proper places, and if they are late in coming down to breakfast, they are subject to fines, losing a penny or two or three for each misdemeanor. I hope to inculcate habits of thrift and economy and also of generosity in my children by putting the responsibility of their small incomes on themselves.
"RACHEL L."

This subject should enlist the interest of every mother who reads this page.

Prince Henry and the Princess Juliana

THE little Dutch Princess, daughter and only child of Queen Wilhemina of Holland and Prince Henry her husband, is the object of idolatrous affection in her native land. Queen Wilhemina from her own childhood commanded the devotion of her subjects, who have regarded her with almost adoring loyalty. Before the birth of the little princess it is not too much to say that every home in Holland had its solicitude about the joy that was coming to the royal pair, and to the nation as well. Every day since little Juliana was born, she has grown in health and beauty. Here you see her sitting, just like any other child, on her father's knee.

The Children's Bedtime

MOTHERS should take pains to let the chi dren go happily to bed. To punish a chil just before bedtime is a great mistake. faults have been committed the mother may tal with the little ones, tell them their error and sho them that she is grieved, and if they have the hab of talking over the day with her, they will of the own accord confess any trifling delinquency and as forgiveness. The bedtime hour should be one i which mother and children draw very close togethe To withhold a good-night kiss because a child h done wrong is an unpardonable cruelty. To tell child that if he is naughty God will not love him also inexcusable. It is not true that little childre or those of an older growth lose God's love in co sequence of sin. "God loves the world of sinne lost and ruined by the fall." A parent does n cease to love a child because of the child's wilfu ness or disobedience. In the bedtime hour the should be prayers at the mother's knee and none a better than "Our Father who art in heaven" an the old and dear

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

The corresponding morning prayer is:

Now I wake and see the light,
'Tis God who kept me through the night.
To Him I lift my voice and pray
That He will keep me through the day.

Both these prayers are fitly co cluded with "For Jesus' sake. Amen."

The sweetest and tenderest be time hymn for children, one that ever child should know by heart, is

Jesus, tender Shepherd, hear me;
Bless thy little lamb to-night;
Through the darkness be thou near me;
Keep me safe till morning light.

All this day thy hand has led me,
And I thank thee for thy care;
Thou hast warmed me, clothed and fed me;
Listen to my evening prayer!

Let my sins be all forgiven;
Bless the friends I love so well;
Take us all at last to heaven,
Happy there with thee to dwell.

. . .

Individual Communion Cups

"It seems to me tha the underlying prin ciple with regard t the observance of the Lord's Supper i the 'setting apart of the common t the sacred use.' Things which woul be repugnant in the dining-room or i the home are not to be ignored becaus of the sacred associations. Man churches, and the number is co stantly increasing, have adopted th use of the unfermented grape juice t represent the 'fruit of the vine' use by our Saviour, instead of wine. W do not offer from the Lord's tabl what we would not place before ou guests. In the same way it is de manded that we do not offer the ele ments in a manner which would b repugnant in every-day life. I onc saw what convinced me of the neces sity of the individual cup. The cu was being passed to a row of people i front of me. A man and woman sa beside each other. As the cup left hi lips there was a drop of saliva clingin to the edge and its color showed to bacco. This with the swallow fro the cup passed into the mouth of th woman, who was a stranger to the mar This little incident left no doubt in m mind, and I have since used my influ ence in favor of the adoption of th individual cup as well as the unfer mented juice.
"(REV.) JOEL F. WHITNEY."

This opinion coming from a ministe of the Gospel ought to carry weight and is commended to the thoughtfu consideration of the Christian house hold and the Church.

The Bottom of the Well

Continued from page 639

ıake a friend. Would men whom he ad ground in hard bargains lift a and to save him?

Mental and physical suffering short-ned his heart action. The air became ppressive. What was keeping Chriss?

"O Hannah," he moaned, "if you ould look into my heart now; if you ould know the tortures of mind and ody which I suffer, you would forgive ıe."

A low rumble! Was it Chriss re-urning with help?

He listened tensely.

It was not the rattle of a buggy, but rumble. A wagon, heavily loaded, as backing up to the side door hardly dozen yards from the well.

"It's Simpkinses movin' in," he cried.

Waiting until all was quiet, Biddle elled, calmly at first, and then, after epeated failures, frantically.

"God help me to make him hear!" e prayed. Then tried again and gain until exhausted.

Would God help him? What right ad he to expect mercy?

"Heaven," he pleaded, "strike my ody dead and God save my soul."

The horses whinnied—there was the attle of buggy wheels—not one but everal—and the sound of voices in eneral excitement.

"Thank heaven," hysterically cried iddle. "Chriss has come back!"

Everybody was talking at once. But o one was raising a shovel to dig him ut.

Gradually the talk quieted down.

"What's to be done?" asked one. Biddle's dead by this time."

"I wonder if his wife has been sent or?" asked another.

"Don't imagine so. Of course she'll ake it hard at first. But it won't take er long to find a second husband who ill treat her better than Biddle did."

His Hannah marry another! The ought was madness.

Trying to pull his ear away so that is voice might pass through the vent iddle loudly called "Help, help!"

"S'pose they ain't no use to try to et him out without a derrick?" asked third voice.

"Naw," answered the man talking to he doctor. "I sent Biddle's Dutchman ver to Bear Wallow for Hampton and is well-digging outfit. Can't do nothin' ill it comes."

"Well, so long as he's dead they in't no hurry."

Bear Wallow! Hampton's! thought iddle. Nine miles there and back. If Hampton should happen to be at home would take two horses longer to haul derrick back than he could expect to ve. If some one would only fetch Hannah. The sound of her voice—erhaps in words of forgiveness—ould ease his death.

Slowly, but steadily, the stones set-led, pressing harder into his flesh. ometimes his brain seemed to turn ver. The pain, the fright, was driv-ng him mad.

Hannah would never know how he ad repented. But she would forgive im. A sob shook his frame. She had aid "good riddance." Perhaps she ould be glad.

A shout from above.

Biddle strained his ears to under-tand.

Hampton—on his way from a well-igging job—was passing. He was riving into the yard. All this Biddle lowly gathered in fragments.

Again his hopes rose high.

He could hear the men setting up he derrick. Scarcely six feet of earth nd stones to be removed from above is head. His life might be saved. If hey would only hurry.

What was that? Yes, Hannah had een sent for. That was glorious news. Ie resolved to keep quite calm and ave his strength.

Then he realized that he was stand-ing in water half way to his knees. Remembering that there had only been four feet of water in the well he listened to the men working above and waited.

Steadily the water crept to his waist.

What was that the doctor said? Hannah was coming—of course she was still young and good looking. But what of himself! Was he the kind of a man for a good-looking woman!

The water was rising faster. Had the vein been enlarged by the caving in—suppose it should come higher than four feet!

Fool! Now that the dirt around him had absorbed all that it could the water must naturally rise faster. God alone knew how high it might come. And the air—it was stupefying.

Such were Biddle's thoughts as he listened for the arrival of his wife. Was it all a dream? Had he really left their home that morning threatening never to go back?

At last Hannah came, moaning.

Then she was sorry. He swore to make amends if he ever got out. But the water was creeping up to his shoulders. Was he going to drown after all? No. He must live!

"Help!" he cried, scarcely louder than a whisper. He must be getting very weak.

If in some way he might let the men above know that he was standing; that it was such a little way for them to dig. The race was between water and men; neither was hurrying.

Would the poisonous air cheat them?

The water creeping around his neck aroused him from the deadly stupor.

"Oh, God! I shall never get out. Oh, for one little second in which to beg Hannah's forgiveness!"

With all his might he screamed out his repentance.

His head reeled. The effort had exhausted him. With the water stealing over his chin he fainted.

The next he knew the men were laying him on the grass. Hannah was on her knees beside him.

"'Lisha," she sobbed, "I didn't mean a word of it. If you had died, it would have killed me."

World Missionary Conference

Continued from page 635

address of Mr. John R. Mott (the presiding officer of the First Commission) on the subject of missionary unity. It was one of many notable addresses. In its report to the conference the First Commission gave some instructive figures. The millions still unreached by the Gospel are these: Asia, 42,000,000; Africa, 70,000,000; Arabia, 3,000,000; Syria, 550,000; the Sinaitic Peninsula, 50,000; Eastern Sumatra and adjacent islands, 3,250,000; Madura, Bali and Lombok Islands, 2,000,000; Malay Peninsula, 1,000,000. Total, 113,000,000.

In all, 788 Protestant missionary societies are at work in foreign fields. The annual combined contributions are $25,350,000. There are 5,522 ordained missionaries, 982 physicians, 2,503 men lay missionaries, 5,406 married women, 4,988 unmarried women, or a total of 19,280 foreign missionaries. There are 5,045 ordained natives, and 92,918 unordained teachers, preachers, Bible women, etc. The total living baptized Christians are 3,006,373; adherents 5,281,871. The native gifts aggregate $2,800,000.

In another article from a correspondent THE CHRISTIAN HERALD will deal with the further work of this great conference, which has laid before the world such a complete exposition of the missionary situation.

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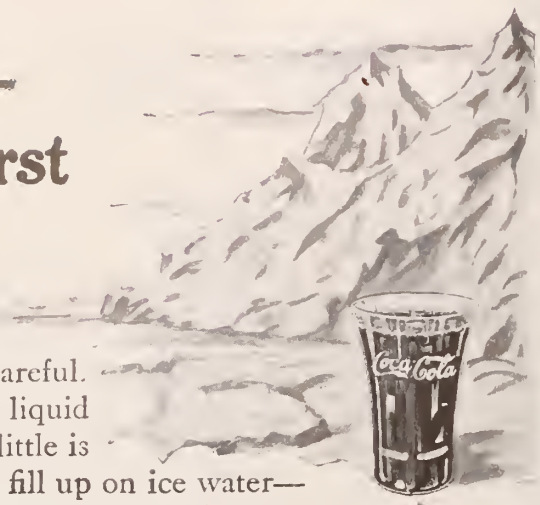

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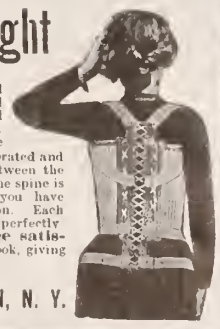

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Coronation of Self-Sacrifice*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

WHERE?

THIS earthly coronation of Christ took place, not in some ponderous cathedral of "dim religious light," like the coronations of other sovereigns, but in a mountain temple, to proclaim, for one thing, in transfigured nature and human nature, that Christ is King of the natural world as well as of the spiritual realm. A reminder of this is timely at this season when so many are bidding good-by to the Ten Commandments as they start out for recreation on the mountainside and at the seaside. The transfiguration story bids us take Christ with us into God's out-of-doors if we would really have a "good time." Peter found it so. "A good time is one that does not go off with the having." If memories could all be washed away by a final bath in some river Lethe at the end of the summer, it might seem worth while to "take a day off" from the Decalogue; but it is not worth while in any season to take a pleasure which is pleasant but once—in the act—and will be bitter a thousand times in memory. Therefore take with you this test: "Nothing is true pleasure that is not pleasant to remember."

To one who has learned from the Bible how to worship, nature is seen to be the oldest and newest testament—every grand mountain, a psalm; every placid lake, a beatitude; every storm, an apocalypse. As an artist's child in his studio proudly and gratefully says, "All this is my father's work," so a Christian should feel, as he stands among the matchless scenes of nature, which artists struggle vainly to reproduce.

It is a part of the cant of the irreligious, who worship nowhere, to talk of a Sunday picnic as

Worshiping God in Nature

WHEN?

And this reminds us that it was probably on the Sabbath that this quiet walk was taken into the hills with Christ and his most spiritual friends for high conversation.

"After six days." Dr. Joseph Parker exclaims in substance, "Does not everything best in our lives occur 'after six days'—in the uplift of the Sabbath?" A true Sabbath is indeed a mountain top of invigorating atmosphere where we get away from the endless talk of selfish profits, pleasures, honors, into a tonic zone of altruism. John, on a later occasion, saw the long ascended Christ in the opened heavens because, even in his island prison, he was "in the Spirit on the Lord's Day." Selfish and sinful Sunday pleasures bring no such joy as that. Isaiah is profoundly true to human experience when he says that to "make the Sabbath a delight" we must "turn away from pleasure," that is, from selfish pleasures as well as from selfish work.

That passage of Isaiah is the fullest statement of God's Sabbath law (58: 13, 14), and in it, as in a mirror, we see that Sunday golf is Sabbath breaking quite as much as Sunday shopping, and the Sunday excursion not one whit less distinctive of the great humanitarian Sunday rest principle than the Sunday factory. Doing nothing is not Sabbath-keeping, but doing good. So Jesus taught by example. This accords with Isaiah's picture of the Day, not alone as one of rest and worship, but most of all as a day for the development of unselfishness.

Commercialism has such a grip on Anglo-Saxon nations that they need, more than any others, the halt in selfish activities that God commands and which they would make on no lesser orders. It is not only permissible, but desirable, that worship should get out of the church into the open as much as possible in the summer. Some day we hope churches will have an outdoor auditorium for use whenever the weather permits. Why should consumptives only have sanitary structures?

WHO?

People Who Tire, and Others Who Rest Us

Now we come to "who?" in that perpetual question book by which every lesson can and should be made a conversation rather than a lecture: Where? When? Who? What? It is timely to remind ourselves that in planning our recreation trips and tours, it matters not half so much where we go as with whom we go. One who goes alone to the most famous resort or with uncongenial company will get little benefit either from air or food. It matters not so much what you eat as with whom you eat, especially if you are choosing table company for a whole voyage or a whole season. In our lesson story, the company was the very best that ever climbed a mountain together. With "the Man of men" for leader, went the inner cabinet of his most spiritual

Concluded on next page

*The International Sunday School Lesson for July 24, 1910. The Transfiguration. GOLDEN TEXT: "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5.

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TURN OVER TIME
When Nature Hints About the Food

When there's no relish to any food and all that one eats doesn't seems to do any good, that is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest and eating too much and too quickly of food such as is commonly served in hotels and restaurants; these, together with the sedentary habits, were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was always hungry before another meal, no matter how much I had eaten.

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Never read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sunday School Lesson

Continued from preceding page

apostles. It was not favoritism in Christ, but spiritual receptivity in Peter, James and John that made them the best of company. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." They were by no means faultless. Indeed, Christ rebuked Peter more frequently and more severely than any other apostle; and John and James were also rebuked for calling fire from heaven on a city that failed to welcome their Master, and indirectly for their ambition, expressed through their mother, for the best places in the earthly kingdom they thought Christ would establish.

Many men do little wrong because they do little of anything. It is the full cup that is most likely to spill. It is worth while to give much attention to getting the noblest companionship possible for your leisure hours in whatever season. Jesus said: "Come unto me . . . and I will rest you" (literal reading). It is the personalities rather than the places of our leisure hours that determine whether they shall recreate or dissipate our physical, mental and spiritual forces. This question of what company we shall have for leisure hours involves also the choice of books, through which we all have opportunity for fellowship with the great and good.

The events of this lesson are excelled in importance in the whole history of the world only by the birth and death and resurrection of Christ; and all of those events are best viewed from the Transfiguration Mount from which we look out on heaven and earth, life and death, Old Testament and New, the Kingship and Saviourship of Christ.

WHAT?

Behold that little company of four climbing the mountain for a prayer-meeting; and remember, when only two or three faithful ones gather with Christ for a prayer meeting on a hot evening of summer or a stormy night at some other season, how wonderfully in their case the promise was fulfilled to the "two or three" that gather in Christ's name. How much better than talking bitterly and uselessly against God's hot weather, when every blazing day is worth a million dollars to the corn crop, to forget personal discomfort in a vision of Christ at the prayer meeting, just when our presence will be the greatest help!

Then note, for encouragement, that while Christ prayed—doubtless for strength to bear the cross he saw near at hand—even these most spiritual apostles, unable to understand these deep things, fell asleep. (The Sabbath then began at evening.)

Preachers and teachers often speak as if it was only to those of great faith that Christ gave blessings. But all along the story of his life we see how kindly he helped those of "little faith." Faith like a broken reed, he did not break; faith like a smoking lamp, he did not quench, but, as in this case, fanned it to a flame.

How Prayer Beautifies and Strengthens the Body

"As he prayed, the fashion of his countenance was altered." His body also and his very clothes were changed by his prayer. Every week in the Sunday papers whole pages are devoted to essays on how to make faces more beautiful. Many a woman stays away from church to read and practise these directions, who would get more abiding beauty by going to hear some preacher who would give her a vision of life's larger meaning. No one with small and mean and selfish thoughts can really be beautiful after the skin-deep beauty of youth has passed. "Of the mind the body form doth take." Moses, Jesus, Stephen, all got angel faces by looking in the face of God. Not all professing Christians are beautiful. Sometimes the fault lies back in their parents, sometimes in their own earlier days of sin. And some of them are only half converted and so are "uglier than they have any business to be." But a life of trustful prayer will at least make any face more agreeable to look upon. And the body also will be affected by a life of obedience to God's spiritual and natural laws, in which the spirit "keeps the body under, the soul on top," as a boy put it. I saw eight people asleep while the great Henry Ward Beecher was preaching, and preaching, too, on the relations of body and soul. He exclaimed to that after-dinner audience: "You put an array of difficulties over against yourselves by your appetites that are more than a match for your prayers. You overeat your prayers." And then, for the people that give too little attention to the body, he said: "Some of you are too heavy for the animal you ride." Christians have given far too little thought to fitting soul to body, like noble melody to lofty words. Transfigured flesh! Let not those forget how Christ "glorified God in his body," who still hold the old, mediæval idea that the body is the seat of sin. A pure soul will transfigure the flesh and make it strong and pure. But prayer affected Christ's clothes as well. Let not the women of to-day forget, when devotion is almost banished from many churches by hats that not only hide the pulpit from those behind them, but proclaim and produce a state of mind wholly foreign to worship.

The shining garments, body and face of Christ, with the transfigured cloud above and snow-capped mount below, proclaimed the unveiling of the divine glory Christ "had with the Father before the world was," which was uncovered just this once in his earthly life that he and his most spiritual disciples might walk by that supernal light through the dark hours of the cross and passion that were just ahead.

Encouragement From Abroad

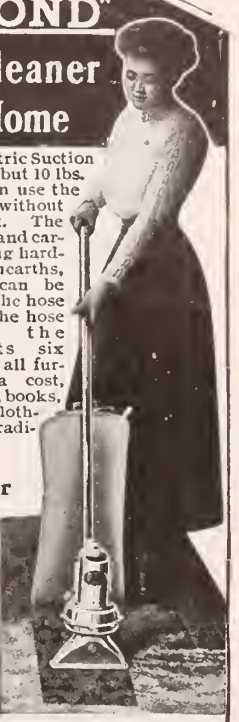
THE far-reaching effect which CHRISTIAN HERALD advertising has upon its readers is well illustrated by an instance which occurred the other day. One of our subscribers who lives in India read an advertisement in THE CHRISTIAN HERALD concerning some merchandise which she felt would be especially suited to the needs of one of her friends in New York. She wrote to New York advising her friend to buy THE CHRISTIAN HERALD, read the advertisement in question and send for the goods. The New York friend did so and was so pleased with her bargain that she immediately subscribed for THE CHRISTIAN HERALD on her own account and bids fair to become a steadfast member of the Great CHRISTIAN HERALD Family.

As a matter of fact THE CHRISTIAN HERALD has as great a reputation in foreign countries as it has in the United States. This reputation is in part due to the relief work carried on by THE CHRISTIAN HERALD, but the paper is much appreciated in those countries where its subscribers depend upon it for a résumé of news of the world as well as for light upon those more spiritual matters which are the prime motive of the publication. We frequently receive inquiries concerning advertisers from these foreign members of the Family.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

Cut Out and Mail this Coupon Today
Name
Address
RICHMOND SALES CO.,
Dept. 27, 160 Broadway, N. Y.
I would like to have a "RICHMOND" Electric Suction Cleaner demonstrated in my home, provided it places me under no obligation whatever.

A Postage Stamp Puts the "RICHMOND" Suction Cleaner In Your Home



You see here an Electric Suction Cleaner which weighs but 10 lbs. instead of 60. You can use the "RICHMOND" with or without the hose attachment. The every day work of rug and carpet cleaning, of cleaning hardwood floors, tile floors, hearths, bathrooms, porches can be done with or without the hose attachment. Slip on the hose attachment and the "RICHMOND" with its six special cleaning tools, all furnished without extra cost, cleans hangings, walls, books, bedding, upholstery, clothing, hats, underneath radiators, furniture, etc.

Only Really Portable Cleaner

You can do the daily cleaning in less than one-half the time required when you use a broom, carpet-sweeper and duster. And there is no dust. A child can carry the "RICHMOND" from room to room—up and down stairs. There is nothing about it to get out of order—it operates on any ordinary electric light socket at a cost of a little over a cent an hour. Absolutely guaranteed and you can try it in your own home—without obligation. Simply sign and mail the coupon shown above. Also ask for handsome illustrated book.

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FOR
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Dept. 27. 160 Broadway, New York
To whom all correspondence should be addressed

STAMPS 100 different foreign 2c. Mention paper. Quaker Stamp Co., Toledo, O.

A PLEASURE, NOT A TASK
To Make Ice Cream with the Alaska Freezer

The "*Alaska*" requires *less* ice, *less* time, *less* labor than any freezer made. A few reasons follow:—

The high can of the "*Alaska*" exposes more surface to the action of the ice and salt, and gives less diameter of mixture to freeze through. Assembled in *15 seconds*. You can have *delicious* ice cream in less time required by freezers with short thick cans.

Again, the "*Alaska*" has a double motion. The can revolves in one direction, the dasher in another.

The dasher of the "*Alaska*" is the most reliable, scientifically constructed device of its kind. The dasher floats are shaped like slotted mixing spoons, and they beat the cream as if by hand, making it smooth, mellow, delicious.

The "*Alaska*" makes superb ice cream in from *two to four minutes*.

If your dealer cannot sell you the "*Alaska*" we will send you two-quart size prepaid anywhere in U. S. on receipt of $2.00; but ask your dealer. Send for booklet, "*Alaska Frozen Desserts*."

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Canadian Agents, KEMP MFG. CO.,
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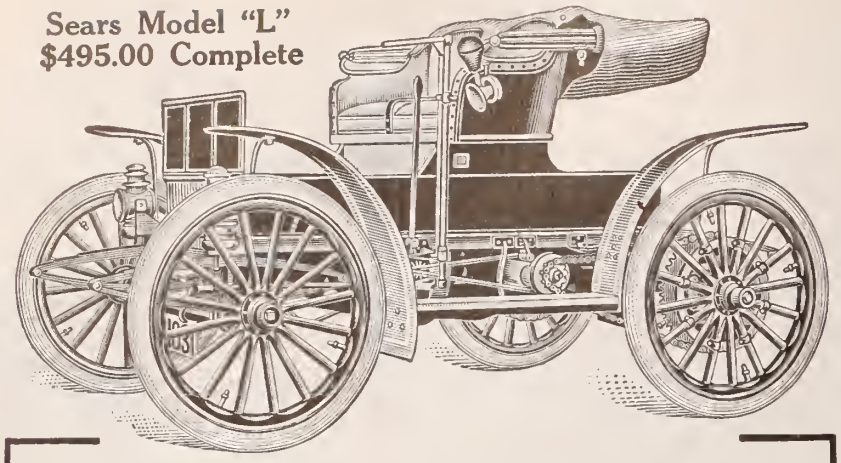
$495.00 Complete



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Sears, Roebuck & Co. *Chicago*

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LOW FACTORY PRICES We sell the highest grade bicycles direct from factory to rider at lower prices than any other house. We save you $10 to $25 middlemen's profit on every bicycle. Highest grade models with Puncture-Proof tires, Imported Roller chains, pedals, etc., at prices no higher than cheap mail order bicycles; also reliable medium grade models at unheard of low prices.

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The Christian's Rewards*

THE dream of heaven, founded upon the enchanting descriptions of Holy Writ, has been the solace and joy of God's people ever since Christ brought life and immortality to light.

Even far back, before any clear revelation had come to men of the majesty of Jehovah and the glory of his dwelling, seers and poets caught glimpses of the divine beauty of the future abode of the righteous, and voiced their visions in thrilling prophecy and verse.

The sweet singer of Israel had no such abiding and perfect faith in the future after death as was vouchsafed to the great apostles. To him, only a little more than to the other Jewish leaders, did immortality shine forth. By many of the ancient Jews, it was utterly disbelieved.

It was true that David seemed to have a revelation when he cried in ecstasy, "Thou wilt not suffer thy Holy One to see corruption," and "At thy right hand there are pleasures forevermore."

There was a glimpse again of the view beyond the dark curtain when he exclaimed, "I shall be satisfied when I awake in thy likeness"; "Your heart shall live forever"; and "God will redeem my soul from the power of the grave."

It is Christ alone who opened to mankind the blessed aspirations to immortality, aspirations which have dignified and ennobled our human state as nothing else has ever done before or since. If David had had any definite conceptions of an immortal state, it is impossible that he should not have expressed them in his great poems. They would have been just what he needed, for the imaginations of the poet have ever been fired as by nothing else, with thoughts of immortality, and of the joys of the future state.

The most delightful of these rewards is that we shall know the Father, the one altogether lovely, the chief among ten thousand. To know him was, as Macaulay says in his great essay on the Puritans, the crown of joy to those devoted souls. They could think of nothing more satisfying to the righteous, and so it has been with the great army of the saints, martyrs and prophets, throughout all time.

"Oh that I knew where I might find him!" cried Job, as though that were the first pressing need of his suffering soul.

Many have sought for him in nature, wandering over the mysterious mountains, sailing the seas, penetrating into remote solitudes, but, as Charles Wagner says, nature at her best, even when she displays her utmost beauty and tenderness, is "but a fringe on the mantle of God."

Before the closed wall of the crystal skies, the old prophet cries: "Oh, if you would rend the heavens and descend among us!"—a new step in the search for God.

It was partly in order that this yearning of his chosen ones to behold him might be satisfied, that God became man and dwelt among us. Then dawned the glorious revelation that God was not "a quaffer of ambrosia, a reveler, seated in everlasting light, while man weeps and toils in the darkness; but a God working in our flesh, weeping our tears, joining in our struggles, full of pity for us, even lying beside us in the grave that he might lessen the gloom."

It is the sight and the everlasting intimate friendship with this Being of infinite powers and goodness, which will form the most beautiful heavenly reward of those who love him.

* Topic of the Epworth League for Sunday, July 24. TEXTS: II. Tim. 4:8; I. Pet. 1:3, 4: Ps. 73:21-28.

Loves "The Christian Herald"

Dear Editor: It is my purpose to take your paper the balance of my life as a compliment to Dr. Klopsch and his great work. J. F. DAVIS.

Greenwood, S. C.

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Lady had matting too old to take up
Cleaner saved it; cleaned on floor.

So handy, so easy. Weighs 9 lbs. Think of it! A dustless home—cleaner than ever before—without sweeping, dusting, housecleaning. **New Home Vacnum Cleaner, Price $8.50.** Does same work as higher priced machines. This great blessing heretofore possible only for the rich, now within reach of all—rich or poor—village, city or country **Sentanywhere.** Order now—you won't regret it. **Not sold in stores.**

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Living with Christ*

THE very word "Christian" should mean that one lives with Christ. You are not his child, if you do not feel yourself to be as close to him as to those of your own household.

"If you wish to hear an answer to your questioning," says George Matheson, "you must come inside the house" with Jesus. It is there only, close to him, in daily communion with him, that we may get "the calm mind, the placid conscience, the rested heart, the bending will, the quiet patience, the tranquil faith, the underlying peace, the optimistic love," which he is ready to bestow, but which can not be imparted suddenly, in an instant, or by means of irregular, spasmodic communion. It can come only through daily association of the mind and heart with Jesus.

We betray at once, to the intelligent eye, the sort of people with whom we have lived. If we are boorish and unrefined, it is inferred by those who see us that we have kept company with the boorish and unrefined.

Sometimes this is unjust. There are those who are innately so vulgar that neither the best companionship nor any amount of training can elevate them. All the pearls in the world would fail to attract the admiration or cultivate the taste of swine, though constantly cast before them.

Still, all should remember, especially the young, that the fathers and mothers, the brothers and sisters, all those with whom we have lived, are discredited by us, when we do evil. "Birds of a feather flock together," is so generally true a proverb that it is universally accepted. Let us beware then how we conduct ourselves outside our homes, lest we dishonor those whom we love.

Several instances are on record, and doubtless many more have occurred, of conversions which have been caused simply by a godly example presented to a whole household. In one very striking case, no word was spoken, no direct religious instruction was ever given by a certain good woman, who boarded with several others in an irreligious family; yet so unselfish and loving was her disposition, and so faithful was she to all the observances of her religion, that the skepticism and indifference of the others melted before her sweet fidelity, and they, too, became followers of the Lamb.

The trouble with us all is likely to be that we treat our Saviour as an occasional guest—a great and honored one, it may be, but not as the intimate and deeply beloved Elder Brother of our family—a part of our very lives, whose estate and reputation are bound up with our own, and whom we are expected by every one to resemble.

It is true that the realization of such nearness is hard. Imagination on the part of the mind, and consecration on the part of the spirit, must be exerted to the utmost.

"The relation to God," says President King, "has a universality all its own. To come into any worthy personal relation to a God, right relation to whom involves right relation to all others and to all else, is no holiday task. It calls for a girding up of the loins of our minds. It is not, to use the words of à Kempis, the work of one day, nor children's sport."

Only by this constant, daily association with the divine can we fulfil the noble injunction of Robert Browning:

So duly, daily needs provision be
For keeping the soul's prowess possible,
Building new barriers as the old decay,
Saving us from evasion of life's proof,
Putting the question ever, "Does God love,
And will ye hold that truth against the world?"

Read the Word daily, pray without ceasing. So and so only may we live with God, realize his love, and "hold his truth against the world."

*Christian Endeavor Topic for Sunday, July 24. TEXTS: Gal. 2:20; I. John 5:1-12.

The Natural Flavor

of the richest and purest cow's milk is retained in Borden's Peerless Brand Evaporated Milk (unsweetened) It is especially adapted for use either plain or diluted on breakfast fruits or cereals. In coffee and chocolate it is much better than fresh cream. It enriches all milk dishes

Each hour saved in the kitchen
Means an hour on the porch

We Propose This to You, Mrs. Housewife

Let us bake the beans for a month of hot weather, then decide for yourself about going back to home baking.

We have an army of excellent cooks here, and they have the best of facilities. Millions of folks consider their beans the best that were ever baked.

Let them soak the beans, boil them and bake them, and send them to you ready to serve. They'll be just as fresh—just as savory—as though they came direct from the oven.

You can keep a dozen meals on the pantry shelf, ready to serve in a minute. Think what that means in August.

These cooks of ours use only Michigan beans. And they pick out by hand just the whitest and plumpest—the finest beans grown.

They bake in steam ovens, heated to 245 degrees. They bake in small parcels so the full heat goes through. Home-baked beans were never half so digestible.

Yet the skins are not broken, the beans are not crisped. The beans come out nut-like, mealy and whole, because we don't use dry heat.

And the tomato sauce is baked into the beans, giving a delicious zest.

Telephone your grocer for a month's supply. These are the days of all days to have meals ready-cooked.

When summer is over, let your folks decide about going back to the old kind. They will never vote to change.

The National Dish **Van Camp's** BAKED WITH TOMATO SAUCE **PORK AND BEANS** *The National Dish*

Don't get the wrong brand, for there are no other beans like Van Camp's. We pay for our dry beans four times what some beans cost. We make our tomato sauce from whole, vine-ripened tomatoes. It costs five times what some sauce sells for. That makes a world of difference.

This premier food, which is 84 per cent. nutriment, should be served in the best way known. It is a very cheap food—an ideal food. Let your folks have the kind they prefer.

Three sizes: 10, 15 and 20 cents per can. (79)

Van Camp Packing Co., Established 1861 **Indianapolis, Ind.**

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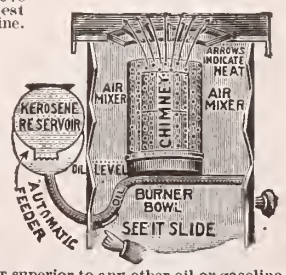
COOL KITCHEN! FREE FUEL

Wonderful Hot Weather Stove Burns Air!

FUEL DRAWN PRINCIPALLY FROM ATMOSPHERE. SCIENTIFIC TEST proves that this Stove consumes 395 barrels of air to one gallon common coal oil. Cheapest Fuel. Summer Comfort. Absolute safety—not dangerous like gasoline.

This Valveless, Wickless, Automatic, Oil-Gas and Air Burner Stove

economically generates gas from kerosene or common coal oil, mixing it with air. **INTENSEST HEAT concentrated under cooking vessels. Not thrown out to overheat kitchen. HOUSEWIVES HAPPY. Amazing Results, Perfect Service—Economy—Comfort. To operate:** Turn knob, touch match. Gas generated passes through air mixer. Consumes **395 barrels of air to every gallon of oil.** Gas fire—intense heat. Perfect combustion. Absolute safety. For more or less heat **simply turn knob**—then it's self-regulating. Requires no more attention. No wick—not even a valve. Nothing to leak, clog or close up.



ENTHUSIASTIC PRAISE. D. CARN, Ind., writes: "Costs only 4½ cents a day for fuel." L. NORRIS, Vt.: "Saves at least 50 to 75 per cent. over wood and coal." E. ARNOLD, Neb.: "Range cost me $5.50 per month for fuel. Harrison $1.25 a month; saves $4.25 per month." L. I. RICH, N. C.: "Grandest stove for summer I ever saw." E. L. COOPER, Tenn.: "Gives satisfaction in every respect. Certainly honsewife's friend during hot weather." J. C. CAMPBELL, Nebr.: "Far superior to any other oil or gasoline stove. Perfectly safe, economical, cleanly. Fine baker and great comfort to us." THOS. VINCENT, Wis.: "Wife never had anything she enjoyed so much. It is very quick—no heated room or dirt. Surpasses anything we ever saw." MRS. F. E. FITE, O.: "Best, cleanest and most perfect stove we ever used." A. HOECK, Fla.: "Can't speak too highly in praise of them." E. TUBBS, N. Y.: "Bought one of your stoves three years ago. It is a perfect wonder. Would not part with it for ten times its cost." J. LUFT, Kans.: "The longer I use it the better I like it."

NOT LIKE THOSE SOLD IN STORES.

Ideal for roasting, baking, cooking, ironing, canning fruit, picnics, cottages, camping. No hot, fiery kitchens. Absolutely safe—can't explode. Not dangerous like gasoline. Simple, durable—lasts for years. Housekeeper's friend. Saves time, labor, money. All sizes. Price low—$3.25 and up. Prepare for the heated term. Write to-day. Send no money—just your name and address. We will send you full description—hundreds of testimonials. Best summer stove on earth.

WHIRLWIND SUCCESS FOR AGENTS.

HEAD & FRAZIER, Tex., write: "Enclose $81.00; rush. Sell like hot cakes. Sold 50 in our town." B. R. HUSTED, Mich.: "Out one day, sold 11." L. RUDDIMAN, Mich.: "Congratulate you on your success; sold 4 one day." HY. SEARLE, Ark.: "Sold 8 in 1½ hours." MRS. NETTIE JENSEN: "Sold 7 after five o'clock." So they go. Livest agent's proposition out. This patent new—nothing else like it. Not sold in stores. Demand enormous. Agents reaping harvest of dollars. Every family needs and wants one. Show 12—sell 10. Write to-day for 1910 agent's special plan. Get in early.

WORLD MFG. CO., 774 World Bldg., Cincinnati, Ohio

Home Music Crowns Home Life

NOTHING adds more to the refining influences and the full enjoyment of the home circle than the inspiriting power of music. Grave or gay, it is a source of comfort for the older members, and gives an outlet for the overflowing spirits of youth. The children join with abandon in the rollicking chorus and are wholesomely impressed by selections of a more sober nature.

The **Columbia Graphophone** is the perfect musical instrument for the home. The whole range of musical accomplishment is at its command--the vocal or instrumental solo, the orchestral or band selection,—reproduced and rendered without a trace of mechanical effort.

The home life is incomplete without a **Columbia Graphophone.** As a means of educating your children and inculcating a sense of the beauties of music, it is incomparable. By hearing an accomplished artist again and again, your daughter can best obtain that style and expression which no amount of teaching can give; your boy can realize to the full the capacity of the instrument he plays and obtain those little finishing touches which mean so much. We all know of the trouble with some children to get them to pay any attention to their music. The **Columbia Graphophone** is the one instrument that awakes in them that *desire* to learn, without which teaching is a discouraging task. The realization of the ideal home life, for every member of the family, is through the **Columbia Graphophone.**

Now is the time to get the full enjoyment from your instrument. Out on the porch in the cool of the summer evening, forget the heat and trials of the day. We present below a suggestion of two outfits of machines and records for your consideration. Our nearest dealer has a complete stock of machines and records, and will gladly show you them and play selections for you. We can give you his name if you ask.

DISC OR CYLINDER TYPE
Prices, $20 to $200

The "B N" Complete Outfit
(DISC)

The first high-grade disc machine ever offered at its price. A faithful reproducing instrument of faultless workmanship and finish right through. Furnished with your choice of six Double-Disc Records (twelve full selections) and two hundred needles,

Price, at Any Columbia Dealer's,

$28.90

and on the easy monthly payment plan, if you prefer.

The "B K T" Complete Outfit
(CYLINDER)

One of the most popular cylinder Graphophones. Compact, shapely and simple, it is an entirely new departure in talking machine design. No rubber tube, no horn crane, no horn-stand, no clumsy attachments, nothing to get out of order.

Plays both Two-Minute and Four-Minute Records, and the horn swings in any desired direction. With your selection of six Columbia Indestructible Records,

Price, at Any Columbia Dealer's,

$37.10

An outfit that will give you inexhaustible pleasure for years to come. Easy terms, anywhere.

COLUMBIA
RECORDS ON COLUMBIA GRAPHOPHONES

In Columbia Records the Graphophone user has a wealth of musical talent at his command. Instrumental solos, duets, trios, by every popular instrument; band and orchestral selections played by the famous combinations of either group; vocal solos, ranging from the popular "hits," the standard songs and ballads, to the selections from Grand Opera by the greatest artists in the world.

The Columbia Company first introduced Double-Disc Records---the most popular innovation among users of disc machines. The Columbia Indestructible Record is our latest achievement for the improvement of cylinder machines and has absolutely done away with the fragile wax record. Catalogs at any Columbia dealer's or by mail.

Those Old Familiar Hymns

THERE'S no sort of music that seems to lend itself to reproduction on **Columbia Records** like such grand old hymns as "Nearer, My God, to Thee," sung in the Columbia laboratory by well-known choristers from certain famous New York City churches. And that's a thing that you may never have realized.

Think of your own favorite hymn, sung as you may have heard it on some one special occasion—solo, duet or quartet—and then hear it pouring from the reproducer of the **Columbia Graphophone.** It will be the living voice—flawless, full, rich and beautifully clear in tone and enunciation.

It is impossible to realize the effect produced by **Columbia Records** of sacred music without actually hearing them played. There is no exaggeration in saying that the one difference between hearing "Abide with Me" rendered by the Grace Church Choir of New York City and hearing it on the **Columbia Graphophone** is merely a difference of surroundings.

Some eighty-seven of the hymns and sacred selections that have found a permanent place in the affections of the people are included in the Catalogue of Columbia Disc and Cylinder Records

Records by Gipsy Smith

WE are fortunate in having the exclusive right to reproduce the songs of Gipsy Smith, the famous evangelist. Gipsy Smith's voice is marvelously sympathetic, and it happens, also, to be a wonderful *recording* voice. The reproduction is unmistakably faithful to the original and very few records ever made can compare with these for distinctness.

Although it is well-nigh impossible to convey in words an adequate impression of those qualities which render the singing of Gipsy Smith so unique and so supremely attractive, it should be said that overshadowing all others of these qualities, is felt the expression of a loving human sympathy as wide as the universe itself. In the vivid accents of a faith that is complete and perfect, and a sincerity, the fervor of which carries an unmistakable message to the heart of every listener, is found the true spirit of the evangelist shining through his recorded work.

If you own a talking machine mail us $1, and we will send you prepaid No. A 5146—"He Lifted Me," and "Jesus, the Light of the World," and a complete record catalogue with it.

COLUMBIA PHONOGRAPH CO., Gen'l, Dept. U, Tribune Bldg., N. Y.

Creators of the Talking-Machine Industry. Pioneers and Leaders in the Talking-Machine Art. Owners of the Fundamental Patents. Largest Manufacturers of Talking-Machines in the World.
Prices in Canada plus duty. Headquarters for Canada—364 Yonge Street, Toronto, Ont. Dealers wanted—Exclusive selling rights given where we are not properly represented.

$1.50 a Year—5c. a Copy
Published 52 Times a Year

New York, July 20, 1910
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VOL. 33—NO. 29
Offices: Bible House, New York

CHRISTIAN HERALD

AMONG THE MORNING-GLORIES

EXPRESSIONS of FAITH

JUNE 29, 1910.
Your paper is full of the very essence of high-class thought, and must be wielding a tremendous influence with the masses to ennoble life and bring out latent qualities to tell for the honor of our King. Bringing out as you are the grandest thought of the most earnest men of the day, must have weight in moulding other lives to follow the highest and truest.
McKinney, Tex. H. A. L. GREENWOOD.

. . .

APRIL 13, 1910.
I am so thankful I had the privilege of Dr. Klopsch's acquaintance through THE CHRISTIAN HERALD so many years. The world is the better for his having lived the few years. I hope your paper will continue to live in more families. A paper moulds the minds of its readers. Your paper's influence is good. I am so thankful you can go on with the paper as it was.
Joy, Ill. MRS. MARTHA N. LUTZ.

. . .

APRIL 22, 1910.
I feel very much honored to be one of THE CHRISTIAN HERALD family. We get more consolation from THE CHRISTIAN HERALD than from all the rest of our subscriptions combined.
Speers Ferry, Va. A. J. WOLFE.

. . .

APRIL 22, 1910.
I have been a reader of THE CHRISTIAN HERALD for years and I know of no paper that can fill its place. May THE HERALD continue under its present editor to build up humanity to the cause of Christ, and to care for the needy is my prayer. L. W. BROWN.
Havana, Kas.

. . .

APRIL 15, 1910.
May the good work of THE CHRISTIAN HERALD be carried on as formerly, with God's blessing overruling. MRS. G. A. LANE.
Sherwood, Calif.

. . .

APRIL 20, 1910.
I have been a subscriber for THE CHRISTIAN HERALD for many years and think there is no paper equal to it. We wish it all success and prosperity. MRS. H. FRANKLIN.
Bradford, Pa.

. . .

APRIL 20, 1910.
We hope for continued prosperity for the paper, since the death of the greatly beloved and widely lamented Dr. Klopsch. May wisdom and help of God be given to the one who shall take his place in management of the interests of the paper, etc. MRS. C. T. TUXFORD.
Escanaba, Mich.

. . .

APRIL 12, 1910.
I have been very much affected by the death (as we called it) of Dr. Klopsch, but we know that he is not dead, but among the living in an upper sphere, employed again in the work of the Master. I never saw him, but I love him. We will follow by and by, and be with God and with Christ Jesus. May the Lord continue to bless THE CHRISTIAN HERALD.
N. Yakima, Wash. REV. F. J. JACROUX.

. . .

MARCH 30, 1910.
When I saw the account of Dr. Klopsch's death, I felt like my dearly loved paper was almost ruined, but upon reflection I was sure some one else would be raised up to take his place and go on with his good work.
Westfield, Ind. MRS. GEORGE KITTINGER.

. . .

APRIL 11, 1910.
I am glad you will take an interest in the paper and its subscribers, for you could not have been left anything better than THE CHRISTIAN HERALD. MRS. W. H. PEASE.
Monson, Mass.

. . .

APRIL 12, 1910.
It is with regret that we learn of the home-going of the chief editor of the paper, but I understand the paper is to continue as before.
Findlay, O. MRS. ANNA S. BOYER.

. . .

APRIL 25, 1910.
We are grieved to give up our faithful leader, but I hope to remain in THE CHRISTIAN HERALD family the remainder of my days.
Troy, Mo. MRS. C. J. LEOFLER.

. . .

APRIL 9, 1910.
We pray our kind heavenly Father to bless you in the heavy task of editing this wonderful paper. ANGELINE PEARSON.
Fairmount, Ind.

. . .

APRIL 6, 1910.
Dr. Klopsch was a man of most wonderful ability and consecration. Words cannot express our great loss. May the Lord bless and still carry on the good work of our mutual friend and leader, and greater power rest on the one who takes his place.
Gainesville, Fla. MR. AND MRS. J. E. BATES.

. . .

APRIL 13, 1910.
I am glad to see the work goes on though the workman dies, and the Master lives and reigns. C. M. W. FOSTER.
Johnstown, Pa.

. . .

AUGUST 5, 1910.
While all of us greatly mourn the loss of Dr. Klopsch, I am glad to note that you are keeping the paper up to its highest standard.
St. Augustine, Fla. REV. J. H. MARTIN.

. . .

JULY 27, 1910.
My mother said the Bible and CHRISTIAN HERALD had been her greatest comforts in all her life, and I feel the same.
Fort Benton, Mont. MRS. G. H. STEVENS.

APRIL 22, 1910.
I appreciate your inestimable paper so highly that I hope to be able to have its weekly visits while I live. It has been a constant source of inspiration and helpfulness to me ever since I first took it. May THE CHRISTIAN HERALD have a long life of usefulness.
Concord, Pa. M. JENNIE DONNELLY.

. . .

JULY 29, 1910.
You may put my name on the life-long list as I anticipate its weekly arrival with great pleasure, and never want my home to be without it. MRS. FRED S. SPENCER.
Rockford, Ill.

. . .

I was so surprised to learn of the death of dear Dr. Klopsch. He seemed to be so entirely in touch with both the spiritual and physical needs of the human race that his loss will be greatly felt, but the Lord has seen fit to call him home to rest from his labors. He is able to supply his place, and so we will trust that the work will continue and make continual progress. M. M. MCKISSACK.
Plainfield, N. J.

. . .

APRIL 8, 1910.
I appreciate your paper, which is always on the right side of things. W. H. SWIFT.
Honesdale, Pa.

. . .

MARCH 24, 1910.
May God grant that the good work of THE CHRISTIAN HERALD may continue, even though our dear friend and brother has gone to receive his reward. Dr. Klopsch's monument is already erected; it is not one of marble, but the fruits of the work done among nations in the time of catastrophe. His works follow him.
Mt. Hermon, Mass. WM. P. HANG.

. . .

As for THE CHRISTIAN HERALD, we cannot do without it. MRS. G. R. TURNER.
South Bend, Ind.

. . .

APRIL 2, 1910.
Hope THE CHRISTIAN HERALD will continue to enlarge and grow in its wonderful work.
Nashville, Tenn. HARRY MYERS.

APRIL 12, 1910.
Long live THE CHRISTIAN HERALD is my wish, which has furnished so much comfort and pleasure. MRS. R. A. GREEN.
Bastrop, Tex.

. . .

APRIL 21, 1910.
I thought when dear Dr. Talmage was taken the paper then would fail, but Dr. Klopsch carried it on so that we never knew the difference, and I trust the paper will still be the same under your management, as it has been said God's servants pass away, but his work still goes on. May the dear Lord bless and sustain you in the labor of love. MRS. SOPHRONIA CAMP.
Rockport, Ill.

. . .

APRIL 8, 1910.
With the loss of our dear friend and editor, Dr. Klopsch, my first thought was what will we do without THE CHRISTIAN HERALD? Am so glad that it will still come as a weekly visitor to our home. May God bless you abundantly in your work. MRS. C. S. GRAHAM.
Lansing, Mich.

. . .

APRIL 9, 1910.
I was sorry to read of the death of Dr. Klopsch. Hope all branches of his work will be kept up. Seldom does a good man die but the Lord raises up some one to continue his work. H. B. DEWEY.
Clayton, N. Y.

. . .

APRIL 4, 1910.
I have been a subscriber for the paper for over fifteen years and trust it will still be a weekly visitor to my home in the future. Although our dear editor has left us, his work and influence still live.
Sterling, Neb. MRS. HELEN M. BROWN.

. . .

MARCH 15, 1910.
THE CHRISTIAN HERALD is one of the most powerful and influential papers in our Christian civilization. Many, very many days have gone by since I was a regular subscriber. I have kept many copies that they may help me as a member of THE CHRISTIAN HERALD family.
Hurlock, Md. JNO. C. MEDFORD.

MARCH 18, 1910.
THE CHRISTIAN HERALD has done a noble work among the world's people. It is my hope and belief that THE HERALD will go on in the same spirit of truth. MRS. CAROLINE DRAKE.
Avon, Ill.

. . .

APRIL 28, 1910.
Have been a patron of THE HERALD for many years and prize it highly.
Thermalito, Calif. MRS. E. B. COOPER.

. . .

APRIL 25, 1910.
We hear with great sorrow of the death of Dr. Klopsch, but God will surely provide that the great work of THE CHRISTIAN HERALD may go on with ever increasing usefulness.
Peking, China. MRS. MARY B. CALHOUN.

. . .

APRIL 21, 1910.
Please accept our heartfelt sympathy in your loss of Dr. Klopsch. Praying his successors may follow his example and continue his great work and wishing you and the other members of the staff all prosperity.
Quebec, Can. MRS. WM. ANDERSON.

. . .

APRIL 18, 1910.
Wishing our paper may be brighter each year and grow in usefulness as it has done heretofore. MRS. C. H. WINDERS.
Satsop, Wash.

. . .

MARCH 10, 1910.
May the same God who has taken the beloved Dr. Louis Klopsch, the leader in so many good works, raise up Joshuas to fill his place and to go forward to accomplish great things for the world in the service of the Lord Jesus. And may each member of the large family of THE CHRISTIAN HERALD readers help those who lead, if only by offering much prayer for their success. MARGARET W. LEWIS.
Brooklyn, N. Y.

. . .

APRIL 4, 1910.
I have been a reader of THE CHRISTIAN HERALD for many years. We appreciate it. May God bless and prosper it is the wish of
Delphi, Ind. ANDREW GOETZ.

. . .

APRIL 11, 1910.
THE HERALD has been a welcome visitor to me for many years, and I hope it will continue to be a great help in the future.
Callasaja, N. C. J. J. WATKINS.

. . .

MARCH 16, 1910.
I have been a reader of THE CHRISTIAN HERALD for a good many years, and I always said that I would rather have THE HERALD come into my home once a week than all the daily papers in the United States; because I could find all the important news without reading or scanning columns of reading that could only be degrading and demoralizing.
Oberlin, Kan. MRS. J. S. FORSDICK.

. . .

MARCH 14, 1910.
I have been a reader of THE CHRISTIAN HERALD for many years, having commenced when Dr. T. DeWitt Talmage was its editor, and rejoice in its great growth and its powers for goodness in the world.
Hudson, N. Y. PETER R. FINGAR.

. . .

MARCH 22, 1910.
I reared my four children on THE CHRISTIAN HERALD. They are grown now and good women and men. My sympathies go out to all on the staff of the beloved CHRISTIAN HERALD.
Lynchburg, Va. MRS. E. T. KREBBS.

. . .

MARCH 21, 1910.
I am sorry to hear of the death of Mr. Klopsch, but suppose it will make no difference with the publication of the paper.
Rochester, Minn. F. A. POOLE.

. . .

MARCH 23, 1910.
I hope THE CHRISTIAN HERALD will continue to be the interesting magazine it has been.
Los Angeles, Calif. MRS. N. ORR.

. . .

Allow me to state in reference to THE CHRISTIAN HERALD that I think it is the best paper published. It is very valuable to me. I live on a ranch, twenty-five miles from a town. What a pleasure and a comfort the grand sermons in THE CHRISTIAN HERALD are to me. When one reads these eloquent sermons and meditates over them they feel as though they had attended church. Best wishes and success to THE CHRISTIAN HERALD staff. MRS. J. C. HOLLEBEKE.
Carmel, Tex.

. . .

APRIL 6, 1910.
Was very sorry to read of the death of Dr. Klopsch. Hope his mantle may have fallen upon some of his associates and that the good work may go on. MRS. JOHN JEMISON.
Middlebourne, W. Va.

. . .

APRIL 8, 1910.
Allow me to express my profound regret and sympathy because of the death of the man who has done so much for the paper and humanity and hope for the future of this paper that he has done so much good in the past.
Port Orford, Ore. REV. CHAS. W. HIGGINS.

. . .

MARCH 16, 1910.
The ways of Providence are past finding out, but when God's servants are cut off from the earth heaven opens to such as he. The work man may fall, but the work must still go on. The life of God surely controlled Dr. Klopsch. With sincere wishes for the continued success and good work of your invaluable paper THE CHRISTIAN HERALD. JAMES PIERCE.
Drakesboro, Ky.

EVER since Dr. Klopsch passed away we have been receiving large numbers of letters of encouragement and of confidence in the future of THE CHRISTIAN HERALD.

We never had any doubt of the allegiance of the whole Christian Herald Family, but it is gratifying to receive so many assurances of good faith.

Extracts from a limited number of letters are published on this page.

MARCH 16, 1910.
May your excellent paper, under new leadership, continue to exert its wholesome influence, until our blessed Lord, whose right it is to reign, shall come again and overthrow all the powers of darkness. GERRIT HUYSER.
Detroit, Mich.

. . .

APRIL 18, 1910.
I have been a subscriber for fourteen years and I love the pure, clean reading, and earnestly hope that it may continue the same. Wishing THE HERALD success,
Cuba, N. Y. MRS. M. G. CAPEN.

. . .

THE HERALD is a great help and comfort to us. MRS. JOHN J. VAN DEN BERGH.
Santa Barbara, Calif.

. . .

APRIL 22, 1910.
We are very much pleased with your paper. I was formerly a reader of the *Home Herald*, but I find THE CHRISTIAN HERALD more interesting. It is a very helpful paper for any one to read. A. LAROCHE.
Bound Brook, N. J.

. . .

APRIL 22, 1910.
For your encouragement, let me say, I was taken into your family by adoption from the *Home Herald*, and am delighted with the new order; never have noticed an objectionable feature in your paper; read it with pleasure and reverence. OLIN HILL.
Providence, R. I.

. . .

APRIL 11, 1910.
I could not do without the HERALD.
Bovina, Miss. GEO. H. CLARKE.

. . .

APRIL 16, 1910.
While the Lord has deemed it wise to call the master mind of Dr. Klopsch, Sr., to his reward I feel assured that THE CHRISTIAN HERALD will still maintain its high standard of excellence.
Johnstown, N. Y. MRS. A. R. KINNE.

. . .

APRIL 7, 1910.
We are all sad that THE CHRISTIAN HERALD has lost its beloved leader, but believe his work must and will be carried on.
Gregory, Mich. MRS. VIOLA A. WASSON.

APRIL 15, 1910.
I am glad to see THE CHRISTIAN HERALD conducted so nobly in the absence of Dr. Klopsch, and may God prosper it in the future as it has been in the past. WALLACE DARROW.
Yorktown Heights, N. Y.

. . .

APRIL 18, 1910.
The paper is all one could desire for the home. MRS. GEORGE E. SMITH.
Springfield, Mo.

. . .

MARCH 22, 1910.
Am very sorry to learn of the death of your editor. Hope your arrangements are such that you will continue publishing right along, for we enjoy the paper very much.
Minneapolis, Minn. A. R. MILLER & SON.

. . .

APRIL 14, 1910.
I am exceedingly sorrowful and in deep sympathy with you at the loss of our Dr. Louis Klopsch. I feel, though, the work will go on and Dr. Klopsch is more alive to-day than ever before. MRS. ELLA POWERS.
Colorado Springs, Col.

. . .

APRIL 22, 1910.
I hope that the paper will come forward regularly, as I do not wish to miss a number, and wish God's blessing upon your publication and work in general. J. P. RICHARDSON, JR.
St. Louis, Mo.

. . .

MARCH 14, 1910.
Now, though our honored leader, Louis Klopsch, has gone, I am sure the work so nobly begun will still find noble hearts and ready hands to carry it on. MRS. A. W. NORTON.
Grass Lake, Mich.

. . .

APRIL 14, 1910.
No words can express how Dr. Klopsch will be missed. But let the good work that he loved so well go on. I want to send my little share in as soon as possible. I wish I could do more. MRS. THEODORE D. DIMON.
New York City, N. Y.

. . .

APRIL 11, 1910.
I am sure that our heavenly Father will see fit to let some one else take the place of Dr. Klopsch to carry on the noble work.
San Diego, Calif. MISS J. REIMERS.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Korean Country Church Built by the Members

The City Gate of Seoul, the Capital

The Quaint Native Chair

A MIDNIGHT JOURNEY IN KOREA

By MISS ELLASUE WAGNER

Author of "Kim So Bang," "Pokjemie" and Others

SONGDO, the ancient capital of Korea, is a city of about one hundred and twenty thousand people, and lies fifty miles north of Seoul. As missionary my work was in this great heathen ity, and a few months after my arrival there occurred one of the most interesting as well as terrifying experiences in my life in that country.

It was during the Japanese-Russian war. The gentle, peace-loving Koreans saw their land trodden by the hosts of the Japanese army; marauding bands of rough soldiers were laying waste the villages and plundering the defenseless people. From across the Yellow Sea came news of the American boycott and bitter anti-foreign feeling in China. Disquiet and hostility were in the air, and not even the wisest dared prophesy the outcome.

It became necessary for me to go to Seoul. Our missionaries were few, they were overburdened, and I must go alone, for no one could be spared from the work to go with me. There was no railroad, and a trip of fifty miles overland by narrow mountain paths was a tiresome journey of two days. The means of travel in Korea are varied, but not very choice. There are no horses and the tiny little ponies are so vicious and unruly that women seldom dare to ride them. The natives are splendid pedestrians and think nothing of walking several hundred miles. There remained, therefore, but one way, namely, to be carried. The Korean closed chair is only a little different from the sedan chair in structure; this is used by all high-class native ladies who venture beyond their own courtyards.

We started a little after midnight, Wednesday morning. Four chair-coolies, all strangers, and Ke Pai, a Christian boy whom I knew, comprised my escort. Since I knew little of the language, my friends thought it best for us not to stop overnight at any of the inns along the way, for they were all squalid and small as well as sometimes unsafe. By starting at midnight and traveling the rest of the night and the next day, we could make the fifty miles by twelve the next night, if all went well.

Daybreak Wednesday found us far from Songdo. Soon the rain came down in heavy sheets and the narrow pathway became muddy and slippery, while the tired, struggling men pressed onward, every little while losing their footing. It was a long, weary day, and by late afternoon the heavy rains had made rushing torrents of the mountain streams. The primitive temporary bridges of brush-wood had been swept away. The zigzag stream had been crossed many times on our way and with each crossing it grew deeper and more turbulent; at the last fording it was above the waists of the men, and they lifted the chair on their shoulders to keep it clear of the water, as they fought their way across the flood. I sat with closed eyes, fearing to see the yellow waters swallow us up. Without warning, the man in front stumbled and lurched forward, breaking the shaft. The creaking chair slipped and dipped sideways into the river. Just how they managed to get me to shore I do not know; for although in no real danger, I was considerably shaken up and unnerved.

Korea's New Masters—the Soldiers of Japan

Night soon closed in, the blackest, darkest night I think I ever saw. The rain had ceased, but the heavy mist hung like a blanket over the earth. The little paper lanterns with their tiny candles gave but faint light and were extinguished every little while by the strong puffs of wind. I had not thought of being afraid before leaving home, but as we slowly wound our way along the narrow paths in the darkness I found myself trembling with excitement. Wet to the skin, cold and uncomfortable in the broken chair, it was small wonder that under the conditions I found it difficult to control my fears. All the unpleasant stories ever heard of the robbers who infest these mountains, thoughts of the uprising in China, and of the Korean *we bung* (insurgents) all came to mind, as I peered into the blackness ahead.

The mountain, north of Seoul, is crossed by Peking Pass. About midnight we came to the foot of this mountain and began the ascent. The mountain is quite bare, and standing at the bottom, in daylight, one can easily see the top and the clear-cut pass to the summit. We had overtaken the relay of chair-coolies in the afternoon, but the journey had been long and trying on all, and the men, completely exhausted, swayed and reeled from one side of the path to the other under their heavy burden, while their quick, sharp breathing was painful to hear. I insisted that they should rest, and gladly they threw themselves down on the wet grass by the wayside. Grateful for an opportunity to rest my cramped limbs, I scrambled from the chair, then stood transfixed with fear and terror. Coming over the crest of the mountain were hundreds of torches and lanterns. Faintly from far away came strange wild voices, shouting and screaming. Louder, louder swelled the weird, fantastic noise, and drums, bells and gongs could be heard.

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LOOKING TO THE CROSS

An Unpublished Discourse by DWIGHT L. MOODY, America's Greatest Evangelist

This is the fifth of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

WHAT grand singing we would have on this earth, if everybody believed that "God is love." This morning I was speaking on that subject. I was trying to show that for 6,000 years God has been trying to show the world that he loves it.

Some one has picked me up about my theology. Astonishing how many people like to straighten me out in my theology! The most frequent mistake I encounter is the impression that God loves only those who love him; that he loves the good people, but not the sinner. That is the devil's lie; drive that back to where it comes from. God loves the sinner. God hates the sin, but loves the sinner. If you have a child that has got the smallpox, you hate smallpox, but you love the child, don't you? You see the distinction. Now, God hates sin worse than you ever hated smallpox; but God loves the sinner more than you ever loved the child—any one of you. If I cannot prove that from the Bible, I can't prove anything. Jesus Christ did not die for good people. He died for the lost; he died for sinners. He died for the whole world—good, bad, indifferent, all together. That is the teaching of Scripture.

Dwight L. Moody

Now, a good deal of this false theology we get from our mothers. You get it from your mother. You very often hear the mother teach the child that God loves it when it is good, and hates it when it is had. Very bad theology.

The Wrong Kind of Teaching

I was in a train some time ago, and a child got restless. The probability was the child didn't take proper food. It cried and the mother said: "If you don't stop, I shall give you to the first policeman when we get out of the car." The mother lied. She wouldn't give it to the policeman. That didn't scare the child, and then she said she would throw it out of the window. That was another lie. She wouldn't do it. If any one had taken the child and thrown it out of the window, there would have been a row there pretty quick, wouldn't there?

Now, when you teach the child that God loves it when it is good and hates it when it is bad, what is the child going to do when it grows up? If it is as bad as most of us have been, we would think it belonged to the devil. Suppose you have a neighbor cursing and swearing, and you teach the boy that when it is good it belongs to you, and when it is bad it belongs to that neighbor, it wouldn't know to whom it was born. Now, there has never been a day since the child was born that you didn't love it. Did you notice that God never told Adam that he loved him until he put him out of Eden? When Adam fell, God came down and showed his love. That is the teaching of Scripture. Ah, but you say, what is the thought of the passage: "God is angry with sinners every day"? One of the strongest proofs that God loves the sinner.

I have two sons. One goes out and swears, and it makes me angry to have him take such a course. I think this throws light on that. I would doubt my existence as quick as I would doubt the fact that God loves me. That is one rock that I have been able to stand on all these years. I used to think that God was after me with a double-whetted sword, and thought he was my enemy; but when I found God was a God of love, it changed my whole life and my relations toward God, and it will change yours very quickly. Thousands and tens of thousands would be converted in the next twenty-four hours, if they believed that text.

God's Love for the Whole World

Now, I don't know anything that brings out that love of God better than the Cross. When Paris was in the hands of the Communists, they took some of the leading citizens and nuns and shot them. Among others there was the Archbishop of Paris. There was a low window in the shape of a cross in the door of the cell. He didn't know his turn was coming, and he wrote at the top of the cross: "Life," "Death," "Love," "Lengths" and "Breadths." He had got to learn the wonderful story of God's love. It reached to the foundations and the borders of a lost world. That cross is just God showing his love to the world. Abraham offering up Isaac at Mount Moriah was a sort of background to bring out vividly the great God offering up his Son.

You remember one night, while Abraham lay there in his tent asleep, God came to him and told him to take his only son off to a distant mountain, which he would show him, and there offer him up as a sacrifice. Abraham had been in covenant with God long enough to know that God makes no mistakes, although he could not understand. If you had looked into the patriarch's tent the next morning, you would have seen the servants all busy around the tent, getting the food ready for their master, for he was going off on a long journey. I have pictured him at nine o'clock—the old man, with long beard, white-haired, and the son just coming into manhood, and the servants—the four men starting off on the journey. And I can picture that old man turning his head away to weep, and to wipe away the tears. He didn't want Isaac to see that terrible struggle going on. Night came on, and Isaac fell asleep, tired and weary with the hot day's journey. And I can imagine the father not sleeping that night. It must have been the time of the full moon. And you can see the father going and looking into that sweet, innocent face; none so fair and beautiful to that father as that boy's face. And I can imagine him saying: "Isaac, how can I give thee up? Why does God make such a demand upon me?" He didn't sleep much that night; and if he did, his slumbers were disturbed by dreams. Next morning he eats little at breakfast. Isaac thought perhaps he was going to fast, because he was going off to the mountain. The next day a terrible struggle goes on in Abraham's breast. Many a time his eye falls on that son, and he says: "How can I part with you, my boy? You are dearer to me than my eye." The second night a terrible struggle. He doesn't sleep much that night. Many a prayer goes up to God for help and strength. The next day comes. He says: "This is the last day I am to have my boy with me." And he clung to that boy. How very dear he was to him!

Abraham and Isaac on Mt. Moriah

The last night has come. That night he didn't sleep at all; he couldn't sleep. Many a tear he shed during that night, and many a cry went up to God for help. The next morning he takes no breakfast; there's a terrible struggle going on. Isaac has never seen his father in such trouble before. He doesn't understand. That morning they journey a little ways. Yonder is Mount Moriah. I can imagine Abraham's heart thump, thump against his side. It beats very quickly. He says to the men: "You sit here. I will go with Isaac yonder to worship." On the way up the mountain, the boy says: "Father, here is the wood and here is the fire and the knife, but where is the victim—the offering of the lamb?" I have thought how pathetic that answer was: "God will provide himself a sacrifice." And a few hundred years later, he provided another sacrifice. You tell me it wasn't provided? I can see the evidence.

They have got to that mountain peak, and they are rolling up the stones and are building an altar. They have it all. Everything is ready for the victim. There is the fire to be applied. There is the knife. Everything ready but the victim. I can see Isaac looking all around to see where that lamb is to come from. I can just imagine the old, white-haired patriarch, saying: "Sit down here. I want to talk with you a little." I can see the father sitting down on the mountain. Perhaps no father in the world loved his boy as Abraham loved Isaac. And then, perhaps, he told him his history: how he was called out of the land of the Chaldeans and how he had been called into this land; and how the message came to him from heaven, telling him God would make his seed like the stars of heaven, and that through him all the nations of the earth should be blessed, and through his seed should come kings and rulers of the earth, and how great and mighty his name should be in the earth; and perhaps he told him how, one day, as he was under the oak on the plains of Mamre, two messengers came from heaven to bring him the good news that he was to have a son, and what a day it was to him, and with what joy the promise thrilled his heart. And he says: "The day he came into my home was the happies day of my life. I can't tell you what joy it gav me; how it thrilled my soul, and what a comfort yo have been to me ever since you were born. An do you know, the last night I was at home, God cam to me and told me to bring you here and offer yo up as a sacrifice? Now, my son, I don't understan what it means; but I want to tell you it would h much harder for me to offer you than to be offere up myself. I would rather have you bind me an put me on this altar and slay me, than to put yo there. But I must obey God. It would break m heart to have you refuse to let me bind you and pu you upon this altar. And now let us get down an pray for strength."

Our Sins Covered by the Cross

I see the father and son praying. The old ma weeps. His feelings overcome him. And I ca imagine Isaac praying that he may have strengt for that hour. And he binds him hand and foot an lays him upon that altar, and he bends over him t give him the last kiss. Everything is ready now fo the knife. He raises that hand, and suddenly the falls from heaven the voice: "Abraham, Abrahan spare thy son!" And hundreds of years after, whe Jew and Gentile took Christ and nailed him to tha cross, I haven't any doubt that the apostles thoug that voices would come from heaven again, and Go would say: "This is the Son of my bosom; this my only Son. Spare him." But God didn't brea the silence. And the apostle says: "God freely gav him up for us all." Tell me that God didn't lov this world when he gave the Son! As a matter o fact, he gave him freely. We are told that Abra ham saw Christ's day, and was glad. God lifted th curtain of time and let him look, and he saw God son going to Calvary with his cross, bearing awa the sins and the sicknesses of the world.

And so I would like to take you to-day to th cross and look into that face, and look at those hanc pierced for you, and those pierced feet. Have yo seen that Roman soldier coming up and driving h spear into the side of the Son of God, and the bloc and water coming out and covering the spear! think the most infernal act of all was the drivin of that spear to the very heart of Jesus. That wa the darkest deed. Thank God, it will atone for ever sin. There is no sin so black but that it may b covered by the Cross.

Will you go to Calvary and doubt for a momen that God loves this world? Doubt your existence a quick as that.

I have very little sympathy with people who sa it didn't cost God much (because he knew he wou come to resurrection again) to have his Son spa upon, held up between heaven and earth, exposed t shame and derision, mocked and called a blaspheme Would you make light of such love and sneer an jeer at it?

A Mother's Love and Sacrifice

There is a little girl there in one of the rear seat Let me tell her a story; and if I can make her un derstand, probably the rest will. When the Cal fornia fever broke out in this country away back i '48, there was a man here in New England who ha a dear little boy. But the man got the fever so ba that he wanted to go to California and leave his wi and child. The wife begged hard not to be lef she wanted to go with him, but he was poor an unable to take her. He thought he would soon b rich, and he could bring her to California. He wen out with high hopes, but met with one disappoin ment after another. Months and years passed b fore the long-looked-for letter came, bringing the the money to bring them to California. But at la he succeeded and brought them out to San Fran cisco. It was a time of delight and joy when letter came to that town in New England, bringin good tidings to this mother that she and her so were to be restored to the loving one. They wen to go to New York, and thence to San Francisc and he was to come down from the mountains t meet them. They had been out at sea a few day and a good many passengers were on deck. It wa a cloudless day and everything was lovely, whe suddenly, there was heard a cry: "Fire! Fire! The pumps were set to work. Buckets were throw over the side and pulled up full. They did ever thing they could, but the fire gained. The mag zine was full of powder, and the captain knew tha all would perish. He ordered the lifeboat lowere There wasn't room enough to take all on boar The mother and the boy were left on deck. The la boat was pushing away. The sailors said: "W daren't take one more." Some one said: "Let

Continued on next page

* This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, Mass., January 29, 1897.

ooking to the Cross

Continued from preceding page

ike those two." And finally, they aid: "We will take one." What did ie mother do? Did she jump into iat lifeboat and leave that boy to be own up the moment the flames eached the powder? Another hour ould do that. She took the boy to her osom, and said: "Go, my boy; and if ou live to see your father, tell him I ed for you." Suppose that boy to e now grown to manhood, would he peak contemptuously of that mother! And so it is that whenever I hear a an speak contemptuously of the death Jesus Christ, who gave his life for s, I can't tell you how it hurts me. hurts me! My friend, if Jesus died or you, it is the last he can do. What it that constitutes a Christian? You now Jesus loved you or he never ould have died. He would never have ft the throne, never have sweat great rops of blood, never have gone to alvary if he had not loved this world. ust make up your mind, from this day nd this hour, that you are going to be yal to Jesus and let him have full ossession of your heart.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Afghan Idea of Justice

OME grim stories are told of Afghan justice. On account of ie scarcity of timber the Ameer or- ered that "three trees should be lanted where one was felled." One ay a poor man was brought to trial or breaking a branch off a govern- ent tree. When asked why he had one this, he said he had had no wood ith which to bake his bread. This xplanation did not satisfy the justice, e condemned the man to be hanged y his hands to the tree which he had utilated. The following day he was be hanged by his feet—turn about or five days—and then brought back the Ameer. Fortunately, he did not ve to receive his full punishment. nother instance of the same kind was iat of a baker who, having sold short eight, was baked in his own oven. moolah (priest) showed his disap- roval of the Ameer's prospective ourney to India by predicting that he ould never return. The priest was ummoned to the royal presence and sked whether he had made such a re- ark. Knowing that there had been everal witnesses present at the time, e answered in the affirmative. He as commanded to repeat his remark. s he did so, the Ameer cried, "Do not ay another word!" He instructed a ailor, who had been sent for, to sew p the lips of the moolah, saying: "His outh shall not be opened, should I eturn safely; but should I fail to re- urn, open his mouth and proclaim him true prophet throughout Afghan- tan."

SOMEBODY CARES

SOMEBODY knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song.
Somebody knows when you're lonely,
Tired, discouraged and blue;
Somebody wants you to know Him.
And know that He dearly loves you.

Somebody cares when you're tempted,
And the world grows dizzy and dim:
Somebody cares when you're weakest,
And farthest away from Him.
Somebody grieves when you've fallen,
Though you are not lost from His sight;
Somebody waits for your coming,
Taking the gloom from your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you, one of the throng
Needing His friendship so holy,
Needing His wateh-care so true;
His name? We call His name Jesus.
His people? Just I and just you.

FANNY EDNA STAFFORD.

The Children's Pulpit

THE PASSWORD

By Rev. J. M. Farrar, D.D. *

YOUR first name was "I." When you came into this world you looked up as though you wanted to say, "I am here!" That was the password and it opened the door of your mother's heart. The little long word "cry" was for several months your best password. It was like a night key and opened the door of mother's sleep. A small boy in Boston went to his father's library and found "I" was the password. He was in a great hurry and when he found the great door was locked began to shout, "Let me in!" His father said, "For whom am I to open the door?" The boy answered, "It is me, Harry." The father answered, "You are not my Harry; he would say, 'It is I.'" Not until Harry said, "It is I," would his father open the door. When Harry went to college he joined a fraternity and received another password. After he graduated and went into business he was again given a password. This password was "Honesty." It opened many great doors for him. All through life he found the value of a password.

. . .

GIRLS need a password. A wise mother gives her daughter the word "Modesty." Another good password is "On time." "Pure heart" opens many great doors. It is a splendid password. Will each Junior select a password for this week and then see how many doors it will open?

Here are six letters: T. H. I. R. S. C. Put your brain to work and make with these letters a good password for boys and girls. Revelation 2: 17 tells you something about the secret word of a good Christian. This word will open all of the great doors on earth. It will open the door of your tomb and the gates of heaven.

Are you really in earnest? Do you really think you can put the letters together better if I tell you a password story? Then I must tell you the story:

. . .

ONE bitter winter's night a little Irish lad stood in the streets of Dublin, homeless and friendless. Wicked men were making him their tool, and he was even then waiting to help in a crime. In the darkness a hand was laid on his shoulder. The face he could not see, but a kind voice said, "Boy, what are you doing here? The hour is late; go home, and go to bed." He could only answer, shivering, "I have no home, and no bed." The kind voice asked, "Where is your father?"

"My father went to America, and my mother is dead."

"Poor fellow! Would you go to a home if I sent you?"

"Indeed I would."

"Well, then go to such a street and number, ring at the gate and give them the pass."

"The pass? What's that, sir?"

"The word that will let you in. Remember the pass is John 3: 16. Don't forget, or you can't get in. John 3: 16."

. . .

THE boy ran to the place. Timidly he rang the bell at the iron gates. A gruff porter opened. "Who's there?"

"It is Jack Devonshire." Then all was quiet, there was no answer and the iron gate did not open. Jack started away thinking some one had been making fun of him. A voice that seemed to come from nowhere and was softer than a whisper said: "Your password, John 3: 16." Again he rang the bell and said: "Please sir, I'm John Three Sixteen." In a moment the great gate was wide open.

"All right," said the porter, "you've got the pass."

. . .

PRESENTLY he found himself in a warm bed, the best he had ever known. Before going to sleep, he thought, "That's a lucky name. I'll stick to it." In the morning he had a warm breakfast before being sent out on the street. Though he did not know it, God was leading him. Through suffering and sorrow he was to realize the blessed meaning of his password. Crossing a crowded street he was run over, picked up unconscious, and taken to the hospital. Soon fever and delirium set in. In ringing tones he said over and over "John 3: 16. It was to do me good, and so it has! My name is John 3: 16; please open the gate."

. . .

THE words were heard all over the ward. Testaments were pulled out to find what he meant. So it came about that one and another read the words. And as they read it, they could hear the sick boy crying, "It was to do me good, and so it has!" The Holy Spirit used the words and souls were saved then and there. After a while the lad's senses returned. A voice from the next bed said. "Well, John 3: 16, how are you to-day?"

"How do you know my name?"

"Know it? You've never ceased telling us. Blessed John 3: 16! It's from the Bible," the voice went on; "blessed Bible!"

"Bible? What's that?"

. . .

THE poor little waif drank in the answer. The verse was read to him, and he said, "That's beautiful; it's all about love, and not a home for a night, but a home for always!" Jack Devonshire was a name given to him in the orphan asylum, and he threw it away with his old ragged clothes. With a new suit of clean warm clothes he took his new name and always kept it. It was John Three Sixteen. Friends gave him an education, and he grew up to a career of great usefulness. He found the great word in T. H. I. R. S. C.

* Pastor First Ref'd Ch., Brooklyn, N.Y. TEXT: "A great door is opened." I. Cor. 16:9.

Grant's Poor Marks

MAJOR-GENERAL FREDERICK D. GRANT, the eldest son of President and General U. S. Grant, was not long ago a guest at a dinner given by certain college and school teachers. The chairman rose to introduce him. He had hunted up an old story about the Grant family, and was much pleased with himself that he had something so interesting to say.

"When Fred Grant was a boy at West Point," he began, "his father, the famous general, wrote to the commandant inquiring how the son was progressing.

"'You need not worry,' the commandant wrote back. 'Your son is getting better marks in everything than ever you had in anything.'"

The gentleman was not quite so self-satisfied when General Grant rose to respond.

"That is a perfectly true story," he said smilingly. "I remember the incident perfectly, but there is a mistake of one generation. I, and not my famous father, am the general who wrote to the commandant; and my son is the one whose father had such poor marks. But never mind, Mr. Chairman; it's all in the family."

The Jump of a Deer

A TRUE story has just come to this office from a gentleman who happened to be looking from the window of a train as a frightened deer dashed off the track.

The train was passing along a winding valley in Western Massachusetts. High hills rose from it on either side.

The deer scaled the hill just above the train. A high, barbed wire fence was built, a rod or more from the track and parallel with it.

The man who was watching the deer thought, "He will have to stop when he gets to that fence. He never in the world can make an up-hill leap which will clear it. I hope he won't try it. If he does, he is sure to get caught on the barbs."

But he did not know the powers of a deer.

The gentle, beautiful creature lightly approached the fence, and without making any perceptible effort, vaulted entirely over it.

It seemed an almost incredible feat to the lookers on, and it was certainly a beautiful sight.

Nearly Arrested

WHEN Roosevelt returned from his first inauguration, two bright, nice-looking children were waiting for him just inside the White House grounds. Each carried a camera and aimed it squarely at the new president as soon as he came in sight.

He raised his hat to them, but said in a stern voice, "I'm going to have the officers put you out of here."

Several of the guards who accompanied him were men from out of town. They were tired and nervous after the hard day's work and started forward at once upon hearing the president's words.

One of them seized the little girl roughly and another seized the boy, but before they could be hustled away, the president conquered his laughter enough to say, "Never mind. You needn't arrest them. They are my own children."

Ethel and Archie Roosevelt were merely having a little fun with their father.

SHE LOVES "THE CHRISTIAN HERALD"

I am more than pleased with your premium and I shall do my part in introducing it to my friends.

THE CHRISTIAN HERALD is good to know;
It helps all creatures here below
To fight the battle for the right,
To praise God, morning, noon and night.

Sewickley, Pa. GRACE SHOOK.

How Mont-Lawn Celebrated

JUDGE TOMPKINS ADDRESSING THE GREAT GATHERING AT MONT-LAWN ON INDEPENDENCE DAY

ON the morning of Independence Day our 336 little guests at Mont-Lawn were up bright and early. Never had the Children's Home looked more beautiful. "Old Glory," in a snapping breeze, greeted the morning sun. After breakfast visitors began to arrive, and by noon the incoming trains brought many from the big city and from distant points in neighboring States. Their carriages and stages dotted the winding roadway, which stretched like a ribbon from the Nyack depot to Mont-Lawn.

At noon, Matron Hyde sounded the call for dinner for the children. They gathered from all points and, forming in military line, marched up the gravel path to "Fort Plenty," where a bountiful luncheon was spread in honor of the day. With splendid zest, they sang the familiar "Grace Before Meat," which has now been in use at Mont-Lawn sixteen years. Then, at Matron Hyde's signal, all were seated, and the feast began. When it was over, the children were marshaled on the lawn by Captain Constantine, the Home director of outdoor amusements. Forming a hollow square with the flag-pole in the centre, the children listened to the reading by Miss Stagnatt in a clear resonant voice of the Declaration of Independence. An outburst of cheering followed and the flag was enthusiastically saluted by children and visitors, the "Pickaninny Band" meanwhile playing the "Star-Spangled Banner."

There were as usual many guests who had come to the Home for the celebration. Some of these had been there before and were glad to come again on the Fourth. Others were there on their first visit, and one gentleman and his wife, who had come from Pennsylvania to see with their own eyes the "Children's Paradise" of which they had read so much, said to one of the people in charge "the half has not been told," and said that the Home should have their prayers and aid.

Mrs. Louis Klopsch came up from New York and spent the greater part of the day, greatly to the pleasure of all those who loved Mont-Lawn and its founder. Mrs. Klopsch is always present on gala days with a few distinguished guests, and comes up frequently at other times to show her interest and to aid with kind suggestions the work of the Home and its helpers. During the day she held an almost continuous reception and at the service of song in the chapel had a place of honor on the platform.

Rev. Stephen Merritt, the Home chaplain, and his wife were busy responding to the greetings of their many friends. Others present were Mr. and Mrs. Henry Emery. Mr. Emery is the architect who had done much to make Mont-Lawn beautiful. Mr. G. H. Crawford, of Brooklyn; Mr. and Mrs. Don O. Shelton, Rev. Lyman Wheaton, D.D., of Ridgefield, N. J.; Mr. and Mrs. Braider, of Plainfield, N. J.; Mr. and Mrs. H. B. Kleinhaus, of Easton, Pa., and many others. One elderly lady came from the northern part of New York State for her first visit to the Home. She is a woman who has to work hard for her daily bread, but she supports a cot for the entire season. None was more welcome than she and the warm reception she received at the Home she so dearly loved and for which she had worked so hard touched her deeply.

At two o'clock, all proceeded to the Children's Temple, where the concert was to be given. Under the leadership of Professor Noll, the children sang a number of their favorite hymns and patriotic songs, to the delight of the audience. Several famous singers had kindly volunteered their services for this concert. Mr. Marcus Kellermann, the celebrated baritone of the New York Symphony Society, sang two fine selections, his splendid voice of great depth and richness delighting all who heard it. His singing of Schumann's "Two Grenadiers" awoke a furor of applause. Mr. Karl Rieck, the well-known tenor, sang two beautiful selections, suited to the occasion, and Miss Fanny Blauvelt, contralto, gave a fine solo. The Steinway Company of New York gave the use of a magnificent concert grand piano for the occasion, greatly adding to the musical enjoyment.

Guests and children now proceeded to the lawn in front of the Homestead Building, where the patriotic exercises were to take place. Seats for the principal guests were arranged on the wide verandas of the Homestead, and on the sloping grassy platform immediately in front the speakers were gathered. Mr. G. H. Sandison, managing editor of THE CHRISTIAN HERALD, presided, and introduced as the leading orator of the day Hon. Arthur S. Tompkins, Judge of the Supreme Court, who delivered a stirring and patriotic address on "The Day We Celebrate." The next speaker, Mr. Don O. Shelton, president of the National Bible Institute of New York, took as his topic "Our Young Folks,"

China's Ambassador at Mont-Lawn

and gave some splendid practical advice to both children and adults. Cynthia Westover Alden president of the International Sunshine Society spoke on "Sunshiny Lives" and told her hearers how they might learn to radiate happiness everywhere. Kate Upson Clark, of THE CHRISTIAN HERALD editorial staff, and well known as an author and lecturer, gave some excellent advice to "Our Girls." Rev. Dr. C. H. Mead kept the children in roars of laughter and the big folks as well, by his inimitable stories. The one sad task of the day was assigned to Rev. Dr. Ferdinand C. Iglehart, who spoke on "Our Friends Who Have Passed Over." His address was an eloquent tribute to the memory of the late Dr. Louis Klopsch, the founder of Mont-Lawn and the "Children's Friend."

Rear-Admiral Charles D. Sigsbee, who came down from the Catskills specially to visit Mont-Lawn, and who is a popular favorite there, made a brief address, which was greatly enjoyed.

Just as the oratorical programme was about to conclude, a slender man of distinguished mien, clad in a flowing robe of some silken stuff, and with a thoughtful scholarly face, stepped from an open carriage at the entrance gate of Mont-Lawn. He was accompanied by a younger man, dressed in a light summer suit of American make. The visitors were His Excellency Chang Yin Tang, Ambassador of China to the United States, and his son and secretary, Hon. Henry Chang. Minister Chang, who is living in a beautiful home in Upper Nyack for the summer, had come to see the little tenement guests of Mont-Lawn at their holiday exercises. Like his predecessor, Minister Wu Ting Fang, Ambassador Chang was familiar with the great work done in China by THE CHRISTIAN HERALD and its readers in relieving suffering during the great famine, and in supporting a large number of orphans who were left parentless and destitute after the famine ended. Minister Chang was introduced to the assemblage and through his secretary made a brief address. He spoke in terms of high commendation of the generous efforts of THE CHRISTIAN HERALD and its readers in China and other lands and paid a noble tribute to the memory of Dr. Klopsch. He expressed the hope that THE CHRISTIAN HERALD might go on successfully in its beneficent career of world-wide philanthropy and helpfulness, and that its readers might continue to enjoy the blessings that come to all who strive for the uplift of humanity.

Many of the leading guests were then presented to Minister Chang, who received all most graciously. After watching with deep interest the games and drill of the children on the wide-spreading lawn, he walked over to "Fort Plenty" and stood by, a greatly interested spectator, while the children filed in to take seats for supper. Minister and Secretary watched with wide-open eyes the long orderly procession file past and deploy into the different aisles,

Continued on next page

Minister Chang Visits the Home

Photo by Harris & Ewing

Admiral Sigsbee

Mr. Marcus Kellermann

Cynthia Westover Alden

Minister Chang Yin Tang

Hon. A. S. Tompkins

Mr. Don O. Shelton

ach group taking seats at its proper table. Then he clear, young voices were raised in the simple ittle song of thanksgiving and all fell to eating with earty appetites. Before leaving Mont-Lawn, Minster Chang expressed his appreciation of his expeience there in unmeasured terms.

The evening passed quickly with games and music, he Pickanniny Band fairly eclipsing itself in its nstrumental efforts. "Twilight tea" was served o the guests where they sat on the porches and the awn. Then as the shadows fell and the long, perect summer day drew to a close, a brilliant display f fireworks made beautiful Mont-Lawn luminous or miles around. By eight o'clock the visitors had eparted, Matron Hyde had all her little boys and irls in bed in the dormitories, and half an hour ater all was quiet at the Children's Paradise. leep reigned over Mont-Lawn.

JUDGE TOMPKINS' patriotic address at the gathering on the lawn is given below:

"It is a great privilege that we of this community re afforded the pleasure, by the enterprise and atriotism of THE CHRISTIAN HERALD Children's Home, of meeting in this beautiful place and amid hese inspiring scenes and surroundings celebrating he one hundred and thirty-fourth birthday of our Republic. But in the enjoyment of our manifold blessings, of the liberties that have come down to us, of privileges that have been accumulating and multiplying during all the history of our country, we are apt to lose sight of the sacrifices of the early settlers of the colonies, and the heroism of those who, in the early days, created and made possible the privileges and blessings and accomplished the peace that we now enjoy in such large measure. We are apt in time of peace and prosperity to forget the heroism exercised and the sacrifices that were made by those who cradled and defended our country through the days of its early struggles.

"And so it is good and wholesome that, at least once a year, on this Independence Day, this heroic day, we should meet, and with flags unfurled and patriotic music, and children singing the old songs of patriotism, glance backward over the years and contemplate the past and reflect upon the lives and achievements of the men and women whose names and deeds illuminate the pages of our country's history, and whose patriotic lives and works have culminated in all the pleasures and privileges and achievements of the day in which we live.

"What was done on the fourth of July, one hundred and thirty-four years ago? [*Children:* "The signing of the Declaration of Independence."] On this day, one hundred and thirty-four years ago, this Republic, this country of ours, had its birth. On that day what was destined to become and what has become the political light of the ages was established. The little American Republic had in it the prophecy of a great future, and so, from the little settlements along the Atlantic Coast, it extended to the Alleghany Mountains, and then on to the Ohio, and then on to the Mississippi River, and on to the Rocky Mountains with their snow-capped peaks, and still on over to the golden shore of the Pacific. But it didn't stop there; on it sped on its way to the Far East. From the few weak American colonies along the Atlantic Coast it has grown into a mighty nation of forty-eight great States, each an independent commonwealth and yet all bound together with the indissoluble bond of the Union.

"And on this day, hallowed by all the sacrifices of the past, with all the prosperity and happiness of the present and bright promises of the future, what is the spirit that should dominate our minds and hearts? What is the sentiment that these songs and memories and blessings should inspire? What is the spirit that this hour should impart? The spirit of gratitude. Gratitude, that begets future patriotism, is the spirit that should fill our minds and thrill our hearts as we meet on this one hundred and thirty-fourth birthday of our country. Gratitude to the brave and wise fathers of our Republic. Gratitude to the soldiers and sailors who have fought our greatest battles. Gratitude for all who fought on the battlefield. Gratitude for every bullet-riddled flag. Gratitude for every drop of blood given and for every deed of valor done, and for every act of human triumph as a result of which we are enjoying the liberties under the Star-Spangled Banner. Yes, gratitude should be the spirit of this Fourth of July celebration—here and everywhere; now and always!

"And how may we manifest that gratitude? We can do the past no service, but we can renew our devotion and loyalty to our country and its Constitution. We may best manifest our gratitude by obedience and respect for the law, which is the foundation, the cornerstone, upon which our Republic and its Constitution rest; by a hatred of lawlessness and disorder; by an unceasing warfare against anarchy that would destroy the government. Yes, by an unceasing warfare against every form of vice and iniquity.

"You boys probably never will be called upon to volunteer or enlist to fight your country's battles, as the soldiers of '61 and '65 were called upon to do, because I believe that the days of warfare, the days of the army and navy, and soldiers and bloodshed are over; that the dawn of eternal peace is upon us, and that the reign of goodwill and charity and liberty is drawing near. We have every reason for believing that in the future all disputes between the nations of the earth will be settled by peaceable means. But, boys and girls, remember that duties and responsibilities will come to you in life that will require courage of the highest and best type—moral courage; the courage of your convictions, the courage to do the right, the courage that has characterized the lives of our greatest and noblest men, such men as Luther and Wesley; the courage of Lincoln through the long siege of the Civil War; the courage of Theodore Roosevelt; the courage of Charles E. Hughes, representatives of the highest type of American citizenship; the courage that men need to persist in the face of great difficulties when they have taken up the great moral and political questions of the day. Oh, there will always be courage—courage never has been lacking and never will—courage, as we call the beneficent deed of daring. Never has there been courage lacking when duty calls soldiers to the field of battle, or to rescue men and women from burning buildings. That sort of courage has never been lacking. But what the twentieth century needs most is moral courage; courage to defend the weak against the strong; courage to champion the cause of the innocent if the whole world would pronounce them guilty; courage to help the cause that lacks assistance, and if necessary to stand alone for what we believe to be right. That is the courage the twentieth century needs most. And that kind of courage and that quality of patriotism will keep this Republic noble and make its future greater.

"In our gratitude and patriotism, let us not forget Him under whose watchful care and by whose guidance this nation has reached its present greatness; because our destiny he holds as in the hollow of his hand.

"When we consider the progress achieved by our great nation in the past years, we can look forward with a renewed hope that in the shadow of the Stars and Stripes we shall find peace and happiness forever."

Getting Under "Old Glory"—An Independence Day Scene at Mont-Lawn

A Christian Herald House-Boat Wrecked

MISSIONARY Z. CHAS. BEALS writes from Wuhu, China, on June 4: "You no doubt will be sorry to hear that our house-boat, the *Christian Herald*, was wrecked last night during a terrible hurricane. She was moored to a pontoon in the harbor, when the storm burst in all its fury. The ropes were snapped as threads and she smashed into the pontoon and her starboard side was broken in. She then turned over and filled with water, and now lies there submerged. This boat, as you know, was given to me by THE CHRISTIAN HERALD readers eight years ago, and she has been used in opening up four outstations, and in taking us to these places every month. We will miss her; but she was somewhat behind the times, as our work has extended so that we really need a boat that will get around quickly. Now that our boat is wrecked, we are compelled to ask you, dear readers of THE CHRISTIAN HERALD, to help in buying another boat—a larger one—a motor boat preferred—for our work in this section of China. Please send us through the paper any help you feel the Lord would have you send.

"China is in a trying place at present. She has had short harvests for three years, and the people are getting discouraged and are looking around for a reason for this suffering. If the crops fail this year, also, we fear there will be uprisings."

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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An Ugly Business

TROUBLE follows in the wake of the brutal prize-fight, which the Governor of Nevada weakly permitted to profane the national patriotic holiday at Reno. It has already led to a number of homicides of the "race war" type in different parts of the country, where the negro element has hailed the triumph of the black pugilist as an evidence of superiority. And now we are threatened with a deluge of moving pictures of the Reno battle, which will still further inflame the savage instincts of the ignorant and may be productive of trouble on a much more extensive scale. This will probably be frustrated in many localities, where the decent element of the population object to such exhibitions as against public morals and especially harmful to the young. In a number of cities, the authorities have already accepted the popular protest and barred all exhibitions of pictures of the fight. Christian Endeavorers are conducting an active propaganda all over the country with this end in view, on the ground that such shows incite race hatred and riot and are as great an offense to public decency as the fight itself. Being multiplied indefinitely, they would of course be capable of far greater mischief. In many States, there is a statute law directed against vicious and degrading entertainments, and wherever such a law exists, the citizens have the remedy in their own hands by a simple legal proceeding. No right-thinking parent would wish his children to gloat over these delineations of savage brutality. If possible, the whole business should be stopped by an application to the courts wherever the attempt is made to force the pictures on the public. We are usually far too lax in our defense of public morals; but here is an evil which threatens to give serious trouble, unless it is promptly suppressed by the strong arm of the law, before it can get into actual operation.

Power and Weakness

A READER of this paper in South Swansea, Mass., writes us this letter:

> Your paper is a regular visitor in our home and highly prized. I was much surprised and pained to read in the issue of April 6 your editorial endorsement of President Taft's approval of the Hobson project to build two battleships each year. In this enlightened age, when a large percentage of the secular newspapers are advocating a curtailment of military and naval expenditures, it seems very inconsistent for a great magazine, bearing the name "Christian," to throw its vast influence in favor of so great and criminal a waste of our national resources.
>
> A few years ago a friend of mine, William Cullen Dennis, now United States agent at The Hague in the Venezuela case, in his graduating oration at Harvard plainly showed that war is a relic of barbarism; that primitive man held his family and property by brute force only; in the middle ages the feudal lords spent their resources in fortifying their estates against their neighbors; but in this enlightened age there is absolutely no excuse for war as a settlement of international difficulties.
>
> Can you find an intelligent person who will not admit that the military and naval outfit of any one of the great nations would be a sufficient police force for the whole world, provided the Powers should decree that all international disputes which cannot be settled otherwise must be referred to the Hague court for final decision?

This journal has always been a consistent advocate of peace and arbitration. By gradual stages, the civilized nations are moving in that direction; but it is yet very far off. For any government to reduce its armament to the point of weakness at the present time would be self-destruction. It would soon be invaded, overrun and conquered. We should love peace and work for it; but we must avoid a pusillanimous policy which would enfeeble us as a nation and leave us open to serious dangers at the hands of Powers that would not scruple to take advantage of our weakness. The world's peace must ultimately come through power, and not through weakness—a power that will be beneficent and which will make for righteousness and justice.

We believe THE CHRISTIAN HERALD was the first journal in America to advocate an international naval police force to preserve the world's peace. This was long before the Czar summoned the first Peace Congress. We are glad that the suggestion has taken root, as it indicates the ultimate plan that must be adopted when civilization has reached the proper stage of development. Under present conditions, however much we may desire and pray and work for peace and order, whether in communities or nations or throughout the globe, they can only be attained through the co-operation of strong moral and material forces. The power that can dictate to the nations, if it be a beneficent power, can do more toward advancing the cause of civilization and bringing world-peace than a score of weakling governments.

The Summer Sunday

WE have been told of an invalid who, as the traditional saying is, "enjoys very poor health." She is strong enough to enter into social gaiety during the week, but not strong enough to attend church. Her explanation is that the church is too cold in winter, too hot in summer, and always too crowded to permit her sitting still in comfort. The truth is, she declares, church-going makes her nervous. We have heard the same excuse for absenteeism from church in many instances. No doubt those who give it imagine that they are telling the truth. In reality, should they persuade themselves to go regularly to church, they would discover that they were helped and not hindered in finding the secret of the Sabbath rest. The summer Sunday need not all be spent in church. Part of it may be devoted to outdoor walks and talks, to singing and to reading for which the week has not afforded leisure. This is God's gift to man, a gift from the sky, dropped down to us week after week, "a day of rest and gladness, most beautiful, most bright."

A Picturesque Strike

FIFTY thousand garment and cloak workers, eighteen thousand of them women, went out on strike in New York a few days ago. This is the largest strike in a single trade the metropolis has ever known. They demand that their union be recognized, that the hours of labor be reduced to forty-eight per week and wages increased in all branches, the highest figure asked being $26 weekly for cutters and the lowest $14 for pressers. These workers have a strike fund of $70,000. They left their places singing and laughing, crowding the city's sidewalks like merry groups going on a holiday, and apparently indifferent to trouble or privation ahead. There was no effort at arbitration; the weather was fine, the treasury was full and they were simply bound to strike. They claim that unless their terms are granted the movement will spread, involving 100,000 cloak-makers in different cities. There are hopeful indications that the quarrel will shortly be settled amicably, although the strikers say they are prepared for a long siege. It will mean a loss of $1,000,000 per week in wages while the strike lasts—a sacrifice that must bear far more heavily on the workers than on any one else.

Another "New Religion"

ONCE more the brilliant but erratic faculty of the Divinity School of Chicago University has distinguished itself by announcing a "new religion." It does this at intervals, with about the same degree of regularity that the average popular astronomer proclaims the discovery of a new comet. According to the published accounts, the university organ, the *Biblical World*, in an article for which thirteen editors (oh, fateful number!) accept responsibility, defines what it calls "the new Christianity" as "the faith that is to release men's minds from the bonds of tradition and creed." Scientific study of the world and its problems is to be substituted for orthodox theology, and a religion that is "ethical, practical, scientific and altruistic" is presumably to displace the belief in the cross, the atonement and the resurrection. It is added, by way of a clincher, that when the tug of war comes between science and Scripture, Genesis and geology, the new Christianity will stand with geology and the old Christianity must go to the wall. We are reminded, however, that while the "thirteen" editors in question are confessedly responsible for this new and strange conglomerate, which they propose as a substitute for orthodox Christianity, Professor Shailer Mathews, the Dean of the same Divinity School, does not share their views. In a recent letter, he writes: "So far from believing that Jesus Christ was a mere intelligent Jew, I believe, and am teaching, that Jesus is the Christ of God, in whom God was reconciling the world to himself." Jesus, he holds, must be brought to the modern world by new methods, other than those that prevailed in earlier times. It would be a stretch of the imagination to attach any importance whatsoever to this latest lucubration of the talented thirteen were it not for the fact that it is liable to be unloaded upon the heads of defenseless students, whom by a singular fiction of fancy they are supposed to be training for the Christian ministry. Very likely a year hence, or even less, people will have forgotten the Chicago outburst, for, like the New Theology of Reginald Campbell of London and of our own Eliot of Harvard, it will have passed away, leaving no trace, while the old Gospel—with its firm faith in all the essentials of the old religion which has been tested and has met all the spiritual needs of past generations and which is even to-day regenerating the world—will go forward triumphantly on its divinely appointed mission.

General Notes

—PRESIDENT TAFT and his family are to enjoy a ten days' cruise on the *Mayflower* and will touch at Newport, Narragansett, Bar Harbor and other ports in New England.

—JACK LONDON is authority for the statement that many women attended the Reno prizefight, some of them sitting away back "in the boxes and others close to the ringside by the side of their husbands." We have a long way to travel yet before we can lay claim to the right kind of civilization.

—MILLIONAIRE AMATEURS are about to enter the field of aeroplane competition. Several of these enthusiasts are planning a flight from Washington to New York. There will be no money prizes, but a trophy will be awarded to the winner. The start will be made from the Capitol grounds and there will be competitors from half a dozen cities at least.

—BY A RECENT DECISION of the Supreme Court of Illinois Bible reading, hymn singing, prayer, and all form of religious exercises, are ruled out of the public schools of that State. The decision was procured by the Catholic residents of Winchester, Scott County. The court holds that the compulsory performance of such acts and exercises "constitutes a violation of the constitutional guaranty of the free enjoyment and exercise of religious profession and worship."

—OUR READERS will be greatly pleased to learn that there is now an excellent prospect of "Little Dora's" redemption being successfully accomplished. She was taken back into the "bush" (the heathen district in the interior) but now she has been allowed to return to the mission at Cape Palmas, Liberia. Missionary Perkins writes us: "It is now almost certain that we shall be able to settle matters satisfactorily to all concerned"—which, despite the delay, is very good news indeed.

—VIENNA HAS NEWS of a tragedy among the Jewish exiles in Russia. Two hundred of these unfortunates are said to have died of starvation and hardship following their recent expulsion from Russian cities. Twenty thousand men, women and children have been driven out of the territory where they had their homes and business and where most of them were born. The Moscow authorities have been especially brutal. Cities in the Jewish "pale" are now crowded with refugees, many of them almost penniless, and their only hope lies in emigration.

—IN A BRAND new epic, entitled: "The Battle of Summersales," the writer gives this vivid picture of scenes that are familiar to those who live in the neighborhood of big department or drygoods stores:

> The door flew wide before their rush, and with a fearsome din,
> They fought and strove and struggled till the windows tumbled in
> And there the clothes in serried rows, and bargains piled on,high.
> And heaps and heaps of odds and ends caught the enraptured eye
> They pounced and snatched, and grabbed and scratched, they tore the thing in two,
> And Roosevelt deeds of valor did these bargain-hunters do.
> But none so brave as Phyllis, with her hatpins in her hand,
> Who swept the choicest bargains from each counter and each stand.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

The Ainus of Japan

ONE of the most interesting expositions of the year is the Japanese-British Exposition being held at Shepherd's Bush, near London. Japanese landscape gardeners have turned large tracts into flower gardens dotted with quaint Japanese houses, and there is a magnificent exhibit of the arts, crafts and industries of Japan. A party of Ainus, the people often called the oldest race in the world, who live in the northern part of Japan, are attracting much attention. There are but few of them left, though at one time they doubtless held a great part of Japan. It is thought that they will soon be extinct. It will be noticed that their faces bear but little resemblance to those of the Japanese. The Ainus are sometimes compared to the American Indians, both having held full sway over a country for centuries, only to be driven into a small part of their former territory by a stronger and progressive race. The stronger and victorious races have often been unjust, oppressive and murderous in spirit and action, as the white man was against the red man here, and yet God has overruled even the mistakes and sins of the Anglo-Saxon to the advancement of civilization and religion. Strange to say, the aborigines of almost all lands, when they are crowded back by the stronger arm, die almost as rapidly from civilization as from the bullet, like wild animals that pine and die when confined within pens. The Almighty in preparing the way for the establishment of his kingdom drove out the native tribes to make room for the children of Israel.

By little and little I will drive them out from before thee, until thou be increased, and inherit the land. (Ex. 23:30.)

Chief Justice Fuller Dies

Chief Justice Melville Weston Fuller died suddenly on the fourth day of July at his summer residence in Sorrento, Me., in his cottage, "Mainstay." Chief Justice Fuller was born in Augusta, Me., February 11, 1833, and was graduated from Bowdoin College in 1853. He attended lectures at the Harvard Law School and received the degree of LL.D. from the Northwestern University, Bowdoin College, Harvard, Yale and Dartmouth Colleges. The five daughters he left are Mrs. Hugh Wallace of Tacoma, Mrs. W. H. White of Chicago, Mrs. F. S. Beecher of Tarrytown, N. Y., Mrs. R. F. Mason and Mrs. L. Nathaniel Francis of Washington. There were no sons in the family. He fell into his last sleep in the arms of his daughter, Mrs. Francis. He was appointed by President Cleveland, and occupied the position twenty-two years. He had the third rank for length of service as the head of the highest tribunal in America. Chief Justice Marshall presided over the Court for thirty-four years and Chief Justice Taney for twenty-eight years. There have been a number of most important cases decided by the Court during his administration. The income tax was declared unconstitutional. The doctrine that the Constitution follows the flag in the cases fixing the status of the Philippines was enunciated. Other cases of great importance were decided. The President of the United States in a letter to Mrs. Francis gives a tender and just estimate of the great jurist: "Your father honored me with his friendship for twenty years, which enabled me to know his sweet and lovable nature and his noble character as a man. He was a great jurist, noted for his experience, thought and courage of action. His career entitles him to the gratitude of his fellow countrymen, and he leaves a memory of which his family may well be proud." Within a little more than a year four vacancies have occurred on the Supreme Bench, three through death and one through retirement. It is more than likely that Governor Hughes, who has already been named as a successor to Justice Brewer, will be called to occupy the place made vacant by Chief Justice Fuller. Justice Fuller's death recalls his own words expressed at the centenary of the Supreme Court a score of years ago: "Judges will be appointed," said he, "and will pass. One generation rapidly succeeds another. But whoever comes and whoever goes the court remains, keeping alive, through many centuries we shall not see, the light that burns with a constant radiance upon the high altar of American constitutional justice." The head of the highest court in this land was a true Christian man and regulated his life and his decisions by the will of the Supreme Judge of all men. He attended services at church and enjoyed them the very day before he died. He had an ear to this command to the judges of old:

Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. (II. Chron. 19:6.)

Snake-Eating Bird

Two secretary birds, the first of their species ever brought to this country, were received from Africa at the Bronx Zoological Gardens in New York the other day. They cost $100 each. They are of the hawk family, four feet in height, with long legs, slate-colored feathers and long quills protruding from the back of the head. They have the stride of an ostrich, but their peculiarity is that they are the deadly enemy of snakes and hunt and destroy them with great eagerness. The other day, Director Hornaday, Professor Ditmars and L. S. Crandall, the acting curator of birds at the Bronx Zoo, made a test to see whether these African birds actually had the snake-destroying instinct. One of the birds was put in the ostrich run, where a garter snake was thrown to it. It snapped the garter snake up and swallowed it in an instant. Then a large deadly moccasin was introduced. The snake immediately recognized an enemy and undertook to crawl away. The bird took three or four long steps and overhauled the snake. The latter coiled itself up and reared its head for a stroke, when the secretary reached out with its long right claw, and caught the snake around the neck. The serpent coiled its body around the long leg of the bird. With its other claw the bird carefully unwound the coils and then proceeded to master its victim. With its sharp bill it picked out both of the reptile's eyes. It then threw its enemy into the air and caught it as it descended. It played with the snake as a cat would with a mouse and pecked it into submission. Then the secretary bird swallowed the monstrous snake whole before the life had left it and walked about the lot with a look of perfect contentment. There are some rude tribes that use snakes for food, but they are about the last thing in the world that a civilized man would think of touching as an article of diet. The serpent in the Scripture is looked upon as the fountain of every evil spiritual influence, and the mastery of the moccasin by the secretary bird reminds us of the victory which is given to the child of God over the spiritual evils that infest his pathway.

The Ainus at the British-Japanese Exposition

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (Luke 10:19.)

Wreck from Misunderstanding Orders

Nineteen persons were killed and twenty more injured in a collision on the Big Four Railroad near Middletown, O., the other afternoon. There was a head-on collision between the freight train and a New York flyer. There was an awful crash, a grinding of heavy cars to splinters, and the fearful harvest of death. The accident was the result of the misunderstanding of orders. Trains are run in such great numbers and at such a terrific speed that awful accidents occur when every reasonable precaution is taken, but the crowding and swiftness of the trains ought to lead to more than usual caution and to more than is taken on the average railroad. There is no monetary consideration which justifies such a risk and wreckage as is so common. Fortunately the inventions and public requirements of the devices of safety make the massacre less than it otherwise would be. What a fearful wreckage there is in the moral and religious world by the failure of those who are entrusted with responsibility to properly apprehend the orders from divine headquarters! There must be no dulness in the spiritual apprehension of duty or there will be crashes and massacres laid at our door. We are to be judged not only for the evil we intend to do but for that which occurs by our carelessness in the discharge of duty. The spiritual vigilance which is so necessary was commanded by our Saviour in these words:

And what I say unto you I say unto all, watch. (Mark 13:37.)

Provides for Pastor's Widow

Soon after the death of Rev. Dr. William H. Richards, pastor of the Brick Presbyterian Church, in New York City, a committee was formed to raise a fund of $60,000 from the members of the congregation, for the support of the widow and her children. The other day the committee presented that amount to Mrs. Richards. She was not aware that the subscription was being taken until the handsome sum was placed in her hands. Mrs. Richards is now living at Bridgeport, Conn., where her husband is buried. The elder of her two sons was recently married and the younger one is a student in Yale. Her three daughters live at home with her. The congregation did the same thing, raising a purse of $60,000, for the widow of the Rev. Dr. Maltbie R. Babcock, who was Dr. Richards' predecessor. The munificent action of this rich church is beautiful, and rare as it is beautiful. It is not an act of remorse for having withheld money due their pastors while living, for the church allows a very generous salary. It is the deep-seated love and gratitude of a people toward those who have rendered them the highest service that can be rendered on earth in care for their souls. The salary of the average minister is pitifully and wickedly small. Sacrifices are demanded of him and his family out of proportion to those that are made by the average member of the congregation. The meager provision made for the support of superannuated ministers and for the widows and orphans of their brothers who have been translated, calls for mortification, penitence and reform. Fortunately there is an improvement among almost all denominations in this particular over the past, and it is to be hoped that the example set by the Brick Presbyterian Church and by many other churches in larger and smaller communities in a more humble way, will be followed by the multitudes of loyal church members who love their pastors, but who have not as yet set to work necessary organizations for their adequate support in time of need. This singular affection for the pastor, which might naturally lead to the provision which we have mentioned, is enjoined by Paul in his letter to the Thessalonians in these words:

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. (I. Thes. 5:12-13.)

A Moving Mountain

The Rossberg, a mountain 5,190 feet high, is again in motion on the eastern side, threatening with destruction nearly a score of villages and hamlets. A number of forests and farms have already been swept away. In 1806 part of this mountain fell and killed five hundred people. The present motion of the mountain, which is causing such consternation, began after the recent earthquake in Switzerland. The earth is in rapid motion around the sun and on its own axis, and is in one kind of motion or another within itself. The settlement of this mountain and the perils of nature and human life, all drive us toward the immutable and everlasting, into the heart of infinite love.

For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. (Isa. 54:10.)

TO REBUILD THE McAULEY MISSION

THE old Jerry McAuley Mission is to be rebuilt. For more than thirty-seven years, the famous old building known as No. 316 Water Street, New York City, has stood as the scene and centre of an unremitting, unceasing activity in the cause of fallen humanity. From the moment of its inception this work has been attended by divine blessing. Under its founder, under the consecrated

Superintendent J. H. Wyburn and Mrs. Wyburn

labors of Samuel Hopkins Hadley, and under the devoted efforts of John H. Wyburn, the present superintendent, the work of human rescue and reclamation has never slackened or languished. Never has the old Water Street Mission reported so large a percentage of its converts standing fast as now. Its loyal leaders believe that the most glorious chapter in its history is yet to be written.

For several years past it has been evident that the acquisition of more commodious premises for the mission was an absolute necessity. The old mission has outgrown its quarters, and this is not surprising. All over the habitable globe, men are found to-day telling how they found freedom and pardon through the blood and power of Jesus Christ in the old Water Street Mission and how they found release from the slavery of drink. It was truly said by the late S. H. Hadley, "the drunkard is more welcome here than the sober man; the criminal more welcome than the honest man," for the work of the mission is among the lost.

In the main, the men who come to Water Street are men who have long before forfeited their rights —rights to confidence, rights to fellowship, rights to co-operation. Some by sheer folly and perverseness, some by the tragic heritage received at birth. By far the greater number of those who come there have been the bondslaves of strong drink. They belonged to the wreckage of society—human rubbish, fit only to be cast out; but the great joy of the workers in the Old Jerry McAuley Mission is to know that by and through their efforts this drink slavery is constantly being robbed of its victims.

Dr. A. T. Pierson once said that the story of Water Street reads like a new chapter in the Acts of the Apostles. Through more than three decades modern miracles have taken place there. Men apparently fallen beyond recall have been redeemed and transformed, for Jesus Christ is the same yesterday, to-day and forever.

The work has fallen into good hands. Its faithful superintendent, John H. Wyburn, is a worthy successor of the men who did such glorious work there for Christ and humanity in the past.

When the present mission building was erected, thirty-seven years ago, nearly all the material utilized was second-hand. The structure is now greatly dilapidated; the plumbing is worn out and unsanitary, and the old, shaky building is unwholesome and altogether too cramped for the mission work. For several years the workers have been hampered by these conditions and even more by lack of room to carry on the regular operations of the mission, which have been steadily growing.

The trustees of the mission, therefore, have decided to raise one hundred thousand dollars and to build a more commodious structure to meet the increased requirements of the work. The new premises will be erected on the site now occupied by the present structure, and also on a vacant lot adjoining. This lot Jerry McAuley secured in 1876, when the existing mission building replaced the old, wooden dance hall that was opened and consecrated to God's work September 25, 1872. The plans have been approved by the trustees and are now ready for estimate and building. They have been prepared by an architect, who was not only a personal friend of Jerry McAuley and his wife, but who has been identified with the mission since it first opened its doors. It is hoped that the new quarters will be a model for rescue work of the particular character for which the old Water Street Mission stands.

As almost everybody knows, the majority of the men who attend the Water Street Mission meetings are "down-and-outs"—outcasts without a home. This is precisely the kind of man who is welcome—the kind of man for whom the very work was established. They are compelled to make their home in the cheap lodging houses on the Bowery, which are full of evil surroundings and temptations to vice. The new mission will have a place of refuge to offer these poor human waifs during their leisure hours. At present only a very limited number of converts can be taken and made members of the superintendent's household at one time—usually some four or five. It has been proved that the men who are thus sheltered in the initial stages of their Christian experience, stand firm and are not liable to backslide. In the new building there will be accommodations for upward of sixty men. Single rooms, showers, and lavatories will be placed on each floor, and there will be large dining rooms and kitchen accommodations. There will also be open porches, a roof garden and a conservatory and solarium, where flowers can be raised for the mission sick and for hospital visitations. There will also be a hospital where loving hands will tend the sick.

One of the most effective ministries in Water Street (made possible through the generosity of the president of the board of trustees, Mr. John H. Huyler) is the Thursday night supper, at which coffee and sandwiches are served to a great crowd of homeless, starving men. For this feature a large airy room will be provided, which at other times can be utilized as a workroom.

The proposed new mission building will be five stories in height, fire-proof and germ-proof, sanitary walls, ceilings and floors. The sanitary treatment of the floors, walls and ceiling will be equal to that of any modern hospital service. An electric passenger elevator will run to the top floor, where main dining room, laundry and kitchen will be located. The superintendent's office and janitor's quarters will be on the mezzanine floor over the entrance.

A man's birthplace is to him always a sacred spot —a shrine to which periodically he reverently returns. But dearer is the place where a man knows he was born again—that place where there came into his soul the throb of the new life. Hundreds of converts can point to the spot in the old Water Street Mission where Christ spoke pardon to their souls. All who have knelt at the mercy seat in Water Street will be glad to know that the location of the benches where penitents are asked to kneel will be the same as of old. The entire south wall, with its memorials of the sainted workers of the past, will also be retained.

It is hoped that the new mission building will be completed and ready for occupancy in time for the next anniversary. It is confidently believed that

Designed by Bradford L. Gilbert

The Proposed New McAuley Mission

the innumerable friends of the Old Jerry McAuley Mission throughout this land and in lands across the seas will count it a pleasure as well as a privilege to aid in the effort to give the mission a new and suitable home, which would be a great centre of Gospel and rescue work. The mission workers make appeal to all who are in sympathy with their labors and who love the old mission and its soul-winning record, to help them in their effort to give it a new home and thus to open a door to still wider opportunities of usefulness and Christian service. Any gifts for this purpose sent to the treasurer of the Water Street Mission will be welcomed.

A NOTABLE "DIAMOND WEDDING"

FROM a reader in Brantford, Ontario, Can., we have received this interesting account of a recent event in that section of the Dominion:

"The 'Diamond Wedding' and family reunion of Mr. and Mrs. Syer, subscribers to THE CHRISTIAN HERALD for a quarter of a century, took place lately. Seldom does it fall to the lot of a married couple to pursue the journey of life together for a period of sixty years. Yet this is the record which these two worthy citizens of the town of Wyoming, Ont., were privileged to celebrate at their home on November 27 last. Their children and grandchildren were present, three generations participating in the joyous occasion. The happy old couple have both passed the fourscore mark, Mr. Syer being eighty-one and Mrs. Syer eighty-two years of age. Both are active and take a great interest in life, especially in the lives of their immediate family, which numbers ten, all grown men and women, three daughters and seven sons. A special feature for thankfulness was the fact that the whole family, father and mother included, have been spared to each other so long. Dinner was served at 2 o'clock, after which an illuminated address was read by the eldest son, and this was followed by the presentation of a well-filled purse. The family all attended church next morning, Sunday. Reference to the celebration was made by the minister and a hymn was sung in honor of the occasion. Mr. and Mrs. Syer have received congratulations from many friends in different parts of the country.

Three Generations at a Diamond Wedding

Among the Workers

—"A FRIEND," in Gambier, O., has sent to Mr. L. L. Pickett, field secretary of Asbury College, Wilmore, Ky., $25 in response to the appeal in behalf of that institution.

—A NEW YORK CITY institution needs a salaried missionary (either sex) for spiritual work, open-air services, visitation in hospitals, prisons, etc. Address "City Missionary," care of CHRISTIAN HERALD, Bible House, New York.

—THE NINTH SEASON of the summer work of the Lemon Hill Association of Philadelphia opened at Fairmount Park on Memorial Sunday. There was a great gathering under the big canvas tent—adults and children. Rev. James B. Ely, who has conducted these services ever since their inauguration, delivered the opening address. Dr. Meninger of Lancaster made a historical address, and the Lemon Hill Chorus gave several patriotic songs. In the mixed congregation were Americans, Hungarians, Poles and many other nationalities.

A CROSS OF FRILLS

By Grace Boteler Sanders

"IT is absolutely necessary, Rob."

Nell Hargrave's black eyes snapped as she spoke.

"I am positively ashamed to look eople in the face. Why? Because I ave been entertained by every one in wn and have never paid even one of y social obligations. Such things are eally debts of honor. They are just as nportant as the dealers' accounts, hich you insist upon paying the first every month."

Robert Hargrave frowned.

"I do not think I have refused you any things, Nellie," he began. "Perhaps it would have been better for me I had. The expense is not the only nsideration. There is too much entertaining in Ripley. Half the women the receptions given in our 'set' last eek, I venture to say, deprived their milies of a beefsteak more than once, provide the funds for a handsome arty gown. Half of them went home gossip over the backyard fence for he next fortnight, ridiculing what me other woman wore, what some ther woman said. There was breathed here scarcely a word of literature, usic or art; scarcely a word of hisry, science or religion. Their precious time is wasted, frittered away on rills. Ripley is an old town. There re citizens here who inherited their ealth. There are retired farmers ho have settled down with their ives to spend the dollars which they massed by hard labor. I am only bank clerk at present, but my salary ught to keep us in comparative comort, for we started without debt. But he last few weeks, try as I would, I ould not make ends meet. I promsed several of our creditors that I ould pay them the first of the year. hey have agreed to wait. If you hould indulge in any further extravaance, it would ruin me financially."

Robert Hargrave walked back to his ooks, and left his young wife standng by the desk, consternation written ll over her pretty face. The bank as deserted except for the head bookeeper, who worked busily away, seemngly seeing nothing but the rows of igures before him.

Nell Hargrave buckled her handome furs about her neck and stepped ut into the snowy street.

"Who would have thought that Rob ould act like this?" she grumbled to erself. "I knew he despised 'funcions,' as he calls them, but I did not dream of his actually forbidding me to ive one; just as if I were a spoiled hild!"

Nell's dainty chin unconsciously was ip-tilted.

"I don't know what to do," she nused on. "I owe everybody in town. f I don't pay my debts pretty soon, ocial ostracism stares me in the face. Besides, I have engaged Dinah to help ne, invited the ladies to serve refreshnents, had my dress made, and, for all I know, Alma Chapman may have nade out half my list. It is all over own what a swell affair I am to give. I can't tell them that my husband won't let me."

Nell stopped in front of a jeweler's window to admire some oyster-forks which she had been intending to purchase. A sudden idea came into her mind as she gazed at them.

"I believe I will just go ahead as if he had not said a word. If I don't tell him until a few hours before the reception, he cannot help himself. What if he wouldn't give me the money? I can have things charged."

Still combating with her better self, she walked boldly into the store.

"Those forks which I was looking at a few days ago are reduced in price. I see. I believe I will let you send me down a dozen. Charge them, please."

The excitement of the battle was upon her, and she hurried to the stationer's to select her invitations, and to the caterer to consult with him as to prices and decorations.

In the entrancing occupation of the hour, the disagreeable scene at the bank was forgotten. With the delighted abandon of a child, Nell Hargrave went deeper and deeper, until, when she arrived at home, and found the pile of parcels waiting for her, the thought of the bills which were yet to come made her heart fairly stand still.

"I am afraid I was—a bit reckless," she faltered, hurrying to show the things away before her husband's coming. "I won't tell Rob yet. Yes, I'll wait until the party is over and then have all the storm at once. It is supper time now. I do wonder where he is."

She lighted the blue gas flame and prepared a light supper, as she had done many times lately when arriving home late from some scene of gaiety.

"I, and I alone, am responsible," said Mrs. Hargrave

"I do neglect my house since I have been gadding so much," she murmured regretfully, as she surveyed the bare table. "Poor old Rob! I am going to give this party, pay my debts and quit—if—if I can! This thing is a little like gambling. If you once get into the whirlpool, you can never stop. My, but it's snowing hard! I wish that man would come."

With an impatient gesture, Nell shook up the softest cushion, lighted the red-shaded lamp and threw the shutters open wide that the cheerful rays might illuminate the path outside.

Much pleased with the effect, the young wife looked lovingly about the little house, and sighed from pure satisfaction.

"This is November—our anniversary month," she soliloquized, dreamily resting her little poppy-red slippers on the tiled hearth." Just a year ago, we were married in the little stone church. How I hated that clerking! It just seemed as if I was in heaven, when I didn't have to trudge off to the store every morning.

"Rob has been good to me. If he makes a perfect record this year, they have promised to promote him. That would mean a bigger salary and we can pay these little accounts without feeling it. I do not see how they could help but give the place to him. He is surely brighter and more faithful than Sims, that slow-poke with the dowdy wife. I'm not going to worry myself, or him either, with nonsensical problems. There he comes!"

Stamping feet upon the veranda announced the coming of the man of the house.

"It's snowing fast, Nellie," he began cheerfully, as soon as he saw the smiling wife, who ran to greet him. "I'll take off my coat and shake it. I guess I had better go around the house, on second thought."

Robert Hargrave looked longingly into the pretty parlor, where the brilliant flame was burning fiercely over the gas logs, then back at the unmarked path around the house.

"No, you won't!" Nell was seized with a sudden repentance. She threw her arms around his neck and drew him into the room.

"It's a pity if you have to go sneaking around to the back door of your own house like a tramp!" she ejaculated indignantly. "As if there was anything too good for you!"

She noticed guiltily the tired lines about his mouth, the drooping eyes and humped shoulders. "You are working too hard," she crooned, leading him to a chair and bending over to kiss his forehead.

Robert Hargrave smiled gravely at the sweet face above him.

"But this little woman needs luxuries. There is nothing too good for her, but I find that there is a limit to the money I earn. Have you forgotten the days when you worked for a 'bite and a sup'? Don't you remember how hard it was?"

"Indeed I do!" Nell patted the white hand which held hers; then raised it impulsively to her lips. "I was just thinking before you came, how thankful I am for my home and—you. I've the best boy in the world, Bobby Burns, and I know it. Now why were you late to supper? 'Fess up!"

"By working late, I can do an extra set of books. Todds have no accountant now, so they gave me the chance, and by working after hours I can pay at least a part of our bill there."

These gentle words fanned the repentant glow which had already sprung up in Nell Hargrave's heart. Tempted to tell her husband of the purchases which the closet had hidden and of the various deceptions which she had practised upon him, Nell fell sobbing to her knees.

"Rob—I—I—" Her small frame shook so that she could not speak.

"I am sorry I was obliged to refuse you to-day, sweetheart." The husband supposed his harsh words at the bank had caused this outburst. "I cannot explain the reason to you now, but I know you will believe me when I say this is no trivial matter. I would give you the world if I could——"

"I know you would," interrupted Nell, putting her hand over his mouth. "You are an angel and I am a despicable little sneak. I am ashamed of myself, Rob, hut I do love you."

Like a shot she was gone. Twenty minutes later they sat down to the table, where a smoking supper was served by a red-eyed, tearful girl.

The battle between love and pride waged fiercely in Nell Hargrave's heart all night long. The next day Alma Chapman called.

"I am on my way to Mrs. Gordon's musical. Are you not going, dear?"

"Rob does not feel very well. I thought I would stay at home."

"Anything serious?"

"No; headache and a severe cold."

"The idea!" laughed Mrs. Chapman airily. "Nell, you are so old-fashioned! A person would think your honeymoon had just begun."

Alma pulled out her fan, a gorgeous sandalwood affair, and waved it indolently. "Have you set the date?"

"I have almost made up my mind to postpone it indefinitely," faltered Nell. "Rob objects to it seriously. He doesn't believe in such affairs, and then he thinks he can hardly afford it, just now."

"It is rather late for him to be finding it out."

There was a sarcastic, metallic ring in Alma's soft, mellow tone. "After every one in town has entertained his wife two or three times, he wisely concludes that he doesn't believe in receptions! If you did not intend to return the courtesy, you had no right to accept the invitations, my dear. As to your husband affording it! He makes more than George. I'd like him to tell me he could not afford it. Wouldn't I squelch him! It is turning out just as Agnes Quarles prophesied that it would. You know she was engaged to Rob before you were," added Alma maliciously. "She said he was so stingy he would lead you a dog's life."

"I do not care to have you repeat such conversations to me, Alma," interposed Nell stiffly. "My husband is not stingy and he did not forbid me to entertain. He simply objects to getting head over heels in debt, as some folks in this town have done."

Mrs. Chapman winced uneasily.

"If Agnes thinks him so terrible," continued Nell, "I wonder why she tried so hard to get him. Must you be going?"

With a polite bow, Nell Hargrave accompanied her visitor to the door. The very same day an engraver received his order for two hundred reception cards.

Continued on page 666

End of the Great World's Conference

By DELAVAN LEONARD PIERSON

THERE has probably never been held in the history of the world a more important and representative religious conference than that which closed in the beautiful city of Edinburgh on June 23. It was nothing less than a peace conference of war—peace, because the purpose was to bring into working harmony all the forces of Protestant Christendom in obedience to the spirit of our Lord's intercessory prayer; war, since the subject under discussion was how to conquer or win the whole wide world for Jesus Christ in obedience to his command.

Three large halls holding from 1,500 to 2,500 each, and, at various times, many churches, were used to accommodate the thousands that flocked together day after day to consider the missionary problems or to listen to the burning words of noble missionaries and other able advocates and leaders of world-wide Christian work. All branches of the Protestant Church were represented in the councils and on the platform—even the Roman and Greek Catholics were tenderly dealt with. On the opening night an address was made by the Archbishop of Canterbury, the primate of the established church of England. There were also numberless other bishops of every degree of height and breadth—bishops of England, America and Europe, Methodist, Moravian, and home and foreign missionary bishops. There were lords and ladies and knights among the delegates and speakers. The chairman of the conference committee was Lord Balfour of Burleigh, and one of the vice-chairmen was Sir Andrew Fraser, recently lieutenant-governor of Bengal. The other lords were too numerous to mention.

Noted leaders from every Protestant land were also present.

Famous missionaries came from every quarter of the non-Christian world; there were Dr. Arthur H. Smith, author of *Chinese Characteristics;* Rev. William Goforth, who has been so widely used in revivals in China; Dr. Samuel Moffatt, the "Great Heart" and "Great Head" of Korean Missions; there were Rev. J. L. Dearing of Japan, Dr. S. M. Zwemer of Arabia, Bishop Thoburn of India, Bishop Roots of China and Bishop Brent of the Philippines; Dr. Samuel Jessup of Syria and Dr. Andrew Watson of Cairo; Dr. Cook and Archdeacon Walker of Uganda; Rev. W. N. T. Gairner of Cairo and Dr. Karl Kumm of the Sudan.

Among the most picturesque figures in the meetings were the native Christians who came as living testimonies to the power of the Gospel to redeem men and women from heathenism. There was the venerable form of Dr. Chatterji, a convert from Hinduism and now given the degree of D.D. by the University of Edinburgh. Japanese and Koreans, Chinese, Burmese and Indians, Africans and Syrians—many in their native costumes—came together to remind us of the great ingathering, when at last from every nation and tongue and tribe, from the East and West and North and South, men and women will come and worship before the throne of God.

The conference itself was notable for the fact that the reports had been prepared in advance and were submitted in printed form to each delegate before the opening meeting. No time was lost in reading these reports, but they were used as a basis for discussion. Each speech was strictly limited to seven minutes, and we doubt if there ever was a more remarkable series of seven-minute speeches in all the history of conventions. Men spoke from wide experience, deep conviction and after careful thought. Their remarks were packed full of meat as if compressed in an hydraulic press. Wit and humor were not wanting, and the lack of all asperity, discourtesy or discord was notable.

In the main assembly hall of the United Free Church of Scotland the twelve hundred delegates, and as many other missionaries and visitors as could crowd into the galleries, sat daily from 9.45 in the morning until 1; from 2.30 until 4.30 in the afternoon and from 8 till 9.30 in the evening. They discussed one by one the reports of the eight commissions: First, the distribution of missionaries, the fields yet unoccupied and the work remaining to be accomplished. Second, the native Church in the mission fields, its strength, training and future. Third, education in the mission fields. Four the content of the Gospel message non-Christian religions and the b method of presenting it. Fifth, m sions and governments, with the re tion of missionaries to their own a native governments in times of mass cre and times of peace. Sixth, operation and unity among denomir tions and societies. Seventh, t training of missionaries. Eigh the home base of missions, and how develop and direct the interest of t Christians in Christian lands.

The World's Missionary Conference in Session, Edinburgh, June 14-23

Each of th subjects was d cussed thoughtfu and harmonious Prayer and pra mingled with hortation and d cussion. One re lution was pass —namely, the pointment of committee (John Mott, chairman) continue the w of the conferen to promote co-op ation and uni among all Prot tant missiona societies and consider questi relating to wor wide work.

What has b accomplished this conference? vastly differs fr all previous c ferences in being deliberative rat than a hortat or popular asse bly. The chief sult seems to h been to clear t atmosphere a give to all an portunity to see t battlefield and t problems from e other's viewpoi Secretaries sho return to their offices with a clea view of the great task before them a a stronger determination to w harmoniously, economically and gressively. Missionaries should turn to their fields with greater c fidence in their generals at home a with many helpful lessons learn from workers in other parts of t vineyard. Pastors and laymen a women should return to their churc and societies with a clearer vision the world field, a deeper conviction the immediate need and great opp tunity before them and a stronger termination to fidelity in the tr committed to them by their Lord a Master. Only in this way will fourth great World Missionary C ference prove to have been worth wh

A MIDNIGHT JOURNEY IN KOREA

Continued from page 651

Turning to the men, I cried: "What is this?" and pointed to the strange thing now descending quickly toward us. The men in an excited way talked all together. I could see that it was something very unusual, and they seemed to be very much frightened. My Christian boy, Ke Tai, came to me to keep me from being alarmed. He carefully explained, but using many words I had never heard before. I listened, more mystified than ever; whether it were a mob or an uprising I did not know. He saw that I did not understand, and so at great length and with many more strange words, not in my vocabulary, he tried to enlighten my bewildered mind.

Nearer came the menacing mob, and above the clanging of brass, the yelling and wailing arose in an unearthly roar. Alone, at midnight, on the dark mountain pass, I stood and faced—what? I knew not, but certainly something terrifying and awful. My heart was filled with horror and a strange, unutterable longing for my homeland and mother swept over my heart. Had my time come to go? It might be indeed so.

With faltering voice I insisted again: "Can't you tell me in a few words what it is? I will not fear." This time the boy understood what it was that I needed, and made reply:

"Yes; it is a nobleman who has departed from this world." It was a great funeral, nothing more. Midnight is the favorite time for the procession to the grave. The darkness will help to keep away the evil spirits, so they think; the bells and drums are used also to frighten away the malign demons by the noise. The loud wailing and piercing cries were from the large crowd of hired mourners.

I had my chair-bearers carry the chair to one side and hide it among the brushes and tall grasses, while, unseen, I watched the weird procession. The gaudy catafalque passed and the drunken crowd, wildly gesticulating and screaming to the top of their voices. There were horrible, grinning images, and false faces, which in the faint, ghostly light all seemed unreal and as though here was, indeed, a regiment from the lower regions. With a shudder, I buried my face in my hands and sobbed aloud.

We remained hidden until the last straggler h passed, then hurriedly entering the chair, I urg my bearers on towards Seoul. We reached the a cient gates in three hours and my overtaxed cooli were only too glad to be rid of their burden.

Years have passed since that night in the mou tain; I have since seen many heathen funerals, b never again have I felt the horror that was broug to my soul that night, as I hid among the grass while the turbulent waves of heathen superstiti surged about me.

All the Children Read It

Dear Mr. Editor: I received the *Story Bib* and thank you so much. I can keep my ch dren in at night now, as they are so delighted wi it that they are all reading it. It is such a help us in getting our Sunday School lessons. We w all now be members of THE CHRISTIAN HERA family. MRS. W. D. DISHMAN.

Fresno, Cal.

Housekeeping in Warm Weather

By MARGARET E. SANGSTER

Summer Pests

AS I write the words there returns to me across the long years the memory of a summer in Virginia when life was a burden and housekeeping an exasperation because of a pest of tiny red ants. These minute specimens of the insect world were far too numerous to count and they invaded every corner of the house, swarming over the pantries, infesting the bureau drawers and creeping in battalions across the dining-room tables. I cannot remember how they were exterminated, but I do know that the neighbors were called into council, that the old black mammies who had fought with rats from their childhood had remedies to offer, and that though the conflict was stubborn victory perched upon our banners at last. The trouble must have been general and not limited to our home, for I recall going to an afternoon tea and declining a piece of sponge cake because I saw that the ants were calmly walking across its surface. "Ah," said the lady beside me, "you cannot make up your mind to eat that cake, but I can. I have a soul above ants."

We found it necessary to insulate every portable refrigerator and other repository in which food was kept by standing them in jars filled with water. We sprinkled borax plentifully upon the shelves and we waged a war with no quarter against the tiny intruders. Finally we routed them. Among the worst pests of the summer, pests with which the housekeeper should do battle, flies are more to be dreaded than ants either black or red. It should go without saying that windows and doors carefully screened are an essential of summer housekeeping. Absolutely there is no excuse for the presence of flies inside the house when wire screens will bar their way from the world outdoors. Mosquito netting tacked across windows serves the purpose of wire, but it soon becomes limp and a blast of wind may tear it down. One might better do without many finer things in favor of having a well-screened house. Flies are distinctly unwholesome and unclean. They bring contagion with them, and are the prolific source of many an evil disease. As for the ubiquitous mosquito, against whom an indictment must be declared on the score of disease as well as of incessant annoyance and disturbance of sleep, screens are a protection against its ravages. They are not invariably effectual, this minute and torturing creature sometimes squeezing through apertures incredibly small. The mosquito cannot be routed by an individual. States and municipalities should spend money lavishly in destroying the conditions in which the mosquito breeds. The thing has been done. It was done in New Orleans, and it might be done in every other habitat of the mosquito, if strong measures were taken to destroy the laboratories whence mosquitoes come by the million. Another summer pest which one hesitates to name are simply disgraceful if they obtain lodgment in your home. Residents in apartment houses, even when these are most luxurious and most beautifully appointed, are troubled by periodical outbreaks of bed-bugs, water-bugs, cockroaches and the like. In fact, a professional insect exterminator appears weekly or monthly in many New York apartment houses, ready to exercise his vocation. Presumably a similar expert goes about on the same job in other large towns and cities. The price of immunity from pests like these, if one's home be in a crowded city whose residents are more or less nomadic, is eternal vigilance.

What Shall We Eat in Summer?

Catering for the household in summer is not a difficult task provided the family are of one mind. Nature furnishes fruits in abundance, and a diet largely composed of milk and fruit, good bread and butter and fresh vegetables is the one to be recommended in the summer season. Very little meat is needed in summer. Hot joints and highly spiced food are as great mistakes as might be the wearing of a fur coat. The custom of a hearty American breakfast, once universal, has become obsolete, and the European breakfast of rolls and coffee, or coffee with toast and marmalade, a little fruit and a cereal at discretion, is at present popular. To prepare breakfast with coffee and rolls and boiled eggs is an easy affair. The other meals of the day may likewise be simple. If there are men whose work requires them to have a heartier diet, they should be provided for at dinner or supper. Americans need not be ashamed of liking pie as their forefathers did. A toothsome berry pie is a dish fit to set before a king. The summer housekeeper may decline to make pastry oftener than on Saturday morning, and when the supply of the Saturday baking is exhausted she should serve the family with uncooked fruit until the return of the baking day.

THE LOVE OF THE FLAG

Forever the flag of my country for me!
Is the cry that resoundeth from mount and to sea.
It ringeth from Africa's far distant shore;
And where Fuji-yama's white vapors outpour.

The flag of his country each true heart loves well,
It honors each patriot glories to tell.
But of all the bright flags that on earth ever flew,
There is none that compares with our red, white and blue.

Aunt Prudence Payson's Catch-All

—S. P. Bread and butter plates are a convenience and so are the small knives that accompany them. You were right in using the latter, although the other guests did not do so.

—BERTHA AND RUTH. A young man working on a small salary is not usually in funds to pay for a carriage when he escorts a young woman to a party, nor is it quite fair, if he happen to be the only man in a group going to a concert, to allow him to pay the collective car fares. As a rule, at such times what is known as Dutch treat is the better course to be insisted upon by girls.

About Comfort

THERE are usually two opinions as to the best method of keeping a house comfortable and cool during a heated term. Possibly there are three. Every one is agreed that something must be done to alleviate and mitigate the suffering that comes as an accompaniment to torrid temperature. We cannot indeed compare ourselves with the missionaries in India and Africa when we think of the faintness and headache induced by the fierce tropical heat of the sun. With us there is frequently a cool interval after several days of intense warmth. A thunder shower is the advance agent of a coming cold wave, or in the daily newspaper the weather bureau gives out a hint of relief. We are not obliged to face ninety or one hundred days in which the mercury mounts to one hundred degrees, while the sky is like burnished copper, and only they who rise before the dawn are able to undertake anything like real work. Yet we do have extremes which are trying to soul and body, and so the question comes home to us: how are we to keep the house comfortable for the babies, the old people, and the sick?

One method, probably the best, is to open every window and door early in the day, flooding the house with the morning coolness. As the sun mounts higher, close every window and shutter and draw down the shades. In the South I have tried this plan successfully. After five o'clock in the afternoon windows and doors may again be opened and cool air admitted.

Another plan apt to be favored by the man of the house, if his advice is asked, is to keep everything open and allow the breeze, if there is any, to have a full sweep through the entire place.

Still another, and this commends itself as sensible, is to minimize the amount of fire in the range. If cooking is done upon a gas stove and the laundry work reduced to its lowest terms, this procedure will certainly aid in reducing the amount of indoor heat. Everything must be done to keep an invalid's room as cool as possible in sultry weather, and if the patient have temperature, the blood rising to fever heat, sheets rung out of cold water and hung in the doorways may aid in bringing a little coolness. Above all things, do not fret. The little ones should stay in the pleasantest part of the house and be very lightly clothed. Neither they nor their elders gain in the slightest degree by complaints of discomforts. Prickly heat with children may be soothed by frequent baths and a liberal use of talcum powder.

Another Golden Wedding

On February 22, Washington's birthday, the golden wedding anniversary of our friends, Mr. and Mrs. J. N. Klock, was celebrated at the home of their youngest son, Mr. M. L. Klock, Bath, N. Y. Mr. and Mrs. Klock have four children and four grandchildren. Thus far death has not invaded their circle. The occasion of the golden wedding was auspicious, a poem written for the happy pair was read, there was music by a grandson, and numerous presents were received. The maiden name of Mrs. Klock was Irene Strough.

Good Old Rover

A poor wee morsel of humanity, just a little waif left to die by an unnatural mother, was found nearly frozen stiff, one winter's day in Hoboken. The babe would not have been found at all but for Rover, an immense St. Bernard, who saw the child, protected him as best he could with his shaggy body, and by powerful deep-resonant barks brought his mistress to the baby's aid. And there are people who do not like dogs!

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

C. O., Toronto, Can. Why is Virginia, U. S. A., referred to as the "Old Dominion"?

Virginia is called the Old Dominion because at one time it was recognized as a separate dominion. The poet Spenser in 1590 dedicates his poem "The Faerie Queen," to Elizabeth, Queen of England, France, Ireland and Virginia. When James VI. came to the throne Scotland was added to the list and Virginia was called the Fifth Kingdom.

I. J., East Norwalk, Conn. Please explain the meaning of the quotation from Ps. 2: 12: "Kiss the Son, lest he be angry."

Kissing or adoration—which was expressed with the mouth and hand in token of homage—has always been in the East the mark of subjection and reverenee. Samuel, after anointing Saul as king, kissed him. The same form was also used in religious worship. (See Job 31: 27.) The reference to the "Son" here and elsewhere in the Psalms is to Christ, the Only Begotten, whose dominion is the whole earth and who is to judge the nations. "The way" has a parallel reference in Ps. 1: 6, and shows that there is one "way" for the righteous and another for the ungodly.

C. Van H., Kalamazoo, Mich. 1. What is ptomaine poisoning? By what is it usually caused? 2. When Halley's comet again returns will it approach nearer the earth than in the present instance?

1. Ptomaines are alkaloids produced by the decomposition of animal substances. They are organic chemical poisons, and are found at times in most meats, especially forms of pork; fish and other seafood; cheese, butter and cream, and some other foods. 2. No one ean tell. The comet during its present trip varied its eourse somewhat from that expeeted by the astronomers.

Mrs. M. F. M., Blaekstone, Mass. Account for the sunny skies of Italy.

Poets and travelers usually refer to the skies of Italy as they appear in the summer time, and the Italian summer is practically rainless, with but few clouds in the sky, giving always the impression of a wide blue sunlit expanse above. The temperature is 70 to 80 degrees in summer and 35 to 50 in winter. A comparatively warm climate, with mild south winds now and then interspersed with the hot, dry siroceo from the South. Consequently the sun seems shining most of the time with a feeling of warmth throughout the land.

Mrs. F. G. S., Wallkill, N. Y. 1. By whom and for what purpose was paper first used? 2. What caused the Bread Riot in New York in 1837? 3. Where did Patrick Henry make his famous speech and what was the subject of it? 4. What is the State militia? 5. Give three important uses of the Hudson River. 6. What is meant by "libel" in law? 7. Who discovered the X-rays, and for what purpose are they used?

1. The art of paper-making was probably known to the Chinese and Japanese in very early times. About the twelfth eentury it was introduced into Spain by the Moors. Thenee it spread to Italy, France and Germany. It has evidently been used always for the same purposes as now. 2. The Bread Riot occurred in February, 1837, when, incensed by the high price of provisions, a mob attacked the flour-stores of New York City and commenced to remove or destroy their contents. They were soon subdued by the military. 3. Patrick Henry's greatest speech was made at Jamestown, Va., before Virginia's second revolutionary congress, and was a plea for the immediate arming of the Virginia militia. 4. The State militia really consists of every able-bodied male citizen between the ages of 18 and 45. It is divided into the organized militia, known as the "National Guards" of the several States; and the unorganized, known as "the reserve militia." The organization, armament and discipline of the organized militia is now the same as that of the regular army. 5. The Hudson River is used as a means of transportation; to supply drinking water; and to furnish power for manufacturing. It is also used for ice-making; and often, to our shame be it said, as a sewer. 6. A libel is written defamation made public, the effect of which is to impair the reputation of a person for honesty, decency and virtue; or to injure him in his business occupation or public office; or to bring upon him public contempt, ridicule or hatred, or cause him to be shunned or avoided. By the common law, the truth of the matter published is a complete defense. 7. The X-rays were discovered by Roentgen in 1895, and are therefore often called Roentgen-rays. They are used chiefly in surgery to detect the character of fractures, or the presence of foreign bodies in the human structure. The anatomy of the hand, or any other part of the human body, when interposed between an X-ray bulb and a phosphorescent screen, can be clearly seen; or any metal; as the flesh casts but a feeble shadow, while hard substances cast a much stronger one. The X-rays are also applied to some forms of skin and other diseases.

R. G. D., Lovettsville, Va. Explain Matt. 5: 40 and 41.

The Saviour in this passage was counseling his followers to live at peace with all men, and rather to suffer loss than indulge in quarrels and litigation which would simply breed hatred and heart-hurnings. The reference to the cloak may be explained by the fact that, in the East, it was not lawful to retain the cloak over night as a pledge from the poor, to whom it served as a hed-covering. The second passage means that we should not stint our generosity, but rather give and do more largely than is asked of us; in fact, rather submit to unreasonable demands than raise a quarrel. Generosity and kindness are set in high place among the practical Christian virtues.

Reader, Dawn, Mo. 1. Who wrote the Epistle of James? 2. Also Genesis and Revelation?

1. There were several of this name and the authorship is not at all certain. The leading commentators believe James, the Lord's "brother," one of the twelve, and to whom Paul refers in Gal. 2: 9, wrote the Epistle. He is said to have occupied a position of authority—probably superintendent—in the church at Jerusalem. 2. Genesis is one of the five books of Moses—the Pentateuch. The authorship of Revelation is disputed, but the best scholars hold that the book was written by John the Apostle in his old age, either when dwelling in Ephesus or during the Patmos exile.

R. H. W., Simpsonville, S. C. 1. In Ephesians 4: 5 are these words: One Lord, one faith, one baptism. What is meant by one baptism? 2. In view of the injurious effects of tobacco on the human system, the dreadful results that follow the use of cigarettes, and the enormous amount, $940,000,000, spent for tobacco in the United States annually, do you think a day school teacher, a Sunday School teacher, a minister, or any Christian, should use tobacco?

1. In this chapter, Paul was advocating unity among the brethren and explaining how, though they may vary in gifts and graces, all are necessary to a perfect whole, and to complete service. Baptism is the one and only visible sacrament by which we are once for all united to one Lord and incorporated into the "one body." Thus, its single celebration and individual significance symbolize unity. The passage has nothing to do with the form of baptism. 2. The use of tobacco is a vice. It is injurious to the human system and defaces God's temple. For the sake of example to others, it is well for professing Christians to abstain from it. The cigarette evil is the same vice intensified, since it is chiefly injurious to youth.

Mrs. A. McC., Birnamwood, Wis. Is it our duty to attend church, as Christians, where the pastor does not preach the Gospel and where he favors card-playing and other worldly amusements?

It is an easy matter to critieise a pastor on a single sermon. It is frequently done, to the detriment of the church and its work. If, however, a pastor does not preach the Gospel, and neglects it, week after week, he is not fulfilling the mission for which he was appointed. It then becomes a question for the whole body of that particular church to decide what shall be done. It has the right to decide in such cases. While certain rational amusements are desirable, we do not consider that card-playing and some other amusements—dancing included—come within that eategory. It is a safe rule to abstain from all doubtful amusements, for the sake of example, if for no other reason. We should avoid even the "appearance of evil." Card-playing and daneing never helped any one and have proved the way to ruin to thousands.

E. C., New Bedford. Are the Laskars mentioned in some mission articles from India members of a certain tribe or a social class?

Lascar meant a camp follower and sometimes a soldier. The term comes from the Hindostani and the Persian Laskari. It is now applied to the East Indian sailors who serve on European ships.

S. F., Lake Geneva, Wis. Was the Apostle Peter ever in Rome? If he was, at what time? Was it before or after the Apostle Paul was there?

There has been considerable controversy regarding Peter's experience in Rome. The general conclusion among scholars is that he did not go there before the last year of his life. Eusebius gives A.D. 42 as the probable date. Some authorities hold that Peter lived in Rome twenty or twenty-five years, and one writer (Windischmann) holds that Peter went to Rome immediately after his deliverance from prison (Acts 12) and stayed there until the Claudian persecution, five or six years later. He is believed to have died a martyr's death in Rome during the Neronian persecution, but the date is uncertain. There is nothing to substantiate claim that he was there simultaneously w Paul, nor is there any historical or Scriptu basis for assuming that he was the "f bishop of Rome."

T. H. K., Deer Island, Me. What is the hei of the Jungfrau in the Alps?

It is 13,669 feet and ranks third among Bernese Oberland peaks.

I. H., New York. 1. When and where was Bible first translated into the English l guage? 2. Did Martin Luther translate Bible into the German language?

1. The oldest version of the Scriptures is Septuagint, a Greek translation of A.D. 2 The first English translation—a partial on was that of Adhelm, about the year 706. first complete edition in Anglo-Saxon was sued ahout 1290, and Wycliffe's New Testam version appeared in 1378. 2. Luther's tran tions began in 1517 and continued at inter until 1532. He was assisted by Melanchtl and other competent persons, and his B was very highly thought of. He took as basis the early texts and subsequent tran tions, being guided by all the available schol ship at his command.

M. M. D., Milford, Conn. What is meant sidereal time?

Sidereal time is the time in which the ea rotates on its axis.

John Inglis Martin, of Royal Natio Mission to Deep Sea Fisherm on board S. S. *Queen Alexan* Whilst traveling in the North S about latitude 56 deg. 21 m., longitude 3 deg., we brought u large gray stone jar with the lowing stamped on it: Haxto Co., Fort Jackson, N. Y. C you give any particulars? jar is perfectly whole.

Can any reader of THE CHRIST HERALD give us any information regard to the above?

A. A. C., Winslow, Ind. How m emperors ruled through the istence of the Roman Empire?

Augustus Cæsar became emperor 27 B.C. The empire lasted undivi to 395 A.D., when there were emp ors over the Eastern and West Empires. During the existence of united empire there were sixty perors and thirty-four pretenders.

C. A. P., Gridley, Calif. Did not children of Israel have live st with them in the wilderness? they did have live stock, what n of "manna"?

Yes, they had cattle of various kin (See Ex. 9: 4; 9: 19; 12: 32, 38, etc.) manna was divinely provided, doubtl to fill a physical and hygienic need.

H. S., Roanoke, Va. Give some formation about the Virgin Isl

They form a group in the W Indies and comprise the Danish Islands of Thomas, Santa Cruz and St. John, the islar of Virgin Gorda, Tortola, Anegada and a f smaller. They were discovered by Columbus 1494. Tortola was settled by Dutch buccane in 1648, but in 1666 they were driven out by t English, who have since held it. St. Thom was settled by the Danes in 1672.

Cleveland's Gala Day

Cleveland, O., for a few years past has enjoyed a "safe and sane Fourth." This year, the patriotic enthusiasm expended itself in parades and costumed displays in which a great many young people participated. The new system has been voted a popular success.

Miscellaneous

E. J., Wilton, Ala. A vow made while one irrational from pain or sickness may not binding. Consult your pastor.

B. J. W., Chandler's Valley, Pa. We kn of no daily newspapers that absolutely refu liquor advertisements, although there may some that do. There are many weeklies th will not insert such advertisements. THE CHRI TIAN HERALD never does.

Mrs. G. W. 1. While there are many thin we might wish to have changed we are not judge others, far less to condemn them. Rath let us pray and work that light may come them to enable them to see and grasp the tru as it is in the New Gospel. 2. Yes, many f through this besetting sin, which has con down through the generations and which wou not exist in a civilized condition of society.

W. K. Q., Spencer, N. C. 1. One baptis should suffice, unless it was performed by o not properly authorized to officiate. We wou advise you, however, to comply with the r quirements of your church. 2. One who, ha ing been baptized and having made confessio to repentance and accepted Christ, and wh confesses him before men and is earnestly tr ing with God's help to lead a Christian life, entitled to be regarded as a Christian.

Young People's Societies

Missionary Items*

VE are entering upon the most glorious missionary epoch in the rld's history. The great object of te Laymen's Missionary Movement d the Student Volunteer Movement, te conversion of the entire world, y not be attained in two centuries, te brief time which has been set for i but it will surely come.

t is, perhaps, characteristic of our ople to underrate the culture of some o the old countries to which we are s ding missionaries. Thus China was a great, civilized, organized nation ven our ancestors were still rude sav- s, living in caves and subsisting on b ries and roots. Mrs. Stephen H. Edwin of Brooklyn, N. Y., has re- tly translated a wonderful Chinese b k on the proper conduct and eti- q tte of women. It was written ei hteen hundred years ago by a le ned Chinese lady.

t is a notable fact that in the *W rld's Commercial Directory*, which g es the ratings of the nations, China r ks first for integrity and honesty in b siness dealings.

ou would think, perhaps, that our ov idolized nation ought to hold first pl e in such a list. But, no—it is not ev n second or third. Holland comes se nd, England third and the United St es fourth.

e must remember also that it was th leading exemplar of the so-called m dern civilization, England itself, wh h introduced opium into China—on of the most awful crimes ever com- mi ed; and it was creditable to the w derful old empress, who has been on a few years in her grave, that she ga the order forbidding the further us of opium in her country, allowing te years for its elimination.

accordance with this edict, many gr t poppy fields have already been la waste and prepared for useful cr s.

Is also most creditable to this great na n that in many cases of the de- pa ure of young married Chinese me to secure a university education ab d, their wives have resorted to mi sionary boarding-schools at home, in rder that they might stand on so thing like an equal educational fo ng with their husbands upon their re n.

Ce of the most remarkable among he oung Chinese women is Dr. Mary Sh or Stone, as she is oftener called. She lives in Kiu-kiang, a city of 80,000 pe le in Central China. Her mother wa s one of the earliest in her province to iscountenance foot-binding and Dr. Mary herself was the first prac- ica illustration of her mother's he ry.

S graduated from a missionary sch l at home and then studied medi- ine at the University of Michigan. Her family is one of the proudest in Chi , and when she returned to her ati country she was given such a rec ion as is usually accorded only to a victorious general.

"Her fame as a skilled surgeon," ys Mrs. Baldwin, "has penetrated to ear every corner in China, and she is in charge of a large hospital, given by J. Danforth, a physician of Chi- ago as a memorial to his wife. She is only thirty-three years of age and has a splendid future. Besides reliev- ing her sisters of sickness, she is teach- ing them sanitation and how to care for their children and make their hom comfortable."

No longer are the child-widows of ndia stacked up like logs and burned. They are not yet treated properly, but many agencies are at work to help them.

Read of the wonderful work in Persia, in Korea, in Turkey. It is all most inspiring.

Christian Endeavor Topic for Sunday, July 31. TEXTS: Ps. 44:1-4; Acts 28:23-29.

The Life Hereafter*

SPECULATIONS concerning the occupations of the saved have employed the minds of men ever since the cup of salvation was held out to us from the cross of Jesus.

That we should live forever in idleness, walking about the heavenly gardens, plucking the asphodels and admiring the streets of gold and the sea of glass, is no longer the theory of theologians. It is understood that the beautiful pictures of the palm-crowned victors over earthly sin, striking their harps forever and singing praises, are but poetic allegories, which stand, as Bunyan's great allegory stands, for deep and wonderful truths which mortals cannot comprehend.

"We do not know just what the heavenly life is," says Dr. J. R. Miller, "but we do know that it is loving, unselfish, holy, without sin. It is joyous, contented. Nobody in heaven ever worries. You will find it easy to fall into heavenly habits."

It sometimes seems as though God had sent to us of the modern world, this thought of a measureless eternity, in order that we might have a field for our dreams. We can dream of earthly delights, but they become so improbable as we pursue the briery way, that one by one we drop them.

Still, it must be that we, with our restless minds and our pressing activities, must now and again refresh ourselves with dreams. In contemplating the vastness of an eternal life, we have an adequate field in which our pent-up imaginations may properly disport themselves. It is not wholesome, perhaps, to dream too much in any line, but surely in picturing to ourselves the joys most desirable in eternity, we may, if anywhere, revel in innocent visions of the soul.

We are told that we shall be satisfied. It doth not appear how this will be accomplished; but if you love to draw and paint—if form and color appeal to you, may it not be that in the future life, your desire will be gratified?

Or you may love to work with little children, to tell them stories, to watch their kindling faces and listen to their naive comments. There you may have the pleasure indefinitely.

One beautiful, loving woman to whom children had been denied in this life, said that in heaven she looked forward to having children of her own—to care for and develop from day to day.

If you love music, literature, science, may it not be that in the Great Unknown you will have a liberty of utterance, of research, of accomplishment far beyond any that earth can afford?

In any case, we must believe that God will provide some form of congenial work for every one of us. In the far corners of his universe, there must be endless labors awaiting willing hands—tears to wipe away, darkened minds to enlighten, drooping hands to lift up.

*Topic of the Epworth League for Sunday, July 31. TEXTS: I. Cor. 15:33, 34; I. John 3:2.

A MOTHER'S PRAYER

UP to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father,
For sweet childhood's sake.

In their young hearts soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee,
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see,
It is good and pleasant service,
To be taught of thee.

Father, order all my footsteps;
So direct my daily way,
That in following me, the children
May not go astray.

Sanatogen
THE FOOD-TONIC

Sir Gilbert Parker,
the popular Canadian novelist:
"I have used Sanatogen at intervals since last autumn with extraordinary benefit. It is to my mind a true food tonic, feeding the nerves, increasing the energy and giving fresh vigor to the overworked body and mind."

Very Rev. William Theodotus Capers
Dean, Christ Church Cathedral, Lexington, Ky., says:
"I feel constrained to write you and say that Sanatogen has done everything for my wife. I have found this preparation restores a normal appetite and gives vitality to the nervous system."

Hall Caine
the dramatist, says:
"My experience of Sanatogen has been that as a tonic nerve food it has on more than one occasion benefited me."

Health is Equilibrium

NATURE tends to maintain balance. For all wear there is repair---for destruction there is construction --- for attack, defense—for strife, calm ---for consumption, re-creation.

The universal law is "for every action there is equal and contrary reaction." When you tear down you must rebuild---when you destroy you must replace. Often your energy is consumed faster than Nature can resupply. Tissues waste---nerves break down---life becomes continuous strife---pleasure wanes---duty drains.

Your nerves need revitalizing—your tissues re-building. You need a tonic—you need Sanatogen. Combining the two elements of physical cells and tissues—albumen and sodium glycero-phosphate, it builds up the body, gives strength for weakness, adjusts the strained nerves, promotes appetite and food assimilation, enriches the vitiated blood. It serves man and makes him master of his health. Thousands of testimonials praise it. All leading doctors prescribe it. You should use it.

Write for Dr. Saleeby's Book.

"The Will To Do" is this internationally famed physician-author's latest contribution to medical literature. Dr. Saleeby has the knack of imparting most valuable medical advice in such a manner that it makes pleasant reading and this book is no exception to his readable style. A copy mailed with our compliments upon request.

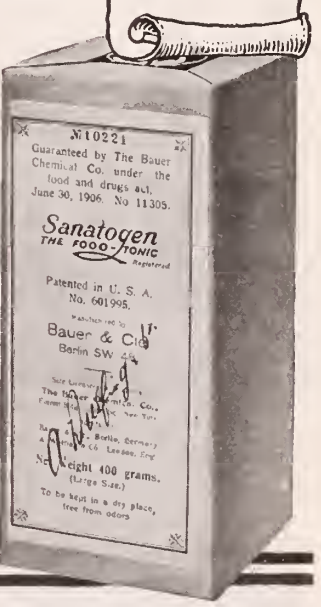
Sold in three sizes:
$1.00, $1.90, $3.60

Get Sanatogen from your druggist —if not obtainable from him, write

The Bauer Chemical Co.
Everett Bldg., 4th Av., New York

Emerson Hough,
the well-known writer, says:
"We had with us this spring as a guest a lady who was convalescent after a surgical operation, and it occurred to me that she might be benefited by the use of Sanatogen. I am very glad to say that our surmise seemed well founded and that the patient steadily improved, so that she is well recovered from what bid fair to be a complete nervous breakdown."

Harrison Fisher,
the well-known artist, says:
"I have used Sanatogen since the first of the year and find it a wonderful tonic. I am recommending it to my overworked friends."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To be kept in a dry place, free from odors

Try a Kingsford custard with tart berries, served cold. Or, with summer fruits, a delicate sauce or cream — easy to make and hard to surpass.

Kingsford's Corn Starch

makes ideal summer desserts —light, cooling and easily digested. Kingsford's will help your juicy fruit pies, such as rhubarb and cherry. Used in the pastry, it keeps the under crust dry and tender.

All these things in Cook Book "O." "What a Cook Ought to Know About Corn Starch"—168 of the best recipes you ever tried. *The book is free.* Send for it. Your name on a post card will bring it.

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When a Man Borrows

WE have received a number of letters from subscribers asking for the address of some banking concern that would be willing to lend money upon real estate. Some of these have come from sparsely settled districts, and the real estate in question was overworked farms. Others were from small towns in which loans were desired on unimproved property. The residents seemed to feel that there must exist somewhere institutions with much surplus cash on hand for the purpose of taking up whatever offers were made to them. In very few cases were the essentials of desirability, from the standpoint of the bank, mentioned, the resident in each case seeming to feel that his statement of the value of the property in question would go unchallenged.

As a matter of fact the process of procuring a loan is more or less intricate. Banking houses which make a habit of lending money on property generally have individual rules which are very seldom broken. Opportunities to lend money are far more numerous than opportunities to secure loans and consequently banking houses are able to outline their own rules of procedure. Very few of the larger institutions in New York, for instance, care to lend money upon property outside of the metropolitan district. They make a specialty of this district, are thoroughly acquainted with all its financial probabilities and, operating within this prescribed territory, they are saved the expense of sending long distances on what might after all prove to be fruitless investigation.

Where to Obtain Loans

When we have been asked by subscribers where to obtain loans on property, we have almost invariably advised the subscriber to go to a local bank. In nine cases out of ten, the local bank will be found to be well acquainted with the values of the various properties within their own territory and if such local banks do not feel safe in lending money upon real estate in their vicinity, it would probably be a hard matter to obtain a loan from a bank at a distance, since the latter bank would be very likely to seek information concerning the property in question from the bank located nearest to the property. In cases where there is no bank in the small town where the property has been located, we have advised the intending borrower to apply to the bank in the nearest town.

In attempting to borrow money upon property or upon a business, it is always well for the intending borrower to tell a plain, straightforward story of the values of his property, his business assets and liabilities, etc., etc. Any concealment of the true state of affairs is almost sure in the end to work to the detriment of the intending borrower; because banks have a way of learning even the most intimate financial secrets which might possibly have a bearing upon the financial standing of their clients, and most of the banks nowadays co-operate with one another in exchanging such information concerning customers. Most of the banks operate a card system which soon becomes a private library of information concerning the people with whom they do business, even as far as their personal and business habits are concerned, their mode of living, manner of saving, extravagances, whether of the head of the family or of the family itself.

The Telltale Card System

Such information is not open to the public, but it is on file for the benefit of the bank's credit man or the credit men of other banks who may apply for the information. Men who have been rated as wealthy by a community at large have been amazed and chagrined to find credit refused them for reasons which were at the time a mystery, but which could be laid to their mode of life as it was written down from time to time on the card system. Many a hard-working business man has been surprised to find himself refused credit by his local bank, and might have been indignant had he known that it was due less to a specific fault of his own than to the well known extravagance of his wife.

Liabilities of Conduct

Bankers are students of human nature. With them two and two make exactly four. In deciding whether or not a customer shall be trusted for a loan, they base their answer, not so much on his personal honesty or his willingness to pay, as upon the various causes, personal or otherwise, which may interfere with his ability to do so.

A man may have a flourishing business and all may be going well, and then after continued prosperity he may adopt habits of living which in the end may interfere with the accumulation of assets. The banker feels that one bit of extravagance begets another, and sets down upon the card system the facts as they come to him one by one. In the course of time the man applies for a loan and as security he offers what he considers to be his assets and against these he mentions a number of liabilities which seem to him to be so little worthy of consideration that the banker cannot help but consider the loan a good one. But the man fails to mention those other liabilities arising out of his over-expensive habits which the banker has set down against his credit in the card system. And so he may be surprised to meet with a refusal of his proposition.

And our readers would probably be amazed to learn how very tangible bankers consider these liabilities of conduct. Their theory is that no man in business can wander too far from the straight and narrow road without producing some effect upon his general integrity.

What applies to the man of commercial business, applies equally as well to the agriculturist, to the small householder, or anyone else who may wish to borrow upon property. Do not depend too much upon the mere commercial value of your securities. There are men in this world who could borrow more money upon their personal integrity than others could upon a large amount of tangible assets.

Do Not Overborrow

You may be sure, however, that the banker will examine very intimately into the tangible assets which you have to offer as security for a loan, but in offering them be sure to go to the logical source of money supply, that is, to the one who will be most likely to lend because he is most thoroughly acquainted with your property. If you own a farm in Montana, it would be illogical to ask a New York banker to lend you money upon it, when the New York banker has more applications for loans upon New York City real estate than he could possibly arrange. Yet the farm might be very good security for the money, and the local banker might be very willing to take it as security for a loan.

Again, do not expect to borrow more than a limited percentage of the value of the property. In lending money bankers always assume that they may be forced to foreclose the mortgage and dispose of the property. Forced sales seldom bring a price anywhere near the value of the property placed under the hammer. And so bankers are prone to leave a very large margin of safety for their own protection when making a loan.

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so nervous and restless.

"From childhood up I had been a co
and tea drinker and for the past 20 yea
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could get only temporary relief. Then I r
an article telling how some one had b
cured by leaving off coffee and drinl
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and such a change there is in me that I d
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How We Should Forgive*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

OW to forgive freely, fully and forever is a lesson we all need to learn. Although Peter had en walking with Jesus for nearly if t quite two years, he had not learned there was to be known about forving others; and so he asked Jesus e question:

"How oft shall I forgive him?" ter's impetuous nature no doubt cen brought him into strained relans where forgiveness had to be exered; and if the truth were known, it s usually Peter who had need to be given.

"Until seven times?" Undoubtedly friction brought about by Peter's petuosity sometimes called forth sty words and actions on the part others, and he had then something forgive. When Peter asked Jesus w many times one might be expected forgive another, he seemed to think t "seven times one" was the limit. "Until seventy times seven." This s the reply of Jesus.

Peter's Measure of Forgiveness

How small was Peter's measure of giveness compared with that of sus! It was as an anthill is to a ntain! But really Peter's measu was not small compared with the y people generally forgive others. Cite often we hear some one say rhaps ourselves): "I have forgiven once, and I'll not do it again." en worse than this, we have somees heard some people say: "I can er forgive him." Let us begin with er's measure and then progress ang the scale set by Jesus. We will e up eight with Jesus, when we e finished seven with Peter. Let see how it will work. A gentleman ing in the evening in a window overking his beautiful lawn and flower den, saw a boy crossing it, ruthly breaking a branch here and re, and picking flowers only to w them down. The gentleman t quickly down to the lawn, and ost before the boy saw him comhe had his hand on the boy's ulder, not in an angry clutch, but firm kindness, and he said: "Tell my boy, which do you think is the t flower in the garden?" The boy ked as if he would like to escape, he felt that would be impossible, e looked around and spied a beautl moss rosebud, and pointing to it, answered: "That is best." With his d still on the boy's shoulder, the tleman reached down and picked it, gave it to the boy. The boy looked the gentleman's face and asked: n't you going to have me punished, ?" "No," was the reply, "I am giv you the best flower in my garden. will never come and trample down flower beds again, will you?" ver, sir, as long as I live," was the hatic reply; "but, please sir, ain't e some little errand I could do for ?" Many a time after that boy was , cap in hand, standing at the gentan's gate with the loving petition his lips: "Please, sir, isn't there e little errand I could do for you?"

The Debt of a Thousand Talents

fter Jesus had shown to Peter the e measure for forgiveness, he e a parable that he might cause er to understand more fully the meaning of forgiveness. Jesus e of a king who had the accounts servants (rather, officers) brought re him. It was found that one d him one thousand talents, equal enty millions of dollars, or ten ions if reckoned by the Greek dard. According to the law the g ordered that the man and his family should be sold as slaves that the debt might be paid. When told what must be done, the debtor fell on his knees before the king and begged for mercy, promising that if he would have patience, he would pay the whole debt. And so the king not only graciously released him, but forgave him the debt.

What did the happy man then do? Why, he went out and took a man by the throat, who owed him only one hundred shillings (less than twenty dollars), and angrily demanded: "Pay what thou owest." And when he begged: "Have patience, and I will pay thee all"—"No," was the answer, "you shall go to prison, and there you shall stay until you have paid me all." We say: "What a monster!" And truly he was. But he soon got a lesson which showed him there was another side to forgiveness beside his own. The king being informed of his hardness, sent for him and asked him the question: "Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?" But the "monster" did not see it in that light, and so the king revoked his leniency, and sent him to prison until he should pay the whole debt of twenty millions of dollars. And Jesus closed his parable by saying: "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." On another occasion Jesus said: "If you forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6: 14.)

"Take care how you offend me, for I never forgive," said one man to another in the hearing of John Wesley. "Then," said the preacher, "I hope you never sin."

An Indian Adoption

"I can forgive anything but that." Have you ever heard any one say so? After you have read the following incident, you may think there is nothing too hard to forgive. James Evans was a missionary to the Indians. While out shooting in a canoe with a Christian Indian by the name of Hassel, belonging to the Chippewayan tribe, his gun accidentally went off, killing the Indian. He started out at once to acquaint the relatives with what had happened. He fully expected that he would be killed by them, because "a life for a life" was the tribal law. When he reached the encampment, he asked for Hassel's father, and on entering his wigwam he told the sad news. His recital was received with angry shouts by the relatives of the dead Indian, and they were flourishing their tomahawks when the mother sprang forward, and placing her hands on the white man's head exclaimed: "He shall not die. He loved my son. He shall live, and be my son in the place of the one who is not among the living." Instantly weapons were dropped; angry passions subsided, and after the custom of the Indians, James Evans was adopted into the family of the tribe. He remained some time with them, and when at length he was permitted to return to his family and resume his work, he made it a rule regularly to send some portion of his income to the Indian wigwam in continuance of the custom of the departed son. You say, if James Evans had intentionally killed the young Indian it would have been quite another matter. If that had been the case, we think there might have been a different result; but the instructive point in the story is that the people concerned were willing to listen to extenuating circumstances. Usually time is not taken for such a process and revengeful action is had at once, or the memory of an injury is allowed "to become organized," as physicians say of a clot of blood on the brain. Beware when a grievance becomes organized in a human mind; it is then what we call a "grudge," and its removal becomes almost impossible. In place of a grudge have a grave, such a grave as Pastor Charles Wagner describes: "In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs you have suffered. Your heart will feel as if a weight had fallen from it."

"John the Unafraid"

"John the Unafraid" is the title of a remarkable little book we have recently been reading that certainly throws some new light on the subject of forgiveness. We quote from it: "And on the next day, the judges and rulers of the courts, having heard of the man who was both faithful and unafraid, came to his home, and sought speech with him. And John came out unto them, saying: 'Why are ye not about your Master's business? Are ye not paid to adjust righteously the differences between your fellows?' And one of the judges said: 'We have little to do. Those who come to us insist that they are in the wrong, the debtor demanding the right to pay, and the plaintiff demanding the right to forgive.' Then John said: 'Learn the truth and give judgment in justice and according to the law. If your brothers come into your court enemies and depart friends, then you have wrought for righteousness and need not fear.'"

In this same little book we are led to look upon misdeeds as sicknesses rather than as evil deeds. One of the judges said to John: "What shall we do with these two score men crowded into our jail?" "Alas," said John, "are so many of our brothers sick?" "Not sick," answered the judge, "but wicked lawbreakers, guilty of great sin against God and man." And John answered: "There is no sin save unkindness." "How say you?" said the judge; "is the robber only unkind?" And John said: "Surely he is unkind to the one he robbed, and unkind to the mother who gave him birth. This unkindness is a sickness that may be cured if we set about the Master's work." It will certainly help us to forgive others if we think of them as "sick" rather than "mean." We believe that God looks at us that way, or it never could have been written of him: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.)

The Story of the Palimpsest

We may learn from the story of the palimpsest something about how God forgives us. A palimpsest is a parchment which has been written on twice. This is made possible by having the first writing sponged out by the use of chemicals and something else written on the cleansed surface. The reason for using the parchment the second time was the value of parchment in days long ago. The Rev. H. Dudley Lampden says of the palimpsest: "In days of old a pious man would take some parchment covered with ribald songs and sponge it clean. On the cleansed surface he would write the gospel of God's grace. This may be done with you and me. God's good Spirit can cleanse us and write upon our hearts God's truth. It is a fact that by the use of chemicals the first writing may be restored. But let us never forget it: "There is a chemistry which can remove all the stain of sin so that it shall be remembered no more against us. That is the precious blood of Christ. It alone can blot out the past. It alone can wash away the foul and foolish, the silly, wicked, and sinful things. It can so remove 'the handwriting that was against us' that it never can reappear to condemn us." Let us try to forgive those who sin against us after the same manner that God forgives those who sin against him. We have so little to forgive in comparison with him. But we will not be able to do it unless we do it as his followers.

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*The International Sunday School Lesson for July 31, 1910. Forgiveness, Matt. 18:21-35. GOLDEN TEXT: "If ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6:14.

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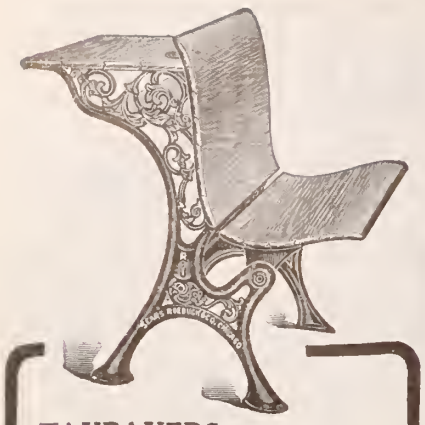

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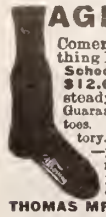

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A CROSS OF FRILLS

Continued from page 659

As the winter days passed, Robert Hargrave spent the most of his time at the bank, giving Nell ample chance to make her arrangements. Not until the day of the reception did she broach the subject.

"I suppose I might as well tell you," she began as her husband was about to leave the breakfast-table, "the reception which you forbade will be held to-day. I had decided to give it up, but when Alma Chapman told me that people all over town were saying that you were 'mean' to me, and that Agnes, your old sweetheart, was reporting that you treated me 'like a dog,' I decided, for once, to do as I pleased. Ever since we have been married I have denied myself all unnecessary things. I have never deceived you about anything before, but I find that the more I scrimp the more I am expected to. I concluded it didn't pay. When I asked you for money, you refused, so—" Nell rose and opened the parlor door, where the decorator was already at work— "I went to the stationer's and the jeweler's and bought everything I needed and ordered the bills sent to you. You needn't look so dumbfounded. It's only a week now until your promotion. The dealers will wait for the money."

Rob Hargrave's face paled, then turned a ghastly green, but he said never a word. The clock ticked loudly in the awful silence. His nervous hands gripped the sides of the chair. No words came from between his pale lips. He seemed but the ghost of the gay young fellow whom she had married but a few short months before. At last he rose and tottered from the house.

The storm which Nell Hargrave had expected had not come; but she felt vaguely that something a thousand times more terrible might be the result of her disobedience. All was complete at noon, but the master of the house did not return.

It was Christmas Day. With a white, drawn face Nell Hargrave arrayed herself in her festal robes. With laugh and smile she met each guest, and without a break the programme with which she had expected to dazzle the society of Ripley went forward.

"It was a howling success," whispered Alma, squeezing her hostess' fingers, as she made ready for her departure. "I wonder what Agnes will say now."

In her agony, Nell Hargrave suddenly realized that what Agnes Quarles said, what the whole world said, was nothing to her. What she wanted most was her husband. Nell Hargrave sought the telephone.

"It is past banking hours. Bob has started home, I suspect," she told the girl, who rang the second and third time. "I will call again later."

Eight, nine, ten o'clock dragged slowly by. One and two struck and still Rob Hargrave was absent.

"I never dreamed he would act like this," moaned Nell, roaming about the empty rooms, which were still in confusion. "Some terrible accident has detained him."

A June-rose tint had crept into the winter sky above the tree-tops. Dressed in the bedraggled garments of yesterday, Nell Hargrave had waited until morning; and she waited on until noon and night, for the husband who did not come.

What cared she for the congratulations of her friends, which she received by every mail? What cared she that the *Daily News* devoted a whole column to a description of her reception, which was called "the most unique affair ever held in Ripley"?

In the afternoon of the third day, a familiar step sounded in the hall. When Nell met her husband, the strange, wild look in his eyes quieted all her eager questions. She did not think, now, of reproaches; she knew before he spoke that his mind was wandering. Immediately the heartbroken wife summoned a doctor.

"Some great disappointment or grief has brought on brain fever," said he. "He must have careful nursing. When his body becomes stronger his reason will return."

Through the long days of suffering, days when blissful unconsciousness made Robert Hargrave forget his sorrow, the wife learned much from his frenzied ravings. One spring morning he awakened with the light of reason in his eyes.

"I feel as tired as if I had been sick for a week," he smiled up at the anxious watcher beside the bed. "I must get to work at once. What day is this?"

"Thursday, the third of March."

"Then I have been here— Oh, I remember." With a sob Robert Hargrave buried his face in the snowy sheets and said no more.

Business matters were not mentioned again until the invalid was ready for a trip uptown.

"Todds have promised to give me a place in the grocery as soon as I am able to take it," he announced cheerily, as he returned. "I shall earn twelve dollars a week. I am thankful for even that."

"But you surely are not going to give up your place at the bank!" cried the wife in amazement. "What about your promotion? Have you inquired?"

Without a word, Hargrave handed her a crumpled, tear-stained letter. Wonderingly she unfolded it. It enclosed a newspaper clipping, which she recognized as an account of her unlucky reception.

"What connection is there between your position and this?" Nell held up the printed sheet. "What——"

"Only read!" commanded the husband.

"Dear Hargrave," the letter ran, "I had thought and hoped for some time that you would be our new cashier. No other man in the service is equal to you in a number of important things. Rumors floating about town have said that you were living beyond your means and that you were financially embarrassed, but I refused to believe them. Yesterday I picked up a paper containing the enclosed clipping. I read it. How could I uphold you longer? I was obliged to accept the other men's opinion for my own. There are many temptations in our business. We dare not place our money in the hands of a man who cannot manage his own business or even his little household. I do not think you dishonest, but we must take proper precautions.

"Believe me, I am your friend and well-wisher, ANDREW ELLIOT."

"And your bad luck, your sickness, your disappointment, is all my fault," began Nell in a voice of awful calmness. "When success was within your grasp, I wrecked the labor of years by my silly pride. O Rob, Rob, forgive me. You give up everything, have your very self crucified that I might wear a crown of "frills"! I do not suppose that I can ever undo the wrong I have done, but I am going to President Elliot right away and ask him to take you back."

"I will not allow you to humiliate yourself!" cried Robert Hargrave.

"Is it not better that I should humiliate myself for a moment, an hour, than that you should suffer a lifetime in atonement for my sin? Do not keep me. I am going."

The next morning, looking up from his papers, President Elliot saw before him a beautifully dressed young woman. She held a letter in her hand. Without introducing herself, she began to speak.

"My husband received this letter since then he has been unable to ans it in person. I and I alone am resp sible for the state of his affairs. M I explain myself?"

"You are Mrs. Hargrave?" hazar the president.

"I am," said Mrs. Robert Hargr soberly. "One year ago we w married. My husband has been all a husband should be, but I was y and young. I had lived a hard life had never known the luxury of wea fine clothes and going to parties. W I came to Ripley, I was unfortu enough to be invited to various so functions. I became popular. presence was demanded everywh My husband worked early and lat procure for me the pleasures I cra but I was not satisfied. I negle him," sobbed the girl, "and bec more careless all the time.

"When I spoke to him about the ception of which you heard, he forb me to give it. I was angry, but I tended to obey him until a girl-fr called. She twitted me because of 'stinginess,' as she called it, and m me so angry that on the spur of a ment I rushed out, ordered wha wanted, and had the bills held so he would not know anything about party, and in that way deceived hi

"He left the house when I expla it all to him a few hours before party. Under the influence of shock, half crazed, he wandered hours through the fields before he turned. An attack of brain fever lowed. Although it has been t months, he is on the street for the st time to-day.

"I am young, President Elliot, but the agony of the months that have gone, I have lived an age. Do not my husband suffer for what I ve done! Do not crucify him for my Do not shut him out from the b He loves its very walls! Recons the matter and give me good new to carry back to him."

"You plead your husband's c well, Mrs. Hargrave," said the p dent when she had finished. "The story you have told presents the just as I supposed it was. I acc your husband of this, but he ref to blame you. The place which tended for him has already gon another man, so, of course, your band's promotion is impossible think myself, that for a man who as been so faithful as he, dismissal is too severe a penalty. The only thing can do now is to allow him to take up his work where he left it off. In a years, a chance for rising may one again. I prepared a letter for yesterday stating about what I said to you. You may take it to if you wish; and remember, old, glitter and glare may suffice for a me—it can never satisfy for long."

Almost running, Nell Hargrave ried home.

"A respite has come," she b breathlessly as soon as she entere house. "Forgive me, Rob, and what I have brought to you."

Falling on her knees beside couch, she laid the letter in his h

Called Higher

Mrs. M. C. Abel (72), of Cleveland, O. lay 14.

Mrs. M. J. Barton (69), of Pleasant ew. Pa., on March 2.

John De Revere, of Geneseo, N. Y., e red into rest April 20, 1910, at Salt Lake ity. Utah. He was born near Tarrytown-e he Hudson, August 10, 1823.

Rev. James H. Phillips entered into at Newburgh, N. Y., on June 7, 1910, ged eighty-five years. He was the oldest iti ant in the New York Methodist Conference.

Miss Margaret Voigt (90), of Philad hia, Pa., granddaughter of Henry Voight, firs hief coiner of the United States mint, and a of Captain Charles Bowman of Lafayette's aff.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *four cayenne* on every day invested. See their advertisement on page 667, and write them for full information.

A WONDERFUL CLOCK

FOR many generations the wonderful clock in Strasburg Cathedral, known as "The Clock of the Three Ages," has been regarded as the world's most remarkable timepiece. It was made by Isaac Halrecht, a Jewish astrolger, in 1439. Now, however, the Strasburg clock has been completely eclipsed by the "master clock" in the Metropolitan building, New York City, which is unquestionably a most ingenious and surprising combination of mechanism and electricity. It is described by Joseph A. Baker in a recent issue of *Popular Electricity* in an interesting article. Its four giant dials can be read day or night at a long distance; it chimes the quarters, and announces them also by red and white beacon lights. The clock dials are 26 feet 6 inches in diameter, with numerals 4 feet high and minute-marks 10½ inches in diameter. The hands are 17 feet and 13 feet 7 inches long respectively, and weigh, together, 1,700 pounds. The four bronze bells have an aggregate weight of 13,500 pounds, and the flashing lantern has an aggregate candle-power of over 12,000. The clock system includes, besides the four tower dials, hundreds of other secondary clocks distributed throughout the offices and other rooms of the building. All of this mighty equipment is electrically actuated and controlled from a single "master clock," which is itself electrically self-winding, requiring no touch of human hands from one year's end to the other.

The Master Clock

This "master clock" is on the second floor, while the clock-room, behind the great dials of the tower clock, is on the twenty-sixth floor. Here is the automatic mechanism controlled by the "master clock," which operates all the other clocks in the building. Of the "master clock," Mr. Baker gives this concise bit of description:

"Suppose the time is a little before two. As we watch, the drum of the chimes transmitter begins to turn, and, one after another, all of the four contact fingers are kicked up into the air. The sound of the answering tower bells comes down to us but tardily, on account of the great distance, but it is a kind of music simply to watch the changing measures marked by the dancing bits of metal. Before we realize it, the motion ceases, and we turn our glance to the hour-strike mechanism. Its contact fingers close and open twice, in leisurely succession, followed by the booming notes from the 7,000-pound B-flat 'announcing-bell' from its place on the forty-fifth story."

A Word of Praise

APRIL 19, 1910.

THE CHRISTIAN HERALD grows better every year. God bless it, and may its shadow never grow less. I hope to take it many years.

Unadilla, N. Y. LEILA SMITH.

Spread the News

A WISE advertising man was once asked why some people do not read advertisements, and his answer was laconic but full of truth: "Because they don't." Now, while this might seem at first glance to be merely flippant, there is much of truth in it. Many people do not read advertisements merely because they do not know how interesting the modern advertisement has become. If they knew, they would make a practice of reading the advertisements with as much care as they do the editorial columns.

You will often hear women, and men too for that matter, telling one another of the rare bargains to be obtained in a certain store, and such information is usually welcome. Now, the advertising man is doing this very thing on a larger scale. Ah, but, you may say, can the word of the advertising man be depended upon? It certainly can in the case of most leading publications in general, and of THE CHRISTIAN HERALD in particular. In fact, the day has come when deceptive advertising does not pay. Advertising nowadays must have two leading qualities to succeed—attractiveness and truthfulness. If it have not attractiveness, people will not read it, and if it have not truthfulness, the ill result which is sure to follow will react upon the business of the advertiser.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

GOOD HOT WEATHER ADVICE.

The Chicago Health Department Publishes Some Very Timely and Sensible Advice on Eating and Drinking in Hot Weather.

A leading Chicago newspaper publishes some very sane suggestions regarding eating and drinking during the hot Summer days. The first two paragraphs are worth reprinting. Here they are:

> In warm weather you can cut your food down one half and be the better for it. If you do not need it, why take it?
>
> Let the meat and greasy things alone and live on fruits, vegetables, salads, milk and the cereals.

The Board of Health adds other timely and sensible paragraphs regarding drinking, clothing and avoidance of sunstroke, all of which should be self-evident to the person of average intelligence. It is with the food suggestion that we are most directly concerned, for the maintenance of health, good spirits and high working efficiency are largely questions of proper diet.

The Health Department says to "cut out meat and greasy things and live on fruits, vegetables, salads, milk and the cereals." The best cereal to eat as a substitute for meat and other heavy foods is Shredded Wheat, not only because of its high nutritive value, but because it is made in biscuit form, which adapts it to so many delicious, wholesome combinations with berries and other fresh fruits which happen to be in the market.

A very delicious and nourishing meal can be quickly prepared by heating Shredded Wheat Biscuits in the oven until they are crisp, then covering each one with strawberries or other berries and serving with milk or cream and sugar. Such a meal is not only very satisfying, but very healthful and strengthening, supplying all the material which the human body needs without taxing digestive organs or clogging the liver.

For the Picnic Basket—take Karo along—

Eat it with biscuit or spread on bread.

Use it for a tea punch—hot or iced coffee. Cooling drinks are delicious sweetened with Karo (See the Book, *pages 26 to 28*). Karo agrees with everybody.

Karo CORN SYRUP

Eat it on	Use it for
Griddle cakes	Ginger bread
Hot biscuit	Cookies
Waffles	Candy

Karo Cook Book—fifty pages, including thirty perfect recipes for home candy making—Free. Send your name on a post-card, today, to

CORN PRODUCTS REFINING CO.
Dept. O. NEW YORK P. O. Box 161

YOU CAN AFFORD to have a new Song Book in your Church or Sunday School, and one for every person when you can get "FAMILIAR SONGS OF THE GOSPEL," for $3 for 100. Words and music, 83 very best songs. Sample copy 5 Cents. E. A. K. Hackett, 100 North Wayne St., Fort Wayne, Ind.

Let Me Pay the Postage on My Big FREE Book to You This is just a little ad but it will bring you my Big 1910 Book Free—8 cents postage paid by me. Show you over 125 styles and save you $26.50 or up if you'll

Write a Postal

See my Split Hickory Auto-Seat, colorillustrated in book. Prices will astonish you. All sold on 30 Days' Road Test—2-Year Guarantee. Also harness. Write me now.

Save $26.50 Up

H. C. Phelps, Pres.
The Obio Carriage Mfg Co.
Sta. 236, Columbus, Ohio

Hunyadi János

Natural Laxative Water

Quickly Relieves:
Biliousness,
Sick Headache,
Stomach Disorders,
and
CONSTIPATION
AT ALL DRUGGISTS

5% 17 YEARS

If your savings have been earning less than 5% let us show you how we are able to pay this rate on deposits entrusted to our care. Established 17 years during which time we have never paid less than 5% while growing stronger each year. Your funds are safeguarded by the best of securities—selected mortgages on New York and Suburban Real Estate.

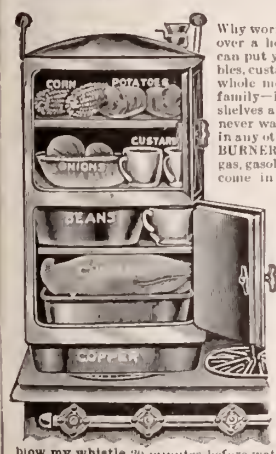
UNDER SUPERVISION OF NEW YORK BANKING DEPT.
ASSETS OVER $2,250,000

Your funds may be deposited or withdrawn on any date. Earnings credited for full time.

Write for booklet, which contains many interesting facts.

Industrial Savings and Loan Co
2 Times Building
42d St. and B'way, New York

Let Me Do Your Cooking



Why worry, watch and fret over a hot stove when you can put your meat, vegetables, custards—in short, the whole meal for the whole family—into my ample shelves and cook it, as food never was or can be cooked in any other way, over ONE BURNER of stove, range, gas, gasoline or oil stove? I come in both round and square shapes—both kinds have whistles.

Ideal Combination Steam Cooker and Baker

made of heavy tin or copper, with all copper seamless drawn tank, seamless top. I blow my whistle 20 minutes before water needs replenishing; never go on strike, nor talk back. I cut the cost of fuel and work in half. I hold 16 one-quart jars in canning fruit. Write right now for

Free Cook Book 90 pages. It tells you all about me. Gives full details; letters from people all over the land who would not do without me for ten times what I cost.

TOLEDO COOKER CO., Desk 50, Toledo, O.

State and District Managers and Agents Wanted to sell this and 200 household articles. Write quick for new sales plan

BE AN ILLUSTRATOR—Learn to Draw. We will teach you by mail how to draw for magazines and newspapers. Send for Catalog. SCHOOL OF ILLUSTRATION Office 44 Page Bldg. Chicago, Ill.

"RANGER" BICYCLES

Have *imported roller chains, sprockets* and *pedals; New Departure Coaster Brakes* and *Hubs; Puncture Proof Tires; highest grade equipment* and many advanced features possessed by no other wheels. *Guaranteed 5 yrs.*

FACTORY PRICES are less than others ask for cheap wheels. Other reliable models from $12 up. A few good second-hand machines $3 to $8.

10 DAYS' FREE TRIAL We ship on approval, *freight prepaid*, anywhere in U.S., *without a cent in advance*. DO NOT BUY a bicycle or a pair of tires from *anyone* at *any price* until you get our big new catalog and *special prices* and *a marvelous new offer*. A postal brings everything. *Write it now.*

TIRES Coaster Brake Rear Wheels, lamps, parts, and sundries *half usual prices*.

Rider Agents everywhere are coining money selling our bicycles, tires and sundries. Write today.

MEAD CYCLE CO., Dept. F-71 CHICAGO

POST CARDS

10 Birthday, 10c. | 10 Best Wishes & Greetings, 10c.
10 Rose, . 10c. | 10 General Subjects, . 10c.

Any three packages mailed for 25 cents.
80 cents per 100 cards—assorted designs.

MADISON ART COMPANY, MADISON, CONN

The gum that is good all through

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, JULY 27, 1910

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OFFICES: BIBLE HOUSE, NEW YORK

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See Poem on Page 673

THE PARTING WORD

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

A. S., Poultney, Vt. What is Michaelmas Day and why do they eat goose in England on that day?

Michaelmas, September 29, is the feast of St. Michael. It was instituted in 487. The custom of eating goose on this day has been said to arise from the fact that Queen Elizabeth heard of the destruction of the Spanish Armada while eating the bird at the house of Sir Nevelle Umfreyville, September 29, 1588. The custom, however, seems much older in other parts of Europe.

M. T. McK., Harrisburg, Pa. Are schools for the care of neglected children a philanthropic innovation of recent date?

Infant schools distinct from foundling or orphan asylums were founded in the eighteenth century in France and Scotland. In the former at Waldbach in Alsace, now part of Germany, in the latter at New Lanark, Scotland. Switzerland and Germany developed the idea.

L. F. Todd, Richmond, Va. Your editorial on "The Deadly House-fly" suggests that I send you a clipping which describes a very simple way of getting entirely rid of the fly. I have tried this plan for two years and find that it gives the greatest satisfaction: Flies will gather on the windows at certain times of the day, especially in the early morning, when the sun is shining on the window, or if the room is darkened a little. When flies gather on windows in this way they always crawl as near to the top as they can go. If there is a little opening left, they will go out. By placing the screen under the outside sash and pulling the inside sash down about one inch below the top of the screen, it will leave a small opening, and the flies will go out, but will not come back. The shade should be pulled down even with the bottom of the inside sash. The ordinary adjustable screen is all that is needed. If the screens are placed as above described, the house will be entirely free of flies.

A. S. A., Woonsocket, R. I. Your reply to an inquiry as to the authenticity of the Gospels is most excellent; also just the right length to attract instead of repelling by length. It is always good to impress people with the fact that we have authentic data for proofs of Holy Writ. Will you please give your readers some of the grounds for our faith in the reliability or authenticity of the Acts?

The Book of Acts is one of the New Testament books that are accepted as historical. It is generally believed to have been written by Luke, who accompanied Paul to Rome (Acts 28) and was with him there (Col. 4: 14 and Phil. 24). Both books are similar in style. Acts shows by internal evidence that the writer was with Paul up to the point where he reached Philippi (Acts 16: 11) and that after Paul's absence of two years, Luke rejoined him at that place. There is still another basis for the claim of Luke's authorship. His Gospel was the Life of the Saviour, and his Acts was written to show the life and labors of Jesus' Apostles in the establishment of his kingdom. It is largely a personal narrative. The period covered is, approximately, from A.D. 29 to A.D. 60.

C. P. B., Janelew, W. Va. Please explain Matt. 4: 1 to 11. Could Jesus Christ have sinned?

The best scholarship has found it a hard task to deal with this subject. All concede that although Jesus, being in the form and subject to all the conditions of humanity, was tempted in all things as we are, he was without sin. This crowning temptation arose, not from the sinless mind of the Son of God, but from the great enemy of mankind. All the temptations mentioned in the chapter were external to Christ, but the conflict was an internal one. First, he was urged to distrust God's providential care; next he was tempted to a presumptuous act by which he might demonstrate his own divine superiority to the laws God has established in nature, and lastly he was tempted to indulge a world-wide ambition—the greatest lure that could be held out to a human being. But Jesus, putting it aside, made use of it as the basis of a mighty lesson, to show that no man could ultimately profit by serving Satan (See Mark 8: 36). The whole record of the temptation is interpreted to show the human race that if they are under God's care, trusting in him, armed with "the sword of the Spirit, which is the Word," the tempter will assault them in vain, for they will find their armor complete and equal to all emergencies, not to encourage but to resist temptation. Like their Master, they can say, "The prince of this world hath nothing in me."

J. V. H., Lake Placid, N. Y. What is meant by the Helderberg Group in geology?

The Helderberg Group is a series of limestone rocks found from New York to Tennessee. The rock beds are from 300 to 600 feet thick in New Jersey and New York, but smaller further south.

L. C., Towanda, Pa. What invention and what motive led Columbus to discover America?

Columbus did not know that America existed. He believed that the world was round and that by sailing westward he would reach India by a more direct route than the one in use around the lower end of Africa. When he reached the outlying islands of the American continent he and his fellow explorers supposed from their tropical appearance that he had reached India, and our Indians received their name through this mistake. The motive was a new trade route to the East. There was no new invention in the case.

N. G. B., Long Island City, N. Y. What is the State motto of Nebraska, as it appears on the State seal?

"Equality Before the Law."

R. S. A., Windsor, Vt. I read that President ———, of ———, not only tells his own students but has sent the message out to all the students of this land, that the modern world, at least the intelligent and thoughtful portion, has outgrown the old idea that God sent his Son to earth, announcing his advent by signs and wonders, or that his Son was authorized to forgive sinners who conformed to the terms revealed; or that Jesus transmitted this miraculously tested power to his apostles, etc. What do you think of that statement?

It is on a par with other wild assertions by the "new theology" promoters, who advocate a Christless Christianity and would do away with the Bible altogether, if they could. Simple denial is not evidence. The authority and authenticity of Scripture are established and skeptical attacks cannot harm them. Tom Paine and Ingersoll made equally wild assertions long ago, but their influence to-day is forgotten. This professor's talk is merely the echo of these old infidelities.

J. D. G., Gardiner, Me. 1. Why should any religion have a hell in it? 2. Why do people object to joining a church that has no hell in its creed?

1. However we may interpret hell—whether as a place of torment, or simply as a condition of permanent separation from the blessed, as the result of a sinful life in this world, it is inseparable from the thought of a future life where divine justice will assign to each his proper place. The doctrine of Christ and his apostles teaches this, and we are also assured that "the servant who knows his lord's will and does it not, deserves to be beaten with many stripes" and that "of him to whom much is given, much will be required." Where conditions are irrevocably fixed, there can be no community of interests between the good and the evil. A religion which does not recognize the element of divine justice as well as love and mercy is inconceivable. 2. Because they recognize it as illogical. As the world advances on spiritual lines, it becomes more assured of the fact that divine justice will do its perfect work hereafter. That a persistent life of sin without repentance should bring its own punishment, is strictly in accord not only with the Scriptures, but with the conclusions of the human mind, which recognizes that this life is a school of training and service, in which we are free to choose the right or the wrong, to make the best or the worst of our talents and opportunities, and to suffer the consequences of our own acts.

L. G. P., Bateshury, S. C. 1. At what age is man said to be living on "borrowed time"? 2 Please explain Matt. 5: 23, 24.

1. After seventy, which is the full completion of the allotted span, he is said to "borrow" the years. 2. It means that we ourselves ought to forgive others, before we ask forgiveness of God. We should dismiss from our hearts all enmities and ill-feeling; "make it up" with those with whom we have a quarrel, right a wrong if one exists, and become reconciled to our neighbors or relatives with whom we have a difference. It was a beautiful custom of the early Christian Church to have a general r onciliation on the part of those who purpos sitting down at the communion tabl

Mrs. M. E. C., Goodwater, Ala. 1. Do y think there will be degrees in heaven, a if so, to what extent? 2. Do you think t third chapter of I. Cor. (I. Cor. 3) teac there will be degrees in heaven?

1. Scripture teaching and our best conc tions of divine justice lead to the conclusi that, while all the redeemed will be equally sured of God's love and care in the life to cor there will be distinctions. The martyr w gave his life for the truth, those who made t greatest sacrifices for others, and those w brought many into the kingdom, will have ma stars in their crown. See Dan. 12: 3, I. C 15: 41, 49, and other passages.

C. E. K., Elmore, Minn. 1. Is there any mo ment erected in honor of Aaron Burr the United States? 2. Did Aaron Burr h any children? If so, how many and w were their names?

1. No; there is no monument in Aa Burr's honor. 2. He had a daughter, Th dosia Burr, who was captured by pirates a put to death.

W. S., Goldwin, Que. Will you ki tell me through the columns your paper if the gipsies traveli in this country are really Eg tians from Egypt, or what co try are they from?

The problem of the origin of gipsies is still unsolved. It wo seem from linguistic evidence, h ever, that they are remotely descen from low-caste Hindus of Northwe ern India. The name gipsy is a c ruption of Egyptian. They were s posed to have come in the Middle A from Egypt or rather "Little Egyp In their own language they ca themselves Romany, and Rom at time was equivalent to the Byzant Empire, which included Greece, Epirus is said to be little Egypt. Greece gipsies were numerous bef the fifteenth century and certain c tles were called gipsy castles and tradition is they were driven out the Turks. There is evidence to sh that they came into Epirus fr Persia, to which country they had b brought from India in the fifth c tury. In 855 27,000 were captured the Byzantines and brought i Greece. Such seems the proba story of their descent.

Brookins in His Wright Machine Flying Over the Surf

ATLANTIC CITY had its nerves thrilled on July 9, when Walter Brookins soared aloft to a height exceeding 6,000 feet, breaking all previous records for aeroplane flights toward the blue. It took nearly an hour for Brookins to go up, his rising sweeps being two miles in diameter. Each sweep carried him higher. At last, feeling that his engine would stop, he crossed the line arranged by the worker below. His barograph registered 6,000 feet. He came down in seven minutes, his machine making short circles which took the watchers' breath away. At times it canted at a dangerous angle. The same week the aeronautical world was saddened by the news of the death of Captain Rolls in England, the young man who some time ago crossed the British Channel and returned without a stop. He was killed by his machine falling at Bournemouth. Five Germans were killed in Germany by a fall from a "passenger machine" during the same week.

Miscellaneous

A. A. S., York, Pa. See answer J. A. H., Beecher City, Ill., in MA BAG. June 1, 1910.

J. B. M., Des Moines, Ia. You can join Shorthand Course class at any time by send to THE CHRISTIAN HERALD. The course la twelve weeks.

W. A. B., Columbia, S. C. Many books h been written concerning this passage as to "number of the beast," and his identity; bu is still an unsolved problem and speculat here would be profitless.

Miss Gussie M., Bowling Green, Ky., several others. Contributions for our C dren's Home at Mont-Lawn, Nyack, N. should be addressed to THE CHRISTIAN HERA Bible House, New York. The Home is thi miles north of New York, on the Hudson Riv

M. S. B., Cismont, Va. Your first two qu tions are purely speculative and incapable being satisfactorily answered. With regard the third, a country cannot be said to be p perous when money is scarce and food high, when a large part of the population has suffer and struggle to procure the necessaries life.

R. J. B., Yaquina, Ore. 1. He could r the hearts of men and "knew all things." We have the testimony of the Gospels, and c temporaneous writers, Christian and pag also the record of the Jewish Talmud, confi ing the account of his death on the cross. 3. I. John 1: 8; Rom. 3: 10. Your other questions are matters for extended discussi

W. A. D., Pittsfield, N. H. 1. There denominations whose churches openly in all who love the Lord Jesus to unite with t in Communion, while others only give the vitation to those who have been baptized are in full membership in a Christian chu 2. Generally speaking, no preacher is quali to conduct services unless he has complied w all the requirements of his denomination, been regularly ordained. These requireme vary in different denominations. 3. We h already explained this passage at differ times in THE MAIL-BAG. 4. Not necessarily

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Gaekwar of Baroda

The Maharanee and the Princess

Prince Jaisinh

A PRINCE OF INDIA VISITS US

MANY princes and foreign statesmen have found America a pleasant place in which to spend a holiday, and their coming now excites little more than passing remark. It is seldom, however, that a ruler who holds in his hands the destinies of millions of people makes a tour of the "States," so that His Highness, the Gaekwar of Baroda, on his journey across the continent from Vancouver to New York, has been the recipient of much attention, and his views on conditions in the East and the countries he has visited have been given wide publicity. His highness now feels quite well acquainted with America and its ways, for this is his third trip and he has declared his intention of coming back again in two years to see what progress we are making in industrial education, the subject in which he is most interested, and to see if there is anything more in Western life which might be of benefit to the people in his Indian principality.

With visions of Oriental splendor in his mind, derived from numerous pictures of the glittering ceremony of the Durbar, and from the writers who have written of India with such enthusiasm that it seems a place where the colors of the rainbow have been brought to earth in the white-walled temples and amber castles, a member of THE CHRISTIAN HERALD staff went up the Hudson to meet the Gaekwar, who was on his way to New York on board the steamer *Hendrick Hudson*. Once on the steamer it began to be evident that the Gaekwar was not such a ruler as appear in the story books of the East. Having been the most picturesque parts of the "American Rhine" he was busily engaged in making a study of one of America's greatest river steamers. One attendant thought His Highness was in the engine room, while another was sure that he was last seen making his way to the pilot house. After a long search a short swarthy man with a most businesslike air, dressed in a light gray suit and wearing a natty alpine hat, appeared from the upper regions of the *Hendrick Hudson*. He was accompanied by Mr. E. E. Olcutt, president of the Hudson River Day line, who had gone up to West Point to meet the Gaekwar, and there was no doubt that the man in the gray suit with his straight black hair and quick intelligent eyes was the ruler of Baroda. Following came Dr. William J. Chamberlain, secretary of the Board of Foreign Missions of the Reformed Church in India, and Rev. Mr. Van Ess, of Arabia, who had joined the Gaekwar at Albany. The personal aids and attendants were at different points of vantage about the boat, all interested in the passing people and the passing shores, but oblivious to the attention they themselves attracted.

Although he had been interviewed every day since he landed on our shores his politeness was unfailing and his greeting cordial as if being asked questions on every conceivable subject from woman suffrage in Great Britain to the caste system in India was a delightful novelty.

The New Palace of the Gaekwar at Baroda

Mr. Van Ess introduced the writer, and when his highness stood up and extended his hand, the Gaekwar appeared to be one of the most up-to-date rulers; and when he spoke in better English than was at the command of many people who have lived here from birth, the vision of an Oriental potentate, which had been fading rapidly during the chase about the boat, disappeared completely. The Gaekwar appeared as he does at home, as he long ago adopted European clothes and ways. His son, Prince Jaisinh, and the aid-de-camp were equally modern in their personal appearance. The Prince is now in his junior year at Harvard, and went on to Banff to meet his father. There is another son at Oxford, and another at a preparatory school.

With the Gaekwar was his wife, the Maharanee, and their daughter, the Princess Indiraraji, who is about seventeen. The princess would be called pretty in any country, and her mother has a fine and intelligent face. They both seem to have enjoyed the long journey through strange lands, and talked in excellent English of conditions in India and of the various topics which interest the cultivated woman everywhere. They have not been drawn to the fashions of Paris and wore their own picturesque costume of dark reds and blues ornamented with a glint of gold and the shimmer of priceless jewels.

"Oh, yes, I have heard of THE CHRISTIAN HERALD'S work in famine relief in India," said the Gaekwar. "It was a great work and accomplished much good." Mention was made of the fact that the readers of THE CHRISTIAN HERALD had supported several thousand famine orphans in India for ten years, fitting them to meet the struggle for existence in one of the world's most crowded countries.

"Yes, I know about it," said the Gaekwar. "I believe we have an orphanage under Christian missionary auspices in Baroda." On being told that these orphan boys and girls were taught trades in many of the orphanages he was much interested. "The missionaries are very successful," he said, "in their work among the lower classes. They do much for them in improving their morals, helping to educate them and to raise them to a higher level. I do not know that I can say that they will ever be able to convert India as a whole to the Christian religion, as a large part of the population are satisfied with the philosophic religions of the East; but their educational work will progress, for the hope of India is in education.

"It has been difficult for me to carry out my ideas in a country bound so rigidly to the caste system as

Continued on page 684

THE

AMERICAN PULPIT

A Sermon by

Rev. R. A. Torrey, D.D.*

The Most Important Business of Life

TEXT: Amos 4:12—"Prepare to meet thy God."

I AM sure that there is not in the whole Bible a commandment that is more important or more reasonable or more solemn than that. God has three ways in which he speaks to us. First of all, he speaks to us in his written word, the Bible. Second, he speaks to us by his providences, and third, he speaks to us by the still small voice of his Spirit in our hearts. And in all these three ways God is saying over and over and over again: "Prepare to meet thy God." That is the constant refrain of the Bible. And that is the thing that God is constantly saying to us by his providences. Every great calamity that overtakes men is a call from God to the men that are left to prepare to meet him.

The first thing our text teaches us, and the providence of God teaches us, and the voice of the Spirit teaches us, is that we must all meet God. Let these words sink into your heart. *We all must meet God.* Just a little way ahead of every one of us in this hall to-night there is a great experience. In just a few years at the very outside every one of us that is in this hall to-night is going to pass out of this present life into another life and the first thing that awaits every one of us in that other life is a face-to-face meeting with God. "It is appointed unto men once to die, and after that the judgment." "So then every one of us shall give account of himself to God." Judgment lies just ahead, perhaps a few weeks, perhaps a few months, perhaps a few years, but just a little way ahead every one of us is going to pass out of this life into another and the very first thing that awaits us in that other life is a face-to-face meeting with God. So the most important question that confronts every man and woman in this building to-night is this: Are you ready to meet God? Oh, happy is the one who is so perfectly in the line of God's will that he is ready at any moment to meet God himself. Happy is the one who has such an assurance that he is at peace with God that he can look death itself right in the eye and cheerfully and gladly say: "Come on, I am not a bit afraid of you. Come on, I am ready to meet God."

The Soul's Peace with God

Across the ocean in the old country a woman lay dying. Her vicar heard that she was dying and hastened to her bedside. He sat down beside her and tried to break the news as gently as he could. He said, "Madam, they think your time is very short. They think you must die." "Oh, yes," she said, "I know it. I know my time is very short." He said, "Madam, do you realize that the first thing when you die is a meeting with God?" "Yes," she said, "I realize it." "Have you made your peace with God?" "No," she replied, "I haven't made my peace with God." "Then are you not afraid to die?" "No," she said, "not a particle." "Do you realize you are dying now? Do you realize you have only a few hours at the most to live, and do you realize that just as soon as you die, you must meet God? Do you realize that in just a few hours at the outside you must meet God?" "Yes." "And you have not made your peace with God?" "No, sir, and I am not going to." "And you are not afraid to meet God?" "Not a particle," she said. There was a strange light of perfect peace in the woman's eyes and the vicar realized there was something back of it all. He said, "What do you mean?" She said, "Listen! I know I am dying. I know that at the outside I have but a few hours to live. I know I shall meet God face to face and I haven't made my peace with God, and yet I have not a fear of meeting God. I am resting in the peace that Jesus Christ made in his atoning death upon the cross, and I don't have to make my peace with God, for I am resting in the peace that Jesus Christ has already made." Oh, happy is the man or woman who so believes God's testimony about Jesus, namely, that when he died on the cross for you and me he made peace for us by the blood of his cross and therefore we do not need to make peace, and who is so calmly resting in that peace that he can look death itself in the eye and say, "Come on, I am not afraid to meet God. There is not a cloud between God and me."

The second thing our text teaches us is that in order to meet God satisfactorily, in order to meet him with peace and joy and not with fear and dismay, we must prepare for that meeting. "Prepare to meet thy God." I cannot think of any greater madness of which any one can be guilty than the madness of fancying that one can meet such a Being as we know God to be in a satisfactory way without earnest previous preparation. And yet that is the madness that the average man and woman is guilty of to-night. You are making no earnest preparation. You are just drifting, thinking that though you go drifting through life, somehow or other when the time of meeting comes, you will be prepared for that meeting. Why, no one would dream of meeting an earthly king without preparation; how much less the eternal King? When any one in London has an audience with the king, he is sent before he goes into the king's presence to one whose business it is to teach him how to come into the king's presence and how to back out of the king's presence; just what he must wear; just how he must approach the king; just what he must do. There is not a sane Englishman in Great Britain who would dream of going into the presence of King George without previous preparation. And yet you think you can go into the presence of the One who created King George and all the other kings of earth, that One so holy that the very seraphim veil their faces and their feet in his presence and cry, "Holy, holy, holy, is the Lord God Almighty." You fancy that somehow or other you can go into the presence of that great King, immortal, eternal, invisible, whom no man has seen nor can see and not perish, without earnest and protracted and thorough preparation. Is it not madness?

The Need of Preparation

Once in the home of Lord —— in Scotland, Lady —— was showing to Mrs. Torrey the robes she wore at the coronation. As she was showing her these robes she said, "There was a singular thing happened at the coronation. Right near me a lady came in, a member of the nobility, whose rank nobody questioned. But," she said, "we had all been instructed just what to wear and just how to come in. This lady came in, beautifully dressed, magnificently dressed, but she did not have on the prescribed garment. One of the marshals came down and called her out. She said she was a titled lady, but sternly the marshal called her out, 'You have not on the prescribed robe,' and she had to leave the Abbey in disgrace." And yet you fancy you can go into the presence of the King Eternal who created the earth and the sun and the moon and the stars and this whole universe with some other kind of preparation than he himself prescribes. You will go out into eternity disgraced forever. You must prepare beforehand. And preparation to meet such a person as God takes time. If one of these children here should start out to-night to prepare to meet God and should make that preparation the whole work of a lifetime, he would not be any too well prepared. You men and women who take Christ in advanced life, I am not saying you will be lost, but you will not be so well prepared to meet God as the children, who take Christ in their childhood and spend a lifetime in preparation. There you see the madness of deathbed repentances. To think a man can live in sin and selfishness and perhaps in lust and then just a few moments before death prepare for a satisfactory meeting with God! A man may be saved on his deathbed, but he won't be prepared for such a meeting with God as we ought all to desire. Full preparation to meet God is a matter of a whole lifetime, and if we begin in earliest boyhood or earliest girlhood and give our whole life to it, we will be none too ready and none too fully prepared.

Sins Confessed and Sins Covered

Again, in order to meet God, we must not only put sin out of our lives, we must also confess our sins. We read in Prov. 28: 13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." It is not enough to quit your sin. You must own it up. You must confess it definitely to God. David sinned. He was sorry he had and he turned from it, but he would not confess it and in the 32d Psalm he tells us what kind of a time he had, "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Not until sin is confessed is sin forgiven and covered. If you try to cover your sins from the eye of God, God will uncover them to the whole world sooner or later, but if you will uncover your sin before the eye of God in honest, earnest confession, God will cover them so deep they will never be seen again. You must confess every sin to God to start with. Then if you have sinned against your fellow men you must confess to them. And if you have sinned publicly, your confession of sin must be as public as your sin. That does not mean you have to tell everybody everything you have done. The secret things that the world does not know about, confess to God; those you have committed against definite people, confess to the people against whom you have committed them; but every public sin should be as publicly confessed as it is committed.

Righting a Life's Wrongs

Again, in order to meet God satisfactorily, you must set right the wrongs you have done as far as lies in your power to do it. Of course, if it is out of your power, you will have to leave it with God but as far as it is in your power, you must set right the wrongs you have done. If you owe debts, you must pay them up. You know there is one thing I cannot understand: those Christians, or professed Christians, who do not pay their honest debts 100 cents on the dollar. If you owe money go and pay it, every penny of it. If you have wronged anybody it is your duty to set the wrong right if it lies in your power. When we were in West Virginia, a very prominent business man got under very deep conviction. He wanted to see me and have a private talk with me. When he came in he said: "What I want to see you about is this. I used to be an active member in the Church and my brother also, and we failed in business and we paid thirty-three and a third cents on the dollar and we went through bankruptcy. We were quit of all responsibility by the law, but I backslid. Since then I have been prospered in business and I now am able to pay the other sixty-six and two-thirds cents on the dollar. Now," he said, "tell me, do you think that in order to get right with God and take my place in the church I ought to pay that other sixty-six and two-thirds cents on the dollar even though they have no legal claim on me?" "Beyond a question. The fact that you have gone through bankruptcy and are quit of it by law has nothing to do with your moral responsibility, and as now you are able to pay, if you want to get right with God you must do it." Do you know what he said? He said, "I will do it." I tell you it was worth while. If you have told lies about other people, it is your business to set those lies straight. I tell you that will give many of you people a lot of business. I want to say to you that to blacken a woman's reputation is far viler and meaner and baser than to steal $100,000 from her. If any of you folks have been telling anything that is not true about anybody else if you want to be ready to meet God, and you will have to very soon, you had better get busy just as quick as you can straightening out the lies you have told and face the music and say right out, "When I told that story about Mrs. So and So, I lied." Don't try to gloss it over. Call it a lie like a man; say, "I lied." That will be very humiliating. Some of you that boast of your own goodness and try to establish your own goodness by trying to pull other people down, it will be very humiliating for you to go and own up you lied, but you had better humiliate yourself now than to have to face God with a slander on your lips that you have not straightened out.

Again, in order to be ready to meet God, we must accept Jesus Christ as our Saviour. It is not enough to forsake your sin. It is not enough to confess your sin. It is not enough to do everything in your power to set your sin straight. In addition, you must accept the crucified Christ as your Saviour from the guilt of sin. If you should start out to-night and never sin again, that would not set you right with God, for there are sins you have already committed and that have got to be covered, and no

Continued on next page

* Dr. Torrey (Congregational) is one of America's leading evangelists, and is equally distinguished as a preacher, author and teacher of the Gospel.

The Most Important Business of Life

Continued from preceding page

right-doing from this time on will cover the sins already committed. There is only one thing in all the universe that will cover sin already committed, and that is the atoning blood of Jesus Christ.

You must accept him as your risen Saviour to keep you from sin in the future. Suppose you should come to Christ and accept him as your Saviour from the guilt of sin, you would still need some one to keep you from the power of sin, and so God has not only provided for us a crucified Saviour to cover the sins of the past, but has provided a risen Saviour to give us power to get victory over sin in the future. In order to be prepared to meet God you must accept the crucified Christ to give you pardon for the sins of the past and the risen Christ to keep you from the power of sin day by day in the future. You must also openly confess this Christ whom you have accepted before the world. This is God's command. Jesus says in Matt. 10: 32, 33, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." I believe there are a great many men and women who think that they have accepted Christ in the secrecy of their hearts, but they have never stood up and confessed him. Any man or woman who goes out of this world without having publicly confessed the Christ they have accepted is not ready to meet God. In Rom. 10: 9, 10, we read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

I put to each of you the question: Are you prepared to meet God? If not, will you begin to prepare to-night? Friends, listen: more of the men and women who are in this audience to-night will be lost through delay than in any other way. Almost every one of you intends to prepare some day. I don't believe there are ten persons in any religious audience who don't intend to get ready some time. But, you say, "I won't begin to get ready just yet." If you don't begin to prepare now, you won't be as fully prepared even if you begin next Sunday, and some of you will lose your souls, if you don't begin this very hour to get ready to meet God.

Archæus was at one time a king in Greece. Some of his subjects hated him. He was a tyrant and they planned to put him to death. A friend of Archæus got wind of the conspiracy, got all the facts, wrote them down and put the packet into a messenger's hand and said: "Take this to the king. Get into the king's presence at any cost. Put it into the king's hands and say to the king, 'The friend who sends this begs of you to read it at once, for it contains serious matters.' " The messenger made his way into the king's palace. The king was giving a banquet to some of his friends, but in some way the messenger got into the banqueting hall and put the package into the king's hands and said: "The friend who sends this begs of the king that he shall read it at once, for it contains serious matters." King Archæus lightly tossed it aside and said: "Serious matters to-morrow." When the morrow broke Archæus was a corpse, for the conspiracy had ripened that night. As the messenger of the Lord God Almighty, I bring you a packet that contains serious matters—"Prepare to meet thy God," and I beg of you to attend to it at once. If any of you toss it lightly aside and say, "Serious matters to-morrow," you may lose your soul forever.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

THE LITTLE WINDOW DOOR

By Rev. J. M. FARRAR, D.D.*

WHY do you have a front door in your home? I hear Ben say: "Foolish question number ten." Would not a back door do just as well as a front door? You say "No," because your friends do not come in that way. Would you laugh if I talked about a door in the roof? In a few years many of your homes will have a door in the roof. The maid will hear the horn, and up in the elevator she will go to open the roof-door. Friends in an aeroplane have dropped down for a call. Father will say, "Fasten your machine to the chimney and stay for dinner." We shall keep the front door, as the old folks will come later in an automobile and the little boys and girls will run in that way from school.

. . .

THERE is one person who does not come into the home through any door. He entereth not by the door, but climbs up some other way. He does not blow a horn, nor ring a bell, nor send in his card. The Bible calls him thief. He is not a friend, but an enemy, and wants to get in and get out before you know it. The months of July and August are not his vacation time. He prefers to call when we are away or fast asleep.

. . .

HAVE you ever thought of your body as a house with doors through which your friends come in to visit you? Your ears are doors, your eyes are windows. Hearing, seeing, smelling, tasting, touching, these are all doors in your house. Try and count how many callers and visitors come each day to talk with you. Are you guarding every door so as to keep the thief out? The thief who wants to steal your good name, to steal your pure thought, to steal your character. But thieves do not always come in through the door. They get in some other way. There is a thief called sin and some of us believe he got in before the house was finished. This thief got into the garden of Eden. Possibly he got in before the garden was fenced. He came in the form of a serpent. He is in your body, or house. How are you to get him out? Listen!

. . .

"A GREAT and deadly serpent entered into a house and made its abode in a hole in the wall. The family was greatly alarmed, and the neighbors came running to know what was the matter. 'A snake, a deadly snake, has come here to live! Oh, what shall we do?' Said one, 'Have the house thoroughly whitewashed.' Said another, 'Have it painted, too, and send for a carpenter to mend all the doors and windows.' Said a third, 'Send for a teacher who will tell you how to be good moral people.' Well, the house was whitewashed and painted, and the teacher told them how to be moral, and the family, feeling safe, ate, drank, and slept in the house in peace. About a month afterwards, one dark night, when all were asleep, the snake came out of his hole and bit the father and he died. Two nights after the reptile bit the son, and he died, too."

. . .

JUNIORS, do you know the meaning of this parable? The house is the body, the hole in the inner wall is the heart, the serpent is sin. By all your washings and daubings and trying to be good you will no more get sin out of your heart than they get the serpent out of that house by lime and paint. Christ is the only remedy. Believe in Christ and he will take sin from your heart.

But we have talked long enough about doors, windows and snakes. I am going to tell you a story. Evelyn and her mamma went to Grandma Stone's and Evelyn was left in the library alone. There were some beautiful flowers on the table. "I wish I had just one bloom to take home," she said to herself; "grandma's sick upstairs, anyhow, and I know Robert don't ever care to smell 'em." Robert was the colored butler. Evelyn put out her little hand, and the white blossom was in great danger, but a sound in the hall startled her; she dropped back on the sofa and mamma came in.

. . .

HOW quickly mothers do see things! There was a look in Evelyn's eye that told this mother the whole story, but she didn't say anything about it at first. She put on the little girl's coat and hat, and they set out for home.

"Once there was a band of robbers," said mamma, "and they came to a castle by night and tried to break in; but the walls were strong and the door was tight, and they could not get in. Presently one of them found a tiny little window unbarred, and so small that he could only thrust his head in. What did they do? Why, they found a little boy, and they put him through the narrow window, and he unlocked the big window, and so all the robbers got into the castle."

"Is that all the story, mamma?" asked Evelyn with much interest.

"That is not quite all. The rest is to show what it means. When a little girl does something that seems a little wrong—only a very little wrong, indeed, like pulling grandma's flowers without leave—that is like putting the little thief inside the castle. The little wrong makes it easier to do a bigger and bigger wrong. The only safe thing is to keep the little window shut and not open it to any little wrongdoing, however small."

. . .

"HE that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth."

* Pastor 1st Ref'd Ch., B'klyn, N.Y. TEXT: "He that entereth not by the door." John 10:1.

"It's Time to Start, Jim"

(See Illustration on Cover Page)

"JIM, it is time to do and dare;
Get in the thick of the fight, my son;
Love will be guarding you everywhere,
Mother's and mine—when the day is won.
Over the day of the books and school,
Past are the dreams of the idle while;
Now 'tis a battle for Right and Rule,
Now for a frown where you used to smile.

"Jim, it is time for the restless town,
Singing and throbbing with life anew.
Go for a 'name' and a proud renown,
Go for the best that a man may do.
Mother and I, in the twilight here,
We shall be waiting to hear your part
Blessings, our boy, and we hold most dear
That which is nearest the parent heart.

"Jim, it is time for the sturdy hand;
Time for the eye that is clear and bright,
Time for the head that must understand,
Time for the laboring, day and night.
Ah, how we love you and see you start
Out on the mart of a million deeds!
Still, though a humble or higher art,
Love is the boon that a good boy needs."

W. LIVINGSTON LARNED.

The Progress of Woman

—IT IS PROBABLE that the monthly paper, *Progress*, published in New York, will soon be merged into the *Woman's Journal*, the long-established Boston weekly, edited by Alice Stone Blackwell.

—MISS KATE M. GORDON has just been elected a vice-president of the National Woman Suffrage Association. She is the daughter of a noted Southern educator, and is "easily the South's most prominent woman citizen," says one who has always known her family. She has done a noble work in improving civic conditions in New Orleans, especially in securing its present water and drainage system. For this service she was given a great public reception and a gold medal. She is a very good and able woman.

—AMERICAN VISITORS notice at once in Australia, where woman suffrage has existed for many years, the desire on the part of the women to inform themselves on political subjects. Instead of Shakespeare or Browning Clubs, the women oftenest band together in political study clubs. This helps to prove the great saying of Gladstone, that "it is liberty alone that fits for liberty." It is a significant fact there that though women divide themselves there like men between the leading political parties, yet when matters affecting the home, the school or public morals are in question, they all stand together.

—ONE OF THE greatest triumphs of the suffragists in Colorado has been the recent election of Miss Ellis Meredith, who ran as an independent candidate for election commissioner. Her majority exceeded that of her seven competitors combined. When the Board of Election Commissioners met, they chose Miss Meredith as their president. In her official capacity she is empowered to direct and govern all elections, make the appointments for the canvass, judges, clerks, watchers, etc.; in case of a contest, to have charge of the recount; to supervise everything pertaining to elections. The salary is $1,200 and the term is for four years. In every respect Miss Meredith is fully qualified for the position.

—REV. ANNA H. SHAW has recently given a lecture upon woman suffrage before the Civic Club of the University of Virginia, at Charlottesville, one of the most conservative of Southern towns. The night was stormy, but the audience was large and enthusiastic. Several prominent women, including Miss Mary Johnston, the distinguished novelist, sat upon the platform. Miss Shaw made an eloquent address, and was followed by Miss Johnston in what Miss Shaw describes as "one of the cleverest, most telling short speeches I have ever heard." The sentiment in the place was changed by these deliverances from hostility to friendliness, and a young student arose and called for three cheers for the cause.

Among the Workers

—AN ORDAINED CLERGYMAN, experienced as an evangelist, would take charge of mission work or fill openings as pulpit supply. Unsectarian, Hebrew and Greek scholar, with degrees from two leading universities. He may be addressed, "Pastor, care of THE CHRISTIAN HERALD."

—REV. W. H. COLLINSON, of the United Christian Workers' Mission, 728 East Two Hundred and Twenty-second Street, Williamsbridge, N. Y., has completed forty years of faithful service among the poor by preaching, visitation, etc. It is now proposed to establish a Rescue Hall as a centre for the work. Mr. Collinson will gladly communicate with all interested parties.

—ON SUNDAY, MAY 29, a fire in which four persons were killed and several injured, ruined the mission property at 15 and 17 Doyers Street, New York. There was no insurance. The mission is now trying to refurnish and will welcome assistance. Temporary headquarters have been secured at the Mariner's Temple near by. Interested readers of this paper may address Superintendent T. J. Noonan, 126 Bible House, New York.

When the Stork Visits a Palace

The Cradle for the Son of the King

The Great Workshop in Madrid Where Baby Clothes Are Made for Princes

A Layette for a Royal Heir

ELABORATE preparations are made for the coming of a child in a royal household. It is doubtful if more extensive preparations were ever made for any royal baby than those that were made for the coming of the children of King Alfonso and Queen Victoria. The royal layette comprised garments enough for a dozen babies, and many of these garments are of the daintiest description. Queen Victoria has a great fondness for fine things. The girls in the Spanish convent in Madrid spent weeks working exclusively on the layette of the expected heir to the throne, and when he finally made his appearance, there was ready for him one of the most extensive wardrobes ever prepared for any baby. The nursery was filled with costly furnishings and the royal cradle was worth a small fortune.

This tiny scion of royalty began his earthly career in a suite of rooms planned entirely by his mother. The etiquette of a throne demanded that she should conform her own ideas to those of others in many things; but when it came to providing for her baby she let it be known that she meant to have her own way. The nursery provided for her children includes a large living-room, dining-room, bedrooms for the babies and the head nurse, bathroom and a sewing-room. The living-room is all in green and white and pink. There is a vaulted ceiling enameled in white, and round the walls a procession of animals that look as if they were just emerging from the ark. There are rose-tinted carpets. The rest of the furnishings are washable and are kept simply spotless. All of the window-sills are cushioned, and there is hardly any chance for one of the royal babies to hurt itself by tumbling down.

In the bedroom are several beautiful paintings, such as would be apt to hold the attention of a child. These are called "Morning," "Noon" and "Night." The first is a beautiful picture representing a baby awaking. The next is "Noon," and shows the child with spoon and porringer, while the third painting, "Night," represents him with his little hands folded in prayer just before he gets into bed.

The royal cradle is an elaborate affair in which the father and the grandfather of the children of the royal Spanish nursery have successively slept when babies. The queen gave some of the Spanish grandees a shock by removing the elaborate lace draperies of the royal cradle, because she thought they excluded the air. She gave the whole nursery an air of brightness and grace unknown to the royal nursery of Spain, for the Royal Palace had always been heavy and sombre in its furnishings.

The birth of a child in a royal palace involves a great deal of formality, as may be known from the following rules of procedure governing an event of this kind: "All of the persons designated by the king in the decree shall be notified to come to the palace in full uniform. Immediately after the child is born, the Mistress of the Robes shall inform the Prime Minister, who shall then announce to the persons present the sex of the child, at the same time informing the Captain General and the Commander of the Royal Halberdiers, so that they may give the orders for the proper signals and salutes. In order that the inhabitants may know whether the newly-born child is a prince or a princess, the royal standard shall be hoisted over the palace and a salute of twenty-one guns fired in case it should be a prince, and if a princess, a salute of fifteen guns fired and a white flag hoisted. Should the event occur during the night either a colored lantern or a white light shall be hoisted, as the case may be. As soon as this has been carried out the child shall be presented to the diplomatic corps and the other personages present by the Prime Minister, accompanied by the Mistress of the Robes and the chief court chamberlains. The Minister of Justice, as king's notary, will then draw up the certificate of birth and record of the presentation, thus terminating the ceremony." Such is the imposing ceremonial which is followed substantially in all the royal courts of the Old World when the stork comes to the palace.

JOHN L. HARBOUR.

Was Carl Etherington a Martyr?

SINCE the killing of Haddock, in the early days of the prohibition excitement, many years ago, nothing that has occurred in the West has excited more interest than the lynching of Carl Etherington, the anti-saloon detective, at Newark, O., on July 8. There were so many conflicting stories circulated concerning this affair that THE CHRISTIAN HERALD decided to investigate, and with that end in view wrote to several residents of Newark.

Etherington, who was an officer of the Licking County Law Enforcement League, at 1.30 in the afternoon of July 8 had raided a notorious "speak-easy" saloon called the "Last Chance," which was kept by William Howard, formerly Chief of Police of Newark. In the scuffle that took place during the raid, black-jacks were used by the saloonists. Several pistol shots were fired and Etherington's life was unquestionably in danger. In the melée, a bullet from his weapon struck Howard, and the latter fell to the floor, mortally injured. Howard was taken to the hospital and died the same evening.

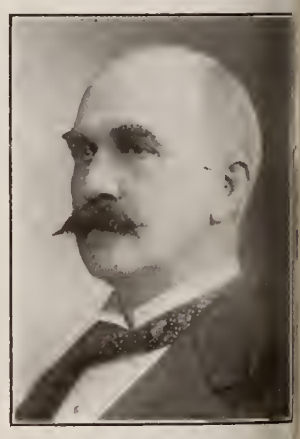
In order properly to understand the situation, it should be explained that there has been for some time a County Option Law in Licking County, which the officials were careless in enforcing. They allowed the saloon element the utmost liberty and the law was practically a dead letter. This deliberate neglect stirred the "dry" element of the population to activity, and when the news came of the shooting at Howard's, the general conviction among the temperance people was that Etherington must have fired in self-defense.

When Howard's death became known, the liquor element were immediately roused to fury by the fall of their champion. A mob soon gathered in front of the county jail, to which Etherington had been taken, and began to attack the doors. Sheriff Lincke and his deputies were apparently either frightened or incapable; at all events, the furious mob soon succeeded in battering in the doors. Etherington was found at prayer in his cell. He had just penned a brief note of farewell to his parents, expecting every moment to find himself in the hands of the lynchers. When he was seized and dragged out, he found voice to tell them that he had not intended to kill Howard, but had simply fired in self-defense. His explanation was cut short by the crazed mob and he was strung up to a telegraph pole, where he hung for an hour. It is said that there were hundreds of women and children in the crowd, and that no member of the mob was masked.

Mr. Wayne B. Wheeler, superintendent of the Ohio Anti-Saloon League, has sent this statement of the affair to THE CHRISTIAN HERALD:

> The disgraceful lynching at Newark, O., followed an attempt on the part of twenty secret service men, who were deputized as special officers of the law, to serve search warrants on "speak-easies." The mayor of the city of Newark and the police force had refused to enforce the law which is in effect in that city to prohibit the sale of liquor. Special officers were deputized by the mayor of Granville, who has jurisdiction in these cases throughout the county, to serve the warrants. When the officers entered the places where the liquor was sold, a mob gathered in front of the building at once. The special officers were attacked, and they arrested two men and took them to the county jail. The officials in charge refused to receive one of the men arrested and made the special officers leave the building.
>
> During the disturbance which followed the raid, one of the special officers, named Etherington, shot a "speak-easy" keeper, who was assaulting him with a black-jack. A fair-sized mob had gathered and were aiding Howard in abusing Etherington, threatening to lynch him. They had followed him for a long distance. The regular police force of the city gave the special officers no protection, but on the other hand arrested most of these special officers and took them to the city prison. This encouraged the mob, and later in the evening they lynched Etherington.
>
> After the lynching, the special officers were turned out of jail at midnight with no protection, their fire-arms having been taken from them. Etherington and the other officers working with him were acting in strict conformity to the law. Etherington's last words sent to his mother that he met death doing his duty, were true. Such outbreaks intensify and increase temperance sentiment instead of intimidating it.

Public opinion in Ohio and throughout the country was so deeply stirred by the lynching of Etherington, that Governor Harmon decided to make an investigation, to ascertain whether the local or county officials were to blame. Adjutant-General Weybrecht and other officers began a rigid inquiry and the county grand jury also took up the matter vigorously. The Governor's first step was to suspend Mayor Atherton of Newark and County Sheriff Lincke. Two negroes, who assisted in battering down the jail doors, were arrested. J. Ankele, vice mayor (who became executive on Mayor Atherton's suspension), summarily removed Chief of Police Zergerbeil and Police Captain Robert Bell, on the ground of their non-enforcement of the option law, and appointed Charles Hindel as chief and Charles Swank as captain, at the same time giving orders for the strictest enforcement of the long-neglected laws. Formal charges have been prepared against Sheriff Lincke for failure to stop the lynching. These charges are signed by leading residents in Newark and have been forwarded to Governor Harmon.



Governor Judson Harmon

Judge Charles W. Seward of Newark, before whom the case will probably come, is quoted as saying that the city has for years been in the hands of lawbreakers and that the courts have been defied. The recent tragedy has fully awakened the law-abiding element to the necessity of action, and they will see that the lynchers are punished. It would seem that the death of Etherington may thus become the means of bringing about a great moral uprising in certain sections of Ohio, which might have been delayed for years, and that the lawless saloons, which have been the cause of all the trouble, may be dealt with as they deserve.

Etherington's body was taken to his parents' home at Willisburg, where the funeral was held. His mother is prostrated with grief; his father holds that the young man was a martyr to duty.

THE RISE OF THE BOY SCOUTS

Copyright T. E. Purdy

John L. Alexander

Y. M. C. A. Scouts in Camp After a "Hike"

Ernest Thompson Seton

AMERICAN visitors who have been making motor tours through England during the last two summers have seen at surprisingly frequent intervals groups of sturdy boys dressed in an adaptation of frontier costume marching along the hedge-bordered highroads or camped under the shade of some wayside grove. On a school holiday in London, Manchester, Liverpool and other large centres these same groups, under the command of an older lad, could be seen making their way on foot or by tram toward the suburbs or parks with an air that seemed to say that they had serious and interesting work before them—work and play combined—for they were the already famous Boy Scouts organized two and a half years ago by General Sir

Boy Scouts of Toronto

A Halt for Lunch

R. S. Baden-Powell. Baden-Powell, it will be remembered, is that same doughty soldier who held Mafeking against overwhelming odds in the South African War, and who distinguished himself in other ways, until in the last decade he has become one of Great Britain's popular heroes, classed with Earl Roberts and Lord Kitchener.

Intensely patriotic and believing firmly that the future of his country depends on the type of young men it produces, he founded the Boy Scouts as a practical school of manliness in which love of God and country, courtesy, courage and a sense of true honor should be inculcated. The idea took at once with the public, and there are now enrolled in Great Britain over 400,000 Boy Scouts, who have taken the Scout's pledge, and who are manfully trying to live up to the high ideals taught in the Scout law. Some time ago twenty thousand Scouts assembled in London and under the command of their superior officers marched through the streets while the cheering crowds gave ample evidence of the strong hold the new movement has on the public mind. Now Canada has been swept with a similar wave of enthusiasm and the Boy Scouts are there numbered by the thousands. Here in the United States patrols have been formed from Massachusetts to Kansas, and every week come in reports from Young Men's Christian Associations, Sunday Schools, boys' clubs and other organizations interested in the welfare of the boy, taking up the idea and forming patrols. Seven or more boys may form a patrol. Three patrols form a troop.

Some people have conceived the erroneous idea that the Boy Scouts are being trained exclusively for military purposes, whereas the truth of the matter is that they are being trained for good citizenship. Of course, the military virtues—such as obedience to properly constituted authority, respect for the commands of the officers, truth and courage—are in the rules and regulations to which they subscribe, and rightly so. Out of the thirty-six badges which a Boy Scout may obtain by performing certain services only one is given of a military character. In fact, Baden-Powell refers to the Scout movement as "peace scouting." It is a character-forming movement for boys who are just at the age when they are reaching the two roads, one leading to an upright honorable career where high ideals are found, the other which leads downward, ever bending away from true attainment and honorable success.

Recently a mass meeting was held in New York and plans laid for forming a permanent central committee. A temporary committee was selected, which will later report on the best plan for a permanent organization. Among those taking an active part were General Wingate, Ernest Thompson Seton, the naturalist and author, Dan Beard, known to every boy in America, and leaders in social work, settlements, playground associations, Sunday Schools, and the Young Men's Christian Association. Among the latter was Mr. John L. Alexander, who for years has been active in work for boys, and who for the present has devoted himself to this new work of organizing the Boy Scouts of America. He is just the man for the place. Full of enthusiasm over the project, he has made others as sanguine as himself, and is enlisting the aid of prominent men all over the country. The headquarters are at 124 East Twenty-eighth Street, New York. Ernest Thompson Seton has just completed the *Scout's Manual*, similar to Baden-Powell's book, but adapted to American conditions.

The Scouts take the following pledge: "On my honor I promise that I will do my best to do my duty to God and my country, to help other people at all times, to obey the Scout Law. The essentials of the Scout Law are that a Scout's honor is to be trusted. A Scout is loyal to his country, his officers, his employers and his parents. He must be useful and help others. A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs. A Scout is courteous, he is a friend to animals, he obeys orders of his parents and officers. A Scout smiles and whistles under all circumstances. A Scout is thrifty."

There are three classes of Scouts and the tests are not child's play by any means. At first a boy is classed as a Tenderfoot, but even for this classification he has to be able to tie four different kinds of knots the proper way, to fly the flag, to know something of its story and the Scout laws. The second-class men must be able to pass in first aid to the injured and in signaling, to build a fire with only two matches, to cut a camp dinner with only the regulation billy, to track half a mile in twenty-five minutes, or in town to describe the contents of one shop window out of four observed for one minute. The test for a first-class Scout embraces a good knowledge of camping and woodcraft. He must swim fifty yards, go on foot or row a boat seven miles and return, and write a report on the trip. Supposed to take two days, but can in less. In signaling he must send and receive sixteen words per minute, describe the way of saving life in ordi-

The Signal Corps

Learning First Aid to the Injured

nary accidents; such as drowning, runaway and ice breaking. This is only part of the list, and the boys are on their mettle to pass and become first-class Scouts. Religion is brought in as a natural and not unnatural thing. The boys are pledged to do at least one act for some one else once a day. Some of the most unruly boys who have joined have come under the chivalric influence of the rest of the Scouts and have been completely transformed in character.

Mr. Alexander believes that the work should be done through bodies already organized, and independent Scouts are not enrolled. The Scout movement is designed to help organizations in the work for boys; not to create a rival interest.

ROBERT S. BLAIR.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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Ruling Out the Bible

ILLINOIS has ruled the Bible out of her public schools. The Supreme Court of that State has decreed its exclusion, on the ground that its compulsory use is an interference with religious liberty. We believe that this action will cause regret to many in that State, who rightly hold that the principles inculcated in the Bible are the very basis of good citizenship. To make the school godless by excluding the Bible is to expose the rising generation to a great moral danger. At the present time, the people of Illinois are confronted with a striking illustration of the absence of moral safeguards in high official places. How can its citizens expect to improve the tone of public morals when they remove from the schools the only Book that can lay the foundation of good character? Is it not putting a premium on wickedness to shut out the best moral instructor the world has ever known? "Blessed is the people whose God is the Lord." On the other hand, we have the explicit warning of what shall befall those who "forget God." In every country where the Bible has had free course, it has brought with it unnumbered blessings, and wherever it has been deliberately suppressed, these blessings have been noticeably absent. Pagan philosophy is the poorest kind of substitute for the living Word. Any community which refuses recognition to the Bible must ultimately be forced to admit that there is no substitute that can take its place. We look for a reaction in Illinois. In several localities in other States, where anti-Christian influences have temporarily prevailed in shutting out God's Word from the schools, the experiment has proved unsatisfying. One community in Michigan—a suburb of Detroit—a few days ago restored the Bible to the schools by an overwhelming vote. The truth is that if our schools are to have moral teaching at all, it must be based upon the Bible. Its teachings and principles are the sum of all the wisdom that has been given to the human race. It has inspired the greatest lives in our country's history. Bar sectarianism by all means; but to shut out the Bible is the last step of bigotry, since it is the foundation stone of the world's moral progress. One might as well shut out the sunlight and the free air of heaven and expect health to follow as to hope to make good Americans of our children while denying them access to the divine law of life and conduct. THE CHRISTIAN HERALD would be pleased to hear from its Illinois readers on this vital question. Let them write us briefly giving a frank expression of their views. In these days of widespread indifference to the essentials of religion, it should be the duty of every right-thinking man and woman to stand by the old Bible as the heritage of our children.

What India's "Unrest" Means

OUR distinguished visitor, the Gaekwar of Baroda, has departed. While here, this urbane and accomplished prince had little to say regarding the political unrest in India, although he spoke freely on other topics. To him it was doubtless an acute question, which he could not touch without giving offense to one side or the other. One of the best-known American missionaries in India, Mr. M. B. Fuller, of Bombay, who reached New York as the Gaekwar was departing, during a brief visit at THE CHRISTIAN HERALD offices gave a very clear interpretation of the present situation in India. There are in that country some 400 native princes, each of whom rules in his own territory, the integrity of which is assured by England. Freedom of religion is also guaranteed, and the peace of the country is preserved by an efficient native police under a general English administration. Racial and religious rivalries and other conflicting interests are kept in harmonious order. To grant autonomy to India, to remove the governing and directing hand of Britain, would precipitate an immediate change. The great empire of two hundred million souls would be defenseless, for India would have no navy of her own and she would become the prey of the first naval power that could reach her coasts—Japan, Germany, or France. Russia could throw a million troops across her northern border unhindered. There could be no unity of interest or action among the native States for national defense. Soon the end would come in a general break-up of the great Indian empire which England wrested from internal anarchy and external enemies nearly a hundred and fifty years ago and has held compactly together ever since. This inner knowledge of the situation and its fateful possibilities is what keeps the native princes, the leading thinkers and the native merchants of India loyal to its present government. They shrink at an agitation which has for its object a reformation that might involve the dismemberment and ruin of their native land.

A Scheme Doomed to Failure

PRESIDENT MADRIZ of Nicaragua, having been unable to date to crush the rebellion led by Estrada, has bethought himself of the expedient of calling in foreign aid to neutralize the power of the United States and secure his recognition by other governments. It is reported on good authority that he has offered an island off the coast of Nicaragua to a foreign Power, which could be used as a naval base on this side of the Atlantic. Of course the payment for the island would be financial and military support.

President Madriz has forgotten, apparently, that he is not at liberty to establish foreign Powers in naval stations on this side of the Atlantic. There is a certain "Monroe Doctrine," which, though variously interpreted and often criticised abroad, has been very successful in preventing foreign governments from gaining new footholds in North or South America. The United States would certainly prevent any foreign naval base being established off Nicaragua, as it would be a perpetual menace to its own security and a constant source of friction. It is pledged to prevent any such act, and would be supported not only by our own people, but the other governments, which have found the doctrine a protection and not a menace to their independence.

Madriz would in the end suffer from the establishment of a foreign Power at his doors. Constant friction between factions would leave the door open for the Power so established to step in on the request of one or the other parties involved, and the results would not be favorable to Nicaragua. Madriz will have to think again and see if he cannot devise something else to keep himself in power. Meanwhile our government may decide that the carnival of blood has gone on long enough and insist that it shall cease.

The Lure of the Air

DEATH is taking a heavy toll among the aviators. Those who would ride the air must be prepared to face perils that are even more appalling than the dangers that befall by land and sea. It was a cynic who said that "war was the game of kings, business the game of men and love the game of fools." He might have added that aviation is the game of those that hold life lightly. Although a mere handful of men have entered the aerial lists thus far in three years, thirty-two have given up their lives in the struggle, twelve of them being victims of the aeroplane and twenty of the gas-inflated balloon. Lightning was responsible for three of the disasters, explosions for two more, fire claimed one and the others were caused by storms, treacherous wind-currents and accidents to driving mechanism. But real enthusiasm disdains danger, and the conquest of the air will go on, although many more sacrifices may be expected ere it is finally won. The lure of fame and fortune, and the sheer love of adventure are things that are irresistible and have been so ever since the human race began.

Mr. Taft as a Legal Reformer

PRESIDENT TAFT, being himself a lawyer of ripe experience, speaks with the voice of authority when he discusses the legal profession. In a recent address to the Northern University of Ohio, he made some very pertinent observations affecting lawyers and the law. He said, substantially, that he regarded it as an abuse in the profession for lawyers to devote themselves so willingly to the defense of criminals—that in this respect the profession was going too far; and he added that ma of the faults that are now found with the admini tration of justice had their origin in this abus While the President did not say so in specific term he clearly implied that the best talent of the profe sion was too readily at the service of those who cou afford to pay well for it, regardless of the ethic aspect of the case. Of the truth and timeliness this observation any one who has noted the pr cedure in recent bribery cases in certain States competent to judge. In New York State, it is n torious that the ablest talent in the country retained wherever an offender of large means brought to book. The result of this condition things is interminable delays and frequently a m carriage of justice. The President further referr to the "awakened moral conscience of the country which he affirmed could find no better object for i influence than in making the lawyers understa that their duty "is only to see that their clien legal rights are protected, and that they need n and ought not to lose their own identity as office of the law in the cause of their clients, and rec lessly resort to every expedient to win the cas This is sound, practical sense from one who, havi sat on the bench, speaks from experience a thorough familiarity with the whole subject.

The Man with a "Grouch"

SOME persons are unfortunate in being born wi a grouch; others acquire one by assiduous cul vation and a few have it apparently thrust up them by sheer force of circumstances. We ha known men who would rather grouch than e They could not see the bright side of anythin there was nothing in which they did not detect so cause of complaint. Such people, by carefully nu ing the disposition to grouch, at last become accustomed to its indulgence that it is like seco nature. The king of all the grouchers passed aw in New Jersey a few days ago. He believed hims to be haunted by misfortune; he lost his farm, l horses and all his property, no doubt largely throu the continued cultivation of a grouchy temperame At last he took to bed, disgusted with life and eve thing else. For thirty-one years, he kept his bed a refused to speak to any one. It was a queer way "getting square" with the world. He would rise night, eat a little, take a walk in the dark and back to bed. He deliberately closed the door again all human kindness and social intercourse; and wh at last this poor unfortunate passed away, he tc his grouch with him, for nobody wanted it. T was an extreme case, of course, and alienists wo have pronounced the man crazy; but from all t records, his afflictions, which were probably of l own making, held no justification for such folly his. Job, the most afflicted man that ever lived, w an optimist in comparison. Grouching is the po est kind of retaliation against conditions that c not be controlled. Let us look on the bright s of things, and whenever we feel disposed to grou let us remember the poor victim of his temperam who nursed his grouch until it killed him.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

A Canadian Arctic Expedition

CAPTAIN BERNIER left the other day for his fourth expedition to the Arctic regions on board the *Arctic*. He sailed under sealed orders from the Canadian government, and it is expected that he will carry the British flag farther north than it has ever been taken and will claim more land for the empire on whose territory the sun never sets. The *Arctic* was originally known as the *Gauss*. It was built in Germany in 1901 and carried the Antarctic expedition of 1902-03. It was purchased for the Canadian government by Captain Bernier in 1894 from the government of Germany. It is said to be the strongest ship ever built for navigating icy seas. The walls of the hull are of massive layers of oak capable of withstanding an enormous ice pressure, and in all her experience in the North she has never met with a serious accident of any kind. The expedition carries no dogs or beasts of burden. The sledges are to be drawn by human hands, and the boats are said to have modern improvements of great value. It is not expected that these explorers will undertake to go to the Pole, nor even look for any evidence concerning the work of Captain Peary and Dr. Cook. Captain Bernier went as far north as Etah last year and as far west as Banks Land. The captain has provisions for thirty months, but does not expect to be absent over two years. The chief articles of food will be a large stock of pemmican, oxo, and bovril, biscuits and flour, and some salt pork. Hunters, whalers, sportsmen, and others who may be encountered by Captain Bernier in the course of his expedition will find him armed with the powers of a Dominion game officer and with very strict regulations for the protection of wild life in the far North, especially in the prohibited seasons. He will not allow buffalo or bison to be hunted or killed at any time up to 1912, while he will see that musk oxen are protected between March 20 and October 15, and elk, moose, caribou, mountain sheep and goats from April 1 to July 15, and from October 1 until December 1. Wherever the British flag goes civilization and Christianity go with it, and the planting of the British flag farther north by the Canadian explorers will mean more light and love to the inhabitants, and minister to the expanding British Empire in fulfilling the prophecy that shall usher in the universal kingdom of our Lord.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (Ps. 72:8.)

Drowned in the Mire

William Elbreck and William Bender of Maspeth, Long Island, started from their home in Maspeth the other evening to a place called Old Mill, where they expected to spend the evening with friends. They took a rowboat at East New York for their destination two miles away. The tide was against them, night came down, and they found themselves in a marsh at the edge of the bay with the water waist-deep. Rather than risk drifting out to sea in the night, they undertook to wade from where the boat was to solid ground about a hundred yards away. Elbreck cried out that he was sinking and that something was holding him fast. Bender, realizing that his companion was a prisoner in the quicksand, avoided his danger and tried his best to relieve his friend. He hunted about for a log, a piece of rope, or anything which he could offer to the hand of his struggling friend, but he could see or feel nothing of the kind. He called to his companion, "Keep up your courage, Bill." He shouted back he would try, but that the job would be very hard. Elbreck cried out in pitiful tones that the water was up to his elbows, and then still more pitifully, "It is up to my armpits. I don't know whether I am sinking or the tide is coming in on me." It was the tide, and his voice was hushed as his companion fell fainting on the grass. The tide receded and in the early morning three fishermen saw the dead man standing like a log marking the channel. They managed to pull him out, placed him in their boat, took him to the shore and sent him to his family. There is deceit and danger and death in the mire of temptation and sin, and the waves of destruction overflow the soul. It was for salvation from this that the Psalmist offered his earnest prayer.

Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. (Ps. 69:1, 2.)

The Tipping Trust

It used to be that the man in the hotel to whom the tip was given kept the money; but the tipping business has taken on the trust proclivity, and very little of the money lingers in the pockets of the man who first receives it. Coat-room privileges in the larger hotels sell from $5,000 to $10,000 per year, and one hotel is reported to have received as high as $50,000 for its combined privileges let to tip collectors. Notwithstanding these high prices paid, the men owning the tip-stands gather in more than $100,000 from the generous guests. The tip privileges for vehicles at the front and side doors of hotels sell at from $1,000 to $10,000 a year. The doorman has a day and night watch and reaps a rich harvest from both. The doorman gets from twenty-five cents to a dollar from each of his wealthy visitors. It is said that a man paid $50,000 a year for the tips for checking garments at one hotel alone. The privilege of the dining-room and restaurant tips are sold at an enormous figure. The individual waiters have to turn what they get in to the head waiter and he to the man that is at the head of the tipping trust. Even the elevator boys have to give their pennies and dimes in to the trust treasury. With scarcely an exception all the head porters of hotels have retired wealthy from the tips which they take from all the under porters. No matter who gets the money, the fee has to find its way to the head porter. The whole tipping business with the underpaid employees receiving the benefit is a habit of questionable propriety, but the habit in behalf of the greedy tipping trust is one of the greatest impositions and abominations of modern times, and a wholesome and righteous public sentiment should soon put an end to it. These getters of gain are pretty well described by the prophet.

Yea, they are greedy dogs which can never have enough: . . . they all look to their own way, and every one for gain, from his quarter. (Isa. 56:11.)

Capt. Bernier of the New Canadian Arctic Expedition and His Sailing Master

Railroads and Rates

The New York *World* has printed some railroad statistics which will be of interest to our readers. In 1899 it says the total capital stock of American roads was $5,742,000,000; in 1908 it was $7,641,000,000, an increase of $1,900,000,000. In 1899 the bonded debt was $5,644,000,000; in 1908 it was $8,788,000,000, an increase of $3,144,000,000. In ten years more than $5,000,000,000 of additional securities have been issued by the railroads of the United States, and yet with stock enormously watered the roads have within the past few years raised and paid dividends. From 1898 to 1908 railroad mileage increased but 24 per cent., gross earnings 93 per cent., net earnings 85 per cent., interest paid to the real builders and owners of the railroad 57 per cent., and dividends to those who owned and manipulated the stocks 184 per cent. The question is asked why the railroads only of all the public service corporations plead the cost of living, high wages, etc., as an excuse for increasing rates and fares. Street railways are not asking 6 cent fare, telephone companies are not raising their tolls, water rates are being lowered, electric light and power companies offer tempting terms for special industrial purposes, and the chief telegraph company has recently begun to send fifty-word night letters at the ten-word day rate. Why is it that the railroads are the only ones among all these public utilities that insist on the increase of rate? The railroads answer that they have been compelled to increase the wages of the men and that other additional expenses have been incurred. The future has been mortgaged to pay for the fifty and a hundred million dollar terminals in some of the cities and other such expenses, and the people who ride and ship goods will, of course, have to pay the enormous bills. Dissatisfaction with rates and wages is not of modern origin. Jacob makes grievous complaint against the unfairness to him in adjusting the scale of wages when he says:

Thou hast changed my wages ten times. (Gen. 31:41.)

Found His Father

After coming alone from Lunza, Russia, Usher Lefton, five years of age, who was lost by his parents during the massacres four years ago, passed through New York City the other day on his way to Newport, Ky., in search of his father. During the massacres the boy, who was then a baby a little over a year old, got lost from his parents and they were compelled to flee to America, leaving him behind, and, as they supposed, dead. They mourned the little one as a victim of Russian tyranny. But the baby lived and thrived. He was cared for by friends and was lately put aboard the *Main* of the North German Lloyd with a tag fastened to him indicating his destination. When he arrived at Ellis Island the tag was gone, but the Hebrew Shelter and Aid Society identified the boy and located his father at Newport, Ky., to whom the boy was expressed. Such pathetic stories always recall the sadness of life's separations and the crying out of the heart for loved ones and for the home of the Father. Amidst the scuffles and tragedies of life we get separated to different villages, cities, States or nations, and are lost children hunting our own. After a long journey and the crossing of a sea, we shall find our loved ones and be at home with them forever.

In my Father's house are many mansions. (John 14:2.)

Electric Lights in Tarsus

The ancient city of Tarsus in Asia Minor, where the apostle Paul was born, has recently been illuminated by electricity. Mr. Edward I. Nathan, Consul at Mersine, in a report to our government on the electrification of the ancient city, says that the power is taken from the Cydnus River, upon which Cleopatra once made a trip famed for its magnificence. There are now in Tarsus four hundred and fifty electric street lights and about six hundred incandescent lights for private use. Tarsus in giving Paul to the world furnished a spiritual light for the Gentile nations and the whole world and reflected the light of Christ the central Sun. Simeon as he held the young Babe in his arms magnified the illuminating power of this saving truth:

A light to lighten the Gentiles, and the glory of thy people Israel. (Luke 2:32.)

THE CHRISTIAN HERALD

IT was Dr. Klopsch's own idea that the larger the circulation of a paper the richer, as a rule, would be its contents. "If THE CHRISTIAN HERALD had only 100,000 subscribers," he said by way of illustration, "it could not afford to provide such interesting, attractive, edifying and instructive features as it does with its tremendous weekly output of over 300,000 copies. Every subscriber profits by the addition of another subscriber, and when these come at the rate of twenty-five thousand new subscribers yearly, the improvement assumes noticeable proportions. Such has been the history of THE CHRISTIAN HERALD during the past ten years, and hence the wonderful changes for the better that have characterized it from year to year."

Loyal to Its Mission

We know that we are making a good paper and we are glad of it. Started for the sole purpose of disseminating a spiritual truth, THE CHRISTIAN HERALD has been true and loyal to its mission, and tens of thousands have been led by its means into the clearer, fuller light that now irradiates their lives and makes the world through them brighter, better and happier. And what THE CHRISTIAN HERALD has done for these tens of thousands it can and will and must do for other hundreds of thousands, perhaps even—and may God grant that it be so—for millions.

Expecting Great Things

We confidently believe that all of our present subscribers are so thoroughly pleased with the paper that they would be glad to see our hopes fully realized. They know the blessed influence THE CHRISTIAN HERALD exerts; for they themselves have felt it. Week after week they have scanned its beautiful pages, have read its inspiring messages, have reveled in its literary and artistic wealth, have been deeply interested, edified and instructed, and, after having read it from beginning to end, have sent it to some distant friends that they also might share its perennial riches.

All Love It

Few papers published are read and re-read as is THE CHRISTIAN HERALD, and none affords greater pleasure and delight, or makes warmer or more lasting friends. It is an indisputable fact that THE CHRISTIAN HERALD has a larger percentage of renewals than any other paper, and that, from its very beginning, it has retained a larger percentage of permanent subscriptions than any other publication; and its subscription list is constantly increasing. Now what has been done in the past is only an indication of what may be done in the future, provided we all work heartily together with a view to securing the object on which we have now set our hearts.

A Financial Sacrifice

To bring this about we have determined to enlist the cordial co-operation of our friends, and ourselves to make such a financial sacrifice as will demonstrate our own sincerity in the matter. THE CHRISTIAN HERALD cannot be produced at less than its regular subscription price, which is $1.50 per annum. But to interest those who cannot appreciate its beauties, simply because they do not see the paper, we have decided to accept an unlimited number of one-third year trial subscriptions at twenty-five cents each, subject to the easy conditions set forth in the annexed coupons.

Why We Offer It

We could not make this sacrifice but for the experience of the past, that a very large percentage of our subscribers renew, and when they renew they are glad to pay the regular subscription price, because they are satisfied that THE CHRISTIAN HERALD is well worth all we ask for it.

A SUBSTANTIAL REWARD

52 Times A Year — **THE CHRISTIAN HERALD** — **BIBLE HOUSE, NEW YORK CITY** — *$1.50 per Year*

IN ACCORDANCE with your offer to accept this Coupon and Twenty-five Cents for a Four-Months' Subscription to **The Christian Herald**, beginning August 1, 1910, I send herewith 25 Cents, and I hereby certify that I am not now a subscriber to **The Christian Herald**, and that this subscription is not intended to take the place of any subscription now on your books.

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EACH Coupon attached hereto will be accepted in lieu of **ONE QUARTER DOLLAR** if accompanied by **25 Cents** for a **FOUR MONTHS'** subscription to **The Christian Herald.** But no subscription induced through this offer will be permitted to take the place of one now on our books. Each subscription must be **NEW.**

OFFER NUMBER ONE

Red Letter Testament FREE

To every person who sends us **four coupon subscriptions terminating December 1, 1910,** accompanied by twenty-five cents each, we will send, all charges prepaid, and absolutely free of all expense, a **Red Letter New Testament,** printed from new type, bound in **divinity circuit,** red under gold edges, with book mark.

This New Testament, specially designed by the late Dr. Louis Klopsch, and copyrighted by him, contains the Authorized Version, printed in black, except that **every word recorded therein as having been spoken by our Lord is in red.**

REMEMBER: ***this offer will hold good only until August 31, and we reserve the right to return any coupons and money sent us after that date. All subscriptions MUST date from the first issue in August.***

Address: Special Coupon Offer,

MID-SUMMER OFFER!

THE achievements of THE CHRISTIAN HERALD have never been equaled by any other publication. It has collected and stributed **nearly four million dollars in arity.** The farmers of Finland, Sweden, orway and Russia, the martyrs of Armenia, e orphans of India, the reconcentrados of uba, the famine sufferers in China, the rescued en of the Bowery, the thousands of waifs from e tenements happy in THE CHRISTIAN HERALD hildren's Home, all rise up and call it blessed. od be thanked for the opportunities and the ivileges which were ours in the past; and may graciously continue to pour out his blessing on THE CHRISTIAN HERALD, its editors and oprietors and its readers, and make us one d all increasingly useful in his service.

The Best Home Paper

But, in addition to these great monumental arities, there is the mission of blessedness d usefulness of the paper itself, which results light, cheer, hope and happiness in the home rcle. And it is this which we now wish to tend. We are engaged in a great Home issionary effort. You can help us. We know u will help us, and thus have part and parcel all the good which, under divine blessing, THE CHRISTIAN HERALD shall accomplish in years to come.

We Look to Our Friends

Let us begin the work of doubling the present number of its subscribers. While this is a great undertaking, an unprecedented task, it is nevertheless an easy one, for it means just one new subscriber for each and every one now on our list. Surely every subscriber can do this, and we believe you will do **YOUR** share, while we will gladly do everything within our power to help you.

How to Do It

Our plan is as follows: On these two pages you will find six coupons. Please tear them apart at the dotted lines, then distribute them among such of your Church and Sunday School friends as will be likely to subscribe. They will thank you for doing so. Explain to them the beauties, the riches, the great attractiveness of THE CHRISTIAN HERALD, and urge them to give it a trial. Tell them that **Each Coupon Saves One Quarter of a Dollar** on this One-third Year subscription, and you will be surprised how quickly they will avail themselves of the exceptional opportunity thus offered.

If six coupons are not enough for your purpose, write us, and we will send you as many more as you may require, absolutely free of all charge. Do not forget, however, that the coupons are good only until August 31, and cannot be received after that date.

Your Opportunity

Or, if you prefer, you may make a regular canvass among your friends and solicit, by mail or in person, their subscription at our regular price—50 cents for four months. Then retain 25 cents from each subscription, and send us a coupon and 25 cents in cash. Thus, while doing good by spreading the glorious influence of THE CHRISTIAN HERALD, you are actually benefiting yourself.

Now for Victory!

Whichever plan you adopt, may success attend your efforts. We feel sure that the most active friends in this aggressive campaign will be our present subscribers, who know and appreciate the good THE CHRISTIAN HERALD is doing, and will be glad of this opportunity to encourage the efforts of its editors and proprietors to maintain its high standard as the brightest and best family paper in the wide, wide world.

AWAITS YOUR CO-OPERATION!

Resolve to Act At Once!

O not feel hampered by lack of material. If you have more friends who want to subscribe than you have oupons let us know, and we will send you more free of harge. Do not forget that no name will be accepted for subscription which is now on our books.

OFFER NUMBER TWO

Hero Tales FREE!

To every person who sends us **six coupon subscriptions terminating December 1, 1910,** accompanied by venty-five cents each, we will send, all charges prepaid, nd absolutely free of all expense, a volume of **Hero ales,** printed in large clear type, 400 pages bound in Red nd Gold.. Just think of it! Sitting down at your fireside ith Heroes of War, Heroes of Peace, Heroes of Conience, Heroes of Science, meeting them practically face face in your own home! A wonderful book!

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To the first thousand persons sending us six oupons, together with 25 cents for each subscription to he One-Third Year Offer of THE CHRISTIAN HERALD, e will send, absolutely **free,** in addition to **Hero Tales,** copy of **The Wedding Ring,** by Rev. T. DeWitt almage. So act at once, and win this Special Book Prize ree.

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THE HOME QUEEN'S REALM

Women in Council

By MARGARET E. SANGSTER

TO return to a topic mentioned last week in one of the letters published. The question is pertinent for the consideration of women. In what proportion should a home contribute to charity, to missionary effort and to the support of religion? Many conscientious women decide that they owe the tenth of their income to the Lord's treasury. Where women are in receipt of a regular salary or possessed of independent means there is no reason why they should not thus dedicate a tenth of all they have. Mrs. Russell Sage not long ago told an inquiring reporter that in the days of her youth, when she was a teacher, it was her invariable rule to set aside a tenth of her salary for Christian uses. She has conclusively shown in recent years that she is large hearted and generous and that it is her greatest joy to give liberally to the causes of philanthropy, education and piety. Many women have so small an income that they cannot give anything, much as they would love to, for children must be fed and clothed and educated and households carried on. Among those who read this page there are men and women both who labor hard and long and earn little, carrying at the same time necessary obligations. The point of the letter last week was that a man thoughtlessly contributed a large sum without previously consulting his wife, on whom rested later the entire burden of self-denial which he ought to have shared. The letter which follows shows how this appears in the eyes of a husband who read the statement:

. . .

He Made a Mistake "There seems to be an impression abroad that men stand shoulder to shoulder, take each other's part and are seldom ready to criticise each other's acts. Mr. S., whose wife spoke of him last week, in my judgment made a mistake, and I for one do not stand up for him. As an elder in the church and very likely the intimate friend of his pastor, he probably felt that it was up to him to put down a subscription large enough to inspire the rest of the brethren to emulation. So much depends on having a right start that if brother S. had put down ten dollars instead of two hundred there probably would have been a beggarly following. Still, he ought to have consulted Mrs. S. I made it my rule of life when I married thirty years ago to take my wife into my confidence about giving, spending and saving, and the rule has worked well. I never spring a surprise upon her in financial matters. I believe in giving a tenth and whatever else I can as plus to the Lord's work, and my wife agrees with me.

"JACOB W. R."

. . .

What We Want "What do I most wish to have discussed in THE CHRISTIAN HERALD? I think I shall divide the matter into two parts. First, let us have all the helps we can about church and home life in country places. Next, tell us of simple, inexpensive ways in which we of the country, who lead isolated lives and work hard, may entertain our friends. D. M. S."

You have mentioned two prolific subjects. To answer them as they should be will occupy space in occasional numbers for the next six months. I ask the farmer's wife and the farmer's daughter to relate practical details of the carrying on of women's work in the church, in villages remote from city conveniences. How do you get up a supper when you cannot call upon a caterer? What course do you take when you have a fair or an old-fashioned concert in prospect? How do you get the men folk to lend a hand when their strength is required in transforming an auditorium into a convenient room for social purposes? How much did your society raise last year and how hard did you women have to work? Where did you send your money? What are you going to do next year? Simple ways of entertaining company will be mentioned from time to time, and anybody who has a good idea to furnish may send it along.

. . .

John's Mother and Martha "You ask in a recent issue of THE CHRISTIAN HERALD how Martha and John's mother could conquer their difficulties. The answer seems to me to be very simple if (and in the if lies the whole secret of success) John's mother would act as if she were in a friend's house an a visit. Her room is her castle, and in it she should be free to do exactly as she wishes—to move the furniture to suit herself, and to receive her special friends there, if she prefers. She should not try to push herself into any household matters that belong solely to her daughter-in-law's sphere, nor find fault with anything on the table, nor join in arguments between her son and his wife. If a mother-in-law could bring herself to lead this independent life, she would not only find her welcome in her daughter-in-law's home a warm one, but she would also find satisfaction in being free herself to lead her own life, and to fill it with many helpful deeds to those around her. Her daughter-in-law would go to her then, of her own accord, for advice, which, if given in a friendly manner, would bring real help. Each would live her own life independent of the other, under the one roof, and yet the two women would find much mutual pleasure and sympathy in the companionship, when they came together. To sum it all up, let them preserve the courtesy of the early days of their acquaintance, and let John's mother never forget that she is guest in her daughter-in-law's house, and let Martha consider John's mother an honored guest, and do for and consider her as she would any stranger beneath her roof.

E. G. P."

. . .

A Disconsolate Girl "I am a young woman of twenty but I can truthfully say that I have never had any pleasure in my life. I cook three and sometimes four meals a day for a family of twelve, besides washing dishes scrubbing and washing clothes. If I ask to go anywhere there is a fuss. I would like to go and find work in another city, but I know mother will never let me.

M. J."

This young girl plainly has too much to do, and in the daily grind of her life there is too much monotony and too little fun. To cook so many meals for so many people has tired her, and she fancies any change would be a improvement. I wish to say to the dear child: Do not leave home and go to the city, to any city. Stay where you are. Your mother is very likely working beyond her strength, and she does not realize your depression. If I were talking to her I should say: Turn over a new leaf as soon as you can, and cease to make a fuss if your daughter asks permission to go away on a visit.

. . .

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FRESH-AIR WEEK

After the city's dust and heat,
The noise of the narrow crowded street,
What joy in the big green world to be
Part of God's happiest family.
The farmer laughs as the bare-foot throng
Play in the meadow with shout and song.
Sometimes they ride on the fragrant hay
And the cup of their gladness o'erflows the day.

A MASQUERADE

A little old woman before me
Went slowly down the street,
Walking as if aweary
Were her feeble tottering feet.

From under her old poke-bonnet
I caught a glimpse of snow,
And her waving cap-string floated
Like a pennon to and fro.

In the folds of her musty mantle
Sudden her footstep caught,
And I sprang to keep her from falling
With a touch as quick as thought.

When, under the old poke-bonnet,
I saw a winsome face,
Framed in with the flaxen ringlets
Of my wee daughter Grace.

Mantle and cap together
Dropped off at my very feet,
And there stood the little fairy,
Beautiful, blushing, sweet!

Will it be like this, I wonder,
When at last we come to stand
On the golden, gleaming pavement
Of the blessed, blessed land?

Losing the rusty garments
We wore in the years of Time,
Shall our better selves spring backward
Serene in a youth sublime?

Instead of the shapes that hid us,
And made us old and gray,
Shall we get our child-hearts back again
With a brightness that will stay?

I thought—and my little daughter
Slipped her dimpled hand in mine;
"I was only playing," she whispered,
"That I was ninety-nine."

MARGARET E. SANGSTER.

. . .

A Query "Can any of THE CHRISTIAN HERALD readers tell me where I can get an old-time hymn book? The kind I refer to is, I think, either an old Baptist or Methodist hymn book. I remember my grandmother having a large leather-backed one without notes, with a hymn in it the first lines of which are:

"There is a happy land,
Far, far away,
Where saints immortal stand
Bright, bright as day.

"When my mother belonged to the old-time Methodist Church South she had a hymn book in which was another hymn which I would like to get. I began:

"How tedious and tasteless the hours,
When Jesus no longer I see.

E. W. H."

THE MATE OF THE "WILDFLOWER"

By WILFRED GRENFELL

The Famous Author, Missionary and Explorer

HARRY Lee was six and twenty, and still only a mate. Married, and with two young hostages to fortune, it seemed to him as if he were ready rather six and fifty, for there was not another man in the port of his age and position who was not a master of his own craft. An open-faced, handsome young fisherman, with black enough in his eyes and hair to give one the impression of a touch of Spanish in his blood, his appearance suggested a certain devil-may-care spirit, and some thought that it was this, combined with the memories of some of the mad pranks of his youth, that kept the owners from entrusting their property into his hands.

He was not a native of the seaport, but his taking to the sea had been in answer to the calling of primal instincts. He only knew of his parents that they had "moved to London," where he, a mere slip of a lad, for one of his wild adventures had been pounced upon by the authorities, sent to an industrial school and apprenticed thence to the fisheries. Here there had been a long-drawn fight between the group of boys among whom he found himself and a sordid, money-grubbing master, who, instead of giving employment as captains to those boys coming out of their indentures to him, saved money and wages by sending his vessels to sea with "kippers," who were still "serving their time."

But another factor which militated against his getting a command came to him without his seeking. One time on shore he had been induced by some of his more serious-minded shipmates to join them at an evening service at their small house near the lower end, which went by the name of "the Bethel." There and then that which was hardly even hoped for happened—the man who had been so strenuous for evil proved to have a deeper nature underneath. Harry, careless and thoughtless hitherto, came in contact with the Saviour who sought him, and yielded his whole heart in allegiance to Him. So sudden a change in such a man was naturally soon noised abroad. Indeed, he himself had no desire to hide his light under a bushel. Whatever he did, he did with a will, and let any who liked take exception to if it they chose.

Now a struggle had just begun between the owners and their crews concerning Sunday fishing. The owners argued that, as the vessels were on the fishing grounds, and were not in sight of land or in reach of churches, the men ought to work their big nets on Sundays as on every other day of the week. They claimed the men could pray as well, if they so desired, while their nets were out; and as the vessel cost money on Sunday as well as Monday, and there were many stormy days when men must lie by anyhow, any captain who refused to fish on Sunday should lose his charge of a craft. Some of the stouter-hearted Christians had paid no attention to this order, and had, on coming home from sea, been greeted with a curt dismissal. Lee's position in this, as in other matters, was unequivocal. He would not work on Sunday, and this, together with his well known uncompromising spirit, made it seem even less likely that he would ever get a vessel of his own to command, for he certainly would not accept one on those terms.

His little wife, however, was an optimist, and though it seemed hard that her husband should have just as much to do with the making of good voyages, and just as much work to do as the skipper, and yet should only get half the poundage money and so be unable to buy his boys things like some other people's, yet her smile was unfailing, and she argued it would all come right some day.

And come right it had to. His day came at last. The fleet had been fishing almost on the "Holland coast," early in their voyage, when the skipper of the *Wildflower*, of which Lee was mate, met with an accident, breaking his thigh, and having to be sent home in the fish-carrier to London. The vessels were doing well at this time, and to take the vessel home, as most men would, and break the voyage, would mean a heavy loss to the owner. So Harry, in his capacity of mate, called the "boys" together and offered to take command of the vessel and go on with the voyage. They agreed, at least until their owner should send them their recall. There was a mission vessel in the fleet at the time, which always carried a spare hand, who could be lent to help out with a vessel that was short-handed for a time, and this the mission boat now agreed to do for Lee. So the "fish-notes" from the *Wildflower* kept coming regularly in to the owners, and not for weeks did they learn that the injured skipper had died in the hospital and that the good catches the *Wildflower* was making were the result of the pluck and energy of the new captain.

So word went out to stay in command till the vessel's time for return was up, and a fresh hand was sent out to replace the second mate, who had taken Lee's place as first.

Sailors are apt to be fatalists, and to think little of death. The prevailing idea over the whole incident in the new skipper's mind was simply that God had so ordained it that this should be the chance of his life. He no more questioned that it was the good hand of God upon him than he questioned that such a token of love called specially for every ounce of energy and skill he could put into it, in order that he might prove himself worthy of the trust. So it fell out that however hard it blew, when other men shortened canvas, the *Wildflower* shook out her topsails, so that she might drag her net the faster. When others "hove to," fearing to risk the towing of their gear, Harry would show his lights for "shooting the net," and, though buried in seas, would still succeed in hauling safely. In this way he was able to have catches to send to empty markets, clamoring for fish. Thus the earnings of the *Wildflower* stood ahead of the rest of the fleet.

The weeks went swiftly by. At last the eighth week-end marked the time for home; and provisions were short, for the crew was nothing if not hearty. So he bade the admiral and skippers good-by in the morning, that he might be ready to leave with the first fair wind. Even in so short a time as had elapsed he had made great favor with men who love a hard worker and admire a dash of daring with it. There was a great demonstration of rockets and flags, and salvos of guns, when the *Wildflower* put her helm up and bore away for home.

"'Be ready to drop—to drop!' he shouted"

It was now early in November, and the long dark nights made it dangerous work making the east coast of England for a small sailing vessel, ten times more so than weathering the breezes in deep water, with plenty of sea room. Two long stretches of sand lie off for many miles parallel with the land, and the channels of safety between them are hard enough to find at the best of times, being but poorly marked, while a single mistake is enough to cost all hands their lives.

To make matters worse, it was dense with fog just when the skipper was expecting to pick up the marked buoys on the outermost sands. Together with the fog and sea, the barometer still held threateningly low. By dead reckoning the *Wildflower* had run her distance by mid-day, and the safety and comfort of home were now only some forty miles distant. To cap it all, there would be the credit of a fine finish to a record voyage if he could drive her right in before the storm broke.

As Harry thought of what that would mean to his "bit of frock," as he called his wife, he felt compelled to take every chance and "let her rip." It was the mate's opinion, too, that, though they had not seen the mark-boat, it would be best to risk it and go ahead. No sooner said than done. At sea the man who hesitates is lost. The born sailor acts intuitively, while the landlubber is philosophizing. It is, however, just as necessary to be cautious at times, and the skipper made concessions so far as now and again to head the weather and take a sounding. To Harry the sand that came up on the lead, "armed," as we call it, with a lump of tallow in the hollow end, spoke almost as plainly as so many signposts to a driver on the land.

By sundown, though without having seen them, they could tell by the lead that they were on the inside of the outer belt of sands. Often near the land the sky clears up so as to render it visible, but this time it deceived them. The heavy wind failed to dispel the darkness, so that nothing, not a wink, could yet be seen of the land, which they had last viewed two months before. Unless they could get a glimpse of something they would be obliged to lay out the gale without sea room and in shoal water. They were now hemmed in between the land and the breakers, running at best great risk. As night settled in the crew were talking in low whispers of the folly of not having kept outside the sand, and the skipper himself was anxious and depressed. At eight bells the vessel was "hove to," to await issues.

Suddenly there came as a flash on Harry's mind the thought, "Now I can do nothing for myself, surely God will stand by me." This, he told me himself, seemed like a voice speaking to him, so that he felt as we always imagine Paul did, when "there stood by me this night One whose I am and whom I serve." Hurriedly the skipper went down into the cabin, got out the chart and fixed it on the table, just exactly as if he could already see land. He "fixed" the small swinging lamp, and laid out the compass and dividers before calling out to the mate on deck to take another sounding.

While this was being done he flung himself on his knees on the cabin floor, and asked "Him who was with them in the boat" for just one sight of the pierhead light. The whole thing took but a minute, and then climbing the gangway ladder, he walked to the compass, ready to take a bearing of the light he felt certain he was going to see.

I have only his word for it, but it happened exactly as he expected. Away over the lee quarter the fog suddenly thinned out, a patch of clear space almost the size of a man's hand opened up, and then the familiar home harbor light shone out clearly and brilliantly for a brief moment. Carefully he took his bearings, and then—just as suddenly—the fog shut in again, and the darkness reigned supreme.

But one glimpse of the home harbor light was enough for Lee at any time, and in an instant the foresail sheet was loosed and the *Wildflower* was paying off for home.

The skipper had just gone below to lay off the course, and had just penciled the line he would take when the mate called down the companion and, in

Continued on next page

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The Mate of the "Wildflower"

Continued from preceding page

a voice evidencing no little alarm, shouted, "Skipper, there's some one calling. I heard it plainly."

"Calling out here? Nonsense!" the captain answered. "Put her S. W. Southerly for twenty minutes, then take another sounding."

"Skipper," said the mate, "it was a voice I heard. Come up and listen."

The mate was evidently frightened. So the skipper once more climbed on deck to satisfy him, angry, however, that a single moment should be lost which might make his bearing of the light less valuable. Faintly, but clearly enough to ears trained as were these men's, a human voice came out of the raging blackness from the direction of the breakers on the sands outside them.

It seemed sheer folly to try and do anything. If it were any one alive, nothing could be done till morning now, and no one could live out a night like this on the Scroby sands in winter. Some of the crew, and even the mate, superstitious, were inclined to think it something supernatural, and while they listened and wondered the *Wildflower* was still scudding before the wind on her new course. Home lay but half an hour distant now. To the young skipper, thinking of his wife and bairns, it meant everything to make the harbor while still he could.

It was with no little surprise, therefore, they suddenly heard him shout, "All hands stand by to 'bout ship."

With a lurch and a heavy yaw, and not without shipping a nasty bulk of water, the stanch little craft once more came head to sea. "Foresail amidship!" "Lash her along!" "Hard down with the helm!" "Every man below but the watch!" were the skipper's rapid orders. He was determined to claw as carefully to windward as he could without inviting destruction. "The Lord had stood by me that night," he told us afterward, "and I was bound to stand by him if I lost the ship."

A whole hour must have passed before the *Wildflower* had regained the ground lost in a few minutes. To the skipper, taking a hundred chances of being swept overboard as his little vessel worked to windward in that sea, it must have seemed a lifetime. But he got his reward at last. Once more the weird sound came over the noise of the water, the wail of a human voice.

"Foresail a-weather, let her lie dead!" he shouted. "Get a sounding, and see if we can get near enough to make anything out."

"Ten fathoms," was the answer. "If it's a wreck on the bank, she must be nearer us than that would make the bank. We must head off till morning, unless the fog clears."

It was a cruel night for the little vessel, and of incessant watchfulness for her crew, as they headed on and off the bank all night long, trying to keep about the same spot by watching the soundings. Several times during the night great angry combers found their way aboard, any one of which, had it been able to hit the little *Wildflower* fair and squarely, would have sent all aboard to death.

When daylight at length broke, nothing was to be seen over that watery waste, nor, peer into that exasperating fog as they might, could they see a thing; while the voice had not been heard since midnight.

Precious hours of daylight once more were going by, and even the skipper began to think it something supernatural; when suddenly, as the *Wildflower* ventured once more as for a last effort nearer to the edge of the bank, there seemed to spring up out of the water, almost alongside of the vessel, looming enormous in that fog, what appeared to be a huge cross, and lashed to it was the body of a young man. The illusion was only momentary. The men recognized it at on as the royal mast and yard of a la ship. The other spars had probal been washed away. There was trace of anything else but this gigan cross. The vision closed as quickly it opened.

And now a still greater difficu presented itself. How, in such a s way, could they ever hope to save th man? A little of that manœuvri that it takes a sailor to accomplish, a then once more the great spar ca into sight. Carefully working windward, the boat was thrown o the side. Three volunteers at or jumped into her, and dropped h slowly down toward the spar. T man had evidently observed the m nœuvre, for he had changed his po tion on the cross and had begun unwrap the lashings that held hi But as, carried on a big sea, the bo drove by, it became quite obvious th by no possible means could they st to get the perishing man into it. Wi the intuitive resourcefulness of sailo however, they sang out to him as th drove by, "Drop into the water as pass next time! Be ready to drop!"

The *Wildflower* had now paid off a run to leeward of the boat, where s now lay, waiting to pick her up. F Harry had grasped the situation, a was ready to execute it long before t men told him their arrangemen After beating to windward, towi by a long line the small boat, it w once more allowed to drift down t ward the spar. It was a moment intense excitement to all who we actors in this weird drama. But, su enough—as if he were inspired of G —the poor fellow dropped from h perch into the boiling sea just as t boat approached. There was just o chance in a thousand now for his lif and that one he took. Surely it mu have been ordained that that li should be saved, for even as he sa beneath the water the boat flew by a big sea. Even those iron-nerv men held their breath—and then great shout—for the iron grip of th mate had grasped him, and held hi as in a vise. One heave of that brawn arm, and a lad of nineteen lay in th bottom of the *Wildflower's* boat.

While the little *Wildflower* head for home, those mere fishermen, tend as women, nursed back to life befo the cabin fire, with blankets and ma sage, and warm tea, the man they ha saved. Eagerly they chafed his limb Joyfully they saw signs of life retur ing. Even before the pierheads wer turned they had learned it was a larg bark that had driven right across th Scroby sands, beaten in her bottor and sunk in deep water. All hand had perished, as the other spars t which they were clinging had, one b one, "gone by board." This poor fe low had seen nothing of the *Wildflow* when he called. He had just cried ou in his agony, and it had "pleased Go to hear him and deliver him."

When Harry Lee was asked why h "hove too' all that dark, dirty nigh on so small a chance, he replie "Hadn't the Lord just showed he wa standing by me? I heard him plainl say, 'Stand by, Harry; stand by,' so just stood by."

Harry was admiral of the fleet whe last I saw his cheery face. Many "good bag of fish" he has had to than the Lord for since that successful voy age. Many a stormy sea has he bee brought safely through. But he tell me that never did God seem so near t him—so almost visible—as then.

"I suppose it was just when th opening in the fog came He seeme nearest," I said. "No, doctor; no, no then. It was while us stood ther "purring" over that poor lad in th cabin, whose life we'd saved. To thinl that the Lord needs a man like me doctor, to help him—in them simpl ways, too! It makes the Master seem very near; doesn't it, now?"

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The Death-Dealing House-Fly

SPEAKING broadly, man has made the house-fly; it has developed along with the human dwelling. Have had no closed-in dwelling places, it is doubtful if the house-fly, as at present constituted, could continue to exist. It thrives simply because we afford it food, and a breeding-place.

It is at this time of the year that the house-fly takes on life for the ensuing summer and autumn; eggs laid last fall are ready to hatch. At first he is only a little worm, wriggling his tiny grub-like form in some incubating pile of filth, usually the manure pile, the outhouse, or the mound of rubbish or garbage in the back yard. In this condition he is easily killed and it should be the duty of every person to kill him on sight. The house-fly could not exist if you are going to eat, leaving the poison for you to swallow.

This does more to spread typhoid fever, cholera infantum and other intestinal diseases than any other cause.

Disease attacks human beings only when they are brought in contact with it. For instance, you cannot get typhoid fever unless you swallow the germs of typhoid, and you do not swallow these germs unless they get on the food you eat or in the liquids you drink, or on the glasses or cups from which you drink. Intestinal diseases are more frequent whenever and wherever flies are most abundant, and they, and not the summer heat, are the active agents of the spread of such diseases. There is special danger when flies drop into such fluid as milk. This forms an ideal culture material for the baecillus. A few germs washed from the body of

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Male House-Fly Resting on Glass and Seen from Below

Front View of a House Fly. Studded Areas and Compound Eyes

Female House-Fly Resting on Glass and Seen from Above

everything were kept perfectly clean and sanitary. Exterminate the fly-worms, do away with their breeding places, and there will be no flies.

The common house-fly is coming to be known as the "typhoid fly," and when the term becomes universal, greater care will be exercised in protecting the house from his presence. Flies swallow the germs of typhoid in countless millions while feeding on excreta. They spread a thousand times more typhoid germs in their excreta than on their feet.

As soon as the fly comes out of his shell he is full grown and starts out in the world to make a living, and if your home is not clean, he knows it; for the fly can discern an unclean odor for miles. A pleasant-smelling substance —the fragrance of flowers, geraniums, nignonette, lavendar, or any perfumery—will drive them away.

Look closely at the picture of the fly resting on the glass and viewed from below. Look at the feet and observe that each of them is equipped with two claws and two light-colored pads. The fly clings to rough surfaces by means of the claws and to smooth surfaces by a combined action of the claws and pads. The fly's pads are covered with thousands of minute short hairs sticky at the end. There is no suction—merely adhesion. All his grown-up life, the fly has to manage with sticky feet. These are constantly becoming clogged with adhering substances, and this contamination the fly must assiduously remove if his feet are to act properly in supporting him on slippery places. If this contamination is too sticky to rub off, the fly laps it off, and it then passes off through the stomach.

The fly lays her eggs in the manure pile or some other filthy place. All the germs—all the microbes—fasten themselves on the spongy feet. The fly brings them into the house and wipes them off. The fly that you see walking over your food is covered with filth and germs. If there is any dirt in your house, or about your premises, or those of your neighbors, he has just come from it. Watch him, as he stands on the sugar, industriously wiping his feet. He is getting rid of disease germs, rubbing them on the sugar that one fly, may develop into millions within a few hours.

Don't allow flies in your house. Don't buy foodstuffs where flies are tolerated. Don't allow your fruits and confections to be exposed to the swarms of flies. Don't let flies crawl over the baby's mouth and swarm upon the nipple of its nursing bottle. Dispose of waste materials in such a way that the house-fly cannot propagate, for flies breed in horse manure, decaying vegetables, dead animals, and all kinds of filth. Look after the garbage can, see that it is cleaned, sprinkled with lime or kerosene oil, and closely covered. Screen all windows and doors and insist that your grocer, butcher, baker, and every one from whom you buy foodstuffs does the same. Remember that a large percentage of flies breed in the stable. There is more health in a well-screened house than in many a doctor's visit.

Keep flies away from the kitchen. Keep flies out of the dining-room and away from the sick, especially from those ill with contagious diseases. To clear rooms of flies, carbolic acid may be used as follows: Heat a shovel or any similar article and drop thereon twenty drops of carbolic acid. The vapor kills the flies. A cheap and perfectly reliable fly poison, one which is not dangerous to human life, is bichromate of potash in solution. Dissolve one dram, which can be bought at any drug-store, in two ounces of water, and add a little sugar. Put some of this solution in shallow dishes and distribute them about the house. A spoonful of formalin or formaldehyde in a quarter of a pint of water and exposed in the room will be enough to kill all the flies. To quickly clear the room burn pyrethrum powder. This stupefies the flies, when they may be swept up and burned. If there are flies in the dining-room of your hotel, restaurant, or boarding house, complain to the proprietor that the premises are not clean.

B. M. CLINEDINST.

The remarkable photographs accompanying this article were taken by Dr. N. A. Cobbs, with a specially invented camera to picture the nation's death-dealing pest. These photographs are the result of many years of experiment and were made for the National Geographic Society, Washington, D. C.

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A Prince of India Visits Us

Continued from page 671

India. Education, however, is making inroads upon such a foolish system, and will weaken it still more in the future. Why, if a man touched the coat of another of a different caste it was pollution. It seems foolish to you, and it is. Education is my hope. My," he said, interrupting himself, and fanning vigorously with his felt hat and gazing out at the shore line of upper New York, which seemed to be baking in the sun, "what weather! It is worse than India."

Before sailing for England on the *Mauretania*, the Gaekwar spent several days in New York seeing the points of interest and consulting with prominent educators. The Gaekwar always gets his information first hand and in India he is known as the "Hunter of Men," so noted is he for seeking good men for the public service. When he cannot get in Baroda men who are capable of filling certain positions he hires Europeans or borrows officials from the British government until a permanent arrangement can be made.

Baroda is one of the richest states in India, and is rapidly growing more prosperous under the Gaekwar's enlightened rule. He has established schools and has made education compulsory. For those who wish to go beyond the primary and grammar grades there are high schools. He has also established a university which is doing remarkable work for higher education. At present his chief desire is to provide training in the trades and mechanic arts and he has made a careful study of what is being done along that line in Japan and America. In all of his interviews he talked of this ambition, which will probably assume concrete form within a short time. His reforms and general desire for the education and uplift of his subjects has made him very popular among his people and he is always enthusiastically welcomed on his return.

The people of Baroda will be surprised when they see his highness's train of automobiles. In one city in which he stopped before reaching New York the agents interested him in American horseless carriages. Unable to decide which was the best he got one of each and machines of every conceivable size and make will be arriving in Baroda for some months to come. But that is only a trifling expense to a man who has an income of a million a month, and will be another object lesson to his people to lift them out of the rut of the centuries.

R. S. B.

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Mrs. G. S., Badlands, N. D. "My prayers have been answered."

Mrs. M. V., Clove, S. I. "I was sick and He restored me to health."

D. B., California. "I would like to publicly announce God's goodness in answering prayer."

M. R. M., Monmouth, Ill. "I thank God for the prayers he has answered for me in sickness."

G. F. McD., Pittsburg, Pa. "I prayed God to relieve my suffering and in a very short time it ceased."

F. G., Kansas. "God answered my prayer immediately after I asked him, as it was a case of life or death."

J. D. O., Clarksville, Va. "A loved one, who was extremely ill, was spared after many prayers offered for her recovery."

V. S., Cuyahoga Falls, O. "I wish to acknowledge God's answer to a prayer for the restoration of health to dear ones."

Mrs. W. R., Decatur, Mich. "I promised the Lord if he would help us all from sickness during the long, cold winter, I would tell it to the world."

Mrs. M. S., Fulda, Minn. "I promised God if he would answer my prayer I would have it published. He has answered my prayer, and I thank him every day for it."

F. N., Linden, N. Y. "I wish to acknowledge God's goodness in answering my prayer, in restoring to health my son whom the doctors and nurse said could not live."

C. E. S., Iowa. "I, too, wish to say I know God does hear and answer prayer. My daughter was stricken with heart trouble, and for months and years we could hardly tell whether it was life or death. God heard our prayers, and she is able to enjoy life again."

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Young People's Societies

Christ Our Friend*

IT might almost be said, in an earthly sense, that we are strong in proportion to the number of friends that we have. The poet wrote:

Poor is the friendless master of a world.

Some great man was asked how he came to have this honor, that reward, the other distinction. His simple answer to each and every question was, "I had a friend."

Not that his progress was necessarily due to what is vulgarly called "pull"; but he meant that love for him in the hearts of friends had so glorified his achievements that they had seemed far better than in his modesty he felt that they intrinsically were; and that thus he had been put forward.

One who makes friends for the purpose of mounting on their shoulders to fame and fortune, will fail, and deserves to; but the true and faithful friend must inevitably be helped by those who love him.

It cannot be too strongly impressed upon the young that their first duty in their homes is to prove themselves true friends to the father, mother, brothers and sisters there.

The remark of the poor widow that she mourned her husband because he had been "more like a friend than a husband," is a severe indictment of the ordinary relation existing between the members of a matrimonial firm.

To whom should we be friendly if not to those of our own households? And yet we are often crossest and most indifferent at home. To look after their interests; to speak always gently and lovingly to them and of them; to help them in every possible way—that is practising most truly the noble virtue of friendship. Did not our Lord say, through his great apostle, writing to Timothy, that "kindness should begin at home"? Let us think often of that much-quoted verse of Mrs. Sangster's:

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own
The bitter tone,
Though we love our own the best.
Ah! lip with the curve impatient,
Ah! brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn.

And if we show ourselves friendly, not quick to take offense, not trying to push our own fortunes to the detriment of others, ever true and unselfish, it is a hard heart that will not be won by such kindness to loving fealty in return.

But even if it is not won, our duty is none the less plain. Christ's instructions are unmistakable. We are to turn the other cheek if we are smitten. We must forgive seventy times seven. We must stand knocking gently at the door of the obstinate heart of our brother, as Christ stands ever knocking at ours until we let him in.

Professor Black has said that "Attention to detail is the secret of success in every sphere of life; and little kindnesses, little acts of considerateness, little appreciations, are all that most of us need to perform, but they are all that are needed to keep a friendship sweet."

Few of us have opportunities to do great things for our friends; while chances to do little things come many times every day.

Especially do chances come often to make little sacrifices, perform small services, for Christ; because what we do for others is really done for him.

He is our best friend, ready to hear our prayers at any moment, having given his life for us, and having bequeathed to us a manual of directions for following him, whereby we may manifest our loyalty.

Let us never prove false to him for a single day or hour.

*Christian Endeavor Topic for Sunday, Aug. 7. TEXT: John 15:9-16.

God's Unfailing Love*

TO the young this phrase has far less meaning than to the older pilgrim. After you have been through the swelling of Jordan, and the mighty floods have compassed you about, and yet you have felt the everlasting arms sustaining you through all—then you begin to understand the unfailing love of God.

It is the afflicted and the prodigal who most keenly feel this unfailing love. Earthly friends often fall away from a man who is unfortunate; but even though he becomes besotted and lost to shame, our God is ever faithful.

Mr. H. Wellington Wood tells of a striking case of the way in which one poor fellow came to realize this great truth.

The son of a leading merchant in a great city became dissipated; gradually disappeared entirely from the church of which he had been a member; became separated from his wife and his two children; and was finally lost sight of by all who had known him in youth.

One cold winter evening Mr. Wood saw a man in the street whose clothing barely sufficed to cover him—a miserable, unmanly wretch, apparently given over to despair. One glance showed him that it was the son of the leading merchant.

"Why are you starving here," he asked, "when Jesus has spread a feast before you and begs you to partake of it?"

The poor fellow burst into tears. As soon as he could control himself he told his pitiful story—he had been deserted by everybody—he could get no work—he had nowhere to lay his head; but this kind word had touched his heart. He would try once more to be a man and a Christian.

For two hours Mr. Wood walked the streets with him, trying to find a lodging, but nobody would take in a man so repulsively dirty. All night he had to walk the streets, but the next morning he was received at the minister's house, a bath and fresh clothing were given him, and he started out on the new life, depending on that love of God which he had so cruelly repudiated and outraged.

It upheld him. His wife and children returned to him. He is now an officer of the church and has won many souls to Christ.

Napoleon said that his empire and those of Alexander, Cæsar and Charlemagne, creations of genius though they were, were still founded only upon force, while that of Jesus was founded upon love. So strongly and durably was this empire established, that although two thousand years had passed since its founder had died, even now millions would die for him.

More still might be said. That empire is growing stronger every day, and the new Laymen's Missionary Movement and the Students' Volunteer Movement indicate that without pause or setback it is destined to wax greater and greater.

Perhaps the unfailing love of God is most fully comprehended when one reads the lives of the great missionaries—Carey, Nott, Judson, Livingston, Armstrong, Thoburn, Taylor, Paton, and scores of others. The incredible hardships they endured—often persecuted almost beyond human endurance, yet facing their trials with a heroism nothing less than sublime—give one an idea, nowhere else so plain, of the supporting power of God's love—never blotted out, never flowing less full and free—his best gift to men. The great army of the apostles and martyrs praise him—all saints and angels praise him for his never-ending love.

*Topic of the Epworth League for Sunday, Aug. 7. TEXTS: Hos. 11:8, 9; John 13:1.

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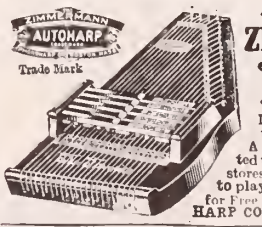

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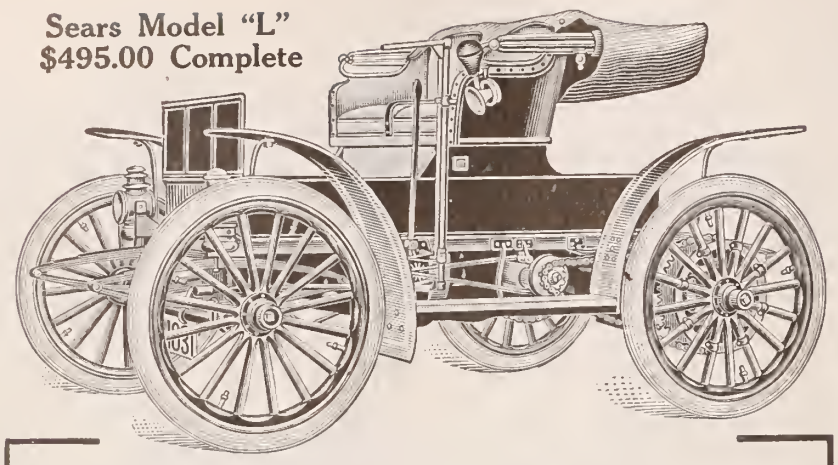

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WISE WORDS

A Physician on Food

A physician out in Oregon has views about food. He says:

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"With such a feeling as to my duty, I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts, and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Following Christ in Youth

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"SEE the little children loving Jesus," said a little girl looking at a picture of Jesus blessing little children. And in saying so, she was unwittingly throwing a new light on the dear old story revealing the depth of love there is for the Saviour in the heart of the child. A mother was one day showing a picture of Christ blessing little children to her little daughter, Jennie. "If we had been there, I would have pushed you to Jesus," said the mother. "I wouldn't be pushed to Jesus," said Jennie, "I would go myself." Some artists have caught this loving spirit of the child-heart, and have painted most tender and affectionate expressions in the faces of the children. Childhood is the loving time of life, it is easy, it is natural for a child to love. A child who has not a loving nature has been wronged or mistreated by somebody. An unloving child is abnormal. In his plan of salvation, Jesus made loving the start, then doing, then knowing. St. Augustine put it wisely when he said: "We must know earthly things in order to love them, but we must first love heavenly things in order to know them." Because Jesus put loving first, little children can easily be his followers, and they can grow in wisdom as they grow in stature, for so he grew as a child, the grace of God being upon him. A "child-Christian" is not, therefore, a misnomer. Child-Christians can be counted by the hundreds and thousands in this world, and

> Around the throne of God in heaven
> Thousands of children stand;
> Children whose sins are all forgiven,
> A holy, happy band,
> Singing, Glory, glory be to God on high.

Changed Ideals

It was Jesus' coming as a child that brought Godlike childhood to the earth. Until he came, learned and holy men were the ideals of the church, but Jesus set a child in the midst, and said: "Except ye become as a little child ye cannot enter into the kingdom of heaven." By that act Jesus meant to teach us that the loving, trusting, obedient characteristics of children should be found in all adult Christians.

Jesus did not say that a child was a perfect example, but that he had some qualities which all of his followers should possess. Jesus knew that the child whom he set in the midst had other qualities which should not only not be adopted by others, but which should be corrected in the child. Sometimes children show ill-temper, and we call them "cross," but under the same condition we call grown-up people "nervous." Let us call bad things by their right names at all times, and let grown-ups know that they are not expected to emulate the faults of children as well as their virtues, and thus become childish rather than childlike.

Jesus and the Children

On that day when Jesus gathered the little children about him there were some good people, even the apostles, who were displeased because they thought that the mothers bothered Jesus by bringing their children to him. How strangely they misinterpreted their Master! And so there are hinderers of the children in our time. Some people think the children are too young, too thoughtless to become the followers of Jesus. If there were not a lot of such hinderers we should see the church largely composed of child members. And if we should ask the adult members at what age they joined the church, they would all make answer: "When we were children."

That day, only about three months before his crucifixion, Jesus with little children on his lap, and all around him, laid his hands upon them and blessed them. There can be no doubt that as long as they lived, those little ones felt that touch upon their heads. Other little children have felt a loving caress from some godly person. Some ministers were dining with a family where there was a little four-year-old boy named "Willie." The oldest among them laid his hand upon the child's head and said, "Willie will be a minister." Small as he was, the little fellow repeated it to his mother, and a hope sprang up in the mother's heart. The thought took such a hold upon the child that he often "played minister," when he would make a pulpit out of a chair, and a church out of many chairs. Sometimes he invited members of the family to be "the people," but he preached to the chairs with satisfaction, assuming they were filled even if they had no one in them. As the boy grew older he became an ardent student of the Bible, and in his early youth he fully decided to be a minister, and he preached his first real sermon when he was nineteen years of age. He might have become a minister of the Gospel if the hand of the dear old minister had not been laid on his head, but undoubtedly that incident had much to do with the course of his life.

We must not underestimate the impression which the church makes upon young children. Bishop John H. Vincent was born in Tuscaloosa, Ala., and lived there until he was about seven years old. After forty years he returned, and was told that the house which had been his home was still standing. He replied, "I do not wish

Continued on next page

* **The International Sunday School Lesson for Aug. 7, 1910.** Jesus on the way to Jerusalem. Matt. 19:1, 2, 13-26. GOLDEN TEXT: "Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19:14.

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Sunday School Lesson

Continued from preceding page

y one to show it to me, but take me the Methodist Episcopal Church d I can find it myself, so vividly do remember the way in which my rents led me from the home to the urch and back again." And he did d it without the least hesitation.

For the Good of the Parents

A new great picture of Christ essing little children has been inted. The Saviour is represented being in the midst of the little chil- en on earth in their play as well as e host of little ones in heaven above. here is sweet comfort in this picture r the mothers whose "little lambs are sturing on heavenly meads." They e close to Jesus. Nor think God's de- ns in them frustrated because they d not reach maturity on earth. They ve been likened to the delicate lily ork that helped to complete the auty of Solomon's temple.

The Rich Young Ruler

Another phase of young life was nsidered by Jesus shortly after the cident of blessing little children: A ung man came to him asking the estion, "What shall I do to inherit ernal life?" He must have been a ry handsome young man, for it is corded that "Jesus beholding him, ved him" (Mark 10: 21). We would y that he had been "well brought y" because he told Jesus that from e time he was a child he had kept e Commandments. But that was not e way to get to heaven; if any one is be saved by the law, it must be by rfect obedience. He is bound to ep the law every hour, and so he can t count the obedience of one hour ainst the disobedience of another. If breaks the law, his only remedy ust be mercy, forgiveness and atone- ent. That young man had no sense sin.

"One thing thou lackest," said sus to him. What did he lack?

Dr. Lyman Abbott says: "Not right sires; he wished to inherit eternal e. Not a good moral character; all e moral law he had kept from his uth up; he had been an honoring n, an honored citizen, a pure man. t earnestness; he came running to rist. Not reverence; he knelt be- re him. Not humility; he made will- g and public confession of his faith fore the multitude in the open road- y. Not an orthodox belief; if words re creeds no creed could be more thodox than that which he compacted the two words: Good Master. Not humane and tender spirit, for Christ oking on him loved him. But he cked absolute and unquestioning alle- ance; entire and implicit consecra- n; the spirit of the soldier who only asks what the marching orders of the captain are; the spirit of the Master himself, whose prayer was ever 'Thy will, not mine, be done.'"

Jesus said to the young man: "Go sell that which thou hast, and give to the poor." Then the young man turned and went away, not to give away his riches and return to Jesus as his follower. He never came back again. He went away sorrowful. The thought of his heart was: "My passion it is not he, but riches." He did not know it, but Satan was there.

It has been suggested that if the young man had shown a willingness to give up his riches, Jesus would not have required it of him. God called on Abraham to offer as a sacrifice his only son Isaac. And Abraham made the preparations for doing so, even binding his son and laying him upon the altar, and then God called to him from heaven to withhold his hand, and provided a lamb caught in the thicket to be offered instead of Isaac. And so Jesus might have permitted the young man to retain his riches and he might have made a good use of them, if he had shown a willingness to part with them. If Jesus had considered the possession of riches a sin he certainly would not have several times attended feasts given by rich men, neither would he have made suggestions to rich men about inviting the poor to their feasts.

The Needle's Eye

When the rich young man had turned away and left him, Jesus said to those standing by, "It is hard for a rich man to enter into the kingdom of heaven." Jesus did not say that a rich man could not enter into the kingdom of heaven. To enforce his saying he referred to a well-known occurrence: how at night after the great city gate was closed, through which loaded camels were continually passing all day, a small gate within the large gate was left open, that people might pass in as a porter sat at the gate and kept watch. It was possible for a camel to get through that small gate if his load was entirely taken off. It was probably very seldom done. The determination of a rich man "to die poor" through ante-mortem benevolence is to be compared to the unloading of a camel. But a rich man cannot make sure of heaven that way. He must be an obedient, loving follower of the Lord Jesus Christ. That was the ultimatum given to the young man after he should have disposed of his riches.

The sordid, corrupting influence which riches sometimes have on those who possess them is well illustrated in the old Greek fable of King Midas, which was composed as an antidote to the craze for wealth that was at that time overcoming the Greek nation.

Why Advertisements Are Interesting

AST week we spoke of the interesting character of modern advertising. Here is an incident which further illustrates the point:

Some time ago we published an advertisement which described a cer- in manufacturing process. It appeared but once in the columns of THE HRISTIAN HERALD. During the last few weeks we have received several letters om readers who wanted information concerning the process. In each case it as spoken of as an article which had appeared in the columns of THE CHRISTIAN ERALD, showing that these readers remembered the description of the process t as an advertisement but as an editorial description which had appeared in HE CHRISTIAN HERALD. In other words, that advertisement was so interesting at they did not remember it as an advertisement at all.

This is very characteristic of the work of the modern advertising man. dvertisers have long ago realized that if the attention of readers is to be at- acted, they must make their advertisements even more interesting than the ading columns of the paper. And although there exist some people nowadays ho do not approve of the advertising columns of the periodicals which they ad, still the great mass of the people would miss them very much. They are e expression of the advances made in the modern art of merchandising, which aces the purchaser living far from the busy marts of trade on an equal foot- g with the purchaser who is in their midst.

Whenever any of our subscribers is defrauded by an advertiser in THE HRISTIAN HERALD we will make good the claim, provided that the subscriber, ho must be of record, has mentioned THE CHRISTIAN HERALD in writing to the dvertiser, and provided the claim is made to us within two months of the date the appearance of the advertisement.

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See poem on page 704

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And several hundred others to be acknowledged later

NEW YORK, AUGUST 3, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Washington and Lafayette at Valley Forge

One of the New Observation Stands on the Old Campground

General Knox, Chief of Artillery

OUR NEW PATRIOTIC SHRINE

Valley Forge Now Has a Chapel to Mark the Spot Where Washington Knelt in Prayer

A FEW years ago, Valley Forge was one of the most neglected of the nation's historic places. Visitors saw Washington's headquarters and then wandered around aimlessly, regarding with disappointment the rubbish-choked ditches that were pointed out as the entrenchments dug by the patriots of '77. A few vagrant looking sign-boards informed the tourists that the almost obliterated lines were forts, constructed by Washington's soldiers; but the entire camp-ground was rapidly dissolving itself into the scenery, and landmarks were becoming more and more difficult to find.

All this has now been changed. The trenches have been cleared of rubbish, the forts restored, monuments erected, markers placed to show where the men of the various States had their headquarters, and the entire camp fairly bristles with signposts to guide the patriotic visitor.

Most notable of all is the Memorial Chapel and Patriot's Hall, erected on the spot where Washington knelt to ask divine aid for his difficult and seemingly hopeless campaign.

The story is told that, upon one occasion, a farmer in the neighborhood of the desolate camp at Valley Forge observed the commanding general dismount from his horse and disappear within an adjacent grove. Drawing nearer, the awed farmer-patriot beheld Washington kneeling upon the frozen snow, his hat removed, and his face lifted in the reverent attitude of prayer. It is easy to trace the unfaltering patience and determination with which the great man upheld the shivering, starving soldiers who loved him, to his own reliance upon the Source of all strength and wisdom.

The first service was held in the partly built chapel on Washington's birthday, 1905. How the unique memorial has progressed since may be judged from the accompanying photograph made a few days ago.

The "Cloister of the Colonies," which is the most beautiful of the memorials at Valley Forge, forms one of the entrances to the chapel. Each of the thirteen colonies is to be represented by a bay. Donors of bays and the dates of dedication so far are: New Jersey bay, Miss Sarah R. Chew, 1905; Pennsylvania bay, Mr. T. Broom Belfield, 1906; Virginia bay, Mr. George C. Thomas, 1907; Maryland bay, Mr. James E. Mitchell, 1908; Massachusetts bay, Sons of the American Revolution, 1909.

The Memorial Chapel Erected on the Spot Where Washington Knelt in Prayer

Suitable inscriptions describe the purpose of the memorials. The porch door leading into the chapel is the gift of the Colonial Chapter, Daughters of the Revolution. It is one of the handsomest memorials in the country. On the inner side are the arms of the Washingtons and the English families into which they married. On the door is this inscription:

> To the glory of God, our nation's honour and the memory of George Washington, this door is given by Colonial Chapter, Pennsylvania Society, Daughters of the Revolution.

To the right on entering the chapel is the Washington-Sullivan font, of Indiana limestone. On each face of the octagonal bowl are carved the Washington arms and on the angles are shields bearing the Crusader's cross, symbolizing the warfare of the Christian against the powers of evil.

Valley Forge being a place of long and dusty climbs, the visitor lingers long in the grateful coolness of this interesting and picturesque little chapel. Features to be admired are the "Pews of the Patriots," on the base of which are carved either the family arms, the insignia of a patriotic society or the Colonial seal or State arms. Memorial tablets on the walls are placed in memory of patriots who fought under Washington. Adjoining the chapel is a museum of relics of patriot days. Among the most interesting of the relics preserved at Valley Forge is Washington's marquee or sleeping tent. This tent was stored after the war in the garret at Mount Vernon. It was willed to Mrs. Robert E. Lee, the daughter of George Washington Parke Custis, Washington's adopted son. Her husband was afterwards commander-in-chief of the Confederate army, and when the estates were seized the Washington relics were placed on exhibition in the Patent Office by order of Secretary Stanton. The appeal of Mrs. Lee for the return of the relics after the war was not successful and the tent and other relics were removed to the National Museum in 1883. President McKinley's administration gave them back to the Lee family.

In order that the tramping of patriotic feet over the sacred entrenchments shall no longer threaten the demolition of the lines, observation platforms have been erected. By mounting the steps of these, visitors can obtain a much more comprehensive view of the fortifications than by walking over them, and besides are rewarded for the slight effort by splendid views of the surrounding country.

THE
American Pulpit

A SERMON BY

Dr. Charles Aubrey Eaton*

OUR FATHER'S CARE

TEXT—I. Peter 5:7
"Casting all your care upon him, for he careth for you."

WE probably think more of our troubles than of all other subjects put together. And we probably think less clearly and come to less satisfactory conclusions upon this subject than upon all other subjects put together; the reason being that we are so personally identified with the problem, the personal equation is so much in evidence, that we find it impossible to think our way through. So that the more we brood and meditate and mourn, the deeper we find ourselves in the mire of despondency and the less light shines upon the troubled pathway which stretches out before.

I wish to call your earnest attention to this great exhortation of the Apostle Peter addressed to every heart that believes in the Lord Jesus and to every heart that has not yet experienced that wonderful joy. "Casting all your care upon him, for he careth for you."

This Life an Imperfect One

Definition is out of place in a meditation of this kind. But there are one or two facts which we must keep in mind continually, if we are to understand the meaning of our own sorrows and burdens, and if we are to find a way out.

First of all, never forget that there is something wrong with this world in which we live. A man cannot be perfect unless he is in a perfect environment. You may have a stanch ship, and, if you send it out into the wild winds and tempests and tides of the sea, it may be battered to pieces. It cannot remain perfect, unless it has a perfect environment. You may have a perfect man physically, but he will not remain so in this particular world, because there is a vast, grinding, progressive energy at work which drives all living organisms forward upon the flood of time until they weaken, until they lose their grasp upon the source of perfect power and poise and health, and, by and by, are broken and absorbed back into the elements whence they came. No man has perfect knowledge; perfect experience; perfect peace; perfect purity; perfect victory over his life. If you are looking for a perfect man, do not follow further on that particular quest, for you are wasting your time. If you are looking for perfection in your own nature, cease the search at once, for you will never be perfect so long as you are a citizen of an imperfect world. Now, let us accept the fact. Accept it, and make it the basis of your entire philosophy of life. It will remove at one touch a vast proportion of the irritation, disappointment, and gloom that haunts our minds in the presence of conscious imperfection within and evident imperfection without. That is the first thought.

The Divine Responsibility

The second thought is greater still: God accepts responsibility for this world. I love to dwell on that idea. We used to have, a hundred years ago, a philosophy known as deism, in which God was pictured as a wonderful machinist who had perfected a wonderful machine and started it out with that subtle energy known as Force, to run it, and then sat down on his distant throne, separate and distinct from that which he had made. We have passed forever from such a crude philosophy of life. To-day we approach more nearly to the truth. This is the world which God has made. He has accepted to the remotest jot and tittle his entire responsibility. He has not left us alone. Not a sparrow falls to the ground without him; not a life-cell in any blade of grass this spring, but will function as it was chosen to do; not a living organism of all the countless myriads, the exhaustless infinitude of breeds that will be poured out upon the world this season; not one of them of infinitesimal degree but will be perfect, so far as anything can be perfect in this imperfect world. He careth for the sparrow. The young lions roar, and seek their food from God. He feeds the ravens. The fish in the paths of the ocean, he knows them every one. The stars in their long journey through infinite space, he watches, he loves, he cares for. Not a tear falleth from your eye but God knoweth it and is ready to transfigure it into a rainbow of hope and promise and peace. He sorrows and rejoices with you. He believes in you; he loves you; he is with you even unto the end of the world. We talk about that notion degrading God.

I could not worship a God who would create a universe and then leave it to its fate; who would be great enough to create this vast machine and make it so perfect in its infinitesimal parts, and then not go with it and see it through. He has done so marvelously in his works of creation and providence, and still more marvelously in his works of redemption and recreation in Christ Jesus, who acknowledged—and it has never been denied throughout large portions of the world—that he was God manifest in the flesh. Remember then in the vision of your personal troubles and perplexities and sorrows that this world is identical with your experiences through all departments, mental, moral, physical, animal, human, vegetable, everywhere those imperfections that haunt and disquiet your spirit are common to every created being; and, secondly, God accepts full responsibility for his own creation and has discharged, and is discharging, that responsibility to the uttermost jot and tittle.

Now, with these two great pillars upon which to build our structure, come to this little passage: "Casting all your cares upon him, for he careth for you."

Life's Troubles and Battles

Take the second phrase first: "He careth for you." The word is just as simple as the word which describes the care of a mother as she fits a garment for her little child, or prepares the food, or watches through the long night hours when the little one is ill, or stands upon the doorstep and sees the young feet passing down the pathway to school or out into the world. "He careth for you." You pass away from your home. You go to your school or college. You get out into this great terrific world of ours, and men do not care much about you. They have troubles of their own. They cannot lie awake at night worrying over you. They have their own difficulties; and you must face your fight and bear your burden and quit yourself like a man. But you can always be sure of one thing, that, if your father and mother are living, they will never have care enough of their own to forget you; and somewhere in the world, when your night is darkest and your way is hardest, you can be absolutely certain that if you should walk up the pathway of your home, you would have the same sympathy and the same love and the same care. It is something like that, that this man is trying to tell us this morning: "Casting all your cares upon him, for he careth for you."

This does not mean that God expects to do it all, for he has created us to be workers together with him. We have recently read a noble utterance upon this point delivered by Mr. Roosevelt before a great university in Paris. I read those words of his with profound gratitude that a man in his particular position and at this particular time could give with such evident sincerity utterance to such thoughts of life. We may not agree with his opinion that life is a swashbuckling affair of fighting, but most of us have our battles. Some may slip through life without the hard knocks that the rest of the world has to take into its bosom. Let us not be too sure. Your turn may come, when the fibre of your manhood may be tested and you have to face the fight and quit yourself like a man. Do not for a moment imagine that when we say God cares for us, he therefore ceases to be God. He will not lift from our shoulders any burden that we can carry for ourselves. He will not unravel for us any problem which it is our function to unravel for ourselves. He will not remove from our path any difficulty which we can remove for ourselves. God loves us, and he would fain see to it that we develop into robust manhood and womanhood by burden-bearing and by overcoming even to the uttermost. He careth for us too much to take from us the discipline and pain of our conscious existence.

The Folly of Foreboding

But the kind of care that is dealt with in this verse is different from that. God bless the men and women who are facing their fight. We do not always get into the newspapers, and if we do we usually get in wrong nowadays. We never perhaps are written down among the heroes and heroines of the world; but we have our burden, our problem; and we go quietly forward and handle it the best way we can every day. God bless all men and women of whom that can truthfully be said. They ar the very salt of the earth, God's aristocracy of tru manhood and womanhood. He would have us bea our burden; he would have us fight our fight. H would not have us lie down and have him carry u for he devises, in his infinite purpose, the glory an joy of communion with us, as we walk and talk wit him by the way. That is not the kind of care tha we must expect to have removed from our pathway

A young man starts in his college course. Wha a misfortune it would be for him, if he could sli through and get his diploma without having earne it! He would have his diploma, but how worthless But there is such a thing as anxious care What shall I call it? Brooding, foreboding. No foresight, as Dr. Maclaren says, but foreboding

Take no anxious thought for to-morrow, the Lor said. He did not for a moment mean that we shoul make no provision for meeting the issues of to morrow. How absurd for a sea captain to allow storm to strike his ship before he shortens sail. I is not that. But it is a fear of the future that i based upon ignorance of the thought of God being with us; that is based upon pride for fear that w should fail. Fear, the chief servant of the devil haunts and dogs the footsteps of men, until we ar worn out, not by our fighting, not by our burden bearing, but by the fear that has been suggested t us by the devil, or somebody else that is very like the devil.

Fear Not for To-morrow

There is no reason for any man to be afraid o to-morrow. To-morrow will come, and will have its own anxieties. But you will get through to-day; you will get through to-morrow; and it is absolutely certain that by and by you will get through all the to-days and to-morrows. Then, why cross the bridges before you come to them, and why invent phantoms with which to scare ourselves? We have real troubles enough, real pains enough, real failures enough, without imagining any.

The command is to cast all care of that kind upon him. If you have done an honest day's work, have put the best ability you have into your business, have been square, have done your best as you knew it, and can truthfully say to yourself: "I could not have done any more," then, my brother, there is nothing more you can do. And you have an absolute right to expect that God will do the rest. If, on the other hand, you have been foolish and slipshod, and indifferent to your opportunities and obligations, you have no right to ask God to come in then and make up for your delinquency. He will not do it. You will have, then, to take into your bosom the result of your own sin; but, in doing so, he leaves us not without hope, for that too, in the alchemy of his love, becomes an influence to lift us up and make us strong in the future to overcome our own inane physical and moral weaknesses.

Learning from Jesus

When we have cares of this kind, we must get rid of them in some way. Sometimes we put them on our friends. I would not discourage that. What is the use of a friend if he cannot help you? There are some troubles that are imaginary, with which we torture ourselves and our friends. I would not recommend that we make this general. But there are other battles that are genuine, when you do your friend the greatest honor in the world by taking him into your confidence. He will stand by you when you need him. You will stand by him if he needs you. That is what I mean by friendship. And I think I learned it from Jesus.

Now, sometimes the people who are friends say "No," as my friends have often said to me. None the less is a friend a friend on that account. But that is not what Peter is telling us. He tells us to cast all our care upon God, and he gives us the reason: Because God cares for us. How shall I do that? Last night I was in a company of gentlemen in this city—cultivated gentlemen—and one of them told us a little story about his own life. He was a lawyer, the son of an Episcopal preacher. His father was very anxious to have him become a minister, but he wanted to be a lawyer. He entered that profession and became successful. He married a little girl who was a member of the Congregational Church. In the city where he lived there was a

Continued on next page

* Pastor, Madison Avenue Baptist Church, New York.

Our Father's Care

Continued from preceding page

...acher lifting up his voice in the ...ne of Jesus. And this little wife ...ame deeply burdened for her bril...nt young husband. She asked him ...he would kneel down beside her and ...ay. He was very much annoyed, and ...nt away angry. He came back, ...wever, to his home the next night. ...e said, "Can I pray?" He said, "Yes." ...ey knelt down together, and there, ... his home, he was supernaturally ...verted and called into the ministry; ...d, on his knees beside his wife, he ...ve his life to God for all the future, ...ve it, cast it upon God, for all the ...ture. He went back to his office, ...sed up his business in a few months, ...nt away to Oberlin College and be...me a preacher of the Gospel. To-day ... occupies a position of commanding ...luence in this country, not in the ...gular ministry, but at the head of a ...eat advance movement for the better...ent of mankind. And he said that ...om the moment he knelt beside his ...fe in their home to this moment, he ...as conscious that he had given his ...e into the care of God; and the most ... the decisions of his life after that ...ere made for him. This is the first ...ep in casting your care upon God: ...rrender to him your life in its en...rety, without reserve, root and branch ...d blossom and fruit for time and for ...ernity. Then he will make most of ...e decisions that are worth while in ...ur existence. And the secondary ...ings left for you to do he will give ...u light and leading in the doing of ...em, and your heart will be at peace. ...Thou wilt keep him in perfect peace ...hose mind is stayed on thee, because ...e trusteth in thee." Trust ye in the ...rd forever, for in the Lord Jehovah ... everlasting peace and power.

You have daily experiences besides ...is more general one, and you will ...ave to take your own way in casting ...ur care upon God. That way is de...rmined by your nature. You per...aps will suffer, and hold the secret in ...ur heart away from your loved ones, ...ntil it almost breaks your heart. ...hen in prayer, in meditation, or in ...me act, or voice, or message, you will ...rrender your life in that crisis to ...m. Those secondary and particular ...xperiences are yours, not mine. They ...elong to you. They are sacred to you. ...ou know what they are. I only beg ...ou this morning, troubled heart, to ...ast all your care upon God. Give it ...ll over to him—fancy, fears, vast ...ulks and shapes moving in the gloom ...hat affright your spirit. Turn your ...ace to God, and remember, that path...ay yonder over which you must pass ...s alive with his presence.

Our Father, teach us in the depths ...f our hearts the meaning of these ...weet words. Keep us from bearing ...hese burdens and anxieties that eat up ...oy and undermine faith and quench ...ope. Teach us how to cast them upon ...hee, thou good God and Father of us ...ll. May we be humble-minded like ...ittle children, avoiding the pride and ...elf-consciousness that lead to failure ...nd separate from thee; and may we ...urn, like little children, to our Father ...nd trust him, for his name's sake. ...Amen.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

A Young Mother's Struggle

THE Charity Organization Society of New York City appeals in be...alf of a young mother with three ...hildren, who is making a brave strug...gle to keep her home and hold the little ...family together. She is a good mother, ...onest, temperate and industrious, but ...ot physically equal to the severe trial. Her earnings are barely sufficient to keep the little ones from starvation. The Society is endeavoring to help her through the present season and will welcome any assistance from kind-hearted people who may be interested in the case. Letters may be addressed to the office of the society at No. 105 East Twenty-second Street, New York.

The Children's Pulpit

AUGUST IN EARNEST

By Rev. J. M. Farrar, D.D.*

VACATION in earnest should be your motto for August. Leave all your school books and school work at home. Leave all your school troubles and all of your other troubles in the cellar. Surely they can get along one month without being nursed in your heart. Leave your bad temper and the temper that is not quite so bad at home. One month without getting angry! Long enough to learn how it feels and not long enough for wings to grow. Leave all self-ish-ness at home. Just try to see how much you can do to make others happy. Find out how many things you can cheerfully give to others, when you want them yourself. Anger, worry, anxiety, irritability, envy, jealousy, leave all in the attic. Ask your older brother or sister to tell you what a hobby is. If you have one leave it at home. Home, home, restful home! There is no place like home for a hobby when you are away on a vacation. Do not put camphor balls in the pockets of these faults. Do not brush them and put them away carefully in a moth bag. Hang them in a dark wardrobe for moth-nests.

. . .

IF you will leave these articles at home there will be room in the trunk of your body for something you should take. Count your blessings one by one and take them all with you. If you know how to laugh until your lungs are filled with fresh air and sunshine take it with you.

There is one great comfort that many good people leave at home. This you should take with you. Can you guess what it is? It is your religion. God is everywhere. Religion is a vacation. In it you find the real rest from the burdens and bruises of sin. Take your memory with you and "Remember the Sabbath Day and keep it holy." There are unseen dangers in your pathway and there are more of them in vacation tramps than you will find in any other part of the year. You will need some one to watch over you. "He that keepeth thee will not slumber."

. . .

DR. FRANCIS CLARK tells an interesting story of a Junior living in Maine who was out in the woods one day during his vacation with a camera taking photographs of attractive bits of scenery. He came upon the mouth of a little cavern between the rocks, and he said to himself, "I will see what sort of a picture I can get out of that cave," and as it was a dark day he decided to take a "time exposure" instead of a "snap shot." Steadying the camera upon his knee as well as he could at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within. Then he continued his tramp through the woods, and after a few hours returned to his camp.

. . .

SEVERAL weeks afterward, when developing his plates, you can imagine his astonishment to see in the picture, in the very centre of the cavern, with arched back and bristling fur, and within springing distance of the spot where he had balanced his camera, a huge Canada lynx, that might easily have torn his eyes out or destroyed his life. And yet he came and went and saw no signs of danger.

How splendid the promise, "He that keepeth thee will not slumber." Almost I can hear you say, "I will not go into the woods alone; surely I know enough to keep out of dark caves." Good for you! But there are some other dangers you may not have thought about. More of the members of my Junior Congregation have been sick during and after vacation than at any other time of the year. Your Children's Pulpit believes that while you should be watchful and careful yet you need to ask God every day and every hour to watch over you and to care for you. There are dangers that even mother does not see. After I tell you a story you can think about unseen and unknown dangers.

. . .

A BEAUTIFUL child went to a photographer to sit for a picture. After the sitting, the man retired to examine the plate. He was greatly puzzled upon developing the picture in the chemical bath, by the appearance of a number of dark spots on the face, although not the least trace of blemish could be detected on the face of the child. The next day the explanation came. The spots then became distinctly visible. The child had contracted smallpox, and soon died. The faint yellow spots, before they could be detected by the naked eye, were faithfully portrayed by the searching and pure rays of the sun. The photograph revealed them.

. . .

BUT, you say, we will keep away from any one who has smallpox. There is something more dangerous than smallpox, and more difficult to keep away from. What can it be? Evil thoughts are more dangerous than the germs of smallpox, and it is difficult for you to keep away from them. They destroy the soul. The soul is covered with the spots before they show on the face. God sees them, has a photograph of them, before you or your parents know they are there. They may develop while you are asleep. The first spot is on the heart. It is not enough to have a beautiful face; the heart must be pure. During vacation you cannot select companions as carefully as you can at home. "Be not deceived: Evil communications corrupt good manners."

August in earnest! Vacation in earnest! Your whole life in earnest! Guard your life against seen and unseen dangers. Ask God who never slumbers to help you day and night.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "He that keepeth thee will not slumber." Ps. 121:3.

The Value of a Child

ACCORDING to President J. H. Mason Knox, of the Association for the Study and Prevention of Infant Mortality, 280,000 babies under twelve months of age, out of a total infant population of 1,400,000, die every year. About 140,000 of these deaths are preventable, being caused by mal-nutrition, stomach disorders, improper care and feeding. The commercial value of a human life he says is $1,700, but the potential value of a baby's life to the community is greater than that of an adult. He estimates that the total annual loss to the country through this needless sacrifice of the babies is more than $200,000,000. We spend every year some $7,000,000 to spread scientific instruction among farmers and stockraisers in behalf of pigs, cattle and horses, but not a dollar is devoted to the saving of this appalling annual waste of infant life. It really looks as if, despite all the talk and the printed books on the subject, Uncle Sam cares little or nothing for his babies, since he permits the annual waste of infant life to go on without making the slightest effort to check or moderate it. In New York alone, within the radius of its five boroughs, 122,976 babies are born in a year. Of these 5,171 die within a few days or weeks, and 15,976 do not survive their first year. There are about 300,000 babies in the big metropolis between the ages of three and four years. Are they not better worth saving than the cattle, the sheep and the hogs? Sensible laws for the betterment of the conditions of infancy and childhood are needed. Homes should be established for the scientific care of the children of the poor and it should be an important part of the duty of every municipality, great or small, to devote attention to the environments of childhood and to see to it that the baby is not left to live or die after barbarian fashion, but is treated as a human being, a member of the civilized community, with the right to a healthy and a happy childhood, and as one of the greatest, if not the very greatest assets of the nation.

Among the Workers

—MISSIONARY Z. CHARLES BEALS, of Wuhu, China, writes: "I thank you very much for your endorsement of me and my work. I also sincerely appreciate the financial help we are receiving through you, and we praise God because of it. I trust that God will, in a very marked way, make your good paper to be a blessing."

—THE AMERICA INLAND MISSION now has over seventy mission teachers and preachers who labor exclusively in the mountains of Kentucky, Tennessee, North Carolina and Virginia. During twelve years it has built over fifty churches and schoolhouses, including three colleges in the remote mountains, where there were none before.

—MRS. HELEN B. MORGAN, who sent us an appeal lately for reading matter for the old veterans in the Soldiers' Home, at Bath, N. Y., writes us that as there is no fund from which to pay freight on books or papers, all such gifts for the old soldiers should be prepaid by the senders. They may be addressed to Capt. Winfield S. Usher of the Home.

—MISSIONARY WILLIAM C. TERRIL, of the Kambini Mission Station, Inhambane, East Africa, writes: "In the death of Dr. Louis Klopsch, we, here in far-away Inhambane, have lost a true and sympathetic friend. To him many of our Christians here owe the knowledge of sins forgiven. By his pleading in the pages of THE CHRISTIAN HERALD friends were found and gifts were sent so that the Gospel might be preached to these needy people. Many call his name blessed here, because he made it possible for them to know of the Saviour."

—EVANGELISTS HART AND MAGANN, of Fairbury, Ill., have just closed a very successful union tabernacle campaign in the Pacific Northwest, which is said to be the greatest revival ever held in Portland. Forty-five churches of different denominations united in the meetings. A tabernacle seating 5,000 was erected and often proved too small to hold the throngs. It is estimated that over 110,000 attended the meetings. Over two thousand expressed a desire for salvation and about eight hundred made definite profession.

—CHAPLAIN TINKER of the penitentiary on Blackwell's Island, New York, on Sunday, May 29, was presented with a Bible by the inmates of that institution. The committee of visitors included Rev. Francis T. Brown, Layman Ralph W. Bain, and Charles Stewart Miller. Canon Kimber made the presentation in behalf of the inmates. Several letters and telegrams were read from different officials. Governor Hughes and Mayor Gaynor telegraphed their congratulations. Speeches were made by Commissioner Patrick Whitney, Warden Hayes, Rev. I. W. Beard, Rev. Charles Weeks, Rev. Francis T. Brown, and Layman Ralph W. Bain.

NEW COMMANDER OF THE ARMY

MAJOR-GENERAL LEONARD WOOD has become commander of the American army at the early age of forty-nine. As the age limit for active service in the field is sixty-two, he will have thirteen years in the coveted position of chief of the general staff. He assumed his new duties the first week of July, his headquarters for a time being Governor's Island in New York Harbor. Later he will be in Washington. As most of the generals who have risen to the highest position have been nearer the age limit they have had a comparatively short period in which to carry out their ideas. General Wood will be fortunate in having such an extended period to develop any plans he may have. He is known as a man of ideas, very progressive, and anxious to make our small army as efficient as possible. His interest also extends to the organized militia of the country, which under the recent legislation of Congress has become closely affiliated with the regular forces. Whereas formerly most of the State troops could not be used except for home defense, they can now be ordered for duty anywhere that danger threatens, the State legislators passing new regulations to that effect to conform to the new national regulations.

General Wood was born in Winchester, N. H., in October, 1860. He went to Pierce Academy at Middleboro, Mass. Deciding that he would like to become a physician, he went to the Harvard Medical School in Boston, from which he graduated in 1884. Two years later he was appointed assistant surgeon in the regular army, and immediately went West to what was still the American frontier. Indian troubles were still of frequent occurrence, and it fell to his lot to distinguish himself as a soldier as well as a surgeon before he had worn the blue many months. He was in the campaign of 1886 against the Apache Indians, under the command of Captain Lawton. For distinguished conduct in the presence of the enemy he received the medal of honor from Congress, the American equivalent of the Victoria Cross of the British army.

While on Western service he met Theodore Roosevelt, who was then ranching and hunting on the frontier, and they became fast friends. The active military side of the government service appealed strongly to the surgeon, and when the war with Spain broke out he formed the famous First Volunteer Cavalry, better known as the "Rough Riders." He was commissioned its colonel, and his friend Theodore Roosevelt, then Assistant Secretary of the Navy, was commissioned lieutenant-colonel. Both were used to the life of the plains, and it is an old story now of the way the best horsemen of the ranches and from the East flocked to join the command.

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Major-General Leonard Wood

Colonel Wood fought at Las Guasimas and San Juan Hill in Cuba, and for his services was commissioned a brigadier-general within two months after taking the field. In December of 1898 he was up to the grade of major-general of volunteers, and was honorably discharged from the volunteer service in April of the next year. He was immediately commissioned a brigadier-general in the regular army, and in December, 1899, was appointed Military Governor of Cuba. He is often spoken of as the man who cleaned up Cuba. He started a campaign against the unhygienic conditions found in Havana, Santiago and other large cities of the island. He was so successful that yellow fever has never been such a menace to the island since that day.

General Wood remained in command in Cuba until he passed over the government to the new Cuban republic in May, 1902. The next year he was sent to the Philippines as Governor of Moro Province. He was made a major-general in the regular service. The islands were still in a greatly disturbed state, and the American troops were in constant conflict with large numbers of Filipinos, who had taken to the woods and were carrying on a guerrilla warfare of the most desperate character. Gradually our troops cleared out these bands, though suffering severe loss. General Wood commanded in person in the last important battle, where the insurgents were entrenched in a strong position on a hill. Our troops after fighting at long range, stormed the trenches and inflicted a decisive defeat on the enemy. It was one of the most picturesque as well as bloody battles in the Philippines, on account of the positions of the respective forces. Its effect on the minds of the islanders was tremendous.

The General commanded the Division of the Philippines from 1906 to 1908. Recently he has been in command of the Department of the East, with headquarters at New York.

. . .

The General Staff has planned the army manœuvres which occur each summer, both regulars and volunteers participating. Until a few years ago our troops had no practice except in small bodies. Now they campaign under conditions such as they would be likely to meet in actual war. Last summer Boston was threatened with attack by one part of the army while another tried to hold the invaders at bay in the same wooded country that was fought over years ago by the warriors of King Philip and the gallant Englishmen under Winslow, Treat and Henchman. This year the manœuvres were held at historic Gettysburg in Pennsylvania.

The Wagon Train at the Gettysburg Manoeuvres

THE TREASURES OF MADAME BOURSAULT

MAMADE BOURSAULT lived in a quiet little street in Paris, running into one of the main thoroughfares leading toward Montmartre. Her little apartment was on the ground floor and kept in such shining order that it seemed almost desecration to intrude one's dusty boots into its precincts; but a cheery "*Entrez vous*" made the visitor welcome.

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Madame Boursault's Treasures

"I am so lonely here all day," she would say, with a wistful smile, "that it seems good to have some one call, and as for my floor, it can be cleaned up again. Ah," she exclaimed suddenly, glancing out the window, "there goes Madame Hertel with her four *beaux enfants*, four beautiful children. I would be happy if I had some little fingers here to make it what you call—ah, yes, less 'spotlees.'"

When the caller reached the corner where the quiet and the side street ended at the same time on the road to Montmartre, she looked back and saw Madame Boursault looking with longing eyes after the Hertel children, and she could imagine her saying, as she had often done before, "I would be happy with half as many—a pigeon pair."

One night a few weeks later, just when the lights of Paris were blinking out over the narrow streets, Madame was hurrying home. Suddenly she heard a faint cry. She stopped and listened. There was no stir in the archway at the right where the porter was calmly sleeping, with the wooden substitute for the leg he had lost at Mars-le-Tour sticking out aggressively toward the sidewalk. He was the only living creature in sight, except fleeting glimpses of students and tourists flitting across the end of the street as they made their way toward the cabarets of Montmartre.

Thinking she had deceived herself, she started on again, only to stumble over a basket which at that moment began to give forth sounds which indicated that somewhere within could be found a lusty pair of lungs. Without a moment's hesitation Madame grasped the basket and almost ran in her eagerness to reach the doorway. She placed the basket on the table, its mud-stained sides making the first of what was destined to be a great change in the "spotlees" apartment. She lifted the little bundle and gently removed the woolen blanket which was wound around the child as if it were an Italian *bambino*. Two wondering brown eyes looked up to hers, and with a cry of joy Madame hugged the child to her heart. Then she laughed hysterically, "I have one-half of my pigeon pair."

With joy she showed the child to Monsieur her husband, who smiled, but with less enthusiasm. "Keep it," said he, "there is enough in the pantry for——"

"For number one?"

"Of what?" exclaimed Monsieur.

"Of the pigeon pair I must have. This one is a treasure; I must have another."

Shortly after, Madame was trundling "number one" along the shady avenue leading from the park, when she met a woman, also pushing a baby carriage, in which there was another little girl. The woman exclaimed over the beauty of Madame Boursault's child. Suddenly she stopped with a look of dismay. "I have left my purse on the park bench. Will you watch my child while I run back for it?"

Madame did, and she watched until the conclusion was forced upon her that she must have found "number two" of the pair she sought.

Nothing dismayed, she took it home and showed to her husband her "second treasure." "Ah, if I only had a boy now, a *petit garçon*, I would be so happy!" she exclaimed.

"If you will adopt this second 'treasure'," said Monsieur in some alarm, "do so; but if you find any more I am afraid we shall be too rich; besides, you wanted a 'pigeon pair.' We will do all we can for these, but I beg of you not to start a dove-cote."

"We shall see," said Madame, gazing in rapture at the two girls.

"Which means that there will be three," said Monsieur, not unkindly. "I am no longer head of my own house."

"No," said Madame, glancing up brightly, "for the children rule the world."

IN THE LAND OF THE PATRIARCHS

In the Streets of Hebron

Drawing Water from an Ancient Well Near Beersheba

A Wilderness Sheik

By DR. MASON P. YOUNG, Assiut, Egypt

IN visiting most places of historical interest, the traveler often fails entirely to see the scene of its early setting. This is not true, however, of Palestine. On account of climatic conditions, we are safe in assuming that conditions now are very much the same as in olden times. Because of this, in addition to the exhaustive work done by the archæologists, the details of the life of the early patriarchs stand out in wonderful clearness.

In early days, Palestine was indeed a land flowing with milk and honey. Mountain goats still roam over the hills, feeding upon the scanty vegetation, and the bees, like those on Hymettus, are still famous for their honey-making qualities. Not in comparison with our rich lands of to-day could Palestine have been called a fertile country. Cultivation was never very extensive, and it was only possible by bringing soil up to the rocky hills with slow and painful labor.

A Native Threshing Board

Although small in extent, it was a country of two-fold character. On the north stood the Lebanons with the small but fertile tracts of Palestine scattered around in rich profusion, and along the coast lay a long stretch of splendid harbors. On the south were the barren and secluded hills of Judea, with nothing to prompt its inhabitants to enter into the life of the world. We therefore find a diversity of conditions. Its people were partly mountaineers, active, patriotic and poor, with a tendency to asceticism; partly a nation of sailors and merchants, industrious, wealthy and luxurious, with no sense of country or unity and accounting riches the supreme end of life. On the one hand it gave to the world its first lessons in maritime exploration and trade; and on the other, it has been the religious teacher of mankind.

The children of Israel could not maintain their national existence; hence they chose the more secluded hills of Judea. It was a compact state, with no level plain to defend and no outlying territories to protect. Its capital stood high upon the mountains, strongly fortified by nature and difficult of access. While Galilee fell hopelessly and easily before the armies of Assyria, Jerusalem witnessed the fall of Nineveh itself.

Seeing that the patriarchs chose the dry hills of Judea, it is not surprising that the few historical incidents of their lives are always mentioned as occurring around the wells of water. It has always been around these wells, surrounded by their broad margins of smooth stone, that have occurred whatever signs of animation or civilization the neighborhood afforded. They were the scenes of the earliest contentions of the shepherd-patriarchs with the inhabitants, the places of meeting with the women, who came down to draw water from their rocky depths; of Eleazar with Rebecca, of Jacob with Rachel, of Moses with Zipporah, of Christ with the woman of Samaria. What they were ages ago in each of these respects, they are still. The shepherds may still be seen leading their flocks of sheep and goats to their margins; the women still come with their pitchers and talk to those who "sit by the well," and the traveler still looks forward to it as his resting-place for the night.

From both Galilee and Samaria on the north and Judea on the south, the geographical position of Palestine has aided its people. Situated midway between the ancient empires of the Oriental world, it was at once the meeting-place between the civilizations of Egypt and Babylon. Long before Abram migrated to Canaan, it had been deeply interpenetrated by Babylonian culture and religious ideas. The trade of the world passed through it, and met in it. It was destined by nature to be a land of commerce and trade.

Palestine was essentially formed to be the appropriator and carrier of the ideas of others, not to be itself their originator and creator. The religion of Israel came from the wilderness, from the heights of Sinai and the palm-groves of Kadesh; but it was in Palestine that it took shape and developed, until in the fulness of time the Messiah was born.

It was amid one of the early Assyrian pilgrimages that Abram turned his face towards Canaan. In this he saw the guidance of God, as he was led toward the land that the Lord would show him. In his journeyings, he followed in the wake of the caravans that were constantly passing to and fro. At his first stop in Haran, he was still in the midst of the influences of his own country, and even in Canaan he was not beyond the reach of Babylonian life. Babylonian armies had already penetrated to the Mediterranean, Palestine had been included within the bounds of her empire and already her culture and religion had spread widely among the Canaanitish tribes.

It was not, therefore, to an unexplored empire that Abram migrated. The laws and manners to which he had been accustomed, the writings and literature which he had learned in the schools of Ur, the religious beliefs among which he had lived in Chaldea and Haran he found again in Canaan. As he adapted himself to circumstances in his new home, he adopted many of the religious rites of the Babylonians and the Canaanites. Out of these grew many practices that, even in the new dispensation, met the approval of the Master. The giving of the tithe had long been practised in Abram's old home; there the large temples to the moon-god were kept up by this income. Also, in his offering up of Isaac, he was making the same sacrifice that the Assyrians made as they once a year offered up that which was dearest to them. In the midst of these surroundings he realized that a fuller revelation was to be given than had ever been received by man, and with a childlike dependence he waited patiently for the fulfilment of the promises, as "he looked for a city that hath foundation, whose builder and maker is God."

The Field of Jeroboam, Southern Palestine

Gathering the Harvest

At Ashdod of Ancient Philistia

Bringing in the Sheaves

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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China's Anti-Foreign Agitation

FAMINE again threatens China. Foodstuffs are held in many parts of the empire at prices that are unapproachable for the average Chinese. Coincident with these distressing conditions, there come to us from various missionary sources reports of serious anti-foreign disturbances and rioting. One of our missionary friends in Suchien, Kiangsu (one of the group of eastern provinces affected by the last great famine), writes that there has been an active anti-foreign propaganda this year throughout the whole country. As prices soared, the riotous portion of the populace seized the opportunity to loot and burn. "Dozens of churches in central China have suffered," he writes. "Here, in North Kiangsu, the new large roller flour mill was burned and dozens of rich men were robbed; but here the foreigner and the Christian churches *were left alone*. We were mere spectators, while thousands rushed here and there for loot. We missionaries were safe, the people said, because we had helped them in the two previous famine years. They would not be aroused to do us an injury. *Among the human agencies which established this good feeling we gladly acknowledge* THE CHRISTIAN HERALD *and its generous readers*. . . . When we saw the cabled announcement that Dr. Klopsch had passed over, many Chinese and all the missionaries in North Kiangsu felt that they had sustained a deep personal loss. He was faithful to us, and thousands of orphans and poor children are growing up to bless his memory. Only eternity can show what a work for God and his fellow men Dr. Klopsch was enabled to do." What a superb testimony to unselfish devotion and to united Christian effort! In the present time of trial and danger, the influence of what has been accomplished in China through the instrumentality of Dr. Klopsch and THE CHRISTIAN HERALD readers, operates as a bulwark of defense for the mission workers, bringing blessing and safety. We trust that they may be kept under divine protection and that the peril may soon be past.

Lowering the Walls

THIS is an age of federation and in no field is the tendency toward union more pronounced than among the Christian churches. First, the note of a united faith was sounded by the representative congress of laymen in Chicago, and it found a generous response. The great Missionary World Conference lately held in Edinburgh, Scotland, emphasized it by appealing for a practical working union of the forces in heathen lands and at home. A still more recent evidence of the growing strength of the movement for Christian union is found in the organization in New York, only a few days ago, of the Christian Unity Foundation, which numbers among its leaders several of the most earnest and able churchmen and laymen in America. Its announced object is:

To promote Christian unity at home and throughout the world; to gather and disseminate accurate information relative to the faith and works of all Christian bodies; to set forth the great danger of our unhappy divisions and the waste of spiritual energy due thereto; to devise and suggest practical methods of co-operation, substituting comity for rivalry in the propagation of the common faith; to bring together all who are laboring in the same field, and this in the belief that full knowledge of one another will emphasize our mutual membership in the one body of Christ and our common agreement in the essentials of faith.

This new movement, if conducted in the true spirit of Christian brotherhood, cannot fail to be fruitful of great and beneficent results. If controlled by a few leading churches, it will not meet the emergency. It is not necessary to raze ruthlessly the walls of separation that now divide the different orders of Christianity; but as that broad-minded and optimistic Christian, Rowland Hill, once remarked, "These walls need to be lowered, so that we may shake hands a little easier over them." Like each separate State in our Union, every denomination has its own special interests, and these, where they do not antagonize the interests of the whole, can be respected; but on all vital truths and all measures of practical service for the advancement of Christ's kingdom, there should be, and there can be, absolute unity. So much has been lost by disunion in the past that every right-thinking man and woman will welcome these new evidences of the growing tendency toward real Christian federation, which is not to be brought about by any efforts at control by rich and influential churches, but by the exercise of that spirit of the Master who said: "And they shall become one flock, one shepherd."

Where Mr. Roosevelt Failed

MR. ROOSEVELT has confessed that in one line of activity he has failed. The announcement that our strenuous ex-President has failed in anything which has the word activity in the same sentence will come with a shock of surprise to many people, and they will, from the "milk of human kindness" which is supposed to be in the possession of the most of us, even while the other kind is retailing at nine cents, extend a warm new thought-wave of sympathy toward Oyster Bay and encourage him to try again. Mr. Roosevelt says he can not milk a cow. He has tried, but finding that he had not the skill, or the drawing power, as it were, he now leaves it to the hired man at Sagamore Hill.

With deep reluctance and at the risk of giving the insurgents some new campaign material, we will give the main facts. The Colonel said that when he was ranching in North Dakota, they got tired of condensed milk which was extracted from a herd of Jersey tin cans three times a day. With cattle, cattle "everywhere and not a drop to drink," it seemed ridiculous that a supply of the fresh lacteal fluid should not be forthcoming. The cordial "come boss" of the future President proving of no avail, Mr. Roosevelt chased the cow two miles, caught it with a lariat, threw it, roped it, turned it upside down, and tried to milk it; "but," says he, sadly, "I got precious little milk." Evidently the gravity of the situation was too much for the cow, or maybe the cow being inverted the gravity of the earth was too much for the milk. At any rate the whole situation was too much for the gravity of the bystanders, and Mr. Roosevelt ceased from troubling, and the producer of natural milkshakes was at rest. We are sorry that Mr. Roosevelt did not try again, for thus getting into close contact with the original producer, he could decide better whether it was getting all of the profit it was really entitled to, or whether the milk trust has still some excuse for dealing in any way with watered stock.

Such, in brief, is the story of Mr. Roosevelt's only recorded failure where animals are concerned.

Science Gone Astray

HAECKEL, the famous German scientist-skeptic, has issued a new ultimatum concerning immortality, in which he says: "The human person, like every other many-celled individual, is but a passing phenomenon of organic life. With its death, the series of its vital activities ceases entirely, just as it began." For a scientist, this is not scientific, and shows that Haeckel's powers of argument are declining. He affirms in substance that what may lie beyond human sense or vision does not exist. The reasoning is about as conclusive as that of the grub in the well-known story, which believed, with all the other grubs at the bottom of the pond, that there was no world beyond the little mud realm of grub vision. It could not dream of the glorious transformation that awaited the grubs that were taken up to the surface where they exchanged their outer husk for glittering wings and lived in a new world. It will be remembered that some time ago Haeckel's teachings were repudiated by a number of professors who denounced his methods as unscientific and untrustworthy.

A Noble Gift to Missions

THERE is a joy in doing the Lord's work—in helping forward, by ever so little, the cause of his kingdom on earth—that can never be realized by those who give themselves mainly to worldly pleasures. Among the readers of this journal there is a very considerable number who know this from personal experience. They have practised "spending themselves" for others, and they have the inward happiness that comes from divine co-operation and approval. Never is one the poorer for such gifts, but always the richer, for they multiply themselves under divine blessing and their influence reaches out far beyond our reckoning. A subscriber in Illin wrote us lately that he desired to give a sum $1,500 to foreign missions, where it could be used advantage "in aiding schools, institutions, hospit and urgent needs," and "where it would do the m good and be the most lasting." After full cons eration of the wishes of the donor, this splendid g was apportioned with his approval as follows:

Mrs. Elizabeth F. Brewster, Hinghua, China	$100
Miss Susan E. Haswell, Moulmein, Burma	100
Rev. Frederick Jansen, Cebu, Philippines	100
Rev. W. Hagqvist, Kienchow, Shensi, China	100
Rev. Z. Charles Beals, Wuhu, China	100
Rev. J. M. L. Harrow, Cape Palmas, Liberia, Africa	50
Mrs. Lee, Calcutta, India	50
Mrs. May Winsor, Sirur, Poona, India	50
Rev. J. McC. Seig, Luebo, Congo, Africa	50
Rev. H. O. Howard, Kolahpur, India	50
Rev. J. M. Springer, Old Umtali, Rhodesia, Africa	50
Rev. M. Klein, Akashi, Japan	50
Rev. R. H. Bender, San Salvador, C. A.	50
Rev. Mr. Bach, Maracaibo, Venezuela	50
Rev. Geo. N. Thomssen, Bapatla, India	50
New Hebrides Mission, founded by Rev. John Paton	50
Mary Reed Leper Mission, Chandag, India	50
Rev. E. H. Richards, Inhambane, East Africa	50
Rev. R. Wodehouse, Umtali, Rhodesia	50
Rev. N. F. Hoijer, Russian Evangelical Mission	50
Rev. Nicolas Zamorra, Manila, P. I.	50
Rev. H. W. Schwartz, Sendai, Japan	50
Rev. Wilfred Grenfell, Labrador Mission	50
Jerusalem Leper Mission, Jerusalem, Syria	50
Dutch Leper Mission, Surinam, Dutch Guiana, S. A.	50
Total	$1,500

Checks for the above amounts have been fo warded to each of the missionaries named in t list. These men and women are faithful, tried wor ers in many different mission fields, where su substantial help will be most welcome. From all them the donor will learn, by and by, of the rece tion of his gift, and he will also know something the toils and sacrifices and self-denials that alwa go with such lives, and to which we, who live Christian lands, are strangers. May his examp awaken in others a desire for similar service.

General Notes

—SPEAKER CANNON during his Southern trip was temporar prostrated by a touch of the sun. He was about next d however, apparently as lively as ever.

—BY A VOTE of 290 to 190, the British House of Commons p gressed a proposition to place the names of one million qualifi women on the list of voters. The bill will not be put on its passa during the present session, however, but its supporters are c ceedingly hopeful that it will go through next session.

—THE NEW RUSSO-JAPANESE TREATY provides for co-operati for improving the railroad service in Manchuria, recognizes t *status quo* in that province, and agrees that if existing conditio are menaced the two governments shall consult as to the measu necessary "for the maintenance of this *status quo*." This is som what indefinite, but it is more than probable that there is so supplementary understanding which has not been disclosed. Ju how it will affect the question of China's rights and the "op door" of equal commercial privileges to other Powers is a matter f speculation. China has published a note on the Convention, expres ing satisfaction that it upholds the Portsmouth Treaty and t "open door" principle in Manchuria.

—TWENTY YOUNG girls, students in a physical culture inst tute at Loftus, Germany, telegraphed Emperor William a fe weeks ago, asking permission to visit him and to present hi with some flowers when his yacht, the *Hohenzollern*, was in t neighborhood. William replied courteously, inviting them tea. When they came they brought a quantity of chocola and enjoyed the visit greatly. After the departure of t yacht, the Emperor telegraphed a message to the young ladi which must have pleased them immensely. This is a transl tion of the Emperor's message, which was written in vers "You who with us your chocolate drank, fair maidens, one a all, we thank; and wish your lives as sweet may seem as sugar chocolate crowned with cream."

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Albanians Surrender to Turks

ALBANIA is a province in the west of European Turkey, extending from Montenegro in the north to the Gulf of Arta in the south, and rom the Adriatic to the Shardagh. Two hundred ears before Christ it became a Roman province; the Middle Ages it fell under the power of the lav; when the Turks came into Europe the Alanians fought desperately for their independence rom 1443 to 1467, but in 1478 the Turks were vicorious and most of the time since then it has been nder the rule of Turkey. A million and a half of berty-loving people occupy this territory of Alania. They have recently rebelled against the uthority of the Turkish government, and have iven the home government great anxiety, but the ebellion has just been successfully quelled by a trong force under the command of Shevket Turgot 'asha. In the villages through which the victorious eneral passed the Albanians in their picturesque ative costume came out and offered to the comander-in-chief a bowl of milk in token of their ubmission to the superior force of the 'urkish troops. Turkey with her twin evils of slavery and polygamy has made poor mother government for her tribes, nd disintegration and decay have been anifested in almost every portion of he empire. It is to be seen whether here is virtue enough and fondness of iberty enough amongst the new generaion to adjust itself to the rights of the eople and the laws of eternal justice. t is to be hoped that the people will nore and more be allowed their rights nd that the butcheries and oppressions hat have blackened Turkish history may e a thing of the past. Peace in the lace of war is in harmony with the igns of the times and the teachings of ur Christian religion. Peace after conlict is recorded in many places in the ld Testament Scriptures.

And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, hey made peace with Israel, and served them. (II. Sam. 10:19.)

Gold and Silver Table

Nemise Ventura, of Porto Rico, spent most of thirty years making a table out of silver and gold. He was a miner and conceived the idea of depositing the precious metals in the form of this table. The legs are of gold, the top is of silver. Around the edge of the table are designs of ancient coins; the centre part represents a map of the United States, all being outlined in silver. The table is twelve inches in height, sixteen inches long, and ten inches wide. The maker estimates its value at $60,000. He is in New York City now, hoping to dispose of his prize, but he is so afraid that some one will steal it that he scarcely leaves it for a moment. He desires very much to witness the sights of New York, but says he will not run any risk of his table getting away from him. This man has manifested great skill and industry, and it is to be hoped his thirty years of labor will be rewarded with a generous purchaser. The world is full of gold and silver tables that so hold men down that they cannot get much time or opportunity to see anything else or do anything beside keeping thieves away from their gathered riches. The real treasures of life are the things that thieves cannot steal. Like the man watching his table, men's hearts are where their possessions are.

For where your treasure is, there will your heart be also. (Matt. 6:21.)

Smashing False Measures

Many hundreds of measures, from the pint up to the bushel, were destroyed on the pavement of City Hall Park, New York, while crowds of citizens gathered to witness the work of destruction. Scores and even hundreds of weighing machines which had defrauded customers were smashed to pieces and were carted to the Battery, where they were dumped on a police launch. The fragments of the measures and weights will be taken down the bay and dumped overboard. This destruction was by order of the Commissioner of Weights and Measures. There has been an alarmingly frequent use of false weights and measures discovered by the detectives who have made raids into almost every department of trade. The measures are never found to be too large, nor the weights giving more than is due; always light weight and short measure the lying devices that have been the instruments that respectable thieves have employed. No one could have imagined that this fraud on the consumer could have been practised to so general a degree, and it is a matter of encouragement to the friends of public morals that these abominations are discovered and opposed.

Divers weights are an abomination unto the Lord; and a false balance is not good. (Prov. 20:23.)

Imprisoned in a Car

Some boys and girls from a poor district in Buffalo were playing about some empty cars standing on the track. The boys said to two of the girls, as they pointed at a refrigerator car, that they would find some nice fresh bananas in that car, if they would go into it. They walked into the car and in an instant the boys, in fun, closed the door and ran away. The girls hammered on the door and screamed for help, but none came. In a little while the car was jammed and then started on its journey. The girls were crazy with fright and screamed in vain. One of the little girls cried all the time and the other prayed every waking minute. There was one knot-hole in the car out of which they could see when daylight and dark came on, and through which they secured air enough to prevent their suffocation. These girls were imprisoned from Tuesday until Friday, without a bite to eat or a drop of water to drink, and they were only discovered after an alarm had been sent out from the homes of the girls in Buffalo and the little boys owned up to what they had done, and the car was diligently sought and located and the little ones rescued in an exhausted and almost insensible condition. It would hardly be thought that children could be so brutalized as to be guilty of such a thing. The boys that run the streets of the city and hang around the freight yards of railroads take vice in at every breath they breathe, and the little girls themselves were over the danger line when they were loafing about these tough places. It is not the fault of the children at all, but of the parents, many of whom are besotted with rum and every conceivable vice, others of whom are correct in their lives, but are so pressed down in the struggle of life that they do not take proper care of their offspring. The ostrich lays her eggs and leaves the young to the motherhood of the sands. That kind of nurture for children fills penitentiaries and electrical chairs. People rich or poor, high or low, good or bad, living in the crowded city or in the country place, should remember that children who are allowed to run the streets or hang around the freight yards and such places, are bound, sooner or later, to get into trouble of some kind or another, like the two rascals who locked the girls in the car and the poor little creatures whose trip came so near being a fatal ride.

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. (Prov. 29:15.)

Copyright London News

Albanians Giving Milk to Turkish Officers, in Token of Surrender

Record-Breaking Cow

Josephine, the prize cow of the State College of Agriculture of Missouri, has a margin over the world's record for six months of 1,204 pounds, or about 150 gallons. Josephine holds the world's record for milk production for one day, one month and four months, taking all these places from Colantes Forth Johanna, of Rosendale, Wis. Josephine produced in one month 2,960 pounds against the previous record of 2,783 pounds. Her record for milk in one day is 110.2 pounds against the previous record of 106 pounds. The cow has never figured very much in the records of the pen or songs of poetry of the nations, and yet if the generations that have owed so much of their life to her could speak their words of praise, no other creature would be half so popular. The prize cow reminds us of the plentiful supply of milk promised by the prophet.

And it shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give, he shall eat butter. (Isa. 7:21.)

Back to the Farm

Governor Hadley of Missouri, and others, have been working for some time upon a practical plan for the emigration of people from the city to the farm. The plan is to organize a National Farm Homes Association, with the philanthropists of the country as stockholders, to furnish farms, equipment, and instruction for worthy applicants who are seeking to escape from the cities. The movement includes ideas similar to those in practical use in Europe, with a few minor additions. It is proposed to incorporate the association for a million dollars, the stock to be divided into one thousand shares of $1,000 each. These shares it is expected will pay dividends, which will either be taken out by the stockholders or added to the capital. It is proposed to locate colonies on model farms in Texas, Missouri, Alabama and other States where the land is cheap and fertile. Each farmer will be allotted forty acres; a home will be erected for him, and fences, utensils, and live stock furnished. Thirty-two of these forty-acre farms will constitute a colony. Each colony will include a central farm, with an expert agriculturist as the superintendent to oversee the work, arrange the proper rotation of crops, etc. Tenants will be given ample time to pay for their farms, whose profits Governor Hadley calculates will be more than $3,000 a year. Entertainment will be provided for the colonists so that farm life will lose the dull monotony that has driven so many of the young from the country to the city. The disproportion of supply to the demand for food products, which is having so much to do in causing and increasing the cost of living, will compel the movement back to the farm. The cheapening of electricity, the multiplication of the conveniences of life, and the natural attractions of the country will entice many from the crowded cities to the ample farms. This plan of Governor Hadley seems to be in the right direction and it is to be hoped that with its proposition of philanthropy and business thrift combined it ought to be successful, and help in the solution of the important problem which really perplexes the country at the present time. The race for its support has to get back close to nature, has to get down close to the ground, the source of physical sustenance.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Gen. 8:22.)

THE CHRISTIAN HERALD

IT was Dr. Klopsch's own idea that the larger the circulation of a paper the richer, as a rule, would be its contents. "If THE CHRISTIAN HERALD had only 100,000 subscribers," he said by way of illustration, "it could not afford to provide such interesting, attractive, edifying and instructive features as it does with its tremendous weekly output of over 300,000 copies. Every subscriber profits by the addition of another subscriber, and when these come at the rate of twenty-five thousand new subscribers yearly, the improvement assumes noticeable proportions. Such has been the history of THE CHRISTIAN HERALD during the past ten years, and hence the wonderful changes for the better that have characterized it from year to year."

Loyal to Its Mission

We know that we are making a good paper and we are glad of it. Started for the sole purpose of disseminating a spiritual truth, THE CHRISTIAN HERALD has been true and loyal to its mission, and tens of thousands have been led by its means into the clearer, fuller light that now irradiates their lives and makes the world through them brighter, better and happier. And what THE CHRISTIAN HERALD has done for these tens of thousands it can and will and must do for other hundreds of thousands, perhaps even—and may God grant that it be so—for millions.

Expecting Great Things

We confidently believe that all of our present subscribers are so thoroughly pleased with the paper that they would be glad to see our hopes fully realized. They know the blessed influence THE CHRISTIAN HERALD exerts; for they themselves have felt it. Week after week they have scanned its beautiful pages, have read its inspiring messages, have reveled in its literary and artistic wealth, have been deeply interested, edified and instructed, and, after having read it from beginning to end, have sent it to some distant friends that they also might share its perennial riches.

All Love It

Few papers published are read and re-read as is THE CHRISTIAN HERALD, and none affords greater pleasure and delight, or makes warmer or more lasting friends. It is an indisputable fact that THE CHRISTIAN HERALD has a larger percentage of renewals than any other paper, and that, from its very beginning, it has retained a larger percentage of permanent subscriptions than any other publication; and its subscription list is constantly increasing. Now what has been done in the past is only an indication of what may be done in the future, provided we all work heartily together with a view to securing the object on which we have now set our hearts.

A Financial Sacrifice

To bring this about we have determined to enlist the cordial co-operation of our friends, and ourselves to make such a financial sacrifice as will demonstrate our own sincerity in the matter. THE CHRISTIAN HERALD cannot be produced at less than its regular subscription price, which is $1.50 per annum. But to interest those who cannot appreciate its beauties, simply because they do not see the paper, we have decided to accept an unlimited number of one-third year trial subscriptions at twenty-five cents each, subject to the easy conditions set forth in the annexed coupons.

Why We Offer It

We could not make this sacrifice but for the experience of the past, that a very large percentage of our subscribers renew, and when they renew they are glad to pay the regular subscription price, because they are satisfied that THE CHRISTIAN HERALD is well worth what we ask for it.

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EACH Coupon attached hereto will be accepted in lieu of **ONE QUARTER DOLLAR** if accompanied by **25 Cents** for a **FOUR MONTHS'** subscription to **The Christian Herald.** But no subscription induced through this offer will be permitted to take the place of one now on our books. Each subscription must be **NEW**

OFFER NUMBER ONE

Red Letter Testament FREE

To every person who sends us **four coupon subscriptions terminating December 1, 1910,** accompanied by twenty-five cents each, we will send, all charges prepaid and absolutely free of all expense, a **Red Letter New Testament,** printed from new type, bound in **divinity circuit,** red under gold edges, with book mark.

This New Testament, specially designed by the late Dr. Louis Klopsch, and copyrighted by him, contains the Authorized Version, printed in black, except that **every word recorded therein as having been spoken by our Lord is in red.**

REMEMBER: ***this offer will hold good only until August 31, and we reserve the right to return any coupon and money sent us after that date. All subscriptions MUST date from the first issue in August.***

Address: Special Coupon Offer

MID-SUMMER OFFER!

THE achievements of THE CHRISTIAN HERALD have never been equaled by any other publication. It has collected and distributed **nearly four million dollars in charity.** The farmers of Finland, Sweden, Norway and Russia, the martyrs of Armenia, the orphans of India, the reconcentrados of Cuba, the famine sufferers in China, the rescued men of the Bowery, the thousands of waifs from the tenements happy in THE CHRISTIAN HERALD Children's Home, all rise up and call it blessed. God be thanked for the opportunities and the privileges which were ours in the past; and may He graciously continue to pour out his blessing upon THE CHRISTIAN HERALD, its editors and proprietors and its readers, and make us one and all increasingly useful in his service.

The Best Home Paper

But, in addition to these great monumental charities, there is the mission of blessedness and usefulness of the paper itself, which results in light, cheer, hope and happiness in the home circle. And it is this which we now wish to extend. We are engaged in a great Home Missionary effort. You can help us. We know you will help us, and thus have part and parcel in all the good which, under divine blessing, THE CHRISTIAN HERALD shall accomplish in years to come.

We Look to Our Friends

Let us begin the work of doubling the present number of its subscribers. While this is a great undertaking, an unprecedented task, it is nevertheless an easy one, for it means just one new subscriber for each and every one now on our list. Surely every subscriber can do this, and we believe you will do **YOUR** share, while we will gladly do everything within our power to help you.

How to Do It

Our plan is as follows: On these two pages you will find six coupons. Please tear them apart at the dotted lines, then distribute them among such of your Church and Sunday School friends as will be likely to subscribe. They will thank you for doing so. Explain to them the beauties, the riches, the great attractiveness of THE CHRISTIAN HERALD, and urge them to give it a trial. Tell them that **Each Coupon Saves One Quarter of a Dollar** on this One-third Year subscription, and you will be surprised how quickly they will avail themselves of the exceptional opportunity thus offered.

If six coupons are not enough for your purpose, write us, and we will send you as many more as you may require, absolutely free of all charge. Do not forget, however, that the coupons are good only until August 31, and cannot be received after that date.

Your Opportunity

Or, if you prefer, you may make a regular canvass among your friends and solicit, by mail or in person, their subscription at our regular price—50 cents for four months. Then retain 25 cents from each subscription, and send us a coupon and 25 cents in cash. Thus, while doing good by spreading the glorious influence of THE CHRISTIAN HERALD, you are actually benefiting yourself.

Now for Victory!

Whichever plan you adopt, may success attend your efforts. We feel sure that the most active friends in this aggressive campaign will be our present subscribers, who know and appreciate the good THE CHRISTIAN HERALD is doing, and will be glad of this opportunity to encourage the efforts of its editors and proprietors to maintain its high standard as the brightest and best family paper in the wide, wide world.

AWAITS YOUR CO-OPERATION!

Resolve to Act At Once!

DO not feel hampered by lack of material. If you have more friends who want to subscribe than you have coupons let us know, and we will send you more free of charge. Do not forget that no name will be accepted for a subscription which is now on our books.

OFFER NUMBER TWO

Hero Tales FREE!

To every person who sends us **six coupon subscriptions terminating December 1, 1910,** accompanied by twenty-five cents each, we will send, all charges prepaid, and absolutely free of all expense, a volume of **Hero Tales,** printed in large clear type, 400 pages bound in Red and Gold. Just think of it! Sitting down at your fireside with Heroes of War, Heroes of Peace, Heroes of Conscience, Heroes of Science, meeting them practically face to face in your own home! A wonderful book!

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To the first thousand persons sending us six coupons, together with 25 cents for each subscription to the One-Third Year Offer of THE CHRISTIAN HERALD, we will send, absolutely **free,** in addition to **Hero Tales,** a copy of **The Wedding Ring,** by Rev. T. DeWitt Talmage. So act at once, and win this Special Book Prize Free.

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CHATS ON MY COOL VERANDA

Women in Council

By MARGARET E. SANGSTER

DURING the summer, the woman who wants to be comfortable spends all the time she can out of doors. If she has a veranda she invites the neighbors to drop in and have a sociable chat there instead of in the coziest inside living-room. This is the season for loafing. The wise woman indulges herself in laziness, if possible, when the mercury mounts into the nineties. I say, if possible, because there is always a pretty large if to be considered when the house-mother is on the lookout for her individual rest and comfort. She it is who so unselfishly plans for the family from morning until night that in many cases they take her goodness for granted and accept what she does for them very much as they do the blessings of the sky. The sunshine comes, the rain falls, the birds sing in the tree-tops, the corn ripens, the flowers bloom, and the brooks run sparkling to the sea. This is in the order of nature, which is the order of Providence. Few of us remember day by day to be grateful to the great Giver.

In a similar fashion we are ungrateful too often to the dear mother-heart that pours itself out in loving self-denial for us. This is a digression. Returning to the matter in hand, the woman who is not engaged in cooking dinners for a house full of summer boarders, who is not responsible three times a day for the meals of hungry farm hands and hired men working in the harvest fields, who has not small boys to engineer through the summer days, or invalids to care for, the woman, in brief, who possesses a portion of leisure may invite her friends to hold their councils on the veranda. Happily, there are enough of us who are thus fortunate. More of us might be could we persuade ourselves to simplify our living. In the summer time it is a good plan to put away out of sight in a bureau drawer the pretty nicknacks that are to be dusted, the photographs, vases, statuettes and the general litter of bric-a-brac precious in feminine eyes. What we should secure, if we can, is a breathing space and a little freedom from the bondage of routine. With this preface let us see the contributions our friends have made this week to our symposium and exchange of ideas.

. . .

A Long and Happy Married Life This is a record which it is an especial pleasure to publish:

"My wife and I, on June 3, 1910, celebrated the fifty-fourth anniversary of our happy married life. We were married in Connecticut in 1856, and thanks to a kind Providence, both Mrs. Weaver and myself are in the enjoyment of good health. We have been blessed with four children, but one, a sweet girl of eighteen years, passed over to the better land in October, 1891. All of my wife's family are gone; all of my own but one sister, who will be eighty-five this summer. I have but one aunt left, a dear old lady who is ninety-five in July.

"*Waterford, Conn.* H. C. WEAVER."

. . .

Hints for the Care of Animals "Those who keep dogs, cats or poultry should provide for them plenty of fresh water in clean vessels of agate, iron or china. When fish is fed to an animal the bones should be carefully taken out. A cat should not be left to get its own living when a house is closed for the summer. It is more merciful skilfully to chloroform a pet cat or kitten than to leave it to starve and become a tramp during the hot weather. Few people understand that poultry suffer by neglect. They need water and shade, frequent change of food and the run of short grass. It is too late this season to plant morning glories over the shelters which save hens and chickens from the glaring sun; but erections of boards, though not so pretty, serve the same purpose. The places where poultry live should be kept clean. The little creatures generously aid us in our diet, and they deserve and repay the best of care. M. C. J."

. . .

A Lonely Sister "Well, ladies, may I come in? I have never been here before, so I am a little bashful. I have seen a letter of a lonely life. I do not think any one can be more lonely than I am. I cannot hear, so I am lonely in a crowd. I live in a house with two other women. I have my room to myself, do my own cooking and other work. I cannot go in society, nor does any one come to me except on business. I cannot go to church. I am very lonely. A letter from a CHRISTIAN HERALD friend would be a God-send and a blessing. MRS. CATHERINE KEIL.

"*Walhalla, Calif.*"

. . .

A Recipe for Pot-pourri "Will you kindly give me a recipe for making a rose-jar?

"M. A. K."

The recipe which follows is taken from Marion Harland's *Complete Cook Book* and may be preserved for another season, if too late for use this year:

"Gather rose petals when the roses are in their richest bloom, but not when the dew is on them, and pack in a jar in layers two inches deep, sprinkling about two tablespoonfuls of fine, dry salt upon each layer. Continue this until the jar is full, adding fresh petals and salt daily. Keep in a dark, cool place. A week after the last relay is gathered turn out the salted petals upon a broad platter, mix and toss together until the mass is loosened. Then incorporate thoroughly with the formula given below; pack in a clean jar, cover lightly and set away to 'ripen.' It will be ready for rose-jars, etc., in a fortnight, and, if kept covered, will be good and fragrant for twenty years.

"Formula: Violet powder, one-half ounce; orris root, one ounce; rose powder, one-half ounce; heliotrope powder, one-half ounce; mace, one-half teaspoonful; cinnamon, one-quarter teaspoonful; cloves, one-half teaspoonful; oil of roses, four drops; oil chiris, ten drops; oil melisse, twenty drops; oil eucalyptus, twenty drops; bergamot, ten drops; alcohol, two drachms."

. . .

In the Retrospect A letter among those which came to this page recently touched a tender chord in my heart. The writer, a husband and father, told this intensely mournful story of calamity:

"I am fifty-five years old. I have been married twenty-nine years. Fifteen years ago last February our house burned, and our youngest girl, six years old, was burned up. April 26 following, another came to take her place. One year from the next November our second girl was drowned on her way to school, and the next February our youngest child died in her mother's arms. All this happened in less than two years.'

One wonders whence the strength comes to bear up under such accumulated disaster, and yet this good man writes confidently that his trust in God has not wavered. His wife and he are together looking upward and he bids all discouraged ones to be of good cheer, and lean upon the will of God.

. . .

A Daughter's Room A girl's own room should be the expression of her individuality. To have a room pretty and attractive it is not necessary that a great deal of money should be spent. Simple furniture, including a desk in which she may keep her stationery and where she may write her letters, a book-shelf or two for the accommodation of her favorite volumes, a rocking chair by a window, a bed and a bureau and the essentials of the room are complete. The little personal touches such as the photographs of her friends, a framed engraving, a vase, a small statuette, a work-box or basket, will be added one by one. Allow me to sit a half hour in a girl's room when she is not there and I will feel acquainted with her and will be able to tell what manner of girl she is. If careless and untidy, her room will reveal her character; if thoughtful and intellectual, her books will bear testimony to those qualities of heart and brain; if restless and unsatisfied vague as this may seem to be, a girl's room will tell the story of her moods and yearnings. It is worth while to make the daughter's room a retreat which she will love, and to which she may invite her friends.

. . .

Compensation "I have been thinking a good deal about the friend in Montana, who is grieving at the loss of her cottonwood trees. So far in life it has been my experience that something is given us that makes up for every loss. Her compensation may not have come yet, but she may be sure that it will. A. M. H."

The Three Sons of the Crown Prince of Germany

WHEN the father of these little boys was a baby in long clothes, his picture was taken with that of his father, grandfather and great-grandfather, and the old Emperor William looking at it exclaimed: "Four kings!" The present Kaiser, then the Crown Prince of Germany, is now the grandfather of this interesting trio. His father, called Frederick the Good, had a short life and reign. The children of this royal family are trained in Spartan simplicity and in every homely virtue. The eldest of these little fellows may one day sit on the throne of Germany, but two lives must end before he shall attain that dignity.

Aunt Prudence Payson's Catch-All

—ALICE D. The engagement ring is often worn as a guar to the wedding ring after marriage.

—ELSIE'S MOTHER. From what you tell me I think Elsie trouble in school is owing to astigmatism. This would accour for her frequent headaches. Take the child to an oculist an have her eyes examined. Glasses may remedy her trouble an enable her to reach a much higher average in her class work

GIVING THEIR BEST

BY CHARLES LEE SLEIGHT

I.

THE REV. DR. CLARKE greeted the senior warden cordially, and pulled forward an easy chair.

"In regard to your sermon yester-y," abruptly began Mr. Saunders, rvously passing his hand back and rth over his bald crown.

"Yes," murmured the clergyman, ıxiously.

His only son, Harry, had recently come engaged to the senior warden's ly daughter, and he dreaded any-ing that might lessen the good feel-g existing between their families. esterday after the service his wife ıd said: "My dear, I am afraid you ere too outspoken this morning. You ıow Mr. Saunders is somewhat op-)sed to foreign missions. I do hope won't take umbrage. I hope it on't affect Harry and Ethel. I)pe——"

The current of these "hopeful" rec-lections was broken by the warden's)ice. "I was greatly impressed by hat you said. You proved conclu-vely that money given for foreign issions accomplishes twice as much ı visible results as an equal sum ex-ended right here at home. That ap-eals to me as a business man. If a ıing pays, I go in for it. You said in osing your sermon, 'Give your best) God.' Now, sir, I have a proposi-on to make. You find a young man ho will go out as a foreign mission-ry, and I will pay his salary. What o you say to it?"

"It is most noble, most generous!" xclaimed the relieved clergyman.

"It is merely following your lead," aid the warden. "It is the best I have -money. When you have found the ight sort of a man, let me know, and 'll hand you a check for his first ear's salary and expenses."

The visitor had scarcely gone, when here was another knock, and a voice alled: "Busy, father?"

"Never too busy to see you, Harry," esponded the rector. "Come in, my oy."

Unconsciously in addressing his son e always used a different tone from hat in which he spoke to others. His ife once said to him: "I can tell by he mere sound of your voice when you re talking to Harry."

The young man who entered was trikingly like his father, tall and pare, with clear brown eyes set well part, and firm mouth and chin.

He placed a twenty-dollar gold coin pon the desk, saying: "A contribution or missions, sir."

"Punched—of course!" exclaimed is father.

"That is an outward, visible sign of ts value to its former possessor," re-urned Harry. "It's the lucky piece of Luke Johnson, Mr. Saunders' coach-nan. He just handed it to me, say-ng, 'Marster Ha'y, sah, will you lease to gib dis yere to de Doctah for lem missionyaries, an' 'spress to him lat it's de bes' I got. You needn't say uffin' 'bout it to any one else. Since joined de 'Piscopals I ain't 'customed o talk 'bout my 'ligion.'"

"That sermon of mine seems to have truck home," remarked the rector.

"It struck me most forcibly," said Harry, "especially that phrase, 'Give your best.' I have not been able to get away from it. My best is myself, and I have decided to offer myself for work in the foreign field."

"To do what?" cried his father.

Harry had been slowly pacing to and fro, but the sharp tone in which this query was uttered brought him to a standstill.

"To go out as missionary to Japan, provided the General Board has funds enough to send me."

"Ah! yes, that is a most important proviso," said his father, with a sudden, strange look of craftiness in his eyes. "They are clamoring for men, but there is no money to send them. Suppose the funds are not forthcoming?"

"Then I must stay at home, sir."

His father turned his face from the light, and gazed at a picture over the mantel, but all that he saw was a picture of his home with his boy gone, practically forever.

Suddenly he asked: "What does Ethel say to your plan?"

"I haven't spoken to her about it as yet. I have no fear as to her decision, however."

"No, not if she is permitted to decide for herself, but if the General—

"Can't you say at least, 'Good afternoon'?"

er—I mean, if her mother decides for her?" There was a hopeful note in the rector's tone.

"I have thought over all that, sir, and my mind is made up. If I must go alone, I will go at any rate."

After a brief silence the rector said, in a slightly tremulous tone: "Leave the matter with me for a day or so, and I'll see what can be done."

When he was left alone the rector bowed his face in his hands, and groaned. For years he had been building a castle in Spain, and it had not only seemed real to him, but had actually begun to materialize, and now at a breath it was tumbling into ruins. The castle had been for "the boy" mainly. Everything in fact had been for the boy during the past twenty-five years, until his education had been finished and he had become his father's assistant. In a few years he would retire, and Harry would take his place and carry on his work. When the time of his departure came, it would be Harry's dear hands that would soothe his last moments.

He bowed his head upon the desk, with a great sob.

"It must not be! I can't let him go!"

Suddenly he looked up, awe-struck. He knew that no one was speaking, yet the words seemed audible: "God so loved the world that he gave his only-begotten Son."

The decision rested entirely with himself. Harry could not go without funds. Would it be wrong to get some other young man to send out—a sort of substitute for Harry? Perhaps if he dropped a hint to Mrs. Saunders she could, through her daughter, influence Harry to change his mind. Perhaps Mr. Saunders would withdraw his offer if he knew how matters stood. Ah! that was the thing to do. He would see the warden that very night.

Hurrying to the hall he seized his hat and fairly ran to the warden's house, and was fortunate in finding that gentleman still up, although the hour was late.

"Anything wrong?" asked Mr. Saunders, as he noticed his visitor's perturbed appearance.

"No—yes—let me tell you," panted the rector, and forthwith proceeded to give an account of his interview with Harry.

"Bless my soul!" cried Mr. Saunders, at the conclusion of the narrative. "If Harry goes, Ethel will doubtless go with him."

"Precisely," responded Dr. Clarke. "You see, you are as much concerned as I am."

The warden, anxious and perplexed, rubbed his bald head, saying: "We thought we were giving our best, but we weren't, after all, and so the Almighty steps in and takes our best. He takes your son and my daughter. 'Man proposes, but God disposes.' Dear me! dear me! what a curious tangle it is!"

"But you can easily untangle it," insinuated the clergyman. "Simply withdraw your offer to support a missionary, and Harry can't go, not at present, at any rate. Then we'll hurry up the marriage, and perhaps he'll change his mind."

Mr. Saunders arose, and walking across to a window, raised the shade and peered into the darkness. Presently he wheeled about, and came back to where the rector was sitting.

"Look here, Doctor, you are up in casuistry, or ethics, or whatever it is, more than I am," said he. "Suppose a man came to you, and, without going into any particulars, asked if it were right to take back what one has given to God, what would you answer?"

"No," replied the clergyman, promptly.

"Then that settles it for me," said the warden. "I offered that money to God. It's in the bank now. It's his. I can't take it back. Am I not right?"

"Yes, you are right," replied the other, rising. "That settles it. I'll tell Harry to-morrow that the way is clear for him to go. Good night."

The two men gripped each other's hands a moment, and then the one groped his way out into the night, and the other dropped heavily into a chair.

II.

Mrs. Saunders was a capable woman. Everything that she undertook she did well, but she particularly excelled in managing other people. Her capability displayed in governing her own household had gained for her the nickname of the "General" among her intimate friends. Her husband, it is true, sometimes rebelled against her rule, but Ethel's subjection was notorious, and it was even said that the Reverend Harry had to propose to the mother first, and then to the daughter. It was also said that Mrs. Saunders made the match. Whether she did or not, she was certainly pleased with it, for she looked upon Harry as a rising man, and openly prophesied that he would some day sit in the House of Bishops, and while she knew—and regretted—that Ethel could not sit there with him, it was gratifying to think of her in the future as Mrs. Bishop Clarke.

When the good lady heard from her husband of Harry's purpose to go to Japan as a missionary, she was beside herself with vexation, and lost no time in informing Ethel as to her will.

"It is perfectly absurd for him to give up his fine prospects and bury himself out there, and it is preposterous to think of your going with him," she said. "You must induce him to give up his plan. Don't try to argue with him, and don't antagonize him, or you'll stir up that will of his and nothing will move him. Coax him to stay for your sake. Express sympathy with his views and ideals, and all that sort of thing, but show him what a chance there is for him to do good here, and so on. Whatever you do, child, don't promise to go with him, for never will I give my consent to that!"

Ethel received her mother's advice silently, as usual, and dutifully tried to carry it out when Harry called that afternoon.

Continued on page 705

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

John S., Ukiah, Calif. A gentleman who contemplates spending a year in Palestine for study and observation, speaks no language but English. How far will that militate against the success of his visit?

Many find English sufficient for all practical purposes in traveling abroad, hut one European language should be acquired, if possible. French is the easiest and is the court language of Europe. Most travelers in the East hire dragomen who interpret for them.

E. W., Didsbury, Can. How could Christ be divine and still be tempted in all points like as we are? If he was conscious of a divine origin, he was not on the same plane as humanity.

He was both divine and human. He took upon himself the full measure of humanity and "was in all things as we are," subject to the same pains, privations and temptations—"a man of sorrows." Yet because of his divine nature he could rise above all temptations, "without sin," that is, without yielding. In his human character, he showed us the perfect, sinless man, the model which we might copy, though we could not equal. He could sympathize with us in every temptation, even while he perceived more acutely than we the various forms of temptation. He knew what power was needed to overcome and in his triumph over temptation illustrated to all men how they, too, with his help, might win the victory over sin.

Mrs. E. S. L., Antigo, Wis. Why is it that Count Tolstoi is not exiled or imprisoned for the violent attacks in his works upon the Czar?

It is because of his great fame and his popularity among the people. No one else could say what he does with impunity.

C. W., Nathalie, Va. 1. By what name is the land of Canaan of Israel's time now known? 2. Please explain Matt. 19: 10, 11.

1. It is simply Palestine, a part of the Turkish dominions. 2. Jesus' disciples, not fully apprehending his meaning, said that as he had explained it, marriage was a snare instead of a blessing; but he showed them that while the unmarried state might be the best for some, it was not so for all. 3. To your other question, we would say that if a man be truly converted, he will give up his sins, no matter how dear they have been to him. If he has been guilty of wrong toward another he will endeavor to undo that wrong by all the means at his command. We must not only repent of our sins, but we must quit them and put them behind us. To repent and yet go on sinning is to seek our own spiritual destruction.

A. C. C., Pilot Pt., Tex. When one's mind is persuaded of the need of living a holy life, but one's heart will not yield up its desires, what can be done?

You cannot serve two masters. No tree can bear both good and bad fruit. In other words, it is a case in which there can be no compromise. A pet sin, a besetting weakness would stand between you and holy living, and it should be sacrificed. Pray that you may be given courage and resolution to make complete surrender. Study your Bible, especially the words of Christ and the epistles; pray often; buckle on the whole armor of God (see Eph. 6: 13-17), and fight the evil that is keeping your heart in enmity to God.

Constant Reader, Port Byron, Ill. I have lately lost a beautiful young daughter, the idol of my heart. She was almost a perfect child from her babyhood up and I thanked God many times for giving me such an obedient, gentle little daughter. Now, it seems my whole life is spoiled and that it was wrong to take her from me. Is it a sin against God to feel this way? I try to trust him and yet I find myself praying all the time that she is safe in the heavenly home. I have every reason to believe she was a Christian and yet her little life was so short (she was only fourteen), she had not time to serve the Master much.

There is no sin in giving way to human sorrow under such an affliction as yours, but we do not mourn as those without hope. Our heavenly Father knows what is for the best. Your little one, who passed to the other life so young, will be to you not a mere memory but a very real hostage, drawing you closer to Christ and reminding you by her early departure that we are simply pilgrims here; that this is not our abiding place and that we must not set our affections so deeply on anything here that it would divide the worship we owe to God alone. We can understand your feelings and can sympathize with you from experience. To your other questions we would say, do not let yourself be distracted by questions as to spirits. Trust in God and believe that all things will work for your good if you place your faith in him and his word. (The book you mention is an excellent one.)

C. S., Craig, Mo. Where in the prophets does it say that Christ should be called a Nazarene, as mentioned in Matt. 2: 23?

The most satisfactory explanation of this passage is that it has reference to some lost prophecy or else to tradition of which there is no record now in existence.

L. J. D., Lake City, Fla. What form of religion did the Druids practise in England and Gaul?

It is rather difficult to tell what the Druids believed, because they formed a secret priesthood and their records were given down by word of mouth and never written. It is said that they believed in a supreme god, and many lesser gods corresponding to those of Greece and Rome, and that they also worshiped the sun. They believed in the immortality of the soul. The soul they thought passed at death into other bodies. This was used as an incentive to valor, as death was the entrance to a higher life. They believed also in punishment after death for sins committed during life. They had human sacrifices and foretold events from the convulsive motions of their victims. They reckoned time by nights instead of days, and had a chronological cycle of thirty years. It is probable that they understood hypnotism. They imposed on the belief of the people with many tricks known to the so-called magicians of the day. They held the oak and the mistletoe sacred, and were called "Lords of the Oak."

A. C. G., Wilton, N. H. Who wrote the poem beginning "Tell me, ye winged winds," and where can it be found?

It is by Charles Mackay, and may be found in Schaff & Gilman's *Library of Religious Poetry* (Funk & Wagnalls) and many other collections.

J. T. D., Sidney, O. 1. Who was Melchizedek? 2. Explain Heb. 5: 6.

1. Melchizedek combined the offices of priest and king in his own person, as was not uncommon in ancient times. He was the priest-king of Salem who greeted Abraham in the valley of Shaveh (after the latter's battle with the five kings) and blessed him and refreshed him. In return Abraham gave him a tenth of all of his spoil. Some Jewish traditionists held that Melchizedek was Shem, the godly son of Noah, who had become the ruler of Canaan. Josephus, the Jewish historian, wrote that "he was a principal person in Canaan of the posterity of Noah, eminent for holiness and justice." 2. This passage means that as Melchizedek's priesthood was an immediate divine institution, without precedent, so that of Christ was also divine and not after the Aaronic priesthood, and neither of the two had predecessor or successor.

D. R., Knoxville, Ia. Please give me the stanza beginning,

"Prayer is the burden of a sigh."

The other lines of this stanza are:

The falling of a tear;
The upward glancing of an eye,
When none but God is near.

A. B. P., McHenry, N. D. Please explain Rom. 9: 13, 15, 17.

This passage (v. 15) explains an act of special and unmerited grace, as when God chose Saul the persecutor, who became Paul the apostle. The three verses emphasize the fact that salvation is God's gift, to grant or to withhold, and which no act of ours can merit, but which comes to us of his own good pleasure. It is our duty, however, to do our part, for both the "running" and the "walking" are essential to a proper attitude; yet, after we have done everything, we must still recognize his sovereign right to grant or to withhold. We are the clay, he is the potter, who can choose one vessel to honor and another to dishonor. But for our comfort we have the oft-repeated divine assurance that no one ever called upon him in vain.

Miss Edna Jane Allen, Owego, N. Y., sends us a cheery little poem on Mont-Lawn, the concluding verse of which says:

"See the joyous little band
On the mountain-side;
Breathing health from azure skies,
Gath'ring wildwood blossoms fair,
Twining daisies in their hair,
Chasing golden butterflies,
What a turning of life's tide
For God's little waifs—his children—
Fed and cared for by his hand!"

Subscriber, Prairie Point, Mich. What is the meaning of Eccles. 9: 5?

That the living, knowing the certainty of death, and having the opportunity still before them, may "number their days and apply their hearts to wisdom," Prov. 7: 1-4. The dead are no more cognizant of worldly affairs, no there any door of repentance and hope ope them, as there is to the living. The pas has no special reference to spiritual things, to persons and things in this world.

S. M. H., Racine, Wis. What is the mea of the third verse of the ninetieth Psa We do not understand the language, "Thou turnest man to destruction, and est, return, ye children of men."

"To destruction" here should be interpr as being crushed or disintegrated, and the clause explains this further, viz.: "Return children of men," *i. e.*, to your original st (See Ps. 104: 29.) The passage you quote reference solely to man's mortality and this terpretation is emphasized in v. 4, which sh how brief a span is man's life in the eyes of eternal Creator.

H. S. R., Seattle, Wash. What were the du of the Quæstor in ancient Rome?

The Quæstor was the public treasurer. also entitled the holder of the office to a sea the Senate. It was the first office open to common people. At first there were t Cæsar raised the number to forty.

L. T. P., Prosser, Wash. 1. Please exp Rev. 22: 1, 18, 19. Does it not include whole of the Bible as speaking of " book"? 2. Why is Revelation so m neglected in churches and Sunday Scho

1. No; it refers to Revelation only and t which the writer has set down concerning holy city and the tree of life. In the begin (Rev. 1: 3) a blessing is promised to the dient student, and at the close, the irrever who would add to or take from the book, denounced. 2. Doubtless because of the d culty of interpretation. It is a book to unc stand which one must not only be a r scholar, but he must also be filled with spirit of Christ.

Photo Paul Thompson, N. Y.

Popular Protest in Madrid Against Vatican Interference in Spain

FOR several weeks it looked as if the Spanish Government would be compelled to sever official connection with the Roman Catholic Church. The Liberal Premier, the King, who is also a man of liberal ideas, and the cabinet have felt that they must regulate by decree the status of the religious orders, and also authorize the display of religious emblems on places of worship of churches of other faiths. The Vatican objected and fomented opposition to the government. It was feared that the church would incite some of the workmen to open revolt, and demonstrations were frequent. July 21 the Prime Minister announced that the Vatican was willing to negotiate on the basis of State control.

Miscellaneous

S. T., Renrock, O. The same question v dealt with in a recent issue of THE MAIL-B

J. F., Taft, Fla. The method of his bapti is a dispute which cannot be settled by a discussion here.

Reader, Pennsylvania. You can procure Esperanto books from the Fleming H. Re Co., New York.

Reader, Fallbrook, Pa. 1. Such doctrine unscriptural. 2. Tell him to read the story Paul's conversion in Acts, 9th chapter.

C. F. W., Hoffman, W. Va. The subject one for a medical class room, but not for t columns of a weekly magazine like THE CHR TIAN HERALD.

W. J. S., Molin, Ky. There are good a bad spirits. We place no confidence in called spiritualism, which is mainly in the han of charlatans who make it a source of reven

Constant Reader. No. Christ himself sa that they would not believe even though o arose from the dead. What was true at th time is doubtless true of the attitude of the u believing human heart to-day.

M. T. C., Newell, W. Va. 1. As we ha repeatedly explained, Mother Shipton's "prop ecy," so-called, was a clever literary impostu perpetrated long after the events referred (with the exception of the last) had occurre 2. Speculation as to the time of the millenniu is not profitable. The Christian's attitu should be one of prayerful expectancy a preparation.

We have received several letters from distan States commenting on our remarks on the r port of the Special Grand Jury relative the White Slave traffic investigation. Some the writers consider that an attempt has bee made to conceal the real facts, in other wor to "whitewash" the metropolis. This impre sion is the result of the widely published sens tional stories which represented New York a frightful den of wickedness, a modern Baby lon, where the forces of evil held undispute sway. Now, nothing could be further fro the fact. New York is, as Judge O'Sullivan declared, the cleanest of all the great cities, an we believe it is constantly getting cleane Much has been done in the last two decades i the interest of public morals. That vice exists however, is unquestionable—our article recog nizes this—but not in the awful, organize form suggested by the sensational reports re ferred to, whose author was forced to confes their untruthfulness and injustice. It is, un fortunately, an easy matter to slander a com munity; and we consider that Judge O'Sulli van's characterization of the attempt was wel merited. Such evils as do really exist are bad enough, but it can serve no good purpose t exaggerate them out of all recognition. Wha New York needs more than anything else is genuine revival of the old Moody type, that wil shake Manhattan Island to its centre and giv it a thorough moral cleansing.

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Mrs. E. Des. Ermia, Adrian, Mich., R. 2, writes; "My
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Young People's Societies

Signs of the Gospel Day*

SOME Bible students find evidence sufficient to convince them that the Gospel day foretold in Joel and in John is already here. Others search out passages to indicate that it is still far distant.

It is enough for us to know that the Holy Spirit, the Comforter, has come. It is the whispering of this heaven-sent counselor in our hearts which impels us to every good work.

In one sense it is true that the remarkable inventions of this age are due to dreams and to visions, such as Joel describes. In the minds of thousands of men and women at this moment strange new devices are shaping themselves for the advance of the race, physically, mentally or morally. Every such device which elevates humanity is no doubt directly inspired from above and we should fall on our knees and thank God for it.

When in such cases the thought becomes clear, there is still the patient labor of practical experiment to undergo before the complete realization is reached. Read the story of the evolution of the steam engine, the telegraph, the automobile, and see how many trials had to be made before practicable results were obtained. Yet the ideal was fairly clear from the first in the minds of the ingenious men who were working at these marvelous inventions. Perhaps the life of Palissy, the great potter, presents as interesting an instance of this kind as history contains.

But the greatest vision of all concerns the moral regeneration of mankind. In order to work out this mighty dream, the saints and prophets and martyrs have shed their blood throughout the ages.

"Where there is no vision," said the inspired seer, "the people perish."

There must be among us men of light and leading, men of force and intelligence, in whose hearts dwells the Comforter, reproving of sin and impelling to righteousness, and picturing a blessed millennium, before the mass of men can be dragged upward.

What are the characteristics which distinguish these men of vision? How may we fit ourselves to move among them—perhaps to become like them?

The great scholar and preacher, Dr. George Adam Smith, says that such a man must first possess the power of forming an ideal. He must study the divine instructions until the features of the true servant of God become plain to him. Then he must strive to possess them and lovingly and skilfully try to help his fellow-beings to become like this ideal.

Dr. Smith divides the powers which constitute prophetic vision into three: first, the power of forming the ideal; second, the power to penetrate the hearts of men, and to see clearly the eternal difference between right and wrong; and third, the intuition of God's will, the perception of the line which he will take in any given set of circumstances.

Such was the vision of the prophet of old, and such is the vision of the true leader of to-day.

Perhaps Dr. Holland gave us as good a description as any in modern times, of these "men of vision" in his stirring lines, "God Give Us Men":

God give us men. The time demands
Strong minds, great hearts and willing hands:
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy:
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue [ing;
And shame his treacherous flatteries without wink-
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!
For while the rabble with their thumbworn creeds,
Their large professions and their little deeds
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

* Topic of the Epworth League for Sunday, August 14. TEXTS: Joel 2:28-32; John 16:7-15.

God's Plans for Us*

ALMOST everything about life is mysterious; but perhaps the greatest mystery of all is the wonderful harmony between foreordination and free will.

It is impossible for most of us to conceive of an all-wise being who does not hold within his knowledge, as a necessary part of his age-long plan, every event in the future.

For it is impossible, from a human point of view, that God should not have a great, perfect scheme which he follows in his actions—a scheme with a purpose toward which all events are tending.

This being so, every minute detail of our lives must have been arranged from eternity, and must be known to our Maker. And yet—incomprehensible as it seems—of our own volition we shape our destiny and perform our life-task.

"Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure."

This singular condition has lured many into fatalism. They have said, "What's the use of my doing anything? My life is all laid out for me. It would be a sinful thing for me to try to interfere with it."

And yet, plausible as this theory sounds, the sinfulness does not lie in that course. It lies in not rousing one's self to the utmost, to examine one's powers, to choose the field in which they can best be employed, and then to apply one's self diligently to the work in hand.

You may ask, "How may I know that I am following God's plan for me?"

It is probably impossible absolutely to know God's will concerning us. But we can all, using the light he has given us, select the work for which we seem best fitted, and do it ardently.

Remember that good work is a form of prayer and of worship.

"Labor is worship!" the robin is singing;
"Labor is worship!" the wild bee is ringing.

And the secular, daily worship of every honest soul should be some form of hard, useful work, as well as the daily outpouring at morning and evening of the commanded prayer and praise.

So important has work come to be in the best philosophy of modern times that Carl Hilty says, "No social problems would exist if all faithfully worked."

"One monster there is in the world," cries Thomas Carlyle; "the idle man. Every being that can live can do something; this let him do. Produce, produce, even if it be the pitifulest infinitesimal fraction of a fraction of a product—produce it in God's name. 'Tis the utmost thou hast in thee. Out with it then. Up! Up! Whatsoever thy hand findeth to do, do it with thy might. Work while it is called to-day, for the night cometh, wherein no man can work."

Norman Duncan, in his book, *Dr. Grenfell's Parish*, tells of meeting an old Newfoundlander who had fished from one harbor for sixty years. He computed that he had put out to sea at least twenty thousand times; that he had often been frozen to the seat of his punt; that he had many times been swept out to sea with the ice packs; that he had weathered hundreds of gales, and that he had been wrecked more times than he could "just mind" at the moment; yet he wished that he could live his life over again.

Dr. Banks, after telling this story, adds, "It is a glorious thing to prosecute one's work with unflinching purpose."

May God give us each a work to do for him and help us so to do it!

* Christian Endeavor Topic for Sunday, August 14. TEXTS: Jer. 10:23; Prov. 3:1-10.

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Two Years' Course in Theory and Practice of Kindergarten. Preparation for Playground Supervision, Construction Work (basketry, etc.). Children's Literature and Story Telling. Preparation for Home Making. Correspondence Course for Mothers. For particulars address
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To introduce our very complete Fall line of beautiful wool suitings, wash fabrics, fancy waistings, silks, hdkfs, petticoats, etc. Up to date N. Y. City Patterns. Finest line on the market. Dealing direct with the mills you will find our prices low. If others can make $10.00 to $30.00 weekly you can also. Samples, full instructions in neat sample case, shipped express prepaid. No money required. Exclusive territory. Write for particulars. Be first to apply.
Standard Dress Goods Company, Dept. B.B., Binghamton, N.Y.

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Any three packages mailed for 25 cents.
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In the purchase of bonds the value of a banking firm to a client depends upon the scope and efficiency of the service rendered and the integrity and experience of the house.

The Purchasing Power of Our Clientele

frequently absorbs even large issues of bonds between the time this magazine goes to press and is delivered to its readers. For this reason we usually find it impractical to offer specific bonds in this space.

However, we are in position at all times to offer a wide range of safe, marketable bonds yielding from 4 to 6% and we invite inquiry when you have money available for investment.

We believe we can convince you that the steady buying of bonds recommended by this firm is one of the best forms of investment. We are equally confident that nowhere else will you find a more reliable or efficient service.

Write for latest bond circular No. B-53

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THE New York Mortgage Co.'s "First Mortgage Trust Bonds" will be found, upon investigation, the most solid form of investment, offering the same facilities, advantages, security and income, whether your capital amounts to $10 or $10,000. Our Bonds and Mortgages on New York City and Suburban Real Estate yield investors.

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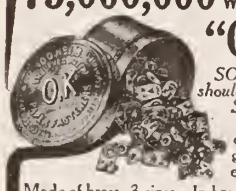

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Send us two negatives and we will print them *without charge* as a sample of our work; we are film specialists and give you better results than you have ever had.
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As to Financial Guarantees

HERE is a letter which we have received from one of our subscribers which contains a point of misinformation to which we cannot too forcibly draw attention. The letter in part is as follows:

"As a result of reading the financial articles which have been appearing in THE CHRISTIAN HERALD, I have just purchased some bonds of one of your advertisers, and am very well pleased with the prospect, the more so as I have the advantage of your guarantee and that of the bond house."

Now some time ago we called special attention to the fact that our guarantee should not be applied to financial advertising in the same way as it is applied to the advertisements of merchandise. THE CHRISTIAN HERALD could not guarantee the advertisement of a financial concern in the same way as it might the advertisement of, say, a clothing house. The conditions which surround a financial proposition are of a character as would make such a guarantee practically inoperative.

Protection Against Fraud

In the case of an ordinary commodity it is possible to ascertain whether or not the advertiser or the commodity itself is fraudulent within a very short period, and in order to keep as close a check as possible upon its advertising columns THE CHRISTIAN HERALD insists that all claims be made within two months of the date of the appearance of the advertisement. This condition is a part of its guarantee. Furthermore, the guarantee is meant primarily to protect the subscriber from fraud. An advertiser, during some period of business depression, might fail. His failure might come about honestly enough, that is to say, through no fault of his own, in which case it is manifest that fraud was not responsible for the occurrence. And as in such a circumstance no wrongdoing was intended it would not be fair to hold THE CHRISTIAN HERALD responsible.

But although it is not possible to include financial propositions among our guaranteed advertisements, yet the subscriber is really as well protected as though the financial advertisement were included. In the first place, every financial advertisement is thoroughly investigated before it is admitted to the columns of THE CHRISTIAN HERALD. Not only is the proposition itself scrutinized and examined, but the integrity of the firm offering it is also taken into account. The financial houses advertising in THE CHRISTIAN HERALD have been in existence a number of years. Their very success is due not only to their honesty, but to their judgment, which, indeed, is just as important as personal integrity. A firm might be honest enough, but if it were not well managed failure would result.

Better Than a Guarantee

And so by virtue of this good judgment of the reputable concern the subscriber is protected even more than he would be under a mere guarantee. A guarantee is a protection against loss, but a painstaking investigation is practically an assurance that the proposition which has come forth unsmirched will be profitable.

In the letter quoted above, the subscriber also mentions the "guarantee" of the firm selling the securities, but we are quite sure this is due to a misunderstanding. Some time ago we tried to convey an idea of the great amount of trouble taken by reputable bond houses to assure themselves of the practical worth of each proposition handled by them. We attempted to show in the article that this care on their part practically amounted to a guarantee. We were promptly called to account by several bond houses for using the word guarantee in this sense, or for even suggesting that they guaranteed their securities. One letter read in part as follows:

"Your statement is quite correct except that bond firms whose guarantee would be good for much do not guarantee issues which they sell. They cannot afford to do this owing to the tremendous liability they would be under after a few years. A house like this, of course, does place its reputation back of its offerings, makes thorough investigations, and would travel a long road to prevent its clients from sustaining a loss through default. At the same time the firm does not place itself under a legal guarantee, nor does any other firm within the writer's knowledge. As stated, the paragraph seems to be in strict accord with the facts, except in the matter of a guarantee. Of course, the real situation comes very near amounting to the same thing. Yours very truly,

"N. W. HALSEY & Co.
"H. D. ROBBINS."

Another letter we received was in part as follows:

"We wish to call your attention forcibly to the fact that reputable houses do not and can not guarantee the bonds they sell. Any such guarantee would defeat its own object by making the liabilities of the house so doing far exceed its own assets. We have taken the trouble to call your attention to this matter because such a statement in your periodical would give your readers an entirely erroneous idea of the bond business as it is to-day conducted by reputable houses.

"Yours very truly,
"E. H. ROLLINS & SONS."

It seems to us that this sums up the situation very thoroughly. The attitude of these houses is really a better protection to the bond-buyer than would be that of a house which would guarantee millions of securities and still be unable to carry out the contract. As was stated in one of the letters, the real situation is in effect very much the same as though the securities were actually guaranteed, inasmuch as the bond houses make sure in the first place that the securities offered by them are all they are represented to be.

We stated in the article referred to above that we had known of instances where bond houses had recalled issues of bonds and refunded the money rather than have their integrity questioned in the slightest degree. Such action has been taken more than once, and it is in accord with the traditions of the best houses.

Home and Foreign Notes

—A NEW YORK CITY institution needs a salaried missionary (either sex) for spiritual work, open-air services, visitation in hospitals, prisons, etc. Address "City Missionary," care of CHRISTIAN HERALD, Bible House, New York.

—THE NATIONAL FEDERATION of Gospel Missions held its annual convention and election at Poughkeepsie, N. Y., recently. There was a large attendance and many excellent speeches were made. The following officers were elected for the ensuing year: C. H. Madison, president; T. L. Fretz, first vice-president; Miss Sarah Wray, second vice-president; James Haig, third vice-president; H. D. Gordon, fourth vice-president; Mrs. D. H. Wright, secretary; Sidney Whittmore, treasurer; W. W. Smith and Rev. W. H. Hubbard, directors.

—HOW CHRISTIANITY and civilization march hand in hand is well described in a letter to THE CHRISTIAN HERALD from Rev. Frank Paton, son of the famous missionary, John L. Paton, of the New Hebrides Mission. He writes: "It is very noticeable that until the Gospel of Jesus Christ has cleansed the heart, and inspired it with new life and aims, there is no change in the outward social conditions of the heathen. It is only when a man becomes a Christian that he realizes that the clean heart must have a clean body, the clean body a clean house, the clean house a clean village, and the clean village clean surroundings. You can tell the moment you come in sight of a village whether it is Christian or heathen, and this kind of growth applies to all departments of native life. The natives are growing in the scale of civilization, but only as they are growing in the knowledge of Jesus Christ."

BATHING THE DOLL

(See Illustration on Cover Page)

Marie is my dolly and she shall be clean
As the splendidest dolly that ever was seen.
From her head to her feet I shall scrub her, you s
Exactly as mother each day washes me;
And then I shall dress her, as all mothers shoul
For she is so pretty and always so good.
And I love my sweet dolly, my precious Marie
As well, every bit, as my mother loves me.

Called Higher

Mrs. Hannah S. Ferguson, of Steubenville,

Julia A. Pace, of Albany, Ind., March 1910.

Fogal Jacob (97), in Hanover, Pa., April 1910.

Mrs. J. W. Sutphen, November 23, 1909, Detroit, Mich.

Mary Swarthout Craven died June 5, 1909, Waverly, Ia.

Mrs. Sarah P. Purdy, on January 6, 1909, Chatham, N. J.

Mrs. C. H. Kizer (95), of Emporia, K April 29, 1910.

Mrs. Eliza Peterson (72), at Lynn Cent Ill., May 1, 1910.

Mrs. A. C. Menge (85) died some time ago Menge Station, La.

Mrs. Caroline Hempleman (78), April 1910, at Indianapolis, Ind.

Charlotte Grace Butler (81), at Garden C Estates, Long Island, N. Y.

Mrs. Rebecca M. Mayling (77), of Quar ville, Pa., December 4, 1909.

Mrs. Martha Holmes Stewart (78) died Elvaston, Ill., January 4, 1910.

Arvilla Brown Loney, of Butler, O., d near North Liberty, Knox County, O., May

Mrs. Catheine H. Patton, at Washingt D. C., widow of the late John S. Patton, Kentucky.

Mrs. Fielding Dillard (83) at Comer December 29, 1909. A member of the Met dist Church about sixty-seven years.

Mrs. Louisa Pray (83), of Waterville, N. on March 26. She was a friend of THE CH TAIN HERALD Children's Home, making qu for the little ones, and giving frequently to support. She had been a subscriber to this per for many years.

ABANDONED IT

For the Old Fashioned Coffee was Killi

"I always drank coffee with the rest of family, for it seemed as if there were noth for breakfast if we did not have it on table.

"I had been troubled for some time w my heart, which did not feel right. T trouble grew worse steadily.

"Some times it would beat fast and at ot times very slowly, so that I would hardly able to do work for an hour or two af breakfast, and if I walked up a hill it g me a severe pain.

"I had no idea of what the trouble until a friend suggested that perhaps it mi be caused by coffee drinking. I tried leav off the coffee and began drinking Post The change came quickly. I am now glad say that I am entirely well of the he trouble and attribute the cure to leaving coffee and the use of Postum.

"A number of my friends have abando coffee and have taken up with Postum, wh they are using steadily. There are some peo that make Postum very weak and tastel but if it is boiled long enough, according directions, it is a very delicious beverage. have never used any of the old fashio coffee since Postum was first started in house."

Read the little book, "The Road to W ville," in pkgs. "There's a Reason."

Ever read the above letter? A n one appears from time to time. They genuine, true, and full of human intere

CHRISTIAN HERALD BOND BOOK

WE have received so many requests for copies of the financial articles which have been appearing in THE CHRISTIAN HERALD, that we have thought it wise to preserve them in pamphlet form, for the convenience of readers who may wish to secure a complete set.

Any reader may secure a copy of this useful booklet without charge, by forwarding 4c. in stamps to cover postage.

Address **CHRISTIAN HERALD, Dept. 96. Bible House, New York**

REQUIRED AT ONCE. Pupil nurses, Hemps Hospital, Hempstead, Long Island. High Sch or equivalent education required. Course two y Nine dollars month salary. Mrs. O. H. P. Belmont, 1

GIVING THEIR BEST

Continued from page 701

e was sitting in a hammock on th front veranda when he came across th lawn briskly and sprang up the st s in a couple of strides.

arry thought she had never looked s lovely, as he stood a moment in si it admiration.

Well, your Reverence, can't you s at least, 'Good afternoon'?" she a d, the color in her cheeks deepen- ir and spreading under his gaze.

No, I'm struck speechless. But if y ll move along an inch or two I'll s it in due and ancient form."

moment later he said, more seri- ou y: "I have something important to te you."

he glanced up quickly, and as he c ght the look in her eyes, he ex- cl ned: "You already know! Who tc you?"

Mother. Your father told my fa er last evening, and, of course, he tc mother."

arry felt a sudden pang at what s ned almost like a betrayal of con- fi ce on the part of his father.

Well, what do you think of it?" he a d.

I sympathize with your views and ic ls, and all that," said she, slowly. " is noble of you to be willing to s ifice yourself, but don't you think th e is plenty of opportunity to do g d right here at home? It seems a sl ne to give up your fine prospects, a bury your talents out in Japan."

faint smile hovered around H ry's lips as he recognized Mrs. S nders' familiar mode of expression. H drew a chair in front of the ham- m k, and sat where he could better w ch her face.

You have told me what somebody el thinks," said he; "now please tell m what you think, dearest."

I think you are awfully good to wa t to go," she responded, impul- s ly, "but I don't want you to go. I c n't bear to have you leave me."

But I am not going to leave you, dr. We'll hasten our marriage, and w l go together, of course."

You must not leave me," she re- p ted, insistently.

s Harry studied her countenance h noticed for the first time that, while t upper part of her face resembled h father, she had her mother's chin, u eveloped as yet, but with a promise o uture strength. He was well aware o er subjection to her mother's will. I vas the one thing about her that he d not like. Could it be that she pos- s ed latent force sufficient to resist h mother's dictation? Could he in- d e her now to rebel?

aking both her hands in his, he p aded: "You will go with me, won't y , darling?"

he made no reply, and he went on, fi ly: "Dearest, you are mine. You a pledged to me. You must promise t go with me."

Wait till to-morrow," she said.

No. You must tell me now," he p sisted.

Ie could feel her hands tremble. I believed she was yielding, and he f red to allow her an opportunity to s her mother again before the ques- t n was decided.

Ethel, sweetheart, look at me. I n't you love me, darling? Wouldn't y u be content to be with me any- w ere? Surely you cannot love me v lly, if you must debate a question l this."

Harry!" she cried, reproachfully, h under lip quivering. "You know I l e you. I only ask for another day i which to think it over, and to talk v h——"

There was a sound of footsteps in t hall, and a moment later her m ther appeared in the doorway.

Oh, good afternoon, Harry," said t latter, advancing to greet him. "ou are the very man I wished to see, a out those new cottas for the choir b s, you know. Ethel, dear, bring a other chair, please."

Harry ground his teeth, and won- dered if she had been listening all the while. It seemed quite possible, for she took good care not to leave him alone again with Ethel, and he was obliged to depart without obtaining the desired promise.

The next evening when he returned to learn Ethel's decision, he found Luke Johnson sitting on the veranda steps.

"Good ebenin', sah," said Luke, sol- emnly, rising and touching his hat; and, as Harry asked if Miss Ethel were in, he replied, "She? Laws, no. Dey's gone to de seashaw." He glanced cautiously toward the house, and lowering his voice continued: "I reckon dey'd had some kin' ob a combustion. De Missus was on her high horse, I'm tellin' you, an' Miss Ethel look lak she'd been cryin'."

"Gone!" exclaimed Harry. "For how long? Wasn't it unexpected?"

Luke didn't know, and advised him to inquire in the house. The maid who came to the door said that the ladies had gone away for a couple of months, and had left for him a note, which she forthwith handed him. Thrusting it in his pocket he hurried to his study, and there tore it open and read in Ethel's handwriting:

"Dear Harry: After mature reflec- tion my answer is that you must choose between me and Japan. Hoping to receive your decision soon, believe me

"Sincerely yours,
"ETHEL."

"Dictated by the General!" mut- tered Harry, savagely.

The curtness and coldness of the note, and the bald manner of putting the choice, produced the precise effect that Mrs. Saunders doubtless desired and intended. He was not only hurt, but angry.

Seizing a pen, he drew a sheet of paper toward him, and wrote as fol- lows:

"Dear Ethel: I have chosen Japan.
"HARRY."

After reading this several times, he tore it up, and wrote again:

"Dear Ethel: I am going to Japan. If, however, you should at any time change your mind, remember that I am waiting for you, dearest, and that I am Ever yours,
"HARRY."

This he sealed and mailed promptly, before his anger had time to cool; and although by the following day he had regretted his haste, and had thought of a dozen ways in which he might have expressed himself better, he had no intention of altering his decision, but at once began preparations for his journey. He started for his future home without seeing Ethel again.

III.

During the first four months of his absence he received no word directly from Ethel. Then came a cablegram from her containing these three words: "Ruth one sixteen."

"What in the world does it mean?" thought he, as he studied the message.

Suddenly, with wildly beating heart, he picked up his Bible, and turning to the book of Ruth, the first chapter and the sixteenth verse, he read as follows: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Happening to glance at the date of the message, he exclaimed: "She sent it on her twenty-first birthday. She has control of her aunt's legacy, and this is her Declaration of Independ- ence. That is what it means—she is coming!"

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earn- ings for every day invested*. See their advertisement on page 707, and write them for full information.

All the New Colors in Holeproof Hose

We have taken pains to reproduce in Holeproof Hose all of the newest popular shades.

There are eleven to choose from. No matter what color you prefer, you will find it in Holeproof Hose. Every color is guaranteed sanitary and fast.

No Darning Till February

Those who buy six pairs of genuine "Holeproof" now will have absolutely no darning to do until February. That is guaranteed. You get a regular printed guarantee, signed by the dealer when you buy.

FAMOUS **Holeproof Hosiery** FOR MEN WOMEN AND CHILDREN

Only the finest of Egyptian and Sea Island cotton is used, costing us this year an average of 70c per pound.

The hose fit like silk gloves.

We will spend $33,000 this year simply for inspection, to see that each finished pair is perfection.

Holeproof TRADE MARK Hosiery

Reg. U. S. Pat. Office, 1906.

No One Can Buy Finer Hose Than These

Our famous 25c hose have never been equaled at the price.

But our 50c hose (Holeproof Lustre Hose, Mercerized) and our 75c hose (Holeproof Silk Hose) are the very finest hose to be had, regardless of what hose cost.

All that you pay over these prices is waste. You can't get hose any better.

Although made in the lightest weights and with the softest yarns we still guarantee the wear.

Six pairs of Holeproof Lustre Hose in a box—**guaranteed 6 months**—Price $3.

Three pairs of Holeproof Silk Sox in a box—**guaranteed 3 months**—Price $2.00.

Look for "Holeproof" on the Toe

IF the hose have some- thing else printed on them they are not the original guaranteed hose —not **genuine Holeproof Hose** with 32 years of ex- perience knit into every inch of them.

They are not what you want—if you want the best hose ever made.

The genuine "Hole- proof" is sold in your town. We'll tell you the dealer's name on request or we'll ship direct where we have no dealer, charges prepaid, on re- ceipt of remittance. (44)

Write for free book, "How to Make Your Feet Happy."

THE HOLEPROOF HOSIERY CO., 486 Fourth St., Milwaukee, Wis.

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We give our customers from 10 to 30 months in which to pay for purchases they make of us. Just consider what a convenience this would be to *you*. It would give you immediate use of the furnishings you order to enjoy in your own home while paying for them in small amounts from month to month as you earn the money. It's by far the most generous credit service offered by any homefurnishing institution in Amer- ica today. We charge absolutely nothing for this credit accom- modation—no interest—no extras of any kind. Write us today.

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tells all about this most worthy plan of monthly pay- ments. This great catalog is beautifully illustrated, a considerable portion of it being reproduced in colors It quotes factory prices on Furniture, Stoves, Rugs, Carpets, Pianos, Go-Carts, Refrigerators, Silver- ware, Lamps, Clocks, Sewing Machines, Crockery, etc., etc. Write today for this wonderful Furniture book—it's free.

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If you are suffering from any form of spinal trouble you can be relieved in your own home without pain or discomfort. A wonderful anatomical appliance has been invented by a man who relieved himself of Spinal Curvature. Its results are marvelous. It is nature's own method. Eminent physicians are endorsing it. The Sheldon Method relieves the pressure of the affected parts of the spine, the whole spine is invigorated and strengthened, all soreness is taken out of the back, the cartilage between the vertebrae is made to expand, the contracted muscles are relaxed and the spine is straightened. There is bright hope for you, no matter how long you have suffered. We have strong testimonials from every State in the Union. Each appliance is made to order from individual measurements and fits perfectly. There is positively no inconvenience in wearing. **We guarantee satis- faction and let you use it 30 days.** Write for our new book, giving full information and references.

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POND'S EXTRACT

Gargled in the throat or sprayed into the nostrils it will soothe and heal the irritated membrane.

Puffed Wheat Served With Blackberries

Fifteen Million Dishes Every Month

Since summer began it has been almost impossible for our mills to supply enough Puffed Wheat and Puffed Rice. People are eating fifteen million dishes per month.

For breakfast, they serve them with sugar and cream. Or they mix them with berries. These crisp grains with berries form an enticing blend.

For luncheons or suppers—for between-meals or bedtime—they are served in a bowl of milk. That's a delightful dish. Puffed Wheat and Puffed Rice are as crisp as crackers, and four times as porous as bread. And they supply the whole grain, as crackers and bread do not.

All that needs to be done before serving is to crisp the grains in a warming oven.

Just Imagine This:

If you are not one of these users, we ask you to imagine this:

Gigantic kernels of wheat or rice, puffed to eight times natural size. Made so porous and crisp that they melt in the mouth. Made so digestible—by exploding the starch granules—that digestion begins before the grains reach the stomach.

Great, nut-like grains, shaped just as they grew. Ready to absorb whatever you mix with them.

Can anyone wonder that people are eating fifteen million dishes per month?

Puffed Wheat, 10c
Puffed Rice, 15c

Except in Extreme West

These are Prof. Anderson's foods—the foods that are shot from guns.

The wheat or rice kernels are put into sealed guns. Then the guns are revolved for sixty minutes in a heat of 550 degrees.

That heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Then the guns are unsealed and the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The grains are puffed to eight times their natural size. Yet the coats are unbroken, the shapes are unaltered. We have the whole grains made porous and crisp and digestible.

Good for Hot Days

These curious, digestible, ready-cooked cereals are the ideal summer foods. They are so delightful that four people in five prefer them to all other cereals. We have proved this by lunch room tests.

And they don't tax the stomach. Never before were cereal foods made even half so digestible.

It is true they don't last long. Children are apt to want several servings, several times a day. But what better food can you serve to them than these whole grains made wholly digestible?

We ask you to order one package of each—order them now from your grocer. Do this to see what you've missed. (59)

Made only by The Quaker Oats Company

What Christian Life Means

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THE story is of a householder who hired workmen for his vineyard, some at 6 A.M., others at 9, others at noon, others at 3 P.M., and some even as late as 5 o'clock, which was "the eleventh hour"; and paid them all a full day's wages at 6, at which the earlier comers complained—not because they had gotten less than their due, but because others who had "not borne the burden and heat of the day" had received an equal wage and so apparently an equal reward.

Labor a Universal Duty

This parable plainly teaches that every life should be one of service, and that the service should begin in the early morning of life. God has a special work for every plant and insect and animal—much more for every boy and girl, for every man and woman. The sun was made to shine, the cow to give milk, the flower to furnish beauty and fragrance, the vegetable to contribute food. Regardless of the need of wages, in order to develop ourselves as well as to bless others, we are all called to do some useful service. Recreation in proper measure is a duty, but idleness and laziness are rebellion against God.

It is a mark of high rank among the Manchus to have finger nails three or four times as long as the fingers, to prove that they do no labor. In this busy age these finger nails are sometimes detached, and worn ceremonially—as was the case with the very able Empress Dowager, Tsi An—but they represent a conception of gentility by no means confined to the ruling tribe of China, and found to a surprising degree even among professed believers of the Bible. It is a time to emphasize the Bible's teaching that all must serve, or sin in refusing to do so, for this is an automobile period of unexampled luxury, when even farming villages of two thousand inhabitants in the United States have forty automobiles, costly not only in their purchase and repairs, but more in the precious time—beyond all reasonable need—that they lure young men to waste in the very prime of life. There can be no doubt that not only many boys and men among the rich, but also among the poor, and a yet larger number of women, regard labor as something to be endured only from present necessity or with a view to escaping it so soon as enough wealth has been secured to hire others to do all the serving. The teaching of the first pages of the Bible and of the fourth commandment, that all should labor six days in the week in some useful way, is reiterated in the fundamental meaning of this lesson.

All Should Serve God in the Morning of Life

"To this end was I born," was the text on which an eminent Chicago pastor was at work when his nephew, an easy-going young man, came in, and being told the text said, frankly, "I don't know what I was born for." A few days later he was in the Iroquois Theatre when it burned, and saved nineteen people from a fiery death, sacrificing himself in saving the last. His dying words, spoken with a satisfied smile on his face, were, "Now I know." In contrast let us recall the story of a young lady who a few days after the fire was observed to be weeping on a Chicago street car. An elderly gentleman ventured to offer comfort, and found, as he supposed, that it was a sorrow connected with the same theatre fire. She was weeping not because she had lost friends, and despite the fact that she had escaped—weeping because she had escaped a life so absorbed in securing her own salvation that she had made no effort to save others. Perhaps she had been putting her selfishness in contrast to the unselfishness of the young man above described. It seemed to her more to be desired to die in unselfish service, than to escape by selfishness. And we need not wait for fire or flood or shipwreck to bring opportunities for heroic unselfishness. It is hardest of all to be heroic in the daily humdrum. To save the bodies of men from danger is a noble service in which many a rough fireman, many a fearless lifesaver has fulfilled some part at least of the purpose of his life; but to save boys and young men and girls and women from a selfish and therefore a sinful life, to enlist them, with ourselves, in the great service of making the world happier and better, that is a complete fulfilment of the plan of God for our lives. And to do this, not in old age alone, but all our days, is itself a supreme reward.

Saved Not by Merit but by Mercy

But the most distinctive teaching of this parable undoubtedly is that God welcomes to his service even the tardy and undeserving, who do not accept his call until the sunset watch of life, or even the dying hour, and that he does this because it is not our worth but his grace, not our merit but his mercy, that determines his action. Those who come at the eleventh hour, or at the sixth or third—those who come early at the first call, in childhood, cannot claim "the gift of God, eternal life," on the basis of desert. We are all unworthy, though in different degrees. "Not for works of righteousness which we have done but through his mercy he saves us, by the washing of regeneration and the renewing of the Holy Ghost."

A poor feeble-minded fellow, who had hardly sense enough to live as a whom salvation had come as to a little child, applied for membership in the church. The elders were very doubtful whether he understood the plan of salvation sufficiently. He was puzzled by their theological questions, but again and again he answered:

> I am a poor sinner and nothing at all,
> But Jesus Christ is my all and in all.

It was the whole plan of salvation in a sentence, and he won his way by his firm grip on those two great fundamentals, his own unworthiness and the worthiness of Christ.

Deathbed Repentance

It may sometimes be the case, as it was probably in that of the penitent thief of Calvary, that the hour of death is the first hour in which a soul has clearly seen the way of salvation. We sing:

> The dying thief rejoiced to see
> That fountain in his day,
> And there may I, though vile as he,
> Wash all my sins away.

The man who deliberately plans to devote his life to sin and repent just in time to escape hell is viler and more than the penitent thief, who stumbled in the darkness while the other strugglers in the noonday. The story will bear repeating, because so pertinent of the dying business man, who had been dedicated to God by a Christian mother and taught from childhood the way to God, and for whom a Christian wife had long prayed. He himself often admitted his duty to be a Christian, but postponed it from selfish devotion to business, and cowardly fear of the sneers of associates. When death came on him suddenly and he was urged to repent and seek God, and in his hesitation to give God the place squeezed orange of his life, was referred to the penitent thief, he claimed bitterly: "There is no hope

Continued on next page

* **The International Sunday School Lesson for August 14, 1910.** The Laborers in the Vineyard. Matt. 20:1-16. GOLDEN TEXT: "Many that are first shall be last; and the last shall be first." Matt. 19:30.

Sunday School Lesson

Continued from preceding page

th. The penitent thief had not for ye s resisted the prayers of a mother an a wife and the kind persuasions of te ers and pastors." And so he died wi out God, and without hope.

ıd besides, repentance is not a mere ac of will, that we can turn it on in a mo ent at the prompting of a great fe. Besides, dying persons are seldo in condition to think clearly, and ar often, through drugs or delirium, ur nscious of their state. To plan lo for a deathbed repentance is lik to harden the soul, so that no de e for repentance will come.

ıt, on the other hand, let us not doı t that Christ will welcome a since repentance even at the eleventh ho. "Him that cometh unto me," he sa, "I will in no wise cast out." "Tough your sins be as scarlet, they shl be as white as wool."

is an awful risk to postpone conseation to the service of Christ even til life's noon, not because God's m y will give out, but because the hu an heart is hardened by rejected intations. The statistics of conversi show that a very great majority of hose who live a Christian life begin inhe teens, when the formative tides of fe are stirring to love and ideality ar aspiration. To delay beyond the peod of youth is to risk the permane loss of life's greatest boon and deest joy—the daily fellowship of Cist. A banker recently released fı n prison, to which his stealing of trt funds had sent him, exclaimed: "leedom does not mean much to me. M wife is dead, and she was the only or who cared for me." Pardon does nc mean much when life has been w ted.

The Greatest Earthly Reward

he shilling wage of this parable p bably represents the one thing that G gives to every penitent soul, howev late he comes, namely, the assurare of heaven. But even in heaven "e star differeth from another star in glory," and all stars from the "s oking flax" that God in his mercy w not quench, which is "scarcely s ed." And long before we go to h ven a Christian service begun in y th yields its daily dividends of h lth and happiness. To a healthy m d, the reward chiefly sought is not e ape from hell or even entrance to h ven, but fulness of life—the fulfi ent of God's plan in us, making the most of ourselves for God's sake and for humanity's sake.

Willet M. Hays, assistant secretary of the United States Department of Agriculture, told the Northern Minnesota Development Association that "the world is looking on while we farmers plod along in our unorganized, unsystematic, half-hearted way; and the world believes that were our people broader and better trained we could produce much better yields than we do; and we are forced to admit," he added, "that the world is right."

"Whether our activity be religious, social, political or economic," he continued, "we are on a fifteen-bushel basis with a twenty-five-bushel opportunity."

A majority of our CHRISTIAN HERALD million Bible class, that every week reads our lessons, are farmers; they can honor God and help men as well as themselves by living up to their opportunities agriculturally. We are all bound to do our daily task well for its own sake, as well as for the sake of our families, and because we shall so increase our ability to give to others. A man who gives thousands of dollars to missions and moral reforms met the writer a few days since in Denver and said, "Do you know there is but one text in the Bible that justifies hoarding, and that only as a preliminary of giving?" "Let him that stole steal no more, but rather let him labor that he may give to him that needeth"—and let us not forget that the best way to meet the needs of the needy is to cut the vice roots of poverty, so far as possible.

But it is not alone in agriculture that men are "on a fifteen-bushel basis with a twenty-five-dollar opportunity." Many churches are farming as clumsily as the most backward of farmers. See the denominational year books and note the spiritual crops—a hundred spiritual farmers working a whole year and having only two souls for their harvest! Eight Sunday School teachers at work a whole year in the very garden spot of life, and only one saved pupil to show for it!

"What shall it profit a man if he shall gain the whole world and forfeit his life?" The old view of repentance for the sake of the future life alone or chiefly was a very shallow view. The chief argument for beginning a Christian life early is that we may so make the most of life.

'Tis life of which our souls are scant;
More life, and richer, that we want.

THE RUMSELLER

I WILL paint you a sign, rumseller,
And hang it above your door;
A truer and better signboard
Than ever you had before.
I will paint with the skill of a master.
And many shall pause to see
This wonderful piece of painting
So like the reality.

I will paint yourself, rumseller,
As you wait for that fair young boy,
Just in the morn of manhood,
A mother's pride and joy.
He has no thought of stopping,
But you greet him with a smile,
And you seem so gay and friendly
That he pauses to chat awhile.

I will paint you again, rumseller;
I will paint you as you stand,
Holding a glass of liquor
Sparkling in either hand.
He wavers, but you urge him—
"Drink! Pledge me just this one,"
And he lifts the glass and drains it,
And the hellish work is done.

And next I will paint a drunkard—
Only a year has flown—
But into a loathsome creature
The fair young boy has grown.
The work was sure and rapid,
I will paint him as he lies
In deathlike, drunken slumber,
Under the wintry skies.

I will paint the form of the mother,
As she kneels at her darling's side;
Her beautiful boy, who was dearer
Than all the world beside.
I will paint the shape of a coffin,
And label it one word—"Lost!"
I will paint all this, rumseller;
I will paint it free of cost.

The sin, the shame and the sorrow,
The crime, the want and the woe
That were born there in your rumshop,
No hand can paint, you know.
But I'll paint your sign, rumseller,
And many shall pause to view
That wonderful swinging signboard
So terrible, fearfully true!

Written by a young man in prison, a drunkard. Reprinted by request.

What it Costs to Create a Saint

FIGURES show the enormous expense of the papal ceremony of making Jeanne d'Arc a saint (Rome, June 24, 1909). The cost of making Jeanne d'Arc a saint was between 260,000 and 270,000 francs, accounted for as follows:

	Francs.
Introductory ceremonies	10,000
Process non cultu	2,000
Process fama sanctitatis	2,000
Process de validitate	2,000
Process to prove the virtues	12,000
Decree for the above	1,000
Final depositions	9,000
Process regarding miracles	12,000
Decree of the above	1,000
Congregation and decree de tuto	3,000
Cost of the ceremonies of beatification	100,000
Other incidentals	50,000

To this must be added 150,000 francs for the decoration of St. Peter's church. Special items are: Wax candles for the papal procession, 1,948 francs; decoration of the papal throne, 12,276 francs; decorations of the altar reared to the new saint, 15,715 francs; gratifications to papal officials and of St. Peter's church, 16,396 francs.

G. T. B.

The Subscriber and the Advertiser

SOME TIME ago we received a letter from one of our subscribers complaining that she had ordered and paid for some goods that were advertised in our columns, but had not received them. THE CHRISTIAN HERALD called the advertiser's attention to the fact, and was assured that the lady would receive full satisfaction. Another order was shipped to her. The goods arrived too late for her use, whereupon she returned them and asked to have her money refunded. To show the attitude taken by the firm in this matter we quote the following letter just received from our subscriber:

Dear Christian Herald:

"Have just received check drawn on the Corn Exchange Bank, New York, from the ——— & ——— Co., New York City. I am sorry to have caused you unnecessary trouble, and would have lost confidence had it not been for your guarantee and the reappearance of their ad. in your reliable paper week after week.

Respectfully yours,
"I. M. S."

This instance is typical of a number which have occurred lately. As a matter of fact, advertisers are coming more universally to believe in that business maxim—"the customer is never wrong." In other words, they consider it not only honest, but good business, to please their customers, no matter what the trouble. Although it may sometimes cost the advertiser more than the order is worth, yet in the long run it begets a sense of mutual confidence and good feeling that cannot but result in a better understanding between the merchant who advertises and the subscriber who buys.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

5% Every Year

INDUSTRIAL SAVINGS & LOAN CO. NEW YORK CITY

for 17 years is the record of the Industrial

It does not "guarantee" this 5%; it makes no promises which it might not be able to fulfill. But it guarantees the safety of your Capital absolutely—with every dollar of its

$2,250,000 Assets and 175,000 Surplus and Profits

Your money is invested in mortgages on New York City and suburban real estate.

Our business, like savings banks, is under **New York Banking Department Supervision**

We treat all depositors exactly alike—$25 draws the same rate as $2,500. Pro rata earnings will be paid from the day we receive your money to the day you take it out.

Send for our booklet

INDUSTRIAL SAVINGS AND LOAN CO.
2 Times Building, Broadway and 42d Street, New York

"RANGER" BICYCLES

Have *imported roller chains, sprockets* and *pedals; New Departure Coaster Brakes* and *Hubs, Puncture Proof Tires; highest grade equipment* and many advanced features possessed by no other wheels. *Guaranteed 5 yrs.*

FACTORY PRICES direct to you are less than others ask for cheap wheels. Other reliable models from $12 up. A few good second-hand machines $3 to $8.

10 DAYS' FREE TRIAL We ship on approval, *freight prepaid*, anywhere in U.S., *without a cent in advance*. DO NOT BUY a bicycle or a pair of tires from *anyone* at *any price* until you get our big new catalog and *special prices* and *a marvelous new offer*. A postal brings everything. *Write it now.*

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IN STATU QUO.

Mother—"Charley, what's that chair doing there?"
Charley—"It taint doin' nuffin, no more'n I be."
Mother—"It's funny that boy can't get enough

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See page 716

Photos by Pictorial News Co.

FLEEING FROM THE GREAT HOT WAVE

1. Wilson Thousands Enjoy the Ocean Breezes at Atlantic City. 4. The Bathing Hour. 5. The Cool of the Afternoon.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

A. B. C., Judsonia, Ark. In Num. 16: 32 it is said that the earth swallowed "all the men that appertained unto Korah, and all their goods." In Num. 25: 11 it is said, "Notwithstanding the children of Korah died not." Are we to understand that Korah's family escaped?

Either the children were not participants in their parents' crime, or they showed evidence of timely repentance. It is evident that they were not included in the punishment of the principals. Korah's descendants became famous in David's time. Their names are prefixed to fourteen Psalms.

W. S. W., DeSoto, Mo. 1. Explain Matt. 5: 26, 39, 44. 2. Also Matt. 18: 17.

1. Verse 26 was prudential advice to settle disputes quietly instead of resorting to law. Doubtless also the lesson was conveyed that sinful man should make his peace with God and so escape the punishment due to unrepented and unpardoned sin. Verse 39 counsels meekness, and the bearing of indignity without retaliation. Verse 44 is in line with the other two passages quoted, and is enunciated with even greater emphasis and authority. "Love your enemies," means be gentle, tolerant, compassionate, forgiving, helpful, desiring their good at all times. 2. Jesus was here showing them how, by gentle yet dignified steps, they might administer rebuke to an erring brother without giving offense, and lead him back to the right path. When every means had been exhausted, they were to regard him, not as irreclaimable, but as "one without," as the Jews regarded the Gentiles and publicans.

W. C. B., Muskogee, Okla. 1. Please explain Job 14: 12. 2. Also Matt. 5: 48.

1. The whole of the chapter is pessimistic. Job, depressed by his own afflictions, is describing the common misery of mankind. In v. 12 he tells how man in his grave will sleep until the resurrection, which is to be preceded by the dissolution of the firmament. But in v. 15 he passes out of his gloom to a brighter theme—his own hope of immortality. See also Job 19: 25, 26. The latter passage is more correctly rendered in the Revised, which says: "Yet without my flesh shall I see God—" etc. 2. Jesus here refers to the full-orbed completeness of the great divine Model—our Father in heaven—whose peculiar excellence he wishes his followers to imitate, and not the excellences of the world, which are selfish and unspiritual.

D. C. I., Rockville, Md. I noticed in THE MAIL-BAG last fall the answer to the question, How many of the Israelites that left Egypt entered the promised land? You answered: Two, Caleb and Joshua. Some minister out in the West contradicted that statement, and showed that there were more that entered.

It is clearly stated in Num. 26: 65 that of all the host of Israelites who left Egypt no man, save Joshua and Caleb, entered Canaan. Whether this applied alike to men and women, and only the new generation born in the wilderness were permitted to enter, is uncertain, though most scholars take that view.

Grace E. C., Hampden Highlands, Me. 1. Please explain Luke 2: 35. 2. Also Matt. 10: 34.

1. The passage was prophetic and referred to the pain and anguish she would yet endure by reason of the obloquy to which the Child would be exposed, and the agonies he would suffer on the cross. 2. This foreshadowed the strife, discord and conflict that would arise among the pagan nations who would oppose Christianity; it would be the opposition of eternally hostile principles and would often sever the dearest ties.

Mrs. E. P., East Williamson, N. Y. 1. Please explain the latter part of the verse Gen. 3: 22: "And take also of the tree of life, and eat, and live forever." 2. We are told that Noah was one hundred and twenty years building the ark. Is this taken from the Bible, and if so, where may I find the reference?

1. The tree was a sacramental sign or pledge of that immortal life which would have been the reward of obedience; but by his disobedience, man forfeited the right to partake of it. Lest he should eat and thereby grasp at earthly immortality he was driven forth, as the condition of the pair would have been a curse rather than a blessing, as the tree could not restore the inner life of the soul. 2. The passage referred to is Gen. 6: 3. It has been interpreted as a respite or season of grace granted to man before the impending visitation of the Flood.

S. S. S., Farnham, Quebec. 1. Is the profession of a trained nurse a desirable one for a man to learn? 2. Is it overcrowded? 3. Is it well paid? 4. How long is the course of training? 5. While taking it, could one earn enough to meet expenses?

1. The profession of a trained nurse is a good one. 2. It is not overcrowded. 3. The wages of a good graduate nurse average about $25 per week. 4. The course of training in our New York Mills School, connected with Bellevue Hospital, is two years. 5. While training your living is given you, and usually a small salary besides, perhaps $10 or $12 per month.

Reader, Dibble, Okla. Please explain I. John 3: 9.

It means that one who is born of God—that is, converted and regenerated—will be pure and clean in all his ways and will live a holy life in a physical sense, as well as spiritually. He will keep the body and its desires in complete subjection, because the desires of the flesh will have no dominion over him. The body will thus be a fitting temple for the regenerated spirit to dwell in. The higher nature, as begotten of God, abhors sin. The "seed" is God's living Word which is in us a continual means of sanctification.

F. P. M., Birmingham, Ala. Is a vow to God binding when made at the time of physical sickness when suffering from an attack of nervous hysteria and mental strain and dread? The vow, under other circumstanees, would never have been made.

Vows are not to be set aside lightly. They are generally made in a time of great stress, or in some sudden emergeney, or at the outset of some dangerous or momentous undertaking. The faithful performanee of such a saered pledge has in all ages been considered a highly religious duty. It is better not to vow at all, than to vow and not perform. At the same time, it has frequently been held that a minor, a person without authority, or one who is laboring under such severe strain as to be mentally unbalanced, or who is compelled under threats, may be released from a vow taken under such conditions.

Ada J. P., West Philadelphia, Pa. I want to thank you for the flag—also the picture. This is what I thought when I opened the flag:

"The flag—God bless it!
Whene'er you view it
On sea or land;
The thought come to you—
Made by woman's hand."

A beautiful and fitting sentiment, both patriotie and gallant.

B. S., Pittsburg, Pa. What is the oldest known tomb in existence?

There are many ancient tombs the age of which cannot be reliably determined. Probably the oldest is that of a woman whose rocky tomb enclosing her remains is in the possession of the Egypt Exploration Fund in England. By her side were found toilet artieles, beads and ointment jars, indicating a primitive belief in and preparation for a future state. This tomb, whieh was found at Abydos, is believed to be older than the pyramids; some antiquarians say it is probably of the date of 7000 B.C. These figures, however, may be changed with the very next judgment of the archæologists on the subject.

An Old Reader, Degraff, O. What countries still tolerate human slavery?

The great centre of the slave-trade now is in the Niger regions, the Fulani territories and the So Roto Empire. The British power is slowly driving it out. The Arabs are now the chief slave-holding people. Cardinal Lavigerie said about ten years ago, "It is only Moslems that advocate slavery and buy slaves. No mufti or teacher of the Koran protests against it, and no Moslem judge condemns it."

S. C. B., West Auburn, Me. Please explain II. Tim. 2: 13: "If we believe not, yet he abideth faithful; he cannot deny himself."

The more accurate rendering is "if we are continuous in unbelief"—that is, if we go to the extreme limit, yet he remains constant faithful and without shadow of change. Be supremely good, true, and wise, he is consist in all things, and no matter how we may and wander into error, he cannot break word or deny himself, as such weakness w be impossible to infinite majesty and omni tence. We may change, but he never. lievers can take comfort in the thought that is faithful to his promises.

Mrs. L. H. I., Binghamton, N. Y. Does rise or does it fall?

The aqueous vapor in the air becomes densed into drops upon the surface of earth, when that surface becomes sufficie cool. The air reaches what is called the point when the relative humidity is 100 degr It is allowable to say that the dew f though the term is not strictly scientific.

Constant Reader, Brooklyn, Ia. 1. Is it ri for a Sunday School superintendent to at the head of the erection of an op house and to take subscriptions for building of the same? 2. Is it consist with true Christian worship to have of the church choir made up of pers who lead immoral lives? 3. Should not choir, the Sunday School superinten and teachers be sincere Christian people

Setting aside the categorical order of th questions, we would say, briefly, that there good amusements and bad amusements, an is a greatly mistaken policy to hold that Christian life shuts us out from participa in any really good, innocent recreation. people sometimes err in this respect and too stringent with the young, who need heal amusement just as much as they need inst tion. There is a time and place for everyth On the other hand, we should draw the firmly at all doubtful or immoral amuseme and such as are a mere waste of time, or go up to indulge vain display. In the church, leaders should be Christian men who live cumspectly for the sake of example, and should try to do nothing that might be interpreted, but rather "avoid even the appearance of evil." As far as possible, all who active in church affairs should be exempl Christian men and women.

Poles Celebrating the Five Hundredth Anniversary of the Battle of Grunewald

THOUSANDS of Poles who have found homes in America have been celebrating with great enthusiasm the five hundredth anniversary of the battle of Grunewald, which freed them from the rule of the Teutonie Knights and made Poland independent in 1410. Fifty thousand were gathered on Staten Island for the day, while in Philadelphia there was an equally interesting celebration. A great many uniformed companies were present, wearing the famous Uhland mortarhoard helmets worn by the Poles in battle. The Teutonie Knights were formed at first to fight the heathen. They conquered the wild tribes of Prussia, Poland and Lithuania, but remained as masters in Poland after the work was done. The Prince of Lithuania married the heiress of Poland and turned on the Knights. The Grand Master Ulrich and fifty thousand knights and men-at-arms fell in the conflict.

Miscellaneous

Mrs. A. M. W., Augusta, Okla. The book f Genesis.

Mrs. S. B. McB., Sewickly, Pa. The star i the Magi to Bethlehem.

E. R., San Luis Potosi, Mexico. Any w that is not of necessity or mercy is a violat of the Fourth Commandment.

A. L. Marsh, Underhill, Vt., writes in gr ful acknowledgment of many replies recei to her letter on the egg question.

A Reader, Hagerstown, Md. The pai whom you mention is not named in *Who's i in America*, and we are unable to discover a thing about him.

S. L. N., New Haven, Conn. His attitud that of other "higher critics," who put a sc tific but not a spiritual interpretation on G Word. The tendency of such interpretation to spread disbelief.

A. W. R., Huntingdon, Pa. In Roman Greek times, the population of Palestine much larger than now. Some place it as h as 6,000,000 souls. It included many races nationalities: Romans, Arabs, Greeks, Syri and others besides Jews, probably one-half ing alien or of foreign descent.

A. H. C., Santa Monica, Calif. Many writ astronomers as well as Bible scholars, have cussed the star of Bethlehem. The Gos story indicates that it was a moving or gu ing star, just as the pillar of fire was a movi guiding light in the wilderness, divinely s for that express purpose.

W. M., Baltimore. The three essential st on our part toward becoming a Christian a 1, conviction of sin and sincere repentan 2, the exercise of faith in Christ and acce ance of him as Saviour; 3, surrender of our into God's keeping and direction. Pard justification, sanctification and regenerat are of God. We should also confess Christ fore men.

F. W., York, Pa. Easy divorce was an in Bible times, just as it is to-day. Mala upbraided the Jews for "abandoning the wi of their youth" and Micah reproached th with having cast out their wives "and tal away the glory of God from their children f ever." Christ limited the permission of divo to a single cause. See Matt. 5: 31, 32; 19: 1; Mark 10; 2-12; Luke 16: 18. This interpre tion by the Master has been slow-worki leaven designed to keep Christians pure to ennohle family life. It went far beyond Mosaic code in its rigorous characterization the sin of divorce in the passages referred Matt. 19: 9 gives the sole exception and sho how the innocent party may be justified.

NEW YORK, AUGUST 10, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Doukhobor Prairie Home

Gleaning on the Wholesale Plan on a Doukhobor Farm

Riding to the Train for Mail

DOUKHOBORS MARCHING AGAIN

By FELIX J. KOCH

A FEW days ago news came from Winnipeg that the mounted police at Kamsack, in Saskatchewan, had received hurry orders to go to Veregie, several miles distant, where the Doukhobors were again on the rampage. When the police came to within half a mile of the settlement, they met a party of thirty-five Doukhobors, who had thrown off most of their clothing. They said in reply to questions that they had come out to "meet the Messiah."

With much persuasion, they were returned to their villages, where they kept up a continuous chanting of hymns for several days. All this was in mid-July, in the centre of the settlement. Then the excited devotees gathered for another rite, the objective point of which seemed to be to remove every stitch of their clothing and to pile these into a heap; then to take their money and jewels and place these also on the pyramid, and finally to set fire to the entire mass of clothes and belongings. Meanwhile, the police took charge as best they could, and succeeded, finally, in getting the excited Doukhobors into an empty building, where they locked them in, while the officers made a search for clothing. But when clothing was found, the Doukhobors refused to wear it. This was a peculiar situation and it seemed as though force would be necessary to persuade them to assume the habiliments of civilization. More police were sent for, as other members of the Doukhobor community refused point blank to assist in restoring order and decency.

These simple, earnest people, whose periodical outbursts of religious fanaticism give rise no doubt to more uneasiness than they deserve, began to emigrate to the "great lone land" about twelve years ago. They came here from Russia. Altogether there are now perhaps 9,300 of them in West Canada, distributed over the country in villages. European fashion, one finds them averse to inhabiting the isolated farms. Even there villages are communal. Everything is part of the common possessions; every one helps to support every other. All things grown go into the common treasury. Wages, too, are placed in a common fund.

While the men are thus engaged, the women work in the fields. Boys of fourteen attend the plow, guide the ox through the furrow, while mothers and sisters do the rest. All are workers and all seem to have a common interest. They have some curious customs, however. They are strict vegetarians. They hold excellent farmland for the cultivation of produce. Many of the men who hire out get from thirty-five to forty-five dollars a month with board. Farmers who hire them make no complaints against the Doukhobors. But the Doukhobor is unlike other laborers. He is always ready to perform any little duty which may arise, such, for example, as repairing a break in the harness or a wagon-spring. He does not need to be told.

Types of the Prosperous Doukhobor Farmers

The girls are most picturesque as they work in the fields on the communal farms. One party of girls puts the wheat in "shocks." Another body of girls acts as gleaners, and it is one of the prettiest sights of all the great lone land to see such a company go out in the morning, each with a heavy home-made rake over her shoulder and a bunch of carrots under her arm—the food for the day. The women's white blouses are immaculate. Their robust figures and glowing cheeks show them to be full of health and vigor. In fact all the Doukhobors are types of health and contentment. One cannot but admire them as they come along, chanting their native songs.

Over the lone land there are numbers of Doukhobor villages. Perhaps the best of these are in the Swan River Valley, where they are built in streets. Every house is built very solidly, with great beams, which the men have hewn. The beds are mere bunks, built into the ground.

Another strong point regarding these people is their morals. They have been hastily condemned by those who don't really know about them. One cannot be among the Doukhobors long without realizing what a cleanly, moral, hospitable and friendly people they are. The women are extremely modest.

In the villages they have stores of their own. They have even their own flour-mills. They have men who are practical workmen in every line of trade. These crafts they have learned in Russia. They are adepts in tin and iron-work. In decorative work, in making zinc sheets and galvanized iron-work they are to be commended. Each village has a "boss," who is elected annually. He sees to it that all in the village work for the interest of the Doukhobors.

It has been spread about in a rather unfair way that the Doukhobors, owing to fanaticism, are useless as settlers. They are really hardworking and desirable settlers. Only a few of the most orthodox are fanatics. The great majority are sincere in their condemnation of this small minority. One man usually starts off the march and numbers of others go along. The Doukhobors have offered to support those who go on these marches if they will only desist and settle down in any village they choose; but they reply that they are "looking for Christ, and *must* go out and meet him."

One cannot but admire the simple faith of these people. Whoever has met the Doukhobor cannot but be impressed with the fact that they firmly believe the doctrines they preach.

THE
American Pulpit

A SERMON BY

Rev. W. E. Reavis, D.D.*

THE IDLERS REPROACHED

TEXT—Matt. 20:6
"Why stand ye here all the day idle?"

THERE is a ring of reproach in the very question itself. It implies that no one has a right to be idle without an excuse. There is also an element of surprise that those addressed should be thus indifferently violating the very laws of life. And to every one who has the slightest appreciation of life, idleness is disgusting in the extreme, quite beneath the dignity and wholly unworthy of manhood.

"There is no excellence without great labor" is the law of life. And the Book of Nature on every page verifies the truth of this statement. Our very existence is the product of contending forces. Life persists through its struggle with death.

Astronomers tell us that the moon has lost its rotary motion and no longer turns upon its axis. And in consequence of its loss of activity one side glows with perpetual day, while the other is wrapped in endless night. Its atmosphere has disintegrated, leaving neither air nor water. And all forms of life, both of animal and vegetable, if there ever were any, have ceased to exist. And because of this the moon is called a dead planet, and ever hangs before us in perpetual idleness, a striking example of inactivity and death.

Idleness Produces Death

And the records of human life through all its varied evolutions bear a like testimony. It has ever been a race for life in which the "survival of the fittest" has determined the winner.

We see that everywhere in nature idleness produces death, but activity develops life. And ever in the onward sweep of human progress, decadence is the result of inactivity, while achievement is the product of great labor.

In Matt. 20: 7: "They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

The answer of those addressed is an attempt to excuse their idleness. And probably no other passage of Scripture is more universally quoted, verbatim or in substance, in every-day life than this. The tramp that calls at the back door for a hand-out of old clothes and something to eat, when asked why he is in that condition replies: "Because no man hath hired me." The street-loafer, when asked why he is not at work, always begins a tirade against the hard times, because no man hath hired him and there is nothing to do.

This Scripture is also much used, or more properly speaking much abused, in the church. Often when a minister looks over the church roll he finds many names that have no personality in the church life. In other words he finds a host of idlers, who are worth nothing to God or man so far as spiritual life is concerned. They give little or nothing for the support of Christ's kingdom, even when abundantly able; they neglect the Bible School and prayer meeting altogether; they seldom or never attend the church services; they deny themselves the pleasures and blessings of Christian fellowship and the sweet communion of the Lord's table; they openly and before the world treat the whole cause of Christ with a spirit of indifference and neglect, that is hurtful and damaging in the extreme. And when asked why they are not at work in the Master's vineyard, but stand all the day idle, they reply, Because we find nothing to do.

The Work that Calls Us

Our Lord's reply, "Go ye also into the vineyard," takes away from humanity forever all possibility of excuse for idleness in the great fertile fields of Christian duty. The kingdom of Christ suffers much loss every day from lack of workers. The harvest truly is plenteous, but the laborers are few. Every one in the church and in the world, who has a mind to work for the highest interests of mankind, can find abundant opportunity in the service of the Lord. The ranks are full in no department of labor, and the urgent need of more consecrated workers is deeply felt.

From out the awful darkness of heathen ignorance come the extended hands and pleading voices of a billion souls, asking for light that they may be delivered from the cruelties of superstition and idolatry. And of the five hundred millions of souls in the so-called Christian lands there is a large percentage without God and without hope in the world. And, so long as one of these souls remains unsaved, there is work to be done in the kingdom of Christ. For one soul is worth the entire concentrated effort of the kingdom. And confronted by such a stupendous work, how dare any one stand all the day idle and say there is nothing to do?

But, before the evangelization of the world can be fully realized, there is a tremendous work to be done among the Christian nations in overcoming the organized forces of sin that have been eating like a cankering sore at the heart of our civilization. And the commanding place which we hold among the Christian nations demands that we take the leading part, both in the work of moral reform and world evangelism. And it takes but a superficial glance at our national life to reveal the fact that we have much to do at home before we can worthily perform this national and Christian world-wide function.

Our body politic is much diseased. On every hand are to be seen all kinds of dishonest methods in getting office. The power of the great political parties has largely passed into the hands of political monopolies and demagogues, who do not fail to use this power for their own advantage. Intellect and character are no longer sufficient qualifications for high office. The essential requisite is financial backing. It takes money to be elected to any office of importance. And in addition to election frauds there is much corrupt legislation and administration. Money has become a potent factor of corruption in our whole political organization. And herein is need for a great work of reform. The time has come when Christian citizenship must assert itself and Christian patriotism must manifest itself, not in slavery to a political boss, nor in blind allegiance to a political party, but in fidelity to the highest interests of our national life.

The Struggle for Gold

During the last few decades, the most prominent characteristic in the world's life has been its marvelous financial achievements. And so strong has been the mercenary spirit and so eager the race for gold that financiers have very often lost sight of the value of business integrity and almost any method that will yield enormous profits has become legitimate in the eyes of the great financial world. The East India Company found the opium trade with China very profitable. And when, at the expiration of its charter in 1834, it lost its monopoly, this lucrative business was taken up by a number of English merchants. Soon the opium habit became very common among the masses of the Chinese, and its baleful influences were quite evident. The more educated class felt that the habit was undermining the moral and intellectual life of the nation and influenced the government to close its ports against the opium trade. Then commenced a struggle between the Chinese government and the English merchants: the one trying to protect its citizens, the other smuggling the accursed drug. In 1843 the English government took up the quarrel, and, by invading the Chinese empire with an army, compelled them to pay one and a fourth million pounds for smuggled opium that had been destroyed, four and a half million pounds as a war indemnity, and forced them to open five ports to the English merchants with full rights to carry on the ruinous opium traffic. England forced a helpless nation against its will to take a poison that has blasted its life and riveted upon it a habit from which it can not recover for centuries. And it was all for gold.

No sooner was our flag unfurled in the Philippines than cargo after cargo of intoxicating liquors were unloaded upon the islands, not only permitted by our government, but also protected by it. From the land whence came the promise of freedom came also a slavery more tyrannical and ruinous than even that of the Spanish government. And gold was the consideration. The missionary sent to the islands with Bible in hand to draw the dark lives out into the light and liberty of the Gospel of Christ, and claim them for everything noble and true unto life eternal, was everywhere followed by the dram-shop keeper. And thus it is in almost every heathen land. The man who would save the lost souls must not only face the demon of heathenism in the land to which he goes, but he must also turn and face the demon of vice from his own land, which enjoys the protection of his own government.

Historians speak of the time when the prætorian sold the Roman Empire to Didius Julianus for twelve million dollars, as the most shameful and degenerate period of Roman history. But that was no worse than for legislators, State and national, to sell their vote to capitalists of the twentieth century, or for a Christian nation to license sin to prey upon weak and unfortunate humanity as a source of revenue. This spirit of greed has weakened the moral fibre of our civilization and caused an ebb in our spiritual life. And it must be changed. The conscience of the world must be awakened to the sin of its gross commercialism. It must find its way to the River of Life and wash away the glamour of gold that obscures the true vision of life: beautiful life with all its possibilities of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. And this is work to be accomplished in the vineyard of Christ. Is it not a task worthy of the bravest hearts, the strongest arms, and the noblest talents of the world? Where is there another such heroic challenge to duty as the call to enter the vineyard?

The Blight of a Nation

This fair land of ours is fast becoming a helpless victim to the demon monster of intemperance. Every year a tribute of the lives and happiness of thousands of fathers and mothers, husbands and wives, sons and daughters is paid to satisfy its fiendish demands. On every hand are hearts that ache and break for lost loved ones. The term "Intemperance" means more than the drink habit. It includes the gambling den, and all of those immoral and vicious factors that poison the social life, corrupt the political life, and blight the home life of people. It is a great organized body of complex proportions that reaches out in a thousand ways to entrap weak humanity in its devilish clutch.

There are no words in human language that can express the depth of woe, no figures of speech that can picture the hopeless ruin in the life of the victim of this curse, for it runs as deep as the deepest experience of the soul. But I wish that I could draw back the curtain, and reveal to you in a great panoramic view the wreck of its accursed power; for it would steel your heart and nerve your arm against it forever. I wish that I could open the door of the drunkard's home and let you see the misery and want that is there; let you look upon the sad face of the wife, whose eyes have become hollow and sunken with watching and weeping; let you see the children shivering with cold and hear them crying for bread. I wish that I could show you the interior of the gambling den, foul with the odors of tobacco and strong drink, and let you look upon the bloated face, the blood-shot eyes, and hear the vulgar joke and coarse remark, which shows that the last vestige of moral manhood is dead. I wish that I could show you how many of the raving maniacs in the asylums and how much of the simpering idiocy in the institutions for feeble-minded are the wrecks of intemperance. I wish that I could take you through the halls of the penitentiaries of our land, and let you see the faces behind the bars, many of them young men who had brilliant prospects for a useful future. And I wish that you might hear them say that they are there because they committed crimes while their brains were fired with drink.

The Drunkard's Heart

If I could draw back the veil of life and let you look into the drunkard's heart, the vision of corrupted morals, vicious desires, dead manhood, lost self-respect, shattered intellect, and hopeless despair would win you body and soul to the cause of temperance.

I would not have you look upon this gruesome picture of sin and shame and woe and depravity out of idle curiosity, or with the thought that it might help you to live a more righteous life. But I fear

Continued on next page

* Pastor, Christian Church, Monroe City, Mo.

The Idlers Reproached

Continued from preceding page

at the Christian people, the moral-ving people, the God-fearing people this great nation will not be aroused the full significance of the issue and ade to feel their full personal respon-bility until they have been made to e and to know the real true character this monstrous evil of intemperance.

And let us remember that our deliv-rance is not to be accomplished by a ero like Theseus of old, who will de-roy this monster and free his people rom its power. But this is also work be accomplished in the vineyard of hrist. It depends upon the heroic ction of the Christian citizenship of he nation.

We hear much in political circles bout the great needs of the country. But our greatest national need is the hole Christian world's greatest need. nd that is a great religious revival hat would stir the hearts of men and vomen, who in the mad rush for gold ave indifferently passed by the vital ssues of life; and that would awaken hem to their own needs and to the eeds of the world around them; and hat would constrain them also to enter nto the Lord's vineyard and labor for the moral and spiritual victory of ruth.

With such a vision of need before ur eyes and so many pleading voices ringing in our ears, how dare we stand all the day idle as if there were noth-ing to do? Is it because we have no more interest in ourselves and families than the temporal things of life? Does life mean no more to us than eating and drinking and keeping warm? Life means that much to the flocks and herds grazing upon the hills around us. But to every one who enters as a laborer into the vineyard of Christ, life means the attainment to the infinitude of soul possibility.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..MAKE another happy and you make two happy.

..THE hypocrite likes to hear praise for the way he prays.

..BACKSLIDING is the result of too much backward looking.

..THE world is full of sin and sinners are full of the world.

..POLISH is something we get by rubbing up against people.

..IT is all right to give another a piece of the peace of your mind.

..WE may run to meet an opportunity, but never run to overtake it.

..SOME people abstain from the very idea of the disappearance of evil.

..THE man who wears his religion as a cloak soon wears his religion out.

..THE Bible is a love story, which promises a happy ending to all who will live it.

..SOME people are down on everything religion stands for, because it is down on everything they stand for.

..THE Lord will forgive you for doing on Sunday what you couldn't do on Saturday—but your neighbors may not.

..TELL the child to do something it can do alone, and then something in which you can help it. Thus it will develop.

PEACE, BE STILL

(Mark 4: 39)

WHEN lowered the sky and wildly blew
The winds across the troubled sea,
And terror seized the trembling crew
That rode on stormy Galilee,
The Saviour heard, and raised his form,
And as he uttered "Peace, be still!"
The winds withdrew, and ceased the storm,
Obedient to his heavenly will.

So when the storms of life assail,
And tempests toss our foundering bark;
When friends are false and prospects fail,
And all the world seems cold and dark:
Jesus will lend a listening ear,
And the crushed heart with gladness fill;
His voice the sorrowing soul will cheer,
And sweetly whisper "Peace, be still!"

Lake Helen, Fla. J. WILLIS WESTLAKE.

The Children's Pulpit

VACATION REST, WITH A THREAD

By Rev. J. M. Farrar, D.D.*

"I CAN'T do this sum," said Hal. "I've tried and tried, and I can't get the answer."

"How many times have you tried it?" asked his mamma.

"Three times."

"Well, you go out and ride your tricycle around the house ten times, as fast as you can, and then come in and try three times more."

Out dashed Hal, and soon came in again, his cheeks glowing. "I tell you it's splendid out," he said, "the fresh air is so good, and I've thought of the way to do that sum, too."

"Got the answer—hurrah!" Hal shouted, after a few minutes.

"I thought your brains only needed a little shaking up," said the wise mamma. The request of our text, "rest a while," was given by one who is even wiser and kinder than a mother.

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THE disciples had been working very hard. They were in what is called "the school of Christ." They were studying how to work with him and for him. They had some very difficult problems. "They had no leisure so much as to eat." Christ saw they were tired, too tired to study their lessons, so he said, "Come with me to a quiet place and rest a while." What did they do? They rested by studying a new problem. Read the story, Mark 6: 30-44, and you will learn how they were "shaken up" by a new lesson.

Vacation is a "shaking up" time. The body needs shaking up. Romp and run, shout and sing, sleep and snore, wake and walk, eat and exercise, lounge and laugh. Play in the hay, wade in the water, and tramp miles with the men when they go fishing and hunting. The brain needs a "shaking up." Find something to think about when you are out. Study the stars, read lessons from leaves of the tree, study birds in place of books, find new books in running brooks, train your brain. The soul needs "shaking up." See God in every thing that is good. Sing "The Lord is my shepherd," when you are watching the sheep. Find sermons in stones. "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" The birds will teach you how God cares for you. "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Here you find a soul lesson from the lily. Recreation means re-creation, made over again. A shaking up of your life and starting it along new paths. The best vacation is found in a variety, in something new and true.

. . .

NOW I hear many of my Juniors say, "We do not go away during our school vacation. We stay at home all the time. There is nothing new to see at home. How can we find something new to keep us from getting blue?" Possibly you could find something new and true not very far from home. You may find some plan for a "shaking up" in the summer shadow of your old home. Will this statement interest you?

Agassiz tells us that he spent an entire summer exploring his back yard. A merchant sent him a check for $1,000 and invited him to take a trip to Europe. Agassiz replied that he was too busy to go to Europe, but proposed to investigate the treasures of his kitchen garden. He began at one corner of the garden and found a little stone that held the outline of a mollusk. Close beside that stone was another that had the section of a fern. He kept on, working across the garden, and after three months, by the first of September, he finally reached the opposite corner of the fence. The great scientist kept his notes and wrote out his studies with great care. Later he published his vacation travels in a garden under the title of *Elements of Zoology*.

. . .

YOU cannot shake up your body, mind and soul without giving them something to do. Too many boys and girls think vacation is a time for idleness. Idleness cannot live without his friend and chum, laziness. Doing something, doing something, doing something! That is the secret of successful work and play.

Shall I tell you a story I found in the *Friends for Boys and Girls?*

"I like to sew when there is no thread in the machine, it runs so easily," said a little girl.

A good many people, I think, are pretty fond of running their machine without thread.

When I hear a boy talking very largely of the grand things he would do if he only could, and if things and circumstances were only different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

. . .

WHEN I see a girl cross and disagreeable in her home, playing when mother is working, sleeping in the morning when she ought to be playing, she, too, is running her machine without any thread.

Ah! This sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but it only wears out the machine. Agassiz really spent his vacation playing in the garden. He kept out of his study, away from his books, got a good shaking up. But he kept a thread in the machine with which he was playing. When you take your vacation do not forget the thread.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "Rest a while." Mark 6:31.

Tommy's Prayer

DURING the years I was at work in the slums of Southeast London, writes Philip I. Roberts, the following example of a simple faith came to my knowledge. A poor little slum-child of about eleven developed a malady which demanded an instant operation. He was taken to Guy's Hospital, where the great doctor who examined him had to tell him that there was just a fighting chance for his life.

The seats of the operating theatre, rising tier above tier like the gallery of a church, were filled with long rows of students, who had come to witness the greatest surgeon of his time use the knife. The little patient was brought in, and, during some preliminaries, placed in a cushioned chair. Looking round at the great throng of men, he said timidly to one of the assistant-doctors: "Please, sir, I should be very glad if one of you gentlemen would say just a little prayer for me."

The surgeon patted him on the head and said: "We'll do our best, my little man. You must be brave."

"Yes," answered the lad, "I'll be brave, sir. But I'd like a wee prayer to ask God to help you to use that knife right—and to help me, too."

There was a profound silence. Nobody moved, so the little slum-child knelt down and said: "Dear Jesus, will you please have mercy on me now, and if I die, will you take me to be with you in heaven? I'm only a poor, weak, little lad, but, please, I'd like to live. So, dear Jesus, please help this kind gentleman, so that he shall do his work right. Amen." Having said that, the boy climbed on the table, and lay back with a smile lighting up his face. The anæsthetic was promptly administered, but so long as there was any consciousness, the boy was heard praying.

The great surgeon stood at the head of the table fully aware that he was about to perform an operation that would test his skill to the utmost. For a moment or so, he was visibly agitated. The students exchanged significant glances. Never had they seen their great chief unnerved before, and his condition now argued but ill for the life of the waif. Yet as he looked on the still moving lips of the prostrate boy, a great calm stole over the doctor. He commenced to operate and immediately realized that the slum-child's prayer was being answered. Coolness of head, steadiness of hand and delicacy of touch, all came as they were needed. The boy's life hung on a mere thread, but the skilful surgeon did not snap it. Though quite the most critical he had ever undertaken, the operation was performed with complete success.

Next morning the surgeon stood in the ward by the bedside of his little patient. Taking his hand, he said: "Well, Tommy, Jesus heard your prayer yesterday." A confident smile lit up the boy's face as he answered: "I knew he would." Then his features clouded over, and he said: "You were very good to me, too, doctor. And I have nothing to give—nothing at all." Then a happy thought came to him, and his face lit up again, and he whispered: "But I can keep on praying to Jesus for you, can't I?" A great lump came into the doctor's throat. "That you can," he answered huskily, "and that will be better than any sort of money, for God knows I sorely need the prayers of one like you!"

Among the Workers

—FIFTEEN VACATION Bible schools for children have been opened in New York under the auspices of the Federation of Churches and other organizations.

—KATE C. MCBETH, a missionary for more than thirty years among the Nez Perees, in Idaho, writes to THE CHRISTIAN HERALD that the new "Shaker" religion described in a recent article in this journal by Sarah Endicott Ober, has not appeared among the Nez Perces.

—A NEW IDEA in summer evangelism is the "Board-walk Church." An interdenominational church with this unique name has been established this season at Atlantic City by Evangelist Robert A. Elwood, who preaches every Sunday morning to good-sized audiences in the Savoy Theatre.

Joyful Summer Days at Mont-Lawn

BEAUTIFUL Mont-Lawn — "The Children's Paradise"—is just now looking its loveliest. Matron Hyde and her helpers have an average guest-roll of some 300 little tenement waifs who are enjoying their ten days' outing immensely. The pleasant summer days pass like a dream of life in fairyland. The Children's Temple daily resounds with the songs of the young voices, and the great lawn is a constant scene of juvenile activity. And such appetites! When the youngsters march into "Fort Plenty" to their meals it would do any one good to watch them. First, the grace is sung by all in unison; then the substantial food and the mugs of fresh milk are quickly disposed of and the youngsters are ripe for another frolic. Bedtime—which is early at Mont-Lawn—finds them all eager for the sweet, refreshing sleep to which the snowy cots in the big, well-aired dormitories invite them.

Saturday is a social "field day" at the Children's Home, being given over largely to games and lawn sports. The "Temple hour," however, when the children sing their hymns to the great delight of the visitors, is the bright spot of the day. On Sunday, the Temple ambulatory and every foot of space not filled by the children, is crowded with people who come from the nearby villages to join in the beautiful Gospel service and listen to the wonderful singing of the children. On Sunday, July 17, Rev. Ezra T. Sanford of the North Baptist Church, New York, addressed the children and a good-sized adult audience on "the ships" (Psalm 104: 26). He described five ships that sailed in the Children's Paradise: Fellowship, Worship, Friendship, Scholarship and Generalship, which he happily illustrated in a way that delighted and inspired his audience. Dr. Sanford is a popular visitor at the Home and is always warmly welcomed by our little guests.

The Visiting Evangelists at Our Children's Home

On Saturday, July 23, a notable party visited Mont-Lawn. It included Rev. Arthur J. Smith, superintendent of the Evangelistic Committee of New York City, and his staff of workers, all of whom enjoyed a pleasant holiday at the "Children's Paradise." In the party were Assistant Superintendent Orin Baker, Rev. N. P. Dame, the W Street evangelist, Mr. and Mrs. H ilton; Italian work, Dr. A. Perazz Professor B. F. Butts, the committ musical director, Mrs. Butts, Mr. A strong, Mr. and Mrs. Harry Ross, M Munro, Messrs. Roper, Glasco, F Butler, and Horace R. Baker. An teresting member of the party w Rev. Mr. Faust, a young preacher w when a boy, was one of our little gue at Mont-Lawn. He told the children his experiences and how the spirit influence of the Children's Home h been the means of turning him t Christian life. Superintendent Sm and Rev. Mr. Dame made interest and helpful addresses to the child and Professor Butts and his m quartette rendered several fine sel tions which pleased them greatly. Stearns, of the National Bible In tute, was also a visitor on the same and spoke to the children.

Appeals have been received fr many homes in poorer sections of city, where there are little ones w would greatly benefit by an outing Mont-Lawn. It is hoped that cont butions may come in sufficient volu to enable us to take many of th children this season. We are grate to all the good friends who have s in their gifts thus far. A number the contributors, who have been vis ing New York this summer, have sp a day at Mont-Lawn and have found a delightful experience.

TAKING THE GOSPEL TO THE CITY CROWDS

By DON O. SHELTON, President, National Bible Institute, New York

FOR the evangelizing of the many millions of non-Christian people in America, there is required an evangelistic crusade every day in the year. This is the conviction held by the National Bible Institute of New York. The mission of the Christian Church is to travel and cry out the Gospel. Church buildings should be centres from which evangelistic zeal radiates every day in the year. The lost, to be saved, must be sought.

When the Church goes with the Gospel, in prayer and in the power of the Holy Spirit, the unsaved multitudes will listen intently and reverently. That this is so, the National Bible Institute in New York has proven through outdoor evangelistic meetings, held daily and systematically, from April to October, during several seasons. Ninety evangelistic meetings are now being held each week under the direction of the Institute, sixty-nine outdoors and twenty-one indoors. All sorts and conditions of men, and many nationalities, are being reached in the meetings.

The hearts of the workers this year have been gladdened by evidences of lives transformed by the power of the Holy Spirit. The following instances will be of interest: The first is the story of the conversion of a man, who, from a park bench, and by way of the outdoor evangelistic meetings in Madison Square, followed by the influence of our Mission of the Living Waters, has been saved from the power of sin. Through the mission, he was able to secure a position where he has been earning a good salary, and since his conversion he has been one of the most efficient workers at the mission and in the outdoor evangelistic meetings. This is the story of his conversion:

"I was sitting on a park bench in Madison Square one day in September, 1909. I had once been prosperous, but because of dissipation lost all, and had become seemingly a hopeless wreck, ashamed to see or be seen by my friends, or those who were once my friends, but had deserted me because of my own acts; with hardly enough clothing to cover my body, getting a little sleep on a park bench at night, with a newspaper for covering; often going to sleep wishing that I might never wake up again in this world, but without hope of anything better in the next. While sitting there in this condition, I heard the sound of music, and looking around, I saw on the east side of the park a crowd gathered, and moved nearer to see what it was about. It was an outdoor evangelistic meeting, under the auspices of the National Bible Institute. As I approached, the music ceased and a man stepped upon a box and talked about Jesus, one who is mighty to save, and could save even such as I, in my helpless, hopeless condition. I went away in doubt; but the second and third day I went back. I was handed one of the hymn sheets they were using. I have it yet. On the back of this sheet was an invitation to come to the Mission of the Living Waters, 23 Delancey Street. Shortly after this I found myself in that mission, and there that night I heard a man, one who looked to be, and is, a solid, substantial business man, tell the story of his life, and his fall, and it seemed to me to be the story of my own life, until he told of his conversion. He told how God had wonderfully saved him and caused him to prosper, and there and then I asked God to save me as he had the man who had been telling the story. God heard my cry, and that night I found the Saviour about whom I had heard at the meeting at Madison Square; and when I went out of the mission that night Jesus went with me, and he has been going and coming with me ever since. He has been my constant companion, and, praise his name! he has promised never to leave nor forsake me. Now I am not only telling the story in the missions, but in churches, on the street corners, and in the shops."

President Don O. Shelton Addressing a Gospel Meeting in Madison Square

The far-reaching influence of the meetings is shown also by the effo of converts to lead other friends i the Christian life. On a recent eve ing one of the workers at the Madis Square meeting offered a hymn-she to a young Italian, who had been co verted during the meetings held la summer. With a smile, the young fo eigner refused the proffered sheet, sa ing that he had a number in h pockets. "I try to get other Italians sign them," he explained. There is blank space left on the last page the sheets used in these meetin where a man may make a definit written acceptance of Jesus Christ his Saviour, and this young Itali meant that he has been endeavoring induce others of his countrymen make the great surrender. A week lat the same convert came up to the san worker and handed him a hymn-she upon which, under the words, "I accep Jesus Christ as my personal Saviou and surrender my life to him," wa written the name of another Italia "He didn't know much about Jesus the young Christian said, "so I tol him all you told me and how happ Jesus had made me, and he said h wanted Jesus to make him happy, to So he signed this."

The ninety meetings are being hel at the heart of the business section o New York at noon, at Herald, Madiso and Union Squares, and in Harlem at night, at three points on the Bow ery, at Union and Madison Square and at two points in Harlem; on Sun days, several meetings are held wher the crowds can be reached. Christia friends in many States of the Unio have sent their contributions to fur ther this far-reaching evangelisti crusade. THE CHRISTIAN HERAL and its late owner, Dr. Louis Klopsch have given the work generous support There is now required $6,500 to con tinue the ninety evangelistic meeting each week to October 15. It is ou earnest hope that the work may b extended, rather than lessened, and th hearty co-operation through praye and gifts of every reader of THE CHRISTIAN HERALD will be gratefully welcomed. Contributions may be sen to THE CHRISTIAN HERALD or to Mr Hugh R. Monroe, treasurer Nationa Bible Institute, 156 Fifth Ave., N. Y

Mohammedanism's Spread in Africa

TO-DAY African Moslems number little less than sixty millions, about one-third of the total population. In South Africa they are almost unknown. From the Congo and Zambezi Rivers up to the lower edge of the Sudan they are in the minority; but the northern half of the continent is practically ruled by the Koran. This means that Mohammedanism is the dominant religious force in a territory approximately four thousand miles from east to west, and two thousand miles from north to south, including all Egypt, Tripoli, Algeria, Morocco, the Sahara, and the Sudan. Eight million square miles in Africa are now swayed by the faith of Mecca.

Mohammeddan Heaman

Bishop Hartzell startled his hearers at the Rochester Student Volunteer Convention when he said that more Africans had become Mohammedans in the last ten years than had been converted to Christianity in the last fifty years. Dr. Samuel M. Zwemer, in his address at the Chicago Men's National Missionary Congress, vividly portrayed the crucial situation in Africa, due to the aggression of Mohammedanism. The problem of heathen Africa is rapidly dissolving into the far more difficult problem of Islamized Africa. This problem is a grave one in West Africa, and the coming years of missionary endeavor must witness signal victories if the Dark Continent is to be fully evangelized. The soldiers of the Cross are valiantly fighting the armies of the Crescent, but there must be a multiplying of prayers and sacrifices if this stupendous conflict is to be won for Christ. Mohammedanism asks very little of its African devotees, but the little that it does ask is sufficient to produce a defensive attitude towards Christianity. Confronting such a condition, one cannot help standing amazed at the tremendous task of the Gospel. What will be done by this generation to stem Islam's swelling tide?

When the English came to found a colony for freed slaves at Freetown, Sierra Leone, in 1787, the Moslem faith had preceded them. To-day the call to prayer goes forth from the minarets of the well-built mosques of the commercial, political, and religious centre of West Africa. In spite of its many Christian churches, schools and hospitals Freetown swarms with Mohammedans of different tribes. Five times a day from sunrise to two hours after sunset the muezzin, or crier, begins his summons to worship with the words, "God is great," uttered four times. Twice he says, "I testify that Mohammed is the apostle of God." At these times all Moslems, wherever they are, must show their loyalty by formal prayer.

In the interior of West Africa Mohammedanism holds strong sway. There the mosques are not as substantial as in Freetown, but they call the people to the same kind of worship. While journeying among some of the rivers in Sierra Leone, I came to a cluster of native villages. In one of them I found a small Mohammedan mosque. It had walls of hardened mud and a thatched roof. After we had taken off our shoes we passed through the door. The ground of the floor was smooth and marked with grooves. There were some mats and skins spread about. No doubt this crude temple has often been crowded with people attempting to worship a God of whom they have wrong conceptions, to utter prayers which they do not understand and to go through forms which are entirely unspiritual.

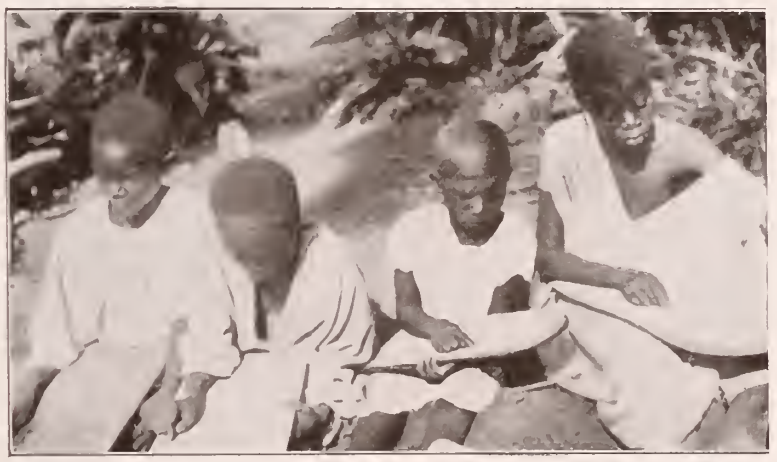
Mohammedan education is likewise deficient. It teaches forms without meanings. One Moslem teacher informed me that the Koran must be pronounced from beginning to end before a student would be taught the meaning of the smallest portion of it. There are some schools in Freetown where instruction is given in things outside of the Koran, but the latter is a sealed book to the vast majority of African Mohammedans. Most Mohammedan schools are held in houses and yards. The scholars in these are boys and they study the Arabic language. The characters, words and phrases are written upon smooth boards. Each boy studies by going over his lesson audibly.

Why is Islam such a persistent religion in spite of its weak efforts to train the mind and soul? That which favors Mohammedanism is its powerful appeal to the superstition and depravity of heathenism through charms, fetiches, slavery, polygamy, etc. The African puts on the gown of Islam not to get rid of his evil practices, nor even to hide them, but rather to dignify them if possible.

How shall the spiritual needs of Africa be supplied? The religion of Jesus Christ deals with human affairs in a very sympathetic way, and Africans, like true men, are able to appreciate this fellow feeling. The Gospel spreads its blessings through dispensaries, hospitals, industrial farms and manual training schools. The future progress of the race depends upon the cultivation of the elements of humanity it possesses. The negro in Africa has a strong susceptibility to training by education and this presents a rich opportunity to Christianity, which can do its most lasting work by getting control of African minds while they are yet in a plastic condition. Black boys and girls, though born in heathen homes, become keen students, and if properly trained, they will develop into strong leaders of their people.

With a proper working of mission fields heathenism and Mohammedanism will gradually but surely wane before the growing light of Christianity.

RAYMOND P. DOUGHERTY.



Boys Studying Arabic

PEOPLE IN THE PUBLIC EYE

A NEW viceroy has been chosen by the British government to take charge of affairs in India, with the hope that he will be able to restore quiet to the turbulent and rebellious sections of Britain's Eastern Empire. The new viceroy is Sir Charles Hardinge, a statesman well versed in Indian affairs; in fact, his family for several generations has been closely connected with India. His grandfather was one of the noted governors in the early part of the nineteenth century, when the various races in India were still attacking one another on the least provocation and when the scarlet coat of the British infantryman was all that stood for law and progress. Sir Charles was born in 1858. He went to Harrow and to Cambridge University, and then entered the diplomatic service. He served at Teheran in Persia, and at St. Petersburg as secretary. Later in his career he was ambassador to Russia, and then became permanent under secretary of state for foreign affairs. He has received at least thirteen orders of knighthood from his own and foreign sovereigns, besides lesser decorations as a reward for his services of an international character. His appointment has given much satisfaction in Great Britain, where it is felt that the new viceroy must be a man of experience and resource, capable of meeting one of the most difficult problems Britain has had to face in India since the dark days of the mutiny.

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IT is reported from London that as soon as the coronation takes place in May, the King will appoint his uncle, the Duke of Connaught, Governor-General of Canada, a post which the late King Edward was anxious to have him fill. The Duke, some years younger than Edward, was early destined for a military career, and he has been in more or less active service for four decades. He holds the grade of field marshal. Both he and his wife enjoy a wide social popularity in England. They have two daughters, one married to the Crown Prince of Sweden, while the other, Princess Patricia, is still unmarried. One son, Prince Arthur, is a major of cavalry. The Duke's last important post was the command of the British forces about the Mediterranean, with headquarters on the Island of Malta. Recently he has returned from hunting big game in Africa, where he spent some time in the country made familiar to him by the reports of Colonel Roosevelt's expedition. The Duke has often been spoken of as the handsomest member of the British royal family.

. . .

KNOWN far and wide as "The Mother of Missions," Mrs. William Butler celebrated her ninetieth birthday on July 30. Still vigorous physically and mentally, only a few weeks ago she spoke at the Sunday School Convention in Washington, D. C., where she attended as the oldest delegate. While a young woman, Mrs. Butler accompanied her husband, the late Rev. Dr. William Butler, known as the "pioneer missionary of the largest Protestant church in two fields—one on either side of the world" (India and Mexico), in 1856 to India. In their new home in Bareilly, she began visiting the women of the community and invited their daughters to her little home school. The Hindu women at first received her with scant courtesy. The first Christian message given by the Methodist Mission in a Hindu home was to fallen women. When the great Sepoy rebellion broke out, Dr. and Mrs. Butler were obliged to flee for their lives. During the following years she worked untiringly for the women and girls, and when she returned to America with Dr. Butler in 1865, the missionary field was well organized and equipped. Upon a second visit to India in 1883, Dr. and Mrs. Butler were received by a great company of orphan girls from the school at Bareilly, theological students, missionary families and members of Christian churches. "Mrs. Butler, after enthusiastically embracing every one of that long line of precious girls, stood still and wept with excess of joy," wrote Dr. Butler at the time; "it was all such a contrast to the days gone by when she and others in distress of soul made those earnest efforts to reach and teach even half a dozen girls in that city. Now, here was a crowd of happy Christian girls, welcoming her with songs of joy." In 1906, at the time of the "India Jubilee," Mrs. Butler, although then eighty-six, visited India again. One hundred and fifty thousand native Christians gave her a rousing reception, hailing her as "Empress of India Missions." Mrs. Butler's home is in Newton Centre, Mass., a suburb of Boston. Her daughter, Miss Clementina Butler, who lives with her and is associated with her in her missionary and literary work, says in a life of Dr. Butler: "To the unfailing courage and faith of his true 'helpmeet' he accorded a full share of whatever success crowned his life work."

Sir Charles Hardinge

Mrs. William Butler

Duke of Connaught

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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Scientific "Guessing"

SOME of the scientists in the government employ at Washington have recently been endeavoring to compute the age of the earth. There is plenty of precedent, for it is a problem with which wise men of every age have wrestled from Job's day until now. These Washington investigators have supplemented the efforts of the earlier scientists and cosmogonists with researches of their own. They have before them the work of Leibnitz, who believed the earth to be an extinct sun vitrified; of Buffon, Lyell, Geikie, Solas, Dawson, Seeley and many other eminent men, some of whom flourished long ago and all of whom disagreed concerning the age of our planet. Lord Kelvin, half a century ago, put forth the opinion that it might be anywhere from 20,000,000 to 400,000,000 years old; but later in life, he cut his maximum estimate down to 40,000,000 years. Seventeen years ago, Dr. Walcott, of the Smithsonian Institution, reckoned that our globe was probably 70,000,000 years old. Professor Joly, eleven years ago, estimated the age of the sea at 80,000,000 years; while Solas quite lately reckoned that "old ocean" had rolled over its sandy bed for a period anywhere between 80,000,000 and 150,000,000 years. Some of our modern scientists, by reckoning the annual average saline deposit of the rivers and streams, have sought to reach a conclusion as to the length of time required to give the sea its present saltiness; but they too have been compelled to express their findings in figures so vast that they convey to the average mind no clear idea of time. And now our geological survey professors, having found the same problem of the earth's antiquity wholly beyond their skill, have resorted to "scientific guessing," like all of their forerunners. They "guess" that this world of ours has been in existence somewhere between 55,000,000 and 70,000,000 years. It's a good guess; unquestionably quite as good as any of the others. It would take a longer measuring line than science offers, however, to run back over the ages since that first dawn, when God said "Let there be light!" Wiser than all the scientists, the inspired writer of the Creation story in Genesis, knowing Him to whom "a thousand years are as but a day," did not "guess," but simply wrote: "In the beginning God created the heaven and the earth." The old Bible is not a geological textbook, but it sets forth in strong, broad outlines the origin of things, which human science, with its obvious limitations, cannot hope to reach, far less controvert. Guesses as to the periods of time represented in the "Bible days" of Creation are futile, as the figures we have quoted show.

Since the dawn of human reason, four great problems have occupied the mind of man, viz.: The earth; the heavens above; God the Creator, and man and his destiny. These are still the master-studies of the race, and each successive age gives us deeper insight into them. It is a fine thing when men of intellect take up such studies earnestly and with reverence. The more they investigate in this spirit, the sooner will they trace clearly the lines of agreement that exist between science and the Bible, rightly interpreted, and the less need will there be for a resort to "guesswork," such as that we have seen in relation to the age of the earth.

The Progress of Latin America

FEW of us realize the wonderful progress being made by the nations south of us, which are classed as Latin America, and the report of Director Barrett of the Bureau of American Republics may be classed as an "eye-opener." In 1909 the report shows that they did a foreign business of $30 per capita, compared to the $3 per capita of Japan. The total reaches the amazing figure of two billion, one hundred and twenty-seven million, three hundred and one thousand dollars. The balance in trade was in favor of the South American countries. It is interesting to note that the bureau at Washington was responsible for fifty-two millions of new trade. Our country buys one-fourth of their products and sells it one-fourth of what is purchased from outside. This trade doubles in ten years.

The Pan-American Conference, at which the report was read, is being held in Buenos Ayres, Argentina, a city referred to recently by Sir John Benn as the Paris of the South. It is wealthy, and the architecture is of a high order. Signs of culture are seen on every hand. He voiced his surprise and said we must rearrange our ideas on South America. He said Argentina seemed reserved and equipped by nature to feed the rest of the world. France, alive to the growing importance of South America, has opened an exhibition of applied arts in Buenos Ayres, and other nations are seeking its trade. While our own is satisfactory, we shall find that at no distant day we can have even better markets in the South than some lands which we now think are better customers. The way in which the Latin Americans have joined us in the great work of developing our mutual interests is a good indication of their belief in the honesty of our intention and a desire for peaceful relations among themselves.

Choose the Right Road

TO every life there comes a testing time, when two roads are open to us—one right, the other wrong. Necessity, hard and uncompromising, forces us to the wrong road; danger, loss, even death appear to lie the other way. Are we, then, forced to sin? This is a question frequently asked by readers of THE CHRISTIAN HERALD. When Palissy, the Huguenot potter, was lying a prisoner in the Bastile for his adherence to the Protestant faith, the King of France, who had great regard for him, visited him in his dungeon. He tried to move him by argument and persuasion and finally told him that if he did not comply with the established religion, he should be forced, however unwillingly, to leave him in the hands of his enemies. "Forced, sire?" replied the noble old man, with all the energy and fire of his earlier years. "This is not to speak like a king. But they who force you cannot force me. I can die." So Daniel, when he opened his window towards Jerusalem and still prayed and gave thanks to God, though he knew the den of lions awaited him. So Nehemiah, when he answered, "Should such a man as I flee? I will not go into the temple to save my life." So Peter and John, when threatened by the rulers and ordered to speak no more in the name of Jesus: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard." No, sin is never a necessity. Choose the right road and leave the rest with God.

The Great Heat Wave

ALL of the Eastern States will remember for some time the "hot spell" which started in a day or two after the celebration of the glorious Fourth and continued week in and week out until it seemed as if the limit of physical endurance had been reached. New York suffered severely, as it always does when the sun really decides that it will keep its rays at work in the crowded streets, where it is soon assisted by the radiation from the high buildings and the sidewalks. On Monday, July 25, the hot wave claimed thirteen lives; the number of those so badly affected that they died within a comparatively short time is not included in this number. Prostrations were numerous, and the clang of the ambulance was constantly heard as it hastened to some spot where a policeman had dismounted by the side of a limp form on the sidewalk. Many cases of exhaustion and sunstroke were privately treated by physicians and in drug stores.

The rush to the beaches has not been exceeded in recent years. All of the rolling stock that could be brought into service was put on the lines running to Coney Island, and the people packed the cars and hung to the posts until all that could be seen of the cars were roof and wheels. Four hundred thousand people went to Coney on one day, and a crowd of from one to two hundred thousand was not unusual. The motto with most people seemed to be "Coney or Die," and many were so exhausted when they got there that it seemed as if they were in danger of dying before the refreshing salt air could get in its work. There the police had their hands full looking after exhausted people. Thousands who could afford to go to a greater distance went to Atlantic City and other coast resorts, where they found every train filled with refugees from Philadelphia and points further west.

It is a remarkable fact that, while we have been suffering from the heat, Europe has been complaining of an unusually cold summer. Our thermometers have been ranging from eighty-five to a hundr , while over there the mercury has refused to go mu above fifty.

Standing for Principle

IN a recent issue, replying to a reader's questi , we stated in THE MAIL-BAG that we knew of daily newspapers which absolutely refuse liqu advertisements. We are glad to be undeceived this point, and to learn that there are several da publications whose conductors illustrate the m practical advocacy of sober citizenship by excludi liquor and doubtful advertisements. One of these the *Evening Dispatch* of Wilmington, N. C., edi by Mr. R. P. McClannery. Another is the *Witn* of Montreal, Canada. The Atlanta (Ga.) *Georg* is a third. The Fort Wayne (Ind.) *Sentinel*, edi by Mr. E. A. K. Hackett, and the Reading (P. *Herald*, Mr. E. M. McCormick, proprietor, make the total of a very interesting and unique quint. Besides there are the Salem (Mass.) *Evening Ne*; the Omaha (Neb.) *Daily News;* Lincoln (Ne *Evening News* and *State Journal*, and the Richmo *Virginian*. The *Daily News* of London, Engla , belongs to the same independent class of clean, p gressive journals. All honor to these valiant a self-sacrificing newspapers, but the list rema wofully small. In view of this disparity, would it n be good tactics for our temperance friends to tu their batteries of persuasion on the daily press u the little band becomes a substantial phalanx say, fifty? This should not be an impossible ta , and it is certainly one well worth trying. As ourselves, THE CHRISTIAN HERALD never publish such advertisements.

General Notes

—THE UNITED STATES STEEL Corporation has eclipsed its remarkable record by showing earnings during the three mon ending June 30, of $40,170,960, being more than $10,000, greater than in the same period last year.

—IN THE LATEST battle in Nicaragua, Estrada won w seemed almost a decisive victory. The Madriz forces were gaged by the Estradists at Comolapa and after a half-day fi were completely routed. Five hundred are reported killed wounded.

THE GREAT Krupp gun works in Germany have greatly increa their working force lately. There are now at the Essen wo 68,905 men, 7,500 working machines, 2,690 electric motors, 554 steam engines, and the steel output as well as the num of tests made with high-power projectiles on steel plates larger than any previous year.

—MUCH DEPENDS upon the point of view. A contempor tells of an old farmer who, when asked what he would d wealth came to him unexpectedly, replied: "Why, I'd sell old farm, and retire to the city and lead a quiet life." urban dweller reverses this viewpoint of course and ideali life in the country. Perhaps the explanation is to be found the fact that most people want "something else" than w providence has assigned them, although they are unwilling confess it.

—IN AN INTERESTING article in the *World's Work*, Profes J. P. Norton quotes the late Professor W. G. Sumner of Y as giving a somewhat startling prediction concerning the fut of the Republic. "As a nation," he said, "we are now enter the glory period. I don't like to see the glory period, becaus brings in grave dangers of corruption and extravagance wh ultimately have ruined all the republics of the past. I do believe the Republic will last longer than 1950. We are on threshold of very great wars, and the possibilities of trouble the East are tremendous."

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

National French Celebration

THE Bastile played an important part in French history from the day it was started by King John adding two towers to the gate of St. Antoine. In 1369 Charles V. had it converted into a regular bastile or fort, by adding six more towers and uniting them by massive curtain walls of stone. About it was a ditch twenty-five feet wide filled with water. This form it retained until its destruction during the French Revolution. Several times it was the place of refuge for French sovereigns when enemies were battering the gates of Paris. In the numerous civil wars of the sixteenth and seventeenth centuries it was a bone of contention, and rival parties fought fiercely for its possession. Gradually it became more of a prison than a fortress, though it never entirely lost its original character. According to tradition the first incarcerated within its gray towers was the builder himself, Hugues Auberiot. Sometimes it was filled with prisoners of two classes, one detained on grounds of precaution and whose imprisonment depended on the will of the king; the other was composed of those who were charged with a specific crime and who were to be tried in the regular way. Until a man's guilt was proved he was allowed certain liberties. Among its most famous prisoners were the Man in the Iron Mask and Marshal Richelieu. At the outbreak of the Revolution it was attacked by the Parisians and carried by assault on July 14, 1789. The garrison fought gallantly, but were overpowered. Only seven prisoners were found. It was razed to the ground and a large bronze column now marks the site, often called the Column of July. The date of July 14 is observed as a holiday in Paris and in some other French towns. The Bastile stood in the French mind for oppression, and its destruction was the expression of their hatred of it. How swiftly has oppression been driven away from the nations of the earth in our time! Almost nowhere on the earth is absolute despotism permitted to exist. Freedom in France and everywhere is illustrated in the word of the prophet:

For thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor. (Isa. 9:4.)

New Explosive Safe

In Melrose, Conn., there is being fitted a building for a new explosive, which is said to be more effective than any of the compounds of nitro-glycerine and yet perfectly safe to handle. This new substance can be hammered or put in the fire without producing an explosion. It is called carlsonite, after Professor Carlson, the Norwegian electro-chemist who invented one of the chief ingredients. W. Harcourt Palmer, a British engineer who is to have charge of the manufacture of this substance, recently took a carlsonite cartridge in his left hand, held a loaded rifle up to within six inches of it, and fired a bullet through the cartridge; this developed heat and concussion, two chief factors of explosion, but no explosion came. Had the substance been dynamite he would have been blown to atoms. On the Panama Canal work, where carlsonite has recently been successfully tested, a mule and a dray carrying a lot of it fell over a bridge to the rocks below. The driver ran off at his best speed, fearing an explosion that did not come. Carlsonite requires a special cap to explode it, and then it will only explode when the gases are in close confinement. It is likely that good use of this new explosive will be made in the art of war. After having mentioned the shields, spears, helmets, bows, slings, etc., used in contests against enemies, there is the record of engines of destruction invented by cunning men, as instruments of warfare.

And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. (II. Chron. 26:15.)

Kindness Wins Fortune

About twenty years ago a poor teamster who was down and out and could get no credit for hay and oats for his horses, was told by a young man, a clerk in a store, to cheer up and take a new grip on things, as he would let him have all of the horse feed he wanted on credit, and he would become personally responsible to the proprietor, and trust his honesty to pay the debt. That poor teamster struck oil and became Jack Ennis, the millionaire. He has just died at Corpus Christi, Tex., leaving a will in which it is stipulated that his wife shall have use of his fortune during her life, but at her death it must all go to Boyce Rankin, the young man who had really given him his start in life, and to his wife in equal parts. The young man did not expect any return for his deed, and he is now astonished beyond measure at his financial good fortune. No one can tell what plentiful harvests of reward will spring out of the seed of love. Hope of reward is an inferior motive to duty, and yet returns of infinite value are sure to follow deeds of love to our fellow men out of loyalty to our Master.

For thy work shall be rewarded, saith the Lord. (Jer. 31:16.)

Glacier Returns Bodies

Within the past fifty years five hundred tourists and guides have perished on Mont Blanc and the body of every one has been brought down on its slow journey of forty years' duration with the glacier on its movement to the sea. Forty years ago the 7th of next September, John C. Randall of Quincy, Mass., Dr. James B. Bean of Jonesboro, Tenn., and the Rev. George McCorkindale of Scotland, with a number of guides, were lost in a snow storm on Mont Blanc. On the 16th of the month a rescuing party found Mr. McCorkindale and two of the guides about 750 feet from the summit; about 300 feet higher they came upon Mr. Bean and another guide seated, the former with his head supported by one hand and his elbow on a knapsack. They hunted in vain for Mr. Randall and the rest of the guides. For four decades Mr. Randall's body has lain in a slow-moving coffin of ice, progressing inch by inch a few hundred feet each year; about him, entombed in ice, are five guides faithful to the last, escorting him back to Chamonix, the place from which they started forty years ago. The Bossons glacier will give up its dead this year within a few days, or weeks at most, of the anniversary day, September 7. Four children await the return of the body of their father. Mr. Randall's widow died in 1891, but Miss Edith Randall, the second child, twice has been abroad to look with awe on the slow-moving ice tomb of her father. The delivery of this body from its tomb of ice after these many years and its reception at the hands of loved ones reminds us of the surrender the grave must make through Christ's resurrection and the happy meeting of loved ones in the life beyond.

I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction. (Hosea 13:14.)

Photo by Underwood & Underwood

Pres. Fallieres and King of the Belgians at the Bastile Celebration, July 14

Child Hero in Wreck

Samuel Wayne Gayrigues, a boy seven years of age, of Columbus, O., was caught in a fearful railroad wreck the other day. His left arm was torn from its socket, mangled to shreds, and his right leg shattered in many places. He thought not of himself, only of his father and mother, who were on the train and whose lives, unknown to him, had been crushed out by the collision of the two trains. Lying on the floor in the depot, he begged his rescuers to leave him and go to his parents and help them. "Find mamma and papa. Go look for them. Oh, do you think they are hurt? Bring them to me," he repeated, over and over. The rescuers found the dead bodies of father and mother. A hundred feet from the track lay the mother's hand bag, in which was found the picture of her baby boy who had called for her. The physician offered the boy a swallow of whisky. The little lips compressed and the flask was withdrawn. "No, I'd rather die first than take whisky," the boy said to Rev. H. G. Smith, a Lutheran minister who knelt by his side in the depot. It is impossible for us to conceive of a more beautiful and pathetic love of child for parent than that exhibited by this dear little boy. His Quaker parents had taught him everything that was sweet, pure and lovely, and had impressed the lesson of total abstinence upon him so sensibly that it made a moral hero of him. His example will be a model and inspiration to thousands of children in our land. The moral courage of the boy was in imitation of one of olden times.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. (Dan. 1:8.)

New Elements Discovered

Professor Muthman of Munich announced the other day at a congress of German chemists that Dr. Auer von Welsbach of Vienna had discovered six new elements. The professor made mention of the discoveries of this Austrian chemist while he was reading his own paper to the congress on "Rare Earths." He said Dr. Von Welsbach had succeeded in separating terbium and thulium, previously believed to be elements, into two constituents each, and dysprosium and gadolinium, two other rare elementary substances, into three each. The number of elementary "rare earths" has thus been increased from sixteen to twenty-two. It will be remembered that last year Dr. Von Welsbach, simultaneously with the French scientist Urbain, discovered that ytterbium, for thirty years believed to be an element, was divisible. Since 1878 the Viennese savant has added ten elements to those known to science, a record for any single inventor, in recognition of which the congress of German chemists sent him a telegram of congratulation. When the old people of to-day were children, the teachers taught that there were only a few original elements and that everything in nature was a compound of them. Science with its investigation and discrimination has been multiplying the numbers extensively. All material substances are compounds; spiritual existences are not compounds. They are uncompounded and unmixed entities; they cannot be divided into parts. Nothing can be added to or taken from them. Currents of thought may flow through them. Sentiments may be entertained by them. They may mingle in companionships, but they remain the everlasting ego or self of being. The Bible story of creation tells how God took "rare earths" and made man's body of compound elements, and then breathed into that body, out of his own nature, the uncompound essence of the human soul.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul. (Gen. 2:7.)

CHATS ON MY COOL VERANDA

The Charm of a Rainy Day

By MARGARET E. SANGSTER

EVERY woman knows how delightful is the opportunity for uninterrupted work that comes to her when it really settles down in the morning for a long rainy day. Something intensely restful and comforting enfolds one when the skies are gray, the clouds are low and the silver lances of the rain are seen glittering against the background of the trees. The patter of rain upon the roof is a music that cheers the heart with its gentle monotonous melody. A long spell of rain lasting for days together and reminding of the deluge loses this quality of restfulness, if it occur in a climate where sunshine obtains most of the time. Dwellers in parts of the world where a rainy season is anticipated with pleasure are not among those to whom this bit of talk is addressed. They prepare to go forth as usual, call on their friends, tramp about in the wet and carry an umbrella as a matter of course for six or eight weeks of constant dampness. Rainy days becoming their ordinary appointment cease to exercise the spell of the rainy day with us who have so much brightness and sunshine that now and then we are glad of the relief of grayness and shadow.

What may we do on a rainy day? If we have children who are to be amused, we have made provision for them in the way of paper dolls, story books and indoor games. We may let the little girl help us when we roll out biscuits or stir up a cake for luncheon. A child is never happier than when allowed to fuss with the dough, to stir something up with a spoon and to bake her own cakes in her own little pans. Fortunate are the children who possess an attic, a barn or a lumber room where they may do as they please on a rainy day. Last summer a large group of children staying together in a country inn were amused upon a rainy morning by the ingenuity of a lady who selected a small boy and a small girl and successively dressed them in a dozen characters and sent them over the house with slips of paper on which messages were written. The properties at her command were very few, but with picture hats, waterproof cloaks, fans, parasols and a gold-headed cane, she produced remarkable transformations.

A rainy day is a good time for rummaging in the trunks where last year's clothing has been packed, deciding what to do with Mary's outgrown cloak and Johnnie's last year's suit. The articles that are to be furbished up and sent away in barrels and boxes to orphanages and Homes for the Friendless, the dresses that are to be turned and freshened for school wear, and the alterations that are to be made in this or that, may be arranged for on a rainy day. No one is likely to invade the privacy of a garret or to ring the door-bell at all when the rain is coming down in torrents.

If correspondence is in arrears get your letters off your mind on a rainy day. There are always dear ones to whom you should write, friends near at hand and friends across the sea to whom you should send a letter. Look over your accounts, and if anything has been neglected, take the rainy day to make amends. File away your receipts and put your housekeeping books into the order with which a merchant keeps a ledger and strikes a balance.

. . .

Something to Interest Mothers Once in a while a fortunate genius invents something so obviously essential to comfort and household luxury that the wonder grows why it has never been thought of before. This is the age of mechanical devices from airships to rolling pins, and it is quite in the order of natural law that an arrangement should at last be devised for the comfort of mothers. If any one should be helped it is the mother of a babe who must be fed and cared for by rule, both day and night.

From the earliest ages until to-day the mother has had to rise from her bed at midnight, lift up her nursling and put it back again in the crib. Now there is no occasion for her to be thus inconvenienced. Here is an adjustable crib which may stand on four legs, may be wheeled about as a baby carriage and at night may be suspended at the foot of the mother's bed. If the baby wakes the mother pulls a cord, and presto, the baby's bed is within her grasp. You would have to see it yourself to comprehend how perfect the contrivance is and how well adapted to insure a night's rest for baby and mother. The whole thing is so happily planned that one cannot imagine it to have been the idea of a mere man. Some clever woman may have suggested its creation. The Taylor Nursery Baby Bed Company have an invention of which they may be proud.

FUN IN THE BARN

Here are little friends together,
Some in fur and some in feather,
All of them in summer weather
Having lots of fun.

Choose a barn from all the places,
Beckoning these little faces
With its wide and airy spaces
Both in rain and sun.

. . .

Your Boy's Vacation The long summer vacation hailed by your boy with acclamation is not an unmixed source of satisfaction to you if you desire a quiet house and are opposed to the rough play in which boys take pleasure. City boys, who have no play place but the street or a small back yard, are greatly to be pitied when the school doors are closed. The usual sports dear to the boyish heart are forbidden in tov They may not play ball, because they may bre windows or hit passersby. If they engage in noi play, they incur the censure of the neighborho Unless a boy can have some outing in the count in his vacation, he will miss the best part of it. Y should strain a point, wherever you are, to send t growing lad somewhere in the open country.

. . .

God Be With You Till We Meet Again There are certain hymns fraught with sacred associatio and exquisite memories that t mere mention of them thrills t heart with gladness. Perhaps the first time y joined in the inspiring chorus beginning "God with you till we meet again," was at the close o summer convention. You can shut your eyes a see in a picture a great auditorium, with doors a windows open, a platform on which sit dist guished speakers and a floor space r ing gently so that every one may s the seats crowded with happy-looki people who have spent days togetl in studying the Bible, listening to e quent addresses and uniting in pra and praise. Very likely a sea bre wanders through the room and y can hear the distant booming of t surf. How the great breakers roll upon the yellow sand, the wh horses of the sea of which Homer sa and which eternally keep up th wonderful march. The conventi may have been held in a smiling val rimmed about by green hills, wh reaches of a shining river could glimpsed through the groves. He birds warbled and the breeze ma music in fields of ripening grain.

The days have gone by hallow and sweet. Youthful lovers ha plighted their troth, and those w had long been wedded have been dra into closer fellowship. The time h come for saying good-night and go by until another year. "God be wi you till we meet again," on earth or heaven, till we meet at Jesus' feet. there in the whole round of hymnolo anything lovelier?

. . .

An Old-Fashioned Garden Grandmother's g den was gay wi flox, peonies and r bon grass, with roses and day lili verbenas and lady slippers, each flow in its own season. Flowers grew f grandmother, who never seemed to ha any trouble over her garden. Occ sionally her husband or son wou spade up the ground for her and e rich the earth with manure at h bidding, but for the most part she d the work of planting and transplan ing, weeding and watering with h own hands. Her flowers seemed bloom because they loved her a because they knew the sunshine w bright and the dews were soft and t showers a delight. Daffodils, nastu tiums, sweet peas, whatever gran mother wanted she had in her garde Her flowers were not in stiff rectang lar beds; they were sometimes masses and sometimes in a jumble of sweet wi ness and gay confusion, but they were fragra and sturdy and delicate and exquisite, and the were always plenty of them. No child peeri through the fence reached out a little hand in va for a flower. If any one was ill, grandmother h flowers to send her, and if there were a coming-c party for a young girl or bridal bells were about ring, grandmother's garden was called upon to cc tribute to the decorations. When death snatch away a little one or gently closed the eyes of tired pilgrim, grandmother had white flowers a sweet geranium leaves to send to the house mourning. Of all the flowers in her garden no were sweeter than the dear old-fashioned pi with its spicy breath and fringed petals.

THE MISFIT

By E. RYERSON YOUNG, JR.

'['M Nehemiah Rockwell, your new preacher," he announced, at the door of the church steward to om he had been directed.

'You're welcome," said the worthy ward, who had tilted his chair back the wall and was chewing a toothh after eating his five o'clock sup. "Where's your horse?"

He brought his chair square with t floor and waited for the answer.

'My horse?"

'Yes."

'Why, I haven't any. I walked from t cars."

'Well," said the steward tilting his ir back to the wall, as there was no se to put away, "you will have to one. You cannot do the work on ts six-appointment mission without horse. It's more than sixty miles und."

While in sea-girt Newfoundland, hemiah Rockwell had heard the call o the church for volunteer home ssionaries. Now, the hardy fisherm of Newfoundland, in their rocky i and wave-lashed coast, fed by the rvests of the sea, think that there is nother land so favored, or so blessed oGod. They know the sea, their boats al their Bibles. Of other things they metimes hear and, after puzzling o r how they work and how people ther with them, think that they can be of much consequence because ty are not used or needed in Newfndland. Spiritual zeal and sanctifition should not be confounded with rldly knowledge, technical skill or ecutive ability. Their full glory appers in men blessed with the latter ces and accomplishments; but they a also found where the minds of men a cramped by ignorance, conceit and nional bigotry. Nehemiah was a d specimen of the latter and well ebited the circumscribed life and ught of his ancestors as with holy zl he had left his native land and, othe order of the church, had gone to Vodhill Mission.

The five-mile walk from the little rway station had been full of charm f him. The woods under the gentle hd of June had blossomed abundtly and were rich in foliage and flver; the little lakes shone like polied silver and the only clouds that flked the purest of blue skies were fcy and white. Feasting his eyes un these glories, he had thanked God or and over again for bringing him tsuch a beautiful land. Then he had wdered what kind of people dwelt aidst such beautiful surroundings.

The scattered settlers in that new cntry were too busy with ax, hoe and pw, in making homes and living, to pse and admire the glories of nate. Pork, potatoes and cabbages ty were seeking, with an occasional dh of fish, partridge and venison. Hrdy, uncouth but warmhearted, they we fair specimens of the pioneer setts who brave the unbroken forest a pave the way for advancing civilizion. While they could not appreche the natural beauties of their surrndings, there were some souls who rched to heights eternal, who worsped God and longed for pastoral ce and leadership to perfect their fh and help their neighbors.

The holy zeal that burned in the crch and thrust men out to work in tl Master's vineyard was not active eugh to supply the present demand wh home preachers. The Macedian cry was, therefore, sounded, and hce our volunteer from the fisherm's home, dear old Newfoundland.

Nehemiah Rockwell stood in the stvard's doorway somewhat dumbfnded at this first greeting by his n parishioners. He had thought tlt his announcement of himself as tl r pastor would have brought them to their feet, cap in hand, to wait on him. But such coolness! Surely this people did not know how to welcome a minister! And then, that question about a horse!

"You'll come and have a bite, won't you?" said the housewife, hospitably.

"That's right," added the husband. "Come right in and make yourself at home. We'll lend you old Dolly for to-morrow, but after that you must make other arrangements for a horse."

"Thank you," said Nehemiah, as he entered. He put his hat on a peg, his satchel in a corner, and, in the easy, kindly atmosphere, forgot all about that nightmare of a horse.

Sabbath morning broke in splendor over the land. The verdant hills shone in glory and the myriad leaves, in every shade of living green, danced in the gentle breeze. Nehemiah Rockwell had arisen early and gone out to commune with God and worship him amidst his glorious creations.

By the aid and instructions of his steward, the young preacher had drawn a map of the mission, of its roads and churches, and he thought that he had that matter well in hand. The worthy steward led out Dolly, a stout, serviceable horse, that knew how to plow and how to save her feet in traveling the rocky, root-infested paths of the country.

With some awkwardness, Nehemiah took his seat in Dolly's saddle and started up the north road. He was full of exclamations of wonder and praise of the glories that surrounded him. The horse was as wonderful as anything else. She was almost as good as a sailboat. He had now joined the band of noble circuit riders, of whom he had read, but had little appreciated what their real experiences were. This was glorious!

Dolly took things easily and jogged along. Nehemiah soon felt his seat uncomfortable and brought Dolly to a walk. Then he got off her back and walked by her side for about a mile. Noticing by his watch that time was flying, Nehemiah thought that he had better remount and hasten. Leading Dolly to a stump he attempted to regain his seat. Dolly seemed to know what kind of a man she had to deal with and so played with him some time ere she allowed him to mount. Nehemiah was, therefore, quite warm when he sat back in the saddle, and so he took off his coat and fastened it in front of him. As the breeze fanned his cheeks and puffed his shirtsleeves, he thought it very refreshing. Coming to a marked turn he consulted his watch and map. He had consumed nearly all his time and was not more than half way!

"'Drop your sail!' shouted Nehemiah"

He tried to make Dolly go near a tree while he secured a branch for a whip, but Dolly would not allow this. Finally he got off, broke a limb and, after trimming away the leaves, he remounted with better success than on the previous occasion. Dolly had her eye on that switch.

Nehemiah shook it at Dolly. She laid back her ears, flipped her tail, but did not increase her speed. Nehemiah struck her, and in protest Dolly whisked her tail more vigorously. Nehemiah applied the whip in real earnest, and Dolly, losing patience, sprang into a gallop.

This was what Nehemiah wanted when he whipped Dolly, but having attained the goal of his ambition he wished that he hadn't succeeded. He did not know how to master the situation. His feet slipped out of the stirrups. Backwards and forwards he bounded on the saddle. He lost the use of the reins and gripped Dolly wildly by the mane. Finally he threw his long arms around her neck and clung there for dear life. Dolly plunged wildly on, the pounding weight on her back causing her as much alarm as her gait caused the rider. Down the road, through the woods, past the little log houses and clearings, they dashed. Then on to the log schoolhouse, where the morning service was to be held.

Here, as in other backwoods places, the male portion of the congregation never think of entering the place of worship until the preacher arrives. They were all seated on stumps, fallen logs, or on the grass around the door, talking of the weather, crops, tanbark peeling and hunting. Past them, in good John Gilpin style, Dolly and Nehemiah galloped. The laugh and shout came readily to their lips. Two of the young men sprang into their saddles and hastened to catch the runaway. Being lighter and fresher, these horses soon overtook Dolly. The men caught her reins, eased her pace and finally brought her to a standstill. Nehemiah regained his seat and tried to regain his breath. His shaken mind was struggling for an excuse of the situation.

"The—the horse didn't fit, did it, boys?" he stammered.

The young woodsmen looked at him in grim amazement and could not trust themselves to speak. But when they saw the preacher safely inside the schoolhouse, they turned and ran into the woods. They hugged each other and danced and laughed, as over and over again they repeated Nehemiah's words and mimicked his tone and stuttering: "The—the horse didn't fit, did it, boys!" They nearly took a fit themselves and it was with very wet eyes and red faces that they met the dispersing congregation. Some of the people looked suspiciously at the young men and attempted to smell their breaths.

"Our breath's all right," said they mockingly. "How did the sermon fit?"

"He's a grand preacher, that!" was the prompt reply.

"We're so glad," said Steele as soberly as he could, but Woods could hardly contain his laughter; his face, consequently, becoming vividly red.

"What's the matter with you fellows, anyway?" was the imperious demand.

"Get that preacher out of the way and we'll tell you; and do it quickly or we'll burst."

These remarks roused the people's curiosity and so they lingered. Nehemiah felt complimented as he thought that they had all remained to become acquainted with him. Preachers little know what holds some congregations together. In shaking hands all around he came to Bill Woods and Tom Steele, who tried to avoid him, but he met them face to face and gave each a hearty handgrip that surprised them because of its strength and warmth. Finally some of the older people carried the preacher away for dinner and then the young men told their story. The people laughed as only goodhearted, innocent people can laugh.

Before long Nehemiah heard of it; but, to his chagrin, he found that it was only a sample of the many laughs that he was continually giving this people. The shell of his past life was crumbling all around him and he was seeing a new, big, strange world, and,

Continued on page 722

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Ambition May Be Holy*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"AND as Jesus was going up to Jerusalem." Jericho was in the deep gorge wherein was the Dead Sea and the fords of the Jordan, while Jerusalem was on the mountain tops, between fifteen and twenty miles distant.

It was a hot and dusty way as with a party of Sunday School pilgrims we traversed it in 1904. The thermometer registered one hundred and twenty-nine degrees, and the road had the appearance and quality, as might have been expected, of the contents of several lime kilns, which had been scattered along the way, several inches deep. And the stones were so many and so large that to ride in a carriage was torture and much of the way walking on foot was to be preferred.

On the Way to the Passover

Jesus many times went back and forth over this way, but on the day in question he and his disciples were going up to Jerusalem to be present at the great feast of the Passover. And the road was full of joyous travelers on their way to the feast. Jesus, for some reason best known to himself, called his disciples aside out of the throng. We must think that it was to prepare their minds and hearts for the solemn crisis, even his crucifixion. At least it was to draw them aside from the throng, and create in their spirits a solemn atmosphere.

"Then came to him the mother of the sons of Zebedee," and these were James and John. She came with a mother's longing in her heart for the advancement of her sons. Can we blame her? That she asked amiss may have been her mistake rather than a sin. She certainly did not comprehend what she asked, for she had made the request that one son should sit on the right hand of Jesus and the other on his left in his kingdom. It was as if she had asked blessing for one, and cursing for the other; but she had not thought of it in that way, but only that both might have places of power and distinction.

"When the ten heard it, they were moved with indignation concerning the two brethren." Evidently the ten disciples supposed that the mother had made the request of Jesus by the suggestion of her two sons. Whether this was so or not, James and John had expressed themselves quite willing to share the joys and especially the sorrows of their Master, for when Jesus had asked them, "Are ye able to drink the cup that I am about to drink?" they had answered, "We are able." Then it was that the indignation of the disciples grew more intense.

"Jesus called them unto him." He gathered them close about him, and probably sat down in their midst, that he might teach them the true idea of greatness and supremacy.

How Real Greatness Is Attained

"Whosoever would become great among you shall be your minister," not to be served but to serve, was the principle by which greatness was to be obtained; not by self-serving, but by self-sacrifice; not to consider themselves but others. This was the key of the situation in the life of Jesus upon earth, and strangely enough in the nearly three years in which the disciples had mingled with him and labored with him they had failed to discover it. But they had to have at least one more lesson from Jesus to learn it, and that was given at the eating of the Passover supper on the Gethsemane night, when the disciples contended with each other about the places they should have at the table. On that occasion Jesus himself to[o] place of the servant and washed feet.

"And as they went out from Je[r] a great multitude followed t[h] Jesus had become well known b[y] wonderful words and works, so t[he] crowd immediately gathered abou[t] whenever he was seen. Some unc[on]edly were moved by curiosity, an[d] ers by a desire to obtain help Jesus.

The Blind Men by the Waysid[e]

"Two blind men sitting by the side cried out, Lord, have mer[cy] us." They heard him passing b[y] rather they heard the rush o[f] crowd, and knew that Jesus was to them. They knew even the moment of his passing, for wh[o] was nearest to them they made cry for help.

"What will you that I do unto [you]? This was the gracious reply of as he halted before them, and the halted, too, eager to see what would do.

"Lord, that our eyes may be ope[n]. Great was their faith, or they not have asked it. They had hea[rd] other blind eyes that he had op[ened] and had longed to meet him where. And now their chance come!

"And Jesus, moved with compa[ssion] touched their eyes." He might granted their request from the of the throng, but he chose to co[me] near that his gentle, loving fi[nger] should rest upon their very eyes. W[e] must believe that to the end of days they never forgot that tou[ch] it rested in benediction upon them for a moment.

"And straightway they re[ceived] their sight." Then the sigh[t] their benefactor dawned upon t[hem] He looked on them, and they look[ed] him! Oh beatific vision! An[d] crowd gazed, too, on him who h[ad] and on those who were healed, an[d] burst forth in tumultuous praise

"And followed him." There we[re] two men whose sight had been res[tored] They had no need any longer to [sit] the wayside to beg. And they j[oined] the happy throng on the way t[o] Passover at Jerusalem. We [must] think they followed Jesus so c[lose] that they either mingled with th[e dis]ciples or followed very near to [him] The crowd would sympathizingly [make] room for them.

The "Pillar Apostles"

A certain European prince is s[aid] have declared that his highest aml[ition] was to become famous without t[o] to be famous. Real fame com[es] those who faithfully do their du[ty] the environment where God has p[laced] them in this world.

"Pillar apostles" in the Chur[ch] their God is what the apostles [have] been called, and in this connectio[n we] are reminded of that old temple [called] the "Erechtheum" in Athens, [which] rests upon the shoulders of pond[erous] human figures cut in stone. It m[ay] considered typical of Judas that [one] of these figures was taken away vandal hand, but the temple did [not] fall! It is a fact that men and [women] only become great as they stand i[n the] places God has chosen for them. [We] read that God put into the mind[s and] hands of Tubal-Cain to work in [iron] and brass, so that he was able to [con]struct the wonderful work in gold[, silver] and copper, and to teach o[thers] the same, so that they might b[e his] helpers. To others God gave the p[ower] to fashion beautiful things in [em]broidery, so that the hangings o[f the] tabernacle and the sacred veil mig[ht be] made.

Concluded on next page

*The International Sunday School Lesson for August 21, 1910. Jesus Nearing Jerusalem. Matt. 20:17-34. GOLDEN TEXT: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

Sunday School Lesson

Continued from preceding page

od is doing just this sort of thing fo men and women. Let those w are thus gifted in art, in letters, in usic, in crafts, praise not themse s, but God. Let them award to G the praise which men bestow upon th. Some one has said: "Be speci y upon the watch against those litt tricks by which the vain man se s to bring round the conversation to imself, and gain the praise or notic which his thirsty ears drink in so gr dily."

ven if praise comes unsought, it is w while men are uttering it, to guard yo self by thinking of some secret ca e for humbling yourself inwardly to rd God, thinking unto what these pl sant accents would be changed if al hat is known to God, and even to yo self, stood revealed to man. Pl e yourself often beneath the cross of alvary; see that sight of love and so ow; hear those words of wonder; lo at the eternal Son humbling himse there for you, and ask yourself as yo gaze fixedly on him, whether he wise only hope is in that cross of ab lute self-sacrifice and self-abasemet can have to cherish in himself on self-complacent action. Let the M ter's words ring in your ears: "H w can ye believe who receive honor on of another, and seek not the honor th cometh from God only?" "Boaster are cousins to liars," says the pr erb.

The Steps of Ambition

nother proverb says: "Contentm t is better than wealth." Ergasilus, th homeless and penniless parasite of lautus, claimed to be Luck, Gaiety, Sa ty and Joy, because he was conte ed, but far better than such conte ment would have been an ambition to e independent of others. Men have be too lavish of the lash on ambition, fo no man succeeds either in business or eligion without it. One of Shakespe e's characters says: "Ambition has tu two steps: the lowest blood, the hi est envy." It has many noble st s between these two extremes that le us to excellence of character and ac evement. The ambition whose m o is: "What thou wouldst highly that wouldst holily," is a noble ambition. There is, of course, an ambition like Richelieu's, "Breathing the air of hate and seeing daggers in the eyes of men," but there is also an ambition that breathes the air of prayer, and sees in humanity harvest fields for Christian effort; an ambition that works inward to renew us, and upward to make us Christlike, and outward to turn many to righteousness; an ambition that sings: "Nearer, my God, to thee," and prays, "I will not let thee go except thou bless me," and struggles to "comprehend with all saints what is the height and depth, and length and breadth of the love of God which is in Christ Jesus our Lord."

In our hate of ambition's abuse, we have feared its use, but we need to learn that every passion in the human soul is given to lift us Godward, and to help the race in its long journey back to Eden. We should hate vain thoughts; we should be angry at wrong and sin not; we should cherish a "godly jealousy"; we should "covet earnestly the best gifts." These passions are our steeds, and God gave them to us to help us heavenward. As Christians then we should not be satisfied, but follow on, press on, strive on, to know Christ more, and pray on, lead on, speak on to taste and see the wonders of his grace.

A candid president of Brown University once said: "It was my misfortune that the most intimate of my friends, though pure in their lives and morally wholesome as associates, were low in their aims as scholars, satisfied with very little and very superficial work. They had been sent to college to prepare for the ministry. Selected and aided by beneficiary funds as 'candidates for the ministry,' they seemed to regard themselves as absolved from the duty of high aims as scholars, and dropped into the wretched cant of 'laying aside ambition as unworthy servants of the Lord.'" It is not this spurious discontent of ourselves that is to be commended, but rather that sort of discontent of ourselves which is prompted by the thought that the best we can do is poor enough for an offering to the Lord.

God's Reasonable Expectation*

HE obedience to the law of God demanded of every Christian, sounds like a simple thing, and so the prophet seems to consider it.

e says: "He hath shewed thee, O m , what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

ustice, mercy, humility. It seems as though any decently educated and ordinarily well-disposed person might be able to maintain within himself a spirit of justice, mercy and humility. nd yet justice is probably the most unattainable of all high attributes. It is said that few of our laws are entirely just; that governments find it impossible to conduct their operations justly, and that individuals are almost never just in their treatment of each other. e all know that the just man in every community shines forth like a star among his fellows. They carry their quarrels to him to settle. He decides concerning disputed boundary lines, matrimonial disagreements and the interpretation of ambiguous laws. He is revered by all.

erhaps the merciful man is almost as exceptional. Cruelty and brutality marked all of the earlier ages. Even in the ancient distinction between "gentle" and "simple," the "gentleman" was often far from merciful.

he great merciful movements of modern times here have been those of the two societies for the prevention of cruelty, first, to dumb animals; second, to children; and, last of all, the Anti-vivisection Society.

This excellent organization has for its object, not the suppression of vivisection, which has benefited mankind in many ways; but its regulation, so that only responsible persons shall be licensed to perform it; and that it shall be subject to inspection from authorized agents. At present, almost any one can open an establishment for vivisection; and no inspection is usually practised nor often allowed.

Of course, there are in every such movement a few extremists, who bring discredit upon their organization; but the main body of the anti-vivisectionists are reasonable and moderate.

Almost as rare a virtue as mercy is humility. This beautiful Christian grace is seldom rightly interpreted.

True humility does not consist in an utter absence of spirit—in the abject prostration of one's powers which was typified by that amusing creation of Charles Dickens, Mrs. Gummidge, who described herself as "a lone, lorn creatur' "; and by Uriah Heep, that arrant counterfeit of the truly " 'umble."

No; genuine humility consists in the subordination of a naturally high spirit to the will of God; of the bowing of a haughty and unbroken human will to the highest and best, from principle and from honest love. "Christ walked in a humility which was never self-degradation."

Perhaps we might properly paraphrase after Paul, Micah's great trinity, and say, "Now abideth justice, mercy and humility; but the greatest of these is humility."

*Topic of the Epworth League for Sunday, August 21. TEXTS: Mic. 6 : 8; Deut. 10 : 12, 13; Gal. 5 : 22-24.

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You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 720, and write them for full information.

THE MISFIT

Continued from page 719

what was worse to him, he was in the midst of a people as narrow and ignorant, in a little different way perhaps, as the people he had left; and who laughed at his deeds, words and even questions.

The annual Sunday School picnic was due about four weeks after Nehemiah's arrival. Young fellows like Steele and Woods were not satisfied with the usual quiet event within the woods, with swings and races and ball-play. They had visited some outside places and the school in their opinion ought to have a real outing on the big lakes.

With great enthusiasm, decked in all their gala ribbons and new suits, the people, young and old, came by wagon and train to the lakes. There they met the big steamer and had a delightful sail through the islands to the picnic grounds at the Falls.

Not satisfied with the steamboat ride, Steele and Woods and another young man rented a sailboat and took their girls for a sail. The deceptive breeze coaxed them out into the lake.

The proverbial picnic shower came, and the people hastened for shelter to the steamer. Those in the sailboat were drenched and, in trying to turn their boat around, they lost control of it.

Nehemiah seemed to be everywhere amongst his people, seeing that all had as good a time as possible.

Looking out over the lake, he noticed the sailboat.

"What's the matter there?" he shouted. "They seem to have lost control of their boat."

"She's driving before the wind all right," said the captain of the steamer, "and she's making hard for the falls."

Nehemiah jumped over the steamer's railing to the wharf and, without asking leave, cut loose another sailboat that was dancing by the boat-lender's wharf and sprang into it.

"Look at that for sailing, mate," shouted the captain, as he and his second watched Nehemiah handle his boat. The preacher was in his element as he bounded the waves.

"Will he catch them, captain?" asked the anxious people.

"What will he do if he does?" growled the old man. But to his mate he added, "Bob, I wish I were with that boy. He's a son of the sea."

Wind and current had the sailboat in their grip and were hurrying it, apparently, with demoniacal glee and purpose to destruction. But swift as she sailed, Nehemiah's boat gained on her. Lashing his sail and rudder, he prepared the anchor, which was little larger than a heavy, dull grappling hook, and placed it for use.

"Drop your sail!" he shouted and cast his grapple. But a big wave pitched the boat away and the grapple missed.

Woods and Steele heard the words above the roar of the wind and frantically pulled down the sail. The boat's speed and erratic leaps perceptibly decreased. Nehemiah checked the speed of his boat, brought it around and came quickly back. This time the grapple caught and the runaway was brought sharply around in tow, within a hundred yards of the raging falls!

The captain could not find enough good words to express himself and poured oath-bespattered compliments on the young preacher. The good people, however, were so absorbed in the deed and in cheering that they did not hear him and were thus saved from any evil contamination.

Nehemiah's little craft towed the other boat well out of danger. Then, as the wind was still strong and he feared that he could not beat up with his tow to the wharf, he dropped back beside the other, sprang on board and took his own craft in tow.

His orders rang out sharp and clear. The big sail was again hauled up and he took the rudder. Backwards and forwards he worked into the eth of the wind. It was a sharp battle but steadily he gained, up and up, inch by inch, and foot by foot. Then a score of hands seized the boat as it touched the wharf.

"I guess the boat didn't fit, did it, boys?" said Nehemiah cheerily to his boat companions, when the boats were secured to the wharf; but, th blanched faces and chattering teeth, Woods and Steele had nothing to say. They gladly and quickly sprang ashore and lost themselves in the crowd; while the girls were hurried away by the womenfolk.

Nehemiah had come to his own. His bad horsemanship was almost forgotten and entirely pardoned. He was now his people's hero.

"He's a man, if he can't ride a horse," said the superintendent, and all the young men on Woodhill Mission are ready to thrash the man who does not agree to that statement.

"The Public Be Pleased"

WHEN the McAdoo tunnels were first opened under the Hudson they were not patronized by the public nearly as well as Mr. McAdoo thought they would be. After much speculation as to the cause of this Mr. McAdoo decided that the tunnels would be well patronized if the public could be induced to have confidence in the railroad and its officials. So he gave it out that the motto to be followed by all of the employees of his company should be "The public be pleased." It seems to have done its work, for the McAdoo tunnels to-day are very well patronized.

There is a growing tendency on the part of business men to cater to the wants and desires of customers. Advertisers were formerly content to ignore the complaints of unsatisfied customers, but all reputable concerns nowadays go to the utmost extent in satisfying patrons. Many instances illustrating this have come to the notice of THE CHRISTIAN HERALD since it first began to publish its guarantee.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

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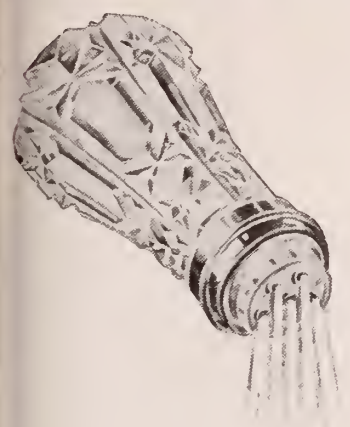

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Duty Done Under Difficulties *

IT is instructive to look into the faces of those who have achieved success. In nearly every case, you will see on them the marks of sorrow and of care. There has probably never been any great career without its periods of wearing anxiety and heart-breaking grief. These leave traces on heart and brain, but the tribulation worketh patience, and patience, experience, and so on, until without shame we can stand at our goal, facing the great prizegiver. He will read our hearts as well as the written record, and will know whether we have rightly fought the good fight and really earned the crown of life.

So that all we have to do is to fight. We need not worry for fear the reward will not come. It is unworthy to work solely for a reward. In the great millennial day "No one will work for money and no one will work for fame." But when the discouragements come, as they came to Moses, to Nehemiah, to Paul, the sore heart may properly comfort itself by remembering that God knows the hard effort and the eager desire. He will not blame as man would.

Duty is easy when it lies along the path which is trodden by the majority. It is when principle and conviction force you to walk a lonely way, ridiculed or persecuted for your singular beliefs, that it becomes hard. The old hymn says:

> Broad is the road that leads to death,
> And thousands walk together there;
> But wisdom shows a narrow path,
> With here and there a traveler.

Christ came to overturn long established customs and to reform society. Society does not wish to be reformed and it is jealous of its customs. It therefore repudiated and crucified him.

If we try to follow Christ, we, too, will not remain quiet when we see that society is adopting wrong practices. It is our duty to protest against them, even unto death.

It is true that there is a form of angry or hysterical protest which harms more than it helps any cause which we would promote. Judgment and discretion should be used, but let us keep burning ever in our hearts the sacred fire of enmity to evil; and, to use another figure, stand ready to give it a bayonet thrust at every chance.

But how shall we know duty? There are temptations on all sides, and sometimes these are arrayed in the guise of an angel of light. They say, "This is duty," "That is duty," simply to lure the soul to destruction.

A great writer says that when he was very young, perhaps four or five years old, he passed a pond on the bank of which a little spotted turtle was sunning itself. He lifted a stick which he was carrying, and thought that he would destroy the little creature.

"But all at once," he says, "something checked my little arm, and a voice within me said, clear and loud, 'It is wrong.' I held my uplifted stick with wonder at the new emotion, the consciousness of an involuntary inward check upon my actions.

"I hastened home and asked my mother what it was that had told me I was doing wrong. She wiped a tear from her eye, and said, 'Some men call it conscience, but I prefer to call it the voice of God in the soul. If you obey it, it will guide you aright; but if you turn a deaf ear to it, it will fade out little by little and leave you in the dark. Your life depends on your heeding this little voice.'"

It is conscience which, when the mind is perplexed, can generally direct us. It is truly God's voice.

* Christian Endeavor Topic for Sunday, August 21. TEXT: II. Tim. 2: 1-13.

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NEW YORK, AUGUST 17, 1910

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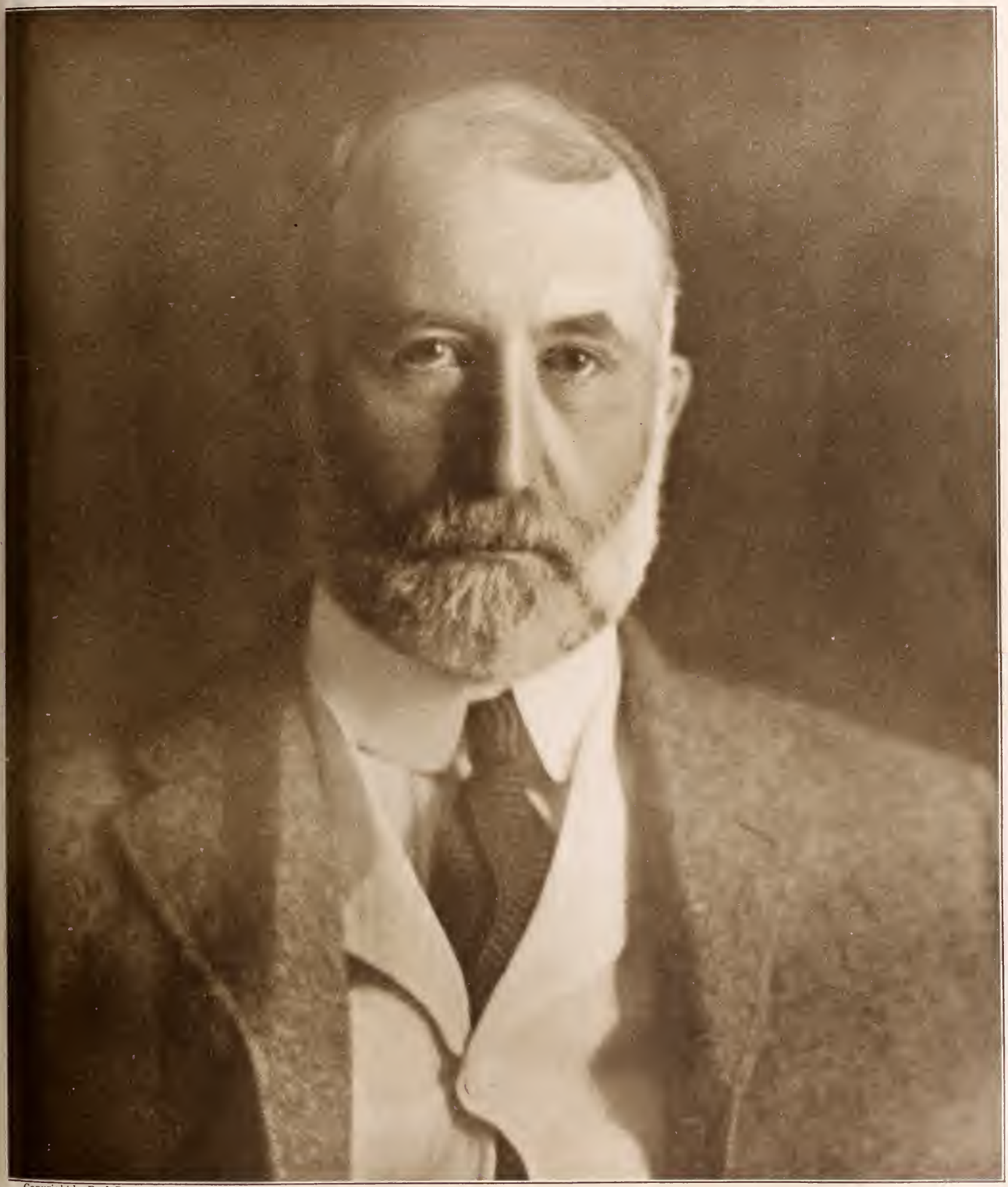

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Mayor William J. Gaynor of New York, Shot Down by a Would-be Assassin, August 9

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

J. M. R., Lyndon, Ky. Please correct this sentence: "Anything worth doing at all is worth doing well."

The sentence, if fully expressed, would read: "Anything that (or which) is worth doing at all is worth doing well." The idiom "at all" is not incorrect. It is one of those strong, characteristic phrases which give flavor and force to a language.

E. H. L., Watertown, Ill. Have we Biblical authority for believing that the faith of one for another is honored? For example: If I pray for the conversion of some one, have I a right to believe that person was saved in answer to my prayers, though he may not have given any evidence that he was converted before his death?

We have a right and a duty to pray for the conversion of others, and we have the many promises of answer to believing prayer. No prayer of faith is offered in vain. To claim, however, that any one person is converted in answer to our individual petition is to claim too much. In most cases, we cannot know the antecedent circumstances. Many others may have been praying for the same person.

F. B. D., Philadelphia, Pa. Please explain, through THE MAIL-BAG, what ether is.

Ether is made from several sources. There is phosphorie ether. Nitric ether was discovered in 1681 by Kunkel. Muriatic ether is made from chloride of tin. There is also acetie ether and hydriatie ether. Dr. Charles T. Jackson, of Boston, Mass., discovered that by inhaling ether the patient is rendered unconscious of pain. The term ether is also applied to a transparent and sparse fluid supposed to fill celestial space.

E. A. S., Provincetown, Mass. 1. Has the prophecy contained in II. Tim. 4: 3, been fulfilled? 2. To what "faith" did Jesus refer in Luke 18: 8?

1. In a certain sense, the verse would seem to describe modern conditions, *i. e.*, the preaching of various "strange doctrines," the running after worldly sensation and after teachers who appeal to sense rather than to spiritual truth, who disregard the divine will and teach what the enlightened soul knows to be false; who are either afraid or unwilling to preach a whole Gospel. 2. The passage, more clearly stated, would read: "Shall he find on the earth any faith or belief in or expectation of his coming?" *i. e.*, will he find any faith in a coming Avenger and any belief that the Church's Lord will ever return to be with her on the earth?

H. E. F., Durand, Wis. Please explain Gen. 4: 15, last clause. What was the mark the Lord set upon Cain?

Many conjectures have been made as to the character of the mark. Some have held it to be a miraculous change in Cain's external appearance; others, a mark or sign on his forehead; still others a leprous spot or a general paralysis, or a wild ferocity of aspect that made him abhorred. But the correct reading of the passage does not bear out this interpretation. The original words are: "The Lord gave a sign (or pledge, or token) to Cain that no one who found him should kill him." This "sign" may have been of the nature of an interdict to Adam and his family, forbidding them to kill Cain.

Reader, Des Moines, Ia. How are we to understand Heb. 4: 10?

It is a beautiful passage. The apostle had in view the three great Sabbaths: 1, the Creator's Sabbath when he rested from his work; 2, the Sabbath of the Son when his earthly sojourn was ended and his work of redemption completed; and 3, the Sabbath of the Holy Spirit, when Christ has delivered up the kingdom to the Father, when all rule and power are made subject to him, and when death is destroyed. The passage refers to the second of these Sabbaths. This is the interpretation taken by Rev. Dr. Campbell Morgan and other eminent Bible scholars.

J. F., Steubenville, O. 1. When and by whom was the prefix "Saint" applied to Matthew, Mark, Paul and others? 2. Are the creeds in the different evangelical churches written in the same words? 3. What is the meaning of the sentence, "Communion of saints," in the Methodist Episcopal Church creed, and "holy Catholic Church?"

1. "Saint" was originally a title of reverence, accorded to holy men and especially to martyrs, and was given by the early Christian Church to distinguish them from the sacred men among the Jews and pagans. There was no formal canonization until the Catholic Church introduced it in the tenth century by Pope John XV. 2. No; there have been modifications in the creeds of different denominations. 3. The Protestant definition is that all saints "who are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his grace, suffering, death, resurrection and glory," and have also communion with each other in all duties, public and private, that conduce to spiritual progress and material good. "Catholic" in the creed signifies "universal."

A Canadian reader, Mr. Thomas Kent, of London, Ont., sends us this note of cheer:

"Having been a favored reader of THE CHRISTIAN HERALD for the past thirty years, it is a pleasure to bear testimony to its usefulness to Christianity and the general uplifting of the human race, its ennoblement and advancement in civilization during the past three decades, and the very generous proofs on record of the many and very costly instances of aid in alleviating so many calls from all parts of the world. Where distressed humanity, regardless of creed, color or nationality, has been so largely your debtor, the nations may well rise up and call you blessed."

This unsolicited testimony is due in the main to the great army of CHRISTIAN HERALD readers who under the leadership of Dr. Klopsch have been actively engaged in many good works all these years. The paper itself is simply the channel through which their kindly deeds flow.

M. R., Greensboro, Ga. My pastor took for his subject lately, "Unanswered Prayers," and the sermon did not strengthen my faith, but troubled me. Now I believe with my whole heart that if we abide in Him and his words abide in us we shall ask what we will and it shall be done.

There is no doctrine more clearly taught in the Scriptures than that God hears and answers prayer. If we abide in him and have faith in his promises, we can pray with assurance. It is his prerogative as Creator and Preserver to care for all who call upon him, and to deny him the power and the will to do what he promises (through revelation by the prophets and holy men, and through his own Son) is to deny his dominion. Prayer, rightly used, is the greatest weapon in the Christian's armory. The prayer of faith reaches the throne and is never unanswered; it may not, however, be answered in the way we wish, nor at the time we want, but always in the best and the wisest way. There have been so many well-attested answers to prayer, both in Bible and modern times, that the conclusion is undisputable. Yet, to those who are not living spiritual lives, and are not in harmony with the divine law, this is not easy of belief. There is a wide bridge between the life of the world and that of faith, and it is only the child of God, who practises faith daily, and who reaches out in perfect confidence, asking the divine guidance and support in all things, who can rightly understand the true power and value of prayer.

B. F. B., Allentown, Pa. 1. Is reading a sermon, preaching? 2. Is there a difference between preaching and reading? 3. Did apostles and reformers read their sermons? 4. Why is it that educated ministers usually read their sermons?

1. Yes. 2. Not as the words are commonly used, when applied to sermons. 3. Probably not. 4. Because the custom of extempore preaching fell into disrepute two or three centuries ago. It was found to be discursive and weak as then generally employed. In the reaction, men, in order to prove that they had studied their subjects, began to write their sermons. It was considered that they could scarcely follow a deep train of thought or present a logical discourse without writing it out. Jonathan Edwards wrote his sermons. So also did Phillips Brooks. Most ministers now, while preparing their sermons carefully beforehand, deliver them without MSS.

T. J. K., Chicago, Ill. The ——— Church in ——— Street, wants to build a $15,000 church. The old building is rather dingy and out of date, but is capable of seating the congregation, except on special occasions. They are not able to build so expensive a structure without overpressure. To raise money or subscriptions, various plans or schemes are used. One plan is to get people to promise so many bricks. A class of twenty girls is asked to give or promise 10,000 bricks—a total of $100, or $5 for each girl. They are not all able to give this, but they feel that they must or else be out of place in the class or in the church. Some of these young ladies are alone in the world and just starting to earn their own living. Some have homes, but very little money. Are the pastor and teachers who urge this business doing the Lord's work as he would have them do it, or are they harassing the flock?

It should be the pleasure as well as the duty of all who have the means, to unite in any effort to provide a fitting church home for the congregation with which they worship. To do this may sometimes necessitate self-denial, but we do not believe that it would ever be gretted. We have known many congregations take up the burden of erecting the Lord's ho under most adverse conditions and amid gr discouragements, but they found joy and ble ing in it. Yet wisdom and judgment sho attend such work. It is worse than foolish a congregation, for the sake of appearances, attempt the erection of a building beyond th means and then be compelled to dedicate to t Lord a structure that is mortgaged up to t roof-peak. Nor is it wise or just to impose heavy a share of the burden upon the we ones, the poorer members, or the young. T best rule is that each should give voluntar and as generously as his means and opp tunities permit. There can be no objection contribution pledges for all who are reasona able to redeem them.

D. C. R., Chanute, Kan. What do you c sider "the books of a lifetime," and w are they "the greatest"?

This expression is used merely to indicate books which have worth not alone for passing moment, but for a whole lifetime. Th form what we call the body of "classic lite ture." This is usually referred to as "the gr literature."

Mrs. S. C. B., Chatham, N. Y. 1. Why sho I be a Christian? 2. How shall I kn that I am a Christian?

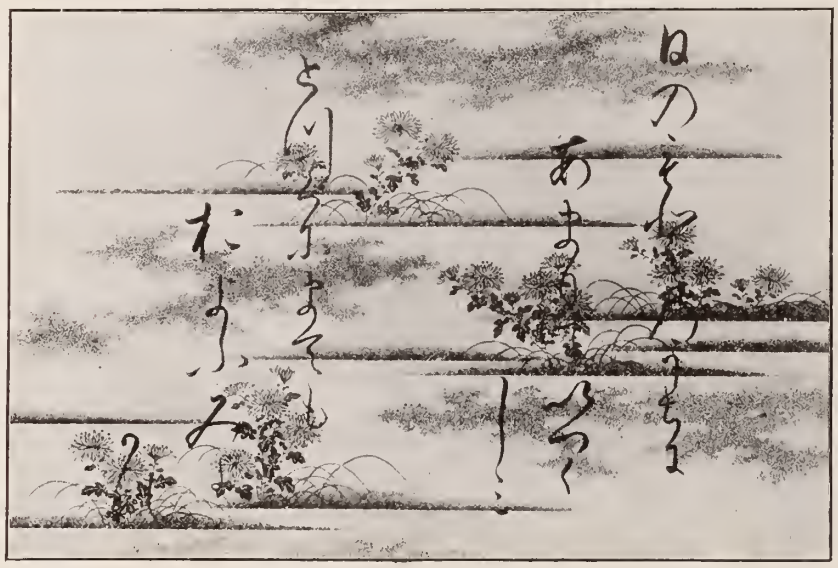
1. You should be a Christian because Chr tianity stands for the highest and noblest spir ual development of the race; and becau Christ, uniting God and man as Saviour a Mediator, presents the most perfect model e known for life and conduct. 2. Because y will long to be like Christ and will study a obey his words; and you will hate sin a strive constantly to avoid it.

F. B., Perry, Mich. The Layman's Missiona Convention hopes to evangelize the wo in this generation. What length of time they mean by "this generation"?

A generation is usually accounted to me thirty-three years. The narrowest interpre tion of their words would be: "Within the li time of the founders of the movement." T broadest would be: "Within the lifetime of a of those now living."

J. E. W., Stanfield, Ore. What is the mea ing of Luke 17: 37?

The passage has been interpreted as referri to the Roman eagles—the standard of army—and as signifying the approaching struction of Jerusalem. The broader interp tation, however, is that wherever moral a spiritual corruption are found, there the m isters of divine judgment will suddenly come



A Poem Written on Silk Paper by the Empress of Japan

BOTH the Emperor and Empress of Japan are accomplished writers of patriotie verse. On a recent occasion the Empress sent for Marquis Matsukata, President of the Red Cross Society of Japan, and personally handed him a poem which she had composed in honor of the Society and of the humanity and patriotism it represents. The poem, which is written on decorated silk paper in the Japanese character and reproduced in the photograph above, is translated as follows:

"Of the Empire overflowing the boundaries,
Universal Love even unto strange lands
Marches onward: how glorious the age!"

Miscellaneous

W. L. P., Atoka, Okla. It is not a bo calculated to improve the reader's morals.

W. L., Idaho Falls, Ida. The letter may ha been stamped and carried on an Austrian m packet.

Reader, Sumner, Wash. 1. Conversion plained in recent issue of MAIL-BAG. 2. Y if he accepts Christ as Saviour and follows teachings and example. Faith without works dead. We must be Christians in action.

A. L., South Fork, Pa. An artesian well c be sunk on a mountain top, but the prospe of success in finding water there would be po besides the cost of boring to a great de would be almost prohibitive. Write to *Scient American*, New York.

Reader, Cantril, Ia. 1. It went the way all wildcat schemes, we suppose, leaving a of credulous stockholders mourning. 2. Ea church naturally thinks its own denominati the best. It is the narrow view, which m be given up before the Master's words, "Th shall be one flock, one shepherd," come true

G. A., Monticello, N. Y. Since these thir are so—and a great pity it is that they sho be so—why not do your individual share tow their rectification? Achilles sulking in his te gloomy and dissatisfied, accomplished nothi Men like yourself, with clear views and the sire for social uplift, should not join with pessimists, but try to find some hopeful way helping those who are earnestly and inte gently striving in the same direction.

T. N., Kanasawa, Japan. 1. Spiritual thir cannot be decided by the ordinary human te One who has faith enters a new field with n experiences. 2. Conscience is the guide wit us which distinguishes between right a wrong, though not infallibly. Conscien through a long career of sin or indifferen may become blunted. It can, however, quickened by the influence of the Holy Spi 3. Too long to discuss in THE MAIL-BAG. The life hereafter, though hidden from us he will doubtless be one of enlarged opportunit and spiritual progress.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Chilean Market Wagon

Argentines of the Better Class

Carnival Group at Montevideo, Uruguay

A LAND OF SHRINES AND SUPERSTITION

By NEVIN O. WINTER

Author of "Brazil and Her People of To-day"

'T is surprising in traveling over Brazil, Peru and Chile to see the number of shrines and chapels that dot the wayside and crown the lls. Some miraculous story is told in connection th each, and there is in each a relic of some kind at is greatly venerated. Many of these images e horrible to contemplate, especially some of those presenting the agony of Jesus. At one shrine in razil is an image of Judas and a great knife with hich the pilgrims give him a dig as they pass by. nages and paintings of the Virgin have been ound" by the hundreds, generally in thickets, and is was always a sign that the Virgin wanted a mple built to her on that spot. Nothing but the eepest credulity and most abject faith in ne priests could induce a belief in such a iracle or alleged divine manifestation.

One can admire the courage and heroism f the early Catholic missionaries. Some ollowed side by side with those adventurers nd explorers who pushed their way hrough trackless forests and almost impassable swamps in their search for arth's treasures. Others plunged into egions hitherto unpenetrated by white nen, or went out alone among the cannibal ribes and lived with them. In order to ppeal to the childlike nature of these borigines every device and paraphernalia f pomp and procession was adopted in heir services. Miraculous finds and appearances became common, so that sacred ites for the building of religious edifices vere frequently located by these means. The trouble has been, throughout all of South America, that these crude rites, which were intended to captivate the Indians, have crept into the services where an Indian is never seen. In the cathedrals of Rio de Janeiro and Buenos Ayres, where few Indians attend, one will find the same appeals to the eye and ear as were devised for an unlettered and savage people. Catholic Christianity has become paganized instead of paganism becoming Christianized. Religious worship has sunk to such a low level that the educated and thinking part of the population have become absolutely indifferent to all religious doctrine. I talked with many representative citizens of different republics, and their answers were all like that of one prominent Chilean, whose father was an Englishman: "I do not pay any attention to religion; my wife looks after that feature, and she is a very devout churchwoman."

The ignorance of the masses is appalling. This is properly charged to the priesthood, for, until within recent years, the educational system was entirely under the control of the Church, and is even to-day in a few of those republics. In Brazil only has union of Church and State been constitutionally abolished. The priests in general seemed to want to keep the people in ignorance, for in that way a more abject obedience was secured, as intelligence always brings about inquiry and investigation. The agent of the American Bible Society in Brazil said to me: "It is painfully depressing to one engaged in offering the Scriptures to the people to hear three-fourths of them say, 'I don't know how to read.' Another obstacle is the religious superstition of the people concerning the Bible we offer them, and the belief so strongly inculcated by the priests that they have no right to read it. Very often a bishop would send out a letter to the priests and people warning them against the 'false Bibles.'" They, however, make no effort to give the people the translation which they believe to be the true one. In Peru, it is still possible to find places where, if a letter is placed in a box with the proper fee, an answer will be received from the Virgin or Christ himself. Letters from saints are very common, and indulgences are still openly sold. There is less fanaticism on the east than on the west coast. The Brazilian prides himself on his forbearance and generosity. So far as I could observe there is absolute freedom of worship throughout that republic, at least in the cities. In the remote districts of the interior missionary efforts might meet with a fanatical outburst. The official attitude, at least, is one of toleration and religious freedom. Argentina, too, partakes of the same spirit, and the large foreign element helps to preserve a freedom of worship. Many thousand Englishmen live in that country and their influence is very marked. I met an American missionary stationed at Quito, Ecuador, who was mobbed less than a year ago. He, together with his wife and daughter, were awakened in the middle of the night and compelled to leave the city at once.

Little Kindergartners of Sao Paulo, Brazil

Should these people be looked after? I sincerely believe so. It is not proselyting, for the men profess no religion. Nowhere in the world can greater religious indifference be found, and nowhere in the world is a religious awakening in greater need. There are a number of workers, but the proportion is small. A few score of missionaries among forty millions of people is not a great number. Some of the colleges under the auspices of the Protestant churches are doing a great work. Among these might be named Mackenzie College in Sao Paulo, Brazil, and the boy's school in Santiago, Chile, which are Presbyterian institutions; Granbery College of Juiz de Fora and the Petropolis (Brazil) School for Girls of the Methodist Episcopal Church, South; Santiago College, a school for girls in Santiago, which has a wide reputation in Chile, and a number of other institutions in Argentina and Uruguay, of the Methodist Episcopal Church. Educational work and medical assistance provide the best means of reaching the ignorant and superstitious millions of that great continent to the south of us, and it is to be hoped that increasing numbers of workers will be sent by the various religious societies.

SEEKING THE LOST

An Unpublished Discourse by DWIGHT L. MOODY, America's Greatest Evangelis*

This is the sixth of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

I HAVE always been very fond of this text, because, just in a few words, we are told by Christ himself what his mission was in this world. He tells us that he came "to seek and save that which was lost." And in another place he said that he did not come to condemn the world, but that the world through him might be saved. In still another place he said he did not come to destroy life, but that his mission was to give light and life to this world.

Dwight L. Moody

Mark you, he says that he came to "seek." You hear a good many people speaking of "seeking the Lord"; but no man ever thought of "seeking the Lord," until the Lord first thought of "seeking" him. During these thousands of years, God has been seeking the lost. Take the parable in the fifteenth of Luke. There's that man who had a hundred sheep. One is missing. Does he go to bed rejoicing, and leaving that one out on the mountains? No. He leaves the ninety-nine and goes out into the desert to hunt the lost one until he finds it, and he doesn't maul it and kick it and hurt it. He puts it on his shoulder and brings it back. It is not the sheep that rejoices, but the shepherd who rejoices.

The Missing Piece of Silver

Then he gives another parable. A certain woman had ten pieces of silver. One piece is missing. Some one had paid her a bill that day, and she takes out the money and counts it, and there are only nine pieces. One is missing. What does she do? Sit down in the chair and let that piece find its way down into her pocket? No. She finds a hole in her pocket. The piece is somewhere in the house. She gets a broom and sweeps diligently, turning the furniture upside down and creating a great commotion; and at last she finds that piece of silver. It is not the piece of silver that finds her, but the woman that finds her silver; and she calls her friends, and says, "Rejoice with me, for I have found that piece of silver."

What is that parable for? It is to teach us that He is the seeker. It sparkles like a diamond upon the bosom of Scripture. We find him speaking and using the title, "The Son of Man," no less than thirty-eight times. Some one has counted up the titles as 156, and the last was "the Son of Man." None of the apostles ever called him "the Son of Man." Stephen said, "I see the Son of Man standing at the right hand of God." Jesus seemed to delight in that title. He was glad to get down among the people—to get into sympathy and touch with poor, fallen humanity. "The Son of Man is come to seek and save that which was lost."

The Son of Man Seeks You

Now, there's not a man or woman in this house whom he has not sought many a time. There's a class of people who labor under a delusion, who think that when the Lord seeks them out, they will be saved. They are waiting for the Lord to do something more for their salvation than he has done thus far. But our salvation is complete, all wrought out. He can do no more. Don't let any one go away with the delusion that the Lord never sought for him. Did you ever read a tract entitled "Eternity"? Do you not remember how, in your early childhood, God was seeking through your godly, sainted mother, or your father, or Sabbath School teacher, or minister who pleaded over you? Have you never been in a church where the sermon moved you mightily? There was a man in Brooklyn some years ago who was awakened, and he told how, night after night as he went home after a debauch, his mother's picture, which was hanging on the wall, seemed as if with its eyes it would pierce his inmost soul, and he turned the picture toward the wall, feeling in his heart that the Son of Man was seeking him through that picture of his mother. Did you never get a letter from your father or mother, or some friend, urging you to become a Christian? Don't let any one say, "The Son of Man never sought me." He sought you from your infancy up, and he is still seeking. Who put it into your heart to come here? Who put it into the heart of God's people to have the churches all opened? Was it the work of Satan, or of the Son of God? These men who have been toiling and preaching and working here are the instruments of the Spirit of God who is working, and Christ who is calling the wanderers back to the fold. The very air is charged with the Spirit of God. The Son of Man is seeking you to-day—this very minute!

Bartimeus Hears of Jesus

I think we only get a partial view of what happened when Christ was here on earth. We find him coming near to Jericho. About a week before he got to Jericho, there was a man coming down from Jerusalem, and he finds a poor fellow sitting by the wayside crying "Bakshish! Bakshish!" He asks, "What is your name?" "My name is Bartimeus." "I see you are blind. I have no silver or gold, but I have some good news for you." It's a hard thing to make a beggar believe this, especially in that Eastern country. Bakshish is the beggars' god. That is the thing they are after. And this man pricks up his ears, and he says, "Something better than bakshish?" "Yes, there's a God in Israel who can give you sight." "I never saw the mother that gave me birth," the poor fellow answers. "I never expect to see her in this life." "I am come from Jerusalem," says the other, "and I saw a man there who was born blind and who has now got his sight." "How did he get his sight?" "Did you ever hear of a man named Jesus?" "No; who is he?" "He is a prophet of Galilee. He has been living up here at Capernaum; he goes down to Jerusalem quite often. He was there on the feast. He met a man who was blind and asked him if he would like to get his sight. He said, 'Yes.' And Jesus spat upon the ground and made clay, and anointed the man's eyes, and while he was washing, he got his sight." "What did he charge him?" "Nothing." "What!" cries the beggar, "gave him his sight for nothing?" "Yes; for nothing. And I was talking with one of his disciples, Simon Peter, and he said that Jesus of Nazareth would pass through Jericho next week. Now, don't you let him pass through without bringing your case before him." "Well, now," cried the beggar, "do you think I would miss such a chance? I suppose I'll need some of the chief men of Jericho to call upon him and intercede for me." "No," says the other, "the poor have as much influence with him as the rich. In fact, I think they have more, because he's a poor man himself. As I heard him preach, he said, 'The foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay his head.' And they tell me he isn't worth anything; he is a poor man himself. I tell you, if you'll go right to him with your trouble, I believe he will give you your sight." "I will," says the beggar.

The Blind Beggar's Appeal

We can imagine the little children or the dog that had been trained to lead the blind beggar through the streets of Jericho, while his cry rang out, "Bakshish! Bakshish!" morning after morning, while he was listening to hear any sound of the Prophet's coming. Perhaps he made inquiry, and kept saying, "Anybody heard of Jesus of Nazareth? Have you heard of his coming? If you do, will you let me know? I want to see him." Did you ever hear of a blind man wanting to *see* a person? I was in a deaf and dumb institution in Illinois, and there were two blind men who wanted to "see through the institution." I laughed at the idea, but the superintendent of the institution said it was a common occurrence. Well, we took them all through the institution and they seemed to see. They had a pretty good idea of that institution for the deaf and dumb. And so this blind man wanted to see Jesus. I imagine them leading him, and at last he hears the footsteps of a coming crowd. He's got ears if he hasn't got eyes. And perhaps he mistrusts who is coming. He says, "Who's coming?" And they tell him that Jesus of Nazareth is passing by. That name thrills him. "Jesus of Nazareth! That's the man to give me sight." And he began to pray, right there in the highway. Some people say they can't pray, but if you could give them hope of getting their sight they would soon begin to pray. "Thou Son of David, have mercy upon me!" cried the blind beggar. They tried to silence him, and said, "Sh! keep still there. Don't disturb this man now. He's got important business—going to his coronation to Jerusalem. Don't want to be disturbed by a poor, blind beggar."

Some one has said, "They would stop every hp in heaven to hear a sinner." Would to God he wo d hear a sinner in this church this hour. O man f you can get eternal sight for the asking, you d better ask now. If a man can get a sight that n sweep beyond this scene into the supremest worl — if he can get eternal sight by asking, he had be r ask. They could not silence Bartimeus, and e more they tried the louder he cried, "Have me y upon me." The Master heard that cry. He alw s does. My friends, if a cry goes up from t s gathering, I believe it will be heard in the gates f heaven, and the answer will come back before I t through preaching. He is so anxious to save t t he will come and save you now. Remember e prayer of Bartimeus: "Thou Son of David, h e mercy upon me." Don't you want him to h e mercy upon you? Supposing you say it: "Th Son of David, have mercy upon me." I want h to have mercy upon me. I don't know that I v l ever get beyond that prayer in this world. I do t want justice, but mercy. What does the Script e say? He "delighteth in mercy." He "delighte in it. Let him show mercy to you now. If heard that poor beggar at Jericho, won't he h you? If he answered him, won't he answer yo your cry, that is an honest cry? He is unchan able grace. He is in glory, but he delights to g gifts to the sons of men. O man! O woma Don't go out of here without getting eternal sig Did the Master hush up that man? No. He sa "Go fetch him."

Seeing the Master Face to Face

I see one of the disciples going and saying, "B timeus, the Master sends for you; he is going bless you." They took him by the hand. His g ment fell off, and he let it go. Dead in earne When a man is in earnest, he gets a blessing. Je asked, "What do you want? Call upon me, an will show you great and mighty things." Tha what is said in the Scripture. "Lord, that I m receive my sight!" He received it right then a there. That mortal could say what no other mor could say on this earth, that the first object th met his gaze was the Son of God himself. What day that must have been for Bartimeus! Was that worth more than silver and gold? If the Lo had given him all Jericho, wouldn't it still ha been worth more than that? I have the idea th he sang as sweetly as the singers up in that choi "Hosannah! Hosannah to the Son of David He changed his old cry—no longer praying, b praising.

Do you know why there are so few people sav here to-day? Do you want me to tell you? Becau there are so few who believe they are lost. That the trouble. There's the trouble. A woman can to a meeting some time ago. There was a crow accumulated before the door was open. She g separated from her little girl and she could not fi her. She sent up word to the minister to call o her child. The minister said, "Mary Moore has g lost, and if she is in the house she will please ris Mary Moore is lost; if she will rise, the mother w be glad to find her." No one rose. They took t word to the mother that the child was not in t house. The mother got the bell-ringer to go up ar down the street, crying: "Lost! Lost!" And t hour passed. And the woman got almost franti They found Mary Moore was on the front seat i the meeting. "Why," they said, "why didn't yo step out when we called your name?" "Oh, but wasn't lost." She felt it meant some other Mar Do you see the point? When you preach to then they say, "No, I'm not lost." That's the troubl

A Prison Visitation

During the war, when Grant was lying in fron of Richmond, I was going up to Chicago, and passed through New York. I spent the Sabbath i New York City, and I went to the Fulton Stree Prayer-meeting. During the meeting I spoke an at the close of the service a man came to me an said, "Will you go to the Tombs to-morrow an preach?" "Yes, sir," I replied. I supposed th prisoners would be brought into the chapel; but, t my horror, I found I had got to speak to them i their cells. I had never tried that. It was stee work to preach to people you couldn't see. Ther were two rows of cells above me and one below, an I stood and talked to 350 or 400 convicts. After wards I thought I would like to look at my audience and I went to the door of the first cell and there wa a little window just to let light and air in. And

Continued on next page

*This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, Mass. TEXT: Luke 19:10.

Seeking the Lost

Continued from preceding page

lked into the cell and there were two
j that cell and they were playing
ds. I have an idea they were play-
i cards all the time I was preaching.
laid to them, "How are you here?"
e got into bad company," said one,
id the man who did the deed got
e; but we got in." And another
d, "The man that did the deed didn't
in." And at the next cell: "We
e going to have a new trial; we don't
ong here. A man went into court
d swore a lie."

Do you know, I never found so many
nocent men in all my life. Human
ture is the same under lock and key.
Well," I said, "I will go through this
l and see if I can find a sinner. It
ok a long time, but at last I found
e fellow on the lower tier, all alone.
e had his hands up to his head. I
oked into the window, and asked:
What's the trouble?" I could see two
reams of tears running down over
s cheeks. "What's the trouble, my
end?" I repeated. "My sins are
ore than I can bear." "Ah, thank
od!" I said, "thank God!" "You
ank God that my sins are more than
can bear? Why, ain't you the man
at preached to us? I thought you
id you were the friend of the pris-
er. I don't understand *that* friend-
ip." I said, "I've been looking for
u; I've been hunting for you." Well,
found the sinner, and I preached
rist to that man for half an hour.
was like a cup of cold water to a
irsty man. He was "lost." After I
d talked with him, I said, "Get down
your knees and we will pray." He
id, "I can't pray." He told me how
d he had been. His catalogue of sin
as as dark and vile and black as hell;
t it was refreshing to tell him that
rist is the one that cleanseth from
l sin and can save unto the uttermost.
said, "Pray." And the poor fellow
ok his head away from the iron bed-
ead and he cried to God for mercy,
) God, have mercy upon me, a vile
retch."

Well, I got so interested in that man
at I could hardly leave him. My
art went out to him. He seemed like
brother of mine—a friend. I said,
t night, I will be at the hotel, and
tween nine and ten I will spend that
ur praying for you, and I want you
meet me at the Mercy Seat. And
at night I had such liberty in pray-
g—I was led out so in prayer—that
could not take the midnight train for
icago, and felt I must see him once
ore. And I went to the Tombs and
e officer let me talk with him; and
e moment he heard my voice, he got
ld of my hand and pressed it and
e hot tears of joy fell over his face,
id he told me that that night God
id come to his soul.

Why was it the Son of God came
wn that night and passed by one cell
id found that man? Do you know
ie reason why? He took his place
mong "the lost." And if there's a
an or woman here who will take this
ace—among the lost—God will find
u out. Let him receive you to-day.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..BEQUEATH blue blood to your chil-
en by belonging to the aristocracy of
alth and clean living.

..TAKE heed, the procession is pass-
g; the line of march is along the
reets of Service with Love in the
ad. Fall in!

..GIVE your mite to the good cause
ithout measuring it, mindful that
any mites are what make good causes
ighty ones.

..FROM grab to give; from get for
ourself to forget yourself; from "do
mebody" to do something for some-
ody. Take heart! the world is mov-
g!

..BE not disturbed by many books,
ut know the best; then take comfort
the knowledge that if you know the
est, you miss nothing vital in the rest.

The Children's Pulpit

RAINDROPS AND THE RAINBOW

By Rev. J. M. Farrar, D.D.*

VACATION and some good friend may take you for a visit to Niagara Falls. There is a beautiful story I want you to read while you are at the Falls. I think the story came from the *Sunday School Times*, but am not certain about it. But here it is, a beautiful story about a few raindrops:

. . .

YEARS and years ago, up in Minnesota, a thousand miles away, I came down from heaven, a handful of raindrops, just as pure and beautiful and tiny as the new baby in its mother's arms. As I trickled down through the fields, where the birds sing and the grass is green, I just sang to myself for very joy, for it seemed to me that that was all I was made for, just to laugh in the sunshine and play along between the tiny banks of the little stream they call the St. Louis River. But pretty soon my waters began to get muddy.

. . .

OH, I wasn't beautiful at all then. I was ugly, just as ugly as boys and girls when they have got away from the sweet innocence of their baby days, and their hearts have been all roiled up with bad words and bad thoughts and bad stories. And I wondered how I was ever going to be clean again, and then one day, all of a sudden, I took an awful plunge and went down and down, and when I asked the water around me, for there was lots of it, oh, millions and millions of gallons—four hundred and twelve miles of water from east to west—I asked it where I was, and it said, "You're in Lake Superior," and as I went down lower and lower, one thousand feet down to the bottom of the lake, it got cold, almost freezing, thirty-nine degrees above zero, and I said to myself, "Well, I shall never see the sun again or be warm again, or be happy again." One day I found myself going up and up until I did see the sun and was just as warm and happy, and do you know I was not dirty any more, my waters were just as pure and clear as crystal. Then I said, "Oh, I'm glad that I lost my life in the life of this great lake, and that I went down so low, giving up everything so, for now I'm pure," and I thought of Jesus' words: "Whosoever shall lose his life for my sake and the Gospel's shall be as white as snow." And I was contented to stay there—it was a happy life and a useful one—for great ships, carrying eight thousand tons of cargo, steamed back and forth over me, making men richer and homes happier and children brighter.

. . .

BUT God wouldn't let me stay there in Lake Superior, though I was happy and doing lots of good, so I had to move on, just the way people do; you have to keep changing and growing old. And so one day I had to leave Lake Superior and go down through the St. Mary's River and the great locks at a place they call the "Soo." I thought I might stay there, because I was very useful. They carried twenty-six million tons of valuable cargoes through me every year, more than all that passes through the Suez Canal. But no, I had to leave the St. Mary's River and Lake Huron and Lake Erie, and, oh, it was a long, long journey, and my life dragged out sometimes, for it is very tiresome to be always moving! And sometimes my waters that were so pure in Lake Superior got dirty again and finally when I came to Buffalo I was awful ugly—oh, dirtier than ever I had been back in the little St. Louis River! There was every kind of dirt on me—oil, and coal dust, and sewage from the city. Oh, it's very hard to keep clean when you go through cities, for they roil you up, and put bad things into your heart! When I came by Grand Island I was so soiled I thought I'd never be really clean.

. . .

AND then one day I began to be whirled along at an awful pace—faster than a horse trots. Then I knew something awful was going to happen! It was death, the water said—a great plunge off into space—a drop of one hundred and sixty feet, clear out of sight. I did not want to take that awful leap over the Falls, for the trees whispered to us that the river fell on to great granite boulders with jagged edges that broke the stream into millions of millions of tiny drops. Oh, it was death, awful death, and no wonder I fought against it! If you will go up above the Falls you can see the river fighting hard against the current. That's why the waters are all stirred up so, for nobody likes to die, not even a river.

. . .

BUT suddenly I took the plunge. It was awful! Instead of a river I was then a great cloud of spray, and instead of being ugly and dirty, or pale and colorless, I was all colors of the rainbow—the most beautiful sight in all the world. Such glory that the people that stood on the long bridge shouted for very wonder at the sight. I was beautiful pure white spray, and there was the rainbow of God arching over me. And then I was glad that as a river I had died, and it seemed to me as I looked in the face of the great sun that I heard him say, "I am the Sun of Righteousness—I am the resurrection and the life—he that believeth in me, though he die, yet he shall live."

. . .

TWO things I ask my Juniors to do with this story. First, trace on the map the rivulet and the river until you know the history of Niagara Falls from the Raindrops to the Rainbow. The knowledge gained will be a valuable part of your education and may be of value to you in some school examination. Second, think of it as telling the story of your life from birth to death. From it you can learn the meaning of life and the beauty of death.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "The bow shall be in the cloud." Gen. 9:16.

The Talking Engines

By Rev. William Carter, D.D.,

THIS is a story, boys and girls, of long ago when engines talked and gave a lesson to all who would rise superior over difficulties and be successful in life.

At the foot of a very steep hill, up and down which were laid the shining rails of a railroad track, a "round-house" had been built where extra engines were kept to help the heavy freight trains over the steep grade. One day an extra heavy train got stuck on the hill and a large mogul engine, with seven-foot wheels and massive machinery, was brought out to push the stalled train over the grade.

. . .

The mogul didn't like the work very well, for though he was big, he was also lazy, like some big and even little boys that I know. When, therefore, he saw that long train of heavy cars and the big hill before him he began to sigh and wheeze and groan through his steam "exhaust' as though he were really and truly exhausted, though he wasn't, you know, even a littl~ bit.

Well, notwithstanding all this, the trainmen coupled him on to the train, the engineer "opened the throttle a notch," as they call it, and as the steam was turned into the piston box the big engine panted and grunted with each blast of steam, and as his wheels began slowly to revolve he kept saying protestingly and discouragingly: "I can't do it! I can't do it! I can't do it!" and then as the engineer gave him more steam he panted out: "I can't, I can't, I can't do it! I can't, I can't, I can't do it! I can't, I can't, I can't do it!" But still the engineer kept the steam on, feeling sure the engine could do it if he tried, and at last, do you know, that great, big, overgrown engine just "lay down," as you boys sometimes say, and, as the wheels began to revolve slowly and still more slowly, wheezed out finally: "I ca-a-a-n't, I ca-a-a-an't, I ca-a-a-an't do-o-o-o-it!" So with a last snort, which the engineer echoed with a snort of disgust, that big, lazy old engine stopped dead still.

. . .

Well, of course, they had to uncouple him and he was hastened back to the round-house out of the way and a little "dinky"—sometimes people called it even a "donkey"—engine was brought out to take his place. As the little engine, all energy and determination, was hurried past the big mogul, the mogul looked with disdain upon him and using every ounce of steam left in his exhaust said: "Oh psha-a-aw!"

. . .

The little fellow didn't mind it, however, as you little boys and girls mustn't mind when the big ones say unkind things about your size and ability, but he just "buckled down" to his work as he was attached to the waiting train, and as the engineer turned the steam into his piston boxes he just said manfully and determinedly as he took a long breath for his big work: "I think I can! I think I can! I think I can! I think I can!" And then as he found notwithstanding his smallness and the size of the train that his energy and determination were really moving the load up the steep hill, he changed his cry with a chug, chug, chug, as the wheels began to move more rapidly, and he shouted: "I ca-a-an! I ca-a-an! I ca-a-an! I can! I can! I can! I can! I can! Can! Can! Can!! Can!!! I can! Cu! Cu! Cu! Cu! Cu! Cu-u-u-u-u-u!!!" And then when he got to the top of the hill he cried exultingly as he went whirling down on the other side: "I knew I could! I knew I could! I knew I could! I knew I could, could, could, could! I knew I could, a could, a could, a could!!!"

And so the famous victory was won at last, as you boys and girls may always win it, notwithstanding your size, if you only have courage and hope and determination.

CHILD LABOR IN SOUTHERN MILLS

By ROSA PENDLETON CHILES

CHILD labor will continue to be one of the most interesting of subjects, until the problem it offers is solved wholly in behalf of the children and the sound of the spindles no longer mingles with the tramp of little feet. It is usually the dark side that is presented; but the writer is glad to be able to point out something hopeful. Harm has been done to this great cause by enthusiasts who have overreached the mark in some misguided statement—such a statement, for instance, as that in South Carolina children work twelve hours a day in the mills, whereas in that State it is a prison offense for either employers or parents to permit children to work twelve hours a day. The campaign against child labor is more dependent upon a sane movement than on sensationalism.

A little more than a year ago South Carolina established a Department of Industries, combining it with the Department of Agriculture and Commerce under one Commissioner. Such a department, regulating the labor of the State and enforcing the laws concerning it, is the most effective move that could have been made in its influence upon child labor; in fact, nothing productive of more general good has been done since milling has been a Southern industry. Colonel E. J. Watson, Commissioner of Agriculture and Commerce since the establishment of that Department in 1904, is one of the most active, tactful, and efficient men in public place whom the writer has ever known. The system adopted by Colonel Watson is based upon the successful German method, but is an improvement upon it. It enables the Commissioner to have complete knowledge at all times of each child in every mill in the State and renders evasion of the law almost impossible.

Col. E. J. Watson

Colonel Watson's object from the start has been to reduce as far as possible the employment of women and children in the mills. Strange as it may seem, in this he has had the endorsement and assistance of the majority of the mill managers themselves. There is in South Carolina a law that the child of a widowed mother, a totally disabled father, or one who is an orphan, may work in the mills. There is also provision enabling children under age to work in the summer; but Colonel Watson has steadily opposed any exemption whatever from the twelve-year-old limit, and many employers, agreeing with him, have issued orders to their subordinates not to employ children under twelve years. By these means, and by enforcement of the general law against employing children under twelve, the number of children in the mills has greatly decreased. Colonel Watson's mid-year address, delivered before the Manufacturers' Association of South Carolina last month, gives some interesting figures. He said:

Belton Mill Library

> I know it will be gratifying to you who are the employers, as it is to me, that comparison shows 1,314 children under 16 years of age, less in the textiles of the State at this time than eleven months ago, and that to-day there are only 361 children 12 years of age employed under exemption affidavits, which is 418 children of this age less than there were in the mills eleven months ago, and 565 less between the ages of 14 and 16. At the same time, the total number of employees of all classes in the textiles of this State has increased from 47,616 in July 1909, to 47,978 at this date in 1910, or an increase of 362 in the total working population; but what is more important, the increase has been by 1,666 in grown people.

In this address, Colonel Watson advocated a law forbidding the employment of children under twelve years of age on any account, a law making education compulsory, and such amendments as will greatly strengthen the law in regard to sanitation, ventilation and the safeguarding of dangerous machinery. He called upon the Manufacturers' Association to place itself on record as endorsing such measures. Prompt and unanimous endorsement was given, and a legislative committee to assist the Commissioner in securing the enactment of these measures when the General Assembly meets next winter was appointed.

Compulsory education is an important consideration for the children of the mill villages. If kept out of factories, they must not be left to idleness and mischief. Colonel Watson's desire is for a fourteen-year-old limit, and this will probably come in a few years, but the time for it is not ripe yet. It is hoped soon to see a sixteen-year-old limit, which will give every child a fair chance in the public schools.

The mill schools are now doing excellent work, and many of the mills themselves have erected handsome school buildings. In 68 villages reporting educational advantages this year the child population is 14,838 under 14 years. Of these, 5,101 attend school and 750 attend kindergarten classes. Those under 6 are 7,240, leaving only 1,747 under 14 in the 68 villages for work in the mills. The kindergarten work among these little folks is especially interesting. They have two hours a day at play, and seem to be merry and happy in spite of the fact that they work for a living.

Many people have the impression that the majority of operatives in the Southern mills are children. Of the 47,978 operatives in the mills of South Carolina, 7,712, or about 16 per cent., are children under 16, and of those 3,879, or about 8 per cent. of the whole number of operatives, are under 14, and 361, or less than 1 per cent., are under 12.

Some of the Southern mills are putting in machinery for the production of finer fabrics, and the handling of this will require older and more skilled operatives. Doubtless there will be some pathetic cases of appeal to the mill managers to give children work, because of poverty and dire want; but these must be met by intelligent charity, for the burden of supporting either himself or his family is too heavy for a child's shoulders, and his labor service to his community and State is too important to permit him to grow up in utter ignorance.

The Picturesque Mill School at Belton, S. C.

CONTRIBUTIONS IN AID OF OUR CHILDREN'S HOME

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Bailey, Elizabeth	15 00	Charpie, J W	1 00	Dull, Mrs M A	3 00	Grove, Mrs P S	1 00	Hommert, Wm F	2 00	Laidlaw, Miss N	6 00	Moore, Mrs G W	10 00
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Brown, Josephine	1 00	Dassenbach, H	5 00					Keller, J D	1 00	Messer, Mrs J H	1 00	Parker, C E	5 00
												Parker, G W	2 00
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												Pawling, A D	1 00
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												Rorer, Bartlett T	3 00
												Rockwell, Mrs DC	10 00
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												Rudolph, H P	10 50
												Ackley, Miss A E	6 00
												Albright, Anna	00
												Alcorn, L C	00
												Alcott, Isabella	00
												Alexander, Netti	00
												Alexander, Mrs W	00
												Alheim, Mrs B	00
												Allen, Byron	00
												Allen, Fannie T	00
												Allen, Mrs J E	25
												Allen, P	00
												Aller, Geo H	00
												Anderson, Mrs JI	00
												Anderson, Mrs JI	00
												Anderson, J	10
												Antonides, Jr, Ir	00
												Arndt, C F	00
												Arneson Co. The	00
												Arnold, Amanda	00
												Ashdown, D W	00
												Atterbury, Miss M S	00
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												Baker, L N	00
												Baldwin, Mr & Mrs E P	00
												Balling, Julia	00
												Barden, Laura	00
												Barnes, Mrs Geo	00
												Barnhart, H L	00
												Barr, M A & J	00
												Bartine, S W & Family	00
												Bastress, A L	00
												Bauman, Rose A	00
												Baylor, Mr & Mr J F	00
												Baysinger, Mrs R	00

And several hundred others have acknowl'g'd lr.

PROGRESS ON THE PANAMA CANAL

Photo by Underwood & Underwood

A View of the Sill of the Auxiliary Dam

View of West Wall of the Canal, Looking North

As month after month passes and the great interocean ditch, known as the Panama Canal, is scooped out and the gigantic concrete walls rise on either hand, the voices of the faultfinding wiseacres who predicted failure have grown fainter, and few there are who do not believe firmly in the statement of Colonel Goethals that the heaviest ships afloat will be passing through from the Pacific to the Atlantic in five summers from now. Some engineers believe that this statement is too conservative and that the canal will be opened at least a year earlier. At any rate, the progress made during the last year has far exceeded that of any other twelve months, and the most sanguine of the brilliant young engineers on the construction corps have at times been astonished at the rate they have been able to carry the work forward.

In 1908 the amount of earth taken out of the ditch was 36,230,904 cubic yards, and at a less cost per cubic yard than any previous year. So much work has now been done that even the ordinary observer, with no knowledge of engineering, can get a fair idea of what the artificial river, with its massive banks, locks and dams of concrete, will look like when completed.

At present there are at work one hundred and one steam shovels, forty-eight of ninety tons, forty-two of seventy tons, ten of forty-five tons and one of seventy-eight. Every time one of these dips its iron beak into the real estate of the isthmus it brings up, to all appearances, an amount equal to one-quarter of a New York city lot, and after a short time in one position the shovels are pushed on a little further. As the tourist watches these great mechanical diggers at work, he involuntarily wonders how long it would have taken to do the same work by bone and muscle, the way it would have been done if King Louis of France had followed the advice of Samuel de Champlain and tried to dig a canal across the isthmus about the year 1610; for the engineers of to-day are only doing what the founder of Quebec would have liked to see as a reality three hundred years ago. Yet, with all our modern appliances and knowledge, it is a task which seemed impossible up to a few years ago, and the success of which will command the admiration of the world.

The recent great advance in concrete construction is one of the principal reasons why a successful canal has become a certainty in such a brief period of time. The retaining walls and the dams and locks are of concrete, and concrete plants have been built at various convenient points along the canal.

The forms used in the construction of the dams and locks on the Pacific division of the canal are the invention of Alexander P. Crary, an expert in concrete construction. The wooden forms may be seen at the top of the walls in the photographs. Although they are of wood, they can be used over and over again, carrying up the wall in six-foot layers. The solid panels at the top hold the fresh concrete, while the uprights are anchored to the harder layer below until the concrete on the upper course is hard enough to stand by itself, when the forms are raised by a stone derrick and a hand-winch. Every successive stage in the hardening of this concrete work is carefully observed. At the Gatun locks six resistance thermometers are embedded in the walls to determine the degree of heat at various stages of the hardening process. The concrete when it is put in place is of the consistency of thin plaster. After it is in position large rock is added in places, making what is called cyclopean concrete. It will take several years for all of the concrete to harden completely.

It comes as a surprise to most of us to find that they are using concrete to build boats for use in the construction work. Three of these boats have already been built under the supervision of Engineer Crary and another will be finished by October. The concrete barges are practically indestructible, but it seems as if natural law had been subverted when these stone and cement barges are launched and go gliding easily out upon the water, ready to carry a load of many tons. Vessels of concrete have been built in Italy, but few have, until recently, been constructed here. On account of the scarcity of good timber and the high price of skilled labor, these concrete boats are cheaper than those made of wood. These barges are sixty-four feet long and twenty-four wide. Iron bars and wire cloth are used to reinforce the concrete. They will be towed from place to place by tugs. We often refer to our day as the age of iron and steel, but as one watches the work on the isthmus we have to add that it is the age of concrete.

PEOPLE IN THE PUBLIC EYE

MR. HENRY W. DEXTER, who died in New York City on the 11th of July, was one of the most remarkable old gentlemen in our country. He was ninety-eight years old and he went to his desk every day until within a year or two and took the most active interest in the affairs of the world. His activity after he was ninety years of age was probably greater than that of any other man in our country. He was one of the founders of the Metropolitan Museum of Art in New York City, and was also one of the founders of the American News Company, which has grown into one of the greatest organizations of its kind in the world. He built a home for the New York Historical Society, and he founded the Lucretia Marquand Memorial Home at Sioux Falls in South Dakota. This is a hospital for Indians, in whom Mr. Dexter has always been greatly interested. Mr. Dexter also provided a fund for the purpose of defraying the expenses of sick Indians to and from the hospital when they were too poor to pay their own traveling expenses. Mr. Dexter was often asked to what he attributed his long and healthful life, and he declared that it was due to simple living and constant industry combined with an active interest in people and things. Nearly all of Mr. Dexter's estate of more than $1,000,000 was left to religious and charitable organizations, $250,000 being left to the Salvation Army.

THE beloved and venerable Rev. Dr. H. Grattan Guinness passed away recently at Bath, England, aged seventy-five. This remarkable man trained more men and women to become missionaries than any other of the devoted leaders of modern days. He made scores of ministers and evangelists for the home field also. Dr. Guinness will be chiefly remembered as the founder of the "Religions Beyond" Mission. But he was a great preacher and evangelist himself, as well as a splendid Christian organizer. He was the son of Captain John Guinness, and was born in Dublin in 1835. He was collaterally related to the famous Irish orator and patriot, Henry Grattan. Romantic circumstances were associated with Dr. Guinness's parentage. His mother's first husband was Mr. D'Esterre, who was shot by Daniel O'Connell in a duel; and it was to remind himself of this deed that O'Connell ever afterwards wore a black band round his wrist.

Henry W. Dexter

Rev. H. Grattan Guinness, D.D.

Dr. Guinness appeared as a young preacher in the year 1850, simultaneously with Rev. C. H. Spurgeon. Crowds flocked to hear both these eloquent young evangelists, and it was expected that they would become equally famous. But while Spurgeon took a Baptist pastorate, Guinness preferred to remain a free lance, and he took largely to writing on theological topics. His works are greatly prized, especially his splendid volume on *The Approaching End of the Age*.

Dr. Guinness' experiences early convinced him of the need of a more highly trained body of workers for service amongst non-church-goers. He organized in 1875 Harley College, the East London training institution, in which Christian men and women of any denomination are trained both for home evangelization and also for missionary work abroad. Dr. Guinness was a keen and tender-hearted philanthropist. He was one of the first to call attention to the horrors of the Congo rubber atrocities and most eloquently and pathetically pleaded for the reform of the Belgian administration.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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The Shooting of Mayor Gaynor

MAYOR WILLIAM J. GAYNOR, the reform executive of New York City and one of the best chief magistrates the metropolis has ever had, was shot down by the hand of an assassin on August 9, as he was about to sail for Europe. He was on the cabin deck of the ocean liner *Kaiser Wilhelm der Grosse*, at Hoboken, surrounded by friends to whom he was bidding goodby, when the would-be murderer—a tall, rugged, hatless man—crept up behind him and discharged his revolver, the bullet entering his victim's head behind the left ear and shattering the jaw-bone. Three other shots were fired, but missed their mark, before the man was overpowered and borne to the deck. The Mayor, who had fallen, was tenderly lifted and taken in an unconscious condition to a stateroom, and thence he was conveyed to St. Mary's Hospital, where his wound was examined. At this writing, he is hovering between life and death. The surgeons hold out a faint hope of his recovery. His assailant, who seemed to be insane, gave his name to the police as James J. Gallagher, but would make no explanation of his criminal deed. He is said to have been an employee of the Dock Department, and was discharged for drunkenness a little over a month ago. In a sense, therefore, Mayor Gaynor may be said to be a victim of the political system he sought so earnestly and so sincerely to reform. His strong sense of justice, his determined opposition to political corruption in every form, his struggle for better municipal conditions and a higher standard of morals and efficiency in the public service have won him the respect and admiration of all right-thinking citizens, and the bitter enmity of the time-serving, graft-seeking class who regard all office as opportunity for plunder. Mayor Gaynor's high executive ability, his simple, sturdy honesty, his rugged truthfulness, his open, fearless war on municipal evils and evildoers, and his love of fairness to all classes of citizens alike have made him known far beyond the limits of New York. Both as judge and mayor, he has presented the best type of American citizenship and the most desirable model of public servant. Should the attack on his life terminate fatally he will be universally and sincerely mourned as a martyr to duty.

The War on the Bible

THERE is a rising storm of protest over the action of the Illinois Supreme Court in excluding the Bible from the public schools. In other States, the people are awaking to the far-reaching importance of the issues that would be involved were the Illinois precedent to be followed elsewhere. In the Western State, there was a significant co-operation of the Jewish, Catholic and agnostic influence against the Bible. It has been the glory of this nation, since the foundation of the Republic, that we had an open Bible. Now that the first serious blow against the freedom of God's Word has been struck, who can tell how far the assault may be carried? Nation after nation, which had lain under the blighting restraint imposed upon its religious freedom, has shaken off the shackles. Shall we suffer the Bible to be shut out of our schools in obedience to the same power that has made it a sealed book to nearly all the South American republics? There is no room in our public schools for dogmatic or sectarian teaching, and there should be none. But the Bible belongs to no one church, or sect, or denomination. It is the divine message that has come down to us through the ages; the moral and spiritual manual of all humanity; the best guide to right conduct and pure living; the foundation of all law, and the source from which society has drawn everything we deem admirable and worthy in our civilization. It is indispensable to the education of the young and the formation of human character. This is the book which the plotters against the Christian religion would exclude, if they could, from every school in America. It is not a local or even a State question, but a national one. We see the same battle waging in other countries. In Saxony, it has been going on nearly six years. There, however, the defenders of the Bible have fought a good fight, and thus far the modern science reformers—who would eliminate Bible study from the schools or have the sacred book interpreted after the manner of some of our own "advanced" theologians—have been compelled to make compromises. Saxon Protestants, and especially Lutherans, while willing to shut out sectarian teaching, are resolved that religious instruction shall continue, with the Bible as the inspiring source, and that "the person of Jesus should stand at the centre of instruction." They insist that the great central figure of all history should not be eliminated, but that the teaching must be such as will make "the mind of Jesus live in the child," who must be taught to recognize Him as the great example for the human race. If the battle for Bible exclusion is to spread here, as we believe it may, there will soon come a testing-time for all true Americans who have at heart the perpetuation of those principles which are essential to national life and greatness. "Blessed is the nation whose God is the Lord."

Mr. Roosevelt and the Miners

WHILE President Taft was busy at Beverly with the preparation of his next message to Congress, the keynote of which is to be general economy in every branch of the administration, Theodore Roosevelt took two days off from editorial duties to pay a flying visit to the Lackawanna Valley. He saw for himself how this lowly stratum of the great commonwealth lived, how its people labored and what stern economies they were compelled to practise to keep body and soul together. Alternately tramping and riding through the valley from Scranton to Dickson City, he visited the mines, inspected the breakers, saw with a sort of grim compassion the great tragedy of child labor in the smudgy, unwholesome atmosphere, and was incidentally begrimed with coal dust. Then he visited the silk mills, noted the pale little, stunted "bobbin-girls" and "winders," and learned from their own lips of the long working hours that robbed them prematurely of youth and deprived them of the joys of childhood and opportunities of education. In the Wyoming Valley he saw miners' families with twelve to seventeen children. For the first time in his life, probably, the foremost American of his day came in contact with the poor, pitiful, narrow lives of these people, conversed freely with them, and even visited them in their humble homes. What a contrast between such lives and those with whom he had been familiar! In that single day, he had an insight into social and labor conditions such as no amount of reading or outside study could give. It is well for our public men to go down to the bottom of such problems and learn the truth for themselves. There was probably no politics in Mr. Roosevelt's visit, but he will be all the better equipped for the discussion of industrial problems, either with voice or pen, since his experience among the homes of grinding poverty and ceaseless toil.

The Glory and the Shame of It

THERE is something sardonic in the jubilation with which the defenders of the liquor traffic point to the latest official figures from Washington showing the enormous annual revenue from license fees. In a single year, the sum of $41,950,181 was paid in the large cities alone. They "point with pride" to the fact that the drinkers of the country are thus shown to be among the largest contributors toward paying the expenses of running the government of these great cities and indirectly of keeping up the national finances. All this vast sum of money comes straight from the pockets of the habitués of 67,131 saloons and other drinking places. Texas, Wisconsin and New York lead this bibulous procession in the number of saloons in proportion to population. To make the showing complete, we should place side by side with these figures, the number of hearts broken, homes disrupted, lives ruined, crimes inspired and committed and arrests made; the number of trials and convictions and the cost of supporting all the paraphernalia of justice in the form of police, magistrates, criminal courts and prisons. We venture to affirm that the shame, the disgrace, the infamy of it would outweigh the revenues a hundred-fold.

RULING OUT THE BIBLE

Hope to See It Restored

We read with regret of the withdrawal of the Bible f our public schools in Illinois, but we are glad for the st taken by THE CHRISTIAN HERALD in this matter, and hope see the Bible restored to its rightful place.

Farmer City, Ill. MRS. MARY YOUNG

* * *

A Novel in Place of the Bible

This ruling out of the Bible from our public schools is bu retrogressive step toward the dark ages. It is the wedgepo of Catholic tyranny, menacing our liberty and eclipsing source of light. The Bible in our public schools is not cause of "sectarian teaching" and should not be ruled out get rid of a bad effect. When the cause is ruled out the eff will cease; but the Bible should remain. This blighting act the part of the authorities is a sad mistake. No Bible in school means that the school has no respect for God. writer visited one of our public schools where was substitu for the Bible a novel! May not this be repeated elsewhe Darkness lurks where the Bible is absent; and worse wher is ignored and banished. Let us pray and labor for its reste tion. OSCAR J. RAISOR

Georgetown, Ill.

* * *

Blotting Out God's Light

If they put out our Bible from the schools, they will t away God's light, which is our guide for time and etern God help us to get better men over our schools!

Buda, Ill. C. P. DOWDING

* * *

Catholic Influence

Please let me ask if you do not think it is the presence of many Catholics in the public schools that is the primary ca of the move? Non-believers, I think, will be found indiffer in the matter, but it is a very sore point with the Catholics.

Sedalia, Mo. MRS. M. S. COTTON

* * *

Ashamed of Her Native State

I feel it is my duty as a Christian to congratulate you what you have written in regard to "Ruling Out the Bible" the public schools of this State. I cannot see why intellig or Christian people could have made such a great mistake. will mean an awful blow to the rising generation. I thi Illinois has wickedness enough to account for without addi more, by teaching its children to discard the Bible. I a ashamed of such an act. Let us pray to have the bles Bible back in the schools. MRS. N. E. JOHNSON.

McLean, Ill.

* * *

Stand for the Old Book

We thank God you have written against ruling out the Bib just as Dr. Klopsch would have done.

Farmer City, Ill. MRS. ROSE W. IJAMS,
MRS. HATTIE WATSON.

* * *

Americans Stand by the Bible

Contrast North America with those nations to whose peo the Bible is a scaled book. If our public schools in th teachings are an offense to any, it is easy to take their childr into their own schools, where they will be kept in profou ignorance of God's truths, and where they will be brought up the darkness of idolatry. But as for all true American citize give us the open teaching of God's truth.

Catskill, N. Y. A LOVER OF THE CHRISTIAN HERALD.

PRESIDENT MONTT'S VISIT

—SENOR PEDRO MONTT, President of Chile, is now a visit here. When we remember the cordial welcome which Ch gave to our fleet when it reached that country on its glob circling cruise, we must heartily approve the splendid receptio accorded here to President Montt, whose people are on t friendliest terms with our own. Chile is among the foremo of the Southern republics and gives promise of a glorious futur

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Manœuvres of National Camp

SINCE the passage of the law last spring, the National Army and the State Guards have been brought into a closer affiliation. By that law e State troops became an arm of the Federal ser-ce and are subject to the call of the National Gov-nment even to service outside of their State lines. ie National troops and State Guards have gone to camp at Pine Plains, Jefferson County, New ork, where there will be the experience and disci-ine of the camp-drills, manœuvres, sham battles, c. In these sham battles, there will be the tramp horses, the wheel of gun carriages, the riding of valrymen with their sabres, the marching of sol-ers, firing of guns, etc. In our country we have the gislative department of government which makes e laws, the judicial department which interprets em, and the executive department which enforces em. Policemen, constables, sheriffs, army and vy are required to properly enforce the laws. is has been necessary in all nations in all times. ie children of Israel had only been out of the land Egypt a little over a year before Moses, at the mmand of the Almighty, organized a national my in the wilderness of Sinai:

'ake ye the sum of all the congrega-n of the children of Israel, after their nilies, by the house of their fathers, h the number of their names, every le by their polls; from twenty years and upward, all that are able to go th to war in Israel; thou and Aaron ll number them by their armies. um. 1:2, 3.)

A Section of the Great Military Camp at Pine Plains, N. Y.

edication at Provincetown

Friday, August 5, the monu-ent commemorating the land-g of the Pilgrim Fathers at rovincetown, Mass., was dedi-ted. Great men of the State d different States were pres-t, and President Taft made e main dedicatory address. iree years ago the corner-one was laid by President oosevelt. For many years e Monument Association has d the matter in hand, and th $25,000 from the State of assachusetts, $40,000 from e National Government, and th contributions from private izens, $90,000 have been ex-nded on this splendid me-orial. Founded on mother ck, the shaft has been con-ructed to endure through the nturies. Sixty-six hundred bic yards of sand were ex-vated to provide the founda-n, the weight of which is 3,200,000 pounds. From e foundation to a point 164 feet above the base, ur square sides carry a width of 27 feet. Above at level a buttressed head with outswelled apex tends fifty feet further into the air, furnishing open-air battlement observation platform, from ich springs a narrower battlement with an added ight of about thirty-eight feet. Flights of stairs d to the top of the monument, where the climber ll find himself 201 feet above the hilltop, and 296 et above the harbor waters. An impressive fea-re of the dedication was the unveiling of a tablet ich took the place of the one which was destroyed fire in the old Town Hall in 1877, and which bore s inscription: "In commemoration of the arrival the *Mayflower* in Cape Cod Harbor, and of the st landing of the Pilgrims in America at this ace, November the 11th, 1620. This tablet is pre-nted by the Cape Cod Association, November the n, 1853." Dr. Elliott wrote the new inscription. e monument will also mark the first declaration of il rights ever issued in this country, as made by e Pilgrim Fathers as they landed on these shores. is a beautiful and healthful thing for a nation to ild monuments in honor of noble and heroic events. othing could be more appropriate than the erection this splendid monument at Provincetown. The triarchs of old set up material memorials of im-rtant events.

nd Jacob set up a pillar in the place where he talked with him, n a pillar of stone. (Gen. 35:14.)

uelty to a Child

The papers make reference to the case of Martin nnors, eight years old, who has been for three years at the Orange Almshouse, at East Orange, N. J. It is stated that there was not another child inmate to keep him company and that his companions in the poorhouse were feeble-minded people ranging all the way from fifty to a hundred years old; that he was tied by a string to a stake in the yard near the house in the daytime and confined indoors at night. The boy's mother was discharged from the same poorhouse three years ago, and being unable to support her son he was left in the care of the institution. The attention of the State has been called to the deplorable condition of this boy, and Governor Fort has promised that immediate relief shall be given, and proper permanent provision made for him. That a child in the boundaries of East Orange, one of the most beautiful, wealthy and cultivated sections in the United States, in a State as prosperous as that of New Jersey, should grow up under public care from five to eight years of age without one child companion, one hour of play, one moment of liberty or one minute of education, is scarcely conceivable, and we still hesitate to believe all the details of cruelty that the secular press has recorded; and yet we fear that the actual facts reveal a cruelty befitting an African jungle, or the savage shore of some South Pacific Island. The boy can only speak a few words and acts like a baby two or three years old, and although he is somewhat feeble-minded, there is no doubt that much of his deplorable mental condition is occasioned by his lack of companionship, play, education, and love. We must not forget that we are living in a Christian dispensation with a Christ civilization, which considers that feeble-mindedness, or weakness of any kind, is a reason rather for cure and education than for neglect and brutality. The mistreatment of a child is rebuked by the prophets of old and by the Master, who took the little ones up in his arms and blessed them.

He shall gather the lambs with his arm, and carry them in his bosom. (Isa. 40:11.)

Where Coin Is Unknown

Coin has been known and used in almost all nations in all times. Gold, silver, copper, brass, glass, sea shells and other substances have been the circulating medium, but in the Cocos Islands they have no coin. The parchment notes of George Ross are the sole medium of exchange. The other day Mr. George Culnies Ross, the king of the Cocos and Keeling Islands, died. The islands, which lie in the Indian Ocean, 700 miles west of Sumatra and 525 from Christmas Island, were discovered in 1609 by Captain William Keeling. They were uninhabited till 1825, when they were colonized by John Culnies Ross, the late king's grandfather. During his reign Darwin visited the islands, in 1836. He was succeeded by his son, Mr. John Culnies Ross, and in his time the islands were proclaimed British territory, their chief being appointed governor. He married a native wife and the late king was the eldest of six sons. Mr. Ross was the most benevolent of despots, with the power of life and death over six hundred subjects. Poverty is unknown in the realm; the head of every family has a house, a boat, a garden and a poultry run. No young man can marry until he has built for himself and his wife a dwelling. There are no rates, taxes or police, yet order is preserved. The inhabitants, in turn, keep watch at night against fire and over the safety of their boats. These coral islands in the South Indian Ocean are beautiful beyond all description. Mr. Ross's eldest son succeeds his father as chief of the islands. The succession of rulership from father to son which has been maintained in these islands is according to the custom of most of the monarchies, ancient and modern.

And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah. (II. Kings 14:21.)

Pockets Picked in Church

American tourists in Rome have had their pockets picked by the wholesale. One of the most popular fields of theft is the house of God. The Rev. Dr. J. G. Van Slyke, pastor emeritus of the First Reformed Church of Kingston, N. Y., while at prayer in an important church in Rome, had his pockets picked. His purse contained some two hundred and fifty dollars in money and some railroad tickets. He reported the matter the following morning at the American Consulate, where no surprise was expressed. "You're No. 28," he was told. "What do you mean?" asked Dr. Van Slyke. "Twenty-seven others robbed in that same church yesterday have already reported before you," was the reply. This is the limit of insolence and sacrilege and criminal device. The Saviour made a terrific arraignment of those who came into the house of prayer to steal from their fellow men.

It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. (Matt. 21:13.)

The "Mona Liza"

Art-lovers all over Europe and America are just now greatly interested over the reported theft of the "Mona Liza," the famous painting of Leonardo da Vinci, which has hung in the Louvre. It is said that through the connivance of a high official the canvas has recently been removed from its frame, and a copy substituted. The original is thought to be in the hands of an American collector. Probably no painting has created more interest than the "Mona Liza," as it is acknowledged to be the great Florentine's masterpiece, and is ranked second only to the "Sistine Madonna" of Raphael. It has been said, though not authoritatively, that the British government once offered one million pounds for its possession, but the offer was refused. The subject, "Mona Liza," or "La Gioconda," as she is sometimes called, was the wife of Gioconda, a Florentine citizen. It was between 1500 and 1506 that she posed for Da Vinci. The execution of this painting took five years, as it was only while seated in a certain posture, and listening to a certain strain of music, that her face took on that peculiarly elusive expression so wonderfully portrayed on the canvas. Da Vinci dared not have her sit for him very often, for he feared that too frequent repetition might lessen the strange effect of her surroundings. Some one has said that this picture is divine work rather than the work of man. And it is true that in facial expression and in the delicacy of skin texture Da Vinci has here wrought to a degree almost perfect. How inappropriate to associate so beautiful a picture with such a miserable crime as the theft of this masterpiece! And yet what does avarice care for anything most beautiful and divine? The theft of this picture is only another one of the myriad forms of wrong-doing that covetousness suggests. The prayer of the individual and of the generation as well might properly be that of the Psalmist:

Incline my heart unto thy testimonies, and not to covetousness. (Ps. 119:36.)

CHATS ON MY COOL VERANDA

Hammock Days

By MARGARET E. SANGSTER

THE guest room of a friend opens upon a side porch which is in reality part of the room. As it is the frequent custom of people who love the fresh air to sleep out of doors at this time, the porch is thoroughly screened and furnished with a hammock suspended from the ceiling by strong chains. The hammock is completed with a mattress and pillows, and is in effect a luxurious swinging bed. Here one who prefers the full purity and sweetness of the outdoor air to the best ventilated room that can be found, may have such slumber as belongs to those who have healthful fatigue at night or the happy spirits of childhood. We remember with a certain curiosity and astonishment that there was a yesterday in which intelligent folk were afraid of night air, and therefore excluded it from sleeping-rooms by every device within their power. Modern hygiene has no terror of night air, except in swampy regions, and there modern good sense undertakes without delay to carry on a system of perfect drainage. If swamps and marshes breeding miasma must still exist it behooves those who wish to be well to keep away from such perilous proximity both day and night. The only air we can breathe at night is night air, and the freer its course through our sleeping-rooms, the more alert and vigorous we are when we have to attack the day's work.

The porch where the hammock swings is much more than a sleeping adjunct to an ideally exquisite guest-room. A cushioned couch in addition to the hammock stands against the wall. There is a large writing table and there are two or three wicker chairs with footstools within reach. The fortunate guest at whose disposal all this convenience and luxury are placed may here entertain her friends and callers, write her letters, read her books and otherwise enjoy her solitude when she does not wish to join the family of her hostess.

In the hammocks of which I am now thinking tired girls and women, doing nothing except lie still and muse in the sunshine, forget their weariness, cease to be run down, and return from the languor and relaxation of their holiday able to begin the autumn campaign. So many of our girls and such a throng of our women are toilers and wage-earners that they need a vacation partly spent in the hammock, fully as much as one spent in tramping, playing tennis and sailing on the bright waves. Exercise is good in its time and place, but for weary people relaxation is better. Part of the outfit for rest and recreation at home should be a hammock. Have it where you like—in your own chamber if you prefer, on the veranda, or in the garden, but do without something else and own a hammock as your personal property.

* * *

A Beautiful Golden Wedding

Mr. and Mrs. Charles Gilbert Osborne, of 148 Marion Street, Brooklyn, have been subscribers to THE CHRISTIAN HERALD for many years. In all the great CHRISTIAN HERALD family there are none more loyally attached to it than they.

On the evening of May 6, this year, they celebrated their golden wedding at the home of their daughter, Mrs. Charles J. Williams, 1591 Pacific Street, Brooklyn. The house was decorated in yellow and white with a profusion of daffodils and tree roses.

Four generations were present, the great-grandchild being a boy of eight, while the bride and groom of the occasion have not yet reached three score and ten. A unique and charming feature was the presence of the minister, Rev. Mr. Whittaker, who married the pair fifty years ago. The pastor of the Greene Avenue Presbyterian Church, of which Mr. and Mrs. Osborne are active members, was also a guest. Many friends congratulated the honored couple and they received many gifts.

Just fifty years ago their grandparents celebrated their golden wedding at Southold, Long Island, where the Osbornes were themselves married, and in 1870 they kept their diamond jubilee.

In the World's Largest "Tent City" at Rockaway, Long Island, New York

ROCKAWAY, on the south shore of Long Island, New York, has the largest tent city in the world. The tents are set over wooden platforms, and some have small yards in front and rear gay with bright-colored flowers. Most, however, are satisfied with the sand. The ground is leased and people make their homes there for the entire summer, the men folks going daily to their work in New York City. The regular streets and walks give it an air of permanency which we seldom associate with a canvas town. It is expected that next year an amusement park will take its place.

THE ARMY OF TO-MORROW

MORNING after morning the tread of many feet,
Like an army marching wakes the quiet street,
With their sunny faces lighting up the way,
The merry-hearted little folk begin their busy day.
Though little do they dream it, they live their blithest time,
And who shall sing their gladness in the measure of a rhyme—
With naught of care to cloud them, with easy tasks to do,
And teachers full of gentleness to guide the learners through
The mazes of the labyrinth, till all the grades are past,
And the coveted diploma is in the hand at last?

Perhaps an honest lad who walks so sturdily along,
May one day win the suffrages of many a mighty throng.
The boy whose foot is planted now on learning's lowest round
May scale the heights of science or its deepest ocean sound.
The soldiers of the future, its splendid rank and file,
Are hurrying forward here to-day where little children smile;
Here, too, beneath the daintiness of dimpled flowerlike face,
We catch the flitting sweetness of the mother's look of grace,
Where yet Love's steady light shall burn above a cradle bed,
And the tenderest love is watching o'er a little golden head.

MARGARET E. SANGSTER.

Origin of Surnames

NO little interest attaches to surnames, studying as most of them do in remote periods. The family of names ending in "son" or "s" point to a common ancestor in each case. Johnson, Anderson, Williamson, Peterson, Remsen, Simpson, Simonson, Nelson, Jackson and others similar in derivation carry thought back to a patriarch who started the clan. In the Bible we find Simon, son of Jonas or John, spoken of, and sometimes the prefix Bar, meaning son of, is used to indicate relationship.

The Johnsons and Jacksons must have had a fraternal kinship in the beginning, and so must the Neilsons and the Nelsons, the Simpsons and the Simonsons, and so on. Many surnames indicate their origin as due to some craft or art. Webster, Weaver, Dempster, Carter, Wheeler, Baker, Carpenter and others bear witness to the early occupation of the family in its beginning. The various colors are represented as Black, White, Gray, Green, Blue, Pink and Brown, all of which designations are familiar among our acquaintance and on signboards. There are Grinfields, Redfields and Whitefields, Blackledges, Stoneledges and Cartledges to be found in our cities, while there are Macs and O's springing from Irish or Scotch lineage. We are by the way of thinking that few names are so common as, shall we say, Brown, Jones and Smith. In a brilliant essay by Gilbert K. Chesterton there occurs this passage in reference to the surname Smith. It is so delightfully suggestive that I am tempted to quote in full:

"The name of Smith is the name of the one trade that even kings respected. It could claim half the glory of that *arma virumque* which all epics acclaimed. The spirit of the smith is so close to the spirit of man that it has mixed in a million poems, and every blacksmith is a harmonious blacksmith.

"Even the village children feel that in some dim way the smith is poetic, as the grocer and the cobbler are not poetic, when they rest on the dancing sparks and deafening blows in the cavern of that creative violence. The brute reason of Nature, the passionate cunning of man, the strongest of earthly metals, the weirdest of early elements, the unconquerable iron subdued by its only conqueror, the wheel and the ploughshare, the sword and the steam-hammer, the arraying of armies and the whole legend of arms, all these things are written, briefly indeed, but quite legibly, on the visiting card of Mr. Smith. Yet our novelists call their hero "Aylmer Valence," which means nothing, when it is in their power to give him this sacred name of Smith—this name made of iron and flame. It would be very natural if a certain hauteur, a certain carriage of the head, a certain curl of the lip, distinguished every one whose name is Smith. Perhaps it does; I trust so. Whoever else are parvenus, the Smiths are not parvenus. From the darkest dawn of history this clan has gone forth to battle; its trophies are on every hand; its name is everywhere; it is older than the nations, and its sign is the Hammer of Thor."

OF THE MANOR BORN

By ELIZABETH L. GEBHARD

WILL you please use this small contribution for the children? I hear they are espe-ılly poor this year." The words were tered by a woman of middle life, in low tender tone.

"You are very kind, Miss Rutgers. e are grateful for all contributions, ıd you never forget the children. ou are right. We seem to have the ›orest of little waifs this summer, nched and pale, with scant clothing, ıt we hope to send them home with ‹o weeks' better hold on life. Plenty sunshine, nourishing food, and good mes will make different children of ‹em," returned the chairman of the ›mmittee.

"I am so sorry for them," continued e lady, her soft voice dropping away a pool of sympathy, as she turned ‹way, and the door closed on her ‹arly love-offering to the children of ıe poor.

"A box of cornstarch and a pound ' rice," said a member of the committe. "It almost makes me cry. It is veritable widow's mite, and it has ›me regularly every year since we arted this work."

"One might write a modern Bible ıll of beautiful sacrifices and gen-ous deeds, offered by the people of ır own time," replied the chairman. In this case it is both the inheritance ' lordly giving, and the piety which ten accompanied it."

Miss Rutgers was almost home be-›re her eulogy was finished, little sus-ecting the impression left behind her. he was like some delicate plant, ashed by the billows from its natural ›ming place on to some hostile shore, ıe stress of the waves of circumstance ıanging her outward appearance into orn and faded lines. Tall and slight, ith rounded curves long since lost, ıere was a stoop of physical weak-ess about her, which spoke of unequal ›ping with a hard world. The hair ıat had once been a soft blonde had ıded to a neutral tint, and, either ›llowing a fashion of long ago, or ıccumbing to the daily call for haste, ad been strained tightly into a com-act knot at the back of her head. The eatures that might once have been ›mmanding, were like all the rest of er pose and attitude, almost apolo-etic, while the good materials of a eneration earlier vainly tried to ful-l modern conditions in enveloping ıe stooping form.

A facetious boy sitting behind her in hurch one Sunday had whispered to is mother to "get on to the waterfall," hile a young girl had laughed in musement at her pastor's suggestion f companionship with the faded lady. 'et both the boy and the girl came to ee the beauty of the character that ay beneath the neutral tints.

Two generations earlier Miss Rut-ers might have lived in either of two reat manors, since she was grand-aughter of both lord and patroon. ooking beneath the surface, one knew hat under different conditions the tall tooping form would have been wil-›wy, the neutral-tinted hair and eye-rows might have carried the glints of he sunshine, and the large features een markedly aristocratic. All that vas left to-day of this heritage of the ast was a pride that still wished to e donor rather than recipient, a sweep f generous sympathy that gave out f her poverty to the children of the oor, as her ancestors had bestowed heir wealth on the necessities of the enants of wide estates, in donations of vinter coal and firewood, blankets and roths.

In frequent removals, the manor ady had strayed to the upper floor of small house, whose owner lived be-ow. As if fate, relenting, had scat-ered a spray of flowers in her path, the flight of stairs which led to her rooms was adorned with the great masters of music in life-size engravings. She mounted the first step with Handel's genial glance upon her. Neither his abundant wig, with the curls resting upon his shoulders, or his ruffled shirt, awoke a feeling of strangeness within her, his presence and welcome had become so familiar and companionable at the close of her long day. Half way up she looked into the soulful eyes of Mendelssohn. The youth of this picture, with its waves of boyish hair, gave a spring to her motions, and sometimes evoked a fleeting smile. Almost at the top of the flight her often lagging gait encountered Beethoven in high collar and floating white cravat, the strained look in his eyes and the lines between touching an emotional chord in her own heart; yet she was withheld from contagious discouragement by the humorous dimple in his chin. When at last the landing was reached, Bach's benevolent face beneath its closely curled wig gave a restfulness to her homecoming.

The landlady had at one time been housekeeper for an æsthetic music dealer. In the final distribution of his bachelor estate, the musicians had fallen to her share, and had since for many years made a musical pathway of her staircase. Perhaps in some occult way the musicians enjoyed companionship at morning and nightfall with the manor lady, as she did with them.

Across the upper hall they gazed all day long upon collections of rare old china in a glass-faced cupboard, beneath which stood a narrow-topped, broad-leaved mahogany table. In the days since Lafayette had written his letters upon this table while a guest at the manor, it had undergone modern improvement or disfigurement in the shape of robin's-egg-blue paint and gilt bands, but from the musicians to the ghosts of former manor owners and guests, there was an atmosphere that filled the little hall like the aroma from a rose jar.

Within her own doors Miss Rutgers' life still turned backward. A great flowered velvet carpet that spoke of wide spaces covered the floor, a piano of her girlhood kept company with the mahogany chairs and paintings of her father's time, while jingling candelabra from the patroon grandfather flanked the two ends of the mantel, between which hung a mirror whose shining surface was impenetrable, but which had known the blushing faces and bright eyes of maidenhood, the floating draperies of happy brides, and no doubt many a miserable face had looked within its shining depths, seeking in vain for help from sorrow and trouble.

"It was a veritable widow's mite"

One object in the room spoke distinctly of Miss Rutgers' own personality—that was her book-case, which belonged to the same date with the piano, and both to the time when she attended a young ladies' seminary, while still the family fortunes were only decadent, not decayed.

In her scant leisure, she read the French stories that were considered ladylike in her girlhood, but on every Sunday afternon her mother's *Thomas à Kempis* and the weekly paper formed her mental and spiritual food, the latter of the two having been offered tactfully as a gift, after the young girl had learned to know and admire the manor lady.

One by one sorrows had come, sometimes two or three at a time. Finances grew lower and lower till they almost reached the vanishing point. Alone, and poor, and proud, with only a past —and then the Fresh Air children had come, and into Miss Rutgers' barren life there dawned a new interest.

She watched for the Sundays when the notice of their arrival was given out in church, and went home with a song in her heart. Her children were coming. There must be one more sacrifice she could make, and so offer her yearly contribution. Her face lighted up at these times, till it was really beautiful with the shining of the spirit within. One could see through the wear and tear of to-day and catch a glimpse of those other days, when her grandmother, the last Lady of the Manor, whom Miss Rutgers resembled, passed out largess with liberal hand, or filled her drawing-room with the charm of her presence.

Sometimes she opened her Bible on these red-letter Sunday afternoons at the verse that claimed the poor and the needy: "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me." With a look of devotion she could always find one more sacrifice to make after that, and it was unfailingly that of the cheerful giver.

Once she saw the children lined up outside of a soda water fountain, and her heart gave a throb of pleasure. These were the children whose happiness was hers. Sometimes she heard of little garments given, or of treats—or even the good nourishing food planned for the little waifs who seldom knew three meals in one day, struck an answering chord in the heart of the woman, who was acquainted with poverty and loved children.

It was a real trial when they came for a party to her own church. She would so have liked to have seen them all together, and enjoyed their pleasure. Since this was impossible, she listened at night with a soft glow in her eyes to the story of the landlady, as she told of snapping mottoes and paper caps, cake and ice-cream, sand-pails and shovels, and the children's songs and pleasure. Their happiness became hers. It was as if the delicate plant thrown on a barren shore had rooted in the sand, and somehow had blossomed unexpectedly.

The Fresh Air children came to be her living joy as year added itself to year. It was when the last flock came, and with them Miss Rutgers' unfailing offering, and the radiance in her face which accompanied it, that the chairman of the committee noticed that her form was a little more bent, her face a little whiter, her step a little weaker. But she went away with the old brightness, a glow of happiness which left a shining trail behind her.

It was only a few weeks later that the long mill days became impossible for the frail woman. Even the musicians on the stairs failed to cheer her tired steps at night, and half-past six in the morning came before her weary body had thought of rest. The landlady went away for a week's visit, and one morning in the gray of the early dawn, at the hour she had so often trodden the streets on the way to the long days in the factory, she awoke to violent coughing and hemorrhage. This time she dragged herself to the doctor's. It was her last walk in the chill morning twilight.

Lying quietly beneath a knitted coverlid with a red rose etched against its snowy whiteness, she spoke of the end of the journey, and of the joy that had come into her life with the Fresh Air children.

The lords of the manors were accustomed to build a manor church in which they and their tenants worshiped while alive, and beneath which at last the bones of the lords of the great estates were laid to rest. This lady, of the manor born, built no sanctuary of worship, but she held as in a chalice the *noblesse oblige* of her ancestors, and the human love which nothing could embitter or crush out, for the little lives waiting for the keynote of loving kindness in a hard world.

"A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the rider was lost, slain by an enemy, all for want of care about a horse-shoe nail."

—BENJAMIN FRANKLIN.

THE author of "Poor Richard's Almanac" said lots of wise things, but no neglect breeds such great mischief as neglect of the body. Men and women are invariably prudent of everything but health. Modern conditions are strenuous and seem to demand we spend more strength than we can earn. Then comes the mischief—overwrought nerves, indigestion, sleeplessness, loss of weight and appetite, weariness and lack of ambition.

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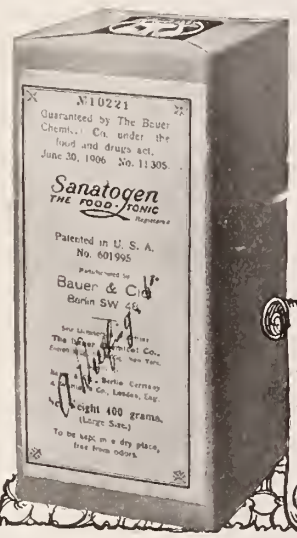

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Young People's Societies

A Righteous Life*

IT was said of a distinguished politician that he was asked during a recent campaign what was the point upon which he laid the most stress, and that he replied: "Oh, the high moral dodge. You can't go before the American people on any other, with any hope of success."

This is undoubtedly true, and in so far is cause for profound thanksgiving. We are in many ways a wicked nation, but our God is still the Lord, and his righteousness is recognized by even the worst men among us to be "that which exalteth a nation."

It was lately asserted by an agnostic that this general insistence upon righteousness is not the result of the spread of religion among us; but simply of the progress of civilization, which is coming to be more and more understood to depend upon morality.

It is very likely true that the progress of civilization is generally seen to depend on morality—but who has taught this from the beginning? The Christian, and the lands in which the open Bible and the Christian Church are a part of the national life, are ever those furthest advanced in civilization.

Does our friend, the agnostic, see no significance in these facts?

It was always and ever urged by the Hebrew prophets and by the Christian teacher that the righteous life was the only one that the Christian could consistently live.

"The Christian religion," said Dr. Phelps of Andover, "was the first in the world to insist that morals and religion must go together."

In the Orient, and even nearer home, forms of worship usually suffice to satisfy the religious sense. Pay tribute, come at stated times to the temple, bow yourself, bathe yourself, and so on, and you purchase thereby the rewards of the gods.

But Jesus comes and says: "Forms are unimportant. Keep the Commandments. Love God and do his will and love your neighbor as yourself. Your scrupulous observance of ceremonies is nothing to God unless your life reveals obedience to him. Worship him in spirit and in truth, for the Father seeketh such to worship him."

It was an almost revolutionary doctrine, but the mind and heart of the world recognized its superiority to any religion which had preceded it. It satisfied the deepest longings of the human soul, and thus it grew, as never a faith had grown before.

Century by century, ever since the Reformation, have stricter views of living continually developed. The severity of theology constantly relaxes; but the man who would be respected by his fellow men must now regard more carefully than ever before, personal sobriety, purity and uprightness. As the politician said, in his rough way, the people demand of their servants high and ever higher moral standards.

President Nicholas Murray Butler put the matter well in a recent address to the incoming Freshman class of Columbia University. He said:

"It is the paramount duty of every Christian in this present age to see to it that he does not rest content with any low, convenient and artificial code of conduct. Let him insist upon forming his conscience by the moral ideal as revealed in Christ Jesus—the Ten Commandments, the Golden Rule and the Law of Love. Let him test himself always by that supreme and only sufficient test, the mind of Christ."

*Topic of the Epworth League for Sunday, August 28. TEXTS: Amos 5:4-9, 14, 15; James 1:25-27.

The Gospel in Asia*

ANNUI, an Indian sage, took a one day and cut it in two. T as Dr. Banks tells the story, he tu to his son and asked, "What do see, my child?" "A seed, fat "And what do you see in the se "A small speck." "And what do see in the speck?" "Nothing." where you see nothing, I see a g tree," said the father.

Thus those devoted men, C Butler, Parker, saw a great, lo Christian empire, in place of i trous, bloody, barbarous India. T dream supported them through scribable hardships, for it was of It has not yet come true, but it i the way.

Sydney Smith, the celebrated sneered at William Carey as a "co crated cobbler," going on a fool's rand to convert the heathen; but William Carey died, the governi dropped all its flags to half-mast, some of their chief men were hea say that he had done more for I than any of their generals. The versities of England, Germany America, writes Mrs. Mason, tribute to his learning, and to Protestant Christianity honors hi one of its noblest pioneers.

"We entered Calcutta in 1872," Bishop Thoburn, "without a dolla money, and with not a church me in all that great city to receive but we held on, and now we have largest place of worship, not onl Calcutta, but in India, and the lar congregation."

Truly, what hath God wrought

The awful distinctions of caste n the Gospel work in Oriental count especially in India, almost impos The sweet democracy implied in C tian fraternity is repulsive to Asiatics. When we in America the term "caste," we ground it talent, education, power, wealth.

Over there it is founded solely birth. A Brahman occupies his p position, and holds his priestly ri his privilege of being the sole i preter of the Veda, and all his o immunities, simply because he born of a certain line. To cross line is hopeless. A proper caste would be kinder to a vulture, a c serpent, than to a fainting or blee Pariah. Even to touch him woul pollution.

Kipling says that it is the condi of women in India which is an greater obstacle to its progress t caste itself. Utterly untaught, for most part; married almost before have emerged from babyhood; casts and accursed after widowh considered by the men they serve almost lower than "the beasts perish"—what could our nation d it were hampered with a woman like this?

Turning to China, the outlook spite of the present outbreaks and unrest, becomes brighter. At le here is life, activity, movement, place of the stagnation and lassitud India. But the difficulties are per quite as great in the way of an agg sive introduction of the Gospel.

For example, the custom of bri is a legitimate part of Chinese poli The wheels of justice, as Mrs. Ma puts it, are expected to be liber "greased."

Therefore when the missionary templated the expulsion from church of one of the deacons who been guilty of receiving a bribe, t was a general protest from all members. That was "not very b Everybody did it.

But this great continent is to be Lord's. Let us help on the day of conversion by our prayers and contributions.

*Christian Endeavor Topic for Sunday, August 28. TEXT: Matt 13:31-33.

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Sending Money by Mail

A SHORT time ago THE CHRISTIAN HERALD received a remittance sent through the mail by one of its subscribers. The remittance came in the form of a package which when opened was found to be a block of wood in which four silver dollars were imbedded. Judging from appearances, the subscriber had evidently spent the better part of an evening whittling what looked like a wooden boat in the hold of which the silver pieces were secured by hatches battened down with tacks. This wooden receptacle was wrapped securely and mailed, twenty cents' worth of stamps being placed upon it.

A short time ago, in another magazine office, a dollar was received for a subscription. The sender had taken a silver dollar and pasted a piece of paper on each side of it, leaving the milled edge exposed. Upon one side he placed a stamp and the name and address of the magazine, on the other his own name and address. This was dropped into the mail box and arrived safely in New York, although every mail clerk who handled it must have seen that it was a silver dollar.

Money is sent in all manners and ways through the mail. Another magazine received a lot of small coins which had been imbedded in moistened bread, which was then wrapped in a piece of paper and mailed. THE CHRISTIAN HERALD has received money in all sorts of curious packages. Coins have arrived carefully glued to cards, sewed between pieces of muslin, concealed in papers, etc., etc.

Right Way to Send Money

In view of these facts it is truly wonderful that Uncle Sam is able to estimate that not more than one in one million letters sent through the mail is lost; and why people should go to so much trouble in transmitting money when the various prescribed methods are so simple is hard to understand. Surely it is better to send money and have the post office responsible for its safe delivery than to trust to one's own ingenuity to conceal the contents of the package from a post office clerk.

It may be that the practice of sending money through the mail in such odd ways is due to the fact that many persons do not understand how simple the prescribed methods are. For instance, money may be sent by postal money order for any amount up to $100 at a cost of from three to thirty cents. The Post Office is responsible for money thus sent, and such orders are payable at any post office indicated in the United States, Guam, Hawaii, Porto Rico and Samoa. Orders may also be sent which are payable in Canada, Cuba, Newfoundland, U. S. Postal Agency at Shanghai, China, and the Philippine Islands.

Advantages of the Money Order

To send money in this manner, it is merely necessary to fill out the regular blank furnished by the post offices and deposit the money. A postal money order will be issued to the sender, who may send it anywhere as indicated above, and it will be payable only to the person whose name appears upon its face, the post office being responsible for any failure in transmission.

If the person to whom the money order is sent does not present it for payment before the expiration of one year from the last day of the month in which it is issued, the order becomes invalid by law and the sender may apply to his home postmaster, who will promptly notify the department in Washington, with an application for a refund of the amount, which refund will be made free of charge. It is desirable to transmit even the smallest amounts by postal money order.

If you do not care to purchase a money order, you may send money by registered letter. This will cost ten cents, postage additional, but the government does not hold itself responsible for more than $50 sent in this way. Under the new regulation, you will receive a receipt for your letter when it is registered, but if you want a further receipt from the person to whom it was sent, then you must demand at the time the letter is registered that such a receipt be returned to you. Formerly the government returned these receipts in the form of a reddish card in every case. Nowadays, however, it is done only upon demand.

A Word as to Coins

Many persons send money by special delivery. Such letters are traceable, inasmuch as the government demands a receipt for the delivery of the letter at its destination; but this is not as safe a way as sending money by money order, particularly when coins are transmitted. A coin placed in an envelope is apt to work its way through the latter, and in any event its presence in the envelope is easily detected.

The large express companies nowadays issue express money orders which are payable in express offices belonging to the company issuing the order. These may be purchased for varying amounts not greater than $50 apiece. If it is desired to send a greater amount than $50, extra money orders may be purchased at the rate of thirty cents for each hundred dollars.

When it is necessary to transmit money in great haste, it may be telegraphed to any part of the country in which the telegraph company has a pay station. In such cases it is often possible to send money from one distant point to another within an hour's time. Very naturally the cost of this is much greater because of the time accommodation involved, the precise cost depending on the distance and the amount of money sent.

When You Send a Check

If one has a bank account, then it is possible to transmit money by check. A check made payable to a particular person can be collected only by that person, unless he or she should endorse the check over to some one else. However, if you send a large check by mail to a person or firm with whom you are unacquainted you should have it certified. A certified check is one upon which the bank has stamped its guarantee that the money is actually deposited in the institution. The bank then becomes responsible for this money, which cannot be drawn out by the maker of the check. When a certified check is received at a distance it is not necessary to inquire into the integrity of the person sending it. The bank is responsible for certified checks.

It very frequently happens that we receive endorsed checks; that is to say, checks which have been made payable to a person who then endorses his name on the back of the check and sends it in this condition through the mail. This is known as endorsing in blank, and is a very imprudent procedure, because if the cheek were to be lost in transit, any person finding it would be able to endorse a name under the name endorsed on the back and presumably draw the money. If it is necessary to send an endorsed check through the mail always endorse it over specifically to the person or firm for whom it is intended. For instance, if John Smith wishes to endorse a check over to THE CHRISTIAN HERALD he should write on the back of the check as follows:

Pay to the order of
THE CHRISTIAN HERALD.
JOHN SMITH.

In considering the transmission of money letters through the mail, too much cannot be said on the subject of legible writing. Very many letters go astray simply because of the careless handwriting of the sender. THE CHRISTIAN HERALD has received a number of complaints from people who have not received replies to letters, and upon investigation it was found that it was impossible to decipher the handwriting. Such mistakes are due simply to carelessness and might be avoided if correspondents would see to it that names and addresses are plainly written.

It has been deemed advisable to state the above facts for the reason that the amount of money transmitted through the mail is becoming greater and greater every year. In spite of growing extravagance in modern living, the number of people who save money grows greater every year. Not all of these live in towns where money is bankable, and many others desiring to have their money yield them the greatest possible return are in the habit of sending weekly and monthly sums to banking institutions at distant points. There are institutions in New York which have received millions of dollars in small sums through the mail. One such institution has actually received five million dollars by mail in the past seventeen years. Remittances have been received in every describable manner, yet the percentage of loss is very small. Nevertheless it would have been smaller still if more people had resorted to the prescribed methods of transmitting money.

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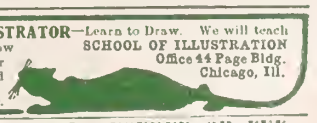

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JESUS AS KING

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THE whole town of Bethany is astir and it is the early morning of the day after the Jewish Sabbath. The home of Mary, Martha and Lazarus is the centre of activity. All of the people seem to be gathered there, for Jesus is mounting a young ass, and we see him make the start toward Jerusalem. His twelve apostles and others are accompanying him, going before, spreading their garments in the way as they would lay rugs over which a king might ride. And they break branches from the palm trees and wave them, crying, "Hosanna!" The procession halts as it reaches the summit of Olivet.

In Luke's Gospel we read that when Jesus viewed the city from the mountain top, he wept. How strange that one riding in triumph should weep! He wept for the city that would have none of the love which the heavenly Father had sent by him. "O Jerusalem, Jerusalem! how oft would I have gathered thee, but thou wouldst not." And then he proceeded, winding down into the valley of Jehoshaphat; crossing it, he enters the city through the Golden Gate, and then ascends Mount Moriah, on whose summit stands the temple. On the way the ever-increasing throng which accompanied Jesus is joined by another throng coming out of the city to meet him, because they wish to see the man who had raised Lazarus from the dead.

At the temple Jesus dismounts. He is greeted by the choir boys of the temple, crying, "Hosanna to the Son of David!" The glad welcome is followed by the angry murmuring of the Pharisees, who will have none of him. They complain to him about the noise of the children. Jesus replies by quoting from the prophet that praises of children are acceptable to God. Then Jesus passes across the court of the Gentiles, and discovers a temple market in progress for the sale of doves and sacrificial animals, and money-changers are there, because the people need to pay money for services connected with the temple worship. But Jesus discovers dishonest dealing and so drives out the traders and the money-changers. It was the second time he had cleansed his Father's house because they had made it "a den of thieves."

The People's View of Christ's Kingship

Zechariah (9: 9) had prophesied: "Rejoice greatly, O daughter of Zion! Behold, thy King cometh unto thee, meek, and riding upon an ass, even upon a colt, the foal of an ass." The Jews, therefore, expected that the Messiah would so enter Jerusalem. The ass did not represent to them low estate in the Messiah, for even to-day judges and princes ride on the fine-blooded asses of the Orient that represent peace, in contrast to the horse, which symbolizes war. Christ then rode into Jerusalem as the Prince of Peace. Jesus knew both the prophecy and the expectation, and it was, therefore, a proclamation, by deeds that speak louder than words, that he was the long-expected Messiah. But the selfish Jews had misunderstood the prophecies, and they thought that when the Messiah should come he would make Jerusalem dominate the world as Rome had done. They thought of his mission as conquest, not conversion.

The Pharisees' View of Christ's Kingship

While the people's fundamental error was in expecting for Christ only an external kingship of temporal power, the Pharisees, seemingly very different, made the kindred erro of proclaiming religion to be a matte externals, talliths, phylacteries, tc. But their contempt for the com on people made it impossible for the to believe that the Messiah could ve any other than a Pharisaic or n. The Pharisees would not have a Gli-lean to rule over them, whatever his superiority of soul. Even in Ame ca and in the Church of the Carpente of Nazareth, we need to condemn he wicked pride that puts social stan ng above character. In a certain ch ch in New B—, a pastor was very r ch criticised because he had taken th y-three Swedish servant girls into r m-bership. The pastor had in his l ne a Swedish servant who had been he means of getting her kind inter ed in the church. She had even eld prayer-meetings in the kitchen of he pastor's home for them. It was id by the critics that "such people re of no good to the church." How ut the church being good for them? an a church be good for much that i not good for the people?

Christ's View of His Kingship

Christ proclaimed not the su en and temporary kingship of force ut the slow and permanent enthrone nt of righteousness by service and lf-sacrifice, and so he came "not t be ministered unto but to minister."

At the very hour when sin en ed into the world came the first Go el, the first proclamation of the good ws that a bruised Conqueror, a Savi r-King, should come. In the pro ts, side by side with dark pictures o he sins of men and nations, there are promises of one who is to be Sove gn and Sufferer. At Christ's birth the angels proclaimed a "Saviour" w is the "Messianic Lord." On the M nt of Transfiguration, Christ, in the ry hour of his earthly coronation, "s ke of his decease which he should ac mplish at Jerusalem." And at the L d's Supper, by the giving of the brea nd the wine, he declared himself to b the Christ Lord. Let us remember th on his cross were the words: "This s the King." If we think beyond the oss, we see with John in Revelati a throne on which was the slain L nb.

Napoleon in exile, recalling the speedy collapse of his own e ire which he had so rapidly conquer by force, said: "Jesus alone founde his empire upon love, and to this day illions would die for him."

Christ had nothing with whi to conquer the world but the mig of right and the might of love. Ma ew Henry reminds us that Jesus l an his life in great poverty, in a or-rowed cradle; that he later saile n a borrowed boat, and that he rod nto Jerusalem on a borrowed ass. H was soon to hold the Passover in a or-rowed room, and later would be b ied in a borrowed tomb.

"Behold, thy King cometh unt hee meek." The story of the triu hal march of Jesus from Bethany to ru-salem was a type of his vict ous march through all centuries ar all countries. "The march of Christ wn the centuries" is a key with wh to study how Christ prevailed and i re-vailing.

On that day when Christ rod nto Jerusalem, he showed no exultati at the honors put upon him, for he new that "crown him" and "crucify im" would swiftly follow each other, ith resurrection and ascension beyon and he knew that office is not mere or chiefly honor, but responsibility and opportunity. Even heaven shou not be thought of as a place of hono and idleness, but of higher service. t is told of Thomas à Kempis that nce, during his student days, his pre tor asked the class, "What passa of Scripture has the sweetest descr tion

Continued on next page

* The International Sunday School Lesson for August 28, 1910. Jesus Entering Jerusalem, Matt. 21: 1-17. GOLDEN TEXT: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. 21: 9.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 739, and write them for full information.

MOTHER'S "NOTIONS"

Good for Young People to Follow.

"My little grandson often comes up to show me how large the muscles of his arms are.

"He was a delicate child, but has developed into a strong, healthy boy, and Postum has been the principal factor.

"I was induced to give him the Postum because of my own experience with it.

"I am sixty years old, and have been a victim of nervous dyspepsia for many years. Have tried all sorts of medicines and had treatment from many physicians, but no permanent relief came. I believe nervous dyspeptics suffer more than other sick people, as they are affected mentally as well as physically.

"I used to read the Postum advertisements in our paper. At first I gave but little attention to them, thinking it was a fraud like so many I had tried, but finally something in one of the advertisements made me conclude to try it.

"I was very particular to have it prepared strictly according to directions, and used good, rich cream. It was very nice indeed, and about bedtime I said to the members of the family that I believed I felt better. One of them laughed and said, 'That's another of mother's notions,' but the notion has not left me yet.

"I continued to improve right along after leaving off coffee and taking Postum, and now after three years' use I feel so well that I am almost young again. I know Postum was the cause of the change in my health and I cannot say too much in its favor. I wish I could persuade all nervous people to use it."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sunday School Lesson

Continued from preceding page

o heaven?" One student answered, " ere shall be no more sorrow there." nother answered, "There shall be no n e death." Another, "They shall see h face." But Thomas, who was the y ngest of all, said: "And his ser- v ts shall serve him." Brighter than h ven itself, Jesus saw the time when tl five hundred disciples of his e hly life should be the five hundred n ions of professing Christians of o twentieth century.

; is not too much to say that he saw a sion of the great World Missionary C ference held only last June in Edin- b gh, truly a cosmopolitan assembly, a Parliament of Man," intent on de- v ng means for the betterment of the h an race. It certainly was a gath- e g that brought nearer the kingdom o eaven on earth.

he time when that conference r hed its highest tide was the day w n "Co-operation and Unity" was c sidered. The discussion was pre- c ed by an invocation service; the g at hall with its galleries was p ked with men and women from all p ts of the earth, representing one h dred and sixty denominations and r gious associations. Instantly silence f upon all and the silence was filled w h God. Suddenly, through the s nce came a voice, vibrating with f ing, speaking the prayer of the I d, "that they may be one, that the w ld may believe."

here was not a dissenting voice in t discussions which followed on the p cticability of co-operation and u ty in the missionary work of the w ld. Sir Andrew Fraser, late Gov- e or-General of Bengal, said: "The a inment of unity would double the r ources of the Church without the a ition of one worker." He also said, "- operation, when it begins, has a g at tendency to increase." Mr. C ng Ching-yi, a Chinaman who s ke excellent English, said: "Denom- i tionalism never interested the Chi- ne mind; that China loved the ideal o unity in the home, in the nation, al in religion." Bishop Brent said t t "aloofness means a poor and n med life."

Dr. Campbell Gibson expressed the b ef that the body of Christ has m y members, but that he could not t k of a body with its members sev- e d from one another. Rev. James T. E ton quoted a Mohammedan leader w o had said to him that "Mohamme- d s had looked upon religion as a g at barrier to keep the Turkish E pire apart, but now they were l rning that religion might be the g atest bond to combine them to- g her into a great fellowship under t fatherhood of a common God."

As a result of this amicable discus- s n, unanimous action was taken to p vide a permanent international m ssionary committee, which should be composed of representatives of the different church boards, whose duty it should be to conserve all work in missionary fields along its "far-flung battle line." This means more than co-operation or federation; it means unity in Christ. It was stated in the conference that "in round numbers 1,000,000,000 of the human race were yet to accept the message of salvation." How great, therefore, is the need of co-operation and unity!

Dr. Arthur J. Brown said: "Edinburgh has been identified with a gathering that would be considered by future historians as the most remarkable assemblage of the people of God that this world has yet seen." And it is fitting that such a meeting should have been held in Edinburgh, because Scotland had sent Mungo Park and Livingstone to open up the dark continent of Africa, and the Scotchman Mackay had established a native Christian state in Uganda, and Scotland had led the way in showing what industrial missions could do to show the heathen the power of Christianity. It was Scotland, through Dr. Paton, that had spread Christianity in the South Seas. It was Scotland that led the way in India by establishing colleges for the higher education of Hindus. It is not to be wondered at that Edinburgh looked upon this great conference somewhat in the light of a memorial to her missionary heroes.

The closing words of the conference were sung in the following hymn:

Now blessed be the Lord our God,
The God of Israel,
For he alone doth wondrous works
In glory that excel;
And blessed be his glorious name
To all eternity;
The whole earth let his glory fill;
Amen, so let it be.

CALLED HIGHER

William Densmore (87), of Fremont, Ia.

Mrs. W. R. Fitch, of Knowlesville, N. Y.

Mr. Hearn (94) of Newbern, Ia., in June, 1909.

Mrs. John Thurman, of Point Arena, Calif., in January.

Mr. A. P. Hompe (87), of Hannibal, Oswego County, N. Y.

Mrs. Little P. Alderson (62), of Alderson, W. Va., on June 10. A member of the Presbyterian Church.

Melvin Hutchins (75) of Saranac Lake, N. Y., reader of THE CHRISTIAN HERALD for eighteen years.

Mrs. Sarah Reid Cline departed this life at her home at Blocher, Ind., July 23, 1909, at the age of 75 years.

Mrs. Bethiah B. Gillette, wife of William Ely Gillette, of Colchester, Conn., exchanged her earthly for her heavenly home, June 19, 1910.

Mrs. Frances Haskins (84), of Ardmore, Okla., March 19, 1910. A reader, subseriber and lover of THE CHRISTIAN HERALD since its publieation.

Grace E. Nelson, of Amerieus, Kan., daughter of William and Ada B. Nelson. She was born May 4, 1885, and was killed in a railroad wreek at Moody, Kan. She was a teacher for a while and then entered business life. She was aetive in the Presbyterian Church and in Christian Endeavor work.

EXTRA READING MATTER

F you will look over the July issues of THE CHRISTIAN HERALD you will find that seven more pages of reading matter were published during that month than were published in the July issues of last year.

In seven pages of reading matter there are twenty-eight columns and in e h column there are approximately 110 lines with an average of seven words ta line. So that we were enabled to give our readers last month 21,560 extra rds of reading matter without extra charge. This is interesting because it l ves that aside from the commercial advantage which our advertising columns f r the reader they make it possible for us to produce a bigger and better CRISTIAN HERALD than it would be possible to publish without them; and as the a vertising pages grow with the season, we will be able to give more and more r ding matter to our subscribers without extra charge.

This is only another advantage of having the best kind of advertising a pear in THE CHRISTIAN HERALD. We have endeavored to show these advant ges in a number of specific instances, but here is an instance whereby every r der benefits by the advertising columns whether the advertiser is patronized c not.

Whenever any of our subscribers is defrauded by an advertiser in THE CRISTIAN HERALD we will make good the claim, provided that the subscriber, w o must be of record, has mentioned THE CHRISTIAN HERALD in writing to the a vertiser, and provided the claim is made to us within two months of the date o the appearance of the advertisement.

Light Weight, Stylish and Soft

Please don't judge genuine Holeproof Hose by those that are simply guaranteed. "Holeproof" would be, by far, the finest hose on the market even with the guarantee eliminated. They are light weight and soft, and they fit to perfection as long as they last and they last a very long time.. TRY A BOX TODAY.

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Holeproof Hosiery
FOR MEN WOMEN AND CHILDREN
All the newest colors now on show

Our yarn costs an average of 70c per lb. We could use 30c yarn, but the hose wouldn't be soft and attractive like "Holeproof." We spend $33,000 a year merely for inspection. So every pair is right. Six pairs of men's "Holeproof" **guaranteed for six months** cost $1.50. The extra light weights cost $2. The mercerized—finished like silk—cost $3. One color or the newest colors assorted. We sterilize each pair twice in the making, so the colors are fast—the hose sanitary.

We don't know where else you can get hose like these, though you pay twice what we ask for "Holeproof." They are made for women and children, too. Six pairs of women's hose cost $2 (mercerized $3). The children's hose cost $2 for six pairs.

Sold in Your Town The genuine "Holeproof" is sold in your town. We'll tell you the dealers' names on request or ship direct where we have no dealers, charges prepaid on receipt of price.

Write for free book, "How to Make Your Feet Happy"

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Tampico News Co., S. A., City of Mexico, Agents for Mexican Republic.

Are Your Hose Insured?

(74)

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See page 743

President Taft Delivering the Dedicatory Address at the Pilgrim's Monument, Provincetown, Mass.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

B. F., Rahway, N. J. We like THE CHRISTIAN HERALD better and better every season. It gives a rich variety of reading matter full of accurate information, fresh from expert sources in home and foreign fields. Though not as large as some weeklies, it is far more entertaining and helpful than most.

If you compare our present issues, month by month, with those of previous years, you will find that THE CHRISTIAN HERALD now gives more matter for the general reader than it ever did. During July we gave seven more pages of reading matter than during the same month in 1909. These seven pages represent 28 columns, of 110 lines each, averaging seven words per line. This means an aggregate of 21,560 extra words of reading matter over the same month a year ago. As the season advances, the space devoted to reading matter will be considerably increased.

Mrs. W. H., Rawdon, Can. 1. When was God first called "Our Father" in the Bible? 2. Have we any proof that God is the Father of "the wicked"?

1. See Jer. 31: 9; Isa. 63: 16. The Old Testament claimed God as peculiarly the God and Father of the Jews. It remained for the Messianic advent to proclaim the universal Fatherhood of God. The title, "Our Father," had its place in the liturgy of the tabernacle and temple ever since the law was proclaimed from Mount Sinai, and only obtained a wider significance on the conversion of the Gentiles. 2. If God be accepted as the Creator of all, in that sense is he the Father of all. Disobedience does not make a child any the less relation of its parents. (Acts 17: 26-29.)

Mrs. M. N., Fort Pierce, Fla. 1. What are the conditions of the Bahama Islands as regards the intelligence and morality of the people, the climate, noxious insects, etc.?

The people of the Bahama Islands (population in 1901, 53,735) compare favorably in intelligence and morality with those of other semi-tropical countries. The native and colored portion enormously outnumber the whites. There are several Wesleyan, Baptist, Episcopal and Presbyterian churches in the islands, but few, if any, Roman Catholic. There is not much interest in education, though fairly good schools are provided. The climate is salubrious and equable, the thermometer ranging from a maximum of 88 degrees in summer to a minimum of 66 degrees in winter. Fruits, especially pineapples, flourish there. The soil, though thin, is fertile. There are fewer noxious insects than are found on the continents in the same latitude.

G. E. C., Grinnell, Ia. 1. If good people go to heaven immediately after death, then what is the use of a resurrection time followed by a judgment day? 2. Explain John 3: 13 and John 5: 28, 29.

1. The first question is based on a wholly materialistic conception of the after-life, which prevailed previous to the Messianic advent, and from which the world of Christendom has not wholly emancipated itself yet. Only as associated with the physical and material is spirit cognizant of time and place. Jesus had to use these forms of speech in order to make his teachings comprehensible to the people; but on many occasions he strove to raise and enlighten their minds to a clearer spiritual understanding. God is Spirit, incomprehensible, indescribable. God is in heaven, yet God is everywhere, hence heaven is everywhere. See Matt. 6: 33, Luke 17: 20, 21, Luke 23: 43 and other passages. From these it must be evident that by the term "heaven" is meant a state or condition of existence. Resurrection and final judgment were taught in Egypt centuries before the days of Moses; were in a modified form incorporated in the teachings of the Hebrews, and so passed down into the doctrines of the Christian Church. They are an appanage of the belief in immortality, and mark the boundary to which the human mind can soar. But when we come to question the why and wherefore, we are seeking a deeper revelation of God's purposes than he has been pleased to give us. 2. The foregoing will afford explanation of the passages which you quote. John 3: 13 must not be separated from its preceding verse. No one can explain or throw light on spiritual conditions without having first entered into such spirituality for himself or herself, neither can such teaching or explanation be understood or accepted by any who themselves have not so entered. This is why materialistic ideas of a future state still so universally prevail. See Eph. 4: 9, 10.

Mrs. J. E. W., Clark, S. D. Please tell me something of mission work in the West Indies.

John Wesley preached in 1758 in the house of Nathaniel Gilbert in Antigua. It was the beginning of a great work among Mr. Gilbert's family and slaves. In 1786 Dr. Coke went to Antigua, became interested in the work there, and used his influence to have missionaries sent there in 1787. In a few years, almost every West Indian colony had been reached. In 1885, the British Conference, contrary to the judgment of the Missionary Committee, turned over all the work of the society to two conferences, a Western, including Jamaica, Haiti, San Domingo, Panama, and Costa Rica; and an Eastern, including Antigua, St. Kitts, St. Vincent, Barbados, Trinidad and British Guiana. All of these sections have suffered heavily in late years, and they are to be brought back under the care of the British Conference.

D. S. H., Marengo, O. Please explain the last chapter of Malachi.

The concluding verse of that chapter fully explains the antecedent verses. They are a prophecy of the work of the Messiah, and correspond with Matt. 3: 12. Righteousness shall consume all wickedness off the face of the earth, is steadily doing so at the present day, and will go on doing so till the kingdom of God shall be established in the hearts of all men. Then shall appear "the new heavens and the new earth," prified and redeemed unto all eternity. In all prophecy relating to the coming kingdom, we must seek interpretation along spiritual lines.

H. W. H., Bridgeport, Conn. What is the best author on the Reformation?

The following are good books on the history of the Reformation: T. M. Lindsay's *Luther and the Reformation*, vol. II of the Cambridge Modern History; Fisher's *History of the Reformation* is a good, brief manual on the subject. *D'Aubigne's* is also a standard.

J. F. A., Columbia, Pa. Please explain verses 23 to 26 of Luke 11.

Salvation from sin in its entirety is not usually a matter of a moment. It requires faith and perseverance. Habits once formed are not readily thrown off. The immediate resolve is followed by a period of unrest, and there is danger that in renouncing any particular evil habit, others may be contracted which may prove very much worse before their bondage is perceived. The renunciation must be whole and complete, the strength to do which can only be found in the Saviour.

H. C., Crockett, Tex. 1. Can a man appeal to the State health board to protect him from the craving of whisky after it becomes a disease? 2. Is not this craving often inherited? 3. What is the mortality from consumption, yellow fever and smallpox? 4. Why should not some philanthropist take some of our prisoners and establish colonies in Alaska, the Philippines and the Sandwich Islands?

1. In New York State there is no free public institution for the cure of intemperance. The Legislature has recently passed a bill to establish one, but it is not yet built. There are many private ones, but they are generally expensive. 2. Yes. 3. In 1907 the deaths from tuberculosis in the United States numbered about 150,000. In 1905 the deaths from yel fever in the so-called "registration area," cluding fifteen States and fifty-four ci (population of all about 61,000,000) numbe 438. In 1908 the deaths from smallpox in same area (which includes the only secti where reliable records were kept) numbered 4. It is not necessary, in order to populate new possessions, that criminals should exiled thither. There are plenty of law-abid citizens to volunteer for such service, and i always good policy to get the best. In for times good men were not so ready to bec pioneers.

V. L., Platform, O. Is tobacco used for other purposes than chewing and smoki

Snuff is made of tobacco and was once c monly used in all grades of society, both snuffing and "dipping." It is now fortuna seldom seen. Let us hope that smoking chewing may likewise be soon abandoned. bacco scattered in trunks and boxes is sai prevent the incursions of moths. Water which tobacco has been soaked is applied sc times to plants to kill insects.

A. D., Brunswick, Md. Please tell me wh the present ruler of Afghanistan. 2. W is now standing where the Bastile stoo France?

1. The Ameer of Afghanistan is na Habibullah. 2. A high bronze column m the site of the Bastile in Paris.

R. L. Q., Mecklenburg County, N. C. wrote the lines:

"When beggars die, there are no co seen;
The heavens themselves blaze forth death of princes,"

and 2:

"The good die first,
And they whose hearts are dry as sum dust
Burn to the socket"?

1. Shakespeare in "Julius Cæsar," Act Sc. 1. 2. Wordsworth in "The Excursi Book I.

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Special Coupon Offer, Christian Herald, Bible House, New York

Miscellaneous

F. L. L., Richford, Vt. Not in our co tions.

S. V., Stanley, Wis. The name is prob y Seandinavian.

J. Q. K., Waycross, Ga. We ouite a e with the sentiments expressed in you. lette

Presbyterian Girl, Tampa, Fla. Write o Secretary, Central Union Mission, Washing

S. E. G., Shelburne, Mass. If you will your full address you will receive the last e stanzas of "The Changed Cross," for w h you ask.

H. McK., Rock Island, Ill. 1. Such a e would be very unusual, but, we suppose, missible. 2. Give the lady the inside of e sidewalk, taking the curb side yourself.

P. F. Z., Lancaster, Pa. Lager beer sal s were licensed about the period of the il War. Inns or taverns had been licensed to ll liquors from the earliest colonial days. W e to the secretary of the Anti-Saloon Lea , New York, for full information.

The list of newspapers and other pub tions that do not carry liquor advertisemen s growing. Mrs. P. T. S., of Little Rock, A writes that the *Woman's National Daily* of Louis, Mo., carries none, and Rev. U. Walker, of Ripon, Calif., asks us to add e name of the Stockton, Calif., *Record* to the ll of honor of clean journals. Other readers d us the following: Birmingham, Ala., *Ledger;* Birmingham *News; Christian Sci e Monitor,* Fitchburg, Mass.; *Daily Signal,* M field, O.; *Evening News,* Lincoln, Neb.

A. P., Washington, D. C., and M. A. H., Nampa, Idaho. 1. Write to the New Eng d Conservatory of Music, Boston, Mass.; e New York Institute of Applied Music, 42 st Fifty-ninth Street, New York City; or e New York College of Musical Art, One H dred and Eighteenth Street and Lenox Ave e, New York City, for the information des d. Enclose in each case stamp for reply. 2. L fellow's "Rainy Day" has been set to m c. Write to any music publisher for a copy.

Mrs. M. E. E. 1. The passage in Revel n means that every word of rebellion shal e forever silenced and every act of evil repre d. Much of the language is figurative. 2. he passage in Matt. 8 relates to the most rem kable instance recorded of demoniac posse n and its cure. The demons were "spiritua e- ings at enmity with God and with powe to afflict man." Persons under such control re practically insane. 3. The "unpardonable " is believed to have been attributing the w ks of the Holy Spirit, miracles, etc., to Sa ic agency.

NEW YORK, AUGUST 24, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

President Taft Arriving in His Launch

The President Drives to the Monument

PHOTOS BY PICTORIAL NEWS CO.

OUR TRIBUTE TO THE PILGRIMS

SEVERAL monuments have been erected in this country to the memory of the Pilgrims who were the first white settlers of New England, who crossed the ocean to an unknown continent in quest of religious liberty, and who, with their descendants, have played a most important part in the development of our nation. It has remained, however, for the present summer to witness the completion of the largest, costliest, and in many respects most significant memorial yet reared to that hardy and devout band which came over in the *Mayflower*. This latest evidence of the national esteem and gratitude earned by the pioneers who first reached our Northern coast is in the form of a massive and lofty granite tower, which ranks second only to the Washington National Monument as the greatest structure of solid masonry in the land. President Roosevelt laid the cornerstone of this monument about three years ago. On August 5, President Taft formally dedicated the imposing shaft. The event was made an occasion of great ceremony. An imposing naval fleet, including ten battleships, assembled for the dedication. It was the first time President Taft had reviewed the fleet, and he entered into the ceremonies with keen interest. In his speech at the dedication of the monument he paid high tribute to the Pilgrims and the Puritans. He said in part:

"Here, 290 years ago, a band of 100 Pilgrims, in a small crowded and leaking vessel, first saw their new home. This was the first attempt made by men seeking political and religious independence to secure an asylum in America where they might escape the fussy, meddling, narrow and tyrannical restraint imposed by the first of the Stuarts. They were not of the nobility, they were not of the upper middle class. They were of the yeomanry or the farmer class. Their ministers were university bred men, but the rest were humble, God-fearing persons who were avowed nonconformists and had been persecuted as such in their homes in the eastern part of England. . . . [Here he described the religious conditions in Europe which led to the movement and told of the hardships and privations encountered by the colonists in the new world]. The spirit which prompted them to brave the seas, to land on this forbidding coast in winter and to live here has made the history of this country what it is. It prompted and fought the Revolutionary War. It welcomed and fought the Civil War and has furnished the United States the highest ideals of moral life and political citizenship. We need not defend the lack of liberality which in their early history the Pilgrims may have shown those differing with them in religious belief and creed. Out of the logic of their processes intellectually there came religious freedom, while in the energy of their religious faith they uncomplainingly met the hardships that were inevitable in search for liberty.

"It is meet, therefore, that the United States, as well as the State of Massachusetts, should unite in placing here a memorial to the Pilgrims. The warships that are here with their cannon to testify to its national character typify the strength of that government whose people have derived much from the spirit and example of the heroic band.

"Governor Bradford, Elder Brewster, Captain Miles Standish are the types of men in whom as ancestors either by blood or by education and example as citizens the American people may well take pride. This magnificent monument will fittingly remind the traveler by sea of the beginnings of New England and note the fact that those whose spirit of liberty was to persist for centuries, even to the foundation and preservation of our great Republic, here first saw the land and here first put foot upon the shore."

The Newly Dedicated Monument

In addition to the address by the President, notable speeches were made by President Emeritus Charles W. Eliot of Harvard, Senator Henry Cabot Lodge and others.

The new monument is located at the little fishing town of Provincetown, Mass., on the tip end of Cape Cod, where the Pilgrims first landed, and where they remained for a short time before they proceeded along the coast to their more permanent abiding-place at Plymouth. The new monument is designed primarily to commemorate the advent in the New World of its most notable pioneers of civil and religious liberty.

But aside from its function in marking the Pilgrims' first landing-place, the new monument is designed to constitute an enduring tribute to the "compact" signed by the Pilgrims while their ship lay at Provincetown—a mutual agreement of the first settlers that has been aptly denominated the "forerunner of the Declaration of Independence." The signing of this compact is commemorated by means of a massive tablet, set in the side of the monument near the base.

The new monument, in connection with which two of our Presidents have played a prominent part, cost about $90,000, of which sum $40,000 was contributed by the national government; $25,000 by the State of Massachusetts and the remainder by popular subscription. The monument is 252 feet in height, but it is set on the brow of a hill which gives it an altitude of 347 feet above the harbor and will render it a beacon for mariners many miles at sea. The monument is, in one sense, a notable engineering marvel. The structure, weighing some 15,000,000 pounds, is set upon the sand—there is nothing else on Cape Cod as far as the eye can reach—yet it has not settled a fraction of an inch since its construction and it shows not the slightest vibration, even in the strongest gales that sweep over this crooked finger of sand, with a velocity of eighty-four miles per hour.

The American Pulpit

A SERMON BY

Rev. J. Wilbur Chapman, D.D.*

"And the Iron Did Swim"

TEXT—II. Kings 6:6

"WAIT a moment," you say. "Iron will not swim. I cast a piece of iron into the water and saw it sink like lead," and you may say that the statement of the text is contrary to all natural laws. And then you might go on to assume that if this text is untrue, the story of Elisha may not be genuine; and if you take Elisha out of the Old Testament, you can very easily part company with Elijah. But you have evidently forgotten the first statement of the text, "And the man of God said." We are not dealing to-day with natural law, we are dealing with the supernatural; and I am presenting to you a story out of a Book in which the marvelous is always coming to pass. I should think it would be a very easy thing to make an ax-head swim as compared with holding the winds in your fist, and God can do that. I really believe it would be a very trifling matter to bring a bit of iron to the surface of the water when compared with holding the seas in the hollow of your hand, and God can do that. *The iron did swim.* God said it in his Word, and God always speaks the truth. I like the setting of the text. The house of the sons of the prophets seems to have been too small, and so the sons of the prophets go out to secure material for its enlargement. It is a kind of co-operative piece of work, and these men as they go along are carrying axes, and with the axes they are chopping down the trees. One man seems to be poorer than the others, for he is working with a borrowed ax. It may be that the ax was faulty, it may be that the laborer himself was overzealous—we do not know—but when he was working away, suddenly the ax-head slipped away from the handle, bounded into the water, and sank out of sight. And the man in great embarrassment turned to the man of God, saying, "Alas, master! for it was borrowed." "And the man of God said, Where fell it? And he showed him the place. And he cut down a stick and cast it in thither; and the iron did swim."

The Elijah Mantle

This illustration is one of the miracles of Elisha. There is a very sharp contrast between the miracles of Elisha and those of Elijah. Elijah seemed even to do great things, Elisha the commonplace, every-day things. Elisha and Elijah walk along together. They come to Bethel, to Gilgal, to the fords of Jordan, and Elijah turns to Elisha, saying, "Better tarry here, for the Lord will take me away from you," and he would not. And the sons of the prophets came out and said, "Elisha, better tarry here, for the Lord will take away your master." And he said, "As the Lord liveth and as thy soul liveth, I will not leave thee." And Elijah looking upon him said, "Elisha, what will you have me give unto thee?" And he said, "O master, a double portion of thy spirit." And Elijah said, "You have asked a hard thing, but if you keep your eyes fixed upon me, you shall have it."

They came to the Jordan, and Elijah took off his old mantle and smote the waters, and dry-shod they went over on the other side. Suddenly, the skies brightened, and a chariot of fire and steeds of fire appeared. Then the whirlwind was on, and Elijah, overpowered for the moment, stood looking at Elisha. Then stretching forth his hands, I imagine I hear Elisha shout, "My father, my father, the chariot of Israel and the horsemen thereof!" And Elijah took his old mantle, leaned out from the whirlwind, held it for a second, and then dropped it. It came fluttering down through the air until it was on the shoulders of Elisha. And he has received his reward. And note this, he did not take the master's mantle and wrap it around him and say, "Isn't this comfortable!" Many a man has received the Holy Ghost in the same way, and lost him, because of such a spirit. Elisha did not wrap his master's mantle around him and say, "I shall take this back and keep it as a matter of pride." Many a man has received a blessing and lost it for this very reason. He used the master's mantle in the same way that Elijah had used it. He smote the waters, then came over unto the other shore. Now, from this time on his miracles are homely.

He hears of a certain town where there is a bitter spring, and he sweetens the waters, and makes the town more habitable and the land more fertile. He learns of a certain woman who is troubled because of debt, and he goes into her house and asks her regarding her possessions. She has only a cruse of oil. He tells her to go through the village borrowing empty vessels. When she brings them he tells her to pour out of the cruse, and so long as she had empty vessels she could pour out oil. Then she sold the oil and paid her debts, and her home was filled with rejoicing. He is told by the Shunamite woman that her boy is dead. He comes down from the mountain, makes his way across the plain, goes up into the prophet's chamber where the boy is lying, puts his hands to the boy's hands, his eyes to the boy's eyes, his mouth to the boy's mouth, and then prays, and the boy lives again. This is Elisha. And so when the man finds only the ax-handle in his hand, and the ax-head gone, it is only natural for him to turn to this man of God, and say, "Alas, master! for it was borrowed"; and for the man of God to say, "Where fell it?" "And he showed him the place, and he cut down a stick and cast it in thither, and the iron did swim."

The Miracles of Jesus

If this were the only instance of the kind in the Scriptures, I might question it, but the Bible is full of stories like this. I turn to the New Testament, and I find there the story of the woman who for eighteen years had been bowed down with an infirmity. She could in nowise lift herself up. She had spent all her living on physicians, and could be healed by none of them. She was a dwarf in stature. I have imagined her sometimes when alone in her home, when no eye could look upon her, trying to straighten out her arm, and she could not. But one day Jesus sees her stooping over in her infirmity, and with all his divine power he speaks, saying, "Woman, thou art loosed," and she stood up. *The iron did swim.* He is always bringing these things to pass. I see a woman taken in her sin. She is being hounded by men, who are professing great virtue themselves. They are attempting to stone her with stones, and she is running like a frightened deer. I imagine her stumbling and falling. I imagine a stone striking her. I see her rise from her fallen position with the blood blinding her eyes. She is hastening on when suddenly she sees Jesus. I think I see her fall at his feet. Now I want you to notice that. The law condemned her; the world stoned her; but Jesus forgave her. And when they came up to him they found him writing in the sand. They say that when the woman came to him as an impure woman, he bowed his face because he was a pure man, and he wrote abstractedly in the sand. I do not believe it. I am sure it is not so. There is an old legend which declares that when Jesus bent over to write he was writing on the sand the name of a man in the crowd, and this man bent over to read his own name. And the rest of the sentence was this: "So and So is himself an extortioner," and the man drops the stone in his hand and goes away. Jesus writes another name: "So and So is himself an adulterer," and fifty men drop the stones in their hands and flee from Jesus.

Instances in Every-day Life

He continues writing name after name, and man after man leaves until at last, lifting up his eyes and seeing only the woman at his feet, and the men all scattered, he says, "Woman, where are thine accusers? Doth no man accuse thee?" And she said, "No man, Lord." And he said, "Neither do I accuse thee. Go and sin no more." And she stood up. *And the iron did swim.*

But if any of you worldly wise people are saying to me to-day, "But that is in the Bible," then I will take an illustration of recent occurrence. At a meeting like this in a city in Canada, there came into the audience a man blinded by drink, held captive by drugs for twenty-nine years. He had been a slave to opium, and to cocaine, and to morphine. Mr. Asher spoke to him. His heart was touched. And I saw that man walk down in the presence of 4,000 people, climb up on to the high platform by my side, and say, "Friends, I am climbing up out of hell, and you must help me," and, although he was clad in rags, there came up to him a beautifully dressed woman, who said, "My husband will take you to our home this evening."

The other day there came to us a letter written by the Presbyterian minister, who said, "I wish you could see our man. His face is shining. I wish yo could hear him speak. He is filled with the powe of God. I wish you could have heard him lead ou meeting last night. Scores of people were impresse and many of them converted." *And the iron d swim.*

"Ah, but that is Canada," you say. Then let m take you to another land. On one of the first day that we were in Melbourne, Australia, I heard a ra at my door in the hotel. I said, "Come in," and frightened face appeared for a moment at the doo I have scarcely been able to get that face out of m vision. A note was handed in, and I read, "Dea Sir, I have been a drunkard for four years. I hav tried my best to overcome the awful disease an passion, but I cannot. Please pray for me." The the person appeared at the door again for a momer and she said, "I came just to see that you got it i your hand," and then she was gone. I scarcel passed through a meeting after that in Melbourn that I did not see her face, sometimes with a loo of stolid indifference on it, sometimes it seemed t me bathed with tears, and she almost on the poir of decision. One night I saw her stand in one of th congregations, and with trembling tones say tha through the day she had gotten the victory, tha under the power of the singing she had seen Jesus and with the memory of her sweet mother she ha made one great effort by the help of God. She wa in our meetings after that clothed in her right minc All the look of womanhood back; all the power o virtue back; all the strength of Christian grace back The iron *did* swim.

The Message for You

But my message is also for the man, and for th woman, who may be a member of the church. Ther is many a man in the church to-day, and many a woman, too, in the predicament of the man wh lost the ax-head. The man with the ax-handle i his hand could have gone on apparently choppin wood. He could have raised the ax-handle an brought it down, and the man fifty feet away woul not have known that he was working without a ax-head. But I was raised in the country, and know that it is a good deal more difficult to swing an ax-handle without an ax-head than to swing on with an ax-head. And it is a good deal more diffi cult to keep up the form of religion than to live th real thing, and many of you are keeping up the form You are working without an ax-head Who are th people that are doing this? First, some of us wh are ministers. There was a day when God spoke through our ministry. There was a day when, ris ing to plead, there was a passion in our words. There was a day when, as we proclaimed Jesus Christ, men and women flocked to the mercy seat There was a day when, as we preached, we could see him, and people knew that we saw him. And now we preach the same sermons, and we use the same illustrations, and we work the same methods, and there is no power. And there are church offi cers here who in times gone by testified for Jesus Christ. In their homes they had family altars. They spoke the names of their children in their peti tions. They went to the church, and as they rose to speak everybody gave the closest attention. All who heard knew that they were men of God. And to-day the altars are gone, and power is gone with them, and they have not been in the church nor at the prayer-meeting for a month, and they have no power. And there are Christian people listening to me to-day, whose experience in other days could best be told in the words of the hymn, "Oh, happy day that fixed my choice." And if there is any other hymn that could write their story, it is this one: "Were the whole realm of nature mine, that were an offering far too small. Love so amazing, so divine, demands my life, my soul, my all." And you are without power to-day. You are not a soul-winner. You have lost your influence over your husband, you have lost your influence on your children, you have lost your influence in the church and in the city. The ax-head is gone. No power!

I have only one thing to say in conclusion. My message to-day is for the man who is not a Christian. He is the man deep down in sin, away in the blackness of despair. He is surely a submerged one. How are you going to get him up? Of course, in these days of worldly-wise men we have all sorts

Continued on next page

* Preached in the State St. Congregational Church, Portland, Me.

'And the Iron Did Swim"

Continued from preceding page

of suggestions. The political reformer comes along, and tells us that we need better political conditions. Of course we do, but they can never take the place of salvation. The sociologist appears, and says that all the systems of men are wrong. He tells us to change our economic systems and men will be better. Of course they will, but all the sociology in the world cannot save the sinner. Then there are others who tell us that we only think the ax-head is off any way, and we need just think it is on, and to proceed to use the ax-handle, and we will be all right again. Will we, indeed!

I declare to-day that there is no way to lift the sinner up except by the drawing power of Jesus Christ. Preach him; sing him; live him. That is the secret. Then there is hope. I heard S. H. Hadley say that one night there came into the Water Street Mission in New York a man who, because of his sin, was bent down like a dwarf. Naturally he would stand as tall as I, but in his sin he was bowed down till he was not more than four feet high. Sin had touched his tongue, and he could not speak plainly. He dropped down on the only knee he could bend, buried his face in his hands for a moment, and said, "O God, O God," and suddenly the bands that held him were snapped, and he stood up erect as I am standing now. In the Water Street Mission at the end of the year, they always allow the men to celebrate an anniversary. When this man's anniversary came around, he did not read the lesson. He let another read it. He let another announce the hymn. But when it came to the time of testimony, he bowed down as he had been dwarfed in sin, and then, with every eye looking at him, he rose up and stood erect as Christ had set him free, his face shining, his eyes filled with tears. It is that sort of salvation I preach. Bound with a passion, you can be free. Held with a sin, you may be forgiven. Will you turn? Will you turn? I know where you made your mistake. You neglected your mother's pleading, you resisted your father's praying, you scorned your minister's preaching. That is the way you lost it.

With this I close. Up in the Alps I saw here and there a black cross, and I said to my guide, "What does that mean?" He said, "It means that when a traveler slips to death on such a point as this, they raise a black cross." I wonder if where you are sitting today there is to be a black cross this afternoon because you reject Christ! I used that illustration in my old church in Philadelphia, and an old Scotch woman came up to me, and said, "Pastor, when you told that story a man in front of me dropped his head in his hands, and began to sob, saying, 'Nay, but I yield, I yield. I can hold out no more.' "I wonder," she said, "if where he sat there could be placed a red cross?" So I plead with you to turn to Christ. What is it to be today? Black or red? Yes or no? Life or death? Acceptance or rejection? God help you.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Anvil Sparks

..BEFORE you decide to seek happiness in material things, resolve first to find some one they have made happy.

..DO not expect much from your prayers for the poor while you withhold your pence; nor from your pence if given in lieu of love.

..HELP to dishonor greed by honoring Success measured by kindness, culture and content, not coin; for men will always seek honor.

..DO NOT disclaim the possibility of peace and joy in your own life. It is but a confession you have never brought either into the lives of others.

The Children's Pulpit

TAKING YOUR FACE TO CHURCH

By Rev. J. M. Farrar, D.D.*

THE closing days of vacation are a good time to think about turning your face to the School of the Soul. Vacation is a school for your body. After vacation you go to a school for your intellect. We are sorry for the boy or girl whose face is unknown in these schools. God gave to you the Church, built it on the rock of truth, and gave you sixty-six books, called the Bible, to read and study. The Church of Christ is the School of the Soul. Surely not one of my Juniors is unknown by face in the church. In our text Paul writes about churches where his face had not been seen. The reason was because he had not been near enough to attend the services. The church where Paul lived and the church in every place he visited knew his face. Your pastor may not know the name of every boy and girl who hears him preach, but he knows every face. Your face is of more value than is your name. Will you resolve at the close of your vacation to let your face be well known in your church? The School of the Soul makes and keeps the face beautiful.

. . .

A GREAT painter, Leonardo da Vinci, spent several years in painting a picture of the Last Supper of our Saviour. He went to a church to find the face of a child from which to paint the face of the Christ. He selected Pietro, who had a beautiful face. Several years passed while the painter worked on this picture. He had painted the face of Christ and of all his apostles except one, that of Judas. Day after day he walked the streets of Milan looking for a face from which to paint a likeness of Judas. At last he found a wicked man whose face, marked by sin, revealed a bad heart. While painting this face he learned that it was the same face he had used when painting the face of Christ. Pietro had gone to Rome and lived with wicked people, and grew to be a wicked man. He had lost his soul and ruined his face.

. . .

IN the following story find one other reason for attending the School of the Soul:

"But, mother, a fellow doesn't get much good going to church when the whole business bores him."

"My son," said Mr. Stevens, "I have something to tell you.

"When I was a child," he continued, "I promised my mother to attend church every Sabbath morning, and I did. For several months it was a trial and a bore, but it brought me one of the greatest blessings of my life. A person can gain nothing but good from regular attendance at church, and I expect it from you as long as you have respect for my authority, whether you like it or not."

This sounded very stern, but Mary touched her father's arm. "Won't you tell us about it?" she asked.

"There's not much to tell. I went to church when it rained, and when it snowed, when the boys were amazed, and when they ridiculed. I suppose it did seem queer to them, for I was not a Christian."

"You were a lover of your mother," said Mrs. Stevens.

Her husband flashed her a grateful look. "I was," he briefly said.

. . .

"BUT, father," persisted Mary, "you have not told us about the blessing it brought you."

"I had a boy who went to church with me. I don't know why I was such a fool as to go all alone at first. I could have found some one to accompany me, I'm sure.

"When you don't like to attend church," he continued, "take some one with you. It helps matters wondrously."

There was silence for a minute.

"But about the blessing," said Mary.

Mr. Stevens smiled. "You'd call it a very commonplace blessing," he said, "but it made me over again, and gave me a new purpose in life. My son, do you know of one instance where your influence has made any person better—drawn him from evil ways?"

"No, father," said the young man, in a low tone.

"Then don't quit church-going yet for a while. You have not got your eyes open."

"But how about the blessing?" inquired Mary.

"H'm! I found out that I had been recommended by my teacher to this boy as a companion who would help him to quit his evil ways." Mr. Stevens was transformed. His eyes flashed and his voice trembled, and his face was all aglow. "Think of it! I was not even a Christian, and yet that boy who had fallen among wild companions, and sought help, was sent to me, and I knew nothing of it. I thank God and my mother that I lived straight in those days."

. . .

"AND your companion reformed?" asked Mary.

"He did, and he and I joined the church together the following Easter. That's what came of church attendance, even though I took no pleasure in it. The Sunday School teacher told me that all he knew of me, except in the Sunday School class, was that for three months he had seen me in church every Sabbath morning, with no one to urge it, nor even any one to accompany me."

Mr. Stevens arose and pushed back his chair. "My son," he said, "stick to the church. Some day it will surely bring you a heart blessing which will sweeten the hard places of your life." This boy was not unknown by face in the church.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: "Unknown by face unto the churches." Gal. 1:22.

The Nailed Post

AN English correspondent of Mr. John C. Havemeyer of Yonkers recently sent him this instructive anecdote, which he has forwarded to THE CHRISTIAN HERALD for publication: A father had an unruly boy, not amenable to discipline—inattentive to commands and, apparently, untouched by love. The father was greatly grieved, but bore it patiently for a long time (just as our Father did with us). At last he called the boy to him, and pointing to a post which had been fixed in the garden for some decorative purpose, said, "My dear son, I am going to drive a nail in that post and leave it there every time you are guilty of an act of disobedience." Very soon a nail was driven, and then another and another. Every nail and every blow of the hammer upon a nail was a pang for the father's heart, but only indifference for the heart of the son. At last the post was becoming thickly studded with nails. When it began to look as though not many more nails could be driven, the son became thoughtful and began to see his conduct in its true light; then followed sorrow, repentance and obedience, and the nail-driving ceased. The now happy father called his son and told him of the joy which filled his heart, and then added, "From this time, I will withdraw a nail to mark every act of obedience and loving duty."

Soon a nail was withdrawn, and another and another, until a day came when the last nail was drawn, and the delighted father called his son and said, "See, my dear son, all the nails are drawn." To the father's surprise, the son wept bitterly. The father gathered his son in his arms, pressed him to his breast and said, "My darling boy, why do you weep? I thought you would be so glad that all the nails are gone." The weeping boy said, amid his sobs, "Yes, father, the nails are gone, *but the holes are there.*" Yes, it was even so; the father might draw the nails, but no power could get rid of the holes—the effect of the nails. Does not this illustrate those wonderful words of our blessed Lord, "Ye must be born again"? The post is no longer fit for the garden; it is permanently, forever defaced; to plug up the holes is only to emphasize the holes; no, there must be a new post. And so, dear brother, you and I don't want to go there, where he is, defaced with nail holes, however lovingly the Father draws us to his breast. We don't want eternally to wear such hideous scars of sin; how much better it will be, to be *as he purposes we shall be:* "Like him; for we shall see him as he is."

Work to Preserve Roads

EXPERIMENTS were made during the summer of 1909 by the Department of Agriculture at Washington, D. C., Youngstown, O., and Ithaca, N. Y., with different preparations for the prevention of dust and the preservation of roads.

At Washington, waste sulphite liquor was used on a macadam driveway subjected to light traffic. Sulphite liquor is a dense sticky liquid produced in the manufacture of wood pulp. It was applied in mixtures with water in varying proportions. The results show that it has but little value as a permanent road treatment, but that in concentrated form it may be classed as a temporary or semi-permanent dust preventive and road binder.

At Youngstown, blast furnace slag was used alone and in different combinations with lime, sulphite liquor, and tar to determine the best method of utilizing slag for road construction. While sufficient time has not elapsed since these experiments were made to show definite and permanent results, it is believed that they will be valuable in determining what combinations will produce the best road.

At Ithaca, tar, oil, artificial asphalt preparations, brick, cement, and slag were used with varying results.

Mayor Gaynor's Struggle for Life

LAST week's CHRISTIAN HERALD contained a brief announcement of the startling municipal tragedy in New York, when Mayor William J. Gaynor was shot down on the deck of the steamship *Kaiser Wilhelm der Grosse* by an ex-city employee. It was at first thought that the Mayor's wound, which was in the neck below and behind the right ear, might prove fatal; but to the surprise of his physicians and the delight of his friends and sympathizers all over the country, the patient rallied in a most wonderful manner. He never really lost consciousness, and within forty-eight hours after the shooting, the doctors entertained the hope that except for the possibility of blood-poisoning—which they did not anticipate—the Mayor would soon recover.

Mayor Gaynor Supported by Friends the Moment After the Shooting

Four eminent physicians were in constant attendance upon Mayor Gaynor during the first two days after the shooting: Doctors William J. Arlitz, George E. Brewer, George V. Stewart, and Charles M. Dowd. Two more were added later. At the first examination they thought that the bullet had divided into two fragments, one apparently located "in the floor of the mouth, near the ramus bone, on the left side, and the other near the point of entrance." Later, however, it was found, by examination with the radiograph, that it had not split, but was lodged in the "vault of the pharynx" and easily accessible, though removal was considered inexpedient. After the first slight flow of blood from the throat, there was no hemorrhage. The Mayor could converse without difficulty and was not in pain. After being taken to St. Mary's Hospital in Hoboken, he was visited by his wife. Mrs. Gaynor and her son were accommodated in the hospital in order to be near the sufferer. The Mayor's calmness and presence of mind surprised all around him.

At the time of the shooting, he was probably the least agitated of any person in the group on the steamer's deck. While he was being carried down the gangplank to the ambulance, he seemed to share the general impression that he had been mortally wounded, for he said faintly through the folds of his bandages, "Tell the people good-by"—his thoughts even at that critical moment reverting to his public duties and responsibilities. This was the only expression of the kind that fell from his lips, however; for his sound health and remarkable fortitude soon enabled him to put aside all fear of personal consequences, and his conversation thereafter was confident and even cheerful. After the first shock had safely passed, his condition, to the surprise of his physicians, became almost normal. The doctors' bulletins continued to be favorable. The patient took nourishment and seemed to enjoy it, and he had no difficulty in swallowing the food. Thirty-six hours after the shooting, his temperature was 100 2-5, and unless complications ensued, the best results were looked for. He was making a splendid fight for his life.

To the few visitors who were admitted to his sickroom in the hospital, he spoke cheerfully and confidently. In a humorous way, he said that the doctors were not giving him enough to eat and that the bowls of chicken broth were "smaller now than when he was a boy." Two days after the shooting, there was no trace of hemorrhage; the patient slept well, ate with relish and conversed without difficulty. His physicians were encouraged to believe that he was on the road to recovery and that his splendid health had carried him safely over a crisis which, to most men of his age, would have been a very serious one. He chatted pleasantly with his official associates and his relatives, discussed his European travels, and even talked of going to an Adirondack camp after he got out of the doctors' hands. Sometimes, however, he would grow weary of his enforced confinement and would say to his wife: "Dear, I wish we were back in our home on Long Island. It's sweet and green down there."

Thousands of letters and telegrams of sympathy were received at the hospital. It seemed as though the whole nation was watching by the wounded Mayor's bedside. One of these telegrams was from President Taft; others were from political allies and opponents, governors, ambassadors, etc. All contained earnest wishes for his restoration.

James J. Gallagher, the man who shot Mayor Gaynor and who was taken to the jail in Jersey City immediately after the attempted assassination, was formerly an employee in the New York City Dock Department. Two indictments will lie against him, one charging him with an attempt to kill Mayor Gaynor, and the other with a similar attack on William H. Edwards, Street Cleaning Commissioner, who while seizing Gallagher, received in his left arm one of the bullets intended for the Mayor. Gallagher is fifty-eight years old, and while in the dock department employ was known as a chronic complainer who was constantly writing letters to his superiors, making charges against certain individuals, or grumbling about what he regarded wrongs done to himself. He is said to have blamed the Mayor for not reinstating him in his position, as he had requested. He has denied that the attack was premeditated. When he read the announcement that Mr. Gaynor was about to sail for Europe on that day he instantly decided to commit the deed. It is presumed that the defense will offer a plea of insanity. There is little doubt that Gallagher was a "crank," but it remains to be seen whether the doctors and the jury will sustain the insanity plea.

Special prayers have been offered in many of the churches for Mayor Gaynor's restoration.

The Capture of Gallagher× Immediately After the Shooting

THE SLAUGHTER OF THE INNOCENTS

OFFICIAL figures given out concerning the infant mortality in New York City are appalling. They are sufficient to move the hearts of even the most indifferent. The Bureau of Municipal Research has issued a bulletin, which announces that, in the first week of June, *twenty per cent.* more infants under one year of age died, than in the same week last year, the figures being 225 in 1909, to 272 in 1910. The excess has increasingly persisted during every week since then. During the third week of July nearly *75 per cent. more children under one year of age died than during the same week of 1909* (399 in 1909 to 568 in 1910).

Physicians seem to be at a loss to account for this surprising increase. Temperature and humidity alone, they say, do not explain it, although July has been one of the hottest months in several years. In the opinion of some observers, the heat of late June and July was far more oppressive this year than last, whatever the official figures may be regarding temperature and humidity. This stifling and long-continued heat has undoubtedly had much to do with the increased infant death rate.

The New York Health Department insists that it is putting forth extraordinary efforts to check this frightful mortality. Three hundred nurses and physicians are on the city's pay roll. Each one of them is supposed to give from six to eight hours each day to the sick of the city. Babies are the chief patients.

A large part of this great mortality arises, the experts tell us, from a lack of proper nourishment and fresh air for the children. It is in order to help the children of Greater New York in these respects, that THE CHRISTIAN HERALD maintains its beautiful charity at Mont-Lawn, where every summer 3,000 children are entertained, under a corps of trained and intelligent caretakers. No death has ever occurred among them, although in sixteen years nearly 40,000 children of various ages have been sheltered there during the heat of summer. During the whole of these years of Mont-Lawn's existence there has hardly been even a serious accident.

But what is this single charity, when there are so many thousands to care for? It is like a drop in the bucket. There is work for scores of Mont-Lawns. The hillsides of the Hudson Valley, the mountains of Pennsylvania, the woodlands of New Jersey, the beaches of Long Island and the meadows of Connecticut, would need to be filled with tents and bungalows, in order to give to the poor children of Greater New York the summer fresh air that they ought to have.

The death-rate per 1,000 children under five years of age, during the decennium 1868-1877, was 23.4; it fell regularly during each subsequent decennium until in 1908 the rate was 11.8. In 1909, it reached the lowest figures on record, namely 10.0—a decrease of 66 from that of the first-mentioned decennium.

The principal factors to contend with in the fight to preserve infant life are the lack of a supply of pure milk; the density of the tenement population; and the high birth-rate among foreigners who are ignorant of our language. The chief work of the district nurses lies among this class. It is almost impossible to convince them of the necessity of proper and clean feeding, and of keeping their children clean. Yet New York in past years has held its own well in this matter as compared with other cities. Russian cities are the worst. When one considers the many elements which enter into the problem, one realizes that no section should be too heavily condemned without an examination of the causes which have contributed to its condition.

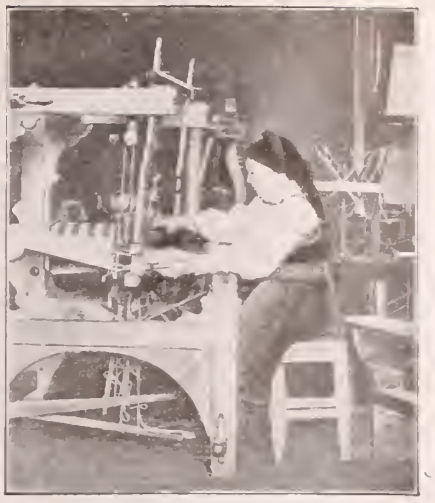
The ratio of deaths to births among children under one year of age in Moscow in 1909 reached the startling figure of 321 to 1,000; and in St. Petersburg of 282. In Montreal it is 257; in Dresden, 152; in Boston, 148; Glasgow, 137; New York, 128; Paris, 103; Amsterdam, 87; Sydney, Australia, 83. The German cities all had a higher rate than New York, and so did all the English cities, except London.

It is in the summer that the Angel of Death oftenest spreads his wings and breathes in the faces of the little ones. A prominent charity worker recently said, "We cannot make people understand that our poor suffer much more and die faster in summer than in winter." The awful heat of the tenements, the foul, stagnant air, and the spoiled food, especially the sour and impure milk, strike down young and old; but, most of all, the helpless babies. Yet our government has appropriated millions for the study and banishment of the boll weevil, in order to save our cotton; millions more to cure the diseases of horses and cattle; while our children, the nation's chief asset, the glory and hope of our country, have been allowed to die by the thousand with little thought by the government for their salvation.

KATE UPSON CLARK

IN THE LAND OF BUSY WOMEN

A Maid of Hardanger



At the Old-Fashioned Loom

Wholesome Exercise

The Housewife's Spinning-Wheel

THE life of a nation is in the breath of the children, therefore those who have the training of the children have the destiny of the nation in eir keeping. In all lands men are for the most rt busy in commercial pursuits, while woman's nction the world around is to bear and educate e young.

"What kind of women are here?" is the question should ask in every land we visit.

This question was asked by me in my recent visit Norway, and I diligently studied the subject by servation, by association, by conversation, and by ading.

Fair hair, blue eyes, and a brilliant complexion e characteristics of the Norwegian woman. She alert and sweet in her manner, and has a strength out her that makes one feel that she will be able all times to stand for herself. My first introduc- n to her was in the position of stewardess on the eamer.

The chief stewardess was a lady in appearance d manner. She wore a slightly trained dress, th dainty collar and cuffs. As she directed the her stewardesses, she seemed like a woman pre- ling over her own household. There was nothing ofessional about her manner, but the comfort of r tourist-guests was perfectly conserved.

My next contact with the women of Norway was the National Exposition in Bergen. Their beau- ful needle work, knitting and weaving helped to ake the exposition most attractive. The so-called Hardanger work" is a matter of national pride d every woman must have some of it on her ouse or apron or napery. A sort of etamine is the undation for rich hand embroidery. Consequently e tourist must pay high prices for it. The speci- ens of furniture, together with draperies and ngings, indicate that the homes are refined and steful. The lady attendants all through the ex- sition show how effective and practical the Nor- egian women are. The only objectionable posi- tion they occupied was that of barmaid in the beer halls. Their picturesque appearance there in black skirts, white waists and richly embroidered and beaded scarlet bodices (the national costume) only made the situation the sadder.

A cruise through the fjords, combined with drives in the valleys between the mountains, afforded opportunity to see the homes in farming districts as well as in villages and towns.

The industrious woman was everywhere. Sometimes she was to be seen walking along the road carrying a heavy basket strapped to her back, and busily knitting a stocking! She was at work in the garden with her husband; or, if a cottage was being built, she was helping. In towns where the homes were larger, the women were to be seen busily doing the housework, for the servant question enters very little into the domestic economy of Norway.

Queen Maud and Crown Prince Olaf

It must not, however, be understood from this that the women of Norway are mere household drudges. They think on large subjects. They must do so, for they are voters. For several years past they have had the right to vote on county questions; but the recent action of the *Althing* (Parliament) has given them the national vote. As yet there are no political organizations or clubs among women, and they are not given to making public addresses. I am told they have so much to do in their homes that they have not time for such things, but they read much about important matters.

Almost the only organization for women is the White Ribbon Association, or the Woman's Christian Temperance Union. It has a membership of between four and five hundred in all Norway, and represents earnest Christian womanhood working on all lines for the pure and sober living of men and women alike. The Norwegian W. C. T. U. is affiliated with the World's Woman's Christian Temperance Union, and was represented at the recent World's Convention in Glasgow, Scotland.

The greatest lady of the land is Queen Maud. She is the daughter of the late King Edward VII. of England and of Queen Alexandra, who was a Danish princess. The King of Norway is of the royal house of Denmark. He was invited by the people of Norway less than three years ago to become their King. His title is King Haakon VII. The little Prince Olaf, heir apparent, is the darling of the Norwegian people. Queen Maud has truly queenly qualities, and she is proving herself a wise and good leader among the women of Norway.

MRS. WILBUR F. CRAFTS.

AMONG THE WORKERS AT HOME AND ABROAD

—A TITLED BRITISH evangelist, the Rev. Sir harles Dunbar, is to visit us shortly on a eaching tour.

—EVANGELIST E. B. WESTHOFER, of Muncie, d., is conducting a successful revival at Max- ll, Ind., co-operating with Rev. W. E. Love- s, a pastor in that place.

—DR. G. CAMPBELL MORGAN, of London, has en the principal speaker at the Twenty- hth Annual Conference for Christian Work- at East Northfield, Mass. He conducted his ily course of Bible studies with nearly a ousand students.

—A PHILANTHROPIST who, it is said, has "de- ed to die poor" is David Ranken, a wealthy ristian citizen of St. Louis. He has given e bulk of his estate, estimated at $3,000,000, r philanthropic purposes, leaving for himself income of about $3,000 a year. One of his dowments is for a trades' school for poor ys.

—MRS. K. V. HILTON, of Charleston, S. C., is e founder and conductor of "The Band of ve Chapel," a work for children chiefly. ble study, sick visitation, charity work, dis- bution of religious literature, etc., constitute e leading features of this promising move- nt. Any hooks or good literature sent to rs. Hilton at 14 Sumter Street, Charleston, n be used to advantage.

—MLLE. VERE DE VEER, member of the French ciety of Peace and Justice, has been lectur- g to large audiences in the Eastern States on ace and Arbitration. She is the daughter of French army officer, and is a most effective d entertaining speaker. She may be ad- essed by churches, church societies, W. C. T. s. and similar organizations to No. 2 West venty-ninth Street, New York City.

—THE NORTHFIELD SUMMER SCHOOL for Sun- y School Workers, which closed lately, had 5 enrolled members, drawn from all the New ngland States, New York and New Jersey, with a scattering from other places. The Women's Home Missionary Conference has also closed a very successful session. The Women's Foreign Missionary Summer School of 350 delegates is now in full session.

—CAPTAIN GEORGE BENN, of the Gospel yacht *Messenger*, is actively engaged in his work among seamen who come into the port of New York. He goes from ship to ship in his little launch, supplying the men with good reading matter to break the monotony of the voyage, a monotony which has often driven men insane at sea. He also supplies them with small libraries of a few books each when these are obtainable. His work is evangelistic and he uses the opportunity as often as possible to drive home some Gospel truth, or encourage some man sick of a life of sin. All interested in aiding his worthy work may address him, Box 157, Brooklyn, N. Y.

—IN THE Moore Insulated Wire Works at Third and Race Streets, Philadelphia, a meal is served every day to the employees. In connection with the meal on Tuesday (and, during the winter, on Thursday of each week) there is held a short religious service consisting of singing, Scripture reading, brief address and prayer. The service is usually conducted by some representative from the Y. M. C. A., but at times other speakers are brought in—laymen who have an acquaintance with business life as well as with the teachings of the Gospel. These services have been proven through the experience of years to be very valuable. The meal served for ten cents consists of meat, or fish, potatoes, some vegetables, bread and butter, tea or coffee and dessert. Of course, each day the bill of fare is changed. These gatherings are largely due to the personal efforts of John W. Gottschalk, superintendent, and John W. Crombie, foreman.

—THE THIRD Interdenominational Conference of the Woman's Home Missionary Societies held at Northfield, July 14-21, was a brilliant success. The conference included words from workers direct from the field. Twenty-one missionaries were on the platform. Miss Lucy Laney (Presbyterian) told of school work among negroes in Atlanta, Ga.; Miss Florence Miller (Christian Church) and Miss Anna M. Larned (Congregationalist) presented the needs of the Southern Highlanders, followed by Miss Margaret Henry, herself a mountaineer. The needs of Spanish speaking people in our two newest States, New Mexico and Arizona, were outlined by Mrs. H. L. Hill and Mrs. Anna L. Kent (Methodist) and Mrs. Olin C. Gibson (Congregationalist). Missionary needs for the frontier were discussed by Miss Minna Frickey (Methodist). Mrs. Schucknecht (Presbyterian) set forth conditions in Alaska, "the national ice-box." Many aspects of the immigration problem were presented. The leaders for the Morning Bible hours were Rev. Dr. J. Monro Gibson; Rev. J. Stuart Holden, D.D., and W. R. Moody.

—MUCH HAS BEEN written about the union of the two great branches of the Methodist Episcopal Church in the United States—North and South—but as yet little progress has been made toward this much desired end. The churches will probably have to get their pointer in this direction from heathen countries, where they have little patience with denominationalism as such. In Korea, where these two branches of the church are established, they are even now demanding closer co-operation with ultimate union. Rev. George Heber Jones, D.D., for nearly twenty years has been a resident of Korea, and Rev. W. G. Cram has had charge of the work of the Methodist Church, South, in that country eight years. Dr. Jones is president of the Biblical Institute at Seoul and is now in America to launch a campaign for $250,000 to commemorate the silver jubilee of Korea. When the Commission of Federation between the two churches met recently in Cincinnati, these two men appeared before that body pleading for the practical union or federation of the work in Korea. The natives are insistent that the Theological Institute at Seoul shall be a joint school, and in this Jones and Cram are in hearty sympathy.

—WILFRED S. GRENFELL, the Labrador missionary-explorer and founder of the mission, writes from St. Anthony, Newfoundland: "I should not like to let pass such an important event to the Christian world as the loss of Dr. Louis Klopsch without expressing a word of gratitude for his life. Dr. Klopsch's wide philanthropies included the poor folk of this lonely shore. I have no doubt that from the equator to the pole messages of condolence have come in to yourselves and his family. Amongst them I should sincerely like mine to be included. Some time ago I asked through your paper for reading matter to be sent to this mission. The very wide response which this appeal received reminds me of the great breadth of Dr. Klopsch's influence."

—MISSIONARY CHRISTIAN SCHMITT, of Nain, Labrador, in a letter to THE CHRISTIAN HERALD, which has been over four months on the way, writes: "Some of the Eskimos have left their hunting of seal and walrus out at the ice's edge, thirty and forty miles away, in order to attend our services. Seals have been scarce and also walrus, so far. Many of our people have only the rock cod for food, which they secure with hook and line by making a hole through the six-foot-thick winter ice. We know that in two or three months our seemingly unconquerable winter, with all its ice and snow, will have to give way to the sun's power. Our Eskimos are great believers in Christ's resurrection and in their own. Can it surprise you, with this wonderful change in nature around them? Surely if it is wonderful what the sun can do, how much more can He do who is the Creator of it, the Sun of Righteousness, the Lord of the Resurrection!"

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor — GEO. H. SANDISON, Managing Editor

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The Vatican's Backdown

FORTUNATELY for the people of Spain and for the peace of Europe, the trouble between King Alfonso's government and the Vatican has blown over, temporarily at least, by the abandonment of the proposed Catholic demonstration at San Sebastian. This backdown by the Vatican came none too soon, for it was known that large quantities of arms had been secretly conveyed into the country, and had the plan for an anti-government demonstration been carried out the peace of Europe might have been shocked by a "Red Sunday" like that in Russia several years ago. Premier Canalejas has made it clear to the Spanish people that the government's quarrel was not with religion but with clericalism, which sought to dominate the State and to nullify the decree of June 10 granting a legal status to Protestant churches and schools. Against this decree Rome rebelled, claiming that it violated the Concordat or treaty of 1851, and the Spanish Constitution. The Vatican refused to go on with the revision of the Concordat, which was then in progress, unless the obnoxious decree were rescinded, and unless certain laws, which it regarded as hostile to Catholic religious fraternities in Spain, were suspended. All this was in the nature of a Papal ultimatum, to which Premier Canalejas replied by withdrawing the Spanish representative at the Vatican. Rome's rejoinder was the withdrawal of the Papal nuncio at Madrid, which it followed by stirring up public sentiment against the government to the revolutionary point. When the crisis came King Alfonso was in England, but his minister was equal to the emergency and had a military force on hand at San Sebastian strong enough to crush any attempt at an armed rising. Canalejas' resolute course and the conviction that the sympathy of the people was mainly with the government, brought the clerical factionists to their senses, and halted the movement on the very threshold of war. This bloodless triumph will give the progressive element in Spain courage to go forward with the social, educational and industrial reforms on which King and Cabinet are in agreement, and which the country anxiously awaits.

The Truth About Franklin's Clothes

EVERY now and then when a laudable effort is made to dress our diplomatic corps in something more befitting their dignity on ceremonial occasions than the funereal spiketail or waiter costume in which they are now garbed, a cry is raised by some of our representatives in Congress that such a change is undesirable, and the old story of the way Franklin appeared at the court of Louis XVI. of France is brought out again for an airing, and it is urged that our diplomats should follow his example.

Franklin, it will be remembered, appeared among other foreign ambassadors and the uniformed generals and admirals at court in a plain suit, such as he was accustomed to travel in. The French, ever eager for novelty, hailed the innovation with momentary enthusiasm and supposed it was the costume of an ambassador from a poor and struggling nation.

As a matter of fact, Franklin had no intention of wearing the suit in which he appeared, and until he found out its effect, he probably had an uncomfortable time of it, for he was a man with an acute sense of the fitness of things. Some time before he had ordered a handsome court suit and expected to make as fine an appearance as any other foreign ambassador, but the tailor from whom he had ordered the suit did not get it finished in time and Franklin had to go in the only suit he had ready. He continued to wear it after his court suit was done, as he saw he had made an unintentional "hit." When he was in England, he wore a handsome court dress of velvet, embroidered with gold. In the early days of the Republic, in fact within the memory of many yet living, the diplomats had a prescribed uniform as well as the officers of the two fighting services. Our highest tribunal connected with peaceful settlements, the Supreme Court of the United States, also wear a dignified dress. Our diplomats naturally have not been able to make their peculiar situation understood. Foreign nations wondered at our lack of consideration for their customs and prejudices. The recent appearance of our envoys at King Edward's funeral in evening clothes, which we always connect with occasions of festivity, was an example. Some day we may be able to do these things differently and possibly a little better and more in harmony with the occasion than we do at present.

Triumphant Faith

IN the "crossing over" of Dr. Grattan Guinness, who passed away in England lately, the world loses one of its ablest men and Christianity one of the grandest of modern missionaries. He was a founder of missions and sent forth to the field probably more evangelists, pastors and teachers than any man of his day and generation. It is worth knowing how such a noble spirit met the last great change. In his final illness, during a brief respite from suffering, he said: "If I could preach for a thousand years it would be the same theme—Jesus, Jesus, Jesus. I am happy, and ready to go or stay." He dwelt much in those last hours on the world's progress in spiritual enlightenment, the history of redemption, the march of Christ's kingdom, the work of the Gospel in all the lands where he had labored, and they were not few. These high themes filled his soul, and the vision of the coming day when Christ would be universally lifted up and acknowledged by all the nations, was to him a very real one. Set-backs, losses, the plots of the enemy, he reckoned as mere incidents by the way. The Omnipotent was leading the Christian hosts and victory was assured. It was a splendid illustration of the triumphant faith of a Christian, who had frequently faced death on the field of duty and who would have accounted his own life as a very little thing for the sake of the dear Master he served.

The Gospel in the Canal Zone

ALTHOUGH it is less than five years since church work was begun in the Canal Zone under the authorization of the Isthmian Commission, it has made remarkable progress. There are now, according to the official figures furnished by the *Canal Record*, 39 churches in the Zone, viz.: Catholic 7, Episcopal 13, Methodist 3, Baptist 7, Adventist 1, Undenominational 8. Of these 39 church buildings, 26 are owned by the Canal Commission, and all but two are built on land owned by the United States government. Services in the undenominational churches are held by regular ministers or lay readers and the audiences in such churches represent practically all Christian sects and denominations. Besides this great aid rendered by the government to the dissemination of Christian teaching in the Zone, the Commission has 15 chaplains in its regular service. There are resident chaplains at the Ancon and Colon Hospitals and also visiting chaplains, so that due attention is given to the spiritual needs of the sick and dying. From the outset it has been the policy of the Commission to give every encouragement to church work, recognizing its importance in making for morality and good order throughout the Zone. It has granted land for church building, sold building material at cost, and otherwise assisted in establishing congregations. In a word, it has been a most efficient and valuable aid in improving the morals of Panama, and in fighting the vice and wickedness which prevailed there a few years ago, with the only weapon that can ever cope successfully with sin—the Gospel of Jesus Christ. And yet there are some cavillers who, even in the face of such a clear demonstration, will say that this is not a Christian nation.

Milk

THE question of supplying pure milk to great cities becomes yearly more perplexing. It was thought some years ago that the so-called "sterilization" of milk insured its purification and prolonged its usefulness. Later we have had it "modified" and "Pasteurized." Now we are told by the wise chemists, who are looking into the matter, that raw milk is, after all, the purest and best kind, if taken fresh and clean. A new foe to milk is singled out for abuse by the experts. He is called a "liquefier," and wherever he goes, decomposition and death follow. He forges his way into even the bubbling waters of the hillside spring, having his origin in decaying leaves and twigs. He cannot be entirely kept out of water, milk and many other liquids; and if he invades any fluid to an extent of more than ten per cent., he is dangerous to the health and life of those who imbibe it. He belongs to a species of bacteria, and, in common with his numerous relatives, especially enjoys milk. In a sample of Nathan Straus milk, supposed to be the purest which the charitable bureau supplies to New York City, 110,000 bacteria were found in a cubic centimeter. Twenty-nine per cent. of these were the highly objectionable "liquefiers." The Health Board of that city has advised all mothers to boil can or "pasteurized" milk before giving it to their children. Bottled milk of that brand, and two especially good kinds of raw milk, are considered safe; all other so-called "loose" milk (miscellaneous brands) should be boiled. Greater care on the farms regarding the cleanliness of animals, care-taking, stables and utensils; greater care on the boats and trains; and greater care in delivery are all needed, and laws to secure such care are on the way.

Minor Topics

—THE GERMAN Socialists now claim a total organized vote strength of 723,000.

—ANDREW LANG, a leading English critic, has declared in a recent essay that "the higher criticism is really bankrupt."

—JAMES WHITCOMB RILEY, "the Hoosier poet," has sustained a stroke of paralysis which affects his entire right side. He had been sick for weeks before the attack.

—ROBERT TREAT PAINE, the well known philanthropist and peace advocate, died in Waltham, Mass., August 11. He was great-grandson of the signer of the Declaration of Independence who bore the same name. Mr. Paine was interested in many charities and benevolences and had endowed several. He served in Congress from 1884 to 1886.

—MAYOR GAYNOR of New York has always been a warm friend of the children. He believes in plenty of playgrounds and healthy sports. Not long ago he wrote to THE CHRISTIAN HERALD a letter strongly commending its Children's Home at Mont-Lawn. "The children are made happy there," he writes, "by the outing which the Home gives them. Nobody can think of the work of the late Dr. Klopsch in perfecting this praiseworthy enterprise without blessing him."

—FEW PEOPLE KNOW that one American woman, Mrs. Margaret W. Young, is President of the United States *pro tem.* many times in a year. She holds a unique position in the government employ which requires her to affix the signature of the President to important papers (land patents) that frequently represent great money value. She is authorized by Congress to do this and has done it now for three years. She signed "Theodore Roosevelt" to over 90,000 land patents, printing under that name her own, thus, "per Margaret W. Young." She has signed an even larger number with the name "W. H. Taft." Her handwriting is distinctly feminine.

—THERE SEEMS to be a wide difference of opinion among residents of Cleveland, O., regarding the results of the "Golden Rule" policy of the chief of police of that city. In a recent article from a correspondent, THE CHRISTIAN HERALD gave an outline of the policy in question and its methods of operation. We have received several letters on the subject, showing things from a different viewpoint. One gentleman, who has resided in Cleveland fifty years, states the unqualified opinion, based largely on daily reports of crime in the city newspapers, that "never in all that period has there been a greater prevalence of crime of all descriptions, and the police seemingly less able to cope with it, than during the operation of this so-called 'Golden Rule' policy." He adds: "In the light of Cleveland experience, however, it has yet to be demonstrated that the separate functions of protecting society from the depredations of criminals and of reforming the criminals themselves can be vested in one person—the ordinary policeman—without so overburdening that official as to seriously impair his efficiency as a guardian of the public peace."

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Premier Canalejas

Cardinal Merry del Val

King Alfonso

General Weyler

PERSONAGES PROMINENT IN THE RECENT POLITICO-RELIGIOUS AGITATION IN SPAIN

Spain's Conflict with Vatican

THE conflict between the Holy See and the Spanish government became so acute that it seemed that a conflict would take place San Sebastian and other cities in Spain. The nger of the Roman clergy, voiced by Cardinal erry del Val, and expressed in letters and tele- ams sent out, was so bitter and defiant that there ere uprisings in several parts of the country, and herever there was any uneasiness on account of stility to the government, or strikes in the man- facturing centres, the situation became alarm- g. Premier Canalejas, recognizing the gravity of e situation, brought the strong hand of the gov- nment down upon the riotous elements, and espe- ally upon the representatives of the Roman Cath- ic Church, whom he considered responsible for the sturbances. It was understood that San Sebas- an would be the storm centre and that the Carlists, nder the mask of a religious movement, would en- ge in a bloody conflict which they even hoped ight shake the King from his throne and give the etender an opportunity to rule. The church au- orities seemed also to select that rebellious centre the scene of a fierce protest against the Spanish vernment. General Weyler was placed at the head the campaign against the riotous opponents of the vernment. Everything seemed ready for battle in an Sebastian, but the number, discipline and cour- e of the government troops produced quiet in the ty, and the bloody engagement was averted. Bet- r counsels prevailed in Rome also, and the monks, iests and friends of the church were asked not to sort to the use of arms. This was wise counsel, for thing could have been more disastrous to the cause the church or to the prospects for a settlement the future than to have been responsible for the edding of blood. Cardinal Merry del Val, the apal secretary, who has such influence with the ope, seems to be a bad adviser, a fomenter of ouble. He was largely responsible for the un- easant Fairbanks and Roosevelt episodes, and the presentatives of the Spanish government believe at it is his bitter and uncompromising spirit that as made most of the trouble in Spain. He is a paniard, but does not seem to know the New Spain, hich, like the rest of Europe, is friendly to liberty id opposed to the union of Church and State. The ate and the Church are both divine institutions, it history has shown that the domination of the ate by the Church is unfortunate for both Church id State.

Render therefore unto Cæsar the things which are Cæsar's, and to God the things that are God's. (Matt. 22: 21.)

w Without Eyes

Not long ago a marvelous operation was per- rmed on the eyes of a man forty years of age, who id been totally blind from birth, and he was made see perfectly. This case has been a source of eat interest and wonder among prominent physi- ans, for without the use of his eyes this man was le to do much of the work of one possessed of all s senses. He was a farmer and could do every- ing except hoe and plow. He caned chairs, picked tton, made fences, cut trees, and finally bought id paid for out of his own earnings a forty-acre ece of land. At one time he and his wife kept a untry store. With the untiring tuition of his ife he was able to discriminate by his sense of uch between any articles in his stock. His ability recognize colors astounded all doctors who knew of his case, for they cannot understand the phe- nomenon. He could instantly tell a red from a blue or a green from a yellow, merely by running his hand over the object. After the operation the doc- tors removed the bandage from his eyes, and hold- ing up an apple asked him what it was. He said he thought it must be an apple, for it was round and had red and green stripes. This proved his mental conception of colors to be correct. He was also a successful horse-trader, being able to tell unfailingly a light horse from a dark one, and ascertaining its age by the relative hardness of its eyeball. His sense of direction was wonderfully developed. He was an enthusiastic hunter, and would take his dogs and gun for all-night trips through dense woods alone. But no matter how dense the forest or how intricate the path he could always find his way home. When the blind man was led down the hos- pital corridor to the operating room different obsta- cles were placed in his path, but invariably he circled around them, never touching a thing on his way. It is not the material eyes that see after all, but the mind that sees through them. The mind beholds many things without the use of the visual organs. It discovers material facts, their relation to each other, the beauty that lies behind them, the Absolute Being who is behind all, and the forms and forces of the world. It is the heart that sees infinite love. The one who alone can purify the heart ex- pressed this great truth in his Sermon on the Mount:

Blessed are the pure in heart; for they shall see God. (Matt. 5:8.)

A Gigantic Warship

Because the British admiralty had taken such precautions to preserve secrecy in the construction of the *Lion*, the latest addition to the English navy, it was called the Mystery Ship. The *Lion* was launched at Devenport on Saturday, August 6. In point of displacement, speed, gun-power, armor pro- tection, and torpedo equipment, it is said to be superior to anything projected by foreign Powers. The length of the vessel is seven hundred feet, beam 88½ feet, displacement 26,000 tons. The engines are equal to 70,000 horse power. The cost of the ship is over $10,000,000. This cruiser is the first vessel to carry a number of 13.5 guns, eight of which are mounted in pairs on the central line of the ship. The guns are so ranged that they can be trained ahead, astern, or abeam. They can send a projec- tile weighing 1,250 pounds a distance of twenty miles. The armor of the *Lion* can resist a shell fired two miles away with a force equal to that required to lift 40,000 tons weight twelve inches from the ground. The speed of the *Lion* is thirty knots. It is to be hoped that God will sanctify these gigantic engines of war to the ushering in of a speedier and more lasting peace than the nations have ever known. Many think that the deadly modern instruments of war will have a tendency eventually to destroy war itself. It is certain that the spirit of love and universal peace is making rapid progress among the individuals and nations of the world. The armaments of to-day are only in imitation of the armies, navies and instruments of warfare used by the nations in all times.

And he shall set engines of war against thy walls. (Ezek. 26 : 9.)

Lockjaw Curable

About a month ago Walter Robinson, a boy four years old, living with his parents on Lafayette Avenue, Brooklyn, caught a finger of his right hand in a swinging gate and crushed it. Simple remedies were used, but the boy grew worse, and Dr. S. G. Munson, the family physician, was called, and dis- covered that the boy had tetanus. His jaws became locked, and his body was bent like a bow. He was taken to the Bushwick Hospital, where his case was pronounced hopeless. They administered, however, hypodermic injections of tetanus serum. In five days the lad could open his jaws, and he is now rapidly convalescing. A similar case was reported from Philadelphia the other day, and it looks now as though by the marvelous inventions of medical science this greatly dreaded and far too common disease may be mastered. The serum treatment is curing many of the heretofore incurable diseases. The soul's fatal diseases are all healed by the medi- cation of Christ's love, in the appropriation of Christ's life by faith.

Whoso eateth my flesh, and drinketh my blood, hath eternal life. (John 6:54.)

The Largest Whale Ever Caught

Last winter in the Japan Sea was captured what is thought to be the greatest whale. It took three Japanese ships to convey the skeleton of this mon- ster to Moji. The whale was two hundred feet long. Its jawbones were twenty-five feet in length and the skeleton weighed fifty-five tons. Captain Carl Meier, with the steamship *Oregonia*, brought the skeleton of this whale from Moji, Japan, to the dock at Brooklyn. It was purchased in the Far East by a representative of the Museum of Natural History in New York City. The freight bill on the bones amounted to $5,000. Those who find physical diffi- culties in accepting the Bible story of the swallow- ing of Jonah on account of the smallness of the throat of the fish, might easily believe that such a whale as the one whose remains have been brought to New York would have no difficulty in swallowing one or even a dozen men. As we pass along the scale of life from the minute to the magnificent our thoughts ascend to the one Creator of all.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind. (Gen. 1:21.)

Fatal Wedding Rice

As Mr. and Mrs. Asa Cummings of Binghamton, N. Y., started upon their honeymoon ten years ago, the wedding guests, according to custom, showered them with rice. Some of the rice entered the ear of the bride, a portion of which she was unable to get out for several days. A year after, she began to have slight headaches which she thought were the result of a cold, but as the pain continued she con- sulted a physician, and he found that one of the grains of rice had entered the ear so far that he could not extract it without an operation, and even with the surgery he did not get it out. Several operations followed during a number of years. Not very long ago Mrs. Cummings entered the Post- Graduate Hospital in New York for another opera- tion, and brain-fever, directly traceable to the kernel of rice in the ear, caused her death. There is often material and spiritual damage done unintentionally by carelessness and even innocent fun. What especial caution there should be to avoid harm to our fellow men! Their proper treatment is sug- gested by the instruction the king of Babylon gave with reference to Jeremiah:

Take him, and look well to him, and do him no harm. (Jer. 39 : 12.)

DON'T FORGET

IN speaking of a person's faults,
Pray don't forget your own;
Remember those in house of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know.
Remember curses, something like
Our chickens, "roost at home";
Don't speak of others' faults until
We have none of our own.

GRANDFATHER'S WOLF

"WHEN we first moved into the Michigan big timber country," said grandfather, "we did not realize the danger from wolves, but there were really many there and it took several years to scare them entirely away.

"One day when I was about fifteen, another boy and I started out for a rabbit hunt. Suddenly, as we were passing a dense thicket, we heard a howling which literally made our hair stand on end. We knew that it proceeded from wolves, and presently we came where we could see them. There were two of them, the biggest we had ever seen.

"We set out to chase them, when suddenly we found that we were being surrounded by a whole pack of wolves—hungry, snarling fellows that frightened us nearly to death.

"Luckily there was a stout sapling nearby, and you never saw anything much nimbler than the way we climbed that tree. We had to drop our guns to do it—and there we were, treed.

"For hours we sat up in that tree, with the wolves skulking and growling beneath us. Then our parents became alarmed, and they, with some of the neighbors, sallied forth in search of us.

"They dispersed the wolves, killing two of them in the process, and wounding another.

"It was a bitter cold day, and we were so nearly frozen that we could hardly come down from the tree.

"One of our neighbors, who was a famous hunter, had the skin of the largest wolf stuffed and sent to the National Museum at Washington, where it is still on exhibition as the largest timber wolf ever killed in the 'big woods of Michigan.'"

. . .

Why He Wouldn't Hurry

THEY were riding to church and were late. Several of the party were worried and one remarked, "The audience will be waiting." "Well," observed the old pastor (who was to preach that forenoon), "don't let's fret over it, if we are a little late. It reminds me of the man who was being taken to execution. His guards were greatly exercised over the fact that they could not possibly get there on time. "Never mind," said the poor fellow, philosophically. "Don't fuss over it. The people can wait. There'll be nothing doing till *I* get there."

. . .

The Surprise of Goliath

THE preacher was graphically describing the encounter of David and Goliath to an audience of children. "He swung the sling around his head," said he dramatically, suiting the action to the word, "and whizz went the stone. It struck the giant full in the forehead. I can see Goliath clapping his big hand to his brow and saying: 'Well! Such a thing as this never entered my head before!' And then he reeled and sank to the earth—a dead giant." The applause was terrific—also the laughter.

. . .

Abdul Hamid's Wives

A *Sun* correspondent writes that Abdul Hamid's wives continue to be a source of perplexity to the Turkish government. Their number was estimated not to exceed 200, including female slaves of all ranks, but the Ministry of Finance found itself confronted by claims from 746 women who demanded from the ex-Sultan's successor compensation to the tune of $800,000. The government refused to pay this sum, but proposed that the Chamber should sanction an arrangement by which the women of the harem for a period of ten years should receive monthly pensions ranging from $4.25 to $21.25, which, even in frugal Turkey, is a pretty meagre subsistence. The Turkish Deputies, however, still thought the Ministry overgenerous. Finally a small majority was found for the government's project and so the women of the harem may look forward to receiving their little pension, at all events until 1920.

ALL WAISTS COME IN SIZES 32 TO 44 BUST

50. Waist of fine white "Cross-Bar" dimity. Large pearl buttons close front through a laundered panel of exquisite embroidery in beautiful pattern. Laundered collar, cuffs and center panel embroidered to match. Appropriately tailor plaited and tucked. $1.50 value. Advance Sale Price **98c**

132. Dressy Waist of fine white batiste. Front exquisitely embroidered in heavy Irish Crochet with inlays of fine French laces and dainty beadings. Collar, cuffs, back and front charmingly tucked. Button back. A superb style. $1.50 value. Advance Sale Price.... **98c**

150. You'll wonder how we can offer such a fine net waist for 98c. The beautifully embroidered front is outlined with scalloped embroidery and a ruffle lace frill. Appropriately tucked collar, cuffs, front and back. Lined throughout with fine batiste. White or Ecru. $2.00 value **98c**

151. Button-front waist of stylish watered Moire. A serviceable smart appearing waist, appropriately tailored with cut front, liberal tucking and open cuffs. Extremely stylish and very durable. Black or Blue. Splendid $1.50 value. Advance Sale Price **98c**

152. Tailored white waist of striped English Madras. Prettily modeled with military shoulder and Gibson yoke. Plaited back. Stiff collar and cuffs. Buttons in front. A neat, stylish, serviceable waist. $1.50 quality. Advance Sale Price **98c**

153. Button-front waist of fine French Linene with laundered collar and cuffs. Neatly tailored, tucked and daintily trimmed with pretty embroidery panels. Carefully made, charmingly styled and very serviceable. $1.50 quality. Advance Sale Price **98c**

74. Waist of fine Swiss, all-over eyelet embroidery Collar, shoulders and front display bands of fine Irish Crochet. Hand-crochet buttons, dainty tuckings and narrow French Val inserts provide effective trimming. Button back. An elaborate, dressy waist of charming quality. $2.50 value. Advance Sale Price..... **$1.69**

161. Button-front waist of dainty Imported Satin "Cross-Bar" waisting. Exquisitely embroidered in heavy raised French needle work. Superbly tailored and styled. White only. $2.00 quality..... **$1.39**

See the KLOSFIT Elastic Gore!

KLOSFIT Petticoats

"Klosfit" Petticoats fit. The little elastic jersey gusset set in over the hips and the elastic waist band take up the fulness and produce snug, trim lines, over which your skirt or suit will fit to perfection. The **"Klosfit"** gusset is a little thing that produces a big improvement, and there's not a penny added to the price of your petticoat for it! It costs no more than the "drawstring" kind.

1234. **Klosfit Petticoat** of durable Black Mercerized Cotton Taffeta, guaranteed for six months' wear or a new one free. Won't crack, tear or split. A prettily trimmed style with rows of shirring, tailor-strapping and an underneath ruffle for protection. $1.50 value..... **$1.00**

1235.—**Klosfit Petticoat** of splendid Silk-finished cotton Taffeta. Looks like silk, rustles like silk, almost as light as silk but wears like iron. Guaranteed to wear one year or a new one free. Strictly tailored style with deep-tucked flounce and 3-section tailor-strapped ruffle. Black, blue or brown. Good $2.75 quality: **$2.00**

1236.—**Klosfit Petticoat** of luxurious Pure Silk Taffeta in Black, Blue, Gray, Green or Brown. A delightful, shimmering silk, crisp, rustling, but without the artificial "loading and gumming" that adds apparent weight but is really disastrous to the wearing quality. Daintily designed, 16-grouped corded tucks and 10 rows of shirring. Splendidly tailored throughout. Regular $6.75 quality..... **$5.00**

GIVE WAIST MEASURE AND LENGTH

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ALL WAISTS COME IN SIZES 32 TO 44 BUST

154. Strictly tailored waist of fine imported pure Irish linen. The laundered collar and cuffs and neat tailor stitched plaits display charming simplicity. A serviceable, sensible, stylish waist. Button front. $1.50 value. Advance Sale Price **98c**

155. Pretty white waist of fine silk-finished, light-weight poplin in soft crepe finish. Buttons in front through the side-effect embroidered panel and finished with embroidery scalloped edge. Neatly tucked and charmingly made. Both durable and dainty. $1.50 quality. Advance Sale Price **98c**

156. Serviceable waist of genuine "Arnold's" French-finished flannel. Cream ground with neat blue pin-stripes. Buttons in front. A dainty revere and pocket flap of white linen adds effectiveness. White linen collar and cuffs. Gibson yoke and strictly tailored. $1.50 value. Advance Sale Price **98c**

157. Special value waist of good Mohair Sicilian in black or cream. A plain tailored style, neatly plaited and closing invisibly in front. A neat durable waist. $1.50 quality. Advance Sale Price **98c**

158. Pretty waist of silk-finished Black Sateen. Buttons through a front panel of dainty embroidery finished with buttonhole embroidered edge. Appropriately tucked and plaited. Both dressy and serviceable. $1.50 value. Advance Sale Price **98c**

159. White waist of French Linene. Buttons in front through a beautiful panel of French needlework embroidery. Laundered collar and cuffs. Prettily plaited front and back. A serviceable waist of stylish simplicity. $1.50 quality. Advance Sale Price **98c**

162. Waist of fine quality pure Irish Linen. A new button-front style in one-side effect, exquisitely hand-embroidered and edged with real linen Chmy lace. Prettily embroidered laundered collar, open cuffs. Front veined with dainty beading. Excellent $2.50 value. Advance Sale Price **$1.69**

160. Waist of fine soft silk-finished Soisette. Buttons in front in one-side effect with dainty tucking and beautiful Hand Embroidery. Detachable collar. Exquisite style and quality. $2.00 value **$1.39**

Special Hosiery Bargains

Buying Hosiery at the "STANDARD" means buying it wholesale. Our tremendous distribution brings you hosiery at the lowest possible cost of production. **It pays to shop at the "STANDARD."**

Guaranteed Stockings, 6 for $1. Six Months Service Guaranteed.

3100. Famous "Standard" Stockings for Women, 6 pair guaranteed to wear you 6 months or new ones free. Save darning worries and money by wearing guaranteed stockings. Of double twist, long staple cotton yarn specially re-enforced. Absolutely fast black, or in the new tan shade. Sizes, 8 to 10. Retail at 25c pair. Sale Price **$1.00**

25c "Burson" Full Fashioned Stockings, - - - - 19c pair.

3107. The Celebrated Burson full fashioned women's hose. America's standard 25c quality. Made of fine two-thread combed Maco yarn. Fine gauge medium weight, and absolutely fast black. Both foot and leg are knit to shape without a seam of any sort. Black or tan. Sizes, 8½ to 10. Price per pair **19c**

Fine Transparent Gauze Lisle Stockings, - 25c pair.

3109. Gauze Lisle Hose one of the best values ever offered. Seamless, double heel and toe. Garter top double woven giving extra strength for garter or hose supporters. Durable quality. Regular 35c. value Black or tan, sizes 8½ to 10. Removal Sale Price, pair, **25c**

Pure Silk Stockings, - - - - - 50c a pair.

3110. Splendid Bargain—Pure Silk Hose, made of good quality silk with double heel and toe. Seamless and very elastic. Nothing is more desirable for dressy wear. Order NOW and liberally while you can buy a pure silk hose for 3 pair for $1.39. Black or tan, sizes 8½ to 10. **50c**

WAISTS
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NDA MONTHLY BULLETIN.
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e Ir It To-day!
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ER CO.
Nw York City

LULLABY

REST, baby, rest
Serene on mother's breast,
Nothing shall disturb or harm thee
With these loving arms around thee,
Rest, baby, rest.

Sleep, baby, sleep,
Sink into slumber deep,
Far away the bells are pealing,
Evening shadows o'er us stealing,
Sleep, baby, sleep.

Dream, baby, dream
Of earth and sky and stream,
Marvelous sights in Babyland
Are not for us to understand,
Dream, baby, dream.

Sleep, dream and rest,
Serene on mother's breast,
Far away the bells are pealing,
Evening shadows o'er us stealing,
Sleep, dream and rest.

M. F. S. CARTER.

GIVING UP THEIR IDOLS

I REMEMBER once going to a meeting, writes Rev. F. B. Meyer, at which they said they were going to have an exhibition of idols. I was always glad to see anything of a missionary sort, so I went to see those idols. I thought they would be the hideous idols of India or the South Seas. Six young men went to the rear to find them, and brought great sheets of cardboard. On one were dog whistles, and tobacco pouches, and pipes, and cigarettes, and cigarette holders; and on the other were ribbons, and feathers, and sham jewelry, and all the things that you women wear. As they brought these things in, a man behind me said: "That's my pipe"; and a woman said, "That's my feather." These simple people thought that, before we sent missionaries to the heathen, we ought to put away our own idols.

. . .

The "Young Mother" Helped

A PARAGRAPH appeared in THE CHRISTIAN HERALD of August 3, in which the Charity Organization Society of New York City appealed for aid for a struggling young mother left with several children to fight a hard battle against poverty. The following contributions were sent to the treasurer of the society, by readers of this journal, in response to the appeal:

M. M. R., New Market, Md., $3; W. W. D., Norristown, Pa., $5; Mrs. J. B., Newark, N. J., $2; a Friend, Brooklyn, N. Y., $1; J. M. K., Newberry, S. C., 50 cents; J. P. M., Wilmot Flat; N. H., $2; E. B. M., Newark, N. J., $1; F. A. H., Prince Bay, N. Y., $1; R. E. O., Ocean Grove, N. J., $1; I. A. R., Piermont, N. H., $1; Cash, Connecticut, $2; a Christian Woman, 25 cents; a Friend, $1; C. E. B., 75 cents; R. C., Milo, Me., $10; H. B. H., Chicopee Falls, Mass., $1; Mrs. W. J., Braddock, Pa., 50 cents; J. L., Ocean City, N. J., $2; M. W. M., Harlem, Mont., $2; N. P., Marysville, $1; Mrs. B. S., Geneseo, Kan., $1; a Friend, Nashua, N. H., $1; His Servant, Westville, N. Y., $3; In His Name, Newark, N. J., $10; I. C., Syracuse, N. Y., $2; Mrs. J. R. H., New Brunswick, N. J., $2; P. N. K., Rheems, Pa., $2; Mrs. L. R. P., Utica, N. Y., $2; I. G. P., N. Y. City, $5; A. R., Elm Creek, Neb., $1; H. C., Sayville, L. I., $5.

This little fund, we are assured, will be used to keep the family together during the coming months, and the generosity of our readers is greatly appreciated.

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General Notes

—MRS. WILBUR F. CRAFTS is paying a visit to Iceland. She writes from Reykjavik that she is meeting with fair encouragement in her effort to start a "CHRISTIAN HERALD Sunday School movement" there.

—THE NET RESULT of the recent brutal lynching of Carl Etherington by a mob in Newark, O., has been the removal of the sheriff, who failed to preserve order and protect the prisoner from the lynchers, and the payment by Licking County of a substantial sum to the heirs of Etherington.

—STATISTICIAN CLARENCE J. BLANCHARD of the United States Reclamation Service is quoted as authority for the statement that 15,000 American farmers who settled in Canada have returned within the last nine months. This statement has excited much controversy and is disputed by the Canadian officials, who claim that it is inspired by American Western land speculators.

—APROPOS OF OUR COMMENTS in last week's issue concerning the exclusion of the Bible from the public schools in Illinois, a reader in Bridgeport, Pa., sends us this highly instructive letter:

Enclosed is a newspaper clipping from the Norristown, Pa., *Times* of July 13 in reference to re-establishing the reading of the Bible in the public schools here. The reading of the Bible was forbidden in the schools by order of the Board of Education last September. Some time thereafter I noticed an article in reference thereto in THE CHRISTIAN HERALD. Bridgeport is a borough with a population of about 4,000, of which over half are Catholics. It had been the custom for the teachers of the public schools of Bridgeport to read a portion of the Scriptures every morning at the opening of the sessions, and also to repeat the Lord's Prayer in concert. A Catholic child was disciplined by a Protestant teacher for not repeating the Lord's Prayer properly. The Board of Education was composed of three Catholics and three Protestants. At a meeting of the board two of the Protestant members were absent, and the Catholics, being in the majority, voted to discontinue the reading of the Bible and the repeating of the Lord's Prayer. At subsequent meetings of the Board, the two religious factions refused to work in harmony. The matter was finally taken into court and the entire board ousted and a temporary one appointed. A new board was elected and entered upon its duties in June, and on July 13 passed a resolution re-establishing the reading of the Bible in the public schools, but the Lord's Prayer is not to be repeated. The present board is composed of three Catholics and three Protestants. Three members of the board that was ousted were re-elected and are serving on the present board.

A CENTURY OF SUNDAY SCHOOLS

By Rev. Ezra T. Sanford, D.D.

IT was an interesting programme to Sunday School workers which was arranged by the committee of the Baptist Ministers' Conference to commemorate the hundredth anniversary of the organization of the first Sunday School in New York City. It included an open air service at the corner of Eldridge and Division Streets, near Chatham Square, on July 10 at 4 P.M. Adjoining this corner Joseph Waldo Griffiths, a member of the Mulberry Street Baptist Church, and Charles G. Sommers, on the second Lord's Day in July, 1810, began the first Sunday School in the metropolis, and introduced for Sunday School work the idea of volunteer teachers, Bible study and Christian hymns.

The three young men received their inspirations to engage in this work through the instruction of their pastor, Rev. Archibald Maclay, who had become familiar with the successful schools of Robert Raikes and William Fox since 1785 in England, where poor children were instructed by paid teachers on the Lord's Day in the rudiments of an education such as other children gained week days in private schools.

The room at 88 Division Street was hired by Mr. Griffiths, who afterward became a pastor and for many years served the church now located at Nanuet, in Rockland County, New York, where he organized the first Sunday School in the county. Watts' hymn-books and Bibles were purchased, and in a few weeks the school numbered 142 pupils.

Charles G. Sommers, who assisted in organizing the first Sunday School in New York City, also became a minister, and it is proposed to erect a tablet to his memory on September 25, 1910, at the Collegiate Church, where a rally of Sunday School officers and teachers will be held; for it was in the parish of this church that he served as pastor, and at his death a legacy by him for the benefit of the poor perpetuates in this field his Christian ministry.

On the evening of September 26 a rally of the Sunday School scholars of Greater New York City is planned for a special service, for which Rev. R. F. Y. Pierce is preparing a programme of songs and addresses.

At this service there will be the unveiling of a tablet commemorating the efforts of J. W. Griffiths, who, under the instruction of Pastor Archibald Maclay in his Bible class in this parish, took the initiative to establish what has now become the modern Bible Sunday School, with volunteer teachers, Bible study and Christian songs.

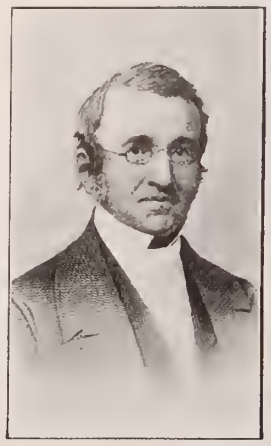
We are able to see the likeness of these men by the pictures in this article. The water color portrait of J. W. Griffiths is by Mattie Schlier, of 244 Sixth Avenue, from a very old print furnished by his family. The picture of Charles G. Sommers is taken from a steel engraving in Fowler's *Pulpit Eloquence*, published in 1856, in which the following statement occurs: "Mr. Sommers has been an active upholder of Sabbath Schools. He and Mr. (now Rev.) Joseph Griffiths commenced the first Sunday School in America upon the plan of Robert Raikes in July, 1810, in Division Street. This is a fact not only interesting in itself, but a pleasing evidence of the pioneer spirit of the man—his readiness to work when work was to be done and to originate work when it was needed."

It is interesting also to note of this young man, who was born in London in 1793, of Norwegian parents, that when he came to America, but a boy, he found employment with John Jacob Astor. He refused to work for hi Sunday. This refusal met a from Mr. Astor: "I'm glad we've one Christian among us; so, Ch you go to church to-morrow and for us; and the rest of us will down and get off the schooner."

The picture of Dr. Arch Maclay is from a woodcut in *Cath Encyclopedia* and represents a great minister of Christ, who was in Scotland in 1778 and died in York, May 20, 1860. He orga the Mulberry Street Baptist C in 1809, and served the parish occupied by the Second Avenue Ba Church till 1837, when he became of the American and Foreign Society.

Of Rev. Joseph W. Griffiths we also state that he was born in Britain, December 3, 1781, and di Nyack, N. Y., October 24, 1860. initiative and sacrifice have led a great work in the Church of C In 1810 or 1811, according to Jo Power, Mary W. Morgan, afterw Mrs. Mason, a Methodist, start school in Chatham Street, and in in June, Mrs. Isabella Graham, died July 27, 1814, a little ov month after its organization, sta the first Sunday School in the G wich Village section of New York visit made by the wife of Dr. Sh of Boston, to New York City in led to the first Sunday School on improved plan in Boston.

The Sunday Schools of the city well give honor to whom honor is by placing tablets in these chur about which cluster the sentiment the pioneers in this great volun work for the cause of Christ. Brower Darst, of New York City, designed the tablets for this cen nial occasion, and it is hoped that milestone in the religious history of city will be inspiring to the teache do better work for the Master in centuries to come.



Rev. Chas. G. Sommers

Rev. Jos. W. Griffiths

Archibald Maclay, D.D.

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Beach, Mrs Nellie 3 00
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Beardsley, Mrs TJ 25
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Milne, Miss Mary 1 00
Minter, Mary 1 00
Mitchell, Rev E C 3 00
Mitchell, Mrs M T 3 00
Moe, L L.....21 00
Moody, Elsie J L 3 00
Moore, George .. 1 00
Morgan, Mrs C L 5 00
Morterud, S 2 00
Morton, Mrs M A 5 00
Motz, G M..... 3 00
Moyer, Mrs G E.21 00
Mulles, Annie M 1 00
Myers, Wm R.. 1 00
Nace, Mrs Wm B. 1 00
Nelson, Eliz'th .. 30
Nelson, T E.... 1 00
Newcomb, Mrs El 1 00
Nicholas, Mrs E. 50
Nicol, Robert .. 1 00
Nicoll, A J..... 6 00
Nicols, Mr B T.10 00
Norris, Wm O.. 1 00
Oaltman, Myrtle, Fern & Floyd. 50
Okeson, Mrs A & Miss Anna 9 00
Oliver, John 1 00
Page, Mrs C E 11 3 00
Page, Chas H... 1 00
Paine, Geo 5 00
Palmer, Edwin.. 3 00
Palmer, Mrs S E F 1 00
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Pearsall, S F.... 2 00
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Perry, H P..... 1 00
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Pogue, Geo W.. 1 00
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Power, John C...21 00
Prenzlow, Julius. 1 00
Prindle, Mrs ... 2 00
Prindle, Mr&MrsR 5 00
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Quackenbush, P 11 2 00
Ratley, A G.... 3 00
Rawles, Mrs B A 2 00
Rawling, Wm ..10 00
Rearle, Mrs J.. 3 00
Reese, Wm 1 00
Remington, Mrs E F 5 00
Renninger, Mrs M & Miss L Bickel 2 00
Rhinehart, Wm.. 10
Rhodes, E M.... 1 00
Rice, Luther 3 00
Richardson, Mrs J A 2 00
Richardson, M L 1 00
Rieley, M G..... 1 00
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Ristan, E C..... 1 00
Robitschek, S .. 1 00
Rock, L T..... 1 00
Rockwell, J W B 5 00
Rose, Clara D... 3 00
Rose, Miss L B. 45
Rose, Wm 1 00
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Rowe, Garvin .. 1 00
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Rude, Mrs H E. 1 00
Ruger, John 1 00
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Rude, Mrs H E. 1 00
Ruger, John 1 00
Rust, Mrs Harm 5 00
Ryan, Abby G... 1 00
Ryan, Nat 2 00
Palmer, Mrs S E F 1 00
Van Dyke 12 00
Parker, Mrs W A 6 00
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Ryan, Abby G... 1 00
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St Clair, Mrs E Snow, Dr M H. 00
Sanford, Mrs C.. 1 00
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Sayers, C E.... 2 00
Sayre, C A..... 1 00
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Schaich, Mrs A B 2 00
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Schalliol, A G... 5 00
Schappell, J W. 2 00
Schenck, Conrad. 1 00
Schick, J L..... 3 00
Schnebly, H H.. 1 60
Schodde, Wm S.. 5 00
Schoelkopf, Mrs F 3 00
Schram, Mrs H.. 3 00
Schultz, Mrs D.. 1 00
Scott, Abbie R.. 5 00
Scott, Frank G. 5 00
Scott, Mrs M A. 2 00
Seager, Mrs Wm. 1 00
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Seymour, Mrs HW 2 00
Shade, Mrs J A. 1 00
Shaff, Harry M.. 1 00
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Shaw, Mrs A H. 1 00
Shedden, Olive.. 2 00
Shepard, Mrs G A 2 00
Shepard, J W.... 10
Sheppard, H M. 1 00
Sherbourne, H... 1 00
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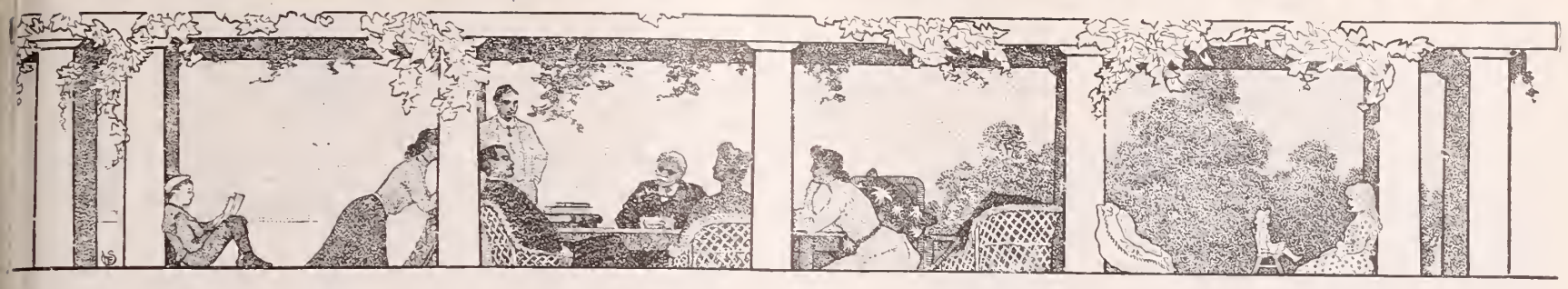
Shontal, Mrs M. 2 00
Shumaker, Mrs J 5 25
Shutt, Mrs A J.. 1 00
Sickler, W B.... 3 00
Sikes, Mr & Mrs O E 3 00
Simmons, D W...21 00
Simonsen, Mrs C L 1 00
Simpson, Mrs M R 1 00
Skelly, Mrs C M & J R Snook.... 3 00
Skinner, Ida I... 2 00
Slingerland, A R.10 00
Slocum, A D.... 3 00
Small, Alfred .. 1 00
Small, Mrs L....10 00
Smerdon, Wm H. 1 00
Smith, Jennie .. 1 00
Smith, Mrs M P Wells 2 00
Smith, Mrs D H. 1 00
Smith, Jr, E R.. 2 00
Smith, Sr, Mrs GO 21 00
Smith, J A..... 2 00
Smith, John A.. 3 00
Smith, S S..... 00
Smith, Mrs W A 00
Snodgrass, E W 00
Snow, Dr M H. 00
Snyder, Barbara. 00
Snyder, C R.... 00
Somers, Mary E 00
Sonday, Mrs C. 00
Sours, B F M.. 50
Southelmer, B & Beatrice 25
Spence, O B.... 00
Sperry, Mrs H W 00
Spink, L A..... 00
Spratt, J B..... 00
Sprenkle, Isaiah 00
Sproull, Miss A. 00
Sproull, Clyde... 00
Sproull, Miss G. 00
Stafford, W I.... 00
Stagg, Mrs F G. 00
Starin, Mrs C F. 00
Stebbins, Geo C. 00
Stelner, D C.... 00
Stephany, F M. 00
Stephens, Miss A M 00
Stephenson, MrsA 00
Sterling, Mrs E. 00
Sterneborg, J J. 00
Stetson, Geo C.. 00
Stevens, H T.... 00
Stevens, Mrs M E 00
Stewart, L M... 00
Stickell, T G... 50
Story, F H..... 00
Stoughton, Mrs S A 20
Stout, F H & Mrs Olive E 00
Stow, Josiah 00
Stratton, R M.. 50
Strohecker, Mrs Sullivan, Mrs H. 00
Sulzer, Marcus R 00
Summer, C M... 00
Super, O B..... 00
Surdo, Joseph ... 00
Sutherland, Mrs W H 00
Swanson, Mrs C O 00
Sweeney, W C... 00
Swickheimer, R.. 00
Sykes, Miss E J. Syter, C H..... 00
Taber, Mrs Mary 00
Tabor, Saml O... 00
Taggart, Mrs M R 00
Taylor, Minnie S. 00

And several h dred others to e acknowl'g'd la

MAKING THE HOME HAPPIER



Women in Council

By MARGARET E. SANGSTER

THE topic recently proposed for discussion, "How to teach children to be truthful," brings out, as was to be expected, contrasting views from parents in general. Here is a letter which gives a bit of household history:

. . .

The Child and Her Flowers "I have my bit to contribute for the help of mothers who have the care of imaginative children. My little Emily, six years old, came in one day, flushed and excited, and coming up to my chair exclaimed, 'O mother! I have had such a nice time. I went way, way up the road and I stopped at Aunt Katie's, and when I came away she gave me a big bunch of flowers. Then I walked along a little further and stopped to see Louise, and she gave me another bunch of flowers. When I was almost home Mrs. Lee called me and said, 'Come here, Emily; I have a basket of flowers for you.' By the time I got back I had more flowers than I could carry, and they kept dropping all the way, so that I walked over roses and lilies.' I saw that the child had not a single flower in her hands. After a minute I said, 'Emily dear, this is a beautiful story, but where are the flowers? Have you left them in the hall? Go and bring them to me, and I will help you put them in our vases.' A blank look succeeded the child's elimation and presently tears filled her eyes. She began to cry. 'O Mother,' she said, 'it isn't a really true story. I just thought each place I went to how lovely it would be if I could have a heap of flowers, and then I thought and thought and when I came in here I felt as if I had them, and now they are all gone. I never did have them; I only thought I had.'

"I tried to make her understand the difference between fancying and possessing, and I think I succeeded. Emily is now fifteen and no one can be more exact, more really truthful than she is in every word and thought. L. T. S."

. . .

My Way of Doing "I am an old-fashioned mother, and I have brought up five boys and one girl with considerable success. I do not understand your hair-splitting as to what is true and what is false. Black is black and white is white. I bring my children up to look at things as they are. If a child of mine ever told a falsehood I punished him at once. My little girl who is the youngest was never whipped, except for telling a story. I am not reflecting on anybody else, but if you have a lot of work to do and a number of children to bring up you haven't time to sit down and reason out the why of the things they say. You have got to look at things literally, or let them alone. As for grown people not telling the truth, that strikes me as nonsense. My husband and I are quite agreed that there is never any occasion to prevaricate. Our no is no, and our yes the same. MRS. J. R. Y."

. . .

Be Truthful Yourselves "Dear Mothers in Council, will you let a grandmother give you a word of advice? Never promise child anything and disappoint him. Never say that you are going on a visit to-morrow and will take the children, or that they may have a picnic on Saturday afternoon, and then break the engagement with them with the excuse that you have changed your mind. Keep your word, although it may inconvenience you if you have once given it. Be very careful how you threaten children. If you do unfortunately utter a threat it is usually best to carry it out. Believe what the children tell you. Never let your children think that there is a lie in the world. My sons and daughters are married and bringing up their own brood in these days. I tell them to accept what the children say as if it were Gospel truth, just as I did with them. Truth is a matter of atmosphere much more than of training. I know, for I have lived long enough to be pretty sure where I stand in a thing of this kind.

"RACHEL R. W."

. . .

The Habit of Putting Off The habit of deferring until to-morrow what should be done to-day is so insidious that it should be resisted with might and main. In the day of a somewhat misty past a young girl asked a friend to write in her autograph album. The album was a priceless treasure. Its possessor was gradually filling it with bits of verse and agreeable sentiments in prose contributed by her school friends, her pastor, teachers and the nice people whom she met as guests in her own house or whom she visited on occasion. What was her dismay to wait several months for the return of her album, and her embarrassment when finally she screwed her courage up to the point of expressing a wish for its return. It came to her with a single line written in dainty feminine characters, with quotation marks, "Procrastination is the thief of time." The delinquent contributor intended this as her explanation and apology. The conclusion is obvious that it was adequate as neither. Whatever one ought to do, be it smaller or greater, one ought to do quickly. Delays are dangerous. Particularly if one have a disagreeable thing to do, let it not be postponed. Whether it be going to the dentist or asking pardon for an offense or beginning a bit of work that one dreads, such as cleaning the cellar or setting in order an untidy store-room, there is nothing gained by putting it off. If it is well to do anything, it is well to do it quickly. People who are always mortgaging to-morrow never accomplish anything worth while to-day.

. . .

The Jericho Road That old road from Jerusalem to Jericho was notorious for its danger and difficulty. It happened to be a down-hill road, and the folk who fared upon it were in greater danger of being beset by thieves, we fancy, when they had set their faces toward Jericho than when they were going to Jerusalem. Going upward to the holy city, as they would reach the higher levels they would come out into the open, and there would be fewer lurking places for the robber and assassin. Somehow when we think about that Jericho road it comes over us that there are still wayfarers going down hill and sorely in need of help; men who have left Jerusalem behind them, and on the path to Jericho have fallen among thieves. They have been robbed of hope and of courage, they have lost their grip, temptations have overmastered them, and very likely they are lying wounded and half dead, with empty purses and white faces, under the burning sun or the midnight chill. The priest and the Levite, the well-to-do church-going public, the fortunate people who have nothing to worry them and who have never been tempted, pass them by. Well for them if some one appears who has a loving heart and a warm hand, who tarries, pities and lifts them up, carries them to an inn, where they may be sheltered, and never leaves them until they are again strong and well and may start on their journey, this time up hill and not down. Whoever has the Christ spirit will stop to render aid and comfort to the fallen pilgrim on the Jericho road.

. . .

A Mother's Bequest "A while after my mother's death, I was looking over a small box of articles that she had cared for, and found among them this clipping tied up carefully, as something she felt choice of. I had never seen it before, and there is no date or name of writer. Many years have passed since, but I never go to my own rest without seeming to hear her voice speaking in the words of these verses. J. F."

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest;
For they alone are blessed
With balmy sleep
Whom angels keep:
Nor, though by care oppressed,
Or anxious sorrow,
Or thought in many a coil perplexed
For coming morrow,
Lay not thy head
On prayerless bed.

For who can tell, when steep thine eyes shall close,
That earthly cares and woes
To thee may e'er return?
Arouse, my soul,
Slumber control,
And let thy lamp burn brightly;
So shalt thine eyes discern
Things pure and sightly;
Taught by the Spirit, learn
Never on thoughtless bed
To lay thine unblessed head.

. . .

August Sunshine An artist who fondly loved nature and was accustomed to study her in every phase and aspect and every changeful mood, once said that cloud scenery of August and the August sunshine surpassed in beauty the effects of every other month. Whoever in August drives through a mountain land or strolls along the seashore must pay tribute to the magnificence of the sunsets. The crimson gold and opal, the sapphire and the rose, the amber light, the after-glow, when the close of day deepens into the twilight, are so exquisite that no painter can hope to catch more than a reflection of their glory. In the afternoon, when the sun lies on the velvet slopes of the hills, when the wind passing over a field of buckwheat in bloom causes it to ripple till the snowy flowers toss like miniature waves, when every fence rail is wreathed with briar and vine, when the first flags of autumn are seen in the golden-rod, the purple aster, the year has reached its coronation.

It is for the country housewife the busiest time of the whole twelve months. If she has opened her doors to summer guests she is compelled to spend much of her time in the kitchen preparing the three meals a day to which they bring such excellent appetites. She is busy, too, in putting up fruits for next winter's consumption, and in transplanting or potting flowers that she hopes to have for indoor pleasure when summer is over and days are chill.

THE SINGING LESSON

Let the notes be full and clear
Singing should be hearty;
This advice it would appear
Suits our little party.

Never sing with voices loud
When you're singing in a crowd.
Always let your voices blend
Sweet and thrilling to the end.

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The Turning-Point

By BELLE GRAY

CLOSING the door, she crossed the room and dropped into a chair that was placed beneath the one window. Another morning spent in tramping the streets, and still no work! On every hand her inquiries had met with the same answer:

"Sorry, but we've nothing for you. If you'll come later, when the holiday rush is on, we'll see what we can do. But we've no call for salesladies at this season."

And yet, at this season one had to live; and to live in the great, clamorous city meant *money, money, money.* A sardonic smile twisted the girl's lips as she opened her rusty handbag and drew out a slim purse. She snapped back the catch and shook the contents into her lap—a few pieces of small silver. There was no more, and her board was long overdue. She shrank from meeting the kind but anxious landlady; for she knew that her first words would be:

"Had any luck to-day?"

"Did God care?" she asked herself. Only a short year ago, when her parents were alive, she had believed in his sheltering love; but *now*—oh, she had tried so hard, so hard! She was not a shirker. She had tried with all her might; and yet to have to listen to those knell-like words again and again:

"Sorry, but we have nothing for you."

There was one way out. If the worst came to the worst—and it looked to-day as if the worst had already come—there was yet one means of escape. It meant a downward step—should she take it?

She thought of a letter which was in her pocket, a letter which had at first shocked every fibre of her being. Now it did not seem so terrible.

"Nobody cares for you," she said, speaking to her image in the mirror, "so why should you care for yours? Yes, he's right about it; you'll have to give up. Everything's been against you. You've had no chance. And nobody cares."

A bitter recklessness, strangely at variance with her youthful face and girlish figure, drew up her soft chin and stiffened her drooping shoulders. With quick, decisive steps, she made her way to the washstand, where she bathed her burning eyes and fevered cheeks and dried them on the coarse towel. Then, after smoothing her hair, she nerved herself to go down to the dining-room.

It was a glorious day; one of those days which winter has stolen from

"Her hands trembled as she took out the trinkets"

more opulent younger sister, and which, for want of a better name, we call Indian summer. Even in the dusty city, the air was bracing and full of tonic freshness, but the interior of the cheap boarding house was redolent with the scents of yesterday's cabbage and to-day's turnips and onions. Hot waves of odor assailed the girl's nostrils as she descended the narrow stair.

"I'll not have to stand this long," she told herself defiantly as she pushed open the dining-room door.

She was glad to find the room deserted; but her lip curled with disgust when she regarded the dirty dishes and smeared cloths that the boarders had left behind them.

"You're late," grinned the waitress as she tripped over and began to stack the heavy dishes on a large tray. "Well you know how it is here. First come first served. Too bad Mr. Burton spilled coffee at your place."

"It doesn't matter," returned the girl. "Nothing matters now," she added mentally.

"Catch on to who's a-coming," whispered the waitress as she tossed her head toward the open door.

Continued on next page

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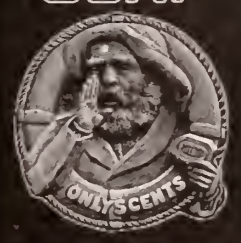

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The Turning-Point

Continued from preceding page

The girl raised her eyes and saw advancing a shabby little man and an equally shabby, but sweet-faced, little woman who led by the hand a sturdy boy of four or five. That they were newcomers was evident from the shy glances which they cast about them as they hesitated at the door.

"This way, sir," directed the waitress, motioning to the table where the girl sat. She favored the girl with a sly wink when the trio seated themselves opposite. "Hay-seeds," she confided *sotto voce* as she clattered out with her tray of dishes.

The shabby couple sat in embarrassed silence while the waitress returned and supplied them with clean plates, knives and forks, as well as limp, dejected-looking napkins. When she bustled away again, the child sat up straight in his chair and favored the girl with an ingratiating smile. He was an attractive little fellow, with round red cheeks and wide-awake blue eyes, but the girl did not meet his advances, and, deciding that smiles were thrown away upon this reserved young lady, the boy shifted his interest to the dishes of steaming food which the waitress was now arranging in wonderful semicircles around the plates. It was when that brisk young woman had finished her task and rushed back to the kitchen that the little chap addressed his father:

"Daddy, kin I ask the blessin'?" he shrilled.

The father cleared his throat. "You see, Miss," he explained to the girl, "we're used to being in our own little home, where we always have the blessing. I hope you'll excuse us if we have it here."

With a sullen jerk, the girl inclined her head, and the father and mother bowed theirs reverently as the child folded his chubby fingers.

"Dear God, thank you for everything. Amen," he piped in his high treble.

When the grown persons had raised their faces, the mother stroked the boy's hair and adjusted his red silk tie.

"Jamsie don't ask the blessing like other folks," she informed the girl. "He has his own way o' saying it—says something diff'runt every time. And I do think," she continued, "that he's pretty near right about it. We ought to thank Him for everything, oughtn't we, Miss?"

The girl's bitterness welled up into her young eyes, and roughened the tones of her young voice. "Some of us can't see much to be thankful for," she muttered.

"Maybe that's because we don't look at things right," suggested the little woman. "Now Jim and me's seen a heap o' trouble since we left the farm. He had a good place when we come here, but he lost it, and we had sickness, too. We hated to leave the little house we'd rented, but it's cheaper to board—and then we had to sell all our furniture, anyway, to pay the doctor bills. But Jim's got another job now, and maybe we can save up enough to go to housekeeping again. And when I think o' how much worse it might a-been, I feel grateful, I can tell you."

The girl pushed back her untasted food. "You've got a more grateful disposition than I have," she sneered.

A hurt look passed over the little woman's face, but did not mar its sweetness. "I know I hadn't ought to be talking so much 'bout my own affairs," she apologized, "but, you see, down in the country where I used to live, me and my neighbors was jest like one fam'ly; and I got in the habit o' telling them everything, somehow."

"I was raised in the country myself. I—I lived there before—before I lost my parents." The girl had struggled to her feet and now gazed down at the little family group with working features. "I love the country," she choked. "Oh, how I wish I'd never left it," and with these words she wheeled and almost ran from the room.

The woman jumped up as if to follow her, but the husband laid a restraining hand on her arm.

"She's in trouble, Jim," insisted the wife.

But the husband shook his head. "You let her be, Jessy," he advised. "Let her cry it out by herself. After a while, maybe, we can help. But she's got to work it out by herself now."

With desperate swiftness the girl had sped up the steps and into her room. She locked the door; then flung herself face-downward upon the bed.

"Oh, mother, mother!" she groaned as her mind went back to the little country home where she had spent a joyous childhood. A Christian home, a loving father and mother, she had lost all this; but—had she been grateful for the treasure when she possessed it? Had she ever returned thanks for *anything?* To be sure, she had said her prayers in those days, but the spoken formula had been the mere lip-service of a careless, happy nature. Was she being punished for her ingratitude? If so, her punishment was severe indeed, for nothing was left to her now; and her Christian mother, if she could look down on her unhappy child, must be tasting grief that even the bliss of heaven could not assuage.

At thought of the mother by whose knee she had lisped her childish petitions, a sick horror shook the girl from head to foot. Was it possible that the mother had been reading her little girl's heart? Could it be that she knew the plans her child had been making?

With a sudden movement, the girl sprang from the bed and hurried over to her trunk. Her hands trembled with eagerness as she took out the trinkets that had come to her from a source that meant ultimate ruin—trinkets of temptation—jewelry that she had been ashamed to wear in public—costly trifles that she had longed to pawn in order to obtain necessities, and yet which some instinct had urged her to keep.

In feverish haste, she made a bundle of the jewels, together with a few crumpled letters. Tying them up in a bit of brown paper, she took a pencil in her nervous fingers and scribbled an address upon the package. It would take almost her last cent to pay the messenger who would carry it, but even so, it must be done. She threw up her head with a certain free grace.

"Whatever happens, I'll keep straight, mother," she cried exultantly, her voice half a prayer.

But as she spoke, a full realization of the ruin she had been facing swept over her in a flood of hot shame. And her gratitude to the Power who had saved her from a fate worse than death, found vent in a gush of healing tears, while she slipped to her knees and sobbed out the little boy's words:

"Dear God, thank you for everything."

Answered Prayers

J. E. H., Billings, Mont. "The Lord has heard and answered my prayer."

K. B., Bridgeport, W. Va. "I wish to testify that the Lord has answered my prayer."

Mrs. C. E. P., Huntley, Wash. "I wish to add my testimony in regard to answered prayers."

J. A. B., Fairmont. "I promised the Lord if he would answer my prayer I would acknowledge it."

F. E. B. "I promised God if he would spare mother through her sickness, I would acknowledge it to the world."

Mrs. W. B., Glasco, Kan. "One of my children was ill and I asked God to cure him. He answered my prayer."

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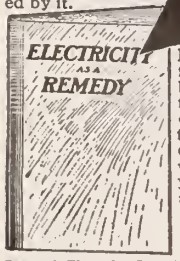

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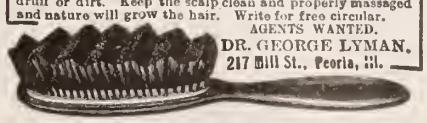

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JESUS AS SAVIOUR

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

JESUS told in a parable about a man who at first refused to do his duty. The man knew it was his duty to go and work in the vineyard, because his father told him to do it; but he answered his father in a most unfilial manner: "I will not." Possibly the father looked grieved and went away, and then the son come to himself, and went to work in the vineyard.

In a parable, Jesus told about a man who would not do his duty. His father said to him, "Go work in the vineyard." It was the same father and the second man was brother to the first. He answered, "I go, sir"; but he did not go. It is probable that he never had any intention of going, so he was not only a shirker, but a liar. If we had to choose between these two men, we would take the first; and yet there is not much to choose between them. The first did his duty so grudgingly it was almost the same as not doing it at all.

"Everybody loves a cheerful doer; so does God." If you should ask which son loved the father most, we should answer, neither. The test of love is obedience; it is the touchstone. It sweeps away a whole mass of natural feeling and shows what is true and what is false. Sometimes, when our hearts are tender, we say to our heavenly Father, "Thou knowest that I love thee." What does he answer? "Go and show it." Like which son have we acted?

The Pharisees and Duty

The Pharisees did not do their duty and yet they were the most punctilious of men. They seemed always to be doing their duty, praying, fasting, watching ceremonially and giving alms, etc.; nevertheless they were not in the line of duty; if they had been Jesus would not have called them "hypocrites." They did what they chose to do, and not what God wanted them to do. They chose sacrifice rather than obedience. It is true God wanted them to pray, and to give alms, but he did not want them to do these things in the spirit of vainglory. They glorified themselves and not their heavenly Father. They would not obey the voice from heaven, which said: "This is my beloved Son; hear ye him." But on every possible occasion they found fault with the words and deeds of that Son and tried to teach others to dishonor him.

The Pharisees came to Jesus one day, asking, "By what authority doest thou these things?" For Jesus had been teaching in the temple, and healing the sick, and casting out the traders. Jesus answered them by asking a question: "The baptism of John, was it from heaven, or of men?" They knew that John had baptized many, perhaps hundreds of people, and they did not dare to say that John's baptism was of man, and therefore good for naught. And although they knew that there had been wonderful signs when John had baptized Jesus, they would not acknowledge that John's baptism was from heaven, so they answered Jesus: "We do not know." What a convenient lie to hide behind! But Jesus, who could read what was in the mind and heart of man, knew that they knew, and he proceeded with them on that ground; then it was he spoke to them the parable of the two sons, which was as a mirror held before them. In the son who first refused to obey his father, and then repented and obeyed, Jesus would have the Pharisees see not themselves, but publicans and other sinful ones. In the second son, the Pharisees could have seen themselves if they only would—as one who pretended doing his duty. But the Pha would not thus see themselves, Jesus needed to drive them al harder, so he spake another pa with imagery that would burn de A vineyard planted and furnished winepress and watchtower: God's ple Israel hedged about with his and providence, the winepress o ing service given to them, while were constantly shielded by his c care from their enemies. But whe Master of the vineyard would ha fruits, and sent a servant for he was not only refused, but his vant was beaten; a second servan sent, and he was killed; a third sent, and he was stoned; then Master sent his Son, and they him rather than give the Maste due.

If the Pharisees had looked i mirror, they would have seen selves as those guilty of stoning killing the prophets, and already had killed Jesus in their hearts. But they would not thus see themse they followed their usual custo passing judgment upon others, condemned the workers in the yard.

There are none so blind as thos will not see! And still more, needed to call upon the stones o temple to testify of him befor Pharisees would acknowledge tha were the men he was reproving.

In the building of the temp stones were brought ready to be into place without the sound o hammer, but there was one whic around, unidentified, seemingly u until the building was about to be pleted, when it was discovered the chief, the headstone of the co and when it was placed in positio cry went forth, "Grace unto it.' recalled what the prophet had about that stone, but still they di they would not see him in that until he sent it crashing about h the words: "He that falleth o stone shall be broken to pieces; b whomsoever it shall fall, it will s him as dust."

Duty has been likened to an that walks beside us with s steps; common life has been com with a path which shines more more as the will of God is done there is a mist through which we pass to be nearer to God; the world feels like a temple to worsh and the future world is as the h holies into which we shall pass a

Many people spend much tim thought in trying to find out their duty is. Dr. Russell C describes such people in a story he tells as having been given t by an Arabian guide. There liv on the banks of the Indus an a Persian by the name of El H From his beautiful and comfo cottage on the hillside he could down upon a gleaming river, an over the glorious sea. He was a whose field and orchards yielded p tifully and he had money at interes beautiful wife and lovely chi shared with him the joy of a h home. One day there came t cottage a Persian priest. That sat down with El Hafed befor blazing fire on the hearth and to how diamonds were made. "I had a diamond," said the old "as big as your thumb, you coul chase many farms like this, and had a bushel of them you coul the whole country."

That moment El Hafed became All of his possessions seemed t their value, as the feeling of d tentment filled his soul. He sa must have a mine of diamonds. is the use of spending one's life way in this narrow sphere? I

Continued on next page

* The International Sunday School Lesson for September 4, 1910. Two Parables of Judgment. Matt. 21:23-46. GOLDEN TEXT: "Therefore say I unto you, the kingdom of God shall be taken from you." Matt. 21:43.

WHEN DOCTORS DISAGREE

It is the Time for You to Do a Little Thinking for Yourself. Health Comes from Wholesome Foods and Rational Exercise.

answer to a correspondent the editor of a ll known Health Magazine, who is a physi n, characterizes Fletcherism as "a fad" a declares that it is not endorsed by leading s ntists. He then qualifies this statement w the remark that some foods need to be cl ved more than others.

hen doctors disagree, what is a poor fe w with a stomach and thirty feet of intesti s to do? The answer is "Chew, Chew, C w!" For it has been amply demonstrated b ll kinds of experimentation that the more th oughly food is masticated, the more thor- o ly it is mixed with saliva, and the more c pletely and easily it is digested It is al true that the intestines need food with b to it. Some foods tend to promote th ough mastication, at the same time supp ng the bulky element that keeps the in stines in healthy condition.

is because it meets all these requirements th shredded wheat, for example, is an ideal fo . You *have* to chew shredded wheat. T crispness of the shreds, which have been b d to a golden brown, induces thorough m ication, and hence it is thoroughly insal- iv d and easily and quickly acted upon by th digestive fluids of the stomach. All the n body building material in the whole w at grain is therefore easily appropriated, w e the bran-coat, which is thoroughly m erated into small particles, supplies the b that is necessary to keep the intestines a e and healthy.

ere is a food that not only induces just th right amount of Fletcherism, supplying al he material the body needs for strength a growth, but is delicious and pleasing to th palate, especially when eaten in combi- n n with fresh or preserved fruits. Two of the shredded wheat biscuits eaten for breakfa with a little milk or cream will supply all th energy one needs for a half-day's work. B g ready-cooked and ready-to-serve, it is e to prepare a wholesome, nourishing meal w it in a few moments without any kitchen w y or drudgery.

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WITH **Pillow Oxfords**

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THE IDEAL SUMMER SHOE for woman's wear; **absolute comfort for TIRED, TENDER FEET;** a beautiful hand turned shoe, no breaking-in required; relief from pet Corns and Bunion; **soft, cible, durable, dressy, and stylish.** The sole leather. The whole top genuine **Vici Kid,** soft, ible. **RUBBER HEELS. No lining to wrinkle chafe.** *We guarantee to fit you perfectly.* **solute comfort and satisfaction or money erfully refunded.** Write to-day for our **Free strated Catalogue** and special self-measure blank. LOW SHOE CO., 184 Summer St., Dept. 3, Boston, Mass.

Corns No more trouble with corns if you use **A-Corn Salve.** Takes them out by the roots, and is easy, quick and painless. **15c** at druggists' or by mail. **Giant Chemical Co., Philadelphia**

Sunday School Lesson

Continued from preceding page

mine and shall have it!" That night he could not sleep. Early the next morning he went to the priest, and asked where he could find those diamonds.

"If you want diamonds," said the priest, "go and get them."

"Won't you please tell me where I can find them?" said El Hafed.

"Well, if you go and find high mountains, with a deep river running between them, over white sand, in this white sand you will find diamonds."

The enthusiastic, restless and dissatisfied farmer sold his farm, took the money and went off in search of diamonds. One day, broken-hearted and in rags, a hungry pauper, stung with humiliation, and crushed by his bitter disappointment, he stood on the shore of the Bay of Barcelona. He looked at the big waves as they came rolling in, and in a moment of despair he threw himself in and sank, never to rise again.

The man who had purchased El Hafed's farm led his camel out one day to the stream in the garden to drink. While the camel buried its nose in the water, the man noticed a white flash of glittering, glistening, sparkling something at his feet. Out of curiosity he reached down and picked up a black stone with a strange eye of light in it, which seemed to reflect all of the colors of the rainbow. He took the curiosity to the house, and laid it on the mantel, and soon forgot all about it.

One day the same old priest came to visit El Hafed's successor. He noticed a flash of light from the mantel, and sprang toward it in amazement, and exclaimed, "Here is a diamond! Has El Hafed returned?"

"That is not a diamond; it is a stone I found in the garden," replied the man.

"But I tell you that is a diamond," said the priest. And then the two men went out into the garden, and stirred up the white sand, and there came into their hands beautiful diamonds, more valuable than the first. This story is historically true. It was the discovery of the wonderful mines of Golconda.

The Arab guide who told the story swung his cap and said: "If El Hafed had remained at home and dug in his own garden, he could have been the wealthiest man of his time and the most honored." This is a long story, but if it is thoughtfully read it will lead many to find in their own homes the path of duty in which Christ would have them walk.

It is quite surprising how well satisfied great people, or people who are going to be great, are with doing what might be called "small duties." When Queen Victoria was a little girl she was spending the day with her aunt, who was quite at a loss to know how to entertain the little lady, and so she said to her: "Victoria, you shall amuse yourself just as you wish to-day; choose anything you wish, and you shall do it if it is possible." "I have always wanted to wash windows," the queen-child replied. So the necessary articles were provided for her—pail of water, chamois skin, etc.—and she scrubbed away to her heart's content, no doubt feeling it was her duty to make those windows clean. And when she grew to be the great Queen she spent herself in doing her share of making the world purer and better through the power of the Word of God, for she was truly a Christian queen.

The story is told of an Englishman who went through a slave market in Cairo, and coming upon a black fellow who pleased him, he asked the slave-driver what he would take for him. The black man heard the question, and he thought in his heart that an Englishman had no right to own a slave, and he wished he could put a knife through the man's heart. The Englishman went on and completed the bargain, paying the amount of money demanded and receiving a paper roll, which was a deed. Then he came up to the black man, and handed him the deed, saying, "Here is your liberty," and then he passed him another roll, saying, "Here is some money for you to begin life with." "You don't mean it, sir. Can I do just as I please?" "That is what I mean," replied the Englishman. "If I can do just what I please," replied the black man, "I will go with you and serve you the rest of my life." It is our privilege to be just that sort of a liberty-slave to the Lord Jesus, who has delivered us from the bondage of sin by the price of his own precious life.

Advertisements Have Grown Better

THE following article appeared in the New York *Evening Mail*, issue of August 8. It indicates the estimation in which THE CHRISTIAN HERALD'S guarantee is held by the advertising world:

THE CHRISTIAN HERALD recently announced that it would make good any claim made upon it by any subscriber who had been defrauded by any advertiser using its columns. In the same article it asked this question:

"Can the word of the advertising man be depended upon?" and then proceeded to answer it by saying:

"It certainly can in the case of most of the leading publications; in fact, the day has come when deceptive advertising does not pay. Advertising nowadays must have two leading qualities to succeed—attractiveness and truthfulness.

"If it has not attractiveness, people will not read it, and if it has not truthfulness, the ill result which is sure to follow will react upon the business of the advertiser."

Why is there so much discussion everywhere about advertising? Is it not because people have been educated to read advertisements in recent years—is it not because the careful reading of the public has compelled advertisers to be accurate in what they say to the public?

Some years ago, the advertising printed in all publications represented haphazard, exaggerated medleys of statement and the public did not pay very much attention to it. Through the persistent efforts of men in the advertising profession, however, the great part of present-day advertising has become actual news.

No responsible editor of a newspaper deliberately plans to print inaccurate news, and no merchant of character attempts to deceive the people whom he wants to interest in his business.

The advertiser who prints an untruth to-day and follows it up to-morrow with another untruth, and the next day with another untruth, and so on, will find after a while that he has got to have a very fine memory if he wants to avoid being caught in his mis-statements.

The trouble about telling a lie is that you have got to remember it and add to it, and that makes it dangerous. It is so much easier to state facts and so much easier to build a business when the truth is always told.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

This little Brooklyn girl, Suzine Balba, was a sick, illy-nourished baby. NESTLÉ'S FOOD brought her to rosy health.

Nestlé's Food

Will Keep Your Baby Well

We want to send you, entirely free of charge, enough NESTLÉ'S FOOD for twelve meals for your baby, and we want to send you, too, a splendid book called "Infant Feeding and Hygiene," that was written for mothers by great doctors who spend their lives making sick babies well.

If you have met any of the thousands and thousands of mothers who have used NESTLÉ'S in the past—or, if you have met any of the thousands and thousands of babies that were fed on it and are grown up men and women now, we don't need to send you a sample. You know what NESTLÉ'S is and how it will help your baby to resist the Summer troubles that are so often fatal.

But, you are a brand-new mother, maybe, with a brand-new baby; so you want to see for yourself, and all our explaining won't convince you as quickly as those twelve feedings we will give your baby.

Baby Health Rosy cheeks and laughing baby eyes will talk to you better than our scientific explanations; but you really ought to know why NESTLÉ'S has always been so good for babies.

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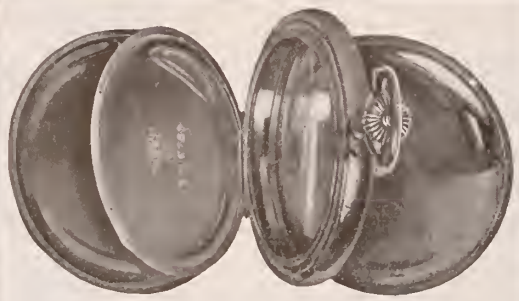

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"I never have 'that tired feeling' anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly."

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New Metropolitan Pastors

By Rev. CHARLES H. MORGAN, Ph.D.
Assistant Editorial Secretary of the Young People's Missionary Movement

THREE new pastors recently had their opening services on three successive Sundays in prominent churches in New York. Dr. Christian F. Reisner, who came from Denver, began in Grace Methodist Episcopal Church, April 24; the Rev. Malcolm J. McLeod, from Pasadena, Calif., opened in the Reformed Collegiate Church of St. Nicholas, May 1; and Dr. Charles L. Slattery, from Springfield, Mass., preached his first sermon as rector of Grace Protestant Episcopal Church, May 8, 1910.

The three churches are, generally speaking, along the Broadway or central line of Manhattan, from the clearly "down-town" location of Grace Episcopal, at Broadway and Tenth Street, to the site of St. Nicholas Reformed, two miles farther up, at Fifth Avenue and Forty-eighth Street, rapidly entering down-town conditions; to Grace Methodist, also feeling the constant changing of population, three miles farther northwest, at One Hundred and Fourth Street, and like the Reformed Church a block or two east of Broadway.

Each of the new incumbents is a preacher of seasoned powers and experience, of early middle age, and each has already measured his strength in dealing successfully with large tasks—and hard ones. Dr. Reisner, of Pennsylvania German stock, two years under forty, born and reared in Kansas, while still a student in theology in Boston grappled with the work in a church that was near the crime centre of the city—an old "New Light" church that had been "lawing" for years so diligently that it never had enough of the Gospel to get an audience. His next charge was a forlorn hope on the outskirts of a Kansas town, with a membership of sixty-eight working people, and a little cottage with a debt on it for church property. In six years they built four additions, and he left the church with 440 members. Then he went in 1903 to a church of 254 members in Denver, with an edifice which no one had been able to fill, and during the seven years before coming to New York he received 2,000 members and left the church with a membership of 900.

Mr. McLeod, of Scotch descent, born forty-two years ago on Prince Edward Island, having ten Presbyterian elders among his uncles, was pastor of two churches in Pennsylvania after finishing his course in theology at Princeton. In college he had been a gold medalist in mathematics and physics, and now following the two pastorates he held for three years the chair of Greek language and literature at the University of Nebraska. Then going to Pasadena, in the nine years before leaving for New York he saw the membership of the First Presbyterian Church of the Pacific Coast city climb from 538 to 1,170.

Dr. Slattery is of New England lineage, and also forty-two years of age. After graduating from Harvard and the Episcopal Theological School at Cambridge, he was for five years head master of Groton School, training boys for college. Next, for eleven years, he was dean of the cathedral at the educational centre of Faribault, Minn., all this time a constant preacher as well as teacher and writer of books, such as *Life Beyond Life*, on immortality. Three years ago he was called to Christ Church, Springfield, and although the church had possessed the services of a brother of Phillips Brooks as rector, Dr. Slattery effected a phenomenal advance, the three years of the rectorship just terminated witnessing an increase of nearly if not fully one hundred per cent. in communicants.

Dr. Reisner, from settled conviction, is a consistent and persistent advertiser. This is the most distinctive feature of his method, and he has wr books, such as *Workable Plans Wide-Awake Churches*, and lectur the problem of "The Congregatio Church and its Cure." Two or weeks after his pastorate opene had a rose presented to each pers the evening audience, and preache "Beauty, Grace and Fragrance." Sunday evening after Colonel R velt landed the sermon was "Is R velt a Christian?" and a picture o ex-President was given to each at ant. The spirit of his evening vices is informal, homelike, and ant. The pastor directs the singi two or three hymns, some of whic fitted to awaken old-time mem The room is darkened and he s and explains pictures relating Gospel topics. The sermon of twelve minutes is sensational, bu unfavorably so. There are hum passages, also passages tender tearful. At the close ten or t persons raise their hands for pr There is a hush that tells that hearts of the people have been m After dismissal pastor and wife in the spacious vestibule of the ence room, also many members o church, greeting strangers and ta with each other.

Dr. Reisner says: "I aim alwa keep the services in a happy a spiritual atmosphere, and in one or another I give the invitation to who wish to seek Christ almost e Sunday night. I make three t sand calls a year. Many business whom I have visited, often regard skeptics, have opened to me hearts. My churches give a great of attention to social life. Eve these times I find it easy to talk Christ."

The key to Mr. McLeod's minist "intellectual evangelism." "The of the present age," he says, "is tinctly spiritual—for the voice prophet." "We are to cultivate department of publicity," he writ one of his books. "Advertising i secret of success in the world of merce. . . . Our work is to forth a glad story, a story that not be told by science, or art, or li ture. Men's lives can be changed made completely anew."

Each of the three pastors, way, disclaims dependence on "i titutional" methods. Their chief liance will be upon a living mes from a warm, sympathetic, huma seeking heart. So, while the his church at Broadway and Tenth S has a wider range of activities, in a three-fold ministry—to the bod its communicants and supporters, live wholly at a distance; to the munity at Grace Chapel, Thirte and Fourteenth Streets and First nue; to the whole neighborhood ar Grace Church—yet it would sum u its ministry under two words, *pu* that is the pulpit, and *personal*. Slattery, like the others, is a "m hunter" in the name and for the of his Master. Though the out pulpit at Grace Church was one o fine conceptions of Dr. Huntington therefore is an inheritance to his cessor, yet the spirit of Dr. Slatt makes it very fitting that he shoul the first to occupy it, for he say the last paragraph of his book *Present-day Preaching:* "Men ev where, whether or not they know it hungry for the Lord Jesus Christ. is the preacher's lot to manifest h sympathy, in help, in love, to t whose need is great."

Each of these men wonderf exalts Jesus Christ. Mr. McLeod s "If we preach the riches of Jesus have a great, rich, tremendous nopoly. He is the exalted Lord; the last in a row. We do not ad him; we adore him."

Young People's Societies

Christ Our Saviour*

OUR forefathers were not so much impressed with Christ's mission to ve us from sin, as with his purpose save us from the consequences of sin. Our generation is much more interested in the pressing, immediate problem of the deliverance of our poor, weak souls from the daily attacks of the evil one. Undoubtedly the future holds a terrible retribution of some sort for the being who wilfully defies God; but we feel that we may leave that matter confidently with him. The God of all the earth will judge aright and portion out to us whatever is best. The matter which most vitally concerns us to-day is the disposition which each one of us is to make of this great fact of life. Are we to throw it away as if it were a worthless bauble, "fulfilling," as Paul says, "the lusts of the flesh," and obeying "the law of sin and death"? Or shall we devote our time and our talents to the spreading of Christ's light, the "strengthening of the brethren," and the strenuous effort to follow in the footsteps of the Master?

Sin had been recognized, from the first moment of man's intelligence, as the origin of mortal woes; but the idea of any divine aid to overcome this insidious and universal foe seems to have been the exclusive property of the elect people.

Other nations made gods and prayed to them for the purposes of temporal salvation — salvation from sickness, death, loss of property, and national calamity. But that a god could enter the heart of a man, brush it clean of sensuality and selfishness, and inspire him to the attainment of constantly higher and higher levels of morality and spirituality—of such a belief on the part of the ancient heathen nations we have no record.

The advent of Christ was revolutionary in many senses, but, perhaps, most of all in establishing this fundamental theory: that the great enemy of mankind is sin, and that the spirit of Christ, the Comforter, can overcome this subtlest and deadliest of foes. No man will but accept of his aid.

Among a certain class of people it has sometimes been a habit to speak of religious men as "mollycoddles," as though to devote one's self openly to the service of Christ were a small and silly thing.

At the great Church Federation meeting in Philadelphia in 1908, Dr. Gunning of Boston said some good things on this subject.

"We are discovering," he remarked, "that Christian life and service is a man's job. Theodore Roosevelt has made it a man's job. Mr. Bryan has made it a man's job. Mr. Taft has made it a man's job. He says that he has learned that the only hope for civilization in the world is to have that civilization based on the teaching of Jesus Christ.

"Dr. Wilfred Grenfell, of Labrador, has learned that religion is a man's job. He has remarked, 'You can say anything about me that you like, but don't say anything about my "sacrifice." That is rot. I am in this job because I like it. There is no sacrifice about it.'"

The acceptance of Christ's salvation and the labor to carry out his directions are truly "a man's job." It involves a fight to which the battles of the flesh are "as moonlight unto sunlight."

It is to this great and noble moral conflict that the service of Christ invites us; and, as Dr. Grenfell so manfully said of his hard mission, it is no sacrifice. We should hail the opportunity, for one mighty to save walketh ever beside us to uphold our weak hands and strengthen our wavering hearts.

*Christian Endeavor Topic for Sunday, September 4. TEXT: John 3:5-21.

Rally Day*

LETTERS often come to THE CHRISTIAN HERALD, asking what advantage is to be derived from holding conventions, joining federations, or combining with other societies.

One of these letters, of recent date, inquires concerning the benefit to a small and weak chapter, of forming a county association, with meetings once or twice a year, or oftener.

It is probably possible to overfederate; but, as a rule, "in union there is strength."

It is a mysterious power which is exerted by such unions. Perhaps a comparison of it with light, heat or electricity (all of which are considered by some scientists to be merely different manifestations of the same force) may not be amiss.

But, even if we may not explain it, scarcely one who has passed through the experience will deny that a life-impetus and a deep spirit-stirring often follow such gatherings. They may and do produce results such as come from nothing else.

The best of societies is always likely to fall into ruts. If you go where many varieties of conduct and programme are described, you must be very dull if you cannot glean several new ideas for your own chapter.

It is a good plan to invite once in a while some outside speaker to address your chapter. A fresh voice now and then adds greatly to the interest and value of your meetings, especially your rally meetings. At a large county or State or national gathering, you hear the best speakers and know upon whom to call when you desire one yourself.

These speakers cannot often come without more or less pay. In order to provide this you may have to sell tickets, or circulate a subscription paper. Neither one is a pleasant thing to do, but it may be a good thing, just the same. You learn ways of managing such matters at your convention.

Remember that it is a good thing to keep moving. The dead society has nothing going on. Your periodical rally day furnishes an important break in the regular routine.

Remember, too, that few people care much for that which costs them nothing. Without unduly emphasizing the matter, it is not a bad thing to keep constantly in an unobtrusive way before your chapter that it is worth paying something for; and that the members must expect to give not only considerable time and thought and strength to it, but some money.

Emerson somewhere alludes to the additional "fury of performance" which is gained by the concerted action of many over that of one by himself or a few. We spur each other on. One suggests a thought to another. Waves of deep emotion melt a large audience, as seldom small ones; and while the nature is thus softened, indelible impressions may be made upon it.

It is not often that a child taught entirely at home under governesses and tutors gets the vital spirit of study and desire for improvement, or even the same amount of knowledge, that come to a child under a similar quality of teaching in a good school.

It is often said that we learn as much from hearing the class recite as from personal study. A home-taught child misses this privilege. Most minds undoubtedly work better under the stimulating influence of wholesome competition and emulation. These should be kindly and unselfish, but they are generally beneficial. Your rally-day should furnish many of the good features of the larger gatherings.

*Topic of the Epworth League for Sunday, September 4. TEXTS: Mal. 3:16-18; Heb. 10:24, 25.

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THE KEEPSAKE

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

G. E. C., Hampden Highlands, Me. Will you give a few facts about the dark day in New England in 1780?

The darkness extended over most of New England, part of New York and New Jersey, on Friday, May 19, 1780. The cause has never been known.

W. T. B., Sumner, Wash. Is a firm resolve to henceforth live a Christian life "conversion"?

Conversion literally means "a turning towards or together"—the natural man towards God (II. Cor. 5: 19). It differs from proselytism in that the latter is purely of the intellect, conversion being totally independent of dogmas or creeds. In no very measured terms, Jesus condemns proselytism (Matt. 23: 15). Conversion is wholly of the Spirit, manifest through the life and conduct (Jas. 2: 14-26). The best rule of conduct is to study and follow the example of Jesus (John 5: 40). How would Jesus think, speak, or act if placed in like conditions as I am? Dismiss forever this fear of afterward "being lost" (John 10: 28, 29). No man is infallible; all are liable to make mistakes or errors. There is a difference between these and deliberate sins. God's righteousness is pledged to forgive mistakes or errors (I. John 1: 9, in the original).

F. L., Avalon, Mo. Who is now the Prince of Wales?

The present Prince of Wales is the eldest son of George V. and is named Edward Albert Christian George Andrew Patrick David. He was born June 23, 1894.

S. M. W., Missouri. Explain I. Tim. 2: 9 and I. Pet. 3: 3.

Among the Jews and Greeks of the early Christian churches, personal adornment was expressly forbidden for females attending the meetings for worship and spiritual instruction, lest they should distract the attention of the worshipers. This ordinance was later further extended to ordain that females should only be permitted to attend such meetings behind latticed screens. The passages referred to only applied to Christian services for worship; otherwise, on occasions of social gatherings, meetings at the wells, or wedding feasts, no restriction was placed on adornment in garb or jewels. It is a mistake to consider Paul or any of the apostles as woman-haters. The esteem in which Lydia, Priscilla, Eunice, Lois, and many others were held completely refutes this idea. In the beginning God endowed the man with physical strength and the woman with charm and beauty, and it is the duty of each to conserve and enhance these God-bestowed gifts as much in the one case as the other. They were alike for the glory of God, and are not to be despised.

Mrs. E. C. D., Port Dickinson, N. Y. Has the place been found where the ancient Egyptians quarried the granite used in building the great pyramids?

Yes. It was from the Morattam and Zura hills on the opposite side of the Nile. Traces of the road over which the stone was transported are still to be seen.

N. W. L., Chicago, Ill. Explain the connection between Matt. 2: 15 and Hos. 11: 1; also between Matt. 2: 18 and Jer. 31: 15. What is meant by "the kingdom" in such passages as Matt. 3: 2, 17, etc.? Can these passages refer to the millennium?

The first two chapters of Matthew's Gospel are introductory and prefatory to the real subject of the Evangel. Matthew was an educated man, familiar with the rabbinical teachings, hence his many references to prophetical writings. Every student of the Midrash and Talmud must be familiar with the laborious method in which the rabbis tortured and strained meanings, often impracticable, from their Scriptures; and Matt. 2: 15 is an example. There is no connection between this verse and Hos. 11: 1; the two incidents are totally independent of each other. By no manner of means can a coincidence or similarity be construed as a prophecy. Hosea simply relates a well-known historical incident, without imputing to his words any future significance; though the conveying of the child Jesus into Egypt and return thence amounts to a historic parallelism. On the other hand, the "slaughter of the innocents" was clearly a fulfilment of the prophecy of Jeremiah, in every particular, even to geographical and genealogical location. The expression "kingdom of heaven" or "kingdom of God" is capable of three applications, to which the context always gives the key; first, in the heart of man; second, in his social surroundings; and third, universal and throughout the world; each of these being stages of progressive growth. The last and final stage has been termed "millennium," for which all believers ought to be in prayerful and expectant attitude —rightcousness triumphant over every form of evil.

C. F. J., Canton, O. 1. Please describe the famous "Peacock Throne" of Persia. 2. Also the famous white robe in which Alexander Dowie was buried. 3. Why is "rounding the Horn" so dangerous?

1. The "Peacock Throne" was brought from Delhi by Nadir Shah. It is covered with gold and precious stones and is valued at $13,000,000. 2. No account of this is accessible. He often preached in a wonderfully embroidered white satin robe, with much gold upon it. 3. Cape Horn is a desolate rock, 1,390 feet high. Fearful winds circle around it. It is a region noted for storms.

The Flooded City of Changteh, Hunan Province, China

HUNAN, one of the largest and most popular of China's provinces, is now undergoing a double affliction—flood and famine. A torrential rain fell lasting eight days, swelling the rivers. The Yuen River rose twenty-five feet in three days. Over one thousand persons perished by drowning, besides great numbers of cattle. The low-lying rice lands are now covered and the crop has been ruined. Missionary T. J. Preston, of the American Presbyterian Mission, Changteh, writes us making an appeal for the flood sufferers, who number many thousands. Famine has followed the flood, and is increasing daily. In one district of a hundred square miles, there will be no crops. Mr. Preston adds that during the past winter and spring, thousands have died of hunger and famine fever, in addition to those drowned by the recent floods. Above Changteh, entire villages were swept away. Two other missionaries, Messrs. J. W. Owen, China Inland Mission, and E. F. Stewart, Christian Missionary Alliance, unite with Mr. Preston in asking aid for the distressed population.

N. S. B., Haven, Kan. Does the original Greek text contain the words "and these three are one," in I. John 5: 7? Also, "who is over all, God blessed for ever. Amen," in Rom. 9: 5?

No part of I. John 5: 7, as given in the Authorized Version, appears in the oldest Greek manuscripts. The verse is evidently an interpolation of later date. Different is the case with the quotation from Rom. 9: 5. In the latter instance, owing to a difficult Greek idiom and diversity in the Latin Vulgate, it is merely a question of variety of interpretation. For English readers the best authority at present in such cases is a copy of the Revised Version, containing marginal notes.

C. J. L., Holland, Mich. What is meant by "falling from grace"?

"Falling from grace" does not imply a state of being eternally lost. All are liable to mistakes, which necessarily involve more or less deprivation of blessing. Mistakes and errors do not come under the category of deliberate sin, which latter is impressively condemned by Jesus in Matt. 12: 45, and by Paul in Heb. 6: 4-6. On the other hand, I. John 1: 9 pledges the righteousness of God to forgive our errors (for so it is expressed in the original) on due repentance and humble confession.

P. E. O., Elmer, Mo. In Ex. 17: 12, what did Moses' hands raised or stretched out represent? Did Num. 21: 9 and Ex. 17: 12 signify the same?

It was simply a natural attitude of earnest and urgent prayer. There is no connection between this attitude of Moses and the elevated brazen serpent. The latter was intended as an object for concentration of the mind of the sufferer while praying for relief and healing. The command to look towards it was a test of obedience and trust. In itself, the emblem had no virtue. Latterly, when the Israelites were settled in their land, it became an object of idolatrous worship, and was destroyed by the order of King Hezekiah (II. Kings 18: 4), the king taking occasion in his proclamation to designate it "a piece of brass." The uplifted serpent has frequently been used as symbolical of the elevation of Jesus on the cross, both being for purposes of healing; but the righteous act of King Hezekiah ought to warn us against degrading the spiritual in worship to worship of any material symbol.

F. M. H., Atlantic City, N. J. What is the chronology of the Pentateuch?

This is and always will remain vague and unsettled. All scholars are agreed in esteeming the Samaritan version of these books as the most reliable and authentic; even the Alexandrian Jews in the reign of Ptolemy so considered the Samaritan version. It was from the Samaritan and Jerusalem versions that the Septuagint was compiled and modeled.

S. B., Oakesdale, Wash. Can you cite a passage in the Bible where it tells how long Noah was in building the ark?

No. Antediluvian chronology, being necessarily founded on tradition, is exceedingly vague and uncertain. In Gen. 5: 32 we are told he had reached the age of five hundred years before the birth of his three sons. According to Gen. 7: 11, Noah was six hun[dred] years and two months old when he, with [his] wife and sons, entered in the ark. There i[s no] Biblical record of the age of Shem at [this] period; but according to Gen. 6: 18 he [was] already married. This would fix the buildin[g of] the ark in the closing years of that cent[ury]; and that is the nearest we can get to [any] decisive information on the subject. Gen. 3 (which you probably have in mind) refer[s to] the divine purpose of shortening the spa[n of] human life.

Mrs. W. F., Exira, Ia. Can you tell me wh[ether] many churches believe in infant bapti[sm]? Have we anything in the Bible to prov[e it]?

See Acts 16: 15, 33 and I. Cor. 1: 16. [In] these and other households there must [have] been children of immature age. The ordin[ance] of baptism in the Christian Church was [in]tended to take the place of circumcision in [the] Jewish Church, and the latter applied to e[very] child.

C. H. D., Cedarville, N. J. Give the mea[ning] of Eph. 4: 11 and 12 concerning "the [per]fecting of the saints."

While the Messiah by divine appointm[ent] was on earth, for the work of reconciling [the] world unto God, he bestowed special gifts [on] certain individuals, ordaining "some to [be] apostles, and some prophets, and some evan[ge]lists, and some pastors and teachers"; for [the] after carrying-on of his work "to the per[fect]ing of the saints; unto the work of minister[ing]; unto the building up of the body of Chri[st]; they, in their turn, choosing and ordain[ing] spiritually enlightened successors for [the] work of the same ministry "till we all att[ain] unto the unity of the faith and of the kn[ow]ledge of the Son of God." The true and succ[ess]ful ministry must be founded on a spiri[tual] basis alone; no other qualification is wo[rthy] of consideration.

R. M., Dayton, O. Are we to understand [by] reading Judges 11: 30, 31, 39 that Jepht[hah] actually offered up his daughter as a sa[cri]fice?

Both the Authorized and Revised Vers[ions] leave the question in doubt and commenta[tors] have been divided in opinion as to whether [she] was sacrificed or doomed to live the life o[f a] recluse. Human sacrifices are an abomina[tion] unto the Lord. A new reading or transla[tion] which several notable scholars have urged [as] the correct one is: "It shall surely be the Lo[rd] *or* I will offer up to him a burnt offeri[ng]." Hebrew scholars declare this to be the m[ore] accurate rendering. It changes the aspect [of] the case and makes Jephthah to say practic[ally] that if the first living thing that came fo[rth] from his house to meet him was one that w[ould] be unacceptable, then a burnt offering of [an] acceptable character would be substituted. T[his] would lead to the conclusion that the daugh[ter] was not sacrificed, but condemned to a life [of] perpetual virginity and a burnt-offering offe[red] up in her stead.

W. B., Goshen, Mass. Am I right in say[ing] that the Jews as a nation did not seek [to] approach God individually, but rat[her] through divinely appointed mediums, or [the] ministry of the priests and high pries[ts]?

No; the truly devout Jew needed no int[er]mediary when he wished to approach God [in] prayer. The priestly office was ordered [to] maintained solely for the sacrificial services [in] the tabernacle and temple. The Jewish litu[rgy] always has contained express formulas [for] family worship and personal devotion. [The] *Jewish Encyclopaedia* says: "The observan[ces] of the faith are so entwined with the every-[day] customs of the home as to make the Jew[ish] religion and the family life one, a bond [of] sanctity." In the feasts of Passover, Tab[er]nacles, Purim, etc., the patriarch of the hou[se]hold always leads the devotional services.

Miscellaneous

H. E. C., Kingston, Can. You have n[ot] understood the paragraph. It contained [no] reflection upon Canada.

E. C. N., Jamestown, N. Y., should write [for] information to F. C. Burnham, Berksh[ire] Industrial Home, Canaan Four Corners, N.

THE CHRISTIAN HERALD'S list of papers t[hat] do not print liquor advertisements is steac[ily] swelling. The latest additions are the *Na[shville Tennessean;* the *Woman's National Da[ily]* of St. Louis, Mo.; the *Register and Leader* a[nd] the *Tribune* of Des Moines, Ia. Some of [the] papers already mentioned carry in bold-fa[ce] type on the editorial page the announcem[ent] that liquor advertising is not wanted. [Of] course the papers of Maine are free from su[ch] advertisements, owing to the State law.

NEW YORK, AUGUST 31, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

The Belgian Group of Buildings at the Exposition

The "Grand Terrace" in the British Section

Brussels' "White City" Swept by Fire

THE pride of Belgium, the "White City" of the World's Fair—the name by which Europeans have known the Brussels and International Universal Exposition — was partially destroyed by fire on August 14. An electric spark in the telegraph building fell among inflammable material. A blaze soon burst forth, and as there was a high wind at the time, the fire was quickly carried to the other Exposition buildings. Soon the Belgian, English and French sections were a mass of fire, which defied the united efforts of the soldiers and the fire companies.

Within a few hours, property worth $10,000,000 was reduced to a pile of smoking ashes. At the time of the fire breaking out, the Exposition grounds were crowded with sightseers, there being over a hundred thousand present, and a panic seemed inevitable. Most of the exits became choked with people crowding to get away, and many were injured by being crushed and trodden under foot. As far as known, however, only two died, although the list of injured exceeds half a hundred. Firemen came from Antwerp to help out the local firefighters, and tried to check the conflagration by the use of dynamite. They succeeded after much hard work in saving many of the buildings.

Among the beautiful structures damaged were the Italian, Russian, Austrian, Japanese, Chinese, Norwegian, English and French buildings. The American section, too, was partially destroyed. Forty houses on the Avenue Solbosch, adjoining the grounds, were also burned. The beautiful façade in front of the Kermesse tumbled in ruins after burning a short time. It seemed as though the beautiful buildings were mere tinder-boxes, so quickly did they crumble under the flames. Great tongues of fire flashed and darted far up into the sky, and showers of sparks and flying embers were carried from building to building.

Many of the exhibits were uninsured, and the loss to jewelry exhibitors is a heavy one. Priceless treasures in tapestry, painting and sculpture were damaged, principally by water, and some exhibits in the English, Belgian, Persian and Turkish sections, including valuable rugs, medals, and even diplomas, are almost a total loss. It is said that during the panic which prevailed in almost every section of the Exposition, some wild animals escaped from their cages in the Zoo. Attempts were made by gangs of thieves to loot the burned buildings, but these were quickly checked by the police.

The Famous Kermesse at the Brussels Exposition, Destroyed by Fire

Notwithstanding the fire, there are so many of the buildings still intact that an effort will be made to repair the damage with a view to reopening the Exposition. The officials say the Belgian and British sections were the heaviest sufferers. The American art exhibit fortunately was in a building two miles distant from the conflagration. A collection of jewels valued at $3,000,000 and owned by Belgians, was dug out of the ruins unharmed the day after the fire.

Although the Kermesse, with its water chutes, toboggan slides and other attractions, was destroyed, the flames were kept in check long enough before reaching some of the larger buildings to enable the firemen and police to save much that was of value in the line of paintings, marbles and antique furniture. Among the articles thus fortunately saved was the fine collection of 8,000 Gobelin tapestries. In the British section the losses included the fine gallery of Tudor paintings from the Toronto Museum and a lot of rare tapestries and antique furniture, the whole collection being insured for $500,000.

The "White City" stands near the end of the Avenue Louise on the west side of the Belgian metropolis. The national Belgian building faces the main entrance, and the Kermesse stood toward the left. Around a great oblong of beautiful gardens are the French, German, Holland and Italian concessions. One of the picturesque attractions was a reproduction of the house of Rubens, which was saved. In the pavilion was a collection of Flemish art of the period of Rubens, which was at once historic and priceless. A correspondent writes: "Special sections of the Exposition were devoted to education, works of art, instruments and methods connected with letters, sciences and arts; the plant and general methods connected with machinery, electricity, civil engineering and means of transport, agriculture, horticulture and arboriculture, forestry, hunting and shooting, fisheries, fruit gathering, foodstuffs, mining and metallurgy, decoration and furnishing of public buildings and private houses, yarns, textile fabrics and clothing, chemical industry, social economy, public health and charitable institutions, practical education, economic institutions and female handicraft, trade and colonization, land and sea forces, sports, congresses and conferences."

King Albert of Belgium formally opened the Exposition on April 30. To rehabilitate it after the fire will probably occupy several months.

The American Pulpit

A SERMON BY

Rev. Frederick F. Shannon, D.D.*

IN THE UPPER ROOM

TEXT—Acts 1:13

"And when they were come in, they went up into an upper room."

AND where had they come in from? Why, from the mount called Olivet, from the mount of holy wonder, from the mount whence their Lord was taken up, from the mount upon which the white-appareled men looked down. And whither had they come to? Why, to the upper room—the place of prayer, of supplication, of heart-searching, of expectant waiting. And what occurred in the upper room? Well, for one thing, there was cradled the spiritual infant which has developed into the stalwart giant named Modern Civilization. Foreign missions, home missions, commerce, the arts, the sciences—everything worth keeping in the twentieth century—had its embryonic beginning in that upper room, the next door to Pentecost. For another thing, the upper room was the place where God set the fashion, in a new and hitherto unexampled manner, of unfolding his plan through the Christian æons. Men speak of bends in the stream of human history. Pentecost was not so much a bend in the stream of history as a widening of the stream to swallow up all bends. Pentecost was simply the lifting up of the everlasting doors, by the King of Glory newly arrived from Olivet, that the river of life, flowing from under the throne of God and of the Lamb, might deluge the nations with its fertilizing waves.

A Sacred Gathering-Place

The upper room, then, was not a gathering place for disappointed fanatics. Rather, it was the first wireless station Christ communicated with after his emergence into the unseen. Though related to each other as cause and effect, as preparation and fulfilment, I propose to use the terms upper room and Pentecost interchangeably. What is their significance for you and me, as we thread our way through the ongoing years?

I. Consider, in the first place, that the upper room signifies the possibility of the soul's relationship with the highest. Pausing upon the threshold of this sacred shrine, we are profoundly impressed with the sense of correspondence: "They were all with one accord in one place." There had been, of course, spiritual commerce with the invisible world before. Probably the first man began at once to search for the God who made him. But after the Word had become flesh and passed into the unseen universe, a larger, clearer, more intelligible communion was thereby established for all souls in Christ. Our ascending Lord threw up a new spiritual highway along which all prayers go straight to the heart of the Father. Christ speaks of the Father as endearingly as a boy away from home speaks of his mother. "Now I go my way to him that sent me." But he was returning thither not as he came. Out of the heights of Deity Christ had entered into the depths of humanity. Wearing the lost human pearl upon his divine finger, he now returns to the heavenly hinterlands as humanity's Priest and King. Now all of his generous promises are ready to be drawn upon. Already he had said: "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." Then, after conquering death and the grave, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

What Pentecost Means

This, then, is the abiding meaning of Pentecost: It is the privilege of all souls to come into sweet and tender relations with God. "The advent of the divine personality of Christ in the flesh has given the Eternal the experience of what it is to be human; it has established a kinship between God and man which has evolved and planted love into the religious sentiment, wholly changing the look of the unseen universe, and the relations of man to God. The awe of the infinite is softened and the distance upwards shortened and access made easy." The big business of every soul is to claim the kinship already established. For Christianity proclaims the privilege of right relations with God. Oh, why not seize the privilege now? You will never have a more auspicious moment, my friend. And think of the boon, the benefit, the gift—the gift is life, pure, deep, satisfying, eternal life!

* Pastor, Grace M. E. Church, Brooklyn, N. Y.

Looking out over the earth these summer days, we behold a gallery of living beauty. Even our back yards put the Louvre and Vatican galleries to shame. For Titian's reds and Raphael's golds, we have God's whites and greens and blues and pinks and yellows. Look at that red, red rose nodding to its fair white sister across your neighbor's fence. Look at that honeysuckle, shaking its perfumed sweetness down the morning air. And look at that little mother bird, the busiest housekeeper in the whole community. Now she darts down upon the grass, seizes the family lunch without asking permission of the maid, and then springs back to her young in their home among the whispering leaves. Now, answer me: Can a rose get on without the sun? Can grass get on without the rain? Can wings get on without the atmosphere? Certainly not. No more can your soul get on without improving its privilege of spiritual accordance, of heavenly correspondence. Our Father God designs the abundant life of spiritual enrichment for all of his children. And through Christ we are all become privileged partakers of the divine nature.

But correspondence is not all that transpired in the upper room. Correspondence is but the earthly prelude to the heavenly response. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Here is the law, then, as fixed as gravity, as universal as ether: "Wherever you challenge the higher possibilities of the universe, it reacts upon you with entire generosity." In a word, correspondence on earth necessitates response from heaven. For what is religion? "Religion," says William Wynne Peyton, "is the response of the human soul to the drawing of the infinite Power and Eternal Father in the spiritual universe, the inscrutable in man, the eternal in personality." And what is the Christian religion? Religion is the response of the finite to the appeal of the infinite. The psalmist knew: "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." The Christian religion is the child's cheek turned to receive the Father's kiss.

The Response from Heaven

O my brethren, I am talking about the eternal confidences, the permanent realities, the spiritual certitudes, the unaging values. The upper room, and the golden stream of transfiguring power flowing therefrom, make us spiritually scientific. With becoming awe, we tremble amid such august revelations. At the same time, we rejoice with joy unspeakable and full of glory. "We are led by a scientific logic to an Unseen," say Professors Tait and Stewart, "and by scientific analogy to the spirituality of this Unseen. In fine, our conclusion is, that the visible universe has been developed by an intelligence resident in the Unseen." And what I am saying now is: Since Christ passed into the heavens, there has been an increasingly deepening spiritual pressure upon the souls of men and of matter. The intelligence resident in the Unseen is an emphatically Christian intelligence. That is the imperial truth of Pentecost. Therefore, I say, the measure and swiftness of response from heaven is conditioned only by the measure of our correspondence on earth. As the eye is made for light, the ear for sound, the mouth for taste, the hand for touch, so the spirit of man is made for the habitation of the Spirit of God. The release of human personality is thus realized, together with its direction and fulfilment. The truth is nobly expressed by our great American mystic: "There is a Soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. The whole course of things goes to teach us faith. We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word." Unquestionably. If the flower catches the right raindrop, if the blade of grass holds the right pearl of dew, if the leaf infolds the right wave of sunlight, why should not thy obedient, listening soul hear the right word from heaven? It is all a matter of spiritual attitude, of Christian correspondence. Let a man but open his soul toward heaven, and instantly the Christliness which gladdens the face of the universe will flood his being. The challenge to each heart is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Why, the asking, seeking, knocking soul makes all heaven tremble with holy, musical, rapturous joy. And is thus, also, that heaven gets freshened opportuni to come earthward. Every prayer is a spiritu rivulet through which the water of life flows dov to us. Yea, flows down to us that it may bear on its wondrous tide farther and ever farther in the heart of Him in whom we live and move a have our being.

II. Consider, secondly, that the upper room sig fies the energy of the invisible Christ personaliz in human souls. Before vanishing into the worl beyond, he had said: "Ye shall receive power aft that the Holy Spirit is come upon you." And f what specific purpose were they to be empowere "And ye shall be witnesses unto me both in Jerus lem, and in all Judea, and in Samaria, and unto t uttermost part of the earth." Here, then, was o Lord's pre-Pentecostal programme. Was it beg at Pentecost, and is it still being unfolded in t life of the race? Surely, history and experien affirm both the individualizing and socializi power of our Lord's reign from his concealed abod in glory.

The Divine Fire in Man's Soul

First, there is the individualizing power of h personal sovereignty: "And there appeared un them cloven tongues like as of fire, and it sat upo each of them." This is God's way of unlocking t treasures hidden behind the closed doors of huma personality. For only the Pentecostal fire can illu mine the depth, the richness, the magnificence undisclosed individuality. Now each life may hav its pure vestal flame raying forth the living G enshrined within. For since Christ the Lord s down at the right hand of the majesty on high, t inmost heart of the universe has opened its joy an peace, its silken tendernesses, its vernal freshnesse to the might and mystery, the yearning and burn ing of the single solitary soul. Souls are not lik raindrops, single as they fall from the skies, lost they merge into the vast and tumbling sea. Sou are as separate as blades of grass, each with its ow bit of green, each with its own soldierlike upright ness as it sentinels the passing breeze. And th worlds are so made that no man can escape fro God and himself. When a man can climb over th walls of the universe, it will be time enough to tal of his getting along without God.

Still, each man comes to his true soul stature onl as he allows the divine fire to be kindled in his ow spirit. Pentecost sublimes the personal soul wit the God-consciousness, whose fine white flower i Christian experience, and whose "best fruits," say Professor James, "are the best things history has t show." For example, Paul is explained by th spreading flames of Pentecost, burning downwar from the splendor-crowned heights to the innermos reaches of his personality. In that spiritual hea his pharisaic dross is utterly consumed, while hi veins of apostolic gold are hinted, and then full uncovered, by the incessant working of viewles energies. Augustine, four centuries later, experi enced a like redemptive, purifying flame in the Mila garden, when the commanding voice said: "Tak up, and read; take up, and read!" Oliver Cromwel speaks of his upper room—"what he, with unspeak able joy, would name his conversion," says Carlyl —on this wise: "I hated godliness, yet God ha mercy on me. Oh, the riches of his mercy!" Savo narola used to refer to his new life by saying: " word did it." Yet none ever knew what that wor was. In our own time, there has hardly been brighter spiritual radiance than was shed by Hugh Price Hughes. And his biographer tells us tha Hughes' Pentecost was "the prelude of a singula bursting forth of his mental powers. The openin of the doors of the spirit was also that of the mind." Thus do the centuries affirm the brightening glow of the Pentecostal fire in the souls of the twice-born Thus does the personalized energy of the hidde Christ quicken the individual into spiritual prowes and eternal worth. Thus that antique upper roo has widened until its dimensions are coextensiv with the universe. And thus, also, has that littl company multiplied until now every heart in th wide world may experience the quiver and thrill o celestial harmonies. The Holy Spirit besieging Man soul—this bestirs the antiquity in us and billows th deeps.

Continued on next page

In the Upper Room

Continued from preceding page

Second, there is also the socializing power of our Lord's reign from the unseen: "And they were *all* filled with the Holy Spirit." Oh, the augustness, the loftiness, the majesty of the Divine activities here! Each man is gifted with his own tongue of flame, each has the walls of his own being widened out into the immensities, each has his own separate faculties harmonized in spiritual attunement—in brief, each man comes to complete self-realization in God. That is the first item in the Pentecostal programme—the fulfilment, the enrichment, of individuality. The second is the Christianization of society: "And they were *all* filled with the Holy Spirit." The overarching genius of Christianity is this: it demands the best for each, it demands the best for all. It transforms society by regenerating the individual. It fulfils the individual by his brothering of society. Each is essential to both, and both are essential to each.

Now, our own time is especially pregnant with social movements. The mystic human sea is all astir with unrest. In some quarters, wild tongues are loosed that hold not God in awe, nor man, nor devil. In other sections, we are all being theoretically winged to everlasting bliss by the angel of evolution. I have no word to utter against the angel. He is doing, as always, his noblest best. However, I sometimes fear that we are asking him to work overtime. Even an angel may become discouraged for lack of assistance by those whom he desires to assist. At any rate, I wish to make this suggestion: To all our methods for developing individuality, to all our brotherhood movements, to all our social schemes, let us add the simplest, the surest, the most workable force known to man or God. It is the conscious, intelligent, faith-inspired appropriation of that eternal power released from the Godhead by the passing of Christ into the silent kingdoms—the power of the personalizing, socializing Holy Spirit—the cleansing fire that burns out individual dross, the consuming flame that sweeps away social unrighteousness.

I believe Pentecost was the beginning of God's final movement for the completion of the universe. Alfred Russel Wallace tells us that "there are at least three stages in the development of the organic world when some new power or cause must necessarily have come into action." These three stages are represented by the vegetable, the animal, and the human kingdoms. Each kingdom is lifted by direct interference from the eternal world, and each "depends upon different degrees of spiritual influx." The first is thus described: "In the beginning God created the heavens and the earth." The second: "And God said, Let the waters swarm with swarms of living creatures, and let fowl fly above the earth on the face of the expanse of the heaven." The third: "The Lord God formed man of the dust of the ground, of the already existing materials, and breathed into his nostrils the life of consciousness, and man became a living personality." The fourth and final epoch, the grandest of all, the one for which the universe was preparing untold millions of ages, was ushered in at Pentecost with fiery tongues and harmonious confusion. In that moment was born a new era of spiritual impregnation from the sky behind the sky. From that moment, also, correspondence on earth has always met with abundant response from heaven. And this is Pentecost—heaven's way of bringing perfect self-realization to the individual and the City of God to society. O brethren, go often to the upper room. For that is God's way of bringing you to your best that you may bring your best to your fellow men.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

LABOR DAY

By Rev. J. M. Farrar, D.D.*

TWO thousand work horses are walked out for a parade on Memorial Day. This special day is selected so that the thousands of people on the street can see the big, strong, long suffering work horses. Race horses, high steppers and black beauties are not in line. The work horses that do the hard work and pull until they strain a muscle or break the harness, have the right of way. Why do they have this annual parade? The Society for Prevention of Cruelty to Animals believes that when the people see the great number of horses that do our hard work and have not time for high stepping they will have more sympathy. If they have sympathy for the horses they will see that they are better cared for.

. . .

THE first Monday after the first Sunday in September is Labor Day. This is a day when the workingmen parade. High steppers, men of leisure, and tramps are not in line. Why do we have Labor Day and a great parade? In order that when we think of the laboring man's long hours and hard work we may have more sympathy for him. Sympathy will tell us to do all we can to make the hours shorter, the pay longer and the burdens lighter. Thirty thousand of our workingmen are killed every year. One immigrant out of every twenty who enters Ellis Island is killed the first year he is in America. Some day we may have a Society for Prevention of Cruelty to Workingmen.

. . .

CAN you repeat the Fourth Commandment? "Remember the Sabbath Day to keep it holy." That is, so far, correct. One day for rest—but do not forget the next sentence, the one so many overlook: "Six days shalt thou labor, and do all thy work." This Fourth Commandment tells you to work six days just as clearly as it commands you to rest one day. Are you a laborer? Are you doing something that tires you, makes you feel the need of rest? Then you are obeying the second sentence of the Fourth Commandment.

. . .

WE are not all blacksmiths, but we all have a hammer and an anvil. Your school-room is an anvil; your text-book is a hammer, and you are hammering your brain into a good education. Your desk is an anvil; your pen is a hammer, and on paper you are hammering out an examination, an essay or an oration. The intellect sends out sparks, thoughts glow as you weld them together into sentences and paragraphs.

. . .

EVERY boy and girl, every man and woman, every one who works, has a hammer and an anvil. The man who digs on the street, the man who sits by the desk, the woman at the wash-tub and the queen on her throne, each one has a hammer and an anvil. Labor Day teaches us to respect and protect every person who works.

"Six days shalt thou labor." Are you a worker? Have you a hammer and an anvil? Have you a place in the parade on Labor Day? Why do you bend your finger like an interrogation point? Asking for a story? Very well, you shall have a story written by R. E. Wakefield:

. . .

I HAD a class but didn't really know what manner of girls they were, but our Sunday School picnic gave me a splendid chance to investigate.

After a fine lunch on the green grass I drew my class aside and proceeded to find out, as deftly as I might, what kind of material I was supposed to work up into good womanhood. Molly Baxter, who was apparently the class spokeswoman, suggested that each girl report to me on her specialty—what she could do best.

"You'll know then what we are good for," she said with a laugh. You may be sure I stepped briskly into the chance and Molly led off.

"I'm good for the fastest typewriting in town," she said gaily.

"And I'm good for keeping books."

"And I'm good for practising three hours a day."

At this point there was a lull in the proceedings. Apparently the shyer girls were thinking about their talents and what their work was. Finally Bertha Wilson said: "I can make my own dresses."

Annie Brown was the next girl to report: "I make the bread and pies and cake for our family, and mother says I'm not such a bad little cook," she said modestly. And then Grace Kitchen spoke up bravely. "I don't know that I've any talent, unless it's minding the children and darning the family stockings."

This left only a queer, stunted-looking home girl whom I had entered in my new class book as "Martha Jones." "Well, Martha," I said, "what can you do? I know you can do something special." Then careless, outspoken Molly Baxter said: "Oh, I guess Martha's only good for scrubbing."

My first thought was one of indignation at Molly's slurring tones, but quickly I saw my chance. I told them it would be a mighty queer world if nobody was willing to scrub; that we couldn't get along with just stenographers and music people; that we really must have scrubbers.

In Lowell's verse let us change the word man to Junior:

> No Junior is born into the world whose work
> Is not born with him; there is always work,
> And tools to work withal, for those who will;
> The Junior who stands with arms akimbo set,
> Until occasion tells him what to do,
> And he who waits to have his task marked out,
> Shall die and leave his mission unfulfilled.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Ex. 20:9.

Deaconess Alice

By Lucy Rider Meyer

YOUR readers will remember the work of this brave young woman in Arizona, which was recently described in these columns. She cares for the poor victims of the great White Plague who flock to that climate. The letter below, just received, tells a little of her work:

"I wish you could see this town with its hotels and boarding houses and the many tiny tents just pitched out in its bare fields, in which so many of the poor sick find a shelter. They are just big enough for one person. In two of these tents standing close together, I found one day two boys, both very sick. In one tent there was a cot, a tiny stove, a box for a chair, a tin can or two for cooking, and a cup and spoon. The cot was only canvas and having very little cover the poor lad had been suffering from the cold. A friend who went with me bought some cheap cloth, hastily ran up a bed-tick and had it filled with excelsior. The boy was so grateful! Then I began to tell him about Jesus.

"The other tent of the two had no cot, and its occupant, Albert, was lying on the floor. These boys were all alone, not a friend or acquaintance within thousands of miles—except that they had become a little acquainted with each other, of course, because their tents happened to be so close together. Albert's temperature was 103 and his pulse was fast and weak. Yet he was trying to live on canned goods.

"'Albert,' I said, 'do you know you are a very sick boy?'

"'Oh, I will be better to-morrow,' he replied. They're always so hopeful.

"I tried to turn his thoughts toward the better country, for I saw he was going. He seemed glad to have me pray with him. I often wish I could just stay and spend my whole time with a single one of these poor, needy ones, but there are so many of them! Later we carried the boys some oysters and milk and other comforts bought by money which a friend had sent me especially for delicacies for the sick. They both grew steadily worse. Then one time as I drew near I saw the little tent which had been occupied by the other boy thrown wide open and empty. Poor Albert in his tent sat shivering over a tiny fire—he was having a chill. I called out cheerily:

"'Why, where's Luke?'

The poor frightened lad looked up so pitifully:

"'Oh, don't you know? He's dead!'

"Think of this dreadful experience for the boy! And himself so sick, too.

"I stayed with Albert quite a while that day, making his tent as comfortable as I could and getting his dinner. Perhaps I didn't do it according to all the rules of the cooking schools—I had only a tin can in which to make his oyster stew—but he said it tasted good. Then I persuaded him to give up and go to bed, and I tried to do for him what his mother would have done—tucking him in. Then I prayed with him and at the close of my prayer I said, 'Albert, won't you pray for yourself?' I wish you could have heard him. I knew he must have prayed a great deal in his heart during the long lonely hours, or he never could have prayed aloud as he did. He told the Lord how much he wanted to get well, but how tired he was; that he wanted to be good and then at last that he was 'trusting all to Jesus.' Then he began praying for his father in the East that he might be saved, too. When he finished his face was fairly shining. The dear boy died a little later.

"But you must not think the people always die. I have told you about the sad cases, but there are others—oh, many of them!—that get well, and to whom I wave goodby as they leave on the train. There are beautiful stories about them, too."

. . .

[Friends wishing information about this work, or desiring to send further help, should address Lucy Rider Meyer, 4949 Indiana Avenue, Chicago, Ill.]

THE ANGEL OF THE BATTLEFIELD

Nursing the Injured in a Military Hospital

Succoring Wounded Soldiers in the Crimea

(From illustrations published half a century ago)

By KATE UPSON CLARK

IT has been a source of pleasure to the whole civilized world that the life of Florence Nightingale, born May 12, 1820, was prolonged to our day. She passed away on August 14. Millions more have been privileged to call themselves her contemporaries than if she had died from the terrible illness which prostrated her just after her great work in the Crimea. The world has seemed to be ennobled by her very presence, and a certain glory of our planet seems to have departed with her.

Florence Nightingale was born at Florence, Italy, and was named for her birthplace. Her father was an English gentleman, whose rightful name was William Edward Shore, but who had assumed that of a great-uncle, Peter Nightingale, whose estates descended to him on that condition. In his beautiful homes at Embley Park, Hampshire, and Lea Hurst, Derbyshire, his two children, Florence and her sister, who afterward became Lady Verney, passed their childhood. Mr. Nightingale had advanced views regarding the education of girls, and himself superintended the studies of his daughters. They became skilled in mathematics, the classics and the sciences, and were especially instructed in the modern languages. These were most useful in Florence Nightingale's later experience.

It was observed that the many books upon medicine and nursing in her father's library were those which seemed most to attract her, and though she was an expert musician and needlewoman, and possessed all the social graces, she was interested above everything in the care of the sick and the management of hospitals.

When she was taken up to London at the age of eighteen to be presented at court, she met Elizabeth Fry, the consecrated prison reformer. From that time, she resolved to devote herself to the service of the sick and suffering. The Nightingale family went abroad the next year, but while the others went in pursuit of pleasure, Florence employed her time in visiting hospitals and asylums. She spent nine years visiting and working in the nursing sisterhoods of the Continental cities.

In 1851 she enrolled herself as a voluntary nurse at Kaiserworth in Germany. Later, she studied at a Paris hospital. Here her health broke down and she returned home to Lea Hurst. When she recovered, she was asked to reorganize a greatly demoralized London hospital for women. In accomplishing this work, she displayed masterly ability.

For forty years before the outbreak of the Crimean War, England had been at peace with all the world. Her long immunity had led to inevitable unreadiness in handling the details of army management. Before her men had been many weeks at the front, frightful rumors reached London of the diseases which were carrying them off. England was sending supplies, but men were dying for lack of them, while official fingers were untying bungling red tape. Sidney Herbert, Minister of War, who with his wife had long known Florence Nightingale, wrote asking her to go out and "take charge of everything." Her letter offering her services crossed his. November 5, the day of the battle of Inkermann, Florence Nightingale and her nurses, thirty-seven in number, landed at Scutari. There were two miles of sick-beds; wards were rank with fever and cholera and the odor of undressed wounds. Into what Russell calls "this great temple of pain and foulness," moved the slight and delicate form of the English lady and her company of nurses. Kitchens were established, and intelligent routine took the place of the bungling red tape.

But all this was not accomplished without much of that friction which has ever accompanied the entrance of woman into new and wider fields of activity. Miss Nightingale had a terrible struggle. Surgeons and officers fought her every effort, but with the courage of a lion she fought back and held her own.

All of her tact, energy and firmness were called into continual requisition. From her arrival she allowed no routine or red tape to stand in the way of procuring the needed supplies for suffering men. If there were no officer at hand with authority to unlock a storehouse she took with her a few Turks and stood by while they broke it open. Her organizing and executive ability were everywhere manifest. She brought comfort, succor, rest into the wards; she established laundries and kitchens for the hospitals, and herself found time to superintend

Florence Nightingale, as She Looked in 1851

them and their workers. She organized the work of the nurses and their assistants and had surgical appliances prepared and ready to meet emergencies. All day long and far into the night her work continued.

In company with the army chaplains she established a library and schoolroom, and she had evening lectures to amuse the convalescent men. She attended to the correspondence of the wounded soldiers, and in short was what the soldiers christened her, the "Angel of the Crimea."

Florence Nightingale found the death rate in the Barrack Hospital, at Scutari, sixty per cent., and left it a fraction over one. No wonder the men and women of England were ready to give her a royal welcome. Her Queen conferred a decoration upon her; the nation gave her a testimonial of £50,000. With the latter she founded the Nightingale Home for the training of nurses, which is to-day a notable feature of St. Thomas' Hospital, that great refuge of the sick, which stands on the Thames embankment, opposite the Houses of Parliament. It was Florence Nightingale who raised sick-nursing to t dignity of a profession for women. "To Flore Nightingale, who was my own first teacher and spirer," wrote a distinguished lady who had nur in half the hospitals of Europe, "modern nursi owes its first impulse. When I first began my h pital training, hospital nursing was thought to a profession which no decent woman of rank co follow. If even a servant turned nurse, it reflec upon her character."

MacDonald drew this picture of her as she w about her work in the great Scutari Hospital: " her slender form glides quietly along each corrid every poor fellow's face softens with gratitude sight of her. When all the medical officers ha retired for the night, and silence and darkness ha settled down upon the miles of prostrate sick, s may be observed alone, with a little lamp in l hand, making her solitary rounds." There w miles of beds, thousands of sick men; she could r reach each one in a single round, but, said one p fellow, "We could kiss her shadow as she passe

Such tributes as this suggested the most beau ful of all that the poets have paid Miss Nightingal —"Santa Filomena," by our own Longfellow which, in turn, inspired the hand of the sculpt who modeled the exquisite statuette of Miss Nigh ingale, which found a place of honor in the Nigh ingale Home. Perhaps no American sees t without recalling the words:

> A Lady with a Lamp shall stand
> In the great history of the land,
> A noble type of good,
> Heroic womanhood.

The latter years of this wonderful woman's l were passed in semi-invalidism and retirement. S grew to be very stout, but her fine, open face, wi its frame of gray hair, retained its nobility to t last, though for many years she had not known moment without pain.

Florence Nightingale was the second woman to presented with the freedom of the city of Lond the first having been the Baroness Burdett Cout the famous philanthropist. The Sultan of Turk made her a magnificent present in recognition her kindness to Turkish soldiers. She was made member of the distinguished Order of Merit f British subjects who have done great work in t naval or military service. Many other honors ha been conferred upon her.

She was the author of several books and mag zine articles, all of them bearing upon phases her chosen profession.

The United States sent her a testimonial for h advice upon improving our hospital service at t time of our Civil War. Similar testimonials ha come to her from France and from individuals a over the world. The famous Geneva Conventi was the direct and logical fruit of her labors in t East, and now its red cross, gleaming on every ba tlefield, is in a sense a monument to her genius.

The end came to her naturally and peacefull She had been very ill, but was thought to be i proving. On August 12, she was very cheerful, b during that night alarming symptoms develope She sank gradually until two o'clock Sunday afte noon, when her heart at last stopped beating. S had begged that her funeral might be quiet.

Thus modestly died this most womanly of wome as she had lived, unselfish, retiring, and anxiou not for fame, but only to do good. It is impossib to exaggerate the effect of her masterly achiev ments. She not only accomplished a specific wo in a manner unapproached before by man woman; but she raised all womanhood to a high level, and challenged for it a new respect and adm ration.

How the President Spends Vacation

PRESIDENT TAFT is enjoying this season his first prolonged vacation. He feels that he has earned a season of rest by the period of strenuous activity which he put in at the White House during the spring. He was especially burdened during the latter part of the last session of the national legislature and it required much "missionary work" on his part to induce Congress to pass some of the

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President and Mrs. Taft at Beverly

legislative measures to which he stood committed. In consequence, the President found it necessary to work from eleven to fifteen hours daily during those "witching days" of springtime, when nature was insistently calling him out of doors.

President Taft is a believer in a good long annual vacation. He has said so many times in private conversation, and only a few weeks ago, he publicly proclaimed it in an address delivered to the townspeople at Bar Harbor, Me. He remarked that his father had considered two weeks' vacation each year ample, but that conditions as well as times had changed since his father's day, and that he deemed two months out of the twelve none too great a proportion to devote to rest and out-door life amid a change of scene.

The President consistently practises what he preaches in the matter of vacation doctrine. Almost from the time when, as a comparatively young man, he took his seat upon the judicial bench, it was his custom to take a prolonged vacation each summer, and for sixteen years he and the members of his family took up their abode for several months annually at the little resort of Murray Bay, Canada, on the north bank of the St. Lawrence River. Indeed, it may be suspected that the Tafts would be making an annual pilgrimage thither to this day—as the children of the family do—were it not for the stipulation that the President of the United States must not journey beyond the borders of the country.

The cottage at Beverly, Mass., is now the summer home of the Taft family. It was leased early in the spring of 1909 with that end in view; but then came the special session of Congress to revise the tariff, and the lawmakers were so slow about getting the new law into shape, that it was well into August before the President could leave Washington. The President's birthday anniversary on September 15 found him started on the extended tour of the country, which had been planned long in advance, and which carried him across the continent and back again. This year, however, his vacation programme has had a more satisfactory realization. Congress tarried at its work at the Capitol somewhat longer than had been anticipated, but the Chief Executive was able to begin his outing early in July, and as he plans to continue his occupancy of the "summer White House" until about the middle of October, he will have a good long spell in which to store up health and strength for the coming winter's work. Besides, the sea air seems to be the best of tonics for Mrs. Taft. Since she suffered a nervous collapse a few months after taking up her abode at the White House, her health has been a matter of concern to the President, and he is loath to have her leave any environment that proves beneficial.

Few interruptions have been permitted to disturb his summer programme. He is one of the best-natured of men and is easily persuaded in the matter of accepting invitations extended by individuals, organizations and municipalities. He was so deluged with invitations of this sort for the summer and autumn that his new secretary, Mr. Charles D. Norton, awoke to the fact that if they were accepted the President's vacation would be monopolized by an endless series of journeyings, short and long, to county fairs, picnics, reunions, encampments, conventions, monument dedications and other public events. Friends argued with the amiable vacationist and the upshot of the matter was that all but a very few of the Presidential acceptances were canceled.

Of course, it can readily be understood that no man, while serving as ruler of the nation, can hope to enjoy an extended interval of absolute repose. The President must always mix duty and pleasure. When Mr. Taft transfers his abode to the rocky point jutting out into Massachusetts Bay, he takes with him a big share of the White House business staff. These secretaries, clerks, stenographers, telegraphers and messengers set up, in a building not far from the President's cottage, an improvised business establishment that is a very fair imitation of the executive office at Washington. If there is a day when the President does not care to go to the office building, the mail, or at least all the more important communications, are conveyed to him at his cottage by messenger; but there is seldom a day that he can get wholly away from business cares. He did try the experiment, this season, of setting certain days apart wholly for relaxation; the scheme scarcely worked out as had been planned. Urgent

The Italian Fountain on the Lawn

matters of official routine demanded attention, and there was a sudden abandonment of the plan to make the President temporarily a recluse. Later, there was evolved a plan whereby he was to receive visitors only three days each week; but this was found impracticable. He has, however, managed to reserve a couple of hours immediately after breakfast each morning for his favorite game of golf; but that is about as much play-time as he has been sure of on any day.

His most complete freedom from official cares was during the ten-day cruise in the yacht *Mayflower*. The President delights in the joys of yachting. Not only does the President wear, on such occasions, the regulation yachting togs, cap and all, but he is becoming so good a sailor that he has planned another sea trip—to the Panama Canal and return—for the late autumn of this year.

The Taft vacation home—the big shingle house with its tinting of gray—is not remarkable architecturally, but it is roomy and comfortable and looks out upon the ocean, over a beautiful lawn adorned with bits of sculpture—among the number a very artistic marble fountain brought from a Roman palace and installed this year by Mrs. Evans, who owns the cottage and the estate adjoining. The President's family have their own private bathing beach only a stone's throw from the house, and a stable that has been converted into a garage that shelters half a dozen automobiles, including one for the use of the Secret Service men who always accompany the President wherever he goes.

WALDON FAWCETT.

The Presidential Summer Home at Beverly, Mass.

AMONG THE WORKERS AT HOME AND ABROAD

—THE RECENT ARTICLE on "The Rauhe Haus" in THE CHRISTIAN HERALD, was prepared by T. Wettstein from the papers of Frances Wettstein, principal of the School for the Deaf at Milwaukee, Wis.

—REV. GEORGE HOUSE, of West Orange, N. J., has spent his vacation week at the bench in the shops of the Edison Company for the purpose of learning the assembling and demonstrating of the kinetoscope for use in church services.

—ONE OF THE YOUNGEST preachers is Carey Burgeon Osborne, of Upper Alton, Ill., who preached his first sermon before he was sixteen. He has now been preaching over two years, and those who have heard him say the young Illinoisan gives promise of becoming a very effective revivalist or pastor. He is a pastor now.

—ON AUGUST 15, Rev. J. E. Rutledge and wife of Cameron, Mo., celebrated their golden wedding anniversary at Willard Hall, Chautauqua Park, Waterloo, Ia. Mr. Rutledge is a superannuated member of the Missouri Conference, Methodist Episcopal Church. He was born in Virginia, January 26, 1834. When a lad he was converted. He was educated at the Illinois Wesleyan University and at Garrett Biblical Institute. In 1858 he received his first appointment. The following year he was married to Miss Emma A. Miller, of Henderson. Mr. Rutledge was ordained deacon in 1860 and two years later was ordained elder. Mr. and Mrs. Rutledge are now in the seventy-seventh year of their age, having spent twenty-five years in the regular work of the ministry in the Central Illinois Conference, five years in the Iowa Conference, and ten years in the Missouri Conference, an even forty years of active service.

—CONEY ISLAND affords probably the greatest opportunity in America to reach the masses with the Gospel. One million people visit it weekly during the summer months. It is home, foreign and city mission work combined. For the last eight seasons, the City Mission Society has carried on open-air evangelistic meetings on the sands. Last season 200,000 people of thirty-one nationalities and thirty-seven States heard the Gospel at a cost of less than one cent per person. Twenty-five per cent. were Jews. Three hundred and thirty-two people were hopefully converted, 310 were helped with food and shelter. The 1910 season opened May 28, preaching daily from 5 to 7 P.M. Means are needed to carry on the work. All letters should be addressed to Frank H. Parsons, treasurer, 215 Montague Street, Brooklyn, N. Y.

—REPRESENTATIVE MEN of different denominations have recently met at Winona Lake, Ind., and formed an organization known as the Winona National Federated Evangelistic Committee. The plan is to secure the co-operation of all denominations in the work of evangelism throughout the country. Rev. William Edward Biederwolf, D.D., has been chosen as General Secretary and Director. The committee is planning for a number of State-wide simultaneous campaigns.

—LESS THAN two years ago, the Family Altar League was founded by Dr. Biederwolf, the well-known evangelist, and a few of his associates. In an incredibly short time the movement has become world-wide. Up to the present time, about 85,000 requests have come in for covenant cards, and letters are pouring in daily to the main office asking for information. These letters are from all parts of the world. The work of the League is being carried on actively in China, and it is expected that in a very short time it will be circulated in the other Foreign Mission fields. The various ecclesiastical organizations of this country and Canada are taking it up. The League has no organizations, no meetings, and no fees. It is simply a world-wide company of people who have taken the same vows and are seeking the same blessing. Pastors and others interested can obtain full information by addressing The Family Altar League, 602 Lakeside Building, Chicago, Ill.

—IN THE UPPER part of the Bronx Borough, New York, is a locality where mission work has been carried on since 1890. This work has spread down as far as Chinatown. Girls have been reclaimed, families united and helped, needy ones have been cared for, hospitals and prisons have been visited, literature has been distributed. Rev. W. H. Collinson and his associates who conduct this worthy work will be glad of any aid sent to 728 East Two Hundred and Twenty-second Street, New York City.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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The Honor of Washington

AFTER the Revolution, Congress voted to Washington a statue and a large sum of money. He at once declared that he would not accept a single cent. They reminded him that he had served eight and a half years without pay, and plead earnestly to win his consent, but in vain. Then the sum which had been voted was invested by order of Congress in some government undertaking in Washington's name, and he was told, after the deeds were made out, that now it was too late to refuse—he would simply have to accept it. But he still refused inexorably. It was a gift, but he felt it to be like a bribe. The whole nation seemed in a conspiracy to heap riches upon him; but it could not be done without his consent, and he said "No" to the last. He may have acted unwisely, according to the modern view, which is unfortunately more commercial than patriotic; but he won the nation's undying respect and admiration for his determination not to make money out of his official position. His attitude is in the sharpest contrast to that of some of the legislators and officials of these days, who are keenly alive to the opportunities that arise to enrich themselves secretly. With Congress and several of our State legislatures investigating wholesale bribery charges and other forms of official corruption, we are reminded of the fact that we have fallen on degenerate days, as far as the standard of public honor and official integrity is concerned.

A Friend of the Republic

WHEN Pedro Montt, President of the Chilean Republic, stood by the side of Mayor Gaynor of New York, on the deck of the ocean liner at Hoboken, on August 9, no one then present could have divined the tragedy that was shortly to come into both lives. Mayor Gaynor, stricken down by a murderous attack, still lives, while President Montt, prostrated by the shock of the incident, is dead of heart disease. He was an invalid and the scene he had witnessed precipitated an acute seizure from which he passed away on August 16, shortly after his arrival at Bremen. For many years he had been a foremost figure in South American politics. His friendship for this country was shown in the earnest and capable manner in which he aided us in the effort to harmonize discordant elements in the Southern republics and to avert war. He had a long and honorable public career, and had successively served his country as representative in the Chilean Assembly, as Senator, as Premier, as Minister to Washington and as President. He held advanced views on public questions, was a consistent advocate of sound financial policies, liberal in his attitude toward religion, a friend of peace and moderation. It has been charged that his administration was an extravagant one, but this is probably best explained by the admitted fact that it was an administration of much railroad building and general improvement and progress. To Americans who knew him, he will always be remembered as the kindly, gracious, dignified statesman, who had an ardent admiration for this Republic, to which he loved to give expression, and which helped to make him a very welcome guest when he visited us.

The Courts and the Bible

IN the famous case before the Illinois Supreme Court which resulted in the exclusion of the Bible from the public schools of that State, the two judges who dissented from the majority, in handing up their opinion, made a very notable presentation of the constitutional aspect of the question. They showed that the Supreme Courts of Maine, Massachusetts, Michigan, Iowa, Kentucky, Kansas and Texas in recorded cases have each held that the Bible in its entirety is non-sectarian, and that no part of it could be excluded from the public schools on constitutional grounds. The Supreme Courts of all the States except Wisconsin and Nebraska held that the reading of the Bible in public schools is not prohibited by constitutional enactment. The Wisconsin and Nebraska Courts held that only portions may be excluded. The majority opinion of the Illinois Supreme Court (the minority of that court asserts) does not cite a single case which sustains its position, nor can any supporting precedent be found. On the contrary, the majority opinion is in conflict with the decisions of the Supreme Court of the United States and the Supreme Courts of all the States already named above and also of Ohio, and with all previous decisions on the subject.

The minority opinion, which is both able and convincing and should be read everywhere, will appear in THE CHRISTIAN HERALD next week. It would seem to afford an excellent basis for an appeal to the United States Supreme Court. There should be, and doubtless there will be, a reaction in Illinois. Sectarian teaching should be barred from the public schools, but these schools should be free and open to the use of the Bible as the one book that gives the best foundation for the upbuilding of character and the cultivation of those qualities that go toward making the best citizenship. Principals and teachers who offend by sectarian teaching should be dealt with by the local school boards. If the citizens of Illinois should decide to take the matter up to the highest court, they might win a great triumph, not only for their own State, but for the whole people. What is needed is a free Bible and absolute freedom to use it in the schools, not under compulsion, but by choice.

Soldiers as Fire-fighters

WHEN President Taft proposed that our American soldiers be sent to fight the great forest fires in the Northwest, he did that which won the hearty approval of the nation. Certainly, there could be no better service, in a time of peace, for the boys in blue, than to aid in saving life and property. Troops were hurried from different posts to the blazing woods in Idaho, Montana and Washington, where they are doing effective work. These conflagrations, which were threatening the existence of many towns and villages, had gone beyond the control of the citizens, and had it not been for the timely aid rendered by General Wood's brave boys, we might ere now have had to chronicle widespread disaster. Fighting fire is a task more in accordance with civilized ideas than fighting our fellowmen. It approaches more closely the ideal service proposed by Professor William James as a substitute for war. He advocates an army enlisted "against nature," to work the mines, build railroads and tunnels, work in foundries, and perform man's work in various other ways, as a means of preserving the physique and keeping up "the hardihood of the nation." There is probably none of these labors he mentions that will do this in as large a measure as putting men in the bucket-and-hose line in the face of a roaring, terrifying, forest conflagration.

"The Lady with the Lamp"

SUCH was the loving title by which gentle Florence Nightingale was known in England and France and over half the civilized world—a title earned by her heroic devotion to the wounded soldiers of the Crimean and other campaigns. This world of ours, so full of sickness and suffering and bitter privation, is made richer and better by its Queens of Mercy. Florence Nightingale found her highest happiness in lowly service rendered to those who could never repay that service save in love and gratitude. From her noble example there has arisen a great army of such sweet ministers of mercy. Every country now has its Red Cross, in which woman plays a conspicuous part, and to hospitals and sickrooms they bring skill and sympathy and an atmosphere of comfort and blessing. When the late Dr. Talmage, former editor of THE CHRISTIAN HERALD, visited Miss Nightingale eleven years ago in England, he gave this vivid picture of the heroine:

> Her conversation had the sprightliness of a girl, but her countenance had in it the illumination of a long life occupied in helping others. Her features were sympathy enthroned. There was something in her appearance almost supernatural. It is impossible to exercise the highest style of charities for a half century and that fact not be emblazoned on forehead and cheek. She told us of much that she had seen when there were no hospitals at all, and the wounded lay uncovered upon the battlefield. I said to her, "You found that there was no poetry in war," and she responded, "Yes, but I found poetry in the behavior of men under their pains, and in their sympathy for others who were in pain." I asked her if it was not an awful pull on one's nerves to stand amid so many physical agonies. She said, "We had no time to think of ourselves. There were the gashes to be bound up, and the broken bones to be set, and the dead t buried, and we forgot our own fatigues and discomforts." reply to a question, she said, "I never knew what it was t really happy until I undertook the work of relief, and l never known an unhappy day since I accepted my missi Her head and heart are full of projects of alleviation. Wh pity that such a woman will ever have to die as long as world has sufferings to soothe! Her house is an unpreten house, and on an unpretending street, but a ladder brigh that which filled Jacob's dream is let down to that place n by night, and angels of God descend it, their wings loaded benedictions.

Surely there is a throne in heaven for such woman and for all who, like her, spend their li for others, facing danger and death for the sake Christ and humanity.

General Notes

—CHOLERA, SAID TO be of the true Asiatic type, has been ra in Russia for some time past and has lately appeared in sev provinces of Italy. Our immigration authorities will nee exercise extreme vigilance to prevent the disease being car to our ports, which, in view of our large Italian immigratio not unlikely to happen.

—TEMPERANCE HAS done much for Kansas and is a l contributor to its present remarkable prosperity. Says on the Kansas County Commissioners: "This State has no more for a poor-farm than a hog has for a hip-pocket." The Kan Agricultural College has taken over a number of these p farms for experiment stations.

—CROSS-CHANNEL AVIATION is no longer a novelty in Eur John B. Moissant, an American, flew from Paris to Lon in a Bleriot aeroplane, with a machinist as fellow-passenger an effort to win a $20,000 prize. He was almost wrecked i storm of wind and rain while crossing the channel, and was fin obliged by an accident to descend when within twenty miles London.

—THE INTERNATIONAL Bureau of Socialism gives these figu as the approximate strength of the movement throughout world at the present time: Germany, 3,250,000; France, 1,0 000; United States, 600,000; Great Britain, 500,000; Belgi 500,000; Italy, 390,000; Finland, 337,000 (out of a population 2,750,000); Switzerland, 100,000; Denmark, 99,000; Norw 90,000; Holland, 82,000; Sweden, 75,000.

—OHIO'S STREET CAR strike has elements of peculiar interest, account of the police of Columbus refusing to protect the c against the strikers. Many policemen have resigned from service rather than take sides against the unionists. Riots h occurred and the police of other cities have been called to as in restoring order. It is a critical situation and unless so compromise is reached soon it may become even more serious

—THERE IS A VERY natural feeling of disappointment am the equal suffragists in Great Britain over the "shelving" of Woman's Franchise Bill. Of course, it may come up again may even be passed, but it was certainly a strange and ina picious circumstance that the Shackleton Bill conferring franchise on women should have received a very decided vote approval by being passed to a second reading, and almost in next breath the same body of Commoners should have sent back to a committee of the whole.

—THE SECRET OF long life is and always has been an attract theme. Here are two veterans who speak about it from ex rience. "Fresh air, exercise and absence of worry" is the rec of ninety-three-year-old Nathaniel Baldwin of Montclair, N. "The simple life, out-of-doors as much as possible" is the w 102-year-old Margaret Van Rensselaer of Saratoga, N. Y., p it. Reduced to the last residuum, a clear conscience, a cheer heart and trust in God will carry a man or woman along to t limit of life better than anything else we know of.

—MAYOR GAYNOR of New York is recovering from the wou inflicted by the bullet fired by Gallagher, the would-be assass The Mayor, who is of a forgiving nature, will not prosecute assailant. He takes the ground that the man who did such deed cannot be wholly sane. Mayor Gaynor's adventure h brought him into the limelight, and the whole nation is keenly terested in the man who has shown such courage as a reform There is more work for him to do, and if he lives, the people m call him up higher, where he can serve them to even better a vantage.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Alfonso Steering His Yacht

THE young King of Spain is splendidly developed every way. The greatest care has been given to his education. He is a diligent student and has pursued a wide range of literary and scientific investigation. He has not neglected his body, but has proven himself an athlete in many departments of sport. He is fond of riding and hunting and is a splendid yachtsman. He has the highest integrity and determined ambition to lift up and bless the nation of which he is the head. He is ambitious for its military, marine, social, moral and religious progress. He is a man of singular personal bravery, and it is a fortunate thing that the Spanish nation, at this critical time of its history, has as its ruler a man of his physical, mental and moral stamina. And as he is an expert in sailing his yacht over the water, it looks now as though he would be able to drive his ship of state through the waves of tumult and revolution, and bring it safely into the harbor of national liberty and prosperity. In the sailing of ships over material waters, or over the turbulent waves of political conflict, the helm and the man at the helm have much to do in determining the ship's progress and destiny.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. (James 3:4.)

Dyed His Beard Blue

Morris Lukowsky, who is seventy years of age, landed at New York from Libau, Russia. He was detained at Ellis Island because he was thought to be too old to earn his living by work and because he had no money with which to support himself. The other day it was noticed that the old man with the long white beard had disappeared and in his stead there was a somewhat younger looking man with a blue beard. But the hair that cropped out from under his cap was white. It was Lukowsky, but in his determination to appear young and remain in this country, he had found up an indelible pencil which he thought would make his beard black. He did not have enough of the stuff to color his hair, so the man found himself with a blue beard and white head. The authorities, under the law, were compelled to send him back to his home in Russia. The old immigrant had a motive in looking younger than he really was. He wanted to stay in this, God's country of liberty and opportunity, but his attempt to disguise himself made him appear ridiculous, and resulted in failure. Many people resort to devices giving them a youthful appearance. Some of them are rendered about as ridiculous as the old man with the blue beard and the white hair; their arts are almost as unsuccessful as that of the immigrant who had to be returned to his home. Age, after a useful life and with the becoming spirit, is just as beautiful as youth, and the sunset of life may be as magnificent as the dawn. The divine penman has made mention of gray hairs as one of the symbols of the beauty of old age:

And the beauty of old men is the gray head. (Prov. 20:29.)

Floods in Japan

Tokyo, the capital of Japan, is situated on the island of Hondo, and on both sides of the Sumida River. The waters of the Sumida River overflowed the banks, causing a most disastrous flood. Two wards of the city were almost entirely submerged, and the farms in the river district have been inundated, and the damage to the rice crop that has resulted is estimated at $4,500,000. Mr. O'Brien, the American Ambassador at Tokyo, reported to the State Department at Washington that the city of Tokyo was supporing one hundred thousand refugees from the flooded districts of Japan, and that one hundred and fifty thousand houses had been damaged by the waters. Three hundred and eighty-five persons have been killed and five hundred more are missing. The victims of the floods are wholly dependent upon public relief. Every available boat is being employed in the work of rescue and conveying food to the starving. Tokyo is a beautiful city, with its handsome buildings, its exquisitely beautiful parks, its gorgeous flower gardens, its street cars, electric lights, and other evidences of modern civilization, and its people are intelligent, industrious and upright. Japan's misfortune is the sorrow of the world, so nearly has God made his children akin and so well nigh universally has he spread his gospel of brotherly love. If the damage of the floods should continue and the government be unable to render the instant relief necessary, Christian nations and individuals are ready, as they always have been, to aid in furnishing shelter for the homeless and food for the hungry. Practical benevolence is not only commanded by our Christianity, but is one of the necessary expressions of its life:

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (I. John 3:17.)

Got a Trip to Italy

It will be remembered that Robert Taft, the President's son, while driving an automobile at Beverly, Mass., ran over Michael Angelo de Gregordio, an Italian laborer, and injured him. The man was taken to the Beverly Hospital, where the President paid all the bills. The man was discharged the other day from the hospital as cured. Although the Massachusetts Highway Commission had exonerated young Taft from blame, the President decided to send De Gregordio on a visit back to his home in Italy, hoping that the trip would entirely restore his vigor. In addition to paying for his passage, Mr. Taft gave him $500, more than a year's earnings, besides pocket money for incidental expenses. The man on receiving the money rushed to the nearest post office and sent it home to his people in Italy. This spirit of justice and brotherly love manifested by the President of the United States is a healthful example to the millions of our people. The difference between running down an individual with the automobile on the highway, producing injury or death, and then speeding away to hide the number of the car or identity of the owner, and this truly honorable and tender action of the President, is great, and suggests a difference between the treatment of the wounded by the priest and Levite and by the Samaritan.

And he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. (Luke 10:34, 35.)

King Alfonso× of Spain as a Yachtsman

Strange Habitation of a Snake

A few days ago, a young lady in Richmond, Va., while resting in a hammock in her garden took the "rat" out of her hair in order to cool and rest her head. She laid it carelessly down beside her, and thought no more about it. The next day she felt strange pains in her head. They grew so severe that she was compelled to leave her place of employment and go home. She took down her hair and found great swollen places on her scalp. Her mother, who was trying to assist her in easing her pain, happened to pick up the "rat" the girl had just removed, and feeling something hard in it, she began pulling it apart. Great was her horror to find a six-inch moccasin nestled in the centre of the hair. It had worked its way in the day before when the young lady had put it on the ground. Danger, physical and moral, lurks in unseen places. The serpent of sin creeps into every unexpected place to do his victim damage. Satan's subtlety is mentioned in the introduction to the story of the temptation in the garden:

Now the serpent was more subtle than any beast of the field which the Lord God had made. (Gen. 3:1.)

Edward Payson Hammond Dead

The Rev. Edward Payson Hammond, the world-famed evangelist, died at Hartford, Conn., on Sunday, August 14. He graduated at Williams College in 1858, took a theological course at the Union Seminary, and then attended the Free Church College at Edinburgh, Scotland. He began evangelistic work there with success and then came to America and swept every portion of this country with his revival meetings from Maine to California and from the Lakes to the Gulf. He was ordained by the Presbytery of New York, and held revival services as an ordained minister. Thousands of people were often converted in cities during one series of meetings. It was his universal custom to begin his evangelistic services in communities by calling the children together and winning them to the Cross by his simple messages and charming music. In his children's talks he used a magnetized tack hammer which would not pick up a large piece of steel, but which would gather about itself any number of tacks, to show how much easier it was for children to be drawn to Christ, than people when they get old. Mr. Hammond had the faculty of setting everybody to work in his meetings, so that every Christian in his revival services was pushed by his personality to talk and pray with some one else. He was a copious writer and must have written as many as fifty little books. There are no scales in which can be weighed the influence of such a man upon the heart and destiny of the individual and the Church. He certainly was obedient to the call of his Master to go preach the Gospel. Of Mr. Hammond it can be said, what was said of a greater preacher than he:

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. (Rom. 15:19.)

Abominable Treatment of Mother

Annella Januar, a laborer, twenty-six years old, was locked up in one of the police stations of Brooklyn on the charge of throwing acid in the eyes of his mother, Mrs. Rosina Januar, a widow fifty years of age, and of stealing her money, which she had saved by hard work for several years. According to the story told by Mrs. Januar, she was alone in her apartments preparing a meal, when her son, who also lives in the same house, entered. He had a small bottle of acid in his hands, she says, and threw the contents into her face. Taking a rag he rubbed more of the fluid on her face and eyes. Finally, while she was screaming with pain and crying for help, she alleges that he procured a sharp knife, and cut her skirts almost to pieces in his attempt to find a bag which contained $1,000, which she had sewed in her clothing. Getting the bag with the money he left the house and closed the door. This $1,000 the woman saved by washing. It seems that her son, who has a wife and two children, had determined to go back to Italy, and it is charged that he did this dastardly act to get the money before he went. It is hard to conceive of a deeper dye of filial disloyalty than this disfigurement of a mother for life by her own son, and this taking of the money she had laid up by hard work for a rainy day. This incident is in marked contrast to the many sons and daughters who, in recognition of the love and service of parents, care for them most tenderly, anticipating their every want, and scattering their pathway with flowers; but it reminds us of some who forget the love and service of father and mother, and who are cold, neglectful and even brutal in their conduct toward them, and nothing is more unseemly or unchristian than this treatment of parents. The Saviour himself said:

For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. (Matt. 15:4.)

Here the Will of the People Wins

Fifth Article of the Series on Our Country, Its Laws and Its People

By E. R. JOHNSTONE

HERETOFORE the contentions of this series have not been open to general contradiction. It is universally conceded that America has the best Constitution the world has ever known, and that in this country above all others the processes of assimilation of foreign immigrants show most worthy fruit. It is also incontestably true that, looking on our country's darker side, we suffer inconceivably from the law's delays and misapplications, and that we do not punish properly or generally official wrongdoing.

Concerning the present assertion, "Here (in America) the Will of the People Wins," I am well aware there is honest doubt. Each of us has known occasions when it seemed as if the will of the people was ignored, belittled, or defeated, and this, too, when such will was manifestly for the betterment of human conditions and national life. At times, doubtless, hundreds of thousands of good American men and women have felt like echoing Holland in *Bitter-Sweet* and crying:

> The sun has gone out and the stars are dead:
> God has forgotten the world!

However, I contend, with great faith, that from such mental Gethsemanes we emerge, or should emerge, into better, brighter beliefs, and can substitute for the despairing cry of the couplet above, the hopeful words of the world's greatest poet:

> So in some wise all things wear round betimes,
> And wind up well.

Depends on the Viewpoint

Much depends upon your viewpoint as to acceptance or rejection of the statement in the caption.

If you believe that our form of government is a mistake; that national morals grow worse as the years go by; that as a nation we are so devoted to material progress that we neglect the weightier matters of the law, "judgment, righteousness and truth"; that the minds of our people, and by consequence their wills, are becoming more and more abased and less and less on the upward spiritual trend—if you are pessimistic as to the national present and future, you will not agree with the contention; or, if you do, will say, "More's the pity."

If, on the other hand, you are convinced, as is the vast majority of clear and high-thinking mankind, that the United States has been, is now, and for an indefinite future shall be, the hope of the world; that our methods of government and the results thereof, despite many shortcomings and temporary evils, come nearest the ideals of statesmen and patriots; that Americans grow more intolerant of wrong and more eager for the triumph of truth each year of their education in life; that, as the people learn the truth, they become the more determined that it shall prevail—if such are your sentiments you will say, The will of the people wins in the end; and that will makes for the righteousness which exalteth a nation, and defeats the sin that is a reproach to any people.

The Will of the People Must Be Moulded

Of course we do not live in a pure democracy. There never was a successful or lasting government wherein the untaught and emotional masses were supreme at the outset. We must have leaders of thought, teachers of truth. By spoken word in pulpit or school, by written precept in books or papers, by personal contact of the well-informed and worthy with the weaker and more ignorant brethren of the Republic, the vital differences between what is right and what is only expedient must be shown, appreciated, digested into mental and moral life.

It is related by Orientalists that five hundred years after the death of Buddha relics were discovered setting forth the eight fundamental and eternal principles of truth. Here they are:

Right views.
Right purposes.
Right professions.
Right judgments.
Right applications.
Right memories.
Right speech.
Right meditations.

When any great public question squares with these eight divisions the people of the United States will accept the affirmative, and see to it at the polls that their will in the matter becomes the fact made manifest.

What America's History Teaches

Our Republic came into being because the people willed it. Their "will" demanded liberty of conscience and of government. Their "won't" protested against taxation without representation, dominance by foreign governors and placemen who ignored the rights of the residents and toilers. We have a heritage of great names from Revolutionary times, but then, as under Cromwell, Eugene, William of Orange, or Garibaldi, the power of accomplishment depended upon the men who bore and served the guns.

In the most momentous and the fiercest war the nineteenth century knew the will of the majority of Americans was made manifest. When the Dred Scott decision, as an English writer put it, "made every Northerner a slave-catcher and every Southerner a slave-hunter," the will of the greater body of our people hardened into fell purpose that slavery must disappear from within our borders and that our borders must not be lessened by secession.

Abraham Lincoln

Harriet B. Stowe

Frances E. Willard

Wm. Lloyd Garrison

It took years of precept and example to anneal the wills of the Unionists into firm belief in abolition. Then they gave their lives and fortunes in behalf of their beliefs and it was all the greater triumph for the right that those who were wrong were also faithful, brave and, in the mass, honest.

Another Case of Educated Wills

More than a quarter of a century ago a Western State was rent almost to the point of riot by a financial question that seemed to have two sides to it. In earlier days, in order to secure much needed railways, the State had bonded its resources to the extent of several millions of dollars, which were given to promoters and captains of industry who promised to build and operate the needed roads.

Neal Dow

Elihu B. Washburne

Some of the roads were built, some of the promises faithfully kept. Other promises were ignored or meagerly fulfilled, and, beyond question, much of the State's money was frittered away or diverted into private bank accounts.

When the time for payment of a moiety of the bonds came there was a general sentiment for repudiation. Not only demagogues, but good citizens, argued that, as the contracts under which the money had been voted had been repudiated, it was fair and right that the debt should be disallowed. The State was not rich except in prospects. To pay the bonds meant hardship in the way of increased or continued taxes that reached every man's pocket.

For a time the voices of the clearer thinkers, who pointed out that the holders of the bonds were not to blame; that the faith, honor and future credit of the State were at stake, were drowned in the clamor of the repudiationists. The time for an election of legislators who should pass upon the vital question—payment or non-payment—came, and it seemed as if repudiation would surely win. In the State was an exceptionally large proportion of citizens of foreign birth, and to them the repudiationists made strong appeal, setting up that the bonds had been voted before they came into the State; that they certainly had derived little or no benefit from the issue, while upon them would fall full burden of discharge of the obligations.

It was a splendid campaign for righteousness. The pulpit with unanimity, the better portion of the press, all the true-blue, honorable citizens who, looking ahead, knew what repudiation meant from a material as well as from a moral view, banded as an army of argument, appeal and appreciation. The newly made Americans declined—when they saw the error of the repudiationists—to do the expedient thing. The legislature when elected was undoubtedly in favor of the dishonorable course, but the change in the will of the people, between the time of election and that of assembly, was so marvelous and so marked, the members did not dare to vote for repudiation.

Decency won and it was as distinctively a victory of the people's will as the history of our commonwealths can show. It aside from the ethics note the truth that, in paying the bonds as it did the State established its repute and credit in fashion that has stood in good stead from that day to this. The late Governor Johnson of Minnesota once said to me "In all the records of our country's life I know of no better example of the triumph of an educated popular will than was afforded by the victory of the anti-repudiationists in Minnesota."

Further Accomplishment Certain

Of all our Presidents Andrew Jackson, Abraham Lincoln and William McKinley most thoroughly appreciated and most freely relied upon the evolution of the will of the people of the nation in accomplished good. To Lincoln in his years of stress the support of the better part of his countrymen, expressed at the polls as well as on the battle lines, was the saving grace in most serious situations. In the last few months of his life, McKinley showed his knowledge of the trend of public belief toward tariff change, a trend that is made more and more manifest as the years go on.

No one can truly deny that the cause of temperance has made great strides within the last decade. Drunkenness is no longer a venial sin. Sobriety is as much a requisite nowadays in political and social life as it is in that of traffic and commerce. If it is not the will of the people—a will moulded by years of drink's devastation, by exhortation, example, statistics, experience—that has brought about the change and will make for further betterment, what was the compelling influence?

It was popular will that demanded and made possible many of our vast transportation lines by sea and land, and it was popular will that put the fear of the law into such public-service corporations as made a creed of unlawful gain. Not only the consent, but the co-operation, of the people must be had in future contests against organized rapine and corporated injustice.

Without the consent of the people there would be no Panama Canal. It will be public sentiment, in the last analysis, that will provide a new and more adaptable currency and fiscal system. When we have again an American merchant marine to show our flag on all the Seven Seas, we may be sure it has come by reason of the recognition of the need therefor on the part of the plain people.

Who can doubt what the effect of exposures concerning the awful traffic in white womanhood will be upon American sentiment? Who but believes that the death-knell of that traffic was sounded when the people were apprised of the facts?

Comparison with Other Nations

It is difficult to make comparisons with other nations in respect to this matter of ultimate triumph of the people's will. In no other great Power

Continued on page 774

A Fine Corps of Volunteer Workers

NOWHERE are the value and efficiency of volunteer work in religious enterprises more definitely demonstrated than in the evangelistic meetings of the Lemon Hill Association of Philadelphia. The visitor who casually drops in to one of the services is impressed with the few words in italics on the back of the programme: *Our Chorus, Workers and Ushers, like the members of the Committee, are all volunteers. Every one invited to help.* Every one present eager to do something for the good of some one else in particular, or for the assembly in general.

If you should stroll toward the Pavilion at Lemon Hill in Fairmount Park, on a midsummer Sunday, you would receive an invitation to enter, from some young man wearing an usher's badge and standing near the entrance of the amphitheatre. A second young man with a similar badge would offer you a programme. Another would show you to a seat, where another yet would give you a hymn book, and before long still another would offer you a Psalter. A volunteer choir of 300 singers leads the music. A chorus of 250 children sing selections from sprightly Gospel songs. Just before the preacher begins to speak, beautiful baskets of flowers are carried to the platform, the gift of some interested member who has a garden. At any point in the service, a motion of the hand or even a significant glance of the eye may convey an order or a suggestion from leader to worker and some part of the well-organized machinery is set in motion. Organization, co-operation, willing administration according to ability, are the secrets of success here. However spontaneous and easily accomplished all this appears to the visitor, it is in reality the result of earnest, consecrated, persistent devotion on the part of all. However blithe and holidaylike in appearance are the men and women who rally to the support of the leaders, they represent conscientious continuous effort and sacrifice.

400 Volunteer Gospel Workers in Evening Session

There are nearly 400 enrolled volunteer workers. They are many of them persons who are employed in stores and factories or in some trade; yet they come from their homes in different parts of the city to help in the various services on Saturdays and Sundays at Lemon Hill; they call on people in their homes and visit the sick during the week; and on every Friday evening the year round, through midsummer heat or wintry blasts, they meet for song, prayer and conference in preparation for the coming Sunday. Their work lasts the year round. After the summer season is closed, the Lemon Hill Association then lends its strength to the churches of Philadelphia, holding evangelistic services, especially in those which are laboring for Christ in the poorer sections of the city.

One of the pleasantest features of the summer work is the weekly Saturday outing for poor children. They are gathered from the back streets and alleys of the city, 1,000 or 1,200 boys and girls each week, irrespective of denomination, race, or color, and taken by the street cars to Lemon Hill; there, under the direction and care of the volunteers, some of whom are active business men well known in Philadelphia, an afternoon is spent with games and field-sports, followed by an ice-cream treat and concluded by a reverent service in the Pavilion. Only those who have seen the happy crowds of children at Mont-Lawn as they marched joyfully from their games to the Children's Temple for the song service, can realize the beauty and solemnity of such a gathering and the opportunity of telling these waifs from the streets of the Jesus who "loves all the little children of the world."

"It is doubtful if any one church of any denomination in our city is vitally in touch with more individuals and homes than is the non-sectarian church of Lemon Hill, which is no church at all, and has refused to become one, so far as denominational creed is concerned," says Dr. Ely, the founder and director of the work. "It differs from all individual church and institution work in that it does not aim to build up an institution in itself, but contributes to all Christian churches, increases the spirit of unity among Christian people and invites all classes alike to vital fellowship with God, through Jesus Christ." M. K. H.

CONTRIBUTIONS IN AID OF OUR CHILDREN'S HOME

ce, W W 2 00
fat, M Earl.... 1 50
lor, Mrs W J 3 00
re, Mrs Mary 3 00
ft, Mrs M H. 3 00
Eyck, H B.. 5 00
lsen, H H... 5 00
mas, J & wf. 3 00
mas, S Jennie 1 00
mas, S N.... 1 00
mas, Mr & Mrs
m A 3 00
mpson, J T. 3 00
rn, Ellzn F. 6 00
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slow, S D... 5 00
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at, Mrs L A. 3 00
vor, Geo S... 5 00
ller, Martin .. 1 00
ntmnn, Otho. 1 00
xell, Mrs E J. 3 00
ker, Mr & Mrs
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te, Frances .. 1 00
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rnbull, Mrs LA 5 00
rnbull, J W... 25
ner, Edw W.. 3 00
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rton, M Louise 5 00
per, A J..... 2 00
r. Richard ... 1 00
per, Mrs E.. 3 00
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yDyke, Mrs J H 3 00
Horn, R V... 6 00
Houten, Mrs
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Leenwen, W
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Pelt, A A T 5 00
or, Alberto .. 2 00
t, C E..... 3 00
Helm, Mrs O 1 00
lburg, Mrs M P 5 00
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ddell, Mrs Geo 1 00
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keman, F ..21 00
lbran, J P &
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lbroa, A B... 1 00
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Weaver, Emma E 1 00
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Webster, J N.... 3 00
Weidemann, A .. 1 00
Welgand, P & wf 1 00
Weigel, Jacob ... 1 00
Weinstein, K ... 3 00
Weir, Mrs J &
Agnes Semple.. 2 00
Wells, Cora P... 1 00
Wells, Miss D M. 21 00
Wendell, H F...15 00
Wernick, E S.... 5 00
Wernhuner, Geo A 1 00
Wertz, Mrs M. 3 00
Weymouth, D E. 2 00
Whalen, Almira. 1 00
Wheeler, Julia.. 10 00
White, A R..... 1 00
White, L E..... 1 00
White, Mrs W L. 2 00
Whitman, B F.. 1 00
Whittle, Mrs B.. 1 00
Wiekham, W M. 3 00
Wicks, Mrs A... 3 00
Wilcox, Saml ... 3 00
Willard, Mrs L. 1 00
Williams, Arthur. 2 00
Williams, J H.. 1 00
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Mrs J F..... 3 00
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Williamson, S .. 1 00
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Willy, Arthur .. 1 00
Wilson, Mrs J D 1 00
Wilson, Sadie A. 1 00
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Wilson, Saml .. 2 00
Wilson, Mrs W V 1 00
Windels, Chas M 5 00
Winters, Mary E. 3 00
Wodtli, John..... 20 00
Wolf, Mrs Edw. 1 00
Wolters, Julia .. 2 00
Wood, Ralph W. 3 00
Wood, C 1 00
Wood, Elmer E. 1 00
Wood, Miss E M 1 00
Wood, Wm 50
Woodbury, Annie. 1 00
Woodworth, Mrs
B F 3 00
Woolsey, Miss SM 1 00
Wooster, A M... 3 00
Wortman, Wm R 1 00
Wright, H C....21 00
Wright, Mrs J A 2 00
Wyambest, Sybilla. 1 00
Yetter, Mrs Otto. 21 00
Yoder, Mrs M... 5 00
Yost, H G..... 1 00
Young, Rev W E 2 00
Young, Thos ... 3 00
Zabriskie, Mrs M
C 1 00
Zahn, Mrs Fred. 5 00
Ziegler, Mrs D.. 3 00
Zimmerman, Jos. 1 00
Zimmerman, S .. 1 00
Zimmermann, E R 2 00
A A G, Conn... 5 00
Friend, E Hartland
Conn 1 00
A Friend of the
Children, Hartford, Conn 12 00
Greenfield Hill S
Sch, Southport,
Conn 4 32
I H N, Hannibal,
N Y 1 00
Ladies Missy Soc
of Ch Hollow,
Harpursville, NY 3 00
Conn 1 00
Friend, Waterbury, Conn 6 00
The Lord's Money,
Ashmore, Ills .. 5 00
A Friend, Henry,
Ills 1 00
—, Taylorville,
Ills 1 00
—, Gilead, Ind. 1 00
—, Lafayette, Ind 10
—, Selma, Iowa. 25
A Friend, Forest
City, Iowa .. 5 00
"Lord's Tenth,"
—, Kans 9 00
—, Buhler, Kan 2 00
Unnamed, Monroe,
La 21 00
—, Oxford, Me. 1 00
J N S & Son,
Crisfield, Md .. 1 00
—, Riverton, Md 1 00
A Friend, Holyoke,
Mass 3 00
—, Leominster,
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V R D, Evart,
Mich 9 00
—, Fremont,
Mich 1 00
A Friend, Fulton,
Mich 21 00
A Friend, Saulte
Ste Marie, Mich 2 00
Search Light Club
of 1st Pres Ch,
Crookston, Minn 3 00
A Friend, Highgrisville, Mo .. 1 00
—, Dawson, Neb 5 00
L R B, Waco,
Neb 3 00
A Friend, Wood
River, Neb 1 00
—, —, N J 2 00
C E L, Catasauqua, Pa 1 00
Friends, Clearfield,
Pa 1 00
A Well Wisher,
Lancaster, Pa.. 3 00
J F R, Lansdale,
Pa 1 00
A Widows Mite,
Lock Haven, Pa 1 00
W, Bainbridge, Pa 1 00
I H N, Sante Fe,
N Mex 1 00
Class of Boys of
West Pres Ch
S S, Binghamton, N Y..... 3 00
—, Bklyn, N Y. 1 00
Friends, Catskill,
N Y 5 00
—, Catskill, N Y 3 00
—, Geneseo, N Y 02
Mrs S T O Hart's
Bible Cl of the
1st Bapt Ch of
Gloversville, NY 6 00
—, Hammondsport, N Y..... 1 00
G M R, Phila, Pa 2 00
A Friend, Phila,
Pa 5 00
A Subr, Phila,
Pa 3 00
Subr, Phila, Pa. 1 00
—, Saucona, Pa 1 00
—, Scottdale, Pa 3 00
The Childrens Fr'd,
Tarentum, Pa .. 2 00
—, Tissue, Pa.. 1 00
Tyler Hill S Sch,
Tyler Hill, Pa.. 3 45
Fatherhood, West
Chester, Pa..... 5 00
—, Providence,
R I 3 00
4 Little Friends,
Tyndall, S Dak 1 00
Womans Suffrage
Assn of Texas,
Austin, Tex ... 6 00
—, Brookfield, Vt 1 00
, Graham, Va. 1 00
—, Clive, Alta,
Canada 6 00
—, Chambersburg 1 00
In loving mem'y
of little Martin 3 00
In mem'y of S A
Patterson 12 00
In mem'y of Miss
B Van Zandt. 3 00
W —, —..... 2 00
Adams, Mrs J R. 3 00
Adams, Mrs S &
S E Marlin.... 2 00
Adrlaucc, S K..21 00
Akin, Mrs F S. 1 00
Aldrich, Mollie J 5 00
Alldred, Mrs J.. 1 00
Allen, M E..... 1 00
Altaffer, M F... 2 00
Amidon, Mrs N.. 5 00
Anderson, I A... 1 00
Andrews, Mrs A. 1 00
Ashley, Mrs N W 1 00
Atkinson, Lyde.. 1 00
Atwater, Mrs P B 2 00
Aurand, Mrs H K 2 00
Aurand, Mrs W F 1 00
Barber, Mrs T P. 3 00
Bateson, Mrs Joe. 3 00
Beatty, Christ'r... 1 00
Beck, Mrs Rachel 50
Behny, Mrs A M. 5 00
Beirns, Pat 25
Bell, Mrs M J.. 2 00
Bennett, J L.... 1 00
Bigalow, Levi .. 6 00
Birmingham, J B 1 00
Bittner, Annie .. 25
Black, Jos L.... 1 00
Blackmon,, Geo W 3 00
Blair, Mrs A.... 5 00
Blankinship, C E 2 00
Bliss, Jane D... 5 00
Bliss, Richard .. 1 25
Bob, Phila., Pa.. 1 00
Booth, H G..... 2 00
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I H N, Oxford,
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—, Phila, Pa. 1 00
—, Phila, Pa.. 1 00
Brann, J L.... 2 00
Breese .....
Brindle, Mary A 1 00
Brion, C H..... 1 00
Brock, Jas W... 1 00
Broughton, Jas .. 50
Brown, Harold .. 1 00
Brown, J M..... 1 00
Brown, O M.... 1 00
Broyles, Jennie .. 1 00
Brungart, Mrs J. 1 00
Bruyiere, Mrs .. 1 00
Bryan, Mrs Jos.. 5 00
Bucher, Wm 1 00
Burdick, Leroy .. 2 00
Burgess, L C.... 1 00
Burkhead, Mrs EM 2 00
Burnside, W A... 1 00
Bushnell, Mrs HT 1 00
Busch, Homer ...
Callender, MissEC 3 00
Campbell, Adeline 1 00
Campbell, Belle.. 1 00
Campbell, Robt .. 1 00
Canfield, Wm H. 3 00
Carpenter, Mrs E 2 00
Carter, Miss E L. 50
Carlson, Mrs N M 2 00
Carter, Mrs O B. 1 00
Cash, Mr & Mrs SC 1 00
Cate, Alfred M.. 2 00
Chadwick, E & I 6 00
Chapman, Mrs HE 1 00
Chapman, Mrs LH 4 00
Christian, S S... 5 00
Clapp, R B..... 3 00
Clark, A B..... 1 00
Clarkson, Ellen.. 50
Coll, Mary E.... 1 00
Cox, Mrs Geo L. 3 00
Collison, Retta .. 3 00
Cooper, Lane 2 00
Cortelyon, Mrs CD 2 00
Couse, Mr & Mrs
E H 6 00
Cregar, Mrs J D. 3 00
Crosby, C H.... 1 00
Crumkleton, S A. 3 00
Cunningham, Mrs
Alf. 2 00
Curtis, Mrs L L. 1 00
Dakin, J 2 00
Danun, Hans 1 00
Datesman, MrsHF 3 00
Davis, Mrs A M. 3 00
Day, Mrs I S.... 2 00
DeJonge, Jr, Louis 5 00
Dent, H H..... 6 00
Derby, Mr & Mrs
C F 10 00
Dickinson, N P.. 2 00
Dietrich, Mrs W E 3 00
Dodd, Miss C G. 25
Douglas, Mrs A.. 1 00
Drake, B B..... 2 00
Dunbar, J C.... 25
Duvall, Louis H.. 2 00
Earl, S C..... 1 00
Eaton, Mrs A.... 3 00
Eaton, J 1 00
Edwards, J M... 3 00
Botton, Mrs C E. 1 00
Bovard, G W.... 1 00
Boyd, Miss Clara 1 00
Boyd, K A..... 1 00
Brandow, M & R 2 00
Brandt, Julius .. 1 00
Elfrink, John G. 1 00
Elmer, Mrs J H. 1 00
Emerich, Mrs L A 2 00
Errickson, MrsLM 1 00
Erskine, Geo B... 1 00
Evans, S E..... 1 00
Farris 50
Faville, Ella C.. 3 00
Fee, Martin 25
Fisher, S L..... 3 00
Fling, Sinn 40
Folses, Mr&Mrs E 3 00
Foreman, Miss M 3 00
Forrester, Mrs N 1 00
Francis, Mrs E M 3 00
Frank, Ilma 2 00
Frankenfield, Mrs
Keith, Lewis ... 1 00
Kerr, Vigis 3 00
Franklin, Dr G H 3 00
Fraser, B P..... 25
& C 5 00
Frnzer, Mrs Sarah I 00
Fry, W B..... 1 00
Fullmer, J M.... 1 50
Fuzzell, Mrs B... 1 50
Gallagher, J E.. 3 00
Gardiner, E B... 1 00
Gares, John F... 2 00
Gaston, W G.... 3 00
Gearhard, C R... 2 00
Geist, E 2 00
George, M & dau 2 50
Gifford, Lucy J... 6 00
Giles, O 1 00
Gilig, K M..... 50
Gilmore, Jennie.. 1 00
Glover, Margt A. 1 00
Good, J A & wife 5 00
Gordon, Saml Jr.. 2 00
Gould, Mrs Albert 1 00
Graves, F P.... 2 00
Gray, Walter J.. 3 00
Greeley, H W.... 1 00
Green, Miss Mattie 25
Gregory, L B.... 2 00
Gruver, Mrs D L 1 25
Haldiman, Mrs J. 2 00
Hall 50
Hall, Mrs R S.. 1 00
Hamilton, J B... 1 00
Hansen, Hans 1 00
Hanson, H F.... 1 00
Harding, Mrs A E
& children 3 00
Harrington, Mrs D 1 00
Harris, Mrs Thos. 1 00
Hastings, Mr B S 1 00
Henry, Eliz'th M. 1 00
Henry, F H..... 5 00
Hessler, Morris E 1 00
Highberger, I B. 1 00
Hill, D M..... 1 00
Hill, I E & Eleanor Reid 5 00
Hill, Katherine.. 50
Hill, Ralph 50
Himley, Nellie .. 2 00
Hitchcock, M ... 2 00
Hoberg, Hy 5 00
Hodgson, Mrs E S 2 00
Hoff, K E..... 1 00
Holden, Mrs L W 2 00
Hollister, Francis 3 00
Hopper, Mrs A C 3 00
Hotchkins, N M.. 1 00
& Daughters .. 1 00
Howell, Chas H. 2 00
Hughes, E J..... 3 00
Hunt, H W..... 1 00
Hurt, N E..... 25
Hutchinson, Jr, R
G 5 00
James, Jas M.... 1 00
Jelleme, E 10 00
Jenkins, Lauretta. 2 00
Jensen, P M..... 5 00
Jerauld, Mrs H F 3 00
Johnson, Mrs E.. 3 00
Jones, Mrs E D.. 1 00
Jones, Harriet L. 21 00
Kays, Mary F... 6 00
Keane, Mrs A M. 21 00
Keiser, Mrs G... 1 00
Kelth, Lewis ... 1 00
Kerr, Vigis 3 00
Kilburn, Misses D
& C 5 00
Klingensmith, Mrs
Gideon 3 00
Klostermuir, Mrs
E H 1 00
Kneeland, J 4 00
Knowles, M E.... 5 00
Knox, Mrs J J.. 6 00
Kraft, A 1 00
Kuhn, Sarah C... 1 00
Lambert, M & C F
Cox 1 25
Langston, J 1 00
Lantman, Mrs E G 6 00
Larkin, Mrs M... 1 00
Larus, Mrs 3 00
Lawton, A C.... 1 00
Lawson, Saml ... 2 00
Leech, Chas S... 3 00
LeFevre, A R.... 3 00
Leslie, Mrs A B. 3 00
Leverling, Saml .. 3 00
Lewis, Mrs Hy... 2 00
Lewis, S & N... 3 00
Lindey, Mrs Chas 1 00
Lindquist, Mrs A
Livingston K M. 15 00
Lovett, Mrs L M 1 50
J H 1 00
Low, David A... 5 00
Low, Man Fur... 1 00
Lowe, Susan 1 00
Ludlum, J Hy... 9 00
McBride, J L.... 1 00
McCandless, F .. 3 00
M 1 00
Reynolds, Fred W 3 00
McClurkin, Rev S
R & Wife..... 3 00
McCorley, Mrs HE 5 00
McCutchen, Mrs H
N 2 00
McFeeters, Wm.. 3 00
McGinnis, C C... 1 00
McIntyre, Miss M 2 00
McMillan, Mrs M 1 00
McMurray, Miss M 1 00
McNair, Mrs J B. 2 00
Macon, Miss M V. 13 00
Mallory, Mrs J M. 25 00
Mears, H B..... 1 00
Media Union S S,
Oxford, Pa 3 00
Mehlhara, Ernest. 3 00
Mellinger, MrsLW 2 00
Menzies, Mrs Wm 1 00
Mertz, R H..... 3 00
Meyers, John B.. 5 00
Miksch, Mrs S... 1 00
Miller, H F..... 1 00
Miller, Maggie .. 3 00
Miller, S H..... 5 00
Miller, Stephen .. 1 00
Milton, Mrs S B. 50
Moate, Mrs AK&J 4 00
Morgan, Annie .. 3 00
Morlan, A E.... 2 00
Moore, Mrs J B. 3 00
Moore, Mrs Virgil 3 00
Morrill, Mrs M B 3 00
Morris, G K..... 50
Morrow, Mrs S M 5 00
Morse, Mrs A.... 1 00
Morse, Ethel 6 00
Moses, W 25
Moulton, F D... 5 00
Myers, Anna 1 00
Myers, Laura J.. 2 00
Nairn, Miss M... 3 00
Nensch, Mrs J... 2 00
Nevins, W V..... 2 00
Nichols, Blanche. 6 00
Nuckles, Mrs E.. 5 00
Nutting, E D.... 3 00
Olds, Frank P.. 3 00
Oliver, Joe 1 00
Olwin, Angell Co. 10 00
Ossmann, C 3 00
Otis, Mrs Salina. 1 00
Page, W L..... 25
Palmer, Alice 3 00
Palmer, H P.... 3 00
Parlette, Mrs M G 5 00
Parsons, Mrs J... 2 00
Patten, T H..... 2 00
Paulson, Christian 1 00
Pantler, W 25
Peyton, Sarah H. 1 00
Pierce, Elsie M.. 5 00
Pinkerton, Mrs B 1 00
Pitsoh, Mrs Carl. 1 00
Potter, Miss G... 3 00
Powell, J E..... 1 00
Powers, Mrs 3 00
Pratt, Caroline S 2 00
Pressy, Mr & Mrs
J H 1 00
Prise, S Jennie.. 3 00
Pursell, Sarah J. 2 00
Ralston, Mrs M.. 3 00
Rankin, W M.... 3 00
Reynolds, Miss C
M 1 00
Reynolds, Fred W 3 00
Reynolds, Thos H 3 00
Rice, Jas 1 50
Rice, Jerome B.. 1 00
Rice, Mrs Sarah. 2 00
Rider, Mrs C S.. 5 00
Risk, John 50
Robertson, Mollie 6 00
Rose, Jane C.... 1 00
Rule, Mary 1 00
Russell, Laura .. 5 00
Rutledge, J D... 25
Ryerson, A A.... 12 00
Sanford, Edw T.. 5 00
Sny, C E..... 1 00
Sayre, Mrs C E.. 5 00
Schick, Hy L.... 1 00
Schneerer, F W.. 3 00
A C Schmidt &
Son 5 00

And several hundred others to be acknowl'g'd later.

THE KIDNAPPERS

By BERTHA BURNHAM BARTLETT

THE little house at the corner, supposed to rejoice in the name of "parsonage," but commonly referred to as "the Button-box," fairly brimmed over with children. Where the minister's wife put them all at nightfall one simply had to wonder, while the place in which the minister found silence for the preparation of his sermon was quite beyond the wildest conjectures of those who had time to think anything at all about it. Still, the children were all safely housed each night by the time the stars began to peep out, for Mother Button was a good and careful mother, and the sermons were all prepared somewhere—and good ones they were, too—and so nobody really gave much attention to the fact that the little house was so uncomfortably and inadequately and absurdly small.

But though the children were good and the sermons not to be disparaged, the salary for preaching the sermons, and which went to provide food and clothing for all the Buttons, was quite as absurdly insignificant as was the house itself, the two things of small proportions combining to make tired lines show in Father Button's earnest face, and all but discouraged ones in Mother Button's once pretty one. Yet the lines had grown so gradually that the people to whom the minister preached week after week and year after year never noticed them at all.

One day, however, a new family moved into the little town, and speedily beginning to attend church, began to discover things which the people of the town had known so long that they actually *didn't* know they existed. Having discovered them, moreover, Mrs. German proceeded to tell her new friends about them on the day of the sewing society, Mother Button being providentially kept at home by a sick headache.

"I don't wonder she has headaches," Mrs. German said energetically. "Why, ladies, I asked her where she usually took her vacations—and she laughed at me. 'Right here in my kitchen and sleeping-room,' she told me at last, that dreadful little wrinkle showing over her eyes. Then I—*pumped*, until she told me that she has never been out of this town once since she was married and came here a bride thirteen years ago, except once a year, when she goes to town for the day to buy cloth for the family clothing. Why, we church people ought to be ashamed of ourselves. Of course she can't get away easily, but she told me so pathetically that she and the minister planned in the courtship days to take their wedding journey 'when the new wore off of the little home.' Bless her! It wore off a good long while ago, I guess, but the babies — and a small salary—have kept them both tied at home. And *we've let them!*"

It was characteristic of Mrs. German to include herself in any cause for disapproval, so that now when she said "we" in that self-blaming fashion no one remembered that she at least had been innocent of selfishness toward the minister's family during the long baker's dozen of years.

"What can we do about it?" queried the president of the society somewhat aggrievedly. "They really wouldn't go and leave the children, I don't believe, and if they were willing to do so they haven't the money to go—and, dear me! who would go and stay with such a houseful of children, anyway?"

Mrs. German laughed gaily. "I've been fairly aching to have this society meet ever since I found out about her long-deferred wedding-tour — never dreamed, either, of such luck as her being sick with a headache—and I've laid awake nights planning out a scheme which you ladies will carry to completion, I know. *We'll kidnap the children!*"

There was a general gasp of consternation at this, but Mrs. German continued with undismayed fervor:

"Why not? It's they who are keeping those two blessed mortals from taking a real rest, and——"

"But they wouldn't go and leave——"

"Wouldn't they?"

"Besides, how could they go—how could she go—without having things made——"

"And money! Why, it will take lots."

"To be sure," assented Mrs. German, triumphantly elate over not having to suggest these indisputable matters concerning frills and wherewithal. "And won't it be fun getting her ready to go without her knowing a thing about it? I've got a blue silk that I never had made up, for the reason that it makes me look as if the undertaker needed to be called. It's just her color, however, and I'll donate that if somebody will make it up for her."

It was the president who, first catching the spirit, responded.

"My Annie is almost exactly her size," she announced with sudden inspiration. "I'll tell Mrs. Button that the dress is a surprise and ask her to let me fit it on her."

"Splendid!" ejaculated the prime mover.

"Underclothing," suggested another woman; "has any one any idea whether she'll need new ones?"

"Hers probably aren't pretty and dainty," rejoined the president. "Mine wouldn't be if I had to make clothes for seven children."

"That makes me think. What is to be done with the children if we do send their father and mother off for a week?"

"A week! Hear the innocent!" laughed Mrs. German, derisively. "Why, bless you, if we send them at all we must send them away for at least a good long month. As for the children—well, people who kidnap youngsters usually take good care of them with the expectation that they will receive a reward when they are returned. I mean to kidnap Baby Elsie; she takes to me pretty well."

"The twins used to play with my Florence before — before — I—I—oh, we'll take good care of the twins and I know they'll be good with us."

"The conductor smilingly handed the minister a letter"

The other mothers who knew that, since the last good-by kiss was pressed on little Florence's cold lips, no child had ever crossed the desolate home's threshold, knew how much Mrs. Tracy's implied offer meant, and were silent from sympathy for a moment.

"My Jack will be delighted to have Homer Button for a playmate," the president said at length, and then other offers came thick and fast, the ladies all but quarreling over the privilege of caring for the children.

It was decided that as soon as it was found that the measurements of the president's daughter and Mrs. Button were indeed identical, a sewing-bee should be secretively held at the president's home, and that there shirtwaists and skirts, a traveling suit, the silk gown, and undergarments galore, should be made and promptly packed into a small and delightfully new trunk. A handbag also was to be purchased and supplied with all accessories for a journey (even to snapshots of the children, a concession to parental heart-tuggings after those interesting small Buttons, together with a certified bank-check of satisfying proportions, the amount to be taken bodily from the treasury of the sewing circle.

"We've been hoarding our money for years," averred the secretary, who was responsible for the suggestion that such use be made of a portion of the funds, "Just hoarding it, ladies, meaning some day to have enough to build a good-sized parsonage. Now, it seems to me that a hundred dollars taken from what we have won't make so much difference after all when we do come to build. And, anyway, if we fall short only a hundred dollars we may think ourselves mighty fortunate and will find some way to raise it."

The other ladies agreed with delightful unanimity, save that it was voted to make the check twice as large as suggested, since the Reverend Mr. Button's needs were to be left wholly unsupplied until that gentleman should be able to purchase necessities for himself in some nearby city.

Through careful calculations the conspirators were enabled to have everything in readiness on a bright, sunny day in July, and then in response to a most urgent, but boyless, invitation the minister and his wife left for the city, where the minister was "expected" to perform a marriage ceremony for a former member of the Newton sewing circle, who had consented to be a fellow conspirator.

"I really want to go," confessed the minister's wife with a half-stifled sigh to the president of the society, "but I simply can't, for I haven't a gown that is suitable even for a home wedding. If I had a traveling suit—but I haven't."

The president's daughter caught her breath. "Wear mine—my new one," she begged insistently. "I'm going away next week, and shall never wear it here, so you needn't mind. And I'm sure I don't. Make her wear it, mother."

"Of course you will," seconded the relative, who felt a burden of responsibility rolling off her shoulders.

"And I ought to go, too," Mrs. Button explained apologetically the meaning of their departure, to the neighbors who promised to look after the little folks during their parents' absence. "I really ought, for it will be such a good chance to purchase sheets and pillow slips that I absolutely need. And Mr. Button is so short of summer clothing that—actually!——"

The neighbors laughed sympathetically. "We're glad you're going," they chorused. "Now don't worry. The children will be all right if you stay a month. Kiss them a dozen times round. And now hurry."

"No need of that," vetoed the minister, looking at his watch, and then at the familiar faces about them. "Dear people, I've—I've—been remiss, I think, in never telling you how dear you all are to us. I hope you'll miss the Buttons when the 'Box' is empty."

A sudden vision of how lonesome the town would be with an empty "Button-box" swept over the little company, ere Mrs. German could come to the rescue.

"No self-respecting community," she said with dignity, "no self-respecting community ever does have an empty button-box, Mr. Minister. Ah, dear me! You must hurry now, or you'll surely be late. Kiss the babies. Hurry!"

Hurry? Indeed, they did. Then, breathless, they seated themselves in the train already moving slowly from the station, the conductor smilingly placed a handbag, conspicuously new, in the carrier above their heads, and then as smilingly handed the minister a letter which, he explained, had just

Continued on page 778

THE TRAINING OF OUR CHILDREN

Women in Council

By MARGARET E. SANGSTER

ONE of the puzzles that seem to baffle mothers is where to draw the line between truth and falsehood in the development of childish character. Even for us who are grown up truth is not always the easiest fact in attainment. We sometimes wonder what is true and what is false in our daily experience. To be literal is not always to be true. An imaginative person sees visions and dreams dreams. Take the every-day incident of testimony given by three or four persons in reference to a happening which they have seen. Very seldom does it occur that the descriptions of each are identical with one another. The impressions made upon the mind have been different and, in consequence, reports vary. This is the reason why circumstantial evidence is so frequently unfair and untrustworthy in its bearings upon cases in court.

On one point we are all in perfect accord. We regard truthfulness and sincerity as foundation stones in character building. We want our little children to be trained in telling the truth. Yet we must discriminate between the visions of an imaginative child and the fairy-land in which such a child dwells, and the deliberate telling of untruth through cowardice or meanness. With this preamble the topic is open for discussion in future veranda sessions. Mothers are invited to relate their success or failure in teaching their children to speak the truth.

. . .

A Young People's Library "Kindly give me an idea how to start a library for girls and boys in their teens? A. C. G."

As a nucleus for a circulating library for girls and boys in their teens, you cannot do better than to purchase a set of books issued by G. P. Putnam's Sons, under the general title of The Young People's Book Shelf. This particular collection of books is unrivaled in excellence of style and is distinguished for rare literary taste and beautiful illustration. It includes *Famous Poems, Famous Tales*, first, second and third series; *Forty Famous Fairy Tales, Stories of Heroism from the World's History, Adventures Afloat and Ashore, Almost True Stories, The Book of Romance* and *Robinson Crusoe and His Island.* Among the authors to be represented in a circulating library for the young I mention Robert Louis Stevenson, whose *Treasure Island, Prince Otto, Kidnapped* and *David Balfour* are books of perennial value. For the younger girls *Anne of Green Gables, Anne of Avonlea, Rebeeca of Sunnybrook Farm*, and the entire *Little Colonel Series* are sure to be useful. *The Henty Books* are one and all desirable for boys, so are any works by J. M. Barrie or S. R. Crockett. In biography, be sure to include *The Life of Louisa M. Alcott*, of Alice Freeman Palmer, and any life you can obtain of George Washington and Abraham Lincoln. These books will do for a beginning. Our readers are invited to contribute the names of any books which they have found attractive and profitable in the special line our correspondent has in mind.

. . .

Visiting the Sick Mrs. Dana was recovering by slow yet sure degrees from a surgical operation. The time had come when her friends were permitted to visit her, although the nurses gave a little hint as to the length of calls and the saving the patient's strength. The first friend who was admitted to the pleasant room in which Mrs. Dana sat on her couch propped up by pillows, thought the best thing she could do to cheer and entertain a person struggling back to health was to relate a series of harrowing events which had occupied the attention of the community while the patient had been in retreat on account of her illness. She omitted no detail of the illness and death and subsequent funeral of an elderly lady who had passed away since Mrs. Dana had gone to the hospital. It was hardly surprising that the nurse found the patient exhausted and weary, with a tendency to rising temperature, after the well-meaning but mistaken caller had taken leave.

Another visitor, equally kind and well meaning, but equally unskilled in the gentle art of visiting the sick, insisted on a recital of Mrs. Dana's remembered sensations after arriving at the hospital, and how she felt when emerging from the cloud of her anæsthetic; and having learned all that she could in this way she tranquilly proceeded to tell of other surgical operations with which she had been familiar, and of the necessity that had more than once occurred for their repetition. She, too, was a failure in the art of visiting the sick.

It should go without saying that when people are very ill, friends should be excluded from their presence, and only those should visit them who belong to the immediate family. A pastor is always welcome at the bedside of the dying, but he is not necessarily a desirable visitor in a room where the balance is hanging uncertainly between painful disease and healthful convalescence. Whoever enters a sick room should do so cheerily, but should avoid a simulation of cheer which would grate upon the nerves of one depressed by languor and suffering. A dress which rustles and rattles, a tread that shakes the floor, and, above all, the lowering of the voice to a whisper must be avoided when visiting the sick.

. . .

Which Is the Greater Imfirmity Two young women, both absolutely well and in possession of normal sight and hearing, fell the other day into a curious conversation which finally led to a heated argument. Is it not sigular that particularly in sultry weather people drift into violent discussions of purely irrelevant matters? Many domestic squalls, for example, might be labeled "much ado about nothing." These girls began by wondering which would be worse, to be blind or deaf? One held that the greater loss to comfort and independence was that of sight. To be shut in by a curtain of darkness from the beauty of this lovely world, to be unable to go about without an attendant, to read by the touch of the fingers, and to grope about in the sunlight as in midnight seemed to Dorothy the most insupportable of possible burdens. Eleanor, on the other hand, declared with emphasis that she would far rather be blind than deaf. "Think," she said, "how dreadful it would be to suffer imprisonment in a silent chamber where no melody of the birds, no sweet voices of dear ones, no breaking in of the ocean on the shore and no music of a great oratorio could penetrate the wall that divided you from these sources of pleasure."

This discussion is one that borders on futility, because in the nature of things it never can be settled whether deafness or blindness is the greater infirmity. There was once upon this earth of ours a man who walked the hills and dales of the land we have ever since called Holy, and with a word and a touch he unsealed deaf ears and opened blind eyes. He was the Son of man and the Son of God, both in one. Every one who has noticed those whose sight or hearing has become insufficient for daily use, must have been impressed by the comparative patience of the blind and its opposite irritability in the deaf. It seems as if helpers spring up in every direction to assist the blind, while, although the deaf are aided by audiphones and other inventions and appliances, their friends and neighbors are apt to treat them with neglect. People partially deaf are generally reluctant to acknowledge that they do not hear with their old acuteness, and therefore delicate shades and inflections in conversation are lost to them, and they often give hit or miss answers wide of the mark when they are talking with friends. The question must remain always unanswered. Meanwhile we may take to ourselves the comfort, if we belong in the company of those who suffer from either affliction, that the brave heart, the strong will and the efficient hand triumph over every obstacle. Rev. Dr. Matheson, blind from early manhood, was the author of several scholarly books and a successful minister of three large churches in Scotland. His hymn, "O Love That Will Not Let Me Go," has been sung around the world, and will always be a favorite with lovers of really fine music.

. . .

Fanny Crosby has been blind since infancy, but her hymns have been the inspiration of thousands in every land. One of these days she will see Him face to face whose praises she has sung so long.

A PEASANT WOMAN OF GREECE

As fair as Grecian women
In a shadowy older day,
This modern burden-bearer treads
The worn familiar way.

Her foot is sure, her step is light,
Her head is lifted high,
And o'er her spreads the laughing blue,
The sunlit, cloudless sky.

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Here the Will of the People Wins

Continued from page 770

the world is it possible to secure a direct expression of what citizens desire and what they condemn. Scotland is not a nation apart, though it is conspicuous among "all people who on earth do dwell" for its steadfastness in demanding and its success in securing what the conscience of its canny folk declares its due. In England, while the commons may win in the end, a measure distinctly in disfavor with the lords and gentry has a long and difficult course to run. In Germany the will of the Emperor has, at least, an even chance of triumph as against that of a mere majority of his subjects. France, even as a republic, has not been noted as a popular government and few doubt that in Spain the earnest desire of the great mass of the people is for a republic. Whether Spain is fitted for popular government is another matter altogether. No one cites Russia or Austria-Hungary as examples of governments of, by and for the people, while Switzerland is too small for comparison with the United States, and Italy is essentially either a kingdom or a churchly principality.

To sum up the whole matter: It is fair to assume and contend that in no other land than America are grave national (not sectional or local) questions settled in the end in accordance with what the great mass of the public believes to be just and right. If this conclusion is not true, then logically it is time for changes in our essentials of government—and who advocates such changes, dissatisfied as many may be with particular instances, causes or effects?

The Glorious Outlook

In conclusion, and as a thoroughfaced optimist so far as America is concerned, let me quote sundry sentences from the "Foreword" in a recent issue of one of our best-known magazines:

"Above our prosperity, stronger than the steel that girds our traffic and more fruitful than our wide harvests, is the benediction of things unseen. We have begun to build deep for the eternities. The country for which Washington strove and which Lincoln loved has become great in the kingdom of the Spirit. In no other land in twenty centuries of upward striving for the race has there been so reverent, widespread and potent communion with God. It is giving songs of gladness to the desolate. It is restoring to man his divine inheritance. It is giving him dominion and power. The triumph of the soul is setting the captives free."

Never has a great nation so diligently sought to grasp the things that are eternal. Our twentieth century citizenship in the kingdom that cometh without observation has its parallel only in that day when "Israel walked with God."

HOME-GOING

WHERE will He bring me home? I cannot tell
Amid what mountain slopes or vales declining
The angels rove, 'mid beds of asphodel,
Where God's own face-light is forever shining;
I only know that somewhere waits for me
A blessed home, where "many mansions" be.

How will He bring me home? I do not know.
It may be by a thorny road of pain;
It may be by a path prolonged and slow,
Over rough deserts, or by sandy plain;
But this I know, however it may be,
I cannot miss my goal—"He leadeth me."

When will He bring me home? that too is hid;
Perchance there yet is labor I can do;
It may be that my work shall be amid
These earthly scenes a few brief years or so;
It may be He will say, "Thy work is done,"
Before the setting of to-morrow's sun.

But *will* He bring me home? *Yes*, that He will!
The promise faileth not He giveth me,
And like sweet music all my life doth fill
His message, "Where I am, ye, too, may be."
What matter where or how my life is passed,
If I but see my Father's face at last?

ELLA C. G. PAGE.

WE'RE TRAVELING ON

Words by FANNY J. CROSBY — Music by Hubert P. MA

1. We are trav-'ling on to the Cit-y of the blest, Where the
where the tried
ev-er dwell
tried..... and faith-ful dwell;..... We are trav-'ling on to a
where the tried
ev-er dwell
hap-py vale of rest, Where we meet no more to say fare-well.
CHORUS.
Trav-'ling on,..... we're trav-'ling on..... To a
trav-'ling on
trav-'ling on
home... we long to share;..... O the might-y cho-ral song,
long to share,
Of a pure and ho-ly throng, When we hail our bless-ed Sav-iour there!

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II.

We are traveling on and whatever may betide,
We will trust our Saviour's love;
We will lift our eyes where the peaceful waters glide
In the home that waits for us above.

III.

Through the toils of earth if we follow His command,
Though the clouds and storms descend,
He will keep us all in the hollow of His hand,
And will bring us safely to the end.

IV.

We are traveling on to a realm of perfect day,
To a world of summer flowers,
Where the night is o'er and the shadows fly away,
And a robe and crown will then be ours.

THE "OLD FARMER" GRATEFUL

SOME time ago this journal published a short account of an aged farmer in Missouri, who had come under the harrow of misfortune. He was bravely striving to keep his little farm and to hide from his neighbors the knowledge of his struggle, but it is a difficult thing to keep one's courage up when affairs are going from bad to worse. This old farmer has a son whom he was helping to work his way through college, but he could help him no more. A crisis seemed to be at hand in his affairs. Hearing of his case THE CHRISTIAN HERALD stated the facts for the information of its readers yet without giving the old farmer's name. The result was that a number of friends, touched with sympathy for the brave old man who seemed to be fighting an almost hopeless battle, sent in small sums of money to help him temporarily. These kind remembrances were duly forwarded to him and, in acknowledging their receipt he writes this letter to THE CHRISTIAN HERALD:

I received a draft from you for $108.62 sent you by the good people that wish to assist me. Say to those good people to please accept my heartfelt thanks. I not only thank you for this aid, but also for the principle that prompted you to minister unto me. Believe me, it was appreciated. I want to express my gratitude to those who sent aid by mail direct to me. This has greatly assisted me; it has lightened my burden and has caused me to remember the words of the Psalmist: "Why art thou cast down, O my soul? Hope thou in God."

May God bless you and all of THE CHRISTIAN HERALD family is my prayer.

THE OLD FARMER.

The Homes That Never Serve Oatmeal

In the lowliest sections of our largest cities not one home in twelve serves oats. Among the homes of the highest types we breed, seven-eighths are oatmeal homes

Where People Don't Know

We have made a house-to-house canvass of the tenement districts, both of New York and Chicago.

We have gone to the homes where are bred the anemic, the incapable the undeveloped. Where tuberculosis finds its ready prey. Where the average child is extremely nervous, and it shows at school the lack of concentration.

We have talked with the mothers who know the least about that which contributes to health and growth, to mental and physical power. To the ignorant, the careless, the unadvised.

We find in those sections that not one home in twelve serves oats in any form. Most of the stores supplying those sections scarcely sell oatmeal at all.

Where People Do Know

We have canvassed hundreds of homes of the educated, the prosperous, the competent—the homes of the leaders in every walk of life. We have talked with the mothers who know food values, or who are guided by physicians who know.

We find that oatmeal is a regular diet in seven out of eight of these homes. The percentage is even larger if we leave out the childless homes. We find that four-fifths of all college students come from these oatmeal homes.

We find that eight-tenths of all physicians serve oatmeal at home. We find, in one university, that 48 out of 50 of the leading professors regularly eat oatmeal.

We find that Boston consumes 22 times as much oatmeal per capita as do two certain States with lowest average intelligence.

What Does This Mean?

This doesn't mean that some can afford oats and others cannot. Quaker Oats—the finest oatmeal produced—costs but one-half cent per dish. And a pound of Quaker Oats supplies the nutrition of six loaves of bread.

It means that some know, and others don't know, the food needs of a child. Some know, and some don't know, what the food of youth means in a child's career.

Some know, and some don't know, that the highest authorities on foods for the young give the first rank to oatmeal.

Facts About Oats

Oats are far richer than all other cereals in proteids, organic phosphorus and lecithin.

Proteid is the body-builder, the energy-giving food. The average man at the average work uses up 3½ ounces of proteid per day.

Phosphorus is the most important element in the structure of the brain. Lecithin is the most important in the structure of the nerves and nerve centers.

Oats hold first place as a perfectly balanced food. It is the staple food of the world's hardiest race, famous for brain and brawn.

There is nothing else which compares with oats as a breakfast food for the young. Nothing else so well supplies the needs of the years of growth.

It is also a food of which one never tires—one of the most delicious foods in existence.

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LACK OF MONEY

Was a Godsend in This Case.

It is not always that a lack of money is a benefit.

"A lady, of Green Forest, Ark., owes her health to the fact that she could not pay in advance the fee demanded by a specialist to treat her for stomach trouble. In telling of her case she says:

"I had been treated by four different physicians during 10 years of stomach trouble. Lately I called on another who told me he could not cure me; that I had neuralgia of the stomach. Then I went to a specialist who told me I had catarrh of the stomach and said he could cure me in four months but would have to have his money down. I could not raise the necessary sum and in my extremity I was led to quit coffee and try Postum.

"So I stopped coffee and gave Postum a thorough trial and the results have been magical. I now sleep well at night, something I had not done for a long time; the pain in my stomach is gone and I am a different woman.

"I dreaded to quit coffee because every time I had tried to stop it I suffered from severe headaches, so I continued to drink it although I had reason to believe it was injurious to me, and was the cause of my stomach trouble and extreme nervousness. But when I had Postum to shift to it was different.

"To my surprise I did not miss coffee when I began to drink Postum.

"Coffee had been steadily and surely killing me and I didn't fully realize what was doing it until I quit and changed to Postum."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

GOSPEL INVITATION

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"JESUS answered and spake again." He was still talking to the priests, elders and Pharisees to whom he had spoken the parables of the Vineyard. They had set themselves against the truth he had come to reveal, and they needed some convincing arguments in the way of home thrusts, which Jesus proceeded to give them in the parable of the King's Marriage Feast, which was in reality a picture of their unfaithfulness to God.

A Marriage Feast

It is significant that Jesus should take a marriage feast as a symbol of the Gospel feast. There is no occasion quite so happy as a marriage feast. Jesus thus teaches the joy of religion.

"Sent forth his servants to call them that were bidden." Jesus had in mind the custom in the Orient of sending reminders to those who had been invited. This was necessary because there were no timepieces, as clocks or watches. In our own land to send a reminder would be almost an insult, but it was a courtesy in the Orient.

"And they would not come." Courtesy was met with discourtesy; those who were invited and reminded actually refused to come! Among Orientals, particularly among the Mohammedans, to refuse an invitation to a marriage feast is an act against God.

"And he sent forth other servants." The king who had made the marriage feast was long suffering; he sent his servants to persuade them to come by telling them about all of the good things which had been prepared for them.

"They made light of it; treated them shamefully, and killed them." So had the Jews treated the teachers and the prophets whom God had sent to invite them to the Gospel feast, and they had followed their own ways, many of them by adopting the idolatry of the nations they had been sent to conquer.

"Sent his armies and destroyed those murderers and burned their city." It is probable that Jesus here referred to the destruction of Jerusalem by Titus in 70 A.D.

"Go ye, therefore, unto the partings of the highways." The king sent other servants, not to the homes where he had before sent, but to far-removed places.

"As many as ye shall find bid to the marriage feast." This was indicative of the Gospel to be preached to the Gentiles.

"And the wedding was filled with guests," the world coming to Christ.

"A man who had not on a wedding garment." He had no excuse for not having on the festal robe, for all guests were supplied with them by the master of the feast, so that to appear without one showed gross discourtesy and dishonoring of the occasion.

"Bind him hand and foot, and cast him into outer darkness." And thus the man who would not conform to the conditions which the invitation implied, received his just punishment. And thus shall it be done to those who refuse the robe of righteousness which Jesus provides for all who come to the Gospel feast. It will not do for us to be "as good as we can be," when Jesus has told us to be "perfect, even as your Father in heaven is perfect." Such a spotless robe can not in any way be obtained by us of ourselves; it is the gift of God, because Jesus Christ paid for it with the coin of his own blood.

"Many are called, but few chosen." All are invited to the Gospel feast: Jews and Gentiles. All who will come are chosen. "As many as received him, to them gave he the right to become children of God." John 1: 12. Henry Ward Beecher said: "The elect are whosoever will; the non-elect are whosoever won't." It has been said by another: "Do not be frightened by this text, as if God called a thousand men to him, then took out a certain number of the thousand and sent all the rest away. This is not the teaching of the divine Gospel. Read it thus: Many are called, but few come; many are named, but few are real."

Those of the Highways

We will find them in all parts of the world. Jesus said: "Go ye into all the world and preach the Gospel to every creature." There are "highways" in our own cities; perhaps in our own home we shall find those who need the Gospel; in our own land certainly there are many to whom we can carry the Gospel invitation, and in the whole world it is said there are at least 1,000,000,000 who have not yet received the Gospel. Let us learn from the way in which Jesus worked among men how and where we should carry his message.

This is what Mr. Amos R. Wells says of Christ as a missionary:

"Christ was a home missionary in the house of Lazarus.

"Christ was a foreign missionary when the Greeks came to him.

"Christ was a city missionary when he taught in Samaria.

"Christ was a children's missionary when he took them in his arms and blessed them.

"Christ was a Sunday School missionary when he opened the Scriptures, and set men to studying the Word of God.

"Christ was a missionary to the poor when he opened the eyes of the blind beggar.

"Christ was a missionary to the rich when he opened the spiritual eyes of Zaccheus.

"Even on the cross Christ was a missionary to the robber; and his last command was the missionary commission."

So long as there is one in our family out of Christ, we have missionary work to do in our home.

As long as there is a heathen in the world we should have a share in the world's missionary work, either by prayer, by gifts, by personal testimony or by teaching.

As long as there are souls out of Christ in our city we should ally ourselves with plans for city evangelization, if there are such; if not, we should inaugurate such plans.

We should look after the neglected children in our own city, and in Christ's name try to better their condition. In this, the beautiful work which Dr. Klopsch did at Mont-Lawn should be an inspiration to us.

We can all follow the example of Christ as a Sunday School teacher, because not half of the children in the United States have as yet been gathered into the Sunday School. It would be well to start a house-to-house visitation in the town or city where you live, for the purpose of bringing into the Sunday School all children who do not now attend. Or you might go out on the street on Sunday morning, and give to each passing child a pretty picture paper with an invitation to come to your Sunday School in the afternoon. One teacher, who did this in New York City, added one hundred and eighty-two members to the school the first Sunday, and sixty-five the second Sunday.

Continued on next page

* **The International Sunday School Lesson for September 11, 1910.** The King's Marriage Feast. Matt. 22:1-14. GOLDEN TEXT: "Many are called, but few are chosen." Matt. 22:14.

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Sunday School Lesson

Continued from preceding page

So long as there are any poor people your city there is a ministry of con- ation for you to enter upon in the me of Christ. You can not open the es of blind beggars as he did, but u can soothe pain and relieve press- g want. This is why God in his odness has bestowed such an abun- nce upon you. Think not that he in- ded it all for your own use.

Has it ever occurred to you that re are miserable rich people in the rld whom you might help to be ppy? Perhaps you have thought ause they had money enough to buy erything they desired, they were te happy. When Jesus went to the ne of Zaccheus, he saw there was mething he could do for a rich man. l there not a rich man or a rich man in your city whom you could lp to learn the blessedness of loving l serving Jesus?

After Jesus had visited Zaccheus, vat a wonderful distribution Zac- us made of his property, restoring ur-fold all that he had gained by de- lting, and giving a large share of t remainder to benevolence. A few ars ago a rich man gave his check sixty thousand dollars to start ssionary work in Korea. As a result re are now thousands upon thou- nds of Christians in Korea, and over hundred thousand children are in Sunday Schools of that country, al the end is not yet. A rich farmer sports a missionary substitute in Cina. He found that he could spare 000 more, and he inquired of the ission Board where "it would bring t largest return." He was given full ticulars as to an opportunity for ning up a district where a million ple had not yet heard of the Sav- ior. He was so interested that he not y sent the $1,000, but promised that should be an annual contribution, l sent an additional $1,000 toward ding missionary helpers to other fields.

As long as you shall live there is nsionary work for you to do among e people of the highways. Even n he was dying Jesus gave the spel message to a penitent thief. Perhaps your dying words may lead to e salvation of a soul. Many dying ristians have spoken such words.

How Children May Help

ne Sunday afternoon, in Scotland, n the Sunday School lesson for the had been finished, and the scholars gone to the neighboring church to r an address, the superintendent l to the children a letter from a nsionary in the Fiji Islands. The er described the savage and cruel s of the cannibals who live there, the power that the Gospel had obtained over many of them in transforming their lives. Having finished reading the account, the gentleman looked around and said: "I wonder if there is a boy here this afternoon who will become a missionary, and by and by take the Gospel to cannibals?" There was one boy who said in his heart, "Yes, God helping me, I will." He made no outward sign, nor did he tell any one at that time of his decision. He went home alone. When he reached a certain part of the road where there was a wall, he climbed over it, and kneeling down on the other side asked God to accept him and make him a good missionary to the heathen. That boy was James Chalmers, who afterwards preached the Gospel to the savages in New Guinea. As to the Fiji Islands, when we visited there on our way from Australia three years ago, we were told by a missionary who had been there for twenty years that there were at that time ninety thousand Fijians, and that they were all church attendants. The place of cannibals has thus become one of the most Christian spots in the world.

When Eliza Agnew was only eight years of age she was shown a map on which all heathen lands were printed in black. She said to herself, "When I grow up I shall go to one of those black countries and tell the people that Jesus loves them." Twenty-two years passed, and Eliza Agnew was given the opportunity to go as a missionary to the Island of Ceylon. There she found no girl or woman who could read. It was told her that they could not learn to read any more than sheep could, and that all they were good for was to cook food. Miss Agnew did not get discouraged, but prayed to God to help her. One day there came a great shower of rain, and two little girls sought shelter in the missionary's house. She gave the girls some bananas to eat. This made the mother of one of the girls very angry, for she said her daughter had lost caste (been disgraced) by eating food in a stranger's house. So said the mother to Miss Agnew: "You have given my child food. You may take her and bring her up." This was the answer to Miss Agnew's prayer. She fed and clothed the child, and taught her the Tamil alphabet. Soon other girls joined her, and in a short time many of them had learned the two hundred and forty-seven letters of that wonderful alphabet. Then a larger school for girls was opened. At least one thousand girls studied there, who gave their much-loved teacher the name of "The Mother of a Thousand Daughters." And many of those same "daughters" went out all over Ceylon to live among their people as professing Christians.

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BONDS VERSUS CASH

DURING the financial depression of 1907 a number of firms which had plenty of money deposited in bank found themselves unable to use that money because of the failure or temporary closing of their banks. Some of these firms were nearly driven to the wall in consequence of not being able immediately to draw the cash which was rightfully theirs.

It occurred to the head of one of these firms that it would be much better to buy a number of securities, which might be kept in a lock box and might at any time be turned into cash, rather than to depend upon the exigencies of the banking situation. To invest a large amount of money in bonds immediately was not practicable, but with the object of securing the desired protection before another financial depression could occur the firm indicated above made special arrangements with a well-known banking house as follows:

The banking house was placed upon the firm's weekly pay-roll. On every pay-day a separate check is drawn in addition to the regular salary check and is sent to the banking house mentioned, with instructions to have it deposited in what is known as the firm's regular bond account. The banking house accepts the money and at proper intervals invests it in good bonds, which are sent to the various firms as the bonds are acquired. At least one of the firms indicated has now a very large holding of bonds, which stand not only as a reassurance of protection from disaster, but which at the same time yield a profit in the form of yearly interest.

Better Than Money in Bank

During the depression of 1907 many persons thought it expedient to carry large amounts of money in lock boxes. This saved them from the predicament in which firms that could not use their bank reserves were placed. But on the other hand, as the money thus remained idle, it earned its owners no profit for quite an extended period of time. The practice of acquiring bonds as a reserve has the advantage of being quite as safe and at the same time yielding a good profit. It might be argued that bonds are not saleable during periods of depression. On the other hand, Wall Street during the 1907 depression was full of bargain-hunters who showed a capacity and willingness to absorb large quantities of securities at the then prevailing prices.

Now, if the practice of buying bonds for the reason and in the manner suggested above is deemed wise by such concerns, why would it not be just as desirable for the individual who wishes to provide for the possible rainy day? If the large firm finds it expedient to place the bond house upon its pay-roll, sending money weekly or monthly until enough has been acquired to buy bonds, why could not the householder or the farmer in like manner lay aside a certain amount weekly or monthly, which would accumulate with the very definite oject of buying bonds?

The money might be deposited in a savings bank until such time as a sufficient amount had been acquired for the purchase of a bond. Where bond certificates are sold upon instalments it might be sent directly to the bond house, or it might be held in the family treasury until the amount necessary for the purchase of one or more bonds had been accumulated. It would perhaps be better to deposit the amount weekly in a savings bank, because it would then begin to draw interest regularly, and thus the earning power of the investment would be, as it were, set in motion even before the bond was actually purchased.

How to Begin

If the intending bond purchaser happened to be a storekeeper, he might reserve a weekly amount equal to the wages of one employee. If he happened to be a farmer, he might set aside a definite percentage of his monthly expenses. If he happened to be a wage earner with a raise in hand, he might set aside that raise each week for the purchase of a bond, instead of using it to defray the expense of an increase in his mode of living. If the person, whatsoever his walk of life, happened to have a reserve fund already saved, he might start in and purchase bonds at once, since it happens that bonds have never, with the exception of the depression of 1907, been cheaper than they are at the present time.

A bond has an advantage over many other forms of securities in that it is redeemable at par upon the date of its expiration. Bonds fluctuate in market value just like other forms of securities. A bond worth say $100 par may drop 20 points. That is, it may come to be worth but $80 in the open market. When its term of life has expired, however, it may be redeemed at the value expressed upon its face, which, in the case supposed above, would be $100, so that a person who purchased a $100 bond at say $80, would receive $100 for it when its term had expired in addition to the interest which would be paid on it each year during its period of life. Individual purchasers of bonds usually buy for investment, seldom for speculation. That is, they expect to keep the securities until they are retired. The fear of the bond fluctuating in price after it has been purchased need not, therefore, worry them. If the company which issues the bond is financially sound the owner of the bond can confidently expect in the end to be paid the full amount of the money promised on its face.

The qualification is of course highly important. However, the care necessary in selecting a good bond need not be nearly so great as with some other forms of investment. If the prospective investor select a bond house of known probity, the details of selecting the bond itself need not cause much worriment, because first-class bond houses are as careful in the selection of a bond issue as the customer possibly could be in the selection of the individual bond itself.

THE KIDNAPPERS

Continued from page 772

been handed to him together with the satchel.

Together the minister and the minister's wife read the missive:

Dear Friends: We knew you wouldn't consent if we suggested it, so we acted without your knowledge. We've kidnapped the children and you cannot have them for one month whether you return or not. If, one month from to-day, our reward is paid—a minister and a minister's wife with rested faces—the children will be forthcoming to greet you. Otherwise they will be withheld until the minister and his wife do look rested. In the satchel which the conductor will hand you are a few things such as the babies' pictures, and a certified check, the love-offering of the ladies of the church, while you will also find a trunk check and a key. You will doubtless want to add to the contents of the trunk, though we have tried to anticipate Mrs. Button's wants. The minister need not worry over the pulpit supply, since he is entitled to a year's vacation by this time. His engagement contract stated that he should be allowed a month each year—which heretofore he never took. Keep Mrs. German notified of your address and you will be notified of sickness, if such comes to your children. No news will be good news, remember. And the wedding is all a hoax.

The minister drew a long breath.

"Well?" he said interrogatively.

"It's — it's — high-handed!" gasped the minister's wife.

The minister nodded. "Just that," he said quietly, "but, little wife, I think we can trust such people—people who do such loving things. And—I've been noticing, too, that—the minister's wife looked tired out."

The minister's wife giggled a r v-ous little giggle. "And I, that he minister looked—and preached ti l."

"Sauce-box!" chided the mini r; then, persuasively: "Let's forget at there are any children—let's make is a wedding trip after all—our wed ng trip, Millicent?"

But the minister's wife shook er head to part of this proposition as he dived into the satchel's depths.

"Aren't they dear?" she cried as he gazed rapturously upon the snaps ts. "Forget there are any babies? ll, I guess not, Harold. But—we'll e- tend—why they are kidnapped! ll, we'll gather the reward together nd carry it back to reclaim them. Le — let's go to the White Mountains."

"Or the sea," reminded the mini r, smiling to see the girlish color cr p- ing into the lovely cheeks as he planned. "I wonder what I shall ve to purchase before we go," he a ed practically.

Mrs. Button with sudden inspira on gasped delightedly.

"We've got to find out," she e- clared. "Hadn't we — O Harol — it will be such fun—hadn't we b er spend one day at the Griggs Ho e? Then we can look over the tr k. What do you suppose is in it?"

And an hour later Mrs. Germa e- ceived her anticipated telegram sta g that after twenty-four hours sper at the Griggs House all communica ns might be sent to Manchester-by- e- Sea.

There was consternation in the l le parish when, at dinner-time that y, the several wives and mothers n- nected with the Ladies' Society n- formed their husbands of the do s of the society, adding that the pa h committee would be obliged to en e a ministerial supply since the min er had accepted the situation, belie g that the parish, as a whole, were g- nizant of his sudden leavetaking.

And then because the leaven as good, the whole lump with one imp se responded to the action thereof, an it was determined to make that mont of the minister's absence a month of wonder-working indeed.

The town, though small, was an n- usually well-to-do one, and now th eyes suddenly opened the church pe le recognized that the salary which y had paid with commendable pro t- ness had been uncommendably sm ll, and almost without opposition it s decided to increase the amount for e future, while to supplement that of e past they determined to make t ir pastor's return a season of surpris a fitting culmination to the experienc of the month.

And then—but really my stor is done, and I do not need to tell yo of the return of the travelers, who, h the ransom agreed upon in their n possession, arrived to find that t ir kidnapped children awaited their c ing in the parsonage, which even in e dim light of evening seemed some y not quite familiar as they entered e gate, but which could never be o r than the dearest spot on earth to e minister and his wife.

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Young People's Societies

Mercy to the Fallen*

WITH the exception of the parable of the Prodigal Son, there is probably no other which has so touched the heart of the world as that of the Lost Sheep.

It appeals to the highest and noblest of impulses. Earthly power doth surely seem likest to God's when justice is tempered by mercy, as Portia eloquently tells us.

The savage knows little of this softening and refining trait. Among those who looked upon the danger of Captain John Smith were many Indian men and women, but, so far as the record tells us, only one of them, Pocahontas, was deeply moved by the distress of his situation.

The fact is, the natural emotions of the human heart are not those which uplift. Men in their untaught state are said to revel in the misfortunes of others—to love to see their fellow-beings suffer, and to flock eagerly to games and shows which involve risk of life or limb. The wolfish taste for blood and torture is deeply ingrained into the human system, and centuries may yet be required to eliminate it.

In the same line, the man or woman who is down is all too likely to be neglected and even abused. We are accused, as a nation, of worshiping the great goddess Success. The man who has failed, and especially the woman who has made wreck of her life, seems to fill us with contempt, instead of divine pity.

There is no more hopeful sign of the sure elevation of our race than the growth among us of a vast humanitarian movement. Its results can be seen on every side. The brute indifference to suffering and love of torture are surely declining, and a desire to mitigate the hard lot of the unfortunate and the sinner are visible on every side.

It was once considered weak and effeminate to be pitiful. Jesus was probably scorned as much for his injunctions on this score as on any other; and Paul well knew the hard and pagan cruelty of the great mass of men the world over, when he accused them of being "implacable, unmerciful, despiteful," with mouths "full of cursing and bitterness"; "wild olive trees"; "carnal," full of "envying, strife and divisions"; "biting and devouring one another"; while the fruits of the Spirit were "love, gentleness, peace, long suffering." Christians were to "bear one another's burdens"; to be "kind one to another, tender-hearted, forgiving"; and those that were "overtaken in a fault," the brethren who were "spiritual" were to "restore," considering themselves, "lest they also be tempted."

The great lesson of the Gospel is that of mercy. It is founded upon the mercy of God in sending his only Son to die for us. It is spread and impressed by the mercy of godly men for benighted and suffering sinners.

The very name of Christ is often used as a synonym for pity. "Thou Most Compassionate," Whittier calls him in "My Dream." In Lowell's "Vision of Sir Launfal," the giving of the crust to the beggar symbolizes the saving grace in man—the sweet essence of pity.

An anonymous poet has put into touching verse the story of the lost sheep. It is in the dialect of the negro race, which lends itself so readily to poetic treatment.

ut de Shepherd he smile, like de lil' brack sheep
He hol' it de mostest dear.

* * *

n' de Shepherd go out in de darkness,
Where de night was cold and bleak;
n I dat lil' brack sheep, he fin' it
An' lay it agains' his cheek.
n' de hirelin' frown, "O Shepherd,
Don' bring dat sheep to me."
at de Shepherd he smile, an' he hol' it close,
An' dat lil' brack sheep—was me.

* Topic of the Epworth League for Sunday, September 11. TEXTS: Obad. 12: 16; Luke 15: 1-7.

Proud—of What?*

ONE of our great philosophers has written, "Men of extraordinary success in their honest moments have always sung, 'Not unto us, not unto us.'"

The great heart feels that whatever it may achieve is due to a Power above and beyond it. The little soul is seldom capable of such self-abnegation. It says to itself of its work, "Is not this great Babylon that I have builded?"

And yet there are very few of us who do not cherish in some secret chamber of our hearts a wicked pride.

The commonest and most vulgar form of pride is that of material possessions—of the flocks and herds, the silver and the gold.

Pride in birth and ancestry is but a little higher than this. Intellectual pride is but a little higher still. As for spiritual pride, it is, although exercised in the highest field of all, the most contemptible. There is no kind of pride which is not degrading.

We use sometimes the expression "a proper pride." By this we mean merely self-respect and a right dignity. The line where this merges into genuine pride is clear and unmistakable. Just as soon as it grows into a feeling that one is better than others, a feeling of vanity for superiority in any line—that moment the border line is crossed between sin and virtue.

A poor washerwoman in Concord was seen to be hurrying her work and rolling down her sleeves considerably before her usual hour for leaving.

"I'm going out," she informed her employer, with a pleased and rather consequential air.

"Where are you going, Bridget?"

"To hear Mr. Emerson lecture."

"Why, he is very deep, Bridget. Most of us can't understand him very well."

"Oh, I don't understand him, mum, but I like to see him stand up there and talk as if he thought everybody else was as good as he was."

The great philosopher was absolutely free from pride and he made his hearers realize his perfect democracy of feeling.

A similar story is told of Phillips Brooks, another large-hearted man. A poor scrubwoman once asked him if he would allow her daughter to be married in the chapel, "because," said she, "the big church is not for the likes of me."

"Oh, yes, it is," he replied promptly. "It is for the likes of you and the likes of me and the likes of everybody."

Pride of opinion is perhaps the most common fault of us fairly educated and intelligent moderns. We form our judgments and then, as it were, defy any one to change them. It is said that no one has ever been converted by abstract argument.

At the time of the great disaster in Martinique, the Italian bark *Orsolina* was taking on a cargo of sugar there. Her captain was accustomed to volcanoes and he did not like the appearance of Mont Pelée. Not half his cargo was on board, but he decided to sail for home.

"The volcano is all right," argued the shippers. "Finish your loading."

"I don't know anything about Mont Pelée," said the captain, "but if Vesuvius looked that way I'd get out of Naples, and I'm going to get right out of here."

The shippers threatened him with arrest. They sent customs officers to detain him, but the captain persisted in leaving. Twenty-four hours later the shippers and the customs officers lay dead in the ruins of St. Pierre.

Most of us are equally tenacious of our own views, even in the face of overwhelming evidence. Let us pray to be delivered wholly from this fault.

* Christian Endeavor Topic for Sunday, September 11. TEXTS: Jer. 9: 23, 24; I. Cor. 1: 18-31; Rom. 12: 5.

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See how simple, easy, convenient: To bathe, just do this --- place **self-heating** fountain on wall---fill with water---touch a match, turn regulator---**that's all.** Thereafter, it energizes and works automatically. Just think! Only clean, running, energized water touches body---no immersion---no using same water twice. What a pleasure---what a bath---what a boon to humanity! All hardship, drudgery, annoyance, wiped out. Could anything be more perfect? Sounds too good to be true, yet it's no experiment. **Over 100,000 sold. USED BY U. S. GOVERNMENT, famous Battle Creek Sanitarium,** and other celebrated authorities. Guaranteed by a $50,000. house. **Not sold in stores.** Sent anywhere. **Send no money, but do investigate.** Let us prove these claims---refer you to nearby users. **Get our personal trial offer,** catalogue, testimonials---**all free. Just risk 1 cent---a postal---to get acquainted.**

PRAISED BY THOUSANDS OF DELIGHTED USERS

J. Phar, Mont., writes: "Makes a modern house on the farm. Great gift to mankind." Mrs. Sutton, Ky.: "Splendid! So easy to bathe the children." G. Chase, N. Y., "After two years' use, I consider it a Godsend." Mrs. McAlpine, N. Y., "Gives advantage of bathroom in any part of house." B. Sholtus, Mich., "So simple, easy, time-saver, 5 minute bath more thorough than half-hour old way." J. Steward, Okla., "Better than a bathroom. Can take any kind of bath." Dr. Skidmore, Miss., "Far superior to tub. Would'nt take $25 for mine." Wm. Colden, N.Y., "If I were compelled to choose between having a bathroom and the Allen, would take the Allen Apparatus."

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Cashman writes: "A man who can't sell your goods couldn't sell bread in a famine. Send 48 more. "Stoneman: "Best thing I ever sold. Not one complaint from 2,000 customers." Lodewick: It's great. Sells on sight." McDaniels: "Everybody wants one. Fastest sellers ever saw." Rogers: "Beats loaning money at 10% a month. Selling baths got me one piece of property." Hart: "Can't keep from selling it if properly demonstrated. Appeals to all."

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Get this Portfolio and make your house beautiful, too

IT has pictures in color of each separate room and several exteriors, similar to those shown on this page. Each one is accompanied by a complete specification not only for painting or otherwise treating the walls, floors, ceilings and woodwork, but also definite suggestions for curtains, hangings, rugs and furniture. The outside suggestions include not only color schemes for the house to harmonize with any given background or setting, but also definite suggestions for beautifying the grounds.

Write today for this Portfolio. It is intended to help you make your house beautiful, as well as to interest you in the best paints and varnishes.

What colors should you paint the outside of your house?

MORE thought is usually given to interior decoration than to exterior decoration; yet nothing makes or mars the outside effect of a house as its color. Its color should be appropriate to the backgrounnd. A seaside house should be painted or stained a cool gray to offset the glare of the sun. A house buried in the woods should be in some light color to bring out best the contrast with the green.

You should know, first, what color to paint your house, and second, what paint will give the most lasting and durable satisfaction.

The Sherwin-Williams' suggestions for outside painting include, first, the correct color scheme for your house; second, the particular Sherwin-Williams' product to use to obtain the best result.

Send at once for our free portfolio: "Color Schemes for Exterior House Painting", with twelve plates in color and complete specifications for painting.

A Stencil Book Free

THIS book gives full instructions for stenciling, suggests color schemes, gives illustrations of designs already cut, tells how to select fabrics which give best results and how to use the Sherwin-Williams' Stencil Colors.

Every woman can make her home far more artistic and beautiful in every particular if she knows how to stencil.

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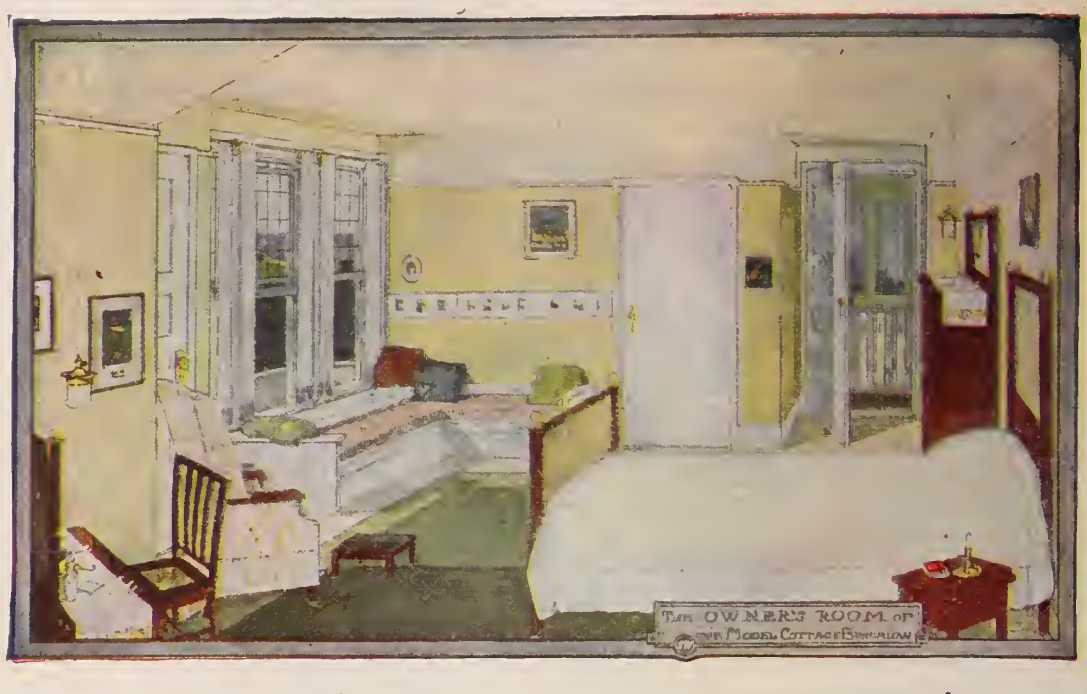


You can make your rooms as attractive as this. Send for the Sherwin-Williams' Cottage Bungalow Portfolio which tells how. It is sent free.

AN accurate and carefully thought-out color scheme for each room of this model bungalow is reproduced in color in this Portfolio which will be sent free on request.

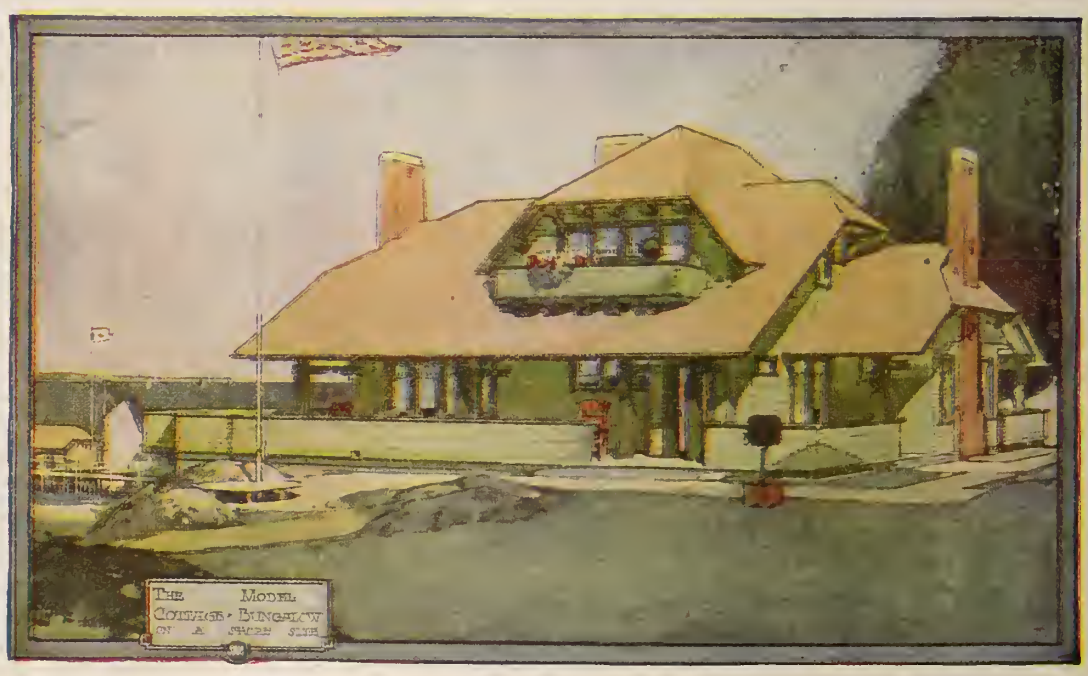
There are also several suggestions for painting the outside of the cottage bungalow, as well as for planting the grounds. Suggestions for furniture, hangings and rugs are included.

This plan is so complete that you can do one of two things:

1. Adapt all of these color schemes to your present house, getting equally good effects.

2. Build this Cottage Bungalow, if you wish, and carry out the entire plan exactly.

The purpose of this Portfolio, however, is to suggest practicable, workable color schemes and durable, satisfactory materials for carrying them out.



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See page 786

Opening Session of the World's Peace Congress, at Stockholm, Sweden, August 1, 1910

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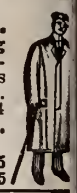
$10.00 OVERCOAT-ONLY $5.25.



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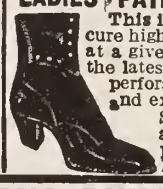

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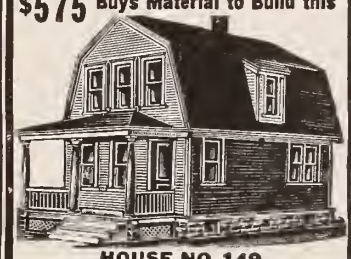

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NEW YORK, SEPTEMBER 7, 1910

THE CHRISTIAN HERALD

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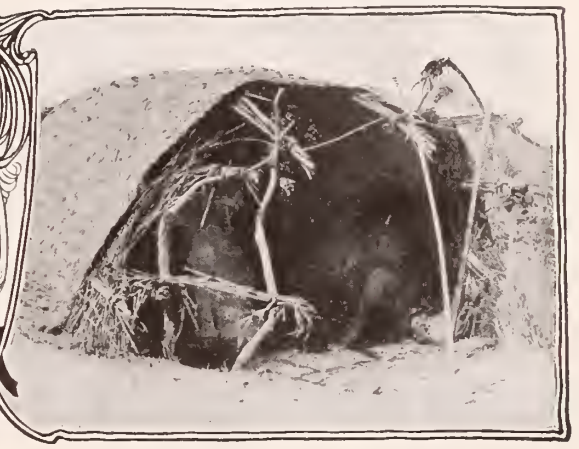
Traditional Tomb of Abraham

Huts of Arab Workmen at Bismya



ACROSS THE GREAT ARABIAN DESERT

By PROF. E. J. BANKS

It would sound strange to the ears of most people to be told that the least known portion of the earth is the old Bible land of Arabia. It is, however, true that the land which many scholars believe was the home of the Hebrews before they reached the plain of Shinar, and which at different times has been the seat of great civilizations, is now the darkest part of the earth, darker even than any portion of Africa. Though Arabia is a Bible land, and there Bible customs continue unchanged, little apart from the coast line has been thoroughly explored.

In size Arabia is an immense country, for it is as large as all of the United States east of the Mississippi River, or larger than all of the countries of Europe combined, with the exception of Russia and Scandinavia. In that country, almost without rivers, and until recently without railroads, and where the only ship which sails over the great desert sea is the camel, plodding along at scarcely more than two miles an hour, it is a journey of eighty days along the Red Sea coast from Suez to Aden, or it is a journey of forty days from the Red Sea to the Persian Gulf, or to follow about the coast line of the country, as an Arab sometimes does, it is a journey of an entire year.

While travelers have frequently penetrated the desert south of Palestine, or crossed its northern part from Damascus to Bagdad, but two or three explorers have succeeded in reaching the city of Mecca, and the South Arabian city of Sana, which was the home of the Queen of Sheba. As yet no Christian has succeeded in traversing the land from the north to the south, from Damascus or Bagdad to Aden. Arabia, then, presents a field for exploration more extensive, more promising in valuable results, and perhaps more dangerous, than any other portion of the world.

It is the general impression that the Arabian desert is a vast sea of sand. This is erroneous, for the surface of the greater part of it is almost as hard and as smooth as a floor. While along the western and southern coasts there are barren, rocky ranges raising their peaks to the height of 9,000 feet, most of the interior is a level plain of great fertility; it is a desert simply because of the lack of irrigation. After the hard rains of winter vegetation springs forth, and the dry places then resemble a flower garden. Yet water may be found in nearly every part of the desert by digging to a sufficient depth, and here and there it comes to the surface, forming an oasis about which a cluster of date palms grows and provides shade for the desert traveler.

It is in the larger of the oases, or in the wadies or dry river beds, that the desert encampments are generally fixed. There are, however, in Central Arabia, where but two or three white men have ever been,

El Bedin Arabs Employed at the Excavating of Bismya

parts of the desert which are sandy. There the sand is of a reddish or orange color, and lies in belts many miles in width. Drifting like snow, it shifts its position during every wind storm.

As if to recompense the desert dweller for the poverty of the parched plains and sandy wastes, nature has provided him with the strange mirage, which is visible in nearly every part of the desert. Beautiful lakes with wooded shores, tree-covered mountains, villages and men and animals are seen upon the desert horizon, where the Arabs know that only desert can exist. Sometimes the images appear inverted in the sky, and the men and animals and houses are upside down. Nature, too, has provided a way to determine whether the image is real or not, for by raising or lowering the head the distant picture will at once assume a different shape; the men may then become trees, and the houses become hills, yet still the mirage seems so real that the Arabs, who are accustomed to seeing it daily, are frequently deceived by it.

It seems strange that in the desert, especially among the tribal encampments, there are inns or lodging places provided for travelers. Along the lonely pilgrim routes leading to the sacred cities there are large khans to protect the traveler from the heat of summer and the rains of winter, and from the roving bands of thieves. They are generally large open enclosures with alcoves arranged along the inner sides of the walls to serve as lodging places. Apart from the alcoves and a low platform upon which the pilgrims may pray, and the desert well, the inn presents few conveniences, for in Arabia every one carries with him his bed and cooking utensils; but on the other hand, there is no charge for passing the night in the desert hotel.

Every encampment, even of the wandering Arabs, possesses a guest tent, where the stranger is always welcome. The *mudif*, as it is called, is like the other tents, excepting in size, and to it the traveler, upon arriving, makes his way. Stopping before it, he gives his horse to an attendant, sticks his long spear into the ground at the tent entrance, and leaving his sandals without, enters and salutes and squats on the ground to wait until some of the bitter Arab coffee is served to him. By tasting the coffee he has accepted the hospitality of the sheik, and has become a temporary member of the tribe. There he may remain for a certain time, eating of the food which the sheik must provide him, and, protected by the Arabs, he may wander about their territory at will and in perfect safety. Thus in whatever part of the inhabited desert one may travel, one will always find shelter, and in most places also food.

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The American Pulpit

A SERMON BY

Rev. Charles M. Sheldon, D.D.*

The Lordship of Jesus

TEXT—Col. 1:18

"That he [Christ] in all things may stand first."

THE purpose of Christianity may be stated in a sentence to be the conquest of the entire world of human conduct. "God so loved the *world*." "I have come that they may have Life." "Come to me, *all* you who are toiling and burdened." "Whether then you eat or drink, or whatever you do, do *everything* to the honor of God"—these statements, with a multitude of others like them, represent the purpose of Christ in human history. Nothing less than the entire regeneration of the entire human race for the life which now is and the life which is to come.

The Lordship of Jesus over all human life rests upon two great facts: First. He is the only divine Saviour from human sin. Among all the sons of men, Jesus is the only one through whom men may find the Father. "For there is no other in the whole world who has been named to men as the only means of our salvation." Other figures in history are inspiration to us on account of great personal qualities of leadership or genius or even character; but no one among all the men and women of history is the Saviour from sin but Jesus only. This gives Jesus authority over human life everywhere. His power to save has been witnessed in so many cases in all generations and among all human races that it may be taken for granted. That power is the same to-day as at any time, and Jesus is "Lord of all," as we sing in the old hymn, because He is the Saviour of all.

When Jesus Enters the Heart

Second. The Lordship of Jesus over all life is due, in the second place, to his power of developing life. The moment Jesus enters a life, that life begins to expand and grow. A Christian mechanic is the best mechanic possible. The Christian artist is the best artist. The Christian musician is the best musician; not always, perhaps, in technical ability, but in the results upon human society. Everywhere that Christ really comes into human life he carries the expansion of all human energies. He is the energizer of human effort. His Lordship is shown, not in theory, but in actual fact, in the daily life that men daily live in all forms of human activity. Christian art is different from pagan art in its application to human need. The Greek may have made better statues than can be made to-day, but the use of Greek art when compared with the use of Christian art discloses at once the difference between the two. For example, it never occurred to the pagan artist to go into the slums of Rome or Athens, select the most miserable from the slaves or the outcasts and invite them up to his beautiful palace to look at his beautiful statue and enjoy it, tell them about its beauty and open their eyes to a world unknown to them. But to-day Christian art gathers out of its homes and palaces its beautiful pictures or statues and takes them into the slums of East London, and then invites the lowest and most desperately poor and depraved to come and see some of the beautiful things that men have made. The pagan made beautiful things for himself or out of the love of his art. The true Christian makes beautiful things in order that they may be consecrated to human needs, to minister to human happiness in places where otherwise they could not be enjoyed.

Nominal Christians

The fact that Jesus is not allowed to stand first in all things, as he has a right to stand, accounts for what we call nominal Christianity. Nominal Christianity is a result of only partial acceptance of the Lordship of Jesus. The attempt to let Jesus rule a part of the individual life, or a part of the business life, or a part of the political life, always results in nominal Christianity. This means sectarianism in the Church. It means hypocrisy in business. It means blind partisanship in politics. It means compounding with conscience in matters of amusement. The denial of Jesus as having right to first place in any department of human energy results in a crippled, undeveloped humanity. It is the same as saying that we will not have this Man to rule over us except in places where it is convenient, or where we shall not lose any money or popularity, instead of living according to the command, "Do *all* things to the glory of God." Nominal Christianity says, "Do as much as you can to the glory of God, if it does not require too much loss, or too much unpopularity or too great sacrifice." On this account many in our churches are not really disciples of the Lord, because they are trying to obey him or follow him in some things, and disobey him in others. We translate the verse, "The earth is the Lord's, and the fulness thereof," like this: "The earth is the Lord's, and the fulness thereof, all except my corner lot, and that is mine." On this account men have said the Golden Rule could not work in business or in politics, thereby denying the Lordship of Jesus everywhere. They have said, "Let Jesus stand first in the prayer meeting, and in the home, and in the Church, and in the marriage relation; but there is no place for him first in making money, in battling in politics, or in conducting the affairs of the nation."

The failure to put Jesus in the first place in all human activity is a concession to the power of sin. I have heard ministers in a great city say, "It is of no use for us to speak out against the great political corruption, against the reign of vice here, because it will do no good. These things have come to stay." Many Christians who realize the demoralizing effect of the saloon and the gambling house keep silent about them because, they say, "we cannot do anything." This is the same as saying that sin is more powerful than Christ. It is giving way to the powers of evil because we think nothing can be done. But the real Christian, who believes in the supremacy of Jesus everywhere, declares that, whether anything can be done or not, it is always the duty of the Christian disciple to bear witness to the truth, to speak with the prophet's voice, whether he thinks it will do any good or not.

The Glorifying Presence

There is no place where Jesus is not needed. Take any human situation known to the race, and it is impossible to conceive of any condition whatever which Jesus cannot enter to bless, to develop, to strengthen. The man who is in perfect health, surrounded by friends, gifted with genius, will find all his joy intensified and rightly defined, if he lets Jesus into his life to share it all with him. The man who stands overwhelmed with sorrow, trouble, accident, disease, poverty, will find in the Lord Jesus Christ the only real strength great enough to carry him through all trouble. The sin of the world has no sufficient master outside of Jesus. Education, culture, wealth, power cannot remove sin. The hour of birth is glorified by the presence of Jesus in the home. The hour of death is transfigured by the same presence of him who overcame the last great enemy. All conditions of human environment caused by the accident of birth or family or position, all conditions of earthly relations of men with one another, are unable to take the power of Jesus by surprise. He is equal to all of them, and he is necessary to all of them. There is no possible event in the life of individuals or nations out of which Christ can be thrust with any safety. He belongs to all, because he is the Life of all.

The salvation of the Republic depends upon obedience to Christ. There is not one law for nations and another for individuals. Jesus is Lord of *all*. The great problems that vex the race, no matter what they may be called or where they may be found, have no solution apart from the great Life-Giver. It is a false thought of Jesus and all his teachings to confine his power to what we call religious things. All things are religious that have to do with human conduct. Railroads ought to run to the glory of God just as well as Sunday Schools. The building of cities, steamboats, public highways, the housing and clothing of the multitude, the opening of new physical territory for human life, the expansion of a republic in its education, its invention, its culture, are all a part of the working out of the kingdom of God upon the earth. Jesus has a right to stand first in all these things, just as much as he has a right to stand first in the sanctuary of the home life or the prayer life of the nation or the individual. To deny the Lordship of Jesus in any department of human activity is to deny his preeminence. We have no "Lord of *all*" if we shut him out of any part of our human energy. The moment we attempt to do it we set ourselves up on the throne of Lordship by the side of Jesus; rather, we dethrone him, and put ourseves as usurpers in his place.

Saviour, Keeper, Revealer, Developer

The purpose of Christianity is four-fold. (a) Christ saves the world. He is the universal Saviour of mankind. Salvation is not caused by works; works are caused by salvation. Jesus stands first because he is able to save. (b) Christ not only saves the race; he keeps it. He is the ever-living force in the life which makes it grow. The Christ which snatches out of ruin is able to build up a life habitation. (c) Jesus not only saves and keeps, but he reveals. Life is a new thing to the Christian. "Old definitions are passed away. Behold, all things have new definitions!" History is a new thing to the Christian. He reads it as he never read it before. Business is a new thing. Politics is transfigured by the new definition. All things are under the sweep of a new energy, and once Jesus is Master in the life, he reveals God the Father to man, reveals men to one another, and he reveals a man's own soul to himself. (d) Jesus not only saves and keeps and reveals, when he is placed first in the life, but he develops it. The test of the ages proves this: that nothing so enlarges the soul as the acknowledgment of the mastery of Jesus in the life. The ignorant fisherman lived with Jesus a few months and became a great apostle. The unlearned disciple helped to found a new empire in the world. Friendship with Jesus develops all latent powers of the heart and mind.

Thus we have in him who stands first of all, the Saviour, the Keeper, the Revealer, the Life-Giver. If Jesus is once acknowledged by the Church, by the nominal Christians, as entitled to first place in everything that men do, it will be the beginning of the next great religious revolution around the world.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!

Not Lord of a few things, but of *everything*. Not Lord of the inner life alone, but of the *outward* life as well. Let the whole earth sing this song in the light of our text. He is Lord of *all*, and this is "because it pleased God that the divine nature, all its fulness, should dwell in Christ, and it also pleased God to reconcile *all* things to himself through him—to reconcile to himself, I say, through Christ, *all* things both on earth and in heaven."

[See "THE CHILDREN'S PULPIT" on Next Page]

Of High Merit

Dear Mr. Editor: I received the beautiful "Dreamland calendar, also the "Daughters of Decatur." They are surely pictures of high artistic merit. I am well pleased, and will help to brighten some other home by giving one of them away. Thank you very much, and wishing you success,

Knoxville, Ill. ELLA ALEXANDER.

* Pastor, Central Congregational Church, Topeka, Kan. All Scripture quotations and texts are taken from the Twentieth Century New Testament version.

GIVE YOUR SUNSHINE TO THE LIVING

By Mrs. Mary B. Wingate

GIVE your sunshine to the living,
Do not wait till they are dead;
Oh, there's joy in constant giving,
Human hearts are comforted,
And the giver feels the sunshine
Of the heart's responsive smile,
Knowing that another's pathway
Has been brightened all the while.

Give your blossoms to the living;
Let them have their fragrance now;
Ere their eyes are sealed in slumber
And like marble is their brow.
Often for some loving token
Human hearts have ached and bled;
Give your blossoms to the living,
Do not wait till they are dead.

Give your sunshine to the lonely,
Though they seem but cold and proud;
Oft, perchance, some hidden sorrow
Makes them shun the cheerful crowd.
Give a loving word or token,
Just a pressure of the hand;
Let them know your heart is tender,
Though you may not understand.

Give your heart's love to the fallen;
Oh, they need the tenderest care!
Though you see not their temptation,
They must meet it everywhere.
Oft a word, a smile, a handclasp,
Gives the needed strength and cheer;
Helps them in the bitter conflict,
When the tempter lingers near.

Give your sunshine to the living;
Scatter flowers with eager hand;
You may wake a chord responsive
That will vibrate o'er the land.
Lavish smiles upon the aged;
Cheer the sad ones on their way;
You can make this world an Eden
By the kindness of to-day.

Strange Fishes

THERE is a fish in India which can climb. Therefore it is called the climbing perch,—though, in point of fact, it is not a perch at all, according to the marks of our American perch.

This singular creature has a little cistern of water in its head, so that the awful droughts which often afflict its native country have no terrors for it. When the little fresh-water pool in which it lives dries up in the summer, as it often does for days or even weeks at a time, this queer fish stays alive by means of the water in its head. "Water on the brain," which kills human beings, keeps the climbing perch alive.

"But," you ask, "why is it called a 'climbing perch'?"

Because it can walk by means of its lower fins; and it can also hitch along by means of its side fins.

Sometimes when its home-pool dries up, it burrows into the mud and lies there torpid until the rains refill its little lake.

Others seem to prefer to shuffle along overland until they find another pool.

It used to be said that these fishes climbed cocoanut palm trees in quest of the milk. One reliable witness testified that he caught one on the stem of a tree five feet from the ground.

Another strange fish is the mud-skipper of Burmah and West Africa. It can stay in water only a little while at a time, or else it will drown. On the other hand, it cannot stay long on the land. It seems to be compelled to take a dip in the river once in every few minutes.

These fish have queer, telescopic eyes, which they poke out of their heads and turn about in a truly startling way. On the whole, they look more like tadpoles than fish.

When they are tired they prop themselves up on their fins much as a man rests his elbows on a table.

An Old Sailor's Prayer

BELOW is a prayer, written by one of the thousand retired sailors for whom I have the honor of being chaplain. The author is eighty-seven years old and earnestly desires to be a genuine Christian. Will you ask your readers to join with him in his request?

George O. Tambly.
Sailors' Snug Harbor,
Staten Island, N. Y.

. . .

"O Lord Jesus, I am ignorant! Teach me; my heart is hard, soften it; and please send me thy Holy Spirit that I may be born again. Save me from sin and fit me for heaven."

The Children's Pulpit

REST DAY

By Rev. J. M. Farrar, D.D.*

AFTER Labor Day we look for Rest Day. Juniors should be thankful for their day of rest. Admiral Hall, of the British Navy, commanded a naval vessel at Hong-Kong. After divine service had been performed one Sunday on his ship and the sailors were at rest, his intelligent Chinese pilot said: "Your Joss [God] is better than our Joss, for he gives you holiday and rest one day in seven, and we have only one day in the year, on New Year's Day."

The Admiral, in a recent address to workingmen, told them of this remark, and added: "Just picture working hard from morning till night for 364 days and only one day of rest; and then prize that Sabbath!"

. . .

IN my "brain-box" I find a number of good stories about Rest Day. I have selected for my Juniors this story by H. Thomas:

The Peach Lesson

As a long-drawn sigh escaped her young guest Mrs. Grant said: "A penny for your thoughts, Harry."

"Well, I'll own right up. I was thinking how much nicer it would be if the Sunday were left out of the week; it seems to spoil everything so."

"Spoil everything! Why, Harry, I think it the best day of all the week," said Mrs. Grant, trying not to look shocked at his words.

"Oh, well, that's because you're grown up, I suppose. But I almost hate Sunday; it puts a stop to all my nice times."

"Harry, I haven't seen you for a week. Tell me how you have spent it."

"Well, let me see," answered Harry, thoughtfully. "It's the last week of vacation, and I've crowded it with fun. Monday we boys had a ball game with some of the West Side boys, and our side beat. Tuesday I had more fun yet. Six of us boys went over in the grove and camped out. We fished, and cooked our own meals, and had heaps of fun! We stayed until Thursday night."

. . .

"I'M so glad you enjoyed yourself. Now for the two days more."

"Well, Friday just beat all the other days for fun. Our Sabbath School went out to the lake and had just the nicest time! We had everything good to eat you can think of; played games, rowed on the water, and—and—oh, dear! the day wasn't half long enough. And to-day has been just as nice as the rest of the week. We boys made some big kites, and you just ought to see what fun we've had flying them!"

Mrs. Grant excused herself and went to the garden, where she picked seven of the most beautiful Crawford peaches she could find.

Harry's eyes danced with delight as she entered the room holding them in her hand, saying: "Harry, I have selected for you seven of my finest peaches; they are all yours. You can, if you choose, eat all of them; but if, after you have eaten six, you will carry the seventh to the poor sick boy at the foot of the hill, and give it to him, it will make me very happy."

. . .

"WHY, Auntie Grant," said Harry, "what sort of a boy do you take me for? Of course I shall take it to Dick—the very nicest one, too."

"Well, let us imagine that after you have eaten six peaches you say, 'Oh, dear! I suppose I must give the last peach to Dick; but I hate to.'"

"I won't even imagine such a thing!" interrupted Harry with a very red face. "It isn't in me to be so mean!"

Mrs. Grant made answer by taking the plate of peaches into her own hand, and saying impressively: "Here are seven peaches. They remind me of a boy who had seven beautiful gifts. The Giver said in giving them, 'They are yours; but if you love me you will do me honor by setting one apart as sacred to my memory.' Did the boy regard the wishes of the Giver as sacred, and gladly obey them?"

"It would be a mean sort of a boy that wouldn't do that much for a generous friend," ventured Harry.

"It would seem so," said Mrs. Grant. Then taking up one of the peaches she continued: "We will, for the sake of illustration, call this Monday; that's the day he played ball, and came off victorious. Tuesday, Wednesday and Thursday he camped out, and 'fun' marked every one of them. Friday, picnic day, not half long enough. Saturday, kite-flying and a full tide of enjoyment."

. . .

MRS. GRANT had pointed to one peach after another in naming them, but had avoided looking at Harry. Had she done so she would have seen that the lesson was striking home; for the boy's face was growing crimson. At last only one peach remained unnamed. Taking it up, she said, "You are Sunday, and I almost hate you, because you spoil my nice times!"

There was an instant's silence and then Harry in a repentant tone said: "Oh, Auntie Grant, I see it! I have often made my boast that with all my faults I was at least generous; but now I see how easy it is to be selfish and not know it."

"I am glad to see my peach lesson has made you see yourself," said Mrs. Grant, looking pleased.

"It has, for a fact. Six days for fun ought to satisfy any boy, and I don't think any one will ever again hear me say I hate Sunday."

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* Pastor First Reformed Church, Brooklyn, N. Y. Text: "Rested the seventh day." Ex. 20:11.

TWO PREACHERS

THE preacher was young and of noble mien;
The truths that he uttered were well expressed;
The graces of speech—learned in school—could be seen
In his gestures, his voice and his pose at rest;
But he heard, as he passed by a half-closed door—
"Such preaching as that cuts no ice with me."

Another man preached from the sacred desk,
In accents uncultured; with gestures rude,
He told of his own fearful struggles with sin,
Of God's love, of repentance, of hope renewed;
And he heard this prayer, through that half-closed door—
"God help a lost sinner; God help even me."

John J. Loud.

Not Collected

LITTLE Harry lived in the country and never saw a city letter-box until he was six years old. Then he visited an aunt in Cincinnati.

"What is the box for on the lamp-post?" he asked.

"To put letters in."

"What happens to the letters?"

"A postman comes and collects them."

Harry was at his aunt's for two or three days and often dropped letters in the box, but it so chanced that he did not see any postman in the act of collecting them.

When he returned home, he made a letter-box himself. He was occupied several days in doing it and it did not look much like a regular letter-box, after all, but it gave great satisfaction to Harry. He nailed it tightly to a post near the road, and at once printed a little letter himself and dropped it in his box.

The next day his sister gave him a letter to post, and instead of running down to the village post office with it, he dropped it into his box.

During the next few weeks many letters were given to Harry to post, and he dropped them all into his box. In a month it was full, and letters were sticking out from the top.

Then the family started an investigation. By means of it several mysteries were solved. They discovered why certain letters had not been answered; why people who had been invited had not come nor sent word; and why Harry had been so remarkably quick about posting letters.

Harry's letter-box was banished, much to his grief; and a course of spirited lectures was delivered to him by every one of the older members of his family, upon the United States postal system. Now when he is given a letter to post, he is watched until he is well down the road to the village post office.

A Tribute to Mont-Lawn

MANY friends of our Children's Home in different parts of the country, write us very interesting letters concerning the work. In Tyrone, Pa., a number of these friends have organized the "Sinking Valley Mont-Lawn Society," Miss L. B. Tussey, president, and are now supporting a cot at our Children's Home in memory of their Sunday School Superintendent, John L. Mingle, who passed away May 30, and who had faithfully served the Sinking Valley Union Sunday School for eight years. Miss Tussey in behalf of the society send this Mont-Lawn acrostic, showing what each letter stands for:

M is for Mont-Lawn, whose praises we sing;
O for the Outings the Saturdays bring;
N for Nyack, where the children all land;
T for the Temple, so peaceful and grand;
L for the Lawn, where they all love to play;
A for the air here, so healthful, they say;
W for the Wagon, that carries so many;
N is for Noon, when they march to Fort Plenty;
C for the Chimes, that call sweetly to prayer;
H for the Helpers, so kind and so fair;
I for Improvements, made new every year;
L for the Lodge, which they all hold so dear;
D is for Dormitories, quiet and neat;
R for the Romping, with riotous feet;
E is for Evening, when little eyes close;
N for the Nursery, where babies repose;
S for the Sandpiles, made fresh every year;
H for the Homestead, so full of good cheer;
O for Old Glory, unfurled to the sky;
M for the Money we'll give till we die;
E for Each of us loving Mont-Lawn.

S. V. M. L. Soc.

THE WORLD'S PEACE CONGRESS

IT was held in Stockholm, Sweden, and lasted five days—August 1-5. Stockholm is one of the most beautiful cities of the world. It has been called "the Venice of the North." It is told that it covers one thousand islands. The Peace Congress was given a generous welcome by the city authorities; large flags of all nations were put up along the quay; a special guide book was issued in dainty style; the museums were opened free to delegates; a special excursion was made to Saltsjobaden, a famous seaside resort, with a dinner at the Grand Hotel there (four hundred and eighty covers were laid). The city also gave its best in meeting places for the Congress; in the famous and beautiful Riddarhuset during the day, and in the evenings, the large hall of the Musical Academy.

It should be said that the Riddarhuset is a sort of club-house or palace for the nobility, the walls of the chamber where the Congress met being adorned with the coats-of-arms of Sweden's "first families." There were invitations issued by the king in royal style on elegant cards for the members of the Congress to attend a party in the Logarden, the royal gardens. The day, however, proving rainy, a reception was held in the king's palace, Prince Karl, the brother of the king, receiving the guests, as the king himself was absent from the city. A royal feast was spread for all who came.

The personnel of the Congress was most interesting, as distinguished men and women of many nations were present. The officers of the Congress were these: Hon. President, Comte Arvid Taube; President, Baron Carl Carlson Bonde; General Secretary, M. Johan Bergman, Ph.D. The published list of delegates represents about two hundred peace organizations and other bodies. There were some delegates from labor organizations and from the Roman Catholic Church. For the first time there were delegates from Russian peace societies, also one from Turkey: Riza Achmed Bey, President of the Chamber of Deputies in Constantinople.

The work of the Congress was outlined by commissions, and brought forward in resolutions, always in French, but translated into English and German by regular interpreters. The speeches which followed were also interpreted in brief. Any delegate, man or woman, was free to speak on the subject under consideration, and there was no time limit. A small blackboard hung from the desk where all speakers must stand, and on it the name of the person speaking was written, and the subject being discussed. A box stood at the side of the desk in which speakers were requested to place copies of what they had said.

"Disarmament of Nations" was the greatest subject discussed by the Congress. It was agreed that universal, obligatory and permanent arbitration should be decided upon at the Third Hague Court. Dr. Benjamin F. Trueblood quoted Colonel Roosevelt as having said that "if all governments were sincere there ought to be no obstacle in the way." It was suggested that there should be a universal referendum among the nations on the subject.

One speaker said: "Let one or two large Powers have courage to disarm, and smaller Powers will quickly follow." There was universal approbation of this expression.

One speaker sent to represent the largest labor union in the world says the time will soon come when there will be a general international strike against war "because the civilized world could not exist under this sickening war craze." He also said it would be better settled by reason than by force, but that labor societies were ready and willing to take up the matter if peace societies could not bring it about. He said: "Pray God an outburst of labor on this matter shall not be necessary."

The Royal Palace, Stockholm, Sweden

It was urged by another speaker that military experts should not have votes at the Hague Conference. It was asserted that military men have an increasing dislike for peace organizations. Another speaker said that humane people in Germany were very much interested in disarmament, and the idea had made much progress during the past year. The German government was willing to take disarmament under consideration.

A letter was received from the French foreign office stating that that government would co-operate with the Third Hague Conference. The prominence of the United States in peace matters was spoken of many times, one speaker saying: "The Un States has too long given us the model, and i time the Old World were waking up." This wa reference to the fact that the United States G ernment had taken the initiative in calling the S ond Hague Conference and has also issued the for the third.

An argument was made by M. Gaston Moch military man but an advocate of peace, for "' Right of Legitimate Defense." In response to hi was said: "If we pass M. Moch's proposition, all militarists of the world will quote the license to issued by the International Peace Congress a complete vindication of their own operations." was also said: "The essential task of the pe movement is to increase the faith of men and nati in pacific methods of settling disputes. When a nation wants to go to war, or is driven to war necessity, it will not require any license from The masses of people throughout Europe not o do not want to go to war, do not want to bear the wei of the machinery of war." Moch's proposition did not ceive the endorsement of Congress, but was sidetrac by voting to take up the p vious question.

There was considerable cussion about the desirabil of the Peace Congress taki up the grievances of classes people, as the Jews in Russ the Armenians in Turkey, case of Finland, etc. T Congress was almost equa divided on this point, but fina agreed to do so, whereupon t Russian delegates said th must be excused from taki part while the affairs of th government were being d cussed. On the other hand, request from the delegate fr Egypt asked that a message sympathy be sent to his peo and that on next year's p gramme there should be giv time for the discussion of t difficulty between England and Egypt.

It was decided to hold the next World's Pea Congress in Rome in October of 1911. The Co gress of 1914 was jointly invited by Mrs. Jol Miller Horton of Buffalo, N. Y., and Dr. Benjam F. Trueblood to hold session in the United Stat that they might participate in the celebration of o of the greatest peace events of the world—the co summation of one hundred years of peace betwe the United States and Canada.

The last act of the delegates to the Peace Congre was to carry a large wreath of oak leaves, fasten with the Swedish national colors, to the chur where lie the remains of King Oscar and lay upon his tomb, as the friend of peace.

MRS. WILBUR F. CRAFTS.

THE BRUSSELS EXPOSITION AFTER THE GREAT FIRE

IN last week's CHRISTIAN HERALD an account was published of the great fire which swept the grounds of the Brussels International Exposition, destroying many of the beautiful buildings and bringing sorrow and dismay to the hearts of the Belgian people, who were naturally proud of their "White City." The photographs above show the present appearance of some of the buildings. In other parts of the Exposition, however, the flames did still more destructive work, making a clean sweep and leaving a level ruin over acres that were formerly covered with magnificent structures. The picturesque "Midway" wa literally razed to the ground. The Belgian section suffered heavily, and so als did the French, the German and the Dutch sections; but the Belgian people a urging forward the work of reconstruction and there is hope that the "Whi City," finer and more attractive than before, may soon again command th admiration of Europe. The total loss by the fire was from $10,000,000 t $15,000,000.

The French Palace Building as It Now Appears

Ruins of the English and Italian Palace Buildings

THE FIRE-SWEPT NORTHWEST

A Lumber Team in the Bitter Root Forest Preserve

Part of Taft, Montana, Which Has Been Burned

VERY summer some parts of the country suffer to some extent from forest fires, but those which have raged through the woods of ntana, Washington and Idaho during the past f weeks have made these periodical conflagrations sm insignificant affairs. The loss in property at very conservative estimate is between three and f r millions, while the loss of life is probably sev- el hundred. At least seven towns were burned the map, while about twenty ers were in danger of destruc- n and were lucky to escape with y the destruction of a few houses. national forest preserves were fire at the same time, Crater ke, Bitter Root, Clearwater, Mis- la, Cœur d' Alene and Cabinet. was man against the fiery ele- nt in a long and hard battle, and n for a time seemed the loser. rest rangers and volunteer fire- hters fought heroically to save eatened districts and towns, and e up their lives by the score in unequal contest.

United States troops were or- ed to the burning districts by sident Taft and again the lads their brown service suits added v laurels to the service. The r Department also sent pack ins with medical supplies and a ce of army surgeons. One of worst facts in connection with fires is that the Forestry De- tment has found that they are incendiary origin, especially in gon.

On the 20th and 21st of August fires swept over the Cœur lene region in Idaho, and eighty ple lost their lives. Most of these were fire- hters. Over thirty were burned at Big Creek, d nearly an equal number on Superior Lake. The mes in two days laid the entire country from llace to St. Joe River in ashes. It seemed for a e as if Wallace itself was doomed. Here and re a building caught from the drifting, suffocating cloud of smoke and ashes, and before the fire swept off in another direction one hundred buildings were but smoking ruins.

The hospitals were crowded with wounded, and many cases of burns were treated at home. Reports came in for days of a party here and there in the woods that had perished in the conflagration. One report had it that over a hundred perished on the St. Joe River, but fortunately it proved untrue.

Types of Miners and Lumbermen in Taft

Almost by a miracle all but four made good their escape.

Northwestern Montana was driven to desperation. The whole forest seemed afire and it swept down over Deborgia, Henderson and Taft, and burned them to the ground. Part of St. Regis was also food for flames. Thousands of men battled recklessly against the fire, starting back fires, chopping down brush, digging trenches and using every other expedient which has been tried to stop a forest fire. But they were beaten. Those who could escaped to creeks and rivers and plunged in to the neck to escape the intense heat. In one place the fire in Montana extended in an unbroken line of fifty miles. Several towns were threatened at this writing and their safety is not yet assured. Rain seems to be their only salvation. The loss of life was undoubtedly very heavy. A great many of the fighters were blinded. Falling trees proved a great source of danger, legs and arms being broken by the branches when the fighters had got too near to the burning timber.

The rapidity with which flames spread is well illustrated by what occurred in one town where a man was endeavoring to bury two trunks containing his household valuables. The flames suddenly darted around the corner of his house and burned him from head to foot. Some of the fire-fighters had every shred of their clothing burned off and their recovery is doubtful.

The country about Newport, State of Washington, was also burned out, and a number of farmers lost their lives. One of the most thrilling escapes yet reported is that of a large party of fire-fighters and refugees who were cornered by the flames but found an old mine shaft into which they plunged and were safe until the flames had exhausted their fury and passed on.

On account of the fires in the Northwest precautions are being taken in all our great forest districts to prevent similar conflagrations and fire-wardens and citizens will not breathe easily until the dry season is past. Campers and hunters have to receive permission from rangers or fire-wardens to start fires and must see that they are carefully extinguished. Residents of forest districts are also drafted as extra wardens.

THE GREAT ARABIAN DESERT

Continued from page 783

Travel in the desert is always accompanied with nger from the roving, thieving bands. Only if e has nothing worthy of stealing can he be safe, d therefore one may meet Arabs partly covered th rags and on foot traveling from one part of e desert to another. Long journeys of a month more, as from Damascus to Bagdad, are some- nes made by donkey, a beast which is despised in abia and hardly considered worth stealing. If e travels by horse or by camel it is generally in mpany with a large well-armed party, able to e with any wandering band.

The horse is used almost exclusively wherever ter can be found with sufficient frequency, and has been trained to continue for thirty-six hours more without drinking, but the camel is the only imal which may penetrate the driest regions. e dromedary is capable of going about ten miles hour for sixteen hours a day, while the poorer last moves along slowly from two to three miles an ur.

Over the great desert highway from Damascus to gdad there is a camel post, and for ten days, with t a single desert well on the way where one may ench his thirst, the dromedary carries the Turkish mail. The postman, riding eighteen hours a day, is able to sleep on his animal by sitting behind the hump, which he uses as his pillow, and leaving his feet to hang down behind.

The people of Central Arabia are the same pure Arabs as those who have lived there for 6,000 years, or as far back as history reaches.

The Arabs are divided into hundreds of different tribes. Each is independent and governed by a sheik whose office is hereditary, and who has absolute authority over his people, settling their disputes, selecting the location of their camp, collecting from them his tribute money, and in return providing them with food whenever necessity compels them to ask it. Though Arabia is generally supposed to be a part of the Turkish Empire, few of the sheiks recognize the Sultan. About the only higher power which they acknowledge is the unwritten desert law, "An eye for an eye and a tooth for a tooth."

The dress of the Arabs is as unchangeable as the other desert customs. The under garment is merely a long shirt, while the *aba*, a large square tunic, which is possibly the seamless garment of the New Testament, is the dress suit of all great occasions. At one season of the year it is a blanket, and at another it is the bed. Upon the head is a square cloth, called the *kefier*, which developed into the turban of the town Arabs, and upon the feet are sandals of the ancient fashion.

The desert Arab obtains his livelihood by camel raising, and in the great central plateau one may find him herding thousands of camels. Once a year the camels are driven to market to the larger cities, like Bagdad, Damascus or Aden, to be sold to the merchants whose caravans still transport the merchandise from one end of the desert to another.

Nominally the religion of the desert is Mohammedanism, and though Mohammed was an Arab, and the Arabian city of Mecca is the centre of the Mohammedan world, the desert Arab is more or less of a pagan. He calls himself a Mohammedan, yet he seldom prays or fasts, or goes upon the pilgrimage to Mecca, as a good Moslem should.

Such are the Arabs of the real desert to-day, and such have they been during all of the centuries since Hebrew history began. Hebrew customs of Bible days were largely influenced by them, and so now ancient Bible customs may be better understood by studying, not the Arabs of Palestine or of Egypt, but the wandering tribes of Central Arabia, where Western civilization and influence have not yet gone.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

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Vacation Results

WITH the second week of September the vacation season is practically over, except for those few whose pocketbooks are of the requisite fulness to permit them to wander from resort to resort as long as they wish, for whom the world at large is but a playground, and to whom a trip to Europe is but "a dash across the pond." The great majority of vacationists, however, are glad to get two weeks to forget the grind at the desk or in the shop which is their lot for fifty weeks of the year. It is the short-term vacationists who increase the business of the railroads from June till fall and who are the support of hundreds of hotels and boarding houses for the year.

The custom of taking a vacation has been a benefit to employer and employee alike. The two weeks of complete change from the ordinary round of duties and from familiar scenes has a freshening effect on both body and mind, resulting in increased vigor. Physicians have long recognized this, and what has been good for invalids has increased the working efficiency of the man and woman who have no particular cause to worry about their health, and who are as sound as the small boy who said he did not know he had a body unless he ran into something.

One great result of the vacation system is that it broadens the horizon of people who otherwise would get all their knowledge of other parts of the country from books, and one short trip is worth several volumes. The people in the East like to go inland, and a large majority of the sojourners by the sea come from homes in the interior, and with personal acquaintance sectionalism seems childish and un-American. Probably nothing else has done as much to break up selfish local pride as the shifting of the summer traveler from place to place and the discovery that there are people worth knowing on the other side of what was formerly their limited horizon. The vacationist in his trips from one State to another has been unconsciously playing a political role as an agent of national unification, for in small and isolated communities, where the people stay year in and year out, the seeker for recreation comes, bringing with him some of the spirit of the outside world. Both natives and tourists are benefited by personal acquaintance and exchange of opinions and ideas. The vacationist also plays an important part in international relations. The constant ebb and flow of tourist traffic across the Canadian border is undoubtedly one of the main reasons for the very cordial relations now existing between the two countries. Goldsmith in his *Citizen of the World* showed that he felt this influence of travel in broadening the human heart and causing the feeling to grow that "He hath made of one blood all nations."

The Pacification of Korea

THEY have "yellow journals" in the Orient, too. Now that the annexation of Korea by Japan is a thing accomplished, the last act in the drama having taken place in Seoul, the Korean capital, on August 22, public gatherings have been forbidden and precautionary measures have been taken to avoid public excitement that might lead to open discontent. Several of the Tokyo newspapers have seized the opportunity to revive the old charge—which the late Prince Ito effectually proved to be altogether groundless—that the American missionaries were mainly responsible for Korean opposition to Japan's annexation scheme. These journals go even further and urge that the missionaries should be prohibited hereafter "from talking to the Korean people about the greatness of America." It is only fair to add, however, that this sensational attack, which is inspired by the anti-Christian element in Japan, is disapproved by the leading journals and by people of influence. They knew that the purpose was to make the American missionaries the scapegoat for a condition for which they were nowise responsible. It suited the plans of the heathen element, however, to make it appear that the wonderful progress of Christianity in Korea had a political rather than a religious aspect and that behind each conversion there was an ulterior motive. Meanwhile the sensible portion of the Japanese press deprecate the whole affair and declare that the new government of Korea must strive, by pacific measures and a wise administrative programme, to change the attitude of Korea from hostility to one of friendship. It would be a serious mistake to endeavor by the use of the "iron hand" to inspire confidence and respect in Korea. We believe that wiser and juster counsels will prevail and that Japan will not, by adopting any course based upon sensational clamor and obvious misrepresentation, sully the fair fame she has won before the whole world for justice and magnanimity.

Mont-Lawn's Grateful Children

AS the summer season at our Children's Home at Mont-Lawn nears its close, we cannot refrain from expressing our thanks to the kind friends all over the country who have aided us in making the year a notable one for this beautiful charity. Mont-Lawn was Dr. Klopsch's special favorite among his many benevolences and it was doubtless the desire to pay a tribute to his memory that led so many of our CHRISTIAN HERALD readers to send in their offerings for its maintenance. They have earned the gratitude of three thousand little tenement children who, but for their kindness, would have had no outing this year, and would have been obliged to pass the torrid, sickly midsummer in heated tenements, with no playground but alley or street. Instead, they have heartily enjoyed their vacation at the Children's Paradise and they go back to their humble homes with grateful hearts, to sing to others the sweet songs of the Children's Temple and to tell of the kind patrons who brought so much of pure happiness into their narrow and pinched little lives. May God bless Mont-Lawn, its little guests, and every friend who has had a share in its Christlike work.

Wise and Foolish Stewards

A READER of this journal in New York City sends us this letter:

> You have, on several occasions, remarked in THE CHRISTIAN HERALD that the increase in the number of rich men who consider themselves as stewards is noticeable. The man in the enclosed report certainly does not consider himself a steward. Neither are those stewards who figured as victims in the recent raid at the Narragansett Pier; nor the two "preachers" who uphold gambling. All these evidently think that their wealth, however questionably it may have been obtained, is their own, and that they "have a right" to do with it as they please. The same may be said of all who have been caught in the "automobile craze," who go about frightening people with their speed mania and the noise of their horns, and heedlessly killing or injuring victims. It may also be said of the many who would like to be caught in the same craze. Two or three real stewards have been noticed in the newspapers; but the majority of men make money so they can spend it; others, for the power it brings; some, to keep it and to gloat over it. A few make money, and give a small percentage away, posing as philanthropists; but such giving is done merely for the notoriety it brings. There isn't any man, or woman either, for that matter, who can become enormously wealthy by legitimate means.
>
> S. E. O.

Although unfortunately it is true that people are frequently shocked by the follies and extravagances of their fellows, these occurrences do not affect the general principle that every sane and responsible human being has a stewardship and an accountability therefor. Further, notwithstanding the exceptions which our reader has somewhat cynically pointed out, the recognition of this great principle of stewardship or responsibility for the use of our means and opportunities, is steadily growing not here alone but all over the civilized globe. More men and women are realizing now than in earlier days that they hold their talents, their money, their possessions in trust and that they owe it as a duty to God and to their fellow-men to use them to the best advantage and not for self-gratification or vain display or for folly and wickedness. Further, the fact that the extravagant indulgences of some of the rich nowadays attract so much attention and excite so much criticism is of itself evidence of the changing attitude of the public mind on the subject. Our people have no plaudits for those who make their wealth a plaything to excite astonishment or to shock propriety by their lavish and reckless use of it. Such careers lead to moral and material ruin. For the man or woman who has acquired wealth honorably, upon whose possessions there is no stain, and who employs all sanely and beneficently, we should have no harsh words of criticism. To this class belong many of the great employers of labor, the men who open up new fields of human activity and who make the wilderness to blossom. In s hands, money may become a means of blessing r the power it brings, the doors of opportunity it n enter and the widespread good it can be made o accomplish.

Roosevelt on Good Citizenship

LIKE a brilliant meteor, leaving a burst of co cations in its wake, Colonel Roosevelt is swe ing across the continent, emanating intellect l sparks and political wisdom as he goes. Fr Oyster Bay to the Pacific, he is scattering eloque e broadcast to large and delighted audiences. s themes take the widest range imagination can sire. From rear platforms, in crowded halls, a in the open with only the cloudless blue canopy o head and the gentle summer zephyrs giving stren and inspiration, the Colonel is telling the Ameri people lots of things he believes they ought to kn The corporations are shaking with apprehensi , the friends of mob lawlessness are getting visi uneasy, and the politicians who have been dere t in their public performances are listening w tensely-drawn ears to the rolling thunder of den ciation. Whatever Roosevelt does, he does well a thoroughly, whether it be in the line of praise censure. His language is always calculated to h the cause of good citizenship. "You can't get right kind of government," he told the Indiana at Elkhart, "unless you have the right kind of c zens back of the government. I don't care how a a man is. If he is not honest he will prove greatest curse to the country. Don't forget that the case with public men as well as with priv citizens. Don't support a man because he is sma because his smartness is of no use without c science. And I don't even care how honest he how game he is, if he has not common sense he is no use." People need to be reminded of these thin and we know of no one so competent to make th remember as Theodore.

General Notes

—THE BODY OF President Montt of Chile, who died in Eur recently, is now on its way from Bremen to Valparaiso.

—AN AIRSHIP SERVICE by means of dirigible balloons is plan between Baltimore and Washington. The airships will ca sixteen passengers and will be 220 feet long.

—LISBON NEWSPAPERS make the sensational charge that th is a clerical conspiracy to dethrone King Manuel, seize the g ernment and establish a dictatorship. Several Portugu regiments are reported to be secretly in league with the plott

—DR. H. W. WILEY, the famous government expert and f investigator, is a decidedly outspoken person. The other d he was at a hearing at which several large food manufactur were represented. One of the attorneys, speaking of Wiley's "poison squad" tests, remarked that they were "i mensely important and involved millions of dollars in prope and products." "I don't care a nickel for that!" exclaim Dr. Wiley. "What I care for it the health of the people. Th are millions of lives hanging in the balance. It's these I c sider and not the business which may be done by any corpo tion."

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Saving the Children

THE hot, sultry summer has made a fearful mortality nearly everywhere, the children, as usual, falling the easiest prey to disease. The ·ath rate of the children in New York City has ·en double that of recent years. The slaughter of ıe little ones has been so great as to excite the ·mpathy and demand the attention of the Depart·ents of Health and of Charities, and of the benevo·nt organizations throughout the city. It was ·etty well agreed that in addition to the unusually ınhealthy summer, the mortality among the chil·en was produced by the want of nutritious food ıd fresh air. The temperature around 90 in the uffy tenement apartments, and the blistering heat ı the outside that cut down strong healthy men in ı instant, greatly reduced the chances of life for e little folks. Agencies for fresh air outings that ere organized were worked to their fullest capa·ty, new ones were created, and an increased num·r of daily excursions was arranged for. The harity Organization Society, the Society for the nprovement of the Condition of the Poor, St. ›hn's Guild, the *Tribune* Fresh Air Fund, the *erald* Ice Fund, Miss Helen Gould's extensive fresh r charities, THE CHRISTIAN HERALD Children's ome, and numerous other benevolences, have con·ibuted to the out-of-door beneficence which has ·en such a blessing and salvation to the little chil·en of poverty. The sword of disease has relent·ssly cut down the innocents, and there has been ud and widespread lamentation; ıt Christ, who loved the little ones, ıs filled the hearts of his children ith sympathy and has prompted em to arrest the massacre. The ails of sorrow remind us of those used by the sword of Herod in den times.

In Rama was there a voice heard, lamenta·n, and weeping, and great mourning, achel weeping for her children, and would t be comforted, because they are not. (Matt. 2 : 18.)

›ved by God's Poor

Sympathy for Mayor Gaynor of ew York in his tragic affliction ıs been universal. Political friends ıd foes have vied with each other their expressions of affection for m. Messages of sympathy came om the leading men of the nation, cluding the Governor of his own tate and President Taft, but these essages were not more sincere, r more highly appreciated, than ose of the humblest and poorest tizens of the community. Solo·on Robbish, an old man of sev·nty, a push cart peddler, put up his cart and spent ght days in fasting and prayer for the Mayor's ·covery. He put a white shawl over his head and restled with God in prayer. Mr. Robbish said, Mayor Gaynor is it what say to the policeman to ›n't be hitting the peddler, to don't be chasing him. didn't was locked up for peddling for it is now five ·onths." "How is it the Mayor?" is Grand Street's ›urly inquiry. A little girl in East Houston Street rote this letter to the Mayor: "I have saved a hole quarter, and if I would lose that quarter I ouldn't be sorry so much as I worry about you. Why? You're a good Mayor." These pathetic and oquent tributes of the poor must have been a ›urce of great comfort to the Mayor in the hours his affliction. They are evidences of the fact that e Mayor in his administration has had especial ıre for the submerged contingent, for the down·d-out class, for the poorest, the humblest and ost oppressed members of the community. To ıch there was a special blessing promised in olden mes:

Blessed is he that considereth the poor; the Lord will deliver him time of trouble. The Lord will preserve him, and keep him alive . The Lord will strengthen him upon a bed of languishing; ›u wilt make all his bed in his sickness. (Ps. 41 : 1-3.)

ıproved Their Talents

Fifty years ago a Connecticut farmer called his ›ur sons to him at Middletown and giving them 700 apiece as a start in life, he bade them go forth ıto the world and make a living for themselves. ugust 14, the four brothers gathered at Bridge·rt at a reunion, to celebrate the golden wedding the oldest one, Darius Miller, who is eighty-one ·ars of age. With his $700 he established a large ·y goods business in New Britain, Conn. Charles ·iller of Waterbury founded the Miller & Peck Company, in Waterbury, and the Randolph & Clowes, and is one of the richest men in that city. He is seventy-one years old. Nathan G. Miller, of New York City, turned his money over hundreds of times. He was the first president of the Iron Steamboat Company, was president of the Eagle Lock Company, and owned a large block of the Edison Electric Light Company stock. Frank Miller, the youngest of the brothers, owns large timber lands in the South, is president of the City National Bank of Bridgeport, president of a large lumber company in that city, and is rated among its richest men. These men had good blood to begin with, had splendid home training, had the confidence of their father, who had good sense enough to start them out in life on their own responsibility, and they had the sterling moral qualities coupled with indomitable industry which enabled them to achieve success in life. It is not one time in ten thousand that sons turn out so successfully as the Millers have done. In their material and moral undertakings they give an illustration of the one who received five talents and so improved them that they were doubled.

Then he that had received the five talents went and traded with the same, and made them other five talents. (Matt. 25 : 16.)

Real Royalty

The scant press notices recently published, telling of the death by drowning of First Lieutenant Edward Y. Miller, Twenty-ninth Infantry, military governor of Palawan, reveal one of the most dramatic stories in all the annals of the American army. Miller was born in Pennsylvania in 1873. When the Spanish War broke out he enlisted as a volunteer and was sent to Porto Rico. The next year he was appointed captain and sent to the Philippines. Before long he was sent to one of the southern provinces, inhabited by some of the most savage of the Filipinos, and was made military governor. With him went his brave young wife and a few Philippine scouts. He immediately set to work organizing a government, and began a rule of justice founded on the Golden Rule. The Palawans were a partially civilized and wholly simple-minded people, a constant prey to the raids of fierce pirates from Borneo and Jolo, who made periodical visits to plunder, terrorize and murder, leaving bloodshed and ruin in their path. Young Miller, then but twenty-five years of age, changed all this. He drilled his subjects, and taught them how to fight. Shortly after his arrival they were able to meet and completely rout their fierce enemies. Thus this man, so recently engaged in business in a large American city, became the leader and chief of 34,000 souls dependent upon him for their government and protection. With the loyal assistance of his wife, Governor Miller established schools in eighteen villages. He taught the natives how to use their natural resources, and encouraged trade with other islands. At the same time he was instrumental in driving out the slave trade. The Governor and his wife were idolized by their subjects. It is said that the love and respect in which they were held was unequaled in any other one of the islands. While Miller was devoting his life to this reform his regiment was mustered out of service. But the War Department realized the great work he had done, and he was given a commission as a first lieutenant in the regular army, and retained as military governor of Palawan. And now, after twelve years of untiring labor, he has been called to a higher field, leaving thousands to mourn his loss. Governor Miller's tragical death seems an untimely end to so beautiful and useful a life, and yet there is no end to such a life of love in this world or the next. The ruler and his wife wore no material crowns and yet God had placed upon their brows a crown of justice, love, and service—expression of the only real royalty. The young ruler, who had lived the life of Christ on the earth, by the accident only entered a little more swiftly the portals of everlasting love, and received the crown of righteousness from his Maker and Judge. Real royalty is described by the wise man:

Mercy and truth preserve the king; and his throne is upholden by mercy. (Prov. 20:28.)

New York Tenement Mothers and Babies Ready for a Seaside Outing

A Dry Military Camp

By a telegram from Pine Camp it is learned that the most perfect order is preserved under the command of General Frederick Dent Grant. Not one drunken soldier has been seen during the entire encampment, nor is there any record of disorderly conduct. General Grant has taken a special precaution to warn the men and protect them against the polluting influence of the liquor traffic. Two hip-pocket venders of whisky were doing a thriving business near the edge of the camp for a few hours, when word of their activity reached headquarters and General Grant called upon Sheriff Bogart to arrest and lock up both of the men. General Grant gave out a statement of his experience with the workings of the army canteen law at the encampment. Among other things it says: "When I say I think the canteen is better left out of the army, I believe I am taking the correct view. Take this camp for an example. Many persons have the idea that because there is no way under the present law for a soldier to get liquor within camp limits, dives and low saloons about the outskirts of the camp must thrive. Such is not the case, as I have taken care to learn. The other night I made a round of all the outside grogshops, and I found that wherever there were customers they were generally civilians. Wherever I found a soldier he was almost always a militiaman, and not a regular. This may be partly due to the fact that payday had passed and most of the troops had spent all their money; but I do not think that is the whole reason. The fact that a good many of these places have gone out of business purely because they could not get customers enough shows that my inference is correct." General Grant, it will be remembered, rode at the head of a procession of 50,000 people in Chicago, wearing his military uniform, in a demonstration against the saloons, and has been one of the most potential advocates of temperance reform in the United States. He is of the opinion, shared by millions of others, that to soldiers and sailors as well as to private citizens,

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. (Prov. 20 : 1.)

Saluted Statue of Liberty

As the White Star liner *Majestic* passed the Statue of Liberty on the way to her dock in New York harbor the other day, a little eleven-year-old French boy saluted the Goddess of Liberty with the song "America." Even the children of France know what our Statue of Liberty is. They are taught what it stands for. The lad's name is Martin Augustus Dessaux, and he was coming to America and greeted his entrance to it with the national hymn. After singing "America" he sang the "Marseillaise" with less effort. His parents are left behind, but he goes to join an aunt living at Plainfield, N. J., and trusts that his father and mother will also come to this country. The boy was exceedingly popular in his own land, and as he came away two hundred of his schoolmates came to the ship to see him off. If all the immigrants could have the spirit of loyalty to liberty and country which the little French lad has, our perplexing problem of immigration would settle itself. The spirit of the boy in a strange land was far different from that manifested by the children of Israel in a foreign country, who when asked for a song replied:

How shall we sing the Lord's song in a strange land? (Ps. 137 : 4.)

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

J. W. W., Breckenridge, Mo. Where can I find in the Bible the proof that Christ was nailed on the cross? A minister said it did not tell of him being nailed on a cross.

You must have misunderstood him. See the proof in John 20: 25-27.

E. M., Brooklyn, N. Y. Please tell me who was the first foreign missionary sent from America to the heathen, and where can an account of his life be found?

Adoniram Judson and Samuel Newell sailed together on February 19, 1812, for India, and Gordon Hall, Samuel Nott and Luther Rice followed them on the 22d. They were the first American foreign missionaries. Accounts of their lives and works can be found in the *Encyclopedia of Missions* and many missionary histories, especially of India. Nearly all have had whole books devoted to their personal histories.

Josephine O., Dunlap, Kan. A minister made the statement in our church Sunday morning that the man who bore the cross, after Christ was unable to carry it, was a colored man. Please tell me where he gets his authority for the statement.

The man who bore the cross of Jesus when the Saviour was on the road to Calvary was, according to Matt. 27: 32, Simon of Cyrene (see also Mark 15: 21, Luke 23: 26). He was a Hellenistic Jew and his birthplace, Cyrene, was situated on the north coast of Africa. This does not necessarily imply that he was a negro.

M. K. P., Livonia, N. Y. How many years has "Mother's Day" been observed, and how did it originate?

Five years ago, Miss Anna Jarvis, of 2031 North Twelfth Street, Philadelphia, lost her beloved mother, and she has set aside one day in each year since then for special observance of her memory. This was such a comfort to her that she soon began a world-wide movement for the general celebration of an annual "Mothers' Day." In 1908, the second Monday in May was publicly so observed for the first time. On May 8, 1910, it was more widely celebrated, even Japan and other remote countries joining in the remembrance. A white carnation, emblem of purity, was worn by each celebrant, and special services were held in many churches.

I. W. D., Harmony Village, Va. When a Sunday School announces, every Sunday morning, the amount of the collection from each class and the class that contributes the largest amount, is it in harmony with the teaching of our Lord as in Matt. 6: 1-4?

In a certain sense, such comparisons being confined to the immediate members of the Sunday School, it is in the spiritual family or household, and not before the world for the sake of vain show. There can be no valid objection to rivalry in well-doing. Besides, it is not for the purpose of glorification, but rather to arouse emulation. Some one must take the lead in such work and stimulate others to action. When a definite and proper object is to be accomplished, we are justified in enlisting all the co-operation we can by every legitimate means.

H. M., Philadelphia. I have been greatly distressed about the following questions. Can you help me? May we be sure God answers prayer for spiritual blessings for ourselves and our loved ones? He says: "If we ask *anything* according to his will, he hears us, and we have the petition we desire." Yet, how can that and similar passages be true in view of the facts as we see them? We ask that we and those dear to us may be kept from falling under stress of temptation, and we see and hear every day of Christians who do fall in spite of the many prayers we offer for them. We plead God's promise, "He is able to keep you from falling," etc. It takes all the heart and life out of prayer to feel they may not be answered.

God's ways are not as our ways. We are at best but children in spiritual things. Yet there is nothing in this world so clear and so well-attested by Christian evidence, as that if we pray with believing hearts and in the right spirit, he will hear us and do what is best for us. No such prayer goes unanswered. The answer may not be as we expected, nevertheless it will be for the best and to the purpose. Says Professor Denney: "When we pray in Jesus' name there is nothing which we may not ask. Whatever limitations there may be, they are covered by the name of Jesus itself. We must not ask what is outside of that name, not included in its promise. We must not ask a life exempt from labor, from self-denial, from misunderstanding, from the Cross; how could we ask such things in His Name? But ignoring this self-evident restriction, Jesus expressly, emphatically and repeatedly removes every other limit. There is nothing which the name of Jesus puts into our hearts which we may not, with all assurance, put into our prayers." In his name, we can ask with assurance for pardon from God; we can ask to be strengthened in temptation and to be kept from falling, and restored when through human weakness we do fall, for we have the assurance that he will not let us be utterly cast down; we can ask for the sanctifying work of the Holy Spirit in our lives. We can ask that our material wants as well as our spiritual needs may be fully supplied. But, in asking, we must have the faith to lay hold, and when we pray with this faith we shall never pray amiss.

M. C. H., Greenwich, N. Y. What is the locust tree?

The locust tree is the carob tree. Its scientific name is *ceratonia siliqua*. It is called the locust tree because it is supposed to have formed the food of John the Baptist in the wilderness. It is also called "St. John's Bread." The pods are called locust beans.

R. P., Buttonwoods, R. I. At about what time did the Emperor Montezuma live in Mexico? Tell something of his life.

Montezuma was born about 1479. He was war chief of the Aztec Confederacy. He was the son of Axayacoti and succeeded his uncle in 1503. He carried his military expeditions as far south as Honduras. He allowed the Spanish conqueror Cortez to reach the capital without opposition and received him with gifts. The Spaniards feared an attack and seized him as a hostage. Montezuma was killed by his own people while they were attacking the Spaniards. This was in 1520. He was succeeded by his brother, Cuitlahuatzen.

Mrs. J. B., Chatfield, O. 1. If a person die, can his spirit come to another person, as in the case of Elijah, who appeared to Elisha (II. Kings 2: 9)? 2. Could a minister inspired by the Holy Ghost be called a prophet? 3. Is there any passage of Scripture to prove that it is wrong to have an automobile?

1. Certain spiritual appearances or apparitions are well attested, yet the instances are so rare and surrounded by so much mystery that the mind cannot grasp or explain them. It is not in our power to penetrate beyond the veil. 2. No. Every good and faithful pastor may be inspired for his spiritual work, but the office of a prophet is a distinctive one. There are none that can be so called at the present time. 3. No. It has been held by some rather imaginative commentators that the passage in Nahum 2: 4 foreshadowed the railway train or the automobile.

A. F. D., Scranton, Pa. 1. Please explain Mal. 3: 7-10. 2. Does Christ sit on the right hand of God in the form of a person? (Heb. 1: 3.)

1. It was a rebuke to Israel for non-fulfilment of its sacred pledges. The Levites had been driven away by destitution. The people and the priests together connived to "rob God" by inadequate and blemished offerings. 2. The better translation is found in the Revised Version: "The very image of his substance," one in whom the divine essence has found its perperfect expression. There is no suggestion of human form.

L. B. S., Canton, O. What was the first subject in the nature of manual training taught in our public schools?

Drawing was introduced first into the school course in Massachusetts because of its importance in manufacturing industries. In 18 some work in wood and iron was introduced a some results of instruction in this line we shown at the Centennial in 1876. Later t spread of manual training was rapid.

O. McL., Omaha, Neb. What is the meaning the letters J.U.D., after a name?

It stands for *Juris Utriusque Doctor*, Doctor of Laws both civil and canon.

F. M. H., Plant City, Fla. 1 and 2. Is it rig to go to a saloon to buy wine for comm nion services? If so, and if the saloon wants to give it without money or pric is it right or wise to accept it? 3. Is right to take his money in a collection any kind for church purposes?

1 and 2. No, to both questions. No one pr fessing Christianity should have any traf with the saloon. 3. Such gifts might be tak and applied very appropriately to the relief the poor, too many of whom can trace th poverty to the saloon.

A. P. R., Toronto, Canada. Was Senator Lod of the United States Senate ever a teache

Senator Lodge has had some teaching exp rience. From 1875 to 1878 he was a lectur on the history of American colonies to class in Harvard University. Some of his books a still used in the schools.

W. R., Danville, Pa. 1. What is the mea ing of Matt. 8: 12 where it says the ch dren of the kingdom shall be cast in outer darkness? 2. How many differe faiths or church doctrines are there at t present time?

1. This passage is a parallel with Matt. 1 41-43 and Luke 13: 28, 29. Jesus was poin ing out that from all quarters of the ear many Gentiles would come and take part the consummation of God's kingdom, whi many of those who were originally select (sons of the kingdom), but who are usurpi the place to which they never really belong and usurping the name and outward privileg will be cast out. 2. In the United States, a cording to the report of the Census Bureau "Religious Bodies," there are 186 differe denominations. There are 22 non-Protestan 164 Protestant, 1 Catholic, 1 Jewish, 2 Latt Day Saints, 4 Greek Orthodox Church, and miscellaneous beliefs. (We have no knowled of the doctrine mentioned in the last part your letter.)

Miscellaneous

W. S. B., Philadelphia. The subject h already been thoroughly discussed in THE MAI BAG. It is nowhere stated how long Noah w in building the Ark.

D. C. G., Garfield, Wash. If the publ morals of any city are as the clipping declar they are, the decent citizens should compel moral "clean-up" through the district attorne

W. I. Shorter, Newburgh, N. Y. Write National Bible Institute, New York, or Arthu J. Smith, New York Evangelistic Committe regarding Gospel plans. Either will help yo gladly.

H. S. F., Lakeside, Calif. 1. It meant simpl that if the work in question was one of absolut necessity, it would be permissable, only work of necessity and mercy being justifiable on th day. 2. If we have faith in God, we can tru in him to see us safely through any trouble To resort to lying to avert trouble is evidenc of want of faith in him who is the shield an buckler of those who put their trust in hin (See II. Kings 6: 17.)

Mrs. L. H. Howard, N. Y. The temptatio in the wilderness describes the spiritual strug gle that took place, in which the greatest temp tations that could appeal to the human min were spread before Jesus by the "adversary. These were addressed to "the lust of the ey the lust of the flesh and the pride of life," an to body, soul and spirit. His experience in thi trial showed him to he "tempted in all thing as we are and yet without sin."

A. B., Schenectady, N. Y. Christ said, "M kingdom is not of this world," implying tha it was a spiritual and not a material kingdom He also said to his followers: "I go to prepar a place for you. . . . In my Father's hous are many mansions," etc. It is true that th kingdom is in the hearts of men; but it is no there exclusively, for his dominion extend throughout the universe. Note his words t the penitent thief. You are right in concludin that we must do more than merely have faith we must let our works prove our faith. As t your question concerning universal righteous ness, such a condition will not be realized o earth until the millennium.

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ESTRADA RULES IN NICARAGUA

AFTER months of desperate fighting, with victory declaring first for one side and then for the other, the insurgent forces in Nicaragua have at last triumphed over their foes. Granada and the capital, Managua, have fallen, and General Estrada rules as President in place of Madriz, who fled from the city to save his life. The province of Leon, at this writing, is still held by the followers of Madriz, but the foreign consuls believe that the war which has so long torn central America and brought about serious international complications, is about over. The Leonese are rated as the fighting men of Nicaragua, but with the greater part of the country arrayed against them and with their leader gone they would but invite certain defeat to remain longer with the Madriz faction. Granada, however, wishes to avenge past wrongs on the part of the Leonese.

The collapse of the so-called regular government at Managua came with startling suddenness. So long had the struggle continued and so frequent had been the rumors of the defeat, first of the insurgents and then of Madriz, that people had begun to doubt whether they were getting accurate reports of the state of affairs, and wondered if this carnival of blood were to have an end. Events, however, followed one another quickly during the third and fourth weeks of August, resulting in a series of insurgent victories which ended the régime established by the dictator Zelaya, a type of the Latin-American tyrant which is now more often found in romance than in real life.

The principal city of Nicaragua on the Pacific Coast is Granada. It is a city of considerable wealth and culture, and its citizens have displayed a great interest in education and in the arts, and it was distinctly in advance of most Central American cities. It has always been opposed to the arbitrary methods of the last two presidents, and the government enforced its obnoxious measures by strong detachments of troops, who acted with all the arrogance of conquerors in a foreign city. Freedom of action and speech was suppressed with an iron hand, and taxes were collected at the point of the bayonet. Naturally, the people of Granada waited eagerly for an opportunity to aid Estrada, whom they regarded as the liberator of their country, and had long hoped for an advance of one of his armies in their direction.

On August 19 the government troops under General Rivas made a desperate attack on the Estradist forces under the command of General Mena and General Chamorro. These two intrepid leaders had, after a series of skirmishes, posted themselves in the suburbs of the city, where they were confronting the difficult military problem of how they could attack Rivas in the home of their friends. Rivas' assault on their position settled the question for them. The ground was contested stubbornly. At last Rivas was struck down by a bullet, and his disheartened troops broke before the rushes of the

Government Palace at Managua

Estradists. Before sunset they were in full retreat, but they fell back through Granada, pillaging and committing outrages as they went. The pursuing insurgents were received with wild demonstrations of joy. Men by the hundred flocked to the standards, eager to enlist and sweep the last of the Madriz troops from their province. Citizens of wealth placed their entire fortunes at the disposal of the Estradist leaders to be used to further the cause which had set their city free. Fewer dramatic scenes have been witnessed in Latin America than when the smoke-begrimed insurgents marched through the narrow streets of the Spanish-built city of Granada.

General Toledo, who commanded the Madriz army along the Tipitapa River, was attacked by another force of Estradists on the 18th and his force being seized with a panic he was forced to retire to Managua, leaving the road open to the capital. The insurgents from different points converged on the city until their cannon were booming and their rifles cracking less than twenty miles away. The city was seething with excitement and Madriz at last decided to make his escape before the insurgents should surround the place completely. If it had been taken by assault the fate of Madriz might have been that of many poor Estradists who have been shot without trial. Madriz called in General José Dolores Estrada, a brother of General Estrada, the chief commander of the insurgents, and turned the government over to him. Then, taking with him his chief officials, Madriz hastily left the palace and reached the railroad leading to the coast. As the train pulled out a volley was fired at the cars, but no one was injured. The fleeing party reached Corinto, where Dr. Madriz's family had arrived the day before, and arrangements were immediately made to leave the country on a gunboat or on one of the Pacific mail steamships. They took refuge meanwhile on the steamer *Victoria*.

José Estrada, who had received the government, at once issued a proclamation stating that he would turn it over to his brother, and sent a committee to inform him of the change in presidents. Juan Estrada sent a cablegram to our State Department August 23, in which he said:

"The first official act of the new President of Nicaragua is to assure through Your Excellency the American people of the warm regard entertained for them by the victorious party of the revolution. I desire to inform Your Excellency that Nicaragua is willing and eager to make the proper restitution for the unfortunate killing of your citizens, Cannon and Groce, and for other atrocities committed by my predecessors. JUAN J. ESTRADA."

Our fleet has been held in readiness off the Nicaraguan coast to protect American interests, but it is hoped now that their active intervention will not be called for. Pittman, the young American engineer, has been set free and is at the American consulate. Our bluejackets had been held in readiness to be rushed to Managua when it was thought that it would be given over to mob rule, but the Estradists held the anti-American sentiment of the Madriz faction in check.

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Dasch, Mrs Addie 1 00
Davies, Mrs S B 8 50
Davis, C W....10 00
Dayton, W H.... 3 00
Demmel, Mrs C. 1 00
Desch, J K..... 5 00
Dickey, Mrs E R 3 00
Diefenderfer, Miss M P 5 00
Dinwoodie, Mrs J S 3 00
Docherty, Mrs C. 1 00
Douglas, C B... 5 00
Doyle, Geo 5 00
Drake, Mrs C E. 1 00
Duerkheimer, Mr Val 1 00
Duncan, A E.... 2 00
Dunham, Miss J. 3 00
Durham, D C.... 1 00
Daryea, Jessie .. 5 00
Dye, Mrs Annie J 3 00
Dykema, Mrs S... 2 00
Eaton, L F, L E French 3 00
Eberhardt, E G. 2 00
Eberle, Mrs J T. 3 00
Eberly, Ida 1 00
Ecklar, Mrs E T. 1 00
Elhart, A 3 00
Elliott, C R..... 3 00
Elliott, Mrs O H. 3 00
Ellis, T G..... 3 00
Emery, Mrs J K. 3 00
Eryers, Mrs Chris Eshelman, J M. 1 00
Fair, D R..... 50
Fairbank, Miss RJ 1 00
Farrer, W & A.. 3 00
Fayel, Michael .. 1 00
Field, Wm E....21 00
Finch, Miss M A 3 00
Fisch, Miss E.... 1 00
Fletcher, Mrs J. 5 00
Foerste, M & L.. 6 00
Folsom, George .. 1 00
Folsom, Mrs M.. 2 00
Ford, Mrs & Miss Goodrich 2 00
Fortuwalt, J E..10 00
Ford, L S..... 1 00
Ford, Mrs N H.. 1 00
Foster, Mrs E.. 2 00
Foucar, Mary M. 21 00
Frack, Miss B G 3 00
Frack, Mrs M HA 3 00
Frack, S 5 00
French, F P..... 1 00
Friday, Isaac 2 00
Fritz, Mrs C.... 3 00
Fuller, Ella F.... 2 00
Furen, Florafee.. 3 00
Gaarder, L H.... 2 00
Gainfort, Mr & Mrs Wm R..... 6 00
Gale, Mrs I N.. 1 00
Genung, Miss J M 5 00
George, Melda & Emma Davis .. 2 25
Ghobl, Mrs Laura 2 40
Gibbs, Hattie E. 1 00
Gifford, Mrs W.. 3 20
Gillespie, Mrs WF 3 00
Gilman, Mr & Mrs Wm 2 00
Ginn, Mrs F.... 3 00
Gladstone, David 5 00
Glasier, Mrs C H 1 00
Gleason, Mrs E S. 50
Godfrey, Miss C. 1 00
Godley, Mrs M A. 10 00
Goodell, Amelia.. 1 00
Goodin, A S.... 6 00
Goodwin, Mrs J O 1 00
Grathwohl, Lena. 1 00
Graves, E M.... 5 00
Gray, Alfred .. 6 00
Gregory, Mrs E E 1 00
Grimels, Mrs E. 1 00
Griffin, Chas L.. 5 00
Hoffman, Mrs C S 3 00
Grissinger, A L. 3 00
Gross, Fred 1 00
Grout, Mrs C A.. 3 00
Guy, F W..... 1 50
Gyte, Mrs Jos & Daughter 3 00
Hageman, S E & Grace D 21 00
Halfman, Louis.. 1 00
Hall, H J..... 5 00
Hall, Sadie 9 00
Hall, W D..... 3 00
Handshaw, J E.. 2 00
Hanger, Miss A. 3 00
Harrington, Mrs B F 1 00
Harrison, James. 25
Hartley, Wm 2 00
Hartman, L E... 3 00
Hartmyh, N C... 5 00
Hauer, N D.....10 00
Hawkins, Mrs J. 1 00
Hawkins, L A... 3 00
Hayden, Mrs J E & Son 6 00
Heckman, E M.. 3 00
Heckman, Mr & Mrs Peter 3 00
Heeren, W E... 3 00
Heffelbower, Mrs D 1 00
Heighes, Mrs Geo 5 00
Heininger, A 5 00
Henderson, G A F 3 00
Hendrickson, Mrs M 3 00
Mrs J D..... 3 00
Henry, Mrs W B 3 00
Hezlep, Mrs E... 5 00
Hibbert, Harry.. 3 00
Hick, Thomas .. 1 00
Hiestand, Mrs AJ 1 00
Higbie, Sarah F. 5 00
Hileman, Mrs T T 1 00
Hiller, Rev W H 3 00
Hillis, Leonard ..21 00
Hilton, Mr & Mrs G A 6 00
Hinman, Mrs M F 3 00
Hobbs, Mrs Sarah 25
Hoffsommer, C.. 1 00
Hohl, Sue 2 00
Holbrook, C B.... 1 00
Holdaway, Jr, C H 3 00
Holland, J 1 00
Holway, M L.... 3 00
Hommer, Sarah A 3 00
Hone, Mrs D L.. 1 00
Hosfeld, Annie A 1 00
Hostetter, Mrs E 6 00
Hough, Chas 3 00
Howard, Mrs E J Letller, Wm H... 1 00
Howard, Mrs E J & daughter ... 2 00
Hower, E & R... 3 00
Hoyt, Mrs E J... 1 00
Hubbard, Mr 1 00
Hunter, Euphemia 2 00
Hunter, Mr & Mrs J F 5 00
Hunter, R B.... 1 00
Irwin, M R..... 2 00
Ives, Mrs C B... 1 00
Jackson, Mrs G E 50
Jacobs, C A..... 1 00
Jacobs, Lizzie ... 1 00
Jacobsen, Casper. 10 00
Jamison, C W.. 2 00
James, Marla T. 1 00
Jensen, Peter ... 1 50
Jess, Henry 2 00
Jewel, Mrs 1 00
Johnson, Fred .. 1 00
Johnson, Mrs H. 1 00
Johnson, Nelle F 9 00
Johnson, Mrs P E 3 00
Johnson, T S....10 00
Johnston, Alma. 1 00
Jones, Jas R.... 2 00
Joseph, Lydia ... 1 00
Kantsky, Miss E. 5 00
Kaylor, Mrs L W 1 00
Keeler, Mrs Eva 2 00
Keeler, G N..... 1 00
Kelley, Mrs F... 3 00
Kellogg, Rosaline 3 00
Kelsey, F E..... 25
Kennedy, Ezra K 3 00
Kenyon, Mrs S.. 1 00
Ketcham, Alice A 10 00
Ketchaw, H R... 1 00
Key, Mr & Mrs B 3 00
Killian, Rev & Mrs J D..... 3 00
King, Mrs C F.. 1 50
Kinne, Mr & Mrs E E & daughter 6 00
Kirby, Mrs M R. 5 00
Kirkpatrick, W S 5 00
Kirst, Rebecca C 1 00
Kist, Miss S M. 3 00
Kline, D S..... 2 00
Knoblaugh, Mrs E 3 00
Kreider, Mrs J O 1 00
Kruger, Mrs & hus- band 7 00
Kruger, Arnold.. 2 00
Kruger, Oliver... 1 00
Krupp, S 2 00
Kunthe, A E.... 3 00
Kutz, H J..... 3 00
L'Amoreaux, J S. 10 00
Lane, H H..... 6 00
Lane, Mrs Mary. 1 25
Lant, Mrs J K.. 2 00
Lawrence, Mrs F.. 1 00
Layton, Mrs M E Mrs N S Reaugh 6 00
Lee, Arthur 15 00
Lefebvre, Jacob D 1 25
Letller, Wm H... 1 00
Leggett, James.. 3 00
Leslie, Hyde 3 00
Lester, W D R.. 1 00
Letterman, E H. 3 00
Lewis, Mrs Susie. 1 50
Lillie, Mrs S M..21 00
Lindley, Wm H.. 5 00
Lindquist, C J A 1 00
Linn, H S..... 1 00
Litchfield, C A.. 5 00
Little, Mrs E E. 1 00
Loos, G J..... 5 00
Long, Mrs F B.. 2 00
Long, Mrs E C.. 3 00
Long, Eva 3 00
Long, Mrs M A.. 5 00
Longland, Mrs A. 3 00
Lowry, Mrs M E 3 00
McArthur, W B..10 00
McConnell, MrsPC 1 00
McCoy, Mrs M.. 1 00
McDaniel, J P A 1 00
McFarland, Mrs S 6 00
McKechnie, Neil 3 00
McMillan, Julia.. 3 00
McQuay, Wm.... 1 00
Mackintosh, Miss M 3 00
Main, Miss E G. 3 00
Major, A B & Son 10 00
Malick, Mrs I V. 1 00
Manderbach, M C 3 00
Manges, Rev E.. 2 00
Markham, E R.. 5 00
Martin, Mrs J C 1 00
Martin, Miss S.. 1 00
Mathews, Mr & Mrs H L..... 3 00
Meachen, Mrs MM 3 00
Merry, Alice 1 00
Menli, Jr, Mrs J 9 00
Miley, John 1 00
Miller, Annie M. 27
Miller, Mrs J A.. 1 00
Miller, Mrs M & Emma 2 00
Millner, Mrs J... 1 00
Minor, Mrs H C 25
Minor, Mrs P E. 3 00
Moolyneaux, W H 21 00
Mooney, N M.... 1 00
Moore, J & E.... 6 00
Moore, Mr & Mrs Robert 3 00
Moore, Mrs Silas 1 00
Moore, W W.... 3 00
Morris, Lina 1 00
Morrison, Mrs A. 10 00
Morrison, E T.. 6 00
Morrison, K M.. 1 00
Morse, C E..... 35
Mooser, Emma M 3 50
Most, Mrs Maggie 3 00
Mottaz, A 3 00
Moyer, Ella M.. 2 00
Mundy, Mrs A D 2 00
Munn, Mrs F E. 6 00
Munroe, Mrs F. 5 00
Murray, Mrs A M 1 00
Nagel, J Y..... 5 00
Neel, Miss Ida... 5 00
Neily, Miss E.... 1 00
Nelson, John 3 00
Newbury, Edw H 3 00
Newcomb, SarahA 2 00
Newton, Mrs S.. 1 00
Niecolls, Mrs I A 3 00
Norton, Mrs 50
Nourse, H E.... 1 00

And several hundred others to be acknowl'g'd later.

BIBLE EXCLUSION CONDEMNED

The Minority Opinion of the Illinois Supreme Court Defends Its Use in the Public Schools of that Sta

PUBLIC opinion has been greatly stirred over the recent decision of the Supreme Court of Illinois, ruling out the Bible from the public schools of that State. The opinion of the majority of the judges, which was delivered by Justice Dunn, has been widely discussed, but nothing whatever has been given to the public regarding the opinion of Justices Hand and Cartwright, who dissented from the majority opinion, and, in a very able and convincing document, presented their views on the subject.

In the majority opinion it was recited that certain taxpayers, of the Catholic faith, had objected to the reading of the Authorized Version, and other devotional exercises, as sectarian and therefore a violation of the Constitution. The majority ruling said:

> It is true that this is a Christian State. The great majority of its people adhere to the Christian religion. No doubt this is a Protestant State. The majority of its people adhere to one or another of the Protestant denominations. But the law knows no distinction between the Christian and the pagan, the Protestant and the Catholic. All are citizens. Their civil rights are precisely equal. The law cannot see religious differences, because the Constitution has definitely and completely excluded religion from the law's contemplation in considering men's rights. There can be no distinction based on religion. The State is not, and under our Constitution cannot be, a teacher of religion.

The minority opinion boldly defends the use of the Bible in the schools and declares that such use is not in any sense a violation of constitutional rights. The opinion proceeds:

The Constitutional Question

"The Federal Constitution does not control in the matter of public schools or in what instructions shall be given therein, but the regulation of public schools, as well as their support, rests with and devolves upon the several States. Nor does the Constitution of the United States provide for protecting the citizens of the respective States in their religious liberties. This is left to the State Constitutions and laws. Nor is there any inhibition imposed by the Constitution of the United States in this respect on the States. The question, therefore, to be decided in this case is, is the reading of the Bible in the public schools of this State prohibited by our State Constitution?

"The Bible is not mentioned in the Constitution, nor is there found therein any express inhibition against the giving of religious or moral instruction in the public schools, and while the Constitution is silent upon those subjects, it has been from the formation of our State government to the present time universally recognized by the people that there are certain fundamental principles of religion and morality which the safety of society requires should be imparted to the youth of the State, and that those principles may be properly taught in the public schools as a part of the secular knowledge which it is their province to instil into the youthful mind. That this may be done without the infraction of any of the safeguards of the Constitution is recognized in all the cases where the right to read the Bible in the public schools has been conceded, so far as we have been able to discover.

The Bible Not a Sectarian Book

"Even as early as the Ordinance of 1787 the men who framed that great charter of liberty sought to secure to the inhabitants of the Northwest Territory, and their posterity, the inestimable blessings of religious and moral instruction. It is therein provided that, 'religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.' And Mr. Justice Lyon, in State v. District School Board, 76 Wis. 177 (which is the main authority relied upon by the relators while considering this phase of the question and while referring to the Bible), said (p. 195): 'Furthermore, there is much in the Bible which cannot justly be characterized as sectarian.' There can be no valid objection to the use of such matter in the secular instruction of the pupils. Much of it has great historical and literary value, which may be thus utilized without violating the constitutional prohibition. It may also be used to inculcate good morals—that is, our duties to each other—which may and ought to be inculcated by the district schools. No more complete code of morals exists than is contained in the New Testament, which reaffirms and emphasizes the moral obligations laid down in the Ten Commandments. Concerning the fundamental principles of moral ethics, the religious sects do not disagree.'

Free Exercise of Religion Guaranteed

"It has always been understood that those general provisions in the State Constitutions which usually appear in what are designated as a 'bill of rights,' and which provide that the enjoyment of the free exercise of religious profession and worship, without discrimination, shall be forever guaranteed to the people, and that they shall not be required to attend upon or support any ministry or place of worship against their consent, were primarily designed to prevent the establishment of a State religion or the compulsion of the citizens to support, by taxation or otherwise, an established ministry or places of established worship, it being the object of such constitutional provisions to work a complete divorcement of the State and the Church, and to sever the relation between the State and Church which had existed in the mother country prior to the Revolution and secure to the citizen freedom of conscience in the matter of religious belief and worship, and that the instruction which was to be imparted in the public schools did not fall within those provisions of the State Constitution unless the instruction sought to be imparted degenerated into what may be properly designated as denominational or sectarian instruction and falls within the inhibition of those provisions of the Constitution which were enacted with a view to placing all religious denominations or religious sects upon an equality before the law.

No Good Ground for Bible Exclusion

"We think it obvious, therefore, that all must agree that there can be no rational constitutional basis upon which this court can hold that the Bible can be excluded from the public schools of the State other than upon the ground that it is sectarian in character, and falls within those inhibitions of the State Constitution which prohibit teaching in our public schools the beliefs and doctrines of the different denominations or sects into which the believers of the Bible have in the course of time divided.

"In all the cases upon this subject which the diligence of counsel have been able to discover—and, so far as we can learn, they have found them all—when the Bible has been excluded from or when it has been admitted to the public schools, the question turned upon (1) whether or not the Bible was viewed by the court then considering the question to be sectarian in its character or non-sectarian in its character; and (2) whether the engaging in the reading of the Bible, repeating the Lord's Prayer, singing songs, etc., rendered the public school in which the exercises were held a place of public worship. None of the courts of last resort have held that the Bible, as an entirety, could be excluded from the public schools on constitutional grounds, as none of them have held that all parts of it were sectarian. The Supreme Courts of two States, Wisconsin and Nebraska, have held that certain portions of the Bible are sectarian in character while others are not sectarian in character, and that the sectarian portions should be excluded from the public schools while the non-sectarian portions might be read. Neither of these courts, however, lays down any test or tests or points out any course of reasoning whereby the school boards, teachers, patrons or pupils of the public schools can certainly determine what portions of the Bible are sectarian and what portions are non-sectarian—that is, what portions may and what portions may not be read in the public schools.

"The Supreme Courts of Maine, Massachusetts, Michigan, Iowa, Kentucky, Kansas and Texas have each held the Bible to be non-sectarian in character in its entirety and that no part of it could be excluded from the public schools on constitutional grounds. The judgments of those courts would seem at least to be capable of enforcement and to announce a definite rule and one that would be readily understood by the school boards, teachers, patrons and pupils, and the reasons given in support of those judgments appear to be satisfactory, convincing and logical. The Supreme Court of every State of the Union which has spoken on the subject, with the exception of Wisconsin and Nebraska, has held that the reading of the Bible in the public schools is not prohibited by constitutional enactment, and the Supreme Courts of Wisconsin and Nebraska each hold that only portions of the Bible may be excluded.

An Open Challenge

The majority opinion does not cite a single case, and one cannot be found, which sustains the position assumed therein, but that opinion is in conflict with the adjudications of the Supreme Court of the United States and the Supreme Courts of Maine, Massachusetts, Ohio, Michigan, Iowa, Kentucky, Kansas, Texas, Wisconsin and Nebraska upon the questions here involved, and this conflict cannot be explained upon a difference of constitutional enactment, as no essential difference has been, and cannot be, pointed out upon this subject between the Constitution of this State and the Constitutions of the States referred to. The majority opinion is also *out of harmony with all our previous decisions on the subject* and either ignores these decisions or misinterprets them.

"We think it apparent that it must be held, from a constitutional standpoint, that all parts of the Bible can be read in the public schools or that it must be excluded as an entirety from the public schools, and the Supreme Court of Ohio has held that the Bible could not be admitted to the public schools of the State against the wish of the school board in control of the schools in the city where the question arose, but that its admission or exclusion from the public schools of that State rested entirely with the several school boards. . . .

"There is no book that is so widely read or so highly respected as the Bible, or that has had so great an influence upon the habits and lives of mankind, and all men whose judgments are of value—even those who deny its divine origin—admit it to be a great historical and literary storehouse and that its teachings are of the greatest value to the world. . . . We do not think the Bible can be said to be a sectarian book or that its teachings are sectarian. Its plan of salvation is broad enough to include all the world, and the fact that those who believe in the Bible do not agree as to the interpretation of its teachings and have divided into sects, and are therefore sectarian in their beliefs, do not change the Bible or make it a sectarian book. To make the Bible sectarian it must be made to appear that it teaches the dogmas of some particular sect, and it is not sufficient to show that it is sectarian, to establish that its teachings are so comprehensive that different phases of belief may be founded on arguments based upon some of its parts which, when perhaps only imperfectly examined and partially understood, may seem to tend to support the doctrines of a particular sect and to overthrow the doctrines of some other sect. . . .

The Whole Matter Clearly Set Forth

In summing up the whole question the minority opinion says: "The majority opinion seems to proceed upon the theory that the people cannot be trusted to determine, through the constitutionally elected school officers the question whether the Bible shall be read in the public schools of the State, for fear that where Protestants are in the majority the King James version will be read and where the Catholics are in the majority the Douay version will be read, and that by leaving the question to the determination of the school boards (where it has heretofore rested), 'a religious contest may be expected at each election of a school director.' The principle which lies at the basis of our government is that majorities must control in the determination of all questions which affect the public, and that principle applies here as it does in the decision of all public questions. The State of Illinois is a Christian State. Its people, as a people, are a Bible reading people, and its citizens who are students of and believers of the Bible are not all found in the churches. We are of the opinion the decision of the question whether the Bible shall be read in the public schools should be left where it has rested from the foundation of the State and through its history—*i. e.*, with the local school boards—and this court, with a view to foreclose the people by its decision upon the question whether they desire to have the Bible read in the public schools, should not read into our State Constitution, as the majority opinion does, a provision excluding the Bible and all its translations from the public schools, and that especially should this be true in view of the well-known historical fact that the framers of the Constitution of 1870 expressly refused to incorporate into the Constitution a provision excluding the Bible from the public schools when that provision was offered in that Convention, and declared by its action in declining to incorporate into the Constitution such provision in the view of the members of that Convention, the question whether the Bible should be read in the public schools should rest with the several school boards of the State where it had rested under the Constitutions of 1818 and 1848.

"While it is true this court may construe the Constitution, it has not the power, and it should not, under a pretext to construe the Constitution amend it, and certainly not in a case like this, where the effect of the amendment will be to deprive many thousands of children living in the State, of any knowledge of the principles taught in the Bible, as the Bible is not taught in all the homes of the State, and the only knowledge which a large number of children in this State will ever gain of the Bible must be through the public schools, and if they do not get such knowledge there it will be lost to them entirely. We therefore most respectfully dissent from the majority opinion and earnestly protest against a result which excludes the Bible from the public schools of the State."

TALES THAT CHARM CHILDREN

Good Books for Children

By MARGARET E. SANGSTER

(θME time ago a little American girl wrote a) letter to Mr. Rudyard Kipling telling him how much pleasure she had had in reading his c rming *Jungle Books*. The child, by the way, who h never read the *Jungle Books* has still a great pasure in store. Not only has their author woven vh consummate art a fascinating story in their cightful pages, but he has done much to make cldren love and understand animals, investing tm with almost human attributes. Those of us vo have not studied the ways of the dog and the c and the other domestic animals that are depend- e on our care may not think of them as indi- vuals, but lovers of the cat, the dog and the horse a aware that they have as many differences of cposition and varieties of character as we our- sves have. Mr. Kipling was able to show us the lable side, shall we say, of t wolf and the bear, so that found Gray Brother much re interesting than we had r thought him before. But t chief reason of alluding to t *Jungle Books* beyond say- i that they ought to be on ry juvenile book-shelf is to ntion Mr. Kipling's regard f a writer of English fiction ose works are entitled to a manent place in literature. r. Kipling wrote to his little erican correspondent and td her that she ought to nd the stories of Juliana ratia Ewing.

I suppose that in the great RISTIAN HERALD family re are numerous children o have read *Jackanapes*, *Flat-iron for a Farthing*, *Story of a Short Life*. ere must be many who ve not yet read these books any of the others that ne in bright succession m Mrs. Ewing's gifted pen. ey have lately been pub- hed with beautiful illustra- ns, eleven volumes in a x, by Little, Brown & Com- ny. Their purchase would a good investment in a usehold of growing chil- en, and as they might be cured one at a time the oks would come within the nge of incomes that demand se economy. To write good ries for children is a rare complishment. The charm Mrs. Ewing's work is that ler people become children der her magical spell. Mr. pling is not alone in his aise of her beautiful stories. thers so often want advice out the best books for their children that this is ven in answer to a sheaf of letters.

* * *

For the older girls there is at present no better oice among books than *The Little Colonel* Series, Annie Fellows Johnston. This, to the regret of ousands of girls, apparently came to an end a ile ago when Lloyd Sherman, the fascinating ttle Colonel, became a bride. To the delight of e same audience there is another book, its heroine e of the girls who visited in Lloyd Sherman's me, and whom we had previously met in Arizona. *ary Ware* is the name of the new book, and let it stated that it is a merry story of life at an excel- nt boarding school in Washington. It is equal to e best of its predecessors, and this is high praise. ne mantle of Louisa Alcott has fallen on Annie llows Johnston.

Since mothers are sure to inquire I will simply ld here that these books hail from Boston and bear e imprint of L. C. Page & Company.

A Hint for Guests

The guest has as much to do with making a visit successful and pleasant as the hostess who arranges the routine of the home for the entertainment of her friends. Every home has features peculiar to itself. The tactful guest soon discovers when to remain in her room, leaving the family to their own devices, and when to stay with them, adding to their enjoyment as well as herself receiving gratification. In the morning it is usually well for a guest not to be too early afoot. She should be ready for breakfast when called, but in most houses a certain amount of furbishing takes place in the early morning, and a guest who has a habit of rising too soon and appearing in regions where the housemaid is busy is distinctly inopportune.

A friend once told me that, being accustomed in her own home to extremely early rising, she was a little frightened when at eight in the morning she had not been summoned to breakfast. She quietly descended the stairs, and came to the door of a room which stood ajar, the living room of her host and hostess.

Peeping in, she saw her host standing alone by a long mirror, where the best light of the house was to be had, busy with razor and shaving soap. She hastily retreated, mortally afraid that he might have had a glimpse of her in the looking-glass.

Stay where you have a right to be when you are visiting in a home with which you are but slightly acquainted. This is a good rule for delegates, visiting secretaries and others who, so to speak, are quartered in unfamiliar households which open to them friendly doors.

A Musical Gipsy Family

THE most romantic people on the face of the globe are the gipsies. They are a wandering folk with no settled habitation. The nomadic instinct is strong in their blood, yet they are simple and kindly and do not deserve the suspicion with which they are so often regarded. The Spanish gipsies are a picturesque survival of the past, having advanced little farther than their ancestors and knowing nothing of the modern spirit.

Grandparents

GRANDPARENTS are the real aristocrats of the household. They have lived longer, seen more, accomplished more, sustained and suffered more than their children and grandchildren. This may sound trite, but the result of the longer living and the greater endurance has been to place them on the higher level of advancing years, a plane where burdens weigh less heavily and conditions are less cramping than lower down on life's hill. There may be those who are ready to dispute this assertion, forgetting that life at either end has intervals of ease unknown to those who are tramping along the dusty road of middle age. The little children have time to play. The grandparents have reached a place where they, too, may play if they choose. Of course, there are many varieties of disposition and temperament in these dear people whose heads are white. We have all heard of the little fellows who declared that they did not want to go to heaven if grandpapa would be there. Some grandfathers are morose and fault-finding, and some grandmothers are irritable and unreasonable. These, fortunately, are exceptional. The ideal grandmother is indulgent and overflowing with kindness, and her home, or her room, or her presence, is delightful to the little children and attractive to the boys and girls who bring to her their confidences. The ideal grandfather has no recollection of a period when his own sons fancied him severe. He has only toleration for the boys who are growing up to carry on a good old name.

One is always regretful when the changes and chances of life compel old people to resign their separate homes and dwell under the roof of a son or daughter. It would seem that, after a lifetime of toil and sacrifice, grandparents should keep their independence and let the children come to them, while they remain at their own fireside. Still, a home in which grandparents are loved and honored is often a home to be congratulated. The children trained there should be taught deference for their elders, should form the habit of respecting the easy chair by the window or the fireside, and the cosy corner nearest the lamp, which corner belongs of right to the oldest person in the house. The children should be encouraged by the grown-ups to perform little offices of love, to run on errands, and, in unobtrusive ways, they should be habituated to making happy the path of the aged.

I remember a household in which the oldest person was a great-aunt. She had brought up the mother of the family in the latter's orphaned childhood, and in her old age she found a calm harbor in the household of her niece. Her hair was like the driven snow; her eyes were keen and bright as those of a hawk until she had attained her ninetieth year, and her ready wit and effervescent fun were equal to the entertainment of her juniors, until one day she quietly fell asleep to waken on the shore of the river beyond whose waves there awaited her eternal youth.

Part of the training of all young people should be to understand old people and learn how to live with them, what to do for them, and how to recognize beneath the mask of time the spiritual kinship which years have no power to destroy.

Miss Mason's Adventure

By ANNE GUILBERT MAHON

"WHAT is the important business you wish to see me about, and which your mother couldn't tell me over the 'phone?" exclaimed Miss Mason eagerly, as she burst into the room where her friend sat propped up in bed.

"Sit down, won't you?" asked the sick girl, smiling at her friend's vehemence.

"Well," said Miss Mason, as she sank into a chair beside the bed. "I'm glad you can laugh. It's a sign you're not very ill. But how did you come to lay yourself up like this?"

"Only a bad cold," explained her friend, "but the doctor says I must positively stay in bed for two days at least, if I don't want to bring on another attack of laryngitis such as I had last fall."

"I'm sorry! But what is this wonderful favor you want to ask of me? I just flew all the way over here, I was so consumed with curiosity. Relieve my mind at once, Elizabeth, please."

Elizabeth laughed again and responded, watching her friend closely:

"I want you to go on a picnic."

"A picnic! Where? When? How? What? You know I abhor picnics."

"Now, please don't say no. It's so important—and you know you told mother you had no engagement for this afternoon."

"This afternoon? You want me to go on a picnic this afternoon? Elizabeth, you're sure your mind is——"

"Quite clear, my dear. Now listen, seriously. It's only to take a few little girls to Acorn Park this afternoon. I expected to take them myself until this morning and the doctor ordered me to stay in bed. I had the lunch packed and everything ready. They are the girls who belong to my class at the settlement house. It's such a treat to them. They never see the country at any other time and they talk of it for months afterwards. They have been looking forward to it for weeks, and I can't bear to disappoint them. You really don't know what it means to them, Isabel. I thought perhaps you would do this for me——"

"Couldn't. I'd do anything else for you, Elizabeth; but this—— Why, I wouldn't know what to say to them, or what to do——"

"Yes, you would. You would enjoy it when you got to know the girls, and they are not hard to get acquainted with, and when you realized the pleasure you were giving them."

"But they will expect you. They wouldn't want a stranger to take them."

"They will be just as happy with you, my dear. Mother will 'phone to the settlement house beforehand, so they will be prepared. Now, Isabel, if you won't go, it means that those girls will have a disappointment such as you cannot conceive of. We leave the city, you know, next week, and I simply cannot take them for a picnic again before we go—even if I should be well enough. You surely won't deny those poor little things this pleasure—and it does them so much good, too."

Miss Mason sat silent, her brows contracted, her lips pursed up in deep thought.

"You won't have to do a thing but just go with them. They are big enough to know how to behave, and they are very tractable, I assure you. Please, Isabel!"

"Well," sighed Miss Mason, slowly. "Since you put it that way—I suppose I will; but——"

"You'll enjoy it, I know you will," beamed her friend.

Isabel departed reluctantly to make her preparations.

At the hour named—two o'clock—she found herself on the way to the settlement house, her arms laden with the baskets of provisions which Elizabeth had prepared, and her heart filled with doubt and misgivings. What should she say to them? How should she act? She had never been inside a settlement house, had never even taught a class in her own Sunday School. Elizabeth Lloyd was used to settlement work, and it was easy for her, but for Isabel! How senseless she was to attempt it! But she had promised Elizabeth, and she did not want to disappoint the children, after her friend had put the case so strongly to her.

While she was deep in these thoughts, she was suddenly greeted by several little girls, their faces beaming with expectation, and glistening from a liberal use of soap and water, their hair strained back in neat, shiny pigtails, their calico dresses crackling with freshness. Elizabeth had often told her that they were a superior class of mission children—of German extraction—and always neat and clean, although very poor. They were still several blocks away from the settlement house, but the girls had been watching for her.

"Miss Lloyd's mother 'phoned to the settlement house that Miss Lloyd was sick and couldn't come," cried an intelligent-looking girl, whose flaxen braids were so short and so very tight that they bristled out, independently, over either ear.

"She said you would take us instead," cried another, hardly more than seven years old. Miss Mason thought as she looked at her, but whose face bore the expression of a woman of fifty.

They did not seem to be at all disappointed that Miss Lloyd had been unable to come, and they acted as if they were perfectly resigned to her friend's substitution. Isabel was relieved.

They gathered around her and took the baskets—two girls carrying one between them—laughing happily.

She need not have feared that she would not know what to say to them, Miss Mason thought, for they chattered like so many magpies. All the way to the car they vied with each other in telling her about themselves, the settlement house, their families—until she smiled at their volubility.

She felt as if she had always known them, and she entered involuntarily into their joy and anticipation, and admitted to herself that she was glad, after all, that she had acceded to Elizabeth's request.

"A man sprang past them and in the water"

Their joy on the car was pathetic to Isabel. They cried out with delight at the most trivial objects. They noticed the trees and the flowers, the cows grazing in the fields. Everything they passed was a source of delight to them. Miss Mason watched them smilingly. She never could remember all their names, she thought, but it was easy to distinguish them. It was a puzzle to her that the big, overgrown, stupid but good-natured girl they called "Fatty" should be a sister to the precociously bright, wiry little sprite nicknamed "Imp." The intelligent-looking girl with the flaxen pigtails was "Johanna." The little one with the old face was "Mamie," and the baby sister, whom she had brought with her, was "Augusta." Poor Augusta was enveloped from head to foot in a big, heavy, old-fashioned blanket shawl, which impeded her progress considerably, but did not appear to affect her radiant spirits in the least.

"She doesn't need that heavy shawl this warm day, does she?" asked Miss Mason of her sister.

"No, but some one stole her cotton dress off the line last night, and she didn't have any dress to wear, so she's got to wear it," explained Mamie, unconvincingly but resignedly.

Miss Mason smiled involuntarily, but the tears sprang to her eyes as she looked at the quaint little figure in the big shawl. But it did not trouble Augusta. Her baby face was flushed with excitement and happiness, and her bright brown eyes were fairly bolting out of her head as she gazed around her at the wonderful sights. She could talk very little, and that only in German, so Miss Mason could not talk to her, but she placed her in the seat beside her and gave her one of Elizabeth's ginger cookies, and Augusta looked as if there could be nothing more to be desired on earth.

How they laughed! How they chattered! In all the experience of her happy, care-free young life Isabel Mason had never seen such thorough enjoyment, such unalloyed happiness, such pleasure in little things. Elizabeth was right—she had never had any conception of what a picnic meant to those children.

At last they arrived at the park, and their joy was complete. They raced over the green grass. They ran down the hills. They chased the birds and the butterflies. They picked the smallest, most insignificant flowers and went into ecstasies over them.

Miss Mason sat under a big tree and watched them with mingled feelings—feelings of joy that they should be so happy, and feelings of sadness that such a little thing should mean so much to them, that they were so unused to pleasures that she had thought every child possessed. She saw the thin, white face of Mamie flush and glow with healthy color. She saw the effect on all the children of the free, health-giving country air.

The grotesque little figure in the big shawl ran about with the rest, stumbling and tripping often over the long ends of her voluminous mantle, but she picked herself up with apparent unconcern and ran on. Once Miss Mason saw her bend over and put her ear to the ground, then she heard the girls laugh.

"Augusta—she never heard a bird sing before! She thought it came up from the ground. She put her ear down to hear," they explained in the midst of their laughter.

"Never heard a bird sing!" The words rang in Miss Mason's ears. She did not know that any child, anywhere had never heard a bird sing. She had not realized that in the little courts and alleys where these children lived there were no birds, no trees, no grass anywhere near. How ignorant she had been! Like little Augusta, the city was a world of which she had known nothing.

To please them, she joined in the games. She forgot she was the dignified Miss Mason—a leader in the exclusive circle in which she moved. She entered into their simple games as heartily as Elizabeth would have done. She was a child once more. The joy of the children was contagious. She laughed with them. She forgot herself, for once in her life.

After a while the girls began to throw out transparent hints.

"I am so hungry!" exclaimed Mamie.

"When will it be supper time?" asked Imp.

Johanna, who was evidently trying to be excessively polite, rebuked them severely.

Miss Mason looked at her watch. It

Continued on page 799

THE ANTI-SUICIDE LEAGUE

By Mrs. E. M. Whittemore, Founder of the "Door of Hope"

THIS branch of the Salvation Army was organized in 1906. Shortly after the "Door of Hope" began to affiliate with the Army, I was led to take an interest in the Anti-Suicide work. After assisting Brigadier Mrs. Bovill, temporarily, I was commissioned to take full charge of the special department, and now most of my time is given to it. It is a unique effort to render assistance to those contemplating self-destruction.

A few weeks ago, I met one who was grateful for the marvelous way in which God had delivered her from suicide. Her face flushed with pleasure and her words expressed much joy, as she informed me that not only was all the desire taken from her, but her temporal affairs had been so wonderfully adjusted that she was now capable of caring for her old father, and she could take up the duties of life without fear or doubt. One day, six months before, she sat in my office in abject despair. She said she had been standing in the middle of the street, praying that a car or an automobile would run over her.

One evening, a young girl was spoken to in one of our religious services. She had a desperate look upon her face. After talking with her nearly an hour, she promised to come and see me the following day, which she did. She told me that in a moment of haste she had married, and the one to whom she was united proved anything but desirable. To drown her misery she resorted to the use of drugs. The next time she came, a look of malice and hatred was perceptible on her face, and, after some little conversation, she finally confessed to me that that very night she had planned not only to take her own life, but her husband's as well. God in a most marvelous way intervened. I now have the pistol and the morphine she planned to use and I keep them as trophies of God's faithfulness in delivering her at a most critical time in her life. She is now happily situated; her husband is converted, and only a few days ago she came to my office and told me, out of the fulness of her heart, of the goodness of God, and of her determination to serve him the rest of her life.

Another interesting case was that of a cripple. After desperately struggling to support herself and sending what little money she obtained to one whom she thought she could trust (it was to meet a certain indebtedness), she discovered to her sorrow that the money had been misspent and she was stranded completely and within a few days would be homeless. In great torture of mind the only way out seemed to be suicide. But she, too, with a little kindness extended and by the grace of God, was brought to see the wickedness of such a thought. In deep conviction, she called upon God for mercy and pardon. After a little effort, everything was adjusted, and it has been most encouraging to hear from her from time to time, and to witness the simple trust and gratitude of her faith in Him who so marvelously delivered her.

One morning, I received a letter written by a heart-broken woman. I hastened to see her, and was horrified at the tale of misery I listened to. She was well-educated and refined. She had a lovely home, until a year or so before, when her husband was stricken with paralysis. He lost his position and for months was a helpless invalid. All the money they had laid aside was expended. He became desperate, and one day managed to crawl out of the house, leaning on his crutches. He was helped by some one on to a car, rode down to Brooklyn Bridge, and managed with considerable effort to get upon it, and after a few moments a splash was heard in the water below. When apprised of her husband's absence from his room, the poor wife rushed frantically out into the street and until late at night she was wandering aimlessly in hopes of ascertaining his whereabouts. As a last resort, she applied at the police station. She was informed that a body, answering the description she gave, had been taken to the morgue, an hour or two before. Hastening there, she gazed upon the face of her husband, whom she recognized at once. On her way back home, she managed in several places to procure small quantities of morphine, and closing the doors of her room, she took an overdose. It was discovered just in time, but great suffering followed. She was taken to the hospital and her life was saved. Realizing the awfulness of the deed, though not a Christian herself, she desired that her little boy be brought up in a right way. For days she struggled to meet everyday needs, until one night, getting terribly discouraged, she resolved to take the life of her little one as well as her own and thus put both out of misery. This would have been carried out, but that evening something extraordinary occurred. A neighbor

Mrs. E. M. Whittemore

brought in a small parcel, wrapped in an old newspaper, and as it lay upon the table, her eye caught the headline of a column. She seized the paper and read the article under the title of "The Anti-Suicide League." She soon decided to write a letter to us for the sake of her little boy. In this case also God manifested his power, and though she has had many trials and sorrows, thoughts of self-destruction have been banished from her mind, and into her heart there has been born a great desire to follow in the footsteps of Jesus wheresoever he might lead her. A short time after her wonderful deliverance, her little boy was stricken down very suddenly, and passed away, but though her sorrow was great, no thought of her former determination to destroy her life was entertained. She has been now for some time past in a good home, looking after some helpless little ones.

Possibly one other case might be referred to. It is that of a young woman who came to my office with her little child. After a time, she opened her heart, and with tears rolling down her face, in a most piteous way she asked if the little one could be provided for by the Army, or if they ever took children to bring up. When assured that they would take the child, she clasped her hands together and gazing upon the face of her little one, with all the mother love shining out of her sad eyes, she asked, "And will you promise to tell her when she is grown that my little darling need never blush when she hears her mother's name mentioned? I have never stooped to do a single wrong thing, even in all my extremity and suffering, that would cause my child a pang of regret, and when I leave her here to-day, I shall never look upon her face again." She sobbed bitterly as she said this. "We once had a very happy home," she explained, "until my husband passed away. The little money we had saved was soon used. I could not sew and, therefore, knew not just what to do; but by managing to pawn one thing and another, and going without food at times myself, I was able to provide for my darling." One could see starvation in her poor emaciated face. It told its own story, and was a marked contrast to the healthy appearance of the baby girl, whom she so truly loved. "For days," she continued, "I have been contemplating taking my life. I could see no other way out of my misery; but I was not willing so to do until some provision had been made for my little one. This morning, however, I was so weak that I felt that something must be done before the sun went down. And as I was coming out of the grocery store with some food for my baby, I saw a piece of paper. I picked it up, and on opening it, I saw the words, 'The Anti-Suicide League.' As I read it, every word burned into my heart. I decided that any organization that was so humane as to help a person in such dire need certainly could be trusted with the care of my baby, and now—and now," she sobbed, "will you take her? Will you take her?" It is hardly necessary to add that the child was cared for and the mother as well, and she has now a little home once more, with her child by her side. She is learning by degrees to care for her as well as for herself, and best of all, she has taken Christ into her heart and life.

Within the last few months, hundreds of intending suicides have called to receive advice and help. Out of this number I know of none who as yet have committed this awful deed. One must be very practical in dealing with such a class, and quite often they need to be assisted financially for a little while; but the results are of such a character that I can never regret anything expended in their behalf. The prayers of all good people are desired that special guidance may be granted to us in meeting the need of this most important class, so that effective work may be accomplished to the glory of God.

ON THE MOUNT OF BLESSING

WHEN I am alone with my Saviour, in the hush of the dying day,
On the mount I seem to join him, where he has gone out to pray;
And I tell him my grief and heartache, and the burdens I have borne,
Misjudged, neglected, slighted, until I am all forlorn.

I seem to see his features, all scarred but kingly sweet;
And I see his side all bleeding and the nail-prints in his feet;
And his hands are raised in blessing, as I kneel and cry "Forgive!
I am dying with sin and sorrow—but thou canst bid me live!"

And there alone with my Saviour in the awe of the dying day,
With my hand on his seamless raiment, he answers as I pray,
And he says, "There is strength forever in the boundless stores above.
My Father only waits thy prayer to crown thee with his love.

"And in his infinite mercy he will help thee to forgive.
He will spread his wings above thee. He will teach thee how to live."
And there on the Mount of Blessing, when the discords of daytime cease,
I lay my sin and my sorrow, and my Saviour gives me peace.

EMILY F. ODDWAY.

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Aunt Hannah's Chickens

By Mary B. Wingate

AS I was busy putting the finishing touches to my parlor after the spring cleaning, I heard a brisk rap at the door, and to my hospitable "Come in" Aunt Hannah's cheerful face appeared. After talking about various matters she said with great animation:

"It's time to be plannin' what we can do for Mont-Lawn this year. I've been so took up thinkin' about other matters, I've forgot all about the children's summer outin', but now I'm goin' to work in earnest for 'em.

"To think, while I'm breathin' this sweet summer air and watchin' the trees and grass grow, and listenin' to the birds (and 'pears if they never sang so sweet before), them poor little mites don't see no birds, nor flowers, nor ever have no chance to play on the green grass.

"I did think I'd be contented if I could send two or three of 'em out to Mont-Lawn, but now——"

"Why, Aunt Hannah!" I said, "two or three would be beyond you. Times are hard with you. You can't afford to send more than one."

"That is true," said she, "and that makes their case so much the worse. There'll be more starvin', naked little children this year than ever before, an' now, as I was goin' to say, I'm hopin' to endow a cot for the season."

"But I don't see how!" I said. "We are having all we can do to get along and keep out of debt."

"Well, you see, the Lord knew I was jest longin' to do somethin' more for him, an' he put it into the heart of Mr. Davis, when he went to the city to live, to give me his old shop and his double winders and all the chicken wire he had, so I could go into the hen business if I wanted to. I can get the shop moved and fixed up and pay for it with savin'; have winders enough to make it real sunny an' 'nough left to put on the north side of my house and make a hot-bed besides.

"Now you know I allers have what people call good luck with my chickens, but I don't believe in luck. I get the best aigs I know of and take good care of the chickens when they come off, and they allers do well an' my hens lay aigs all winter. I'm goin' to give the Lord the firstlin's of my flock, the first three broods, ten, nine and 'leven chickens are his, an' while I can't sell 'em in season to use the money, I can contract 'em and get my pay down, for they know me in the city where I send 'em."

"But, Aunt Hannah, isn't that 'counting chickens before they are hatched'?"

"No, for they be hatched already, an' I've got a number of hens settin' now, so you see I'll have all I want to keep. With a plenty of wire fence, no varmint can't get in an' kill 'em. I've got some new kinds of aigs an' the chickens are cute enough. Come over an' see 'em. I jest sing for joy sometimes, I'm so happy, thinkin' how many hearts they'll make glad this summer. Then my cow has a bossy an' I've weaned him, an' I'm makin' the nicest kind o' butter, and butter's high, and I shall have a good deal to sell, so I'll get along all right."

"But, Aunt Hannah, what about our church expenses? I am troubled about them. Many say they can't do anything this year, and some of our men are out of work, for not all of them are farmers, you know."

"Yes, I do know, and I'm sorry for 'em. I've made up my mind to double my subscription anyway. The Bible says, 'He that soweth bountifully shall reap bountifully,' an' I've proved it over an' over agin. I ain't never afraid of comin' to want; but if I was, I'd try bringin' all the tithes into the storehouse an' prove the promises."

I knew it was of no use to reason with Aunt Hannah, so I forebore any further remarks. Aunt Hannah is really a fine-looking woman if she would only have up-to-date clothing, but she says she can't afford new clothes now, and that she expects to dress in white all the time by and by. I shouldn't wonder if she has jewels enough in her crown to make her a very beautiful angel. I know she does a great deal of good with her small means; and that is not the end of it, for her example makes the rest of us so ashamed of our penuriousness that in order to keep any degree of self-respect we have to give something too, even when we have decided not to do so. I must see if I, too, cannot do something for at least one of God's little ones.

Helping Homeless Boys

SOME remarkable results have been accomplished during the past twelve years by the Harlem Mission and New York Home for Homeless Boys, 150 West One Hundred and Twenty-seventh Street and 521 East One Hundred and Twentieth Street. One little fellow was brought in by a policeman. His face was so soiled that at first glance he was taken for a colored child. He proved, after a bath, to be a young Italian, who had not tasted food for three days and had no shelter for six weeks. He was arrested for stealing a bottle of milk and some rolls. He was kept in the Home three weeks and then restored to his mother.

Another waif who was cared for is now an ordained clergyman, graduated from the University of Tennessee.

Some time ago a boy was brought to the Home by a lady who said he had been deserted by his father. When preparing the boy for a bath it was found that he had been beaten so severely that his little body was a mass of bruises and the clothing had become embedded in them. He was cared for until better and a relative was found who promised to care for him permanently.

An orphan boy (the son of a deceased clergyman) was found wandering in the streets of New York, homeless. He was a consumptive and had been without food for thirty-six hours. A large tent was placed upon the roof of the Home, where the boy was cared for, and with fresh air and sunlight he soon grew strong. He said: "This is the first time I have been spoken to kindly since my father died."

The Home for Homeless Boys is thoroughly non-sectarian. Last year 510 boys were sheltered there, representing Catholics, Protestants, Hebrews and Greeks. The boys came from twenty-two States and twenty-six foreign countries. They were found at night in the bread lines, in hallways, and on park benches. The Home is a worthy one and deserves the widest support.

Why She Values The Christian Herald

Dear Editor: The premiums are very fine and I am much pleased with them. But were there no premiums I would consider it a duty and a privilege to introduce your excellent paper into as many homes as possible for the great good it is doing wherever introduced. I am so glad the good work Dr. Klopsch established still goes on with a thorough understanding of the spiritual uplift we all expect and receive who peruse its pages.

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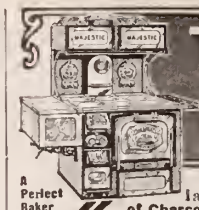

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Jesus, Friend of Sinners

CHARLES IRVIN JUNKIN. GEO. C. STEBBINS.

1. Je - sus, Friend of sin - ners, Hast Thou look for me?
2. Je - sus, Friend of sin - ners, Thou hast read my heart,
3. Je - sus, Friend of sin - ners, Thou hast touched my soul,
Son of God the Ho - ly, Man of mys - ter - y,
Search-ing its re - ces - ses, With a lov - er's art;
Not with scorn - ful pit - y, Not with beg - gar's dole;
Lov - er of the chil - dren, Teach - er of the wise,
Naught have I with - hold - en, Noth - ing hid from Thee,
Thou hast not des - pis - éd Men that faint or fall,
Let me read the se - cret In Thy friend - ly eyes.
Waste, or want, or fol - ly, Things that should not be.
Ten - der - er than broth - er For thou know - est all.

4. Jesus, Friend of sinners,
Bid me follow Thee,
O'er the rugged highways,
E'en to Calvary;
Let me know Thy spirit,
Sweet, and strong, and wise,
I would win the friendship
In Thy loving eyes.

5. Jesus, Friend of sinners,
Hold me by Thy side,
Till the shadows deepen
Toward the eventide,
To Thy strength and beauty
I would ever bend,
Till, in dawn eternal,
Friend shall be as Friend!

Copyright, 1909, by Charles Irvin Junkin.

THE BOOK OF LOVE

COULD oceans, rivers, springs, and lakes
All that the name of water takes
Beneath the expanded skies,
Be turned to ink of blackest hue—
Add, too, the drops of morning dew
To make the wonder rise—

A book so large, could we suppose,
As thinnest paper would compose
As the whole earthly ball:
Were every shrub and every tree,
And every blade of grass we see,
A pen to write withal—

Were all who ever lived on earth
Since Nature first received her birth,
Most skilful scribes, to place
In clearest light that wondrous love
Found in the heart of God above
Towards Adam's sinful race—

Were each Methuselah in age,
And every moment wrote a page:
They'd all be tired and die:
The pens would every one wear out,
The book be fill'd within, without,
The ink be drained quite dry—

And then to write that love, oh! then,
Angels above, as well as men,
Archangels e'en would fail:
Yes, till eternity should end,
A whole eternity they'd spend,
Nor then have told the tale.

MOTHERS' DAY

MOTHERS' Day! Oh, welcome sight!
Over all our land
Fair carnations, pure and white,
Are seen on every hand.
Hearts grow tender for a while;
Loving memories are stirred
Of a mother's gentle smile,
Of her faithful eall and word.

O men with mothers living,
Remember them to-day,
And send a white carnation
To brighten up their way.
Those pure and lovely blossoms
Will hold a magic spell;
Oh, let them speak a message true
Your lips can never tell.

O men with angel mothers,
Some childless mother seek;
Give her a white carnation,
And do not deem it weak.
Let it lead her thoughts away
To our Father's house above;
Let her feel on Mothers' Day
All around are hearts of love.

Wear to-day carnations white;
Let them bring your childhood back.
See through memory's tender light
Blossoms all along your track;
Flowers a mother's hand has sown,
How they brightened all your way!
For the sake of days now flown
Wear carnations white to-day.

Pittsfield, Me. MRS. MARY B. WINGATE.

THE CALL OF THE SOUL

I STOOD by the bier of a loved one,
And in anguish made demand
Of the all-wise Heavenly Father,
That I might understand!
"Why do you take him from us,
With his life-work just begun,
And cause a world to suffer
The need of this noble one?

"Was it kind to give him to us
With all his noble worth,
And just as we learned his value,
To leave a barren dearth?"
Then came the whispered answer,
And I bowed my head in shame—
"Hush and reflect, thou mourner,
Ere for wisdom you call my name!

"Your query is all in selfishness,
You think not of his gain,
You're only aware of your sorrow,
Now, look beyond your pain."
And, with the Heavenly vision
I saw my beloved at rest,
With toil and care and heartaches
Changed for the mansions blest.

"You call him young in service,"
Whispered the voice again—
"But a full life is measured up to him,
So faithful has he been!"
And, with perfect understanding,
Given by the God of Love,
I praised him for taking our loved one
To the home of rest above.

MINNIE WATSON JENKINS.

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"3 in One" oil will save any housewife much hard work. Instead of spending part of every day cleaning and polishing furniture, woodwork, picture frames, bathroom fixtures, etc., use "3 in One" just once in a while. "3 in One" removes dust and grime, covers up scratches and scars, keeps everything clean and bright.

Every woman should learn *"the new way"* to polish furniture. It's worth dollars but costs nothing.

FREE Send us your name and the name of your dealer. Get *"the new way"* to polish furniture and sample bottle of "3 in One," both absolutely free. "3 IN ONE" OIL CO., 54 Broadway, New York City.

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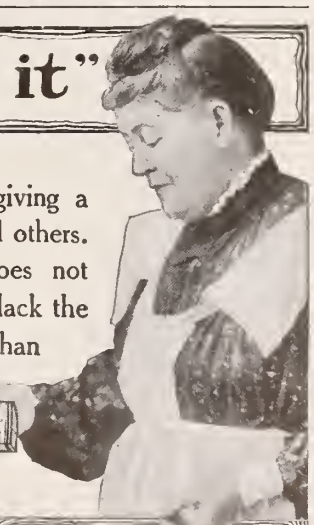

POLISHES quickly with a dry brush, giving a brilliant, durable luster which outlasts all others. The last particle may be used, as it does not deteriorate. One cake of Rising Sun will black the stove many times, as it polishes more surface than several packages of so-called liquid stove polish. Your grocer keeps it. Ask for it and take no substitute.

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RISING SUN STOVE POLISH

MIDSUMMER WORK AT THE BOWERY MISSION

By W. T. TWAMLEY, B.D.

THE many readers of THE CHRISTIAN HERALD will be glad to know that the Bowery Mission, during these hot summer months, is carrying on its most successful work as "the greatest Rescue Mission in the world." Hardly a day passes which does not bring some party of visitors from those far-off parts where THE CHRISTIAN HERALD is such a welcome guest, desiring to see and know for themselves about the work in which they have been stimulated to take such a lively interest. They are loud in their praises of the services, and especially are much arrested by the testimonies of the men, and are more than filled with admiration and gratitude for the magnificent and well-equipped buildings to be found in such a place as the Bowery, which are a lasting memorial to the late Dr. Louis Klopsch.

Many and many was the time Dr. Klopsch with much enthusiasm and delight personally conducted parties from all parts of the country through the new establishment at 227 Bowery, and it was one of his special delights to point out "The Brotherhood Room," where night after night the converts of the mission meet from 7 to 8 P.M. under the direction of their devoted leader, Brother Charles Balevre. Dr. Klopsch at nearly every meeting at which he was present would always call for the remarkable testimony of Charles Balevre; of a life thrown away for many long years, but at last reclaimed by the grace of God, and after giving his heart first to God, having everything which sin had stolen from him restored—wife and family, friends, position, character and the respect of all who know him.

During the three years in which the Brotherhood has been at work nearly eight thousand men have mustered o its roll; they are scattered far a wide and we are constantly hearin from many of them. The third ann versary of its establishment has ju been held, and it will long be remem bered as a memorable instance in i history. Stirring addresses were giv by the Rev. Charles E. Stowe, D.D son of the late Mrs. Harriet Beech Stowe; the Rev. Dr. A. H. C. Mor of Brooklyn and the Rev. Hen Craner, associate pastor of Bushwi Avenue Congregational Church, Broo lyn. Solos were rendered by Mr. Fra MacDonough, and a special luncheo was given by the First Presbyteria Church, South Orange, N. J., Re David DeForest Burrell, pastor.

Brother Virginius DeNyse, who h been a member of the Mission for t last seven years, has now followed o late president, Dr. Klopsch, to "t Great Beyond." One of the most im pressive and beautiful services ev held in the Bowery Mission was h funeral service, at the end of whi every one present filed by the bier a took a last look at the earthly remai of one who was a striking example the Brotherhood's work and one of t most signal instances of the triumj of God's grace. Mr. DeNyse had he great and independent commercial p sitions which through dissipation had thrown away; but after his co version he devoted his abilities a restored position without stint a with an exemplary self-sacrifice to t service of God and his fellow men.

During the month of July some the speakers at the evening meetin have been Rev. Dr. C. J. Allen, Re Minot C. Morgan, Bishop Darlingto Rev. Dr. Donald MacLeod, Hon. W Sulzer and General Horatio King.

"The Church of the Sea"

"THE Church of the Sea," an evangelical church for Christian seamen ashore and afloat, has been established in New York. It is in the new Seaman's Home and Institute of the American Seaman's Friend Society, No. 507 West Street, New York City. The first communion was observed May 1.

The chief object is to build up the religious life of seamen generally. Over three hundred thousand seamen annually come to the port of New York. The Seaman's Home and Institute endeavors to reach these wanderers through its philanthropic, social and spiritual work. The pastor-chaplain, Dr. E. M. Deems, was not satisfied that the m should be provided merely with bat games, athletic spor reading rooms and co certs, but he wanted t spiritual man refresh and that there should a church centre, so he o ganized "The Church the Sea."

Rev. Edward M. Deems

Edward M. Dee comes from three gene ations of ministers. H father, the Rev. Charl Force Deems, was t founder and pastor the famous "Church the Strangers" and of t American Institute Christian Philosophy New York City. A se vice will be held "The Church of the Se every night and regul preaching services Sundays.

Among the Workers

—A "RECOGNITION and thanksgiving" service was held at the Auditorium at East Northfield, Mass., Saturday, August 13, 1910, in connection with the fiftieth jubilee of Dr. Arthur T. Pierson's ministry and his golden wedding.

—AN EXPERIENCED SETTLEMENT worker, who has rendered valuable service at our Children's Home, would be glad to hear from some settlement or other organization or institution requiring a skilled teacher in gymnastics, medical gymnastics and settlement work generally. Address A. M., CHRISTIAN HERALD.

—HERE is a letter from a Christian worker in prison: "Last year, through the kindness of the readers of THE CHRISTIAN HERALD, I received subscriptions to several of the leading magazines. These I have conscientiously circulated among friendless prisoners and much good has been done. Had it not been for these magazines, these prisoners would not have seen any current literature. Life in prison is dreary and monotonous enough at best, hence it is needless to say how grateful the prisone I have been able to reach are for the past kin ness of your readers. Every magazine I ha received was bound in a durable cover a extensively circulated. Every three months, t old copies were bound in volumes for furth circulation, and these are still in use. Mu good cheer and sunshine has been shed in ma gloomy cells, and I trust the donors of t subscriptions last year may read these words thanks offered by the prisoners thus favore The writer invites a renewal of these welco gifts. Any reader of this journal who is int ested can help him by addressing "Prisone care of THE CHRISTIAN HERALD.

—THE CHARITY ORGANIZATION Society New York appeals for aid to provide tempor means of subsistence for a family in gr need, because of the illness of the bread w ner, who is in a sanatorium suffering fr tuberculosis. Address the Secretary of Society, 105 East Twenty-second Street, N York City.

Miss Mason's Adventure

Continued from page 794

r surprise it was nearly five o'clock, e hour Elizabeth had set for their pper.

They found a table under a big tree, the hill which sloped down to the etty little lake. The girls helped th alacrity. The table was soon read and the girls seated around it. iss Mason gazed in astonishment at e way the viands disappeared. She d not realized what the picnic sup- r meant to these girls who often nt hungry for the necessities of life. In an incredibly short time, it emed to her, they had finished their pper.

"Can we wash the dishes?" asked hanna.

"We'll be very careful," added amie.

Miss Mason gave her consent and e girls carried the piles of dirty shes down the hill to the lake, where ey stood on the boat landing, out er the water, and washed them. hat a good time they had! Miss ason could hear them talking and ughing together as they washed and ied the dishes. She turned back to e table to clear away the remnants.

"Stop that! Behave yourselves!" e heard Johanna cry.

There was a great screaming and shing and jumping to and fro among e girls on the landing. Some of em were splashing water in each her's faces, laughing and screaming glee. In vain did Johanna remon- ate.

"Girls! Girls!" cried Miss Mason, rningly. "You will get wet. Stop it."

Some of them stopped at once; but p had become thoroughly demoral- d. She jumped around, dashing ter in the girls' faces and over their esses. She jumped against a pile of shes, upsetting them with a loud tter.

"I'll tell ma," threatened Fatty, r face very red, as she advanced vard her younger sister. "Ain't u ashamed?"

"You'll never go on another picnic," id Johanna, with finality.

But Imp had broken loose at last, d there was no restraining her.

Miss Mason assumed her most dig- ied manner and hurried down to the nding, but she was only half way ere when there was a scuffle, a eam, a tremendous splash, and a ld cry of "Help!" Fatty was floun- ring around helplessly in the water, inly trying to clutch the edge of the nding, then she sank.

"You've drowned your sister, Imp kelstein!" Johanna cried fiercely.

Imp stood still at last.

The girls stood white and trembling. gusta lifted up her voice and wept th a mighty sound. Miss Mason flew t the landing.

"Imp pushed her in," explained the ls, breathlessly.

The lake was not very deep, but it s over a man's head at that point of t boat landing where the girls stood. Miss Mason knew it would be over l head if she attempted to walk out t the struggling girl. She could not sim. She glanced around agonizingly f something to throw to her. The pe on the baskets was too short. ere was nothing.

Suddenly she spied a loose board in t landing.

"Help me, quick!" she cried to the ls.

Together they wrenched it loose and shed it out over the water.

Fatty rose to the surface just be- nd the plank.

"Catch it; oh, catch it, Fatty!" im- l red Miss Mason.

"Catch it, Fatty!" screamed the ls.

But Fatty was too far gone to hear or to understand. She sank again.

"Oh, what shall we do?" murmured Miss Mason in agony.

"Help! Help!" screamed the girls in chorus.

Augusta's voice rose above them all.

There was a rushing, puffing sound back of them. It came from the road which led to the boat landing. A motor-cycle was flying along the road. It stopped. A man sprang from it and rushed down the landing, past them, and into the water. Fatty had risen for the last time. Rapidly he swam toward the drowning girl. Just as he reached out his hand for her, she sank. The man dived quickly. The watchers held their breath. An awful second of suspense, and then he rose to the surface, holding the girl tightly in one arm, while he tried to propel them both by the other. It was not an easy task. Fatty was a dead weight, and a heavy one. Panting, he reached the landing, and, clinging to it with one hand, he lifted the unconscious girl up to the boards, then climbed up himself.

"Dr. Barclay!" gasped Miss Mason.

"Help me," he ordered, tersely, as the girls clustered around poor Fatty with white, awe-stricken faces.

Panting from his mighty exertion, and dripping wet, yet with no thought of himself, the doctor worked over the girl. To all appearances life was extinct; but, after working bravely for a while, with the help of Miss Mason and the girls, Fatty slowly came back to life.

"She'll be all right now, if she doesn't get cold from her wetting," said the doctor, heaving a great sigh of relief, and leaning for a moment wearily against a post.

"How did you happen to come along just when we needed you?" asked Miss Mason, recovering from the excitement and suspense.

"One of my patients has moved a mile or so beyond here, and I rode through the park on my way home. But how did you come here, and who are these girls?" The young man looked about him in astonishment.

"They belong to Elizabeth Lloyd's class at the settlement house. She had promised them a picnic this afternoon, but is ill with a cold. She prevailed on me to come as her substitute."

"You? I thought you said——"

"I know," she answered, more humbly than he had ever heard her speak before, or ever thought she could speak. "I know—I said a lot of things I am sorry for now. I didn't see how you could take such an interest in settlement work—I didn't think I ever could—I didn't know. I have learned lots of things this afternoon. I have changed my mind about many things."

"Have you?" rang out the doctor's voice, eagerly. He looked at her quickly, searchingly, and a great light came into his eyes. He forgot the girls. He saw only Miss Mason, rosy and blushing, and she—she forgot the girls, too.

The doctor recovered himself and said, in a tone meant to be professional, but from which he could not keep the happy ring:

"These girls must get home at once. I will see you safely to the car."

They hurriedly gathered up the baskets and wended their way to the car. The girls clambered in, tired but happy.

The motorcycle with its rider whizzed along beside the car. It was hard to tell which of all the party was the happiest.

But the girls little knew what the chance meeting and the rescue meant to the fair young girl who had them in charge and the man who, by his timely arrival, had saved the life of one of their number.

The Serious Side
of Foods Shot from Guns

Puffed Wheat and Puffed Rice are so enticing that they hardly seem like scientific foods.

These crisp, porous grains—eight times natural size—are becoming the cereal sensations. Half a million meals of Puffed Wheat and Puffed Rice are now served every day.

They are eaten because people delight in them—because the grains are like nuts—because they melt in the mouth.

But, lest you forget, let us remind you again of the real reason for these foods.

A Doctor's Advice

A friend told us this: "A few days ago I consulted a famous physician regarding a stomach trouble. And I was fairly amazed when the advice that I got was to eat Puffed Wheat and Puffed Rice.

"I regarded these foods as a sort of cereal confection. The baby of our house delights in them. But to have a great physician advise them as a diet was a novel idea to me.

"But he explained that these foods contained all the grain value—all the food elements needed.

"He said—as you say—that the steam explosion breaks the starch granules to pieces, so the digestive juices act instantly. Cooking, baking or toasting can't do this as well.

"The result is two whole grain foods—the world's premier foods—so wonderfully prepared that they don't tax the stomach. So he advised them for my principal diet."

Prof. Anderson's Idea

That was the original object—the sole idea—of this curious process, invented by Prof. Anderson.

The whole kernels of grain are put into sealed guns. Then the guns are revolved for sixty minutes in a heat of 550 degrees.

That heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Then the guns are suddenly unsealed, the steam explodes, and every starch granule is literally blasted to pieces.

The grains are puffed to eight times their natural size. But the coats are unbroken, the shapes are unaltered. These crisp, giant grains are more digestible than any other cereal food.

How to Serve

Serve with sugar and cream, if you wish. Or mix them with fruit. Bananas or berries mixed with Puffed Wheat form a delightful blend.

Or serve them, like crackers, in a bowl of milk. Puffed Wheat and Puffed Rice are as crisp as crackers and four times as porous as bread.

Serve them any time—at mealtimes, between meals or bedtime. There is no harm in eating at any hour these easily digested foods.

Serve them tomorrow—order them now. For your folks are missing ideal foods when they lack Puffed Wheat and Puffed Rice.

Puffed Wheat, 10c
Puffed Rice, 15c

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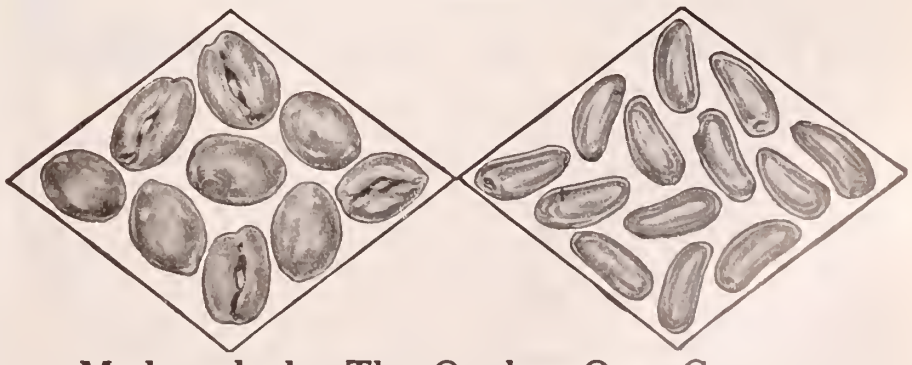

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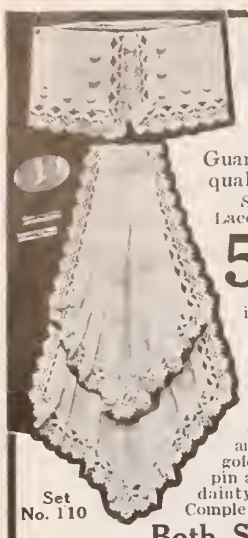

Set No. 110

Set No. 110. **Collar**—Fine quality linen, edged with imported Irish Cluny Lace and trimmed with covered buttons. **Jabot**—Fine linen, double tabs edged with Irish Cluny to match collar. **Brooch**—Large oval of real pearl with strong pin and clasp. **Collar Pins**—Two dainty pearl collar fasteners matching brooch. Complete set, 5 articles, postpaid, 59 cents.

59c

Set No. 112. **Collar** of fine, imported Point de Paris Lace over net, trimmed with white silk ribbon and boned. **Jabot**—Double tabs of plaited net and Point de Paris like collar—prettily designed. **Brooch**—Large amethyst mounted in handsome gold plated setting with strong pin and clasp. **Collar Pins**—Two dainty, gold plated Baby Pins of pretty design. Complete set, 5 articles, post-paid, 69 cents.

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SET No. 112

Both Sets—Post-paid, $1.19

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LOVE AND LAW

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

"IS it lawful to give tribute to Cæsar?" "Whose wife shall she be in the resurrection?" "Which is the great commandment?"

The first of the three foregoing questions was put to Jesus by the Pharisees and the Herodians. The second was asked by the Sadducees. The third was asked by a lawyer of the Herodians. And there was a fourth question put by Jesus himself.

The Sadducees, Pharisees and Herodians did not ask questions of Jesus because they desired information, but because they wished to entrap him. If we know the character of these men we shall not wonder at their sinister purpose. The Sadducees were the aristocrats of their day. They attached themselves to the priests, particularly to the high priests, and they largely composed the Sanhedrin, the Supreme Court of the Jews. Whatever beliefs they may have had, they had one unbelief: they did not believe in the resurrection of the dead.

The Parties in Jerusalem

The Pharisees were far more numerous than the Sadducees, and not of such high rank, because they attached themselves to the scribes instead of to the priests. They were the law party, going far beyond the law of God as given by Moses. They thus put heavy burdens upon men, and made serving God anything but a delight.

The Herodians were a small political party who had gathered about King Herod, when he was ruler in Palestine. They were hated both by the Pharisees and the Sadducees. But once, at least, the Pharisees made common cause with them, when they tried to entrap Jesus by questions.

The Sadducees asked their question because they knew that according to the law of Moses it was the custom for a man to marry the widow of a brother, or even of brothers; and they thought that Jesus must either condemn the law or deny the resurrection. In a single sentence Jesus showed them that a law concerning marriage on earth was not applicable to heaven. They wanted Jesus to declare himself an opponent to the law. They were continually bringing this charge against him, although Jesus had said that he came not to destroy the law and the prophets, but to fulfil them. And the Sadducees were silenced by Jesus' reply. Possibly they were made to feel that they must let God know some things which they could not know.

The Question of Tribute

The Pharisees asked their question about the tribute money because they wished to entangle Jesus with the Roman authorities. Their question, "Is it lawful to pay tribute to Cæsar?" was most pernicious, for if Jesus had said, "Yes," it would have aroused the whole body of the Jews against him. Tribute was such a hateful thing to them that some of the strictest among them would not carry about their persons the denarius, a coin which had on it the image of Cæsar; but they must use it in paying taxes, when they went directly to the money-changers for it. If Jesus had answered "No" to their question it would have aroused the Roman authorities against him. And so it appears that Jesus could answer neither yes nor no. He wisely made them answer their own question. And this he did by requesting that a denarius (penny) should be brought to him. It was not a cent, but a coin worth about seventeen cents.

It had the head of Cæsar on one sid with the inscription, "Tiberius Cæsa the son of the deified Augustus, hin self Augustus." On the other side wa the image of the deified Augustu himself, with the inscription *Ponti Maxim.*—the greatest of all ruler Put in contrast with this the Jewis half shekel. On one side, the word "Half shekel" and the laver; and o the other, "Jerusalem Holy" and th three flowers, representing the Goo head. Only such a coin, or the sheke which was similar in design, could b used to pay tribute to God in th temple service.

The Great Commandment

Verily, the Pharisees had asked hard question of Jesus. When the coi he had requested was brought to hi he reminded them of their constant us of it in matters of trade, and the uttered the principle that if they use Cæsar's money, they were in dut bound to pay tribute to him. "Rende unto Cæsar the things that a Cæsar's." This principle was after ward put into the Talmud, the Jewis commentary on the law, in the words "If a king's coin is current in a cour try, the men of that country do thereb evidence that they acknowledge hi their lord." (Not their God, but thei ruler.)

There was a stinging rebuke in th added words of Jesus: "Render unt God the things that are God's." The had done the first, because they must they had not done the last, because th Lord regards only those who serv him with a willing heart. And so th Pharisees were silenced.

Then a lawyer of the Herodian asked the question:

"Which is the great commandment? This question was probably not sug gested by the Herodians themselve but grew out of the interest of an in dividual. But certainly the Pharisee were interested in it. We can bu wonder what answer they expecte Jesus to give, knowing what we o about their strict observance of th Sabbath, for they taught men tha they should not carry a handkerchie on the Sabbath, or wear shoes that ha nails in them, because it would b "carrying burdens on the Sabbath." But if Jesus had replied, "the fourt commandment," they probably woul have charged him with idolatry, wit the worship of the day, rather than o the God who made the day. The law yer's question was one which was ofte discussed among the Jews. The Pha isees certainly interpreted the whol law in a tyrannical way. In his repl Jesus gave the true interpretatio He set forth its benign principle o love: first, love to God; and secon love to man.

The Fulfilling of the Law

Love is the fulfilling of the law. I loving God we fulfil the first four com mandments: We honor him as Go and him only; we do not speak irrev erently of him, and we honor his da In loving men we neither desire thei possessions, nor will we seek to mak ours that which is theirs; we will neve speak ill of them, or lie about them and above all we will honor those wh gave us being. When God first gav the commandments from Mount Sina he gave them in love, as a covenant b tween God and man. He told Moses t tell the Hebrews that he was to b their God, and they were to be h people, and they were to show thei loyalty to him in the ways indicate in the law. And God gave the law t the Hebrews for the whole world. A man-made laws have drawn their bas of equity from the law as given o Sinai. And it may also be said tha the keeping of all law is based upo

Continued on next page

* **The International Sunday School Lesson for September 18, 1910.** Three Questions. Matt. 22:15-22, 34-46. GOLDEN TEXT: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.

Sunday School Lesson

Continued from preceding page

he thought of love as set forth in that covenant-law, for no one will obey that which he hates, but will have instead the spirit of the anarchist. So that Jesus in his reply to the question of the Pharisees only reiterated what had been said by God in the beginning.

The lawyer who asked the question, "Which is the greatest commandment?" was well satisfied with the answer which Jesus gave, for he said to Jesus, "Of a truth thou hast well said." It has been suggested that the lawyer was an honest seeker after truth. Evidently his question was of his own initiative.

The Wherefore of Our Love for God

Dr. George H. Pentecost has said: "Nowhere in the New Covenant or the Gospel is a believer commanded to love God, and the question naturally arises: But is it not the duty of the believer to love God? As I understand it I would not put it so. One can hardly love another as a matter of duty. Love, in the nature of it, must be spontaneous. It cannot be forced or compelled, for any emotion which is manifested toward God or man under compulsion, or as a mere discharge of obligation, cannot be love. One cannot love another by trying to do so. There is no doubt an eternal obligation upon all men to love God, but it must be forever an undischarged obligation so far as the unregenerated and unreconciled man is concerned. And when a man is reconciled to God through our Lord Jesus Christ, he does not love as a duty, but because he cannot help it. 'Love is the mark of the new birth.'" "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love" (I. John 4: 7, 8).

Love to Our Fellow-Men

In the Bible we are told that if we love not our brethren, the love of God is not in us; and also that we manifest our love for God by loving others, not only in word, but in deed.

"Do you see the churchyard up yonder, children?" said old Jem. "There is the grave of a brave man up there, and he was my Sunday School teacher for many years; and if you will sit down beside me, I will tell you how he died." And they all gathered around Jem, and sat down on the grass, and looked with wonder into his face. Jem began his story:

"Everybody in our village knew John Holmes. He gathered a lot of us boys in his carpenter shop on Sunday afternoons. He taught us a little reading, and then we sang some hymns, and after that he talked to us. He never was tired of telling us about the love of Jesus. It all seemed so real to him that once when he was telling us about heaven and Jesus being there, a little chap stood up and said: 'And did you really see all that yourself? Did Jesus give you a peep inside?' One Sunday he taught us as usual, and on the Monday night after there was a strong gale blowing out at sea. The fishermen used to go out on stormy nights, and try to help poor people who were wrecked on the rocks. John Holmes had sometimes helped in saving drowning people. Well, that night we heard guns fired, and saw lights burning, so we knew there was a ship in distress; so out went the *Seagull*, carrying brave hearts and kind hands to help the poor creatures. But twice our men had to turn back, for the sea was so rough they could not get near the rocks. The second time they came back some of them came ashore, and said it was impossible for them to go out again. But Captain Tom said, 'As long as there's any hope of saving lives I shall go; and I know, mates, you won't let old Captain Tom go by himself! A man stepped forward to go—the father of one of our Sunday School boys; but John Holmes went up to him and said: 'You have a wife and little children at home, but John Holmes' wife and children are in heaven; let him go in your place. At first Captain Tom objected, because he feared John Holmes was not as good a seaman as a fisherman, but finally he consented when John Holmes said, 'Don't fear I'll turn coward.' And then he turned to us and said, 'Good-by, boys; if your teacher does not come back, remember he'll look out to meet you all in heaven. If death comes to me to-day, thank God I'm ready to meet it.' And off they went. We stood on the shore waiting for them to come back. While we watched they came, and some one from the shore shouted: 'All safe aboard?' 'Seven lives saved,' came back the answer from Captain Tom, 'but we've left the best of the lot behind. Let us get these poor things off and then we will go back and get John Holmes off the rocks.' The *Seagull* was quickly unloaded, and started back. We were told by some of the men that Captain Tom had said that the seven extra men would be too heavy for the boat, and that John Holmes had insisted on staying behind. 'I'm a big weight,' he said; 'go you quickly back and then come here again. Please God, you'll find me sitting on this rock; if not, I shall only have gone to my heavenly home by a short road.'

"I can't tell you much more," said Jem with tears in his eyes; "they only brought back John's body, which they found washed up by the sea. As Captain Tom gently spread a blanket on the sand on which to lay it, he said, 'John was ready for death.' So you don't wonder that I said, 'There is the grave of a very brave man.'" And then the children took Jem's hands and asked him to take them close beside the grave and in their little hearts was planted the Christlike thought of loving and helping others.

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NO dishonest advertiser nowadays lasts long commercially. Any man who has the appearance of making money is closely watched, and he soon has competition; it does not take long for his competitors to uncover any crookedness. Here is where advertising does its work.

Suppose Brown tries to sell you a worthless umbrella for $2. Green sees how weak Brown is, and starts to advertise a special make of honest value umbrellas, guaranteed to give satisfaction, at the same price. The guaranty of the honest man will get the trade every time, and Brown must reform or go out of business. Whichever he does you are benefited. Advertising frauds are soon discovered.

Again, supposing three merchants start to sell the same article. The publisher asks all three to advertise. Two do not advertise because they know the other one to be dishonest. The publisher soon finds it out, and refuses to carry the dishonest advertising. That is one way in which you are protected by publishers, who never tire in their efforts to kill fraudulent advertising.

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Reg. U. S. Pat. Office, 1906

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(82)

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"Well, to make a long story short, I began to improve and stuck to Grape-Nuts. I went up from 135 pounds in December to 194 pounds the following October.

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Evangelizing the Immigrant

By George A. Sanford, Secretary, Army Branch, Y. M. C. A.

FEW native Americans recognize the far-reaching influences we exert in preaching the Gospel to the foreigners who are flocking to our shores. They come so quietly and unobtrusively that we hardly realize their presence except in the large centres. However, their presence will be to our country either a menace or a great opportunity. If they do not become assimilated and trained to American ideals, our country will become Europeanized; but on the other hand, their presence makes one of the greatest of opportunities for evangelization ever given to any people. One hardly realizes this fact until absent abroad. For instance, in Great Britain in a church or street audience probably ninety-five per cent. will be native-born; here in New York, especially in street meetings, the ratio of native born Americans would probably not be over twenty per cent. It is not simply a question of reaching these people who listen to us, but the influences also reach back to the homes of these aliens in the old country.

In an interesting pamphlet, entitled, "The Evangelization Work in Italy," published by the Waldensian Church, we read of an interesting work which has sprung up in a small Italian village named Salle. To reach that town, which is stationed in the Abruzzi, one must travel a long way by train, then ride on donkey back three hours over a very rough road. This town of Salle was formerly a centre of great ignorance and superstition; but the Gospel was brought to Salle by immigrants who returned home from North America. Although the first beginnings of the work aroused fierce persecutions, yet now there is a handsome building dedicated which includes a little church, schoolrooms and a small lodging for evangelists. In another town, Ortono, according to this same report, a like work has been commenced also through immigrants returned from the United States.

Personally, I am thoroughly convinced of the value of street preaching, especially to foreigners. There is good deal of prejudice on their par about entering churches; but they wi gather around you on the street an listen with an interest that is fairl pathetic, and one can read in thei faces the unsatisfied longing of th soul. I should like to make an earnes appeal for such systematic preachin of the Gospel on the highways and by ways. It was where Jesus himself di his preaching.

A good deal is said nowadays abou the decadence of the Church. If ther is any truth in the statement, is th reason hard to find? Christ's last com mand to every disciple (and that in cludes you and me) was to make dis ciples of all nations. I do not inte pret this to mean necessarily for us t go as foreign missionaries, but in ou own sphere in life, to be active i bringing others to Christ. May I b permitted to make a personal applica tion of this truth? How many soul have you won to Christ this year Some may answer that this definite re sult is beyond human control. Thi may be true; yet it is also true that i the seed of truth is sown, it is sure t spring up into eternal life under God' blessing. How much effort are yo now making in this direction? Hov many times have you preached th Gospel to others this month? Hav you, a single time? Let us not be con tent unless we are seeking dail through the various churches and mis sions, but especially on the streets an through personal work, as well a through the broader field of thos whose lives touch ours in business an in the community, to bring these soul to Christ. Our opportunities are won derful and we hold in our hands lever of the power of which we have neve dreamed. Let us by faith grasp th opportunity to-day and seek systemat ically to bring others, especially ou immigrant friends, to Christ. God' Word tells us that such bread cas upon the waters will return afte many days.

Astronomical Queries

Answered by Prof. S. P. Leland, Seabreeze, Fla.

V. A. S., Johnstown, O. Was the Star of Bethlehem visible here? The Texas papers were full of it, but no notice was taken in Ohio.

There are certain stars known as variable stars. Some are periodic in appearance and some very irregular. When one of these blossoms out in blazing splendor unscientific men stand in awe, while the superstitious think it portends some great calamity to the people of this little world. The star they call the Star of Bethlehem was probably Mira in the Cetus.

W. H. G., Lockport, N. Y. 1. I noticed at the time of our last eclipse of the sun that the moon set with the sun, that is, nearly northwest, and in July set about southwest. I fail to understand it. 2. I understand the north star is the centre of the universe. Now the big dipper, as it is commonly called, makes its circuit around that star every twenty-four hours. Is the dipper nearer to it than we are?

1. The motion of our moon in space is very complicated and apparently irregular. It is not situated in the plane of the earth's path, but its path is inclined about five degrees to ours, and this inclination varies greatly. It sometimes oscillates fully ten minutes of arc. In winter the full moon is very high, but in summer it is correspondingly low, and what is sometimes called the swinging movement of the earth causes the moon to greatly change the points of its rising and setting, as noted in the question. 2. If, in imagination, we prolong the earth's axis of rotation to the vault of the sky it will reach a point around which the stars seem to revolve in an opposite direction to the revolution of the earth and opposite to the movement of the hands of a clock. The apparent motion of the stars around this point is apparent only, and is caused hy the movement of the earth on its axis, and makes a revolution every 23 hours 56 minutes and 43 seconds. The bright star, Alpha, in the constellation of the Little Bear, is but little more than one degree from the polar point and is known as the north star. This star is gradually approaching the exact pole. This star is by no means the centre of the un verse, for centre there is none. The stars d not revolve around this polar star, but appea to us to do so, caused by the earth's motion. I riding rapidly on a railway car near to woode land the trees seem to us to whirl around. Thi seeming motion is caused by our own movemen The trees do not move, nor do the stars.

W. E. G., Hancock, Vt.; A. P, Russelville, Ky and others. I would like to ask wha is the large, bright star that I see in th early evening in the southwestern skies It is very bright, and you can see it befor it is very dark. It has been there a lon time.

The bright star in the southwestern sky i the evening is the planet Venus. It sets abou one hour after the sun. Several correspondent have asked the same question.

Reader, Oxford, Kan. If we ascended fift miles, would the sky look black, and th stars shine as brightly in the daytime as a night?

Light is a force causing undulations or vibra tions of matter, and wherever matter exist light must be present. All space is, doubtless filled by attenuated or solid matter. Our eye are so constructed, however, that they ca only absorb these vibrations within a narro limit; that is, can take in only a certain num ber of them in a given time. Scientificall speaking, therefore, there is no space withou light, though our eyes may be unable to detec it. Far removed from our revolving eart there would be no day and no night, and th sky would be continually the same.

A. F. H., Peace Valley, Mo. 1. What cause the changes of the moon? 2. What bod is it that eclipses it in the changes?

1. Answered, in substance, for THE CHRISTIAN HERALD some time ago. 2. The moon i not eclipsed in its changes. Its position i relation to the earth causes its changes. Whe its entire lighted face is toward us, it is fu moon. When only one-half of its face i visible, it is either the first or last quarte When no part of its lighted face is toward u it is the old of the moon. The moon shine only by the reflected light of the sun.

Chats With Young Folks

By Kate Upson Clark

A Rattlesnake

[The facts on which this story is founded were pplied by H. W. E., a reader of The Christian ERALD.]

EVEN those of us who do not know much about rattlesnakes, and ever saw one, tremble at the name. Ve know a rattlesnake is a terrible reature. We hope we shall never appen to meet one in a lonely place— r, indeed, anywhere else.

In some parts of our country, espeially those that are new and sparsely ettled, these deadly reptiles are very umerous. People there become expert ı ways of dealing with them, and arn the remedies for the poison; but ey know that these remedies do not lways cure.

Twenty years ago in Colorado the verett family found that the farm hich they had taken up was full of attlesnakes. Mr. Everett killed irty-six in one summer. He saw any more, but either they escaped m or else he escaped them.

A rattlesnake can aim more surely at the most skilful sharpshooter, and e poison which it throws is fatal. It ust be sucked from the wound made their bite, or else antidotes must be mediately used. If the poison is left work its way through the system of e victim, he will surely die.

Every year a new rattle grows on e rattlesnake. By the time he is velve years old or more, he can make much noise as a policeman's oldshioned rattle.

It is only due to the rattlesnake to y that he has a certain amount of anners in his dealings with his emy. He does not jump out at him e an Indian from his ambush. Oh, . He gives him a pretty fair warng. When he feels it his duty to bite ybody, he rattles away loudly berehand.

Then he winds himself up into a coil, ves a mighty jump, sinks his fangs to his foe, and with them the poison th which he is always so amply supied.

Mr. Everett had pre-empted a homead section of land and had erected on it a sod house. Not far away as a ravine. This was full of water spring and early summer. But it n dry later in the season.

Mr. Everett had heard of this culiarity of the ravine. He therere made a sort of a well in it while e water was still plentiful. This ll was about four feet deep, and its les were square, measuring about ree feet each. These Mr. Everett ed with strong boards.

In the fall he decided to move to braska, and he foresaw that those ards would be needed.

"Go down to the well," he said to s son Wesley, "and knock off those ards. I will be working close by re and will help you carry the boards to the house."

The boy jumped into the well and gan to pound away at his task, one one lifting the boards out and layig them on the grass beside the well. His father returned before the last e was out. Looking down into the ll, an expression of horror suddenly erspread his face.

"Jump!" he shrieked. "There is a ge rattlesnake right by your leg!"

The boy gave one startled leap into fety. Then, and not until then, the eat reptile sounded its fearful rattle. r. Everett finally succeeded in killig him, but it was only after a hard ttle, for the creature was evidently c and experienced.

For at least five minutes that boy d been standing in the well. The rtlesnake might easily have stabbed n a dozen times over. It seemed thing less than a miracle that he had n spared.

Why had not the creature done its deadly work upon the boy?

Possibly because he was so close beside it, while it usually springs upon its prey from a distance of two or three feet or more. Possibly it was in a deep sleep. Possibly it was dazed by the suddenness with which the boy had plunged down beside it.

Nobody will ever know just how he happened to have been spared from those awful fangs. But when young Everett grew to manhood, he always said, as he finished relating this thrilling story, "I believe it was only the power of God which held that great snake still and saved my life."

Reciprocity

THIS word has been used so much of late years in connection with the tariff, that many people have forgotten that it can and should be applied to daily life also.

In politics, when one nation gives another the privilege of buying certain goods free from the tariff which it imposes on other nations, or with a lower tariff; and the favored nation promises to do the same, reciprocity has been established between them. One has done the other a favor and that other has reciprocated.

We do not often remember that all life is founded on this idea of reciprocity. The man who calmly receives gifts from others and never gives anything back, is a caitiff and a "sponge."

And yet there is something offensive in the idea of measuring accurately our obligations to our friends, and repaying them on a sort of commercial basis, in the same coin. A delicate sense is needed to discriminate in the matter. Be nobly alive to all kindness. Look out that you keep up your end in every friendship. Yet never too accurately weigh such matters or seem to "count the pennies" in reckoning up your friendly obligations.

As for direct money debts to your friends, never incur them unless in an extremity. Nothing cools friendship like borrowing money. By careful financiering, one can usually "make out," if one has a regular income. Twist and turn, go without, sell something, even pawn something, rather than borrow.

Reciprocity is a great thing, and a noble thing; absolutely necessary to a well-ordered life. The rich man who does not practise it is "hated of his neighbor." The poor man who does not, soon becomes known, in the disagreeable slang of the street, as a "dead beat,"—one of the lowest forms of humanity.

Muzzles

OLD ROVER was muzzled. With wide-open eyes
Our Philip surveyed him; then asked in surprise,
"What is that strange thing that the poor doggie's got?
He don't like it, does he? I'm sure I should not."

"A muzzle, to keep him from biting, my dear."
"A muzzle!" said Philip. "That sounds very queer."
But the subject was dropped as the dog fell behind,
Though plainly the muzzle impressed Philip's mind.

A quarrel—and Baby Jack came off ahead
By biting poor Philip's thumb until it bled.
"Oh!" Philip cried, struggling to keep the tears back,
"Won't you please muzzle Jack, mother —please muzzle Jack!"

Aunt Emily's Dessert.

'See this, Aunt Em'ly? Jell-O for you. Made it all by myself. Don't that look good?"

And Aunt Emily, giving Nan a good hug, says:
"You darling girl, how perfectly lovely in you!

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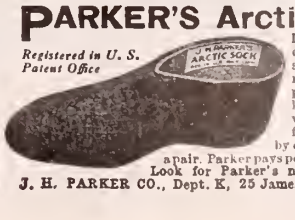

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Plain Words on the Liquor War

By SILAS C. SWALLOW

THE progress of the incoming tide is to be judged at the end of the hour rather than at the end of a minute. The ebb and flow of the liquor traffic must be measured by decades and not by months.

Official reports from the United States Internal Revenue Department show that while under the operations of local option the number of saloons, and also the number of the kegs of liquor sold, have greatly decreased, yet the aggregate sale of intoxicants, by means of bottles, "freight," "express," "mail advertising," "boot leg," "blind pig," and "blind tiger" methods, is steadily increasing. And this is so because officials are not elected to enforce prohibition where secured by non-partisan methods.

In five years there has been a claimed decrease of approximately 13,000 out of the 250,000 places where liquors were sold, but the 237,000 left have been able to do as much or more business and with more profit, and this would doubtless be true if the decrease was four-fold, for there has been an increase of the sale of spirituous and malt liquors combined of 211,174,073 gallons. The government reports show further that in the seven years ending with 1909 the number of dealers in spirituous liquors has decreased by 4,259, and the number of malt liquor dealers has increased by 7,213, making a net increase of 2,954 dealers. The official figures from the Bureau of Internal Revenue for the past ten years, a period in which local option has claimed great victories, show that the production of spirits has recorded a net growth since 1900 of more than twenty-five per cent., while the tax paid on withdrawals from bonded warehouses shows a net increase of a little over twenty per cent.

During these ten years, if the local option advocates give us the correct figures, they have collected and disbursed mostly for salaries over ten millions of money in a non-partisan effort to overthrow the liquor traffic. In order to accomplish that overthrow they have advised voters to remain in their respective, though not always respectable parties, and vote for the best men. These parties receive much of their monetary and suffrage support from the liquor traffic and could hardly be expected to strike down their chief friends and supporters. Their candidates are not pledged either in platform or campaign to any phase of prohibition. Some of them under pressure from local optionists pledge themselves to favor a law allowing the people to decide in ward, township or county for or against the liquor traffic and then go to the polls and vote and work for license. A candidate cannot be other than his party principles and pledges without becoming a traitor to both, and traitors are not to be trusted. Prohibitionward there can be no "good" or "best men" in liquor subsidized parties. When non-partisan local option prohibition is secured, the liquor party politicians holding executive offices from president of the United States, down through governors, mayors, burgesses, sheriffs, policemen and constables say "Let the people execute the law, they got it by non-partisan vote," and the people say, "Let the officials execute it, for they are paid for so doing." And the liquor sellers sell as much as before.

The government reports show that in 1909 there was an increase of 1,547,266 bushels of grain manufactured into liquor over the number of bushels used in 1908. And an increase of 4,605,321 gallons of molasses for the same period used for the same purpose, and the dealers find a way to dispose of their poison in so-called local optionally "dry" territory, because men have not been elected to execute the non-partisan prohibitory law, a it is helpless to execute itself, and th goes forth the shout "Prohibition do prohibit."

Take a single year, or rather ni months of it, from July 1, 1909, April 1, 1910, and compare it with t

Rev. Silas C. Swallow

same period of the preceding y when it was claimed that 15,254 liq sellers had been put out of business local option methods; but alas! t failed to put the business out, for th was an increase in the consumptio spirits and malts combined in t nine months of 67,297,314 gall against a decrease of 70,689,397 lons during the preceding tw months. The business counting months for each year more than its own. The liquor traffic as slai local option is an exceedingly li corpse.

As evidence that the so-called "g men," or many of them, are in si partnership with the liquor dealers herewith quote the exact languag a State superintendent of local op forces, from a lengthy letter now fore me dated March 18, 1910: "I pose you know that we have from beginning promised all our contr tors that their names should no made known, in order to protect t from the boycotting and persecutin the liquor men."

I answered: "No, I don't know but I do know that just the contra necessary to success in this fight, that every contributor must come from his co-partnership, for reve with the liquor dealers, and fight finish this the greatest battle of ages. I would scorn the liquor dea money coming to God's cause thr a cowardly intermediary business and would say to him as was sai Simon the Sorcerer, "Thy money ish with thee." This battle is not fought on the sly, and the attem so fight it by Christian men, mor tent on getting the dollars of liquor sellers and of their friends, on annually saving a hundred t sand immortals from drunk graves and the drunkards' perditi now and for a half century has the secret of the ability of two dred and fifty thousand liquor de to bluff and defy eighty million freemen claiming to be the brave of the worthy sires who staked a Concord, Lexington and Bunker Jesus said: "He that gathereth with me scattereth abroad." "He is not for me is against me." times are ripe for brave men a front and for cowards nowhere.

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GEMS FROM NEW BOOKS

A Certain Rich Man*

LITTLE by little our writers have been growing up to a knowledge whereby they can interpret to the rest of us the emotions and the general inwardness of the great commercial figures of our time. It has taken a good many years, for the methods of our financiers have gradually become complicated and devious; and while the process has been unfolding a worship of wealth has developed among us all. How should we know that these grand estates and splendid equipages and steam yachts were obtained by bribing legislatures and cheating competitors and crushing the life cruelly out of rivals?

But the light has dawned, and though we know now that some great fortunes have come honestly and inevitably, many more have been amassed in ways such as made John Barclay's eyes hard and brassy, and filled his nights with scorching visions.

In the career of John Barclay, the hero of this remarkable book, we are shown a specimen, down to the smallest detail, of the manner in which a man who ought to be serving a life sentence in jail, can steal and forge and cheat on so large a scale that, instead of falling a victim to the law, he rides over it and lands in millionairedom, amid the plaudits of his fellow-men. It is a study well worth careful reading. Men will not love the rich any the better for it, but they will learn something of self-protection and of the despite of morals which is bred by the mad chase after wealth.

Another valuable contribution which Mr. White's book makes to the stock of general information is his opening account of the early days in Kansas. That State, from the first the refuge of hunted and desperate heretics, many of them wild with the noblest dreams of impracticable reforms, has been a puzzle to philosophers and historians. Much of the mystery is explained in these vivid pages.

"Johnnie," said General Ward, "your grandfather was angry when your father entered the ministry and came out here. He offered to give $50,000 to the Kansas-Nebraska cause instead, but your father said no. He said money wouldn't win this cause. He said personal sacrifice was all that would win it—and the death he died was worth millions to the cause of liberty."

It is a good gospel, and the book is full of it, and of others as important.

The lofty ideals of John Barclay's mother had been lost sight of by her son during his years of reckless money-getting; but as he grew older they began to recur to him. At last his remorse grew so great that he burned up his wealth, having previously arranged his affairs so that no one except himself would lose by his deed.

Whether this was a better course than to distribute it among hospitals and colleges, is a question. Is it better to destroy utterly all ill-gotten wealth, or to take it from Satan and use it to further the cause of the Lord? Good and intelligent people will answer this in different ways. Mr. White evidently thinks the destruction of such money is better than the noblest use.

Without regard to the splendid moral of *A Certain Rich Man*, and its illuminating revelations of modern financial methods, its value as a picture of Kansas life is very great. Characters and events are sketched too surely to be quite fictitious, and hold the reader's interest firmly. Indeed, one should read the book twice, as *Les Miserables* and other great novels should be read. One is too apt to skip freely at first, in order to get the story. On the second reading, one is more likely to find the real meat and marrow of it.

**A Certain Rich Man.* By William Allen White, author of *Stratagems and Spoils, The Court of Bourville*, etc. New York: The Macmillan Co. $1.50.

"The Calling of Dan Matthews"*

MR. WRIGHT evidently does not mean to make his hero appear contemptible; but it is hard to respect a man who gives up a magnificent work, just because he finds hypocrites and hollowness in the church. Hypocrisy and formality were the bane of the church in Paul's time, and they have been ever since. It would seem that Dan Matthews must have studied his church history to little purpose.

The opinions of the trained nurse, which are so powerful in changing the life-purpose of Dan Matthews, sound silly to the mere reader, who is not subjected to the charm of her personality. She, too, considers the church a sham, a mere husk. She feels that one can do Christ service best by cutting loose from this degenerate institution and as a free lance promoting religion.

To some extent, it is true, the Church may be faulty and inadequate; but it is still honest and noble in its aims. No finer or purer body of men exists than the ordained clergy of our evangelical communions. There are drones occasionally to be found among them, but they are rare.

It would have been much more manly in Dan Matthews to have profited by the lessons which he had learned in Corinth, and to have gone to another parish and bravely persisted in his chosen work. To retire to his farm, perhaps opening there a profitable mine, may have been personally an easier and pleasanter course for him; but a true soldier of the cross would not have given up so easily, much less have deserted the church, without lifting a finger to make it better and cure its sickness.

The book seems calculated to do more harm than good.

** The Calling of Dan Matthews.* By Harold Bell Wright. Illustrations by Arthur I. Keller. Pp. 364. Price $1.50. Book Supply Co., Chicago, Publishers.

A Mind that Found Itself†

THIS book is a document of great interest; all the more so because of its authenticity. For here is a mind that relates in detail its struggle with neurasthenia and its collapse; its experiences in a hospital for the insane; the growth and passing of its hallucinations, and the crude and brutal methods used in our asylums for the purpose of subduing the wills of their unfortunate inmates. Its author, after exposing the barbarities practised in our asylums, makes an earnest plea for the practice of non-restraint in those institutions. In a letter quoted in the introduction, Professor William James, of Harvard University, says: "The book ought to go far toward helping along that terribly needed reform, the amelioration of the lot of the insane of our country."

†A Mind That Found Itself. An autobiography. By Clifford Whittingham Beers. Longmans, Green & Co., New York. Pp. 363. Price $1.50.

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Young People's Societies

Two Ways of Bible Reading*

MOST of us can testify that we have never sat down to read the Bible, especially if we have been reading it in course, without finding in it some word or some meaning which was new to us.

The wonder and greatness of the book grow upon us the more we read it.

In the old days, theologians used to study it, largely in order that they might find in it arguments to support special dogmas. In our time, we are learning that its chief value is as a guide to righteous and holy living.

Are you engaged in business? Are you just starting in life in a large city, perhaps far away from home and friends? Are you dreamy and inclined to be impractical in this hard and practical world? Then read the book of Proverbs. It is full of wisdom and of clear warnings.

Are you lonely and unhappy, feeling that the world loves you not? Read the book of Psalms. Are you tempted to feel that God has ceased to make himself felt in the conduct of this world, and that he has given us over to the forces of evil? Read the prayer of Habakkuk and the first chapter of Hebrews.

Are you in the terrible throes that have followed the loss of one near and dear to you? Does the affliction dim in your shaken soul the vision of immortality? Read the fifteenth chapter of I. Corinthians; the twenty-second chapter of Revelation; the second chapter of I. John; and the first chapter of I. Peter.

There is no calamity which can befall us; no dilemma in which we can be placed; no joy which can delight us; for which the Word of God has not some fitting counsel, or some responsive sentiment.

From the Bible the great poets have ever drawn many of their most beautiful lines and figures. Some one has counted the Biblical allusions in Shakespeare, Browning and Tennyson, and they mount up into the hundreds, being especially numerous in the works of the latter.

Most of our own best beloved poets were nourished and inspired by the same great source of light and true feeling. The poet Whittier was especially saturated with its spirit and its language.

For example, take his famous poem upon the imprisonment, trial and release of the Quaker maiden, Cassandra Southwick.

As she lies in her cell, she remembers the fiery furnace in which Daniel was thrown with his three faithful companions; of Paul and Silas "within Philippi's cell"; and of Peter, from whose "sleeping limbs the prison shackles fell."

As she went forth to her trial, "a low, deep voice within her" seemed to be whispering:

Though thy earth be as the iron, and thy heaven a brazen wall,
Trust still His loving kindness, whose power is over all.

The wicked rulers live in a "house of Rimmon." The crowd around, whose sympathies are all with the innocent girl, murmur:

Like the herdsman of Tekoa, in Israel of old,
Shall we see the poor and righteous again for silver sold?

Then she is free, and she rejoices in the strain of Miriam, and compares her emancipation again to that of Peter and of Daniel.

Let us read the Bible, not as theologians nor as controversians, but as a guide to the conduct of life, and as a spring of joy and beauty from which we may ever drink and be filled.

* Topic of the Epworth League for Sunday, September 18. TEXT: John 5: 39, 40.

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Resist the Devil*

A FAVORITE simile with poets a essayists is a comparison of li to a battle. So common has the figu become that we have almost ceased regard it as a figure at all.

When we speak of the battle of lif we usually regard the battle with s as only a part of the mighty conflic The mere getting of a living involve with the great mass, incessant stru gle. The acquirement of an educatio the obtaining of a foothold in one calling; the management of one's fa ily—each one of these involves the e ertion of all our powers.

The other parts of the great batt may come to an end some time; b never, so long as our feet tread t paths of earth, does the battle with s cease.

In one of our modern stories, full bright and telling truths, one chara ter is made to say, "I used to thi that when one arrived at a certain ag one would be free from temptation but I find that Satan has them for a sizes and ages, like ready-ma clothes."

Never was a fitter statement of o lifelong state of siege. We can nev lay aside the gospel armor, so beau fully described in Ephesians. Buck it on when you rise in the mornin Keep it on until you seek your cou again. And even with that and wi your best efforts, so cunning and sk ful is our enemy that he may overcor us in spite of ourselves.

When a man first begins the ne life, he is young and tender.

"Let him," says Henry Drummon "consider himself as a convalescent f a few weeks, and take care where goes. If you are very careful not catch cold for the first few weeks aft you begin to lead a new life, you w succeed, but you will have to build this new body, cell by cell, just as t old body of temptation was built u If any man knows any other man w is in that convalescent condition, him take care, and neither by jest word or temptation, throw that m back."

Mr. H. B. Wright in his book, *T Will of God*, gives an interesting e ample of the subtle and bewilderi ways in which temptation comes.

The German law, he says, requir that every foreigner entering a ci must be announced to the city poli by his landlord within six days aft arriving. If the landlord fails to this, he is heavily fined. Suppose t foreigner comes, stays four week then prepares to go, and the landlo says to him, "When you go away, don say you have spent a month with m Just say you have been traveling. neglected to announce you. I save fifty cents by this, but if you let it known, I must pay a big fine."

Reason says, "Go ahead and deceiv It is a little matter at most."

Experience says, "Better not g mixed up with a foreign police case

Circumstance says, "You might well make up your mind to lie."

You ask advice and are very like told, "We all do that sort of thing. isn't anything."

Consideration for others say "Don't get this kind and pleasant m into trouble."

Example to others says: "Don't g a reputation for stickling abo trifles."

Conscience says: "Tell the truth. that is the means of getting yo friend into trouble, pay his fine f him. Thus you may prove at the sam time your truthfulness and your u selfishness."

You never know what shape t Tempter will take—but be sure he w attack you in some form.

*Christian Endeavor Topic for Sunday, Septe ber 18. TEXTS: James 4: 1-10; I. Peter 5: 8, 9.

Farming in Alaska

MANY people seem to have mistaken ideas about Alaska, and think of it as a bleak, barren waste, covered with great ice floes and glaciers and fit only for Eskimos and seals. Such is not the case, however, for a very large part of Alaska has a most delightful climate. In the city of Juneau, says a writer in *Colliers' Weekly*, the winters are about the same as in the city of Washington, and the summers are not so warm. From Circle, which is situated about the centre of Alaska, clear down to the coast, farming is excellent, and indeed the government stations declare that lettuce, radishes and other farm products are larger, more luscious and better than can be raised in the United States.

The following report from a farmer at Fairbanks, a little more than one hundred miles from the Arctic Circle, will give some idea of what can be done in that section:

"Three acres of potatoes yielded 18 tons, which sold at $120 per ton; two acres of carrots yielded seven and one-half tons, which sold for $140 per ton; fifteen acres of barley brought $75 per ton for the hay. At the end of his report, the farmer says: "There are five million acres of land in the vicinity of Fairbanks, as suitable for agriculture as that I have cultivated." The summer season is shorter than in the States, but there are about eighteen hours of sunshine each day, which make it a veritable forcing-house for plants. The gardens of middle and southern Alaska will grow everything that can be grown in the gardens of Massachusetts or Michigan. Wild flowers, blackberries, strawberries, raspberries, cranberries, blueberries, etc., abound in the valleys of the Yukon and other rivers. When the United States bought Alaska from Russia for $7,200,000 (less than two cents an acre) many of our legislators denounced it as an extravagant waste of money and declared the ground useless. Since that time, Alaska has paid for itself twenty times over in fish alone, and has paid for itself twenty-five times over in gold and silver. Besides these, there are vast deposits of coal, copper and tin still to be worked. The territory purchased is more than twice the size of the German Empire. It lies in the same latitude as Norway, Sweden and Finland; it is larger than all three of these countries combined and has a much better climate, and its ground is better adapted to cultivation. There are 4,750 miles of coast-line, and the whole United States has only 3,705 miles. Nowhere in this country are there such great cattle and sheep ranges as are to be found in Alaska.

The Migration of the Quail

DR. H. C. MORRISON, the well-known evangelist, recently related the following incident at a great camp-meeting at Des Plaines, near Chicago, where he was one of the principal speakers: "In our recent evangelistic tour around the world we arrived at Port Said, Egypt, on the Sabbath day. Dowling has said that Port Said is the nearest to hell of any place he was ever in. The ungodliness there is fearful. The one thing that struck me as peculiar was that we saw live quails everywhere. Boys were carrying them about the streets. They were sold everywhere in the markets. I saw a woman carrying a basket of quails on her head, and she was plucking the feathers off one as she walked along the streets. At the hotel where we dined, we were served with quail on toast. I asked where so many quail came from. They told me that from the immemorial quail had flown from Europe to Egypt in myriads every September. They fly south to escape the cold weather, and they fly by hundreds of thousands and millions just as the pigeons did in Ohio and Virginia in an early day. The Egyptians erect poles like telegraph poles and stretch nets on them to entangle the quail when they fly against them, and then the people get them. This reminded me of how God sent the quail to feed the children of Israel not far from Port Said."

In Dreamland

OUR baby's asleep, we've put her in bed;
We've covered her up, except arms and her head.
Her arms are extended, with limp little hands,
Enjoying the breezes of fairy Dreamland!
She'll surely be happy when waking from sleep;
Her face looks so pleasant she's sure not to weep.
It makes us feel happy while by her we stand,
Of what is she thinking in fairy Dreamland?

Leivasy, W. Va. C. JOURNELL.

Answered Prayers

The following persons acknowledge answers to prayers:

Mrs. C. H., New Hampton, Ia. "God has answered prayer in regard to business matters."

K. J. B., Clay City, Ill. "I promised the Lord I would acknowledge his answer to my prayer."

O. H. E., Asheville, N. C. "I promised God if he would restore me to health I would acknowledge it."

Mrs. I. B. R., Kansas. "I would like to tell the whole world the Lord does hear and answer prayers."

G. M., Bovina Centre, N. Y. "I wish to acknowledge in THE CHRISTIAN HERALD that God answered my prayer."

A. M. C. H. F., Lincoln, Neb. "God has recently answered a prayer. A dear brother's life has been spared."

E. H., West Virginia. "I want to acknowledge that the Lord has heard and answered prayer for our daughter, who was very sick and is now well."

H. M. B., Jewett City, Conn. "I have great faith in prayer. I promised my heavenly Father if he would answer my prayer I would proclaim it to the world."

Mrs. E. E. B., of Indiana. "God has been very kind and good to me and blessed me many times and was with me when I had to undergo an operation five years ago."

Mrs. J. B., Warren, Pa. "I want to give to God the glory for the many answers to prayers that I have realized and know that some time I shall know of many more when I have reached that haven where I expect to find my loved ones."

F. B., Elgin, Ill. "I promised the Lord if he would grant my request I would tell others of his goodness. My request seemed so utterly hopeless to ask for that I almost despaired. Others wiser than myself told me it was useless, but God in his goodness answered me and gave me more than I asked."

Called Higher

Mrs. John Halse (64), of Ossining, N. Y.

George E. Tholstrup (69) at Jamestown, Kas.

Mrs. Maggie Jones, of McKeesport, April 13, 1910.

Mrs. Janet Parrott (76), of Havelock, Neb., May 8.

Mrs. Mary Coder (65), of Ursina, Pa., some months ago.

Mrs. Stroupe (74), of Pontiac, Mich., on June 11, 1909.

Mrs. Mary Gates Jennings, of Ridgefield, Conn., March 5.

Mrs. James Alderson (80) died at Mason City, Ia., April 12.

Bessie Ralph Kidd (73) of Cincinnati, O., February 21, 1910.

Mrs. H. McDougall of Toronto, Canada, passed away on January 17.

Mrs. Laura Nichols (59), of Amity, Mo. She was born in Richmond, Mass.

Mrs. J. Shelly, born August 1, 1820, and died October 21, 1909, at Boonville, Mo.

Mrs. Antoinette L. Spencer (86), at Binghamton, N. Y., on October 30, 1909.

After an active and useful life of seventy-eight years, J. M. Gorham passed to his eternal home.

P. H. Wener, M.D. (82), of Deer Lodge, Tenn. A gallant soldier of the Union army; member of the G. A. R.

Mrs. Alvira A. Blood (84) of Portageville, N. Y., died June 3. A member of THE CHRISTIAN HERALD family for thirty-three years.

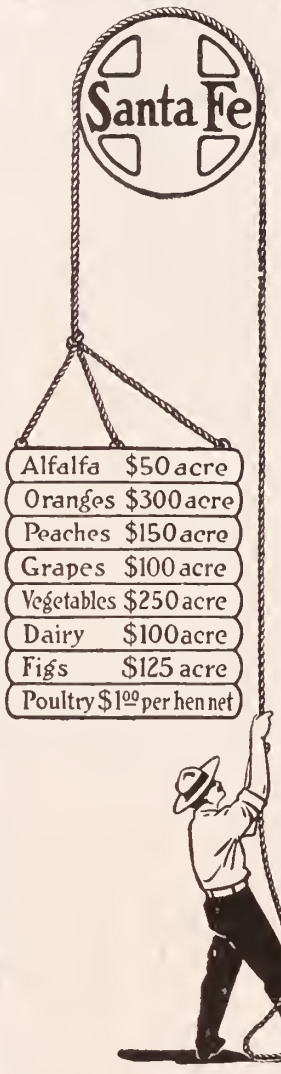
Mr. Hosea Bliss (84), of Montrose, S. D., formerly of Ashtabula, O., February 28.

H. Harrmann, of Newkirk, Okla., a faithful reader of THE CHRISTIAN HERALD.

M. Frances Bailey (75), of Groton, Conn. She was a subscriber and devoted reader of THE CHRISTIAN HERALD for many years, contributing regularly to the Bowery Mission and other benevolent Christian work.

Wm. Henry Green, forty-two years of age, was killed on the 15th day of April, 1910, at the mines at Phillips, Okla. He was born in Cornwall, England. He was a constant reader of THE CHRISTIAN HERALD for many years, and a faithful follower of his Lord.

Raising Crops



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Go to California this fall; only $33 from Chicago, $32 from St. Louis, $25 from Missouri River, if you start any day, August 25 to September 9 or October 1 to 15. Tickets honored in Santa Fe Tourist sleepers on payment of berth rate. If you ask for it, I also will send you our journal, *The Earth*, free for six months.

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CHRISTIAN HERALD

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Photo, Paul Thompson

See page 614

MAKING FRIENDS AT CHEYENNE

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PROBABLY no painting has created more wide-spread interest than the "Mona Liza" of Leonardo da Vinci. It has been said, though not authoritatively, that the British Government once offered one million pounds for its possession.

The subject, "Mona Liza," or "La Gioconda," as she is sometimes called, was the wife of Gioconda, a Florentine citizen. It was between 1500 and 1506 that she posed for Da Vinci. The execution of this painting took five years, as it was only while seated in a certain posture, and listening to a certain strain of music, that her face took on that peculiarly elusive expression so wonderfully portrayed on the canvas. Da Vinci dared not have her sit for him very often, for he feared that too frequent repetition might lessen the strange effect of her surroundings. Some one has said that this picture is divine work rather than the work of man. And it is true that in facial expression and in the delicacy of skin texture Da Vinci has here wrought to a degree almost perfect.

It is estimated that the original "Mona Liza" could be sold to-day for anywhere from $250,000 to $500,000. It is beyond doubt one of the masterpieces of art, and we know of no subject more deserving of a place in the home than the beautiful and sublime "Mona Liza." It is impossible to think of owning the original "Mona Liza," but **The Christian Herald's** reproduction from the original painting is absolutely flawless in every detail. Copies of reproductions, far below **The Christian Herald's** picture, command from $3.00 to $10.00 a copy. **We offer you "Mona Liza" in return for a favor. Read our offer below.**

"MONA LIZA"

Painted by Leonardo Da Vinci.
Actual Size, 11½ x 17¼ Inches.

NOTE—This reproduction is only a half-tone, which by no means conveys the full measure of beauty of the double-tone photogravure.

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Believing that you have the same deep and sincere interest in **The Christian Herald** that you have shown in the past, we ask for your co-operation in our endeavor to widen the constantly increasing circulation of **The Christian Herald.** Your task will be an easy and pleasant one, requiring no work to speak of, and at the same time **offering an opportunity to secure a copy of an excellent reproduction of one of the world's greatest paintings. Your only expense will be 10 cents, the cost of mailing, etc.**

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WHY AND HOW WE CAN MAKE YOU THIS EXTRAORDINARY OFFER

Can't you call to mind the names of many people who would enjoy, and possibly be benefited by, **The Christian Herald?** There are thousands of persons scattered far and wide who would appreciate the **Herald,** and they would gladly subscribe if they knew of the value and helpfulness of **The Christian Herald.** It would take years and years for us to reach even a tithe of these people, but you can aid us very materially.

We therefore ask you to send us the names of twenty-five people, consisting of heads of families and young men and women you think desirable. Only one name is required from a family. To these names we will send sample copies of **The Christian Herald** and of our Special Holiday Offers.

To reward you for your courtesy in assisting THE CHRISTIAN HERALD to increase its Family of loyal and enthusiastic readers, we will send you a copy of the famous "Mona Liza," asking you to pay the cost of packing, mailing, etc., which in every case will be but 10 cents. There is no further expense attached to this offer, and we guarantee to deliver the picture securely packed, uncreased and in perfect condition. Won't you give us the stimulating influence of your support in our effort to send **The Christian Herald,** with its message of love and cheer, into more homes throughout the land? You can easily supply the names; you will do it, and we are going to depend upon you.

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Send only one name from each family. Write plainly. Be sure to spell the names correctly, and if you have any doubt about the spelling of any name verify it by inquiring of your postmaster or by reference to a directory or telephone book. Write on one side of the paper only.

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

President Diaz

The National Palace, City of Mexico

Madame Diaz

PHOTOS BY UNDERWOOD & UNDERWOOD

COURTESY G. P. PUTNAM'S SONS

CELEBRATING MEXICO'S CENTENNIAL

FROM the smallest mountain hamlet of Sonora in the north, to the southernmost town in the State of Chiapas in the south, all Mexico is gay with flags and decorations, ready to celebrate the centennial of the country's independence. The spirit of the occasion has pervaded every class of society. Every Mexican, from President Diaz in the National Palace down to the poorest *peon*, whose worldly wealth is a sombrero, a shirt, and a blanket when he can get one, is keenly alive to the importance of the celebration, and is leaving nothing undone to make it a success, and to increase the importance of Mexico in the eyes of the special delegations and the incoming flood of tourists from foreign lands.

It was just one hundred years ago the fifteenth of this September, that the curate Miguel Hidalgo, in the little adobe village of Dolores, entered his little chapel, lighted only by a flickering taper, and grasping the bell rope, rang out a warlike peal, which brought every man of his flock hurrying to the little plaza before the church, eager to know the cause of the unusual clangor. Many of them knew, and they came to the chapel as a rendezvous, armed to the teeth. It was the signal for revolt against the authority of Spain, whose red and yellow banner until that moment had flown unchallenged since the early days of the sixteenth century. The war of independence was brought to a successful conclusion by the patriotic party, but Hidalgo lost his life in the conflict. He won, however, the lasting gratitude of his half-Spanish, half-Aztec countrymen, and his name is revered as the martyr of independence. His figure will be seen in the historical floats in the parades in Mexico City and in the other large towns of the Mexican States. At twenty minutes past seven on the fifteenth, President Diaz will ring the old Independence Bell of Dolores, which has been brought as a sacred relic to the capital, and the Mexicans in street and square below will cheer and then raise their voices in the stirring verses of the centennial hymn. In every other Mexican town the crowds will be waiting the signal to cheer and sing the hymn.

Naturally the most important events of the Centennial will take place in the capital. The preparations are on a scale equaling if not surpassing those made for our recent Hudson-Fulton celebration. The fact that two hundred thousand dollars will be spent on the State banquet alone gives an idea of the magnificent scale on which the government will dispense its hospitality. Visitors have been pouring in from all South and Central America, from Europe, especially Spain and those countries which have had strong historical or commercial connections with Mexico, and from the United States. The American colony is usually a large one and this is being daily increased by a throng of tourists, who have just found out what our historian Prescott discovered years ago when he wrote: "Of all that extensive empire which once acknowledged the authority of Spain in the New World, no portion for interest and importance can be compared with Mexico; and this equally whether we consider the variety of its soil and climate; the inexhaustible stores of its mineral wealth; its scenery, grand and picturesque beyond example; the character of its inhabitants, not only far surpassing in intelligence that of the other North American races, but reminding us, by their monuments, of the primitive civilizations of Egypt and Hindostan; or lastly, the peculiar circumstances of its conquest, adventurous and romantic as any legend devised by Norman or Italian bard of chivalry."

Photo by Underwood & Underwood

One of the Beautiful Parks in Mexico City

Those who have not been in Mexico are inclined to believe that Prescott was too much impressed by his subject; those who have really been there are impressed with the fact that he knew the country well and epitomized its attractions in those few lines.

The United States sends a former governor of Massachusetts as a special ambassador to carry the felicitations of the country. Germany sends, with its embassy, a statue of Von Humboldt, to be unveiled in one of the public squares. China sends a memorial and the Sultan of distant Turkey will show his friendly feeling toward Mexico by erecting a clock tower in the capital.

Spain pays a most graceful tribute to her lost daughter. She returns the faded uniform of the Revolutionary general and hero, José Maria Morelos. Generals carrying banners captured in battle will surround the ambassador as a guard of honor, and as the uniform is presented to Diaz, cannon will be fired and massed bands will play the national air.

France, not to be outdone in courtesy by Spain, will give back the silver keys presented to General Forey in 1863 when he captured Puebla.

The capital has been housecleaning for months—painting and repairing. The government is determined that the people shall present a good appearance and has provided free baths,

Continued on page 826

THE
American Pulpit

A SERMON BY

Bishop H. W. Warren*

The World's Greatest Asset

TEXT—Ps. 8:5 (R. V.)

ANTICIPATING our arrival in this world, prevenient love sought the finest fabrics of earth's choicest looms, and dainty fingers set the finest stitches, and loving hearts filled all the future with the embroidery of rainbow colors. These prevenient preparations testified to the love of the expectant parents, but especially testified to the estimation in which they held these coming angels of God, these cherubs who had lost their way and come to earth.

So the value of man is seen in the preparation made for his coming.

This majestical world, the cradle in which God meant to rock and swing his man child, was not made in a week, even by infinite wisdom and power. But through ages measureless to man, infinite painstaking and care were bestowed upon its development. It was stored with infinite energy, beautified with infinite delicacy, packed with thought, and provided with everything necessary for the life, comfort and development of its coming king. The cradle of the race was made so rich that after thousands of years man is only just beginning to spell out the single syllables of its wisdom and power. All this was made for man. We rightly sing:

> We for whose sake all nature stands
> And stars their courses move.

It is impossible to enumerate all these realms of wealth, of beauty and power, because we have not yet discovered them all, and have not yet grown into perception and appreciation of them all. It is but a few days since we discovered the possibility of wireless telegraphy. On the wide ocean I was anxious to learn the fate of my friends on the sinking steamship *Republic*. We listened in the silent spaces of the infinite sky, and heard the joyful tidings that they all were safe. The little ear by which we heard the news was but a hand's breadth. But all the wide world's air was full of it for all earth's countless millions to hear. But how few had ears to hear! So all space is teeming full of countless thousands of messages that none of us are yet able to hear. Earth and all its powers came out of infinite wisdom, power and love, and we are finite yet.

Our Wonderful Frame

The savage delights only in clanging cymbals for instrumental, and in the warwhoop for vocal music. But the finer ear gets rapture from the soft cadences of the evening breeze breathing over Aeolian harpstrings, and in those gentle voices of angels bending near to touch their harps of gold when the Prince of Peace was born. The more refined we become the more we find. The newly discovered qualities and potencies of radium are an amazement, but earth has still a thousand more amazements to follow. And all this unthinkable equipment indieates the estimate of the infinite Father for his child. The grandeur of the kingdom indicates the greatness of the king—indicates, but oh how feebly! The figure eight laid horizontally is the algebraic sign for infinity, but how insignificant the symbol compared to what it suggests! So of the world and man. Man is measureless and priceless. There is no legal tender to represent his value. A little vault of gold, or even a piece of paper based thereon, is legal tender for a palace and a vast estate, but a whole world gained as the price of one soul lost is profitless, leaves it a pauper forever.

Take a single illustration of the capabilities of man's body. Go out on the top of the round world and be domed over by the infinite sky. There are millions of blazing suns sending their rays of light at a speed of 186,000 miles a second, all freighted with intelligence of the substance and history of each varying world, and they pour these rays untangled through an aperture like a pin prick, and crossing each other spread all this intelligence on the retina of the eye, only about an eighth of an inch in diameter, and all this varied intelligence is carried on a filmy thread back to the countless chambers of the brain, to be read, treasured and imparted to others. This filmy thread and pulpy retina can discern the different number of vibrations of every different color—red having four hundred and fifty millions of millions per second and every other color having a different number. Surely we are fearfully as well as wonderfully made. Capacity for chords and harmonies means also capacity for discords and janglings out of tune. And ecstasies of pleasure must involve ecstasies of pain as well. The worth of human bodies is seen in the fact that the Son of God tabernacled in just such flesh as ours, and he declares that the bodies of all of us here present to-day may be temples fit for the indwelling of the Holy Ghost. Not only was man made in the likeness of God, but Paul says that the Son of God was made in the likeness of men.

Man's Mind a Marvel

But the wonders of man's body are infinitely surpassed by the wonders of his mind. He can see the glory of the rainbow on the back of the retreating thunderous cloud. Gorgeous and glorious it is, but far more glorious it is that he can see the cause of it. He can see that a rain drop in falling shatters the speeding light and spills its glory over the sky. He can see the vast spectroscopic wealth of ideas, see the varying substance of the stars, their approach or retrocession. Nay, more, he can see that its quiet and exquisite loveliness, after forked lightning and seeming elemental wreck of thunder, make it a fit emblem of perfect peace. Nay more, reason asserts that there must be cause for these effects. And while man in his search discovers that he cannot by intellectual searching find out God, he finds that he has faculties finer than reason, as reason is finer than fingers; and by these faculties he comes to know God. These faculties are so near akin to God that like kindred drops they mingle into one. And this knowing God makes eternal life necessary. He discovers that faculties are so like the eternal God that eternity is a necessity. Senses for things of sense. Reason for things of thought and mind, but faith for things of God. Faith sees the invisible, touches the intangible, hears the inaudible. The unseen is as real as the seen; the inaudible as the audible; the intangible as the things we handle. Nay, far more so. All the seen comes out of the unseen and returns thither. Into this realm comes faith and is at home. It knows God. It endures hardship, torture, martyrdom, since it sees him who is invisible. Faith is earlier and more universal than either sense or reason, and hence is the only possible foundation for the universal religion of Jesus Christ. All great powers, as gravitation, steam, electricity and wind, are invisible. And he that sees the invisible sees the real things of the universe, and is made great thereby. The great masters of all the ages have been this kind of men. This is true in the realm of thought: who rules the ages like Paul? true in painting: instance Rubens, Murillo, Raphael; true in music: Beethoven, Handel, Haydn, Mendelssohn and Mozart; true in architecture: all the builders of cathedrals. Here man reaches the climax of his being. He sees the infinite and eternal God face to face and is not consumed; nay, he glows with holy joy and rapture in every highest attribute of his being. We can find out some things without feeling fingers: some by the infinities of power in the eye, some by the farther flights of reason; but faith and heart alone know God. And herein lies man's greatest glory and this world's greatest asset.

The Price Paid for Our Redemption

But while man's value has no legal tender of worlds, as we have said, his value is indicated by the price that was paid for his redemption. He was too good to be lost, and when sin had palsied the arm meant for sceptre-swaying, dimmed the vision meant for seeing God in his works and turned to stoniness the heart that was meant to throb with love for the infinite Lover, we could not be redeemed with corruptible things, with silver or gold, but only with the precious blood of Christ. Worlds of gold had no value then, but God so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish but have everlasting life. So he that was rich in hierarchies, thrones, dominions, orders of angelic beings, for our sakes became poor that we through his poverty might be made rich. And poverty, deprivation, was the least of the price. He took a world's burdens and carried its sorrows, hushed its wails on his loving bosom, till the weight of sorrows and sins broke h heart on Calvary and carried infinite life into t dark realms of death. We cannot estimate the pr paid, but we feel that the thing bought justified t price, because he shall see the travail of his s and be satisfied. This joy set before him enab him to endure the cross and despise the shame.

The worth of man is clearly seen in the kind work to which he is invited. It would have b much if he had been left to dominion over the f of the air, cattle of the field, fish of the sea, a besides fish, whatever passes through the paths the sea, gravitation, magnetism, etc. But he is vited to a far higher kind of work. And in t work he is to have the personal companionship a co-operation of God. Locomotives, steamshi lighthouses, wireless stations, astronomical obser tions are not symbols of man's greatest work, a more than swung worlds and gulf-streams of st are symbols of God's greatest works. These easy to him. He speaks and it is done, commar and it stands fast. But works of redemption, s vation and glorification require the going forth all the power of the mind and the heart of G They require not merely the exercise of the att butes of God, as omnipotence, omniscience, etc., l the outgoing of his very essence, and that is love

> 'Twas great to speak a world from naught,
> 'Twas greater to redeem.

And into this work man is invited and utiliz Under the laws of the material world it were e for soil to burgeon into flowers, or grow into stat sequoias. It were easy for winds to blow and riv to flow. But there are greater works than the There are woes of a world to be lightened, sighs be turned into laughter, chains of habit to be brok degradations of soul to be stopped and devel ments to be begun, all downward tendencies to turned into upward flights, and a complete and ev lasting salvation to be secured for every will soul. Into this amazing work men are called b partnership divine. It is honor, it is glory; and t man has capabilities for this work is the high conceivable declaration of the supreme worth man. The interests of a thousand millions for t and eternity wait on man's activity. All the sources of the ever blessed God are ready to poured out in co-operation, till the wails of eart weary ones shall be changed to songs of salvat forever and ever. The highest commission e given to man was given on Olivet: "Go ye into the world and preach the Gospel to every creatu and lo, I am with you alway, even unto the end the world." Responsibility, capability and co-ope tion combine to testify that man is the greatest as of this world.

A Little Lower than the Angels

But man's value is seen not merely from his o estimate of himself, but in the just and final e mate of God. Man was made in the image and li ness of God, and as the psalmist says, "a little lo than God" [R. V.], and set over the works of hands. But the glorious plan God had for men at creation was marred by disobedience. But God not despair of success. God is yet "mindful of hi "visits him," "sets his heart upon him," "is ashamed to call them brethren." Efforts far bey those of creation were put forth for redempti These efforts so succeeded that there is no poss figure of worth that is not lavished freely to exp God's sense of the value of his people. "I will o the windows of heaven and pour you out a blessi there shall not be room enough to receive it." "T shall be mine in that day when I shall make up jewels." Every tender and precious relation human life is burdened with expression of G value of man. Father, mother, bridegroom, br child, in all they mean in human tenderness and l are used to shadow forth God's appreciation of redeemed ones. And as earth was prepared endowed for the training school of man in the fl so a heaven incomparably more glorious is prepa for developed souls. No wonder Paul sees the r of the eyes of our understanding being enlighte that we may know the excellency of the glory God's inheritance in the saints.

Continued on next page

* Bishop Warren is one of the ablest and most eloquent leaders in American Methodism.

The World's Greatest Asset

Continued from preceding page

And this, let it be remembered, is
at the first stage of development. The
me will come when this wondrous
orld with its still undeveloped ca-
acities will not be strong and rich
ough for the developed man. It
ould stunt his soul to remain among
s thoroughly mastered forces. Then
t the earth that now is pass away
ith a great noise, and its firmament
e rolled together as a scroll, but the
te inhabitants find a new heaven and
new earth wherein dwelleth right-
ousness; where the trees have such
tensity of life that their mere leaves
all be sufficient for the healing of the
oes of the groaning nations, and its
uit, ripened every month, shall give
ich growth as befits the sons of God.
But the proof of worth is activity.
old in the mountains is worth no
ore than the adjacent rock. Radium
worth inestimably more than gold
ecause of its radio-activity. When
romwell went into the cathedral and
as shown the silver statues of the
postles he said, "Take them down,
in them into money and let them go
out doing good as their Master did."
he talent used grows in a little while
five or ten talents. The talent
uried in the earth not only does not
row but is taken away from the
wner.

Oh, remember that youth is the
me for activity. All its stirring im-
ulses are divine inspirations rousing
for accomplishment. How many
elds there are, and none of them with-
ut opportunity! There is no field so
arren but it may be made to blossom
ith roses; no tropic marsh so stag-
ant but it may be made glorious with
he Victoria Regia; and no field of
uman endeavor so lowly but it may be
ade to bear the Godlike heroisms of
ibline character. When Rome needed
be saved it found Cincinnatus at his
low. When the American Revolution
eeded a leader it found Washington
his farm. And when the most glori-
us Union on earth needed to be saved
found Grant in his tannery and
incoln just out of his cabin. So when
he immortal Son of God needed com-
anions, and fellow-workers to turn a
orld upside down, he found Matthew
t the despised seat of a publican, and
eter and John at their fishing. And
hen the Lord uttered his judgments
f great deeds as seen in the light of
ternity he commended the poor widow
iving her two mites, he loved Martha
areful in household duties, and he
ade a memorial over the whole
arth and through all time of the
oor woman whose overflowing love
ointed him beforehand for his burial.
he verses that were sung of one
umble man might be sung of millions.

Not at the battle front, writ of in story,
Not in the blazing wreck, steering to glory;
Not while in martyr-pangs soul and flesh sever,
Died he—this Hero now; hero forever.

No pomp poetic crowned, no forms enchained
him;
No friends applauding watched, no foes ar-
raigned him;
Death found him there, without grandeur or
beauty,
Only an honest man doing his duty.

Just a God-fearing man, simple and lowly,
Constant at kirk and hearth, kindly as holy;
Death found—and touched him with finger in
flying—
Lo! he rose up complete—hero undying.

Many are the crosses men carry in
wly life. "But the cross is the only
dder tall enough to reach the thresh-
ld of heaven." Earthly kings are
owned amid all earthly splendors,
ut the coronation of the kings and
riests of God is attended with the
lendors of the nightless heaven.
aul, the prisoner in a Roman dun-
eon, could look up and say, "Hence-
orth there is laid up for me the crown
f righteousness, which the Lord, the
ighteous judge, shall give me at that
ay; and not to me only, but to all
em that love his appearing."

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

LITTLE MOMENTS AND MARGINS

By Rev. J. M. Farrar, D.D.*

A BOY, James A. Garfield, enjoyed hiding himself for a little moment. These little moments he called margins. What are margins? They are little odds and ends—something that many boys and girls waste. A moment is the margin of a minute and a minute is the margin of an hour. Garfield used the little moments, the margins of time, and in them earned and learned his way from a canal boat to the White House. He walked on the tow-path and drove the mule that pulled the boat. Whenever he found a margin of time he would read something that was worth thinking about while at his walk and work. A short article from *Success* will give you the secret of moments and margins.

If I Only Had the Time

SOME boys will pick up a good education in the odds and ends of time which others carelessly throw away. What young man is too busy to get an hour a day for self-improvement?

Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a Junior uses the little ragged edges of time while waiting for meals or for tardy appointments, or how he spends the evenings, and I will tell you what that Junior's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eyes, whether he has been in the habit of using his time to good advantage or not. The same signs are on the face of a girl.

. . .

THE Junior who loses no time doubles his life. Wasting time is wasting life. Some squander time, some invest it, some kill it. Four things come not back: the spoken word, the sped arrow, the past life, and the neglected opportunity.

By hiding himself in every little moment he could find, Garfield learned enough to become a teacher. On a pathway paved with moments he found his way from a canal boat to a schoolhouse. While teaching school he improved his spare moments and was soon able to pass his "exams" and enter college. From the schoolhouse to the college he walked along a beautiful path paved with moments and margins. In a few years he was able to pass from the college, where he graduated with honors in 1856, and where for a time he was the president, to the court house. From the court house he went, a moment at a time, to the State senate house. He did not have the time and money to go to West Point, but little moments prepared him to command an army and he become a major-general. At President Lincoln's request he was sent to Congress. Here he never lost a moment until he paved his way to the White House. While serving as the twentieth President of the United States he was in one little evil moment shot by Guiteau, Saturday, July 2, 1881.

. . .

ON September 19, just about twenty-nine years ago, he died at Elberon, N. J. On this anniversary of Garfield's death is a good time to look back and see the value of moment margins. Moments made him a great man, and one little evil moment, in which an insane man hid a pistol, our country was robbed of a great President. Death was one little trembling moment on which Garfield stepped from time to eternity. Try to think of how many things, good and bad, can be done in a moment.

Is this all of the story of Garfield's life? No, for one secret of his success is not known to many people. His useful life was Garfield, plus moments, plus something else. A story tells about the other plus.

. . .

A SCHOLARLY, fatherly, contented-looking old gentleman was Thomas Garfield, of Hudsonville, Mich. He was the only brother of President James A. Garfield. At the age of eighty-seven he was well and happy. He resided on the same farm near Hudsonville for over forty years and did not leave home over a dozen times after moving to Hudsonville. He was unknown outside his immediate neighborhood, did not seek publicity and liked to be called a plain farmer. He never went to Washington, although he was invited by his brother to make his home at the capital city. He never had the advantage of an education. But James A. Garfield became President by the wise use of spare moments plus this brother. Thomas carried his brother James to school, when the snow was too deep for the future President to walk, and worked from daylight till dark in order to help him to success. He took care of James till he got through high school, and then got his life insured, which carried him through college. "My duty was to stay at home and run the farm," declared Mr. Garfield, "and I did it. James was a politician from the time he was a little fellow. He was a natural orator and had the best memory of any man I ever knew. He could listen to a discourse and repeat it, and once we heard him working out a sum in algebra in his sleep. When he got up in the morning he wrote it out." We would be ashamed of James A. Garfield if he had not loved and honored his brother Thomas.

. . .

NOW, Juniors, please hide yourselves in "a little moment" and think. Just think of the fact that every boy and girl, every man and woman who makes a success in life ought to thank and love an elder brother. There is one who sticketh closer than a brother, who never sought any honors in this world, refused to be a King, and spent all his life in order that you might be successful and happy. Hide father for "a little moment" from his Sunday paper and ask him for the story of this "Elder Brother."

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Isa. 26:20.

Ministers' Salaries

IN a bulletin just issued by the government there are given to the public many interesting facts relative to the number and salaries of ministers in our leading cities, and as to church finances generally. The figures show that there were, in 1906, 164,830 Christian ministers in the United States, besides 1,084 Jewish rabbis, and they increase at the rate of nearly 4,000 a year. Their average salary is $663, and there was paid to them in 1906 a total of $69,667,587. Baptists and Methodists have more than half the whole number of ministers in the country. There are in Manhattan and Brooklyn scores of ministers whose salaries exceed $5,000 a year. The highest salary ever offered a minister in New York was $18,000 a year and a house, offered last year by the Fifth Avenue Presbyterian Church, and declined. Several ministers receive $15,000 a year, and there are a dozen or more who get $12,000. These salaries are the highest in the world.

The average salaries of ministers in cities having 300,000 population and over, for the principal religious bodies, are: Baptist, $1,793; Congregational, $1,938; Methodist, $1,842; Presbyterian, $2,450; Protestant Episcopal, $1,873; Reformed, $1,938; Catholic, $684, and Jewish rabbis, $1,491. Methodist ministers get most of all, the salaries amounting annually to $16,150,000. Baptists receive the next largest, $10,323,000; Presbyterians, $7,610,000; Roman Catholics, $6,779,000; Episcopalians, $4,887,000; Congregationalists, $4,154,000; Reformed, $1,682,000, and Jews, $801,000.

This year the sum of $100,000,000 will be paid to ministers of the whole country in salaries, and congregational expenses, missions and extensions will cost $20,000,000 more.

In New York Episcopal places of worship are worth $25,830,000; Presbyterian, $16,400,000; Methodist, $10,500,000; Baptist, $9,400,000; Reformed, $7,900,000; Lutheran, $6,300,000, and Congregational, $4,260,000. The value of church property in New York is $153,953,740, exclusive of parsonages, hospitals and asylums. The debts in New York are $19,062,419, or about 12.3 per cent. Boston has invested in churches $27,000,000, with debts of 7 per cent. of their value. Chicago has the same sum invested, with 15½ per cent. debts; Baltimore, $14,000,000, with debts of 10⅛ per cent.; Philadelphia, $45,000,000, with 9 per cent. debts, and Washington, $10,000,000, with 10½ per cent. debts.

Anvil Sparks

..MEN make excuses, but that is no sign that God will take excuses.

..THE Christian life is a long workday, with eternity for a vacation.

..IF we do not open the top of our purse God will surely open the bottom.

..WHAT we ought to do we ought to do with aught of thought of not doing.

..THE people who overestimate a man's preaching are the very ones who underrate his practice.

..AS you are your brother's keeper you should do your best to keep him from the saloonkeeper.

..THANK God for permitting you to have what you have and also for permitting you to be what you are.

W. J. B.

Glad He Got His Bible

Editor The Christian Herald: I thank you very much for God's blessed Word, which was received yesterday by express, and wife and self will take many hours of comfort and pleasure in reading it together. I felt sure my request would be granted, but did not expect we would receive such a valuable book. It is a precious gift and words fail in our expression of thanks. Again thanking the givers for the Bible and also for THE CHRISTIAN HERALD, we are, etc.

GEO. W. MARGEAUX AND WIFE.
Riverside, Calif.

ROOSEVELT AMONG THE COWBOYS

EX-PRESIDENT ROOSEVELT has kept his promise of making a whirlwind tour of the West after his return from Europe. He has made many speeches from train platforms, improvised open-air stands and in public halls, but nowhere has he found audiences so much to his liking, and such keen and hearty appreciation as among the cowboys of Wyoming.

It was a great day for Cheyenne when, on August 27, he struck that city. Soon after arriving he took a thirty-mile ride with his party across the plains on cow ponies. He received the true Wild West welcome and, according to his own declaration, had the "time of his life." To get back once more among the men of the saddle in their own territory, and to comrade with them, as he did many years ago, was to him better than the plaudits of the East or the platitudes of formal reception committees.

Mr. Roosevelt visited the 30,000-acre sheep ranch of Senator Warren, sixteen miles from Cheyenne, and spent several hours amid familiar surroundings, meeting many old cowboy acquaintances. He talked freely with the cow-punchers, and some of the ranchmen rode with him part of the way. But it was in Cheyenne itself that the typical Western welcome was given. There was a tremendous crowd of cowboys and cowgirls in brilliant costumes. A parade took place in which three regiments of troops from a nearby post participated, many of the troopers being members of the Ninth Cavalry which served at San Juan with Roosevelt. To make the day a full one, there was also an automobile ride, a military review, and a visit to the fair grounds at Frontier Park, where Colonel Roosevelt made a speech on conservation. There were games and spectacular sports which included horseback and steer riding and a "champion bucking contest," the whole closing with an Indian war-dance and a wild horse race, with all their thrilling accompaniments. Mr. Roosevelt's party was amazed and delighted with the picturesqueness of the whole affair. They marveled at the brilliant costumes, the silken shirts, the white sombreros and the leather boots of many of the riders. There was no limit to the display of daring horsemanship. A hundred Indians in full war paint and an equal number of squaws gave a touch of Western frontier realism which the six hundred cowboys and cowgirls could not alone have contributed.

Roosevelt Making an Address from His Car on His Western Tour

One feature in the parade was the presence of some sixty Japanese. When the whole was in life, motion and activity, and the bands playing lively marching music, the Colonel's face wore its most beaming smile and to everybody he expressed himself as "simply delighted!"

Some of the sayings of Mr. Roosevelt during his speech at Frontier Park called forth loud applause. He was addressing an audience that was ready to cheer his every utterance. "I don't care," he said, "how patriotic a man is if he runs away in the time of danger." His references to the punishment that should be given wrongdoers in public and private life was greeted with cheers. "If the rules of the game are wrong we should change the rules rather than blame the men who follow them," he said, amid frantic cheering by the cowboys and cowgirls.

When he visited Denver, another ovation awaited him. He spoke in the Auditorium to an audience of twelve thousand, which included the members of the Colorado Livestock Association. He discussed conservation, especially with reference to irrigation and State control of water power sites, and he touched on political topics, but did not indulge in controversy. He also visited the capitol and addressed the legislature in the House chamber, the tenor of his speech being that State and nation should each exercise its legitimate powers to the fullest degree in all matters. He criticised the Supreme Court for its decisions in the Sugar Trust case, touched on trusts, labor, public hygiene, and conservation, and roundly condemned inefficiency and dishonesty in the public service and sensationalism in the press. When the band played "A hot time in the old town," Mr. Roosevelt beat time, his face wreathed in smiles of evident enjoyment.

Leaving Denver, Mr. Roosevelt went through the heart of Colorado and over into western Kansas. He left the train at Pueblo for a little while to lay the cornerstone of the new Y. M. C. A. building and then resumed his trip. He cheered with the boys and hurrahed for the girls at a dozen places along the route, and wherever he stopped, he talked of honesty and good citizenship. Several times he told his audiences how glad he was to be back from Europe, among his own people whom he knew and could understand.

The Flag Delights Him

I AM the happy recipient of your magnificent premium of the beautiful flag and the picture of our national Presidents. The marvel about it is how you can afford to give such valuable premiums. THE CHRISTIAN HERALD is worth much more than it costs. It is more eagerly looked for than any other magazine or religious newspaper that comes to our house. It is entertaining, educative and inspiring. Here's God-speed to its weekly mission, as it goes into thousands of homes. I have done something to help its circulation, and shall always be glad to do what I can in that direction.

WM. BERKELEY,
Goshen, Mass. *Subscriber.*

THE QUAINT PAGEANT OF PETERBORO

A house of dreams untold,
That looks out over the whispering treetops,
And faces the setting sun.

IN these lines from the bronze tablet on the great boulder that marks the grave of the musical composer, Edward MacDowell, at Peterboro, N. H., one finds the title of the pageant given at Peterboro on the 16th, 18th and 20th of August. The pageant was unique in that it was the first musical pageant ever attempted in America, and it was given at the summer home of one who was thought by many to be the greatest musical composer America has ever produced.

The pageant was intended as a memorial to Mr. MacDowell, and was planned to portray the history of Peterboro from the time of its founding in the early part of the eighteenth century down to the present time. Eighteen or twenty carefully arranged scenes, most of them with musical accompaniments, made up a very interesting and beautiful pageant under the direction of Professor George Baker of Harvard University, assisted by Mrs. MacDowell, Chalmers Clinton and Mr. Hermann Hagedorn. Fully two hundred of the permanent and summer residents of the beautiful old town of Peterboro took part in the various scenes of the pageant, which was given in a space cleared for it in the heart of the thick pine woods very near the little log studio in which Mr. MacDowell did so much of his work, and which he loved so well. Peterboro had been his summer home for many years, and his grave not far distant from his home is marked by a huge granite boulder surrounded by a rustic fence. The purpose of the pageant was set forth in the following note in the programme:

In two ways the Peterboro Memorial Pageant is experimental. Believing that pageantry stimulates local pride in past achievement, strengthens community spirit, and reveals unexpected artistic resources, those responsible for the Pageant wish it to help in demonstrating that for artistic and pleasurable results pageantry need not be confined to great centres, need not necessitate vast expense, but is perfectly possible for small communities. The Peterboro Pageant aims to prove, also, that color, pantomine, and music should count more in pageantry than the spoken word. Scenic effects have been omitted in the belief that the natural setting of this pageant would make these seem offensively artificial. Because of this setting and because of the use of the MacDowell music, suggestion rather than realism is the basis of the pageant.

Beginning with a very beautiful invocation by a large chorus, the first scene of the pageant brought from the thick pine woods the muses and dreams and then followed seventeen tableaux with musical accompaniments and very effective costuming. The background of tall pines above which rose Mount Monadnock made a natural stage setting that the most skilled art could not have surpassed, and the general effect was enchanting. The surrounding of his home were a source of constant inspiration to Mr. MacDowell. He worked in an environment that helped him to create such beautiful musical compositions as his Norse and Keltic Sonatas, his New England Idyls and Fireside Tales, and many of the songs and choruses that made him the greatest American musical composer.

The spirit of helpfulness was strong in Mr. MacDowell, and he had great sympathy for musical and art students hampered and hindered in their studies because of lack of funds. It was for this reason that Mr. and Mrs. MacDowell agreed that after the death of Mr. MacDowell their beautiful home in Peterboro and all of the acres surrounding it should become a centre of interest to artists working in varied fields. This gave rise to the MacDowell Memorial Association and to this organization Mrs. MacDowell has deeded the property, retaining but a life interest in it. A number of studios have been built on different parts of the ground and there is a large central house in which students lodge and take their meals. A moderate price is paid by the students who come here for study. It was for the benefit of this association that the Pageant of Peterboro was given.

J. L. HARBOUR.

An Indian Burial, One of the Scenes in the Pageant

Summer Evangelism in New York

ys' Meeting, 169th St. and Teller Ave.

Rev. Arthur J. Smith[x] and His Corps of Gospel Workers

At 99th Street and Central Park West

The Children's Gospel Tent at 169th Street, New York

An Audience of Bohemians, 66th Street and First Avenue

Adult Meeting, 106th St. and 1st Ave., New York

Opening Night at Canal and West Streets

A Negro Audience, 61st St., between 10th and 11th Aves.

A Brotherhood Meeting in McKinley Square

An Open-Air Evening Audience in August

How the Evangelistic Committee in Greater New York Reaches the Unchurched Masses *See page 824*

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

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Our Larger Audience

NEVER in the history of THE CHRISTIAN HERALD has it spoken weekly to so vast an audience as it has at the present time. During the summer months now closing, our Family Circle has been augmented beyond all expectation. New friends have come to us by thousands from every part of the Union. Old subscribers, who have felt the joy of sharing in the many Christian enterprises of the paper in past years, have shown their appreciation by bringing many others into the delightful fellowship of the great CHRISTIAN HERALD Family, where they have met a cordial welcome.

. . .

This greater audience brings with it a due sense of increased responsibility. All these twenty years, THE CHRISTIAN HERALD has stood as the champion of the old Gospel, the defender of the home, the friend of missions and the practical exponent of applied Christianity throughout the globe. Its late proprietor, Dr. Louis Klopsch, established it on foundations that were broad and deep, and he built into those foundations his own heroic life of self-sacrifice. With the active co-operation of its readers, it did a noble work in social and moral uplift and in the upbuilding of Gospel missions. It became the means of saving countless human lives, it brought happiness to multitudes, and, under divine blessing, it carried the knowledge of Jesus Christ and his salvation to thousands who were dwelling in spiritual darkness. For these things we can only praise God and be devoutly thankful.

. . .

With its wider field and its vaster audience, THE CHRISTIAN HERALD'S opportunities for service are proportionately increased. Its policies stand absolutely unchanged; its editorials are from the same hand that has written them for the last eighteen years. Its Gospel teaching, its missionary and benevolent enterprises, will now have a more far-reaching influence than ever. It is our aim and desire to keep up to the highest standard attainable, and, with the hearty co-operation of our friends, to make THE CHRISTIAN HERALD the best, the brightest and the most helpful and inspiring family publication that enters the homes of the American people.

A Nation of a Hundred Million

THERE has been no busier place in Washington all through the hot summer than the Census Bureau, where the director, his assistants and a multitude of clerks have been busily engaged in finding out just how big a nation we are. A year ago the census officials made the statement that the enumeration of 1910 would show that ninety million people, including our insular possessions, were living under the Stars and Stripes. The result of the census shows a marked increase over the highest figure suggested, and there now seems to be little doubt that we have a population of one hundred million, and that there are at least ninety million between the Atlantic and the Pacific. The additional ten million is made up for the most part by the people in the Philippines. The increase in large cities, those of one hundred thousand or more, is twenty per cent. on the average. According to Director Durand, the actual increase in our population from immigration is not so large as was expected. From 1901 to 1907 there came to our shores 6,219,000 immigrants, but all of these did not remain; 1,927,000 returned, leaving the increase from foreign sources at 4,292,000. Since 1907 about 2,576,000 came here to find their home and fortune, but 790,875 returned.

The fact that Greater New York is now the second city of the world came as a great surprise even to the census experts. The reports show a population of 4,766,883, making it next in size to London. In the last ten years there has been the astounding increase of 1,329,681, an enormous city in itself. The estimated population of London is 7,537,196. Paris, the third city, is now far behind, with a population of 2,714,068.

The results from all of the country districts have not yet been added up and it is not expected that they will show the same rate of increase as the cities. This is based on the theory that the population of the cities is increased by the constant flow of population from country to city. In recent years there has been a current setting countryward; but it is not large enough to equal the stream of boys and girls who rush to make their homes in the city. This inflow, however, it may be remarked in passing, has been a great thing for the cities. It is affirmed, with few to dispute it, that a goodly proportion of our successful men in our great centres were born far from concrete sidewalks and skyscrapers. They have come with strong bodies and healthy minds and the city has been the richer and the better for their coming. Now their sons and daughters are anxious in part to get back to the green fields their parents left.

It is years since we could be rated as a small nation, and our growth to a hundred million puts us, willing or not, among the greatest powers, with added responsibilities at home and abroad. Wisely educated and wisely led, this great mass of humanity can be a power for good. If not, the results are not pleasant to contemplate even as a picture of the imagination.

The Real "Best Seller"

A GENTLEMAN in Decatur, Ia., writes to THE CHRISTIAN HERALD, making this inquiry: "A preacher here stated lately that the reading and study of the Bible were on the decline—that it no longer held the attraction for men it formerly did. Was such a statement justified by the facts?" It is by no means the fact. The Bible is to-day more widely read than ever. Clayton Sedgwick Cooper, an authority on Bible-reading statistics, states that 80,000 college men in eighteen different nations are now studying it. One great organized Bible class movement has a membership of 350,000. Our Y. M. C. A. Bible classes last year had 64,960 Bible students. Throughout the globe, there are 27,888,000 Sunday School children studying the Word. Last year, Bible societies printed and circulated 11,378,854 Bibles. More Bibles were sold than any other hundred books together. It is now printed in 400 languages. China alone last year bought 428,000 Bibles. Our contemporary, the New York *Times*, in a recent issue, reported the last year's Bible output of the British and Foreign Bible Society at 6,620,024 copies. In the 106 years of its existence, that society has issued 220,000,000 copies of Scriptures and its annual output is steadily rising, last year's being 685,000 copies in excess of the year preceding. Of what other book could anything like this be said? If you pile in a single pyramid all the copies of the Koran since Mahomet's day till now, with all the copies of the Scandinavian Eddas, the Hindu Vedas, the Persian Zend Avesta, the Buddhist Tripitakas and the Chinese Five Kings, and add to the pile the hundred other most famous books the world has ever known, including the "best sellers" of all the ages, the pyramid, contrasted with the thousands of millions of copies of the Bible, would be as an ant-heap to Mount Everest. Like that cloud-piercing monarch, the old Bible stands alone in its majesty, its magnitude, its altitude and its serene imperturbability, unshaken by the assaults of unbelief and pointing out to man the only way that leads to heaven and happiness.

The "Divine Right" of Kings

EMPEROR WILLIAM of Germany, like our own Theodore, is something of a storm centre. He can be depended upon to furnish sensational material for the press of two continents when other sources are dull and unproductive. But, again like Theodore, he must not be taken too seriously. Orators who are apt to be carried away by the sound of their own eloquence, must occasionally be expected to say surprising things involuntarily, and without the slightest premeditation. The Emperor's recent speech at Koenigsberg, where he repeated in a new form his extraordinary utterance of fourteen years ago, concerning the "divine right" of kings in general and himself in particular, has aroused a storm of protest throughout Germany. Not by the power of the people, nor by the call of the nation, but by divine ordination, he declared, he had become the nation's ruler. Some of the leading journals stand this apparent reversion to mediævalism, so completely out of harmony with the spirit of the time as peculiarly inopportune at a time when international arbitration is being considered, and when the Czar, an advocate of the limitation of armaments, is to visit the country.

But the German people are sensibly conscious of the fact that William has never attempted to extend imperial rights beyond constitutional limitation. They know his love of strong, high-sounding, mouth-filling phrases and they remember occasions in the past, when utterances of the "mailed-fist" order were the sensation of the moment. Besides, the Emperor, in a subsequent address at Dantzig, has explained his Koenigsberg speech in a way that shows that it was never intended to convey the meaning or purpose popularly attributed to it. He now says:

> When I represented myself, like my sainted grandfather, as being under the protection of the Highest, and as working under the highest commission of our Lord and God, I assumed that every honest Christian, whoever he might be, did the same. Whoever works in this spirit knows well that the Cross imposes obligations. We should hold together in brotherly love, and we should leave to each race its peculiarities. The races and trade organizations should join hands for common work and to meet the State's necessities.

It is evident that the Kaiser, recognizing the indiscretion of his Koenigsberg speech, is endeavoring to remove the impression that it was a "proclamation of absolutism" by giving to it the character of a religious utterance. His explanation is plausible and gives to the affair quite a different complexion. Europe will watch the speech-loving ruler, and will no doubt be more careful about misconstruing his remarks, when he indulges in metaphor and hyperbole in future.

General Notes

—OUR LIST of newspapers that do not print liquor advertisements increases weekly. The latest additions are the Berkeley Calif., *Daily Gazette* and *Daily Independent* (Berkeley has 40,000 inhabitants); the Kansas City *Star;* the Des Moines, *Register and Leader* and the *Daily Record* and *Daily Telegram* of Greensboro, N. C.

—FOUR MEMBERS of a sect known as "the Disciples of the Holy Ghost with the Gift of Tongues" were found prostrate by starvation in Los Angeles, Calif., the result of a six-weeks' fast. One of the four—the Rev. John O'Neil Irving—died refusing nourishment. The others may recover.

—SENATOR GORE, the blind Senator, has made a statement vindicating Vice-President Sherman in connection with the Oklahoma lands scandal. Mr. Sherman's name, the Senator admits, was brought into the discussion casually and there was at no time any evidence that he was directly or indirectly connected with or even cognizant of the frauds.

—THE FLOODS IN Japan have been much more extensive and destructive than was at first reported. Information received at the Japanese Consulate in New York is to the effect that "the region which is suffering from the recent floods in middle Japan covers Tokyo and the fifteen prefectures of Shidzuoka, Saidama, Gunba, Chiba, Tochigi, Miyagi, Wagano, Yamanashi, Kanagawa, Ibaraki, Aichi, Fukushima, Iwate, Yamagata and Akita. The casualties are 880 killed, 160 injured and 500 missing. About 3,700 houses were entirely destroyed or washed away, 2,200 houses were partially destroyed and about 400,000 houses were flooded. The damage is especially heavy in Tokio and the succeeding eight prefectures in the foregoing list, the number of the sufferers who need relief being 200,000 in Tokio prefecture only. Railroad traffic was stopped at several sections. Both the central and local governments are doing their best, co-operating with the military and naval forces in relieving the sufferers and in repairing the damages. Relief work is going on satisfactorily."

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Women Aviators

TO-DAY women are invading successfully every field of science and in some cases are ranked among the pioneers. Hardly had the flying machine been developed from the primitive "glider" of the Wright Brothers than women were anxious to try a flight toward the blue and disposing, so far as they were concerned, with the theory that the gentler sex are constitutionally timid. Most of those who have so far navigated the air have been the wives or relatives of flying machine inventors or of aeronauts who are enthusiastic over every new form of sport, providing it offers a spice of danger. In France Madame Paulhan, the wife of the most famous French "man bird," as they are getting to call them over there, became an adept some time ago in handling her husband's flying machines, and has sailed aloft so often that it is no longer a novelty. A French baroness also bought a machine and made some remarkable flights alone, but at last she came to grief. Her machine plunged from a height of two hundred feet and only by a miracle did the lady escape with her life. Her legs and arms were broken, and she was internally injured. She will be an invalid for life. Here in America Mrs. Glenn Curtiss, the wife of the aeronaut who won the $10,000 prize for his trip from Albany to New York, has made a number of trips. She is enthusiastic and has been of great help to her husband. Mrs. Mars at Hempstead has become proficient, and many ladies prominent in the social world have gone aloft as passengers. Among them are Mrs. Clifford Harmon, the wife of the noted amateur aeronaut, and Mrs. Harry Payne Whitney. Women by nature are supposed to be more timid than men, and yet in all times, in all nations, including those of Bible times, there have been splendid specimens of female heroism, both physical and moral. The prophet refers to the natural timidity of women when he writes:

Photos, Pictorial News Co.

Mrs. J. C. Mars

Mrs. Glenn Curtiss

In that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the Lord of Hosts. (Isa. 19:16.)

Florence Nightingale's Lover

A romantic incident in the life of Florence Nightingale is mentioned in a telegram of recent date from Fox Lake, Wis. It states that Miss Nightingale in her girlhood was the sweetheart of William Shore, her cousin. As the church canon of consanguinity forbade them to marry they parted with mutual vows of constancy. Shore left England for America and settled in Fox Lake, Wis. He remained single there. He died in 1868 and was buried in Waushara cemetery, near the village. The Angel of the Crimea in her English home waited patiently for the messenger that has just taken her to her lover. This pathetic instance of earthly love suggests the constancy of God's affection for us and the necessity of our unfaltering fidelity to him.

I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. (Jer. 31:3.)

Fearful Mistake

James Peterson, after an automobile trip, took his machine to the garage at Greenwich, Conn., to be cleaned. The car had scarcely entered the building when a lamp which was broken set fire to the car. In pushing the machine into the street, Peterson's clothes became ignited. His companions made a loud call for water. A man passing by on the street just then saw a bucket of clear fluid in the doorway of the garage, and, seizing it, dashed the entire contents on Peterson. The bucket was full of gasoline and not water, and the fluid poured upon Peterson made a torch of him, and despite the attempts to smother the flames with blankets and coats, Peterson was burnt to death. The man was benevolent, sincere and honest in his endeavor to save Peterson; but there was a mistake which led to a fatal result. In the attempt to quiet the tempers, cool down the passions, and quench the flames of moral evil, many well-disposed and sincere people, by misapprehension of fact, use the wrong kind of fluid, adding to the fires instead of destroying them. Some of the most appalling fatalities in the moral and spiritual realm are produced by persons who are mistaken in their intellectual judgment and in their religious beliefs, and destroy rather than save those whom they undertake to help.

O my people, they which lead thee cause thee to err, and destroy the way of thy path. (Isa. 3:12.)

A Child's Faith

A Brooklyn pastor who was making an eloquent address at a Young People's service at a camp meeting recently, told this incident, which had a magical influence upon the audience. He said: "I was swimming in water thirty feet deep, and looking some distance up to the dock I saw my sweet little baby girl looking down upon me. I called out to her and said, 'Bet, jump.' Instantly she jumped out into the water before me, and I seized her and swimming around a little while with her brought her safe to the dock." Oh, what a good thing it was that her father could swim, and what beautiful faith the child had in her father that prompted her to jump into the water to him! It is this simple childlike confidence that the Redeemer requires of us to believe implicitly in his word and to trust ourselves completely to his saving power. The child's faith the Master takes as a measure of the faith necessary to salvation.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:15.)

Postal Savings Banks

Plans are made by the Secretary of the Treasury of the United States to put into practical operation the new law providing for the Federal postal savings bank system. Such a system is in use in some of the nations of Europe. That of England is peculiarly successful. It is said that in the United Kingdom one person in every four has a savings account with the government and that the average deposit is about $70. Under the new law the depositors will get two per cent. interest with the United States Government back of their account. It is expected that the first of these banks will be opened in New York and Brooklyn by November 1, and that eventually there will be a Federal savings bank at every post office. When the proposition was first made it was looked upon with suspicion by the management of the other banks as likely to come into competition with them, but the more far-sighted of them now believe that the postal banks will be of advantage to the individual and the community in general. The millions of dollars deposited in the savings banks of the country speak of their popularity and of the thrift of the people. The friends of the Federal postal bank system predict that such banks will be immensely popular and will be a great help, especially to those who try to save something out of small incomes. Christ himself taught the lesson of saving, especially in small things, when he said to his disciples:

Gather up the fragments that remain, that nothing be lost. (John 6:12.)

Gospel Preaching Still Powerful

Mr. Don O. Shelton, the head of the National Bible Institute, wrote a letter to one of the New York City daily newspapers relating practical facts with reference to the popularity of the Gospel with the masses, which is so timely and encouraging that we quote a portion of it for the inspiration of our readers. Mr. Shelton says: "A characteristic of the people of New York is the respectful attention which they give to the proclamation of the Gospel. In the last four years the National Bible Institute at crowded centres of the city's life has conducted many hundreds of evangelistic meetings, and the close and even reverent attention given to the speakers has been highly encouraging. This year our meetings began early in April and have been continued daily and nightly and on Sundays ever since, but they have not been interrupted in any instance except on a few occasions by persons who were partly intoxicated or mentally unbalanced. Last week we conducted sixty-seven outdoor evangelistic meetings, with an attendance, by count, of more than 11,000 men, and yet there was not a single interruption. We have not asked for police protection this year. These meetings have not only proved that the people of New York are outwardly respectful, but they have shown that the Gospel is still the power of God unto salvation when its message is declared simply and with the sole purpose of leading those who listen to lead a true Christian life. This is the more remarkable in view of the fact that it has been found that fully 75 per cent. of those who attend these meetings are not members of any church whatever, and that 90 per cent. of them are men. Another encouragement has been the fact that men respond to the appeal of the Gospel out of doors quite as quickly as indoors. There have been multiplied evidences this year of lives transformed through the power of the Gospel. Recently one of our workers after speaking to a crowd of about 200 at Union Square spoke to an elderly gentleman who had been attending the meetings for three years, and who said, 'You do not realize the greatness of the results that come from the work you are doing,' and he then related the following incident: 'A plumber attended one of your meetings last summer and listened to the Gospel message. The good seed fell upon good ground. The man was a drunkard and a bad man generally, and to make his condition still worse he was leading his nineteen-year-old son down the same path, breaking up his home and bringing sorrow upon his Christian wife. Both the father and the son were converted and they are now candidates for admission into the Baptist Church, where the Christian wife and mother worships.'" The reception of the Gospel by out-door preaching in New York reminds us of that by the people to whom the apostle addressed these words:

For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. (I. Thes. 1:5.)

IN THE HOME QUEEN'S REALM

Women in Council

By MARGARET E. SANGSTER

THERE is an old saying to the effect that two heads are better than one. If this be true, may we not imagine that sometimes twenty or thirty heads or that number multiplied indefinitely are likely to get nearer a right conception of things than one person may when acting entirely by herself? The home queen is a wife, a mother, a sister, a daughter. She presides over her realm with dignity and efficiency. If she has a little help to send anybody else she is graciously ready to do it, and here on this page she may find her opportunity. Write whenever you like and as freely and confidentially as you choose here.

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Children's Environment "In an issue some weeks ago I was much interested in the letter of a mother who dreaded taking her children from the country to live in a wicked town. I agree with her that children are to be pitied if they know nothing of the wonderful beauty of the hills and valleys and the woods full of flowers and birds. There indeed we get very close to the Creator. Still sin abounds on every hand. In her case she might better risk the evil influence of the saloon later on than the harm that would be done them if the children saw any division between father and mother. The strongest characters are not those which have been shielded from the knowledge of sin, but those which through the vigilance of parents have been daily moulded in the fear and love of God. (MRS.) LULU S."

. . .

For the Victims of Insomnia "I wish to suggest a cure that may prove beneficial to D. L. M., whose letter appeared in your paper on July 6. I have been a nervous invalid for years, and was long a sufferer from insomnia. My physician prescribed the following treatment: On first retiring it was my custom to fall asleep, but I wakened after two or three hours, and would then lie wide awake for the rest of the night. The doctor told me not to lie still and coax sleep back, but to rise at once, take a little exercise or read a story that would not cause me to think too deeply. Then he advised my eating a cracker or two or a little bread and butter and returning to bed. This proved beneficial in my case. M. L. P."

. . .

Another Remedy "The plea of the friend who cannot sleep appeals to me, as I, too, have suffered in the same way. I have found that by beating two eggs and mixing them with milk, a little sweetened, and taking this before going to bed, I have been able to banish insomnia. E. L."

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One Who Mourns Dr. Klopsch "The sudden news of the death of the editor nearly broke our hearts. Tears of real sorrow would course down our cheeks for days afterward. Not for him, but for the poor and needy in the world who need such a rare friend as Dr. Klopsch always proved to be. The cry of my heart was, How can they live without him? And now you are asking, would we like to have Women in Council. I can answer for one only. By all means. There are noble women in the land whose home duties would not permit them to be members of a club, or go to the St. Louis Convention, who would be more than glad of a woman's page in THE HERALD. One question is burning its way into my brain. Here it is: Is there no, absolutely no, employment for an elderly man with very poor eyesight and very deaf? Something to save the brain and prevent a total wreck? We think we would recognize THE CHRISTIAN HERALD staff if we never meet this side of heaven's gate. May they live to show to the world the spirit of the blessed Master. E. K."

Your letter touches a responsive chord. Long years will pass before the memory of Dr. Klopsch fades from the hearts of those who loved him, and those whom he was always ready to help. If among our readers there is any one who can suggest something that an elderly man burdened with the infirmities of your friend can do to help him pass the time usefully and pleasantly, the message will be gratefully received.

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Young Girls and Domestic Help "I have helping me in my kitchen a woman who as a young girl was wild and unsteady. She went to church and Sunday School, but no one took much interest in her, and finally she was led astray. Since she has been in my home and I have heard the story of her life, I shudder to think of what she went through, and I ask myself if I have been as faithful as I ought in mothering such girls as she was? Had a mother held out a helping hand to her, had any one understood her and lovingly taken pains to guard her from temptation, the story of her life would have been very different. When we take young girls into our home as helpers in domestic work, do we not owe them something more than wages? Do we not owe them love? And if we refuse to give it, are we not responsible for their failure or success in life? A. B."

. . .

Small Boys and Sunday Afternoon "Will some one send me a good suggestion for my active little boy of eleven who finds Sunday afternoon tedious and long? He attends Sunday School and church from April until October. In the winter season we have no Sunday School. We provide good reading matter for the child, but he tires of reading long at a time. Surely some mother can tell me what she would do in my situation. "(MRS.) G. G."

It is too much to expect of a restless little fellow that he shall sit still for hours on Sunday. He might take walks or go on errands, carrying a book or a letter from his mother to a friend, and part of the time there might be singing in the family or story-telling. I pass this letter with its plea to the consideration of the sisters.

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A Good Book for Children "I recommend for the little children a book entitled *New Testament Primer*, by J. E. White, Pacific Press Publishing Company, Mountain View, Calif. A. H."

A WEDDING IN MORAVIA, AUSTRIA

THE happy bride and groom are on the left and the marriage certificate is proudly displayed on the bridegroom's hat. Love blesses the pair and they start out joyously on the simple life of a toiling peasantry.

In this connection I would like to tell you all of a tiny booklet called *The Mother's Catechism* by Mrs. Anna L. Price of Marlinton, W. Va. In the form of questions and answers suited to the comprehension of young children Mrs. Price has embodied what might be called stepping stones for little feet, so far as an evangelical creed is concerned.

. . .

Taking Root Ethel's little garden occupied much of her attention, but for some time her plants did not flourish. She weeded and watered, she enriched the earth and she watched the growth of her flowers with a jealous eye. Yet they withered and returned her little reward in radiant bloom. The trouble was that Ethel had a passion for transplanting her flowers; she did not give them time to take root. There are others who make the same mistake in the home garden. They never stay long enough in one place to become really attached to the soil, and they never remain for any considerable time under the influence of a preacher, a teacher, or a good book. The result is that through continual change and constant transplanting they strike no roots deeply. The desire to be constantly amused and entertained, to receive new impressions and accept new theories seems to be in the air. It is unusual to meet a person who has contentedly remained under a single roof for a score of years. Almost as unusual is it to discover the strength and depth of feeling and character which were nurtured in the days when people stayed close to the old-fashioned religion, in which more stress was laid upon doing right and repressing self than in having a good time and gratifying every wish. One thing that we need at this time is quietness and depth of conviction. The two qualities belong together.

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Heroism in Common Life We need not go back to ancient days nor read of Marathon and Thermopylæ to call a muster roll of heroes. The daily papers furnish stories of heroism which stir the blood and lift us above the commonplaces of the sordid days into a purer atmosphere. Two young girls, classmates and dear friends, lost their lives by drowning at Wellesley, Mass., on a summer day lately. One ventured beyond her depth; the other, who could swim a little, forgot her own safety and struck out to save her friend. Both perished, but the one who tried to save the other was as much a heroine as if she had succeeded. A fire occurred one July day in a tenement in Brooklyn. James McGrath, a fireman, climbed to the height of four stories, walked on a narrow ledge through the heat and smoke, and with incredible courage, in the face of terrific danger, saved an old man who was ill and unable to help himself from impending death. The crowd on the sidewalk called to McGrath to come back, but he pressed forward and rescued the man, counting not his own life dear. Both were saved.

A woman in great peril caught upon a Ferris wheel and suspended between earth and sky, was rescued the other day from her plight by a workman named John Carroll. He had a crippled left hand but managed notwithstanding this to reach the woman and drag her into safety. The man who sees what to do and does it with quick presence of mind and with complete unconsciousness of self is the modern hero. He may be a policeman, an engineer, a telegraph operator, a coast guard, a signal service man, or anybody unknown to fame, but the stuff of which heroes are made is in him.

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Aunt Prudence Payson's Catch-All

—MOTHER. The little morning prayer you ask for is:
Now I wake and see the light,
'Tis God who kept me through the night.
To him I lift my voice and pray
That he will keep me through the day,
For Jesus' sake. AMEN.

"GOWAN"

By E. RYERSON YOUNG

"WE'LL simplify our work, Mary," said Mr. Baker to his wife, after their fifth ıan had left them within a month, ınd he and his wife had had all the ıilking and other chores to do, "and ınly attempt what we can do ourselves."

Mrs. Baker sighed, for she did not ke to lose her splendid cows, and that ras what Baker meant by "simplify- ıg the work."

"You know, dear, what is best, but erhaps we can get a good man yet, 'om," she said brightly and hopefully.

"I've given it up. I'll go and see Iontgomery. He was wanting some ıore milch cows."

"All right, Tom, see him, but don't ell for a week yet. Let's hold on for ne week more," she pleaded.

"It has nearly killed you, now, go- ng out there doing the work those agabonds jumped. I'm afraid one veek more would finish you," said Baker roughly but affectionately.

"Well, Tom, hold on for three days."

"I'll give Montgomery one day to nake up his mind about my cows," aid Baker decidedly.

Mrs. Baker had not been too well for ome time. She had been ailing all pring and the extra work and worry ıad not lightened her burden. May, ıer little seven-year-old girl, the only ne left to her, tried to be helpful; but he was a frail little creature for a ountry lassie and could not do much.

Little May had been trying to get a ›ranch of cherry blossoms, which were n full bloom, but had failed. She limbed the fence and, in trying again, he fell. A rough-looking, dust-cov- red man jumped over the fence and ›icked her up. He soothed away her obs, smoothed her frock and placed ıer again on her feet.

Mrs. Baker caught a glimpse of hem and hurried down the orchard. The mother's eyes swept the dusty ıan from head to foot.

"I like him, movver," said little May, ›utting her arm affectionately around he man's neck, for he had not arisen ven at the approach of the woman. He felt that it was a crisis in his areer and that it was the child, rather han the mother, who could help him. So he stayed by the child. "He picked ne up when I fell. I wanted a cherry ›lossom and fell from the fence. He ame and saved me. What's your ıame, mister man?"

"Gowan," said the man quietly.

"Mister Gowan saved me," said little May, talking quickly.

The cloud flitted from Mrs. Baker's ›row as her little one gave her an ıccount of her misfortunes.

"It is nearly noon; will you not stay ınd have dinner with us?" asked Mrs. Baker hospitably.

"Do," said little May, and taking Gowan by the hand, she led him to the ıouse. Mrs. Baker watched him very ritically. He seemed a second-class ramp, and more weak and dejected- ooking than the poorest. His eyes vere dull except when May addressed ıim; then there sprang up a look of trange tenderness that worked its vay over the face, and softened and ›rightened all its lines.

May ushered him to a bench in the corner of the kitchen veranda and limbed up at his side.

Mrs. Baker went in and continued ıer dinner preparation. Presently she ame out, pail in hand, to get water. Gowan saw her going to the pump. Leaving May, he hastened to Mrs. Baker's side.

"Let me," said he, courteously, tak- ng the pail from her hand.

"Anything else, ma'am?" he asked, ›n returning the water.

"A little wood, please."

Gowan found the wood-pile, filled the ›ox and then returned to May.

Mr. Baker came in tired and aggra- vated. He had seen Montgomery, who was delighted that Baker was thinking of selling his splendid milch cows. But Mr. Baker had also met his neighbor, Jones, who owed him money for some time, and they had had an altercation over the matter. He was therefore in no sweet humor when he reached his home. He saw the travel-stained man —another lazy, shiftless tramp—on the veranda. It nearly made his cup of wrath to overflow. He was about to order him away, when little May sprang into his arms.

Mrs. Baker came out and took her husband into the house.

"What's that man doing out there?" he growled.

"He's different, Tom, he's different," declared Mrs. Baker, and then she gave him a glowing account of Gowan's

"A rough-looking man picked her up"

assistance first to May and then to herself.

Baker recovered his humor. He always did under his wife's conversation and the caresses of little May. But he laughed at his wife's enthusiasm over Gowan.

"Like the rest of them, my dear," he said. "Sweet just for a day."

"He's different. No tramp ever offered to carry a pail of water for me. or ask for other opportunities to serve; nor did any other man so attract little May."

Baker laughed at them both.

Mrs. Baker gave Gowan his dinner. He thanked her courteously. His hunger was great and he began ravenously, but when he saw them watching him, especially litle May, he ate slowly and deliberately.

When he had finished, he returned the dishes and again asked if there was something else that he could do.

"Wait and ask Mr. Baker," said Mrs. Baker with a smile.

Gowan sprang from his seat and followed him to the barn. He caught up to him, but Baker's manner was so dashing and absorbed that Gowan hesitated to speak. Still he followed him.

"Anything to do, sir?" Gowan mustered courage to say.

Baker turned on the man with a look of contempt, but he also saw the filthy condition of the cow-stable.

"Well, clean the cow-stable," he said shortly and hastened on to attend to his horses.

Gowan sprang with alacrity to the task. The trenches were full and he had hard work, but he now had a job and he determined, weak though he was, to show that he both could work and was willing.

On his way to the house, Baker looked in. He calculated that Gowan would be about half through—at least at the rate of the last man's working—but, to his surprise, the place was thoroughly cleaned, scraped and swept, and Gowan was industriously and deftly scattering straw for the cattle.

"When you are through here, you may fill the trough," he said and passed on.

"Thank you," said Gowan.

"He's a strange one, all right, Mary," said Baker to his wife. "I guess that he's new to the tramp business."

"I don't believe that he's a tramp at all."

"Never before saw a man sweep the cow-stable like that. I certainly shall try him. Butler, the road boss, has several tons of stone down the road to break. I'll see about the contract for breaking it and offer it to Gowan."

That night Baker told Gowan about breaking the stone and that he could work for his board, if he wished.

"Thank you," was all Gowan trusted himself to say, but he smiled to May, who, instinctively, realized that he was wonderfully pleased, and ran and clasped his hand with enthusiasm.

Gowan did his share of chores for "board," as Baker arranged, and earned "wages" by breaking stone. It was very trying work, especially as the weather was very hot, but he persevered. Passing farmers jibed Baker about his new man and passed all sorts of remarks about him, chiefly speculations as to how long he would stay. Gowan had nothing more than a civil word for any who spoke to him. His one aim was to economize his time so that he could be with little May, under whose inspiration his general appearance had wonderfully improved.

"That man loves our child, Tom," declared Mrs. Baker, one night after he had gone to his room.

"He certainly has eyes and words for no one else around here," replied her husband.

"I believe that he is a father and has a sad story. He looks as though his heart was broken and he is working himself to death on that stone-heap. You might give him a rest. To-morrow is Saturday. Let's have a little picnic. We'll say it's for May and that will bring Gowan."

When the proposition was made to him, Gowan replied with his usual courteous "Thank you."

Mr. and Mrs. Baker did little more than watch the gambols of the other two at the picnic grounds. May was on the go, Gowan was full of brightness, animation, frolics — such as pleased the little girl and called out peals of laughter. But when she curled up, tired, for a nap, he sank into deep dejection and had nothing to say to either Mr. or Mrs. Baker.

They wondered and did not know whether to be suspicious or not.

"He's got a sad story, Tom."

"Well, he'll tell it to us or go."

The next night, after all had been made tight and snug, and May was going to bed, Gowan, as usual, picked up his lantern.

"We would like to have a little talk with you to-night, Gowan," said Mr. Baker.

Gowan turned the lantern down, set it in the corner and resumed his seat.

"We'll wait until Mrs. Baker comes back from putting May to bed," added Mr. Baker, turning again to his evening paper.

Gowan sat there in silence like one on the border of collapse.

"We want you to tell us of your past history," said Baker.

"In her little good-night prayer, May especially mentioned you, Gowan, and hoped that you would stay with us," said Mrs. Baker with a smile.

"It's no good telling," pleaded the man.

"Then I guess there is no good of your staying here," said Baker roughly. "We cannot trust our girl to be playing with a man we know nothing about."

Gowan looked up like a frightened fawn. To be separated from May! It was not now to be thought of.

"It is hard to tell what I've come through."

"Well, let's hear it," said Baker.

"I was just an ordinary boy—a farmer's son. Life seemed slow on the farm and I went into the north, mining. I had a wild time. We boys called it a good time. We worked hard in the mines and then blew in our wages in the usual way. I had nothing to save for, nothing special to live for. But I saw a fine girl one day and it was wonderful. It seems a dream to me that I cannot quite recall how it happened, but she became my wife. We were very happy. There was a good deal of building going on and I

Continued on page 827

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

Reader, Topsham, Vt. Is it right and proper for a minister, who is married, to correspond regularly with young ladies, even if the subject is religion?

Such a correspondence is liable to give rise to comment and to produce conditions that might interfere with ministerial usefulness. It is better to avoid anything that might be misconstrued, to the detriment of all parties and to the work of the church, although a letter from a pastor to any of his parishioners, under ordinary circumstances, would be perfectly proper.

J. R. C., Beatrice, Neb. Was the mariner's compass in use in the days of Paul? If not, when was it first used?

McClintock and Strong, in discussing navigation in the time of the apostles, say: "When they ventured out on the high seas, they were guided, having no compass, by certain well known stars, as the Pleiades, the Great and Lesser Bear, Orion, etc." The invention of the compass was formerly placed at about 1302 A.D., when it is supposed to have been made by Flavio Gioja, a native of Amalfi, in the south of Italy. It is now certain that it was used in Europe in the twelfth century. Some writers claim that the Chinese had it two thousand years ago. The idea of "fetching a compass," which we find in the Bible, does not refer to the instrument, but to a change of position.

C. H. S., West Chester, Pa. How many years does the Old Testament cover? How many does the New Testament cover?

According to the best computation of modern chronologists, the Old Testament covers a period of about four thousand years and the New Testament (up to the close of the New Testament canon) one hundred years. It should be explained, however, that there are some 140 variations in the estimates of the period of time from Creation to the beginning of the Christian era.

Mrs. D., Akely, Minn. In Gal. 4: 22-26 (twenty-fourth verse especially) are the words "which things are an allegory." What does this mean?

The words, "which things are an allegory," are explained in the passages immediately following. The allegory consists of the resemblance between the facts stated in verses 22 and 23 and the events of the later dispensation, stated in the eight following verses. It is the allegory of comparison, the similitude of the two covenants, that Paul points out.

T. B. R., Liberty, Mo. Who was "the pious soldier, Colonel Gardiner," mentioned in Pike's *Guide to Young Disciples?*

Captain (not Colonel) Allen F. Gardiner was the founder of the South American Missionary Society. He was born in England in 1794 and entered the navy at sixteen. He resigned his commission in 1834 to devote himself to missionary work, and did noble service in South Africa, the Falkland Islands and South America. He died in 1851 from starvation.

T. L. B., San Sixola, Panama. 1. What is the name of Halley's comet and when was it discovered? 2. What will be the length of the Panama Canal when it is finished?

1. Halley's comet is the name of the comet which appeared this year. It is named after its discoverer, Edmund Halley. He predicted in 1705 the return of the comet of 1682, which bears his name. 2. The Panama Canal is to be about fifty miles in length from deep water to deep water.

T. O., Jr., Chillicothe, O. Will you inform me of the date of John the Baptist's imprisonment, and how long he was in prison before he was beheaded?

The exact length of time John the Baptist was imprisoned by Herod in the Castle of Machæras is not known. His death seems to have occurred just before the third Passover of our Lord's ministry, A.D. 28.

D. L. C., Kimbolton, O. Please give some information regarding the Aeolian harp.

An Aeolian harp is composed of a square sound-box of such dimensions that it can be placed just inside the window or in the lower part of the window. Sometimes the side from which the wind comes is slightly lower than the back. Piano wires of the different keys, or violin strings, sometimes the two in combination, are strung across the top of the sound-box. When the wind blows over these strings it produces weird and often beautiful sounds. Of course no regular piece can be played. It is named after Aeolus, who, according to the Greek legend, confined the winds in his cave. The Aeolian harp is said to have been the invention of St. Dunstan, but in its present form it only dates probably from the seventeenth century.

W. H. P., Washington, D. C. 1. Where is Sheba, the home of the queen who came to visit Solomon? 2. Was Candace, queen of the Ethiopians, a descendant of the former? 3. Was the queen of Sheba married?

1. Although some hold that she came from Ethiopia, she is believed by the best scholars to have come from South Arabia. Her kingdom probably included the greater part of Yemen. 2. No, their countries were far apart. 3. Very little is known of the queen of Sheba. The Arabs call her Bilkis (or Balkamah). The Koran has a number of fables concerning her. Whether she was married is not known. It was not uncommon, however, in some of the ancient lands, for a woman to occupy the throne alone.

A reader, the Rev. T. H. Lacy, D.D., of Blackstone, Va., kindly sends us the following letter from the rector of St. John's Church, Richmond, Va., in answer to a recent question in THE MAIL-BAG:

Patrick Henry's great speech, calling the Colony of Virginia to arms, which closed with the words, "Give me liberty or give me death," was made in St. John's Church, Richmond, Va., before the Virginia Convention, which met on March 20, 1775. Another famous speech was made by the same great orator in Williamsburg, Va., before the House of Burgesses in 1765 in opposition to the Stamp Act. History records no speech of Henry's at Jamestown.

R. A. GOODWIN,
Rector St. John's Church.

C. D. L., Wilkesbarre, Pa. 1. Please tell me how sake is made and something of its effects. 2. Are wines and whiskies sold in Japan?

1. Sake is a Japanese beverage made from rice and Koji cake. It is allowed to ferment for a fortnight and is then pressed through filter bags. No malted grain is employed. It is drunk warm and produces quick but transient intoxication. Rectified and distilled, it makes arrack, a potent spirit containing 57 to 74 per cent. of alcohol. 2. Whisky and wine are being introduced into Japan by our dealers. Their harmful effects are said to be already visible, though there is no official record of their importation.

W. D. D., Ottawa, Kan. 1. On the cross, why did Christ cry out, "My God, why hast thou forsaken me?" 2. Why did he call himself "Son of Man"? 3. Speaking of wars, etc., he said: The end will come "even in this generation." What is meant by the word "generation"?

1. It was the darkest moment of the divine tragedy. Jesus voiced his anguish in the expressive words of the 22d Psalm, first verse. He had submitted to the will of his Father, as the only way of accomplishing the work of redemption, and he was to drink the cup to the dregs and endure all the torture, as though he had been actually forsaken. 2. It was a title which he applied to himself many times and which bespoke his divine as well as his human nature. "He was the Son of Man, the Lord of the world and its Judge only because he was the Son of God." 3. The passage in Matt. 24: 34 means that the generation of persons then living, contemporary with Christ, would see the kingdom of God established in the hearts of men. Luke 21: 9 and Mark 13 relate to the coming destruction of Jerusalem.

E. A. M., Centre Moriches. Please tell me the meaning of "Mizpah."

See Gen. 31: 49.

Subscriber, Los Angeles, Calif. What is the meaning of "Erin Go Bragh"?

It means: "Ireland forever."

C. M. J., Dundee, N. Y. 1. For what are evaporated raspberries used? 2. Is Esperanto likely soon to become the world-language?

1. They are used for making desserts; for coloring jellies and lemonade; and probably for coloring alcoholic liquors, though we find no statement regarding it. 2. The Esperantists have recently held a congress in Washington amid much enthusiasm. Ardent Esperantists feel that it is to be the auxiliary world language for business and travel within this generation, but there are many who think this doubtful.

M. O., Norton, Mass. I have read that in the recent military operations in Africa against the Moors some of the Spanish soldiers used slings as primitive as those used in Bible times. Can this be true?

Yes; but the Spanish slingers threw small bombs or hand grenades from their slings instead of stones. It is said that at close quarters they are very effective compared to those thrown by hand in the recent Russo-Japanese war. The Spaniards from early in the Middle Ages have been noted for their skill as slingers.

L. Q., Nashville, Tenn. What is the correct pronunciation of Naseby, where the battle took place between Charles I. and Cromwell?

It is pronounced Naz-bee.

M. A. C., Hornellsville, N. Y. What was the Roman Agrarian Law?

It was a law decreeing an equal division among the Roman people of all lands acquired by conquest. The amount was limited which each person might receive. It was first proposed by the Consul Spurius Cassius in 486 B.C. Several agrarian laws were passed at later periods.

W. S., Fordham, N. Y. Who wrote the lines:

Thus grief still treads upon the heels of pleasure;
Married in haste we may repent at leisure?

The lines are by the English poet Congreve, and appear in his *Old Bachelor.*

C. N., Concord, Mass. Why do foreign correspondents sometimes refer to the Turkish government as the "Sublime Porte"?

It is the official name for the court of the Turkish Sultan. It dates from the time of the last of the Abbasside Caliphs, 1243 A.D., who fixed in the threshold of his palace a piece of the black sacred stone of Mecca. This door or gate became consequently the sublime gate or "porte." The Sultan's successors took it as a title for their court and government.

R. R. McP., Dayton, O. What is the translation of the word *Boer* applied to people in South Africa? Where did the Boers come from originally?

Boer means a peasant. It was given to the Dutch settlers who began to go to South Africa as early as the sixteenth century.

M. H., Fayetteville, Ark. When and by whom was the Mammoth Cave in Kentucky discovered? What are its dimensions?

The cave was discovered by a hunter named Hutchens, while he was pursuing a bear. It is a little less than ten miles long, but the combined length of all the passages is about one hundred and fifty miles.

M. M. A., Lansdown, Pa. From what language do we derive our word "ostracism"?

It comes from a Greek word meaning a shell or potsherd. If the Athenians wished to banish a man, they wrote his name upon small shells. These were put in a jar and then presented to the Senate. Usually the people voting had the names of several people under consideration. Six thousand votes were required to banish or ostracize a man. The man whose name appeared oftenest on the shells was banished from the country.

H. F., Buttonwoods, R. I. 1. What is the scientific name for the ordinary potato? 2. In what country was the potato first discovered?

1. Scientifically it is called *solanum tuberosum.* 2. It is a native of Chile and Peru.

B. B. M., Charleston. Did we have any soldiers' homes in this country until after the Civil War?

Yes; the United States Government established a home for aged and invalid soldiers by Act of Congress, 3d of March, 1851. It was built not far from the city of Washington and its first occupants were veterans of the Mexican War.

P. C., Jersey City, N. J. After what foreign State is the steamer *Lusitania* named?

Lusitania is the early name for the kingdom of Portugal. The present name of Portugal comes from Porto Callo, the original name of the city of Oporto.

J. D., Bath, Me. Where and by whom was the regular postal system established in this country?

The first regular system was started by the English Parliament as early as 1710. A general letter office was opened in London, one in N York, and several others in each colony. L ters had been forwarded as private ventu before then. In Boston in 1639 a post of was established at the house of Richard Fa banks, it is recorded, "for all letters wh are brought from beyond the seas, or are to sent thither."

Miscellaneous

Mrs. H. Evans, 13 Bryn Street, Twynyrod Glamorgan, South Wales, England, would pleased to learn of the whereabouts of brother, D. R. Evans.

Mrs. J. M. B., Oberon, Md. Matt. 19: 9 very clear. It admits of one sole reason divorce, and condemns those who are divor for any other reason whatsoever.

C. A. G., Brewer, Me. The Mormon canv is the usual propaganda of that church, for purpose of raising funds and securing adh ents. It has no special significance.

To our list of newspapers that print no liq advertisements we have to add this week: *News and Observer*, Raleigh, N. C., *Fa Journal*, Philadelphia, *Morning Herald*, De tur, Ill., and *North American*, Philadelphia.

J. McL., Hattiesburg, Miss. 1. These called cures are usually the result of w scientists term auto-suggestion. Many of th revert to former conditions after the fi excitement is past. 2. No; the nearest proach to it is the lunar bow or circle which seen at times and is regarded as a precursor storm.

C. T. V., Muskegon Heights, Mich. F washing was a necessity in Oriental countri where people wore sandals and their feet w begrimed with the dust of the roads. Simi conditions do not prevail in many other cou tries; hence, probably, the discontinuance. T rite is, however, still observed in the Easte churches, particularly the Russo-Greek Chur

T. J. P., Topeka, Kan., writes: "In additi to your answer to G. E. C., which is good, m I suggest the following: The soul lives with the body (James 2: 26). God is not the G of the dead, but of the living (Luke 20: 3 Moses' body had not been resurrected, yet he alive (Luke 9: 30). The saved are conscio and happy (II. Cor. 5: 1, 6, 8; Phil. 1: 21, 2 Judgment is not to ascertain whether we saved or lost; that is settled by our accepti Christ (John 3: 18; 5: 24, R. V.).

Mrs. S. M. H., Bisbee, Ariz. 1. "McLaren" a "Maclaren" are the same. 2. Frances Ridl Havergal died June 3, 1879. Her princi works were the *Life of the Rev. William Her Havergal*, her father, *The Ministry of So Four Happy Days, Royal Bounty, Loyal sponses, Red Letter Days*, and her poeti works. 3. *The Story Bible*, by Mrs. Sangster, without the paper; Red Letter Bibles, $2 a $3. 4. Jameson Fausset and Brown is the b that can be had in a single volume. 5. Bish Phillips Brooks was an Episcopalian. Yo other questions call for more space than have at our disposal.

B. H. W., Barry, Ill. 1. It is Christiani without Christ. 2. Catholic, Greek, Coptic a Episcopalian. 3. The resumptive form of t Creation narrative in Genesis is illustrated the account of man's creation, the second cha ter giving additional details to supplement t first. It is not a record of two creations, but continuation of the general narrative with pa ticularization. 4. The transfiguration whi showed Moses and Elias as subordinate in glo demonstrated the superiority of the new d pensation to the old; it girded Jesus for t coming struggle; it comforted the hearts of t disciples and convinced them that his humili tion was voluntary; it made them eye-witness of his majesty; it gave them assurance of t coming resurrection. 5. Matt. 5:4 means th mourning which comes not merely from a sen of earthly loss or bereavement but of our ov unworthiness and our spiritual weakness. Th it is a complement of the first beatitude.

Took a Vote on the Bible

The Free Methodist Church Greenville, Ill., took a vote on Augu 28 on the question of the Bible in t public schools. There were approx mately voting 600 people, some n members; but the entire congregati voted to have the Bible in the publ schools. The county superintendent education called the teachers togeth here and urged them to read the Bib and to pray. Shame on us, where "t land of the free and the home of t brave" takes this backward step t ward barbarism. F. L. HALL,
Pastor Free Methodist Church, Gree ville, Ill.

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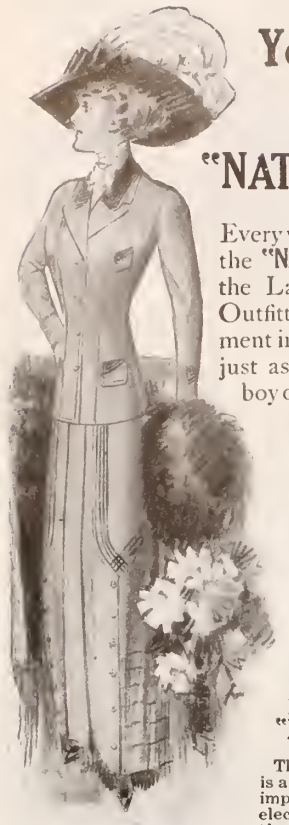

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LIBERTY OR LIQUOR?

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THE Epistle to the Galatians is a divine exposition of true liberty, in contrast to its counterfeits, license and anarchy. Because Paul taught that love to God frees from bondage to the law of God by making us disposed to do freely by innermost preference what God requires, instead of doing it under the slavish lash of fear, many who had not received this willing spirit of obedience jumped to the conclusion that one might do not only what a spiritual heart prompted, but also whatever a selfish heart desired. Paul's words, "free from the law," are hardly less misunderstood to-day, and "liberty" is still the watchword of slaves to evil passions. H. W. Blair, who was for many years the champion of moral measures in Congress and daily encountered the opposition not only of bad men, but also of some good men who did not see that there is no liberty to do wrong, has said: "The whole question of liberty needs to be expounded anew in this age of cities." And we may add that the most effective way to root out the false ideas of liberty that prevail is to begin with the children.

Liberty Not License

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants of one another" (Gal. 5: 13). Freedom is not freedom to indulge in selfish and sensual sin, but freedom to serve God and man by the spontaneous impulse of love, "for the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." If we do not love God and our neighbor it will be enforced slavery to serve them; but if we love God as a Father and all men as brothers, we shall freely choose to serve them, as children rejoice to serve whomsoever they love.

"Walk by the Spirit, and ye shall not fulfil the lusts of the flesh" (verse 16). In the sixteenth century Europe was aglow, as with northern lights, with the cry of "religious liberty." There was nothing selfish in that cry. It meant, to many who uttered it, liberty to die that their children might have liberty to pray. In the course of two centuries that light in the upper sky had worked down into the lower sky, and Europe glowed with the cry of "civil liberty." There was nothing selfish in that cry. It meant to many who uttered it liberty to die that their sons might be free from despots. Alas! that "liberty," this word of heavenly glory, should now be oftenest heard in that synonym of personal selfishness and personal deviltry, "personal liberty." There is everything selfish in that cry. It means liberty to destroy one's self and the peace of society.

No Personal Liberty to Do Wrong

There can be in civilized society no such liberty as prodigals and politicians mean when they cry, "Personal liberty!" Nowhere in all God's world of law can there be "personal liberty" to do wrong with impunity. The only real liberty that can exist under the reign of law is the abundant liberty to choose among the various ways of doing right.

But so far as civil law is concerned, the solitary man, living far from any neighbors, is at liberty to keep a garbage heap at his cabin door, because he is not interfering with any neighbor's liberty to enjoy sweet odors. The story is so pertinent here that it is worth repeating, even where it is familiar, of the foreigner of the baser sort coming out of a saloon, who swung his arms about on the crowded sidewalk, until one hand hit the nose of an American passing by, who straightway knocked him down. He rose to his feet indignant, shouting, "I thought this was a land of personal liberty." "So it is," replied the American, "but your personal liberty ends where my nose begins"—a remark which, like a flashlight, exposes the absurdity of the popular idea of "personal liberty." My personal liberty is bounded by my neighbor's nose, as I shall find if I attempt to put up a stinking glue factory near a residence neighborhood.

This solitary man we are studying has "personal liberty" to make night hideous with drunken rage and revelry, for having no neighbors, he is not infringing the liberty of any one else to rest in peace.

But when that solitary man in the wilderness concludes that he prefers a more limited liberty in civilized society, with its protection and fellowship, just as a man exchanges a quarter section in the wilderness for a corner lot in the city, he exchanges his boundless liberty of solitude for the smaller but more desirable liberty of civilized society. What is liberty in civilized society? It is the ample space within a great circle, that is bounded smoothly on all sides by law, which protects the rights and liberties of others.

Legalized Mischief

Inasmuch as government's chief function is to protect property and life and character, manifestly it should prohibit a traffic which at best is unnecessary, and which in its total effect greatly increases the crimes which government is bound to prevent as well as punish. No law absolutely annihilates an evil, but, in the words of Gladstone, "Law makes it harder to do wrong and easier to do right." Prohibition in its various forms does that. The legalized saloon, on the other hand, makes it as easy as possible to do wrong, and makes it as hard as possible to do right.

Gleanings

Dr. William Osler, Regius Professor of Medicine in Oxford University, in a valuable article on the fight against tuberculosis in the *Woman's Home Companion* for February, says there are three great causes that "prepare the soil" for the tuberculosis germ—"three bads": bad air, bad food, and bad drink—alcohol.

Professor Taav. Laitinen, M.D., University of Helsingfors, Finland, in Norman Kerr Lecture, London, July 20, 1909, speaking from three years' experiments on 225 persons and many animals, says: "Alcohol, even in comparatively small doses, exercises a prejudicial effect on the protective mechanism of the human body."

What science teaches of the deadly effect of all intoxicants gives force to the following story: After some search among boxes and trunks, the baggage master dragged out a demijohn of whisky. "Anything more?" asked the man. "Yes," said the baggage man, "here's a gravestone. There's no name on it, but it ought to go with that liquor."

Edison, the great inventor, says: "Art will be increased and distributed as we emerge more and more from the dog stage. Society will have to stop this whisky business, which is like throwing sand in the bearings of a steam engine."

Continued on next page

* **The International Sunday School Temperance Lesson for September 25, 1910.** Gal. 5:15-26. GOLDEN TEXT: "If we live in the Spirit, let us also walk in the Spirit." Gal. 5:25.

[The teachers of the CHRISTIAN HERALD Million Bible Class earnestly request the aid of all its readers in increasing the efficiency of the Quarterly Temperance Sundays, which might be a decisive force in temperance warfare if the thousands of teachers were well equipped in advance for this important day. Preachers also should be asked everywhere to devote at least a sermon or prayer-meeting talk the same week to the subject and the superintendent of public education should be asked to have the public schools in that same week give unusual attention to scientific temperance education, so that all the uplifting forces of the town may be united during these four weeks of each year in the work of civic revival.]

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Sunday School Lesson

Continued from preceding page

A British speaker, calling attention to the proposed extra tax on whisky, amounting to a penny a glass, noted that that was just the cost of each rivet in a battleship, and that "every additional glass that his countrymen tossed down their throats meant a rivet." But from the standpoint of new experiments on alcohol, every glass of intoxicants means a rivet in one's coffin. Two men who started out with equal heredity, one a moderate drinker and the other an abstainer, will differ by seven years in average length of life in favor of the abstainer.

It is a great mistake to suppose that a man is not drunk until he is staggering or stupid. An Indiana judge, V. S. Reiter, says that a man is drunk when he shows the effect of liquor in any degree in his walk or conversation, or whenever his "common sense is disturbed." It would seem that a man with common sense would let liquor alone, which goes first of all to the highest parts of the brain, so much so that President Eliot has declared that in the light of modern experiments on alcohol it is "inexpedient for even a self-controlled gentleman to drink the mildest and purest beer or wine at his home."

Expenses of an Alcohol Slave

In *McClure's Magazine* for August an "alcohol slave," whose reliability was vouched for by the magazine, declared that he had kept an accurate account of his expenditures and during thirty years his habit had cost him in cash $61,090.88, while during the same period it had robbed him of twenty-four good jobs.

The *Prohibition Year Book* estimates that the average cost of liquor in this country is $91 per family. There are few other labor reforms that would add that much to the average workman's comfort.

During the strike in Sweden, 1909, when all the bars were closed to prevent disorder, the results in decrease of crime and vice were so remarkable that it has made an abiding impression upon Sweden in favor of prohibition, which is likely to triumph in that country sooner than in any other in Europe.

We appropriately quote in this connection the following splendid sentiment of John Mitchell, the foremost of American labor leaders: "The happiness, the security and the progress of the nation depend more upon the solution of the liquor problem than upon the disposition of any other question confronting the people of our country. The Government must soon take cognizance of the great evil to society that has grown out of the manufacture and sale of intoxicating liquors, and it cannot long afford to continue its partnership with the liquor interests by accepting revenues from and issuing licenses to a traffic which is eating at the very vitals of the nation."

A good example of the brimstone odor of the saloon business was given to the world at the time when forty-seven miners were entombed by an explosion in Cherry, Ill. During this excitement the saloons had been closed, but pay-day came close upon the heels of the tragedy and the saloon keepers demanded and secured the privilege of reopening their doors, on the ground that they could not afford to forego the profits of pay-day, notwithstanding the public grief and excitement which made such an opening a social peril.

A Misleading Statement

This is a good place to refer to the infamous words that are often put upon whisky bottles. Because they are bottled in United States warehouses, though not in any sense by the Government, to deceive the people, and especially foreigners, into thinking that these liquors are pure and harmless the words are stamped upon these bottles, "Bottled by U. S.," which suggests as a moral for the future, "Throttled by U. S." That means, in the ultimate analysis, "Throttled by US." And that means no license. The philosophy of prohibition is that which the farmer constantly applies in his business—the removal of weeds and the building of fences. We remove saloons that our youth may have a more favorable environment.

* * *

The editors of the Sunday School Lesson Department find that the story given in the lesson of Jonah, of a modern instance where a man survived who had been swallowed by a whale, which was published with apparently good authority in the *Literary Digest*, has since been corrected in the same paper in its issue of February 23, 1907, a correction which had escaped the notice of the teacher who prepared that lesson. The greatest miracle in that book, after all, is that it is a foreign missionary book in the midst of the Old Testament, when the general feeling was that the only thing to do to a foreign nation was to conquer it, rather than convert it. So far as the story of the whale is concerned, it is given as a miracle. Inasmuch as one species of whale could swallow a man, the miracle implies only the unusual sustaining of his life in that position, and is neither absurd nor incredible.

It Proved Helpful

It affords us great pleasure to acknowledge the very desiral le premiums you sent us recently, namely, "Dreamland" and *Before the Doctor Comes.* The picture is simply beyond our powers of expresssion, and needless to say, it hangs in our parlor. As to the book, we had but just received it when our little boy was taken suddenly sick, and through the advice from its pages, it proved unnecessary to send for the doctor. To say we prize its possession is only a very mild way of expressing our appreciation to THE CHRISTIAN HERALD and its innumerable ways and means of helping humanity over the hard places along life's journey.

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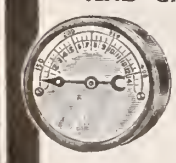

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We trust responsible people give you time, easy payments. In fact we do everything to make it easiest and most satisfactory to you. Just write and investigate. Ask for **Catalog No. 103.**

KALAMAZOO STOVE COMPANY, Mfrs., Kalamazoo, Michigan

Save $5 to $40

Success of the Gospel Tents

AFTER a most successful summer season with more workers than ever before, the work of the New York Evangelistic Committee for 1910 is drawing to a close. It has reached strategic points in every part of the great metropolis and the attendance night after night has been most gratifying to those who have the work in charge. The preachers have not been compelled to address rows of half empty benches. In the majority of cases the seats have been filled and the congregations have even exceeded the accommodations provided. The tents are recognized now as a permanent institution in the religious work of New York; centres of spiritual light in the community and valuable aids to the churches in their vicinity.

Rev. Arthur J. Smith, when asked by a representative of THE CHRISTIAN HERALD if he could give an opinion as to the results of the tent campaign of 1910, said it was too early to give an estimate of permanent results, as they must wait until the churches were heard from. A large part of those affected by the meetings, and who firmly resolve to lead a better life, do not go so far as to join any church, and we can never know how many people have been reached and whose hearts have been touched in the Gospel meetings. "We endeavor," said Mr. Smith, "to get the people who have indicated a desire at the tent meetings to lead a Christian life, to join some church in their vicinity. One pastor has just reported that he received several into his church from the nearest tent, and five more are ready to join with them."

Again referring to the known results of the work thus far, he told a number of incidents which had come to his notice. He said that frequently men and women came to the conferences which were held in the rooms of the Bible Institute on Lexington Avenue, and told of the way in which they had been brought to Christ at the tent meetings, and of their desire to help the cause which had helped them. One woman of considerable culture, now a trained nurse, said that for years she had fought against God; something in her early life had embittered her, but she had gone into one of the tent meetings and had seemed irresistibly drawn back to the tent again and again. At last she had accepted Christ and found peace. "The old things had passed away and all things had become new." She was earnest in her desire to do something and gave twenty-five dollars from her earnings to be used in the tent work.

"We have made a great feature of our work for children. Special meetings are held for them several times a week. The children enjoy the short talks and the Bible stories illustrated by the stereopticon. When we believe a worker is thoroughly competent we send him out and let him get results in his own way. The other night while visiting one tent where a meeting for boys was being held I saw one Bible incident presented in a novel way. The leader of the meeting was reading to the young audience the story of the Good Samaritan. Several boys meanwhile acted out the story with much skill, driving home the lesson in a way the audience will never forget. The attention never flagged for an instant; wide-eyed and open-mouthed they stood on the benches in the back of the tent in order not to miss a bit of what was going forward in front."

When asked in regard to the part taken by women in the evangelistic campaign, Mr. Smith said that there were a number of women singers, and that women workers were very successful with girls and children. They had organized a number of King's Daughters Circles and these circles d not drop their meetings with the clo of summer, but met regularly throug out the year. A number of Hebre and Roman Catholic girls had join the circles and were regular attendan at the meetings, displaying as muc enthusiasm as the rest of the girl "Our tents reach all classes of pe ple," continued Mr. Smith. "Dow town they draw people who are dow and out, or at least who are extreme poor. Uptown the audience would r mind one of a well-dressed, prospe ous congregation in a city church. O of the workers who is in charge of tent at Canal and West Streets to me a short time ago that it was a su prise the number of men whom he ha in his audience who were college br and reared in homes of refinement, b who had fallen through drink or di sipation.

"One convert was in such a conc tion that when the workers determin to do something for him on his pr fessing a desire to do better, the co ductor would hardly let him get the street car. But the trust of t tent workers in his conversation w not misplaced. He has stood like rock against temptation. He w anxious to prepare himself for Chri tian work, and he went to the Mood School at Chicago. At the last exar ination he stood among the very hig est in his class."

The work among foreign-speakir people being again referred to, M Smith spoke of the meetings at t Bohemian tent. "The work for the is but a year old, yet the attendan has been larger than that of all t Protestant Bohemian churches Greater New York put together. Th addresses are all in their languag We also have series in German, Fi nish, Swedish and Italian. All ha been very successful this summer, ar the attendance has been large. Muc attention has been paid to the wo among Italians and the head of t Italian Department at the Bible Inst tute is in charge."

Among the Workers

—ONE OF THE most beautiful gifts receiv this month for our Children's Home at Mor Lawn is a donation of $132 from Vermil Chapel, 416-418 West Fifty-fourth Street, N York, received through W. H. Van Sternberg and designed to give a ten days' outing forty-four little tenement boys and girls.

—AN INMATE of the Southwestern Presbyt rian Sanatorium for Consumptives at Alb querque, N. Mex., makes appeal in behalf of young woman patient who is improving, b whose means have become exhausted. A fe months more would probably effect a cure. I terested readers may address Miss Andrew care of Dr. S. G. Sewell, the Sanatorium phy cian.

—MISSIONARY T. J. BACH, of Maracail Venezuela, writes: "We thank God that now, after five years of hard work in one the hottest places in South America, and one the most fanatical cities in Venezuela, have t joy to prepare the ground, the still great joy to sow the seed, and also the joy to gath the fruit on the field. With every mail fr the interior, we get thanks from some one w through the reading of the Bible gotten fr us, or through the paper we publish, *La E trella de la Manana* (the *Morning Star*), h found the way to a living, personal Chri Last week we got letters from two friends the Andes, who say they have now taken stand for Christ. Week before last, I got letter from a friend on the Llanos near t Orinoco, and among other encouraging ne he sends us, he says: 'The 15th of May last had a meeting here among us farmers, wi the purpose of reading the Holy Bible.'"

—HON. WM. J. BRYAN, reviewing the rece World's Missionary Conference in *The Outloo* states his opinion that the churches are abu dantly able to bear the financial support world-evangelization. He writes: "There need to combat the doctrine that life is to measured by material prosperity and that ou a selfish ambition can urge one on to lar achievements. The missionary cause furnish an answer. Here is a field in which the hig est ability, the greatest energy, and the loftie purpose can find full and satisfying emplo ment. . . . In recapitulation, it may said that the two great lessons taught by t Conference are: First, that the non-Christi world needs Christ and his conception of li and second, that the Christian world needs t stimulating enthusiasm which flows back fr the mission field to strengthen faith, pur life, quicken the spirit of brotherhood, a purge governments of their inconsistencies."

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 827, and write them for full information.

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Made of fine quality black taffeta silk; circular yoke and collar formed of silk net, elaborately braided. Handsome medallion of black lace adorns front of bodice; depending from this a solid mass of pin tucks; broad tucked centre panel extends down to a knee deep flounce, pleated front and back; back of bodice, girdle and sleeves are tucked; long sleeves endcuffs of braided silk net, headed by a pretty turn back effect; this is a novelty in sleeve making, as the removal of the net will leave a perfectly finished three-quarter sleeve.

A 904. This dress is $6.98. Send for our great free Catalog No. 27 to-day; it is full of wonderful values like the above.

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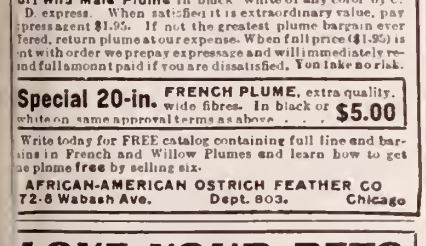

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Young People's Societies

Waiting for God*

THE soul realizes that the things of the spirit are too deep for the finite mind. It has a great faith, often gained through anguish and chastening. It cries, "Lord, I believe. Help thou mine unbelief."

Haeckel, the great monist and infidel, in his work upon *The Riddle of the Universe*, tells of the death of a promising young scientist, and remarks, "This one cruel stroke, whereby the world was deprived of an original and ingenious experimenter, is enough to disprove the theory that this world is governed by a beneficent being."

One almost feels as though all of Haeckel's blatant pretensions to scientific eminence were vitiated by so shallow and unintelligent a view.

Does he not know that out of the most crushing of apparent misfortunes are often evolved great blessings?—that without maddening tyranny, the spirit of liberty could never have been born?—that the crown comes only after the cross?

Take for example the life of one of the greatest and best of men, Moses. He commits a murder. It is true that he was defending the innocent weak against the wicked strong; but the sin of murder was then just as heinous as now, and in order to escape punishment he had to leave his luxurious life in Egypt and dwell in remote Midian.

Worst of all, the race for the sake of which he had sinned cared nothing for his self-sacrifice. Imbruted and dulled by their long slavery, they probably were incapable of appreciating it.

For forty years Moses dwelt in Midian. He had found a wife there. He had come to love the place and his work.

Suddenly sounds the call to return to Egypt. An angel appears to him. He sees the flaming bush which yet is not burned. God speaks to him and says that he must go and deliver his people from their hard bondage.

Moses pleads that he is not the right man—that he is not "smart" enough. But he has to go.

Was ever man so tried and worried as was he in the attempt to free his brethren? Then think of the long march in the wilderness; of the frequent murmurings of those whom he was laboring to help; of the treachery of those in whom he confided. It was an awful experience, and we cannot wonder that even his meekness occasionally failed under it.

These trials would have seemed cruel and inscrutable to the infidel, but Moses bore them all in faith and love. His fame and glory mount to the heavens. He waited patiently—this great poet, philosopher, reformer, lawmaker, deliverer—and God has given unto him earthly honor which shall endure as long as the world itself, and a glorious immortality beyond.

Job is another and an even more striking example of the methods by which God works, and of the truth that whom he loveth he chasteneth.

Augustine said: "If no sin were punished in this present time, men would not believe in Providence; while if every sin were punished here and now they would not believe in a Judgment Day."

"No view of sin and suffering can be correct," says Dr. David J. Burrell, "which does not take eternity into the reckoning. Our life here is but a small arc of the great circle. One day we shall look backward and see clearly that the sufferings of this present time were not worthy to be compared with the glory which is revealed in us."

"God makes no mistakes," said the saintly Henry Martyn, cut off in the midst of his work and dying in pain.

Though the vision tarry, let us wait patiently for it.

*Topic of the Epworth League for Sunday, September 25. TEXTS: Hab. 2:1-4; I. Thess. 5:4-10.

Home Missions*

IT sometimes seems as though our older Christians were a trifle dull and indifferent upon this great subject. If this is so, our young people may well feel that they are doing a home missionary work in impressing in every way upon every community the paramount importance of winning our wonderful land for Christ.

The new census puts our population considerably above the general previous estimate of it. When we consider that we now have 100,000,000 people within our borders, millions of whom are for all practical purposes, and speaking from a religious point of view, as truly heathen as the South Sea Islanders, we get some idea of the gigantic task set before our home missionaries.

Sir Robert Giffen, the English statistician, ranks the United States as the strongest nation in the world.

"Not for one instant," he says, "can the population of Russia—double that of the United States—be comparable, because of the different values of the unit."

John Bright used to say, "America, if this generation is faithful to its trust, is to become God's right arm in his battle with the world's ignorance and oppression and sin."

Notice his conditional clause—"if this generation is faithful."

Only by our faithfulness, if his words were true, can this great work be accomplished.

Charles Darwin intimated that the whole world's history seemed but "preparatory for and tributary to the future of the United States."

If these great men were right, we must feel that the dedication to God of the vast power and wealth of America transcends in importance any other now on in any other part of the world. Let us strain every nerve to see that our share in this mighty campaign is done to the best of our ability.

In the masterly address of Mrs. Darwin R. James, President of the Woman's Board of Presbyterian Home Missions, in 1905, she quoted startling statistics of the recent increase of crime in our country.

According to the figures of that year, the annual ratio of homicides to population here was 115 per million, against 13 per million in Germany, 19 per million in France and 27 per million in the United Kingdom.

It is true that a very large part of these murders were committed by Europeans who had not been long in this country; but, all the more, we should bend our energies to the reduction of this terrible ratio.

There is no hope for the salvation of our beloved land from the evils which menace it on every side, says Mrs. James, except in an outpouring of the Holy Spirit. Let us pray that it may come.

In a noble poem, read at Woodstock, Conn., in 1883, John G. Whittier rededicated the nation to God, as our fathers had dedicated it in the beginning. He was ever an optimist, and these lines are among his most encouraging:

The fathers sleep, but men remain
As wise, as true, as brave as they;
Why count the loss and not the gain?
The best is that we have to-day.
Thy great world-lesson all shall learn,
The nations in thy school shall sit,
Earth's farthest mountain-tops shall burn
With watch-fires from thine own uplit.
O land of lands! to thee we give
Our prayers, our hopes, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee.

That need is great. A hard fight is coming. It is not like the civil wars of history, but it is no less a life-and-death conflict. Let us spend our money and our lives freely in the great cause of home missions.

*Christian Endeavor Topic for Sunday, September 25. TEXT: Ps. 89:1-18.

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Sizes 32 to 44 bust measure.

H 201.—Skirt of fine French Voile in a rich deep black, made with a deep yoke which extends to below the hips, ending under two wide box-plaits in back. Side-plaits are arranged below yoke. Skirt is beautifully finished with silk Bonnaz embroidery on yoke and front panel. A drop skirt of finest quality taffeta silk is included. *Expressage prepaid.*

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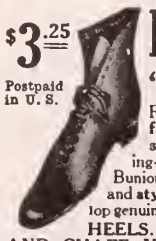

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"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

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Large Bond Purchases

WE have received several requests of late for a list of good bonds in which subscribers might safely invest their accumulated savings. As a rule we have not cared to specify any particular issue of bonds, inasmuch as the particular requirements of different investors have a great deal to do with modifying such a selection. As a matter of fact, our aim has been less to indicate the investment itself than to point out the principles upon which it should be made.

In many previous articles we have outlined those principles in their relation to the various classes of securities. For instance, in discussing municipal, railroad, irrigation, and other classes of bonds, we have outlined the rules to be followed before a purchase of bonds in any one of these classes of securities should be made.

But, in addition to the specific rules which govern each class of securities, there are some general applications which relate to securities as a whole, which should be kept in mind by the prospective bond-buyer. If the investor intends making but a small purchase, then of course he or she will be governed by the particular rules which apply to the individual bond which is offered for sale. If, however, the purchase of bonds is to be an extensive one, it will be well to surround the purchase with as many precautions as possible.

In making a large purchase of bonds it may not be found wise to follow the old maxim of placing your eggs all in one basket and then watching that basket. Diversification will be found the watchword in making the large purchase. Expert bankers can tell you what in all probability will be the safest investment that can be made, but this will apply only to ordinary conditions of existence. The most expert banker in the world cannot foresee such acts of Providence as may disrupt the ordinary current of events.

Diversification the Rule

Over periods of years conditions in a community may undergo a change, which it would be impossible to anticipate, and such a change might very materially alter the value of a bond issue which depended upon that neighborhood for its integrity. Whereas formerly it was the custom to invest one's entire fortune in one class of securities, it has in recent years become the habit of large investors to distribute their holdings over large areas and throughout as varied a number of securities as possible.

We discussed this question with leading bond house with a view determining the widest possible distribution coupled with safety, and highest average yield which an inv tor might hope to secure. The adv received was, to distribute the inve ment over the three following class

Classes and Subdivisions

Class I. Invest one-third in M nicipal and Railroad Bonds which a legal for Savings Banks and Trust in New York, Massachusetts, and Co necticut. This amount may again divided into thirds; part going ir Municipals; part into first mortga Railroads; and part into other und lying Railroads.

Class II. Invest one-third in M nicipal and Railroad Bonds of assur safety and market, but which yi more liberally than Class I.

Class III. Invest one-third in Pub Utility Bonds of assured value. this amount, one-half may be placed marketable first mortgage bonds transportation, lighting and pow properties which have demonstrat their stability and earning power. T other half may be placed in simil issues, including telephone and irrig tion bonds, of much narrower mark but higher yield, which are purchas with a view to holding to maturity.

Of course in instances which a governed by special conditions th plan could be modified, but as a gener thing it embodies a pretty safe rule be followed. The general investme is so diversified and must necessari be made over such a wide range territory that the danger of loss reduced to the minimum. Some these securities would yield a mu higher rate of interest than other The greater risk attending the pu chase of those securities yielding high rate of interest, is theoretical balanced by the greater safety of t low dividend-earning securities. Ar whereas some of the low dividen earning securities may be many yea in reaching maturity, others of hig interest-bearing capacity may matu in but a few years, thus giving th investor an opportunity to reinvest h money in a market which may ha grown more advantageous with th change in the times.

Of course, such a wide diversifica tion as that outlined above can onl apply to a large purchase of bond. But the principle indicated is one whic may be followed by the small pu chaser of bonds, who wishes to su round himself with as many safe guards as possible.

Celebrating Mexico's Centennial

Continued from page 811

free hair-cuts and shaves, and free laundries. City and people will both be gratified by their spick-and-span appearance when they meet on the opening morning of the celebration.

Extortionate charges will not be permitted, the government arranging just what prices may be charged for food and lodging. Every effort will be made to protect and entertain the stranger within the gates. The distinguished invited guests will be in charge of Señor Godoy, ambassador to Cuba, and the author of a very interesting life of Diaz.

The parade and pageant will show the historic events of Mexico. Thousands of costumes have been prepared with historical accuracy. The parade will pass through the main street to the Plaza before the national palace. There will be seen Aztec emperors, including the great Montezuma; Cortes and his steel-clad men-at-arms; monks, Indian tribes and Revolutionary soldiers. For this pageant of a day archaeologists and antiquarians have been preparing for years so that standards, arms and costumes may be accurately reproduced to the eye of th twentieth century. In the evening th entire city will be illuminated. Ther will be a magnificent pyrotechnic dis play; fountains of fire and a copy o the standard of Hidalgo, together wit portraits of national heroes, done i colored flame. Later comes the ring ing of the Dolores Bell. The cathedra will glow with 15,000 lights, whil 10,000 will illumine the palace. Th avenues will be hung with rows o electric bulbs.

The following day the Independenc Monument will be dedicated and ther will be a review of ten thousand o Mexico's best troops.

The celebration will continue unti September 25, when there will be sham battle under the direction of th secretary of war. Other events wil be a grand civic parade; the dedicatio of the monument to Benito Juarez b Vice-President Ramon Corral in th Alameda; dedication of the new na tional university, and the laying of th cornerstone of the Legislative Palace This structure will be one of the fines of its kind in the world.

"GOWAN"

Continued from page 819

ok up with mason work and learned e stone mason trade. We settled in ope. It is a pretty town on the lake. 'e got a house and lot, and worked rd and saved to pay for it. We had vo boys and two girls. We were very ppy and were just wrapped up in e another.

"Diphtheria broke out in Hope. any children died and our little ones ught it and, oh, it was hard. One ter another sickened and, in spite of l we could do, they died very quickly e after another.

"Last of all, our oldest girl, Maysie, st the size of your May, took sick. 'ife and I grew desperate. We had ery doctor in town. We mortgaged e house and had trained nurses, but at did not lighten the work and rain for wife and me. It drove wife d me to pray. Dear Maysie seemed rally again and again, but we could t save her. After she was buried, e health officer burned practically all e clothing I had. But worse still, ife took a wasting disease and, after few months, she too died.

"When wife died, I felt dumb, unned and alone! I sold the house, id the mortgage and other bills, and ly had enough left to buy this suit at I now wear.

"There was no building going on d no work for me in Hope. I amped town after town, but no work uld I find.

"I had tramped all day and had not had a good meal for two days when I saw your Maysie. She's the only one who has loved me since my Maysie died and I hope that you won't send me away."

"Indeed we won't," said Mrs. Baker, her tears streaming down her face. "I knew that you were a good man and had a sad story."

"I'm not a good man," protested Gowan. "I have mistrusted every one —God and man. But dear little May, with her arms around my neck sobbing on my breast under the cherry tree, broke the dark spell, and you have been so kind ever since."

"Kind!" said Baker, jumping up. "I think that I have treated you like a brute. I humbly beg your pardon, Gowan."

"It's all right," said Gowan, "if you will only let me stay with you and if you'll trust May with me a little while each day."

"I believe you," said Baker, and, as he could not contain himself any longer, he went out to commune with the stars and take a new view of himself and humanity, and God and life.

You may go and see Baker yourself. He will tell you, as he has told hundreds of others, that it makes no difference whether he is at home or away, the farm is well looked after, for Gowan is always there. Baker pays Gowan well for his work, but the only reward that he craves comes from the attentions of little May.

A Farmer's Wife Who Votes

HAVING lived for eight years in a State where women are allowed to te, I wish to say that I regard it as success. I cannot but smile when I ad some of the objections made to oman suffrage. For instance, it is id that women neglect their homes hile voting. I am a farmer's wife ith five children, and I do my own ork; but it doesn't take very long to ive over to the polls to vote. Of urse, we have to inquire into the aracter of the men for whom we te; but that doesn't take much time. 'e won't vote for them unless they are tisfactory.

I think women are in a better posi- on to vote independently than the en. They don't vote for policy, but ecause they think it is right. You ow how Idaho has been voting out the saloons lately; women have to take much of the blame of that. In the country and small towns, women almost all vote on the side of right. Of course, in larger places like Boise there are bad ones and there may be a few of that kind in the cities who neglect their families; but they would probably neglect them anyway. Women are not forbidden to talk in any State.

The process of voting is a very quiet, ladylike and quickly-performed act, but it is one that counts much on the side of right or wrong. Women are not in office much here, they are only at the head of the educational department. The State Superintendent and County Superintendent being maiden ladies, the school system is good.

MRS. C. H. RINARD.

Caldwell, Idaho.

Called Higher

Mrs. Miriam Lewis King, of Snifton, Fla.

Mrs. William Glover, of Plainfield, Ill.

Mrs. Mary Wenner Mitchell (79), of Dimick.

Mrs. Mary E. Waters (77), of Kalispell, ont.

Albert Morse (88) at Blackstone, Va., arch 11, 1910.

Mrs. Emily E. Williamson, of Elizabeth, N. J., r years active in charitable work.

Mrs. Mercy O. Rilla Cramer entered into rest ister morning, April 11, 1909; aged 74, at ockyford, Colo.

Mrs. Albert Decker (70), of Gardiner, N. Y., r the past thirty years has been an appreative reader of THE CHRISTIAN HERALD.

Mrs. E. Henderson (81), of Cleveland, O., May 1, 1910.

Mrs. Lydia Harriet Seip, wife of Dr. W. H. Seip, of Bath, Pa.

Mrs. Eli Cavanaugh, of Kinston, N. C. She was an active worker in the Methodist Church. She lived for some time in Newberry, S. C.

Mrs. Susan Cross Dunn, widow of the late William Gardner Dunn, of Columbus, O. She was born in Shaftsbury, England, in 1822.

Mrs. Margret Platner, aged eighty, died on July 16 in Carroll, Ia., of paralysis. She was a reader of this journal for many years.

Mrs. Margaret A. Williams, April 16, 1910, at Downers Grove, Ill., aged seventy-seven years. She gave her heart to Christ when twenty years of age and was a loyal Baptist.

Mrs. Anna C. Leary, of Jordan, N. Y. To her THE CHRISTIAN HERALD was a daily companion and a very great comfort, for she was an invalid and a shut-in for several years.

Miss Emma L. Johns, granddaughter of Joseph Johns, of Philadelphia, Pa., passed into life eternal, September 7, 1909, at her home in Otterbourne, Chevy Chase, Md.

Mrs. Sarah W. Allen (85), of James River, Va., March 8. She was born in Nottoway County, Va., January 1, 1825. Her maiden name was Hudson, a descendant of the first settlers of Virginia. She married Rev. Samuel C. Allen, a Methodist preacher.

Charles McDonald, one of the pioneer settlers of Westport, Mendocino County, Calif., aged sixty-eight years, was called higher on September 6, 1909. He was the son of Scottish parents, whose religious zeal he inherited, and continued as a loyal Presbyterian, and loved THE CHRISTIAN HERALD next to his Bible.

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THE WORLD'S NEWEST KINGDOM

NEVER in all their stirring and romantic history have the people of Montenegro, the "land of the Black Mountain," just east of the blue Adriatic, been so happy, so exultant, as in the last few weeks, since their country became the newest independent kingdom in the presence of visiting royalty, ambassadors and statesmen and all of the Montenegrins who could possibly come to take part in the impressive ceremonies and general rejoicing. True, they have been independent enough ever since 1878, when, under the wonderful leadership of the Prince who has now become King, they beat back the forces of the Turkish Sultan from the valley of Zeta, and added almost as much more territory to Montenegro as the original domain. But Montenegro was only a principality, and the ruler had only the title of Prince. There are no prouder people in the world than the Montenegrins, and they have looked forward eagerly to the day when their beloved ruler should declare himself a king and his country a kingdom, ranking equally with other European States. The fact that the country was comparatively small could not be urged against the plan by European countries, as it occupied a very important strategical position, and its reputation for military achievement was far ahead of States which had many times its area and population.

A short time ago Prince Ferdinand of Bulgaria proclaimed himself king and met with some opposition from the courts of Europe. In the present instance no opposition was manifested. On the contrary, Prince Nicholas' proclamation was hailed with expressions of pleasure. He has powerful family connections, and in addition his courage, his integrity, and his high, knightly ideals of the duties of his position, have already made him one of the most regal figures in international politics.

One of his daughters is the beautiful and gracious Queen Helena, wife of King Victor of Italy, whose bravery during recent earthquake disasters has endeared her to her people. It was Queen Helena, it will be remembered, who was the patroness of the fund provided by the readers of this paper for the destitute mothers and orphans at the time of the Messina disaster.

Another daughter married into the royal family of Russia, and Russia is showing her friendship for the new king and his country in every possible way. In fact, it would like to have the world at large think of Russia as the protector and sponsor of Montenegro; but to those who know anything of its history it seems as if the new kingdom, small though it is, with an area of a little over three thousand square miles, is perfectly able to take care of itself. It has maintained some form of separate government since the fifteenth century, though nominally a tributary State to Turkey. Under the present ruler, who succeeded his uncle, and whose father, Marco, was his leading general, Nicholas forced an acknowledgment of Montenegro's independence after a series of brilliant and daring campaigns, which reminded amazed Europe more of the conflicts of the Homeric age than of those it had seen fought in the nineteenth century.

Photo by Underwood & Underwood

King Nicholas of Montenegro Talking with the King of Italy After the Proclamation

August 28 was the day appointed for the formal proclamation of the fact that a new kingdom had been born in the Balkans. Cettinje, the capital, had been making preparations for the great event for months, to be able to properly receive the royal and other visitors who were to come, for whom the town had not adequate accommodation, and for whom special buildings were constructed or old ones enlarged. Before the first guest arrived it was as spick-and-span a capital as could be found in Europe. Visitors who remembered it in the old days when Prince Nicholas sat under a tree, and dispensed justice to his people like an old-time patriarch, were greatly surprised at the change which had taken place. The houses are well built, though markedly devoid of any attempt at ornamentation. The palace is a plain square structure, but of some dignity. Russia has an embassy building of great size, and Austria, her rival, not to be outdone, also has a large legation. There are large barracks, a cathedral and an opera house.

The streets are of great width, giving a good opportunity for the military display which formed an important feature of the festivities. Heretofore the uniform of the Montenegrin army has been their national every-day dress, a small cap, an embroidered blouse, over which hangs a graceful cloak of white, and new boots. All carried rifles, and their belts were aglitter with silver-hilted pistols. To suit his more exalted station, Nicholas dressed part of his small regular force in a gray uniform with Russian caps, while he himself, the Crown Prince, and his officers appeared before the admiring gaze of the Cettinjese in up-to-date European uniforms.

The Crown Prince met his sister, the Queen of Italy, and her husband at the port of Antinari, and escorted them to Cettinje. King Ferdinand of Bulgaria, big, burly and soldierly, also came to show his good will to his royal Balkan neighbor. One or two sons of the King of Servia represented their father. The parliament, established some years ago by the Prince, passed a resolution calling on him to assume the kingship, and the members marched through the decorated streets lined with cheering crowds to the palace to receive the assent of Prince Nicholas. The Crown Prince announced his father's acceptance of the kingly office and the crowd before the palace broke into a roar of enthusiastic approval. Later a Te Deum of thanksgiving was sung in the cathedral.

There were military reviews and gala performances, with innumerable celebrations in every village and town of the mountain kingdom. R. S. B.

THE
American Pulpit

A SERMON BY

Rev. David J. Burrell, D.D.*

REAL RELIGION

TEXT—James 1:27

THE thing we want to know about is religion; this above everything else, since it is religion that brings us back to God. Art and Science and Philosophy are important; but to be a Master of Arts, a Bachelor of Science and a Doctor of Philosophy all together would be merely an empty and transient honor in one who was not also religious, that is, a child of God.

The word religion is said to come from *re-ligare*, meaning "to bind back." We were created in the likeness of God but have somehow become alienated from him. As the planets were made to move obediently in their orbits, so we were made to live in harmony with divine law; but, alas! we have "transgressed," that is, crossed the line. In so doing we have exiled ourselves from God, like planets swept out of their normal pathway into lawless space. We have sinned; and "without holiness no man shall see God." The question of all questions now is: How can we be restored to him?

It thus appears that the search for religion is the noblest that can engage the energies of mortal man. But where shall we find religion? Take heed; for there are fabrications many and diverse passing current under that name which on examination prove to be utterly futile and vanish into thin air. The test is a simple one. A genuine religion must do what it proposes to do; that is, it must bind the soul of the sinner back to God.

The Religion of the Bible

For our guidance in this noble quest we have the Bible. It is a revelation or "unveiling" of religion. As such it is authoritative and trustworthy, because it was "written by holy men as they were moved by the Spirit of God."

And for our further guidance the only-begotten Son of God came into the world; as it is written, "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us." We perceive him walking through the Scriptures, from the first prophecy in Eden to the last vision of the Apocalypse, as the Teacher of religion. The theme of his ministry on earth was religion. The religion which he set forth is called "The Gospel of Reconciliation" because it presents a specific plan for the recovery of man's lost estate. The man who accepts it is homeward bound.

The religion thus outlined in the written and incarnate Word is defined in our text. James, the author of this definition, was the utilitarian among the apostles. He was a theologian with a clear eye to the needs of practical life. The religion which he outlines is marked by four qualifications. First, it is not one among many but the only one. Second, it is "pure and undefiled"; that is, not a mixture of truth and error but absolutely faultless every way. Third, it is "acceptable to God." There are many systems of faith and conduct which commend themselves to various classes of men; but the true religion is that which passes muster before the Holy One. And fourth, it does what it proposes to do; that is, it binds the sinner back to God.

What is this religion? The apostle here describes it; and by his definition three things are ruled out as non-essential and two are counted in.

What Religion Is Not

As to the things which are ruled out.

First, he intimates that religion is not a creed. A creed is necessary as a symbol of faith; nevertheless a man may be orthodox and not religious at all. A man without a creed is an invertebrate; but a man with a creed and nothing else is a lifeless automaton: for "as a man thinketh in his heart, so is he." A creed is like a physician's prescription; a paper full of zigzag characters, having no value except as it stands for something. It is not this paper, but the thing which it stands for, that must be taken inwardly to effect a cure.

Second, religion is not a liturgy. Rites and ceremonies are important; but they are not the essential thing. They are, as Salter says, "the aliment of religion but not its life, the fuel but not the flame, the scaffolding but not the edifice." They are like the vial into which the apothecary puts the prescription; it is necessary, yet of no value whatever except for what it holds. To place one's confidence in the saving power of the Church and its sacraments is as vain as it would be for a patient to expect to be cured of a mortal malady by the vial rather than by the remedy within it.

Third, religion is not a confession. Such a confession is important: for is it not written, "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation?" The man who imagines himself to be a Christian without coming out into the open may well question the sincerity of his faith and the validity of his hope. An open confession is like the label on the vial. The law requires it: because there is no telling what mistakes might occur without it. But the label has no value except as it describes something. Lip service has a place in religion only so far as the lips serve the heart and the heart is true to truth and righteousness.

Now these are the things which religion is not. They are necessary as indications and concomitants of pure and undefiled religion; but they are only the shadows of it. Where is the substance, the essential thing, by which the soul is healed as when medicine —the medicine called for by the prescription, contained in the vial and duly labeled—being taken into the system finds its way into blood and sinew and expresses itself in terms of physical life?

The two hemispheres of religion, as set forth by James, are Doing Good and Being Good. And it is characteristic of this apostle of the practical life that he puts the former before the latter, unselfishness before self, beneficence before character.

I. The Doing Good is expressed in the words "to visit the fatherless and widows in their affliction." The world is full of such needy and helpless ones, and our relation to them was indicated by our Lord in clearest terms when he said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

It is related of Palmaris, a devotee of the twelfth century, that in token of repentance he set out from his home at Piacenza on a pilgrimage to Jerusalem. He had not proceeded far, however, when his Lord appeared to him in a vision saying, "I care not for thy pious pilgrimage. There are widows and fatherless at Piacenza who need thee; go back and visit them!" He was not disobedient to the heavenly vision, the legend says, but returning to his native town founded charitable institutions which have preserved his name in the odor of sanctity to this day.

Unselfish Service

It is clear, however, that the visitation of the widows and the fatherless is merely a specific term used to designate a general duty. The reference is to all unselfish service. Sin is self-seeking: the first step Godward is out of self into self-sacrifice for others. He who would be greatest in the Kingdom of God must be servant of all.

But, judged by this criterion, where is the perfectly religious man? Did ever one live in the world who so far forgot himself as to give himself wholly and unreservedly for his fellow men? Yes, One! He stands alone as the religious exemplar of the ages. He came not to be ministered unto but to minister. He was everybody's friend. He forgot himself in remembering the needy. He heard the cry of the friendless in the porches of Bethesda; he healed the sicknesses of those who were laid on couches along the way. Ministry was his meat and drink. His life is comprehended in a brief sentence, "He went about doing good." Its end was at Golgotha; where, in the one deed of self-sacrifice which set the pattern of beneficence for all succeeding ages, he "tasted death for every man." This is the hemisphere of religion on its manward side. Let that mind be in you which was also in Christ Jesus, "To do good and to communicate forget not."

II. The Being Good is expressed in the words "and to keep himself unspotted from the world." But just there is the difficulty. How shall one keep himself unspotted from the world? The spot is there! Among all the children of men there is not one who does not realize it. The "damnéd spot," as Macbeth calls it, is there and, despite all earth purgings, it is there to stay. "All great Neptune's ocean cannot wash it clean." How vain to speak of, even think of "keeping one's self unspotted from the world" while that remains, the ineradicable stain of sin!

"Unspotted from the World"

The first thing to be done, obviously, is to get rid of that spot. Is it possible? Do you know of anything that can wash it out? In all the religions of the world, save one, there is no suggestion of any means of doing it. The only plan which has ever been intimated is that which points to the cross saying, "Come now, saith the Lord, and let us reason together; though your sins be as scarlet they shall be as white as snow, and though they be red like crimson they shall be as wool." A man who is truly in quest of religion will not be satisfied with any which doth not effect this purging. And if he is really sincere and in earnest, he will fall in with the one "pure and undefiled religion" which proposes to do it. Here is the proposition: "The blood of Jesus Christ cleanseth from all sin."

The fact, however, that a fountain has been opened for uncleanliness has no purging power except for those who take advantage of it. The remission of sins is offered "without money and without price"; it remains for the sinner to appropriate it. The fountain is there; he must wash and be clean. This means that Christ must be believed in; as it is written, "He that believeth in the Lord Jesus Christ shall be saved." He that so believeth is already saved, here and now. His sin is forgiven and his iniquity is purged. The spot is gone!

This matter of prime importance having been

Continued on next page

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THE OLD HYMNS

By EDWIN L. IDE

I LOVE those dear old-fashioned hymns that mother used to sing;
A tide of tender memories to which my heart doth cling
Sweeps o'er my soul in waves of love whene'er I sing or hear
Those sweet old-fashioned melodies to mother's heart so dear.
Ofttimes, when sorrow bears me down beneath its heavy load,
And rocks and thorns beset my way upon life's weary road,
" 'Tis then I rise on wings of faith," to Jesus' hand I cling,
And "Sing the Saviour's dying love," which mother used to sing.

I often hear the same old words, but set to music new;
Of course, the message is the same and rings out just as true—
But there's a chord within my heart that's throbbing all in vain;
"And sinners plunged beneath that flood lose all their guilty stain";
I know it's old and out of date—"A charge to keep have I,"
"A never-dying soul to save and fit it for the sky."
Ofttimes the words I do not know; but in my heart will ring
Some dear old hymn of years ago, which mother used to sing.

"I cannot stand where Moses stood and view the landscape o'er,"
But I expect to meet her there, on "Canaan's happy shore,"
And other dear ones with her, too; I'll meet them by and by,
"When I can read my title clear to mansions in the sky."
Sometimes I seem to hear her sing, when sorrow comes to me,
"Must Jesus bear the cross alone and all the world go free?"
And then it seems a gentle breath as from an angel's wing
Comes o'er me with that dear old hymn that mother used to sing.

Real Religion

Continued from preceding page

ttended to, all the rest of religion, so ar as character is concerned, is "to keep oneself unspotted," that is, to refrain from sin. This is possible in only one way. So long as a man keeps company with Christ he cannot sin. Try it, if you will. Try to do a wrong thing while Christ is walking with you. No man ever did it. Sin becomes possible only when we fling Christ off. It would never have been written that Peter "denied his Lord" had it not been written in a previous sentence that "he followed him afar off." Our Lord has promised to keep in touch with him. In his sacerdotal prayer he says, "Father, I have kept those whom thou hast given me." That word kept is a great word; and the secret of being thus kept is in practising the presence of Christ.

Now this is practical religion, as James defines it. And there is one inevitable conclusion; namely, religion is impossible without Christ. One may call himself religious, may pay tithes and offer sacrifices and cry "Lord! Lord!" but he has not found that "pure and undefiled religion" which brings the soul back to God unless he has accepted him who said, "I am the way; no man cometh unto the Father but by me." You cannot go around Christ and get back to God. You cannot get rid of the spot without the cleansing of his blood. You cannot keep yourself "unspotted from the world" except as you are "kept" by him. And you cannot practise that unselfish beneficence in default of which religion is but an empty show without following in his steps.

The definition of religion is thus reduced to a single word, namely, Christ. He is made unto us wisdom and righteousness, and sanctification and redemption. He is first, last, midst and all in all.

It is related that a young ruler once came to Jesus saying, "Good Master, what shall I do that I may have eternal life?" What he wanted was religion, but where should he find it? Jesus said, "If thou wilt enter into life, keep the commandments." His answer was, "All these things have I kept from my youth up; what lack I yet?" He had done his best; but had not found religion. There was something lacking still. Then Jesus, bidding him part with everything that separated betwixt him and the better life, added, "Come and follow me."

This is the sum and substance of religion: to follow Christ. For he is "the Way," and the only Way. All other ways are by-ways. All other leaders are blind leaders of the blind. Wherefore the only religion is the religion of Christ; since this alone can bring the sinner back to God.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

THE FLIGHT OF TIME

JOHN M. MORSE

THE days and years go swiftly by,
How oft we hear it said.
They come and go like clouds that fly
So silently o'erhead.
'Tis morn—'tis noon—and soon 'tis night!
This earthly life—how quick its flight.

In youthful days it seemed not so,
We all remember why.
To Christmas time, how very slow
The days and weeks dragged by.
A longing for that joyous day
Made it appear far—far away.

We could not wait! so eager then
To grasp the longed-for prize:
But when the boys are grown-up men,
They see with wiser eyes.
The future not so distant seems,
The years have shattered childish dreams.

The days of youth and manhood fly,
Old age comes on apace:
What matters it to those who try
To win a heavenly race?
Well done! shall greet the faithful soul
When he has reached his final goal.

Come then, ye servants of the Lord,
Dispel your doubts and fears.
Hold fast your faith, and trust his word
Through all the fleeting years.
Let not their swiftest flight annoy:
They lead you on—to endless joy.

Passaic, N. J.

The Children's Pulpit

COLONEL ROOSEVELT'S RETURN

By Rev. J. M. Farrar, D.D.*

DID you ever see an eclipse? When the moon rolls between the sun and the earth we have an eclipse of the sun. When the earth passes between the sun and the moon we have an eclipse of the moon. I want to tell you about an eclipse of a day. The only one we have had for 134 years. The day was July 4, 1910, and the eclipse was caused by a great shadow thrown over it by Saturday, June 18.

Colonel Roosevelt, our one living ex-President, came home on June 18. Every man and woman in Greater New York was up early, and thousands of people came from other cities and country places, ready to greet the first citizen. Ships, big and little, went down the bay to meet the great ship on which he returned. When he came ashore at Battery Park the enthusiasm broke loose and ran over the telegraph wires to the ends of the world. More than 10,000 dollars were spent in the "welcome home." And it paid! It was a greater day than the Fourth of July.

. . .

NOT one story, but three, I shall tell you about that day.

When the great parade started up Broadway the Abernathy boys, who had ridden from Oklahoma, wanted to be with the Rough Riders. Surely they deserved to be there, for two boys, one aged ten years and the other six, who could ride 2,500 miles on horseback are surely Rough Rider Kids. But for some strange reason the Rough Riders did not want them in their company. Somebody appealed to the Colonel, who said they had better obey orders and go where they were placed. So they were obliged to ride with the Spanish War Veterans. I am sure Colonel Roosevelt wanted the boys to ride with the Rough Riders, but those who were in authority thought differently, and the boys were taught one of the greatest lessons of their lives: that was, "To Obey Orders." There are many times when boys and girls are in the right, but if some one in authority has commanded otherwise, then the best and only thing for the Junior to do is to obey orders. Obedience is better than having your rights. When you learn to obey you have learned the greatest lesson any school in this great world can teach.

. . .

THERE was another incident that my Juniors want to remember.

Just before the Colonel's carriage turned into Fourth Street a messenger boy, named Jacob Youngsivsky, succeeded in getting close enough to the carriage to get a warm hand-shake from the hero of the day. Off he ran and soon returned with a bunch of flowers, which he handed to the Colonel. You will easily guess by this boy's name that his parents were not born in Boston. He is one of the millions of boys in our country, whose parents were born in foreign lands, but whose children are growing into good American citizens. Colonel Roosevelt probably saw on this boy's face to what class he belonged, and by giving him his hand lifted him, and all the other boys of his class, into enthusiastic lovers of America. When the boy hurried off and brought back some flowers, it revealed the spirit of gratitude, which should be in every child's heart, the spirit that makes the child worthy of becoming a good citizen. All should recognize such boys as the coming Americans.

. . .

THE other incident which you will enjoy, occurred at Washington Square. There the tiniest trooper in the parade, aged five years, joined the riders near the Colonel's carriage. Colonel Roosevelt laughed, but as he saw the boy had forced himself into a better position than the Abernathy boys, the Colonel scowled fiercely. This was not "fair play," and I think Colonel Roosevelt was a greater man when demanding fair play for boys than when, as President, he demanded fair play for men.

There was one big blunder in the great New York parade. While there were children here and there in the parade, the committee overlooked the joy the hero would receive by seeing several hundred children marching together in honor of his return. A woman standing on the stoop of a Fourth Street house with a baby in each arm got an approving smile from the Colonel, who also held up his right hand with two fingers extended. Later another woman with three children got the salute with three fingers extended.

On the evening of that same day the Colonel returned to his summer home at Oyster Bay. Here the people knew the Colonel's love of children better than we know it in New York. Hundreds of children were waiting for him at the station and marched with their flags, floated by their cheers, on the way to Sagamore Hill. The Colonel noticed the grown people, but at sight of the children he stretched himself to full length and said, "De-lighted!"

. . .

IN his address at Sagamore Hill, he said, "I enjoyed hearing the children sing." Then he said something the children will never forget: "I am glad to see you all again, men, women, and little Oysters." This was a splendid nickname for the children of Oyster Bay. Surely he made them very proud in the next sentence, when, speaking of his need of rest he said, "I want to close up like a native Oyster." Every child would understand that the Big Oyster was going to rest for a little time and that the Little Oysters could open their mouths and enjoy everything they could find to enjoy along the shore of Oyster Bay. September ends the Oyster's rest.

In Africa the Colonel never shot or injured a baby Elephant, a girl Hippopotamus or a boy Tiger. Three cheers for the returning conqueror and Lover of Children.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Rev. 6:2.

Cecil Rhodes as a Judge of Men

INHAMBANE is a Portuguese province on the southeast coast of Africa, about five hundred miles north of Natal. When the writer went there in 1883, the light of the Gospel had never entered. There was no Protestant mission, no Bible, no written language of the people. There was, however, a pretentious Catholic cathedral in the town.

We received a formal message from the governor informing us that the public preaching or teaching of religion was not permitted by the laws of Portugal, except under the authority of the Catholic bishop. The people themselves were dead to any spiritual interest. They would not come to our meetings or allow their children to come to our school unless we paid them for it.

But a way was opened. The law did not interfere in domestic affairs. Any one might worship or teach in his own family according to the dictates of his conscience, and there was no objection to making the family as large as possible. The natives were willing to come to work for us for the small wages of the country, so we soon had a large family. We had to find them work; but this was not difficult. We received no grant from the mission or money from any foreign source for the wages we paid. Nevertheless, the profit on the industries engaged in left a little balance to our credit. At the same time, in one year we taught the forty people we had with us to read and write in their own language, and about half of them were converted. Some have stood to the present day.

One of them, Rev. Zizora Navessa, is the only ordained native minister in that part of the country. He was so clever that I made him the printer of the mission. In three months he could read handwriting and set it up in type and bring me the proof like a journeyman printer. Some years afterward, as I was passing up the coast on the same steamer with Cecil Rhodes, the great empire-builder of South Africa, he picked Zizora out of a crowd of blacks standing on the shore, and said:

"That is a good nigger! I can tell a good nigger when I see his face."

Our work at Inhambane was interrupted by a native war and we were transferred to another field. But it has since been taken up by other societies; the Bible is being published in the dialects we reduced to writing, and the whole region is being evangelized. The Methodists alone claim over 2,000 converts.

Providence has now cast our work in another field, viz., among the Zulus in Natal. The advantages for an industrial mission are even greater in Natal than at Inhambane. The Zulus are the highest type of native Africans. It is a better climate, no malaria as at Inhambane; a better soil and a better market for the products of industry. Ours is an independent enterprise, but the people espouse it with enthusiasm. We have formed a joint stock company, and over 500 of the most advanced Zulus have taken shares. Most of the money will be subscribed in shares by the natives themselves, and with God's blessing the enterprise conceived in prayer will soon be more than self-supporting. Considerable outlay will be required meanwhile in order to get our industrial plant into operation, and we will be glad of any assistance from American friends through THE CHRISTIAN HERALD. W. C. WILCOX.

A Beautiful Gift

Dear Editor: Just a line to acknowledge receipt of one of the prettiest little gifts I have ever received, namely, the Red Letter Testament. It is a thing of beauty, and is much prized by me. I am glad that it is in your heart to give a premium of that kind, which is sure to be fully appreciated and to prove a blessing to many lives. HARRY S. HOLBROOK.

Glen Ridge, N. J.

OCEAN GROVE'S LOVE FEAST

THE great camp-meeting at Ocean Grove opened on Friday evening, August 26, with the sacrament of the Lord's Supper, which had been preceded by a consecration service at three o'clock. Five thousand were present at the sacramental service, of whom fully one-fifth were communicants. Bishop Luther B. Wilson, chairman of the Ocean Grove Devotional Committee, presided, and many clergymen assisted in administering the communion.

Dr. A. E. Ballard presided at the sunrise meeting at 5.45 the next morning, and also at the Family Worship service at 6.45. At nine o'clock Bishop Wilson conducted a "Holiness" meeting, making a powerful exhortation. At the same time a crowded meeting especially for young people was in progress in the Temple. Dr. C. L. Mead usually presided over the Young People's meetings. At one of them he spoke with especial force upon "Remnants," saying in part:

"As dirty rags are made over into clean white paper, and these bear often messages of love, so the remnants of humanity, the wrecks and ruins who are a burden to themselves and to society, may be made over into pure, clean persons, through the grace of God."

At nine o'clock also, a Fellowship or Helping Hand meeting was conducted by Miss Lizzie Sharp in Thornley Chapel. During the day other meetings were held in charge of Rev. W. G. Bennett and Mrs. Elizabeth Smith.

Pentacostal prayer services were held every afternoon at four in the Temple. Of these Dr. and Mrs. Wheeler were the leaders. Twilight revival meetings were under the charge of Miss Helen Gertrude Rumsey. Miss Rumsey was a prominent delegate to the recent Glasgow World Convention of the Women's Christian Temperance Union. Miss Ruth Harris of Cooperstown assisted her, singing with great acceptance.

The preaching at the Camp-meeting was of a high order. Bishop Wilson's sermons were full of good things. Here are a few of them: "If I were called upon to write a prescription for nervous prostration, I would order some sacred songs, mixed with the joy of the Holy Spirit, to be taken three times a day. Live right and you will be sweeping toward those gates. Live wrong and you will be sweeping away from them. Christ is watching you in the store, the shop, the home, yearning for your souls. There are women here who spend their days in playing bridge whist and their nights in folly, bowing always to the image of fashion. If you are crowded out of the world's society by obeying Jesus, you will be crowded into a better fellowship."

The Auditorium at Ocean Grove

Rev. Dr. L. W. Munhall has been the Bible Class teacher this year. The average attendance upon its sessions has been 2,500, and the results most gratifying.

Mr. and Mrs. Hudson of Philadelphia were in charge of the Sunday School, which was also largely attended, and from which many conversions were reported.

At one of the Testimony Meetings, an engineer said that many of his comrades were walking in the narrow way. Bishop Wilson remarked that every traveler felt safer when he knew that the man in the cab was a Christian.

On Saturday morning one of the greatest revival sermons was preached by Rev. Dr. Charles Babcock, a Quaker evangelist of Old Point Comfort. Hundreds were in tears when he concluded.

The last two days of the meeting were full of the power of God. Bishop Wilson seemed to lead the hosts to the very foot of Calvary. On Sunday, from the first early meeting until eleven o'clock at night, there was a continual shout of victory in the camp.

At nine o'clock the great love feast was opened. Dr. Munhall led in prayer and then Bishop Wilson suggested that instead of partaking of the bread and wine, Christian fellowship should be expressed by shaking hands. The people responded amid great enthusiasm. Among those who testified were Mrs. Stokes, widow of the first president of Ocean Grove; I. J. Bradley; Bleecker Stirling, secretary of the Bible Class; Cassie Smith and Grace W. Davis, evangelists; Rev. Joseph W. Wardle of Chicago; Mrs. Alfred Cookman, widow of the distinguished preacher, and George B. Lister, eighty-two years old, who gave his testimony in shouts and praises.

Finally, Bishop Wilson suggested sentence-testimonies. Many were given. One was, "Forty years Pennsylvania Railroad engineer, thirty-two years an engineer on Christ's train, on which the Pullman cars are free"; another was, "I'm on an airship for glory"; and "This day is like those when John Inskip and Alfred Cookman were here."

The hymns were sung with great feeling. More than 10,000 people were gathered to hear Bishop Wilson's last great sermon. He goes to Africa on a mission in December.

The "March Around Zion" then took place, Dr. Ballard and Dr. Alday leading, to the music of "We Are Marching to Zion."

Then twelve o'clock closed the great Camp-meeting of 1910.

MARY BARTON COOKMAN.

THE BABY PARADE AT ASBURY PARK

ONE of the most interesting of the seaside resort displays is the annual Baby Parade at Asbury Park. Twice postponed this year on account of rain, it finally took place on Labor Day, in the presence of an enormous crowd of spectators, variously estimated at from 75,000 to twice that number. Forming a line from five to seven deep, they bordered the entire route, while fully ten thousand of them were seated in the great amphitheatre.

Governor Fort of New Jersey was present with all his staff. Many members of the State legislature also occupied boxes in the great stadium. The line of march occupied about half a mile. Thousands of visitors came in by every train especially to view the parade.

Mounted heralds with the blare of trumpets dashed along the line, announcing the approach of Queen Titania in her shell-like chariot of gold, drawn by six milk-white thoroughbreds. The beautiful young woman who had been chosen for this important office, Miss Lillian E. Sexton, looked every inch the royal personage she was supposed to represent. With her were her court of pretty maids of honor, and 100 gallant knights. They were stationed in a large pavilion set in a wooded glen. The charming little procession was divided into eight sections. Marshaled at the Arcade, the babies passed a block north of the amphitheatre.

Passing the Queen and her court, the gayly clad little ones completed a great circle, walking upon the snow-white canvas with which the whole long course was carpeted. Something of the amusing variety of characters represented may be imagined when one learns that among them were Topsies, clowns, Pucks, college athletes, chanticlers, fairies, Teddy Roosevelts, Columbias, Queens of the Day, Queens of the Night, Happy Hooligans, Maids of Orleans, Katzenjammer Kids, little Quakeresses, convalescing Mayor Gaynors, and scores of others, about six hundred and fifty happy children marching or riding in the line.

In awarding the prizes various considerations influenced the decisions. Originality or beauty of design were naturally the most important. Quaintness, magnificence of ensemble, or the individual charm of the little masqueraders, also entered into the question. The trophies ranged from an automobile, gold watches, a thoroughbred hackney and basket runabout, with trappings, to loving cups of gold and silver galore, besides innumerable baby outfits and many other useful and ornamental gifts, of trifling value in themselves, but immensely prized by the recipients. The committee had invested $6,000 in these awards.

The People's Prize of a $1,200 automobile went to little Stanley Krantz, aged four, who was seated in an aeroplane driven by its own motor. The Grand Prize, a gold loving cup, went to the Kaltenbach Sisters of Jacksonville, Fla. Little Mary, aged five, drew her two-year-old sister, Ruth, in a tiny carriage, in which, encased in a velvet box of royal blue, lay a great gold ring. Set in this ring with the legend "Our Jewel" beneath her was the tiny Ruth. More than a dozen pairs of twins figured in the procession, several of them receiving prizes.

There has probably never before been presented in our country or in the world so gorgeous and brilliant a baby show.

Joan of Arc

Miss Hobble Skirts and Her Dogs

IN THE CHANGING EAST

Dwellers in the Valley of Kidron

Moslem Ulemas at the Door of an Arabic Library

Water-Carriers With Skin Casks

By SHIBLY JAMAL, of Jerusalem

IN the West, people are accustomed to think of the East as immutable, as a region where changes are unknown; where, from one generation to another, men go on living in the same old way, work with the same tools, and think the same thoughts. But the once "unchanging East" is quickly changing nowadays. It is becoming the land of rapid revolutions, of almost instantaneous transitions, and of political, social and religious turmoil and unrest.

To show how these changes are transforming the once quiet and uneventful lives of men and women is the purpose of these lines.

When the Turkish Revolution was over, there flowed over the Ottoman people a strong wave of revived energy. Men who formerly had been afraid to raise their voices in the presence of their kind, now stood on chairs and boxes in the streets and harangued the crowds.

Then the press caught the infection, and in less than six months hundreds of newspapers came into being. Almost every village now boasts of its paper. In some large towns a score or more of daily journals have replaced the once poor, censored, tongue-tied, ever cautious, dry weekly bulletin.

In Palestine and Syria, particularly, a religious revolt against the higher clergy followed immediately upon the heels of the greater political revolution. Of this little has been mentioned in American journals because events at Constantinople monopolized the world's attention.

Briefly the case is this: For generations past the Hellenic clergy of the Greek Orthodox Church, better known as the "Brotherhood of the Holy Sepulchre," have been buying up, acquiring and zealously guarding all the principal sacred sites and shrines in the Holy Land. Thus the "Church of the Holy Sepulchre" at Jerusalem, the "Church of the Nativity" at Bethlehem, the "Chapel of the Virgin" in the Valley of Jehoshaphat, and many other shrines had become the source of an immense income which flowed in from Russian, Greek, Bulgarian and Rumanian pilgrims, and which the Hellenic clergy kept and spent upon their relatives and themselves. The poor native Syrian Greek Orthodox was kept in ignorance and poverty. If he was helped at all it was rather with the idea of having him pauperized so that he should become more dependent on the convent's charity and therefore more submissive to its will.

While the old régime lasted gold flowed from Jerusalem into the pockets of Turkish officials at the capital, and the poor native pleaded and cried in vain. But times changed, and the whole Greek Orthodox native population rose as one man claiming a share in the great yearly income. They asked for the establishment of schools, colleges, hospitals, old men's and women's homes; for the admission of their priests and young men into the ranks of the higher clergy (Archimandrites, Bishops, and Patriarchs, dignities which the Hellenes had proudly and zealously arrogated to themselves); for a voice on the Financial Board, and for many other similar privileges.

The Hellenic clergy wisely gave in on some minor points, but held back on all financial matters. To yield here would mean their ruin.

For the past two years the fight has been carried on. At one time an open riot was threatened in the streets of the Holy City. Then the storm-centre shifted to Constantinople, where it still is.

During this long period, however, the Greek churches in the land have been empty of worshipers, the natives having vowed never again to enter a church until their claims are heeded.

Since the larger part of Turkey is essentially agricultural, great strides have been made along this line. Farmers in the interior are very conservative and cling with an almost childish devotion to the tools and implements used by their fathers and great-grandfathers from the days of Abraham. Even such conservatism, however, is giving way, especially when the greater usefulness of Western methods is demonstrated. For instance, the rich plains of Gaza are now being cultivated by means of an English twelve-furrow gang-plow of seventy horse-power, which was imported by the Orient Commerce Company, and for the cost of which the natives subscribed every penny. The good results of this Western plow have induced the new governor of Jerusalem to order five more implements for work upon the plain of Sharon, the plain of Esdraelon, the plain of Rephaim and the Jordan Valley. A steam road-roller for the streets of Jerusalem has also been ordered.

At the same time the irrigation of the valley of the Jordan is being seriously considered by a new company, which has recently been formed for the purpose. Jerusalem depends at present entirely on rain for its water supply. Towards the end of the summer, when most cisterns have become empty, water is generally injurious and unsanitary, and is sold by the sheepskin at high prices. It often causes fevers and hundreds of deaths. A committee has been appointed to consider a plan which a German firm has submitted to its notice.

The water will be pumped from 'Ain Farah, a spring about two hours' walk to the northeast of Jerusalem, passing by the village of Anathoth. 'Ain Farah, which means the "eye of the mouse," is the source of the famous Brook Cherith, where the Prophet Elijah was fed by the ravens.

The working of the plan, according to the official report, will be as follows:

"The German firm will put in a plant to pump the 'Ain Farah water into Jerusalem at its own expense, piping the water into each house, and charging for the same 1.25 francs (one franc equals 19.3 cents) per cubic metre, or to any one paying in advance 1,500 francs an agreement would be made to give one cubic metre per day for thirty years. Also seventy-five cubic metres of water will be allowed the municipality free for drinking fountains and street sprinkling, any further amount required by the municipality to be supplied at half price. At the end of thirty years the complete water works are to be handed over to the municipality."

In this agricultural development the Zionist movement has found an outlet. Hitherto Jewish immigrants settled in five or six large towns where they took up light trades such as tinkering, tailoring, carpentering and shoe-making. A few colonies were established in the plain of Sharon and along the coast near Mount Carmel, but they did little at first. More land has, however, been bought up in Palestine by Zionist agents during the last two years than during the twenty previous. A large part of the Ghor (Jordan Valley) is now Jewish property, and the Holy City itself is owned mainly by Jewish landlords. Of the one hundred thousand inhabitants of Jerusalem, more than half are Jews; the same proportion applies to Jaffa (Joppa), Tiberias and Safed. Whereas formerly Jewish immigrants were not allowed residence in the country, now they are welcomed with open arms. In the recent mayoral elections at Jerusalem out of the five candidates for the office two were Jews. The writer received a communication only last week in which he is informed that a strong Zionist banking and agricultural agency has taken up its quarters in the central part of the city, and is pushing forward the cause of Zionism and the Jews with an indomitable energy. Indeed, so actively is this buying process carried on that native local journals regularly appear with large-type warnings against this Israelitish occupation, which, they declare, must end in the total swallowing up of the native farmer. "This struggle for mastery," they plead, "is unequal and unfair. The Jew is equipped with every modern

Continued on page 847

Russian Pilgrims Singing Songs of Praise as They Stand in the Jordan

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

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A Great Enterprise

WITH the opening of the gigantic railway terminal, and of the new East River tunnels, and their connecting network of subways, on September 8, New York City has reached out to suburban territory which must ultimately make it the largest and most populous city in the world. It has been a herculean work, this tunneling of the Hudson and East Rivers, together with the tunnels across Manhattan Island and the converging mass of subterranean lines under the great terminal building itself. It has taken eight years of most difficult and hazardous engineering to construct these tunnels. Now that they are completed and thrown open to the public, one may almost feel justified in forecasting the day when the extensive territory that has now been brought within the immediate domain of the metropolis will give us a population in excess even of that of London, where the area of future development is restricted by natural conditions. Another decade may bring about this wonderful result.

It is due primarily to the genius of men like Cassatt and McAdoo that such vast projects are evolved and carried through successfully. In a very high sense, they have been public benefactors, for they are even now solving for us the overshadowing problem of metropolitan congestion. We may look forward to the early realization of the long cherished dream of attractive homes for the industrial classes within easy reach of their work; for better, more healthful and happier surroundings for the countless multitudes who have been penned up in the crowded city in unsanitary dwellings. Long Island is the natural outlet for the city's crowded multitudes. It has been for years their summer playground; a delightful holiday territory; now it will be devoted to the creation of tens of thousands of homes, easy of access and with natural attractions and surroundings that are impossible in the city. It is this pleasing outlook that makes the completion of the tunnel the greatest event in the history of American home-founding. We believe that the $112,000,000 expended on the tunnel and the great terminal have been well invested and will be repaid an hundred fold in increased health, happiness and prosperity.

The Peace Commission

QUIETLY and with steps that are invisible to the common eye, Peace is making progress. It was a great step forward when the United States Senate lately adopted the House joint resolution, providing for the appointment of a commission of five representative Americans to work for the interest of world-peace. That resolution defines the scope of the labors of the commission. It is to consider the best methods of bringing about the limitation of armaments by international agreement, and also the best ways of lessening the wasteful and oppressive war budgets of the world. Of course, our Peace Commissioners will encounter many obstacles in carrying forward this enterprise. Four great European Powers are at this moment in the heyday of annual spectacular military display. At least two of these powers have armies in the field, on the sea, and to some extent in the air and under the sea, while the others chiefly excel in the strength of their military equipment on land. If we look eastward, we find China training an army that will eventually aggregate many millions of fighting men as well armed as any European force. Japan, too, shows the dominant military spirit, notwithstanding her poverty; while Russia, whether as a European or an Asiatic power, is striving to regain her old-time prestige. What chance will our Peace envoys have with the chancellors of those countries which, however their rulers may talk of peace, are continually preparing for war? Our mission must be one of education. Our commissioners must make intellectual, social and moral propaganda, rather than political. It is still a long look forward to the "federation of the world"—to that day when the combined navies will be the peace guards of the seas, and when the Hague Court will be the high peace tribunal of all nations. But that day will come; it is our duty to work for it, to look and to hope and pray for it, and, above all else, to inculcate the love of peace in the hearts of our children. They should be taught the barbarous nature of war and that the very worst use to which human beings can be put is to put them up as targets for bullets or chopping blocks for the sword.

The Personal Touch

HUMAN philosophy falls so far short of explaining divine things that it is folly to apply it. Better trust God and let him enlighten us in his own way, by doing his perfect work in ourselves. What we need and should hope for most of all is the personal touch with the divine. Just as we greatly desire to meet and know some one whom we have already learned to love through hearing others tell of him, so we long in our inmost heart for that personal touch with the divine which will kindle our soul into flame, energize our bodies and spiritualize our whole lives. How is this to be had—this soul contact which means so much to the sincere Christian? We do not need to look far for the explanation, for it is furnished by the Master himself. "If any man love me . . . and I will come and abide with him." This then is the personal touch—to do his will, to preach his Gospel to those that sit in darkness, to feed his poor, to comfort his sorrowing ones, to clothe his naked, to lighten the burden of the oppressed, to minister to his sick. These are the loving tasks he lays upon his faithful followers. Such labors are in themselves both praise and prayer. They constitute the high service. They are the practical manifestation of his love working in us and through us. When we are enlisted under the banner of Christ we cease to think of ourselves; we know we are his and that is enough. And so we keep in touch with him, our Lord and Master, working with a glowing, delighted zeal such as no other service can ever yield.

The Real Preacher

OUR contemporary, the *Interior*, of Chicago, has pretty clear views on the value of sermonic effort. "Is preaching a performance?" it asks. That is to say: Should the pastor preach for admiration's sake and for appreciation purely, or should he preach from the heart, no matter how his hearers regard his effort? We have known of many ministers who sincerely believe that the preparation of their Sunday sermon is in the nature of a high literary function, and that each sentence and paragraph must be perfectly balanced and adjusted with due regard to logical and rhetorical form. We have known others who, with equal care in preparation, strove to search among their own heart-strings for a message that would awaken a response in their hearers, as a poet or story-writer might lash his own emotions into action so that he might give a more vivid picture of them to others. Again, we have known preachers who delighted to dazzle their hearers with philosophy or with evidence of deep and high culture, quoting from famous authors and introducing what some call "literary embroidery" lavishly into their discourse, like the insertion of fine laces in a lady's sleeve. All of these, admirable as they may be in themselves, are apart from the real mission of the preacher. First, he must have in his heart not only the grace of God and his truth, but he must be willing to be, not the player, but the instrument; he must let the divine message come out spontaneously, unhindered by any personal considerations. Vanity is the last thing that will enter the mind of the real preacher—the man who is consumed by the passion for winning souls. He is fearless because he has the strength and power of Omnipotence behind him, and the earnestness and truthfulness and simplicity of his message commends itself to thirsty souls in a way that cannot be bettered by adventitious aids. Sermons are too often eloquent and little else; lacking the essential point of clear, earnest, straightforward Gospel presentation, they miss their mark altogether.

The Great Fisheries Dispute Settled

FOR nearly three generations, ever since the treaty of 1818, in fact, there has been constant friction between the United States and Great Britain over the question of the so-called Newfoundland fisheries. Now the questions at issue have been passed upon and settled by the International Tribunal at the Hague, and both American and British fishermen will feel a sense of relief that the long dispute is at an end and that each side knows exactly what its rights and privileges are in the famous fishing grounds from which not only a good part of America, but Europe also, draws the larger portion of their finny food supply.

There were seven points at issue, and the decisions favored the United States in five of them and Great Britain in two. The two decisions for Great Britain, however, are of such great importance that it may be fairly stated that this long-drawn contest in diplomacy has been settled in her favor. Point five, on the question of the three-mile limit between Cape Ray and the Rameau Islands, was the one which Great Britain declared to be the main issue. The Americans were forbidden by treaty to fish inside the "three-mile limit" between these two points. Great Britain contended that it was three miles outside of a line drawn from headland to headland, that the bays were closed to them, and that the line did not follow the indentations of the coast. By the treaty of 1818 our fishermen were not to take fish inside the three-mile limit of any coast, bays or harbors. The dispute was on the meaning of the word "bay" alone. Senator Root contended that it should not be construed so as to include the great inward curves on the coasts of Cape Breton, Newfoundland, Prince Edward Island, and Nova Scotia, and that the measures should be from shore line.

Question One, which allows American owners to hire non-Americans to fish for them on their ships, was an important point settled in favor of the United States. Question Six was of great importance to American fishermen. By treaty the people of the United States were allowed to take fish from certain bays, harbors and creeks on the southern, western and northern coasts of Newfoundland. Here Great Britain claimed that the line should be taken from headland to headland. The contention was not sustained, as any nationality could fish outside such a limit. Newfoundland never claimed it was wrong until 1905, and the old interpretation of the treaty in this case holds.

American fishermen also can go ashore for the purpose of procuring wood and water, but not for the purpose of curing fish. It is also decided they should not pay dues for lighthouses. The tribunal decided that British fishermen should have especial advantages in the fishery regulation over Americans, provided such were not manifestly unfair. A special committee was appointed to consider these regulations.

General Note

—ELIAS FERNANDEZ ALBANO, Acting-President of Chile since the retirement of the late President Montt, died on September 6 at Santiago, of heart disease. The Southern republic has thus lost two presidents by death within two months.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

A Division of New York's Labor Parade Ready to March

A Group of Women Workers in the Parade

New York's Labor Parade

ON September 5 there was the greatest Labor Day parade that New York City had ever seen. An army of men and women thirty-five housand strong marched joyfully down Fifth Avenue, from the Park at Fifty-ninth Street to the Washington Arch. The parade was under the direction of Chief Inspector Max F. Schmittberger, who led the line in an automobile. He conducted a squad of mounted policemen, who formed a vanguard of the procession. Edward B. Hannah, the grand marshal, and his aides reviewed the paraders at Washington Square. It took between three and four hours for the pageant to pass a given point, and fifty thousand people from the pavements viewed the marching throng. As in former years, the housesmiths, three thousand strong, wore red and blue shirts and white felt hats and formed the first division; next came the members of the Tunnel and Subway Constructors' Union, the men who burrow under the surface and make rapid transit possible. There were fifteen hundred of them in gray shirts and felt hats, carrying little American flags. A wagon draped with bunting bore this appeal: "Help the striking bakers." At the head of a division of twelve hundred machinists was a blue banner which read: "We are for the universal eight-hour day." One thousand metal polishers were in line, and a hundred and fifty pipe-caulkers wore khaki uniforms. Plumbers, members of the Brotherhood of Electrical Workers, cigarmakers, actors, barbers, cloak-cutters, and representatives of every conceivable class of organized industry went to make up the mighty tide that marched by. This year's parade had some peculiar features. It was a triumphal march for the thousands of cloakmakers, whose long-drawn-out strike had just been successfully terminated. More than ten thousand of them marched happily down the avenue, with their banners, happy faces and songs. Nearly five thousand women and girls formed a division of the Cloakmakers' Union in the march. They were dressed in gay colors, and some wore wreaths of flowers on their heads. They sang and cheered as they marched, unmindful of the sweltering heat, with the mercury standing at about ninety in the shade, and unwearied with the long march, from the beginning of Central Park to Washington Square. The women were lustily cheered all along the line. Fortunately the cloakmakers' strike ended without violence, and it is understood that questions of dispute are hereafter to be much more swiftly settled by arbitration. Soldiers have marched down the streets of the metropolis, with new uniforms and bright muskets, out to the field of battle and then back again and over the same streets with depleted ranks and widespread lamentation. It is to be hoped that such processions as marched down the avenue on Labor Day in the interest of peace and prosperity, will represent the processions that shall march through the streets of all of our cities, conquering want, misery and vice, building up home, country and the kingdom of God. These processions suggest the march the prophet saw:

And they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path. (Joel 2:7, 8.)

Pure Radium Discovered

Mme. Sklodowska Curie, chief professor in the faculty of sciences in the Paris University, who with her husband is credited with the discovery of radium, has just announced to the Paris Academy of Sciences that she has succeeded in obtaining pure radium. Hitherto radium had only existed in the form of salts. Mme. Curie, in conjunction with Professor De Bierne, treated a decigramme of bromide of radium by an electrolytic process, obtaining an amalgam from which was extracted the metallic radium by distillation. It has the appearance of a white metal, and is capable of adhering strongly to iron. It turns to black on exposure to air, burns paper and oxidizes in water. God has stored away the richest treasures in the earth for human investigation and use. Job graphically describes the hiding away of these precious treasures in the earth.

Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone. . . . As for the earth, out of it cometh bread; and under it is turned up as it were fire. The stones of it are the place of sapphires: and it hath dust of gold. (Job 28:1, 2, 5, 6.)

Golden Sands

By a telegram from Winnipeg it is learned that a new gold field of surprising value has been discovered within twenty-five miles of a railroad. Hundreds are flocking to the place from all parts of the United States and Canada. The place of discovery, the Pas Keewatin ground, lies only thirty miles north of the junction of the Pas Mission line and six miles east. It seems that two hunters out after game stopped at an old shack for a camp. They put up a small stove which had no legs, and fearing that the bottom would burn the floor, one of the men brought a pail of sand and put it in under the stove. The other hunter noticed something strange about the sand, examined it critically, and finding a long ridge of the same kind of sand he sent samples away to be assayed. The first indicated $30 to the ton, the second $40, and the third $50. When the result of the third sample became known, there was a great rush of people from Prince Albert and all points along the line. The people in that country are crazy with the gold fever. God has hidden the precious metals away in the earth for the use of men. In all ages gold has been counted precious as a decoration, a treasure and a circulating medium of trade. The sailors of Hiram and the servants of Solomon were sent to places where gold had been discovered to bring back the precious treasure.

And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon. (I. Kings 9:28.)

Church of Happiness

The newest place of worship in Washington, to be erected in a few weeks by a group of preachers and evangelists, will be known as the "Church of Happiness." The incorporation papers indicate that the new church will be built for music, merriment and laughter. "The old hell of the old religion, with its flaming fires, its dancing imps in leather hides and hoofs, its catacombs of bones and dead hopes, its fumes of sulphur, is a thing of the past," the papers state. "It was an idea adroitly employed to frighten people into the church." The new religion recognizes that crime is hatched where there is no mirth, depravity flourishes in the shades of darkness. Music and merriment will be the important elements of the church of the future. Mr. Theodore Valliant, an evangelist, has been two years working at the scheme, and it is said that a number of influential and wealthy people are engaged in the new enterprise. Members of the Personal Liberty League are also actively supporting it. The projectors insist that there shall be no blue laws in their new institution. This so-called new religion sounds like a parody, seems like a huge joke. Merriment and laughter have their places in the world and are amongst the fruits of a genuine Christianity, but they have no power to remove sin from the human heart, and are a mockery as a foundation of a "church of happiness." There does not seem to be a word in the new creed about Christ or the atonement or penitence or faith or forgiveness. The chief doctrine of the new religion seems to be to laugh all sin out of court, and to be good by being funny. The true religion, the one that is old and yet ever new, is founded upon Jesus Christ and upon his cross.

For other foundation can no man lay than that is laid, which is Jesus Christ. (I. Cor. 3:11.)

Whale Clears Mystery

In the spring of 1903, the little whaling vessel *James T. Duncan* sailed from Halifax with a crew of seven men, and from that day to this has never been heard from. Not long ago the German ship *Pallanza* from Hamburg struck an enormous whale. The monster was impaled on the prow of the ship and died after a terrific struggle. Nine sailors were set to work to cut away the carcass, and one discovered a harpoon embedded in the whale. On it was carved "J. T. D. [for *James T. Duncan*], 1902." This leads the captain of the *Pallanza* to realize that the mystery of the disappearance of the little whaling vessel seven years ago has been explained. It is evident that the little crew came across the whale, wounding it with the harpoon, but finally being sunk by a blow from the monstrous creature's tail. Oblivion seems the law over the past, and yet there is here and there a disposition of earth and air and sea to give up secrets long kept to themselves. There is a great day of settlement in the future toward which we are all moving, when every mystery will be explained and every secret revealed. A desire to meet the accounts of that day is not the highest motive to action, and yet it is considered of importance in the divine dispensation, as we are reminded by the words:

For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. (Eccles. 12:14.)

Ministry of Affliction

The dastardly attempt to murder Mayor Gaynor of New York filled the civilized world with indignation. His return to health is the cause of universal rejoicing and congratulation. The spirit of patience and forgiveness which he has manifested in his terrible affliction has preached eloquent sermons to his fellow countrymen. When he was at the hospital his son reported that his father said if he should recover he should never make any charge against his assailant. In conversation he will not allow any mention to be made of the one who assaulted him, the circumstances of the tragedy or anything of the kind. He says he wants everything unpleasant dismissed from memory and discussion. The other day he made this remark, which is beautiful and glorious in the extreme: "I am content. My great hope is that the event will help to make me a better man and more patient and just." Whatever may be the fate or future of Mayor Gaynor, these philosophic and Christian sentiments will have right to a permanent place in the thought and affection of the people of this country. There is no power in afflictions to regenerate the heart, but under the divine blessing they often beautify and purify the spirit. It requires a high state of patience and grace to appreciate this fact.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. (II. Cor. 4:17, 18.)

The Automobile in Small Towns

A Popular Type of Motor Truck Which Carries Milk and Produce from Village to City or to the Railroad

WHEN the Gaekwar of Baroda visited Chicago, during his recent American tour, his Indian Highness was especially impressed with the number and variety of the motor cars in the streets of the big Western city. He had ridden in autos in his own country; he had tried the French machines with satisfaction and had motored a bit up and down through England; but the American high-class machine fascinated him as no others had done. To a favored attendant, he told his desire to possess one of the best types of American motor cars, and ingenuously asked which he considered the best. The question was a poser, for the person asked knew little about automobiles. He had a happy thought, however. "Highness," said he, "let me send some of these wonderful machines here for your personal inspection; then you will be able to judge when you see them together." The Gaekwar smiled his assent, and next day a wonderful procession of autos parked up before the front of his hotel. Each was of a different make and each had a clever Chicago demonstrator who, in turn, imparted to the Prince with great volubility all he could possibly wish to know about the superior qualities of the different machines. "But," said the Gaekwar, turning to his associate, "which is the best? If I am to believe these men, they are all best."

"Um," replied the other, "that is, they are all so good that your Highness——"

"I can't decide," said the Gaekwar smiling, "but they are all so beautiful that I think I will make no mistake if I shall take them all home with me, eh?"

"Excellent, your Highness," was the reply. The Gaekwar nodded, waved his hand in token of command and the machines were purchased forthwith. There were some sixteen of them, so says the report, and when they reach Baroda, which is one of the richest and most fashionable principalities in India, the five million subjects of the Prince will see such a procession of American autos as no other Oriental prince or potentate can boast.

But every would-be autoist is not so fortunately situated as to be able to buy machines that run up into the thousands of dollars. The popular machine for the average American buyer is one that will give equally good service, though he will not pay probably more than twelve to eighteen hundred dollars for it. Indeed, there are many good machines below that figure.

So rapid is the growth of the automobile industry that it is impossible to put an exact estimate on the valuation of the capital invested, but a conservative estimate places it at $500,000,000. In this vast total not less than half represents moderate and low-priced machines, whose enormous sales—a ratio of six to one—are not trumpeted like those of the high-priced autos. About 200,000 persons are employed in the manufacture of automobiles and accessories. Between $25,000,000 and $30,000,000 is paid for freight to the railroads by the automobile companies annually. The annual consumption of steel, iron, aluminum and rubber is valued at over $60,000,000.

Automobile manufacturers affirm that the auto has dispensed with the services of 500,000 horses and wagons up to date. They also give the broad general estimate that the average upkeep of a horse and wagon is sixty-five cents a day, while that of the average motor car is only thirty cents per day.

There is no limit to the commercial possibilities of the automobile. The world is looking for time, money and labor-saving devices. Nothing in the last decade has done so much to educate the masses in mechanical arts as has the automobile. It is impossible now to find any one who can make such gross blunders as were perpetrated only a few years ago in many of the newspaper reports. Both in city and country it has done more to solve the transportation problem than any other invention in many years. It has added many working hours to the business man's day and has been a source of happiness and enjoyment to his family. While the rich were the first to reap its benefits, it is now by no means limited to them. It has become the servant of the masses. Civilization is changing and the automobile is now bringing the outlying districts into close touch with the business centres.

Now that its advantages are becoming generally known and that the claims for it are being made good, the automobile is no longer regarded as a mere pleasure vehicle for the rich. Small dealers, grocers, butchers, bakers, farmers and business men are beginning to realize that it is a business necessity. They have found out that one auto delivery wagon will do the work of two horse-drawn vehicles and at far less expense. It also saves the wages of the extra man and gives prestige—an air of prosperity—to the business, which is worth dollars to the merchant.

A Light Delivery Wagon Which Connects the Merch in Small Towns with Country Customers

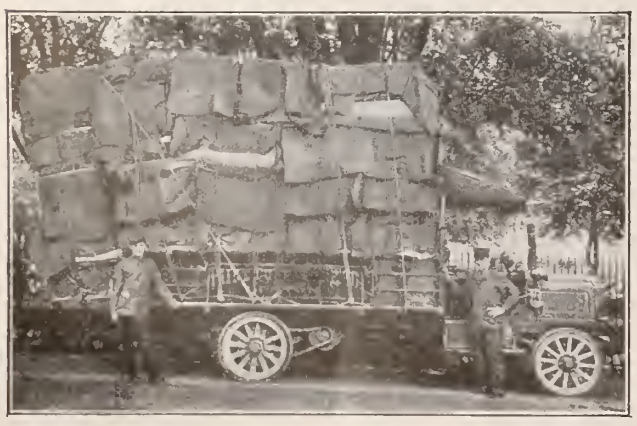
One of the largest manufacturers reports th eighty per cent. of his 1910 cars have been bou by farmers and people in small towns and villa where there are no car lines. The American farm as a rule, is a shrewd buyer. He invests in a only after a careful and thorough investigati He figures on general utility; how many horses c he dispense with? He figures that the car will economical and a "business getter." The pleasu part is an after consideration, which is simp

Lumber Dealers Who Are Finding the Automobile Indispensable to Deliver Orders Winter and Summer

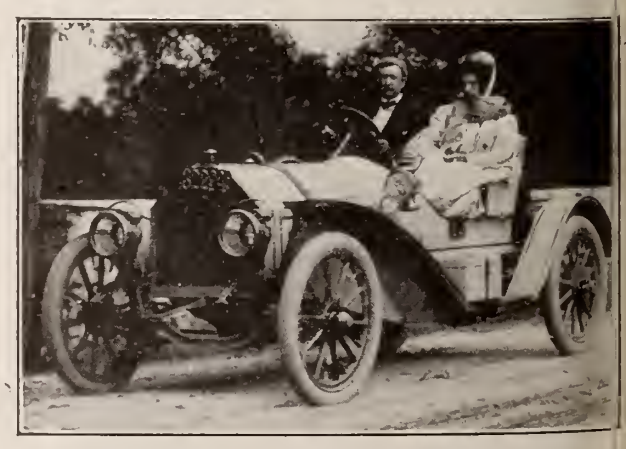
A Type of Automobile Mower Which Does the Work in Few Hours That Would Take Several Hired Men a We

thrown in. Dealers have stored in Kansas Ci about 5,000 automobiles which they expect to sell the farmers of the South and Southwest, as soon the latter have disposed of their crops and plac their money in the banks. This is said to represe a scanty sixty per cent. of the cars that are a nually sold in that section. Kansas now ow $12,000,000 worth of autos, an evidence of agric tural thrift and sound prosperity.

Continued on page 845



It Would Take Several Teams to Duplicate One Haul of This Powerful Automobile Truck



The Man with an Automobile Finds That People in Onc Far Distant Towns Are Now Near Neighbors

An Outlet for Congested New York

A New Tunnel System Connects Fifty Towns with the Metropolis

Crowds at Jamaica, Long Island, Listening to Speeches

Crowds at a Railway Station Watching the First Train Come in

NEW YORK CITY, which is rapidly approaching the dignity of being the largest metropolis in the world, on Thursday, September 8, celebrated another very important addition to its suburban transportation facilities. This was the opening of the new Pennsylvania Tunnels, connecting Manhattan with practically all the important points on Long Island by underground train service. The new system extends from the heart of the city to the centre of Long Island, and includes over fifty towns and villages, which are now for the first time brought into close connection with the great metropolis.

There was consequently great rejoicing among a very large portion of the population of the towns and villages on Long Island, and in the city also, at the opening of the big Seventh Avenue Terminal. A train, carrying the officers of the company and many distinguished people who had been invited to share in the opening ceremonies, started from the Seventh Avenue Terminal at 9.33 A.M. and the first passenger train left the same station at 3.41 P.M. carrying a happy crowd of commuters. The running schedule, which went into operation at once, calls for six hundred trains a day, passing back and forth through the tubes, under the East and Hudson Rivers. As the trains went out in rapid succession, they were welcomed by delegations in many of the villages.

The New Pennsylvania Station in New York City, Centre of the Tunnel System

These tunnels will be of the greatest assistance in solving the congestion and transportation problems. As an illustration of how time is saved by the opening of the new tunnels, it may be stated that on the main line on Long Island, the old running time to many points is cut down more than one-half, and to all points, from one-third to one-half. Thus, the old time from New York to Jamaica, which was 44 minutes, is now cut down to 19 minutes, and to points on the main line in proportion. On the Montauk division, the time to Valley Stream, 61 minutes, is reduced to 35 minutes; Freeport, 77 minutes to 51 minutes; Babylon, 85 minutes to 60 minutes. On the Long Beach branch, the time to East Rockaway is reduced from 68 minutes to 36 minutes. On the other branches the time to Arverne, 53 minutes to 20 minutes; Far Rockaway, 60 minutes, to 37 minutes; Huntington, 74 minutes, to 57 minutes; Woodside, 31 minutes, to 9 minutes; College Point, 50 minutes, to 27 minutes; Flushing, 39 minutes, to 18 minutes.

The opening of the tunnels marks a new era for millions who will inevitably seek homes outside of the congested metropolitan districts along the lines of the tunnels. At a luncheon given to the tunnel officials and a number of invited guests by the jubilant people of Jamaica, L. I., the Hon. Timothy Woodruff said that the entire island was thrilled with the magic of the new departure. It was an event that concerned the city, the State and the nation. Within a few years, the boroughs of Kings and Queens will have miles upon miles of sheltered dockage for deep-sea tonnage, nearer by many miles to ocean steamship travel, and served by the greatest railroad system in the world. He said: "It takes no stretch of the imagination to see not many years hence the great level track stretching south from Long Island Railroad at Jamaica, built up with factories and warehouses, fringed beyond by miles of docks where vessels will be seen flying the flags of all the nations of the world, while all along to the northward of the railroad the beautiful wooded hills, whose rolling character insures their protection against the inroads of commerce, will be dotted everywhere with the homes of those who are sharing in the community's prosperity."

Credit for the devising and carrying out of this great transportation scheme which has now reached a successful issue, belongs largely to the courage and foresight of the late A. J. Cassatt, one of the greatest railroad builders of this age. It also belongs to Wm. H. Baldwin, former President of the Long Island Railroad, and to Charles W. Raymond, Charles M. Jacobs, and Alfred Noble, engineers of the tunnels, and those who were associated with them in carrying out Mr. Cassatt's plans. Manhattan has long been overcrowded and every year has made matters worse. Long Island furnished the most natural outlet for the congestion, and now that relief has come, it will be interesting and instructive to note the rapid spread of population along the comparatively narrow strip of territory which has already seen such a wonderful development during the last twenty years. Now that the island has fairly been joined to the metropolis by bridges and tunnels, it promises soon to become densely populous, and we may expect to see new cities and villages arise at many points which are now farms or gardens.

With the opening of the new Pennsylvania Railroad station, New York comes into possession of the largest and finest railroad depot in the world, not in size only, but in all its appointments and its architectural beauty. The terminal is 788 feet and 9 inches long, and 430 feet and 6 inches wide. It covers two entire city blocks, bounded by Seventh and Eighth Avenues and Thirty-first and Thirty-third Streets. Beneath this imposing pile of Italian stone, granite and concrete, is the intricate system of tunnels, through which millions of travelers must pass daily, going through and from the city, from all parts of the country.

A few statistics concerning the newly-completed tunnel system are given below: $111,000,000 was paid out for material and work during the eight years of construction. The land purchased cost $18,000,000. The great terminal is in the geographical centre of Manhattan Borough. It is the largest railroad station in the world. The entire tunnel system now includes two or double sets of tunnels, twin tubes under the North River, connecting Manhattan with New Jersey; one set of twin tubes connecting New York and Brooklyn, and four tunnels under the East River to Long Island City, connecting there with the new subways, which reach out in various directions across the island. Still further extensions are projected, which will take in more suburban territory. One of the features is the great railroad yard at Sunnyside, Long Island City, which is the centre from which the tunnel system radiates eastward. It is estimated that not less than 100,000,000 passengers a year will go through the great New York terminal, arriving or departing by the various tunnels and subways. The time-saving for such a vast body of travelers under the new system will be enormous, when we reckon the average daily travel of the suburban commuter. During the first few hours of travel in the new tunnels, thirty-five thousand passengers used the tubes and subways across the East River. In that time, 99 trains were run from the terminal to different points on Long Island.

Current Topics

—A TRAIN recently made the trip from Camden to Atlantic City, N. J., at the rate of ninety miles an hour, establishing a new record in railroading. There are no doubt men still living who can recall the time when public opinion in the newspapers and elsewhere united in declaring that people would be liable to asphyxiation if they were carried in cars at a higher rate than twenty-five miles an hour.

—COLORADO HAS its Cincinnatus in Roady Kenehan, an honest blacksmith, who was called from the forge to take up the duties of State auditor. He is the sworn foe of graft in every shape, and knows no party distinctions where official fraud is concerned. The blacksmith has proved a Tartar to the professional politicians. He has detected a number of frauds, big and petty, and has compelled restitution or punishment, or both.

Rome's New Fight for Freedom

By ITALIA GARIBALDI

Granddaughter of General Garibaldi, "Liberator of Italy"

THE wars of Italian independence broke not only the sway of petty tyranny and political dominion of the Papacy, but also opened the doors to new religious lights, which the people—free at last to have a mind and a will of their own—openly discussed and sometimes adopted.

As a consequence of the liberal laws given by the new government, the different Protestant denominations have had the opportunity of widening the breach between ignorance and fanaticism, and simple pure Christianity within the very heart of Catholicism.

Protestant churches have met with varied success. In Rome itself they all have a standing, but none so strongly planted as the "fighting Methodists," as they are called for the great energy and activity displayed in getting near to the people's hearts and winning them for Christ.

The large, beautiful building they own, with its Italian and English churches, the Sunday School rooms, the various apartments for the presiding elder and the pastor, the gymnasium for the boys, the printing house, the newspaper, the boy's college, constitutes the stronghold of Methodism in Rome.

But that is not all. Across the yellow Tiber and in view of the Vatican, the Girls' Home School of the W. F. M. S. stands as another beacon of the work which is being done by the Methodists.

Seventy girls are there, being taught God's word, and preparing to carry it to other Italians. In the first years they were only the children of the poorest class. Now doctors, lawyers, professional men of all kinds ask incessantly to have their girls educated under Methodist guidance. This is the sign of the times and of the foothold Methodists are taking, and even lately one of the girls was chosen over three thousand others to say a speech of thanks to the mayor of Rome. Such is the consideration in which the school is held.

On the other side of the city, Crandon Hall gathers the best of the land, and the daughters of the most important families of Rome and of other cities. That is Methodist work again, and the Sunday Schools opened in the poorest quarters, the kindergarten, the evangelizing done by the students of the theological school, all speak of an organization widely spreading in its influence.

Signorina Italia Garibaldi

Activity, enthusiasm, consecration, make of the fighting Methodists an indisputable power, which, though not openly acknowledged, events have shown to be carefully and keenly watched and to have no indifferent weight in the turn of the Vatican's diplomacy.

That such a state of things has been brought about in a country which for many centuries has known the sway of only one form of religion, and where at present indifference and skepticism prevail, is certainly encouraging, both to those who have planned and prayed for the work's success, and for those who are the workers.

* * * *

[Miss Italia Garibaldi, granddaughter of the great liberator of Italy, arrived recently in New York and will spend some time in this country speaking in the interests of her school, and lecturing on the life and career of Garibaldi. She is a young woman of pleasing personality and versatile gifts. Speaking English fluently, and working with energy and persistency, she is well adapted to present the needs of her immediate work in an intelligent and interesting manner. She was the first girl to enter Crandon Hall in Rome, and afterward graduated from the Normal School; she has studied at the Baltimore Woman's College, and this summer received a degree in English at the University in Rome.

Her father, General Ricciotti Garibaldi, is the only surviving son of the patriot, and himself a soldier of renown. Her mother was Miss Constance Hopcraft of London, a woman of wide humanitarian interests; she maintains a small hospital for the poor in the former home of Garibaldi, in the island of Caprera, northwest of the island of Sardinia; is actively interested in the S. P. C. A., and is a Red Cross nurse.]

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—, Owego, N Y
—, Poughkeepsie, N Y 1 00
I H N, Red Hook, N Y..... 1 00
Sunbeam Soc, Sag Harbor, N Y... 3 28
A Friend, Washingonville, N Y 3 00
The Kings Daughters of Washingtonville, N Y.15 00
Mrs H R Noble's S S Cl of Boys, Watkins, N Y.. 3 00
Chestnut Grove S S, Ashland, Ohio..10 00
E S N, Brunswick, Ohio 3 00
A Friend, Encampment, Wyo ... 3 00
A Subr, Carrollton, Ohio 5 00
Mrs F H, Cincinnati, Ohio..... 3 00
A Friend, Conneaut, Ohio 25
—, Ft Recovery, Ohio 5 00
A Friend, Ravenna, Ohio 35 00
M E Snnday Sch, Wharton, Ohio.10 00
A Friend, Chambersburg, Pa... 1 00
A Friend in Downingtown, Pa .. 3 00
In memy of Baby Gladys, Dyberry, Pa 3 00
—, Edinburg, Pa 5 00
L B C, Nutley, NJ 20
A Friend, East Strondsburg, Pa 5 00
—, Gap, Pa.... 3 00
—, Greensburg, Pa 1 00
In memy of Dr Klopsch, Hanover, Pa 3 00
A B K, Kammerer, Pa 1 00
—, Luzerne, Pa. 4 00
The May Bakery, Martinsburg, Pa 3 00
Mrs J A, Milford, Pa 3 00
H R S, Milton, Pa 1 00
H A W & Mother, New Bethlehem, Pa 3 00
Kathrine, Marg't & Anna, Phila, Pa 3 00
S N B, Phila, Pa 10
I H N, Pottstown, Pa 2 00
I H N, Shippensburg, Pa 1 00
S S Class, Pngbtown Bapt Ch, Spring City, Pa 1 14
—, Tarentum, Pa 1 00
A Friend, Tower City, Pa 6 00
A H, Womelsdorf, Pa 2 00
A Friend, Ashaway, R I..... 50
A Friend, Peacedale, R I..... 1 00
A Friend, Providence, R I.... 1 00
Three Sisters, Eastover, S C..... 2 50
A Friend, Scotia, S C 3 00
—, Brookings, S Dak .....
Cong S S of Clark, S Dak 21 00
—, McKenzie, Tenn .....
A Snbr, Pawlet, Vt 1 00
M A H, Ponltney, Vt 3 00
A Widow, Big Island, Va 3 00
Two Friends, Whites, Va .. 3 00
J M L, Seattle, Wash 3 00
A Friend, Encampment, Wyo ... 3 00
S W, St John, N B Can..... 2 00
—, —— .....
Garis, Mrs S A. 6 00
S Mc 3 00
In memy of Mr & Mrs M Wooster Brooks .. 3 00
In memy of Kitty M Cady 1 00
In memy of Anna M Gross..... 4 00
In memy of B F Severance 5 00
In memy of our dear baby boy, D Maurice Wertz, Jr 21 00
Abell, Mrs S P.. 1 00
Albert, F 5 0
Allard, S 1..... 1 0
Allen, Mrs G E. 3 0
Allen, John A.... 3 0
Allyn, Mrs S H & Friends 4 0
Amidon, M & M. 2 0
Amundson, Lena. 1 0
Anderson, Miss S. 3 0
Andrews, John .. 2 0
Armstrong, E F & Catherine C ... 5 0
Ashley, Eliza ... 3 0
Atkins, Mrs F.. 3 0
Averell, W 5 0
Avery, Mrs G H. 1 0
Ayars, C H..... 3 0
Bacon, Mrs A F. 1 0
Badger, Mrs D F. 1 0
Baham, S P & Margt Crawford 3 0
Bailey, H A..... 1 0
Bailey, Mrs H... 5 0
Bailey, John 1 0
Baker, Mrs J.... 2 0
Baldwin, Saml.. 3 0
Ball, Eliz'tb J.. 3 0
Ball, Hy J..... 1 0
Barber, Miss H.10 0
Barlow, Miss K.. 1 0
Barnes, C J..... 3 0
Bausman, A B.. 5 0
Baxter, Mrs W S 2 0
Beardsley, Ada.. 1 0
Beatty, Mr & Mrs Miles 2 0
Bechtel, Effie ... 4 0
Bechtel, Mrs M.. 5 0
Beck, J G & fam.21 0
Bedford, Mrs 3 0
Beggs, Carrie B. 3 0
Beissel, W J.... 2 0
Bellinger, Mary E 3 0
Benedict, Miss J H 6 0
Bennett, Mrs C C 1 0
Bennett, Mrs D W 5
Besko, Julins ... 3 0
Besson, Frances. 1 0
Bicknell, Mrs W F 3 0
Bigger, Mrs M M 1 0
Birkett, Mrs T C 1 0
Blanchard, Miss H 6 0
Blauvelt, C D...25 0
Bletscher, Mrs CC 3 0
Blume, Mrs H W 3 0
Boak, Mary L S. 3 0
Bollinger, K 3 0
Books, Sara 2 0
Booz, Mrs C M 1 0
Borden, Randolph 3 0
Boutelle, Mrs J T 3 0
Bowers, Mrs A S. 3 0
Boyes, Mrs A... 1 0
Bragdon, M A... 3 0
Brainard, Mrs AC 1 0
Brand, Mrs E V. 1 0
Bree, Mattie ...21 0
Bridges, Mrs H A 1 0
Brock, W M..... 3 0
Brodmarkle, E .. 3 0
Brooks, E A..... 1 0
Brooks, Mrs S J. 3 0
Brown, Mrs F W 3 0
Brown, Grant ... 3 0
Brown, Mrs J W 3 0
Brown, Jonathan. 1 0
Browning, C R.. 3 0
Bruce, Mrs S H. 3 0

And several hundred others to be acknowl'g'd late

IN THE HOME QUEEN'S REALM

Present-Day Reading Matter

By MARGARET E. SANGSTER

"MOTHER and I have often spoken of the good old habit of reading aloud, and we have said: 'What would happen if a young man and a young woman should attempt to read a magazine story of the period together? Could they do it many times without running across something that would bring a blush?' What is the matter with modern short stories? I don't mean THE CHRISTIAN HERALD stories, of course. They are clean and pure. But many of the standard magazines are now printing numbers that it seems to me can do no one any good to read. They are full of details unsuitable for general conversation. Isn't there something that our story writers can put before us, with a pleasanter taste in the mouth? How few stories can be read in a mixed circle nowadays! R. S. N."

Every one who reads the current fiction of the period must have noticed that much of it has for its motive problems that concern the relations of the sexes, and other themes that were formerly avoided in ordinary conversation. Reading the works of Dickens and Thackeray, of William Black and Mrs. Oliphant, we find that they concerned themselves with love as a pure influence, and that when they spoke of illicit love and its consequences, they did so with a delicacy in sharp contrast to the brutality of present-day writers. Many thoughtful persons are beginning to ask the question put by our correspondent. The literature of fiction is not intended merely for the young, but when one can scarcely open a book or magazine and with safety read it in the family circle, it is time that there should be a protest from the public.

. . .

Why Young Men Shun the Ministry "The colleges and theological schools will soon begin their work for another year. As one who has given much attention to the subject, I wish to interest the Christian home in an important theme. No one can be blind to the fact that our gifted young men are not rushing into the ministry. The brilliant students in the universities are going into civil engineering, chemistry, law, medicine, indeed, into almost any profession rather than that of preaching the Gospel. Parents do not now dedicate their sons to this noble work. One reason probably is that the ministerial profession is poorly paid, and that a man after spending the best years of his life in working for a stipend, scanty enough in the beginning, never gets ahead, and if he live to old age may be a charge upon the church. The average minister cannot hope to save anything, and he may reach the dead line when he is still in his prime, physically and mentally. The churches clamor for young men and discount men of fifty. The young men who are ambitious and talented try to find Christian work outside the pulpit. JOHN B. W."

Our friend's letter touches a vital question. What have the Christian women who read this page to say about it? Is there not at least a danger that we have less spirituality in our every-day religion than we ought to have, if we loved the Master loyally? In other words, is there a decline of faith? How far are the pews responsible for the lack of candidates for the pulpit?

. . .

How to Be Beautiful In what does beauty consist? How are we to define its charm? Is it dependent on the complexion, the eyes, the hair, or the shape of the features? We understand very well that a girl may be beautiful with irregular features and a sallow complexion, although an artist might contradict the assertion. Expression and individuality have as much to do with beauty as the externals of the face, and a girl or woman who is amiable and pleasing may put in her claim to be beautiful, when another whose countenance is marred by discontent will be considered positively plain.

The truth is that beauty is much more a thing of the soul than of the house the soul lives in. A woman who begins life with the apparent misfortune of what is called homeliness may, if she live long enough, achieve the distinction of beauty. Clear eyes, a good skin and fairly abundant hair are within the reach of all persons who understand the art of preserving health. This art includes sleeping and resting, taking exercise, living in the fresh air, and day by day doing one's duty as faithfully as one can in the place of the Lord's choosing.

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The Wonderful "Sausage Tree"

THE "Sausage Tree," so named obviously because of the resemblance of its fruit to the well-known sausage, is common to many parts of the tropical world. This tree is found in Java, Ceylon, and Africa. The fruit is often two feet in length, and from two to three inches in diameter; it shrivels after it falls, and is apparently never eaten, even by the fruit-eating birds and animals of the bush. The distance in this picture is interesting, because it commands a distant view of an arm of the famous Lake Victoria Nyanza.

Mrs. Browning in her poem, "My Kate," gave a beauty recipe in a line. "'Twas her thinking of others made you think of her."

. . .

For the Young People's Library "I recommend *Tanglewood Tales* by Nathaniel Hawthorne, Longfellow's Poems, and Rudyard Kipling's *Jungle Books*, as suitable for the young people's library. VIOLA L."

. . .

I WOULDN'T BE CROSS, DEAR

I WOULDN'T be cross, dear,
'Tis never worth while.
Disarm the vexation
By wearing a smile.
Whatever annoys you,
Be patient and gay,
For surely good fortune
Is hasting your way.

Women and the Township

IN passing from village to village the spectator has little difficulty in discovering where the women of the place take a hand in municipal affairs, and where the little details that make for order and beauty are exclusively left to the men. The latter are forced by the schedule of the railway and the demands of business hours to be away from their homes six days in the week. Streets littered with papers and unsightly débris, lawns uncut in summer, and snow allowed to remain in heaps on the highway in winter, testify to neglect on the part of the town officials. They are hardly to blame, however, in small places where there are few people who draw salaries from the public funds. Wherever the women of a borough or other community are organized for the purpose of making the town attractive, it ceases to look untidy and assumes a well-groomed aspect. Women bring to bear upon town housekeeping the training of centuries. It is a pity that they cannot induce the State legislatures to prohibit the disfiguring billboards that so often meet the eye as the approach is made to a railway station. They are able on their own account to prohibit objectionable advertisements within their own boundaries, but they cannot exercise a right of domain along railway lines. If they could, we should not see advertisements of trousers, cigars, flour, soap, candles, whisky, rough on rats, liver pills, and other articles flaunted in immense letters and glaring colors just where the landscape is loveliest. Women should organize in "Get-together Clubs," in the interests of beauty, all over the land, so that journeys would be delightful and home environments restful wherever we might turn.

. . .

An Excellent Summer Drink Inquiry at any dairy in the city will satisfy the most incredulous person that buttermilk has become a favorite summer drink. In the country it is not valued so highly as in town, although summer boarders often ask for it to the pleased amazement of their hostess. It is refreshing on account of its sub-acid taste, and it contains no little nourishment, as those discover who in hot weather take it for luncheon, sometimes without anything except a slice of brown bread. Buttermilk is excellent for the complexion, removing sunburn, tan and freckles. Those who suffer from poison ivy, with its irritating blisters, should try buttermilk as a remedy. It seldom fails to give quick relief, and in obstinate cases a poultice of bread and buttermilk is almost a certain cure.

. . .

To Remove Ink Spots from Linen When little Sarah upsets the ink bottle on her white frock or careless Johnny spatters ink from his pen and leaves a blot on the tablecloth, take the garment at once and remove the spot by the application of lemon juice and salt. A weak solution of oxalic acid will remove ink as if by magic. It must, however, be weak, or the fibre of the cloth will be destroyed. Clear water if used at once will usually remove an ink stain from a colored garment. Ripe tomatoes are said successfully to remove the stains of ink from white muslin. Few housekeepers understand the value of turpentine as a cleansing agent. Added to soap it whitens garments, and by itself if mixed with hot water it will frequently remove ink.

Aunt Prudence Payson's Corner

—NOVICE. Return the first calls made upon you in your new home within a week or a fortnight. Promptness in this regard will be much appreciated by your new neighbors and make them feel that you are glad of the interest they have shown, and you will be included in the social affairs of the winter.

THE COWARD

By KATE UPSON CLARK

THE food was almost intolerable. The water was scarcely better than mud. Although it was only May, the air in southern Louisiana was like a great furnace. Almost every night there was a shower, but it did not cool the hot earth. It merely made everything dank and damp and mouldy.

These conditions did not promote health in the great army of the Southwest, pressing on toward Port Hudson, in the hope of unlocking the Mississippi. The hospitals were full, and many soldiers who would have been called sick at home, were trying to do camp duty. Haynes, of the Eighty-eighth, was one of these. His soul was all right, but his body had suffered from the maggoty pork and the foul water.

"Why don't you report for the hospital, Haynes?" asked Hendricks, of the same company.

"There are plenty of men there now," responded Haynes, briefly.

"Lots of 'em ain't half so sick as you are."

"Maybe not—but I hear the camp is going to be moved. Then, perhaps, we shall all feel better. And if there is going to be a fight I want to be in it."

Luckily, they were soon ordered to march onward to a place only eleven miles from Port Hudson—much better in every way than that which the Eighty-eighth had just left. Great thickets of dewberry bushes, full of ripe fruit, were discovered within half a mile. Those dewberries were food and drink and medicine to many of the exhausted men.

Every day rumors of a coming assault floated in upon the camp. To storm those five miles of strong earthworks at Port Hudson seemed a desperate undertaking, but the men were ready for it. Plainly, the enemy was massing troops in the rear. Possibly an attack might come from that quarter almost any day. The men went around full of suppressed excitement. Something was bound to happen within a week at furthest.

One morning the order came to make fascines. In two days' time a great pile of them lay in a corner of the camp.

On the evening of the second day afterward, they were told to be ready to march at five the next morning. Before they turned in, the fascines were all loaded upon wagons. Then some of the men sat down to write letters—with white faces and heavy-lidded eyes. Those letters might be their last.

All that night, the earth shook with the noise of distant artillery. The soldiers of the Eighty-eighth heard it with sinking hearts. After their long anticipation of a battle, what if it should all be over before they could get there!

Promptly at five they started. That night they encamped within a mile and a half of the great fort.

When the men had had their supper, the colonel went through the camp with his aides to ask who would volunteer for a forlorn hope. One field-officer, four captains, eight lieutenants and two hundred men were desired from each brigade. The Eighty-eighth was to furnish five from each of its companies.

Quietly and rapidly the volunteers came forward. It was asked that they should be unmarried. As each one stepped fearlessly from the ranks, a thrill ran through all who were looking on. The quota was filled in a few minutes.

The order said that half of the forlorn hope were to run from "the woods" (which the Eighty-eighth as yet knew nothing about) and bridge with fascines the ditch in front of the enemy's parapet. This ditch was said to be fifteen feet deep and eleven wide, while the parapet was eight feet high.

The other half were expected to cross on the fascines and assault the enemy at the point of the bayonet.

How far they were to run, they knew not. The fascines, made of branches and twigs, and bound together with grape-vines; were eight feet long, one foot in diameter, and weighed from fifteen to thirty pounds each. Most of them were near the heavier limit.

The wise ones in the camp thought that this was too heavy. If they had all been of the lighter weight or under, they might equally well serve the purpose, and then they could also be carried as shields. As the case stood, they would have to be carried on the shoulder, leaving the vital organs fully exposed.

If the ground to be covered should prove to be rough with fallen trees and with bogs, like some of that over which they had lately marched—and if, as everything indicated, they were to be under fire all the way——

But it was useless to think of that.

The next morning opened with a continuous roar of guns. Shortly after day-break, the men ate breakfast. Then, "Fall in, Eighty-eighth!" "Attention! Forward, march! Guide right!"—and amid the storm of orders the well-drilled men marched a half mile or more, and filed into a cornfield. There they were commanded to halt and ground their arms.

Now they found out where "the woods" were. They were at the west and a trifle ahead of the cornfield. In their shadows the forlorn hope of the Eighty-eighth were ordered together.

In the meantime, Holcomb's Vermont Battery had been advanced to the front and had opened fire. They made one unbroken roar, stirring up fighting blood in the men as not even martial music could do. The ground trembled under it, and the soldiers' clothes shook as if they were in a high wind.

Now and then the cannonading would stop. Then a sound of heavy musketry came from the right. Evidently hot fighting was going on there. How soon would the Eighty-eighth get into it?

"'Take it! it hasn't touched the ground since I took it'"

Suddenly one man cried out, "Our turn comes in fifteen minutes!"

Nobody knew how he could have heard, or whether he really had right information—but over more than one of his hearers crept a mortal, sickly fear — that battle-dread which the bravest sometimes feel on the eve of combat.

It was really true that in just about fifteen minutes, the Eighty-eighth was ordered to advance. In front of them were the fascine-bearers, the storming party following close at their heels.

Soon they were in the thick of the fight. Bullets, grape and canister hurtled through the air. Men began to fall to the right and to the left. Some cried in heart-rending accents, "I am hit!" One, with blood gushing from his neck, moaned, "Boys, I am killed!" —then dropped in a limp heap.

Nobody could stop to help. The dead and wounded had to lie as they fell—many of them to be wounded again by the bursting above them of the terrible shells.

The heavily laden fascine-bearers could not keep up with the storming party, who were constantly obliged to stop, under a galling fire, to wait for the others. A deep ravine was passed—yet still the brave fellows bore their fascines. Then they entered a forest. Many of the trees had been felled by the enemy, and had been laid ingeniously this way and that, most of them on top of others. The spaces between them had been packed with twigs and branches.

The "double-quick," which had been commanded, here became impossible. Even a slow march was impossible. One's foot went down into the deep trap of underbrush. Then it had to be pulled out by main force before another step could be taken.

One by one, the fascine-bearers fell, some from bullets, some from sheer exhaustion, until not a quarter of the original number were left. On every side bleeding men were dropping their bundles and breathing out broken prayers as they tried to drag themselves to the safe side of the terrible felled trees—to die.

Hendricks had been one of the volunteers. Minutes passed. More and more men sank—but he was still pressing on unhurt, when he suddenly discovered that nearly all of his comrades were gone. Counting proved that there were only five others beside himself.

"Six of us can't do this thing. The bridge has got to be given up," they decided.

"Let's get in with some regimen and go to fighting," said Hendricks.

They agreed with him, but none of them except himself had taken the precaution to strap a gun on his back. Fortunately for them, there were plenty of dead and wounded whose guns were free for anybody to take—and soon the brave six were rushing forward into the fray.

Hendricks, being ready equipped, got started first. Where should he fight? Ah, there was the white flag of Massachusetts. It was not that of his own regiment—but no matter. He joined them eagerly. Suddenly, he discovered that beside him was Haynes. He was marching steadily along, but he was doing no firing.

"What's the matter?" asked Hendricks. "Why don't you fire?"

"He's afraid," sneered a cool, hardy stranger near by. "I never saw such a coward in my life. He hasn't fired a round since he came running up fifteen minutes ago. In his scare he has lost his own regiment, and now he is trying to disgrace ours. He wants to run away, I guess—but he is too scared to do even that."

In the meantime, the stranger was firing shot after shot.

Hendricks was thunderstruck. He turned to Haynes for an explanation. The man was as white as marble, but evidently his mind was clear.

"He is quite right," said the poor fellow with chattering teeth. "I've been this way ever since that big fool hollered out, 'Our turn comes in fifteen minutes.' I s'pose it gave me some kind of a shock. I can't even load my gun. I keep trying, but I can't do it. See."

Hendricks' gun was foul and smoking. He stopped under a sheltering rock to clean it. There he could watch Haynes as he tried to load. It was utterly out of his power. His hands shook like leaves in a gale.

"You are sick, man," said Hendricks kindly. "That long course of vile food and drink at camp has got in its work with you. You had better

Concluded on next page

* Sketched from the original letters of a soldier in what will be called in this story "The 88th Massachusetts Regiment," in 1863.

STONY BROOK'S FIRST CONFERENCE

THE Bible Conference which opened at Stony Brook, L. I., Sunday, August 14, was largely attended. The opening service was held in the new auditorium. Rev. Dr. John F. Carson, director of the Conference, extended a welcome which made every one present feel very much at home. He made a short statement of the things for which the Stony Brook Association stands: The essential and unique deity of Jesus Christ; the integrity of the Word of God; the efficacy of the atoning sacrifice of Christ; the presence and power of the Holy Spirit in the discipleship; the divine institution and agency of the Church of Christ and the broad and binding obligations of the Church to evangelize the world.

The Auditorium Hall at Stony Brook, L. I.

Dr. J. Wilbur Chapman was the preacher of the morning. "For almost fifteen years," he said, "I was the director of the Winona Bible Conference and saw it grow from an attendance of thirty-five to many thousands. My increasing obligations have made it impossible for me to take this work up again, although it is my expectation to speak at that Conference from time to time."

Dr. Chapman took his text from Prov. 29: 18: "Where there is no vision the people perish." He explained that "vision" here means a recognition of God, of his will and his plans. The word "perish" is literally "runs wild." Where there is no knowledge of God "the people run wild." Where there is no submission to God's will "the people run wild." Where there is no cooperation with God's plans "the people run wild." After speaking of the necessity of this vision of God he called attention to several things that prevent men having the vision. First, a disrespect for Jesus Christ. Second, an irreverent criticism and neglect of the Bible that shuts out the vision. Third, a spirit in the church that shuts out the vision. This means loss of power and the result is empty churches in the midst of teeming populations.

The afternoon meeting was for young people and addresses were made by Mrs. E. M. Whittemore and Richard Tjader of New York. Mr. Tjader has recently returned from Africa. While there he met Colonel Roosevelt and spent several days in his camp. "In my travels I found the missionaries," he said, "doing splendid work. The behavior, however, of certain merchants and travelers is such that it shocks the natives, and causes them to doubt those who are there to do them good; and yet these very men who do such atrocious acts are the ones who condemn the mission workers and come home and write in the magazines. The great power to uplift humanity is the Gospel of Jesus Christ. It is the light for darkest Africa, and must be preached in every section."

Vesper Service was conducted at 6.30 on a knoll overlooking the Sound. The meeting was most spiritual and prepared each one for the evening service in the auditorium, where Dr. David G. Wylie of New York preached from Luke 2: 8.

Mr. Frank Dickson of California had charge of the choir, with Charles H. Marsh of New York, pianist, and Frederick Butler, bass soloist.

Thus ended the first day of the First Bible Conference at Stony Brook. The days all began with the "Morning Watch" at 7.30, held in the Stony Brook Methodist Church, and conducted by William Brattle Oliver, Secretary of the movement. These meetings were the most helpful of the Conference.

The programme that followed was an interesting one. On Monday morning at 9 o'clock Mr. Ralph Norton conducted Conference on personal work or soul-winning. The "Quiet Hour" was conducted by Dr. Chapman. The attendance at that hour was large, people coming in from the towns round about in carriages and automobiles. Dr. John M. Gaston of Pittsburg, Rev. Thomas Needham, Rev. Dr. John H. Kerr of Brooklyn and Rev. Dr. Ford C. Ottman were among the regular Conference speakers. William Phillips Hall, in an address on the "Ministry of the Laity," made some startling statements, reinforced by high authority and his own investigations of religious conditions in the world to-day. He said there are twice as many unevangelized persons in the world to-day as in the time of Christ, and that the increase of the heathen is seventy times greater than that of the converts during the century of missions. It has been discovered that about 56,000,000 people in the United States are out of membership of both the Protestant and Catholic bodies. In other words, two-thirds of the population of our land are not only outside the churches, but outside of Christ. Mr. Hall believes that this great multitude will never be reached by the ordained ministry, so that it is necessary that the work shall be done by a united body of Christians; witnesses made up of all His ministers and people.

John Callahan said: "President Eliot's Theology won't work in the Bowery; we want the strongest there."

Rev. Dr. James M. Farrar (who conducts "The Children's Pulpit" in THE CHRISTIAN HERALD) had charge of the children's services, and it is hard to say who enjoyed these meetings most, the children or the older people.

The many substantial cottages already erected emphasize the permanency of Stony Brook. It will, without doubt, be a popular gathering place for religious workers in conventions, in Bible study, and in the assembling of all great bodies that stand for the uplift of humanity. M. A. MARTIN.

THE COWARD

Continued from preceding page

cuddle down here behind this rock until you can steady your nerves."

"No, I won't," persisted Haynes. 'I'm all right. Maybe something will come up that I can do, even if I can't load my gun."

Suddenly, not two rods from them, Haynes's chance came. The iron hail was pounding down on every side, when the bearer of the proud white flag was seen to waver. A river of blood began to gush from his mouth, but, before the banner could fall, Haynes had clutched it. His hands still quivered madly—but, somehow, they held.

Still on the soldiers pressed until they were within forty rods of the parapet. At the very front stood the coward Haynes, paying no more attention to his evidently mortal terror than as if it were a buzzing mosquito.

Then, from behind the advancing brigade, a new fire opened upon them. It was later found that this, through some ghastly blunder, proceeded from one of their own regiments.

A few in the rear saw the trouble and shouted, "Fire higher! Fire higher!" But the officers in front, in the confusion and noise, could not make out the situation. They thought that the enemy had managed to form an ambush. The order to retreat rang over the field, and presently everything was changed.

The most unwilling of all to face about was Haynes. He could not even credit the order until several of his comrades had repeated it to him. Then, reluctantly, and still desperately grasping the flag in his shaking hands, he marched along beside the others, in the orderly retreat. The worst of the firing ceased when the troops turned, but still now and then came a scattering shot.

"Look out!" cried Hendricks quickly. "That's the second ball that has come close to you, Haynes. Some sharpshooter is bound to down that flag."

"He never will down it unless he cuts my arm off," said Haynes doggedly.

On the moment, a third shot came whizzing along—and Haynes staggered backward, with blood flowing from his back and from his arm.

"Take it! Take it!" he shrieked, holding the banner wildly aloft. "It hasn't touched the ground since I took it. Don't let it!"

Hendricks seized the staff. He was none too soon. A shot had entered Haynes's back just below the shoulder-blade and had penetrated his arm, where it had severed the main artery. In less than half an hour he was dead.

In after years, whenever Hendricks was asked to name the bravest man he saw during his three years' service in the Civil War, he always answered, "Haynes—known to some as The Coward."

And then he tells this story.

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Chats With Young Folks

A New Hand at the Telephone

A LADY in Englewood, N. J., was called to the telephone one day by the operator, who inquired, "What do you want?"

"Nothing at all," she responded.

"Your bell rang," insisted the operator.

"None of us rang it," replied the lady.

The next day a man appeared from the telephone office.

"I have come to see what makes your telephone bell ring most of the time," he remarked.

But none of the family could enlighten him, and he saw nothing about it which was out of order.

The next day he came again, took the telephone entirely to pieces, examined the full length of the wire. Still, he could find nothing amiss, and still at the central office the little flame kept burning in the niche dedicated to this particular family. This indicated that their bell was ringing.

At last it occurred to the authorities to examine a little box, of about the size of an ordinary suit-case, which was nailed up against a large tree close by the house.

In this box several telephone wires converged. It was a sort of neighborhood switchboard

What was the surprise of the telephone men to find this box nearly filled with nuts! They took out three peach-baskets full, each one holding at least two quarts.

Rioting among the nuts were the youthful members of a promising squirrel family.

The girls in the telephone office had been sure that "spooks" were ringing the mysterious bell which nobody would confess to touching; but, as usually occurs in similar cases, the cause of the trouble was quite natural; the "spooks" were nothing on earth but a family of merry, romping little squirrels.

A Noisy Ghost

NOT long ago, we heard of a terrifying ghost, which proved to be nothing but a rat. Here is a ghost of a different sort.

In one of the magnificent apartment houses on a fashionable street in a great city, dwells a widowed lady of exceptional intelligence. She despises everything that savors of superstition.

One windy autumn night she was awakened from a sound sleep by an explosion like that of a giant firecracker. She was naturally somewhat bewildered, but she was perfectly sure that the noise had been close beside her.

As she sat up in the bed, frightened and trembling, the explosion came again—once, twice, thrice—until she was almost beside herself with terror. There was no flash—no bullets nor fragments of broken bombs flew about the room. It was simply a series of mighty reports, coming from nowhere, leading nowhere, and followed by the most profound silence.

Should she rouse the sleeping family? She had pressed the electric light button, and the room was now brilliantly illuminated. The steam-heat radiator, all the lights, everything seemed as usual. After "going off" six times, the explosions seemed to cease entirely.

The wind blew in raw and chill through an open window not far from her bed. She shivered and decided that she would turn off the lights and try to sleep again.

She was just dozing comfortably off, determined to dismiss from her mind the disquieting noises she had heard, when lo! they began again.

This time there were four—then silence again.

She thought of "the pestilence that walketh in darkness and the destruction that wasteth at noonday."

Here was some sort of a tricksy spirit which amused itself with firing off invisible guns in the middle of the night to startle lone women. What could it be?

Again she turned on the lights and searched the room, but, again, she found nothing unusual.

A third series of explosions occurred nearly at daybreak; but for these, the victim of this singular attack did not even sit up in the bed. She was getting used to her ghost.

The next day she sent for the superintendent of the house. He examined all the steam and electric fixtures. Nothing seemed to be out of order. He could hardly credit her story of the terrific explosions. He was too polite to say so, but he plainly believed that she had been dreaming; or was perhaps under the influence of one of these queer modern drugs, which make people see and hear unspeakable things.

She was so incensed at his manner that she was half inclined to move out of the house at once. Thus, at least, she might escape this subtle, ear-splitting, invisible ghost.

For a night or two afterward everything was quiet. None of the rest of the family had heard anything. The walls were thick and the other sleeping rooms were widely separated from the haunted chamber.

On the third night, a high wind was blowing outside, and the explosions began again.

At intervals all night, they kept up. In the morning the desperate victim, who had been gradually coming to the conclusion that possibly there might be ghosts, after all, went to the superintendent and insisted that an expert electrician should be sent for.

While she was waiting for him, she walked about her haunted room, scrutinizing closely every part of it.

Suddenly, in the corner whence, as it had seemed to her, the sounds had proceeded, she noticed that the wall paper was cracked here and there. Could it be possible that the breeze from the open window could strike the wall at such an angle that it would tear open the paper, and in tearing it make a loud report? It did not seem a credible theory.

The expert came and examined all the fixtures. Nothing was amiss.

Then he turned to the wall, and pointed to the tiny cracks in the wall paper.

"Have you heard," he inquired, "that wind sometimes tears open wall paper in such a way as to make a noise like a gun?"

He assured her that it often did, and confirmed the suspicions that she had developed independently just before he appeared.

The ghost had been found.

Probably all the ghost stories of all time could have been explained in a similar way.

Remember that there is always some reasonable and sensible explanation for every strange and uncanny appearance that ever takes place. There is no such thing as a ghost.

ALL THE WAY

By Belle McKinney Swope

LET us be glad.
'Tis such a little while we have to go,
And daylight drops into the evening glow
So rapidly.

Let us rejoice
That these are hours in which to love and sing,
And into hearts a sweeter radiance bring
Because of life.

Let us be glad
That sunset trails are lovelier by far
Than rose-lined pathways of the morning star,
And winding home.

Let us rejoice
That home means heaven and all the glories there;
Our Father's house, his loving tender care,
And perfect peace.

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PUZZLED

Hard Work, Sometimes, to Raise Childr

Children's taste is ofttimes more acc rate in selecting the right kind of food fit the body, than that of adults. Natu works more accurately through the ch dren.

A Brooklyn lady says: "Our little b had long been troubled with weak dige tion. We could never persuade him take more than one taste of any kind cereal food. He was a weak little ch and we were puzzled to know what feed him on.

One lucky day we tried Grape-Nut Well, you never saw a child eat with suc a relish, and it did me good to see hi From that day on it seemed as though v could almost see him grow. He wou eat Grape-Nuts for breakfast and supp and I think he would have liked the foo for dinner.

"The difference in his appearance something wonderful.

"My husband had never fancied cere foods of any kind, but he became ver fond of Grape-Nuts, and has been muc improved in health since using it.

"We are now a healthy family ar naturally believe in Grape-Nuts.

"A friend has two children who we formerly afflicted with rickets. I w satisfied that the disease was caused b lack of proper nourishment. They showe it. So I urged her to use Grape-Nuts an experiment, and the result was almo magical.

"They continued the food, and tod both children are well and strong as ar children in this city, and, of course m friend is a firm believer in Grape-Nu for she has the evidence before her ey every day."

Read "The Road to Wellville," four in pkgs. "There's a reason."

Ever read the above letter? A ne one appears from time to time. The are genuine, true, and full of huma interest.

Automobiles in Small Towns

Continued from page 838

Next to the farmer, the doctor is probably the largest purchaser of automobiles. Thousands of runabouts and light touring cars are sold to the medical profession every season. Every doctor's car replaces from one to four horses and buggies, gives him a wider range for his practice, quicker calls and a proportionately increased income.

If the doctor, why not the minister? There is many a country pastor with a large parish extending many miles in different directions, who might be saved from much needless labor and effort and helped to far more effective work in his field, if he had a motor car. Besides, it would save the work of horses on the Lord's day, which is a point that would weigh with many good people. All the necessary work could be done on his machine on Saturday, so that all he would need to do would be to crank it and proceed to his destination.

Contractors, salesmen, collectors and the large class of men whose business necessitates their traveling from place to place find the automobile not only a great advantage, but in most cases a decided necessity and economy. It is less trouble and expense than the horse. It needs supplies only when in actual use on the road, while the horse requires many hours of attention, feed, bedding, etc., whether in use or not. Many of the small cars can be run at a cost of about one cent a mile. In nearly all cases, a car that is properly taken care of and not abused, will pay for its upkeep, even if used only for pleasure.

Grocers, butchers and bakers in rural towns have to cover considerable distances in serving customers. These routes may average from fifteen to twenty miles or more a day, which, while it is a day's work for a horse, is a mere trifle for a machine. One rural store-keeper in a Hudson River town put the case concisely when he said: "I can now do my deliveries in less than half the time and have more leisure to give attention to the store and to other business. Besides, since I bought my machine, there are no complaints of late deliveries, which is a great point with us storekeepers. It does away with the waiting for the grocer, the butcher and the baker and relieves the anxiety of the housewife, and lets people get their meals on time. Many will not trade with a store that cannot guarantee quick deliveries and this can only be done with a machine. Formerly, it required two wagons to make my deliveries about the town, and two days a week, when I made deliveries to the outlying country districts, an extra wagon was put into service. Now, my machine does the work for all routes, taking double the load and using less than half the time."

The War on the Cigarette

A FEW days before the closing of the Children's Home at Montclair, the Rev. Manfred P. Welcher, field secretary and lecturer of the Anti-Cigarette League of America, No. 156 Fifth Avenue, New York, was invited to visit the Home and speak to the children. The little folks listened intently, especially the boys, while Mr. Welcher was speaking. He told them of the evils of tobacco, how it affected mind, body and morals. Many of the leading business houses and great corporations have refused to employ any one using tobacco. He explained that the Anti-Cigarette League is seeking to inform children of the perils that lurk in tobacco and endeavoring to pledge them against its use as well as against the use of liquor. The League also stands for the enforcement of State laws against the sale to or use of tobacco by minors. The pledge circulated by the League appeals to all that is manly and heroic in the boy's nature, and stirs the noblest and strongest impulses. Many unknowingly contract the evil habits, who, if kindly warned, would avoid them. "If we are to have young men a few years hence who are acceptable to employers," said Mr. Welcher, "we must save the boy now by guarding him from tobacco. Business men and others in Chicago and Boston are generously supporting the League's work in these cities, and those of New York will gladly do the same when they know its value in fighting an evil which is as alluring as it is disastrous to the body, mind and morals of children."

The Anti-Cigarette League is enlisting a "million club" of boys and their friends to fight tobacco and liquor. Their motto is "Save the Boy." The pledge is for a stated period, or for life, as the signer prefers. It is signed in duplicate, one card being kept by the boy who signs it. The card will thus serve as a recommendation to employers who wish to know about a boy's habits. There is also a League button and a nominal ten cent membership fee. The League membership is growing rapidly throughout the country. Sunday Schools, churches and other organizations may address Secretary Welcher at 156 Fifth Avenue, New York City.

ANSWERED PRAYERS

E. G. P., Phœnix, Ariz. "I wish to acknowledge an answer to prayer."

A. E. B., Dale, N. D. "God has given me perfect answers to my prayers."

R. B. M., Galesburg, Mich. "I wish to thank the Lord for restoring me to health in answer to prayer."

Mrs. M. D., Baltimore, Md. "I promised to acknowledge prayer as to what course to pursue. God in his great mercy directed me."

Mrs. W. M., Wheelock, N. D. "I have been praying for a long time for a special blessing and God has been good to me and answered my prayer."

H. J., Jacksonville, Fla. "I was in trouble and told the Lord if he would only answer my prayer and look after me, I would acknowledge it to all."

T. N., Mercersburg. "I know God does answer prayer. I always tell him about my sickness or trouble of any kind and he always heals and helps."

Mrs. V. E. M., Evanston, O. "The Lord has answered me in a special way for a favor I craved in prayer, and I hereby acknowledge my indebtedness to him."

A. W. C., Sherman, Tex. "I wish to acknowledge an answered prayer, when in deep trouble. I know my Father is ever ready to help his believing children."

Mrs. L. M. L. "A few months ago I was in poor health, and asked the Lord, if it was his will, to give me my health again. Now I am better than I have been for years."

WHEN MOTHER USED THE SHINGLE

THAT I was quite a wilful lad,
With sorrow I confess;
And yet I was not really had,
'Twas mostly thoughtlessness.
But thinking now of my wild ways,
Smiles with my tears do mingle,
As I recall the olden days
When mother used the shingle.

My sterner parent used the "cat";
My! how it used to cut;
Yet, Spartan-like, I bowed to that
Without a whimper, but
When exercising a like art,
Though not a blow would tingle,
It used to almost break my heart,
When mother used the shingle.

Ne'er was there anger in her eyes,
Nor e'er my father's fire,
Yet with each blow I'd bear the sighs
That kindled my desire
To try within the bounds to keep;
The right from wrong to single;
And as it was, I used to weep,
When mother used the shingle.

Some future day, when poor me dies,
My friends will all drop in;
And I'll be lauded to the skies
As though a saint I'd been.
If then no crime they can deplore,
I pray let one truth jingle;
I owe it to the days of yore,
When mother used the shingle.

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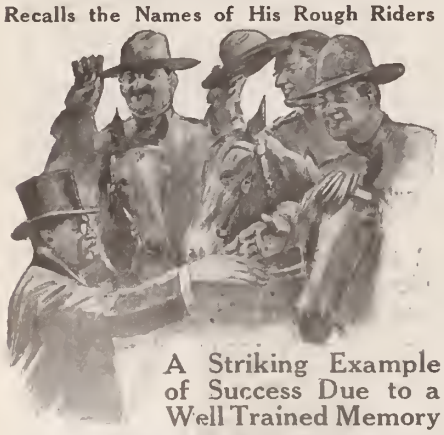

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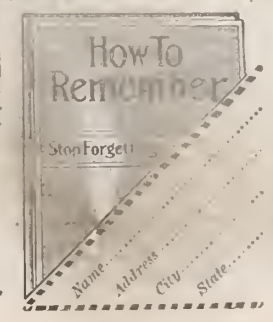

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Young People's Societies

Self—or Christ?*

IT is said that the keenest among us are unable fully to probe the motives which actuate them.

We are generally moved to our deeds by many combined and involved considerations. Of these, the world is apt to attribute to us the worst, while we ourselves feel that we have acted from the very best.

The heart of man is deceitful and desperately wicked, says the psalmist. We must judge ourselves severely and must not allow ourselves even as much charity as we give to others.

One thought which has sometimes worried very conscientious persons should not be too strongly dwelt upon. It is that no matter how much we deny ourselves and suffer for Christ's sake, we are sure in the end to be rewarded, so that when we work for Christ, no matter how disinterested we may try to be, we are really benefiting ourselves.

That may be so; but we need not concern ourselves with what will happen to us in the end. Let us work for Christ, keeping his cause first in our thoughts, and then leave with him the matter of our reward.

One of our notorious modern infidels has written a book in which he heaps abuse upon the Christian religion.

Among other ignoble and depressing statements he says, in effect, that there was never a more immoral command than that of Christ to love our enemies, to pray for them that persecute us, and to lay down our lives for others.

He insists that our duty is to ourselves first of all. The great modern doctrine called "individualism" is carried by him to its fullest extent.

For, according to this writer, there is no immortality and no God. The worlds in space came into existence through some mechanical law. Their origin is the only riddle he finds in the universe.

Can you imagine any theory more gloomy and depressing?

The man cannot prove his assertions, and he says that we cannot prove ours. But surely our view of a noble and beneficent Maker and Ruler of the universe is far more reasonable and sensible than his. The doctrine of immortality is far more inspiring and beautiful than is his of annihilation after death. And all this, even if we should have to depend solely on mere human and so-called "scientific" testimony, without that wonderful, inspired volume, which presents the most rational and exalted theory of existence, of conduct and of future rewards among those of all the nations.

The most shocking contrast between the infidel theories of this writer and those of our Bible lies, perhaps, in their philosophy of life.

Christ says, "Live for others. Forget yourself, except in so far as you must care for yourself in order to be of service to others."

This infidel says, "Take care of yourself first of all. Your welfare is the chief thing for you to consider. This is the only life to live. Make the most of it for yourself."

To the Christian this doctrine is revolting.

If you stop to reflect upon those in history to whom the most honor and love are given, you will find that they are those who presented examples of self-sacrifice; the martyrs of the days of persecution; the great missionaries who exiled themselves, endured unspeakable insults and hardships, and, in imitation of their beloved Leader, freely delivered themselves up to danger and death for the sake of others; and the great soldiers who fought for their country. Abraham Lincoln is almost adored. The selfish and tyrannical Napoleon makes us admire his intellect but despise his character.

* Christian Endeavor Topic for Sunday, October 2. TEXTS: Phil. 1:21; 3:7; 4:11-13.

Christian Stewardship*

THE statement may seem extreme, but it is probably strictly true, that the prevailing idea among rich Christians to-day is this of Christian stewardship.

Never were the holders of great wealth so concerned as now with the question how best to benefit the world with it. For every selfish, so-called Christian millionaire, it may be safely reckoned that there is at least one other who is casting about for the best way of spending his money for Christ.

The secretary of one of our great benevolent associations received a few years ago a visit from a stranger who confessed that he had been so deeply absorbed in his business that he had not had time to look into outside matters. Now he was beginning to take a little more leisure, and he wanted to put a million dollars into some good cause, or causes.

"What is most needed?" he said. "I do not know of what kind of institutions we have enough, and what are still lacking. I want to establish some memorial for my mother. Advise me."

The secretary told him that two things were urgently needed. One was a home for weak women just out of the hospital, but not yet able to work. Another was a vacation home for working girls.

Now, in one of the green spots not far from the metropolis, stand two noble, well endowed institutions, built by the generosity of this wise steward.

The secretary who has been referred to, says that he has many times been similarly appealed to, but never for so large an investment. Still, he knows that many very rich men are constantly investigating different charities, with a view to giving to the most worthy.

One of the most remarkable features of our great national prosperity, is the large number of millionaires who have only a local recognition, and sometimes not even that.

Thus the gentleman who gave these two splendid homes was unknown to the general public, until their dedication brought him into prominence. The great Fayerweather benefactions were the first intimation to the vast majority of his countrymen that such a man as Mr. Fayerweather existed. And so it has been with many others.

But the chief source of income to our churches and our missionary and other philanthropic objects must ever be the mass of littles made up from the contributions of those in moderate circumstances.

President Dwight of Yale impressed it constantly upon his alumni, that the steady stream of their small gifts, if presented regularly every year, would amount to more than the sum of the great benefactions; and better than the money itself would be the interest and loyalty developed by the constant thought. Each man giving five dollars per year would love his alma mater far better than if he should refrain from giving because he could bestow so little.

The result has been a great fund which can be devoted to the general purposes of the university and is of immeasurable usefulness.

George Matheson, in an eloquent panegyric upon charity, admits that it is often misplaced, but reminds us that out of many seeds cast into the ground, some are sure to fructify.

"Say not that thy work was wasted though thy charity has rescued but one. Hast thou measured the strength that may be in one?"

The table of proportional expenses found in the "notes" is of great value and should be carefully studied by every member of the League.

"Give, and it shall be given unto you."

* Topic of the Epworth League for Sunday, October 2. TEXT: I. Cor. 16:2.

Note This Box

It is made of wood fibre and paraffin. Dampness, odors, germs or dirt can't get into it. It is proof against all that contaminates bag salt.

Note the patent top. Salt cellars can be filled in a jiffy without wasting a grain.

This is the ideal box in which your grocer sells Shaker Table Salt.

Always Flows Freely

Shaker is the salt that never clogs. No shaking, pounding and poking.

You find it in every fine hotel and café. Why not have the same salt in your home?

It will cost you only 10 cents per year more than coarse, soggy salt.

Free from Gypsum

But the main fact is that this salt is pure, while all other table salt contains gypsum.

Gypsum is plaster of Paris — the base of gravel and gall stones. It forms into balls in the body and clogs the liver, kidneys and spleen.

We remove this gypsum by an elaborate process — a process which we own. Skaker is the only table salt which is free from it.

All good grocers supply Shaker Salt. Price (east of the Rockies) 10 cents per box.

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St. Clair, Michigan

Makers of the only salt 99 7-10 per cent pure, as proved by Government test

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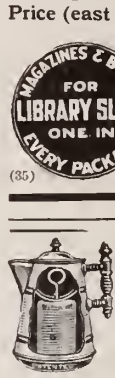

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is part of our sale and is *as good as a Government bond*. Gold Coin Stoves sold 30 years ago are baking satisfactorily today.

These stoves are sold direct from factory only at *wholesale prices*—which are from $5 to $20 less than the stove dealer's prices for the best stoves in your town. *We pay the freight, too.*

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It explains what makes a stove *good*. It illustrates all styles of stoves and ranges—tells our attractive plan and offer. Send for it—compare our stoves and prices with your dealer's prices.

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COUPON

GOLD COIN STOVE CO.
Please send me Gold Coin Catalog—Price List—Guaranty plan.
Name.....
Address.....
.....
I am interested in Range Heating Stove

In the Changing East

Continued from page 835

onvenience and implement, and is oreover backed by rich capitalists in urope and America, like the Roth- hilds and Schiffs; whereas the native not only ignorant and unprogressive, t when such is not the case, the lack surplus funds ties his hands and rces him under."

To my mind this scare is needless, d that because of the Jew himself. o begin with, the Jew has as much ght to buy property here, there and erywhere, if he pays for it, as any; d to settle on his land. But further, e Zionist, I believe, in aspiring too gh has defeated his own ends. Some me ago a Zionist syndicate petitioned e Young Turks to sell them Pales- ne, and grant them autonomy. The College, for instance, the cost runs up to $120 to $140 a year.

I have often been asked if the new régime in Turkey is favorable to Christianity. Well, it is, and it is not. The majority of Young Turks are men who have been educated in Europe, and consequently possess liberal minds, and a tolerant attitude towards Christainity. There will be no hindrance to the preaching of the Gospel from this quarter. On the other hand, the reform movement has indirectly revived Islam in a most unexpected way. The feeling of brotherhood which dominated men's minds in the first days of the Constitution has changed into one of suspicion and distrust. The Moslem fanatic—and he forms ninety-six per

Merchants in a Street in Old Sidon

urks are willing to accede to the first rt of the petition, in order to enrich eir treasury, which is well nigh npty, but never to the second. Au- nomy for Palestine would in time ell the disintegration of the wholo ttoman Empire. The agricultural, e commercial, the social and the edu- tional masters of Palestine the onists are allowed and welcome to ; but the political, never!

A question even more pressing than riculture has been pressing for lution. I refer to public education. t present only fifty per cent. of the pulation, under the most flattering timate, can read and write. About ve per cent. of the total number of ys, and one per cent. of the girls, in e country attend school. Of these arly the half are on the rolls of estern institutions.

Obligatory public education was one the first laws enacted by the new rliament. Night schools were opened large centres, where Turkish and her subjects were taught free of arge. Native contributors came for- rd and endowed small establish- nts, a thing which was never known fore. In Lebanon one man gave all s fortune—several thousand dollars to the building, furnishing and man- ng of a small local school. In Jeru- lem four native young men—two ristians and two Mohammedans— t their heads together and the result s that now they own one of the ost popular schools in the city. The me things happened in Jaffa, Bei- t and other centres.

The old mission schools of England d America are being severely put to e test, and many of these have had to ange their course in order to meet th modern requirements. People are w ready to pay for education. From ty to seventy-five dollars is the erage cost per capita of board and ition at ordinary schools; whereas at lleges, such as the Syrian Protestant cent. of the population—sees nothing in the new régime but a secret plot to overthrow Islam. Even more than his distrust of the Christian is his suspicion of the reforming Young Turk. Secular education he rejects on the ground that its ulterior aim is to teach toleration of all creeds, which must eventually react on Islam.

Called Higher

S. B. Moore, of Dearborn, Mo.

Mrs. Mary Brink, of Wildwood, Mich.

Miss S. M. Myers (87), of Antwerp, O.

Lydia G. Gunston (76), of Pasadena, Calif.

Miss Jane W. Lowry (80), of Dewart, Pa.,

Miss E. Kate Speers, of Chicago, and Speer, Ill.

Mrs. Eliza H. Cooke, of Northampton, Mass. April 30.

William R. Blackburn (74), of Minneapolis, Minn.

Nancy Lord Greene (75) in Lebanon, N. Y., May 28.

Miss Irene Capper, September 25, in Winchester, Va.

Robert Charles Chester at Saskewan, Can., January 1.

Mrs. Louise M. (Speidel) Babylon (75), of Sheridan, Calif.

James Dobbie (78), of Denison, Tex., some months ago.

Mrs. Lucy Jones Couch, May 25, 1910, at Odessa, N. Y.

Mrs. Nancy M. Neuman, wife of Daniel Neuman, of Bangor, Mich.

Mrs. Eliza Durboran (73) of Golden City, Mo. A good Christian.

William Lowry, of Beaverdale, Pa. A reader of this paper for thirty years.

Mrs. Julia L. Sutphen passed away November 23, 1909, at Detroit, Mich.

Minerva A. Brown (63), daughter of the late Dr. W. Brown, died December 26, 1909.

Mary L. Hendricks (69), of Miller, S. D., some time ago. A reader for twenty-seven years.

Jesse L. Mood (88), of Nelson, Va. He was an earnest Christian, giving his aid to every good cause. He is survived by a widow and his descendants number seventy.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 846, and write them for full information.

For 38 Years

We have made, sold and guaranteed Holeproof Hosiery for the past 12 years.

38 years of hose-making experience go into every pair of "Holeproof."

"Holeproof" is the original guaranteed hosiery. No inexperienced maker can guarantee a **soft, stylish, light-weight** hose like these.

They are the best fitting, most comfortable hose ever made.

Don't judge the genuine "Holeproof" by poor imitations made just to compete with them.

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FAMOUS
Holeproof Hosiery
FOR MEN WOMEN AND CHILDREN

Reg. U. S. Pat. Office, 1906

The men's sox cost $1.50 up to $3 per six pairs, according to finish. The women's stockings cost $2 for six pairs ($3 for mercerized).

The children's stockings sell for $2 for six pairs.

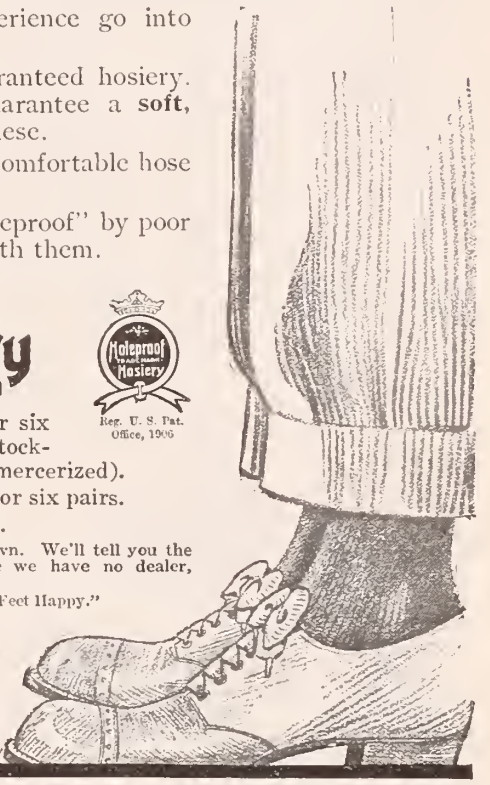
Six pairs are guaranteed six months.

The genuine "Holeproof" is sold in your town. We'll tell you the dealers' names on request, or ship direct where we have no dealer, charges prepaid on receipt of remittance.

Write for free book, "How to Make Your Feet Happy."

HOLEPROOF HOSIERY CO.
497 Fourth Street Milwaukee, Wis.
Tampico News Co., S. A., City of Mexico, Agents for Mexican Republic
[94]

Are Your Hose Insured?



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Rub a little "3 in One" on your razor strop till leather becomes soft and pliable; draw razor blade between thumb and finger moistened with "3 in One"; then strop. The razor cuts 5 times as easy and clean; holds the edge longer. "A Razor Saver for Every Shaver" which gives the scientific reasons, and a generous trial bottle *sent free*. Write to-day.
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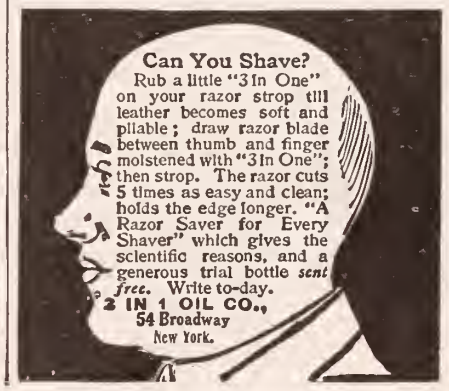

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It's free. A complete manual of painting—tells what to use for each purpose and how it should be applied. Handsomely illustrated in colors.

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makes low sounds and whispers plainly heard. Invisible, comfortable weightless and harmless. Anyone can adjust it. Over One Hundred Thousand Sold. Write for booklet and testimonials.

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Makes Your Stove an Ornament, and does it so easily that you will look and feel pleasant all over after you have tried it. No dust at all—we mean it—absolutely not a particle of dust from it, and the quickest, blackest shine ever produced by any stove polish. Just what you want, isn't it?

Insist on having only the best—costs no more.

Morse Bros., Props. RISING SUN Stove Polish, Canton, Mass., U.S.A.

The Home of the Soul*

CHARLES WAGNER has made for himself a warm place in the American heart. In spite of a certain mysticism and sentimentalism, which belong to the Latin rather than to the Anglo-Saxon, he has still a practical side, which deeply appeals to us, and, best of all, he has the loving heart, which wins all races and varieties of men.

The title of this, his newest book, is the name of his new church on the Place de la Bastile, in Paris, so called, he says, "because its purpose is to furnish shelter and a warm welcome to all those who are in search of a soul or are already in possession of one."

Every word to be said within those walls, he declares, is expressly addressed to the inner soul of every hearer—that divine depth in which lies the vital spark of true being, waiting to be fanned into a flame which shall animate and transform the life.

In these charming discourses the hearers are begged to follow Christ, in his simplicity; his undeviating decision; his benevolence. Admitting that when reduced to cold, worldly terms, the life of one of Christ's followers does not seem to align with common sense, he yet pleads with us to deny ourselves, leave all and follow him, eloquently describing the rewards of Christ, which so greatly surpass all earthly benefits. The lessons of the evangelists, he tells us, "are not above the heads of the smallest children and yet are as high as the farthest stars," and all of them call upon us for self-sacrifice.

"The Spirit of Evil," he continues, "can be thus distinguished: it scoffs at God, at his works and at his creatures"—an admirable and fresh discrimination.

He begs for the unity of all creeds on his favorite platform of universal love and unselfishness, and the immortality of goodness. He has a strong chapter upon marriage and divorce, in which he says: "The destiny of man is linked with that of woman; they are of one flesh, of one substance, of equal dignity. Effort and combat are necessary before it will be possible for woman to receive her just due. But let not the ardor for their cause lead the champions of woman into separating it from the cause of man."

As ever with this remarkable man and preacher, love is the keynote of all his teachings. In the sermons to the young, of which this volume contains several, this great motive is constantly presented. The high poetic quality of his eloquence casts, in its truest sense, a spell upon the reader, and it is to be hoped that not only our ministers, but our young people and our laymen as well, will drink in his spirit from this newest book of the great Alsatian preacher.

Men and Missions†

MR. ELLIS reminds us of the wonderful modern changes in transportation and communication which have revolutionized missionary methods. "The contiguity of the nations," he says, "has created a whole new set of perplexities and problems. Cheek by jowl we must stand together, bearing common burdens, facing common conditions."

He quotes the famous saying of Joseph Cook, now recognized as a vit truth: "The nineteenth century h made the world one neighborhood; t twentieth century should make it o brotherhood"; and yet Mr. Ellis pr nounces the task an heroic one, f strong men only. It is to be a war f the right, needing "martial virtues of the kind which Professor James c scribes as those which spring in t social realm from "the moral equiv lent of war." But Mr. Ellis says th men can be found of the true hero stamp, and that many of them a already on the field.

He is unsparing in his denunciati of the failure of the church to ac quately support its missions. "T mission work," he says, "is the bigge in the world, and it should be done the biggest manner in the world by t biggest men in the world." The tem tation is strong to quote whole pag from this interesting book. It wholly unconventional, and unlike a other in the missionary library, havi been written by an independent la man, from the outside, and yet in fu sympathy with those on the insic Thus missions are presented from viewpoint entirely different from t usual one. The reader will not nece sarily agree with all of the very pos tive advice and statements of Mr. Elli but he will find them quite worth co sidering.

Books Received

What Is Man? or, Creationism vs. Evol tionism. By Judson D. Burns, M.D. Cochra Publishing Company, New York. $2.

Sex of Offspring, A Modern Discovery of Primeval Law. By Frank Kraft, M.D. Clo covers. Pp. 112. Price $2. B. Barsuet Cleveland, O., publisher.

Sermons That Won the Masses. By Re Madison C. Peters. Cloth covers. Pp. 19 Price 50 cents. The Griffith & Rowland Pre Philadelphia, Boston, New York, publishers.

The Ideal Ministry. By Herrick Johnso D.D., professor of homiletics and pastoral th ology, Auburn Theological Seminary, 1874-8 McCormick Theological Seminary, 1880-190 Cloth binding. Pp. 488. Price $1.75. Flei ing H. Revell Company, New York and Ch cago, publishers.

The Cost of Christian Conquest. By W liam N. Brewster, missionary to the Chines This little book answers the question, Wh will it cost in men and money to evangelize t world in this generation? Cloth covers. P 135. Eaton & Mains, New York; Jennings Graham, Cincinnati, publishers.

The Boys' Round Table, A Manual of t International Order of the Knights of Ki Arthur. By William Byron Forbush (Found and Mage Merlin), and Frank Lincoln Ma seck (International King). Rewritten. Clot binding. Pp. 188. Illustrated. Price $ Frank Lincoln Masseck, Potsdam, N. Y., pu lisher.

The Destroyers. By John F. Carter, Jr. novel of modern times. Cloth binding. P 350. Price $1.50. *Comrades Four.* By E ward R. Rich. The simple narration of t doings and sayings of some Southern arm comrades in the Civil War. The characte are real, and every incident is founded upo what actually occurred. Cloth covers. P 230. The above two books are published b the Neale Publishing Company, New York an Washington.

How the World Is Clothed. By Frank Georg Carpenter. The second volume of a series c school readers intended to give a personal an living knowledge of the great world of com merce and industry. Cloth covers; illustrate Pp. 340. Price 60 cents. *A Source Book c Medieval History,* documents illustrative c European life and institutions from the Ge man invasions to the Renaissance. Edited b Frederic Austin Ogg, A.M. Cloth binding. P 504. Price $1.50. The above two books ar published by the American Book Company New York, Cincinnati and Chicago.

German Stories Retold. Edited for schoo use by James R. Kern and Minna M. Kerr Cloth covers. Pp. 95. Price 30 cents. *Out line for Review American History.* By Charle Bertram Newton, A.B., and Edwin Bryan Treat, A.M. An aid to reviewing the year' or term's work. Cloth covers. Pp. 109. Pric 25 cents. *A Laboratory Manual of Zoology* By Margaretta Burnet. Cloth covers. P 112. Price 50 cents. *Physical Geography.* B M. F. Maury., LL.D.; revised and largely re written by Frederic William Simonds, Ph.D Copiously and well illustrated. Cloth binding Pp. 347. Price $1.20. The above four book are published by the American Book Company New York, Cincinnati and Chicago.

* *The Home of the Soul.* By Charles Wagner, author of *The Simple Life*, etc. Translated from the French by Laura Sanford Hoffman, with an introduction by Lyman Abbott, D.D., L.L.D. New York: Funk and Wagnalls Co. $1.20.

† *Men and Missions.* By William T. Ellis. Philadelphia: Sunday School Times Company. $1.00.

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Dentists advise its use. Physicians prescribe it.

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Beautiful and attractive patterns. Made in all colors. Easily kept clean and warranted to wear. Woven in one piece. Both sides can be used. Sold direct at one profit. Money refunded if not satisfactory.

Send for catalogue showing goods in actual colors, sent free.

ORIENTAL IMPORTING CO., 691 Bourse Bldg., Philadelphia

The Nation's Drink Bill

EVERY month of the present year has recorded an astonishing increase in the consumption of spirits or beer, or both. The Associated Prohibition Press Bulletin for May 28 last shows as the record of the United States Internal Revenue Department for the first nine months of the present year, the following increased consumption of spirits and fermented liquors:

		Gals. Spirits.	*Bbls. Beer.*
July and August,	1909,	1,219,999	497,747
September,	1909,	658,395	*132,167
October,	1909,	981,776	*194,869
November,	1909,	1,120,281	606,947
December,	1909,	1,431,166	*57,345
January,	1910,	1,586,806	177,694
March to April, (latest)		973,768	914,570
Total net increase for first 9 months of fiscal year 1910		9,114,977	1,876,529
			58,172,337 gals.
Total net increase in gallons both beer and whisky . . .			67,287,314.

*Decrease.

Since April 1, the monthly reports for April and May show this additional increase:

		Gals. Spirits.	*Bbls. Beer.*
April,	1910,	921,340	500,705
May,	1910,	847,739	474,408
Eleven months' total,		10,883,056	2,851,842
			98,407,102 gals.

The figures already at hand indicate that taking the *American Grocer's* own bases of value, this year will show not less than $100,000,000 increase in the value of liquors consumed over that of the year to which your editorial and the *American Grocer's* article refer. This is, of course, not quite so encouraging from a superficial viewpoint as the totals for last year seem to be; but we believe that the increase shown this year does not in any way mean a retrograde movement for the temperance or Prohibition reform: on the contrary, they are a warning and guide which should not be ignored by any worker for civic righteousness.

In the first place, the surprising increase in the consumption of liquor this year is due, to some extent at least, to the "resumption of prosperity" and the emerging of trade in general from the panic of 1907. In the second place, millions of gallons of liquor are being sold in defiance of public sentiment in Prohibition States and cities under the protection of the present Federal inter-State regulations. In the third place, in almost every State and district where "no license" has been hastily won, after an emotional campaign, the people find themselves with Prohibition on the statute books, but with weak, liquor-sympathizing officials in office, who are doing their best to nullify the law, ignore their oaths and shield the law-breaking agents of outside brewers and distillers in surreptitious and illegal sales.

From wide correspondence which has reached our desk in recent months, we believe that the people in the country at large are more strongly in favor of Prohibition than ever before, and that these handicaps and alliances of officials with the liquor outlaws will soon precipitate a far more indignant and widely extended uprising on the part of voters than has already occurred. Prohibitionists are taking a more active part in the campaign this year than ever before, the dominant issue of their platform being everywhere: "Congress must prohibit *all* inter-State traffic in liquor," so that each State of the Union may hereafter have the full right to settle the liquor question as it may wish and be no longer at the mercy of the brewer and distiller in other States, as at present. The various leaders of the National Prohibition movement are being named for Congress in strategic districts in every State, and aggressive campaigns are being launched. We believe that right here is the point of most vital importance for all friends of the Prohibition cause — that unless we can defend the territory already won, stamp out nullification, and replace unfaithful officials, bosses and liquor parties, with able champions of the people's rights and of Prohibition as well, there is great danger of losing much, if not all, of the ground partially won during the last ten years.

These facts by their very importance demand recognition from all students of the Temperance and Prohibition reform, and reveal a condition of affairs at present exactly the reverse of that which appeared to be the situation last year. That is why I am prompted to write you thus at length, and I am sure that in fairness to the temperance cause you will be glad to give space to this statement of facts.

FRED D. L. SQUIRES.

Temperance Notes

—DRINKING water neither makes a man sick, nor in debt, nor his wife a widow.—*John Neal.*

. . .

—A WRITER in the *American Issue* points out the gratifying fact that there is not in either House of Congress a member who represents liquor interests, nor is there any Governor of a State who is a brewer, or a distiller, or a wholesale liquor dealer; from which he logically concludes that the liquor interest is incapable of bringing any man to the front or to an honorable position in the public service.

GREAT VALUE FOR THE MONEY

READERS of THE CHRISTIAN HERALD always take a keen interest in our premium propositions because THE CHRISTIAN HERALD has always "made good" when it has promised something attractive in books and pictures to accompany the paper to the homes of the members of THE CHRISTIAN HERALD Family.

It is doubtful if any other publication in the country sustains such close personal relations with its readers. Thousands of them, on receiving premiums, have sent us warm expressions of gratitude. It is, of course, impossible to print all of these letters on account of lack of space, much as we should like to do so. Below, however, we give two of recent date, showing what readers in different parts of the country think of this year's premiums:

"*Dear Christian Herald:* I received your valuable premiums; I consider the book *Five Hundred Fascinating Animal Stories* alone worth the dollar and fifty cents which I gave for THE CHRISTIAN HERALD. The picture, "Daughters of Dorcas," is exquisite, and the calendar is a little sleeping beauty.

"Yours truly,
"*Arlington, N. J.* WM. W. LEE."

Another, writing in the same enthusiastic vein, gives her opinion of the great value of THE CHRISTIAN HERALD premiums:

"*Dear Sir:* Many thanks for the nice presents, "The Daughters of Dorcas" and the "Dreamland" Calendar, you sent me. I do not think I ever received so much for $1.50 before in my life. Have shown and will show them to others. Hope I can get you some subscribers, as you will need many to be able to give so much for the money.

"MRS. ANNA C. HILLS.
"*Westfield, Mass.*"

These are but specimens of the letters which keep coming to our office, showing the feeling of our readers in regard to the great efforts put forward by THE CHRISTIAN HERALD to give the most interesting and valuable premiums at the least cost of any monthly, weekly or daily in America.

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C.H. (21-9)

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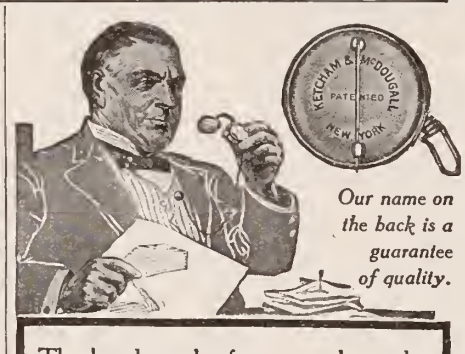

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OUR MAIL-BAG

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

A. B. C., Leavenworth, Kan. A girl in Leavenworth, on January 1, 1910, completed her nineteenth year of attendance at the Presbyterian Sabbath School without missing a Sunday, and is now in her twentieth year of this record. Do you know of a longer record than this for a young person?

It is certainly a wonderful record and she must have begun very young. We have had longer records of unbroken attendance, but they were from much older people. We would be glad to hear from any reader who knows of a better record than this for a girl or boy under twenty.

S. J. L., Memphis. By what race was the god Ra worshiped? What does he represent?

Ra was one of the Egyptian gods. He was identified with the sun. He is represented in sculpture as a hawk-headed man. The god Osiris only exceeded him in importance.

F. B., Perry, Mich. What is the meaning of the word "generation" as used in Scripture, and how shall we determine the date of the beginning or end of one generation, to distinguish it from another?

"Generation" is used in a variety of senses in the Scriptures. In some cases, it means a period of limitless duration; in others it means the past (Isa. 51: 8), and still others the future (Ps. 100:5); again it means both the past and future (Ps. 102: 24). In Gen. 6: 9 it means all men living at any given time. In Prov. 30: 11, 14 it refers to a class of men with some special characteristics, and in Ps. 49: 19 it may be interpreted to mean the "dwelling-place." A generation, in modern phrascology, means thirty to thirty-five years, but there is no instance of the word being used in this particular sense in the Bible. Thus, "the book of the generation of Jesus Christ" is a genealogical record extending back to Abraham. In I. Peter 2: 9 it means an elect race.

W. E. D., Alturas, Calif. Did Christ ever entertain Judas as his special guest at table, and if so where can I find the record of it in the Bible?

There is no record that Judas was so entertained at any time, to the exclusion of the other disciples. It is reasonable to suppose that he was present with the others when they sat down to meat and that he took part in all of their activities, traveling with them, and acting as their steward and almoner (John 12: 6; 13: 29).

Subscriber, Neb. A minister here lately said that the most successful church in New York City had a pool room, billiard table and dance hall. What constitutes a successful church? Is it members? If these amusements are not only to be tolerated, but encouraged in the church, where is the dividing line? And why should we try to get our young people into the church when they can get all these amusements on the outside without any compunctions of conscience?

The church is not a free-and-easy, a concert ball, an amusement parlor or a school of dancing and deportment. It is the Lord's house, where, under a good and faithful pastor, the people are taught the vital truths of religion and the way of salvation. The true criterion of a church's success is not the extent and variety of its social diversions, nor the attractiveness of its entertainments, however innocent and wholesome these may be in themselves, but the spiritual character and godly lives of its people, and their earnest and faithful efforts for the extension of Christ's kingdom in the hearts of men. The poorest church, financially, may be the richest in spiritual gifts and graces. There are many advantages in having a social side to the church, but it should not be overdone and should never hinder or obscure the real mission of the church, which is the winning of immortal souls.

H. H. K., Halifax, Nova Scotia. Is the panorama a recent invention, or was this style of picture known to the ancients?

The panorama was the invention of Robert Barker, who made a circular painting of the city of Edinburgh, and exhibited it there about 1788. Barker went to London and started other exhibitions, giving to them the name panorama. He died April, 1806.

A. S., Washington, D. C. Please explain the parable of the unclean spirit, Matt. 12: 43-45. When the unclean spirit has gone out of a man, it is commonly supposed that he is a believer in Christ, and just why he should take seven other spirits worse than himself (if this refers to the man) puzzles me.

This exceedingly vivid illustration resembles those in Luke 11: 21-26. In both of the latter the soul is pictured as a residence of the evil one. In the one parable (Luke 11: 22) this mysterious enemy is described as strong; in the other as unclean. But here the resemblance ceases. The strong enemy is grappled with and overcome, and the house is permanently occupied by the victor; but in the other case, the unclean enemy goes out only to come in again, in which case "the last state of that man is worse than the first." Both are cases of conversion; but in one it is partial and al ive, and in the other, thorough and enduring The sevenfold diabolic force is a figure of ech, seven being the symbolical number of co lete- ness. Now, here is the great point of ffer- ence between these two men: the one sted and with divine help overcame, and t he took Christ into his heart to fully occupy the other succeeded for a time in driving the emy out, but he *did not take Christ in.* Th res- ence of Christ in the heart, in full pos sion, is the best defense against the attacks of n.

G. R. B., Pilot's Point, Tex. Is there a dif- ference in the terms Holy Ghost an Holy Spirit?

They are synonymous. The Holy Gh t or Spirit is the title of the third Person the Godhead.

A. N., Benn, Ind. Please explain Rom. 16 I. Cor. 16:20; I. Peter 5: 14.

The custom of kissing by way of sal tion prevailed among the Jews, and was ado d in the Christian churches as the symbo f a higher fellowship than it had ever ex ssed before. It was simply an expression of ris- tian affection and brotherhood, and w im- printed on the forehead or cheek. th Oriental churches in early times, it wa ive after the celebration of the Supper. Th pas- sages in Corinthians and Peter refer this kiss of Christian love or "charity," af the Lord's Supper, when it was given as a oken of mutual forgiveness and the forgettin f all dissensions.

L. J. J., Harper's Ferry, W. Va. W be- came of Count Pulaski's famous ner, which his troops carried in the Ar ican Revolution?

The banner is in the possession of the ary- land Historical Society.

Referring to a recent paragraph in THE AIL- BAG on the development of the modern gan, G. K. Westwood, Denver, Col., writes that was probably much earlier than the time of himedes, to whom it is usually attributed.

Mr. Westwood adds: "The 'pan-pipes' co ined no minor chords, being even at the prese date purely diatonic in character, and as Jul was the father of these music-makers, the orga ust have been invented long before the Floo r at least long before Archimedes. It is my bel that these ancients had instruments of a mor evo- tional tone in their orchestral movement han we have to-day. Take Ps. 150 as an examp r a full orchestra. As we read it, we can i gine the combination of effect in the continuous aise' that resounds through the psalm, reac g a crashing climax in the sixth verse. 'Let ery- thing that hath breath praise the Lord. aise ye the Lord.'"

J. W. P., Pittsburg, Pa. How does a sh herd divide the sheep from the goats in les- tine?

The Oriental shepherd calls his she by sounds and signals which they are trai l to know. One peculiar call is used to sepa ate his flock from that of other shepherds, l to bring it to the watering troughs, and a ther distinctive call will send his flock back the field. The sheep know the call of the own shepherd. Dogs are employed in sheep-t ling and are of the greatest assistance to the ep- herd, so that when he calls his sheep the right side, to separate them from the sts, the dogs drive the goats to the left. W ave no reliable data as to the distance betwe cer- tain points in Syria, but you can estim e it on the scale furnished with most of the ps.

L. T., Atlantic City. Who wrote "God ade two great lights, great for their to man, the greater to have rule by da ?"

They are by Milton and appear in Boo II. of *Paradise Lost*, line 346.

M. B., Decatur, Ia. Has a man a legal ght to change his name to any other h nay choose?

Two cases of this kind came up in th ew York courts recently, which show how ges may differ. One judge refused to entert an application for change of a name, whi the petitioner claimed was detrimental to l in business, but which the court pronounce an honorable name, easy to pronounce and e to spell." Another judge, on a different a ca- tion, ruled that a person may change his me without resort to legal proceedings, and t to all purposes, the name thus assumed will ss legal as if it had been borne from birth. ere seems to be need of an authoritative ruli on the subject.

J. H. E., Philadelphia, Mrs. J. M. B., au- fort, S. C., W. B. J., Glade Spring, Va and several other readers have written us reg ing the paragraph in THE MAIL-BAG of Aug 31 relative to infant baptism in the early Chi n Church. A. B. U., Boston, points out hat Lydia (Acts 16: 14, 15) "was an active si- ness woman, without a husband," and the ore had no children in her household, of her o st least. He adds that "there is no mea of determining whether there were or wer not children of immature age in the househ of Stephanus (I. Cor. 1: 15) and that the me remark applies practically to Crispus (Ac 18:

Continued on next page

AKE-SHOPS KNEE-DEEP IN SEWAGE

Rher a Startling Announcement—But hat Was the Condition of the Chicago Bake-shops After a Heavy Rain-storm—Where is Your Bread Baked?

akeries knee deep in sewage? Sounds rher startling, doesn't it? And yet this w the condition in which many Chicago b eries were found by the health in- sptor after a rain-storm. Do you buy yr bread? If so, you will be interested in e following extract from the article by Burton J. Hendrick in *McClure's Magazine* for August:

"An inspection showed that there ere about fifteen hundred bake- ops in Chicago, nearly all of them elow the pavement line. They were rty, begrimed catacombs, heated ith blazing red furnaces, thickly opulated with white-garmented, isty-faced, slow-moving figures. ometimes the bakers not only baked it slept in these caverns. They so used them as a shelter for their rsonal pets—in one sixteen dogs ere found. Naturally, it was not rprising that an impure air disease ce tuberculosis found many of its ctims here. The Health Commis- oner created a mild panic when he manded suddenly that the worst Chicago's bake-holes be closed d their occupants move into the nlight. Then came the familiar lk about 'personal liberty' a tyran- cal bureaucrat was interfering with e bakers' constitutional rights.' st then, however, an old-fashioned icago rain-storm set in, and the wers backed water. Chicago rned that it's 'staff of life' was ing kneaded and baked by hard rking men and women who were anding a foot or two in sewage."

ere is "food for thought." Of course the are clean bakeries and foul bakeries. The may be some doubt about ordinary baeries, but when it comes to shredded whit biscuit you know it is clean and pu and wholesome. It contains the en e wheat grain—not simply the white flo in the wheat kernel, which is mely starch—but all the rich, muscle-mang and brain-building material in the whe wheat grain, thoroughly cleaned, ste cooked, shredded and then baked cri and golden brown, in a two-million-do r sunlit bakery—the cleanest, finest bakry in the world. Two of these shilded wheat biscuits eaten for breakfas with milk or cream will supply all the strigth needed for a half day's work and will keep one in healthy, vigorous con tion. It is the only cereal breakfast foc that makes wholesome combinations wit fruit. Ask your grocer for it and giv it a trial.

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Continued from preceding page

8) and Cornelius (Acts 10: 2). Of course, the circumcision applied to male infants only. It should not be forgotten that Paul (in Col. 2: 11) speaks of the Colossian Christians as having been circumcised with a circumcision made without hands, when they were buried with Christ in baptism. The obvious reason for the comparison of the two rites (according to the view of leading commentators) is that circumcision was the entrance to the Jewish church and the ancient covenant, and baptism to the Christian Church and the new covenant. The spiritual resemblance might be carried even further. It need not be contended that infant baptism has or has not Scriptural warrant, and we do not know of any such contention. We can judge, however, from the view taken by the leaders of the Christian Church. The Augsburg Confession (Art. 9) states that baptism ought to be administered to children. The Westminster Confession (Art. 28) holds that the infants of believing parents should receive baptism. The 17th article of the M. E. Church, the articles of the Church of England and the Protestant Episcopal Church in the United States (Art. 27) take the same ground.

S. D., E., Grand View, Ia. In Isa. 40: 31, please explain the meaning of the words "mount up," then "run," then "walk."

The use of the descending climax, as it is known in rhetoric, is here designed to describe in every attitude the praying, waiting child of God, who is strong in the Lord. It is not, as some might suppose, a case of backward progress or backsliding; but may be interpreted as meaning that in the strength of youth they shall mount, in the vigor of middle life they shall still run, and even in old age they shall walk and not faint, who trust in Him.

R. S., Bronxville, N. Y. From what do we get our expression "to raise a hue and cry"?

In ancient days in England it was the process of summary pursuit and arrest of a criminal caught in the act. It was the duty of every citizen to raise "the hue and cry," as it was called, and join in it. A felon caught by this volunteer posse with the evidence of his crime on him was not entitled to be heard in his defense, but on the evidence of the fact and the "hue and cry," was convicted and executed. It ended about the thirteenth century as a legal process, but the term is still used loosely for a disturbance.

Mrs. B. D., Minneapolis, Minn. Now that our population, according to the new census, will be in the neighborhood of 100,000,000, how do we compare with the older countries?

The United States now has a larger population than any country in Europe, except Russia. These are the figures: European Russia, 129,000,000; Germany, 63,000,000; Austria-Hungary, 50,000,000; Great Britain, 45,000,000; France, 39,000,000; Italy, 33,000,000; Spain, 20,000,000. The greatest gains abroad in population have been made by Germany and Russia, and the smallest by France. Our own census, however, will not quite reach the hundred million point.

M. M., Fayetteville, Ark. Is the "fruit pigeon" native to the United States?

No; it is only found in the Old World. Most of them are in India or the Malay Archipelago. They live entirely on fruit. None are in this country unless they have been imported by pigeon fanciers.

S. T., Fort Perry, Can. What is the significance of the name "God"?

"God" is from the same Saxon root as "good," thus expressing the divine benignity as the leading attribute of the most general term for the Deity. It has its equivalent in the Hebrew *El*, the Arabic *Al*, the Syrian *Ilo*, and the Phœnician *El*. The word "God" has come to signify, in Christian use, the Maker and Ruler of the world.

E. F., Greenwich, N. Y. Was there ever more than one Queen of England named Anne?

Yes; there were two. The first was Anne, daughter of the Earl of Warwick. She was born in 1456 and died in 1485. Richard of Gloucester compelled her to marry him and when he became king under the title of Richard III. in 1483 she became queen. The second was the Queen Anne who had so much to do with our colonial history. She was born in 1665 and died in 1714. She was the second daughter of James I., and married to Prince George of Denmark. The death of King William occurring in 1702, the terms of the Declaration of Rights made Anne queen and she was crowned April 23, 1702.

Miscellaneous

C. T. W., Shaw, Ore. 1. No; there are no sacrifices now offered in Jerusalem. 2. Linda Vista means "beautiful view."

Reader, Patchogue, N. Y. 1. He would still be your uncle by marriage, by virtue of his previous alliance. 2. You will find the information in *Who's Who*. 3. Episcopalian.

S. M. S., Mansfield, O., writes calling attention to the fact that the *Daily Signal* of Zanesville, O. (not Mansfield), is entitled to a place of honor among the newspapers that do not print liquor advertisements.

F. K. R., Wilber, Neb. 1. It is a duty to obey the law of the land. The Scripture (N. T.) recognizes only one cause for divorce. Unquestionably, many divorces are granted unjustly and for totally inadequate reasons. 2. Such cases have happened. If both are truly repentant, there might be no legal or moral objection.

Reader, Dawn, Mo. 1. The Epistle of James, as the opening verse shows, was written by the apostle personally, and is addressed not to any individual or particular community, but to Christians generally. 2. Revelation is supposed to have been written by John the Divine. There has been much discussion over the authorship, but the general belief of the majority of Christians in all ages has been in favor of John.

Among the Workers

—THE SEVENTY-FIFTH anniversary of the Palmer Holiness Meeting will be celebrated in the Seventeenth Street Methodist Episcopal Church, New York City, Sunday, September 25.

—AN ORDAINED clergyman, experienced as an evangelist, would take charge of mission work or fill openings as pulpit supply. Unsectarian, Hebrew and Greek scholar, with degrees from two leading universities. He may be addressed, "Pastor, care of THE CHRISTIAN HERALD."

—THAT THE "man on the street" is more than willing to listen to an out-door Gospel message, briefly and tersely put, is one of the clearly outstanding facts demonstrated by the National Bible Institute's summer campaign. The week-day services show no falling off in point of numbers and the Sunday meetings continue to be of an increasingly encouraging character.

—MISSIONARY WM. C. TERRIL, of the M. E. Mission, Inhambane, East Africa, writes acknowledging the gifts of Mrs. Laura Dodd and Mr. Andrew H. Dawley for the work at that station. He adds: "The parish we have here contains 3,000,000 souls. To evangelize these people we have fifteen missionaries, which means one to every 200,000. The entire out-station work is carried on by special gifts. Calls by the score reach us each week to open new work. Native chiefs pleaded with me when making my final round of the district a few weeks ago to send them teachers. They say that they are too old to learn to believe in the white man's God, but they want their children taught to believe. I promised to do my best to send teachers."

—THE AMERICAN PURITY Federation is about to open a vigorous campaign in the interests of the fight against White Slavery, and the general suppression of vice. Among the workers who will accompany the party are Ernest A. Bell and Arthur Burrage Farwell, of Chicago; Rev. Dr. J. G. Shearer, Toronto, Canada; Mrs. Della Thompson Lutes, Cooperstown, N. Y.; Mrs. E. M. Whittemore, New York City; Mr. James H. Patten, Washington, D. C.; Mr. John B. Hammond and Mrs. A. B. Sims, Des Moines, Ia.; Professor T. W. Shannon, St. Louis; Dr. Emma F. A. Drake, Denver; Rabbi Tobias Schanfarber, Chicago; Mr. W. L. Clark, Leamington, Ontario; Mr. J. Frank Chase, Boston; Owen O. Wiard, Springboro, Pa. Arrangements for conventions in various cities are now being made.

—THE WINONA ASSEMBLY and Summer School Association has just closed the most remarkable year in its history. Its "Sunday School End" is one of its great right arms. Not only does it maintain a strong Sunday School during the Assembly and Bible Conference (the attendance upon which sometimes exceeds 2,500), but for twelve days preceding the Bible Conference there was held a "Summer Training School for All Sunday School Workers," with the strongest faculty ever assembled for a school of this character. The Bible Conference exceeded in attendance and strength all previous conferences. The great auditorium was filled each day to hear such noted pulpit celebrities as Drs. Woelfkin, G. Campbell Morgan, J. Wesley Hill, George Stuart, Melvin E. Trotter and others. Dr. Hill's addresses on "Socialism and the Church" have had large hearing, especially by ministers.

—MISSIONARIES H. C. and Nellie Bartel write from Tsao Hsien, China: "We are living in the southwest corner of Shantung in one of the most thickly populated districts of China. There are so many poor people who cannot make a living. Grain is high and work is scarce. A widow has no way at all to support her children if she has no income. She can work out for her living, gets about 300 to 400 coppers a year, which amounts to about $1.50 American money. It is, therefore, a great blessing if such children are taken up so the mother can make her living. If a poor widower has children they are, as a rule, no better off than the former, because the only way to make a living is to work; he earns about half again as much as the woman, but it is not enough to support a child, and there is no place to put them. We have taken up quite a few children, who had no one at all and were just going from place to place begging. Chinese have told me that more than half of the thieves and robbers have taken to this profession because they had no way to make a living."

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Ready for Christ's Return*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Craft

OF all the parables spoken by Christ, we might expect young women to be most interested in that about the ten virgins, and the same might be said of all women. But we are not therefore to conclude that there is nothing in it for boys and men, for they all have mothers; most of them have sisters, and men have wives and daughters.

The Wise and Foolish Virgins

"Five of them were foolish, and five were wise." They were all waiting for the coming of the bridegroom, after the Oriental fashion, and it was away into the night; all Oriental weddings occur in the night. Both the wise virgins and the foolish ones slumbered. The waiting was so long, it was right that they should sleep. Their lamps were all gone out or going out—nothing wrong about that; the lamps were very small, holding only a few spoonfuls of oil. Double up your hand by pressing your fingers against your thumb and you will have a shape that quite represents one of those lamps. The cry of "The bridegroom!" came about midnight and awoke the ten sleepers, and they proceeded to trim their lamps that they might join the bridegroom's procession, and enter into the house with him. Five of them could not trim their lamps, because they had brought no oil with them; they were the "foolish ones." But five had brought oil in small flasks, and they filled their lamps and lighted them; they were wise.

Did the foolish ones ask oil of the wise ones? Yes, they did, but they were refused. Shall we say that the "wise" were selfish? Not so, they had only enough for themselves, and if they had divided it, there would not have been enough for either! Those who had no oil went away to try to buy some. We are not told whether or not they succeeded in getting oil, but they came back asking to be allowed to enter the house, for in the meantime the bridegroom had come, and the door had been shut. But they received instead the word to go away: "Ye can not enter now."

Why did not the five virgins who had gone in try to help their disappointed sisters? Perhaps they might have passed their burning lamps out to them. We may share many things which we have, but there are some things which can not be shared.

What Each Person Must Acquire

A gentleman thus tells about his younger brother who was to make his first speech. "He was dreading the ordeal and when he came on the platform and began to speak he showed his lack of confidence. I would willingly have given him the benefit of my experience, but that was impossible. And so it is that a Christian often desires to impart to others his joy and happiness from trusting in Christ, but this is impossible; each person must acquire it for himself by faith."

Undoubtedly Christians have helped others to acquire this faith. To communicate to others the Light we have in our souls is a duty laid upon us by our God for women as well as men.

A heathen woman in a zenana, listening to a missionary lady reading the Bible to her, remarked: "Really, your Bible must have been written by a woman; it contains so many kind things about us. Our Shastras (sacred books) say nothing but what is hard of us."

In the Bible we have brief references to about one hundred women, each reference giving us a positive or negative fragment of the divine picture of a true woman; all together give us God's idea of the "ex[cellent] woman." The Bible has nothi[ng] say against physical beauty; c[on]trary it tells us of the rema[rk]able beauty of Rebecca and Esther; b[ut] beauty which the Bible exalts i[s] which is more than skin deep—beauty of character, which is "b[eau]tiful to God" and "a joy forever." Note this fact, that the women of pa[ssing] history whose faces and forms seem[ed] beautiful and lovely are those whos[e] were noble and heroic; not those whose lives were base and useless. Wh[o] that your imagination paints [as] the mother of Christ, and Ma[ry] Bethany with lovely faces? Also Hannah, and Deborah, and Rachel and Rebecca. Why do we thi[nk] Jezebel, Athaliah, Herodias and Sapphira with unpleasant, even repulsive faces? It is because in the light of a thousand years beauty of soul makes the deepest impression. Beautiful indeed must have been the face of the Syro-Phœnician mother filled with earnest prayer for her daughter, and the face of the Samaritan woman thrilled with enthusiasm for leading her townspeople to Christ. All faces, whether of men or women, through which the soul looks toward the Christ are beautiful indeed.

True Ornaments for Women

In all ages of the world women have given much attention to ornaments. But there are two kinds of ornaments, those of the spirit and those of gold and gems. Think of Cleopatra with her precious ornaments of gold, not ornaments of grace. Think of Jezebel with her queenly adornments, the vile within that she is spoken of as "the bloody Mary" of the first religious persecution. Compare with her Deborah, who is remembered as the leader of the first praying crusade against the enemies of God.

The most precious necklace a woman can wear is "the scarlet thread" of faith in Christ bequeathed by the converted Rahab. By this sign Rahab and all her household were saved when Jericho fell.

Another ornament for women is given by the hand of Dorcas: Industry. Many young ladies desire to make their names immortal by their pens, but Dorcas did it with her needle. She is even more famous for her charitable sewing than the four daughters of Philip for their preaching. The women of the Orient unconsciously secure more erect carriage and firmer step than other women by carrying burdens on their heads. So responsibility and activity give any woman increased bearing. Dorcas sends down also as an ornament for women the bracelet of benevolence. The most beautiful hand is the hand that gives. In old England it was formerly the custom for wealthy families to give bread to the poor on certain days by the hand of the mistress at the castle gate. She was therefore called "Lafdy," meaning the loaf giver, afterward contracted to the word "Lady." The true lady is one who gives bread not only for the bodies, but also for the souls of men, bread of sympathy, prayer, helpfulness, especially the bread of life which saves the soul from sin and hell and holiness and heaven.

The Legend of St. Elizabeth

One of the old legends of St. Elizabeth, of Hungary, wife of King Louis, pictures the beauty of the true lady the loaf-giver. She was accustomed to spend much of her time, when her harsh king was away from home, visiting the poor, a custom his husband opposed bitterly. One winter day when she was thus engaged with her robe full of bread for the needy she unexpectedly met her husband. When the king asked her what she was doing, she did not answer, but

Continued on next page

* The International Sunday School Lesson for October 2, 1910. The Wise and Foolish Virgins. Matt. 25: 1-13. GOLDEN TEXT: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Luke 12:40.

Sunday School Lesson

Continued from preceding page

essed the robe more firmly together. e opened the mantle, but found only d and white roses. The legend says e thus escaped censure by the iraculous transformation of bread to roses, a type of the fact that God ansfigures all benevolence into beauty. The two mites that the poor widow ve to God's cause have made a eater stir in the world than all the ms which the richest women of that e possessed. And so the twenty-five llars' worth of ointment which ary of Bethany poured in loving atitude upon the feet of Jesus has nt forth a wider fragrance than all e costly perfumes of the richest man matrons of that day. Such men as Dorcas and Mary of Beth- y we must class with those five wise gins who carried oil in their vessels. d there are many like them in the rld to-day. Take for example that ble woman of India, who died more an a year ago—Lilavati Singh. She ld come to the United States to raise ney to build a Christian college for t women of her land. When she was i the hospital, and thought to be overing, she said: "I thought I was ng to die and go to heaven; then haps the women of America would sorry, and would finish my work as memorial to me, and all would be ll with me and with it." That ble and beautiful life must avail for v life to the people for whom she nted to live, and for whom she even d to die. Also to be classed with t five wise virgins are the Bible men in heathen lands—more than o thousand of such women are em- yed and superintended by various missionaries. It is related that in Krea a Bible woman named Sarah h persuaded a large number of men to destroy the things in their ises connected with devil-worship. Ce woman who had been a *mutang* (rceress) heard of the Holy Doc- ne through Sarah and asked that s be allowed to be a follower. She w told that her first step would be to troy all the things used by her as a *ntang*. To this she willingly agreed, a during one of the regular visits of Ster Sarah the whole *mutang* equip- nt was burned in the courtyard— a er which prayer was offered in the se, which the woman said "now felt cl n and peaceful." After that, she a her household became regular at- tdants at religious classes and ser- vs.

The "Jesus Teachers" of Burma

A Burmese Bible woman quaintly sd: "Formerly the people's faces we turned away from us, and they called us reproachfully the Jesus women, but now they call us respectfully the Jesus teachers."

In Madagascar a Christian Bible woman was sent to visit ten cities, where there were few people who ever entered a place of Christian worship, and where the majority could neither read nor write. At first she found the people very difficult to approach; they would shut themselves up in their houses or hide in the fields when she came among them; but after a while those who used to run away became most anxious to see her, and would ask her into their houses and listen to her willingly. When she could not reach the women in their homes she followed them to the fields, and talked to them there. And so she works while she waits for the coming of the Bridegroom.

Noble Women of Our Land

We do not need to go to heathen lands to find women who by their good works done in Christ's name are worthy of being classed with the five wise virgins. There are many such noble women in our own land, whose names are well known to us. A far larger number of such women are known only to those whom they lovingly and constantly help. God and the angels know all about them, and that is far better than to be known of men. The old sexton's wife sitting in the ancient church talking to the new curate was one of these. "They did say, sir, that I was a pretty girl once. I'm not much to look at now." And the curate thought her memory of it was as sweet as the old fragrance left in the withered leaves of roses. "But it du not matter, du it, sir? Beauty is only skin deep." "I don't believe that," he answered, "beauty is as deep as the heart at least." "Well, to be sure, my old husband du say I be as handsome in his eyes as ever I be. But I beg your pardon, sir, for talkin' about myself. I believe it was the old church." "The old church did not lead you into any harm, then," replied the curate. "The beauty that is in the heart will shine out of the face some day again, be sure of that. And after all there is just the same kind of beauty in a good old face that there is in an old church. You can't say the church is so trim and neat as it was the day that the first blast of the organ filled it as with a living soul. The carving is not quite so sharp, the timbers are not quite so clean. There is a good deal of mould and worm-eating and cobwebs about the old place, yet both you and I think it more beautiful that it was then."

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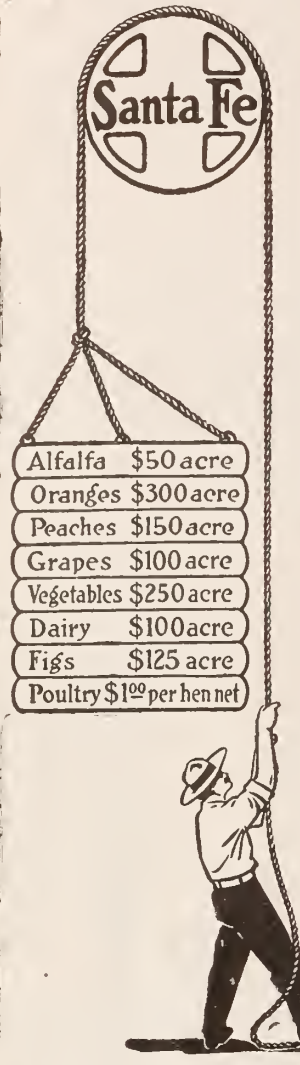

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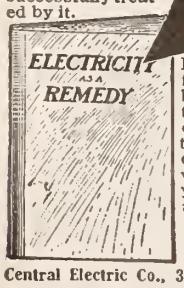

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Bible House, New York

They Helped Mont-Lawn

SOME of the letters from patrons of our Children's Home at Mont-Lawn are very touching. A reader in California writes: "I hope to be able soon to send my yearly gift of $6 to make two little hearts happy for ten days, bringing into their darkened and sad lives a glimpse of the sunlight from heaven." A reader in West Hebron, N. Y., send $5 collected from a few friends of the work at Mont-Lawn, the contributors being Miss Beveridge $2, Miss Torrence $1, Miss Eva Barkley $1, Mrs. Craig and Mrs. R. Barkley 50 cents each. Mr. J. F., of West Boylston, Mass., sends $1, being "a little of the pension that comes to me from Uncle Sam, whom I served nearly four long years," part of the time in a military prison. "My heart aches for the little tenement children," writes Mrs. T. C., Midland, O. ($1). "I wish I could do something more for them. I have an only boy—an invalid, who never walked a step in his life. He is twenty now; he has been a great care and is precious to us." Mrs. Minnie Metler of Poughkeepsie, N. Y., sends $12 which was generously contributed by the employees of the Seneca Button Co., of that city. Mrs. U. A. Marsh, Hopkins, Minn., sends $2, of which 50 cents were given by three dear little children, Myrtle, Fern and Floyd Oatman, who want to help the little folks of Mont-Lawn. Mrs. Edward E. Gallup, secretary of the First Congregational Church of Moosup, Conn., sends $3, the gift of the C. E. Society of that church. Mrs. T. W. Carr, treasurer of Mrs. S. T. O. Harl's Bible Class, First Baptist Church of Gloversville, N. Y., sends $6 "to give two little waifs an outing." Miss A. Williams, Binghamton, N. Y., sends $3, the gift of a c of boys in the West Presbyte Church Sunday School, being t annual gift to the Mont-Lawn Ho Mr. H. F. Wendell of Leipsic, sends $15 for the fresh air w He has been a valued contributor several years. Mr. and Mrs. E. Couse, DeSmet, S. D., send $6 for suffering children of the tenements do a little good here and nc Marietta Holley, the famous autho *Josiah Allen's Wife* and other v known books, sends $3 "to send little child to Mont-Lawn this summ Mr. Geo. H. Lyon, of Saratoga, N. sends $2 with this pretty little n "My children wanted to do somet for this work, so we let them char cent a ride on special days on t merry-go-round and in this way ne all of the above amount was rai These are only a few of many letters of a similar character, a which show how deeply the wr have the Mont-Lawn work at hea

Children who Raised Money for Mont-Lawn with a "Merry-Go-Round"

. . .

A City Missionary at Mont-Lawn

I want to express the great joy I had S in visiting the Children's Home when the their last service for the season. How wel had been trained! Their singing was inspirational and the cottages so beautifu well equipped for the comfort of those came to enjoy the ten days. Of all the I have ever visited, I have never seen a lo more beautiful than Mont-Lawn, or more modious for the general improvement of who come to enjoy it. I trust that you soon receive the amount needed to endow beautiful charity. If those who contribu ward this glorious work could know o great results that follow from the chil outings, there would be no lack of funds

New York City. JESSIE TRACY BENS

The Faith of a Child

THE late evangelist Edward Payson Hammond was known as the "Evangelist of the Children," and his love for the little ones was a very strong feature of his character. Many were the beautiful stories he told of simple child faith. At a meeting in a Western State, some years ago, he related the following:

There is a family in Detroit who are dependent upon a little child for the present sunshine of their lives. A few weeks ago the young wife and mother was stricken down to die. When the family physician called them together and in his solemn way intimated to them the truth—there was no hope—then the question arose among them, who would tell her? Not the aged mother who was to be left childless. Nor the young husband, who was walking the floor with clenched hands and rebellious heart. There was only one other, and at this moment he looked up from the book he had been playing with, unnoticed by them, and asked gravely:

"Is mamma doin' to die?"

Then, without waiting for an swer, he sped upstairs as fast a little feet would carry him. Fr and neighbors were watching by sick woman. They wonderingly ticed the pale face of the child climbed on the bed and laid his hand on his mother's pillow.

"Mamma," he asked in sweet, ca ing tones, "is you 'fraid to die?"

The mother looked at him with intelligence. Perhaps she had thinking of this.

"Who—told—you—Charlie?" asked faintly.

"Doctor, an' papa, an' gam everybody," he whispered. "Ma dear, doan' be 'fraid to die, 'ill mamma?"

"No, Charlie," said the y mother, after one supreme pan grief; "no, mamma won't be af

"Jus' shut your eyes in 'e mamma; teep hold my hand—an' you open 'em, mamma, it 'ill b light there."

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NEW YORK, SEPTEMBER 28, 1910

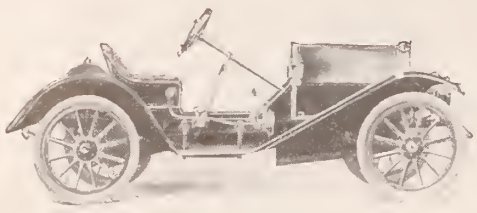
VOL. 33—NO. 39. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

THE HARVESTER'S WELCOME HOME

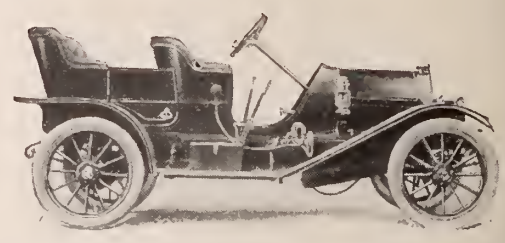
20,000 Owners Say to You

"Buy an Overland for 1911"

Licensed under Selden patent



Model 45. 20 h.p.—4 cylinders—96-inch wheel base—$775. A Torpedo Roadster with same power sells for $850.



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The Overland—the leader of motordom—announces 22 attractive models for 1911, a further saving of eight per cent. in cost, and fore doors free.

Twenty-two 4-cylinder models from 20 to 35 horsepower from $775 to $1,675. All prices include magneto and full lamp equipment.

We start this new season with almost 20,000 Overlands in use — with a record of 12,326 cars delivered in the first seven months of this year—with deposits already in hand for more than 18,000 of the new models just coming out.

We start with five factories — with the finest machinery ever employed in making motor cars a factory capacity of 140 cars daily.

And we start with a record of amazing success, such as none ever approached in this industry.

Cost Reduced 8%

We will continue to manufacture a line of five models, the same as produced in 1910; but, as a result of an investment of $3,000,000 in new equipment, these five models, as well as all new models, have been reduced in cost to the consumer an average of 8%—making 28% in two years.

We have made this reduction in spite of the advance in materials, the great jump in rubber, the increase in wage. We have done it while other makers of low-profit cars have been forced to advances, in one way or another.

Now the Overland gives the most for the money by a margin much greater than ever.

Fore Doors Included

The new Overlands are made with fore doors and without — your choice at one price. The fore door models, for which most makers charge an extra price, sell the same as the open front.

We do this because fore doors will be the coming vogue. In Europe, where motor styles are set, 97 per cent. of this year's models are shown with fore doors.

Soon or late, every motor car maker must include fore doors at his standard price. So the Overland, in maintaining its lead, is doing just that this year.

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The improvements of this year are mainly in refinements of designs. Overland mechanism can hardly be further perfected. It brought this car, in two short years, to the dominant place in this line.

Our master designers have this year created 22 attractive models, largely based on foreign trend. The best of them will take their place among the most attractive cars in the world. No cars are made at any price with better style, or lines, or finish.

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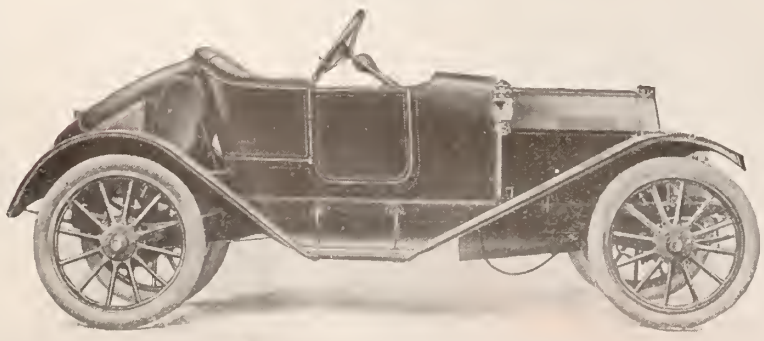

Model 50. 30 h. p.—110-inch wheel base
Made also as 5-passenger car with fore doors or open front. Price, $1,250

All prices include gas lamps and magneto

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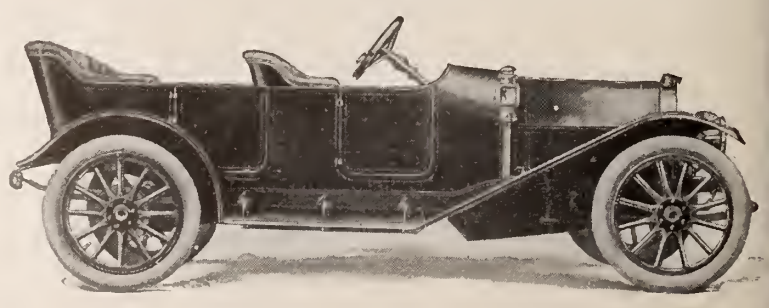

Model 54. 35 h. p.—118-inch wheel base
As attractive a car as was ever produced. Price, $1,675

NEW YORK, SEPTEMBER 28, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Vain Search for Drinking Water at Honjo

Going to Work Through Flooded Streets, Mukajima, Tokyo

A Mud-and-Water Highway, Tokyo

PHOTOS, UNDERWOOD & UNDERWOOD

THE GREAT FLOODS IN MIDDLE JAPAN

ALTHOUGH little more than a few brief paragraphs have come by the cable, telling of the recent floods in central Japan, letters just eceived from Americans in that country who have een eye-witnesses of the inundation, show that it lmost reached the proportions of a national disas-er. Fifteen prefectures, viz.: Saidama, Gunba, hiba, Tochigi, Miyagi, Wagano, Yamanashi, Shid-uoka, Kanagawa, Ibaraki, Aichi, Fukushima, Iwate, 'amagata and Akita, were affected, and hundreds f villages were for several days under water. The ain was a perfect deluge, incessant, terrifying and estructive. It lasted nearly four ays. On the second day—indeed, n fourteen hours—twenty inches of ain fell. It was this devastating ownpour that did most of the amage. Over 800 persons per-shed, some 200 were injured and everal hundred are reported miss-ng. More than 2,000 dwellings ere wrecked by the deluge, which wept many hundreds of houses way altogether. It is estimated hat nearly 400,000 buildings in all ere more or less damaged by the ood, and that between 200,000 and 00,000 persons are suffering. Re-ef work has been going on vigor-usly, however, and the authorities n the various prefectures are doing ll in their power to repair the amage and restore normal condi-ons, the military and naval forces o-operating with them in this ork.

Rev. Edwin T. Iglehart, an merican missionary at Hirosaki son of Dr. Ferdinand C. Iglehart, f the editorial staff of THE CHRIS-IAN HERALD), has sent the follow-ng graphic description of the flood. fe and his brother, Rev. Charles V. Iglehart, of Tokyo, were eye-itnesses of and participants in the events he escribes. One can gather, from what he writes, hat it was a busy and exciting time for the mis-ionaries and the foreigners generally, who did all ney could to save life and property and to lessen uman suffering. His letter is given below:

"I suppose you have had newspaper despatches bout the great floods in Japan. We hardly know et just how bad things are, because we have been lmost completely cut off from the outside world for week; but telegrams are now getting through, and we learn that there have been heavy losses of life and property. We feel that we have all been very fortunate here, for there has been no loss of life in Karinzawa. Forty men were killed a little distance from here—between here and the next town.

"There have been busy and anxious times here, and many summer residents have been driven out of their homes. I'll try and tell you something about it, though the days and nights of the past week are pretty much confused in my mind. We have had considerable rain during this month, but it did not become steady till a week ago Sunday night. It rained all day on Monday, Tuesday and Wednesday. That afternoon, a man stopped at the door to say that some people at the end of the village were in trouble. There are several streams flowing down through the village ordinarily, but none much too wide to jump across. Our cottage is in the safest part of town and we were never in any real danger; but we did not realize that the streams had risen so high. Brother Charles is staying on the other side of the town, and we did not see much of him for several days, though sometimes I would recognize him as a fellow-toiler in the river, building a dam, trying to save lives or a house, or something like that.

Oshu Kaido, a Leading Street of Tokyo, During the Floods

"Well, Berry and I immediately put on old clothes and started out in the storm. Of course, it wasn't worth while bothering with umbrellas or water-proofs. Some houses were in danger of being flooded, and we worked several hours, building dams, most of the time standing in the water. We carried many people to places of safety. We sent Mr. and Mrs. Chappell (of Aoyama) up to our house to stay. Then, after we had done all we could there, we went across town to where another branch of the river had risen very high. As we were looking across the stream, we saw it gradually eat away the bank and foundations under a big cottage belonging to a Congregational missionary, where my wife and I had stopped and taken afternoon tea a few days before. Soon the house toppled in and was washed down stream. Fortunately, the occupants had gotten everything movable out.

"Then we heard of a family, a little farther up on our side of the river, who were supposed to be in danger and we went there. We found the house apparently safe enough. Nothing had been removed. We went up through the bushes a little farther and saw that the river was eating away the bank very fast. One of us ran to find the owner of the house—a brand new building, erected last spring—while the other three ran in and began to get things out. It was a race with the river, but we got everything out, including even the windows and doors, and then we stood in the yard while the house toppled over and sailed off in the current. All this was in a terrible rain-fall which measured twenty inches in fourteen hours.

"We came home, changed our clothes, had some supper and went out again to get provisions. We carried a basket as big as a trunk, and bought all sorts of things—for it looked as if there would be a famine—groceries, fruit, vegetables. Then we went out again to help the refugees. Those I have mentioned were the only two foreign houses destroyed, but we had to work very hard to save some,

Continued on page 870

A SERMON ON BACKSLIDERS

An Unpublished Discourse by DWIGHT L. MOODY, America's Greatest Evangelist*

This is the seventh of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

WE have for our subject to-day "Backsliding." I want to tell the workers they can use the Bible to help the backsliders. If I was going to deal with a person, an individual that had backslidden, or thought he had backslidden, the first thing I would do would be to find out whether he has been converted or not. Some people unite with the church, thinking that is going to lead to their conversion, and find they haven't been converted, and in a few months they call themselves "backsliders." They are not backsliders at all. I don't want to deal with them as I would with a real backslider.

Dwight L. Moody

A real backslider is one who has been born of the Spirit, tasted heavenly things, and been drawn back into the world. And it is not necessary to be a public backslider to be classed as a backslider. If I should go out to-night into the company of unbelievers, and hear a good many things said against Jesus Christ, and not lift up my voice against it, and come home to-night to my evening worship and feel a leanness in my soul, I would find I had taken a step backwards, more or less. And I would need to confess it, and ask God to forgive me. If we are constantly stepping forward and backward, we are not gaining. But when we find that we are slipping backward, and losing our interest in the Bible, our interest in morning prayer, or evening prayer, or family worship, that's a sign of a decline.

The Book for Backsliders

I want now to call your attention to the Book of Jeremiah—that's the Book for Backsliders. The nation in the days of Isaiah and Jeremiah was declining; the nation was going over to other gods; they were serving the gods of the heathen nations about them, going over to idolatry, and yet God gave them one of the best men that ever trod the earth. I think you can count up on the ends of your fingers the Bible characters that he has not something recorded against. Jeremiah commenced when a young man to stand for God, and his star shone right on through his whole life. And God gave them that prophet that he might woo them back to himself. And I believe that the people of our own nation—and I know I shall be called a pessimist when I say it—I think that this nation has been declining and backsliding as a nation. When I read that we have had 3,000 murders in a year, and suicides are increasing, and strong drink is increasing, and divorces are increasing—twenty-five thousand people got divorced last year—I think there are signs of decay; and I think the time has come to call the nation back to God. We can't do any better, it seems to me, than to take the word that God gave that nation and apply it to ourselves.

I will read a few verses in the sixth chapter of Jeremiah, the fourteenth verse: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." There can be no peace as long as there's hidden sin and not God's righteousness in the inward parts. There's no use talking about things going on prosperously when there's sin in the camp, an Achan in the camp. Joshua is going to be victorious.

"Were they ashamed when they had committed abomination? Nay; they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down."

Now this is the verse that I want to call attention to: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

Ask for the old paths! Some one brought this charge against me: that my theology was too old for the present day—100 years old. If it were not 6,000 years old, I'd throw it into the Gulf of Mexico. Clear back! Truth never grows old; is as young this morning as it has ever been. Talk of the old truths wearing out! Do you use the same reasoning about the sun, and it has been shining 6,000 years? "Worn out!" "Old paths!" What are we saying now? "We don't like the paths of our fathers; they were too puritanical." Hasn't this nation given up the Sabbath? Aren't our great cities turned into picnic goers every Sabbath in the summer? every train of cars chartered, and the boats on our rivers loaded down with excursionists on the Sabbath, and many churches emptied on the Sabbath? "Giving up the old paths!"

Now I would like to see a nation that has given up the Sabbath, that has not gone down the way the Jews went, Egypt and Rome and all those nations. I don't believe a nation can exist without righteousness, so long as there is a republican form of government where the vote is in the hands of the people.

National Backsliding

"Also, I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." They would not hear Isaiah or Jeremiah; they would not hear the voice of God.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Rejected my law; I will reject them. Now you know what happened. You know how Nebuchadnezzar came down on the city and took Zedekiah, and slew his children, and dug his eyes out of his head, and took him down to Babylon, and threw him into prison—and there he died. What an awful thing that Jerusalem rebelled against God! Wherever a nation has gone against God, they have brought ruin against themselves.

In the second chapter of Jeremiah, and the fifth verse: "Thus saith the Lord." When God speaks, you and I ought to stop and listen. "What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when ye entered, ye defiled my land, and made my heritage an abomination."

I believe this is the best land God ever gave to any nation, a land flowing with milk and honey, and it is a poor man's paradise. If he will let whisky and tobacco alone, he can have his own home. See the millions of money put into tobacco and whisky and then they complain about "hard times." What we want to have is a revival of righteousness, and we shall have "good times."

"Toning Down" the Commandments

I was talking with a man some time ago, a man high in the Church, and he said: "Of course we must not be too puritanical. When the Lord Jesus came, he toned down the Commandments." I said, Did he tone down the first? No, not that one. "Honor thy father and thy mother." Did he tone that down? No. It's too well toned down in this country now; pretty well toned down. Somebody has been toning it down. "Thou shalt not steal"? No. "Thou shalt not commit adultery"? No. And I kept on, "Remember the Sabbath day to keep it holy." And he said, "The Lord toned that down." Do you believe it? Do you believe the Lord picked out one of these Commandments and toned that down; so that he would turn the day of God into a day of recreation, and change it from an hallowed into an unholy day? Now I believe if a man will read the daily newspapers seven days in the week, there'll be a backslider. I don't believe you can read Sunday newspapers and keep your heart warm. The Bible for a good many Christians is the Sunday newspaper; and if the man reads it, and goes to church, Gabriel couldn't gain his attention. As it is, open a man's head, and you'll find it filled with everything gathered from all over the world.

Now you say you haven't backslidden. I want to know if the nation isn't going back? Where are they? Train after train is sent out on the Sabbath, to take out the Sunday papers. Young men had their games on Saturday, and the people want to go and find out on Sunday who beat—Harvard, Yale; so our young men will be buying the papers on Sunday, and reading them instead of reading the Bible and going to church. Let us get at facts. Isn't the nation declining? You call me a pessimist. Put me down as a pessimist if you want to. I am a good ways from being a pessimist. I believe the Son of God will sway his sceptre from the river to the ends of the earth. And if Israel did backslide, God took Israel down to Babylon, and since that time Israel has never turned away to idols. You can't find an idol among the Jews since the Captivity; God took that out of them. If we don't give God the Sabbath, he will take it. They were taken to Babylon 70 years. God told them to give the land rest; and 490 years they disobeyed that commandment. Seven times seventy equals 490. The land had rest and its Sabbath. If you don't give God your Sabbath, he will take it. Look at your men cut off at fifty! A business man, working seven days in the week! He is "cut off." I'm taking facts now. Jeremiah said, "My people have committed two evils: First, forsaken me." The moment we forsake God, we are ready for most anything that comes along. "They have forsaken me, the fountain of living waters; and hewed them out cisterns, broken cisterns, that can hold no water."

Now, think! If there's a man or a woman in this audience to-day that's in a backslidden state, there's no one to blame but yourself. You'll blame the Church, the ministers, wife, husband, neighbors or some society; but there's no one to blame but yourself. Because you "have forsaken the Lord." When we are converted, we are not converted to the Church; we are not converted to the ministers; if we are truly converted we are converted to God and our first allegiance is to God. So, if we have left him it's our own fault, isn't it? And the only way for a person to backslide is to leave the Lord, and turn away from him. How many in this audience once had a family altar? And you let that altar go.

Individual Backsliders

You had not only family worship, but closet worship; used to go off alone, and felt you couldn't live without God. Do you have any such time now? Secret worship gone; family worship gone; Bible gone; the social prayer meeting of the church gone, and here you are to-day, in a cold, backslidden state, and find fault with the people. I never found a backslider in all my life that wasn't full of the faults of other people—talking against the Church and against ministers. If we keep our heart right, there'll be no trouble with the Church or ministers; it's the trouble with ourselves. If a man will treat Christ as he treats any other friend, he never would get very far away from him. Did you ever hear of a backslider bidding good-by to the Church of Christ, or to the Lord Jesus Christ? Did you ever hear of one going into his closet and saying good-by? Saying, "I have known you these ten years; your service is hard; you are a hard master; the world is better than you are; I come to bid you good-by. I'm going away; I'm going to leave you. Farewell, Lord Jesus." You never did hear that. Now you go into your closet, and say, "Lord, how shall I go? Thou hast the words of eternal life." But you ran off and left him. You were invited out to some party, and there were mean things said against Jesus, and you hadn't the courage to face them—and you are a disciple of Jesus! You were asked to take a drink, and didn't have the moral courage to face it, and yet you are a disciple. Yes, you are a backslider. You lost interest in the Church and in the Bible; and there you are to-day, in the poor, wretched, miserable state! Isn't that a fact? You've left God without a cause, and then you don't think God is the same to-day that he has been all the centuries! But he is unchangeable—the same gentle, tender, loving Christ. He wants to forgive you now and blot out all your backslidings, if you will come to him. God help you to-day to come.

I come now to another solemn verse: Jeremiah 2: 19. Read it: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God." An evil and bitter thing! Now, I challenge any backslider to contradict that statement. Hasn't it been an evil and bitter thing that you've left the Lord? There are wives who have left the Lord on account of drunken husbands. You chose him rather than Christ. Some have left Jesus Christ and brought sorrow into their families. I've never seen a father and mother backsliders, both of them, whose children haven't gone to ruin.

In one of the large towns in England, there was a mother who said to me, "I don't want my son to be brought under the influence of this meeting." She was wealthy and ambitious for her child, and she said, "If my boy should get interested and go and join the Young Men's Christian Associati

Continued on next page

* This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, Mass., January 20, 1897.

A Sermon on Backsliders

Continued from preceding page

hey might have him out on the streets irculating tracts. I couldn't stand hat." And, to keep him away from he meetings, she arranged to be away luring the thirty days I was there. She was a member of the church, and ot classed as a backslider. The pas-or of that church stood at my right and, and never was absent. The hirty days passed, and the last day ame. Our farewell meeting was in he afternoon, and I was wondering hy the pastor wasn't there. He came ushing in, and pushed his way up to ne and said, "I'm sorry I didn't get ere before the meeting broke up; but was called to a very sad friend to-lay." And then he told about the nother and that only child, and her eeping him away from our meetings. And the pastor said, "To-day that nother has brought him back in his offin, and I have come from his rave; and the mother says she would ive all she had in the world to have im back." It is an evil thing and a itter to leave the Lord. Don't you eave him. There's no woman who can et on without this living Christ.

I was in St. Louis, trying to lead an ld white-haired backslider back into he kingdom of God. I worked and vorked, for a long time, trying to get im to come back. I took up this very erse. He said, "Did you say that's n the Bible? Read it again." I ead it slowly and carefully. "Thine wn wickedness shall correct thee, and hy backslidings shall reprove thee; now, therefore, and see that it is an vil thing and bitter that thou hast orsaken the Lord thy God, and that ny fear is not in thee, saith the Lord od of Hosts." And the old man ropped his head, and said, "That is rue. I've had a bitter time of it. 've had an evil time of it." But he ame back. About midnight the old nan wiped away his tears, and between leven and twelve o'clock he went way, and I thought rejoicingly. The ext night he was in front of me, and he poor fellow looked as if he hadn't friend on the earth. When we went nto the inquiry room, he followed me n, and I said, "What's the matter? What's the trouble?" He said, "This as been the most awful day of all my ife." "That's singular," I said. "I hought that God restored you the joy f his salvation last night." "I think e did. But," he says, "I've got four ons and daughters that are married, nd live in this city. I spent the day ith them. I didn't go to business. spent it in going to my sons and my aughters, and sons-in-law and daugh-ers-in-law, and I talked with them ersonally, and I didn't find one that idn't mock me and call me 'an old ool.' I led them into infidelity, and I an't lead them out."

"Thy backslidings shall reprove thee. t is an evil and bitter thing." O man, ome back! O woman, come back! It s a bitter thing. Ask God to forgive our backslidings. He wants to do it.

I wish you knew how my heart goes ut towards you. How I would like to ee this nation turning back to God! ut we must get back as individuals. et's come back to him to-day—this hole company.

When Grant lay in front of Rich-ond, there in the Wilderness, a father ame down to look after his boy, and e couldn't find what hospital he was n. That father was bound to find his oy, and he went into ward after ward, nd he would cry out, "John Thomp-on! Your father wants you!" And, t last, he went into a ward and cried ut, "John Thompson! Your father ants you!" And the wounded man fted his head and said, "Here I am, ather!" And he kissed him and issed him.

O backslider! God wants you this orning. Come home now. He loves ou, with an everlasting love, an un-ailing love, and he'll heal all your ackslidings if you'll turn to him.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

NEW YEAR'S IN OCTOBER

By Rev. J. M. Farrar, D.D.*

NEW YEAR'S in October makes you sit up and think. If you think hard enough you can lean back and rest. You never heard of New Year's Day coming in October? January 1, you say, is New Year's Day. True it is that January 1 is our day, but we are not the only people in this world. The Jews are very much older than we are, and their New Year's Day will come on October 4. We date our New Year from the birth of Christ. The Jews date their New Year from the creation of the world. They believe that the world was created 3,760 years and three months before the birth of Christ.

. . .

ARE you interested in the Jews? With Paul can you say: "My heart's desire and prayer to God for Israel is that they might be saved." Is it possible that any of you boys and girls have never prayed for the Jews? Let us look at some of the facts about their life, then see if we shall feel any more interested in them. First, the home life of the Jew. In the Jewish home more children are born and fewer die than among any other class of people. Every child is welcomed and loved. In the Jewish home the children honor their parents. As father and mother grow older they are treated like a king and queen. If you will visit the poor-house in your county or State you will not find a Jewish father or mother there. Jewish parents love their children and Jewish children love their parents. A Jew organized in New York the pure milk supply for babies. As a result the death rate among little children has dropped from ninety-six to sixty-three in every thousand. Second, the Jew in American history. A Jew gave the money to send Columbus on his voyage to America. Queen Isabella had pawned her jewels some months before and did not have any left to pawn for Columbus. Luis de Santangel furnished the money for Columbus. The map Columbus used was drawn by a Jew. One of his officers, his doctor and his interpreter, were Jews. The interpreter stood on American soil first.

. . .

IN the time of our Revolution three members of Washington's staff were Jews—Colonels Francks and Nones, and Major Noah. (Major Noah should have been put at the head of the navy.) A Jew gave Washington $658,000 to carry on the war and he never asked to have a dollar of it returned. In our Civil War the Jews were a great help, and in the Spanish-American War were many Jews. Some of them were with Colonel Roosevelt's Rough Riders.

After living in every country of the world the Jews selected America as their Promised Land. In 1654 they came to America and on April 25, 1665, they were given the legal right to make it their country. For 2,000 years they had been without a country and without a flag, but now when over eighteen million boys and girls stand in our public schools and say: "I pledge allegiance to our flag and to the Republic for which it stands," three hundred thousand of the little patriots are Jews. In New York City we have ten times as many Jews as there are in the Holy Land and thirty times as many as dwell in Jerusalem. In twenty-eight of our public schools were found 64,605 children, and of these 61,105 were Jews. Now, may I ask if you are interested in the Jews? Will you join with Paul and say: "My heart's desire and prayer to God for Israel is that they might be saved."

. . .

IN a sermon by a Jew, he said: "We are sent to this land to be witnesses for God. Tell me not it was a chance that brought us here. It was the hand of God. We are here to preach the great ideal. God has given us rest. Our fathers passed through the fire, but our lines are laid in pleasant places." The Jew believes in God and has taught the world to believe in him. There was a time when the Jews hated our Christ, who came to the world as a Jew. Now they say he was the best man and the greatest preacher who ever lived. Some day they will all join with us in preaching Christ. The Bible teaches us that they are to be saved. Surely my boys and girls will join with Paul in his great prayer for the Jews.

About twenty years ago the New Testament was, for the first time, printed in Hebrew. So many of the Jews wanted to read about Jesus that 600,000 copies of a Hebrew New Testament were printed. It is believed that there are 250,000 Jewish Christians. Three thousand converted Jews are preaching the Gospel.

. . .

I WONDER if my Juniors know that one of the rhymes they often use in play came from the following quaint rhyme, which originated with the Jews:

> Then came the Holy One, blessed be he, and killed the angel of death, that killed the butcher, that slew the ox, that drank the water, that quenched the fire, that burned the staff, that beat the dog, that bit the cat, that ate the kid, that my father bought for two pieces of money—a kid, a kid!

The Jews called it the Haggadah and sang it at the "home service" of the Passover. By it they taught their children some great truths in their history. The father who bought the kid was Jehovah. The cat represented the Assyrians, the dog, the Babylonians, and the staff, the Persians. The ox was the Saracens who subdued Palestine. By the butcher was meant the Crusaders, who conquered the Saracens. By the Holy One they meant God, who would destroy their enemies and restore to them the Holy Land. In this rhyme the children learned their history and hope. America may be that Promised Land. Pray for the Jews.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Rom. 10:1.

God's Way

WHEN we think of God the Father,
Who for sinners gave His Son
To live and toil and suffer
For the glorious victory won;
While we marvel at the greatness
Of the love that can convey
Such unselfish thought and purpose,
Still we wonder at God's way.

As we look to Him for guidance,
Asking for the sun's bright glow
To disperse the darkening shadows,
Melt away the winter's snow;
As we search the lowering heavens,
Seeing only starlight's ray,
We rebel at this, the answer,
As we wonder at God's way.

When we tell Him all our yearnings,
Thinking He will find them good,
And will send to us the blessing
In the way we wish He would;
When we find His plans are diffcrent,
Not at all the things we pray,
Oh, 'tis then so hard to trust Him,
As we wonder at God's way.

If our prayers were always answered,
Many, many times we'd fall;
Thus we learn to know Him better,
For His way is best of all.
So, my friend, when doubts assail you,
And you know not how to pray,
Simply trust Him—learn to praise Him!
Wonderful will be God's way!

Oakland, Calif. MARY E. HITCHCOCK.

A Remarkable Family

JERE HIGHFILL, of Summerfield, Guilford County, N. C., was born July 7, 1826, and was married to Miss Minerva Moore, July 7, 1846. To them were born nineteen children, twelve girls and seven boys, of whom six boys and five girls are now living. These parents are also living, aged 79 and 84, respectively. To sum up, there are nineteen children (eleven living), fifty-nine grandchildren (thirty-four living now), and nineteen great-grandchildren (seventeen of them living). Fourteen of their children married, three died early, and two are not married. To this total of ninety-seven descendants must be added twelve step-children and one adopted daughter, a grand total of one hundred and nine persons. It should also be stated that there were five of the original children not married and that two others of the married ones have had no children. My mother in 1899 had her photograph taken together with the then five living generations, which photograph I have in my room. Among your readers is there another such family record, and if so, where? The oldest of these nineteen children is a minister and the youngest a teacher. W. L. MOORE.

Four Generations

MR. JOSEPH P. DELANO, of Warsaw, Va., has been a reader of THE CHRISTIAN HERALD for the last twenty years. He is 86 years and five months old. He has eight children living. He has seventy-four grandchildren and thirty-four great-grandchildren. A number of other members of the family are also subscribers. The Delano family is one of the oldest and best known in Warsaw, and has many members in all sections of the country.

Anvil Sparks

..FAST clocks are soon run down, and so are fast people.

..HE who talks one way and walks another is a double-ways man.

..SOME men do not pay much attention to the Bible until they get in jail.

..SOME men evidently sleep in church to escape the truth that is being preached to them.

..WHEN fools get the blues, they drink them off; but when wise men get the blues, they think them off.

..THERE are people who are content to be considered the wisest or richest in a community in which everybody is considered better than themselves.

..THE man who puts salvation off until he gets ready to die will find it as difficult as getting elected to an office without running for it. W. J. B.

The Results of the Recent Elections

ALREADY several States have passed through the heat of political campaigns while the heat of the fervid summer was still with us. So accustomed are people to having elections in November that it strikes a large majority of our citizens oddly when they hear that the first skirmishes in the political arena to decide Gubernatorial and Congressional aspirations have been fought and won. Two New England States have had spirited contests, and elected their Governors and Congressmen while the politicians in other States watched for the results with interest as a possible prophecy of the way things might go later in their own districts.

Vermont went Republican by about fifteen thousand, while Maine, for the first time since 1880, elected a Democratic Governor by a majority of over six thousand. Hon. Frederick W. Plaistead, Mayor of Augusta, was the successful candidate. It is an interesting fact that Mr. Plaistead is the son of the last Democratic Governor of Maine, Hon. Harris Plaisted, who was elected by the fusion of the Democrats and "Greenbackers." Mayor Plaistead's opponent was the present Governor, Hon. Bert M. Fernald, of Poland.

There were a number of local issues which differentiated the Maine campaign from those carried on in other parts of the country. Of course national issues were discussed by the nominees and speakers for both parties, as there were four Congressmen to be elected, but the most important of the local questions was the liquor question. Maine has long had a clause in her constitution prohibiting the sale of intoxicating liquors, and several attempts have been made in recent years to get the question resubmitted to the voters, but thus far the efforts of those who desired a constitutional change have been fruitless. In the Democratic platform it was strongly urged that the whole question whether the State should have prohibition in its constitution should be again voted upon by the new generation in politics. The Sturgis law was also an object of attack. This law allows the Governor to send deputies into any county where he thinks the sheriffs are remiss in enforcing the liquor law. A recent legislature voted to repeal the law, but Governor Fernald vetoed it and the Sturgis law remained upon the statute books. It is said that thousands of votes were cast to influence this issue alone.

John A. Mead
Elected Governor of Vermont

F. W. Plaisted
Elected Governor of Maine

Governor-elect Plaistead is a native of Bangor. He was educated in his own State and at St. Johnsbury Academy in Vermont. As soon as his school days were over he started in newspaper work at Presque Isle, Me. Later he came to Augusta and became manager of a paper called the *New Age*, in which his father had a large interest. He bought out his father's partner and soon became his father's successor as owner and editor. He has long been actively interested in politics. He was elected sheriff in 1906 and was nominated for Congress in 1897 and 1898, but was defeated both times. He was more successful in municipal politics, and was elected mayor of Augusta in 1906 and re-elected in 1907 and 1908. The next year he was defeated, but came back to the mayor's office this year. In the present State election he carried his home city by 330 votes. He has been a delegate to a number of Democratic national conventions, has been chairman of one of the State Democratic conventions, and has held other posts of responsibility in the gift of his party. He is very prominent in Masonic circles, having been Grand Commander of the Commandery of Maine. He is also a Past Exalted Ruler of the order of Elks.

The Republicans elected two Congressmen, one of them being Hon. Asher Hinds of Portland, present parliamentary clerk in the House of Representatives at Washington, and the Democrats elected two. The Democrats have probably a majority in the State Senate, and it seems likely that a Democrat will be elected to fill the post now filled by Senator Hale. Senator Hale announced last spring that he did not care to run again, but wished to retire to private life. He has served his State as one of its representatives at Washington for over a quarter of a century. Many names have been suggested, and there will apparently be no dearth of candidates, but it is too early yet to name any one as the leader in the race for the much-coveted honor.

In Vermont Dr. John A. Mead of Rutland, the present Republican Lieutenant-Governor, was elected Governor by a majority of over fifteen thousand. His opponent was Charles D. Watson, of St. Albans. The entire Republican ticket was elected. The two Republican Congressmen were elected and the legislature is also Republican, thus making certain the re-election to the Senate of Hon. Carroll S. Page.

On September 12 the voters of Arizona voted on candidates for the coming constitutional convention. The campaign was fought with great bitterness, politicians of the different parties bolting their party tickets. The issue was the referendum and initiative. The result stood: Democrats thirty-five, Republicans twelve, Labor-ites five.

The Burned Districts of the Northwest

IT will take several generations to make good the extensive damage done to the forests in Washington, Idaho, Montana, and other States in the Northwest by the recent forest fires. Even now the woods are on fire in places and the people will not feel safe until winter sets in. The area burned over is equal to some of our smaller States. Wallace, Idaho, of which we print some recent photographs, was in danger of being entirely swept off the map. The fire was stopped in the town itself. On one side rise the blackened ruins of homes and stores, and on the other the smoke-blackened but still intact walls of what will be the beginning of the new town of Wallace, for the people are determined that the fire shall be regarded as a setback only. The town of Taft was practically swept out of existence.

It is thought that at least two hundred people lost their lives, while hundreds of others had almost miraculous escapes from death. Some immersed themselves in rivers and lakes, while one party found safety in an abandoned mine just as they were about ready to give up hope.

One man who traveled over part of the burned territory as soon as the fires had subsided sufficiently to make his passage possible gives a vivid account of what he saw. He said that the blackened stumps were still crackling, showing a glow of red here and there, while underneath he walked in white wood ashes into which his foot often slipped until he stood in it half way to the knee. As far as the eye could reach was an appalling scene of desolation—a black and gray landscape under a pall of smoke. The loss of life among the wild creatures of the forest cannot be even estimated. It included without doubt almost every bird and four-footed creature within the burned areas, for in most cases the fire came in such a way that all chance of escape was cut off. He found the bones of deer and bear and of other animals. The heat had affected the streams to such a degree that large trout were found floating dead on the surface of ponds and streams. Probably at no time in the memory of living men has there been such widespread destruction of timber and animal life.

The foresters, aided by the people of their districts, are making strenuous efforts to prevent another outbreak of the flames, and all people living in forest districts should carefully observe the regulations provided for their own protection.

Ruins of Wallace, Idaho, After the Great Forest Fires

All That Is Left of De Borgia, Montana

India's Grateful Famine Children

By ADA LEE, Calcutta, India

THIS has been a year of great unrest among the people of India. Yet we have worked on in peace and quiet undisturbed, protected by our ther's sheltering care. We rejoice greatly in ing the new building completed for which we have rked and prayed so long. This is the memorial our six children taken home from Darjeeling. It wonderful how the Lord has supplied the money and guided us in planning it. This gives a me, with class, prayer and work rooms, for ee hundred girls. It also furnishes us and five ly missionaries a comfortable home, ich to me is one of the most essen- l things in a missionary's life in h a climate as India.

During the sad famine time, we thered great numbers of children m the fields of suffering and have r since been fitting them in educa- n and Christian training for God's rk in some mission field, or for ristian citizenship in this great d. Many readers of THE CHRIS- AN HERALD have aided us in this rk by their constant prayers and eral contributions. The famine chil- en are growing up to young man- od and womanhood. I send you a otograph of a group of them signing vote of thanks to THE CHRISTIAN RALD and its readers who helped m. We care now for 210 destitute ls and 50 boys. Our work is run the lines of the late George Mueller Bristol, England. Our rice pot has to k one hundred and ninety pounds of e daily, and He provides. This year ven bright girls go up for the gov- ernment examination for teachers' certificates, and we have a most promising lot of girls coming on in the middle standards. In our boys' orphanage, we have some very promising boys. Some of the other ones have gone to learn trades this year, and two or three have gone into mission work, preaching on the street and in the villages.

Our Bible women are working faithfully and the seed is being sown broadcast among the women in the zenanas and villages. Not long ago we went to a large native town in a canal boat in which we slept, cooked and ate. We arrived late in the evening. Our Bible women went to the bazar (market), where the people, men, women and children, swarmed like bees. Many of them had never seen a white face or any one dressed in English clothes. You can imagine the excitement when we appeared on the scene. Some ran away in fright. Curiosity, however, overcame their fears, and they soon returned. Among the children was a beautiful little girl. Some boys had told them I had come to take them away from their homes and she screamed in terror. I called to her and began to talk to her in a kindly way; still she hung back till I pulled out of my bag a beautiful card—a picture of the Good Shepherd leading forth his sheep—and told her the story. Finally I gave her the picture and she went away happy. This was a Sunday School picture card some one had sent us from America. Next day, we found that the little girl had shown the picture to every one, and the children had spread the news and told of the white woman who had given the little girl the picture card, and how she loved little children. So this little picture won the children and opened up the homes and the hearts of the people, and we found a welcome and a hearing wherever we went.

Your kind letter of the 18th of June last came duly to hand, enclosing draft for furtherance of our orphanage work. Please accept our heartiest thanks for this kind remembrance.

"Christian Herald" Famine Orphans of India

Now grown to manhood and womanhood, they are signing a vote of thanks to their friend and benefactor the late Dr. Klopsch and THE CHRISTIAN HERALD readers

News of the Missionary Movement

The "Mother of Missions" Celebrates

BOSTON will witness in October a truly great celebration. A hundred years ago was organized the American Board of Commissioners r Foreign Missions. It has proved eminently rthy of leadership. Forty-five other societies ve since followed it into the field which is the rld.

Following is a brief programme for the three days' ebration. Simultaneous meetings will be held in ee halls each evening. The first session, Tuesday, tober 11, two o'clock P.M., will be opened by a votional service, followed by business. The annual dress will be delivered by the president, Samuel Capen, of New York. Tuesday evening, at eight lock, in Tremont Temple, the speakers will be esident Henry C. King of Oberlin, and Dr. R. E. eer of the Presbyterian Foreign Board; in Park reet Church, Dr. J. P. Jones of India and Dr. thur H. Smith of China; in Old South Church, . Smith and Dr. Shepherd of Turkey.

Wednesday, October 12, the entire day will be voted to a historical pilgrimage to Andover and adford. It was at Andover that the first foreign ssionaries from America received their training r the ministry. There, too, were formed the first uns looking to the organization of a foreign mis- nary society. An appropriate tablet will be dicated in Andover on the spot where the first ssionaries met for consultation and prayer.

Wednesday evening in Tremont Temple, the eakers will be Dr. John R. Mott and Dr. Charles Jefferson of New York; in Old South church, esident King and Dr. R. E. Speer; in Park Street urch there will be ten-minute addresses from teran missionaries and others. Thursday morn- g there will be five-minute addresses by mission- es. Thursday evening Dr. Wardlaw Thompson ll voice the sentiments of all in a speech at the se. On the same evening meetings will be held Park Street church and the Old South church. iday will be marked by a farewell service for new ssionaries.

The American Board is carrying out, during the rrent year, a programme of advance on broad es. This includes the raising of $560,000 from ividuals, churches, Sunday Schools and Christian deavor societies and $300,000 by the three oman's Boards. It is proposed to wipe out the t of 2,450 churches which made no contributions foreign missions last year. J. PHILLIPS.

India's Great Bathing Festival

EVERY twelve years the great Mahamakam festival is celebrated by Hindus of all castes in the sacred city of Kumbakonam, Madras. ere are two festivals, lasting ten days, the closing day being the most important in a ceremonial sense, as on that day they bathe in the holy waters.

For centuries it has been the belief of these Hindus that, by bathing in the great Mahamakam tank (into which the nine "holy" rivers of the world are believed to pour their waters on this day), they can save themselves from all sins and secure salvation in the future.

Great throngs attend these ceremonies, crowded trains arriving every hour at the place of worship. The order of bathing is first in the Mahamakam tank, then in the Porramari tank, and lastly in the river Kanori. Before bathing, all the people initiate themselves by uttering the Sangalpa Manthram, by calling the day of the week, the star of the day, and other combinations of the heavens peculiar to that day. Most of the people wait until the gods go in to give the sacred waters; then they bathe, and then drink of the holy water, compounded of milk, butter and other substances from the cow, which they hold highly sacred. Before bathing, the women offer sorrel, red powder, turmeric flowers, nuts, gold and silver pieces, bangles of dark glass, betel leaves, and other gifts to two goddesses, one the goddess of the Ganges.

The people then crowd to the temples to make offerings, get themselves absolutely pure from all sins and receive blessings, the gods having been taken back to their respective temples during the night.

Crowds at the Bathing Tanks

Neglected Village Children of Syria

IT IS now more than fifty years since evangelistic preaching was begun by the American Board in Kessab, Syria. For more than thirty years, the church—with a congregation of 1,800, the third in size in the Central Turkey Cilician Union—has been self-supporting. The pastor's salary has been thirty-three liras Turkish ($145.20). During this time, the people have had a great many opportunities to understand the principles of the Gospel, but the schools were not developed until within recent years. Consequently the young men of Kessab have remained in a backward and ignorant state. To-day, not counting those in the outside villages, there are in the village of Kessab alone about four hundred young men and women who scarcely know how to read or write a letter.

These young people, if they are girls, sit idly in their homes and gossip, and if young men, they go to the coast, to Latakia, or Scanderoon, to be porters (the lowest kind of work in Turkey), or they roam idly around the mountains in the region of Kessab, spending their time in doing nothing. There is no work for them here, so what can they do? But this state of things, this burden-bearing and idleness and mingling with low society, is both mentally and morally sapping the young life of our church, because the unwholesome and harmful moral atmosphere of Scanderoon leads our young men down to death, and the lack of mental and moral training unfits our girls for the making of homes and the training of children.

For two years this has been the subject of earnest conversation; but now we have reached the conclusion that to help the young people of Kessab we must have better schools and give them better education and training. For the boys in the schools, we are doing all we can to develop and train them. We have also opened a night school for young men and boys, who can not study in the day school, and a good number attended last year. We are hoping for a larger attendance this year. We have long felt the need of a good reading-room, but the condition of the country politically did not encourage us to make the attempt. Now, however, as a thank-offering for the blessing of constitutional freedom that has come to us so recently, we are trying to open one. We are accepting donations of money or books from all who wish to aid in this cause. Many cannot read English, but a few can, and all of the people here enjoy the illustrations in THE CHRISTIAN HERALD.

I hope your people will do what they can for us in our work of helping these very deserving people in this missionary land.

MISS E. M. CHAMBERS.

Kessab, via Latakia, Syria.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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The Protection of the Panama Canal

WITH the Panama Canal two-thirds of the way towards completion, it seems an odd time for some Americans to suddenly bring up the question whether the United States, the country which secured the use of the canal zone by treaty and is building the canal, should have the right to construct sufficient fortifications for its protection. Several foreign nations, whose interests in the matter are entirely selfish, are objecting to the United States preparing adequate defense, and our representatives to the Interparliamentary Congress at Brussels have unfortunately played into their hands, they showing an astonishing lack of accurate information when they said that by the treaty with Great Britain, the United States agreed to leave the canal unprotected by fortifications. Evidently the delegates were under the impression that the Clayton-Bulwer treaty was ratified by this Congress, instead of the Hay-Pauncefote treaty. The first-named treaty would have prevented us from taking any steps to defend the canal and would have left it to be the easy spoil of the first invader, even though it had been no more a personage than Zelaya or one of his type. The great defect in the treaty was fortunately seen in time and the treaty was rejected. In its place the Hay-Pauncefote treaty was made, which left the United States free to protect the canal as it sees fit. It is unfortunate that the contrary impression was given at the Brussels Congress.

To insist that the canal be fortified is not urging militarism; it is just plain common sense. To build the canal and not protect it adequately would be as sensible as building a house and then publicly pledging one's self to leave off the front and back doors.

The United States, by holding the canal, protecting it when and where necessary, will do more toward making it of use to all nations than by leaving it as an unprotected prize in the international grab bag, and we would not be compelled to have such a large naval force, as the ships could be moved easily from coast to coast as needed. We believe in peaceful methods of settling disputes, but it seems as if the canal would be less likely to be a bone of contention if we protect it, so that Powers who covet the waterway would find it a difficult piece of our property to appropriate. In fact, they will leave it alone if it is protected as it should be, so that it can be kept a free and open waterway at all times under it sole owner, the United States of America.

That Letter Home

WHEN the postman passes the door morning by morning and does not stop; when on the country road the mail-driver leaves nothing in the box that is fastened to its post and is the connecting link between the rural household and the outside world, somebody's heart is disappointed. That somebody is very likely mother. She is going about the kitchen, stepping from the pantry to the table and from the table to the range just as she used to do when her boy and her girl were her children at home. There are plants in the window—mother could always make house-plants flourish; she had the secret of coaxing them to bud and flower. The cat is purring on the hearthstone. THE CHRISTIAN HERALD is on the shelf under the clock, and father will take it down and read it to mother this evening, when she begins her usual task of knitting gray wool into warm socks for a son who is busy in a counting-house a good many miles down the river in a big city that mother sees, it may be, once in ten years. That boy's feet must be kept warm, and from time to time he receives a box at his boarding house in which there are the socks of mother's knitting, the undershirts that she has always fashioned for him, other tokens that remind him of home and very likely certain dainties, such as a roast chicken, a fruit cake, apples and nuts that no city larder known to him ever affords. Blessings on those boxes that thoughtful mothers send from home to their boys. The girl away from home, earning bread in the city in office or department store, is less likely than her brother or cousin to postpone too long that letter home which is so eagerly watched for. Her Sunday afternoons are not complete until the letter is written and carefully posted. But the boy considers himself no correspondent and thinks he is doing pretty well if, once a fortnight or once a month, he writes to the home people. Meanwhile, they are not being treated fairly. The years of self-denying love that are back of the boy's present foothold in business have earned for the old parents a better reward than to be side-tracked, while newer faces and newer interests monopolize his time and thought. Be fair to the old folks, young man, and write that letter home, the one you meant to write a week ago, before another day is gone.

Foolish War Scares

IT would seem to be inevitable that every country must have its periodical war scare. We can recall the widespread agitation, before our break with Spain, over the anticipated arrival of the Spanish fleet, which was said to be invincible. Many years earlier, we had no little trepidation regarding the possibility of a Chilean naval invasion. England is just now going through a pretty general war scare. The whole nation seems to be keyed up in anticipation of some sudden movement by Germany, and the nightmare rides the harder since Britons heard that the standing toast at German naval and military banquets is "the great day"—the day of invasion. Outsiders can see no reason for the scare. Germany does not seem to have any designs beyond a campaign of sharp trade competition. England, with her big fleet and her colonies and with France, Italy and Japan as allies, would appear to have little reason for apprehension. Germany, it is true, could put a tremendous force in the field and might make French soil the scene of the first operations; but a victory over France would be barren, unless it could be pushed further and over sea. Japan, too, if we may judge from the tone of some of its journals, is touched with the same popular jingo-mania and seems to be constantly dreaming of a threatened conquest of the Orient by some ambitious Western Power. All these various international perturbations will probably dissolve into thin air. Japan has been our friend for half a century and we have reciprocated the friendship. Neither has broken faith, nor is it likely to do so. Germany is looking for trade expansion, and the German people have no direct quarrel with the British, although the sensitiveness of Britain makes it unduly susceptible to events that possess little significance in themselves. What a glorious thing it would be if some power—Germany, England or Uncle Sam—were to take the initiative and bring all the standing causes of difference, real or imaginary, before The Hague Court, to be disposed of in a sensible, businesslike way!

As Others View Us

ONE of the most distinguished visitors among those who have come to this country to attend the International Prison Congress in Washington, is Professor Adolphe Prins of Belgium. He has control of the prisons in the Belgian capital and is a man of wide experience in all questions that relate to criminology. Professor Prins has made a study of New York and visited its jails and reformatories; he went up and down through the great East Side, with its vast cosmopolitan population, and he investigated the methods of the charity organizations of the big metropolis. He finds us the most generous people in the world. "Your rich are very rich," he says, "but they are more and more realizing that their wealth is only a stewardship. The State seems to do little for the poor; but the owners of individual fortunes plan out great benevolences that are national in their scope, and their results are astounding. Besides, you have a wonderful way of helping the poor to help themselves—you teach them how to prosper by their own efforts. . . . You are afraid, however, to hurt your criminals. You would rather coddle them. Your laws are to blame. You are too prone to arrest people and then too prone to let them go." This is an honest criticism from a friendly source. It is true that our States and municipalities do little for the poor and unemployed. Especially does this apply to our larger cities. Were the system of public works less under the control of politics, it might result in gre benefit to the temporarily unemployed. That o wealthy men are coming more and more to rega their riches as a stewardship is obvious to any i telligent observer, and it is a fortunate thing th their surplus should choose so beneficent an outl Yet the fact remains that the great national volun of charity comes not from the pockets of the ric but most largely from the large sympathetic cla of thrifty and industrious Americans who, havi themselves felt the need of friendly aid at times, a quick to respond to the call of those in need.

It is their example that has given to the worl in a newer and stronger interpretation, the gre lesson that all wealth is a trust, for the use which we are responsible to the divine Giver.

Training That Tells

LETTERS are frequently received from corr spondents, anxiously inquiring by what mea they may earn money at home. Sometimes the letters come from young women, who would like leave their country homes and secure remunerati employment in town. Not every one is so frank a she who candidly wrote, saying that what she w in search of was a place where she could have "t shortest hours and the easiest work, with the bigge salary." But very many altogether omit from the thoughts the imperative need of training. The fancy that their quickness, or their good looks, their pleasant manners, will carry them through t difficulties of beginning.

In the field of literature, numbers of women ima ine that they are well fitted to win golden gains only they can find a periodical or a publisher w will accept and pay for their stories, poems an essays. They confidently submit their unskille work and grieve when it is declined, quite obliviou of the fact that here, as elsewhere, training tells t the advantage of the author, and that without it th novice, meeting many competitors, is often for doomed to disappointment. In every professio every trade, every line that commands money, goo work is entitled to a good wage. Physician, nurs minister, telegraph operator, electrician, eng neer, motorman, conductor, maid-of-all-work, artis teacher, musician, shoemaker, each must have trai ing to succeed in doing special work with credit an success. The raw recruit has the same number o inches, the same breadth of chest and measuremen of girth that the well-drilled soldier has, but th two are in the greatest contrast, the one movin with precision, erectness and rapidity, the othe going through his exercises with jerkiness, awk wardness and slowness. It is training that tells.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Mayor Gaynor and His Family

THE first photograph of Mayor Gaynor of New York since his return from the hospital was taken September 10, at the Smithtown Horse how on Long Island, where the Mayor exhibited veral of his horses, some of which took premiums. he picture group includes Mayor and Mrs. Gaynor, rs. H. Vingut, a married daughter, and Norman, elen and Gertrude Gaynor. When the Mayor peared on the beautiful fifty-acre field of the fair- round with his wife and other members of the mily, friends flocked from every side about his g limousine car, to shake hands with him and press their pleasure at his appearance and pros- ct of complete recovery. The events of the day ade the Mayor very proud. His son Rufus in the orning won a blue ribbon with his father's horse esta, which was entered in the station wagon class r single horses. Miss Gertrude Gaynor took the ue ribbon with her favorite horse "Lemons" in the ass for best saddle horses, and Miss Marion aynor added further lustre to the day by winning r "Bobs" the first prize in the pony class. Miss ertrude also won the second prize in class 4 and ird prize in class 8. It was a gala day for the aynors at the horse show. Public men are so often timated without the setting the family, the wife and the ildren, who have contributed much to the development, efulness and inspiration of eir lives. The family is the it of the State. It is the easure of its progress and stiny.

The just man walketh in his integrity; s children are blessed after him. rov. 20 : 7.)

eighed the Earth

The speed and schedule time the stars have been ascer- ined; the circumference and ameter of the earth have been termined. Professor Wetzel, the department of physics the College of the City of ew York, has just finished series of experiments by hich he has computed the eight of the earth to be 7,000,- 0,000,000 tons. The profes- r's apparatus is so extremely licate that the experiments d to be carried on entirely ter midnight to avoid even e jarring footfalls in the col- e corridor. The apparatus as put on public exhibition in e main building of the college the day of the opening. We all have to take the statement of the professor on ith. But whether he has ascertained the exact eight or not there is One who knows to the atom e size and to a millionth part of a grain the weight this planet on which we live. The prophet gives is minute detail of God's knowledge of the material alm as a reason why he will care so tenderly for ose who belong to him.

Who hath measured the waters in the hollow of his hand, and ted out heaven with the span, and comprehended the dust of earth in a measure, and weighed the mountains in scales, and hills in a balance? (Isa. 40 : 12.)

esident Taft and Young Men

President Taft laid the cornerstone of the Young en's Christian Association building at Beverly, ass., the other day. The President worked hard ysically in getting the big block of granite, three four feet, in place, and in spreading the mortar th the silver trowel. Among other things in his dress he said: "It is a great pleasure for me to ke part in the ceremony of dedicating a building at I believe sincerely will contribute greatly to the mfort, the welfare and the building up of good aracter in the young men of Beverly. I do not ow how it happened, but it has fallen to my lot to ke part in the dedication of buildings like this the rld over. I began in Dayton, O.; I went on to naha, and then to Seattle, and then to Shanghai, d then to Hong Kong, and then to Manila, and w I have swung around to Beverly; and it is an idence of the universal usefulness of the Young en's Christian Association that it is adapted, and ll adapted, to the betterment of so different com- unities as those that I have mentioned. It serves a great many purposes, but the one that impresses me as the most useful is the furnishing of a Christian club to young men at a time when the devil is very near and will get them if he can. It is in their idle moments that they contract the habits that lead them downward, and it is in their leisure that they can make their character what it ought to be, and under the auspices of the Young Men's Christian Association numbers of young men who would go down into the gutter are not rescued from there, but are kept from there and led onward and upward to become the best members of the community." Such a tribute from the head of the nation to an institution which has done so much for the physical, intellectual, social, moral and religious interests of young men is as beautiful as it is just. The development of young manhood by Christian environment and tuition and the purification of the individual heart by present faith in a present Saviour have marked the work of the Young Men's Christian Association throughout the country and world.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. (Ps. 119:9.)

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Mayor Gaynor and His Wife and Children at a Long Island Outing

Disfigured for Life

Ten students were being initiated into the Alpha Debating Society of the York, Pa., high school, when a black oil, containing dye and acid, used in coloring leather, was smeared upon their faces. The acid ate into the faces, and the dye colored them black, and the physicians say that all ten will be disfigured for life—that the stain can never be taken out. The hazers only meant fun, as all hazers do, but there is often an element of danger which the hazers do not avoid, which maims and even destroys life. Moral injuries are done to our fellow-men by carelessness, which may damage them for this life and the next. Some careless or reckless thought or action, without any intention to do harm, permanently scars and stains the soul. What caution and circumspection there should be in character and conduct as we remember that for the careless as well as the intentional injuries we inflict we shall have to render so strict an account!

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. (Matt. 12:36.)

Man-Eating Lions

Theodore Roosevelt on his recent Western tour, while at Kansas City, Mo., addressed the students of the Westport High School, telling stories of his trip to Africa. He told the following stories of man-eating lions: "When they were building the railroad," he said, "construction was stopped for two weeks, because two lions had established themselves on the tracks and ate up all the men who came to work. I think they ate about one hundred. Finally they were killed." He said the survivor of another encounter with the lions told him a story which he would repeat. "At one railroad station," he began, "the lion ate up the agent, and when the next train came along it ate up a brakeman. The division superintendent, an Englishman, took a German and an Italian with him and went out there to kill the lion. They sat up in the night waiting for the lion, and finally the Italian went to sleep at one end of the car, and the German got into one of the berths. The Englishman sat at the window, with his rifle, on guard. He evidently went to sleep there. The lion, with its queer, sinister intelligence, saw that the man was asleep. It came up on the platform, pulled the sliding door open with its paw and went in. The German was awakened by the weight of the lion's hind legs on him. The forelegs of the lion were on the Englishman and the lion had the man's head in its mouth. The German shouted and awakened the Italian, who leaped up and jumped on the lion's back. He jumped off again and ran to the other end of the car. The lion had its man and only wanted to get away with him. It smashed its way through a window, dragging the Englishman with it, and all through the night the German and the Italian could hear the dreadful purring of the lion as it ate the Englishman." Fierce animal appetites within and beastly temptations without pounce upon and destroy the character and soul. A strong faith and a warm love are the only protection against them. Colonel Roosevelt in his lion stories surprised not only the pupils but their teachers when he referred to the description in the Bible of the man-eating lions which at one time devastated Samaria. It is said that Governor Hadley, who was on the platform at the time, remarked to his neighbor that he had never discovered that passage. If the Governor had re-read a portion of II. Kings he would have found this statement of some of the inhabitants of Samaria:

And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. (II. Kings 17 : 25.)

Saved by His Wife

Mr. and Mrs. James Barth were picking elderberries on the edge of Jamaica Bay, Long Island, when Mr. Barth, who had been standing some time by a heavily laden bush, found himself sinking below his ankles in the mud. Every effort to extricate himself only sent him deeper in the mire. He was in dangerous quicksand, of which he had no warning. He had gotten up to his knees in the bog before he called to his wife in distress. He warned her not to come near him. He said, however, that if he could only reach the limb of a tree about six feet above him, and a little distance from him, he could extricate himself. The quick-witted wife went to the trunk of the tree, about twenty feet away, and climbed up to the branch of which her husband had spoken. She worked her way out to the end with her hands, supporting her weight until she got near to where her husband was. He could not quite reach her, and so she swung backward and forward a number of times, until he could catch her ankles; and then the man, who weighed two hundred pounds, worked his way up by clinging to his wife until he caught her about the waist, and by a desperate struggle extricated himself from what in a little time would have been a slimy grave. The woman was not large nor apparently overstrong, and yet knowing that the life of her husband depended upon her physical strength she clung to the branch and exerted almost superhuman energy in rescuing her husband. They worked their way back on the limb to safer ground, when the wife, worn out with the exertion and nervous strain from the shock, fell fainting to the ground. Her husband picked her up and carried her a mile to the trolley car, which they took for their home in Jamaica. A physician was summoned, who said that she would be confined to her bed with the prostration, but that no serious results would follow to the husband or wife. Women have always helped their husbands out of trouble. Since the Church began, Christian wives, by their prayers and lives, have been instrumental in God's hands in lifting their husbands out of the quicksands of temptation and moral evil. Rescue from the deadly mire of sin is mentioned by the psalmist:

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. (Ps. 40:2.)

A Little Tour Beyond Jordan

Over Hills from Which Abraham and Moses First Viewed the Promised Land

By Professor MASON P. YOUNG,
ASSIUT, EGYPT

Houses Built on the Wall of a Moabite City

The Moabite Guide

Professor Young and His Party Starting on Their Journey Through Moab

Beggars Beyond Jordan

An Arab Hut in the Jordan Valley

The Brook Jabbok, where Jacob Wrestled with the Angel till Daybreak

MOST travelers who visit the Holy Land c. tent themselves with a visit to that restric l part west of Jordan. The mountainous gions of Moab as seen by them from Jerusalem lost in the purple haze that constantly hangs o them, and the great stretches beyond are covered mystery. This is true partly because of the fe historical incidents connected with the east regions, but mainly on account of the great ab of the Jordan valley that has always acted as barrier. Few who descend into the valley 1,5 feet below sea level undertake to climb the h beyond, which rise to a height of 3,000 feet. Thou its glory is far outshone by that of western Pal tine, still, both in the old and the new dispensatio it has a history of its own and from an econor standpoint will always enter very largely into life of Palestine.

Although not an integral part, it was the front land of Palestine and was the first conquered a first lost by the hosts of Israel. From these h Abraham first saw the Holy Land; it was here, the brook Jabbok, that Jacob wrestled with angel ere he entered into possession of the la that God would give him, and it was from th Pisgah heights that Moses viewed the promi land after he had finished his leadership of fo years through the wilderness.

The most striking thing about it has always b its isolation. However much connected by race a vicinity with their western kinsmen, the dwellers eastern Palestine have always been distinct, a their lands have never been occupied by the nati on the west except through acts of aggression a conquest. The Amorite chiefs, Og and Sihon, est lished themselves on the acclivities of these heigh but only to be themselves dislodged by the Israelit the Amorite kings of Palestine proper not striki a blow in behalf of their trans-Jordanic brethr The Israelite tribes who settled here exercised most no influence over their countrymen on t western bank, were carried into captivity lo before them and were succeeded by settlers not Jewish, but of Gentile origin. Even to-day t isolation is still felt. In giving an idea of th knowledge of present-day geography one of th remarked, "There are only four seas in the wor two of which are the Dead Sea and the Sea Galilee." Both of these are in sight of their o hills.

But the thing of most interest is its fertility. has always been the forest land and the past land of Palestine. The smooth hills received special name, expressive of their contrast with t rough and rocky soil of the west. The "oaks Bashan," which still fill the traveler with admi tion, were to the prophets and psalmists of Isr the chief glory of the vegetation of their comm country. The vast herds of wild cattle which th wandered through the woods were at once the ter and pride of the Israelites—the fat bulls of Basha The king of Moab was but a great sheep master a "rendered for tribute a hundred thousand lambs a a hundred thousand rams with the wool." Still t countless flocks may be seen; droves of cattle mo ing on like troops of soldiers, descending at suns to drink of the springs, literally in the language the prophet, "rams and lambs, and goats and b locks, all of them fatlings of Bashan."

It is striking to remember that, with this land their possession, the Israelites nevertheless press forward across the Jordan Valley and settled in t rugged mountains of Judah and Ephraim, never return to those beautiful regions which had be their first home in the Promised Land. "The Lo had made them ride on the high places of the ear that they might eat the increase of the fields; a he had made them to suck honey out of the cli and oil out of the flinty rock; butter of kine a milk of sheep; with fat of lambs and rams of t breed of Bashan and goats; with the fat of t kidneys of wheat and the pure blood of the grape

Continued on next page

Thro' the Ancient Land of Moab

The Territory First Conquered and First Lost by the Warlike Hosts of Israel

Continued from preceding page

Thus spoke the prophet leader, while they were still in enjoyment of this rich country. Yet forward they went. It was God's wise plan that they should not become engrossed in the lower pursuits of a worldly and commercial life. Theirs was a higher calling. Though the regions to which they advanced were less fertile, yet it was only there, shut in from the temptations to pursue wealth, that they could become God's peculiar people.

Of the tribes of Israel only two and a part of a third settled in this land. From first to last, they alone of the tribes never emerged from the state of their patriarchial ancestors. When Joshua bade them return to their possessions, it was not to their "houses," but to their "tents." In the national development of Israel we hear almost nothing of them. With the exception of two of their heroes, Elijah and Jephthah, their names are only mentioned in connection with the multiplication of their cattle, their wars with the Bedouin sons of Hagar and their spoils of camel and sheep. Reuben vanishes away into a mere Arabian tribe. There is one touching interest with which this land beyond the Jordan is invested.

It was the land of exiles. One place there was in its beautiful uplands consecrated by the presence of God in primeval times. Mahanaim marked the spot where Jacob saw the vision of the angels. To this scene of the great crisis in their ancestor's life the thought of his descendants returned in after years whenever foreign conquest or civil strife drove them from their native hills. Here Abner rallied the Israelites around Ishbosheth after the rout of Gilboa; here David fled when about to be dethroned by his son Absalom. The refuge which these hills afforded to David they also afforded to David's greater Son.

Perea, as it was called by the Greek, still occupied the same relation, secluded and retired from the busy world which filled the neighborhood of Jerusalem and the sea of Galilee. Thither our Lord probably retired after his baptism and thither also he came in the interval of danger which immediately preceded the end of his earthly life.

It has only been within recent years that these regions have heard of the message of the Cross. The old barriers are being broken down, and schools and churches are being established. Let us hope that they may yet enter more fully into the inheritance that has been prepared for all the children of God and that the few remaining barriers may be broken down as the kingdoms of this world become the kingdoms of our Lord.

On the Housetops Amid the Moabite Ruins

A Dweller in Moab

A Caravan from Beyond Jordan Carrying Grain to Jerusalem

A Moslem Pilgrimage to the Tomb of Aaron

Selling Oranges in the Market Place

The Family Pet

Jordan Dwellers Making Their Tents

General Notes

—Ex-President Roosevelt usually proves equal to a sudden emergency, as was shown by an incident which took place during his recent visit to Fargo, N. D. Mr. Roosevelt had just finished a Labor Day speech, when a man in the audience jumped up, and in a rude way thrust a question at the orator, asking who paid the expenses of his trip. Colonel Roosevelt replied that it was being paid by his publication, whereupon the man assumed an offensive attitude and said it was a lie. The ex-President stepped forward swiftly, grasped the fellow's arm and whirled him about, and a moment later half a dozen ready hands propelled him outside of the meeting. It was not thought worth while to make an arrest.

—The comparatively new disease known as infantile paralysis is now said to have been known over seventy years ago, when well authenticated cases occurred in Louisiana and different parts of Europe. It broke out anew in 1881 and again in 1904. Three years later it had 2,500 victims in New York City. The medical profession is still undecided as to the actual cause and nature of the disease, which is now known as poliomyelitis. It is unquestionably infectious. Recent investigations at the new Rockefeller Hospital have succeeded in tracing the inception of the disease to the spinal cord, from which it spreads to different parts of the body. It can be communicated through the nose and throat. Experiments have shown that a person can be rendered immune to the disease by inoculation.

—In a public letter the Committee of 100 on National Health makes some timely and instructive suggestions relative to the bill now before Congress to establish a Department of Public Health. Its first object is to co-ordinate bureaus and divisions already occupied with sanitary, medical, biological and relief service, under the Federal Government. The other main purpose of the bill is to collect data, and to make research, as well as to render service to other departments. The Committee appeals for support for the bill among the churches, which "have nothing to lose but much to gain in support of the movement to encourage the individual American to be a more efficient type of individual. Nothing is more to the credit of the broad-minded leaders in religious life, regardless of denominational connection, than their ability to see that this is a cause in which right-minded citizens may dutifully enlist for the noble end to be accomplished."

How Thousands of Babies Are Saved

A Well-Fed Baby

A Typical Scene in a Milk Depot

Board of Health Physician Teaching Mother

WE are making in the American city, these days, strenuous efforts to save the baby. There is, perhaps, in all God's world, nothing so frail and in need of care as those created in his image, and at an age when they most resemble the angels. We have made one great discovery. We have found that the great social calamity, infant mortality, is preventable. And so we rush to the rescue and try to save the chubby-bodied, laughing-eyed little cherub, the joy of parents and the asset of the race.

It is hard work and, though we are constantly gaining skill in saving life, those employed in the task, kind doctors, social workers and philanthropists, are taxing their energies in this fight for the baby. It is especially difficult in the large cities, where pure air, pure milk and light are at a premium and where the lack of these essentials is responsible for the untimely death of thousands.

But we are winning best in this great war against deadly conditions. It is uphill work, with avarice, ignorance and poverty to be met. But slowly and surely we are conquering, and the flag of the Red Cross waves the signal of ultimate success.

The Slaughter of the Innocents

Figures do not lie, and those gathered tell of an infant mortality that is as astonishing as it is shocking. Statistics issued by the New York Milk Commission show that there are in the Island of Manhattan alone 12,500 babies whose mothers, either because of hunger, weakness, employment or some other equally distressing reason, are unable to nurse them. Those babies need help. They are sickly, feeble and delicate. Of the 123,433 babies born in New York in 1909, one-eighth died under twelve months. This slaughter of the innocents reaches fearful proportions during the hot summer months, when, at times, the death harvest is 3,000 per month. These were the figures of July, 1908.

In addition to the heat, ignorance, poverty and adulterated food contribute to the general distress. Immigrant mothers born and raised in the provinces of sunny Italy, or spacious Russia, are at a loss when huddled together in crowded tenements where, in accordance with discoveries made at the recent census, as many as 350 persons live in one house.

The report of the Tenement House Department for the quarter ending June 30 last year, states that there are in Manhattan 118,211 living-rooms in tenement houses without adequate light, and 36,825 without windows. It is not wise to juggle with figures, but from what is known of congestion in New York an average of three children for each dark room would be a conservative estimate. This would force the conclusion that there are to-day 465,108 children deprived of air and light in the largest and richest city in America. Adulterated food is another factor which has to be considered.

We are, however, beginning to realize the seriousness of the situation and are waking up to the fact that if society is at all organized for the protection of the individual, it is the youngest, weakest and frailest of the individuals that claim attention. The Board of Health of the City of New York has established a Child Hygiene Department; the social workers and charitable societies, in conjunction with the Department of Health, have formed the Conference on the Summer Care for Babies, and voluntary contributions of individuals have made possible the establishment of the Milk Commission. The work of these societies, in addition to that done by Nathan Straus and several private institutions, makes a good campaign against infant mortality. Pure milk is distributed and mothers are taught the delicate and all-important duties of caring for their babies.

The campaign is in its infancy and so far only 3,500 of the 12,500 babies are fed on pure milk. Nathan Straus is feeding 2,500 a day; the Milk Committee, in its four stations, is feeding 500 a day; the Good Samaritan Society is feeding 200 a day, and other agencies are feeding 300 a day. The Diet Kitchen also, in addition to caring for large numbers of sick and convalescent people, is contributing quantities of milk to mothers and infants.

With the milk goes the inestimable instruction of the physicians who volunteer their services to the cause of saving the lives of babies.

About thirty doctors attend to the hundreds of little ones who are fed by the Milk Committee. Three times a week consultations are held in the stations, when infants are examined, weighed and their physical condition carefully scrutinized. The progress in health and gain in flesh are carefully recorded on charts which are kept on file. It is a familiar scene to see hundreds of Italian or Jewish women bring their frail, emaciated, sickly, but therefore more beloved little tots to the physicians, who with great tenderness and praiseworthy patience convey to the mothers the instructions that help the babies to escape the dangers with which they are threatened.

Summer Care for Babies

The Board of Health has a staff of 161 physicians and 142 nurses, who have many duties to perform. They have to inspect the 650,000 school children; they watch over the practice of 1,200 midwives; they attend to 79 day nurseries, where 7,000 children are taken care of; they examine graduated school children who apply for working papers; they visit the 3,000 foundlings who are "farmed out"; they visit the congested districts to teach mothers the first step of coping with sudden disease.

During the summer months, when the schools are closed, the work of these doctors and nurses is centred on checking infant mortality, and they are enlisted in the campaign known as "Summer Care for Babies."

These workers can be seen daily on the various recreation piers, on the playgrounds and on the numerous excursions arranged by charitable societies for the children.

This educational campaign is perhaps the most important of all the work done by the department. It has been discovered that individual attention does more for the protection of the child than anything else and that mother's care is the greatest promoter of infant life. It has been discovered that little ones do not thrive in institutions, and that even bottle-fed babies do not prosper without mother's care, or its substitute, hired individual service.

For this reason the foundlings of the city are taken out of asylums and are distributed to private families. There are at present no less than 3,000 little ones "farmed out" in this way. They are taken care of by women whose moral character and mode of living are strictly investigated by the Board of Health. Some of the women do it for the love of children, many do it in the hope of healing the wound caused by a painful bereavement, and many poor women do it for the eight dollars per month that the department pays for the care of each child. These children are visited by the nurses of the Health Department, who are vested with the right to revoke the license in case the surroundings are found unsatisfactory.

The advantages of individual attention over th of institutions were explained by Dr. Josephine Baker, the head of the Child Hygiene Departmer in an interview with the writer. She said: "It is fact that infants do not thrive in institutions. W have so far not discovered the reasons for it, but v know that the death-rate reaches forty per cent

While the work of caring for infants is still in i infancy, results achieved have already proven i efficiency and have rewarded our efforts with a lar saving of life. While the number of infants wl died in New York City in 1900 under twelve yea was 16,640, or 203 per thousand births, in 1909 decreased to 15,977, or 129 per thousand birth These figures are low when it is learned that some parts of Russia one child in every two has bee known to die under twelve months.

And so the good work is going on and we are sa ing the little tots who are threatened by avaric ignorance, poverty and disease. We are not doir as much as we should do, but we are waking up the realization of a social duty, called into consciou ness by "the bitter cry of the children," a cry th compels greater activity on the part of any one wl wishes to serve the race. Plans are now on foot th will widen the sphere of activities to dimensio equal to the demand, and the day is not far o when the human race, in a social capacity, will fu fil the highest of all functions—the protection of tl young.

HYMAN STRUNSKY.

OLD BLACK JIM

OLD Black Jim was up for murder, and the color of his sk
Was fearfully suggestive of the nature of his sin;
And when the prosecution with argument was done,
That Jim "was guilty," he believed was proved to every or

Then arose an old Confederate, whose bent and wasted fo
And empty sleeve spoke mutely of battle's awful storm;
"Your Honor, if it pleases, a word I'd like to say
In the prisoner's behalf, sir, before I go away."

"Speak on," replied his Honor, "that day will never be
When a crippled old Confederate appeals in vain to me;
My right arm will be palsied, my tongue forever still,
Before I treat one coldly or do him any ill."

"Your Honor, in the sixties that negro at the bar
Went joyfully with me and with my brother to the war;
And he was always true, sir, as needle to the pole,
And in the day of battle would answer to the roll.

"And on July the third, sir, my brother wounded lay
Beyond the line of battle on Gettysburg's dark day;
And none would brave the bullets which flew so thick and fa
That death seemed almost certain in facing such a blast.

"And yet, sir, there was one man who even dared to go
In face of that death-volley which was coming from the fo
And though a piece of shell nearly tore his breast away,
Yet on he rushed undaunted to where my brother lay.

"He took him in his arms, sir, though bleeding from his woun
The blood of both commingling and falling to the ground,
And brought him back to safety, and, I may say, to life;
For he survived the battle and lived beyond the strife.

"Your Honor, Jim's not guilty in any moral sense;
He would not kill a fly, sir, unless in self-defense;
I have known him all his lifetime, and I would venture mi
To save him from that sentence of punishment condign.

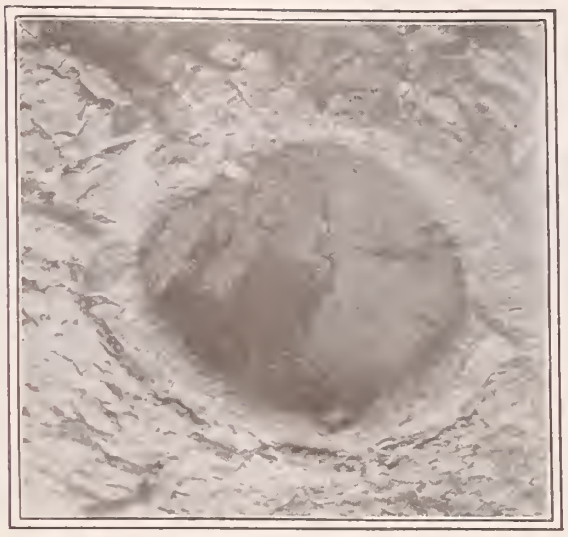
"Now lay your collar open, Jim, and let the jury see
The proof of my assertion and they will set you free."
Then up rose Jim, though slowly, and laid his bosom bare—
Once torn and rent and bleeding, and all the scars were the

The foreman of the jury arose and spoke out then;
"The prisoner is not guilty, your Honor; gentlemen."
But "Old Black Jim," he spoke not, though down his withered fa
The burning tears were stealing; his scars had won his ca

DUVAL PORTER.

HOW THE TREE DOCTOR WORKS

The Modern Way of Treating a Break



The Old Way of Letting a Wound Heal

A Tree Which Has Been Filled With Cement

By F. A. COLLINS

N several American cities the general health of the trees is watched no less closely than that of the general population. The priceless value of ıade trees, in relieving the long fixed lines of our ty streets and bringing a breath of the country to ır very doors and windows, has never been so fully ealized as during the last few years. In several olleges the study of city forestry is made a special ourse and students are especially trained to perorm this work.

The care with which the work is organized and rected will come as a surprise to the average citi-n. In Brooklyn, where the city forestry work is ery well organized, a complete census is kept of very tree throughout the city. There are some 5,000 of these trees, and naturally a regular sysm must be followed in keeping the records. A ard index system is employed, in which a separate ard is filled out and kept on record for every tree. he locality of the tree, its approximate age and eneral health are carefully observed and set down. corps of trained inspectors go about the city visitg and inspecting every tree at least once a year, nd, if the health of the tree be precarious, at more equent intervals.

City trees are subject to a greater variety of ills an their country cousins, and the list of ailments or which they must be treated is a long one. If a ee, for example, be attacked by any dangerous nsect, bug or growth of any kind, the fact is ecorded on its card at headquarters, and a skilful ee doctor prescribes for it. The prescription is lled at the city's expense, and the medicine is duly dministered. Scores of letters are received daily y the city forester notifying him of the appearance f tree insects or the unhealthful appearance of the ees; the reports are carefully entered in the card ndex, and the tree doctor is sent out to examine ıe patient.

The tree doctor even maintains an emergency epartment to care for trees whose cases demand nmediate attention. After a severe storm, for xample, a number of trees are likely to be split and roken. It often happens that a delay of a few ours in caring for them may endanger the life of tree, or result in its being seriously disfigured for fe. What amounts to an ambulance service is herefore kept in readiness, so that within a few inutes after a telephone emergency call is received, ıe tree surgeon, with all the apparatus necessary or performing the most daring surgical operations, ıay be on the way. During the past year more ıan 4,000 such surgical operations have been perormed on the trees of Brooklyn, and have proved lmost invariably successful.

The wonders of tree surgery will amaze the averge layman in such matters. It is only a few years nce the ravages of a severe wind storm would have roved fatal to many trees in its path. It was cusomary merely to cut off the broken or splintered mb and leave the wound to heal as best it could. f the tree were badly split it was removed. To-day ew accidents to trees prove fatal. The fractured urface is first treated antiseptically. It has been ound that these exposed surfaces of living wood re sensitive to many germs. The air itself is full f germs dangerous to trees, and if these be allowed o lodge and develop they will gradually produce a ore, and if neglected will eat out the very heart of ıe tree.

The broken parts are then brought together and ound up. A wound of this kind, intelligently reated, will heal itself completely and the tree will ı time be as strong as ever. The latest idea in ree surgery is to bind the parts together by means of metal bars passing directly through the limbs, tightened by bolts at either end. The practice of binding the broken parts together by metal bands is discouraged, since a tight band tends to check the free circulation of the sap and hinder the healing process. Then again the tree is likely to grow about the metal band and sustain serious injury.

A wound of this kind, even after it has been skilfully treated, must be carefully watched. There is considerable danger of water working its way into these crevices and hindering the knitting process,

Tree Doctors—Saving a Tree After a Storm

perhaps causing the entire interior to decay. To prevent this, ingenious sheds of concrete or metal are built about the exposed surface to shelter them. The cutting of a limb is performed with the same scientific attention. The limbs are cut at a carefully calculated angle, and the exposed surface is treated with antiseptic washes or salves to protect the living fibres from germ infection. It is a familiar sight, of course, to see such surfaces badly healed over and with decayed centres, which eat their way deep into the tree.

When the tree is infected by fungus germs, for instance, the modern tree surgeon goes to the very bottom of the problem. The affected part is skilfully cut away, no matter how deeply it may extend, and the exposed surface is washed with antiseptics. Should the infection extend so deep that it cannot be cut away without weakening the tree, a powerful antiseptic solution is forced into the hole or crevices with a syringe. The cavity is then treated almost as carefully as that of a tooth, and is filled with concrete. The filling must be applied so that the new wood will grow about it and heal the wound neatly.

Notable progress has been made in the use of plates for bracing trees or protecting wounds. Where the tree stands in an exposed position and vibrates or sways in the wind, metal plates are used to prevent its cracking. A concrete-filled cavity, for instance, will be quickly loosened by such motion and cracked. For such patients a metal plate, carefully shaped, is inserted to keep the concrete in position. After all such operations the patient is visited regularly, even after the period of convalescence has passed, to watch its progress. In treating trees where deep cracks or holes are affected, which cannot be reached with the knife or the syringe, it is customary to fumigate the interior, first closing all escapes for the fumes. In extreme cases, where a decayed part extends through the trunk for a considerable distance, a pillar of concrete is built up inside. If the cavity be very large the concrete may be reinforced to keep it in position.

The forester anticipates the ravages of insects of all kinds by regulating treatment at fixed intervals. In the spring all the trees are carefully sprayed to remove the scales and to guard against the attacks of insects. Half a dozen spraying machines are employed for the work, each accompanied by from two to four men. The regular spraying machine is equipped with twelve sprays. The solutions used will prove fatal to all forms of plant lice. The gathering of cocoons and larvæ of all kinds goes on practically throughout the year. These are scraped from the trees, collected and burned, tons of them at a time. It is only a few years since trees were treated for protection by painting the trunks with unsightly white washes, or surrounding their trunks with untidy looking bands of white cotton. This treatment has been done away with and the up-to-date tree doctor attacks the trouble with knife and antiseptic solutions.

Current Topics

—A GREAT lockout of 650,000 men in the ship-building trades, the mines and the cotton factories, is threatened in England.

—700,000 CHILDREN took up their lessons at the reopening of the New York schools on September 12, being 30,000 more than last year.

—2,813,462 cubic yards of dirt were excavated at the Panama Canal during August, an increase of 600,000 cubic yards over July.

—THE CHINESE THEATRE in New York has become a rescue mission. There is only one other theatre of the kind in the country —that in San Francisco. J. T. Noonan is superintendent of the mission, which formerly was on Doyers Street, where its quarters were destroyed by fire several months ago.

—JAPAN, SAY THE statisticians, is too poor to go to war. Of the eight leading nations, she has the smallest amount per capita of national wealth, the smallest per capita income and the largest per capita taxation. With continued peace, however, her statesmen take an optimistic view of the economic situation.

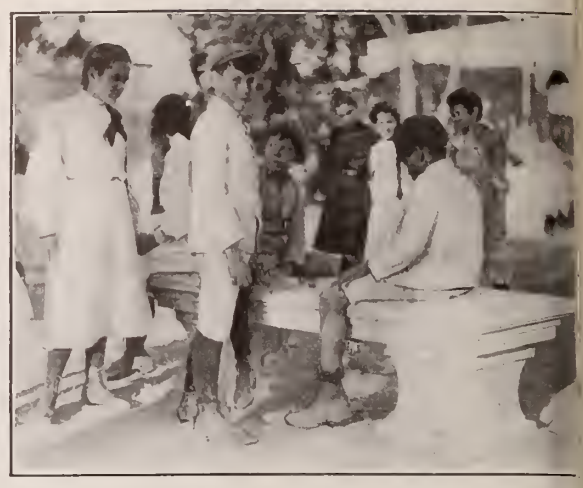
—DUKE K'UNG, the leader of the progressive public men of China, is a tall, fine looking man of forty. He claims an unbroken noble lineage of 2,400 years, and is a descendant in the seventy-sixth generation of the great Confucius. He lately founded a school at Choufou, where English is taught to the students.

—A FEDERAL grand jury in Chicago has returned an indictment against ten officials of the four great packing companies, the Swift, Armour, Morris and National, three indictments being against each defendant. The first indictment in each case charges the defendants with engaging in a combination in restraint of inter-State trade. The second charges conspiracy and the third charges them with creating an unlawful monopoly in fresh meats. The first indictment enters into a detailed explanation of the situation and contends that an agreement among the packers was made to eliminate competition in the purchase of live cattle, sheep and hogs and in the sales of fresh meat throughout the country. The grand jury has been at work on the case for more than a month.

PLANTATION LIFE IN PORTO RICO

A Porto Rican Holiday

Carrying Coffee to Town



Schoolboys and Girls of the Island

By MARY LEITCH

MY happiest experience in Porto Rico was a Sabbath spent at Citrus, several months ago, at the plantation house of the Tropical Fruit-Growers. I was awakened in the early morning by songs of the mocking-birds in the shrubbery. I could also hear the gentle murmur of the ocean two miles distant. The vigor and thrill and strength of June were in the air, although my calendar showed the date to be the twentieth of February. Every window and door in the house was open, and had been open all night, as is the custom in American houses in Porto Rico the year around in that delightful climate.

I could not but agree with Mr. Rudolph Aronson, who knows Porto Rico well, and who says that the island will become the "Riviera of America and the greatest resort in the Western Hemisphere."

As I had lived ten years in Ceylon, I had learned to love the early mornings in the tropics. I took my cup of coffee on the front verandah, enjoying the view from there, which was simply enchanting. This plantation house is on a knoll. To the north one can see the ocean and a coast line of some twenty miles. Several hundred acres of beautiful orange, grape-fruit and mango groves lay all around the knoll, and to the south one can see the wooded hills of the interior.

The inmates of this plantation house were Mr. N. P. Tyler, the manager, and his two American assistants, also Rev. and Mrs. Woodsum and their two daughters. The visitors, beside myself, were Mrs. Isabella C. Davis, one of the founders of the International Orders of King's Daughters and Sons, and Mr. A. H. Bartley.

Morning prayers and Sunday School were held in the plantation house in the morning, and after lunch the Porto Ricans from far and near were invited to a service in Spanish conducted by Mr. Woodsum. It was a joy to see the people coming to the meeting. Not only the laborers on the plantation attended, but also members of several wealthy Porto Rican families living near by, who are owners of sugar-cane lands. A company of between thirty and forty persons gathered together. These people were nominally Catholics, but the human heart is the same the world around, and they seemed to me as eager to hear the message of the Gospel as any I had ever seen. Their faces shone with joy as the hymns were sung in Spanish, in which they joined heartily. They nodded assent as the different speakers told the story of God's love for us, and all joined reverently in the Lord's prayer at the close.

The Ponderous City Gate of San Juan

Sometimes an English service is held in this plantation house, to which neighboring planters are invited. Government officials, planters and visitors are made cordially welcome in this hospitable home and it is hoped that what is being done here may be copied on other plantations. There are said to be over one thousand Americans on the island. Each should be a centre of light in his own neighborhood.

Missionaries, ministers, Christian workers and their friends, who believe in feeding the hungry as well as teaching the ignorant, have introduced into Porto Rico a new industry—the growing of the East India grafted mango fruit. Mr. David Fairchild of the Department of Agriculture, Washington, D. C.—through whose office was introduced into the United States the Durum wheat (macaroni wheat) which has been worth millions of dollars to the country—has said that the coming of the grafted mango to Porto Rico, like the introduction of the navel orange into California, may be a matter of the greatest importance. He thinks it will become one of the leading industries of the island, as it is one of the most delicious of fruits. The Agricultural Department is supplying young grafted mango trees, which the department has been gathering for the past ten years or more from Ceylon, India, Java, the east coast of Africa, the Philippines and the Pacific Islands.

On the Citrus plantation there are now a thousand of these grafted mango trees, embracing thirty varieties. A mature mango tree will bear several thousand fruits yearly. This new industry should prove a benefit to the people of Porto Rico. It may do as much for them as Sheldon Jackson's reindeer industry did for Alaska, or as the development of the banana industry by Captain Baker did for Jamaica. It proved the economic salvation of Jamaica, and is one of the most popular fruits on that island.

Ridgewood, N. J.

THE GREAT FLOODS IN MIDDLE JAPAN

Continued from page 859

and others were many feet deep in water. The police ordered all the people out of their homes in the main section of town, and we helped some out. We brought a number here. It was close to midnight when we lay down on our parlor floor to sleep. During the night it stopped raining, and Thursday dawned agreeably bright and clear.

"While we were eating breakfast—which we had to do in relays as we had nine grown-up refugees with us—we were called out to help save a couple of houses.

"No, that was Friday—I can't locate Thursday. My diary for Thursday says: 'Around town, helping all day.' But on Friday, another bright day, we hustled off from the breakfast table to work in the swollen river all morning. We cut down trees, dragged gravestones, built dams, deepened the river bed, tried to make new channels. My hands and legs are still considerably skinned. The river washed away several Japanese graveyards, and we found the stones good for making dams.

"I started to lift one stone from its place, already quite deep in water, when a Japanese woman standing on a bank near by begged me not to remove that stone. She said she did not care about all the others, but that one was specially dear to her. She stood there a good part of the morning and kept the stone unmolested. Saturday it rained again all day, and I spent the whole morning again in the river, working on a dam. Sunday afternoon went in the same way, in doing helpful work, and also Monday and Tuesday.

"It is now Thursday. Yesterday, a company of soldiers came to do construction work, and while it is raining to-day, we feel that the flood is over. The water has gone down a good deal. The peculiar kind of soil we have here has produced some strange effects. The whole region is covered with a kind of lava from the volcano. The stream carried this scoria with it, and there are acres and acres in town, built up three feet or more higher than before. I went into one foreigner's cottage, and had to lean way over to keep from hitting the ceiling. You can look in windows and see the tops of chairs sticking out of the earth. The eight tennis courts in the foreign portion are now several feet under the surface of the ground. In some places, the new posts are entirely covered. I suppose the houses will have to be raised. It has been quite an experience. Provisions are beginning to come into town. The governor of the province sent two beeves as a gift to the foreigners. There are about seven or eight hundred foreigners here now, I think. Of course, prices went up. The road to the railroad station is a broad river but pack horses are coming around. It is reported that regular railroad connection with Tokyo will not be completed for two months, but there is quite a roundabout way, which one can take with four spells of walking, I think. The only mail we have had is a Tokyo paper, just a week old. I don't know when we will be able to get back to Hirosaki as conditions are now. We have to go by way of Tokyo."

IN THE HOME QUEEN'S REALM

Why Do You Go to Church?

By MARGARET E. SANGSTER

DEARLY as we all loved Mark Twan, and sincerely as we lamented his loss, there came to every heart a pang when we were told by ne of his closest friends that in his latter years iis favorite author and good man ceased to attend nurch. Naturally, in talk around the hearth, the iquiry occurred, and was passed from one to anther, "Why do you go to church?" It may not be miss if the interrogation repeated on this page shall waken thought in many homes. One of the influnces which determine our constant attendance upon hurch reaches backward to the springs of life, and s founded upon habit. When we were children at ome, under the care and authority f Christian parents, we went to hurch as a matter of course every unday of our lives. We went to unday School, too, but the Sunday chool was not a substitute for going o church. We sat in the pew and efore we could understand the minster's sermon we enjoyed the hymns, he Scripture reading and the prayer, nd little by little we began to enjoy he beautiful words that we heard rom the pulpit. Very likely we were aught to repeat the text when church vas over for the day.

You of whom the question is asked hay reply, "I attend church because t is my duty. I wish to set a good xample to my neighbors and to exert wholesome influence in the commuity. I have noticed that when a heatre or a saloon gets into the viinity property is at once depreciated. Nobody wishes to invest money in the ame block with theatre or saloon. A church, on the other hand, is a reat advantage financially in a treet or a town. The houses around t become more valuable than before, nd a fine class of people move in and ettle down under its shadow. The hurch stands for the best in morals, or peace, good will and respectabilty. In every way it is the opposite f the liquor store and the playouse. Unless I and other people atend church and help in its material upport our town will suffer and our oys be led into temptation. In this ountry the church and the school re twin forces for good. Upholding ne, I must uphold the other."

Perhaps another man might answer: "My reason for going to church s that I wish to have the spiritual art of my nature cultivated. On the Sabbath it is my hope to escape from he sordid atmosphere of the week nto a region calm and beautiful with the peace of God. I can do this far better by worshiping God in his wn house among his people than by sitting at home reading and lounging. I find that I am rested and strengthened for the trials of the week by attendance upon church services. I also make a great gain mentally by listening to the words of the preacher. I believe that in attending church I am imitating my Saviour, who when on earth went every week to worship in the synagogue."

Yet another voice replies to the question: "I enjoy going to church because I meet a great many friends there. I like to look into their faces and exchange greetings with them as I enter and depart. I never go, even when I go with some reluctance, without having a feeling of positive thankfulness in my heart on the return to my home."

* * *

Woman and the Ballot A subject which has forged to the front in the minds of thoughtful women, more and more insistently pressing upon them as the years pass, is whether or not women should vote. No intelligent person in these days assumes that women are not sufficiently gifted with reason to exercise this privilege as men do. Many people think that women are already so burdened by responsibilities belonging to their own life and by circumstances connected with their physical health, that they should not be called upon to take a hand in politics. As, however, it must be conceded that politics include the school question, and the property rights of women, the argument in favor of suffrage is strengthened by this obvious fact. The occasion for the voting of women is greater in some States of our Union than in others. It must be decided in every case by the will of the majority in the individual State. Women need not fear that they will be forced to vote in this free land, nor that the ballot will be refused them when they really desire it. The letters which follow are sent to us by readers.

Albert I., Belgium's New Reigning Monarch, and Family

THIS interesting group presents Albert I., sovereign of the Belgians, and his family. He is the successor of the late King Leopold, who in the latter years of his life attained unenviable notoriety on account of his oppression of the natives in the Congo Free State. The new king is a man of modern ideas and noble character.

* * *

One Woman's View "I think women are as much entitled to vote as men are, but from my own experience I think they have enough to do to attend to their home, church and social duties. Personally I do not care for the ballot, but if it were given to the women of my State, I should feel that it was my duty to use it. I do not think that one woman out of ten keeps well enough informed about the political issues of the day to be an intelligent voter. A true woman's influence is strong enough to win votes for her political friends, and she can, by talking with the husband, father and brother, win them to her side in the race. M. K."

"I believe the country would be better off if women could vote. Some argue that women would neglect their homes. A woman's first duty is to her home and family, and nothing else is important in comparison. A woman who would neglect her home for politics would neglect it for almost any other excuse. A vote can be cast in a very brief time. Let the men be the campaigners and leaders. They have the time. If a woman has the right to vote she will naturally take more interest in political questions, and if she be not ambitious enough to inform herself on the issues of the day, her vote can do no more harm than that of an ignorant man. If she informs herself, she may influence the votes of her husband and sons. Most women favor cleanliness and morality, and if they stand by their colors at the polls, the country must feel it and be benefited. (MRS.) J. F. S."

"I am more and more convinced that it is most desirable that women should have the ballot. I would not be in favor of a woman President of the United States, nor of women holding the higher offices in our nation, but I do believe they should have equal wages with men for work equally well done. Women have property rights and should be allowed to vote in the making of the laws. They are interested in the children and the schools, and in temperance. They and the children are the great sufferers from intemperance. I do believe that if women had the ballot they would vote the saloon out. (MRS.) E. H. L."

"In my judgment, the proper division of labor inside the home and outside are fundamentally indicated in sex. Man is the stronger in body and for ages he has been the one to whom the rough work has been committed. It is his part to dig foundations, build bridges, navigate the ocean and fight the battles of the world. Ours is the mother-sex. We have the training of the boys and girls in our hands in the first ten years of life; we have a great deal of the finer, more ornamental work to do, and we have the priceless weapon of influence. Why should we lay aside our queenly dignity and put ourselves on the level of the men who must fight and bear the brunt in modern life? I have always been opposed to woman's suffrage, and I do not expect to change my mind.

"(MRS.) R. S. T."

* * *

Pencils and Paint Box A generous supply of paper and card board with several pencils and a paint box fitted with a number of colors and two or three camel's hair brushes afford unfailing amusement to children on those days when for reasons of weather or convalescence they are detained indoors. An active child must be provided with something interesting to do.

Unless this is done mothers and aunties will assuredly be interrupted every little while by the despairing question, "Now, what shall I do?" One cannot blame the children if time hangs heavily on their hands when no avenue is opened for their entertainment and they are obliged to keep quiet lest romping disturb their elders. If we do not provide some legitimate outlet for the child's animal spirits and pure love of fun, it is liable to find some way not to our liking.

NEVER BEFORE SUCH A WITH SUCH

We want you to accept every word of this announcement in its most exact and literal sense. Therefore, we repeat—never before, such a car, at such a price, with such a guarantee. And we take the liberty of reminding you that it is the Hupp Motor Car Company which is

Based on the Three Years' Experience of 7500 Hupmobiles This New $900 Touring Car Will Cost the Owner Who Keeps It at Home 20 to 25 Cents a Day

We could cut short the statement in the headline and say "never before such a car at such a price;" and it would be literally true. Never before, for instance, has so large a touring car (its 110 inch wheelbase has no parallel under $1200) been sold for $900.

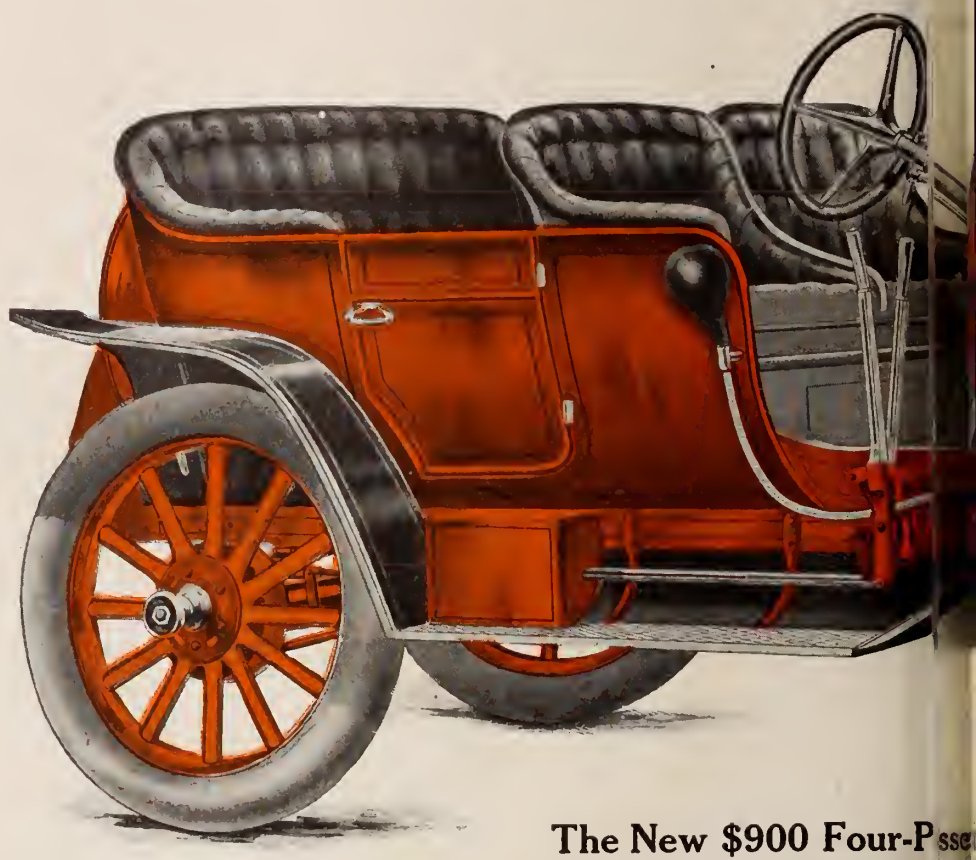
Never before has a touring car with sliding gear transmission and Bosch magneto been sold for less than $1000.

But it is only when we add "with such a guarantee" that the full force and importance of this offering is made clear. No such guarantee has *ever been placed on any car at any price.* It covers the life of the car. It emphasizes the extraordinary value of such a car at such a price. It introduces into the manufacture of motor cars a new element of responsibility and reliability. Two years, three years, six years from now, you can look to the maker to make good any defect.

Not to the dealer, mind you, but the maker—the Hupp Motor Car Company.

This new Hupmobile, therefore, first raises the value and lowers the price in the touring car class. It gives you the kind of a touring car you couldn't afford before; at a price you can afford. Then it assures you that this great stride forward has not been made at the sacrifice of quality, by guaranteeing the goodness and the soundness of the car *during its entire life time.*

The plant of the Hupp Motor Car Company at Detroit has been working toward this great economic achievement for three years. The materials have all been in hand for months. The motors for several months' supply are made. The forging plant, the machine shops, and all the other manufacturing departments are working double shift. The cars are being assembled as we write.



The New $900 Four-P sse Sliding Gear, 20 H.P.

The Car

A 110 inch wheelbase, four cylinder, four passenger Touring Car, with 30x3 inch front tires, and 30x3½ inch rear tires and a speed capacity of 40 to 45 miles an hour. 20 h.p.; sliding gear transmission; multiple disc clutch; Bosch magneto; offset crank shaft. Upholstering in No. 1 machine buffed leather, tufted.

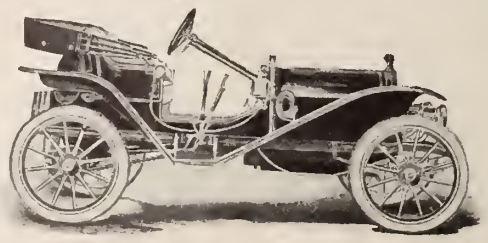
Hup

The Guarantee

the car. It means that during the life Company guarantees the car, in all equipment against defect of material

THE GUARANT

The Hupp Motor Car Company gua defects in material or workmanship CAR, and will replace free of char when returned to its factory for ins



Hupmobile Runabout

$750 F. O. B. Detroit, including three oil lamps, tools and horn. Top, gas lamps, tank or generator, trunk rack and speedometer extra.

$1100 F.O.B. Detroit, headlights, and dash and tail la drop seat from

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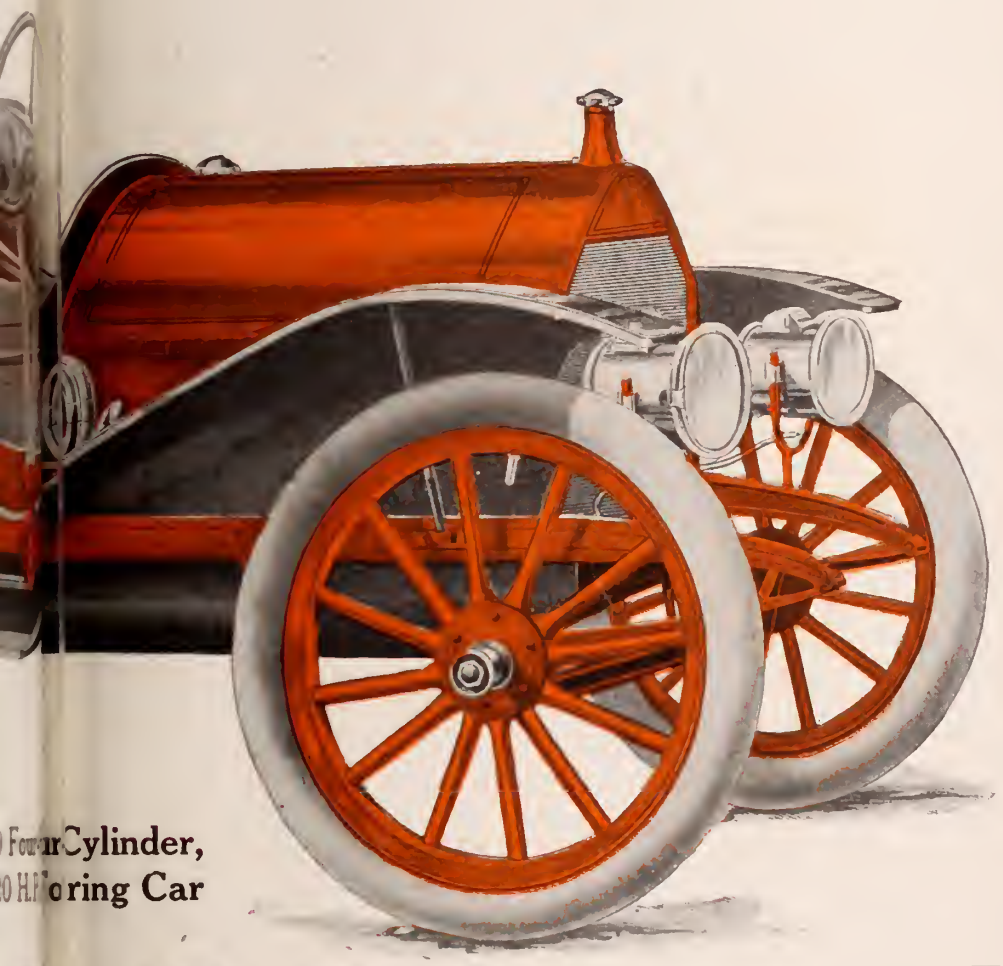
Atlanta, Ga.	Buffalo, N.Y.	Lathbridge, Ala., Can.	Davenport, Iowa.	Erie, Pa.	Kansas City, Mo.	Memphis
Andalusia, Ala.	Bozeman, Mont.	Cleveland, Ohio.	Dallas, Texas.	Indianapolis, Ind.	Little Rock, Ark.	Mexico
Baltimore, Md.	Chicago, Ill.	Columbia, S.C.	Denver, Colo.	Jacksonville, Fla.	Louisville, Ky.	Milwauk
Boston, Mass.	Cincinnati, Ohio.	Charlotte, N.C.	Detroit, Mich.	Hickman, Ky.	Los Angeles, Cal.	Minneap

CAR AT SUCH A PRICE; GUARANTEE

peaking; through its General Manager, R. C. Hupp.

We want you to recall that the Hupp Motor Car Company has kept faith with the American eople in every promise it ever made; and every car it ever built.



Four-Cylinder,
20 H.P. Touring Car

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HUPP MOTOR CAR COMPANY

R. C. Hupp

General Manager.

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O. THE
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The Price $900

F. O. B. Detroit, with three oil lamps, two gas lamps, piping and gas generator, shock absorbers, horn and tools.

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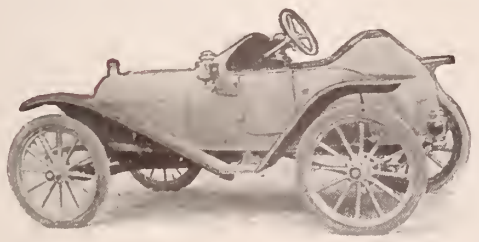

Hupmobile Torpedo

$850 F. O. B. Detroit, with same equipment as runabout.

TORING CARS NOVEMBER 1st

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ew Orleans, La.
maha, Neb.
Oskaloosa, Iowa.
Oklahoma City, Okla.
Philadelphia, Pa.
Portland, Ore.
Pittsburg, Pa.
Plainfield, N. J.
Robinson, Ill.
San Francisco, Cal.
Savannah, Ga.
Scranton, Pa.
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Salem, Va.
Salt Lake City, Utah.
St. Louis, Mo.
Toledo, Ohio.
Vicksburg, Miss.
Vancouver, B.C.
Weston, W.Va.
Washington, D.C.
Winnipeg, Manitoba.
Toronto, Ont.
Windsor, Ont.

Delivery to 58 Cities November 1st —Go to Your Hupmobile Dealer and Place a Reservation Order at Once

We are serious in urging you to see your Hupmobile dealer at once. We believe that 150 cities should absorb, within 30 days, all the new cars we can build in three months' time.

Hupmobile production, large as it is, has never kept pace with Hupmobile demand. Your dealer will buy a large quantity; but you should help him to insure you against disappointment by an early order. He will number your reservation in the order in which it is received; and if you choose to cancel later on, your "place in line" will be allotted to some one else.

The average cost of upkeep to the Hupmobile owner who keeps his car at home is 20 to 25 cents a day.

A battery of three Hupmobiles—the two-passenger Hupmobile Runabout at $750; the four-passenger Touring Car at $900; and the three-passenger Coupe at $1100—represents a total investment of only $2750.

These three cars, with carrying capacity for nine passengers, each or all available at any time you want them; or for any purpose for which you want them, in any kind of weather; *can be maintained more economically than one big car.*

Hundreds of Hupmobile owners have found, in the past three years, that they could use their Hupmobiles quickly, conveniently and with dispatch, five times, where they could use their large car once. Many are substituting the three Hupmobile types for their large car.

If you want any further assurance of the value of this wonderful new Hupmobile than is given by the sweeping guarantee, which covers its entire lifetime—a word or two about the Hupmobile Runabout will not be out of place.

The other day a Hupmobile in California fell over a cliff 500 feet high. It cost the owner just $45 to put it back in perfect condition.

There is not a crippled Hupmobile in America, unless it has been crushed in some accident.

There is not even a second-hand Hupmobile.

Year-old Hupmobiles command pretty near full list price.

Every "Hup" that started going three seasons ago is still going.

Hupmobiles, because of their readiness, are probably kept more continuously in commission than any other make of car—yet their repair expense is ridiculously low; and a discontented Hupmobile owner is as rare as a white blackbird.

HUPP MOTOR CAR COMPANY

Desk 39, Detroit, Mich.

Licensed under Selden Patent

HUPP MOTOR CAR COMPANY
Desk 39
Detroit, Michigan

Send me your large folder describing the new **$900** 4-passenger, 4-cylinder, sliding gear, 20 H. P. Hupmobile Touring Car, and give name of nearest Hupmobile dealer.

Name .....

Address .....

A GATHERING OF THE VETERANS

R. R. Pealer
Judge Advocate-General, G. A. R.

Miss Ruth Martin, Past-National President
of the Daughters of Veterans

Mrs. J. I. Berry
President Woman's Relief Corps

Alfred B. Beers
Junior Vice-Commander, G. A. R.

AN army unlike all other armies, in that it can never again be recruited, is the Grand Army of the Republic, which met in its Forty-fourth Annual National Encampment at Atlantic City, N. J., September 19 to 25.

At this meeting there were at least 32,000 less living veterans represented than at the Salt Lake City Encampment in 1909; for about ninety names a day have been dropped from the pension rolls during the year. A peculiar pathos attaches to the Grand Army conventions. In the very nature of things it will not be long before these assemblies will have passed into history. The annual Encampment is the one great event of the year to most of the veterans; and each gathering is sure to be the last meeting on earth for many of the aged comrades. Consequently special efforts are put forth by the local entertainers each year to make the occasion delightful and memorable to the old soldiers.

Great preparations were made at Atlantic City to receive and honor the nation's heroes. Headquarters were provided on Young's Ocean Pier, where the Governor of New Jersey, the Mayor, and others voiced the greetings of the city on Tuesday evening, September 20. The parade was scheduled for Wednesday, September 21, and the business sessions for September 22.

Among the business matters acted on were the new rules to make United States soldiers and sailors who served in the revenue cutter service from 1861 to 1865 eligible to membership; to grant to Sons of Veterans the privilege of sitting in the regular meetings of the G. A. R. except during the ceremony of muster-in; and to establish associate memberships for each G. A. R. Post of patriotic citizens, who will lend encouragement and support to the objects of the G. A. R.

The sessions were presided over by Hon. Samuel Rinnah Van Sant, commander in chief, who served three years as private and corporal in Illinois cavalry; was speaker of the Minnesota House of Representatives and Governor of the State; and is head of a big steam navigation company.

During the year the Grand Army has made special efforts to enrol all the living veterans, and to secure additions to the Southern Memorial Fund, in order that the graves of the 300,000 comrades who died in prisons, hospitals, or on the battlefields of the South, now resting in national cemeteries, may receive proper attention on Memorial Day.

Respect for the sacredness and solemnity of the Memorial Day observance has been impressed, urging attendance upon divine service on Sunday preceding, the holding of patriotic services in public schools, and the decorating of the graves of Confederate as well as Union soldiers.

The proper observance of Flag Day has also been emphasized and the display of the flag commended as the most impressive way to teach the lessons of patriotism so essential to the nation's life. And Mother's Day has again been observed in memory of the sufferings and sacrifices made by the devoted mothers of 1861 to 1865. The work of patriotic instruction; of placing memorials; of securing legislation for veterans in the public service; of establishing national parks, etc., has been earnestly promoted during the year. Among the plans urged are the proposed "Lincoln Way"—a highway from the National Capital to Gettysburg—as a Lincoln centennial memorial, and the observance of the semicentennial of the battle of Gettysburg.

Among the 32,000 deaths of the year there stands out prominently the name of the faithful "Christian soldier," Major-General Oliver O. Howard, the last of the surviving generals who commanded an independent army, and who in a marked degree combined the qualities of the heroic soldier with those of the devoted Christian.

The Woman's Relief Corps; the Sons and Daughters of Veterans; the Ladies of the G. A. R.; and the Army Nurse Association (bodies affiliated with the G. A. R.) also held their annual sessions during Encampment week. The leader of the Woman's Relief Corps this year is Mrs. Jennie Iowa Berry, an efficient past-president of the Iowa organization and deeply interested in juvenile court, industrial school and civic improvement, as well as patriotic work. The Woman's Relief Corps has a membership of over 160,000 in nearly 3,000 corps; has doubled its Christmas donation to the old army nurses; contributed to Memorial University, the Francis Scott Key Home, the Southern Memorial Fund and other worthy objects. The work for patriotic instruction and for peace and arbitration has made great progress during the year. The new department of Utah is welcomed this year and a provisional department is established in Mississippi. The women are petitioning to Congress for a national law to protect the flag, and are urging a sane Fourth, pointing out that in seven years of Independence Day celebrations the record of wounded and dead reached 34,603.

J. A. STEWART.

CONTRIBUTIONS IN AID OF OUR CHILDREN'S HOME

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Buckbee, M A...10 00
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Burke, Adelia M 3 00
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Burtles, Ellen M. 3 00
Burton, Mrs G S. 1 00
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Orr, Jennette ... 3 00
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Parker, Mrs A T 1 00
Parker, Miss C E 1 00
Parks, Jas G.... 1 00
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Pratt, Lou A... 6 00
Pratt, Mrs W A 3 00
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Ratcliffe, Harriet 3 00
Raub, Mrs F E. 5 00
Rawson, Henry .. 1 00
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Raymond, J L... 3 00
Rea, Mrs Sarah. 3 00
Reed, Mrs 50
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Rhodes, Clara L.. 5 00
Rice, Herbert .. 1 00
Richards, H R.. 2 00
Richardson, Mr & Mrs Jno K.... 3 00
Richardson, Mrs Mary E 3 00
Richmond, A F.. 3 00
Rietz, Hugo' 2 00
Riggs, Mrs M P. 3 00
Riley, Mrs E B. 1 00
Ritter, L C..... 3 00
Rodd, Edwin ... 2 00
Rogers, Miss C H 1 00
Rogers, Mrs Mary 1 00
Rohda, M A..... 6 00
Rolofson, Mr & Mrs W T 3 00
Root, Addison Z. 6 00
Root, Miss M E. 3 00
Roth, Margaret.. 6 00
Rowe, Mrs A H.. 5 00
Rupp, J J..... 3 00
Russell, E A..... 2 00
Russell, Mrs L W 1 00
Russell, Wm ... 6 00
Abenroth, Laura.. 75
Abraham, Mrs A J 1 00
Ackerly, Mrs A J. 3 00
Ackerman, Mrs CS 1 00
Ackerman, C P..15 00
Ackley, Mrs O S. 5 00
Adair, Paul M... 3 00
Adams, Mrs C L. 50
Adams, E B..... 2 00
Adams, Mrs Edw 1 00
Adams, L K..... 1 00
Adams, Sarah A. 5 00
Addis, Sarah A. 1 00
Agnew, Mrs E J 3 00
Ailes, Margt M. 1 00
Ainsworth, A A.. 1 00
Aitken, Mrs A.. 3 00
Albertson, E 5 00
Albin, Mrs W P 1 00
Albrink, Wm 3 00
Aldrich, Mrs N.. 1 00
Aldrich, Sarah S. 2 00
Alexander, MrsMJ 1 00
Alford, Mrs Kate 1 00
Alger, Miss M F 1 00
Allen, D, V & R 3 00
Allen, Mrs E..... 3 00
Allen, M C..... 1 00
Allen, Martha E 1 00
Allen, Mrs Orren 1 25
Allen, Mr & Mrs Richard 5 00
Allen, Mrs V L.. 1 00
Allinson, R E.... 3 00
Allison, Miss M A 1 00
Alquist, Mrs L.. 2 00
Alvord, Mrs A.... 3 00
Ames, E M.....10 00
Ames, Mrs P D. 5 00
Amman, Miss L. 1 00
Amstutz, Minnie L 4 00
Amstutz, P B & Family 3 00
Anderson, Annie. 2
Anderson, B M..
Anderson, Mrs G. 1
Anderson, Mrs G 1
Anderson, Mrs H 1
Anderson, Ida & Anne & Agnes Cass 21
Anderson, Mrs J. 1
Anderson, Mrs M B .....
Anderson, P ... 2
Anderson, Ruth A 3
Anderson, W W. 3
Andrew, Rev&Mrs L C 21
Andrew, Mrs Wm
Andrews, A 3
Andrews, B G... 3
Ambrorette, Mrs J M & Mrs E J David 6
Annis, Mrs Lewis
Anstead, H A.... 3
Anthony, Miss M 2
App, Joseph 1
Appel, W H..... 9
Appleby, L P.... 1
Applegate, Robert N .....
Arbuckle, Mrs H D 1
Archer, Harriet E 3
Ardrey, Mrs Robt 6
Armor, Mrs S...
Armstrong, Mrs S
Arnold, Mrs B R 6
Arnold, Helen M. 3
Arnold, Mary E. 1
Arnold, Mrs M R 1
Arnold, Mrs Paul 1
Arnold, Mrs WW 1
Arters, Edgar ... 5
Ash, W T..... 10
Ashdown, A J...20
Ashley, Mrs G E 3
Ashton, D P.... 1
Aspel, Ingeborg. 5
Astill, W T..... 1
Astin, Mrs Thos.. 5
Astle, Mrs C.... 1
Anchey, D G..... 1

And several hundred others to whom acknowl'g'd later.

THE OLD PIANO

By CHARLOTTE DODGE BROMBACHER

"ROY, you're just the one I want to see."

"I'm very glad my society is appreciated. What can I do for you, Ben?"

They had been college chums, these two, and firm friends ever since; and to each other were always Roy and Ben. Young they were, but by industry, perseverance and square dealing, had risen to fine positions in the business world; and Ben, who was now the proprietor of the Wilson Piano Warerooms, replied to Roy, who had looked in on his way to his own office one sultry August morning, "I want you to go down to the Mission rooms to-morrow night and play the hymns."

"Me play the hymns? Well, I never!"

"Yes. Why not? You were a good musician before you went to Europe, five years ago. Somebody has presented the Mission with a piano, but there is no one to play."

"Well, I——"

"Now don't say well; say yes. I'll 'phone that you'll be on hand and they'll be delighted."

"Well—I'll go if I get back in time."

"Why, where are you going?"

"Out to Forestville to see those friends of five years ago. I was sent there on business for the railroad, you know, and was in the village all summer. I have not heard from them since."

"All right. I'd go out of the city myself this hot weather, if I could."

. . .

"Have a carriage, sir?"

"No, I'll walk. I know the way."

As the train steamed out of the Forestville station, Roy, who had just alighted, started briskly up the hill. "I'll be there before sundown," he said to himself, as he scanned each well-known landmark, his fine eyes lighting up with pleased recognition. "Everything looks just the same. Here's where I used to gather wild roses for Margaret, and there's the pond where we went rowing for water lilies. How long ago that was! There's the chestnut tree on the corner of the road, and here's Rover coming to meet me. Oh, no; it's a strange dog. I suppose poor old Rover is dead by this time. Here's the house! Why—oh, why—what's the matter with it?"

Instead of the trim leaf-embowered cottage, that he knew so well, Roy saw a cottage to be sure, but shabby, unpainted and covered with straggling, half dead vines, while on one of the posts of the porch was a sign-board on which was printed "To Let."

Astonished, shocked and bitterly disappointed, Roy looked hopelessly around, and then leaning with folded arms on the broken fence, recalled that happy summer when the family had been so kind to him, a stranger, making his way alone in the world. He thought of the friendly father and the gentle mother, so like his own whom he had laid to rest beside his father, near the ivy-covered church in his native village, just before he came to Forestville. Of sweet Margaret and her merry litle sister Ethel. Gone—all gone. He had written several times to the family, but had received no reply, and he had looked forward so confidently to seeing them all again in their old home, and learning the reason of their long silence.

A light breeze stirred the bushes in the neglected garden, and swung the obnoxious sign on the porch, but bore the fragrance of roses, like those that Margaret wore the night he went away. Ethel was a little girl then, and cried when he kissed her good-by. Margaret cried too, after he had gone, but he did not know that. He was only one, he thought, among her many friends, even when she gave him the rose he asked for, as he held her hand in a lingering clasp at parting.

The sun went down behind the familiar hills, and as Roy turned reluctantly away from the dismantled home, he felt as if it were sunset in his heart as well.

"I'll go down to the village," he thought, "and make inquiries." And just then a boy, driving a cow, came around by the chestnut tree, to whom Roy put the query: "Can you tell me where the Randolphs live now?"

"Hey?" said the boy, pushing back his torn straw hat, and staring at the questioner.

"The Randolphs; can you tell me where they live?"

"Never heard of 'em."

"Thank you. Good-by."

"Good-by. G'lang there!"

This last was addressed to the cow, who was leisurely cropping grass by the roadside.

"I've only been here a year, and never heard of those people," said the brisk mistress of the postoffice, in response to Roy's inquiry. "Perhaps they can tell you at the hotel." Repairing thither, Roy was informed by the proprietor that the family had moved away several years before, but had left no address with him. The village pastor and the two physicians were next interviewed. None of all these people knew who had the renting of the cottage, nor did any one else of whom Roy inquired; but they all said it was no one in Forestville, and the address on the signboard was obliterated by rain and snow. Neither could the ticket agent give definite information. "Their trunks and furniture were marked New York," said he, "and you might as well look for a needle in a hay-stack as to try to find them there."

"Oh, no; I'll look in the directory. There comes my train. Good-night, and thank you."

"This is the hottest day of the season," said Ben, the next morning, wiping his perspiring face, as Roy entered. "How are your friends in Forestville?"

"They've moved away, but I found, in the directory last night, Margaret Randolph, widow of Edward, 27 Fairview Terrace. She is the widow of Mr. Randolph's brother Edward, and as that is her address, I'm going there."

"Well, success to you, and don't forget the Mission to-night."

The piano that was carried into the Mission room that morning by stalwart porters was a present from one who could afford to give it away. It was old, but like many old people, well-preserved and exceedingly sweet-toned. True, it was square, which characteristic in regard to pianos in these days seems to be undesirable and stamps them out of date. But it was not to be mentioned in the same day with the wheezy old melodeon which had done duty so long, for it was an extremely fine instrument, although outwardly old-fashioned. "We'll have a crowd here to-night," said the superintendent joyfully, "for all the neighbors know about the piano, and some of them saw it carried in." And through the long hot day, many looked forward to the evening with pleasant anticipation.

Never in all his life had Roy spent such a day as this one, when the Old Piano was taken to the Mission rooms, while he tried to find the Randolphs. The heat was intense; not a breath of air; blistering pavements in the city, and dusty roads in the suburbs, where he arrived after changing cars three times, and waiting for them on hot corners of hot streets. Fairview Terrace was three long shadeless blocks from the trolley line, the Fairview being in imagination, or perhaps in anticipation, as the present outlook showed principally car-barns and open lots, the latter decorated with huge billboards of dealers in real estate. The Terrace itself was a collection of detached modern cottages. The numbers had been changed, and 27 was a vacant lot. No one knew Mrs. Randolph.

By noon he had visited every house in the place, and by that time he remembered that he had not had any breakfast, owing to his haste to start, intending to take it later. His head began to feel dizzy, and the intense heat and blinding glare confused him, as, covered with dust and with a wilted collar, he plodded wearily along, trying to get somewhere out of the broiling sun, and away from the flies and mosquitoes, thinking the while, "I don't look presentable now, even if I should find them." It seemed as if he would never reach the trolley line, and he tried to walk faster, but the dizziness increased. There was a buzzing in his ears; then everything seemed to grow dark, and he knew nothing more until he found himself on a hospital cot, a victim of sunstroke.

That night the Old Piano was silent.

. . .

Nearly a year passed by. Roy, being young and vigorous, had soon recovered, but had then found a letter awaiting him, which demanded his presence in a distant city, where he was obliged to remain for several months. Immediately on his return, however, he renewed the search, but having no clue, the task was well-nigh hopeless. He visited many real estate offices, hoping to find the agent for the Forestville cottage, but without success, and at last determined to go to the village again. "Perhaps," thought he, "some one may have rented the cottage during my absence, and I may obtain information in that way. I'll go to-morrow."

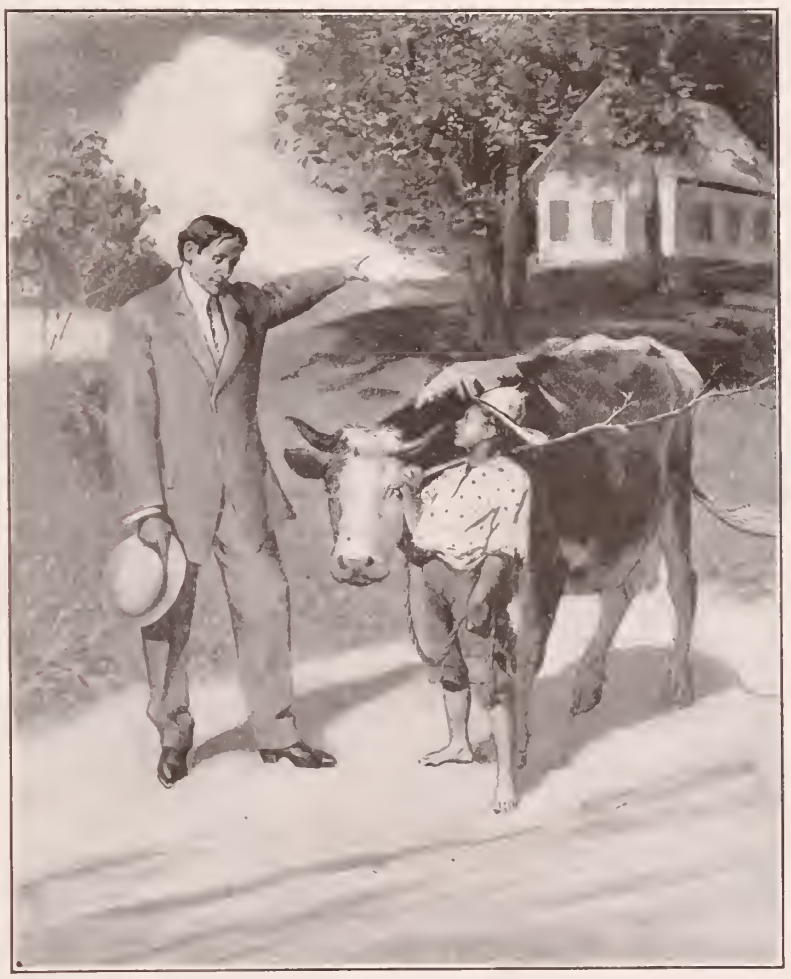
That evening, in compliance with a renewed request, he went to the Mission room, much to the delight of the cheerful workers there, who gave him a most friendly greeting, while the boisterous applause of the audience was almost impossible to subdue. As he took his place, he wondered what made the Old Piano seem so familiar, and when he struck the first chords, he wondered still more. All the evening he was in a sort of reverie.

"That certainly looks exactly like the Forestville piano," he thought, and as he went over to play the last hymn, something just inside the instrument attracted his attention, and he bent down to examine it. As he did so, a smothered exclamation escaped him, and the matron asked if he were ill, and offered a glass of water. "You are so pale," she said.

"No, thank you," Roy replied. "I've had a great surprise. I'll explain later."

How he managed to play the last hymn, and acknowledge the vote of thanks, he never knew; but when all was over, he said as quietly as he could, for he was trembling like a leaf, "This piano belonged to friends of mine, whom I have been trying to locate for a long time. I know it by that card inside, on which is engraved my name, LeRoy Gordon. I pasted it there myself many years ago. Can you tell me who sent the piano here?" The matron said that she did not know, but would ask the superintendent, who replied to Roy: "The piano was given to us by Mrs. Randolph. I don't know her address, because the business was

Continued on next page



"'Never heard of the Randolphs,' said the boy"

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THE OLD PIANO

Continued from preceding page

transacted through an agent, J. C. Brooks, 15 Railroad Square. But she has been here several times, and her nieces also. I expect them again, but don't know when they will come." With thanks, Roy departed, saying he would see Mr. Brooks.

The next morning, at the agent's place of business, Roy found no one but the office boy, who seemed glad to have some one to talk to, as he had nothing to do. "Mr. Brooks," he said, "has gone to Forestville, but I expect him back to-day."

"To Forestville? Then perhaps he can tell me where to find the friends I am looking for."

"Do they live in Forestville?"

"They lived there some years ago, but they have moved away."

"Mr. Brooks' wife came from Forestville. She knows all the neighbors. There's the 'phone. Hello—no—yes—two or three, a gentleman, all right." Turning to Roy, "Mr. Brooks is down town now. He'll be here in half an hour." And in less than that time, Mr. Brooks arrived.

He was an elderly man, shrewd, good-natured and given to speaking in short sentences. "Good morning, sir," said he, "hot weather. Joe," to the boy, "start the electric fan." Roy made known his errand, and Mr. Brooks replied, "Yes, I moved that piano. I'm not the agent for the cottage. Don't know who is. Moved the piano about a year ago. Randolphs had left Forestville long before. Piano was stored in a barn. Very fine family. Had lots of trouble. Moved to a little town near Chicago. Mr. and Mrs. Randolph died."

"Is it possible?" exclaimed Roy, greatly shocked.

"Yes—yes—very sad. You didn't know, did you?"

"Oh, no—no."

"Daughters came back to New York. Lived with their aunt in Fairview Terrace. Moved away from there. Don't know where they are now. My wife came from their part of the country. Six miles back from the village."

Roy was silent and Mr. Brooks forbore further remarks. Presently Joe exclaimed, "Mrs. Randolph was here yesterday." Roy started. "Why didn't you say so before?" asked Mr. Brooks, pretending to be angry.

"Couldn't get a word in edgewise," retorted Joe, adding, "Cross old party."

"Joe, be careful. What did she want?"

"Wanted to see you about storage. Said maybe she'd come back. Then she wanted a piano tuner, and I sent her to the Wilson Warerooms."

"How do you know her name was Randolph?" inquired Roy.

"Left her card."

"Where is it?" Mr. Brooks asked.

"I put it on your desk, but I guess that old electric fan blew it off. Here it is on the floor. I told her there was no address on it, and she said that was none of my affairs." Mr. Brooks laughed, but Roy was too much stunned by the sad news he had heard, even to smile. "Here is my card," he said to Mr. Brooks. "If Mrs. Randolph should come in again, will you kindly give it to her, and tell her how I have tried to find the family, and ask her if I may call on her, and if she will leave her address with you, and then will you let me know?"

Then as Roy went out, Joe wondered why he gave him a quarter.

Late in the afternoon of that day another card was handed to Ben by an employee, who said, "The lady is in the outer office."

"Tell her I will see her in a few moments," Ben replied, and then announced to Roy, who had just entered, "She's here, Roy. Now you'll find out where they are."

"Who's here?"

"Mrs. Randolph. She has written her address with pencil. Bird's-eye, Bridge, what is it?" Ben held it close to his near-sighted eyes and then handed it to Roy, who read "Burnside Avenue." "That's way up town, isn't it?"

"Yes."

"What's the matter, Roy?"

"I'll tell you later."

"Come with me and be presented to Mrs. Randolph."

"Go on, Ben; I'll come after you've talked business a while."

In the outer office a lady waited, plainly but fashionably dressed, whose face, framed by soft gray hair, would have been pleasing, had the dark eyes been less sharp, and the thin lips less firm. Her expression was stern and her tones crisp, as she asked:

"Can you send a man to tune the piano at the Mission rooms downtown?"

Ben replied that he could and would send one to-morrow, if she wanted one then, to which she curtly answered that when she wanted one, she would let him know; and having inquired the price, and told him to charge it to her, she arose to go, when Roy entered. Then Ben, in the winning manner habitual with him, said: "One moment, Mrs. Randolph, if you please. My friend, who has just come in, was a frequent visitor at the Randolph cottage in Forestville some years ago, and would like to know where the family are now. May I present him?" Mrs. Randolph, with dignity, signified assent, and after coldly acknowledging the introduction, said stiffly, "I do not remember ever hearing your name before, Mr. Gordon. My nieces have never mentioned it, and I never heard Mr. Henry Randolph or his wife speak of you. When were you last in Forestville?"

"About a year ago, madam, but the cottage was then unoccupied, and no one knew where the family were. I had just returned from Europe, where I had been for five years."

"And you had not heard from them in all that time?"

"No, madam."

"And now you expect me to tell you where they are? I don't know as I will. I must find out first if my nieces remember you or"—haughtily—"care to receive you."

Roy flushed, but maintained, otherwise, a calm exterior.

"Have you heard," continued Mrs. Randolph severely, "of the death of Mr. Henry Randolph and his wife?"

"Not until to-day, madam."

"Who told you?"

"Mr. Brooks."

"Strange. Well, Mr. Gordon, my nieces have lived with me ever since their parents died, and I certainly have never heard the name Gordon mentioned in all that time."

During this colloquy, Roy had borne unflinchingly the scrutinizing gaze which accompanied Mrs. Randolph's remarks and questions, but he now felt that it was time for the cross-examination and incivility to cease. Very distinctly and frigidly he said, "If you do not believe me, madam, our conversation has lasted long enough."

Then as he turned to leave her, Ben stepped up to the rescue.

"Roy," said he, and at that name Mrs. Randolph pricked up her ears. "Tell Mrs. Randolph what they always called you."

"Why, Roy, of course."

Mrs. Randolph jumped up as if she had been shot, dropping her eye glasses, pocket book and handkerchief, which articles the two young men picked up and restored to her. "Say that again!" she demanded. "Tell me again what they called you!"

"Madam, they called me Roy."

"Roy—Roy—are you Roy?"

"Yes, madam."

"Is there any other Roy?"

"I have never heard of any other."

Continued on next page

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"Miss Cocroft, I hav *taken off my glasses* and m *catarrh* is so much bette Isn't that good?"

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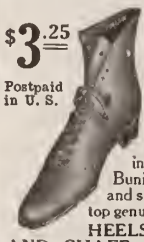

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THE OLD PIANO

Continued from preceding page

"Are you the Roy that Margaret and Ethel are always talking about and wishing about and wishing to meet again?"

"Yes, madam."

"Did you never write to the family?"

"Oh, yes."

"Where did you direct the letters?"

'To Forestville."

"They left Forestville soon after you went away. Mr. and Mrs. Randolph both wrote to you."

"I never received the letters."

"Are you married?"

"No, madam."

"Well!" said Mrs. Randolph. "Well!" After she had said "Well!" three times, she continued: "When I find myself in the wrong, I am not ashamed to own it. I'm a cross old woman, but wish to apologize. Are you willing to shake hands with me?"

"Certainly."

After a moment, she asked, in her usual severe manner, "Did Mr. Brooks tell you any particulars about the death of my brother-in-law and his wife?"

"He did not."

"Would you like to hear them?"

The abrupt questions jarred upon him, but Roy replied that anything relating to Mr. and Mrs. Randolph would always be of interest to him. "Well, then, sit down and hear me out." And Mrs. Randolph proceeded to tell how they had become homesick for Forestville, and were planning to return, when Mr. Randolph was thrown out of a carriage and instantly killed. Mrs. Randolph had been prostrated in consequence, and never recovered, and related so many harrowing details that Roy wished she would desist. Then her mood changed, and in softer tones she said, "They thought so much of you. They said if their own son had lived, he would have been just your age. Mrs. Randolph asked every day if we had heard from you, and one of the last things she said was, 'Margaret, if you should ever meet Roy——' And then followed the tender farewell message, and as Roy listened, his eyes were full of tears.

Then, with a hasty good-by, and tears in her own eyes, Mrs. Edward Randolph departed, and as Ben escorted her to the door, she said, "Margaret and I expect to go to the Mission room every night next week. Margaret will play on the Old Piano. Tell Roy to come down if he wants to see her. I forgot to mention it. I won't say anything to Margaret, so it will be a surprise for her."

. . . .

"They've all gone away for the summer," said the janitor, in reply to Roy, who having visited the Mission for three evenings, but failed to find Margaret or her aunt, had asked him if he knew when they would be there. "To Forestville?"

"No, I guess they've gone to Europe."

"Why, what makes you think so?"

"Well, I heard 'em talkin' about somebody who went to Europe six years ago and never came back. They said he used to play on the Old Piano, and they seemed kinder sorry, and then the aunt said if they wanted to see him, she guessed they'd have to go to Europe themselves, and the youngest one said, 'I wish we could go, Margaret.' I know they all went somewhere yesterday morning."

"Can that be possible?" thought Roy, as greatly disappointed he turned away. "I don't believe they've gone to Europe. Why did Mrs. Randolph ask me to come?" He almost resolved never to go to the Mission again, and told Ben so, adding that he had actually come to dislike the sight of the Old Piano. He knew now, although he did not say so, that it was Margaret for whom he had been unconsciously waiting during the years of absence. Margaret, whom he had tried so often to meet and failed every time. Therefore, in the dim hope of finding her, and with a sort of grim determination not to give up until he succeeded, he did go to the Mission the next night, but by a different route, for he was tired of going through the same streets, on a fruitless errand, night after night.

"Cheer up, Roy," Ben had said, for, having already wooed and won the choice of his own heart, he felt competent to give advice in that line. "Don't be discouraged. That isn't like you." And so, with that friendly admonition in his mind, and his own habit of perseverance coming to his aid, he entered the room.

And—Margaret was there! He could scarcely believe his eyes, but—that was Margaret at last! Yes, there she was in her white dress, with roses in her chestnut hair, just as he remembered her, and it seemed as if the intervening years had rolled back, and it was but yesterday that he stood beside her on the porch at Forestville. Amid far different surroundings, he made his way to her, through the dispersing crowd, but she did not see him, being occupied on the platform, arranging books and music. Then, when she heard some one say, in a low clear tone, "Margaret!" she wondered who it could be with a voice exactly like Roy's. Turning around, she saw—no, no, it could not be—oh, yes—yes—it was Roy himself, looking the same as in past days, only a little older and slightly careworn. Intense surprise almost took away her breath, as he clasped her hand in both his own, exclaiming, although brokenly, "Margaret! I've—found—you." Then, as the tide of old associations dear and sweet and sad, rushed over her, she could only gasp, "Oh, Roy—Roy!"

"My Margaret? Only mine? My very own?" He whispered tenderly, longing yet fearing to hear the answer.

The room was very quiet. Mrs. Randolph, the committee and the janitor were in the office. The last straggler had departed, and most of the lights had been extinguished, while the rest burned low. No sound broke the silence, save the ticking of the clock on the wall, as Roy waited until Margaret, with her free hand resting on the ivory keys, and her beautiful eyes downcast, softly spoke one little word, and then his arms were around her and in the dim stillness, beside the Old Piano, he folded her to his heart.

Called Higher

Leah A. Heck, of Transfer, Pa.

Mrs. M. A. Skiff, of Atlanta, Ga.

Mr. Adam Lutz, of New Brunswick, N. J.

Mrs. George C. Hough, of Maxbass, N. D.

Mrs. J. W. Liebenstein (59), of Adell, Wis.

Mrs. Mary C. Perkins (85), of Castile, N. Y.

Mrs. Anna W. Ripley (67), of Poultney, Vt.

Mrs. Deborah C. Wood (90) at Owosso, Mich.

Mrs. Kate Blazo some time ago at Medford, Mass.

James G. Paull, of Somerset, Mass., May 13, 1910.

George K. Huber (42) at Iowa Falls, Ia., May 13, 1910.

Miss Bertha Aster (18), an active Christian worker of Cookton, O.

Mrs. Mary A. DeGarmo (75), of Warrensburg, Mo., September, 1909.

Hugh A. Barr (66), of Reedsville, Pa., March 12. A reader of this paper for twenty-five years.

Charles McDonald (68), of Westport, Calif., a reader for twenty-four years.

Vernon Estel McDaniel (24), of Rushville, Ind., passed away some time ago in Bovina, Tex.

Miss M. Antoinette Hayt (82), of Hartford, a contributor to THE CHRISTIAN HERALD charities.

Mrs. Mary K. Steele, of Covington, Va., December 15, 1909. For many years a subscriber to THE CHRISTIAN HERALD.

S. D. von Steuben (75) of Bethlehem, Pa., September, 1909. A descendant of a near relative of Baron Steuben of the Revolutionary army.

Charles H. Schermerhorn, of Plainfield, N. J. He was born in Hatsboro, Pa., in 1833, and was one of the best known telegraph operators in the county.

P. H. Weaver, M.D. (82), of Deer Lodge, Pa., passed away some months ago. A gallant Union soldier and faithful member of the Protestant Episcopal Church.

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Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

L. S., Bath, Me. 1. How many States are there in the German Empire? 2. How many kingdoms, duchies, etc.?

1. There are twenty-six States in the Empire. 2. There are four kingdoms, five duchies, seven principalities, and three free cities—Luebeck, Bremen, Hamburg—and the Imperial territory of Alsace-Lorraine.

L. A. S., Appleton, Wis. Please explain Mal. 4: 1, 3.

This was a prophecy of the judgment coming on Jerusalem; but it can also be interpreted as foreshadowing God's terrible judgment on the wicked at the final day. The second verse contrasts with this direful picture the effect of the judgment on the righteous. Verse 3 shows that the prosperity of the wicked and the adversity of the godly will be reversed.

G. D. E., New Orleans. What is meant by the perihelion of a planet?

The perihelion is the point on the orbit of a planet where it is nearest the sun. The point opposite is called the apsides, and the straight connecting line between them is called the "line of apsides."

N. H., Whitesboro, Tex. 1. What are the seven great promises in the Bible, and where are they found? 2. Who are the great women of the Bible?

1. The promise to Abraham (called the great promise," which had its fulfilment in Christ), Gen. 12: 3-7; to Isaac, Gen. 26: 3-4; to Jacob, Gen. 28: 14; to David, II. Sam. 7: 12; Ps. 89: 3, 4, 35, 36; see also the promises of Christ, John 14: 13; Matt. 18: 20, and several other passages. There are numerous promises. 2. There may be different opinions as to the degrees of greatness of some of the women of the Bible. We give a list from which you can make your own selection: Sarah, Judith, Leah, Rachel, Thermutis (Pharaoh's daughter), Miriam, Deborah, Naomi, Ruth, the Queen of Sheba, Mary the mother of Christ, Elizabeth, Esther and Rebekah. Some of the women mentioned in the Epistles as having been noted for their piety might be included, as Eunice, Lois, Dorcas, and others.

A. E. S., Portersville, O. Tell something about Korea's form of government and attitude toward missions.

Korea was until recently an independent monarchy with a ruler of its own. Now it has been annexed by Japan and will be ruled as a province of that empire. Its Emperor will be a pensioner of the Japanese government with no authority whatever. The former government had become friendly to missionary work.

D. C. B., Rochester, N. Y. Is not a United States Senator just as much a member of Congress as a Representative? If so, why is it not proper to speak of the former as a Congressman?

Congress is the general name for our representative assemblies in Washington—the Senate and the House of Representatives. It is the custom to speak of a member of the Senate as a Senator, probably because it is a title of greater dignity and because members of Senates in ancient nations were so called. Strictly speaking, the members of the House of Representatives should be called Representatives, but it is an awkward word and custom has given the title of Congressman to a member. It would not be correct to speak of a Senator as a Congressman, the term being only used for the members of the Lower House. Good usage declares otherwise.

A. L., Newport, Vt. What is the hair-tailed fish?

It is a fish with a long bundlelike body, tapering to a point. The dorsal fin extends the entire length of the back. The ventral fins are either very small or absent altogether. It is only found in tropical waters. The best specimens come from the West Indies.

J. C. G., Westgrove, Pa. Where in the Bible do people find authority for saying some will occupy higher seats in heaven than others?

See I. Cor. 15: 41. Paul is here explaining the glory of the celestial bodies, not with the purpose of showing different degrees of glory among the redeemed, yet in a manner which clearly conveys an impression of such a difference. See also Matt. 20: 21, where the sons of Zebedee asked to be preferred in the kingdom of Christ. The Master's answer may be regarded as implying that there would be degrees of reward in the future life. There are many passages in both the Old and New Testaments which justify this conclusion. See Ps. 58: 11; Matt. 2: 5-16; 10: 41; I. Cor. 3: 8, and other passages. As there are to be "many mansions," so we may be assured that there will be many stages and degrees of merit in the heavenly life. Those who, by their course of action, have not deserved commendation cannot hope to receive or win high places hereafter, nor will the careless and indolent be put on a plane with those who have been zealous and active workers for God and humanity.

Reader, Norwalk, Conn. Will you do me the kindness to inform me where I may find in the Bible the authority for saying masses for the departed dead? What Scripture is there to lead one to suppose that it is proper to offer prayers for the dead, and for the repose of their souls?

The custom of saying prayers for the dead is not Scriptural. It arose in the Church at an early period. Such prayers, many authorities hold, imply a belief in purgatory, which all Protestants absolutely reject. At first, such prayers were little more than a thanksgiving, a commendation of the souls of the deceased to the mercy of God, and a commemoration of their spiritual worth; but gradually the idea of purgatory grew as a result of the abuse of this custom. All Protestants hold that prayers are not to be offered for the dead, their spiritual welfare being already accomplished. There is no Biblical authority for such prayers.

L. C., Riverhead, N. Y. 1. How many languages are there in the world? 2. How many people use the English language? What language is used most next to ours?

1. There are said to be 3,424 spoken languages or dialects in the world; 1,624 in America, 937 in Asia, 587 in Europe and 276 in Africa. 2. The English is spoken by over 150,000,000 people. 3. German comes next in order to English, being used by over 120,000,000.

J. T. D., Sidney, O. What causes the wind to blow?

Winds are the result of differences in atmospheric pressure, the winds moving from a place of high barometric pressure to places of lower pressure. See article in any good encyclopedia on winds.

E. M. D., Green Bay, Wis. Please tell me what became of Arent Van Vroom in the story of the "Strawberry Handkerchief," in THE CHRISTIAN HERALD. Also who Lady Rose Harley married.

These were subordinate characters, so Mr. Barr did not tell us definitely what became of them. It is strongly implied in the last chapter that he sailed away in his ship to join Rose Harley, but whether she bestowed her hand upon him at last we do not know.

Mrs. M. W., Foss, Okla. 1. How does the Greek Church baptize? 2. Where is the National Soldiers' Home in Tennessee?

1. It is stated in McClintock and Strong's *Biblical Encyclopedia* that "the Greek Church requires trine (threefold) immersion in its rubrics, but in Russia baptism by sprinkling or affusion is regarded as equally valid." 2. There is a National Soldiers' Home at Johnson City, Tenn.

R. L., Zanesville, O. What are the world's ten leading cities in point of population?

They are as follows: London, 7,537,196; New York, 4,766,883; Paris, 2,714,068; Tokyo, 2,085,160; Berlin, 2,040,148; Chicago, 1,698,575; St. Petersburg, 1,678,000; Vienna, 1,674,957; Canton, 1,600,000; Pekin, 1,600,000.

G. H., Duluth, Minn. 1. Explain Gen. 27: 40. 2. What is the public debt at present?

1. The whole address beginning with verse 39 should be taken into consideration. The patriarch predicts in the first part that Esau and his descendants should be settled in an arid region, and then in verse 40 refers to the roving life they would lead as freebooters and hunters. The second part of the verse is explained by the fact that though Esau was no personally a subject of his brother, his descendants were vassals of the Israelites from the time of David (II. Sam. 8: 14) till the reign of Joram, when they rose in revolt and had a king of their own. (II. Kings 8: 20.) 2. The public debt of the United States in 1909 was $2,661,426,301.04.

C. D., Belmar, N. J. What is the difference in the hours from here to Jerusalem, Palestine?

When it is 12 o'clock noon at New York it is 8 P.M. in Jerusalem.

R. T. A., Jamestown, R. I. What is meant by "log-rolling" in politics?

It is a term for legislative combinations. In the early days the settlers helped one another to clear their land by rolling off the logs. When the supporters of two or more measures in a legislature combined to help each other on their especial measures it was called "log-rolling."

H. J., Alameda, Calif. Can you tell me from what language the name of the State of Oregon is derived and what it means?

Most historians agree that the name must come from the Spanish *oregones*, meaning "the big-eared men." It was a term applied by the Jesuit missionaries to the Indians of western and southwestern North America.

Continued on next page

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Continued from preceding page

E. J. P., Altoona, Pa. What is meant by "Church Federation in America"? Where can I get printed literature on the subject? What is the distinction between "the sons of God" and the "daughters of men"?

The "sons of God" are believed by commentators to have been the descendants of Seth, while the "daughters of men" were Cainites or carnal women. Write to Rev. Dr. Sanford, Bible House, New York, for literature regarding Church federation. Federation does not involve a change of creed, or a surrender of denomination, but merely union and co-operation in Christian work and Gospel effort, waiving all non-essential differences.

H. S. P., Lansdown, Pa. 1. When did Jean Ingelow, authoress and poetess, die? 2. Where and when was she born?

1. She died in 1897. 2. She was born at Boston, in Lincolnshire, England, in 1820.

H. H. M., Newport, R. I. 1. I have read in accounts of the Roman Eucharist Congress at Montreal that three cardinals were present, the largest number ever on American soil. How many cardinals are there? 2. Are most of them Italians?

1. There are in the College of Cardinals five cardinal bishops and forty-three cardinal priests. 2. There are twenty-two Italian cardinals, the rest being divided among ten other nationalities.

E. D., Butte, Mont. 1. If a young man joins the navy, how long does he serve on one enlistment? 2. How old must one be to join the service?

1. The term of enlistment is four years. 2. Boys under eighteen, with the consent of parents or guardians, enlist for their minority. Boys under eighteen can sometimes enlist by securing the consent of the Navy Department.

P. S., Harrisburg, Pa. How many merchant vessels of all kinds were built in the United States during the last year, and what was the total tonnage?

In 1909, the total number of vessels constructed was 1,247. The total tonnage was 238,090.

A. L., Halifax, N. S. 1. How many people are there in the employ of the United States Government? 2. How many employees in the public service in Washington?

1. According to the Government Blue Book for last year there were 370,065 employees. 2. There were in Washington 28,047 employees in the various departments.

L. I., Troy, N. Y. Is it considered wrong for third cousins to marry?

There is no prohibition in Scripture as to such a marriage. The Church of England, in 1563, set forth by authority a table, drawn up by Archbishop Parker, stating the degrees of relationship in which marriages were forbidden.

W. H. A., Albuquerque, N. M. In reading Helper's *Impending Crisis*, a book first published in 1857, I find these beautiful lines:

"I would not have a slave to till my ground;
To carry me, to fan me while I sleep
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned."

Will you please give the name of the author?

It is from a poem by Cowper, the English poet.

B. A. R., Medina, Okla. 1. What is the greatest event recorded in history? 2. Did Christ expel the money-changers and dove-sellers because of their dishonesty or because the temple was not the place of barter?

1. It depends upon the point of view. In the physical sense, it may have been the flood; in a spiritual sense, the Advent of the Redeemer. 2. They were driven out because the Lord's house was desecrated by their buying and selling. There was a regular market in the temple where wine, salt, oil, etc., were sold, and money-changers did a brisk business in converting the current Greek and Roman money into Jewish coins in which alone the temple dues could be paid. The word translated "thieves" is more literally "robbers"—men banded together for gain or plunder regardless of principle. (See Jer. 7: 11.)

S. M., DeSoto, Wis. Jesus said it would be more tolerable for Sodom in the day of judgment than for Capernaum, and the other cities in which he preached. If Sodom will have a chance to repent in the day of judgment, does Jesus imply that the people of to-day will still have a chance to repent in the day of judgment?

He meant that the ancient "cities of the plain," wicked as they were, had never had the Gospel preached to them by the Son of God, as Capernaum and the Jewish cities had. Jesus, during the whole period of his Galilean ministry, made his abode at Capernaum. It had seen the light and deliberately rejected it. The same application could logically be made to modern cities, which all hear the Gospel and reject it. There is nothing said of repentance in the day of judgment.

P. P. McK., Tampa, Fla. 1. How much salary does Diaz, President of Mexico, receive? 2. Who is the Vice-President of Mexico?

1. The President of Mexico receives $50,000 a year. 2. The Vice-President of Mexico is Senor Don Ramon Corral.

M. W. C., Seattle, Wash. I understand that Thomas Jefferson frequently referred to consanguineous marriages in Europe as being productive of imbecile or defective children. Is this why cousins are prohibited from marrying in many States? If so, would it not extend to second cousins also, who are blood relation?

Intermarriage, or the union of those related by blood, is regarded in all civilized countries as objectionable, the offspring of such unions being frequently mentally and physically defective. Marriages between cousins are objected to for this reason, but we know of no statutory objection to second cousins marrying.

D. F. E., New Paltz. 1. Jesus accused the Jews of having slain their prophets. Can you tell me the names? 2. I have always understood that the men selected for the revision of the Bible were noted for their scholarship. How is it that people of ordinary abilities claim that these translators were wrong in so many places?

1. It is evident, from several passages (see II. Chron. 36: 15, 16, Neh. 9: 26, Matt. 5: 12; 21: 35-39; 23: 29-32, Acts 7:51-59), that there must have been many prophet-martyrs in pre-Christian days, but their names (while some may be mentioned in the Jewish books) are not to be found in the Bible, nor yet in Josephus, the historian. 2. The early translators and revisers were men of distinguished scholarship, but they had not the facilities nor the valuable information that later revisers have enjoyed. King James' revisers knew nothing of the three great MSS.—the Sinaitic, the Vatican and the Alexandrine Codex—which have been at the service of the later workers. Besides, the last twenty years have brought to light many valuable inscriptions, which have greatly helped. 3. A course in elocution should be a part of the ministerial training, which would overcome the defect mentioned.

Miscellaneous

C. L., Rhode Island. Don't know.

I. A. E., Juniata, Pa. If the vaccine be pure, there is no danger. It is considered necessary in all cities to vaccinate as a preventive of smallpox.

E. G., Milwaukee, Wis. Many of the prophecies are yet to be fulfilled and the proportion stated is probably as near the mark as any, but no one can dogmatize on the subject. The last you mention has reference to the millennium.

Among the many touching letters received from contributors to our children's work at Mont-Lawn, one of the most pathetic is the following from Mrs. Edith W. Fadding, State Line, Mass., who sends $3 for the Home. She writes: "In loving memory of little Ewing Jay Fadding, four and one-half years old, who died May 7, 1909. Seventeen cents of this money was carried by the little fellow from here to Boston, where he went for a surgical operation. Four days later the pocket-book was returned with his lifeless little form. Not wishing to keep it as a talent hid in a napkin, we are sending it forth with God's help to brighten some other little life. His brother and sisters have contributed the rest of the $3 to send some little child to Mont-Lawn."

AMONG THE WORKERS

—THE ADANA Massacre Relief Committee of the Armenian Evangelical Church of New York, Paul S. Iskiyan, president, has closed its work. Altogether fifty-five cases of clothing were shipped by the committee. Fifty cases were shipped from Canada. $282 in cash was sent by the committee for distribution by the missionaries.

REV. JOHN A. STOOKE, of the new Missionary Home at Chefoo, China, writes: "There is a large dining-room at the New Missionary Home named the American CHRISTIAN HERALD Room, which was provided through gifts sent us five years ago, by the honored and beloved editor of this paper, the late Dr. Louis Klopsch. As the years pass by one is made to see the great and lasting benefit these Homes of Rest are in dry and thirsty lands. We are a very happy family this year; denominational distinctions have no part nor lot in our circle. We belong to the various churches in America and the old home countries who join to serve the Master."

—REV. THOMAS LANE, the famous English evangelist, is about to revisit the United States. He has been invited by Rev. J. Wilbur Chapman to help him in the Chicago evangelistic work in October. He sails for New York September 28 and will preach in the Fifth Avenue Presbyterian Church on Sunday, October 9, and then proceed during the week following to Chicago.

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MAKES AND BURNS ITS OWN GAS

Reward of Loving Service*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

IT is usual when this lesson is studied to consider the "talents" as gifts which people possess in varying degree; some being more gifted than others, according to the scale of one, two and five. We believe a true interpretation is to take the man going into another country as representing Christ, returning to his heavenly home and leaving the church which he founded while he was on earth to the care of his disciples, first to the apostles, and then to their successors, those who in all passing time should have the responsibility of the church.

Dr. Alexander McLaren says: "The talents themselves are the spiritual knowledge and endowments which are properly the gifts of the ascended Lord to his Church." He also says: "The natural gifts called by the name talents are not what Christ means here, though the principles of the parable may be extended to include them."

The Stewardship of the Churches

In a way we might consider the churches as the servants who are to render an account of their stewardship when the Lord and Master returns.

Each church has in it all kinds of people; some are born leaders, others are good fellow helpers. There are many kinds of churches. Some have great prominence in cities, others are located in country districts, and at the crossroads; others are on the frontiers of civilization, and still others are in missionary lands. It would be difficult for us to decide which of these are the five, the two, the one talent churches. It would seem to us that the missionary church has the larger gift of responsibility. In the United States and England the average Christian parish is said to number 1,000 persons, while in India it is said the average parish of every missionary is 155,500 people. (Lucy E. Guinness in *New Year's Eve, 1900.*) But the wealthy city church has the responsibility of money and influence to exert for the spread of the Gospel, and every church in every town and hamlet has a like responsibility according to its gifts. And every individual in each one of these churches has his or her own responsibility in the matter. Instead of leaving three servants to manage his great spiritual estate, the Church, Jesus has given thousands of thousands the opportunity to work upon it and develop it.

When Jesus spoke the parable of the talents he said: "A man going into a far country called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one, each according to his several ability; and he went on his journey." Then Jesus told what those three servants did; "He that received the five talents went and traded with them, and made other five talents; he also that received the two gained other two. But he that received the one, went away and digged in the earth and hid his lord's money."

The End of It All

And what was the end of it all? Jesus said: "After a long time the lord of those servants cometh, and maketh a reckoning with them. He that received the five talents came and brought other five talents, and he that had received two talents brought other two talents. To each of these the master said, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord." And Jesus said: "He that received one talent came and brought back only that which had been given to him, and with it only unkind and unjust words for his master, and telling him that he had buried the talent that he might have it all to give back to him. Then the master took the talent away from him, and gave it to the servant who had done the most, to him who had gained five talents."

Some writers have classed the twelve apostles according to the three kinds of servants in Jesus' parable. Plainly John, Peter, Matthew and Paul might be called five-talent men, and Judas Iscariot the one-talent man. It would be interesting to study the history of the Christian Church, and so classify its best known preachers, writers and workers. We make the suggestion, and leave you to make out the lists for yourselves. Do it by beginning with men now living, and work backward to those who lived in former times. Those who can be put in such a list are the true "immortals." We will not suggest that you make a list of those who correspond with the man who rendered back his one talent.

One-Talented Servants

John Wesley once said: "Say not that thou hast royal blood in thy veins, and art born of God, except thou canst prove thy pedigree by daring to be holy in spite of men and devils." A truly noble boy or man, girl or woman will have much enthusiasm for the Father's business, which is loving care for all who need. Those who would be like the five and two-talent servants will all the while be on the outlook for something to do to help somebody in his name. But the one-talent servants will be found among those who are always making excuses for themselves.

One Sunday morning a minister preached to an audience of about six hundred persons. Almost all of them were members of the church. Before the sermon he appealed to them in behalf of a mission Sunday School, in which there were a thousand children, and stated that there was an urgent need of at least twenty additional teachers at once. He said if there were some who felt they could not give themselves permanently to the work, it would be a great help if they would go for two or three Sabbaths, until permanent teachers could be secured. What was the result of that appeal? There was not one response! The pastor mentioned the sad and shameful lack of response to a number of persons. With one accord they all excused themselves on the ground that they supposed that there would be so many volunteers that there would be no need for them to go. Evidently they were all the one-talent sort. And if the mission school did not have to be abandoned for lack of teachers, it was because there were some already there who applied themselves all the more diligently to meet the situation.

A Family of Church Workers

Place in contrast to this incident a certain family, consisting of a father, mother and two sons, all members of a church, in which there were several hundred families, and sixteen hundred Sunday School scholars. And yet among them all, this family was pre-eminent for their abundance of good works. One day their appreciative pastor asked them how it occurred to them to do so many things for the church. The reply was made by the father, who said: "Every morning at breakfast I ask the question, 'What can we do for the church to-day?' It very rarely happens that any one of us must answer nothing, but on the contrary, more is suggested than we can possibly do."

Continued on next page

* **The International Sunday School Lesson for October 9, 1910.** The Parable of the Talents. Matt. 25:14-30. GOLDEN TEXT: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:21.

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IT is estimated that a city of 10,000 spends about $5,000 a year for magazines. **30% of that amount** ($1,500) **is paid to certain persons who secure some of these subscriptions for the publishers.** These amounts vary according to the population.

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Why not control part of the subscription business of your community? It is clean, dignified work, and the best people are now engaged in it.

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The Christian Herald Agency Dept.,
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Sunday School Lesson

Continued from preceding page

ut all persons are not as resourceful in their plans. They need somebody to plan for them. And this, pastor and Sunday School teachers should do for them. One pastor had a leaflet printed and distributed both in church and Sunday School, with the following items on it:

I can and will regularly attend the Sunday morning service.

I will come a little ahead of time for a moment of silent, preparatory prayer.

I can and will keep Bibles in my pew or bring one with me, to follow the Scripture reading.

I can and will join heartily in the singing of the hymns.

I will memorize the text of the sermon.

I will cheerfully give the ushers a part of my pew for strangers when necessary.

I will greet strangers, and invite them to come again, or ask them to make a church home with us.

I will teach a class in Sunday School when needed.

I will be a helpful Sunday School scholar by seeking to keep up the interest in my class by regular attendance; by preparatory study of the lesson by joining heartily in all the singing and responsive reading and other general exercises, and by bringing in new scholars.

. I will attend the young people's prayer-meeting, or the regular prayer-meeting of the church.

. I will make special effort to get young persons to attend the Sunday evening service.

. I will devote three hours each week to making calls for the church on the sick, the poor, the strangers, or on members of the Sunday School whom the teachers are unable to visit.

. I will encourage good reading for myself and others by taking books out of the Sunday School or church library.

The Need of Personal Work

The necessity for such a circular of direction will be shown by the following incident. A pastor was urging the need of personal work on the part of his members to help the efficiency of the preaching services. One man asked, "What would you have us do? I think I am ready to do any kind of work I am fitted for." The pastor replied: "Perhaps you are already doing all you can, but what is your plan?" "Oh, I don't know that I have any plan. I just do what comes to hand from day to day." "Very good," said the pastor, "but suppose you tell how many men you have tried to influence for Christ during the past year. Have you personally spoken to one about his salvation?" "Well, no, I can't say that I have." "How many families live on the same block of houses with yourself?" "One hundred, perhaps." "How many of them do you know?" "Not more than three." "Do you know whether or not they all go to church?" "I certainly know that many of them do not." "Have you ever, during the past year, tried by personal invitation or otherwise to get them to go with you to the house of God?" "No; I am not acquainted with them." "And therefore you are willing to leave them to carelessness, sin, and possibly the loss of their souls, and would count that a sufficient reason to give to the Master in the day of judgment for not speaking to them." The man saw himself in a new light—as a hinderer of the Gospel. We certainly can not class him among the five, nor the two-talent servants. Neither do we like to say that he was a one-talent servant, but certainly he was hiding the treasure of his Master. Let us hope that the arousement which he received from his pastor quite made him over into just the sort of a helper the Lord would delight in.

Some Selfish Christians

Mr. D. L. Moody said: "Some Christians have a selfish religion; they think they are safe themselves, and they have no desire to reach out after other people. You talk with them, and the root of the matter is in them, but we want something else beside roots. The idea of a man having a garden, and growing nothing but roots! It would be a fine garden, would it not, without any trees and branches and flowers? Miss Smiley once said to me: 'Many of God's people are pot-bound.' 'Pot-bound?' I said; 'what do you mean by that?' She took me into a hot-house, and drawing out of a pot a geranium plant by the roots she said, 'Don't you see the pot is so full of roots that there is no room for the earth or soil in which the plant can grow? You can see that it has not grown for a long time; it is pot-bound.'"

Admires All the Premiums

I WISH to acknowledge with many thanks the receipt of your two beautiful premiums for securing six subscriptions under your special offer: *Hero Tales* and *The Wedding Ring*. The premiums are gems and will find prominent place in my library. I would not miss getting them and am enjoying reading them very much. Recently, I received as premiums from you for subscriptions to THE CHRISTIAN HERALD, the beautiful flag and picture of the Presidents which I also highly prize. I have been taking THE HERALD for quite a while and enjoy reading every one of its brimming, interesting pages. In my long experience in literature and journalism I have never known a paper to be more generous to and thoughtful of its patrons than THE CHRISTIAN HERALD.

ERNEST H. PULLMAN.

Washington, D. C.

DON'T BE ANONYMOUS

WE have received lately a number of communications from friends who have written us concerning various advertisements which have appeared in THE CHRISTIAN HERALD, some by way of criticism and some merely by way of comment. In several of these cases we would have liked to have offered an explanation, but were unable to do so because our correspondents did not sign name and address.

We must ask our friends always to sign name and address to letters. We do not object to criticism. We invite it. And therefore you must have no hesitancy about signing your name. The only way in which we can be sure to produce a paper which will suit our subscribers is for those subscribers to take interest enough in it to let us know whether they are pleased or not.

We endeavor to answer all letters that require a reply and in a number of cases we have found that our readers were laboring under a misconception when they wrote to us criticising one feature or another. By giving us a chance to reply, you may enable us to clear away a misunderstanding which might never be explained if you addressed us anonymously.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

Scene on Riverside Drive, New York

Where Children Are Fed with Oatmeal

Among the homes of the educated—on the boulevards, in the higher-class sections and university districts—an actual canvass shows that seven in eight regularly serve oatmeal.

Among the homes of the ignorant—in the tenement districts—not one home in twelve serves oats.

The use of oatmeal depends on knowledge, not money. Quaker Oats—the finest of all—costs but one-half cent per dish.

It is where people know best what brains and bodies require that one finds the oatmeal homes.

Some Statistics

Here are some facts which we have discovered by an actual canvass, employing 130 men.

Four-fifths of all the college students came from oatmeal homes. So did two-thirds of the teachers of children.

Most of the leaders in every walk of life had oatmeal as a childhood food. President Taft is among them.

But only one in thirteen of the inmates of poorhouses was brought up on oatmeal. Only two per cent. of the prisoners in four great penitentiaries came from oatmeal homes.

Among physicians, 8 in 10 regularly serve oatmeal. Among college professors, 48 in 50 eat it. The finest hotels serve one pound of oatmeal daily to each 18 guests, on the average.

But, in the lowliest vocations—where brains count least—the oatmeal users are exceedingly rare.

It is everywhere apparent that the use of oatmeal is everywhere in direct proportion to the average intelligence.

The Premier Food

A great English educator says that 90% of a child's fitness is fixed before it enters a school. And that fitness depends largely on food.

Oats are the greatest of all foods, especially for the years of growth.

They are richer than all other cereals in proteid, the body-builder in organic phosphorus, the brain-builder—in lecithin, the builder of nerves.

No other food is so well-balanced as oats—so fitted for creating both brain and brawn.

The use of oatmeal is almost universal among those who know these facts.

Quaker Oats

The Utmost in Oatmeal

The oats used in Quaker Oats are selected by 62 separate siftings. We pick out only the richest, plumpest grains, and get but ten pounds of Quaker Oats from a bushel.

From these we create, by a perfect process, the finest oat food in existence. It is the kind that children love—the delicious kind which you will always want when you compare it with common oatmeal.

Quaker Oats, because of its lusciousness, has become the leading oat food the world over.

Regular size package, 10c

Family size package, for smaller cities and country trade, 25c.

The prices noted do not apply in the extreme West or South.

Look for the Quaker trade-mark on every package

The Quaker Oats Company

(74) CHICAGO

Scene on Lake Shore Drive, Chicago

The Postal Life Insurance Company
dispenses with agents: it thus saves for policyholders where others spend

When you come to think it over—

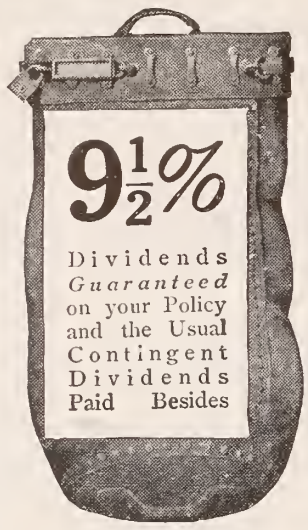
Why should it be necessary for a life-insurance agent to *persuade* a man to insure his life.

Why should a man have to be *argued* into making provision for his family in case his chair becomes vacant?

And finally, having been *persuaded* and *argued* into taking out a policy, *why* should he allow his premium-money to be split up and a part of it handed over to the agent?

Why should the *man* pay the *middleman?*

He *does* pay him, not only out of the *first* premium but out of every *renewal* premium for years after—and he pays collection fees, too—for collecting from *himself.*



If you're buying a staple like life-insurance, isn't it *good business* to fight shy of *agency* companies, however large, that maintain and nourish middlemen at the expense of policyholders?

Isn't it *sensible* to deal *direct* with a sound, progressive *non-agency* company?

Why not write to the POSTAL?

It has ample resources to meet every demand *now* and *in the future;* it issues all the standard forms of legal-reserve policies, only it issues them *direct*, thus effecting important economies of which its policyholders get the benefit.

Here are four features that strongly commend the POSTAL LIFE:

1. GUARANTEED DIVIDENDS: 9½% paid to policyholders annually from savings because of the elimination of agents' commissions, and agency expenses.
2. CONTINGENT DIVIDENDS: Made up and paid annually from other sources, these contingent dividends being *in addition* to the guaranteed dividends and *larger* than other companies pay.
3. LIBERAL OPTIONS AND VALUES: Enabling you, among other things, to add to the face-value of your policy a larger amount of *paid-up insurance* than is possible in any other company.
4. OPTIONAL PREMIUM PRIVILEGE: Permitting policyholders to deposit premiums monthly, quarterly, semi-annually or annually as desired and without consulting the Company.

It will pay you to find out what the Company will do for you *PERSONALLY.* Just write and say: *"Mail me particulars about insurance in the POSTAL LIFE as per Christian Herald advertisement,"* and be sure to state:

1. Your occupation
2. The exact date of your birth

NO AGENT WILL BE SENT TO VISIT YOU

Postal Life Insurance Company
525-527 Fifth Avenue, New York

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NEW YORK REAL ESTATE
Yield **6%** Net Annually.
(*Payable Semi-Annually*)

An issue selected by careful investors, who for many years have recognized their unsurpassed combination of

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Surplus nearly . . .	$1,000,000
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is a pretty attractive proposition, but that's just what we offer you—just what all our customers have received for 15 years.

Every dollar you invest with us is amply secured by the first mortgages on high class real estate.

We have never been a day late in mailing checks, either for dividends or withdrawals. Our plan of doing business is ample, safe, conservative.

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BANKERS CHICAGO

COMPOUND INTEREST

"GREAT oaks from little acorns grow," quoted a well-known millionaire recently. "You may add," he continued, "that great fortunes are made from small interest."

"Get six per cent., my son, and get it long enough," said the elder Vanderbilt, "and in time you will own all the money in the world." He might have added, "and all the rest of the world's wealth."

We are led to quote these aphorisms of successful business men, because we have frequently received letters from subscribers who have complained of the "low rate" of interest sometimes yielded from investments. But the potential power of compound interest to swell the volume of principal is not understood by many, who have not taken the trouble to calculate the results.

What is Interest?

As every one familiar with business knows, and those who are not familiar should know, interest is the amount paid per annum for the use of money. If we paid for the use of a house we should call the compensation "rent"; if for the use of personal services, "wages," or "salary." Money saved represents the labor and self-denial of the owner. He has earned it and it is his to do with as he pleases. He can lock it up in a trunk or other place of safety, and at the end of twenty years he may take it out, and, counting it, he will find the exact number of dollars, and not a cent more than he first put away. That money lay barren; it drew no interest. It in no way added to the owner's wealth or to the available capital of the business world.

Now let us suppose the amount locked up in the trunk to be $100, and the owner to be a man of faith and foresight, who knew something of the fertility of interest: Would he hide his money away? Every reader will respond, with emphasis: "Surely not!"

Interest Breeds Principal

In New York, and in many other States, the legal rate of interest is six per cent.; that is, no higher rate can be charged without subjecting the lender to the charge of usury. If the hundred dollars we are considering were invested in a mortgage paying six per cent. semi-annually, it would earn three dollars every six months, six dollars at the end of the first year. As soon as interest is paid, it at once becomes capital, exactly like its parent, the original hundred, and as such it is ready for investment. For convenience sake, we call interest on interest, "compound interest." It differs only from the original investment in the manner in which it was earned.

If the interest, three dollars, at the end of the first six months, be reinvested at the same rate, the sum of the interest and its compound will be not $106, but $106.09, the nine cents being the net from compounding.

Now take your pencil and sit down and do some figuring, and you will surprise yourself by seeing that original sum growing before your eyes like the rolling snowball, the increase coming from the ceaseless accumulations of interest and interest on interest.

Progressive Compound Interest

If you study this question a while, you will discover that there is simple compound interest, and what is known as "progressive compound interest." To illustrate the first: If you deposit, let us say, one dollar in a savings bank that pays four per cent. semi-annually, and let it compound, it will, at the end of twenty years, grow to two dollars and nineteen cents. Now deposit one dollar a year for twenty years at the same rate of interest, and you will find the sum increased progressively to thirty dollars and ninety-seven cents.

You must not suppose that this increase, through interest accumulations, is an entirely automatic matter, like the common slot machine. The self-denial, care and forethought that led to the first accumulation must be persistently continued through the productive years. The saving habit must be kept up, and this may be done nearly every case, without any neglect of duty to others. This accumulative growth suggests the magic lamp of Arabian Nights, the rubbing of which brought all things wished for to the owner.

A Rainy Day Protection

Benjamin Franklin's adage: "The care of the pennies and the pounds will take care of themselves," is as true to-day as it was when written a century and a half ago. Five cents a day deposited in a savings bank for ten years, will amount to one hundred and eighty-two dollars and fifty cents. With interest and compound interest growing accumulatively, the sum, at the end of the time named, would be one hundred and twenty-two dollars and fifty-six cents, and this at the daily sacrifice of a cheap cigar or a glass of soda water.

Ten cents a day saved, and invested in this way, will grow in ten years to four hundred and forty-five dollars and thirty-six cents. Fifteen cents in the same way, will grow to six hundred and sixty-eight dollars and eighty cents, and twenty cents will increase to eight hundred and ninety dollars and ninety-nine cents.

It is not necessary to carry out this illustration through increased savings, but it can be seen that it is within the power of every wage-earner, possessed of the commendable spirit of many thrift and character-building self-denial, to make provision for the inevitable rainy day, and the increasing incapacity of declining years.

There are few if any wage-earners who can deposit at the rate of a dollar a day for ten years, but there are certainly many men on fine salaries who might do so. In such a case the principal and accumulations would amount to four thousand four hundred and fifty-five dollars and seventy-five cents. This would buy a good farm or a comfortable house in town, while if allowed to remain in the savings bank, the interest, as a source of income, would amount to one hundred and seventy-eight dollars and twenty-one cents, or nearly fifteen dollars a month.

A Hint To Depositors

Of course, the greater the deposits the greater will be the increase, but our purpose is to show how through small deposits and a low rate of interest, regularly and accumulatively compounded, it is possible for every toiler to secure a competency before he reaches the age of fifty, provided always that he begin as soon as he is his own master and stick to it till success is achieved.

Nearly all savings banks calculate their interest from the first of the year till the end of June, and from that time till the end of the year. It is a rule, and we think a wise one, not to pay interest for fractions of the half year. A man whose interest is payable on July 1 will not be entitled to interest if he draws out his money before June 30. If he has two thousand dollars in the savings bank, and he wants to use one thousand dollars for thirty days, it is clear that he will lose twenty dollars if he draws that one thousand dollars out. To avoid this he can take his deposit book to any bank and, leaving it as security for his note, get the one thousand. Say he pays six per cent. for this accommodation, he will save the twenty that would come from the savings bank by paying five for the loan, and so is fifteen dollars ahead.

Burns, in his "Advice to a Young Friend," says:

Gather gold by every means that's justified by honor,
Not to hide it in a trunk, nor for a tran-tendant,
But for the glorious privilege of living, independent.

Young People's Societies

Planning Great Things*

ONE of the most thrilling watch-words of history is the brave injunction which Carey, the great Father of Modern Missions, gave to his co-workers and to those who should come after them: "Expect great things of the Lord."

Most of us have the courage, in the beginning of our Christian life, to expect these great things; but "the early dew of morning is passed away by noon."

We are all too apt to grow timid or soured after a few discouragements. Our expectations become mean and low. Our Christian life is likely to lapse into sluggishness and death in consequence.

This is vitally wrong. To the very last we must keep that abiding hope to which God calls his children. It is the source of strength and progress. The chained lions in the *Pilgrim's Progress* are an apt figure to express the way in which our foolish fears paralyze and hamper us, and all for nothing.

There is no more inspiring chapter in the Bible than that of our text, in which Moses is reproved because of his lack of confidence in God.

"Why criest thou to me? Go forward."

He looked desperate, to be sure. Go forward?—when before them stretched the deep expanse of the Red Sea?

Yet there are many among us, who, depending upon the Lord, have gone forward facing equal problems, and have been led through them, almost as miraculously as the Israelites were led through the parted waters.

"The result of high character," says Miss Elizabeth Hills Lyman, "is true happiness. Speaking in the manner of allegory, we set forth from the town of Character and travel the road of Commonplace Duties, until we come to a swift-flowing river. Here are boulders. Wrestling with these, we develop strength, and so cross the river by the noble bridge of Power, of which indeed the very obstructing boulders become the piers. Then it is that we enter the field of Happiness, and find our heart's-ease and forget-me-nots. Character, Power, Happiness. This is the true order of life."

There was never a juster estimate of the mode by which we must progress. First, the great foundation—right-control living, with all the patient, hard striving which that implies. Gradually, character forms—then reputation follows. Insensibly power is felt, and power rightly used brings the nearest approach to happiness that human life affords.

And let us not regret the stings and blows of life. They are the boulders of which Mrs. Lyman speaks. They call forth our strength and compel us to move forward.

One of our great poets has said:

> Then welcome each rebuff,
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand, but go.
> . . .
> . . . it was better, youth
> Should strive through acts uncouth
> Toward making, than repose on aught found made.

The reason why we are slow and dull, says George Matheson, is because, though we see the visible universe around us yielding to inexorable law, man resists the will of the Eternal.

"Why should he be allowed to resist? Why does not God put down his insane rebellion and crush his proud will into conformity with the universal chorus? The Bible gives the answer. It is because love is incompatible with the exercise of omnipotence."

Therefore with loving kindness has he drawn us. Let us not grieve over our slow progress. If our hearts are right with God, he will draw us to him by the sure cords of his love.

Christian Endeavor Topic for Sunday, October 9. TEXT: Ex. 14:9-15.

Repentance and Restoration*

A DISTINGUISHED minister has recently remarked that children brought up in religious families and entering naturally into the church during their teens, have the misfortune to know little of repentance.

It is as if these young people were born Christians. In the properly conducted Christian home, it is taken for granted that the children all stand on the Lord's side, and that as soon as they are old enough to declare themselves, they will openly enlist themselves in his army. Thus they lead the Christian life as it were from infancy, knowing only that kind of repentance which follows unpremeditated and unintentional sin.

But the vast majority of mankind are not thus fortunate. They are born into homes of sin, or at least of indifference. By some good providence, certain among them are arrested in their course; they are shown as by a sudden bright light, such as illumined Paul's path on his way to Damascus, the foulness and hideousness of their sins; the Spirit, while it reveals their infirmities, shows them also a way of escape; they believe, are forgiven and accepted, and there is joy in the kingdom of heaven. As one of our texts says, there come seasons of refreshing when sin is blotted out from the soul.

Gipsy Smith, in his great sermon on repentance, confesses that when he came to Christ, "it was a warfare—it was cutting off the right arm and plucking out the right eye. It meant coming out, being forsaken, abused, slandered, despised, persecuted. But now it is easy, though Jesus himself never made it easy. One man came and asked, 'Are there few that be saved?' And Jesus answered, 'Agonize to enter in at the strait gate.' Another man said, 'Lord, I will follow thee whithersoever thou goest.' But Jesus knew that he had not counted the cost, and said, 'Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.'"

He did not make it easy.

It was the same way with Nicodemus—the same with the rich young man; both of them were given something hard to do, to prove the reality of their repentance.

Even though our young people come into their Christian life naturally and normally, there is still much that is hard and distasteful to do in order to cement the bond between them and Christ.

Repentance means not simply mental and spiritual sorrowing for sin; it means a complete turning from it.

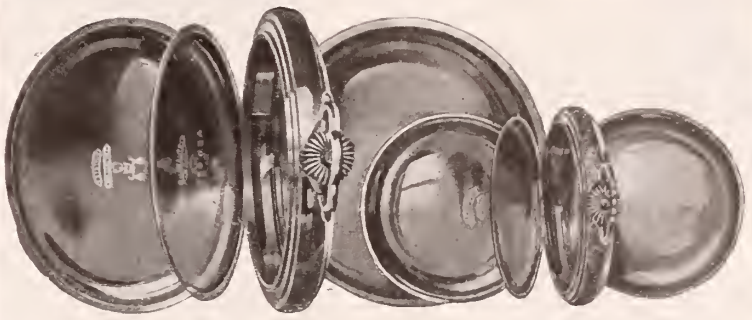
Mr. Moody tells of a woman who tried to pray; but every time she began a prayer, there came into her mind five bottles of milk that she had stolen, when she was a housekeeper for a wealthy man. He had been long dead, so that she could not ease her mind by making restitution to him.

Mr. Moody advised her to find some one who represented that man's estate, and to give him the value of the stolen goods.

This was a new idea to her. She went back to the town where she had sinned, and found that her employer's son had succeeded to the old home, and to him she made confession. He was unwilling to receive her restitution, but finally consented to do so; and then she knew at last the joy of the restoration which always follows true repentance.

The deed must ever follow the thought, or else the thought is a mere sentimental dissipation. True repentance can end in restoration only when the repentance has extended to the very outer rim of our influence and activity; in other words, to our every act in the home and in our business.

*Topic of the Epworth League for Sunday October 9. TEXTS: Zeph. 3:11-13; Acts 3:19-26.



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GEMS FROM NEW BOOKS

FROM MY YOUTH UP*

SEVERAL people have been heard to say lately, "My reading in these days consists chiefly of biography and autobiography. I find such books far more interesting than novels."

An enormous number of people must share this feeling, judging from the increasing size of the literary output in the line of biography and autobiography, and by the library statistics of the readers of such works.

Is it because people themselves are constantly becoming more interesting as personalities? Or is it because the art of writing is now carried to a higher pitch of perfection than ever? Who can tell? Surely, every book-reviewer will testify that the biographical books are among the most delightful that come to his table, and that this year's harvest of them is the richest that he has known.

And none among them all excels in interest that beautiful life-story which the beloved Margaret Sangster has given us in her new book, *From My Youth Up*.

Men and women will alike enjoy and profit by this book. It will be an abnormal person who can willingly lay it down for a moment, having once thrown himself under its spell.

There are few who can write of themselves without betraying egotism, or some other disagreeable intellectual weakness. *From My Youth Up* is absolutely free from anything of the sort. Its modesty and impersonality are indeed carried almost too far. One would have liked to hear something of the many honors which have been heaped upon Mrs. Sangster; the many assemblies which have been held in her honor; the memberships in great societies which have been tendered to her; the testimonials of great people to the help which has been rendered them by her words, especially by her melodious, true and deep-reaching poems; but she has been mindful, as ever, of the admonitions of Scripture, and acts upon the good old injunction, "Let another praise thee, and not thine own mouth."

The childhood of this daughter of a long line of fighting Covenanters; her sweet girlhood experiences; her war reminiscences; her happy married life in the South; her first essays into the literary and journalistic arenas; her ultimate success, and the wonderful use to which she has put it, working ever for the help of others, and far too little—as all who know her feel—for her own fame, which has come to her almost unsought; all these are vividly sketched for us in this unpretentious volume. Unaffected in style, deeply religious in tone, yet sparkling with quiet humor and reflecting to a remarkable degree the world-spirit of each successive decade through which she has lived, Mrs. Sangster has given us an effective picture of the way in which a home-bred, home-loving woman may enter into public life, refining and uplifting whatever she touches, and making always and everywhere for the glory of God. The readers of THE CHRISTIAN HERALD, who have long enjoyed the inspiration of Mrs. Sangster's weekly ministrations, will, more thoroughly than any others, enjoy this book, which should be in every home, and especially should be in every Sunday School library.

**From My Youth Up.* Personal Reminiscences by Margaret E. Sangster. Illustrated. Fleming H. Revell Company, New York.

BOOKS RECEIVED

The Gate Beautiful. By J. R. Miller, D.D. New York: T. Y. Crowell & Co. 65 cents. Each year brings forth a fresh volume of sermons from this preacher. This one is full of sweetness and light.

Flower of the Dusk. By Myrtle Reed. G. P. Putnam's Sons, New York. $1.50. A pretty love story, written in the poetic and sometimes affected style of this favorite author, but far superior, on the whole, to the great mass of the season's novels.

Suggestion. By Charles F. Winbigler, Ph.M. Intended to help people to better overcome the ills and weaknesses with which they are afflicted. Cloth binding. Pp. 472. Price $2.50. Spencer A. Lewis Company, Washington, D. C., publishers.

Proselytes of the Ghetto. By Amos I. Dushaw, B.D. Designed to help in the realization of the petition we daily offer: "Thy kingdom come, Thy will be done on earth." Cloth covers. Price $1. J. Heidingsfeld, New Brunswick, N. J., publisher.

Sidelights on Religion. By J. Brierley, B.A. The chapters in this book aim to consider religion from the standpoints of the Bible, nature, history, philosophy and politics. Cloth binding. Pp. 286. Price $1.40. Thomas Whittaker, publisher, New York.

The King's Greatest Business. By Paul J. Gilbert, author of *Conductor Jim*. Fleming H. Revell Company, New York. 75 cents. A treatise upon soul winning. Mr. Gilbert has worked in the highways and the byways, bidding men to come to the Master's feast.

The Teaching of the Lesson; A Commentary on the International Sunday School Lessons for the year 1910. By G. Campbell Morgan, D.D. Hodder & Stoughton, New York and London (George H. Doran Company, 35 West Thirty-second Street, American agents). 25 cents.

Story Land. By Clara Murray, author of *The Child at Play, Play Time, Story Book Friends*, etc. Boston: Little, Brown & Co. 50 cents. A pretty volume of tales and verses for children, original and selected, nearly all of them conveying information, and many of them especially suited for Christmas reading.

One Thousand Salads. By Olive Green. G. P. Putnam's Sons, New York and London. $1. The recipes in this little book are prefaced by an exhaustive essay upon salads and salad dressings. Cheese dishes, canapes and sandwich fillings are also included. For the modern, up-to-date housewife an invaluable book.

The Salvation of the Little Child. The perils and possibilities of the lives of little children, with suggestions to parents for early training. Pp. 96. Jennings & Graham, Cincinnati.

The Truth of Christianity. By Lieut-Col. W. H. Turton, D. S. O. Four main arguments adduced for Christianity, all probably of equal value, the argument from Miracles, from Prophecy, from Christ's character, and from History. Cloth covers. Pp. 604. Price $1.25. G. P. Putnam's Sons, New York, publishers.

Christianity at the Cross-Roads. By George Turrell, author of *Lex Credendi*, etc. Longmans, Green & Co., London and New York. The last essays of this distinguished Roman Catholic writer and preacher. They are especially concerned with the great fact of immortality, in which his faith grew stronger to the very end.

Devotional Hours with the Bible. The Gospel by Matthew. By J. R. Miller, D.D. New York and London: Hodder & Stoughton (George H. Doran Company, American agents). A full exposition of Matthew's Gospel, written in the delightful style for which Dr. Miller has become famous. Exhortation and narrative are joined with explanation, and all students of the first great Gospel will find this volume helpful.

Misery and Its Causes. By Edward T. Devine, Ph.D., LL.D., Schiff Professor of Social Economy, Columbia University; General Secretary of the Charity Organization Society of the City of New York, and Editor of *The Survey*. New York: The Macmillian Company. $1.25. This valuable study of poverty, with its often resulting distress and crime, is another contribution to the world of philanthropy from the late John S. Kennedy, who established the lectureship from which the material for this book is gleaned.

The Foreigner. A Tale of Saskatchewan. By Ralph Connor, author of *The Sky Pilot, The Doctor, The Man from Glengarry*, etc. Hodder & Stoughton (New York, George H. Doran Company). $1.50. In this, as in all of this author's stories, right is triumphant, and a good moral is drawn; but the sin which is to be conquered is depicted all too vividly and the development of the plot, as the story approaches its close, blossoms out into wild melodrama. With all its good points, and they are not few, *The Foreigner* is disagreeable reading, and it is to be hoped that Ralph Connor will use his wonderful descriptive powers to better purpose in his next book.

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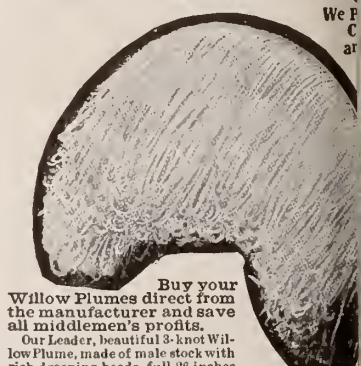

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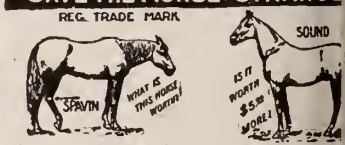

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INETEEN years ago, when Rev. Dr. D. H. King, pastor of the irst Presbyterian Church of Vine-nd, N. J., began holding Old Folks' ay services, little attention was paid the aged. Now, the whole State ems to want to honor the old people,

Mrs. Charlotte Campbell
101 years old

d the second Sunday in September is become a grand annual holiday. utomobiles ran to all parts of the wn on September 11 gathering in e septuagenarians, octogenarians, nogenarians and one centenarian. Mrs. Charlotte Campbell, who was the leading figure of the occasion, will be 101 years old in October. As she sped along in the auto, she remarked that it was different from the ox-cart in which she rode to church when a girl. This centenarian has raised ten children and four of her big boys are still living. Once she tied her apron around a tree to keep a bear from coming down until her husband got his gun.

To say that the old folks enjoyed the services does not half convey the joy they expressed. To hear them sing "How Firm a Foundation," with tears streaming down their faces, stirred the whole audience. Dr. King's text was preached to the old folks on "Abide with us; for it is toward evening, and the day is far spent." (Luke 24: 29.) He compared human life to a day, illustrating the morning, noon and night. He pictured a gorgeous sunset and likened the passing of a Christian from earth to such a scene. There were present three persons over ninety, twenty-one over eighty, and sixty over seventy. Commandant John Shields of the Soldiers' Home brought a score of veterans ranging from seventy to ninety-one years. Some of the inmates have eventful histories. The church was festooned with fruits and autumn flowers. Misses Ruth Hanford, Minerva Brown, Etta Gove and Elizabeth Cunningham, little tots in white, distributed souvenirs to all over seventy, bouquets to all over eighty, and the centenarian got a special present.

D. W. SIGAFOO.

For a Negro Training Farm

EADERS of THE CHRISTIAN HERALD will remember Jennie S—— out whom this journal published an ticle some time ago. She was the or lame colored girl of Lake City, C., who "wanted to be somebody." hen Jennie came to the Mayesville stitute, she knew absolutely nothing. e took up sewing as a trade, and of urse entered the first grade in the hool, taking a regular educational urse. In three months she was able pass a creditable examination and tered the second grade and she has orked her way steadily up. Now e is in the fourth grade, and along th her studies she has taken up sew-g, first plain, and then dressmaking. w she is able not only to make all r own clothes, but to help others ng. This summer she has spent the tire time in sewing and has sup-rted herself with what she is able earn with her needle. She always ys that she is so glad that she came the Mayesville Institute—that it s done her so much good, and she is ry grateful to THE CHRISTIAN HER-D friends whose generosity provided r her education. She is an active rker in the Christian Endeavor and nday School, and also in the Sun-ine Society.

Jennie has an amiable nature. Once hen one of her classmates was ill, she k it upon herself to keep the fire rning brightly in the invalid's room, d did various other acts of kindness. e says, "Since the Lord has been so od to me, and has done so much for e, I want to show my appreciation by ing something good for others." She very appreciative of the least kind-ss, and it is a great pleasure to be le to help her along. Jennie is a uni-rsal favorite among the students and achers of the institution. In spite of r lameness, she is by far the most eerful girl in the place. THE CHRIS-AN HERALD readers cannot realize at a blessing they have been to this or crippled young girl.

There is probably no worthier work ywhere than that which is now go-g on at the Mayesville Institute. ndreds of poor colored boys and ls are being taught not only the ual branches of study but are being ined in practical industries which will make them respectable, intelligent, self-supporting men and women. This is the real need of the negro youth, who have been too long neglected. So convincing has been the study of the industrial constitution of the colored people and of the means whereby they could best be helped that the management of the Institute has been emphasizing the industrial division of the school work. Miss Emma Wilson, the superintendent, says: "They must be led onward and upward along industrial lines; that is our absolute conclusion to-day. That the work may the better be enhanced along these lines, we have begun negotiations for a farm of 335 acres, which will cost about $22,000. There are five good houses upon it, with a good artesian well, and a splendid orchard. Our work is commended by all who know it. Special Agent Durham, of the Government Department of Commerce and Labor, wrote us that he has not found any work more worthy than ours. With this farm added to the land now belonging to the Institute, we will be in a position to help many of those who cannot help themselves. We have gone along at Mayesville on simple lines, with small means, but with a firm dependence upon the Lord for the supply of all our wants. It has been a work of faith, and our faith has been vindicated by the results; for he has never failed us, nor will he fail us now. We have the same simple faith we had years ago, when we plodded along in our school at Mayesville. We have paved the way for the greater success, which has brought us to this point of our journey.

"The friends of our work, many of them being CHRISTIAN HERALD readers, have confidence in us and I put this matter before them as the greatest nced of the Mayesville Institute at the present time—I mean the opportunity to acquire this land for our industrial work. Its acquisition would be a great blessing and we are looking to our friends to help us."

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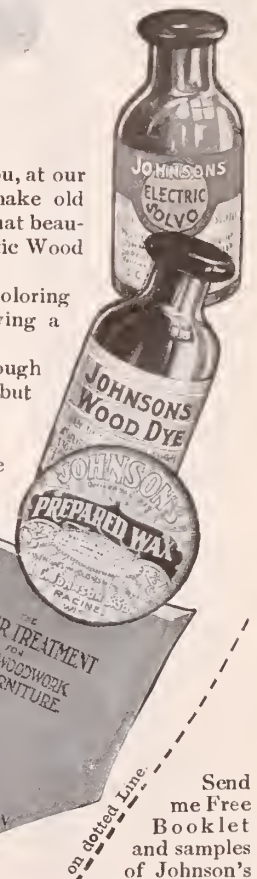

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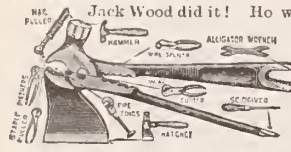

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Chats With Young Folks

Catching a Thief

THE great artist Gainsborough was born in Sudbury, England, where his father had a large orchard.

Night after night, during harvest time, this orchard was plundered. Search was made for the thief, but he could not be found. Watchers were posted, and though they insisted that they did not sleep, still the fruit mysteriously disappeared.

It was plain that not many could be engaged in the mischievous work. The family concluded that a single skilful rogue was responsible for all their losses; but who could he be?

One day young Gainsborough saw a rough looking man leaning his elbows on the orchard wall. He was gazing steadily at the groups of heavily laden trees.

"He looks like a thief," thought the quick-witted boy. "I believe he is studying to find the best trees to rob to-night. I am going to draw his picture."

Rapidly he sketched the outlines of the suspicious-looking intruder.

Returning home, he showed the picture to his father. With this to guide the searchers, the man was soon arrested. He proved to be the thief.

Naturally, young Gainsborough was delighted at the success of his experiment. As a sort of monument to commemorate his feat, he decided to make a statue of the fruit-robber.

He accordingly cut in wood an image of the man, with his arms folded, as when he had first been seen. Then the boy painted in oils the rough figure and set it up in the spot where the original had first been seen. He named the scarecrow "Jack Peartree."

"This," says his biographer, "was probably Gainsborough's first work in oils."

One day Thicknesse, the distinguished lieutenant-governor of the Landguard Fort near Ipswich, was walking with a friend near the Gainsborough place, when he spied what seemed to be a melancholy-faced countryman, with his arms locked together, leaning against the garden wall.

"He has been there all day, they say," he remarked. "He must be either mad or very miserable."

You can imagine how he laughed when he found that the object of his sympathy was only "Jack Peartree."

He was so much impressed by the genius shown in modeling the rough figure that he hastened to become acquainted with its young sculptor.

A warm friendship sprang up between them which lasted as long as they lived.

How He Knew

DR. DUDLEY LEAVITT for many years made the *New Hampshire Almanac*, which hung in every farmer's kitchen throughout the State.

One day, as the Springfield *Republican* relates, he was driving through the town of Nottingham, when he encountered a farmer hoeing.

"It is a fine morning," said Mr. Leavitt.

"Yes, but it is going to rain before long," said the farmer.

Mr. Leavitt considered himself a pretty good weather prophet, and he did not believe that the farmer knew what he was talking about, for there was no hint of rain in the summer sky.

He was therefore much surprised when before he had passed through a road called "the Northwood Narrows," not an hour later, a heavy shower descended upon him.

Wishing to find out how the farmer could predict so exactly, the "sage of the Winnepesaukee," as Mr. Leavitt was often called, turned back to inquire.

The farmer was out in his field again by the time Mr. Leavitt reached it.

"I should like to know," said the almanac maker, "how you could tell that there was going to be rain.

"Well," said the old farmer, havir no idea who his questioner might b "when my old ram scratches his ea with his left hind foot in the mornin I know there will be rain before nigh Besides, if that old fool of a Dudle Leavitt says in his almanac, 'fa weather may be expected to-day,' as noticed he did this morning, I know will be just the contrary."

Mr. Leavitt did not wait to hear ar more.

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An account of $10 or more opened on or before October 3rd earns from October 1st. You can, however, open an account with $1. Mailing size pass book. Begin now or write for Booklet U.

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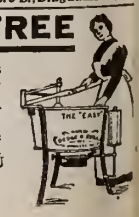

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The subject, "Mona Liza," or LaGioconda," as she is sometimes called, was the wife of Gioconda, a Florentine citizen. It was between 1500 and 1506 that she posed for Da Vinci. The execution of this painting took five years, as it was only while seated in a certain posture, and listening to a certain strain of music, that her face took on that peculiarly elusive expression so wonderfully portrayed on the canvas. Da Vinci dared not have her sit for him very often, for he feared that too frequent repetition might lessen the strange effect of her surroundings. Some one has said that this picture is divine work rather than the work of man. And it is true that in facial expression and in the delicacy of skin texture Da Vinci has here wrought to a degree almost perfect.

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Painted by Leonardo Da Vinci.
Actual Size, 11½ x 17¼ Inches.

NOTE—This reproduction is only a half-tone, which by no means conveys the full measure of beauty of the double-tone photogravure.

How to Get the Picture Almost FREE

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Believing that you have the same deep and sincere interest in **The Christian Herald** that you have shown in the past, we ask for your co-operation in our endeavor to widen the constantly increasing circulation of **The Christian Herald.** Your task will be an easy and pleasant one, requiring no work to speak of, and at the same time **offering an opportunity to secure a copy of an excellent reproduction of one of the world's greatest paintings. Your only expense will be 10 cents, the cost of mailing, etc.**

The Christian Herald has, for years, achieved a glorious success in carrying forward religious and philanthropic causes. Much of its splendid record belongs to its readers—to you who have always been loyal and responsive. But the opportunity for still greater work is so big that we are anxious to go forward at an even faster pace than ever. Won't you therefore work with us, hand in hand, for a gradual but sure growth in the Christian Herald Family?

WHY AND HOW WE CAN MAKE YOU THIS EXTRAORDINARY OFFER

Can't you call to mind the names of many people who would enjoy, and possibly be benefited by, **The Christian Herald?** There are thousands of persons scattered far and wide who would appreciate the **Herald,** and they would gladly subscribe if they knew of the value and helpfulness of **The Christian Herald.** It would take years and years for us to reach even a tithe of these people, but you can aid us very materially.

We therefore ask you to send us the names of twenty-five people, consisting of heads of families and young men and women you think desirable. Only one name is required from a family. To these names we will send sample copies of **The Christian Herald** and of our Special Holiday Offers.

To reward you for your courtesy in assisting THE CHRISTIAN HERALD to increase its Family of loyal and enthusiastic readers, we will send you a copy of the famous "Mona Liza," asking you to pay the cost of packing, mailing, etc., which in every case will be but 10 cents. There is no further expense attached to this offer, and we guarantee to deliver the picture securely packed, uncreased and in perfect condition. Won't you give us the stimulating influence of your support in our effort to send **The Christian Herald,** with its message of love and cheer, into more homes throughout the land? You can easily supply the names; you will do it, and we are going to depend upon you.

PLEASE OBSERVE THESE CONDITIONS — THE DEMAND WILL BE HEAVY — ACT QUICKLY

We ask you to kindly send us the names of twenty-five people, who in your estimation would enjoy **The Christian Herald.** These people should be carefully selected. The names of Sunday School Superintendents, Teachers, Sunday School attendants and ardent church workers are the very best kind of people you can get. All good, thrifty people, people of an optimistic frame of mind, would be sure to be interested in **The Christian Herald.**

Send only one name from each family. Write plainly. Be sure to spell the names correctly, and if you have any doubt about the spelling of any name verify it by inquiring of your postmaster or by reference to a directory or telephone book. Write on one side of the paper only.

Every name must have a **Prefix** (such as Mr., Mrs., Miss, Dr., Prof., Rev.), **Christian name** (as Mary, John, etc.), **Post-Office Address, County** and **State.** In case of Free Delivery Office in city or country, either the **Street Address** or the number of the **Rural Free Delivery** route should be supplied. Thus an address correctly supplied would read something like this:

Dr. James Potter, Chicago, Cook Co., Ill., 572 Adams Street.
OR:—
Miss Ruth Jackson, Westminster, Worcester Co., Mass., R.F.D. No. 6.

Address your letter to **"Name Department," Christian Herald, Bible House, New York City.** Enclose ten cents in stamps or silver to pay packing and mailing expenses of the beautiful **"Mona Liza,"** which will be sent you at once.

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As we have heretofore observed, it is our intention to send copies of our Holiday Offers to these names. Therefore it is highly important to select them carefully, and to be absolutely sure that they are written plainly enough to be transmitted correctly. A little care here will save you disappointment.

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NEW YORK, October 5, 1910

VOL. 33—NO. 40. PRICE 5 CENTS
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READY FOR SCHOOL

Our Mail-Bag

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

D. C., Springfield, Mo. 1. How many people are engaged in agricultural occupations in this country? 2. How many people are in the different professions? 3. How many in domestic service and kindred work?

1. According to the figures of 1900, those of the census of 1910 in regard to occupations not yet being obtainable, there were 10,438,219 in agricultural pursuits. 2. In the professions there were 1,264,737. 3. In domestic work of various kinds 5,691,746. Of course the latest figures when published will doubtless increase considerably the numbers in each division.

G. W., St. Johns, Mich. 1. Were the Scythians the ancestors of the present race of Chinese? If not, from what race or races did they come? 2. Is it likely that the Toltecs and Aztecs were descended from the ancient Egyptians?

1. Herodotus and Hippocrates say that Mongolians inhabited the region between the Carpathians and the Caucasus; and that these Scythians came from China; but modern authorities have decided that they did not come from China. Some writers hold that the Scythians were the ancient representatives of the modern Tartars. 2. No. The best authorities say that the Toltecs, a somewhat cultured race, who preceded the Aztecs by a long period, came from the northern barbarians, though some historians have ascribed their origin to the Egyptians, and others to the Phœnicians. The origin of both Toltecs and Aztecs is very obscure.

W. A. W., Castleton, Ont., Can. Give some light on the verse Matt. 21: 44.

Jesus was here speaking of the kingdom of God as a temple, in the erection of which a certain stone, at first rejected by the builders as unsuitable, is declared by the Lord of the temple to be the keystone of the whole. (See Isa. 8: 15; Dan. 2: 34, 35; Zech. 12: 3.) While the builders might stumble on the stone and be hurt, their hurt would be as nothing compared with what would happen if the stone should fall upon them. This stone is the Messiah, who has become a "rock of offense" that will crush whomsoever it falls upon, or, as the R. V. translates it, "will scatter them as dust." It was a parable intended specially for the Pharisees, who were actively opposing Christ and his ministry.

Ella M., Providence, R. I. To what extent is faith essential to the realization of a Christian life?

Christianity is faith in practice. No one can be a Christian without the supreme exercise of faith in God and in his Son. But until we step out of the environment of our human intellectuality and begin the experience of a life of faith, we cannot comprehend those things that appeal most strongly to the believer, and which to him are the most real of all. The enlightened soul can comprehend what to the unenlightened is veritable darkness, or as Paul said: "To the Greeks, foolishness."

Reader, Enola, Pa. 1. Will a true Christian have enemies?

1. He is quite liable to have enemies. The whole history of Christian experience demonstrates this. There are many who mock at religion and scorn its professors, and who will not hesitate to injure them. Those who follow Christ must be prepared to suffer and to make sacrifice. 2. Your second question (not printed here) relates to a provision of the ancient Jewish law which may have been expedient in that remote age but is not so now. The Gospel invitation makes no distinction. Christ says, "Whosoever will may come."

C. C. B., Morganton, N. C. 1. How does Commander Peary pronounce his name—Perry, Parry, or Peery? 2. Please give me your understanding of what the Apostle Paul meant when he said, in II. Cor. 12: 16, "Being crafty, I caught you with guile." 3. In Raphael's painting of "The Transfiguration," I wish an explanation of the presence of two persons on the mountain, besides Peter, James and John. They appear on the side of the hill, and viewing the transfiguration scene. 4. Is there any authority for the Saviour, Moses and Elias being lifted up from the ground as in the Ascension? See Luke 9: 29-31. 5. How is it that Luke, in chapter 19, records the Saviour as driving out the money-changers from the temple just after the triumphal entry only a few days before his death; and John relates it as occurring just after the water miracle in Cana of Galilee, in the beginning of his ministry?

1. The last of the three, we believe. 2. The passage is really a question to be read thus: "But you may say—granted that I did not burden you myself, but, being cunning, caught you with guile and made a gain of you by means of others, yet you will know that I made no such gain." The grammatical form of the translation is involved and slightly misleading. 3. It would seem to have been the artist's idea to have these figures as direct spectators—the only ones on the canvas. The figures, so far as known, have no special significance. 4. It was

Continued on last column

An Extraordinary Demand!

"MONA LISA" ORDERS COMING IN RAPIDLY

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THE CHRISTIAN HERALD

"Addresses" Department, 92 Bible House, New York

Our Mail-Bag

Continued from first column

no doubt the artistic interpretation of a supernatural state or condition, lifted above earth and glorified by the surroundings. According to the early commentators there were two distinct episodes of the kind, one at the outset and the other toward the close of our Lord's public life. There are, however, many good authorities who hold to the opinion that there was but one incident—that which is most accurately recorded by Luke.

H. S. K., Valley Falls, N. Y. Is "consumption," referred to in Lev. 26: 16, the same that we call tuberculosis or consumption now?

The original word, which in the A. V. and R. V. is given as "consumption," is capable of a different rendering. In the Septuagint the word literally means "scab" or "skin disease." This is the only passage in which this particular word occurs and it may be rendered "wasting away" or "wasting away"—possibly the equivalent of consumption, but by no means certainly so.

S. G., Seattle, Wash. Were any books of the New Testament written by Gentile Christians?

While most of the New Testament writers were Jewish, there were exceptions. Timothy, to whom Paul wrote so lovingly, was the son of a mixed marriage, the mother a Jewess, the father a Greek Gentile. (See Acts 16: 1.) Paul, bearing a Gentile name after his conversion, was first Saul, the Jew, a descendant of the tribe of Benjamin, and inherited Roman citizenship from his father. Luke was not born a Jew, for he was not reckoned among them by Paul. (See Col. 4: 11, 14.) Of his history before his conversion nothing is known, but it is inferred that he was a physician residing at Troas, converted by Paul and attaching himself to the apostle ardently thereafter. Several notable authorities hold that he was one of the first converted Gentiles. Mark was a Jew with a Roman name, Marcus, his Jewish name being John. (See Acts 12: 12, 25.) This is a parallel with the change of name from Saul to Paul after conversion.

R. U., St. Lambert, Que., Canada. Where is the original of the famous painting of the Last Supper, which is so often copied—the one where the disciples are sitting on one side of a long table?

The original is a fresco painting in the Church of the Ognisanti, Florence, Italy. It was painted by Domenico Ghirlandajo. It was painted about 1480.

P. M. B., Avalon, Pa. Explain where the temple of the moon was situated, and what tribe worshiped the moon.

The moon has been regarded as an object of worship in many lands, and we do not know which temple you refer. The ancient Syrians regarded it as the passive power in nature and the sun was the active; the people in Mesopotamia worshiped it as a male deity under the name of Lunus. Most countries, however, regarded it as a feminine deity. The Egyptians, according to Plutarch, called the moon the mother of the world, and worshiped it under the name of Isis. In North and South America the natives regarded it as a god. The North American Indians regarded it as the leader of the spirits of evil. Moon worship still persists in Africa.

Miscellaneous

The Los Angeles *Express* and the Pomona, Calif., *Progress* are the latest additions to the honor list of newspapers that do not publish liquor advertisements. The list is now attaining respectable proportions.

F. A. B., Plainville, Mass. There is nothing further recorded beyond the statements of Josephus. The new Jewish Encyclopædia (Funk & Wagnalls) may give you the historical data you want. See it in any good public library.

C. C., Green Lake, Wash. 1. The population of Palestine is not accurately known, but that of Jerusalem is estimated at 48,000. 2. It is under Turkish control, but its population includes Mohammedans, Syrians, Armenians, Greeks, Jews, Catholics, etc.

Mrs. S., Highland, Conn. You have misunderstood the answer. We can set no limit to God's mercy. On Scriptural grounds, however, we must distinguish between involuntary or unintentional sin and deliberate sin. For a converted person to yield to deliberate sin argues a very serious state, but not necessarily unpardonable.

J. O., Ipswich, S. D. The Scriptural account of the Ascension simply says he was received out of their sight. Human vision could not penetrate further. We are told distinctly that flesh and blood (being mortal) cannot inherit the kingdom of heaven, which is purely spiritual.

G. S. N., Westboro, Mass. Our answer distinguished between proselytism and conversion. The latter, being a work of the Spirit, is an essential part of the change in man's nature from sin to holiness. Mere profession of Christianity won't do; there must be the regenerative work of the Spirit. Hence, as we believed we had made clear, a "resolve" is not equivalent to conversion by any means. No effort of the human will can perform the office of redeeming grace.

NEW YORK, OCTOBER 5, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Panoramic View of the Town of Reykjavik, Iceland, the Most Northerly Capital in the World

MY LITTLE TOUR IN ICELAND

By MRS. W. F. CRAFTS

ICELAND! the name itself is a barrier to tourist travel. But let the tourist ignore prejudice and embark at Copenhagen or Leith, and he will find a delightful voyage over a smiling summer sea if he should go during June, July or August. He will be hardly more than two days out of sight of land — the far-reaching rock-bound coast of Scotland or the snow-crowned peaks of Iceland — but the journey across will occupy about four days. For his amusement the dolphins will tumble, the whales will spout, the seal will swim, and the seabirds will fly; and there will be glorious sunrises and sunsets, with hardly more than two hours of night intervening. When he finally reaches Iceland, he will see the sun set at 11.40 o'clock, and rise again shortly after twelve o'clock, the golden glow of the sunset mingling with the golden glow of the sunrise.

Mrs. Ingeveldar Gudmundsdotter
A Famous Daughter of Iceland

All these delights can not be assured to the winter traveler to Iceland. In fact, he will be obliged to keep his lamp burning until half past ten in the morning, and then to light it again at two o'clock in the afternoon.

The tourist will probably be surprised to find how warm it is in Iceland in the summer, the days averaging from 54 to 70 degrees. It is said that the winters are not as cold as in Canada, owing to the Gulf Stream. In the Smithsonian Report it is stated that Iceland has a higher temperature than some lands located thirty degrees farther south. But let the tourist not be misled into carrying summer clothing, particularly if he is to tour the island, riding over lava fields and among the mountains, visiting geysers and glaciers. There are one hundred and thirty glaciers in Iceland. Hardly any tourist will care to visit them all!

One must go everywhere on ponies, excepting to Thingvellir, the ancient seat of government; to that tourists may go in pony carts if they choose, but they generally choose to ride on the backs of the ponies—and three ponies must be allowed for each person to provide a relay. The ponies are small, averaging twelve hands in height, but they are sturdy and sensible; for when they want water they stand still, and almost ask for it. They do the same when they want grass, or when something is wrong about the harness. The clatter of their little hoofs is almost a constant sound in Iceland. In color they are usually a light sorrel or white, with very heavy manes and tails. They safely carry their riders across streams when the water reaches to their haunches, and they will also carry them far up the steep sides of Hecla, the King Mountain. Wherever he goes, the tourist need have no fear of being held up, or of foul play, as robberies are unknown and only one murder has been committed, and that was twenty years ago. So safe is touring in Iceland that some English ladies have walked between three and four hundred miles, unattended.

The tourist need not look for shelter under trees, for there are none; nothing but juniper brush, and very little of that; but for greenness there were moss-covered lava beds with patches of very short grass, and flowers such as we are accustomed to see in our own land—dandelions, buttercups, geraniums, vetch, clover and daisies. The prettiest of all were the small pink flowers of the moss. Mountains with snow patches are never out of sight, and the way would seem lonely if there was not an occasional meeting of a pony caravan carrying either tourists or bags of wool, dried fish or other provisions.

There is no danger of losing the way, for it is marked by piles of stones six or seven feet high at rather short intervals. Occasionally one will come across a shelter-house about twenty-four feet long and half as wide, built of stone, with a cross fastened on the roof. Any one overtaken by a storm is welcome to occupy it. It is empty, but is so constructed that both men and ponies can be accommodated. Many tourists come to Iceland to fish, and they pay a large price for the privilege—as much as two thousand dollars for the exclusive right to one river during the fishing season. They secure as prizes huge salmon. In the smaller rivers and in the lakes there is a great abundance of trout; and in the sea, cod and other varieties.

The tourist is almost sure to enter Iceland at Reykjavik—a city of twelve thousand inhabitants, by far the largest in Iceland. As yet there is no wharf, so that passengers must leave the ship by a small row boat, and land on the stones. The dwelling houses and shops of Reykjavik are built mostly of corrugated iron, but in the near future they are proposing to build with tufa-stone and cover it with plaster, which will make a very comely city. Reykjavik has a public library and museum, several good school buildings and churches, a normal school, a college and three hospitals. One of these is a leper hospital, situated a little way out of the city on the border of the sea.

It has at this time less than one hundred lepers—all there are in Iceland. I made a visit there to talk with four leper Esperantists. They were very expert in their use of the language, and they told me that its acquirement had afforded them a pleasurable pastime. I think they are the only leper Esperantists in the world.

In the neighborhood of Reykjavik is a natural laundry. Water comes out of the ground at the boiling point. Eggs dropped in will be thoroughly cooked in three minutes. But it is the resort of washerwomen. They bring their soiled clothes from the city in carts, wash the dirt out of them in sheds, and then throw them into the boiling spring to be scalded, and into the cold spring just at hand to be rinsed, and then they are hung out on lines, or laid on the grass to dry.

Characteristic Views of the Mountains, Fjords and Seacoast of Iceland

The people of Iceland greatly interested me. They are descended from a race of bold warriors and bolder sailors. Ingolf was the first Icelander. He left Norway in 874 A.D., and fifty thousand other Norwegians followed him in sixty years to escape the unjust rule of King Harold Fairhair. These people set up a national court, called the *Logretta*. It was a congress and a supreme court in one, and Ingolf was elected the *Logsogumadr*, or speaker, with a three years' tenure of office. The parliament consisted of forty-eight members, who each had two counselors. They assembled in *Thingvellir* (the meeting place), a valley four miles wide, through which flows the river Oxara (ax water), descending in glorious falls called *foss*. On one side of the valley is a perpendicular wall of rock, one hundred feet high, looking altogether like a

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The American Pulpit

A SERMON BY

Rev. A. H. C. Morse, D.D.*

POWERFUL PROMISES

TEXT—II. Peter 1:4

AT any rate, the Bible is frank. It says the plainest things about man's sin. But it also holds before him a wonderful hope. To-day he is mired in corruption. To-morrow he may have escape from this and become like God. The whole Gospel is found in these few words.

We have here a statement of the fact of sin, and its origin. The fact is "corruption"; and the origin is "through lust." I know that there are worldly-wise men who sneer at the third chapter of Genesis. But this I have noticed: that they are uniformly unable to give us a simpler solution of the origin and mystery of evil. Somewhere, and at some time, the race must have sinned. The stream of life has been poisoned; and this must have taken place at its fountain head, for we cannot find any divisions of that stream which have not the entire characteristics of the whole. The Bible says the event took place in the first man, before a single son was born; that he lusted after something which was forbidden to him, and that by his disobedience he fell from his primal innocence, degraded the race, and entailed a condition of corruption; that we also have aggravated this calamity by repeating sin, and deepening the ruin.

The Region of Self-Denial

I am not so much concerned about the origin of this condition. We can leave that with a single word. But there are certain facts which cannot be brushed aside. A man may question the story as it is written in Scripture; but he cannot deny it, for it does not come within the region of denial. Neither can he deny the story as it is reproduced in actual life to-day. Have you never plucked forbidden fruit? Have you never lusted for pleasures which have been distinctly forbidden? And as a consequence of transgression, have you never experienced a repulsive sickness, and an intolerable loathing, so that you also have known the meaning of this phrase, "the corruption which is in the world through lust"? Do you not know anything of the lashings of remorse?

Let me ask you another question: How does it happen that the heart is so constantly "running down"? Why must it be repeatedly wound up, and fastened with ratchets? Why do we have to make, and repeat, and renew resolves, and lash the will to "the sticking place"? Why is it that a man never backslides into holiness? Why cannot we take off the brakes, and find ourselves just gliding into the highest moral living? Everything, we are told, tends to move in the line of least resistance. Do we find that we are drifting toward charity and holiness and benevolence and virtue? Nay, but to all of us, these graces are the fruit of serious toil. They are magnificent possessions, more precious than gold and sparkling gems; but they are gotten by struggle and privation and self-denial. And that word "self-denial" contains a fossil history of primal sin. It tells us of an evil self, that must be constantly denied, because its desires are wrong. But whence this evil self, and whence these wrong desires?

Secret Thoughts and Hidden Sins

But let us come a little closer to this subject. Let me hint at the things that we cannot spread before the public—our secret thoughts and the faults which are hidden. The thoughts that creep into the heart and nestle there. Can you tell me whence they come? Tell me, for instance, whence come envy, and jealousy, and malice, and evil desire; and the lust for gold that makes the thief, and the thirst for blood which crimsons the hand of murder? Do you not think that these things arise in human life, as malaria and pestilence from a death-dealing bog? Do they not bespeak what this Scripture calls a "corruption which is in the world through lust"? I suppose that the angels, before the throne of God, would not shrink from having their thoughts proclaimed with the trumpet of Gabriel. I know that Jesus has opened his heart, and challenged the world. "Which of you convinceth me of sin?" said he. But we cannot do that. We hide our thoughts, and cover our faults with a crimson blush, and walk among our nearest friends with a coward's step. What, then, has befallen man? If God made him innocent—and no one questions this—then something must have happened to corrupt his thoughts, and make them so black that he stands in dread of that day for which all other days were made, when his hidden history shall be revealed.

There is something pathetic in man's attempts to assert his worth. He speaks, for instance, of the "majesty of conscience," and the "dignity of human nature," and of the "fatherhood of God," and the "brotherhood of man" as if these terms were true and meaningful to-day. Take the first of these and see what comfort there is in it. "The majesty of conscience!" Do you not know that conscience almost always speaks in judgment? It seems to have lost its authority to command, if it ever possessed that authority. It cannot insist upon obedience, but can only raise its voice in remonstrance. It can be easily overruled and voted down; and then it can only record a minority vote, and lapse into silence.

What a Child of God Really Is

I wish I could stop to speak of these other shibboleths. They are talked in political canvass, and cheered in meetings of anarchists. I have heard them used in Christian pulpits. "The dignity of man!" That phrase only becomes glorious in the light of a far-off day. "The fatherhood of God," and the "brotherhood of man"! These do not represent an actual possession, but they tell of a wonderful possibility. We must not mistake. As used in many instances they seem like a determination on the part of man to brave it out with God. I wish I could go into the street, and tell every man that he is by nature a child of God. I wish I could preach the natural sonship of man. But before I start I hear the Master's solemn word, "Except a man be born again he cannot see the kingdom of God." There is a great truth to publish to men. It tells of the Fatherhood of God; but this is found only in Jesus Christ. If any man be in him, he is a new creature. He has "escaped the corruption that is in the world through lust," and has become a partaker of the divine nature. There, and there only, is the ground for the Fatherhood of God. And when I hear a man flinging over all men this mantle of sonship, I pity him, and can only excuse him because he has become confused by the lingering remembrance of primal innocency. Be not deceived. Man was made upright, but something must have happened; and that something is the sin which is in the world. We may have a race-memory of Eden. We may stand with shaded eyes, and dimly discern the coming glory.

The Terrible Fact of Sin

But neither of these things must blind us to the present humiliating conditions. Sonship is only in Christ. "To as many as received him, to them gave he the power to become the sons of God." Never should we have known how unfilial we are, unless we had looked on Jesus, and had beheld his spotless obedience to the Father's will. It is best for us to face the fact. We hear men, with little love for holiness, talking of God as Father, and we do not contradict them, for we are glad to have them talk of him at all. But look about: Men who never pray from year to year, nor offer a single word of thanks for health and plenty; men who are lovers of pleasure more than lovers of God; men whose God is their belly; earthly, sensual, devilish; men whose daily business is the ruining of the souls and bodies of others; betrayers of virtue, defilers of the flesh, lawless, disobedient, unholy, profane. Must I fling over all these the mantle of the Fatherhood of God? Or shall I believe the word of Jesus when he said, "Ye are of your father the devil, and the lusts of your father ye do."

But there is more in this Scripture than a statement of the fact of sin. Here are also "these great and precious promises, whereby we may become partakers of the divine nature." That is, men may become as God. And the warrant for this promise is found in the fact of a correspondence between the divine and the human. The natural man cannot discern spiritual things; and it is no use to talk to him about them, for there is no correspondence, no basis of affinity, no ground of fellowship. But man was made in the image of God, and it was possible for God to take upon himself man's nature. And it is within the power of every man, and this by t grace of God, to take on also the divine nature, a to be made like God.

This is what is said in the word before us. A it is done by a single act. Man fell, we are told, reaching after a divine attribute of knowledge. " shall be as God," was the lying promise of t tempter, and by listening to that we lost our fi estate. But now God returns to us with the promi that after all we shall be as himself, sharers in h nature, and conformed to his image. It seer strange to you, that, for a single sin, so serious co sequence should be entailed? That could only because the stream was poisoned at its source, a the race sinned in its first man. But here is som thing quite as great. The Lord is making to hi self a new creation. He has begun it in one N Man, who kept his life without spot or blemis And in his life and federal headship we share by single act of faith. The consequences of faith a quite as great as the consequences of disobedien "He that believeth on him hath everlasting life And that does not mean simply that his life is p longed in endless time, but that it is endowed wi a new and immortal beauty, capacity and joy.

The New Birth

This is received the instant one believes, and, by a new birth, he has passed from death to li He hath been already delivered from the bonda and corruption of the kingdom of darkness, and h been colonized in the kingdom of God's Son. He born of God, a son of the Most High, a citizen heaven. A single sin has stained the race. We la hold on death; and, spite of tears and cries a struggle, we have not been able to loose the ho One single act of faith takes hold on eternal lif and, spite of sins and falls and failures, that pri can never be wrested from our grasp. And this all by faith.

Men have said to me that the scheme of salvati is arbitrary. It is vain, they say, to shut the wor up to faith. But, my friend, do you not know th the entire universe is arbitrary? There is nothi more arbitrary than the laws of mathematics, or health, or of gravitation. Is it not strange th every son of Adam is shut up to the multiplicati table? Is it not strange that if a man wants compute numbers in China, he must use the ide tical system of numbers that we use here? Th three and two make five there as they do here? N there is but one law for light, or heat, or electrici or numbers, or gravitation, in all the earth. A this is not narrow, because it is entirely adequa So there is but one way of salvation in all the eart nor is this narrow, because it also is entirely ac quate. Here it is said "through these promise which only means that it is by faith in Christ. promise is nothing except for the value of the pe son who makes it. Some men make promises, a no man gives them heed. But if one promises who character you know, then you count on that as up the rising of the sun.

The Heart's Deceitfulness

We hear a great deal in these days about educ tion into the kingdom of God; about the natur development of righteousness. But development only unfolding, and that the race has been doing all the centuries, and each age surpasses the last abandon to sin. Education is drawing out. B how can you draw holiness from a heart that "deceitful above all things and desperately wicked Education can never do the work. It is like puttin a new handle upon the pump, and leaving the d in the well.

You may wonder at the fancy of bringing in new and supernatural life by belief in precio promises. But all questions are answered by t experiences of history. Great men have been generated by single words of Scripture. This w true of Augustine and Luther and Spurgeon, a scores of others whom time fails me to name. Th were not only new men, but mighty sons of G Wonderful was this? As great as the wonder in forms of life. Look into the acorn, and tear halves apart, and tell me if you can see therein t stalwart oak. Analyze the grain of wheat and t me if you can see therein the waving fields. W said Jesus, "The words which I speak to you, th

Continued on next page

* Pastor, Strong Place Baptist Church, Brooklyn, N. Y.

. Powerful Promises

Continued from preceding page

e Spirit, and they are life." You nnot see the Spirit, you cannot see e life, but can you say they are not ere? I hold up to you "these exceed- r great and precious promises," and ere are saints and missionaries, ole lives and giant charities and ghty revolutions there. There are aven and an eternal weight of glory apped up in these. And our growth grace, and into the likeness of God, not a matter of mending and im- ovement. It is a new creation by ich we become "partakers of his ture."

If one of those phantom friends of astronomers should come to this rth, and say to me, "I understand s is a beautiful place, but for one ng. I am told it is filled with sin, d rebellion against the rule of God." vish I could say to him, "My friend, u have been misinformed. There is sin." Instead, I should have to say him, " 'Tis true, 'tis pity; and pity ; 'tis true." But I could also say him that sin cannot hold us in its el grasp. I would point him yon- r, and say, "Do you see that golden endor? It is the Gospel of Jesus. is filled with sweetness, and by that are restored, and have become par- kers of the divine nature. And isn't t more than the fact of sin?"

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

"My Refuge and Strength"

HOU art my "refuge," O my God,
When tempests wild surge 'round my soul;
ide me 'neath thy shelt'ring rod,
When raging seas around me roll.

u art my "strength" where weakness holds
ly trembling frame in fetters strong;
'present help," thine arm enfolds
With tender succor all day long.

en fear surrounds, as doth a foe,
nd earth seems sinking 'neath my feet,
d is my refuge" quells my woe,
nd calms me with assurance sweet.

e still, and know that I am God!"
The Lord of hosts is with us still!"
, though I feel the chast'ning rod,
'll trust his love, and fear no ill.

"God is in the midst," I know;
nd, trusting, I "shall not be moved";
"God shall help," or swift or slow;
His word is sure; His promise proved.

d is my refuge and my strength!"
hrough blinding tears I sing this song;
hall His wisdom prove at length,
nd praise Him with the heav'nly throng.

JENNIE WILSON-HOWELL.

Holiday Rain Insurance

NSURANCE has been made to cover almost every happening in England, h as the death of the sovereign, matic conditions affecting the suc- s of a pageant, a horse show, an ricultural fair, etc., and now a new m of insurance has been inaug- ated which will enable persons whose lidays have been marred by rain to ain, under certain conditions, mone- y compensation.

Underwriters are prepared to insure ainst one-tenth of an inch of rain lling on more than two days a week any towns on the south and east asts of England between Bourne- uth and Scarborough, where the ly rainfall is either officially pub- hed or where satisfactory records n be obtained.

If the insured desires to double the mount in the way of premium he eives double the amount as compen- ion. If higher compensation is ired, a proportionately higher pre- um will be charged. The under- iters will accept a certificate of the itish Rainfall Organization as evi- nce of rainfall. The policies will vide that the greater portion of the e-tenth of an inch of rain, the quan- y which by the terms of the policy l constitute a wet day of twenty- ur hours, must fall during the day- he.—*Consul-General John L. Griffiths, ndon, England, in the Daily Con- ar and Trade Reports.*

The Children's Pulpit

COLUMBUS DAY

By Rev. J. M. Farrar, D.D.*

WEDNESDAY, October 12, is Columbus Day. In New York State it is a legal holiday. The 418th anniversary of the discovery of America. The Italians love a holiday, and more than 20,000 of these holiday-lovers will parade.

As Columbus was an Italian they have the first right to this day. America is a great country. The Indians should have a holiday, as they were here first. You boys and girls should fall in line and join with the Indians in their celebration. An Italian discovered America; fall in line and help them to celebrate. The Jews made it money-possible for the Italian to find America. Into line, all of you, when the Jew celebrates. It was the Spanish flag that first floated in America. Spain therefore has some first rights, and you must fall in line when the Spaniards celebrate. The Dutch discovered how to get the country from the Indians without fighting for it, and almost without paying for it. Put on the wooden shoes and march with the Dutch when they celebrate. An Englishman commanded the ship that brought the Dutch. Get a Union Jack and parade with the English when they celebrate. A Frenchman, Lafayette, helped us to gain our Independence. The French therefore should have a day and we should march with them.

. . .

NOW glance back and see what a wonderful parade this will make, and how many flags will be floating, and how many languages will be spoken. We call ourselves Americans. But who are we? If you throw a stone at an American you are liable to hit a Dutchman, an Englishman, a German, a Frenchman, a Welshman, and almost all the other nations of the world. Why? Because many of the Americans have the blood of nearly all the nations flowing in their veins. The Italian is here learning English.

Do you Juniors pray for the Italians? They are making our roads and streets, digging our tunnels and subways, and doing most of our hard work. When you feel unkindly to the Italian and want to say unkind words at him, just imagine Columbus sitting on a cloud and looking down at you. Would you be surprised if he should speak right out and say, "I discovered America, and my people have a right here to life, liberty and the pursuit of happiness."

. . .

THE Italian came from the country that looks like a boot. He has walked into America with his boots on, and God is giving him something to do for America. In the fifteenth century England gave us William Tyndall, who translated the Bible into the English language. Germany gave us John Guttenberg, who gave us movable type with which to print the Bible. While we are thankful for these and other men who helped to make America great, we must not forget the Italians. Italy has given us some great and good men. Columbus was one, Michael Angelo was another. And we must not forget Savonarola.

When Columbus was being guided by God in the discovery of America, Savonarola was doing more than all others to found the Republic of Florence, Italy. When you see men building a house or store, you will notice a man holding a piece of blue paper with lines and marks on it. This is called a blue print, the plan of the building that is to be put up. This little Republic in Italy, that Savonarola did so much to establish, was God's blue print, one of the plans for the great American Republic.

I want you boys and girls to go to the library this week and get the *Life of Savonarola*, and read it carefully. I am going to ask Paul Suter to tell you a story:

. . .

IF the doctor's sons had not been mowing the grass they might never have noticed him; for he was a little fellow, and he had been trying hard to escape their notice when the lawn mower ran him down. Now he lay quite still, and Harry and Ralph looked down at him sorrowfully. He was only a toad; but, as Ralph said, he might have a wife and family waiting for him at home, and, anyway, maybe toads were some good in the world. The doctor was looking out of his study window, and he overheard them.

"Bring him in, boys," he called to them. "Maybe we shall be able to restore Mr. Toad to his family."

"Now, while I am trying to bring him back to life," he said, "I should like you to tell me what you know about a toad."

"He gives people warts when they touch him," declared Harry.

. . .

THE doctor laughed and looked at his own hand. "I have touched him more than once in the last few minutes. What else?"

"I'm afraid that's all we know," Ralph said, after a pause.

Sure enough, they returned in a few minutes to find the little fellow looking very spry indeed.

"Oh, I'm so glad!" Harry exclaimed. "We wouldn't want him to die for anything. Why, we've found that toads are useful! The natural history says they kill more than their weight of caterpillars and bugs in a single day. We need him in the garden."

They escorted Mr. Toad out again; but, just as they reached the last step, he gave a flying leap and landed in a flower bed. Then he started away at a lively pace, as if to make up for the lost time.

"Good-by, Mr. Toad," Harry called after him. "Remember us to your family!"

If we knew the Italian better we would find he is not as bad as we supposed. We would find him a very useful man.

They of Italy salute you.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Heb. 13:24.

The Fighting Boy

By Lucy Rider Meyer

"A BOY will fight," said the Settlement deaconess; "It is apparently an essential necessity of boy nature. But he will fight just as readily for the right as for the wrong if he's only started that way. Let me tell you a story:

"I live right in the midst of boys. The streets around the Settlement fairly swarm with them. Once, in the early days of our work, these boys mischievously got wind of a meeting in our club rooms, and they besieged the door in a boisterous mob. It was all we could do to keep them from breaking up the meeting. Our janitor was not as gentle as he was forceful in his management of the situation, and in shutting out one obstreperous youngster, whose wizened little face looked almost as devoid of any moral sense as a monkey's, he caught the boy's foot in the door. The boy screamed in pain. I was conscience-stricken.

" 'Oh, g'wan!' said a policeman, who had been attracted to the spot. 'He ain't hurt none!' But I insisted. I brought the sobbing child inside and took off his ragged shoe, to find out how badly he was hurt. I did not need to take off the stocking, for it ended abruptly at the heel—that a stocking should have a foot, which is, of course, all covered up by the shoe, is an unnecessary luxury, anyway. The foot was not much hurt, but I bathed it and bound my handkerchief carefully around it—it was an old handkerchief. The little fellow stopped crying and watched me with the greatest interest.

"The night of the next meeting, the unruly crowd gathered again at the door, and again we were bordering on serious trouble, when, with a whoop of defiance, there bore down on the scene our lad of the hurt foot experience with a valiant companion whom he had enlisted for his holy war. They were each armed with a big banana stem, which they had picked out of some refuse heap—really formidable weapons in vigorous hands. The lad had not seemed very large the first night, but now his strength was as the strength of ten. We had no further need of policemen.

"The little fellow with his wizened face became one of my warmest friends and most loyal supporters. So quickly does the child heart respond to a little bit of love!"

Anvil Sparks

..BE sure the sins which you do not think are sins will also find you out.

..IT is harder to live up to a good reputation than down to a bad one.

..PEOPLE who are out for nothing but a good time will soon be out of all their goodness.

..THE good a man does to-day will not be forgotten if he does not forget to keep it up to-morrow.

..THE man who says he won't yield to temptation if he can help it usually does yield because he helps it.

..WHAT makes rich men unhappy is not the possession of their money, but the memory of how they got it, and the fear of how they might lose it.

W. J. B.

Most Welcome of Them All

I RECEIVED the Red Letter Bible promptly and am writing, not only to acknowledge receipt, but to thank you for the liberality and generosity shown in the character and fulness of the premiums and paper. As a weekly visitor there is none more welcome among about twenty-five publications of various kinds, and your painstaking vigilance in doing your part to preserve our membership in the great CHRISTIAN HERALD Family merits and will conduce to reciprocative effort on our part to continue the relationship.

Houston, Tex. W. F. LANE.

New York's Pure Food Exhibition

By KATE UPSON CLARK

FOR a full week this month the great Madison Square Garden in New York has been devoted to the exploitation of Pure Food and many related subjects. The managers say that nothing is shown in this exposition except absolutely sterling products; and that, for the first time in America, no sum could be paid which would insure the entrance of an exhibitor whose manufactures did not come up to the highest test applied to everything there.

The great hall was elaborately decorated in pink and white, and artistic electric lights were everywhere. The holders of the booths vied with each other in efforts to produce beautiful effects. They proved that even so prosaic and practical an affair as a food show could be made delightful.

Famous candy and flavoring-extract makers; noted dairies; the principal canners of fruits and vegetables; the chocolate and cocoa makers; the cereal and flour makers; fruit dealers; oyster gatherers; mineral and distilled water manufacturers; coffee and tea dealers; native oil makers and olive oil importers; bread and yeast makers; and, to the regret of many, even the brewers; were fully represented.

But, interesting as were the food products, perhaps the display of ingenious modern devices for lightening the housewife's labor were even more attractive. Here were all kinds of gas and electrical appliances for heating, cooking, ironing and lighting. When the cost of these implements can be reduced to meet the circumstances of the average citizen; and when gas and electricity are for sale in every community, the drudgery of the housewife should be greatly diminished. The cleanliness of electricity is not the least of its recommendations.

Patented heating plates, porcelain-menders, vacuum-cleaners and many other new helps in housework were energetically operated on every side for the benefit of the crowds of spectators.

A famous New York department store showed model dining-rooms and a kitchen, elaborately furnished, and supplemented by a beautiful library, drawing-room and bedroom. Close by was a booth containing a pattern library for children, certified to contain only the best juvenile literature, and presided over by intelligent custodians, ready to furnish information to inquiring mothers and teachers.

Perhaps the sections which attracted the largest crowds were those devoted to the exposure of cheats in weights and measures; they were under the charge of New York State and New York City officials. The ingenuity of some of the devices for increasing the weight of goods was truly marvelous. A rubber band twisted about the goods-holder and fastened to the stem of the scale, naturally brought up the weight with marvelous quickness. One scale was shown placed on an empty box. Within the box was a weight attached by a wire to the goods-holder. Several ounces were shaved from a pound by this means. A bushel of potatoes, actually sold for such at one of our great markets, should have weighed sixty pounds, but turned the scale at forty-seven. False bottoms in measuring-boxes; bottles which should have held a quart, but which fell short; and numerous other shocking impositions upon a credulous public were shown.

A lecturer upon this subject before the exposition blamed the women for most of this cheating. He said that women did not hold the tradesmen to the right standard. They order by telephon too much, and give unbounded opportunities for er-reaching.

The Westfield (Mass.) Normal School sent wn a State chemist, with three Normal girl-pupi to demonstrate chemical facts which every h se-mother should know. The Pure Food Depart ent of the State of Ohio also sent a delegation to ow how they treat there offenders against the ure Food Laws. The United S tes Navy sent a good-looking ok, with all his ship-furnitu to show how our jack-tars nd middies are fed. A cour us paymaster, with uniforme as-sistants, displayed menus ct-ually prepared for our s ors and assured us that the A er-ican Navy is the best fed a ng all the navies of the world. An army exhibit of the same ort was just across the hall, nd was surrounded constantl by interested spectators.

The Little Mother Socie of New York, with five a ve branches in and near the ty, gave exhibitions of its mo of teaching cooking and se g. Classes of little girls we on hand at its booth every a er-noon and evening, to shov he excellent work of this ble institution.

The Equality League of lf-Supporting Women and he Collegiate Suffrage Associ on had booths in which reass g specimens were given of he skill in cooking and sewin of good suffragists. Charm g ladies presided over them nd did their best to impress on the gazing throng of attendants the righteousne of their cause. This was a most interesting corne of the exhibition.

Lectures on every phase of domestic science, om the most distinguished representatives of its ri-ous branches, were given in an adjoining hall ery afternoon and evening. The delights of the sh w drew an enormous crowd daily. Dainty specim s of the different edibles were freely dispensed t all comers. It was said that a really adequate di er could be obtained by sampling the contents of e attractive booths.

It was a wonderful show, and every city woul lo well to provide a similar one at least as ofte s once a year.

The Pure Food Show, Madison Square Garden, New York

GIANT BALLOONS IN AERIAL CONTEST

DURING the last few weeks there has been an almost world-wide activity in aeronautics. Most conspicuous among many events was the proposed aeroplane race from Brigue, Switzerland, to Milan, for which several daring fliers were entered, including George Chavez, a Peruvian, Cattoneo, an Italian, and an American named Weyman. Chavez succeeded in flying across the Alps, near the Simplon Pass, making the greatest aerial flight yet recorded. He was injured on landing. Maneuvres in Picardy by two French army corps, during the first half of September, were valuable as showing that aeroplanes could be made of actual service for observation in war time.

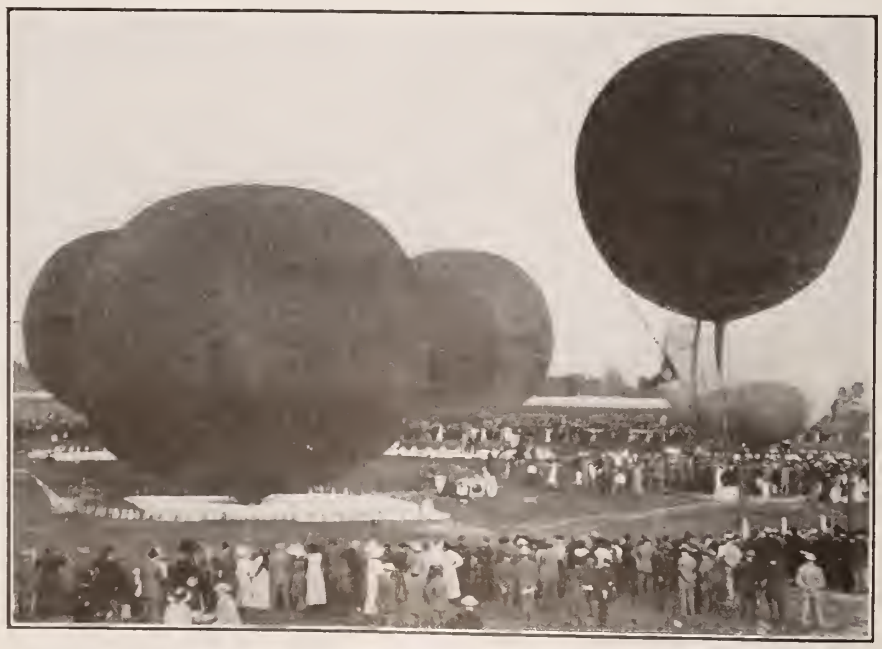
The chief event on American soil was the championship balloon race at Indianapolis, which began September 17. There were entered in this contest the balloon America II., the Miss Sophia, the Luzerne, the Pennsylvania, the Million Club, the Centennial, the Hoosier, the Buckeye ,the New York and the Indiana. The big gas bags sailed away in excellent style, the race being to make a record for endurance. Up to Tuesday morning, September 20, all but three of the contestants—the Buckeye, New York and Miss Sophia—had alighted. There was some apprehension for the fate of the others, as the weather became stormy and it was feared they might have been carried out over the great lakes. These fears, fortunately, proved unfounded.

The balloon New York, Captain Baldwin, pilot, landed at Portsmouth, O. The balloon had a rough voyage, encountering hot sun, cold winds, rain, thunder and lightning in quick succession. The pilot and his aid used up nearly all the ballast and finally, having hardly a pound left, chose a safe-looking hillside for a landing. Another of the n s-ing balloons, the Buckeye, landed in Floyd Cou y, Va., at the village of Showalter. The balloon Sophia also made a safe descent near Medvale, a. The Indiana II., with Carl Fischer and Georg L. Bumbaugh aboard, passed all the other contest s but the America II. on Satu y night during a heavy storm. e drag-rope caught in a tree and d the balloon captive for sev l hours. Finally, some farmh s came to the rescue, climbed the e and cut the fliers loose. T y drifted along for a considerable s-tance, carrying tree branches w h them.

The Pennsylvania also had a thrilling experience. On Sun y night, it was hit by a storm d floundered for hours in dark s and amid high winds and blind g rain. At one time the ball n reached the amazing height f 24,000 feet. It descended quic y and the downward pace became -rific as it neared the earth, wh h it struck hard, rebounding ab t 100 feet and stunning the occupa s of the car.

Allen P. Hawley, of the Amer a II., had a disagreeable experie e. While he was flying over Nor e County, O., farmers shot at the g gas bag. Hawley and Augus s Post, his traveling companion, co d hear the whistling of the bullets

Which of the contestants in t s eventful aerial race is entitled o the endurance award has not t been definitely decided.



The Start of the Great Balloon Endurance Contest at Indianapolis

Noted Churchmen Meet in Canada

THE GREAT BICENTENARY DESCRIBED BY A PARTICIPANT

The Village Street, Grand Pre

"Evangeline's Well"

The Pathway Leading to Evangeline's Home

By Rev. WM. WILKINSON

HERE has just ended one of the most important historical series of services and meetings the Dominion of Canada has ever witnessed. o hundred years have passed since the first rayer Book" services were held, and to commorate that event came many distinguished lates, including two archbishops and many of bishops from all parts of Canada. There also ne the Lord Bishops of London, England, Inam of Glasgow, Campbell, the chaplain-general of ng George's forces, Bishop Taylor Smith, Chairn of the American House of Bishops, Lawrence, Boston, the Bishop of Washington, D. C., and Bishop of Duluth. There were also many rgymen of distinction from Britain, as Prebenry Storrs of St. Peter's parish, Eton Square, ndon; Venerable Archdeacon Maddon, Liverpool; . Van Allen, Boston; Dr. lliam Wilkinson, New York, d Rev. Mr. McComas, Anpolis, Md.

One of the truly significant ngs in the proceedings was royal way in which the men d women of other faiths gave lcome to the visitors and to Congress. President Fort, of Halifax, speaking at of the largest meetings on half of the Canadian Club, d, "I am a Presbyterian o, with men of like faith and n of other forms of religion n yours, come to greet and say to the Congress how d, how thankful we are for your good and noble work, d for the work men of your th are doing through the rld. There is no jealousy ween us. All good work st do good." The great audice sent up one mighty cheer, ich made the windows of the ll shake. When the Bishop London said, "Nine happy rs—years amongst the brightest of my life—I eached each week in Victoria Park, London. ere were in that park talking men who assailed revealed religion. I tell this bicentenary I had warmer, firmer, or more enthusiastic supporters n Presbyterians, Baptists, Methodists, Congretionalists. All felt the faith was the important ng," there rose a cheer as the sound of many ters.

The one thing I noticed above every other, from st to last, was the warm, calm, deep earnestness all the sermons and addresses. Not a fad was roduced, controversy was held in check, and high igious, spiritual things re kept clearly in mind d in sight, while a sense duty was insisted upon. the last twenty years, Church has learned ch on these lines, and s thus added vastly to power to influence the eat world of action in Church of God.

The record of the celeation would be far from mplete, if it did not me the good women in nada, who follow Christ d in his Church min- er to him of their subnce. The bishop's wife, Mrs. Worrell, Mrs. Vernon, Mrs. Cunningham, Mrs. LeMoine, Mrs. Crawford, and a host of others made life pleasant in all useful ways.

The great cathedral in which the Congress met is Gothic. It stands on one of the high parts of Halifax. The length of the building is 255 feet, breadth 86 feet, and height 68 feet. It is proposed to add to the cathedral equipment many rooms for its needs as the years pass and as the money is given. As it now stands, it is a credit to the maritime provinces of Canada. The opening service of the cathedral was on Saturday morning, September 3. The people crowded every available spot in the sacred edifice. A long array of bishops and clergy in their vestments were in the spacious chancel; the music was good; the sermon by Bishop Courtney of New York was in all respects appropriate, and as he had been Bishop of the Diocese of Nova Scotia for fifteen years, he was at home and knew what the day stood for.

The Bishop of London Speaking on the Grounds of King's College, Windsor

On Sunday, September 4, the preacher at morning prayer was the Lord Bishop of London. At three o'clock Bishop Brent of the Philippine Islands preached a sermon to children. At 4.30 there was a mass meeting for men, Bishop Courtney in the chair, and Bishop John Taylor Smith speaker. At seven o'clock, Bishop Lawrence preached. The congregations were all very large and the services useful in their helpfulness. Two archbishops and eight bishops that day preached in parish churches.

In the Church Congress proper, the following subjects were considered: "The Church and the Commonwealth," "The Social Evil," "The Liquor Traffic," "The Attitude of the Church Toward Socialism," "The Child and the State," "The Child, the Church, and the Home," "The Sunday School," "The Workingman and His Problems," "Sunday School Methods," "The Practical Problems of the Canadian Church," etc. This list shows how deeply interested is the Church in the life that now is.

The remarkable thing about the bicentenary at Halifax is that the one mastering, intense desire shown was that of service. Whenever any man described it graphically, he was applauded to the echo. The sermons and the speeches showed what an evolution is taking place. Here are a few of the notable thoughts presented: "The unveiling of the face of Christ to man," the Bishop of Glasgow; "The need of personal religion and of kindness," the Chaplain-General; "The sight of Jesus and the needs of the world," Rev. Dr. Cody; "The Spirit of God, as the Source, Lord and Giver of life," the Bishop of Washington; "Common sense in religious work," Prebendary Storrs.

Another thing noticeable was the alertness of the tradesman in his knowledge of the influence of the Church in public life. The Canadian Club asked the Bishop of London to lecture; he did so. The subject was "The Secret of Success." The great hall was crowded. There was not in the lecture any of the tricks known so well to the orator. It was a heart-to-heart talk; plain, frank, honest; clear as a sunlit morning; and it drove home with mighty force. The need of humility, truth, perfect honesty and sincerity, and a desire to be useful. The Bishop said, "Let any man catch you once dishonest—some man will catch you, if you are—and your influence is lost. This is one of the saddest things for the man I know, and for the good of the world one of the most hopeful."

Bishop Worrell, Dean Crawford, Archdeacon Armitage, Rural Dean LeMoine, Rev. Mr. Vernon and all who have made the cathedral what it is, deserve the gratitude of the Province of Nova Scotia. King's College, Windsor, was visited and degrees were given to eminent men in attendance. On the way to Annapolis Royal to celebrate the 200th anniversary of the founding of the Church there, a halt was made at Grand Pré, where the school children formed a guard of honor for the bishops and visitors. An address was read, telling the deeds of fame done there, of the Acadians, the

Continued on page 903

Bishop Worrell, Halifax

Dean Le Moine, Halifax

Bishop of London

Archdeacon Armitage, Halifax

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

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A Talk with Our Family Circle

AT this season of the year, with the inflowing tide of new subscribers we are receiving daily many letters of congratulation and encouragement. It has always been the policy of THE CHRISTIAN HERALD to avail itself, on proper occasions, of the intimate relationship that should exist between a great journal and its readers, and these kindly communications we have mentioned seem to point to the present as a suitable time for a quiet, familiar talk with the members of our Family Circle. We trust they may find it both interesting and helpful, as they are all identified with the progress of the paper.

* * *

Immediately after the death of Dr. Klopsch, a wave of world-wide sympathy flowed in upon us from every quarter, bearing very grateful assurances of cordial support. We doubt if any journal, religious or secular, ever received such a demonstration of the warm friendship and cordial understanding that exist between its readers and itself. New subscribers by hundreds and thousands have joined our Family Circle in these last few months, and now the accessions have reached a point that is without precedent in the paper's history. We cannot regard this as other than a spontaneous endorsement of the great work which THE CHRISTIAN HERALD, with the aid of its readers, has accomplished in the past; but it is equally a recognition of the unique position this journal occupies as the leading family religious weekly of America—independent, outspoken, liberal and just to all denominations, and unswervingly loyal to the old Gospel.

* * *

Our friends have no doubt observed that, during the last few months, the paper has been larger in almost every issue than during the same period in previous years. This has been due mainly to increased advertising patronage, and has resulted in a substantial benefit to our readers, as the aggregate number of pages of reading matter, outside of all advertising, has been very considerably increased.

Put in a nutshell, the total output of pages for the two months of August and September, 1910, has been **twenty-eight pages over that of 1909**, and the total reading matter (apart from all advertising) in the same months of 1910, **has been 12¾ pages** or nearly **forty columns**—representing an aggregate of some **30,800** words—more than that of these same months last year. In the present issue, there are twelve columns more for the general reader than in the issue of the same week a year ago. All of this increase in the literary attractiveness of the paper, which means, of course, added value to the reader, has been rendered possible chiefly by the increased advertising.

* * *

And here we would say a word as to our advertisers themselves. Aside from the fact, made clear above, that increased advertising enables us to give a larger and better paper—with more variety both in articles and illustrations and consequently more satisfaction to the general reader—the advertisements possess a special value in themselves. THE CHRISTIAN HERALD accepts no doubtful advertising. It rigidly draws the line at every advertisement which it cannot conscientiously guarantee to its readers. No subscriber to this journal is in the slightest danger of fraud, deception or disappointment from the advertisements it prints, since we have established the rule of guaranteeing all against loss through these means, if the claim be made within two months after publication.

* * *

We salute our readers! Foremost in the salutation do we include the Old Guard, who have advanced the banner of THE CHRISTIAN HERALD on missions of mercy and helpfulness around the world these many years. A Young Guard is rapidly growing up under the old flag. Thousands have joined the reinforcements this season; thousands more are on the way. Already THE CHRISTIAN HERALD is read by a million readers in over 300,000 homes. We look forward to the day when, with the co-operation of our Family Circle, each bringing in a new member, not less than half a million homes shall welcome the weekly visit of THE CHRISTIAN HERALD.

Mr. Taft's Views on Ministers

ON a recent public occasion, President Taft expressed his views on the advantages of the ministry as a modern profession. Young men, he said, are not attracted to it now as formerly. The compensation is frequently inadequate, the influence of the preacher is not what it used to be, and the office no longer carries with it the distinctive character of sacredness. Mr. Taft, however, added that he looked for a reaction and for the reinforcement of the ministry by the entrance to the pulpit of men of greater native force. This he believed would be "after the wild rush for wealth has ceased"—which is almost equivalent to saying in a few hundred years or so. We do not think, however, that the President touched the real root of the matter. As far as pecuniary advantages go, there never were so many well-paid pastors as now. Our latest religious census shows a total of nearly 150,000 Protestant ministers of all denominations as against 99,000 in the previous decade, a growth of nearly 50 per cent. Church equipment and salaries have increased in proportion with the growth in population. While it is undeniable that there are many poorly paid preachers, this also is less in degree than formerly. This year, the country will pay $100,000,000 in ministerial salaries alone. Our own observation leads us to conclude that the real reason why so many churches are poorly supplied and why the ministerial calling has little attraction for some men is to be found in the teaching of our theological schools and colleges. Wherever the old Bible is dissected and the old Gospel teaching displaced by agnosticism, the result will be a crop of candidates who cannot bring to the work of the pulpit and the pastorate the stanch theological equipment, the zeal and consecration of men trained to walk in "the old paths." That there should be such failures is sad enough, but it is conclusive evidence of the truth that not fine philosophies nor brilliant essays nor even eloquent addresses will satisfy the spiritual needs of mankind. The Gospel alone will do that. It is the sure and only solvent of all the ministerial troubles spoken of by the President.

Punishing the Innocent

ONE of the most important topics, from a humanitarian point of view, discussed at the meeting of the International Congress in Washington to consider the suppression of crime and the treatment of the criminal, is the responsibility of the authorities for the families of prisoners whose bread-winners have been taken from them for a more or less extended period. As things now stand the prisoner is well housed, fairly well fed and put at some healthful occupation which gives him some exercise and keeps his mind from giving way under the fearful monotony of his existence. His family meanwhile is thrown on its own resources and compelled to find shelter and food as best it may. It has often been the boast of our legal lights that our laws were intended to correct and punish with the least likelihood of inflicting pain upon the innocent; but in this they have lamentably failed. One proposition made recently by a student of conditions in our penal institutions seems as if it might work well in practice to relieve, in part, the misery of the prisoner's family. In all of our institutions the prisoners are put at work; in some cases are taught trades, which would bring in good wages to a man working at them under the conditions of free labor. It is proposed that the man earn his own board and lodging—pay by labor, in other words, what it costs the State to keep him in confinement. This having been calculated, all that he earns above this amount to be paid him; that is, if he has a family, the extra amount he earns is to be paid over to them toward their support. If this were done, there would be less chance of the family "going on the town," to use a familiar expression.

The prisoner's wife and children have a claim to consideration, a claim which has been hithe ignored in a way which ought to spur our soc ogists and philanthropists to devising some pr tical way for their relief in the future.

As an enlightened nation proud of our phil thropies, we cannot escape the conviction that have punished more than the guilty in many ca and that so far as it can be remedied in a physi sense, it should be done. Unfortunately the men distress occasioned the family of the prisoner beyond human alleviation.

Now an Aeroplane War Fleet

IT is coming, as everybody knew it would—aeroplane war fleet. Already we seem to h the whirring of its wings overhead and to see mad gyrations of the fleet in its mid-air evolutio France, Germany, Italy and England are all gaged in a hot race for the mastery of the air, a now our government in Washington is seriou considering a proposition from wealthy, patric citizens to provide the army and navy with a fl of one thousand aeroplanes and dirigibles that w it is claimed, tremendously increase the offens and defensive powers of these two services. T proposed aerial reserve will be kept ready for stant service and will be under the control of ar and navy officers trained to the work. All of t most successful aeronauts in America are said be identified with the movement. While it is a mitted that the utility of the aeroplane in war still a very doubtful proposition, the recent n neuvres in France and elsewhere have demonstrat that, even incomplete as it is, it is capable of v uable service, not as a fighting machine, but f purposes of observation and the gaining of accura information, by mapping out and photographing t position of an enemy. No doubt an experime upon the large scale in contemplation will be pr ductive of many discouragements and setbacks. may cost many precious lives. Whether on t whole the use of airships will ultimately tend diminish the horrors of war or to increase them, is impossible now to predict. It may prove a fias for all practical purposes; or it may revolutioni war methods, just as the introduction of the iro clad and the high-power gun did a generation ag Who can tell?

General Notes

—DURING THE last twenty years, over 55,000 Catholics Austria have broken away from the Church of Rome a enrolled themselves as Protestants.

—CHICAGO'S population is 2,185,283, a gain of 28 per ce since the last census. Its position is secure as the seco American city in point of population. It has eclipsed Tok and Berlin and is closely crowding Paris for third place in t great cities of the world. Philadelphia has 1,549,008, an i crease of 19.7 per cent.; St. Louis, 687,029, an increase of 1 per cent., and Boston 670,585, an increase of 19.6 per cent.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Jerry McAuley's Memorial

ON Sunday afternoon, September 18, there was held a Jerry McAuley memorial service in Printing House Square, New York City. The name of Jerry McAuley, the reformed criminal and champion of rescue mission work in New York, was known from ocean to ocean, and his influence in the old Jerry McAuley Water Street Mission will go on to eternity. The McAuley Water Street Mission in New York is a place for the most degraded and profligate criminals and drunkards, both men and women, where religious services are held every night and on Sunday afternoon. McAuley was at one time a river pirate. He was converted while a convict in Sing Sing Prison, and devoted the remainder of his life to the rescue of the most degraded and wretched in human society. The memorial service was held from the back if a Gospel wagon. A phonograph was used to lead the singing, and reproduced Gypsy Smith's hymns as a tribute to old "Jerry," the father of rescue missions. Between the hymns converts of the Jerry McAuley Mission told how they had been rescued from evil ways, and they took great joy in bearing testimony to Christ's ability to save the most wicked, wretched and abandoned of the earth. There were some well-dressed men in the crowd that gathered about the Gospel wagon, but large numbers were from the "down and out" class, some of whom had tears in their eyes as the story of God's love in saving others was told to them. Among other addresses were those by Superintendent John Wyburn, Bradford L. Gilbert, who married Jerry's widow, and Don O. Shelton, President of the National Bible Institute. From the dark background of the moral filth and crime of our great city life there stands out the beautiful rescue mission work, which is truly the voice of the living Christ calling to his wayward, unfortunate, unhappy children to come back to his heart. These missions are obedient to the command of the Saviour:

Go out into the highways and hedges, and compel them to come in, that my house may be filled. (Luke 14:23.)

A Beautiful Prayer

In his address before the Bible class of the Euclid Avenue Baptist Church in Cleveland the other Sunday morning, Mr. John D. Rockefeller read from a secular volume, "The Optimist's Good Morning," by Arthur L. Weatherby. With deep emotion and tremulous voice he read the closing paragraph as a prayer:

"Our Father, who art ever with us, help us this day to reveal thee through our common tasks, our relations with one another in our homes and at our work, that men may know and love thee better. This is thy most beautiful world. May we not mar its glory by our selfishness, but by the gentleness and sweetness of our lives make it more beautiful. May we this day not add to another's burden or care or pain. But may we, by our words and deeds, sweeten and brighten and strengthen the lives of those whom we meet. For thy goodness and mercy to us, for the opportunity of service, for love and sympathy, we thank thee, and pray that our devotion to thy truth may reveal the thankfulness of our hearts."

"Beautiful sentiments," said Mr. Rockefeller, holding the book in his hand, as the class was leaving the room. This prayer is in imitation of the part of the prayer of Our Lord which says:

Thy kingdom come. Thy will be done in earth as it is in heaven. Matt. 6:10.)

Oldest Christian Church

A telegram from Jerusalem indicates that recent excavations on the summit of the Mount of Olives have uncovered the remains of a Christian church which flourished about sixteen hundred years ago. The floor of the nave is still buried, that of the transepts is entirely exposed; it is of mosaic and is perfectly preserved. The south transept contains a baptismal pool. A single tombstone has been discovered bearing the inscription "Theodorus" in Greek letters. In the chancel there are two separate mosaic floors of different designs, one thirty inches above the other. The lower is considered to be a floor of St. Helena's Church, dating from the year 330, while the upper floor is a restoration by the Crusaders. The site is presumed to have been selected as the spot fixed by the oldest tradition as the place where Christ taught his disciples to pray. What an appropriate place for a Christian church, the Mount of Olives, which was pressed by Christ's loving footsteps and those of his disciples, which echoed his words of truth and love, and which witnessed the awful agony of his soul in his conflict with sin for the salvation of the world!

And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. . . . And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. (Luke 22:39-42.)

A Young Inventor

Fires from imperfect insulation are almost without number in this country. Conflagrations from such a source are hereafter likely to be very rare. H. Luke Owen, a young mechanic who has been struggling for years on a small income, set himself earnestly to work to discover a fibrous fireproof covering for wire. After several years of experiment he hit upon a successful combination of materials. He submitted his invention to the General Electric Company of Schenectady, which tested the discovery and found that the most intense heat applied to the wire protected by the new covering proved it absolutely indestructible. The company offered the young man $100,000 for the sole right to use the invention, which offer he accepted. In addition, Owen is to receive a handsome salary for superintending the manufacture of his new discovery. Against the fires of temptation, sin and retribution there is protection in the divine presence and in the Saviour's love, as mirrored in the fiery furnace of old.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. (Dan. 3:25.)

Permission New York *Tribune*

The Phonograph Leading a Gospel Hymn Service in New York City

Faithful Servants Rewarded

Two beautiful benevolences of a similar character were reported by the newspapers on the same day. One was gifts by the will of Mrs. Mary Nevins Mayo, who after having given liberally to St. Luke's Hospital, and the Home for Old Men and Aged Couples in New York, and the Society for the Prevention of Cruelty to Animals in New York, left to her servants as follows: Mary Flannigan, $6,000; Mary Mahony, $1,000; and Rosanna Summerset, $1,000. A similar benevolence was that of Mrs. Julia De Windt Thompson, wife of Dr. Thompson of Ferris Lane, a suburb of Poughkeepsie, N. Y., who gave a house free of all encumbrance to Kate Brown, who had been a model servant in her home for many years. Mrs. Thompson sent for a surveyor some time ago and had him measure off a generous piece of land next to her residence. She built an attractive and substantial house upon the lot, which Kate Brown thought was to be for sale or rent. Mrs. Thompson surprised her servant by walking into the kitchen one day and giving her a deed to the property free and clear of all encumbrance, where she and her daughter will live and still be ready to continue the loyal service rendered so many years. The Thompsons have a New York City home as well as their country seat. The servant problem is by all odds the most perplexing one in domestic life in this country. Numbers of untrained servants offer themselves and are received in the homes of the land, and spoil the food and the digestion, and are causes of perpetual irritation and expense. On the other hand, there are many mistresses who are irritable, domineering, unkind, and unchristian to their help, and merit all the domestic trouble which the "misfit" in the kitchen or home may produce. Where servants are as faithful as the ones to whom we have referred and employers are as kind, considerate, just and generous as the ones employing them, there need be no difficulty about settling the problem of domestic help in American life. Whether services in this life are properly appreciated or rewarded or not, it is certain that the Christian serves a Master who will give a full return for every service rendered, and also a bountiful reward at the last.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (Matt. 25:23.)

Instruction to Farmers

Special farmers' instruction trains during the last of August and first of September were sent out by the Pennsylvania Railroad, especially through the States of Indiana and Ohio. The one in Indiana gave the farmers an opportunity to hear lectures on the methods for improving wheat by experts from the Purdue Experiment Station. These talks treated of the selection of varieties of wheat, fertilizers, control of plant diseases, methods of combating insects and cultivating the soil. The train consisted of an engine, two coaches fitted up as audience rooms, and a car for those accompanying it. One hundred and fifty-six stations were visited, and thirty-minute lectures were delivered at each place in the coaches. The train in Ohio consisted of an engine and three lecture cars, which were filled with audiences listening to the instruction of the speaker. In most of the States traversed by the Pennsylvania system the same process of instruction has been carried on for the past three or four years. The enormous drift from the farms to the cities which has been going on for a quarter of a century, and which now amounts to an avalanche, has been at the expense of the farms, and there must be a flowing back of the population to the country, if we would preserve the best national character and success. The trolleys and automobiles will probably promote this reaction and send more people back to the agricultural districts. We must have not only more farmers but better farming, with increased acreage and productiveness, to keep pace with the tremendous increase of population in this country. We have come to the time when nearly all our wheat crop is necessary for bread to feed ourselves, and if we would have any for export, any with which to feed the rest of the world, we must have more acres and more wheat to the acre. The farmer's wheat instruction trains are in the right direction. The sowing of the grain and the thrift of the wheat farmer furnished Christ an illustration for his lesson of the sowing of truth in the human heart and its growth to a bountiful harvest.

But other fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. (Matt. 13:8.)

HOW TO TREAT THE CRIMINAL

FROM a sociological point of view there has been no more important gathering this year than that of the International Prison Commission, which started its sessions in New York City, and, after a brief tour of the country as the guest of our government, continued them in Washington. Over fifty different nations sent delegates, and at the first meeting for organization, held in the Herald Square Hotel, the delegates from China could be seen sitting by the side of a big burly man of science from Russia, while a man from New Zealand found his next neighbor to be from some republic in South America. All countries suffer from crime and the consequent loss of life and property, and the problem of one is the problem of all, allowing of course for some variations arising from differences in government and from the fact that political problems sometimes affect questions relating to crime. At the meetings of the Congress methods of punishment and reform are compared, and one country learns from another of its successes or failures in its trial of new systems which are being introduced constantly at the suggestion of government officials, philanthropists, or sociologists.

The delegates were received in New York by Frederick H. Mills, financial director of the Commission. At the brief organizing session Frederick O. A. Woxen, of Christiania, Norway, presided. He is secretary-general of the Department of Justice in his own country, where he has the general oversight of the entire prison system. After organizing, the delegates adjourned to go to the City Hall to receive an official welcome to the metropolis. Acting-Mayor Mitchel received them, as Mayor Gaynor was still at his farm recuperating from the effects of the wound he received several weeks ago. Mr. Mitchel said in his speech of welcome that the delegates would find in New York City a field for their studies which was without a parallel, and that the people of New York were ever ready to pour out money to relieve the unfortunate of the community both through governmental institutions and private philanthropies. He pointed out the fact that the delegates would find such a diversity of institutions as would justify them in the expenditure of the entire time of the Congress in the city of New York.

The speech in reply was made by Professor Van der Aa, head of the delegation from Holland and commissioner of the ancient university of Groningen. He spoke in excellent English, and said that they had already seen much of New York, the most important place in the United States, and he voiced the wonder and admiration of the delegates for its wonderful progress and development. He referred feelingly to the fact that it was a countryman of his own, Peter Block, who built the first house on Manhattan, and that similar ones, left over from a former age, could still be seen in the older parts of the city and in Brooklyn.

After receiving the hospitality of the Gateway to the Western world, the delegates were taken in charge by the representatives of the national government, and a trip was made as guests of the nation through a number of States before the sessions were again opened on October 3 in Washington. A special train was boarded at Jersey City and the delegates were taken to see the best prisons and reformatory institutions this side of the Mississippi, including those at Elmira and Auburn, N. Y., the Indiana Reformatory at Jeffersonville, Ind., the Ohio State Reformatory, and others. Stops were made also at Niagara Falls, Indianapolis and Chicago. Fifty American delegates acted as guides for the foreign visitors, and the members of the Commission received more invitations from mayors and Chambers of Commerce than they could possibly accept; but they showed heartfelt appreciation of the American hospitality, which would certainly have ruined their digestion if they had not hurried on to the next scheduled stopping place. President Taft accepted an invitation to address their first session in Washington, and its proceedings will be watched with great interest, as it is the first Congress of the kind ever held within the borders of the United States.

A Group of Delegates to the Congress to Consider the Treatment of Criminals

As it is estimated that crime costs the people of the United States no less than $1,000,000,000 a year; that through it lives are lost and families disrupted, anything dealing with such a stupendous subject is of importance to all thoughtful men and women who have the welfare of their country at heart. There are about 100,000 prisoners in our various penal institutions, and about 33,000 are discharged every year; but unfortunately others take their places.

Among the various subjects scheduled for discussion during the Congress are the following:

Is the death penalty longer advisable for capital crimes?

Is the indeterminate sentence feasible?

What shall be the procedure regarding penal sentences pronounced by courts of foreign lands when the prisoner is again in his own country?

Is a crime a more serious one when a group commits it than when a single person commits it?

What are the essential principles of a modern reformatory system?

What improvement can be made in systems of parole or conditional liberation?

What are the best means of working prisoners in small prisons?

What are the effects of probation?

What can be done to assist prisoners' families?

How can we best deal with inebriety?

Should children be treated as criminals?

What can be done about idle and vagrant children in large cities?

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Conley, Jennie .. 75
Connable, Dthy M 3 00
Connable, Sr, Mrs Crippen, Stuart S 1
Connolly, Geo A 1 00
Conover, M S .. 1 00
Conrad, G P....21 00
Conrow, Mr & Mrs Crocker, Mrs J. I
Conway, Alice .. 3 00
Cook, Mrs A M.. 3 00
Cook, A T..... 5 00
Cook, Mrs A F.. 25
Cook, Mrs Wm H 2 00
Cook, Chas A.. 3 00
Cooke, Mrs F H. 3 00
Cooper, Miss A V 1 00
Cooper, Mrs H F 1 00
Cooper, Wm 1 00
Coover, Sarah E. 3 00
Corduroy, S S...12 00
Corfield, E T ... 2
Cornell, Rev C E..1
Copeland, Mr & Mrs J M.....3
Cornforth, A B.. 1
Cornforth,MrsEM 1
Cornforth, MyraE 1
Cornman, Mr & Mrs B F 1
Corse, Mrs E S.. 1
Cortelyon, Peter. 2
Cortes, Mrs H W 2
Corwin, Chas H. 3
Corwin, Mrs I M10
Cottingham, J A Coulter, Thomas. 1
Countryman, M M 2
Cowan, Mrs M.. 3
Cowles, E E.... 5
Cowles, M E, Elsie & Lois 8
Cox, Amy O 3
Cox, Mrs Anna R 1
Cox, Mrs C & Family 8
Cox, Margaret .. 1
Crabb, Helen ... 6
Craft, Mrs J S..1
Cramer, Mrs J A 3
Crane, Mary L .. 1
Cranmer, Miss E 2
Cratly, Mary B..1
Cregar, Mrs G N 3
Creveling, Mrs L.10
Crew, Mrs Phebe 1
Crisman, Miss A 3
Crisman, Mrs D. 3
Crisman, MrsWA 3
Crocker, Mrs E.. 3
Crocker, Stella N 3
Cromie, Miss J.. 3
Cross, Mrs M W. 1
Cross, S N 1
Crothers, Fn'e E 3
Crow, Susan 1
Crowell, Harry D 2
Crozier, Mrs Wm 1
Cunningham,Eliza 1
Cunningham, Elizabeth T 3
Cunningham, J L 3
Curtis, Mrs F C. 2
Curtis, Mrs Geo B 3
And several hu-
dred others to l
acknowl'g'd late

IN THE HOME QUEEN'S REALM

Wandering Thoughts

By MARGARET E. SANGSTER

HOW far are we responsible for thoughts and fancies beyond our control which intrude upon our sacred hours, disturb us in our prayers and sometimes frighten us by their suggestions of blasphemy? The question was sent some weeks ago by a reader of this page and was answered by the editor in a personal letter. Since then the suggestion has been made that as many good people are troubled to the point of distress and made unhappy because they grieve over the sinfulness of their thoughts, it might be well to touch upon it in one of our weekly talks. No doubt it is a prolific source of that haunting melancholy which sweeps down upon the soul and drives it to despair, if it is not dissipated by the genial sunshine of faith and the atmosphere of common sense. First, let us take notice that many influences are at work around us which we can neither discern nor estimate. St. Paul said, "We wrestle not against flesh and blood, but against principalities and powers." The world of the supernatural lies very near our visible world. When Christian, in Bunyan's immortal book, the *Pilgrim's Progress*, was passing through the Valley of the Shadow he was assailed on every side by voices which seemed to whisper in his ear, by hobgoblins and fiends from the pit. This description of spiritual darkness is subtle and graphic, and if we believe that God sends his people help from the throne in time of need, we have no reason to despair because of these assaults of the enemy. In plain words, we live in a world where evil and good are in conflict; we are the victims of inherited tendencies, and we are not invariably responsible for our wandering thoughts.

Next, let us bear in mind that a weakened physical state, a disordered liver and the infirmities of advancing years, each and all or each in turn account for depression of spirit and inability to control thought. In old-fashioned memoirs we used to find repeated entries remorsefully regretful over sin. If the saints who confessed their sinfulness in terms of exaggeration had not been sufferers from dyspepsia, or had they been able to take normal exercise and secure normal sleep, they would not have been so morbid. We find nowhere in God's Word the least warrant for an abject approach to our heavenly Father. He bids us stand up in his presence, or come to him with the loving confidence of children. If we could take to our hearts the sweet sense of his forgiving love we should not worry about our thoughts and imagination. As Faber says:

> If our hearts were but more simple
> We should take Him at His word,
> And our lives would be all sunshine
> In the sweetness of our Lord.

Again, the best way to overcome the morbid tendency is not to think about ourselves, not to pull our motives to pieces, not to be introspective, but to look away from ourselves to Jesus Christ. The four little rules of Dr. Edward Everett Hale are helpful for everyday living.

> Look out, and not in;
> Look up, and not down;
> Look forward, and not back,
> And lend a hand.

Another rule is "In everything by prayer and supplication, with thanksgiving, to make our requests known unto God."

. . .

The School Luncheon When children carry their luncheon to school pains should be taken to put it up in an attractive shape as well as from day to day to afford them some variety. Sandwiches, of course, form the basis of the school luncheon. If they are made with nicety nothing can be more delicious, but thick slices of bread unevenly buttered, with ragged pieces of cold ham or chunks of beef, are not appetizing after a morning spent in the class-room. A hungry boy working out of doors from breakfast until noon is able to eat anything wholesome whether its appearance is tempting or the reverse. The case is different with children in the schoolroom, toiling at high pressure, eagerly competing with one another and ambitious to gain the largest number of points in their weekly test. Bread and butter form excellent sandwiches without any special filling, if the bread is cut thin. Hard boiled eggs, a little fruit, ginger snaps and a cup custard would make a very satisfactory meal at noon. Sandwiches may be filled with cream or club cheese, peanut butter, lettuce leaves, jelly or a mixture of chopped olives and nuts. The house-mother may be too busy to prepare a really tempting luncheon every day with her own hands. If there is a home daughter the duty may fall upon her. Be assured that it is worth while to be careful about your child's noonday meal, if the school is too distant to permit a return in the middle of the day.

BLACK-EYED SUSANS

Black-eyed Susans in the meadow,
More than little hands can hold,
Rippling waves of sun and shadow,
Glance and shimmer fold on fold,
While the children and the flowers
Share the season's shining gold.

. . .

Reopening a House When a house has been closed for several weeks it should be thoroughly aired in every room and closet from attic to cellar before it is again occupied. All basins should be flushed. It is well to let the water run through the pipes for a good half hour, so that no lurking germs may be set free and make trouble. If, before the house was closed, care was taken to leave no vegetable matter to decay, there will be little danger in reopening it. No precautions can be too great in reference to a cellar which has been closed. Fresh air is a remedial agent beyond price.

. . .

Engaging a New Maid A very large part of the trouble which housekeepers experience in the adjustments of domestic help would be obviated if the first interview between mistress and maid were businesslike. The duties and privileges of the maid should be clearly defined. She has a positive right to certain afternoons out, and, if possible, her evenings should always be free after the evening meal. No woman can be expected to work with good temper and without fatigue from six in the morning until ten at night. Wages should not be given for inexpert service on the scale which is demanded justly by a woman who is capable, skilful and efficient. The whole system is set jarring at the outset, because in engaging the maid, nine times out of ten the employer does not seem to know what she ought to expect, grant or pay for. When women learn to manage this department of home life on business principles we shall hear far fewer complaints from both sides.

. . .

A Young Woman's Puzzle Several friends have recently inquired how they may improve a deficient youthful education. The letter that follows shows one of the many contrasting aspects of this problem:

"I had completed my sophomore year in the high school when I had the misfortune to fall and injure my knee. The result was the loss of school for a year. When I was again able to attend, my classmates had gone so far ahead of me that I foolishly decided to stay at home altogether. Seven years have passed and now at twenty-three I wish to resume my school work. My parents oppose this and tell me that I would be an object of ridicule to the young people with whom I would study. I am engaged to be married and my fiancé is reluctant to wait until I shall have completed a course of study. What should I do?"

At twenty-three you are not venerable. Still, you might find yourself somewhat at odds with boys and girls from fourteen to sixteen. This ought not to stand in your way, if there were really a valid reason for your going back to school. Your parents, on the whole, are right in the position they take, although I think they overstate the case. You would soon be accepted on your merits, and the good-natured amusement, if expressed at all, would wear itself out in a day or two. Your fiancé has a claim that you cannot ignore. Why should you wish him to wait for the home and the settled life which he anticipates with you, while you pore over history, geometry and Latin? My advice is that you study housekeeping, prepare your trousseau and set the wedding day. Fix it at an early date. Marriage often proves in itself a higher education than any other.

Aunt Prudence Payson's Corner

—ELIZABETH. I do not wonder that you are heart-broken and desolate, and that it seems as though you cannot live without the husband who has been your lover through all the years. After a while this may be a comfort to you, that no one can take from you the memory of his devotion and the sweetness of the love that was yours in such rich measure. It may be easier, too, for you to live without him than it would have been for him to live without you. Rest and hope in the thought that the will of God is best, and that broken ties are reunited in the Better Land.

UNCLE SAM'S NEW FRUIT FARM

A Merry Flat-Car Excursion

House Beneath a Rock Near Oroville, Calif.

Happy Celebrators

CENTRAL California is having dreams this fall. And when the descendants of the Argonauts have dreams they are intense. Those dreams tell of rivaling the southern part of the Golden State in the raising of fruit and as a winter home for Eastern people, who follow the setting sun to find abodes where Medicine Hat is unknown, and where the roses bloom and the live oaks keep their leaves the year around. For many years, the people of the great fertile valleys of Central California have seen Los Angeles and San Diego flourish. They have witnessed the steady roll of home-seekers across the continent to come to rest on the borders of the Pacific along the southern coast. But all this time, Central California, the placé where the discovery of gold brought to the State its first migration from beyond the Rockies, has remained nearly stationary, while the more fortunate regions to the south have been transformed into populous cities, vast orchards, and palatial homes.

"It is because we cannot ship our fruit to market," some said. It is because our railroads do not advertise Central California as they do Southern California," said others.

"Our fruit is as good, if not better, than they raise further south," said all together. "The year around our climate is better." And to that statement, of course, everybody in Central California agreed.

When the Western Pacific, purely a road of Central California, was opened for traffic last month—giving another great transcontinental line to the East—these enthusiastic descendants of the gold-seekers paid no attention to the speed limit in their vociferous outbursts of joy.

From the Nevada line to Oakland, it was one magnificent celebration. Every brass band within twenty miles of the new road was there to greet the first train. Offerings of fruit were showered upon the visitors who came in the first train. Speeches were made at every crossroad until the train could stop no longer, and then a wild outburst of cheering welcomed it as it dashed by. All business was suspended in Oakland, and an industrial parade three miles long greeted the visitors on their arrival at the railroad end of their trip of 927 miles from Salt Lake City.

The dream of the people of Central California began five years ago when the Gould Lines first started work in building from Salt Lake to the coast. They saw, or thought they saw, that the new line would undertake at once the work of upbuilding Central California that the railroads had done for Southern California. On the pledge that this would be the policy of the new line, rights of way were almost donated to the new road through nearly all the principal cities along its route. Nothing was too good for the men who were building the road. In many cities, where progress had been slow for a decade, new buildings began to go up. Real estate, long a drug on the market, began to move again with rising prices. The sun shines bright in Central California these days, and well it may.

The new road opens up a wide region which has hitherto been inaccessible. It traverses valleys, after crossing the Nevada line, which need only transportation to make them the homes of a prosperous people. The low mountain ranges are admirably adapted to irrigation projects, but none have been undertaken on any large scale, because the region was too far from market after the products had been raised.

The Day the New Railroad Opened

The new road after leaving Salt Lake City skirts the southern shore of the Great Salt Lake much as the Union Pacific cuts through the northern part of that mysterious body of water. When it was built its tracks were run over dry land, or rather dry salt. Everybody believed that Salt Lake was drying up and would soon be only a few spots of water here and there. The water had been receding for many years, and the railroad engineers had no hesitancy in laying their road over what a decade ago had been the bottom of the lake. In all that they were mightily mistaken. Salt Lake stopped drying up. Instead, the water began to rise. It came up to the tracks, and one day last winter a north wind kicked up a furious sea. When the storm was over, miles of railroad, laid with so much confidence, were piled up and twisted around long distances from the lines laid out by the engineers. Again the tracks were laid, but this time they were protected by countless trainloads of rock.

After leaving the lake, the Western Pacific soon runs into a field of salt 97 per cent. pure, which is some fifteen miles wide and over sixty miles long. The railroad runs for forty-six miles through the centre of this field of salt in a straight line. As one glances out of the car windows the effect is the same as riding over a vast field of ice and snow.

Beyond the great basin of Salt Lake, the new line begins to climb to get over a small range of mountains, and then takes its way over the sage-brush deserts of Utah and Nevada. It is said that the vast region can be irrigated and become prosperous and populous, but that requires much imagination. Its chief purpose now seems to be to furnish roadbeds between the Rockies and the Coast ranges for the railroads.

It is a different story after one passes the California line, and the road approaches the magic region of the Golden State where the Feather River has its source. Here are valleys ready for man's ingenuity and capital to transform them into gardens of great fertility. Here are mining regions waiting for cheap transportation to be worked successfully. The new road passes over the Divide through a tunnel about 6,000 feet long at a low pass, some 2,000 feet lower than the pass over the Sierras selected by C. P. Huntington for the Central Pacific. There the new road strikes the canyon of the Feather River, and follows it for 150 miles to the rich valley at Oroville.

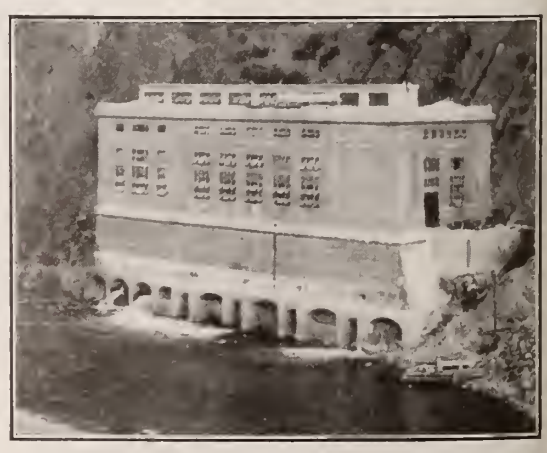
It is on these 150 miles through the canyon that the best scenery not only on that road, but also in California, is found. The grade is exactly one per cent., or fifty-two feet per mile. The road crosses and recrosses the canyon many times on steel bridges in this long descent to the level of the Central Californian valleys at Oroville. At many points there is not room enough in the canyon for the railroad and the river, and the road is supported by solid walls of masonry above the torrential stream beneath. The Sierras rise mightily on either side of the canyon, which passes through one of the great timber reserves of the Federal government on its way down to the valleys. Feather River was famous in the early days of California, and countless dollars were taken from its banks. Many of the early settlers are still living, and when the first train passed over the new road they came for a score of miles to see it.

Some of them shed tears in their excitement over being permitted, they said, to live until a railroad should come near their mountain homes. The entire population of many of the mountain towns came to see the train, bringing their mayors and brass bands with them. They hugged the trainmen, and shouted after the train had passed until they were out of hearing.

A region as large as many European principalities has been opened to development by the new

Continued on page 906

Old-Fashioned Mining



Feather River Electric Power Plant

The Autograph Quilt

By A. S. FISKE

'UST after the close of the war in 1865, early one morning there came a loud ringing at the pas- tal door. The pastor himself was e only one of the household even rtly dressed. He hurried out, in ssing-gown and slippers, to find re a fine-looking fellow, who an- unced himself as of the same name his own. He also gave the name d military rank of an elder brother om the minister had known in a mer pastorate in a distant State. ere was a frank and manly way out the stranger which inspired con- ence. He went on to say, "Till day fore yesterday I was a captain, with r years of service to my credit. I s then honorably discharged. But e story is too long. I am in an aw- hurry. I will tell it you as we le, for I want you to get into my car- ge for a four-mile drive. Please not stop to get your breakfast."

The pastor, who had been an army aplain, was not unaccustomed to

"The pastor hurried out in dressing gown and slippers"

dden emergencies. So he was eedily in the carriage behind a pair lively bays. Once fairly under way, oking at his companion, he said in- iringly:

"Well, what is it?"

"Why, this is it: I knew of you our division in the army. I had ard my brother speak of you often. ily a week or two ago I happened to rn that you were settled here. That counts for my appearance at your or with my errand. Mustered out, I told you, I took the first train t of Washington for your neighbor- g city, got myself into civilian rig d drove out to our present destina- n to find the object of my trip. She as teaching some miles away. I drove ere at once, found her and asked her very vital question. She referred e, as I believe is the habit of mod- est and dutiful daughters, to her parents. The result of it all is that you are going with me to perform a marriage service before breakfast this morning."

"But you've been four years in the Western Army. How did you get acquainted with this girl in the East?"

"I never laid eyes on her till half-past seven last night. Drove over here at earliest daylight, routed up the town clerk, got a license, and want to be married before breakfast."

"Pretty quick work, that. Pray explain it all."

"Well, while serving in North Carolina we had sharp tussles with the enemy. In one of them I was severely wounded and had to be left behind with a lot of other damaged boys in a temporary hospital, scantily provided, you may be sure. We lay there in pretty rough case till our thoughtful commanders at the front sent down to us a lot of sanitary goods. Ah, the dainties which those boxes contained! And the things to put on to replace the rags to which our uniforms were reduced; and the coverings for our rough cots!

"But the best of all was an autograph quilt, which was spread like a benediction on my miserable couch. Each block of it had in its centre the name of the woman who made it. I amused myself for many an hour poring over those names, picturing how the good women looked and blessing the busy hands that wrote those names.

"That quilt, by the grace of God, is what brought me here. Somehow (sort of telepathy, don't you think?)—somehow the name on the central block of all seemed to attract me more than any of the others. The hospital steward coming along one day, I asked him if there didn't happen to be some letters with the boxes? He said that

Continued on next page

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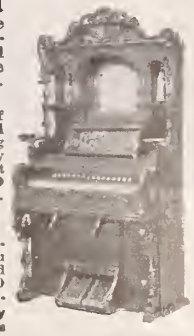

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The Autograph Quilt

Continued from preceding page

there was one from the secretary of the woman's circle that sent it. 'Let me see that letter,' said I. He brought it. It was written by her of that central block in the magic quilt.

"It was a beautiful letter, full of sympathy and patriotism. I devoured it. I was convalescing by this time, and whiled away hours in framing imaginary epistles to that secretary. Finally my imaginary letter materialized. It was written in my very best style. In the name of all the boys I thanked her and the good ladies of her circle for their care for us soldier lads, telling her how the contents of the boxes had cheered and heartened and done us worlds of good. Then I told her how my fancies had played around that central name on my quilt. Just my level best went into that letter. Questions went in that might appeal to her sympathies and compel her to reply. Well, she did answer, and her letter was sweet, womanly, full of patriotism and loyal admiration for the brave men who were suffering and periling their all for country-love. She had read all but the purely personal part of my effusion to the ladies of the group. They had instructed her to respond on their behalf. So she was doing it. I liked that letter and at once set about framing another in such sort as to secure further replies, and made good again. So I kept on with more and more of interest and enthusiasm till I became thoroughly enamored of the correspondent.

"When I was far enough recovered to get the welcome recall to my regiment in the field for the last great campaign of the war I got a fresh suit of captain's uniform, had my photograph taken in it, and wrote to Lizzie that I was starting back for service in what I believed was the last grand struggle of the war,—that I hoped to come out of it alive and sound—but who could tell? I asked her to accept my picture. Would she, in the kindness of her heart, grant me her own in return? I would keep it next my heart as a shield. At any rate, it would be a mighty comfort to me on many a weary march and perilous field. She did, bless her! I liked the picture as well as I had loved the letters. Their sweet and gracious spirit shone out of her eye and lighted the face as if she looked on me so. Here it is. See for yourself."

And he drew it from his bosom, "Where I have always kept it," he said.

I didn't wonder at his fond enthusiasm. He continued:

"Back in he field there was no lack of incident, stirring or pathetic, with which to fill the channels of a constant correspondence. Presently I felt deeply the growing interest, and —something more! I told her that so soon as the war was over, if I lived and if she did not forbid it, I was coming to see her. She issued no prohibitions. So now I have kept my word, and you are to make me the happiest old soldier of all the armies this morning."

"But what did the old folks say when you two presented yourselves in this new role?"

"Oh, they asked me some questions; but they had heard so much of my letters that they knew pretty well my record. They asked Lizzie some pertinent questions, too, and finally said that whatever she decided they would not object. Bless them, too! But it cost them some tears.

"Then came the tug of war. I had to tell them—and her—that my brother in a far Western city, midway between the Mississippi Valley and the Pacific Coast, owned a daily paper; that his editor had died, so he was in a very tight place and I must go at once to take charge of the work. I had telegraphed him that I would e there at the very earliest possible o- ment; therefore I must go, immedi- e- ly after the marriage ceremony s morning, for the noon train from e city. They were startled. 'Why,' s they, 'Lizzie has no bridal outfit!' d matter for that. The less baggage o better. We shall have a long, ro e stage journey of it after leaving h Mississippi. I'll take care of the e- fit when we get to our destination. y bride shall not be ashamed of her g r out there.' So they and she consen l, and we are to have a farmer's bre- n fast and start at once for that n train and the far West this mo- ing."

By this time they had reached e good deacon's house. The preacher t- terviewed Lizzie alone, and the fat r and mother also by themselves. e told of her perfect love and trust, d they gave their full consent. The n- riage ceremony was solemnized; t y had their wedding breakfast, its y something mingled with the salt f tears. Then the parents saw the y- turous pair launched on their long e journey. The bridal trunk was las d behind the carriage, and so amid te s, smiles and benedictions they di e away.

. . .

Do you care to know further? r years that pastor knew nothing f their fates. His own had carried n to San Francisco. One Sunday mo- ing he noticed in his congregatio a stranger whose face was dimly fa- iar. When the collection plates w e laid at his feet on the platform a bright double eagle caught his e. (Such pieces are apt to do that if t y happen to get on the plate at an o - nary Sunday morning offering.) t the close of the service the stran , instead of passing out of the chu h with the crowd, came up the ai , reaching out his hand in eager gr - ing of the pastor.

"Don't you know me?" he asl. "Don't you remember a hurried w- ding which you solemnized in ——?

"Indeed, I do! You are Capt n F——," was the reply.

"Yes. I had some business in S- ramento, and learning you were h , I came down to see you and tell p that if you had never done anot r good thing in your life, what you d that day was worth having lived : I've the best wife in the whole wo l, and she's foolish enough to think t t she has got a very decent sort of h- band." Then a broad smile oversprd his face as he added: "And we nam our eldest boy for you. He bears y r full name. My paper is the m t prosperous between the Valley and e Coast, and we have been blessed n every other way. I just wanted o see you and tell you these things, a d to give you the love of my wife a d the whole family." And he went b k to his home and its felicities.

. . .

Years later the pastor had gone o an Eastern ministry, but was in S n Francisco on a visit to one of his l elders, when a ring at the door brou t him word that two gentlemen were n the parlor. They declined to give th r names. They begged that the din r be not interrupted, as they were n no haste and wanted a "good lo talk" with the minister. So the m l was leisurely finished and the mi- ter, entering the room, met once m e Captain F——, and a young fel as tall as he, whom the captain p- sented as "that boy, your namesak

They urged the preacher to v t their city and home on his return o the East, promising to take h through Yellowstone Park and o give him the finest hunting and fi- ing in all the world, as the young man was an expert in field and ca .

Continued on page 904

War on False Weights

AN official crusade against false weights and measures has been in progress in New York for several weeks. The Bureau of Weights and Measures has sent its officers into all the markets and into hundreds of stores and other places of business and the result has been the seizure of thousands of false measures, of basket-work, woodwork or metal, and of a very large assortment of different kinds of scales. It is hardly necessary to explain that these measures, scales and weights had all been "doctored" to the disadvantage of the public. In many cases the measures had false sides and bottoms, the scales were "leaded" and the weights several ounces less in the pound than the law requires. There have been a number of arrests, but in most cases, confiscation and a warning have sufficed to discourage the dishonest purveyors—for a time, at least.

Here is some of the advice to housewives and buyers generally which Commissioner Driscoll, of the Bureau of Weights and Measures, has circulated for public benefit:

"Don't allow the selling tradesman to steady the scales with his hands.

"Don't allow your grocer or dairyman to weigh in the wooden butter dish when he is weighing your butter.

"Don't let the fancy package goods fascinate you, because you are frequently paying heavily for the fancy package.

"Don't buy in small quantities if you can avoid it.

"Don't gossip with your merchant while he is weighing your purchases unless you are absolutely sure of his honesty.

"Do your own purchasing.

"Don't leave your shopping till the last minute and then buy in a hurry.

"Don't neglect to test the weight of package goods at home and compare them with the weight of the same commodity purchased loose."

New York Officials Destroying False Weights and Measures

Noted Churchmen Meet in Canada

Continued from page 895

early settlers, and of "Evangeline," of Longfellow fame. They gave to the Bishop of London an exquisite bunch of flowers. At Annapolis Royal all the people had looked for the bringing of the "King George Bible," the king's gift to the parish, where Rural Dean How is rector. The Presbyterian minister and people, the Methodist and Baptist ministers and all their people were on hand. With beautiful and sympathetic interest the addresses were arranged to be given in the field in the afternoon and evening. Bishop Worrell spoke in the afternoon, also the Bishop of Washington, D. C., the Bishop of Toronto, and Archdeacon Raymond of St. Johns. In a pouring rain the whole assembly went to the cemetery to the grave of the man who two hundred years before began the services of the Church. A monument to his memory was uncovered, and his name—Rev. Thomas Wood—cut on the stone. The inscription tells of his work in a few fitting words. The Bishop of London spoke and placed upon that lonely grave the flowers the children gave him the day before at "Evangeline's Well."

At night the rain descended and open-air celebration in the electric-lighted field had to be abandoned. Service was held in three churches and all were crowded. The Bishop of London had taken the Bible to the parish church, where the Lord Bishop of Glasgow preached. In the Methodist Church the Bishop of Toronto preached and in the Presbyterian Church Dr. William Wilkinson preached.

So ended the week. Some representatives go from Canada to England, others come to the United States to attend the Convention of the Church at Cincinnati. The Lord Bishop of Winchester, grand-nephew of the poet Wordsworth, arrives this week and preaches in Trinity Church on Sunday next. He is generally regarded as the greatest living Latin scholar in the English Church. Bishop Wordsworth, in addition to preaching for Rev. Dr. Manning at Trinity Church, is to give a course of lectures at the Divinity School in Chicago, and will preach at the epening of the General Convention in Ohio.

Never Disappointing

I am writing just a line to say I have been taking THE CHRISTIAN HERALD for only a short time and have decided that I have never had any more or better enjoyment and pleasure with my earnings than from this $1.50. It is something to look forward for each week, and it is never disappointing.

Leaf River, Ill. ELEANOR PUSEY.

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on a

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assures you that it is made of one of the many beautiful Hydegrade Fabrics which are woven especially for petticoats and guaranteed for quality and durability.

Look for this label. You can find it on petticoats made of the season's most desirable fabrics—Messalines, Taffetas, Brocades, Sateens, Stripes, and Fancies in an endless variety of colors and shades.

Wherever it appears, it stamps the petticoat as one of guaranteed wearing quality. It indicates the best style, because petticoats of Hydegrade fabrics are made by the most enterprising manufacturers, who bend every effort to produce the most beautiful and modish designs.

The label above should be your guide in purchasing petticoats. Insist on seeing it yourself. Remember that imitations are offered as being made of Hydegrade Fabrics. Beware of them. They are frauds. No petticoat is a genuine Hydegrade unless it bears this label.

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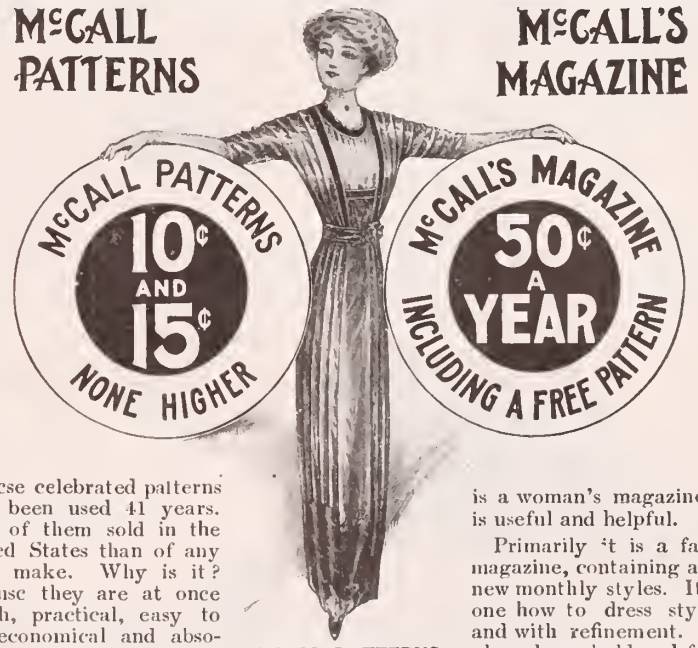

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Don't let prejudice against buying at a distance stand in your way. Modern railway- and postoffice-service makes us all neighbors and you can buy from us safely and satisfactorily no matter where you live. Try it! You Get Two Dollars' Worth For Every Dollar

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We will ship to any responsible person $10 worth of Larkin Products and any Premium in our Catalog, offered with a $10 purchase, or $20 worth of Products without the Premium, on 30 Days' Trial, then pay $10 if satisfied; if not, we will remove goods at our expense, refund freight-charges and charge nothing for a reasonable amount of Products used in trial.

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SIMPLY FILL IN AND MAIL THIS COUPON

Larkin Co. Mail free Catalog No. 63 and explain how I can furnish my home and clothe myself out of present cost of living.

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G. P 156

A Bowery Mission Trophy

By J. G. Hallimond, Superintendent

A FIERCE August sun had blazed down upon the city until the flags of the sidewalk resembled heated furnace plates. It was an atmosphere conducive to blues, biliousness, lazy languor, and a dark and ugly pessimism.

A tall, stalwart, and respectably-dressed man walked down the Bowery. He was affected not only by the weather, but by the poisonous ravages upon his body and mind of alcoholic liquor, and by utter despair of the soul. He was a stranger to the Bowery. His mind was so preoccupied that he did not even know he was walking through the world-famous thoroughfare. A mist seemed to curl itself around everything. The street was in its usually crowded state, but he saw no human face. As he walked unsteadily onward, the frown upon his brow grew deeper. The one remedy for his ills that for years he had struggled with and kept at arm's length, now seemed to form itself into definite shape, and to force itself upon his attention with grim and irrepressible persistency. It was suicide.

He came to a standstill. Standing on the edge of the curb, and involuntarily raising his hat, as though to ease the pressure upon his brain, he exclaimed:

"Great God, has it come to this? I am an utter failure! I must end it all."

What was it that caused him to turn clear round and face the buildings instead of the street? What but the good Spirit of God, who with sleepless eye had been watching him through all his anxious cares and tragic troubles! For there, in white letters, that seemed whiter than ever through the black darkness of the hour, appeared the words

"BOWERY MISSION. WELCOME."

He had heard of the Bowery Mission when away in the far Northwest. His thoughts were arrested, and for a moment his burden of woe was forgotten. A notice concerning the Labor Bureau attracted his attention. This touched the need of his material life. He wanted something to do. The poignant agony of the realization that he was useless, and about to be flung upon the scrap-heap of humanity, was the twin spectre of that other gloomy fact, viz.: that he was the helpless slave of a degrading habit. The notice on the Mission door seemed but the smallest kind of rift in the clouds; but it brought a glimpse of hope to his heart; so, after passing and repassing the place several times, he entered. And as, with slow and uncertain step, this crushed and heart-broken man passed into the dingy room which then provided a temporary quarters for the Bowery Mission, he crossed the threshold of a new epoch; he entered the confines of a bright, happy, and abundantly useful life.

He had for many years been a priest of the Catholic Church in the great Northwest diocese. He was industrious, conscientious, devoted in his work, and much beloved by his people. Then the love of drink, reaching through the sacred barriers, seized him in its grasp. Insidiously the habit grew upon him. In the course of a few years, it became inveterate. Then came gentle and tender remonstrances from the broad-minded, sympathetic archbishop, entreaties from his closest friends, then expostulations and stern warnings, but all of no avail. Then came the end. He was unfrocked and thrown outside the pale.

What was he to do? Totally unfitted for business life, without means of subsistence except that charitably offered by relatives, which he was too honorable to accept, he drifted from city to city, until he reached New York. The mad craving for drink followed him every step of the way, up to the very moment he entered the Mission on that memorable August day.

The first man he encountered inside the Mission doors was Mr. Hunt, manager of the Labor Bureau, who himself had entered the place some ten years ago under somewhat similar circumstances. There was nothing perfunctory about Mr. Hunt's handshake and cheery words. There is little doubt that it was this genial and brotherly reception that led to the man's immediate and sound conversion. Mr. Hunt, after half an hour's talk with him, brought me out of my private office, and introduced me. We three knelt in earnest prayer. The visitor rose a changed man. From that moment, drink has never been touched, even thought of by him, except with repugnance. For eleven months he served the Mission faithfully in the Labor Bureau. It was part of his work to dispatch farm hands from the various railroad depots, buying their tickets, giving them kindly counsel, and sending them off with hope and cheer in their hearts. How well he performed his duty there are hundreds of men in all parts of the country who will be glad to testify. He was present at every meeting, and by his courteous ushering of homeless and friendless men to comfortable seats, did his best to show how he appreciated the kindly welcome he received in the day of his extremity; then in a ringing, resonant voice he would give his testimony to the saving power of Christ.

Recently he secured an appointment out West, where he is now at work. In his letters to the Mission he never fails to declare his steadfast faith in Christ, and his unwavering determination to be true to the teachings and inspiration he received here. "There has not been an hour since my departure," he wrote recently, "that I have not had you and the Mission on my mind. I want the boys to pray for me. I never was so happy in my life. I owe it all to the grand influence of the Bowery Mission."

The Autograph Quilt

Continued from page 902

The preacher has been lamenting ever since that it was impossible for him to accept that royal urgency.

That youth came back from the Philippines at the expiration of the Spanish-American War with the rank of captain in the army. The family removed to the vicinity of one of our great universities for the education of the younger son and the daughters. That son is now the graduated Registrar of the University. The accomplished daughters are settled near their mother. The father has gone to his eternal rest, after a useful, happy and honored life.

So resulted that happy marriage, solemnized within thirteen hours of a first interview; and that launching out in a sublime heroism, with faith and love for life and work and high success in the then far-off West.

A Treasure in the Home

Dear Mr. Editor: The premiums arrived safely—the *Story Bible*, the lovely calendar and also the picture. I don't think you can realize what THE CHRISTIAN HERALD is in the home. May the wishes you send to your readers be returned in still greater measure to you. MRS. B. GROOCOCK.

Portland, Ore.

Oyster Cocktails

should be made this way, using the perfectly seasoned

Snider's Tomato Catsup

For each person allow two tablespoonfuls of Snider's Catsup, one teaspoonful of finely grated horseradish, a pinch of salt and a dust of Cayenne pepper, according to taste. Serve seven oysters on the half-shell, embedded in crushed ice; serve the sauce in cocktail glasses, one in the center of each plate.

* * *

SNIDER'S Tomato Catsup is *the* relish for oysters in all styles, also meats, hot or cold. Use it as a sauce for cutlets, chops, fish, etc., as a foundation for lucious gravies, and most piquant soups.

Snider's Tomato Catsup is the most delicious condiment known to the world, because made of superior, sound fruit, in the special Snider way—no chemical preservative, no coloring matter. Only the choicest, purest and highest priced ingredients are used.

The delicious sauce on

Snider Process Pork & Beans

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Try Snider's Chili Sauce—another delicacy.

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Roosevelt's Terse Sayings

N the course of his Western trip ex-President Roosevelt has met ny kinds of audiences and discussed wide variety of topics. Whether hearers agreed with him or not itically, they were always impssed with his plain, outspoken adss and his sturdy hatred of everyng in the form of sham, corruption l dishonesty in the public service. ne of his most characteristic utteres are given below:

I don't suppose I shall ever be in olic life again, but if I am there is ays a chance that some time it ny come up when I shall make my rds good. . . . No corporath, no politician, must ever support n for anything under the idea that

"He is always an earnest and impressive speaker"

ll pardon that corporation or that ptician if it or he is corrupt. If eer corporation or politician, if eer one or the other, helps to put mn a position of influence, let them remember that if they are corrupt, if th encourage corruption in others onefit by it themselves, they help mat their peril, for I will hurt them if get the chance."—*At Freeport, Ill.*

Public honesty is a sham if we lirt the word honesty to mere law hosty. There are big men whom I cot as the worst enemies against th real welfare of the public, alhigh these men have been so well ac sed as not to be convicted. There ar some of them in New York.

am a good party man, but I'm arAmerican first.

Among those who manage our gernment, State and national, in leslative and judicial positions, we reard the one vital and essential matte to be honesty. The crook in pulic life is the gravest menace to ou political institutions, and we call onall good citizens to drive him out of ublic life.

eadership must not only be brave ar honest, but it must be sober and mit accord with the dictates of comon sense. Exactly as the conse ative who favors abuses and conni s at corruption is in reality the wst enemy of conservatism, so the popular leader or reformer who acts in he spirit of the demagogue, or of th wild-eyed visionary who incites toxcess and to rash action and stirs upass hatred, is himself the worst fo of progress, the most dangerous enny of the popular cause which he presses to champion.

The great captains of industry do wo, and are entitled to great rethat they have not obtained their offices honestly, but have obtained their offices dishonestly and by corruption, who they know have practiced corruption in public life, they may make up their minds that they will get the government to which they are entitled, and a bad government it will be."—*At Chicago, Ill.*

"The new nationalism puts the national need before sectional or personal advantage. It is impatient of the utter confusion that results from local legislatures attempting to treat national issues as local issues. It is still more impatient of the impotence which springs from the over-division of government powers, the impotence which makes it possible for local selfishness or for legal cunning, hired by wealthy special interests, to bring national activities to a deadlock. This new nationalism regards the executive power as the steward of the public welfare. It demands of the judiciary that it shall be interested primarily in human welfare rather than in property, just as it demands that the representative body shall represent all the people rather than any one class or section of the people."—*At Osawatomie, Kan.*

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Mary E. Anderson, of Wheatland, Ind.

Mrs. M. A. Chofee (87), of Tolono, Ill.

Mrs. Nancy Hunter (79), of Lafayette, Ala.

Mrs. Sarah Jane Little (64) of Philadelphia.

Mrs. Mary Joslin (87), at Vail Mills, N. Y., April 25.

Vivian Cloud, October 1, 1909, at Peoria, Ill. A devoted Christian.

Mrs. M. Allman, of Toronto, Canada, formerly of Philadelphia, Pa.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 907, and write them for full information.

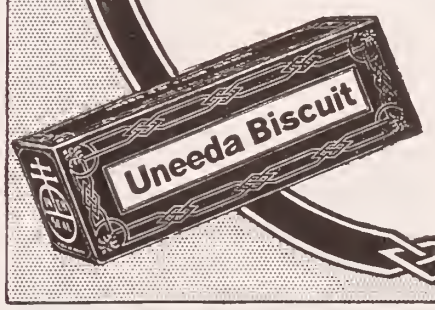
Moisture Will Spoil Ordinary Soda Crackers

NO matter how good the ingredients or how careful the baking, once expose soda crackers to the slightest dampness of air and they lose their taste and much of their food value.

That's why bulk crackers kept in barrels, boxes and cans get tasteless and tough and hard to swallow. They absorb moisture, and they also gather dust, germs and store odors. What a pity that this most nutritious of flour foods is so contaminated!

But there is a soda cracker too good, too perfect to be thus treated! After baking, Uneeda Biscuit are immediately placed in dust tight, moisture proof packages which preserve their crispness, flavor and nourishment.

NATIONAL BISCUIT COMPANY



(Never sold in bulk)

5¢ *for a package*

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is endorsed by Clarke, Jennings, Kelley, Wagner, Ganzell, and scores of professional baseball players and "fans." Nothing else like it. The ball is batted and caught, men run bases, make strikes, fouls, base hits, home runs, and every play of the real game of baseball.

FREE OFFER TO BOYS

Write quick for our "Special Free Offer to Boys," which tells how any boy can get a National Baseball Game free. This fascinating game, made of metal, beautifully enamelled in 5 colors; size 19x23 inches, with rubber cushions, set of four men, balls and book of rules, complete, price $2.00. Illustrated booklet mailed free.

Sold by Best Dealers Everywhere.

THOMAS-PETER CO. 700 Maple Ave., Canton, Ohio

TIDY housekeepers the world over point to **Rising Sun** for the standard in Stove Polish. It gives the **Most Real Stove Polish Excellence**; that is, a brilliant, smooth luster that really lasts under the heat of the stove where other inferior polishes streak, burn off and disappear.

One package polishes your stove many times, covering more surface than several packages of so-called liquid polish, which always setties out.

RISING SUN

STOVE POLISH

Makes the Stove an Ornament.

Morse Bros., Props. RISING SUN Stove Polish, Canton, Mass., U.S.A.

Let me send you one of my beautiful silk petticoats

—Mrs. Delworth

I WANT to show you how easy it is to get one of my high grade all-silk petticoats, exactly as shown in the picture. Notice the very high trimmed sectional flounces, the upper section, trimmed with two groups, each consisting of four dainty air tucks; lower sections joined with fashionable bands; all tailor made and beautifully proportioned, with full flare at bottom of about four yards. Full depth underlay and dust ruffle of good quality cotton.

The silk in this petticoat is very heavy and strongly woven, a fine, rich, lustrous black. In fact, if you bought the silk alone at your local store, it would cost more than I am asking for the completed skirt. I give you all the middleman's profits, and by selling direct from mill to wearer, give you the most astonishing petticoat value you ever heard of. You also get, with each skirt, my absolute guarantee of satisfaction or money back, and buy for less than the actual retail price of the material.

Samples FREE This petticoat is sold at such a low price that I cannot afford the large investment that would be necessary if I made it in a variety of colors, and hence I offer it in black only, but I will gladly send free samples of the silk used in making it, together with sample card of colors and petticoats of other styles. You will be delighted, I know, with the catalogue, and I urge you to send for it to-day, even though you may not be quite ready to buy a petticoat. I want every woman to know how easy it is to get her petticoats, both black and colors, at a lower price than even her store has to pay.

This Handsome $5 Petticoat, $3.75

A Perfect Fit Guaranteed

Give me the length desired (from 36 to 44) and I will guarantee a perfect fit or the skirt may be returned at my expense and I will refund every cent paid. The petticoat shown in the picture is my Fall leader, latest style, fashionable cut. At **$5.00** I know you would say it was extra good value, but for a time I will send it to any reader of this magazine for only **$3.75.** Send your express or post office address, with money order for **$3.75,** and I will send you the best petticoat value in the world.

Accept My Liberal Offer

This liberal bargain is offered to increase my list of customers and to show the saving that is made by my new plan of selling petticoats direct from "mill to wearer."

One Customer Writes: "I have just received the beautiful silk petticoat and I am delighted with it. I will take pleasure in showing it to my friends and will try to induce them all to patronize you. It will be to their advantage to do so. Thanking you for the splendid quality of garment and your promptness in sending it," etc.

Write me personally to-day and get this beautiful silk petticoat by return express. You run no risk, as my guarantee is absolute—money back if not satisfactory. The publishers of this magazine would not accept this advertisement if they were not fully assured of my responsibility.

Mrs. Delworth, CAYUGA SILK CO., Dept. 8, Weedsport, N. Y.

GUARANTEED Freight Paid

Our Gold Coin Stove Guaranty is to take back the stove at our expense, any time within a year and refund your money if you are not satisfied.

Freight is prepaid; safe delivery insured, ready to set up—even polished.

Send for our Free Catalogue, Price List and Offer.

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Dusts and cleans. Removes finger marks and leaves fine polish. Can't scratch. Use it on furniture, pianos, woodwork, walls, mirrors, bric-a-brac, leather, etc. *Delivered free on receipt of price. Send coin or stamps.*

Does more real dusting in 15 minutes than can be done in an hour with the ordinary kind. Chemically treated—not oily. Sanitary, dustless. *Absorbs* dust and *retains* it. When filled with dust can be washed like an ordinary cloth without injury to its dusting properties.

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3 in One

keeps the blade keen and clean, by preventing surface rusting which is caused by moisture from the lather. Write for free sample and special "razor saver" circular. Why not know the truth?

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Send 25c. for sample cloth or 50c. for sample mop and ask for special price on quantities.

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The Perfection Extension Shoe for any person with one short limb. Worn with any style of ready-made shoes with perfect ease and comfort. Shipped on trial. Write for Booklet.

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Doctors Against Alcohol

By L. D. MASON, M.D.

THE decision of all medical experts at home or abroad, meaning thereby such as have especially made a study of the effects of alcohol on the human body in health or disease, is that alcohol is a poison in any form, in any quantity, at any time, under any condition, in health or disease, either as a beverage or as a medicine. This view practically eliminates alcohol in any relation to the human economy. Sir Victor Horsley, F.R.C.S., the celebrated neurologist and surgeon of London, England, sums up the whole situation in a few words: "One conclusion emerges from the recent investigation of the whole alcohol question, namely, that it is quite impossible to state that any given minimum amount of the drug is harmless to our tissues," and we may add, this statement holds good either in health or disease.

Alcohol is a protoplasmic poison. "The organism is not an individual but a social mechanism, always bringing us at last to cells."—*Virchow.*

The most remarkable evidence of the increasing disuse of alcohol in disease is found in the "records of supplies" in the London Metropolitan Hospitals. In the comparative consumption of spirits, wines and malt liquors in a period of fifty years the liquor bill is three times less and the milk bill three times more. There has been a steady decrease and increase in these particulars and it is more marked every year along the lines of economy and medical practice. In Europe and this country there are special hospitals known as "temperance hospitals" in which alcohol is not used at all. In the London County Asylum the comparative consumption and decrease in the use of spirits, wine and beer is remarkable in a period dating from 1889 to 1905 and 1906. In 1889 the amount of spirits and wine consumed was 1,902 gallons; in 1905 and 1906, 205 gallons. Beer consumed in 1899, 255,486½ gallons; in 1905 and 1906, 1,281½ gallons. From these facts there can be no doubt as a universal, world-wide fact that the hospitals of the world (for the fact applies in a measure to all civilized countries) are eliminating alcohol as a remedy in medical practice; and hospital practice regulates as a rule, and determines general medical practice.

The effects of alcohol on the intellectual faculties and higher brain are best shown in the words of Dr. Clouston, the celebrated neurologist and mental specialist of London, England: "From the medical and scientific point of view we have this great physiological fact before us—that the first thing that alcohol does in 99 cases out of 100 is to affect the mental working of the brain of the man who imbibes."

The lunacy statistics of England and Wales as shown in the sixty-third report of the commissioners contains among other interesting and important facts the following statement: "Taking a survey of the last fifty years it is seen that lunacy has increased from 36,762 cases in 1859 to 128,787 cases on January 1, 1909, an increase of 92,025. This is not merely an actual increase keeping pace with the increase of population. It is a vast proportionate increase, for whilst population has increased by 81.5 per cent., lunacy has increased 250 per cent." Dr. Clouston in the report of Morningside Asylum as early as 1903 says: "Alcoholic insanity steadily goes up and now it has doubled." All neurologists in this country and in Europe agree that all nervous diseases and insanity are at the present time largely on the increase and the use of alcohol is a prominent basic factor in this increase, to say nothing of other forms of disease not specifically affecting the nervous system.

Whether we consider alcohol as a drug to be used in medicine or as a beverage in daily life, we can only say of it after a consideration of the gh-est scientific and medical expert sti-mony in all centres of civilization hat it has no place in the human eco my as a drug or beverage in disea or health; that its action "is evil and nly evil and that continually." One has nly to read the proceedings of the Amer-ican Society for the Study of Al hol and Other Narcotics, the *Amer-can Journal of Inebriety* and the num ous articles in the American medical ess as well as the papers read in the ari-ous medical societies and the ive interest taken by many prom ent American practitioners, to know the attitude of medicine in Americ to-wards alcohol as a drug. The ame holds true of special journalis in Great Britain and on the Contine, as represented in the *British Journ of Inebriety* and the large influenti so-ciety of medical men it represents and the general attitude of the influ tial medical public to the cause, and ac-tice of medical or scientific tempe nce, so-called, and a growing conserv ism in the use of alcohol in disease, a its gradual elimination from medical ac-tice.

To present a proper consensus the opinions and practice of medic ex-perts in Europe or this country an-not be compassed in an article o reasonable length, or that would r be wearisome to the average non-p fessional reader. No student or te her of the effects of alcohol upon the dy, mind or morals can be grossly no-rant on these points nor of the tion of any other narcotic or habit-p luc-ing drug. Information on thes sub-jects is too abundant and is r dily accessible at the present time. It can-not be said as of old: "My p ople perish for lack of knowledge," as the intelligent classes; if so, modern conditions and opportuni s, is because they wilfully blind he eyes to the truth, and to the abu dant sources of information so ofte ar gratuitously placed before them. The medical profession from its h hest ranks and most noted and inte ent members in Europe and this co t for many years past has given it ime to instructing the people of all ci ized communities and calling their ten tion to the physical, mental, ral degenerating effects of alcohol, a thi time has come, and now is, wh no seeker after the truth from a sci tific standpoint need be misinformed, not informed at all. If any in th en lightened age fail in these pa icu lars, it will be because they a te indifferent, or too incapable, to va themselves of the sources of inf ma tion so freely extended to the o every side.

Uncle Sam's New Fruit Farm

Continued from page 900

road, starting in at the Nevada line and extending to the valleys thi central part of the State. A al ready the Western Pacific officia are taking up that development. It pas senger traffic manager was sec-tel largely because of his work of de lop-ing the territory along the Burl ton road when it extended its li Denver, and later of the Union ci when that road took up the grea wor of building up the towns and ci s o its lines.

Railroad building in the Far Wes is far more than mere transpor tion. It is also the development of the gion along the lines of steel in ord to bring traffic to the companies. The great work before the Western cific officials is made still greater i they are to accomplish all the dreams the people of Central California—th the railroad will bring to them the ame growth and prosperity that has come through the railroads to the so hern part of the State.

"Ten Thousand Boys in Blue"

WITH their war-torn banners streaming in the breeze, and wi the bugles and drums sounding th same inspiring notes that cheered tln in victory and defeat for fc years, the veterans of the Grand Ary of the Republic marched up the bord walk of Atlantic City on Septeber 22. There were ten thousand ofhem, and with few exceptions they ccered the three miles of the parade ar were surprisingly fresh at the finh. There was not a single serious acdent, such as has saddened previns encampments, and only a few reaired medical attention. The wther was ideal for the encampment ar the veterans braced up under the sc air and stepped off briskly with th cheers of 100,000 spectators.

ommander-in-Chief Van Sant led th battle-scared line, the famous U. S. Gnt Post of New York acting as his escrt. Then came a division of musians of the Civil War, who played th old tunes as if they had not been ary out of practice. Pennsylvania ha a big delegation in the line and th "Bucktails" of the Keystone State were wildly applauded when their flags were seen approaching the grandstand, flags which in some cases were mere shreds of silk upon their poles.

New York's delegation wore white trousers and natty white caps; New Jersey, as was natural, had a big delegation in the parade, as the encampment was right at home for them. Sixteen Jersey posts paraded.

On the reviewing stand were Vice-President Sherman, Lieutenant-General Nelson A. Miles, Governor Stuart of Pennsylvania, Governor Fort of New Jersey, Admiral Melville and many others famous in war or statesmanship. It took four hours for the parade to pass the reviewing officers. There has been much talk lately about the stress and strain on the veterans of the Encampment parade as there have been in past years a number of fatal prostrations. The last parade has proved there is a good deal of strength left in the nation's heroes yet, and that under favorable conditions, with good weather, they can make a good showing when the old familiar call comes ringing from the bugles and the sergeants call, "Fall in!"

Officers of the G. A. R. Heading the Line

BIBLE EXCLUSION CONDEMNED

Bible Truths Never Forgotten

enty years ago, Rev. James W. Griffith wa my pastor and Sunday School Superinler nt. His daughter Martha and son Alfred we my teachers. The Bible truths I there ea ed have never left me. I am now in my ev ty-sixth year. P. B. MESSENGER.
Ivpton, Va.

. . .

A Blow to Christianity

Its a blow to Christianity and to morality inhumanity. It is the duty of every Chrisia o do what he can against such skepticism in ficial power, lest this Christian nation det orate into heathenism.
Ceville, Ill. WM. B. ARNOLD.

. . .

A "School Bible" Suggested

Vy should not the children have their own sha of the Bible? If the people do not want the ildren to have the whole of the Bible read so em in the schools, let them have the part of belonging to them. "Simon Peter, lovest thome? feed my lambs." Why don't the State has a school Bible? MRS. R. A. FISH.
Veboro, Mass.

. . .

Ashamed of Illinois

Im ashamed to think that grand old Illinoi would be the first to rule the Bible out of our schools. It looks like heathenism to me. Th Bible is the foundation of everything that is gd. Our laws are all founded on the Bible. Let s put men in office who will uphold and res t the God of this universe and the Bible.
Pio, Ill. MRS. A. L. MILLS.

. . .

A Reversion to Paganism

Ts saddest piece of news recorded lately by TH CHRISTIAN HERALD is the statement of the Bit being closed to the schools of Illinois by the rder of the Supreme Court. We may suppos that two-thirds of those in the schools have no Bible in their homes. What would be the result? Paganism, anarchy. Other nations would see the need of sending missionaries to teach us Christianity. Let all Christian people make it a solemn matter of prayer that our Master and Lord be not ignored.
Chicago, Ill. MARY STRACHAN.

. . .

An Illinoisian's Protest

I think it is a shame to the good people in my native State of Illinois to put the Bible out of their schools. I hope and pray it will be restored again. SARAH E. VIVIAN.
Brush, Colo.

. . .

The Whole Nation Watches

Dear Christian Herald: Thou queen of all papers, thou art an instrument in God's hand to lighten burdens and make crooked paths straight! How thankful we should all feel that you have taken up the question of the Bible in the public schools. Words cannot express my heartfelt gratitude to you in so great a matter. Let every Christian cry aloud: "Give us the Bible for our children!" May God show Illinois just what slippery ground she stands on. All the United States are looking on to see the outcome. MRS. W. W. MACKEY.
Lubbock, Tex.

. . .

A School Teacher and the Bible

I read every word of your editorial, "Ruling Out the Bible." I taught school in the rural districts of Illinois for a number of years during the seventies—1874 to 1879. My schools were always opened by singing of a Gospel hymn, repeating the Lord's Prayer in concert and reading a chapter of the Bible. Eternity alone can reveal the good that may have been accomplished by this simple service. I regret very much to know that the Bible has been ruled out of the public schools of the State of Illinois. J. E. HARDY.
Victor, Col.

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The Sherwin-Williams' Cottage-Bungalow Portfolio shows how and is sent free.

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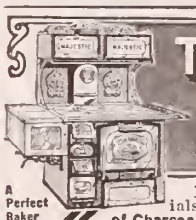

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¶ There really isn't any great amount of work attached to it. You know it is always a pleasure to talk about the things we like, and you surely think enough of THE CHRISTIAN HERALD to take delight in telling your friends about it. We'll pay you well for your assistance. Our plans and payments are generously liberal. You can make enough money for Christmas, for that new dress or new suit; in short, the opportunity for you is really unlimited. Act to-day! Now! Simply tell us to send you our liberal Subscription Plan. You'll be surprised, and mighty glad that you wrote. This is your opportunity! Will you accept it? Do it quickly.

The CHRISTIAN HERALD

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As you enter, you feel that you are welcome, and soon you are as much at

Rev. Chauncey W. Goodrich

home as though you were in a New England church, so closely do service and sermon resemble those of the home churches. The Rev. Chauncey W. Goodrich of Ohio is the present pastor. For six years he has carried on the work skilfully and acceptably. His twenty-minute sermons, like those of Dr. Babcock, are full of concentrated thought and spiritual insight. He lays claim to all American Paris as his parish, and glories in its size, for on a summer Sunday, from 40,000 to 50,000 are in Paris "from the States," and the large auditorium is usually well filled. Dr. Goodrich marries, baptizes and officiates at the funerals of many who dwell in hotels and *pensions*.

Pastor Goodrich says he wishes to become acquainted with all Americans in Paris who come to his church. He asks that they should linger and introduce themselves at the close of the service, or send him their names and address. The American Chapel is supported by the gifts of its people and their friends. One feature of the work of the American Chapel which commends it to many, is that it has a beautiful mortuary chamber, where the remains of Americans who die in Paris can be kept (in a low temperature) until arrangements are made to send the bodies to their relatives in the United States. W. J. P.

Sympathy from Far Labrador

WITH deep regret we hear that Dr. Klopsch passed away in March and is no longer among us. For many years past he has been a true friend of the Moravian Missions in general and the Labrador work in particular, and it is needless to say that his kindness and goodwill have always been much appreciated. We keenly realize that we have lost in him a sincere friend and benefactor.

CHR. SCHMITT, *Missionary. Moravian Mission, Nain, Labrador.*

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AFTER Jesus had spoken the parables about the ten virgins and the talents, teaching the duty of atchfulness and faithful stewardship, e gave a discourse, which was in fact prophecy concerning the last judgent which should come to all people.

The Judgment Day

Many people think of it only as a y of wrath, and so are in dread of it ll their liives. Even some very good eople feel this way about it. And as r sinners, indeed, it has always been decided check to their evil deeds; ear making them halt in their wrong oing when nothing else could. What picture Jesus gave of the day! he imself seated on the throne of his lory, and all nations of those who ad ever lived upon the earth, both the ood and the evil, gathered about him. Ve wonder that a mortal man should ven try to paint a picture of such a ene; but Michael Angelo did in a resco which covers the end wall of the ixtine Chapel of the Vatican, the alace of the Pope. He was sixty ears old when he began painting it. Ie spent seven years upon the work, ompleting it in 1541. It is considered ne of the greatest pictures in the orld. Leading up to it on either side re majestic figures of the prophets. Jesus said: "He shall set the sheep n the right hand, but the goats on the eft." In saying this he put himself n the place of a shepherd he had no oubt seen leading forth a flock of hite sheep and black goats, which fter leading into a valley he proeeded to divide, tapping each sheep on ne right side of the head, showing in hich direction it should go, and tapng each goat on the left side, indiating where it should go.

But why should Jesus take sheep as ymbols of good people, and goats of vil people? We all know how clean nd tractable and lovable sheep are, hile goats are quite the contrary, beng stubborn and foul smelling. There re certainly not these physical differnces between good and evil people, ut there is a marked difference in ersonality. "I find it lots nicer to be ssociated with these people than I did ith gamblers," said a man who had or twenty-two years been himself a ambler and then had enlisted as a hristian reformer.

The Prophecy of Jesus

In his prophecy Jesus went on to ell how those who were like sheep hould receive commendation for the ood works they had done, and how hose like the goats should receive conemnation for their evil deeds. The goats" had not only done those things hich they ought not to have done, but ney had left undone those things hich they ought to have done. The sheep," on the other hand, had done ind and gracious things in the name f Jesus for the poor and the sick, and hose in need of friendly aid: "I was ungry and ye gave me to eat; I was hirsty, and ye gave me drink; I was stranger and ye took me in; naked, nd ye clothed me; I was sick, and ye isited me; I was in prison, and ye ame unto me." Thus we see sweet hristian charity divided into its parts, s we may see a ray of light divided nto beautiful colors by aid of a prism. hose whom Jesus placed on his right and were surprised to have their ood deeds spoken of by him. They ad done them almost unwittingly, ecause the love of Christ had contrained them.

Those on the left were equally surrised by being told that they had done one of these things. Because the love of Christ was not in them, they had not been moved to be kind and sympathetic. Jesus did not mean to teach salvation by works, but rather what should be the attitude of man toward his God, which should be so loving that it would show itself in good deeds done to others in his name, because man can not bestow benefits upon God. We are to be judged then according to whether or not the love of Christ is in us, by which we are impelled to do good works. There can be no love without good works, and there can be no good works without love.

"There is therefore no condemnation to them that are in Christ Jesus." (Rom. 8: 1.)

Christians Have Nothing to Fear

How often we have heard Mr. D. L. Moody quote this passage of Scripture to prove that there is nothing in the judgment for the Christian to fear! "As far as the east is from the west, so far hath he removed our transgressions from us." How far is the east from the west? So far that they never can possibly be brought together! How can it be then but that the day of judgment will be a day of rejoicing among those who have taken Christ for their Saviour? Only those need to fear the judgment who have all their lives rejected Christ as their Saviour.

A woman who all her life had stood in terror of the judgment, heard Mr. Moody preach from the text, "There is therefore now no condemnation to them that are in Christ Jesus," and her fears fell from her like shackles, and she became a happy Christian, whereas before she had found but little joy in her religion.

Dr. Guthrie, the eminent Scotch preacher, said: "It were no kindness to spread a covering over the pit. That is the cunning hunter's business, and the business of him who hunts the world for souls. It is an awful thought, that pit; it is an awful reality, that pit; it is an awful abode, that pit; and this is an awful declaration, 'The wicked shall be cast into hell, and all the nations that fear not God.' But even against these stern declarations, and between the pit and God, a high red cross is standing. Mercy descends from heaven, lights upon its summit, and preaches hope to despair, pardon to guilt, salvation to the lost. Free as the winds that fan her cheek, free as the sunbeams that shine on her golden tresses, she invites all to come, opens her arms to embrace the world, and in a voice that sounds like a silver trumpet, cries, 'O earth, earth, earth, hear the word of the Lord.'" Some one has said: "We can only see sin in its hideousness when we realize that the measure of its mischief is the cross."

Letting in the Light

Some time ago we read a beautiful allegory of a little girl who went into a dark room. "I must let in the light," she said, and so she opened the window shutter part way. She saw that everything in the room was dusty. Then she opened the shutter farther and began to dust off the chairs. But still more light was needed, for there were dark corners, and she knew they must be full of dust, so she opened the shutters wide. Then she saw so much dust, she said: "Oh, I shall never be able to get the room clean." But her despair did not last, and she began to work in earnest, and before she left the room, everything was bright and shining and clean. Here is the meaning of the allegory: The dark and dusty room was her own heart. Her Sunday School teacher suggested that she should look into it, and then she began to realize that she was sinful. The more and more she looked into her

Continued on next page

* **The International Sunday School Lesson for October 16, 1910.** The Last Judgment. Matt. 5: 31-46. GOLDEN TEXT: "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me." Matt. 25: 40.

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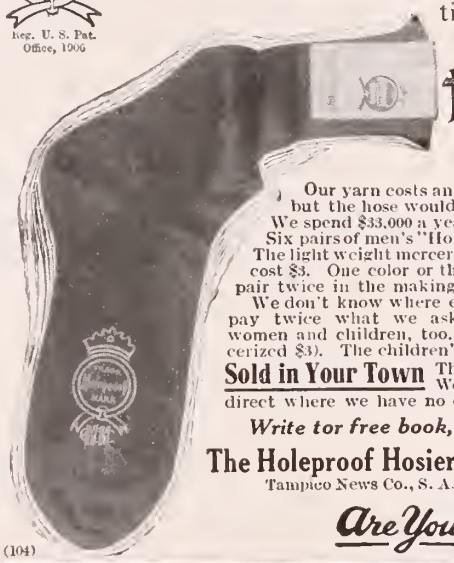

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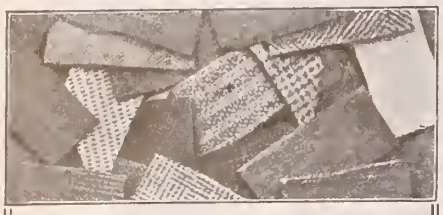

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Sunday School Lesson

Continued from preceding page

heart, the more sinful she saw herself to be. And then she began to wish that she might be "clean inside," then by repentance and prayer and accepting Jesus as her Saviour her heart was made pure and bright. What a change her friends saw in her! There is a verse in the Bible which says: "Even a child is known by his doings, whether his work be pure, and whether it be right." (Prov. 20: 11.)

A child who loves the Saviour will be filled with good works, and at last will be commended by the Lord himself. When Duke William of Normandy was departing to the Holy Land, he called together the peers and required them to swear allegiance to his young son, who was a mere infant. When the barons smiled at the feeble babe, the king promptly replied to their smile: "He may be little now, but he will grow." And he did grow, and ruled that nation with a rod of iron. And the Christian child will grow in all-conquering love and service. We must believe that at the last great day, thousands upon thousands of children will be found at the right hand of Jesus Christ.

Those at the Left Hand

Perhaps there will be some children on the left hand. There will be none there if the home and the Sunday School do their duty. Undoubtedly there are some wicked children, but it is not characteristic of children to reject the Saviour. There is an Eastern story of Hassan Abu, a diamond merchant of Bagdad, famed for his great tenderness of heart, that one day returning home with a pouch of newly purchased precious stones upon his saddle, he heard the voice of a child calling as if in distress. Turning in his saddle, he saw a lame-footed boy some short distance off. "Could you carry a poor boy who is footsore, and who has a burden?" pleaded the seeming beggar. Hassan's heart was touched at once. The boy was set upon the horse to ride behind Hassan. But soon after, to Hassan's terror, he found both boy and diamonds gone. Not far from the spot was a large stone. Hassan got down from his horse and sat down upon the stone to recover from the shock. For a long time he sat there, thinking over his loss. At length he said, "For one wicked lad, I will not turn against all the rest; no, I will go on loving children better than before." Whereupon an angel appeared to Hassan and rewarded him with still greater riches. Let those take this story to heart who labor in the Sunday School under discouraging circumstances to save the children. And this reminds us that October 16 is set apart by the World's Sunday School Association as a day of prayer for Sunday Schools throughout the world. For thirty-seven years this day has been observed in England, and surely we should have it in the United States, because of the total enrolment of the Sunday School as reported at the World's Convention last May, 27,888,479, the United States has 15,084,164.

The occasion makes the subject of this lesson most appropriate. It should bring about a general "Decision day" in all Sunday Schools everywhere. The day and the subject will also give opportunity for making plans to enable the children to help in the work of the Sunday School and the church, so that they may learn how to visit the sick, the poor, and the strangers, and so fulfil the law of Christ.

What Life Consists Of

Life consists in the abundance of things which we do rather than in the abundance of things which we have. Two men were sitting together one evening telling about their plans for the New Year which was close at hand. One of them spoke of a sentence he had seen on a mosque: "This world is merely a bridge. You are to pass over it and not to build upon it." "But what does it mean?" "A bridge is meant for crossing over to the other side. You may pause upon it and meditate, but you cannot dwell there. You must move on. That seems to me nonsense. I do not think we should scorn or neglect the world, and just live for another."

"Men in old days built on London bridge, and by that obstructed the traffic, and those who build on this world, and live as if they were to remain here, hinder others from passing over, and pressing on to what is beyond this life." "You mean, then, that life is not rightly looked at until you use it as a means to pass over to that life beyond?" "Yes, we must never forget that life is a bridge. We are not to settle down here, we are to see the land beyond, we are to hasten to the abiding city." "You are right. I have learned something I hope I shall never forget."

Could one desire a better epitaph than what the Bible says of Joshua? "He left nothing undone of all that the Lord commanded." Joshua will surely be one of those set on the right hand of Jesus in the great judgment day, and in the same company will be found faithful Abraham, and true Samuel, wise Deborah, noble Ruth, loving David, the wise prophets, the apostles of Jesus, including the myriad-minded Paul, the charitable Dorcas, the noble women who were with Jesus at the crucifixion and were the first to see him after his resurrection, the loving Nicodemus, who brought an hundred pounds of myrrh and aloes to place about the body of Jesus in preparation for his burial, the generous Joseph who gave his new tomb that Jesus might be placed therein. We shall see also on the right hand those of whom we have read so much: the noble army of martyrs. And the faithful fathers and mothers, the noble coworkers and fellow-helpers to the truth. How grand will be the judgment day!

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My Little Tour in Iceland

Continued from page 891

fortification. The *godi* (the members of the parliament) came from all parts of Iceland, bringing tent cloth with them, of which they built small tabernacles or dwelling places. When the parliament was in session, the members were seated in three concentric circles with pieces of turf for benches. They came to Thingvellir annually, and the date of their assembling was from June 18 to 24. Then the result of their deliberations was proclaimed from the law mountain, a slight eminence overlooking the valley, by the speaker. The first year of the parliament was 930 A.D. But the rulers did not acknowledge the God of Nations, but rather they revered and worshiped Odin as the sire of beasts and men.

But a great change came. On June 24, 1000 A.D., Iceland passed from heathenism to Christianity under the leadership of Thorgeis, the then speaker of the parliament, and it is said to have been done without a murmur. From that time Christian churches began to be built in Iceland, and in the museum at Reykjavik one may see to-day many choice pieces of arts and crafts work which have been preserved from those ancient edifices. And from that time to this Iceland has been a land of religious people. There is the State Church, the Free Church (both Lutheran) and the Roman Catholic. Outside of Reykjavik and two or three of the larger towns, the pastors have widely extended parishes, covering about twenty-five miles square. Some of the people must ride six hours to get to the church service.

The pastors spend much of their time riding ponies, for they have a patriarchal charge over their people. They must instruct the children and prepare them for confirmation, and they must also examine them in reading, writing and "reckoning," following up the teaching by parents and work of the schoolmaster, who travels from house to house, generally spending two or three weeks in each place. The pastor has a large roll-book, in which he keeps all records of the people in his parish, their ages, their marriages, the births and deaths in their families. The longevity in Iceland is very great, frequently over ninety years of age. The pastor notes in his book whether or not the children read well, whether their writing is good or bad, and whether they are good at figures. There is a compulsory education law in Iceland for all children between ten and fourteen years of age, and it is so well enforced that there is no illiteracy.

Iceland is altogether a law-abiding place. There is only one jail, and that rarely ever has more than two people in it. This is to be largely accounted for by the fact that there is not a distillery nor a brewery in all Iceland. Some liquors are imported from Scotland, Norway and Denmark, but there will be an end to this in the year 1912, when the prohibitory law passed by Parliament on July 30, 1909, will go into effect. An acute legal gentleman of Scotland who has examined it says that "it is hard and fast at every point"—a well-made law. The Good Templars have taken a very active part in securing this law, and they are preparing the way for its enforcement. The Woman's Christian Temperance Union have also had influence in the matter. While in Reykjavik I was invited to address a meeting of Good Templars and tell them about prohibition in the United States. I also spoke to the Woman's Christian Temperance Union.

Before going to Iceland, I was told that there were no Sunday Schools there. This quite decided me upon trying to inaugurate a Sunday School movement. Several meetings were held with this end in view. One of them was largely attended, and the decision was reached that Sunday Schools should be organized in the early fall. As the initiative was taken by a Sunday School lesson writer of THE CHRISTIAN HERALD, it may fairly be called a CHRISTIAN HERALD Sunday School movement. The Iceland Sunday School Association will be affiliated with the World's Sunday School Association. Requests were at once made that a list of books on Sunday School teaching should be given them, that they might begin preparation for their work. Possibly CHRISTIAN HERALD readers might help in this matter.

It is probably known to many of our readers that Icelanders were the first discoverers of America. Very shortly after coming over from Norway, they pushed out across the sea and discovered Greenland; then they followed down the coast of Labrador until they reached a fruitful spot bearing grapes, which they called Vinland, probably the island of Nantucket or Cape Cod. But they did not follow up their discoveries by making settlements. If they had done so Columbus would not have been given the honor, nearly six hundred years later, of discovering America!

Among the Workers

—ANYONE wishing to send "Prisoner" literature, had better write this office inquiring for his address.

—MISSIONARY GEORGE THOMSSEN of Bapatla, India, owing to ill health will go to Australia on an evangelistic tour and for recuperation.

—MISSIONARY J. M. PERKINS of Cape Palmas, Liberia, writes telling of a journey into native villages in the interior, with magic lantern and Bible pictures. The natives were surprised and delighted.

—THE PRESBYTERIAN church of Dale County, Ala., was burned to the ground on August 23. It was built by the contributions of a small membership at great sacrifice. It was not insured, and its loss is a great blow to the little community. Miss Anne Keahey of Clio, Ala., is secretary of the church.

—AMONG THE LATEST gifts to our Children's Home during this season, was one of $3 sent by Mrs. Frank Whitney of Salisbury, Vt. This was the gift of her Sunday School class, to be devoted to giving one poor tenement child an outing. Senor Alto, a Cuban reader, sent $5 from that country for Mont-Lawn's fresh-air work.

—THE THIRD ANNUAL Bible Conference, held under the auspices of the Montrose (Pa.) Bible Conference Association, closed August 28, with record-breaking attendance of 3,600 people. One of the features of the conference was the awakening of a revival spirit, which resulted in many conversions. During the meetings stirring evangelistic appeals were made by Dr. A. C. Dixon, Mr. Melvin E. Trotter and Dr. Torrey. A number of the evening sessions were given over to evangelistic preaching. The presiding officer of the conference is Dr. R. A. Torrey, who was in charge of all the sessions, except those of Missionary Day, these being directed by Rev. Charles E. Hurlburt, of the African Inland Mission.

—IT IS ANNOUNCED that the *Interior* has effected a consolidation with the *Westminster* of Philadelphia. On the basis of this arrangement, the *Interior* will appear from the first of October as the *Continent*. The present staff of the *Interior* will be in responsible control of editorial policy and business management. Dr. Richard Sill Holmes, the editor of the *Westminster*, will be editorially associated with the new journal. Among the regular contributors will be: Hon. J. A. Macdonald, of Toronto; Dr. John Timothy Stone, Dr. John Douglas Adam, Mary E. McDowell, Dr. Henry Van Dyke, Dr. C. H. Parkhurst, Dr. James Denney, Dr. Campbell Morgan, Dr. Charles W. Gordon, Sir Wilfred Grenfell, and others.

—PLANS ARE maturing for the World's Christian Citizenship Conference to be held in Philadelphia, November 16-20. Delegates are being appointed by Mission Boards and Societies, Church Courts higher and lower, Congregations, Young People's Societies, State and National Peace Societies, Women's Christian Temperance Unions and various other reform organizations, and specially the National Reform Association, which has undertaken the work of arranging for the Conference. The Conference is expected to adopt a declaration of the Christian principles of civil government. The programme will refer to such matters as public education, laws affecting the family, the day for rest and worship, righteous men for civil office, intemperance, the reformation of criminals, the abolition of war, the salvation of the cities, and a revival of national religion.

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The $35.00 watch sold out so fast that many people were disappointed. They didn't see the jeweler soon enough. It will be the same with the $37.50 if those who desire them do not act quickly.

See your jeweler at once, there will never be another Howard made at $37.50

This watch is 17-jewel single roller escapement, tested in its case at the factory—adjusted to three positions, temperature and isochronism—in hunting case only.

We wish it clearly understood that this is not a raise in price of Howard watches. It means that we have to increase our production of the finer watches and we can't do that by hurrying the work. In 65 years of watch making history a Howard has never been slighted.

Every year there are more men who want to own a Howard—never quite enough to go around.

The price of each watch is fixed at the factory and a printed ticket attached.

Not every jeweler can sell you a Howard watch. No jeweler can charge you more than the printed ticket calls for and the Howard is always worth that price.

Talk to the Howard jeweler in your town—he is a good man to know.

E. HOWARD WATCH WORKS
BOSTON, MASS.

Duplex RICHMOND PATENTED D E TRADE MARK

HOME and FOREIGN MISSION

Offerings greatly increased by using

The Duplex Envelope System
(Richmond, Va.)

Increases the contributions to Current Expenses as well as to Benevolent Objects. Over ninety per cent. of the churches that use the System once continue to use it from year to year. Endorsed by the

LAYMEN'S MISSIONARY MOVEMENT

as the "simplest, most scientific and satisfactory system of church finance." Descriptive booklet and samples free on request. (*We employ no solicitors.*)

DUPLEX—RICHMOND, VA.

A cheap organ?

Oh NO, Don't

You'll be sorry when you have to get another so soon.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

ESTEY, Brattleboro, Vt.

Rugs, Carpets, Curtains, Blankets

From the Mill We Pay Freight

Manufacturers' prices save you dealers' profits. We give a binding guarantee of satisfaction and save you 33 1-3 per cent.

You can buy the well-known **Regal Rug**, reversible, all wool finish, at **$3.75. Our Brussello Rug**, greatest value known, **$1.85.**

Splendid grade **Brussels Rug**, 9x12 ft., **$11.** Famous **Invincible Velvets**, 9x12 ft., **$16.** Standard **Axminsters**, 9x12 ft., **$18.50.** Fine quality **Lace Curtains**, 45c per pair and up. **Tapestry Curtains, Wilton Rugs, Linoleums** at Mill prices.

Write to-day for our NEW ILLUSTRATED CATALOG, No. 14. Sent free. Shows latest designs in actual colors.

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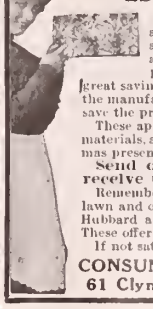
Four Aprons, $1.00

Nothing More Acceptable as Christmas Gifts



Four fancy tea aprons of strikingly attractive patterns, each packed in an appropriately decorated Christmas box, all for one dollar, the price you would pay for one apron elsewhere. This great saving to you is due to the fact that we are the manufacturers, and sell to you direct. You save the profit usually made by the dealer.

These aprons are beautifully made, of choicest materials, and make decidedly appropriate Christmas presents.

Send one dollar today, and you'll receive the four aprons at once.

Remember our offers of two gingham, one lawn and one tea apron for $1, also two Mother Hubbard and two skirt gingham aprons for $1. These offers still hold good.

If not satisfied back comes your money.

CONSUMERS' APRON COMPANY
61 Clymer Street, Brooklyn, N. Y.

Victor Double-faced Records give you more music, better music and cheaper music than you ever had before.

More music. Music on both sides of the same record. Double enjoyment from every record.

Better music. Every record made by the new Victor process—one of the most important discoveries ever made in the art of recording. An improvement that results in a new tone-quality—sweeter and clearer than ever before.

Cheaper music. Putting two selections on opposite sides of the same record means a saving in materials and workmanship, and gives you two records in one almost at the price of one.

There's no two sides to this fact: that every Victor Record, double-faced as well as single-faced, is a record of quality—a musical masterpiece.

Victor Double-faced Records
10-inch 75 cents; 12-inch $1.25
Victor Single-faced Records
10-inch 60 cents; 12-inch $1
Victor Purple Label Records
10-inch 75 cents; 12-inch $1.25
Victor Red Seal Records
10- and 12-inch, $1 to $7

New Victor Records are on sale at all dealers on the 28th of each month

There's a Victor for you at whatever price you want to pay—$10, $17.50, $25, $32.50, $40, $50, $60, $100.
Victor-Victrola, $125, $200, $250.
Easy terms can be arranged with your dealer if desired.

Victor Talking Machine Co.
Camden, N. J., U. S. A.
Berliner Gramophone Co., Montreal, Canadian Distributors

To get best results, use only Victor Needles on Victor Records

SPEND $6.50—GET A MODERN BATHROOM!

At Last! Modern bathing facilities without running water, water works or plumbing. New invention solves problem. Costs but $6.50 complete with heater---yet actually gives bathing facilities.

EQUAL TO MOST LAVISHLY EQUIPPED BATHROOM

Sectional View

Unlike anything you've ever heard of. **Used wherever water exists in any room, any part of the house.** So energizes and distributes water that very little does more than tub-full old way. Combines in one bath, one operation, one cost, the properties of four baths---**cleansing, friction, massage and shower,** plus shampoo. Hot or cold---any temperature---any time --- any place. Adapted for all members of the family --- no difference. One Texas user writes: **"Children cry for it." Makes bathing 5 minute operation**---longer if preferred---every minute a pleasure. Cleanses and operates almost **automatically.** No tubs, bowls or buckets to fill---no wash-rags, cloths or sponges---no dirt, odor, splashing, or muss. Banishes drudgery before, during, and after bathing.

See how simple, easy, convenient: To bathe, just do this --- place **self-heating** fountain on wall---fill with water---touch a match, turn regulator---**that's all.** Thereafter, it energizes and works automatically. Just think! Only clean, running, energized water touches body---no immersion---no using same water twice. What a pleasure---what a bath---what a boon to humanity! All hardship, drudgery, annoyance, wiped out. Could anything be more perfect? Sounds too good to be true, yet it's no experiment. **Over 100,000 sold. USED BY U. S. GOVERNMENT, famous Battle Creek Sanitarium,** and other celebrated authorities. Guaranteed by a $50,000. house. **Not sold in stores.** Sent anywhere. **Send no money, but do investigate.** Let us prove these claims---refer you to nearby users. **Get our personal trial offer,** catalogue, testimonials---**all free. Just risk 1 cent---a postal---to get acquainted.**

PRAISED BY THOUSANDS OF DELIGHTED USERS

J. Phar, Mont., writes: "Makes a modern house on the farm. Great gift to mankind." **Mrs. Sutton,** Ky.: "Splendid! So easy to bathe the children." **G. Chase,** N. Y., "After two years' use, I consider it a Godsend." **Mrs. McAlpine,** N. Y., "Gives advantage of bathroom in any part of house." **B. Sholtus,** Mich., "So simple, easy, time-saver, 5 minute bath more thorough than half-hour old way." **J. Steward,** Okla., "Better than a bathroom. Can take any kind of bath." **Dr. Skidmore,** Miss., "Far superior to tub. Would'nt take $25 for mine." **Wm. Colden,** N.Y., "If I were compelled to choose between having a bathroom and the Allen, would take the Allen Apparatus."

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Cashman writes: "A man who can't sell your goods couldn't sell bread in a famine. Send 48 more. "Stoneman: "Best thing I ever sold. Not one complaint from 2,000 customers." Lodewick: It's great. Sells on sight." McDaniels: "Everybody wants one. Fastest sellers ever saw." Rogers: "Beats loaning money at 10% a month. Selling baths got me one piece of property." Hart: "Can't keep from selling it if properly demonstrated. Appeals to all."

We want more sales agents, men or women, at home or traveling, all or spare time. Let us submit our high grade offer; cash or credit plan; exclusive territory; sworn-to proofs of success never before equalled by agents.

INVESTIGATE ANYWAY

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IN AFTER DAYS*

THE strong hold which the question of a future life has upon the modern mind is shown in many ways. One of the most significant is the large amount of literature constantly appearing on the subject.

In the book called *In After Days* several of our foremost thinkers advance interesting views upon immortality. Mr. Howells leads off with "A Counsel of Consolation," written in his gentlest vein.

"Religion will help, reason will help, love will help," he says, "but only time will bring relief. This will seem almost sacrilege, yet it is true, and the light of the common day is the very light of heaven. The wild, headlong passion for reunion with your dead will resolve itself into a patience in which they will always be present."

The truth of this saying will appeal to all the afflicted. Their lost beloved ones are at last fair visions ever beside them, but the wound feels no longer the intolerable smart of the first awful stroke.

"Time teaches. The recurring seasons lift. The daily routine sustains."

Mrs. Phelps-Ward regards "the preponderance of misery over happiness" in this world as a strong argument for immortality.

"There is no solution of this mystery except in some form of reimbursement to the suffering," she insists. "(This may not be theological, but it is logical.) Love is a serial story. It runs on past this life, 'to be continued' in our next. The Author of the greatest tale told in the universe is an Artist, and he will complete his work. This is our reasonable hope."

Mr. John Bigelow, now entering his tenth decade, speaks of the effect of sorrow in directing the minds of men to God and the thought of the great future, and adds:

"If any human testimony is credible, what is more credible than Paul's testimony of the appearance of Jesus to himself, and to his disciples after his crucifixion, and what better proof of a future life can be desired?"

Mrs. Julia Ward Howe bears unfaltering testimony to her belief in immortality. She speaks of her long and happy life, with its numerous vicissitudes, during which, she says:

"Visions have come and gone, but *something* has never left me. It still remains the foundation of my life, my light in darkness, my guide in uncertainty. Will this unchanging element die when I shall be laid in the earth? The visible world has no answer to this question, but a deep spring of life within me says, 'Look beyond. Thou mayst hope that all that made thy life divine will live for thine immortal part.'"

Henry M. Alden quotes the remark of the witty Tom Appleton, who, when told that he was about to die, exclaimed, "How interesting!"

We confront the great change, "not with a theory, but as our most interesting venture."

He reminds us of Isaiah's great phrase, describing mortal affliction as "a sword bathed in heaven"; and as death beckons us, "We see in swift vision the winged Psyche free of her Chrysalis."

Dr. William Hanna Thomson describes the universal inclusion, in all the great religions of the world, of a belief in a living hereafter; and contrasts the sensual heaven of the Moslem with the pure and lofty joy depicted as the employment of th Christian saint in Paradise.

"Now, at the end of the nineteent century," says Dr. Thomson, with justifiable note of triumph, "there ar at least five to one, compared with Vo taire's time, whose faith rests upo the Risen One."

Guglielmo Ferrero, the distinguishe Italian scholar, draws many illustr tions from the classics of the ancie thirst for and belief in immortality.

Henry James contributes the fin paper upon this fascinating subjec He appears to believe in immortalit but his well-known objection to pla expression makes his essay hard rea ing. This will be well understoo after perusing the following sentenc selected almost at random from amor many others equally obscure:

"The truth is that to live, to th tune, intellectually, and in order to beautiful things, with questions of b ing as such questions may for the ma of imagination aboundingly come u is to find one's view of one's share it, and above all of its appeal to shared, in an infinite variety, eno mously enlarged."

This must mean something, but can hardly repay the labor of findi out what that something is.

A charming verse by Austin Dobso introduces the volume, and beautiful defines the only claim an author shou have to the immortality of fame:

> In after days, when grasses high
> O'ertop the stone where I shall lie,
> Though ill or well the world adjust
> My slender claim to honored dust,
> I shall not question nor reply.
>
> I shall not see the morning sky;
> I shall not hear the night wind sigh:
> I shall be mute, as all men must
> In after days.
>
> But yet, now living, fain were I
> That some one then should testify,
> Saying, "He held his pen in trust
> To art, not serving shame or lust."
> Will none?—Then let my memory die
> In after days.

** In After Days.* By W. D. Howells, Henry James, John Bigelow, T. W. Higginson, H. M. Alden, W. H. Thomson, G. Ferrero, Julia Ward Howe and E. S. Phelps. With portraits. Harper & Brothers, New York. $1.25.

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Whether in black or colors, they re their bright new appearance throughou the wear of the shoe. They simply

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and nothing so cheapens a shoe as "Brassy" eyelet. There is a sure wa distinguish Fast Color Eyelets from al others which look like them when new, bu are totally unlike them in wear. It is th little Diamond trade-mark which is slightl raised on the surface of each eyelet. Y will have to look closely to find it, but i surely there if the eyelet is genuine Fa Color, for they always have it, and it ca never be found on any imitation. Just kee this fact in mind when you purchase shoes and

LOOK FOR THE DIAMOND

United Fast Color Eyelet Co.
BOSTON, MASS.

Young People's Societies

he Missionary Uprising*

EVER before in the history of the world has the missionary cause emed so hopeful as now. One rea- n for this is the ardent enlistment of e young people in its service. The me was when young people were not couraged to go forward in the great rld movements. In the old days, ey were repressed and kept down.

We have learned better now. We ow that in the youth of our land ride the force and fire, the unselfish- ss and the idealism, which are most eded in the spreading of our faith. e mighty Student Volunteer Move- nt is one proof of its efficiency.

The fact that young as well as old e laborers together with God; that ng as well as old are "God's hus- dry, God's building"; was never re prominently demonstrated than i the great gathering at Rochester lt January.

One testimony was there given, of i measurable value, to the importance c the daily, unhurried practice of ble study and prayer. Some of the rver sects attribute (and rightly) tir large success primarily to such s'dy and devotion. We must get o spiritual strength by feeding in t pasture of the Lord, as truly as we rst get our physical strength by ptaking of a nourishing diet. Espe- cly is this true of those who under- te the difficult task of carrying the Gpel to the heathen.

magine that you are dealing with nthern Africa, where less than ten p cent. of the inhabitants can read al write; where plural marriages a permitted, and any woman may be dorced at the whim of her husband; were missionaries testify that chil- dn grow up in the densest atmosphere o sin and are early taught the worst ves.

The accounts given of the work a ng these African Moslems, to the nmber of, perhaps, 60,000,000, were nt stimulating, though it was esti- med that probably more than half of tse had never been touched by mis- sinary influences, and that helpers we urgently needed. Nothing can nve the laborers there to their hard tk except long and deep study and pyer.

Given the reports at Rochester from th discouraging field of South Amer- icwere full of hope. In spite of the a ful immorality and consequent dis- reject of religion, the facts that mis- sinaries are now permitted by law in ery South American State except Pu; that the success of missionary wk has been great, especially in Aentina; and that the Young Men's Cistian Associations are meeting wn a warm reception there, show that prress is being made in this difficult fid. But again, it is only through st nuous waiting upon God.

Perhaps the testimonies from China we the most interesting and inspir- in of all that were given at Rochester.

Think of a population estimated at 4 000,000, among whom, except as ot medical missionaries have recently introduced them, there is no adequate knwledge of dentistry, surgery, med- ice or hygiene; where the women's fe are still almost universally bound; were the great "baby-towers" are st full of the bodies of tiny girls, w have been brutally given over to de h; and where in great cities there is ften no physician!

"Pray for missions," pleaded Miss Olorn of Foochow, "and pray that yo own heart may be made sensitive to hrist's voice and that you may be obdient to the vision."

---

opic of the Epworth League for Sunday, Oc ber 16. TEXT: I. Cor. 3: 9.

Your Amusements*

THIS subject, perhaps, comes nearest, of all those that have been discussed this year, to the hearts and consciences of us all.

It sometimes seems as though the world, especially the world of youth, were wild over amusements.

They hurry through their work in order that they may get to the ball-game or to their boating or tennis. They waste their time and strength and money at evening balls and theatres. They talk chiefly of their pleasures. Serious conversation, it is said, is becoming one of the rarest things in the world, especially among the young.

This is partly, in America at least, the result of a great reaction.

Not many years ago we were told that we were working too hard—that we did not know how to use leisure—that we must learn to play.

The American type is nothing if not ardent and enthusiastic. We cannot do anything moderately. From working too constantly and hard, there is reason to fear that we have gone to the other extreme.

One good feature of our frenzy, however, is the tendency visible everywhere toward out-door sports. They are far more wholesome than most of the indoor amusements.

The greatest questions of the hour, as the out-door season begins to shut us in, are, for most of our young people, "Shall we dance? Shall we play cards? Shall we go to the theatre?"

A young man who was brought up in a church-going family, which yet allowed dancing, has recently borne strong testimony against it.

He learned to dance as a child; took lessons again while in college; has been an industrious dancer ever since, and always "among the best people."

"But," said he, the other day, "I don't think it is right. It enkindles feelings that lead one to do wrong. I know that young men often go astray, who never would have wandered from the straight path but for their dancing."

My friends, can you not devise some interesting amusement to take the place of dancing? There are so many of you young people who are bright and inventive that it seems as though you might think of something equally fascinating to give an evening's diversion.

Of course, the late hours are a strong objection not only to dancing, but to card-parties and to the theatre. The girls who attend them can usually sleep late the next morning. The young men can seldom do this.

Many young men, even those who have not scruples against these forms of amusement, refrain from them simply because they find their business efficiency impaired by the late hours.

Cardplaying, even after the best plea has been made for it, leads to so many complications that it is a dubious pastime in many ways. Of course, it is far worse than dubious when stakes are placed, or the company is of a vulgar character.

There are many signs that the theatre is in process of reform. Some of the most popular modern plays have been more like sermons than like ordinary dramas. But here, as in every other form of amusement, comes in especially the great question of example, as set forth in the eighth chapter of I. Corinthians. The weak brother sees you at the good play. He says, "X goes to the theatre. Then it can't be wrong for me."

Thus he may feel himself justified in going to a doubtful play. Discriminate and pray regarding your amusements more earnestly than concerning anything else. It is they which may make or mar your Christian character.

* Christian Endeavor Topic for Sunday, October 16. TEXTS: Rom. 15: 1-3; Ps. 36: 7-12.

As Like as Two Peas.

The butler gives an *air* to the service, and that is all. The Jell-O dessert which the charming young housekeeper makes, and the one that is prepared by the chef and served by the solemn butler, are as "like as two peas."

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desserts that any woman can make them without any practice at all.

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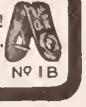

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The MORLEY PHONE for the **DEAF**

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Whatever surface of any character you have to paint or finish, there's an Acme Quality Kind to fit the purpose.

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answers every question you could ask about what finish to use; how much is required; how to prepare the surface and apply—full directions in every case. A valuable book to have on hand. Illustrated in colors. Write us for a free complimentary copy. Ask your dealer for Acme Quality. If he can't supply you, write to

Acme White Lead and Color Works,
Dept. 0. Detroit, Mich.

A Humble Heroine

WHILE there are many heroines whose lives have been exploited by public recognition, there are also many whose fame is unsung. To this latter group belongs Mary A. Warren, who was born in Sumner, Me., of humble parents. Mary was the oldest of a family of nine children. As a young girl she had to work hard at household tasks. She loved books and made them her constant companions when her duties would permit. Especially did she love her Bible, and she was trained early in religious work. She united with the Baptist Church at the age of thirteen. Her parents being poor, she had no educational advantages.

She left home at the age of fifteen to earn means to further the education of her younger brothers. She began service as a common servant at a

Mary A. Warren

dollar and a half per week. Helpfulness and willingness to do small things made her friends wherever she went. While caring for an aged invalid she attracted the attention of the attending physician, who called her to the city, to be trained for special nursing. Soon her services were in great demand. Her salary reached as high as sixty dollars per month, her work taking her into some of the leading families of Boston.

Year after year, she worked and saved, her sole object in life being to help others. By saving and industry she accumulated means which enabled her to do many deeds of charity. She helped to educate her younger brothers, nieces and nephews. From the time she began to nurse she was the main support of her family.

She never married, preferring to devote her life to deeds of charity and kindness. For several years she trained the inmates of Boydton Institute, Va., in hygiene. For many years she gave a regular sum annually for the education of colored students as Christian workers. It was a matter of great satisfaction to her to look back and see the students she had supported and to learn of the work they were doing. She supported a native missionary in India, calling him "her substitute" who preached the Gospel while she slept. She founded two missionary schools, one in Jackson, Ala., in memory of her sister, Lydia A. Fuller, and one in Midway, Tenn., in memory of her father; the latter school known as the Nelson Warren Memorial.

This noble Christian woman passed away at the age of eighty-two. She left an estate of some $23,000, which was divided as follows:

To the American Baptist Missionary Union, $2,500; to the Woman's Home Mission Society, $2,500; in trust for the support of her native missionary in Ongole, India, $750; to the Boydton Institute, Va., $750; to the trustees of the Consumptive Home in Boston, established by Charles Cullis, $250.

Miss Warren was a subscriber to THE CHRISTIAN HERALD for many years, and sent it to a great many of her relatives, with THE CHRISTIAN HERALD Bibles, encyclopedias, and other gift books.

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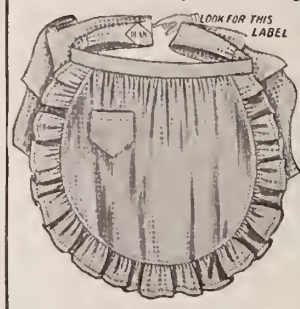

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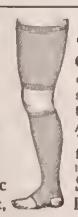

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A Great Woman Gone

ONE of the greatest women that this country has ever seen died in July in the town of Oberlin, O. It was her wish that nothing of "pomp or circumstance" should attend her funeral. It was therefore most quietly celebrated, and throughout this whole broad land there was little to indicate that a leader among us was passing.

Mrs. Adelia A. Field Johnston was born in Lafayette, O., in 1837. She was graduated from Oberlin College in 1856. After teaching a few years, she married Mr. James M. Johnston. Three years later he died, and in 1870 she was elected principal of the Woman's Department of Oberlin College.

In 1890 she was appointed professor of mediæval history there. She resigned her deanship in 1900, but did not give up her professorship until 1907, when her failing health compelled her to lay aside all outside work.

Mrs. Johnston was given the degree of M.A. by both Hillsdale and Oberlin Colleges. Western Reserve University made her an LL.D. in 1906.

During her thirty-three years of able and devoted service at Oberlin College, and her several years of teaching in other institutions, she touched scores of thousands of lives, and never one which was not made broader and better by the contact. Who can measure the influence which she shed around her, as a Christian, a scholar and a noble, public spirited and patriotic woman? It cannot be estimated.

Dr. H. M. Tenney, her pastor, called her in his funeral eulogy, "one of the world's greatest teachers."

The service which she rendered to Oberlin, as long president of its Village Improvement Society, was most efficient and enthusiastic. Says the editor of the Oberlin *News:* "She indelibly impressed her ideals upon the community," and "all Oberlin mourns her death."

It is given to few of her sex to move in so exalted a sphere as that which was given to this remarkable woman. Let us thank God for her long and useful life, and bless her memory for the glory which she shed upon womanhood.

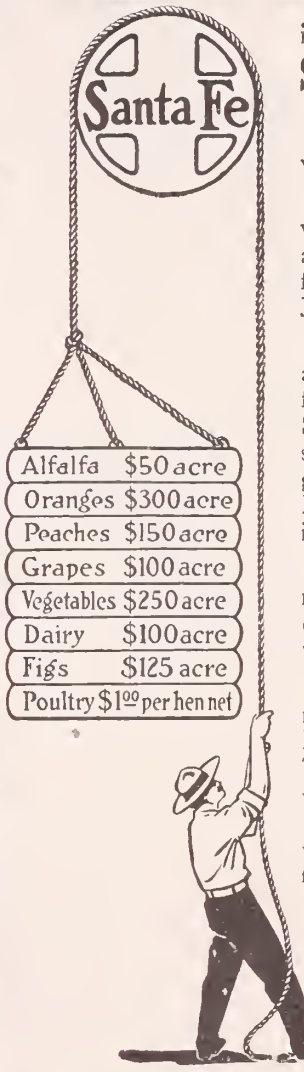
A Strange Custom

JOHN FOSTER FRASER, the well-known traveler, describes a singular custom among the Afridis of northern India. He writes: "A year or two ago, the British troops went forth to punish the Zakha Khels, a tribe who inhabit the country of the Khyber Pass. That was because they trespassed into adjoining territory and stole the property of the neighboring tribes. In our eyes, they were nothing but a lot of common thieves, but in their own eyes thieving is an honorable calling. A young woman of the Zakha Khel will not look at a young man who would like to become her husband, unless he is proficient in the art. The dearest wish of a mother is that her little boy may become a cunning thief. . . . Every child is consecrated, as it were, at its birth to crime. A hole is made in the wall similar to that made by a burglar, and the mother passes the infant backwards and forwards through the hole, singing in its ear: 'Be a thief! Be a thief! Be a thief!'" They are probably the only tribe in India who glorify peculation and raise it to the dignity of a regular calling.

Costly Things

THE most costly book in the world is a Hebrew Bible, owned by the German Government, which a few years ago refused the Pope's offer of $125,000 for it. The most costly medicine a few years ago was metallic gallium, which sold for $150,000 a pound; but radium is now selling for more than that price an ounce. The highest price for a single flower was given for a tulip in Amsterdam by an enthusiast, who paid $250,000 for it.

Raising Crops



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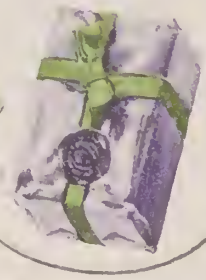

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AN OCTOBER
BREAKFAST

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

A. H., Andover, O. By whose order, when and for what cause was the Alexandrian library destroyed?

There were two libraries at Alexandria in Egypt—one called "the Great Library" and another, "the Daughter," in the Serapeum. In "the Great" were 700,000 volumes. A museum was attached to it. The "Great Library" was destroyed during Cæsar's wars, B.C. 48-47, when Egypt was conquered and became a Roman province. Probably many of the books were rescued and made part of the later library. This "Daughter" library was destroyed by order of Theodosius in A.D. 389. Another library, perhaps containing parts of the older ones, was destroyed in A.D. 640, when the city was taken by the Arabs under Amru, for we read that "John the Grammarian, a famous Peripatetic philosopher, being in Alexandria at the time of its capture, and in high favor with Amru, begged that he would give him the royal library." The caliph Omar, however, denied the request, and for six months the books fed the fires at the public baths.

Mrs. J. L. P., Independence, Va. 1. Is it right for a sinner to teach a Sunday School class, even if he is well read in the Bible? 2. Was Judas ever a true disciple, and was he chosen of Christ?

1. We are all sinners, and we should not be too quick to judge each other. If, however, the teacher in question is living a life of sin, unrepentant and unconverted, he is not qualified to teach others the way of life, no matter how well versed he may be in the Bible. 2. How Judas was chosen is not made clear. He was probably attracted first by curiosity and wonder at the miracles of Christ, and seeing an opportunity for personal advancement and profit, joined the little band of disciples. It is clear that from the very first Jesus knew his character and purpose.

K. B., Lexington, Mass. Is Orange Judd, the American publisher, still living?

No; Mr. Judd died in 1892.

E. D., Rockville, L. I. What is meant by the expression "put in the Fleet," or "condemned to the Fleet," found in some English stories, usually historical stories?

It refers to the Old Fleet Prison. It was founded in Norman times. It was burned in 1666, rebuilt and destroyed by a mob in 1780. Many famous men, including Bishop Hooper, the martyr; Wycherly, the poet, and William Penn, were confined within its walls.

Mrs. M. C. S., Kendalville, Ind. Please state your opinion regarding Sunday labor. Some think it all right, if they work for corporations that demand it.

We have repeatedly stated that the only work that is justifiable on the Lord's day is that which is either of necessity or of mercy. This may seem old-fashioned doctrine; but it is Scripturally sound. One day in seven for rest and worship is a human necessity. It is difficult to advise those who are obliged, either through necessity or by a compulsion which they cannot resist, regarding Sunday labor. It is a great loss to be deprived of all religious privileges on that day, and it would be a fortunate thing for people so situated if they could secure other employment.

S. A., Providence, R. I. Is there a city in one of the Eastern countries named Candy? Tell something about it.

There is the city of Kandy, the old capital of Ceylon. It is near the centre of the island and on an artificial lake. It is seventy-five miles from the new capital Colombo. It is a great religious centre, the temple holding the supposed sacred tooth of Buddha, drawing great crowds of pilgrims. Its population is over 21,000.

Mother, Denver, Col. Why does not THE CHRISTIAN HERALD raise its voice against the atrocity we call the hobble skirt? A more absurd style of dress it would be impossible to imagine.

Some reference to it has already appeared in these pages, but we regard it as a foreign freak, which will never be adopted by sensible American women. In Europe it is already dying out, being condemned as both clumsy and dangerous. It is simply unimaginable for any woman of good taste—but we leave it to the ladies, who will soon dispose of it. Its defenders are having a hard time trying to explain away the accidents it has caused to its wearers, as in the case, the other day, of the hobbled lady who while entering an elevator in a New York building was tripped by her skirt and had both ankles broken.

L. M. L., Meadville, Pa. Give me some facts in regard to the McAll Missions in France.

The first McAll Mission was founded in Paris in 1872 by Dr. R. W. McAll, an English Congregational clergyman. His work grew rapidly and many additional missions were started both in Paris and outside places. Dr. McAll died in 1893. At that time there were 136 mission centres supported by auxiliary societies in America, Scotland and England. The work has been carried on actively and the number of missions has been increased.

C. F. P., Ormonde, Fla. I wish you would tell me of the very darkest, hardest places to send money for missionary work. I have a few hundred dollars to use in such work, but I wish it to go where it will spread the Gospel and let the people know of the love of Jesus. . . . I had rather send through your paper, as it does such wonderful good always.

There are so many needy and deserving foreign mission fields that it would not be difficult to give a long list, but we will mention here only a few of those that are: Missions in Liberia, Angola and the Congo, West Africa, and Rhodesia, East Africa; missions at Moulmein, Burma; Cebu, Philippines; Akashi, Japan; Maracaibo, Venezuela, South America; Nain, Labrador; Shensi, China; Leper Mission, Chandag, India; Leper Mission, Dutch Guiana, South America. These give a wide variety of missionary interests, and to get in touch with the workers themselves would furnish spiritual inspiration for a mission-loving community.

Mrs. A. E. R., Northfield, N. J. In the different papers and magazines I notice mention made of the "secondary boycott." Will you kindly explain what it is?

It is what is known as a subsidiary boycott, as when in a strike, it is desired to defeat one particular trade or firm, by boycotting some other concern which, though it has business relations with the first firm, is not directly involved in the quarrel.

Anxious, Mattoon, Ill. 1. What is Paradise? 2. Was the thief on the cross saved? 3. Would any one repenting on his death-bed have a fear of death if saved?

1. A state of blessedness. The name, originally applied to Eden, the bright and blessed abode which man had lost, was afterward adapted by the Jews to one of the states or conditions of the spiritual world—a place of repose, shelter and joy. 2. Jesus' words clearly implied that the thief was forgiven because of his repentance and his evident faith. 3. A hard question, and impossible to answer satisfactorily. Death-bed repentance cannot remove the sorrow and remorse for a misspent life and the deep regret for opportunities wasted and for wrongs done that might have been set right. But if the repentance, though late, be followed by genuine conversion, the sting and dread of death are taken away.

L. E. B., Orlando, Okla. What is meant by cloven tongues in Acts 2: 3?

The tongues were cloven, that is, had more than a single point; but the Scripture does not say how many. Their appearance was like that of a flame, with several points.

G. L. B., Kokomo, Ind. How can we know that Jesus spoke the exact words that are recorded as his language in the New Testament? Were his words taken by a scribe as uttered?

They were no doubt written down from memory shortly after the event. Reporting, as we know it, was then an unknown art. The best Bible commentators hold that the words of Jesus have been preserved to us, first by oral and later by written records. The four evangelists, who were his contemporaries, doubtless recorded his utterances as they heard and remembered them, and the existence of some slight variations in the records furnishes all the stronger proof of their authenticity. The New Testament records of Jesus' sayings have been universally accepted among scholars throughout the world as authentic, with the exception, of course, of a few sceptics.

Subscriber, Cedar Rapids, Ia. Is it absolutely necessary to make restitution of anything one has become possessed of by mistake, and said mistake not discovered until some time thereafter, especially when such restitution would affect other parties not concerned? Cannot one repent and receive pardon from the Lord, as he knows it was a mistake and not "presumptuous sin"?

Reparation and restitution are duties which (unless through some cause they are impossible of performance) cannot be dispensed with. We should put our sin away from us, if we are to expect the divine forgiveness and blessing. Restitution is an act of justice enjoined by both the Old and New Covenants (Exod. 22: 1; Luke 19: 8). Even if the thing be a mistake, we should not allow others to suffer through our mistake.

M. B., Germantown, Pa. 1. What is the centre of propagation in the present cholera epidemic abroad? 2. What are our government officials doing to protect this country from cholera invasion?

1. Russia is the focus, apparently. The disease has been spreading there for a year or more, and the authorities, apparently, have been unsuccessful in checking it. It has c from Russia to Southern Europe and is epidemic in Italy. There have been se cases in Austria. It is evidently trav westward. 2. Our quarantine authorities taking every precaution to prevent the ad sion of immigrants from cholera ports. is most to be feared, as our Italian inmigr is very large. Our Atlantic and Pacific cities should act energetically and enfor general sanitary clean-up before next sp which will be the time of greatest danger.

Mrs. H. J. H., Reading, Pa. Which is the form to be used in the Lord's Pra Matt. 6: 12, says, "And forgive us debts, as we forgive our debtors." advocate using "Forgive us our trespas as in Matt. 6: 14, 15. Should little dren be taught the first way or the Some one said to me, "We do not forgive our debtors, so we should not it," yet the Bible has it so.

The terms are really interchangeable ar is a matter of personal preference, alth "trespasses" is probably the more frequ used. It more clearly expresses the tho conveyed, which is that God's children, have become like their heavenly Father, do approach him for forgiveness, without ha in their own hearts the forgiving spirit to all their fellow-men.

Boy Scouts of America Parading in New York

DURING the recent visit of General Sir Baden-Powell to New York City, the newly organized Boy Scouts of America paraded in his honor and their fine marching brought hearty applause from the bystanders. The Scouts are growing rapidly in numbers and the visit of the distinguished British General has been of much help to them. The General was the founder of the British organization, which now numbers several hundred thousand manly boys. A banquet in the General's honor was attended by distinguished philanthropists, statesmen and Y. M. C. A. workers from all over the country.

Miscellaneous

A Reader, Grafton, N. Y. Write to D Mead & Co., Fourth Avenue and Thir Street, New York, in regard to value of l

Mrs. W. H., Claude, Tex. The Walde hold baptism as a sacrament and as symb We know nothing as to the frescoes in catacombs, showing the earliest mode of tism.

Many of our readers write in terms of w commendation of "Our Children's Pulpit," ducted by the Rev. Dr. Farrar. This de ment is evidently helpful to many seniors well as to a very large number of juniors, are among our weekly readers.

Mrs. G. L., Port Byron, Ill. 1. Your first q tion (from another source) has been answ in THE MAIL-BAG in a recent issue. 2. prohibition against eating pork was one of Levitical laws, and a very wise one, as sani scientists affirm.

Mrs. L. F. McD., Bakersfield, Vt. Your q tion involves the Divine attribute known fore-knowledge. It has long been a subjec discussion, and the human mind, while ad ting it, cannot grasp it wholly. The ques how to reconcile Divine prescience with m liberty of action has led to great divis among the theologians and to much speculat It is too large a subject to be discussed in MAIL-BAG.

J. L., Leavenworth, Kan. It is not the pose of THE MAIL-BAG to answer all quest that may be submitted. There are not a who send us questions that are clearly m to excite controversy and most of these we aside as belonging to the category menti in II. Tim. 2: 23. There are subjects that neither profitable nor expedient for discus here. But we welcome all who are hone seeking for light and understanding, and are glad to be of service to such, even in smallest degree.

Delighted With the Book.

The books—*Family Worship Day Day* and *Pilgrim's Progress*—were livered on schedule time. I ha examined both of them thorough and am of the opinion that you mad mistake when you stated that th were "slightly damaged," because have failed to find the least damage either one of them. The books a perfectly magnificent, and I prize th very highly. If THE CHRISTIAN HE ALD management can run that esta lishment and sell such books at su prices and make both ends meet, th are surely the cutest set of busin men on earth. I most sincerely ho and pray for the prosperity of T CHRISTIAN HERALD. I thank you f the beautiful books, which is the b I can do until I can get another char at your list of premiums.

JACOB PERSINGER.

Washington, D. C.

NEW YORK, OCTOBER 12, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

THE MINISTER AND THE MARRIAGE FEE

Some Interesting Facts Concerning a Subject that is Somehow Seldom Discussed by Pastors

By Frederic Walter Norcross

AFTER you have known a clergyman for twenty years, perhaps you can induce him to talk freely about his marriage fees—not before. The subject is too complicated; too personal; too disappointing. When you have broken down the barriers of his reserve, it is probable that he will tell you some highly entertaining stories. At least, you may find them so.

Large wedding fees are rare, even in New York. Fees of $50 and $100 are considered large. The $1,000 fee, when it makes its appearance, usually goes to the rector of a wealthy congregation who enjoys a salary of $10,000 or $12,000 a year. Larger fees are sometimes given. The man of wealth, actuated by a high regard for his pastor and friend, occasionally gives his check for $2,000 or $3,000 under the guise of a wedding fee. He wishes to help the minister, and knows the money would not be accepted under any other circumstances. Such gifts, it is needless to say, are extremely rare.

Some Generous Fees

New York has a few clergymen whose marriage fees average $1,200 a year. The pastor of a large Presbyterian church on Broadway has estimated that his fees amount annually to $1,000. These are top-notch figures. The fee received by an American minister for officiating at the wedding of one of his wealthy parishioners in Paris, a few years ago, is said to have covered the expenses of his four months' vacation on the Continent. Such fees, however, are extraordinary. They are beyond the wildest dreams of the average pastor, who may be able to recall one fee of $50 in his entire ministry.

The amount of the wedding fee is usually dictated by the earning ability of the groom, a large class of men believing they are doing their full duty by the minister when they give him the equivalent of one day's pay. This may be $2.50, $3.00, or $4.00. Even rectors of wealthy congregations testify that these are the average fees. Clergymen assert that the marriage fee is one of the great uncertainties in their experience. The man who is expected to give $25 has a habit of inclosing a $5 bill in the minister's envelope; whereas the young mechanic, who looks as if he needed every dollar to pay for the new furniture, will surprise the minister by giving $10. Many give less. A Baptist minister in Chicago once received a fee consisting of a silver quarter, one dime, two five-cent pieces and five pennies. He always had an impression that a collection was taken among members of the wedding party for the impecunious groom.

A Methodist minister in Baltimore recently married a young man of the Bowery type who asked him, at the conclusion of the ceremony in the parsonage, how much he "charged." As a hint to the clergyman to keep his fee within reasonable limits, the young man drew a half dollar from his pocket while speaking. The minister explained that no "charge" was made for his services. Whereupon the delighted young husband exclaimed, "Do you hear that, Mag? he don't charge nothin'!" and dropped the half dollar back into his pocket.

But the pastor had more to say. He told his visitor that the fee depended on the valuation he placed on the service rendered. If it was worth nothing to marry the young woman at his side, very good; but if he valued her his fee would give some evidence of it. The groom was impressed. Slowly he produced the half dollar and laid it in the minister's hand. A $1 bill followed. Then he grasped his bride's arm and moved toward the door.

Clerical Surprises

It frequently happens that the minister, upon opening his envelope, finds a note, or a blank sheet of paper, instead of a fee. The notes give a variety of reasons for the groom's inability to pay. "My pocket was picked on the way to the parsonage;" "I am a little short of cash;" or "I have no money at present, but will pay you later on," are common excuses.

The Rev. Dr. George E. Reed, President of Dickinson College, tells of receiving a letter from a man he married, which read:

> DEAR DOCTOR: My wife is the best of women; in fact, all that a man could desire. I intend to send you a substantial token of my appreciation of the happiness you have given me.

But the "substantial token" never arrived.

The Rev. Dr. Herman L. Duhring, superintendent of the Protestant Episcopal City Mission, in Philadelphia, had a similar experience. Upon opening his envelope, on one occasion, he found a scrap of newspaper, with a note scribbled along the margin. It read:

> DEAR DOCTOR: I am awfully hard up, and hope you won't be offended if I ask you to marry me on trust. You'll get your money some day.

An Odd Dilemma

Although the wedding took place fifteen years ago, Dr. Duhring never received his fee, and he has come to the conclusion that he never will. The same clergyman relates how his fee paid for the refreshments at a wedding reception. It was a home wedding, and at the close of the service the groom handed Dr. Duhring a $5 bill. An hour later, while the reception was in progress, the young man came to the minister and, stammering with embarrassment, asked him to return the money. He explained that the caterer's man was in the kitchen and refused to leave the ice cream and cake until the bill was paid. The bride's family had no money; he had no money, and unless the clergyman came to their aid, they would be subjected to the humiliation of sending their guests away without serving refreshments. Dr. Duhring returned the fee, and the "humiliation" was avoided.

Occasionally the minister is victimized. This occurred in Philadelphia a dozen years ago when an elderly clergyman of an Episcopal Church was called upon to marry a well dressed young stranger, who claimed to be related to a prominent New

Continued on page 939

The American Pulpit

A SERMON BY

Rev. H. P. Lyman-Wheaton, D.D.*

THE TEARS OF JESUS

TEXT—Ps. 56:8

IN the cabinets of antiquaries is often to be seen a small bottle found in ancient tombs, side by side with a lamp and other articles, which are presumed, from their position, to have some meaning in connection with death. The bottle is called a lachrymatory, or tear-bottle, and is supposed to have contained the tears of some bereaved relatives of the departed one who was laid in the tomb. The tears which were thus stored up must have been regarded as having a certain value, and one quite understands the sentiment which looked at them in this light. And in our fallen and degraded nature there is perhaps no better feature, no more significant relic of what it once was as it came from the Creator's hands, than natural affection to relatives and friends. In this quarter humanity seems to struggle up for a moment out of the selfishness which has engulfed it. This tear-bottle, then, may be regarded as a touching acknowledgment on the part of the heathen that one of the best and purest things which can come out of man in his fallen state is love and longing for those who are bound to him by the ties of blood and friendship.

God's Tear-Bottles

Whether there is any trace of the tear-bottles having been used in Jewish interments, I cannot say; but certainly the Psalmist's thoughts seem to travel in very much the same line when he prays, "Put thou my tears into thy bottle." His were the tears, as you will see by referring to the context, of persecuted innocence, or, rather, of persecuted piety. He is oppressed by his enemies, who are daily at hand to swallow him up; yet he puts his trust in God, and resolves not to fear what flesh can do unto him. It was a grand sentiment of the heathen that the gods love to see a good man struggling up against adversity, for that then the greatness of the human soul most comes out. And there is here, you see, a kindred thought, only consecrated and sanctified by the true religion of which the Jew was an inheritor. God does love to see the patience and the faith of his sorrowing servants. He counts and treasures up in his lachrymatory all their tears; and these tears, irradiated by his love as the dewdrops of the early morning, shall become jewels in their crowns hereafter; for "they that sow in tears shall reap in joy," and so the persecuted Psalmist prays that it may be with himself. "Put thou my tears into thy bottle."

I shall speak to you, however, of One greater than the Psalmist—One whose language the Psalmist, by prophetic anticipation, speaks. We know, on the authority of the Scriptures themselves, that the experience of the suffering Psalmist of Israel often represents beforehand the experience of the Son of God. The treachery of Judas, the presentation of gall and vinegar, the piercing of our blessed Lord's sacred hands and feet by the nails of the cross, all these circumstances, you remember, are predicted in the Psalms under color of the writer's own experience. Now, then, we will apply a similar principle in the interpretation of this Psalm. In the plaint—"Every day they wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul"—we see the wicked Pharisees and priests plotting against our Lord, and seeking to catch something out of his mouth, so that they may deliver him to the power and authority of the governor; and in the words "Put thou my tears into thy bottle," we hear his petition that God would set store by his tears and troubles, and cause them to be laid out before him for an everlasting memorial—a prayer which has been abundantly answered, for are not those tears and troubles the ransom of our souls?

The "Man of Sorrows"

Our Lord's life was throughout characterized by sorrow. He was a man of sorrows, and acquainted with grief; yet he is only recorded to have been moved to tears three times. Now, then, believing that the silence of Scripture is often as significant as its speech, I will first briefly call attention to the occasion on which our Lord is not said to have wept. Weeping, then, is not one of the incidents of the crucifixion of Christ. The sufferings inflicted on him by men are never said to have moved our Lord to tears. Indeed, we can see that they could not have done so, I think. To weep because insult or violence is offered to ourselves may be very pardonable in poor frail mortals, but it is weak. Now, we may not connect with our Lord's character a single thought of moral weakness. Tender he was, with more than a woman's tenderness toward the sufferings of others; his tears were a full sluice, ready at all times to flow where the sufferings or sins of men unlocked the fountain. As the seed of the woman, he had all the feminine graces of sympathy and compassionateness in full blossom; for with these were united a most brave endurance—the man's stern resolve not to be moved to tears by mere cruelty or violence to self. Accordingly, when his blood flows, his tears do not flow; when his sacred flesh is punctured by the thorns and the nails, there is no convulsive sob, no burst of bitter anguish, but a silent, dignified, and most majestic patience. The tears of Christ are a liquor too generous, too precious to be poured as a libation over his own sufferings. Before we pass on, I call you to study with admiration the human character of our Lord Jesus, at once infinitely tender and infinitely strong. This human character is the mirror in which we see God's own perfections reflected, for Christ, we read, is "the express image of God's perfections," and "he that hath seen Jesus hath seen the Father." God grant that, beholding in this glass the glory of the Lord, we may be morally transformed by the sight, changed into the same image from glory to glory, even as by the Spirit of the Lord.

Tears for the World's Sin

If, then, our Lord was never moved to tears by the cruelties which men inflicted upon him, when did he weep? First, the Epistle to the Hebrews tells us that "in the days of his flesh he offered up prayers and supplications, with strong crying and tears." He offered up tears "to Him who was able to save him from death." He alludes, evidently, to the agony in the garden, when our blessed Lord besought God with intense earnestness that the cup might pass from him, that "his sweat was as it were great drops of blood falling down to the ground." These are tears which we cannot fully understand. Thus much only we know: that they must have been tears for sin, and for the wrath of God, due to and consequent upon sin; and since "in him was no sin," they must have been tears for the sins of the world, the weight of which in that most mysterious agony he was bearing. He had made himself one with us by his incarnation. He represented us before God, and accordingly he wept for our sins—for your sins and mine, for the danger to which they expose us, and for the sorrows with which they would pierce our souls, as if the sins had been his own. And can we sin freely after that? Brethren, should it not be a check upon us in the very hour of temptation to remember that this act which we contemplate doing wrung tears from our blessed Lord in the garden? If he wept for our sins, shall we be so utterly hard-hearted as not to weep for our own?

The "Sublime Verse"

But we turn from this passage to those occasions in the Gospel where our Lord is said to have wept. It is, perhaps, the sublimest verse in the Bible which records one of the occasions, and the most striking example anywhere to be found of the truth that the greatest simplicity is the highest sublimity. When sorrowing relatives showed our Lord the way to the grave of his friend—when he marked the evident distress of the mourners, and especially of the mourning sisters whom he so much loved—he did not disdain to mingle his tears with theirs. But perhaps I express myself unguardedly; for it appears to me that the apostle of love, who records the scene, rather makes a studied distinction between his tears and theirs, mentioning them in the gross as the tears of the poor sinful mortals, hardly initiated into those profound mysteries of sin, sorrow, and death which must call for tears—"When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her." But regarding his tears, the narrative is adequate and most profound, with a pause of dignity before and after the record: "Jesus wept." Brethren, without presuming to the depth of the emotion which our Lord on that occasion manifested, we may at all events say, from the connection in which that incident occurs, that by shedding those tears he has sanctified for us the sorrow of natural affection. And this simple statement involves more lessons than we are at first sight aware of. There are some people who so caricature spirituality that they represent the spiritual man as hardly touched at all by natural calamities, such as poverty, pain, and bereavement.

The Sin of Undue Grief

For example, they are impatient with the poor when they seem wrapped up in their temporal distress, and form harsh judgments of others in a better condition of life, who feel very sensibly such inevitable trials as the loss of friends. Now, without at all denying that our grief for any worldly calamity may be unduly indulged, or that there is such a sin popular with the better people as that which Edward Irving so justly stigmatized as "the idolatry of the natural affections," we are yet forced to say that the example of our blessed Lord is all against such overwrought sentiment. Our Lord, who cared in the first instance to feed their souls by his Word, would not send the multitude who had heard him fasting to their own homes, lest they should faint by the way. Our Lord, after raising Jairus' daughter, showed himself considerate of the exhaustion she had undergone by commanding that something should be given her to eat. Our Lord finally wept in unison with sorrowing sisters over the grave of their brother; by all which incidents we are taught very pointedly this lesson: that the emotions and sentiments which the varied fortunes of life give rise to are not to be suppressed and stifled as tokens of a natural and unregenerated mind, but to be sanctified by seeking in them the presence, the support, and the sympathy of our incarnate God. One great end of the Lord's becoming incarnate was that he might minister to us all the strength and comfort of his sympathy in those trying periods of our career. Of a god who never proceeded to take human flesh, and by so doing to identify himself with human trials, it could hardly have been said as it was said of the God of the Bible, "in all their afflictions he was afflicted." Blessed Lord, who didst condescend to sympathize with all our sorrows, raise us up thereby to such sort of sympathy as our fallen nature admits with thine!

Sorrowing Over Jerusalem

We now come to the last occasion on which our Lord is said to have wept. It was an occasion in every way remarkable. There was but one hour in our Lord's life, and that a very short-lived hour, in which he triumphed; once before, indeed, immediately after the miracle of feeding the five thousand, the tide of popular enthusiasm rose high in his favor, and would have borne him on had he permitted it, until it placed him upon an earthly throne. Now, for a few moments, he condescends to ride upon the tide of popular enthusiasm, unwilling to restrain the outburst of homage which was gushing forth from many grateful lips, and now would have been the moment when a mere philanthropist who had devoted his whole life to efforts in the cause of suffering humanity would have felt his cheek suffused with a glow of pardonable pride and pleasure, and would have whispered to himself, "Now at length they recognize my services; and detraction itself, which hitherto has dogged my steps, hides its diminished head, and is cowed by this acclamation and applause."

But not so the Divine Man, the only partaker of humanity in whom humanity has had no taint of selfishness. As David's day of triumph was stained with tears for a lost child: "Oh, my son Absalom, my son, my son!"—so the day of triumph of the Son of David is stained by tears for the children of his country, and for the city of God's solemnities, now finally given over to a reprobate mind. "When he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." The sorrow turns not upon his own approaching doom, but exclusively upon the doom of others—the doom which had been brought about by resistance of all God's offers of mercy, and a wilful non-recognition of the day of grace. It is this sorrow which most broods

Continued on next page

* Rector of St. James' Episcopal Church, Ridgefield, N. J.

THE TEARS OF JESUS

Continued from preceding page

pon his mind in his latest hours. The ccents of it again burst from his lips s he was toiling up the Dolorous Way the place of execution. "Daughters Jerusalem, weep not for me, but eep for yourselves and for your chil-ren." Well, that which he forbade ie daughters of Jerusalem to do he ill not do himself. He has no tears or his own inconceivable sorrows. is tears were for the sins and conse-uent sorrows of his people.

The tears of our blessed Lord over erusalem sanctioned entirely the sen-ment of patriotism, as his tears over ie grave of Lazarus sanctioned the omestic affections. That love of ountry which some think narrow and xclusive—which cannot, according to ieir views, consist with universal hilanthropy—that love our blessed ord felt for the land of his nativity nd for the city of God's solemnities, ie metropolis of the land. We need ot then be at all ashamed, as follow-rs of Christ, when we feel a strong ttachment for our own beloved coun-y; we need not suppress, nay, we ay freely indulge, the sentiment hich rises in our minds, whenever we re in the midst of foreign scenery and stoms, of love for our native land.

But what a lesson our blessed Lord eaches us, as to the true and pure rm which our patriotism should ke! As a natural instinct patriot-m may be felt by the natural man, ut in the Christian the natural in-incts are taken into the current of ie spiritual life, and all of them are olored by religious principle. Our ord, indeed, weeps over the sufferings his people, but it is over those suf-rings as brought about by their own erversity—over their forfeiture of ie day of grace, and their rejection the offers which have been made to em through his ministry. "If thou adst known, even thou, at least in is thy day, the things which belong nto thy peace!" Now, does patriot-m ever take at all the same form nong ourselves? Does the patriotism men who have their country's high-t good at heart ever deplore national ns as well as national disasters? oes it ever lead us to make reflection at if the Lord hath not, as I believe hath not, dealt so with any nation, is high privilege entails a corre-onding national responsibility?

Finally, observe how the natural eling of patriotism should be sanc-ied. Our Lord does not, indeed, ay for Jerusalem, because he knew at, in consequence of her rejection himself, the guilty city was now st prayer; still, he does speak in a rt of devout aspiration concerning r: "If thou hadst known, even ou." Prayer for her was in his art. He would have prayed had it en permitted, and if prayer would ve prevailed. Pray we then, breth-n, and pray we earnestly, for our loved country. Let us make it a nscientious duty to do so regularly; ay we that she may not come der the indictment against Jerusa-n, of throwing away opportunities, d disregarding the time of grace; ay that she may not be allowed to ert an influence greater than other tion was ever before entrusted with, merely aggrandizing herself and larging her dominion; but that the oral forces wherewith God has en-wed her may be used for him in hting the oppressed throughout the rld, in avowing his name gallantly, propagating his truth.

The tears of Christ, like all his fferings, are a fruitful field of edifi-tion. There is a spiritual lesson in ch drop which falls from those pierc-g, tender eyes, the eyes whose glance claimed Peter and struck to the rth as dead the apostle of love him-lf. God has stored up those tears in s lachrymatory; may they be stored also for devout meditation, and ch poor sympathy as we can yield to em, in the cabinet of our minds.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

A LITTLE CHILD AND A BIG MAN

By Rev. J. M. Farrar, D.D.*

WHO was the wisest man? You should know his name, for every child should love him. Right you are—Solomon was the wisest man. How came he to be so wise? When God gave him his choice of all gifts he selected wisdom. What proof have we that Solomon was a very wise man? The first proof the Bible gives will interest you. Two women with one little child came to Solomon. There had been two children, but one died. Each woman claimed the living child was hers. Solomon was to decide which woman was the mother of the living child. That was a hard question. Children do not always look like their parents. I knew a woman who told a mother how very much her child looked like her—just her image. The woman smiled; she was the child's step-mother.

How could Solomon decide which woman was the mother? Solomon looked at the one child and the two women, and said, "Bring me a sword." The sword was brought and Solomon said, "Divide the living child in two, and give half to one and half to the other." One woman said, "That is right, divide it." But the other woman loved the child and said, "O my lord, give her the living child, and in no wise slay it." Her heart of love went out to the child. Solomon knew that the woman who wanted to save the child's life was its mother. In this act Solomon proved that he was a very wise man.

. . .

ANY one who seeks for wisdom and asks God to help him can be as wise as Solomon. Solomon did not believe that all the wisdom of the world was wrapped up in his brain. Like a good father he talked to children and told them how to get wisdom. I have one of his chats with children and you can read it. "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

. . .

MR. W. H. VAIL, of Newark, N. J., sent me a story about wisdom, and I will pass it on to you. Read it and pass it on to others. This will make you a member of the "Pass-It-On Society." The story will show you how any thoughtful person can become as wise as Solomon if he will only try. Solomon is dead, but God is not dead. You can be as wise as Solomon if you will keep your eyes open, think about what you see, pray often, and keep on thinking.

. . .

THE little Arabian tale of the dervish shall be the proof of this truth. A dervish was journeying alone in the desert, when two merchants suddenly met him. "You have lost a camel," said he to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervish. "He was," replied the merchants. "Had he not lost a front tooth?" said the dervish. "He had," replied the merchants. "And was he not loaded on one side with honey and wheat on the other?" "Most certainly he was," they replied. "And as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us to him."

"My friends," said the dervish, "I have never seen your camel, nor even heard of him but from you." "A pretty story, truly!" said the merchants, "but where are the jewels which formed a part of his cargo?" "I have neither seen your camel, nor your jewels," repeated the dervish. On this they seized his person, and forthwith hurried him before the cadi, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him, either of falsehood or of theft.

. . .

THEY were about to proceed against him as a sorcerer, when the dervish, with great calmness, thus addressed the court: "I have been much amused with your surprise, and own that there has been some ground for your suspicions, but I have lived long and alone, and I can find ample scope for observation, even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of human footstep on the same route. I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of its path, and I perceived that it was lame in one leg, from the faint impression which that particular foot had produced upon the sand. I concluded that the animal had lost one tooth, because wherever it had grazed a small tuft of herbage was left uninjured, in the centre of the bite. As to what formed the burden of the beast, the busy ants informed me that it was corn on the one side, and the clustering bees that it was honey on the other."

. . .

READ all of Solomon's chats with children. Remember that your eyes were made to see and your brain was made to think about all your eyes see. Think and pray, pray and think, and you can become even wiser than Solomon.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: I. Kings 3:24.

A MODEST HERO

WILLIAM MACGREGOR, a young Scotch doctor (writes F. A. Atkins in the *Christian Endeavor World*), had succeeded so well as chief medical officer at Mauritius that he was made commissioner at Fiji. An English ship, with a number of Indian coolies on board, struck on a reef near Suva, and began to break up. Macgregor's life was much more valuable than the lives of the coolies, but he was not guided by the gospel of the jungle. So he went at once to the rescue, and by means of a rope and a broken mast saved many lives. The besotted crew had got at the spirits, and finally a woman that was mad with drink fell overboard into the surf. Two men jumped in after her, and all three were being swept helplessly out to sea. Macgregor let himself down by a rope, caught the woman's hair in his teeth, grasped the two men with his hands, and brought all three back in safety.

When the young commissioner sent in his report of the shipwreck to the government, he never mentioned the part he had taken in the rescue. The other rescuers, reported and praised by him, received the Royal Humane Society's medal. But no one knew that Macgregor had been anywhere near the wreck until some one told the story to Queen Victoria, who herself conferred on the modest hero the Albert medal. To-day the young doctor is Sir William Macgregor, Governor of Newfoundland.

Snapshots

—Live clean, pray and put God first, if you would enjoy a peaceful, fruitful and victorious life.

. .

—Be bold to confess the Saviour, remembering that God has no dumb children, and that you are his witness in the world.

. .

—Be a worker and not a shirker in the kingdom of God; be cheerful and courageous, looking straight to God for help and blessing.

. .

—To win souls to Christ is the greatest and best work in the world. It is the first business of the minister, the church and the individual Christian.

. .

—The supernatural is the backbone of the Bible. The miraculous element is a badge of its divine origin. If men could understand it to perfection then men might have written it.

. .

—God puts no round pegs into square holes. He gives to every man the talents with which, under existing circumstances, he may do his level best and achieve the greatest honor.

. .

—"One sinner destroyeth much good," and a minister who is a "sore-head" is the chief of sinners in soul-winning work. The unsympathetic pastor ofttimes discourages his own people by the indifferent or hostile attitude which he assumes.

EVANGELIST J. Q. A. HENRY.

Carrying Produce by Motor Cars

Mr. Giles Barbour, of Littleton, Mass., is the first farmer to have his produce brought into Boston by motor car. He had been repeatedly told that the produce would be crushed and damaged by the jarring of the vehicle. A full load of produce was placed in the car and the manufacturer's agent even insisted on taking a basket of eggs along. On the way, they passed many farmers who had left Littleton four or five hours earlier in their horse-drawn wagons. On arrival at Boston, the produce was found to be in splendid condition and not even an egg shell had been broken. Eight hours had been saved on the trip and now Mr. Barbour is an enthusiastic advocate of the new method of transportation.

America Visited by Its Only Sultan

WHEN we acquired the Philippine Islands back in the stirring days of 1898, when the Stars and Stripes were being carried into various Spanish possessions, and carried to stay, we also acquired a full-fledged Sultan, whose name has been made so familiar to American ears by song and story that they have almost come to believe that his majesty the Sultan of Sulu was a myth. He is, however, very much alive and has just arrived on American soil to see at close range what sort of people we are, and as the government and various people have been doing their best to show him the sights, from the Capitol at Washington to Coney Island, it is thought that his stay will be an enjoyable one.

He started around the world, taking in India, parts of Asia, and then Europe, and will see America last of all before returning to his capital city of Jolo, which is a real place on the map, despite the almost unreal festivity of its name.

In addition to having the title of Sultan, he bears the name of Hadji Mohammed Jamalui Kiram II. The Sultan formerly held almost undisputed sway over one hundred and forty islands of the Philippine Archipelago. The islands stretched from Mindanao almost to Borneo.

The Sultan lost many of his powers when the islands were taken under the Stars and Stripes. He had to pull down no ensign; for, strange to relate, the Sultan has never had a standard, and now he seems quite well satisfied to own allegiance to our colors. He has modern ideas and is anxious, it is said, that more schools be established among his people. The Sultan inherited his title and islands from a warlike ancestor named Puguian the Great. Kiram's father died in 1894, and he made the city of Jolo his capital on his accession. After the close of the Spanish War and the suppression of the insurrection in the Philippines, he was made by our government the Presidente of Jolo, which means in fact that he is permanent mayor.

The islands over which he ruled have some of the richest pearl fisheries in the world, and his revenue from this source alone is said to have been no less than one hundred and fifty thousand dollars a year. This source of revenue is now gone, and his regular income is about nine thousand dollars a year. Part of this comes from a yearly payment made by the British Trading Company of North Borneo. Our government pays him a salary of $150 per month.

The Sultan has his wife with him. Unlike most sultans, he has only one. In their suite was his interpreter, Charles J. Werble; the Sultan's brother, Dato Raja Muda Mulalil Wasit, who is heir-apparent, and three advisers, Rasul, son of the Prime Minister, Tahir and Mohammed. All of these are known as hadjis, which means that as devout Mohammedans they, as well as their royal master, have made a pilgrimage to Mecca. A servant, Maaydno, claims descent from the prophet Mahomet, and consequently is treated by all the party with great respect. The interpreter Werble has had an interesting career. He was once a soldier in the Seventeenth Infantry; later served in the artillery, and then became a school teacher. He became a close friend of the Sultan and it was he who persuaded him to take the present journey around the world.

The Sultan of Sulu (centre), His Brother, and Major H. L. Scott, U. S. A.

The Sultan has, however, a large and valuable collection of pearls and one of the reasons for his trip was to dispose of part of these. Some of the pearls were sold in Singapore; then others found purchasers in Colombo, Suez, Naples, Genoa, Paris and London. One button-shaped pearl sold in Paris for about six thousand dollars, while one hundred thousand dollars were paid by gem-loving Londoners for some of the best specimens. The money, it is said, will be used in part to provide more schoo teachers for the Sultan's people.

The Sultan came to New York on board th steamship *St. Louis*. Orders were sent from Wash ington to expedite his baggage and that all of hi personal effects should be admitted free of duty

Major Hugh L. Scott, at one time superintenden of the West Point Military Academy, came on fro Washington to receive his majesty and act as ad visor and escort on his various trips. The Majo was a one-time governor of the Jolo Archipelago and is an old friend of the nation's guest. Th entire party was installed in one o New York's fashionable hotels, wher they aroused much curiosity amon the guests. The Sultan appeared i the evening wearing a round blac velvet cap with a band of red, but hi clothes showed that they were Euro pean in general style and cut. Th trousers were very tight, and hi cutaway coat fitted with the close ness of a military surtout. He wa taller than most Americans though he would be, judging from the por traits of him which have been pub lished in this country. He is a littl over five feet five inches in height and a stiff black pompadour make him look a little more.

He enjoyed seeing the high build ings of New York and paid thi graceful compliment to the metropo lis when he returned from his firs motor trip: "Paris is a paradise, bu New York is more than Paris." S anxious was he to see every hig building that he turned most of th interviewers over to Mr. Werble t let him say what he would about th trip. He expressed a desire to se the Vanderbilt cup race on Lon Island.

From New York he went to se President Taft, with whom he ha become acquainted during the Presi dent's long service in the Philippines

Major Scott took him to see the greater part o New York and Brooklyn before he hurried on t Washington. On leaving, he expressed himself a greatly pleased with his visit, and said that h wished to return. It is thought that he will spen more time in New York before his visit to thi country is at an end. If he does so, it is prob able that he will visit the aviation grounds o Long Island and indulge in the thrilling pleasure o a flight in a biplane, something they have not ye seen at Jolo. He may if the Sultan takes as muc interest in flying machines as he has in other up-to date inventions he has come across on his memorabl trip.

THE BUILDERS OF THE SKYSCRAPERS

See illustrations on opposite page

NEXT to marveling at the tremendous height to which the modern American skyscraper raises its roof, we admire the intrepid workers in stone, iron and steel who are changing the aspect of our American cities by the great towers they clamp and rivet together hundreds of feet above the city streets. One cannot go far in New York without seeing a skyscraper under construction, and often a little knot of people will be gathered on the other side of the street watching with upturned faces the men on the twelfth, fifteenth, thirtieth or even fortieth story, who look smaller than insects and who work as calmly as if the misstep of two inches would not send them hurtling into another world. It is the order in some work that the men are on no account to look up, the glare above often giving a feeling of dizziness when the men again look into the depths below. Looking downward, however, seems to have little effect on the cool nerves of the workers in this line of construction.

In all skyscrapers the steel frame is usually ten or more stories up before the brick, stone, or concrete covering is applied, and the steel-men, working under the guidance of trained engineers, have the most difficult and dangerous task to perform. Often they go aloft on the steel hoisting hooks, or astride a steel girder. They straddle narrow beams, drill, rivet and join girders with as little concern as if they were in their shops. After the steel frame has been completed in the lower stories and bears a close resemblance to an overgrown cage the brick-layers get to work. Usually they start their wall of brick or artificial stone on a steel support several stories in the air and soon the whole structure is covered with what at first look like patches of masonry. The great keystones over windows and doors are put up in the rough and are carved with decorative designs after the building is practically completed.

The modern high office building rises with startling rapidity. A few months ago at the corner of Astor Place and Broadway laborers were busily engaged in digging a hole in the crust of Manhattan equal to several stories in depth. Soon the foundations for the sidewalks were going in; the steel-men put up their derricks and the huge frame began to rise. At this writing the steel frame is well above most of the old buildings in the neighborhood and three stories of masonry have been completed. It will not be very many weeks before office room in the new structure will be listed with the real estate brokers.

On the opposite page are some illustrations of buildings in the process of construction in the lower part of the city. Where they stand there stood a row of small brick houses with their gable ends to the street in the days "when old New York was young." The workmen could almost throw a stone to the spot where Fort Amsterdam used to raise its frowning battlements that citizens of New York might sleep sound o' nights without fear of being pulled out of their beds by Spanish pirates or French sailors.

From the topmost girders one can look for twenty miles over the second city of the world; the first so far as its stupendous structures are concerned. All of them can be seen from the top of the new structure near Battery Park. There is the American Surety Company's building, three hundred and six feet high, with twenty-three stories; the American Tract Society building, of the same height; the Heidelberg, four hundred and ten feet high, with thirty stories; the Metropolitan Life Insurance building, seven hundred feet high, divided into fifty stories; the Park Row building, whose towers rise three hundred and eighty-two feet above street level; the Singer building, over six hundred and twelve feet high, divided into forty-one stories; the St. Paul building, three hundred and eight feet high; the Times building, four hundred and nineteen feet high, and the Pulitzer building, over three hundred and seventy-five feet high. The list of buildings which range in height from two hundred to three hundred feet is a long one, and is constantly growing. The New Municipal building, when completed, will be over four hundred feet high. It seems but yesterday when a ten-story building was regarded with amazement, yet the announcement that in the near future one would be built to reach one thousand feet above the narrow city street creates no feeling that an impossible task is before the engineers; on the contrary it is regarded as the inevitable result of the present race to construct tall buildings. At the close of the Civil War a building four stories in height was regarded as a fair-sized business structure, but that was before the city had spread over a good part of four counties.

Current Topics

—THE INTERNATIONAL Humane Conference, now meeting in Washington, proposes to start a world-wide crusade against all moving picture shows of an improper character.

—DURING A street disturbance in the "Moabit" quarter of Berlin, on September 28, the police made a charge on the crowds with drawn sabres. An automobile containing several newspaper correspondents, including representatives of the New York *Sun* and *World*, the London *Mail* and Reuter's Agency, was attacked and all the occupants wounded. They had a narrow escape. The Moabit quarter has been a frequent scene of rioting lately.

Perils of Mid-Air Workers

The Daily Tasks of the Men Who Clamp and Rivet the Skyscrapers

A Quiet Place to Work Above Battery Park—A View of Twenty Miles on Every Side

Drilling a Steel Girder Hundreds of Feet Above the Docks—The Men Cling Instinctively and Seldom Look Below

A Few Moments' Rest on the Steel Perch

Hoisting Workmen to the Topmost Girders

Workmen Measuring for Steel Rivet Holes Twenty Stories Above the Street

Some Workmen Travel Up and Down on the Steel Lifting-Hooks

OUR EDITORIAL FORUM

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House-Cleaning

FRAUD investigations now seem to be epidemic. They have them at the present time in Columbus and Ashtabula, O.; Schenectady, Buffalo, Utica, Albany and New York City, N. Y.; Granville City, Springfield and Chicago, Ill.; Harrisburg and Pittsburg, Pa.; Boston and Lowell, Mass.; Indianapolis, Ind.; Grand Rapids, Mich.; St. Louis, Mo.; San Francisco, Calif.; Norfolk, Va.; and Hoboken, N. J. Pretty extensive house-cleaning, this! The "Awakening of the Public Conscience" is not a myth after all. Good will come of it, if the standard of public morals and official efficiency is raised thereby. Meanwhile, we may well stand amazed at the giant influence of wrong-doing, even in those who may be regarded as unimportant. A very small man in an insignificant post does a wrong act, and the scales that measure the interests of millions of people are instantly affected. A jest, or a misstatement, or a slander that cost only a moment to set down with pen and ink, may corrupt the imaginations and befoul the consciences of thoughtless thousands. A momentary yielding to the temptation to use public office for private gain, will blast an otherwise good reputation and very likely destroy others. Rigid honesty and truthfulness are the only basis of action, in public or private life, that will stand the test of scrutiny and give ultimate satisfaction. The man who offends against these, though he be endowed with many estimable qualities, must ultimately go to the wall.

Vultures and Their Prey

AS long as human nature remains weak and credulous, and as long as the desire for wealth is cherished by the great majority, so long will the class of vultures known as "get-rich-quick" men continue to prey with more or less success on the defenseless public. But why should the public be continually exposed to such notorious swindles as those of the firm of Wall Street brokers whose principal members, together with their books, were bundled off in a police patrol wagon the other day and taken to jail by post office detectives? This concern has been conducting for years past a large business with branches in six other populous cities and, of course, with palatial headquarters in New York, where it kept 100 stenographers busy. It is charged with using the mails to defraud the public. A Stock Exchange authority estimates that it has spent over $5,000,000 in advertising its fraudulent mining schemes. It will strike the average citizen, who reads this story, that if the columns of the daily newspapers were closed to all such schemes, and if no concern were advertised that could not stand reasonable investigation, the great art of swindling by "get-rich-quick" methods would soon die a natural death. Its demise would be a positive blessing to thousands of the class who now furnish most of its dupes.

The Unrest in China

ACCORDING to recent information from official circles in Peking there seems danger that a dark chapter in the history of the Celestial Empire may be repeated if precautions are not taken by the Chinese government and by other nations which have great interests in that country, our own included. The American public will recall that about a decade ago there came reports of uprisings in various parts of China which at first caused little alarm. They seemed sporadic and likely to subside as quickly as they came, leaving little to mark the outbursts. They seemed to have no particular connection in the beginning. Later, the bands united and then came the terrible Boxer insurrection which deluged several provinces with blood, and cost the lives of many foreign missionaries, envoys, merchants and soldiers before it was suppressed. The foreign legations were nearly wiped out, and only saved by the quick march of a combined force of Americans and Europeans to the rescue. The American Minister in China, William J. Calhoun, is not an alarmist, but he has been carefully watching the trend of events in China, and he has found such a spirit of unrest, so many signs which point to another outbreak of a character similar to that of the Boxers, that he has wisely taken precautions to protect Americans and American interests instead of waiting until the proverbial eleventh hour, as has so often been done in our relations with other countries with disastrous results.

Mr. Calhoun sent the reports of conditions in China to the State Department, and then asked Rear-Admiral Hubbard, who commands the fleet in Asiatic waters, to be ready to land a force. The admiral fortunately has at least ten ships of the gunboat class within call, and an officer of marines has gone to Peking to take command of the guard which has been posted at the legation in that city ever since the Boxer outbreak. Of course, any troops we would have at hand in case of a sudden insurrection would seem pitifully weak and small compared with the thousands who might be ready to block their path, but discipline counts for much, and our sailors and marines are not the men to hesitate, no matter how disproportionate their numbers might be compared to the insurgents.

There are several reasons for the present condition of affairs in China. There is a party of intelligent men who see that China's only hope of remaining in control of her own affairs is to reform her antiquated methods of government and bring the nation abreast of the times. They have accomplished much, but they are hampered by the great mass of the people who would like to see all innovations abolished and have their country return to her sleep of centuries. Then the acquisition of Korea by Japan has alarmed a great many who foresee the expansion of Japanese authority until all hope of regaining Manchuria must be abandoned. Russia evidently has a secret understanding with Japan which bodes no good for the already harassed country. China's greatest foe, however, is within herself. An uprising and the massacre of inoffensive foreigners, who only wish her well, would give a longed-for excuse for partitioning her territory to many who have looked with greedy eyes on some of her richest provinces. For the sake of China herself it is to be hoped that she can quell any disorder that may arise.

An Experiment Both Ways

FEW young cities have passed through so rapid yet so conclusive an experience in temperance as Rockford, Ill. Several years ago, the citizens decided against the saloons and for two years there was not a single drinking-place in town. Business was good, people saved money, and the banks reported increased deposits. Then the citizens took the opposite tack and decided to give the saloons another trial—but on the promise of obedience to State and local laws and good behavior generally. They were to be "model" saloons. The first day the bars were opened, thirty-nine arrests were made for rioting in the streets. According to the Rockford *Republican*, it was a case of "mobs of liquor-made rioters, constituting a vindication of the 'dry' campaign . . . It is evidently impossible for the police department to take proper care of the output of Rockford's saloons." Another Rockford paper, the *Star*, after reviewing the situation, remarks: "It is hardly an exaggeration to say that there was more immoderate drinking and public intoxication yesterday than during a whole year under the 'dry' régime." These unfortunate experiences would seem inevitably to lead to the conclusion that a saloon can only be good when it is closed for good.

Explosive Infidelity

DARWIN once observed with fine candor that "all our knowledge of the universe and its problems is something like a hen's knowledge of a forty-acre field, in one corner of which she has been scratching." We commend his observation to those Western professors who, in their contributions to the monthly literary organ of a divinity school, decide with a few flourishes of the pen the greatest problems that have engaged the attention of man since the morning of the world. Some few years ago, one of the bright lights of this wonderful school laid down a new plan for converting the heathen by the use of magic lanterns and microscopes. Gospel effort and the use of the Bible were termed "jungle preaching," and the methods of the missionaries were held up to derision. Later, another of these scientific theologians launched on a defenseless public a book in which, to his own satisfaction at least, he demolished every system of religion and all the churches from Moses down to Moody. Christianity and the Bible were taken bitterly to task for "gagging science." The God of the Bible was not the God of to-day. Now, a still bolder attack is made, in the same style, by another of these wise professors, who undertakes to explode the whole system of Christianity simply by denying all its essentials! The very immoderation of the attack defeats its purpose in the minds of all thoughtful, serious people. Knowledge of the reality of spiritual things comes from the Spirit, and not from the university classroom. Any other than this spiritual knowledge becomes "a stumbling block to the weak." And right here is the greatest danger, when those who hold distinctly infidel views and who mock at things they cannot understand having no spiritual light in themselves, are in a position to impress their wild vagaries upon younger minds that are as yet incapable of forming a judgment on the great moral and spiritual issues.

General Notes

—MAYOR GAYNOR of New York is now fully restored to health and will shortly resume the duties of his office. No attempt has yet been made to extract the bullet from his throat.

—78,000 PERSONS have died of cholera in Russia in the last three years. The outbreak in Italy is by no means ended. People have died of cholera in the streets of Naples. It is rumored that 100,000 of the wealthy citizens have fled. The disease has spread throughout Italy and our quarantine officials are exercising the utmost vigilance lest the disease should get a foothold here.

—A PARTY OF Chinese notables, including Justice Shih Ying Hsu, of the Chinese High Court; the Hon. Ch'ien Hsu, Attorney-General of Pekin; Mr. Chi Chang Shen, Mr. Wen Chang Lo and Mr. Y. T. Wang, are now on the way to the United States. They are coming to study our court system and our prisons, by command of the Emperor. They have been making an exhaustive study on similar lines in Europe.

—ONE OF THE leading journals in the Japanese capital, the *Kokumin* of Tokyo (the official organ of the government), in a recent issue, has this significant paragraph: "The development of Japan to a first-class power within the past fifty years is, to a great extent, attributable to the trouble taken by the missionaries who, either by establishing schools or by preaching the Gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese." But, of course, the sensational journals which are trying to stir up trouble with Japan, will probably belittle such a declaration, although there could be no better authority short of an imperial edict.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Flew Over the Alps

NAPOLEON with his army slowly crawled up the Alps under extreme difficulty and went down on the other side into Italy. Señor Chavez, the latest hero of the Alps, took wings and flew over them like a bird, but his world's record flight and aerial mastery of the Alps was suddenly followed by his tragic death. The young Peruvian aviator undertook to fly from Brigue in Switzerland across the Alps to Milan in Italy. After safely crossing the snowy peaks and black yawning gorges of the Simplon, he undertook to make a landing at Domodossola, to secure oil for his machine. He was descending gracefully, when, about thirty feet above the ground, a sudden gust of wind caught the monoplane, which turned over and fell, carrying Señor Chavez down with it and under it. He was taken out from the wreckage bleeding, with both legs broken, his left thigh fractured and his body fearfully bruised. He was carried to the hospital. He lived from Friday till Tuesday, when he passed away. He asked the physician, "Is there no hope for me? I do not want to die just yet." According to the physicians, Chavez in a delirium the night before he expired, said, "Still more snow, more glaciers; another towering peak ahead! O God! it's frightful! when will it end?" It is said that the $20,000 purse which was to be given to the one first flying over the Alps to Milan, was to have been presented to him for his daring heroism and success in crossing the mountains. This young man's flight and faith remind us of the youth in Longfellow's vision who passed through an Alpine village carrying a banner in his hand bearing the word "Excelsior" (higher). The warm happy homes on the way invited him to halt, the beautiful maiden besought him to tarry for her love, the wise old man warned him of the danger ahead, of the terrible storm threatening and the awful avalanche; but he heeded them not, for he was on a journey upward, higher, still higher over the greatest barriers to his goal, and the brave boy with his bounding ambition fell weary to the earth and perished in the snow:

A traveler by the faithful hound,
Half-buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device,
Excelsior!

It would seem as though Longfellow were a prophet as well as poet, having the latest hero of the Alps in his mind—the young man who took wings and flew higher and higher, till he put the Alps beneath his feet, then perished within sight of his goal. This Peruvian aviator, only twenty-three years of age, symbolizes the all-daring courage, the indomitable energy, the strength of will, the boundless ambition, and brilliant achievement of young manhood. Longfellow's youth who climbed the Alps and the hero of to-day who flew over them suggest the instinct of the universal breast demanding higher and still higher things and a life of progress that shall never end. Mastery over mountains of difficulty and wrong, progress on the path of virtue, and enjoyment of the eternal life are the heritage of those who possess the Christian faith.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. (I. John 5:4.)

Britain's Drink Bill Decreasing

Consul-General John L. Griffiths of London has just reported to the United States government a decided reduction in the liquor traffic in England, Ireland, Scotland and Wales. In England and Wales in 1908 convictions for drunkenness aggregated 187,803, while in 1909 the total was 169,518, a decrease of 18,385, or nearly one-tenth. The decrease in Scotland outside of the towns for 1909 as compared with 1908 was nineteen per cent., and in the Scottish towns the decrease in drunkenness amounted to twenty-seven per cent., while in Ireland the decrease from 1908 was eight per cent. The decrease in drunkenness has been attributed to the increase in the price of whisky and in the organization of social clubs as a substitute for the licensed public drinking place. The chief reason is that Great Britain has caught the spirit of the times, which is a recognition of the damage of the liquor traffic and the necessity for its curtailment and abolition. While there is a hopeful reduction in the consumption of liquors in the home countries, the statistics of which were reported to our government, there is not an English speaking colony on the earth that is not fighting the rum-traffic as vigorously and almost as successfully as they are doing in our own Southland. The nations are beginning to realize the truth of the prophet's statement that

Strong drink shall be bitter to them that drink it. (Isa. 24:9.)

Hobble Skirt Accident

Some young people were playing a set of lawn tennis at the Cannon Grange, near Norwalk, Conn., when one of the young lady players fell and broke her leg. The hobble skirt which she wore tripped her and she fell, receiving the injury. A woman alighting from a street car the other day clad in one of these skirts fell and fractured her skull. The most vivid imagination would be required to conceive of any occasion when a hobble skirt would be of value. Certainly the last use it could be put to would be that of promoting success at lawn tennis. There is no folly to which a blind devotion to fashion will not lead. Whether the wearing apparel be modest or immodest, beautiful or homely, graceful or awkward, custom is the law with these devotees of fashion. The vanities of life lead to so much folly and involve such liability to injury, both physical and spiritual, that those who are handicapped and hobble-skirted by them might utter the prayer of the psalmist:

Turn away mine eyes from beholding vanity; and quicken thou me in thy way. (Ps. 119:37.)

George Chavez, the Aeronaut Who Flew Across the Alps
He was injured in alighting and died a few days after his triumphant flight

Risks Life for Friend

While Raymond Guilfoyle, a boy of fifteen years, was feeding an electric meat-grinder in the Diamond Market in Pittsburg, his hand was caught in the machine, which began to make mince-meat of it. Charles Lompus, aged fourteen years, jumped on a bench, and tearing down the high-volted wires at the peril of his own life, broke the circuit and stopped the machinery. Strange to say, Lompus escaped injury. The grinder had to be broken to pieces before the boy's hand could be extricated. It was not because Lompus was ignorant of the danger he incurred in touching the wires, but it was because he loved his comrade and wanted to save him. If search were made we have no doubt that it would be found that the humble boy has good blood in his veins, and that he belongs to a home with noble environment and instruction. Such heroism is not rare in this blessed country of ours! There is scarcely a calamity anywhere that has not its hero ready to offer sympathy and service. There was One who saved our lives at the peril of his own, who was not able to save himself, to whom we owe unfeigned gratitude and unceasing love. His enemies spoke of this when they said:

He saved others; himself he cannot save. (Matt. 27:42.)

Fake Investment Schemes

Mr. Warren Dickson, the new head of the Post Office Inspectors in New York City, said the other day: "In the last ten years the American people have invested $50,000,000 in fake mining schemes." He says, "Twenty-cent shares spell fake." The post office authorities declare that the circulars and other documents sent out through the mail by one man (just arrested) and his agents to induce the public to invest in a certain stock resulted in a loss to the people of $1,300,000. The government, which has tried to keep a sharp eye on such dishonesties, is more than ever determined entirely to suppress them. Avarice has such a cunning heart and greedy hand that it will take away by every conceivable device from others the smaller and larger amounts, unless there is the greatest caution and persistence in retaining them.

For riches certainly make themselves wings; they fly away as an eagle toward heaven. (Prov. 23:5.)

Famous Missionary Hymn Omitted

The Missionary Hymnal Commission of the Protestant Episcopal Church surprised the Christian world by ordering that the famous missionary hymn "From Greenland's Icy Mountains" be eliminated from the revised hymnal. Protests in and outside of the Church from the secular and religious press are entered against this action of the committee. It would seem to the average Christian that that particular hymn would be the last to be left out of any collection of missionary hymns and ought in fact to have its place as number one. The circumstances of the composition of the hymn are these: Reginald Heber, a young Episcopalian rector in Shropshire, England, was on a visit to his father-in-law, Dr. Shipley, vicar of Wrexham, for the purpose of preaching the first of a series of missionary sermons. On Saturday afternoon Dr. Shipley, knowing that the young man had the poetic instinct, asked him to compose a missionary hymn for use at the meeting on the following night. The young man drew his chair to another part of the room, scribbled hastily for a little time, and turning to his father-in-law began to read to him:

From Greenland's icy mountains,
From India's coral strand,

and continued till he had finished three stanzas, and then asked his father-in-law how they would do. The answer was, "Very well indeed." The young man said, "Wait a minute or two. I think it needs a closing stanza," which he wrote and read:

Waft, waft, ye winds, his story, and you, ye waters, roll.

This young rector became the Bishop of India. Seven years after the composition of this immortal hymn he went to his reward. For almost three generations this young man's love for God and his fellow-men and earnest desire for the salvation of the heathen have been echoed and re-echoed by the militant hosts of the Church of God. That an immortal hymn written by an Episcopalian Bishop, himself a foreign missionary, a hymn cherished by the universal Church, should be left out of the missionary collection of hymns in the Episcopal Church, is astonishing and regrettable. Whether the committee shall retain or reject the hymn in its collection, Christians of every denomination throughout the wide world will continue to sing it with the tear of love and the shout of faith for centuries to come.

Sing unto the Lord, all the earth; show forth from day to day his salvation. Declare his glory among the heathen; his marvelous works among all nations. (I. Chron. 16:23, 24.)

A LEADER IN RELIGIOUS ART

IN the death of William Holman Hunt at his London home on the 7th of August last, the world lost its greatest modern religious painter.

Indeed, it might be said that Holman Hunt originated the wonderful modern movement in religious art. In form and technique others have surpassed him; but in spontaneous and fresh conceptions of religious subjects, he has been unrivaled, and his influence may be traced in the pictures of nearly all of his contemporaries who have attempted similar themes.

Holman Hunt, as he is commonly called, was born in the heart of London in 1827. His father was a poor warehouseman, and the boy was put to work in an office at the age of twelve. But his fingers itched for the pencil and the brush, and before he had attained his majority he began to eke out a poor living by painting portraits.

At the Academy he met Millais and Rossetti. They discussed the character of modern art, and agreed that it was meretricious and untrue to the finest ideals. They resolved to band together to reform and purify it.

Thus began the astonishing Pre-Raphaelite movement, which has revolutionized the whole world of painting and sculpture.

At the age of twenty-seven, Hunt exhibited his most famous painting, "The Light of the World," representing our Saviour, with the face of a judge and a mediator, awful yet pitiful, and surrounded by many symbolical objects.

This picture has been reproduced in scores of ways, and millions of copies of it have been strewn broadcast over the world. Few other pictures are so well known.

The attitude chosen by the artist is the most characteristic and appealing that could be selected. Like all of Hunt's other pictures, it possesses to a remarkable degree the quality of impressiveness. One cannot forget it.

Among the most famous of his other works are "The Shadow of the Cross"; "The Lady of Shalott"; "The Triumph of the Innocents"; "May Morning on Magdalen Tower"; and "The Finding of Christ in the Temple."

Principal Forsyth claims Holman Hunt as "a specifically Christian artist." He adds, "Hunt's subjects lie nearer the great Death than the great Resurrection; yet his art is inspired by the spirit of the Resurrection rather than by that of the Crucifixion. He paints the Cross in the spirit of the Resurrection, whereas Rossetti would have painted the Resurrection in the spirit of the Cross."

From the famous painting by W. Holman Hunt

"The Light of the World"

All three of these devoted artists, Hunt, Millais and Rossetti (all now passed away), were largely inspired by Ruskin. They were enthusiastic, imaginative, pure-souled, and had "ecstatic dreams of color." To paint truth exactly as they saw it was their single aim. Manner was less important to them than subject and spirit.

This led to fiery criticisms from the sticklers for mechanical perfection; but amid the storm of scornful invective, the Pre-Raphaelites kept calmly on their way, for they knew that the highest power lay with them.

Holman Hunt came not to his great fame by accident. Strenuous and persistent work, attended by even more than the usual quota of defeats and failures, was his portion for many years.

Individual and solitary in his genius, a world used to different standards refused to accept him. He "harked back," as he himself expressed it, to the time of Raphael, when art was free from "the corruption, pride and disease" which honeycombed all its modern manifestations.

In his zeal for true atmosphere and environment, he visited Palestine, and became saturated with its spirit. Thus he hoped to infuse into his religious paintings the subtle glow and charm which only complete sincerity can impart. The critics coldly proclaimed that he had not caught them; but the world has made those carpers reverse their verdict. What coming ages will say, no one can tell; but for us of to-day, he stands as the ablest modern exponent on canvas of the objects of our deepest faith.

He wrote, "The inheritance that the greatest of the Sons of God has won for us has its welcome in my soul. I want to prove, so far as my painting can, that Christianity is a living faith. Perhaps, with less opportunity of knowing the real history, the Parisian sentimental travesty of the Gospel by Renan, or the romance by Strauss suiting modern intellect, would impress me with some of the respect which so many men have for them. To me their theories present far greater obstacles to faith than the original Gospels offer."

No one can measure the part which this great painter has played in the progress of our religion during his long life; but we may be sure that it was large, and may well thank our Father that he put such brilliant talents into such reverent hands.

KATE UPSON CLARK.

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And several hundred others to be acknowl'g'd later.

THE FOREST FOLK OF PARAGUAY

By H. WHITTINGTON

SOME months ago, I met a number of Indians from Ipeti, a place some leagues west of our Santa Teresa Station. I had a friendly talk th them; they invited me to visit them at their me; and I promised to do so. Ever since then I ve been eager to go, but I was in the midst of ilding and clearing operations that had to be ished before I could set out.

It was only on Sunday that I was able to start on e march, accompanied by Santiago, my little dian boy, who acted as guide. Our clothes were ickly drenched as we made our way through the g dew-laden grass, but we were soon in a swamp, oughing through mud and water, and the wetting om the dew was forgotten as a trifle. Presently e arrived at a tapii (group of Indian huts) here the Indians warned us that we had better t attempt the journey to eti; the swamps, they said, d the river were impassable account of the recent heavy ins, and we should turn back once. Bidding them good-by, e were soon lost to their view the belt of forest that shut em in from the next swamp. Ten minutes brought us to e edge of the swamp. My tle boy was "vaqueno" (an pert guide). The winding th seemed familiar to him, d only once did he show any certainty. We trudged on, ile after mile, through forest, amp, and mud.

At length we came to the ep flowing waters of the ver Ipeti. Skirting its banks r a quarter of a mile or more, e reached the bridge—a fallen ee extending little more than lf way across, with a log rown out from the opposite nk, resting on one of its anches. Over this rickety ructure we passed in safety, d a short walk farther ought us to the first tapii. ne place here is called Ipeti om the river we had crossed. Our reception was not very rdial. The Indians were not a talking mood. So after a ort stay we made our way to e next tapii, a little further . We did not find so many ople here, but our reception as decidedly better.

Picture to yourself a collec- on of low palm-leaf huts idely built and barely enough shelter the human inmates om the weather, but afford- g ample refuge for colonies crawling and stinging in- sects. Refuse of all kinds litters the encampment. A number of half naked, dirty, lazy looking men are lounging about. A few are the proud possessors of shirt and trousers. Others have shirt, minus trousers, while the greater number have nothing more than the usual loin-cloth. Most of the men wear a long cord of twisted hair wound many times round the leg below the knee. The women, if not as lazylike as the men, are at any rate no cleaner. Their clothing consists mostly of a piece of dirty calico hanging from the waist in the form of a skirt. Their ornaments are simple, and consist merely of long strings of beads on neck and shoulders, and short strings for earrings. They use more paint than the men, and few of them are without streaks of black pigment on their faces. Their chief occupation seems to be carrying food from the plantation, cooking it, and eating it most of the day. An old dame can be seen sitting by a fire on the ground, busily roasting sweet potatoes, while a little girl stands beside her, fighting and killing the *mbariguis* (sand-flies) and other insects which have old granny's back all pricked and sore. The old woman evidently gets her own way among the younger women, and, though perhaps not all out of love, they seem willing to do her bidding. A few red-skinned children are playing in the dust and mud. The cares and weight of a dull, monotonous life have not yet crushed their spirits, and for the most part they are happy, with the little they know of happiness. Occasionally a squabble arises among them and a free fight ensues; but that is soon put an end to by the parents.

An Indian tapii is, of course, incomplete without its parrots and dogs. Here these are much in evidence. The latter seldom fail to remind one of their presence, and have an unpleasant disposition to show their teeth.

There are some thirty inhabitants in Ipeti, and there are, as already stated, hundreds of such places in the forests. What the total number of the Indians is we cannot tell, but it is evidently considerable. As yet practically nothing has been done to give them the Gospel. The Inland South American Missionary Union is the only Protestant mission at work among them, but our effort is weak for lack of support from the home church.

Before leaving Ipeti I sang a hymn to the people, but they did not show any interest—it was my first visit to them, and their interest has to be awakened. I also gave them some presents, and got a present of a good-sized pumpkin from them.

We then said good-by and turned homeward towards the river.

The footing on the crazy bridge, with the dark water covering part of it, was none too sure, but we crossed in safety. We know these children of the forest must, like ourselves, come to the great and final river, and one wonders how many of them, or if any of them, will know how and where to find the Bridge on which the footing is sure, and that reaches to the Father's home on the other side! Will you help us to tell them?

A Great Company of Missionaries Who Have Sailed for the Foreign Field

THE missionary rooms of the Baptists in Boston were the scene of a great deal of interest and activity during the early part of the week of September 19. On Tuesday, there sailed from Boston forty-one missionaries to take up the Lord's work in foreign fields. The sailing of these missionaries brings the total number of Baptist missionaries sent to foreign fields this year up to one hundred and six — or that number will have sailed before the first of next January, there being still a few to depart before that time. This is one proof of how busy the Baptists are along missionary lines. The goodly company of missionaries leaving Boston on the 20th were bound for China, Japan, the Philippines, Burma, Assam and Southern India. A few were missionaries returning to their work after a vacation in America, and the greater number were going out for the first time, not to return for at least five years, unless compelled to do so by reason of failing health. A farewell service was held in Ford Hall, and nearly a week was given up to missionary service of various kinds. J. L. H.

MOTHER BIRD'S CHILDREN'S CLUBS

Little Kitchen-Garden Maids

WE want to belong. Please may we belong to the club? The club that's up?" This is hat the children of the East Side of New York y when they are too young to read the bulletin ard of the White Door Settlement at 211 Clinton treet.

It would seem an easy matter to gather these ttle children in, and it would be if we had more om. We always plan for thirty-seven classes and ubs a week, from kindergarten, kitchen garden, sewing, city history, civics, literary and athletic clubs, comprising all ages, from boys and girls of three to the young men and women, and finally the Mothers' Club of 112 members. We always have a waiting list of boys and girls who have organized their various classes or clubs; and we could easily double the work of our eight or nine hundred if we only had more room. All summer a club of young men has held its meetings on our steps.

The kitchen garden girls registered to-day — sixty girls. They learn to sweep, to make beds, set a table, wait on the door, and do simple cooking, but we need a cooking equipment. These girls do their work well and learn much more than the text-book lessons in gentleness and courtesy.

Just a word about the boys, who, beside carrying on their literary and athletic work, are interested in being identified with the city's interests. The Lincoln Club through its vigilance in helping the Street Cleaning Department has gained for its members fifteen badges. Another boy's club wished to "help the Health Department," and called itself the "American Aid to the Society for the Prevention of Tuberculosis in New York City," and has given half the club's dues each week to send milk and eggs to a little sick boy in Mangin Street. This proved so interesting that the club branched out into other work, and helped several destitute families. The members of this club are beginning to think of others, as boys, which speaks well for the citizenship of the future.

Will the readers of THE CHRISTIAN HERALD help us that we may go forward, and that the work, which has grown beyond all expectation in twelve years, may not be handicapped by lack of support, and that the Gospel Settlement may be conspicuously successful because its standard is so high?

SARAH J. BIRD.

"We want to belong!"

AROUND THE OPEN FIREPLACE

A Unique Diary

By MARGARET E. SANGSTER

ONE day, some months ago, there came to me in the morning mail a book of unusual charm and singular beauty. It is a printed, but not a published book, and as yet only a limited number of copies are to be had by fortunate readers. Since I first saw the book it has been placed in several public libraries, and a hope has been expressed that it may form part of the supplementary reading of the public schools in New York State. I have no hesitation in saying that it deserves to be widely read, because of its merit, its literary value and the simple story it tells. To thousands of homes in our land it would bring a picture of an important historic period. The book is the *Diary of Caroline Cowles Richards, 1852-1872.* She is now Mrs. E. C. Clarke of Naples, N. Y., a subscriber to and constant reader of THE CHRISTIAN HERALD. Here is the first entry in the little girl's diary:

"Canandaigua, N. Y., November 21, 1852.—I am ten years old to-day and think I will write a journal and tell who I am and what I am doing. I have lived with my Grandfather and Grandmother Beals ever since I was seven years, and Anna, too, since she was four. Our brothers, James and John, came too. Anna and I go to school at District Number 11. Mr. James C. Cross is our teacher, and some of the scholars say he is cross by name and cross by nature, but I like him. He gave me a book by the name of *Noble Deeds of American Women*, for reward of merit, in my reading class. To-day a nice old gentleman, by the name of Mr. William Wood, visited our school. He had a beautiful pear in his hand and said he would give it to the boy or girl who could spell "virgaloo," for that was the name of the pear. I spelt it that way, but it was not right. A little boy named William Sly spelt it right and he got the pear. I wish I had, but I can't even remember how he spelt it. If the pear was as hard as the name, I don't believe any one would want it, but I don't see how they happened to give such a hard name to such a nice pear."

. . .

This is the first childish entry. Mrs. Harriet Prescott Spofford, writing to me about this book, said: "The very spirit of childhood is in it," and indeed it is. The two little sisters, Caroline and Anna, were very tenderly brought up by their grandparents, people who belonged to our real American aristocracy. The glimpses given of home life under the roof of Deacon Beals, the atmosphere of consistent piety, the wholesome restraint of the day in which there was no harshness, but only perfect love and confidence, the Bible reading of the little girls, and the simple, beautiful manner of their upbringing are page by page unconsciously revealed. I could not put the book down after it came into my hands. When Caroline Richards was a young girl the storm of the Civil War gathered and broke over our land. To those who remember that period, the story of life in Canandaigua is of thrilling interest. The little book is adorned by many portraits, among them some of men and women who wrought nobly for the country in their day and generation. Fun ripples through the unpretending story. Little touches indicate changes in prevailing fashions. When Caroline Richards, as a young lady, paid a visit to New York she wrote home: "People do not pour their tea or coffee into their saucers any more to cool it, but drink it from the cup, and you must mind and not leave your teaspoon in your cup."

Apropos of this there must be among the readers of this page some careful housewives who have preserved ancient sets of china in which a tiny plate was furnished on which to set the cup when the tea was poured into the saucer. Also there may be others who studied as I did in early childhood a little schoolbook entitled *Swift's Natural Philosophy.* One of the questions was to this effect: "Why is hot tea poured into a saucer in order to cool it?" The answer was that by exposing a larger surface to the air evaporation will more quickly take place, or something of the sort. To quote from this diary in the space I have at command is impossible. I hope that before long it may be published. It has the unique quality of appealing to old and young alike, just as Rebecca does in *Sunnybrook Farm.* A few weeks ago it passed from hand to hand in a mountain inn where I was sojourning, and every reader found in it something new to praise. As Mrs. E. C. Clarke has long belonged to our CHRISTIAN HERALD family any one who wishes to know more about the diary may address her directly. Her husband is a veteran of the Civil War and a Commander in the Grand Army of the Republic. They have long dwelt together, and their children and grandchildren are still an unbroken circle.

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A SUDDEN SHOWER

Pussy hates to wet her feet, Dora should not tease her;
Pets resent such woful slights, not to speak of quaking frights;
Try, my child, to please her.
Send poor pussy home to play if you wish to wade to-day.

. . .

Foolish Modes of Dress

There is apparently no end to absurdities in women's dress. Witness the extremely narrow and unbecoming skirt in vogue in certain places at the moment. A woman actually died in Paris t other day because when a panic occurred in a cro her hobble skirt prevented her from running w freedom and she tripped and fell under the hoofs a runaway horse. This special garment is so u becoming and inelegant that its reign will probal be short.

The hats of the period show no sign of dimir tion in size. Some of them look like inverted peac baskets loaded with flowers and feathers. adoring husband said not long ago that he d approved of large hats, but added: "So long as th continue to be worn I want my wife to have t biggest hat and the longest feather of any wom in church." For many years I have been a vocating the abandonment of such very lar hats in places of worship. Sever years ago a clergyman in Newa N. J., asked the women of his cong gation, as a special favor to himse to remove their hats during servi The majority cordially acceded to l wish, with the gratifying result th the preacher saw bright responsi faces in front of him instead of wa ing plumes and artificial flowers, wh those in the pews had the pleasure looking into the pastor's face, inste of into a row of hats in front of the In places of amusement it is becomi customary for women to check the hats before taking their seats, but th custom would not seem altogeth suitable in church. Why should we n as it is embarrassing to remove ha in the pew, and as they would se ously interfere with responsive rea ing, rising during hymns and the lik in the order of service, adopt a qui unobtrusive hat for use on Sunda It might be a small toque or sailor h simply trimmed for the young girl and for their elders a close fittir little bonnet copied from an old Pu tan picture. Women were just beautiful when they wore small ha as they are in this day of inconvenie and exaggerated headgear. The se vice in church would do most of more good than it does, if we were n often irritated to exasperation by th wall of hats or the serried ranks flowers and feathers which are pos tively all we can see as we sit in ou pews.

. . .

Another Golden Wedding

Two of our friend Mr. and Mrs. Jame H. Dewey, living i Orange, N. J., celebrated their fiftiet wedding anniversary on September The reception was attended by thei children, grandchildren and intimat friends. Mrs. Dewey has long bee an invalid, bearing with patient sweet ness many days of pain. The hom life of this devoted couple has been a idyl. During the evening a poem i honor of the bride and groom, writte by their niece, Miss Jeannette B. Old field, was read. We have room only for part of it

O golden sunshine, warm and bright,
Send down thy golden ray,
And fill the earth with golden light,
On this September day.

O fields, put on your fairest dress,
Your gown of golden-rod,
And cover every clod of earth,
Yes, make it golden sod.

O harvest moon, great disk of gold,
And stars and heavenly blue,
O wondrous sovereigns of the night
Lend me your beauty too.

Why do I ask all this array?
Why all this golden light?
This is our loved ones' wedding day,
And naught's too fair and bright.

The Thwarting of the Evil Eye

A TALE OF INDIA, BY W. T. ELMORE

THE sun was getting high and the shade of the margosa tree was scanty. Beneath it sat about wenty brown children with their eacher. The smallest ones were writ-ng their letters in the sand, and the ext in size were studying aloud from humb-worn books, while the "Third tandard" children were reciting to he teacher, near the trunk of the tree.

"Teacher, why can't we have a choolhouse?" asked one of the children uddenly. He was a bright-eyed, antily dressed boy of about ten, amed Nursayya. Discipline is not xacting in the village schools of In-ia, and so the teacher stopped to nswer the unusual question.

"Well, Nursayya, I surely wish we ad one," he replied. "It is hard nough at the best to keep a village chool together and much harder with-ut a schoolhouse. But I fear we shall ave to wait a while."

"What for?" asked Nursayya.

"Money, of course. We ought to ave at least sixty rupees to build a hoolhouse large enough for this vil-ge, and even then I think it would ardly hold the people at the Sunday ervices. Your parents think they are retty well loaded up in supporting e, and the missionary says he doubts he can give even the istomary ten rupees."

"Whew! Sixty rupees a lot," said Nursayya, nd they continued the sson.

School soon closed for e long noon recess and e children went away herd the goats and to lp their parents in her ways. Presently ursayya spoke again.

"Sixty rupees, my! nat's as much as an ox sts. I'm afraid we on't get a schoolhouse ry soon."

"We might begin any-ay," spoke up Sunto-em, a little girl. "Let's t all of the children to ing a little grain every y."

"Let's," said Nur-yya, his eyes begin-ng to dance. They uld hardly wait to get me and tell the others. eir enthusiasm was catching, and on every child in the village had ions of a fine two-beam schoolhouse th whitewashed walls, a thatched of, and well sanded floor. The cher heard of what was going on, t he did not disturb their plans.

There was much suppressed excite-nt the next morning when the chil-en gathered. When the roll was led each one came forward and m his poor clothing poured a pitiful adful of grain upon a cloth under e tree.

"Well, well, what is this for?" asked e teacher. "To-day isn't Sunday."

"For a schoolhouse," shouted the ldren. Altogether they had brought a little more than a quart. The cher knew the value of the cheap ain—all Indians do. He made a ick calculation. If they continued bring this much every day, which s very doubtful, it would take three y rs to build the schoolhouse. But h was greatly pleased with the inter-e and enthusiasm of the children n ertheless, and entered heartily into t ir plans.

The grain lay by the tree and school b an. After lustily singing a hymn, a l reading a Scripture lesson, fol-l ed by a prayer, the children began fi t on their Bible lesson and then t ned to the other studies. Presently a alf came walking in among the cl dren, which was nothing unusual, b this time something unusual o rred. It began to eat the little p of grain. With a shriek the chil-d n drove it away, but not until more than half of the grain was in its mouth.

"Never mind," said the teacher as some of the children began to cry in disappointment. "We will bring a bag to put the grain in after this and then it will be safe."

The little incident had set Suntoshem to thinking. "Sixty rupees, the price of an ox," Nursayya had said. If they could only get a calf and let that eat the grain, wouldn't that be the best way?"

But who would give a calf? Children in any land are not easily discouraged, and sometimes their faith and assurance work wonders. The next morning as the children were gathering, a tumult of excitement was raised as Nursayya and Suntoshem came leading a white calf, and shouted out, "Here is some more collection for the schoolhouse."

"Where did you get it?" asked teacher and children together.

"Headman Kalappayya gave him to us. At first he only laughed, but when we told him all our plan, he let us have him, and we are to give him one-fourth of what we sell him for."

A Native Congregation in One of the Interior Villages of India

"And what is your plan?" asked the teacher.

"Why, to feed him the grain, and get grass for him, and sell him and build a schoolhouse," said Suntoshem breathlessly.

Studying went poorly that morning. School was adjourned for an hour or more, while plans were laid and relaid even to the paper ornaments and the exercises on the day of opening the new schoolhouse. The practical plans, however, resulted in the appointing of children to grind the grain by turns for the calf, while others were to be responsible for bringing grass, for in southern India there is but little grazing, and the women cut the short grass beside the roads or wherever they can find it and bring it in baskets for the cattle. The calf was to be tied under the teacher's low veranda at night and come to the school in the daytime.

The teacher was tactful, and as the days went on the task of caring for the calf was made a reward for attendance and efficiency. Every village man and woman is a lover of cattle from infancy, and the plan worked admirably.

It was an interesting sight that met the missionary on his next visit to the village—a full attendance at school, and lying untied near the tree was a beautiful white calf, seemingly as much at home as any of the children.

"Bring him to the cattle show next February," he said, "and I believe you will win a prize, and so will not have to wait so long for the schoolhouse." And the children had a new incentive.

He surely was the finest calf in the village. The children brought him grain, stinting themselves, for their food was the same coarse grain. They got up early and went far to get the best grass, and the calf lived in luxury.

But prosperity is sometimes the forerunner of adversity. A so-called holy man came through the village one day shortly before the fair, begging and telling fortunes. His covetous eyes rested on the beautiful calf.

"Whose is that?" he asked, and the children told him all about it.

"There is an evil eye resting on it," he said. "The demon in the tree you have your school under is going to bring evil on the calf and on you all, for he hates the Christians. Give me five rupees and I can say a mantram to protect it and you, or else look out! Trouble is coming. I suppose you know a cow was killed by a leopard last night near the well."

The children ran frightened to the teacher, and told him what had been said to them. He came slowly out of his house and met the holy man.

"There is no demon in the tree. The demon is in you. We are Christians and do not fear the evil eye," he said boldly.

The holy man cursed him and went on, and the children began to cry with fear.

"Don't be afraid," said the teacher comfortingly. "Isn't God more powerful than that wicked man?" But the children were frightened, and all day would not let their beautiful calf get out of their sight.

It was the second night after this that the teacher suddenly awakened and looked around as though some one were present. He was sleeping on a rope cot under his veranda with the calf tied at the other end. He saw no one.

He looked for the calf. It was gone! He leaped to his feet, his brain in a whirl. "Was God going to let that evil man prevail?" His wits returned at once and he ran first to the house of old Malliah, the only man in the village who had a gun. It was an old flintlock, but in former days it had done good service in Malliah's hands.

"Come! The leopard!" he whispered so as not to rouse the others, while he shook the sleeping old man. Malliah was on his feet in an instant, and quickly took the old gun which he had kept heavily loaded since the report had come that a leopard was around. They quickly ran to the edge of the village. Would they be in time? The beautiful tropical moon made it almost as light as day. Nothing could be seen except the fields of quiet grain and out in the centre the irrigation well, where the oxen drew water daily in great leather buckets up over a pulley. They watched and listened. Presently they heard a low bellow. They looked in that direction and saw the grain moving as though some one were running away.

"There he goes! There he goes!" said the teacher. "Come on!" and he started on a run.

"That's a man, not a calf," said Malliah, but he followed as fast as he could. They had scarcely gone twenty steps before the low plaintive bellow was changed into one of wild fright, and in the moonlight they saw the calf go leaping through the grain. He had smelled the leopard, and had broken the rope with which the holy man had tied him.

"Oh, too late, too late! Shoot and scare the leopard before it leaps," cried the teacher.

Malliah raised his gun hesitatingly, for no hunter likes to fire into the air. But before he could get the gun to his shoulder the calf had disappeared. He had run towards the open ground around the well and in his fright had cleared the low wall, and fallen twenty feet to the bottom of the well.

"Oh, he'll be drowned!" cried the teacher, and started toward the well.

"Wait," commanded Malliah in a low voice, putting a restraining hand on the teacher's shoulder. "The well was drawn dry at sunset, and the bottom is soft. The calf won't be killed." As he spoke the calf again found its voice and began to call frightfully from the bottom of the well.

"Good, good!" they both whispered, but the teacher would have been disgusted if he had known that Malliah was thinking only of the leopard. Malliah now took the lead, and they crept slowly along.

"Good, the wind is toward us," whispered Malliah. They crept nearer and waited, the teacher hardly able to keep from rushing to the well. "Look," whispered Malliah. A huge form was creeping out of the grain into the open moonlight by the well.

"Shoot! Shoot!" whispered the teacher. "It will jump into the well. Shoot and scare it away." He clutched Malliah's arm. The leopard slowly crept nearer, sniffed the wall around the well, placed its fore feet on the wall and peered down into the well.

"Oh, why won't he shoot?" thought the teacher. "He hasn't one chance in a thousand to do more than scare it anyway in the night."

"Bang!" echoed and re-echoed the old gun. The leopard sprang into the air and fell backwards. Old Malliah was above him in an instant, but the bullet had done its work. In a moment the teacher was climbing down the sloping sides of the well, and scrambling towards the muddy, frightened calf. The people came pouring out of the village, aroused by the gun. Away on the other side of the field the holy man slunk away into the night.

There was but little sleeping in the village that night. The calf was taken up out of the well, washed, petted, hugged, and wept over by the children. The men dragged the leopard in triumph to the edge of the village, where it was skinned amid shouts of rejoicing that their enemy had fallen and there would not soon be danger again to their flocks.

It was a triumphant procession which came a week later to the taluq town, or county seat, where the fair

Continued on next page

Is Your Baby Easy to Take Care of, Night and Day?

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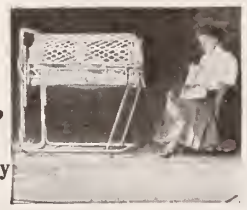

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THE THWARTING OF THE EVIL EYE

Continued from preceding page

was being held and where the missionary lived. There was old Malliah leading, carrying the leopard skin, walking as he used to in the days of his former prowess. Then came Nursayya and the other boys, leading a beautiful white yearling calf, which had its neck fairly loaded with garlands. Then there was the teacher and Suntoshem, and the girls of the school, and behind came many of the villagers, led by Kalappayya, the headman, who seemed to be proud to be walking among the Christians.

The calf was soon tied in its place in the fair and some of the boys stationed to care for it. Presently Nursayya returned with some other boys from a tour of inspection. Their faces were anxious.

"Oh, I am afraid we haven't any chance," said Nursayya to the teacher and the others. "I never supposed there were such beautiful cattle in the world. Just look at that cow yonder and those magnificent oxen over there. Why, they say the Bobbili Rajah sent those buffaloes that are up there near the fence. They look like elephants, and a man told me they take the first prize everywhere. Oh, my! I'm afraid we are done for," and he rubbed the calf's back ruefully. "Why, they say there are men here from South Africa and South America and the Philippines to buy cattle to take to those lands."

"You must remember," said the teacher, "that our calf doesn't have to compete with any of those fine cattle. He is only in the yearling class, so don't give up too soon."

It was an anxious time next day when a string of yearlings stood before the judges. Nursayya was holding the children's calf. He surely did look fine, but the others were good too.

"First prize for yearlings," announced the judges, and the man started with the blue ribbon. Down the line he went. The children held their breath. "Oh," they groaned, "he is going by," and surely enough he was.

"Here," called the chairman of the judges, "that's the one we meant, the one the boy is holding," and he pointed towards Nursayya. The man turned to tie on the ribbon, but he was almost swept off his feet by an avalanche of children who, forgetting all rules, rushed into the ring, yelling and hugging the calf, which seemed to enjoy his attentions.

"And now what will you take for him?" asked a buyer a little later.

"We didn't bring him to sell," answered Nursayya. "We are going to keep him, and—and when he grows up build a schoolhouse."

The missionary who was standing near smiled, but he said: "Remember, Nursayya, that your calf has won fifteen rupees as a prize, so you won't have to wait so long for the schoolhouse. Let us see what you are offered for him."

The children looked downcast. Much as they wanted the schoolhouse, to let their pet go seemed almost too much of a price. But the missionary did not notice, and turning to the buyer asked him what he would offer. "Twenty rupees," replied the man. "Twenty-five," called another. "Thirty," said the first. And here they stopped.

"That wouldn't be enough anyway," said Nursayya with evident relief.

"For what?" said old Malliah, who had just come up.

"For the schoolhouse," replied the teacher. "We are offered thirty rupees for the calf, one-fourth of which goes to Headman Kalappayya, and the prize amounts to fifteen rupees."

Malliah's eyes were shining. "Here," he said, "are ten rupees that I just received for the leopard skin. I planned to give it from the first."

"We're pretty near to it now," the teacher. "Let us see if any will raise the bid." But there was response from the children.

"Thirty-five," bid another who been looking the calf over, and sayya looked still more miserable.

Headman Kalappayya had standing near all the time. "I th we need this calf in our village," said presently. "I will give f rupees."

"And take him home again?" children gasped.

"Yes, you must take him home me," said Kalappayya.

They called the missionary and down on the ground to count out money.

"Ten rupees goes to you anyw" said the teacher.

"No, I want to do something, and," he added lower, "I hope th may soon be one to meet with yo one of the worshipers in the schoolhouse."

The missionary grasped his h but said nothing.

"But it will be best for you to t the ten rupees," said the teacher. "Y" agreed the missionary. "It will better for the children, and you help in some other way."

"All right; I'll give a chair table when the house is built," he plied.

"Fifty-five rupees," announced teacher to the children and villag "That doesn't lack much of it."

"And now I have something to t" said the missionary. "The last h mail brought me five dollars fro junior society to help some vill school. That amounts to fifteen pees. I think you have earned it, turn it over for your schoolhouse."

"Seventy rupees! Hurrah, hurra" shouted the children. "We'll have finest schoolhouse in the district."

"Now what about the evil ey" asked the teacher.

GEMS FROM NEW BOOKS

Compensation for Accidents

THE world is watching with deep interest the uses made of the great fund donated by Mrs. Sage for social betterment. The prosecution of investigations regarding the lives and the limitations of the so-called working class, to which no small part of the income of the fund has so far been devoted, commends itself to the general intelligence. This latest issue in the series recording the results of the Sage Foundation studies, is in some respects the most important of all.

The editor reminds us in his preface that the Slavs, Latins, Germans and Britons who crowd the vast manufactories and foundries of Pittsburg, and who are typical of their class all over the United States, have come from regions of law and order, so far as the hazards of industry are concerned. They find themselves here plunged into a region of anarchy regarding those hazards.

This is the first systematic investigation of all cases of work-injuries occurring during a representative period in a representative American district, and the facts presented are therefore invaluable to the student of social and industrial conditions. But even as this record appears, an improvement in the legal status of sufferers from such accidents is apparent all over our country. Owing somewhat, no doubt, to the earlier issues of this great series, the attention of employers and of the public has been called to the shameful lack of protection against such accidents and their consequence. The United States Steel Corporation has voluntarily assumed a certain care of men disabled in its service, and of their families. State commissions have been appointed to look into the matter in Minnesota, Wisconsin and New York; and many private associations have been formed for similar purposes.

During the year 1906-7, 526 men were killed by work accidents in Allegheny County, Pa., while its hospitals received 509 men injured in such accidents. The scope of this inquiry and others like it; and the consequences which should result from them, are therefore seen to be momentous. Responsibility should be definitely fixed, and those to blame should be punished. Books like this one must help effectively to these ends.

* *Work Accidents and the Law*, by Crystal Eastman, member and secretary New York State Employers' Liability Commission. The Pittsburgh Survey Findings in six volumes. Edited by Paul Underwood Kellogg. Charities Publication Committee, New York. $1.50 (15 cents postage).

Books Received

Under Marching Orders. By Ethel Daniels Hubbard. A vivid account of the life of Mary Porter Gamewell, missionary of the M. E. Church in China for twenty-nine years. Cloth binding; copiously illustrated. Pp. 222. Price 50 cents. Published by Young People's Missionary Movement of the United States and Canada.

The Missionary Enterprise. A concise history of its objects, methods and extension. By Edwin Munsell Bliss, D.D., Editor of *The Encyclopedia of Missions.* Fleming H. Revell Company, New York. $1.25. An admirable handbook of missions, which should be in every clergyman's and layman's library.

Rum and Ruin; The Story of Dr. Caldwell. A Thrilling Romance. By Edward R. Roe. A Powerful Plea for Temperance. Chicago: Laird & Lee, publishers. Cloth, $1; paper, 25 cents. An apparently truthful account of a family suffering from an hereditary passion for stimulants. Though it is without any pret to literary elegance, the story is told with siderable effect, and should benefit the g cause which it champions.

A novel mode of combining instruction entertainment is provided in *The Jou Book*, by De Witt Clinton Falls (Century pany, New York). Price $1.00. In lang adapted to the young reader, journeys mapped out to almost every country on globe. Illustrations are furnished of cust occupations, and strange sights of the va countries.

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Bowery Mission Trophies

The Tramp

CHRISTMAS was approaching. In a cosy little parlor, behind a book-seller's store, in one of the numerous outlying boroughs that constitute the greater portion of the vast British metropolis, sat an aged couple. Quite a picture they made, these two, with the ruddy fire light reflected on their placive faces and on their venerable heads, where the snows of winter had gathered thick and fast.

Two alert and nimble daughters moved noiselessly around the room, decorating with red-berried hollies the pictures on the wall, the chandeliers, and the ornaments on the mantel piece. The Christmas spirit was in the air. Outside, the jingle of the sleigh-bells could be heard, and the murmur of happy voices, as their owners trudged home laden with Christmas commodities. Yet a shadow lay upon the faces of the aged pair.

"I wonder where John is," said the old man. "What a happy Christmas it would be if he were here. Two years have passed since we heard from him. Can it be that he is dead?"

"Oh, no, father," replied his wife, "let us have faith in God. He knows where the boy is. He will take care of him, and bring him back to us. We have done all that was possible to find him, communicating with all our friends, advertising in English and American newspapers; we can do no more. Let us wait in patience for God's answer to our prayers."

The letter carrier's whistle rang out on the frosty winter air. Then came the hurried rat-a-tat on the door knocker. One of the girls flew to answer it, and came back with a shining face and a letter in her hand—a letter from John. The prayer was answered.

* * *

John Boyne came into the Bowery Mission on Sunday morning, December, a forlorn and desolate tramp. How the germ of the *wanderlust* had entered his system was a mystery, but somehow or other it had obtained a lodgment, and had developed with alarming rapidity. Coming to this country and not immediately finding colonial work, he joined the great army of wanderers who roam from State to State in aimless vagabondage. Walking on dusty highways, or on railroad ties, riding in freight-cars, creeping into barns and hen-coops for needed sleep, calling at the back doors of farm houses for "handouts"—this was the life he lived for several years. After an upright and industrious Christian life of half a dozen years, he used to tell us that, as the spring time of the year came round, he would often grow unaccountably restless, and the old fascination of the tramp life would come powerfully upon him, and oblige him to call earnestly upon God for power to resist it.

When he entered the Mission he had eight cents in his pocket. He had paid for the coming night's bed in the Phœnix Lodging House, which stood next door to old "Number Fifty-five"; beyond that he had no provision, and no plan of life. He had endeavored to school himself into forgetfulness of God, his soul, home, and all other good and beautiful things he had known, and he had partially succeeded.

His life, however, was destined, on this cold bleak December Sunday, to undergo a sudden and remarkable change. The prayers of the "old folk at home" were due to receive an answer.

"Mother" Bird was leading the meeting. Four or five hundred other men, mostly tramps and ne'er-do-wells like himself, were present. To his great astonishment he found himself thinking, thinking hard, about things which had been almost obliterated from his memory. Scenes of his far-off boyhood days, with visions of his father, mother, sisters, and home, passed in rapid succession before him. Suddenly he found himself listening to a strangely pathetic voice. He was too far away to see clearly the face of the speaker, but it was a wonderful story he heard. It was Ed. Chambers, who in after years became the Damon to John Boyne's Pythias, and who was telling how, twelve months ago, he was delivered from just such an aimless life as he himself was living. Involuntarily, almost, he began to pray. When the meeting concluded, his head was still bowed in prayer when a gentle hand was laid on his shoulder. It was "Mother" Bird. She sat down beside him and spoke to him in tender and heart-touching tones. "It seemed to him like his mother's voice." What a relief it was to unburden himself to one of whose sympathy he instantly and instinctively felt assured. "Mother" Bird has led hundreds of such men to Christ; so, with infinite patience and tact, she elicited his story, and his declaration that from that day he would live a Christian life.

His first duty was to write home and tell his people what had happened. The purchase of a five-cent stamp reduced his available capital to three cents, but the letter having been written and mailed, he started out on Monday morning with a light heart and clear conscience, to fight the strenuous battle for a renewed manhood. Thousands of Bowery men who have watched him through his ten years' struggle know how splendidly he has fought, and how nobly he has won.

Two and a half years after the memorable Sunday of John's conversion, my wife and I sat in the same comfortable little parlor behind the book-seller's store in Bayswater, London. The venerable parents sat on either side of us, the sisters and an elder brother being also present. It would be impossible to describe how our hearts glowed within us as we related the story of his conversion, and described to them the devoted and helpful life he was living amongst his poor Bowery brethren. Tears of joy rolled down the cheeks of the aged father, whilst in the mother's eyes there was a radiant light "that was never seen on land or sea," the light of an ineffable and unspeakable joy.

For a man who had just emerged from the realm of trampdom, it was no easy task that lay before this truly converted boy. But for the unfailing grace of God, over and over again, he would have fallen beneath the weight of the cross. And yet from the time he went out, with three cents in his pocket, to live the straight life, he declares he "has never been without a place to sleep, never gone without a meal, or decent clothes to wear."

His first job was the carrying of a tradesman's banner in the bitter, piercing winter weather, for a dollar a day, which munificent sum was, on the pretext of business stringency, reduced to five dollars per week. Then the successive rounds of the social and industrial ladder on which he rose were positions as elevator man, assistant school janitor, farm hand, and finally as an assistant in the commissary department of the Florida East Coast Railroad, where he is at present engaged.

Although of an extremely retiring and humble disposition, so quiet as to secure for himself the name of "Silent John," no man who was ever engaged in Bowery Mission work has rendered better service, or gained more securely the respect of his brethren than this quondam tramp.

JOHN G. HALLIMOND, *Supt.*

A Little Girl of Ten

I received your Red Letter New Testament. Thank you very much. I certainly am pleased with it. I am a little girl of ten, and love to read THE CHRISTIAN HERALD.

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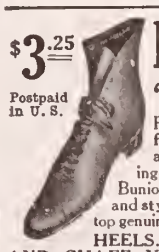

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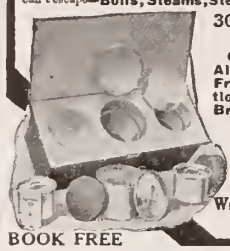

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What We Have Learned*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

ON July 17 we learned about Jesus Christ as the Son of the Living God. The apostle Peter called him so when Jesus asked, "Who do men say that the Son of man is?" That question must be answered by everybody who is born into the world. Where we shall spend eternity depends upon the way we answer it. Let us answer it as Peter did. And let us live every day as if we believed that Jesus is the Son of the Living God, and as such is entitled to our love and loyalty, because in every incident of life he is our friend and helper. Some one has put it this way: "Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is a sun. How can I build my character? He is a rock. Must I face a black and gathering storm of trouble? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed and am I condemned? He is pardon." He could not be so much to me, if he were not the Son of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And not only is he my Saviour, but he is the Saviour of "whosoever," and in him we are all builded together as the Church of God. His Saviourship and Sonship is the rock on which the Church is built. Wherever any body of people is found who will not acknowledge him as the Son of the Living God and the Saviour of mankind, they have no right to call themselves a church, according to the interpretation of Christ himself.

The Glorified Christ

On July 24 we studied about the glorified Christ: "His face did shine as the sun, and his garments became white as the light." At the time he was standing upon the snow on the top of Mount Hermon. His garments were as white as the snow if not whiter. "No fuller on earth could whiten them." Five persons were spectators of his transfiguration—two saints from glory, Moses and Elijah—and three mortal men, Peter, James and John. "Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "Neither life nor death." Moses had passed from earth nearly fifteen hundred years before, when he died in the land of Moab, and God buried him, and "no man knoweth of his sepulchre until this day." Elijah had passed from earth nearly eight hundred years before, and yet both Moses and Elijah came at the summons of Jesus. They came and talked with him and he with them about the end for which he had come into the world, even his death for sinners which should be accomplished at Jerusalem. And to the three men, the occasion seemed so grand that they fell on their faces from fear, and then it seemed so blessed that they did not want to leave the place, but asked Jesus to let them build three tents, or tabernacles, of leaves, that they might dwell together on the mountain top for a few days at least.

> His countenance is light,
> Even to the darkest night.
> That love shall never change,
> That light shall ne'er grow dim;
> Change thou thy faithless heart
> To find its all in him.

Jesus did not permit his disciples to build the tabernacles they desired, but instead, he led them down the mountain, where he healed the demoniac boy. Thus he showed that fellowship with him must consist in work rather than rapture. What we sometimes hear called "the joy of doing good" is finding our "all in him."

On July 31 we studied a lesson on forgiveness. Peter was in doubt how many times he ought to forgive any one. He thought "seven times" the limit; but Jesus said, "until seventy times seven." And then as a reason why forgiving should be practically limitless Jesus spoke a parable about a servant who would not forgive his fellow-servant, a small debt, when he himself had been forgiven a much larger debt. And for this unmerciful treatment, "he was delivered to the tormentors till he should pay all that was due," that is, he was imprisoned. If we have an unforgiving spirit towards others, let us not presume to pray to God to forgive us our debts. Some have even dared to say, omitting "as we forgive others." But that does not release any one from the obligation to forgive others, neither can God's unconditional forgiveness be secured in that manner. Here are the precepts of Jesus in regard to forgiving others:

> Forgive seventy times seven.
> Love one another even as I have loved you.
> Be ye kind one to another.
> Avenge not yourselves.
> First cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
> Whatsoever ye would that men should do to you, do ye even so to them.
> Love thy neighbor as thyself.

If we learn these sayings of Jesus by heart, we shall never need to be in doubt whom to forgive, and how many times to forgive.

A mother said to her little boy, "Didn't I see you writing on your slate yesterday?" "Yes," he said. "I will show it to me." He brought the slate to his mother, and there was nothing on it, and she asked, "Where is what you wrote?" "I rubbed it out," the boy replied. "Well, where is it?" the mother persisted. "Why, mother, I don't know." "But how could you put it away if it really was there?" "Oh, mother, I don't know. I know it was there, and it is gone." "Why," she said, "that is what God must when he said, 'I will blot out thy transgressions.'"

If we forgive others as God forgives us, we shall never say: "I can forgive, but I cannot forget." There is no forgiveness in the one who says that.

On August 7 we had a beautiful lesson about the children. The children of Nazareth are still singing about what Jesus did that day. Here is a part of their song:

> We are little Nazareth children,
> And our Father placed our home
> Mid the olive trees and vineyards
> Where, as child, he used to roam.
>
> For the Lord who loves the children,
> And was glad to hear their praise,
> Cares that Nazareth children know him
> Do his will and choose his ways.
>
> And we know that he is coming,
> Every knee to him shall bow:
> And the joyous shouts to greet him
> Shall begin in Nazareth now.

We heard this song sung in Nazareth.

On that same day when Jesus blessed the children, a rich young man came to him and asked what he should do to gain eternal life. Jesus saw that the young man's love of riches had the first place in his heart, and so he told him to go and sell all that he had, and give it to the poor, and then come and be his follower. But the young man went away from Jesus, and we are not told that he came back again. Then Jesus made the people understand how hard it was for a rich man to get to

* The International Sunday School Lesson for October 23, 1910. The Quarterly Review. GOLDEN TEXT: "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face." Luke 9:51.

Continued on next page

Sunday School Lesson

Continued from preceding page

heaven by comparing him with a camel that could not get through the narrow gate in the wall unless all of the load should be taken off. The love of riches is the load which must be taken off by any one who seeks to enter heaven. Let us not make the mistake of thinking that riches are in themselves bad—it is only the love of riches that Jesus condemned.

On August 14, we had a lesson about Jesus' parable concerning the laborers in the vineyard.

Workers in the Vineyard

Jesus told about a man who went out early in the morning to hire laborers to work in his vineyard. A day's wages was a penny, the denarius, which about fifteen cents. It is translated "shilling" in the Revised Version, which is nearer being correct. Some men went to work in the vineyard at nine o'clock in the morning, others were found who went to work at twelve o'clock, and others still who did not go to work until three o'clock in the afternoon, and yet at the end of the day they all were paid the same amount. That seemed unfair to the laborers who had worked the longest. It all depends on which way one looks at it: is it money or opportunity you desire?

On August 21, we had the story of Jesus opening the eyes of the two blind beggars, as he was passing through Jericho on his way to Jerusalem. Jesus did not come from heaven to heal the bodies of men, but their souls, but he was the greatest physician that ever wore earth about him. It was his delight to make the lame to walk, the blind to see, to cleanse the lepers, to cure the palsied, and even to raise the dead to life.

On August 28, we had the lesson about Jesus' triumphal entry into Jerusalem, riding in kingly fashion upon an ass. Loud were the acclaims of the people as they thronged about him, spreading their garments in the way, and tearing off palm branches that they might wave them to do him honor. And when the procession reached the temple, the children of the temple choir joined in the hosannas. But there were evil notes sounded; the murmurings of the Pharisees, who could not endure to see Jesus honored by anyone. Jesus did not silence the children, but he did silence the Pharisees by quoting what King David had said about the quality of children's prayers—that it is "perfected."

On September 4, we had a lesson on Jesus' two parables of judgment; both parables were about vineyards. The first one was about a man who had two sons, whom he told to go to work in his vineyard. The first one said: "I will not." The second son said: "I go, sir," but he went not. This parable Jesus spoke to the Pharisees and Sadducees that he might show them how disobedient they were to their heavenly Father. They were like the first son because they would not listen to the teaching of his Son, although God had spoken from heaven, "Hear ye him."

The vineyard of the second parable had a winepress in it. The owner let it out to a man, and himself went to a far country. When the season of grapes drew near he sent his servants to get his rent in the form of grapes, but his servants were stoned and beaten to death. Again the owner sent some of his servants, but they were treated as the others had been; then he sent his son. They took him and cast him out of the vineyard and killed him! Why did Jesus need to speak such a parable as this? Because though the people of Israel were God's vineyard, yet there were some wicked rulers among them who were quite determined that the hearts of the people should be turned away from serving the true and living God, and so the prophets and teachers whom God sent were dealt harshly with, some being put into prison or stoned and others being put to death. These same rulers, or some just like them, now had it in their hearts to kill God's only Son.

The Lesson of the Marriage Feast

On September 11, we had a lesson about the king's marriage feast for his son. This was also a parable spoken by Jesus. The king sent out his servants and invited many guests, but they declined to come. Then the king sent out his servants to invite other guests. But these behaved worse than the first who were invited, for they killed some of the servants, and then went on with their work on their farms or in their stores. They had no regrets to send to the king who had invited them. They slighted his invitation in the worst possible way. Then the king sent other servants out to invite anybody they should see on the streets, no matter how poor and miserable they were, to come to the wedding feast. At last many came, and the king had provided a beautiful coat for each one to wear at the feast. But one man would not put on the wedding garment. When the king saw him, he had him bound hand and foot and cast out of the house. Jesus spoke the parable about the wedding feast because he wanted the people all to know that they were invited to the marriage supper in heaven by and by. Already some of the Jews had said they would not come. Their reason for saying so was they did not love Jesus. Others among the Jews were so busy with their own affairs they did not care about the affairs of God.

Advertising Advances Civilization

It is generally agreed that there have come to be very few distinguishing marks between the refinement of the resident of the city and that of the resident of the country. The word "hayseed" is very seldom used in referring to a resident of the back country district, however remote it may be, because the city-bred person has long since learned that the resident of the rural district enjoys almost as many advantages as the resident of the city.

This is due in large part to modern advertising, which has called to the attention of the ruralite all sorts of commodities which formerly were enjoyed exclusively by the city resident. Years ago the resident of the country district was compelled to buy all of his wearing apparel and other commodities from the local storekeeper, who may have had many of these commodities in stock for years. But nowadays any one may take advantage of the offers made in the advertising columns of our newspapers and magazines, and thus feel that he or she is up-to-date. And in the same manner the local storekeeper, being placed in direct competition with the advertiser, is impelled to carry a stock of commodities quite as new as those which are offered through the medium of the advertisement.

In this way at least, advertising has contributed greatly to the advance of our modern civilization.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

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¶ Have you any spare time? Have you any spare moments that you would like to devote to a business that would produce something valuable for you? Would you like to earn more, to increase your income, to protect your savings? If so, if this argument appeals to you, then write to us, for we have a proposition for you that you will enthuse over the minute you read about it!

¶ It is our desire to steadily increase the circulation of THE CHRISTIAN HERALD. The magazine speaks for itself. We believe that we give in the 52 issues about as good measure as any fair-minded person could ask for. But we want to do more. We want to give you more and more for your money. And this will come about in proportion to the number of new readers we are able to interest. To quicken matters, to gain new friends faster, we have organized a co-operative campaign for new subscriptions to THE CHRISTIAN HERALD.

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¶ There really isn't any great amount of work attached to it. You know it is always a pleasure to talk about the things we like, and you surely think enough of THE CHRISTIAN HERALD to take delight in telling your friends about it. We'll pay you well for your assistance. Our plans and payments are generously liberal. You can make enough money for Christmas, for that new dress or new suit; in short, the opportunity for you is really unlimited. Act to-day! Now! Simply tell us to send you our liberal Subscription Plan. You'll be surprised, and mighty glad that you wrote. This is your opportunity! Will you accept it? Do it quickly.

The CHRISTIAN HERALD

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Mortgage Investments

THE large mortgage is usually held by a man or a corporation who needs no advice as to the management of such a property, for it is with both a matter of daily business routine that seems to manage itself automatically.

We wish rather to consider the man who invests his hard-won savings in a small mortgage, hoping thereby to have his money perfectly secure, while at the same time it is producing a reasonable interest.

An Important Question

As all the large mortgages, first or last, come into the hands of the capitalist, either individually or through a financial corporation, the question naturally arises, Where is the small investor, the man with one or two thousand dollars, to find a mortgage security?

The answer might be: "If the man can't invest in a mortgage that is within his means, then let him find some other form of interest-producing investment."

Very true; but there are many reasons why the small investor prefers a mortgage. In the first place, a good real estate mortgage has the two great requisites of safety and stability. There is no other form of security that compares with land. It cannot move away and it is quite impossible for the area to grow smaller. The price may rise or fall, but this does not depend on the decrease or increase of land, but rather on the scarcity or abundance of our accepted medium of exchange—money.

Mortgage Advantages

One great advantage of the real estate mortgage is that it is not speculative, and so has none of the gambling features that make some other forms of investment alluring and—it might be added—destructive.

In the case of bond investments, the interest is fixed. The tendency in every change of bonds, from those of the government to the last issue of the newest railroad, is to lower the rate of interest. But while the real estate mortgage, like its near relative the corporation bond, has a fixed time to run, the time is usually so short that on renewal, advantage may be taken of the existing scarcity of money to demand a higher rate than that contracted for in the first period.

What Is a Mortgage?

A mortgage is not an actual transfer of property. It is a security given for the payment of a note or bond within a time specified. If the payment be not made, under the conditions stipulated, then the mortgaged property may be sold to liquidate the note or bond. If the payment be made as conditioned, the note is canceled, the mortgage satisfied, and the realty remains in the hands of the borrower.

A Great Business

The wholesale, and much of the retail, business of the world is done on credit. There are mortgage-brokerage establishments in all our large cities, where the visitor might easily get the impression that traffic in mortgages was the one great purpose of some of our brainiest men.

If on entering one of these great establishments you should give the impression that you are on the lookout for "a good thing" in the way of a mortgage, the "floor-walker" will spy you out. Of course, that is not the official title of the man, but you will find him quite as suave and with as much valuable information on tap as the expert director in a great department store. He will tell you about "choice first-class articles" of first mortgage, at from three and a half to five or six per cent., selling for a trifle above cost.

What You May Do

You enter one of these mortgage stores, if we may so call them, with your savings in your pocket in the form of a bank draft or a certified check, and you are offered your choice of a guaranteed or an unguaranteed mortgage. In the guaranteed mortgage, the principal and interest are guaranteed by the company, which collects and pays the interest semi-annually. Should you buy such a mortgage your investment will be quite as safe as if you had it in the savings bank, and it may pay you from one to one and a half per cent. more. Another advantage of such a mortgage is that the company must regard your interests as its own, and so you need not bother about the condition of the property or the ability of the original borrower to meet his obligation when due.

Watchfulness Necessary

But no matter how a mortgage comes into your possession, it is always well to know something about the property. A mortgage on the house in which the borrower lives is always more desirable than one on a vacant house, or on a tenement occupied by swarms of irresponsible dwellers. And so a mortgage on a store or factory in which the borrower is carrying on his own business is better than a store or factory owned by him but occupied by some other concern.

On such a guaranteed mortgage, should you invest in one, you will get four and a half per cent. The mortgage shows five per cent., but the half per cent. is retained to meet the cost of collection.

The unguaranteed mortgage is usually as safe as the guaranteed. It pays, or rather you get the full interest, whatever it may be, but you must yourself attend to the collection, for the selling company's interest ends with the transfer.

Something to Consider

Mortgages usually run for about three years, but one-half of them are renewed, not once but many times. The small investor may live in another county from that in which the mortgaged realty is situated, but at the proper time he must go there to enforce his claim, or if he has received notice that the mortgagor is ready to "satisfy" he must meet him at his place of business if so requested. Under such circumstances, it might save much trouble if the further care of the mortgage, after purchase, were left to some responsible party whose business it is to care for such matters.

Renewals

Should you hold such a mortgage as we have been considering, and the mortgagor wishes to renew it, and you are willing, it will be well, before the new papers are made out, that you take another look at the property, for though you are quite sure that the land is still there, the structures may not be the same.

If the mortgage happens to be on a dwelling house, it may not have been kept in proper repair; it may be occupied by tenants who endanger its safety, or other buildings may have been erected near by that have greatly depreciated the selling value of the property. Sometimes the fact that a saloon has been started near by, or that undesirable people have come into the street, will greatly injure residential property.

In such a case as we have just cited, a revaluation of the property must be had, either by your own counsel or by the agents of a company that makes a specialty of such work. The fee is from ten to twenty dollars, not much to be sure, but a great deal to a man who is getting four and a half per cent. on a one-thousand-dollar mortgage.

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See that BOSTON GARTER is stamped on the clasp.

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Wave of Infantile Paralysis

By SAMUEL G. TRACY, B.Sc., M.D., New York City

DURING the past year, there has been considerable interest excited by the numerous epidemics of *poliomyelitis*, or, as it is commonly called, "infantile spinal paralysis." These numerous outbreaks have led to a great deal of investigation on the part of physicians, which has materially advanced our knowledge of the nature of the disease.

Epidemics of infantile paralysis have long been known. In the United States, the earliest one was recorded in 1841. However, the prevalence of

Dr. Samuel G. Tracy

this epidemics was not especially notable until about fifteen years ago. An extensive epidemic took place in Sweden in 1905, two occurred in Australia (one in 1903 and the other in 1908), and one in Prussia in 1909. The principal epidemics which have occurred in this country during the past three years have been in Massachusetts, New York, Minnesota, and, during the past few months, in Rhode Island and Connecticut.

During the past summer months, and even to-day, communities in many States have suffered from epidemics of infantile paralysis of more or less severity. The disease is more common in cold than in warm countries. The majority of cases are seen in July, August, September, and October. There is no doubt that the disease is contagious, but a specific germ has not been found. Neither is the method by which the disease is communicated exactly known; however, there is good reason to believe that dust plays an important part in the dissemination of it. Dr. Flexner, from his investigations, has concluded that the virus is contained in the mucous membrane of the throat, and thus the disease is communicated through expectoration. As has been said, the nature of the poison that is responsible for this disease is not positively known, but that it is a living organism or germ there can be no doubt. This theory is based upon the experiments of Dr. Flexner. Boys and girls are subject to this disease with equal frequency, and from the more recent reports from New England, it is shown that even adults have become infected.

Infantile paralysis is most common in early childhood, with the exception of the first year. The greatest number of cases occur in the third and fourth years. This disease appears from three days to a month after exposure, usually before the tenth day. For many years it was impossible to say definitely where the seat of infantile paralysis was located. However, to-day, with all the auxiliaries of modern technique, and a careful study of the blood vessels which supply the spinal cord, we have positive proof that the disease is an inflammation of the gray matter in part of the spinal cord, and in the small blood vessels leading to this area.

The early symptoms of this disease, in many cases, are characterized by the child complaining of headache, listlessness, weakness of the limbs and loss of appetite. This condition is followed by fever (from 101 to 103 degrees Fahrenheit), distress in stomach and intestines and vomiting. The fever lasts from one to four days. In other more severe cases, the disease begins early with fever, followed by marked disturbance in the brain, accompanied by spasms or convulsions. Another uncommon type is where a child will go to bed apparently in perfect health and awaken in the morning paralyzed in one or more of its limbs.

The symptom of the second stage is paralysis itself. Generally speaking, it is rather extensive. In many cases, all four limbs are involved, and sometimes the muscles of the nape of the neck. In other cases, the paralysis involves only a group of muscles of one or both legs.

The extent of the immediate damage from the paralysis is usually complete within a few hours, although it may extend over a period of three or four days. In a week or ten days, some improvement begins, and this continues usually until only a small degree of paralysis remains.

In some epidemics, the infection is comparatively light, and complete recovery takes place in a few months. Nevertheless, when the paralysis is still present after a few months, it is likely to become more or less permanent, and as the child grows older, more or less deformity will be associated with it. However, the degree of deformity will depend somewhat on the skill and ability of the orthopedic surgeon who may treat the patient while growing.

There is one compensation to those who have had this disease, and that is, they are not likely to have it again.

The death rate from infantile paralysis varies considerably in various epidemics. In regard to the outlook for life, it is usually favorable; as regards perfect recovery, it is not so favorable. Frequently, some defect in the nutrition of the muscles, some deformity of limbs or partial paralysis remains. In a series of epidemics of this class, the death rate has varied, being as low as five per cent., and again as high as twenty per cent. In a recent virulent epidemic, the mortality was said to be forty per cent. However, generally speaking, the death rate is not great. In some families there may be a serious case and other members of the family may take it, but only in a light form. They will present several of the symptoms, but no paralysis. In the Boston epidemic of 628 cases, ten per cent. made a complete recovery. The prospect of recovery in a paralyzed limb is fairly good, although, when degeneration has taken place in the spinal cord and the cells which preside over the actions of the muscles have been destroyed, we can never hope for complete recovery.

In regard to treatment of the disease, there is as yet no specific cure; but from the researches of Flexner and Lewis, it is reasonable to suppose that an antitoxin or serum will be discovered that will prove as efficacious in infantile paralysis as does the diphtheria antitoxin in that malignant disease. It is during the fever and beginning of paralysis that treatment is most necessary; hence, it is of the utmost importance, in the earliest symptoms of illness in children, that infantile paralysis should be thought of and recognized.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 936, and write them for full information.

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"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have headaches. I have gained 12 pounds in weight and feel better in every."

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Chats With Young Folks

Fleda's Mudturtle

WHEN Fleda was five years old, she found a cent in the yard.

In great delight, she ran to tell her mother of her good luck.

"What shall I buy with it, mother?" she cried.

"Buy anything you like, my dear," she said kindly.

Fleda ran to the candy store, and looked around anxiously. She was greatly pleased with a tiny mudturtle in a little glass box. She thought that it was made of candy.

"I will play with it awhile and then I will eat it," she decided.

It was brown and looked like chocolate, which Fleda liked very much.

"I want the mudturtle," she said to the girl behind the counter.

By the time she had the little box fairly in her hand, she had made up her mind to eat the mudturtle right away.

She opened the box and also opened her mouth. She was just about to devour her pretty toy, when it suddenly began to crawl.

In her terror, Fleda dropped it and started to run; but a larger girl, who knew her, picked it up and said, "Come back here, Fleda, and get your nice little mudturtle. It won't hurt you."

She spoke so positively that Fleda felt quite calm again. She took her purchase, and ran home to tell her mother all about it.

Her mother had company and could not listen to Fleda's story. She said, "Yes, yes, dear—very fine, I am sure. Run away and don't bother me now."

So Fleda was left to her own devices to manage her crawling little mudturtle.

"It will like to live outdoors, in a nice shady place, I think," she said to herself.

She placed it out in the yard under a big maple tree, and near the spot where she had found the penny.

But after she placed it on the ground, it did not crawl any more. Fleda wondered why.

She went in and got some bread for it; but the poor little mudturtle would not eat.

"Perhaps if I go and leave it, it will eat," said Fleda.

So she left it; but when she came the next morning, she found that still it had not eaten.

During the next few days, she tried every kind of food for it that she could find, but the little turtle did not touch any of it.

At last, she asked her mother to come and see what was the matter.

"Why, Fleda," said her mother, "of course it won't eat. It is a little wooden mudturtle, and it will crawl only when you press this spring in its body."

Then she and Fleda had a good laugh together, you may be sure.

. . .

A Grateful Dog

A True Story

MILDRED was walking along the quiet village street one day, when she came upon a great, noble-looking dog, lying beside the way.

The dog kept pawing at his mouth, which was wide open.

His evident distress prompted Mildred to come closer, though the girl who was walking with her said, "Don't you do it. He might bite you."

Mildred was used to dogs, and the look of anguish in the pleading brown eyes of this one determined her to find out just what was the trouble.

Scanning closely the big, red mouth, Mildred could see far back in it a long, slender bone, which had lodged there perpendicularly in such a way that, try as as he would, the poor fellow could not get it out.

Mildred was only nine, and it took considerable courage for her to put her little fist into that yawning red chasm and pull out the obstinate bone; but she did it.

In telling her mother about it, she said, "You never saw anybody so grateful as the dog was, mother. He tried to thank me with his eyes and his tail and his tongue and his paws and his whole body."

Very gravely and sedately he escorted Mildred quite home, and every time he saw her that summer, he would bound up beside her and walk with her as far as she would let him.

It really does seem as though dogs were sometimes even more grateful than human beings; but it is hardly safe to tamper with any and every dog. It is generally best to ask older people before touching a strange dog, even to help him.

. . .

Strange Reptiles

THE horned toad is a peculiar reptile, which is common in the deserts of the West. It can be tamed until it will take ants and flies from the hand.

The legless lizard is sometimes called the glass snake, or joint snake. It is found in Southern forests. If it is hit with a stick, it sometimes breaks into a number of fragments, and might reasonably be supposed to be killed; but, no—the broken parts are really only his tail, which is far more brittle than his body proper. He can lose it and still remain well and happy.

The worst lizard native to our country is probably the so-called "Gila monster," which frequents the Gila River districts, in the southwestern United States. It wears the Princeton colors of orange and black, and has a venomous and sometimes fatal bite.

. . .

His Four Paws

ONE of the pupils had just read a story in which a squirrel was said to be sitting on his hind legs, cracking a nut with his "fore paws."

"His four paws!" exclaimed another pupil, raising her hand quickly. "How could he be cracking a nut with four paws, when he was sitting on two paws?"

And yet we all know that this singular phenomenon might be seen whenever a squirrel nibbles a nut.

Erieside Bible Conference

A NEW summer conference, located at Erieside, Willoughby, O., fifteen miles east of Cleveland, held its second gathering lately. It stands on an orthodox platform, which includes Bible Inspiration; the Divinity and Atonement of Jesus Christ; the Person and Work of the Holy Spirit; the Imminent Return of the Lord, and the Evangelization of the World as the Responsibility of the Church.

The Conference was in session from 22d to 31st July. Its teachers were Dr. W. J. Erdman of Germantown, Pa., Professor W. G. Morehead of Xenia, O., Dr. H. P. Welton of Fort Wayne, Ind., and Dr. F. W. Troy of New York. It was especially favored in the presence and inspiring messages of the missionaries mentioned below, viz., Rev. M. C. Fenwick of Korea, Rev. W. P. Knight and A. P. O'Brien of China, Rev. S. Higginbottom of India, Revs. C. E. Hurlburt, R. V. Bingham and W. R. Hotchkiss of Africa and Rev. E. W. Clark of South America.

The "Sunrise Prayer Meetings" were seasons of blessing. At sunset, too, they gathered on the beach and closed the day with instruction, prayer and song.

The association is a chartered body, and owns a fine plot of land on which it has erected a tabernacle well suited to its needs, with abundant free space for the location of tents. The management purposes holding a midwinter conference in Cleveland. J. PHILLIPS.

Among the Workers

—MRS. FRANCES VICTORIA SANKEY, wif[e] of the late Ira D. Sankey, the well-known sing[er] evangelist and life-long friend and associat[e] of D. L. Moody, died in Brooklyn a few days [ago] aged 75. She was married to Mr. Sanke[y] in 1863 and was his companion on many Go[spel] tours.

—MRS. SALLY S. MAGNESS of Clovis, N. M[ex.] writes of the work of the Children's Clu[b] of that town. It has done much among the [children] and especially the children, and has distribu[ted] many Bibles. The Sunday School needs [more] Bibles, a music box of some sort and h[ymn] records. Here is an opportunity for home [mis]sionary work.

—THE REV. DR. ARTHUR J. SMITH, supe[r]intendent of the Evangelistic Committee of [New] York City, now that the season in New Y[ork] is closed, resumes his evangelistic work in [Chi]cago, where he will be associated with [Mr.] Chapman. From there Dr. Smith will go [to] Boston, and following the campaign in t[hat] city will have a campaign in New York S[tate].

—MR. SAMUEL WINTERTON of Keyport, N. J[.] has a wonderful Sunday School record of 25 consecutive attendances. He began when [he] years old, going to the First Baptist Ch[urch] Sunday School in Keyport, and has attend[ed] regularly for forty-eight years. Several y[ears] ago he won a prize from THE CHRISTIAN HE[R]ALD for the best authenticated record of [con]tinuous attendance, the prize being a fine i[llus]trated Bible.

—ON THE OCCASION of the twentieth a[n]versary of his pastorate at the First Chris[tian] Church of Los Angeles, Rev. A. C. Smither [was] presented with a book which, next to his B[ible] he will prize more highly than any other in [his] library. It is a great volume of autogr[aph] congratulatory letters from his friends, bo[und] in rich morocco with a suitable inscription [in] gold. There are many hundred autographs [in] ters. In point of service, Mr. Smither [is] "dean" of all the preachers in Los Ang[eles] and southern California.

Called Higher

Mrs. L. M. Babylon (75), of Sheridan, C[al.] some time ago.

Robert D. Graham (81), of Indianap[olis] some months ago.

Mrs. Lydia A. Roach, of Vanceboro, N. [C.] January 22, 1910.

Rev. E. P. Whittaker (59), of Philadelp[hia] N. Y., September 9, 1909.

Mrs. Mary A. DeGarmo, of Warrensb[urg] Mo., passed away on September 8, 1909.

Mrs. C. C. French, of Pretty Prairie, K[an.] July 16, 1910. She was born in Baltimor[e] 1829.

Charlie D. Tillman, Jr., of Oakland [Cal.], Atlanta, May 13, an accomplished young m[usi]cian.

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Jews Accepting the Gospel

THE Lord's time to favor Zion is returning rapidly, if we may judge by recent startling movements among the ancient people of Israel. The nation itself is in a state of upheaval, unmoored from the anchors of

Ex-Rabbi Leopold Cohn

the ages, and groping blindly for a new and safe harbor for a resting-place. This gives the Church of Christ one of the greatest opportunities of its history to evangelize this much-neglected, despised and persecuted people.

Mr. Claud Montefiore, scion of one of the oldest Jewish families of England, has recently electrified the Jewish world by espousing publicly the religion of Christ, and making a whirlwind tour of the United States to urge the 2,000,000 Jews of America to join him in his religion. In England his Jewish following is of such large proportions that the Jewish press of the world is becoming alarmed.

This is but one phase of what promises to be a great flocking of Jews to Christ, and it is not without its counterpart in other quarters. From Brooklyn, N. Y., we are in receipt of similar reports from the Williamsburg Mission to the Jews, founded and directed by ex-Rabbi Leopold Cohn, one of the foremost missionaries to the Jews in America. Just a little over a year ago the mission was obliged to move into larger quarters in which to carry on its work, and a building was erected for this special purpose, at a cost of $70,000. The name of this building is Beth Sar Shalom, meaning "The House of the Prince of Peace," and it is the only building in the United States used entirely and exclusively for Jewish-Christian work. From the first day that the new building was opened crowds of Jews began to come to the meetings. The first night there had to be turned away from the doors nearly five hundred for lack of room. In the last few months it has become necessary to provide still larger quarters. There have been some remarkable conversions.

A Hebrew Christian church has been organized, composed of fifty-four converts of the mission, who have to face bitter persecution and suffering. These meet regularly, enjoying one another's fellowship and encouraging each other by exhortation and testimony. The oldest member, who is eighty-two, had been ill, but insisted on being present at the recent celebration of the Sacrament. One member of this congregation (Mrs. K.), who had been suffering much in body and was healed by faith through prayer, gave a glowing testimony, which closed with these words: "I praise God and the Holy Messiah Jesus always and forever, even unto death. O dear Lord, bless Rabbi Cohn, because he showed me that precious light; bless his co-workers, and all those who help this precious and godly work."

Readers who are interested in ex-Rabbi Cohn's work can procure full information by addressing him at No. 201 Van Buren Street, Brooklyn, N. Y.

A Delighted Subscriber

I am sending you sincere thanks for the beautiful flag, which I received today. THE CHRISTIAN HERALD is giving such a good premium that I do not see how it can give such valuable gifts. I am delighted with the beautiful picture of our national Presidents, and I shall be a subscriber to THE CHRISTIAN HERALD in the future as I have been in the past. H. L. QUINIUS.

Viola, Kan.

Making Bad Boys Over

THE world has become so tolerant and forbearing that the best men and women are inclined to believe that there is no such a thing as an absolutely incorrigible boy—a boy so bad that there is nothing to which one can appeal in his nature. Miss Bessie Clements, of Public School No. 9, Jersey City, is of this opinion. She is the teacher of a whole school of bad boys. The success of Miss Clements has been so marked that, four years ago, the school board of Jersey City decided to form a class of "incorrigibles" with Mrs. Clements as teacher. She now has 208 "incorrigibles" in her care, and the way in which some of them have "turned out" has been most gratifying to the school board and still more so to their tactful and earnest teacher. Speaking of her success in dealing with the "incorrigibles," she says:

Mrs. Bessie Clements

"I love boys and I like to see them get a square deal. If a boy has to live in a home which is only a hovel, and if he is underfed and overworked and abused by a drunken father, you can't blame him if he gets cranky and fussy in school and makes trouble for the teacher. That boy wants to know that there is somebody in this world who is willing to give him a square deal, and he will respond. Put some clothes on his back and some food in his stomach and show an interest in him, and he will be as good as any boy in the class."

Mrs. Clements puts her theory into practice by spending a good part of her salary of $1,300 a year in putting clothes on the backs and food in the stomachs of some of her "incorrigibles." She is a woman who "knows boys" and loves them. When a wise woman has this knowledge of boys and a genuine affection for them and finds her highest enjoyment in being helpful to them, even the worst of the "incorrigibles" is likely to be made the better through her uplifting influence. J. L. H.

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No. 140. Monilla Oak	*No. 130. Weothered Oak*	*No. 122. Forest Green*
No. 172. Flemish Ook		*No. 178. Brown Flemish Ook*

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dries quickly over Dye or any other finish, so that it may be brought to a beautiful, dull, artistic finish. It should be used for all woodwork, floors and furniture, including pianos, and is just the preparation for Mission furniture.

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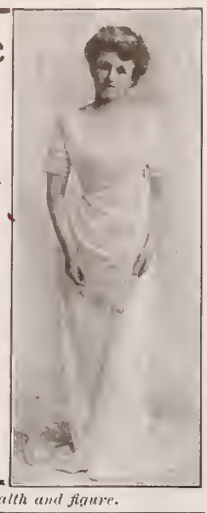

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THE CHRISTIAN HERALD
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Young People's Societies

Chances We Miss*

SOME philosopher has said that it is a common fault among men to "take trouble by the forelock and opportunity by the tail."

We see the good chances usually too late.

One reason why we miss many of them is because we are looking for great and important ones.

"I am very patriotic," you say; "no one would enlist more quickly than I, if a war should be declared."

And yet you may be utterly indifferent to the politics of your town or ward, neglecting attendance at the primaries and perhaps even failing to vote on election days.

The commonplace, dull routine which one must pursue in order to do one's daily patriotic duty, perhaps does not interest you. You need excitement and adventure to spur on your "patriotism."

Dr. A. J. Lyman has truly said, "The large use of common opportunities is better than the common use of large opportunities."

One reason why it is better is that the common opportunities are all that most of us have. If we do not seize them, we have none whatever to seize.

Another reason is because what may seem to us a small opportunity sometimes turns out to be a very large one.

A busy woman once turned aside from her important public work to do a service for a poor man. It involved an expense of time, labor and money which she felt that she could ill afford; but the man was in need and appealed to her, and she could but respond.

"You are foolish," her friends said. "Let others do such work as this."

But, lo! not long afterward, she greatly desired help in a certain way. The poor man had a friend who could supply it. He wrote to his friend, "Do all you can for Miss Blank. She saved my wife and family from ruin."

The bread cast upon the waters came back, and the debt was repaid in full.

"There is not a day," says Dr. J. R. Miller, "which does not bring some opportunity or occasion of turning aside. In whatever line of life, it usually begins in a small and imperceptible way. Take the matter of honesty. A man's simple promise is as good as his note. After a time he begins to be a little less exacting with himself. He has debts and he neglects to pay them on the day they are due. He begins to be less watchful in all his business dealings. In a few months he is quoted on the streets as slow, then as unreliable, and at last as a man who will pay only under compulsion.

"Lives continually fall into some such current and drift away. You are not quite so conscientious as you were last year. You are not quite so loving, so patient, so forbearing, so ready to serve. You are drifting away. It is the beginning of the departure against which we need to guard. A little girl was overheard telling her mother about a naughty child that grew naughtier and naughtier until at last 'he struck God.'

"Thus we often begin with only a shade of departure, yet end in defiant rebellion."

We are to watch not only for the chance which will push us upward, but for that which may pull us downward. We are not only to grasp for the opportunity to advance, but we are to guard against the chance which pulls us backward.

One stitch dropped as the weaver drove
His nimble shuttle to and fro.
. . .
One small stitch which could scarce be seen,
But the perfect pattern was marred for aye
By the one small stitch that was dropped that day.

*Christian Endeavor Topic for Sunday, October 23. TEXT: Gal. 6 : 1-10.

Universal Peace*

GIBBON, the great historian, sai of the Byzantine Empire, "Alor in the universe, the self-satisfied pric of the Greeks was not disturbed by th comparison of foreign merit; and it no wonder that they fainted in th race, since they had neither compet tors to urge their speed nor judges crown their victory."

Now matters are very differen Elihu Root, one of our chief author ties upon international law, remin us that the nations are now nea neighbors. "The improved facilitie for travel and transportation, and th amazing development of the telegra and the press," have brought the na tions together. Distance has bee annihilated by these almost miraculou agents.

The consequence has been a redu tion of the world, as it were, to single community.

The result of this situation is th the nations hesitate more and mor from moral as much as from physic considerations, to plunge into war wi each other. The resultant rancor an bitterness, the disturbance of com merce, the checking of the ebb and flo of international travel—all these, to far greater extent than ever before the history of the world, influence i people for peace.

Greece would now find plenty competitors and judges, and its geni might reach an unheard-of develo ment under conditions like the preser

One of the newer organizations this country is the "Navy League Its aim is "to crystallize a widespre public sentiment in favor of a stro navy." It plans for a membership at least a million.

Both England and Germany ha strong navy leagues. Certain peop think that we ought to do everythi that England and Germany do; an that, therefore, we must have a nav league, too.

The Navy League devotes its ma attention to influencing the votes Congressmen and especially that the should vote for more and bigger ba tleships every year. It is true th we are expecting to have two ne ones each year, and to spend a score so of millions upon them, and upo the repairs and improvements, doc and cruises necessary to keep the afloat and to instruct and maintain practice the thousands of men wh man them.

"But," says the Navy League, "w must have a strong navy, no matt what it costs—stronger than En land's, if possible."

It is necessary that we should ha a good navy. We should have shi enough for the reasonable protectio of our commerce and our seaboar and to meet all our regular nation requirements. But there is nothin more demoralizing than these constan demands of the army and navy me for the enlargement of our fightin forces and equipment.

How can we make the other natio believe that we are sincere in ou pleas for universal peace, and the se tlement of all international disagre ments by reason instead of brute forc so long as we are continually strength ening our armaments?

We are the soldiers of the Prince Peace. His banner over us is lov As difficulties between man and ma are settled by law, so let us settle diffi culties between nations.

The world is a neighborhood no No nation is remote or isolated. W may easily devise an internation tribunal before which all great cas can be justly tried.

Such a tribunal would make for th uplift of men and the glory of God.

*Topic of the Epworth League for Sunda October 23. TEXT: Micah 4 : 1-3.

The Minister and Marriage Fee

Continued from page 919

England family. The bride, although stylishly gowned, puzzled the minister. There was an indefinable something about her personality which the preacher mistrusted—or, rather, could not understand.

"Have you $10 in change, sir?" asked the groom, producing a $20 bill; and the rector, who was well pleased with the fee, hastened to accommodate him. The couple bade him farewell and drove away in a cab.

Great was the consternation of the clergyman when he discovered that the $20 bill was a counterfeit, and that the impostor had disappeared with his $10. Later he learned that the "bride" was a youth of eighteen. The two rascals successfully practised this swindle upon ministers in several cities.

Every minister who has officiated at numerous weddings has encountered the man who takes his wife on probation before he comes to a decision concerning the fee.

"You will hear from me in six months. If she's any good, I'll send you $10; if she is a failure, I'll send you $2," said a Cincinnati man to the Lutheran minister who married him. The pastor was impressed with the novelty of the arrangement, but eventually came to the conclusion that it was another dodge to escape giving him a fee. However, he was mistaken; for at the expiration of the alloted time he received a note which read: "I inclose the $10 I promised you. Anna is worth every cent of it."

One June morning, several years ago, a sailor and his fiancée came to the rectory of a prominent downtown church in New York and asked the clergyman to marry them. After the ceremony, the groom took the rector aside and made a confession. He was almost penniless, he said, but intended to ship for Brazil within two weeks. When he returned he expected to have plenty of money.

"But I want to tell you it all depends on Mary," he said, pointing to his companion. "It's a big risk—this marriage business. A matey of mine shipped for Madagascar after being spliced to a girl, and came home to find his wife had skedaddled with a landlubber. If Mary sticks, I'll give you something handsome."

A year passed and the minister heard nothing from them. Occasionally the good man wondered whether Mary had "skedaddled." His curiosity was satisfied, one July afternoon, when a wagon stopped in front of the rectory and a dozen baskets of vegetables were left at the door. They were accompanied by a note from the sailor, informing the rector that this was his wedding fee.

> "I tuk sick in Buenos Ayres, and almost died in a hospytal," he wrote; "but when I got home I found Mary waiting for me. She has turned out all rite."

Strange as it may seem, there have been times when the marriage fee went astray. This occurred a few years ago in one of the suburbs of Buffalo, N. Y. Both bride and groom belonged to wealthy families, and the clergyman who officiated anticipated a handsome fee. His surprise was great, therefore, upon opening the envelope he received from the groomsman, to find it contained a $5 bill. While the minister stood there, the verger hurried in, almost dancing with delight as he exhibited five new $10 bills which his envelope contained. Neither envelope was addressed, and the rector immediately guessed the truth; namely, that the groomsman had carelessly mixed them, giving him the fee intended for the verger. But he was a young man and modest; so he held his peace. The delighted verger often speculated on the princely fee that the minister must have received on that occasion.

A Chicago minister who officiated at the wedding of a wealthy broker was surprised and somewhat disappointed when he found ten dollars in his envelope. Several years afterward the minister found an opportunity to relate the story at a dinner table where both he and the broker were guests. Of course, he mentioned no names, but the latter was quick to perceive that he was the subject of the anecdote. When the men were left alone, the broker asked if it were not true that he was the niggardly bridegroom referred to.

"Something queer happened that night," continued the broker. "Let me see—Tom B—— was my best man. He was always short of cash. There was $100 in your envelope when I handed it to him. How much did you say you found in it?"

"Ten dollars."

"Then T. B—— pocketed the rest."

On the following day the broker sent the clergyman a check for $90—the amount that had been stolen from the envelope.

The minister's family would suffer great privation were his income limited to his marriage fees. The rector of a rural parish near Newark, N. J., was drawn into an argument upon this subject by one of his parishioners, a doctor, who insisted that ministers derive larger incomes from their marriage fees than they are willing to admit. The clergyman assured him he was mistaken; but he remained skeptical.

"Now, I'll make you a proposition," said the physician. "In order to test my theory, I will agree to give you $5 in exchange for one-half of the next marriage fee you receive, whatever the amount may be. Is it agreed?"

"It is," said the rector.

A week later the clergyman called on the doctor, carrying a basket on his arm. The physician knew that his visitor had officiated at a wedding the night before, and reminded him of their agreement. Taking a $5 bill from his wallet, he laid it on the table.

"There is my money, John," he exclaimed. "Take it, and give me one-half of your fee. It was a bargain, man; remember, you agreed to it."

The minister hesitated. "I don't wish to take advantage of you, William," he began; "I warn you there is still time to withdraw——"

"I'll stick to my bargain; you stick to yours," laughed the physician, slapping the table."

"Very good; here is the fee," said the clergyman; and, tilting the basket, he rolled out upon the table, under the doctor's nose, two fat little puppies.

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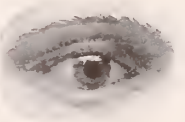

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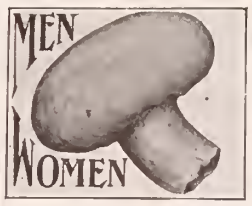

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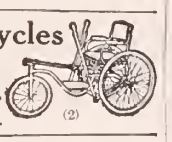

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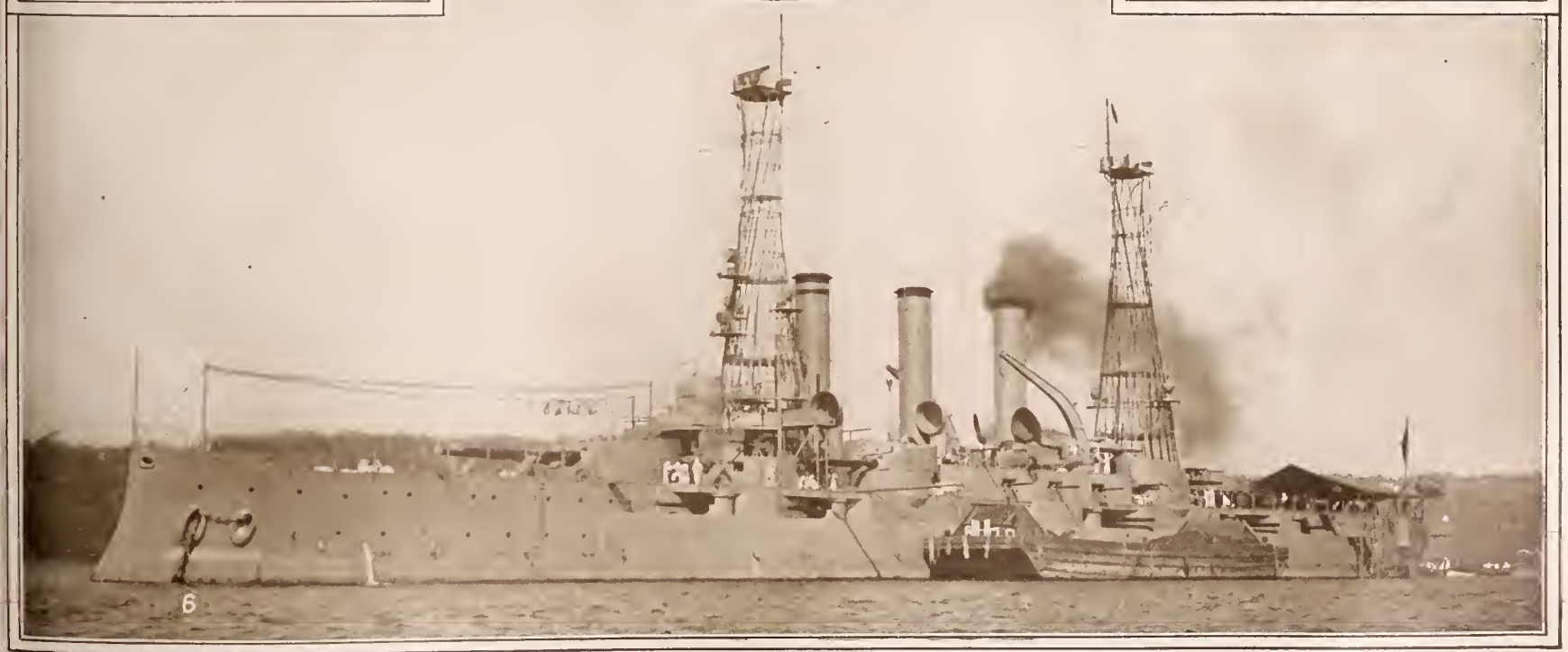

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See Page 946

The Disaster to the Battleship "New Hampshire's" Crew

1. Ship's Launches Towed from Dock. 2. Harbor Police Grappling for Bodies. 3 and 4. Survivors of the Disaster. 5. Midshipman Chevalier, who Saved 25 Lives. 6. Battleship *New Hampshire*.

The Fastest Growing Spot in the World

The land on which these buildings stand has sold at from $1500 to $3000 per lot. Equally beautiful property at the lower edge of this picture is now offered at $790 'till the small supply is exhausted.

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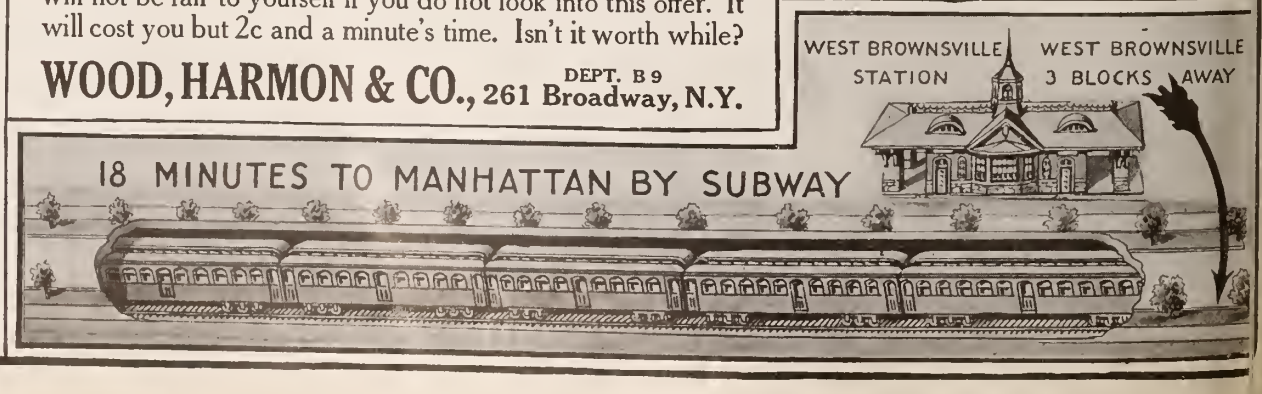

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Ex-King Manuel

The Royal Palace, Lisbon

Queen-Mother Amelie

Photo, Brown Bros.

THE REVOLUTION IN PORTUGAL

PORTUGAL has just passed through a revolution which, in many respects, is one of the most remarkable in modern history. For er a year the tempest had been gathering. It oke suddenly on the night of Monday, October At 1.30 A.M. Tuesday the capital was aroused by e firing of cannon. Instantly the populace poured o the streets and the whole city became a scene tumult and riot. Flashes of artillery fire punc-ated the darkness of the night and the rattle of usketry and the explosion of bombs were incessant. dawn broke, the firing increased in intensity. A rce of insurgents, encamped on a height, tried to ht their way to the centre of the city, but were iven back by troops and police. Soon, however, it came clear that the troops mpathized with the revolu-nists. The latter captured e barracks of the First Artil-y Corps, and a sharp strug-e took place in which many re shot. In several instances e troops themselves threw en the barracks and armories the citizens and supplied em with rifles and ammuni-n.

Admiral Carlos Reis, a re-ed naval officer, directed the erations of the insurgents. ve generals were associated th him in the direction of litary affairs. Everything s carefully planned before-nd. Two naval vessels in the rbor, the cruiser *Adamastor* d the cruiser *Rafael*, were ing with the revolutionists d kept up a continuous bom-rdment of the palace, in ich King Manuel and the er members of the royal mily were practically prisoners. The police were werless to stem the tide of attack in the streets, d when troops were summoned to their assistance e majority of the soldiers left their ranks and de common cause with the insurgents.

Meanwhile, all telegraphic and other communica-n with Lisbon had been temporarily cut off. ere was evidence of a skilfully laid plot on the rt of the insurgent leaders, to prevent the outer rld from knowing of the tragic events that were ing place. Railway bridges were dynamited in effort to check the arrival of reinforcements of al troops. The government was stronger in the ovinces than in the capital, and while the insur-nts were almost certain of capturing Lisbon, they d little hopes of making headway in other cities. t the tide of insurrection, once started, gained in strength and volume hourly. Early on Wednesday the barracks contiguous to the palace was won after a bitter struggle. King Manuel, on learning of this, sought shelter at Cascaes with four attendants.

As the fighting went on bodies of troops began to arrive from the provincial garrisons. Thousands of peasants, who had entered Lisbon the night before, joined the insurgents and fought stoutly against the loyal regiments. All day the conflict raged. Company after company of the troops revolted. One artillery regiment rode down its colonel and officers and attacked the barracks. Other regiments of infantry, cavalry and artillery killed their officers who resisted. At every point the royalists met defeat, for the revolutionists were well supplied with arms and used them like veterans. Over 2,000 men are reported as killed and wounded in the street fighting. Signals were exchanged between the victorious republicans and the warships lying in the river and the latter hoisted the republic flag. It was also hoisted on the Almado Fort and at Barreiro. Soon the royal ensign which flew from the palace flagstaff was seen to fall and in its place there quickly appeared the red and green standard of the republic.

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View of Lisbon, the Capital, from the River Tagus

King Manuel, the Queen-Mother Amelie, and the Queen Dowager Maria Pia meanwhile made good their escape from Cascaes and found a refuge at Mafra, some twenty-three miles northwest of Lisbon. No attempt was made by the revolutionists to restrain them. On Thursday, October 7, the ex-king and his mother, the Dowager Maria Pia, and the other members of the royal household left their temporary shelter and went to Gibraltar to embark there on the royal steam yacht for England. Dowager Maria Pia, it is understood, will be transferred to an Italian warship and conveyed to her friends at Naples.

After the capture of Lisbon, the republicans formed a provisional government composed as follows:

President, Theophile Braga; Minister of Justice, Alfonso Costa; Minister of Foreign Affairs, Barreto; Minister of Marine, Finance, Bazilio Telles; Minister of Public Works, Antonio Luiz Gomes; Minister of War, Colonel Barreto; Minister of Marine, Amaro Azovado Gomes; Minister of the Interior, Antonio Almeida; Civil Governor of Lisbon, Eusebio Leao.

The first official act of the new government, after taking office, was to issue this proclamation:

> The people, army and navy have succeeded in proclaiming a republic. The Braganza dynasty, mischievous and disturbing to social peace, has been forever exiled from Portugal.
>
> This rare event, representing the pride of an untamable race and the salvation of a country whose bravery is proverbial, fills with enthusiastic joy the hearts of patriots and finally ends our country's bondage.
>
> Our aspiration for a regime of liberty stands revealed brightly in its virgin essence.
>
> Citizens! The present moment redeems and recompenses for all the struggles and the sorrowful apprehensions we endured. This moment must be the commencement of a period of austere morality and immaculate justice, in order that the glorious communion of principles shall make of our sacrifices for our country the base of our political programme and our generosity toward the vanquished, and the base of our moral programme.
>
> Citizens! Let interest for our beloved country animate you and a single desire—that to be great—unite you. The republic has confidence in the people for the maintenance of social order, respect for justice and devotion to the common cause of liberty. Consolidate with your love and sacrifice the work which springs from the Portuguese republic.

President Braga also issued a manifesto to the army and navy urging all to swear allegiance to the new régime. Civil Governor Leao issued an order to the people of Lisbon commanding all to respect persons and property of both Portuguese and foreigners. On Wednesday evening the situation in the capital was reported to be peaceful and orderly. The new flag of the republic was flying over all the public buildings. Here and there groups of citizens were singing the Portuguese "Marseillaise." The Spanish Minister called to pay his official

Continued on page 957

The American Pulpit

A SERMON BY

Rev. A. B. Simpson, D.D.*

The Irrepressible Question

TEXT—Matt. 27:22

THIS is the greatest question of earth and heaven. Could we penetrate the veil which hides that great assembly from our view and ask the Father of glory this question, the heavens would open again and the eternal voice would answer, "This is my beloved Son, in whom I am well pleased." Could we ask the brightest intelligences of the angelic host, "What think ye of Christ?" instantly along the sky would roll in answering thunder the mighty hallelujah, "Blessing and glory and thanksgiving and honor and power and might be unto him that sitteth upon the throne and unto the Lamb," while innumerable ransomed saints would respond with the loud amen and repeat the new chorus, "Thou art worthy to receive power and riches and glory and blessing, for thou wast slain and thou hast redeemed us from every kindred and tongue and tribe and nation." Or shall we ask the saints of God who have lived and died on earth, "What think ye of Christ?" and I hear Paul repeating, "Thanks be unto God for his unspeakable gift. That in all things he might have the pre-eminence. I count all things but loss for the knowledge of the excellency of Christ Jesus, my Lord," while Peter repeats again, "Whom having not seen ye love, in whom, though now we see him not, we rejoice with joy unspeakable and full of glory." And John takes up the heavenly climax, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion both now and forever. Amen."

The Danger of Misunderstanding

But this question is far more than an optional one, a matter of opinion or theory. It is the most practical and important question you have ever faced. What we think of Christ determines our thoughts, convictions and principles on all other religious questions. Christ is the key to the whole system of truth; nay, Christ is himself the truth. If you have wrong views about the deity of Christ, you will not want to trust your immortal soul to his hands. If you have wrong views about the virgin birth of Christ, the glorious doctrine of the incarnation will mean nothing to you, and Jesus will be but a man a little better than the rest of them. If you have wrong views about the cross of Jesus Christ and his atoning blood, you will miss your soul's salvation and go to work to seek your own righteousness instead of his. If you have wrong views about the resurrection of Christ, he will not be to you a living Christ and there will be no satisfying evidence of the truth of Christianity of which the resurrection is the corner stone. It is a matter of supreme importance that you should rightly understand and believe in Jesus Christ as the eternal Son of God, as the Word made flesh, as the Lamb of God whose blood taketh away the sin of the world and as the glorious Prince of life who was dead and is alive for evermore.

Our Destiny in the Balance

What we think of Christ and what we do with Christ will determine our eternal destiny. The salvation of every soul hinges upon its relation to Christ. Forever the picture hangs "on either side one and Jesus in the midst." "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth upon him." "There is no name under heaven given among men by which we must be saved, but the name of Christ." Only the friends of Christ can find acceptance in the Father's love and the Father's home and the Father's house. All things have been handed over by him to Jesus Christ and the destiny of every man and woman depends upon his or her treatment of Jesus. There is a quaint story told of a rich man who lost his only son and after his own death his will could not be found. After searching vainly the State attorney took up the case and ordered his property sold and his estate settled. On the day of the auction a poor old woman who had once nursed his only child begged the auctioneer to let her buy the picture of the boy. She had only a shilling, but nobody seemed to care for it, so it was knocked down to her. And she went home happy in having the portrait of the child she had so fondly loved. One day when repairing the back of the picture she found a legal document inside the wooden back. She hurried to the lawyer and delivered it up in much concern. After he had glanced at it he called her to him and said, "You have certainly made a great find. This is the old man's will and in it he has left all his property to anybody who loved his boy well enough to buy his picture at the auction sale when the estate is settled." The old woman had not only a picture of the son she loved, but with it the whole inheritance. Dear friends, God, too, has left a will by which all his fortune becomes the inheritance of those and those alone who love the Lord Jesus Christ well enough to make him their own. "What will you do with Jesus who is called Christ?" "What think ye of Christ?"

Our Attitude Toward Christ

What we think of Christ determines our spiritual character. He alone can purify our hearts and transform us into the likeness of God. He is our holiness, our love, our peace, our joy. He only can counteract the attraction of the world and lift our lives to noble service, sacrifice and consecration. He alone can keep us in the hour of temptation, unspotted from the world, and unstained by sin. He is our very life. He is the channel through whom alone we can meet with God and maintain communion in prayer and fellowship. He alone can quicken and heal the suffering bodies, can clarify and strengthen our intellects, can satisfy our hearts' deepest longings, can comfort and sustain us in life's great hours of trial, can inspire us to noble service, and can uphold and make us more than conquerors in life's last hour. For Christ is the very substance of personal Christianity and apart from him we can do nothing. Your attitude to Christ, therefore, is all important and there is no question so imperative, so immediate, so pressing as the question of our text, "What will ye do with Jesus who is called Christ?" This is the supreme question which the world is discussing to-day. Countless volumes have been written in the past century on the Person of Christ, the Deity of Christ, the Virgin Birth of Christ, the Atonement of Christ, the Resurrection of Christ. The host of heaven and hell to-day are marshaled around the standard of Jesus and men are asking with an intensity of interest never known before, "What think ye of Christ?"

Our Testimony for Christ

No question can be of such supreme importance. Are we concerned for the salvation of sinners here? There is no other name under heaven by which men can be saved. Are we seeking the baptism of the Holy Spirit? The one supreme business of the Holy Spirit is to take of the things of Christ and show them unto us. Have we come to find the secret of victory over sin? This is the victory, "The Spirit of life in Christ Jesus hath made me free from the law of sin and death." Are we seeking and longing for help and healing? God's secret of healing is, the life also of Jesus made manifest in our mortal flesh. Do we long for a deeper and a higher Christian life? This is the secret of it all, "That Christ may dwell in your hearts by faith and that ye being rooted and grounded in love, may comprehend with all saints the height and depth and length and breadth of the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." Are we looking out upon the future and longing for the blessed hope of the better age? The object of that hope is his personal coming. Are we here to consecrate our service afresh and receive new orders from our Master? He is our Master, and it is at his feet that we are to lay our lives in consecration and service. Are we looking out upon white fields of the heathen world? It is he that is calling from the darkness, "Come over into Macedonia and help us," and it is his love alone that can inspire the great campaign which is to evangelize the nations. So that Jesus is for us in these hallowed days the first and the last and all in all.

What is our testimony for Christ? "What think ye of Christ?"

1. We acknowledge him and worship him as the eternal Son of God, the brightness of the Father's glory, the express image of his person, the same in substance and equal in power and glory. This Jes is our God manifest in the flesh.

2. We acknowledge him as the Son of man. W believe in the virgin birth and the holy incarnati and that in him dwelleth all the fulness of the Go head bodily. While he is very God of very God, is also very man with a true body and a reasonal soul in all points like us except sinning. In t weary body, sleeping in the hinder part of the sh we behold the Son of man, but in the mighty vo that quells the tempest we hear the Son of Go Weeping at Lazarus' grave we see the Son of ma but crying, "Lazarus, come forth," we see the Dei of Christ. Hanging on the cross and dying agony, "Behold the man," but rising in majes from Joseph's tomb, he is declared to be the Son God with power by the resurrection from the dea And so we recognize him as our brother and o God, our Kinsman, our Redeemer and our divi Master.

3. We believe in his cross and his precious blo as the expiation of human guilt, the ransom of l men, the satisfaction of divine law and righteou ness and the ground of our justification and salv tion; and in an age of cold, ethical formalism sing with louder triumph.

An Acknowledged Saviour

4. We believe in his resurrection. We der repudiate and denounce the latest lie of liber theology, that that wounded, lazaretted form Jesus of Nazareth still lies in Joseph's tomb a that the Syrian star looks down upon his dust a that the resurrection of Christ is only a great sp itual truth. Nay, the very cornerstone of Chr tianity is the testimony of the risen Christ as t glorious Prince of life, "I am he that liveth and w dead, and behold, I am alive forevermore."

5. And we here declare and reaffirm our spec witness that this Christ, the Son of God incarna crucified and risen from the dead, is our Savio our Sanctifier, our Healer and our coming Lord, whom be glory and dominion and love now a forever.

The time has gone by to wave aside the Lo Jesus with a toss of your head and a motion of yo hand and say with cheap and easy infidelity, "C there is no certainty about Jesus Christ anyho The higher critics are questioning his deity a questioning his virgin birth and questioning l atonement and questioning his resurrection; a when they get through with their discussion the will be time enough for me to take up the questi for myself." My friend, the very fact that t higher critics are so troubled about this Christ a that the whole world of scholarship is engaged trying to settle the question of the Christ is the be evidence of his reality and importance. The de would not be fighting so hard against him if the was nothing to fight about. The very best tes monies for the greatness and glory of Christ co from many distinguished scholars who are not pa ticularly interested as his followers and frien Listen to some of them.

Testimony of Great Minds

I hear Rousseau, the great Frenchman, declarin "To have invented the story of Jesus would ha been a greater miracle than the story itself. If was a literary fiction, pray, who was the brillia author and how is it that we have never heard h name? Nay, it is easier to believe that Jesus liv than to believe that the story of Jesus is a lie."

Theodore Parker writes: "He unites in himse the sublimest precepts and divinest principles, th more than realizing the dream of prophets a sages, rising free from all prejudices of his ag nation and sect, and pours out a doctrine beautif as the light, sublime as heaven and true as God Goethe calls him the divine Man, the type and mod of all men. Renan declares of Jesus, "The mo beautiful incarnation of God, God in man. Gre and beautiful, a thousand times more real tha insipid earthly greatness or insipid earthly beauty Strauss calls him the highest object we can possib imagine. "Never will it be possible to rise abo him or imagine any one who shall ever be equal wi him." Lecky, the great historian, declares, "T brief record of his short years has done more

Continued on next page

* Preached at Old Orchard, August 10, 1910.

The Irrepressible Question

Continued from preceding page

often and regenerate mankind than
l the disquisitions of philosophers or
l the exhortations of materialists."
abbi Kohler, a distinguished Jew,
ys, "Jesus, Keeper of the door,
riend of the sinner, Brother of the
fferer, Comfort of the sorrow-laden,
ealer of the sick, Uplifter of the
llen, Lover of man, Redeemer of
oman, we claim him as our own."

And even Napoleon, the most selfish
all earthly rulers and statesmen,
clares, "Other conquerors founded
eir empires upon force. Jesus alone
unded his empire upon love, and
illions would die for him to-day. I
derstand men. Jesus Christ was
ore than a man." And finally one of
e greatest German writers declares,
The end to which all things are work-
g is the production of the spiritual
an. I believe Jesus Christ to be that
an, and therefore in him, as the per-
nal incarnation and reproduction of
e Personal God in our personal
lves, we shall come into our divine
heritance."

Over against this mighty array of
man testimony, tell me, "What think
of Christ?"

How are you going to decide this
estion? Are you going to try like
late to avoid it? This was the one
fort of that infatuate man. He was
termined, as his wife had counseled
m, to have nothing to do in settling
at question. There is no drama in
man history more pathetic and sol-
n than the story of Pilate and his
al judgment of Jesus. The enemies
Christ had brought the Lord before
m, expecting that this weak and
litic man would accept their word
ncerning his guilt and condemn him
thout further investigation. They
ew that Pilate had often done this
curry favor with his political
sociates, but this time they were
staken. Pilate saw through their
allow scheme and became quickly
nvinced that Jesus was at the very
orst a well-meaning religious fanatic,
t in no sense a criminal; and so he at
ce gave judgment in his favor and
d them that he had found nothing
ainst him. But as they were un-
lling to receive this sentence they
aded for his conviction and Pilate
solved upon a clever compromise: he
uld give the alternative of choosing
tween Christ and the most injurious
minal of the day, a thief, named
rabbas. Pilate did not for a moment
agine that they would degrade
emselves by choosing Barabbas
ainst Jesus, and so he was con-
nded when they hurled back in his
th, "Not this man, but Barabbas."

He took his first wrong step by
en consenting to put Jesus in the
ce of a criminal at all. When we
gin to compromise with conscience
d right we are lost. You are re-
jting Jesus Christ like Pilate be-
use of some point wherein you are
ing away your conscience from fear
the world or some unworthy motive.
lom this time he fought every inch
his ground, but was still steadily
shed down the incline on which he
d started. There came a solemn
ssage from his wife warning him to
careful, and no doubt his own soul
gan to realize the serious position he
s being forced into. This was deep-
ed still more when taking Jesus
ade he asked him some searching
estions and received replies which
st have pierced even his hardened
l with deep concern, for we are told
t from that time Pilate sought op-
tunity to release him. But he was
eady fast in the net that was tight-
ng around him. The final knot was
d when his wily enemies hurled in
h teeth the challenge, "If you let
s man go, you are not Cæsar's
end." Instantly he saw before him
t peril of a judge complaining
inst him at the bar of Cæsar, and
t loss of his governorship and his
ure. This was more than his
ven soul could stand and he ignobly
ded and gave sentence that Jesus

Continued on last column

The Children's Pulpit

THE STATUE OF LIBERTY

By Rev. J. M. Farrar, D.D.*

FRIDAY, October 28. If you are in or near New York this will be the proper time to visit the Statue of Liberty. Why? Because on October 28, 1886, this great Statue of Liberty was unveiled. It was the gift of France to the United States, and stands on Bedloe's Island as a perpetual reminder of the good will between these two countries. Its height, from low water mark to the top of the torch, is 305 feet 11 inches. The statue itself, which is in the form of a woman holding a torch in her hand, is 152 feet.

. . .

WHEN strangers from other countries come up our beautiful bay this is one of the first sights they see, and it tells them that they are coming into the land where Liberty is Enlightening the World.

When we speak about this being the Land of Liberty, what do we mean? Does liberty mean to do as you please? You have liberty to throw a stone, but your liberty ceases when you throw that stone at some one. You have the liberty to use your voice, and you can shout and yell as long and loud as you are able; but your liberty ceases when your shouting and yelling annoys some sick person or makes some person nervous who wants to feel well. Liberty is the privilege of doing anything that you please within the limits of law. Our text says, "Whoso breaketh a hedge, a serpent shall bite him." The hedge means law. There is a hedge, or law, around your playground and around your house and around your father's farm. The line fence is a law between your father's farm and some other man's farm. Your father has liberty to plant whatever he pleases on his side of the fence, but he does not have the liberty to plant anything on the other side of the line fence. Breaking through the hedge means breaking a law. Whenever you do anything the law tells you not to do, then you break through a hedge. The bite of the serpent means punishment for breaking the law. Every time we break a hedge or break a law there is a punishment. In the old hedges spoken of in our text, serpents found their homes. When one broke through a hedge these serpents became angry and would bite the breaker.

. . .

OUR text takes a hedge as an illustration to show us that when we break a law we shall surely be punished.

We have a great amount of liberty—more liberty than is given to the people of any other nation in the world—but this liberty ends at the hedge, or the law, that has been made by God and man.

The law of God is to protect us and to bless us. When, therefore, you are looking at the Statue of Liberty remember it is the corner post of the great hedge or law around our country.

This Statue of Liberty was once worshiped as an idol. An aged woman and her grown son were on their way from Mount Lebanon to the United States. When they saw the great statue, nobody told them what it was, and they thought it must be Christ, representing the Christian land which they were about to enter. They dropped upon their knees on the deck of their ship and poured out their love and gratitude for the welcome which the outstretched arm seemed to offer them. Liberty is the gift of Christ, but it is not to be worshiped. We worship Christ, who gave us Liberty and protected our liberty by law. Tell you a story?

. . .

ABOUT two thousand years ago the Chinese people were in great trouble. Toward the north of China there was an enormous plain, and it was one of the most fruitful and productive in the world. The people who lived on the plain were farmers. Farther north was the country of the Tartars; these people lived by robbery, and when they looked at their neighbors' prosperous farms they were filled with envy. They made a raid on the land of the peaceful Chinamen, stole everything that they could lay their hands on, and beat or killed those who made any objection. The raids happened so often that the poor farmers did not know what to do, and were quite in despair. At last they made a complaint to their emperor, and he caused a wall to be built so as to prevent the Tartars from entering China.

The Great Wall of China is one of the wonders of the world. It is called the Wan-li-chang, or Myriad Mile Wall. Its length is about one thousand five hundred miles, so that it would stretch in a straight line half way from America to England. It winds about, now climbing a mountain to a height of five thousand feet, now crossing a level plain, and now spanning a river.

. . .

THE wall is twenty feet high, with towers twice that height and forty feet square at the base, standing at intervals of a hundred yards from each other. These towers were used as posts of observation, and the watchmen stationed in them could give timely warning of the approach of the Tartar foe. On the top of the wall is a great road along which three automobiles could run side by side. This wall gave the Chinese liberty and protected them from their enemies.

Liberty and law are our two friends.

Dr. Abbot tells us the difference between advice and law. A doctor says to a child: "'You have been working too hard and sleeping too little. You ought to go to bed every night at nine o'clock.' That is advice, but not law. Then the father says, 'My child, you hear what the doctor said, and you must go to bed every night at nine o'clock.' This is law." This is the Chinese wall about the child for its protection.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Eccles. 10:8.

The Irrepressible Question

Continued from first column

should be crucified, calmly washing his hands and declaring, "I am innocent of this man's blood." But all the water in the universe could not have washed out the stain of deicide. Henceforth he was the murderer of the Son of God. And it was not long until the price for which he had sold the Lamb of God turned into rottenness in his blood-stained hands. The office which he had saved at the sacrifice of principle was torn from him and in exile and disguise, tradition tells us, he at last hurled himself from an awful precipice in Switzerland on whose naked cliffs some of us have gazed over yonder as it looks down upon the Lake of Lucerne and seems forever to whisper, "What shall it profit a man if he shall gain the whole world, but lose his own soul?" Men and women, you are selling conscience, principle and Christ with your own souls thrown in for some worthless bauble. But wake up to-day from your blindness and ask, is it worth while? "What will you do with Jesus?" Oh, brother, oh sister, you must do it now!

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

A Democratic King's Home

THE "palace" of King Nicholas of Montenegro, says a writer in the *Westminster Gazette*, boasts an ample but treeless garden. One encounters a sentry or two at the door. Otherwise there is no evidence of kingly state. Nikita is the appellation of his Majesty among his aged subjects, who deem him an elder brother and treat him accordingly. Venerable as are his years, he has lost none of his early interest in sport. It is said that he can still remove a cigar from the lips of an old friend by the primitive expedient of shooting it away with a revolver at thirty feet. He can throw an egg in the air and shoot it into fragments while yet aloft. His traits reflect a stern frugality. The expenditure of his married daughters upon clothes still worries him. The Montenegrin King still puts money in the savings bank and urges the habit upon his people. He remonstrated with a hotel keeper who bought himself a gold watch, pointing out that his own was brass. His Majesty makes no concealment of his conviction that European kings are too extravagant in their mode of life, thus setting a bad example to their subjects. His Majesty carried this passion for economy to the length of forbidding the only millionaire among his people from buying a costly motor car in Paris. "Your sovereign cannot afford such a luxury," his Majesty is quoted as having said. The car was not purchased.

Anvil Sparks

..SOME people look for the best of life in a mirror.

..Do not pray for what you do not need, but thank God for what you already have.

..SOME men act independent, with egotism and laziness their only asset to back them up.

..THE man who does the right thing at the right time will also do the right thing at the left time.

..THE reason prohibition does not prohibit everywhere is because the man who doesn't want it to, lives there.

..IF the Nazarene were on earth to-day, along with his remarks about sheep he would no doubt have something to say about sheepheads.

..IT is better to be a lad with nothing but a loaf and fish for a thousand, than to be one among a thousand who does nothing but loaf and fish.

..IT took the Pharisees and Herodians in counsel assembled at least an hour to propound the question about paying taxes, but it did not take Jesus an hour to find a suitable answer.

WILLIAM J. BURTSCHER.

A Tragedy of the Naval Service

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Sailors from the Battleships Bound for Shore

Seaman McMaine

Launches Tying Up to the Pier

ON the morning of October 2 the country was saddened by the news flashed over the wires that in a time of peace twenty-seven sailors of our navy had perished in the swift current of the Hudson River, where the North Atlantic fleet swung at anchor a little off shore from upper New York. It would take the naval fatalities of several Spanish Wars to equal this loss of life, which came at a moment when the thought of death could not have been farther from the happy, care-free minds of the men who returned from the delights of "shore leave" only to find a watery grave within call of their own ships.

Seven warships of the Atlantic fleet had steamed up through the Narrows two or three days before the disaster, and the tars on board eagerly anticipated a short stay in New York, with shore leave at frequent intervals to see the sights and to dispose of the two hundred thousand dollars and more which had come to them out of the pay chest of Uncle Sam. Pay-day, shore leave, and New York all at once made an unusually attractive combination, which wreathed the faces of the men with smiles. They rightly felt they had earned a little pleasure on account of the good work done at target practice on the high seas. They had proved themselves the finest gunners in the world, annihilating every target at six miles, some of the ships doing it with the first salvo.

The general landing pier for the ships' launches was at the foot of One Hundred and Fifty-eighth Street. This stretch of the river, in front of the picturesque Palisades, has become the usual anchorage for warships visiting the city, and it was between this pier and the battleship *New Hampshire* that the disaster occurred. The launches of the different ships were filled several times a day with sailors on shore leave. The boats would hold as many as a hundred men and were towed by one of the fussy, sputtering steam launches from one of the great warships.

On the evening of October 1 the pier swarmed with a crowd of sailors returning to the battleships and skylarking until the "tow" was made up. One of the big sailing cutters was from the *New Hampshire* and was attached to the steam launch by a long cable. The boats were under the command of a young midshipman, who only completed the course at Annapolis last June. His name was Godfrey de Courcelles Chevalier—a name which calls for courageous deeds on the part of the one who carries it—and the midshipman proved his right to such a historic appellation. For before the night was done he had saved with his own hand over twenty sailors from a watery grave.

The men jumped into the launch as soon as it reached the pier, pushing and joking, and unfortunately paying too little heed to the way in which they arranged themselves. It seems as if too many had gathered forward and depressed the bow. The two boats started off from shore at about a quarter to seven. A stiff breeze was blowing and suddenly the bow of the launch dipped under a wave and she nearly swamped. The sailors pushed to the rear now, making matters worse; and the next moment the water was pouring over the sides and they felt the boat sinking beneath their feet. Most of the men were pitched into the water; some caught the edge of the boat, which still floated, nearly submerged, and urged the men struggling in the water to do likewise. Some could swim, others could not; and in the darkness they floundered aimlessly for a few moments in the swift current. Suddenly the men on the steam launch saw that their "tow" had disappeared, and they set their whistle tooting wildly, bringing launches from the fleet and from the shore.

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Sailors of the *New Hampshire*, Gathering on the After Deck

Chevalier swam about in the water directing t swimmers to the launches, and dragging one e hausted sailor after another to the side of the boa where they were pulled in, while he would sw back to get another. The launch *Mary*, owned George Reeves, rescued sixteen men; the *Heron* g fifteen; boats from the *Kansas* and *Louisiana* g some. Chevalier refused to leave the water, b was pulled into a launch and taken to the *Louisia* Even then he pleaded for a chance to go back ir the river to see if he could not find some more those who had gone overboard, and almost fought throw himself into the current. His heroic effo had exhausted him so much that it was consider dangerous to have him go to his own ship. insisted and finally went on boa the *New Hampshire*, where was put under the care of t battleship's surgeon. Seve sailors worked like heroes to sa their comrades. Seaman McMa saved five who were just goi down for the last time.

For a day or two it was dou ful what number had perished. few who had overstayed their ti came aboard, relieving the anxi of the officers and of the relati who had been notified of the ac dent by telegraph. The crews the battleships searched the ri for the bodies and the harl police worked with grappli irons.

Some people expressed surpr that all of the seamen were able to keep afloat. An offi speaking of this said that public forgot that the navy v recruited all over the country a that a great majority of the n were landsmen when they enlis and learned to swim later. to two years ago about forty n out of every hundred were una to swim, but great efforts h been made to have the men le the art, and at the present ti that had been reduced one-h and now about eighty sailors of one hundred are able to swim well. On the su mer cruise to the Caribbean Sea nets were h over the sides so that the men could not sink or attacked by sharks and most of them took th turn in the water.

Two days after the disaster, which had thro relatives of the dead men in fourteen States i mourning, an impressive funeral service was h on board the *New Hampshire*. It was arranged the chaplain and attended by the officers and m The spot where the men had gone down was cove with flowers and dedicated to their memory.

TOPICS OF INTEREST THROUGHOUT THE WORLD

—AVIATOR WYNMALEN, a Frenchman, on October 1, reached the height of 9,971 feet in a biplane at Mour-Melon, Le Grand, France, being the highest yet recorded.

—150,000 COTTON spinners are locked out by a shut down of cotton mills in Manchester, England. The trouble originated over a small strike in a nearby mill, involving only 75 men, and the manufacturers refused to arbitrate.

—THE BUILDING and newspaper printing plant of the Los Angeles (Calif.) *Times* was destroyed by explosion and fire on October 1. Nineteen employees were killed and 25 injured, and the loss to property is estimated at $500,000. It is charged that the building was deliberately destroyed by enemies of the paper and the police are making a thorough investigation. The management of the paper had a duplicate plant in another locality in anticipation of such a contingency. $100,000 reward has been offered for the detection of the wreckers.

—QUEEN MOTHER AMELIE, according to the reports of visitors at the Portuguese Court, treated King Manuel, her son, like a child. One day not long ago, he accidentally broke a window. Amelie, in presence of the court circle, which included generals, admirals and ambassadors, rebuked the king so shrewishly that those who heard her were astounded. Manuel left the room looking like a whipped schoolboy. Naturally, the incident leaked out in the clubs and cafes and it was not surprising that the indiscretion and hot temper of Amelie should have helped to convince the Portuguese army and navy officers that any change would be preferable rather than to continue with such a "boy-king."

—EARLY NEXT month the Postal Savings Bank system will go into operation, and soon thereafter some 40,000 of the total of 60,000 post offices will have postal banks. There will be no pass-books. Each depositor will get a certificate of deposit for his money. These certificates will be made out for sums ranging from $1 to $9 and there will be certificates for $10, $20 $50, the higher certificates being in duplicate—one for depositor, the other kept by the bank. Provision has also made for juvenile depositors, who can put in their dimes, being represented by a 10-cent stamp in lieu of certific When a child deposits a dime he gets in return a white with one 10-cent stamp in the centre. As he deposits dimes he receives additional 10-cent stamps until the reaches $1, when the card is exchanged for a dollar certific Nothing smaller than a dime can be banked. Any depositor draw out part or the whole of his deposit at any time. posits will draw 2 per cent. interest. [illegible] be permi to deposit more than $100 in one month and no one can d interest on more than $500 in one year. This last provisio made in order that the postal banks may not interfere the general banking of the country. They will undoubtedl a great convenience to the working classes and will encou thrift throughout the nation.

DANGERS OF THE ARABIAN DESERT

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Mounted Warriors of the Bedouin Tribes Attacking a Caravan of European Travelers

THIS picture, from a drawing by Caton Woodville, in the *Illustrated London News*, represents a scene that is enacted frequently among the warlike Bedouin tribes of Arabia. Marauding is the great "sport" of the Arabs. Roving bands of robbers infest the deserts; but it is not often that one of the pillaging expeditions picks up such a rich prize as a European. A traveler, Mr. Douglas Carruthers, was "held up" by a band of one hundred and fifty warriors in the manner shown, while making his way across the Arabian desert. He narrowly escaped losing all his belongings. Robbery, not murder, is the object of the marauders.

HOW "GOD'S IGLOO" WAS BUILT

By CHRISTIAN SCHMITT, Labrador

IT is again my privilege to thank you and the kind CHRISTIAN HERALD readers for a gift of $30, which I received recently from you for our Labrador work. It is always a great encouragement to us that friends think of us and are willing to show their interest and practical sympathy.

Since last summer, we have been busy here at Nain, building a new church. With our severe climate, a good, strong building for our meetings is absolutely necessary. Our houses here are built almost entirely of wood. Our old church, which was built in 1814, is nearly 100 years old. It is no wonder, therefore, that most of the timbers in the foundation are decayed and that the walls have given way in places, so that often during a gale we fear an entire collapse. The new church will soon be complete, and this autumn we shall be glad to move into the new premises.

In more respects than one, the new church will be an improvement on the old. In the former, the benches were without backs, and during the winter nights, light was derived from candles and the space was limited. The new church will have benches with backs, so that the worshipers can sit comfortably, and the lamps—a gift from a friend in London—will not only give a better light, but will also help to decorate the church. To our Eskimos, the new church is a great innovation; they call it "God's Igloo" (God's house). They have not seen anything better or more beautiful and they believe it to be the prettiest place in the universe.

We have no artisans here. Much of the work must necessarily be done by ourselves. Unskilled labor we are able to secure, as our people are only too glad to help, and several hundred dollars' worth of labor was thus furnished gratuitously.

Now our new place of worship is almost finished. In October we hope to dedicate it and we trust that God will manifest himself here unto us and unto those whom he has placed in our charge.

Our mission attends to the needs and requirements of the Eskimo race, but a few days ago we had a number of Indians here from the interior of the Labrador peninsula. Through the writings of Mr. Wallace, Mrs. Hubbard and Mr. Cabot, these natives have been brought into prominence of late, and indeed it is marvelous how they can exist, especially in winter, in so desolate a country. The reindeer or caribou furnishes them with nearly all necessaries, and they are experts in tanning and preparing their skins. But if the deer fail them while they traverse hundreds of miles in the dead of winter; while rivers are frozen solid and lakes are covered with a crust of ice six to eight feet thick; while snowstorms rage and frost holds earth and sky within its icy clutches, then is the time when these poor Indians find the odds against them to be as much as they can bear.

Young Nascopee Women of Labrador

The New Church at Nain

Nascopee Indians Who Helped Build the Church

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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The New Republic

AS the smoke of the conflict in Lisbon lifts and the political atmosphere grows clearer, the causes that led to the dramatic transformation of the little monarchy to a republic, become more apparent. Misgovernment, official corruption, and recent widespread strikes among the industrial classes, gave additional strength to the revolutionary movement which had threatened to overturn the throne at the time of Carlos' assassination two years ago. The republicans, through an active propaganda, made such inroads at the last elections that the government realized the coming danger, but was powerless to meet it. Besides, as the sequel proved, a very large proportion of the army and navy was avowedly republican.

There was another complication, which doubtless helped to precipitate the climax. King Manuel was openly pledged to a liberal policy, but the Queen Mother secretly opposed him and favored the clerical party. It was known all over the capital that she treated Manuel like a child, and this knowledge, it is believed, emboldened the clericals to plot his dethronement in favor of Don Miguel de Braganza. If there was indeed such a plot, all the plans miscarried, for the revolutionary leaders, equally distrusting the liberalism of Manuel and the clericalism of Amelie, decided that the time was ripe for the finishing stroke which should sweep away the throne and give practical expression to the growing aspirations of the people for popular government and political freedom.

Whether the republic will live must depend largely upon the wisdom of the course to be pursued by the provisional government. Dr. Theophile Braga, who is at the head of affairs, is said to be a leader of high qualifications, and of political experience and influence—a man of middle age, respected for his honesty and integrity, his culture and his patriotism, and one, moreover, who is more likely to favor moderate than extreme measures. Manuel, the Queen-Mother Amelie and the rest of the royal fugitives are said to have fled to England. Had Alfonso been in his place, we should probably have seen that peppery young monarch planning to return with an army at his back, in an effort to regain the lost throne; but with Manuel such a thing is scarcely to be expected. Should Spanish republicanism break loose, spurred by little Portugal's example, we may see a startling transformation: not only a republic which would include the Iberian peninsula, but which, bounding the republics of France and Switzerland, might give a new and strange aspect to the map of Europe.

A Doubtful Comparison

FATHER BERNARD VAUGHAN, a noted Jesuit orator of England, has attracted considerable attention by his attacks on "the sins of society," his principal target being the "smart set" of the British capital. More recently he has been sounding a forewarning of the decline of the Anglican and Greek Churches, and now he has turned his oratorical batteries against Protestantism in general, which he pronounces decadent, chiefly in consequence of the attitude of the Protestant churches on the divorce question. He "points with pride" to the growth of the Catholic Church, predicting that it is to be the sole survivor in the great conflict of modern religions. Eloquent and able as this preacher undoubtedly is, he is strangely oblivious of the great internal strife now going on in the Catholic Church all over Europe and which is just beginning to be understood here. In France, Spain, Italy, Portugal and Austria that church is greatly divided. "Social Modernism" is only one of the many wedges that are splitting the ancient fabric. The Vatican's attitude toward the French society known as "Le Sillon" (the Furrow)—a social movement among the faithful for the advancement of the moral, intellectual and material welfare of the working classes—has done much toward alienating intelligent French Catholics, and has once more demonstrated the intolerance of the Vatican toward all attempts at social, political and economic progress. In Austria, according to the European press, there has been during the last decade a remarkable defection of not less than 55,000 persons who have broken away from Rome and enrolled themselves as Protestants. All the world is more or less familiar with the recent changes in Spain and those now taking place in Portugal, where the political and religious authority of Rome has sustained a severe set-back.

These and other indications would have influenced most orators to be more temperate in their language; but Father Vaughan has boastfully challenged comparison of the vitality of the churches, and yet has overlooked the essential fact that while in some lands there may be an apparent numerical increase, in others the power and influence of the Vatican—for ages dominant in Europe—has been effectually checked by the growing intelligence of the very people who were formerly its most loyal adherents.

Helping the Unfortunate

THE approaching cold season will make life hard for thousands in our big cities, and especially for the men and boys who have flocked to New York from homes in the country and in distant States, hoping to lighten the burden of the household and make a living for themselves. Disappointment is the lot of many of these hopeful hearts. They find everywhere competition in the labor market and they often go down, down, until the last dollar is spent and in their despair they appeal to the Bowery Mission. For over thirty years this mission has stood as a lighthouse for those unfortunates who have made shipwreck on the shoals of life. Some, but not all, have gone down through their own fault—they have yielded to weakness and temptation. Even these the Bowery Mission cannot turn away. If it did, what would become of them?

This is the special work of the Bowery Mission. Many a home in this land of ours is indebted to the influence of this Mission for the restoration of some one who has long been missed from the home circle, and who has sunk almost out of sight in the maelstrom of misfortune. Every season we receive many letters from fathers and mothers, and from wives, too, full of expressions of gratitude for what has been done towards helping their loved ones to find friends and employment. All these years, the Bowery Mission has been a practical almoner, a good Samaritan to thousands who have lost their bearings. It has cheered them, fed them, clothed them, encouraged and prayed with and for them. In this far-reaching work, which Dr. Klopsch and his associates have kept up continuously for nearly twenty years, we have enjoyed the cordial co-operation of thousands of God's people in many States.

If any reader of these pages could spend an hour in the Mission on some cold evening and see the hundreds of poorly-clad men and lads—age sitting side by side with beardless youth—and if they could but hear the testimonies of gratitude and the hopeful promises that fall from their lips, such a one would feel that a gift sent to this great work, through THE CHRISTIAN HERALD, though it may have seemed like "bread cast upon the waters," is sure to be returned in multiplied blessings.

Sunrise in Korea

HERETOFORE, practically all we have heard of Gospel progress in the "Hermit Kingdom" has come to us from the missionaries. Their glowing reports of the triumphal march of Christianity in that country are now fully corroborated by our American Consul-General, George H. Scidmore, who has just returned from Seoul, the capital, after thirty-four years' consular service, interrupted by only two brief furloughs. He describes the work of the missionaries as magnificent and as being the most striking feature in Korea's present condition. An effort is being made to keep politics out of the churches. He regards Korea as the most promising missionary field in the world. Buddhism, the old faith, is moribund and almost dead. Christianity and education go hand in hand and the people are eager for both. Six great missionary organizations are at work there and the Y. M. C. A. is doing its share in bringing about the general transformation. The people are literally hungering and thirsting for the Gospel, with education and Western civilization, and the native and Japanese authorities favor it. Many prominent Koreans, including the chief justice, have openly accepted Christianity and have become active members of the Church. Sunrise is brightening the hills and valleys of the ancient land with the promise of soon broadening into perfect day. Korea has now been absorbed by Japan, but without doubt, its new spiritual life will go on unchecked, and it may be the appointed means of helping in a great Gospel advance in the Mikado's empire.

A Faithful Steward

JOHN S. HUYLER'S name was almost a household word. He dealt in sweets and had an old-fashioned specialty which was a favorite with children and not disdained by their elders. Beginning long ago in a modest way, his great business expanded until its ramifications extended everywhere. But the aspect of Mr. Huyler's character which made him eminent and entitled him to world-wide honor, was not that of successful business, but of genuine Christian philanthropy. His name was a synonym for wise liberality. He invested his great wealth in good works. He never sounded a trumpet before him, yet there was not a university or college to which a poor and ambitious student might go, which did not appeal directly to his heart and hand. The young man or the young girl, toiling amid difficulties and hardships to secure an education, was sure of assistance, if the case were presented to John Huyler. Not only in large gifts but in a multitude of small ones, given quickly and unostentatiously, in answer to personal application, this good man served his period. He has gone to his reward, and has heard the voice of the Master saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Aiding the Missionaries

A GIFT entrusted to THE CHRISTIAN HERALD, to be divided among ten needy missions, was apportioned and checks mailed the same day to the following missionaries:

Gerard J. Schilling, LaPaz, Bolivia	$15.00
Frederick Jansen, Cebu, Philippines	15.00
Christian Schmitt, Nain, Labrador	15.00
Z. C. Beals, Wuhu, China	15.00
Matthias Klein, Akashi, Japan	15.00
Pandita Ramabai, Poona, India	15.00
Susan E. Haswell, Moulmein, Burma	15.00
R. Wodehouse, Umtali, Rhodesia, Africa	15.00
W. Hagqvist, Kienchow, Shensi, China	15.00
A. R. Stark, Callao, Peru	15.00

May this beautiful benefaction, given with a lack of ostentation which makes it all the more worthy, be richly blessed, both to the workers in these far-off heathen lands and to the thoughtful and generous giver at home.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Tragic Automobile Race

THE sixth automobile meet on the Motor Parkway on Long Island for the Vanderbilt Cup, was held October 1. It broke the record for speed and also for its fatalities, as four men were killed outright, and twenty persons seriously injured. Harry F. Grant, driver of the 1909 model six-cylinder, 60-horse-power Alco, entered by the American Locomotive Company, was the winner. His time for the 278.8 miles was 4 hours, 15 minutes and 58.34 seconds, an average of 65.1 miles an hour. Joe Dawson, driver of the 1911 model, four-cylinder, 34.1-horse-power Marmon, entered by the Nordyke & Marmon Company, was second. His time was 4 hours, 16 minutes, 23.51 seconds. John D. Aitken, driver of the 1911 model, four-cylinder, 40-horse-power National, entered by the National Motor Vehicle Company, was third. His time was 4 hours, 17 minutes, 29.74 seconds. Grant's time was a new record for the race. The former record average was 64.3 miles an hour, made by George Robertson in the 1908 race, with a 120-horse-power locomotive. Grant led Dawson by only 25 seconds; Dawson was a little over a minute faster than Aitken. Harry F. Grant got the cash prize of $2,000 for winning the Vanderbilt Cup Race, in addition to a number of prizes offered by automobile makers. Gelnaw got $1,000 for winning the Wheatley Hill Race, and Endicott $1,000 for winning the Massapequa Race. There were ten thousand automobiles and a perfect army of spectators at the race. The fun of the race was largely spoiled by the fearful slaughter which it caused. Crazy cars got out from control of their drivers and dashed like demons to their work of death. One of the city papers the next day required a whole column to record the names and descriptions of the dead and injured. The column began with the dead, Ferdinand D'Zubia, forty years old, of 330 Alexander Avenue, the Bronx, sales manager for the Pope-Hartford Automobile Company; Charles Miller, mechanician for Louis Chevrolet, driver of the Marquette-Buick car No. 29; Matthew P. Bacon, mechanician for Harold Stone, driver of the Columbia Car No. 12; Edward Lynch, seventy-one years old, of Glen Cove Landing. The International Automobile Race for the Vanderbilt Golden Cup is announced for October 15. There is a serious debate whether it will be run, as the fatalities are likely to be so great. The automobile race has fun in it, but it is at too great a price. The country is interested in the make and speed of these cars, for they have come to stay; but it ought to be more interested in the preservation of human life. One precious life is worth all the automobiles in the nation. Most of the legislatures and municipalities have made restrictions which tend very largely to protect human life and body. The mad frenzy of automobile races, so deadly in its consequence, should be stopped at once, if not by the automobile men themselves, then by the officers of the law. That frenzy reminds us of the damage of the chariots of old, referred to by the prophet:

Behold, his chariot shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! for we are spoiled. (Jer. 4:13.)

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Harry Grant, Winner of the Vanderbilt Cup in the Ill-starred Automobile Contest of Oct. 1

Century Plant Blooms

Mrs. W. Snowdon Nichols sent a century plant from her conservatory on Staten Island to the Plaza Hotel in New York the other day, where it was given a place of honor on the clerk's desk. It had been preparing for a hundred years for the bloom which it was about to unfold. Soon after its arrival at the hotel, it began to open. Starting modestly, it gradually became a thing of beauty, perfectly white, except for a slight fringe of yellow around the edges. Hundreds of the guests of the Plaza, as well as visitors, thronged about the plant to admire its rare beauty. Among those who watched it were Baron Matsui of Japan and his two daughters. At noon it was in full bloom; at midnight it wilted and shriveled up. Things that are to live a long while take a long time for development. There are weeds that grow with a strong stalk and gaudy bloom, to be chopped down by the first hard frost. The oak that intends to live a hundred years takes a long time to mature. There are little creatures which come to their maturity in one day to die the next. But man with his possible four score years advances very slowly to the maximum of his power. The plants that live for centuries only suggest the beginning of our immortal life, whose flowers of truth and love shall bloom not once in a hundred years but shall be perennial and everlasting. The beautiful bloom of the immortal soul is a reflection of the Absolute Beauty which is God.

Out of Zion, the perfection of beauty, God hath shined. (Ps. 50:2.)

Cholera in Naples

The epidemic of cholera has attained alarming proportions in the city of Naples, where a hundred new cases and eighty deaths are reported in a single day. Cholera first appeared in Russia last May, and by the end of July had spread to forty-two provinces and territories of European Russia, resulting in 100,000 deaths. Several cases of the disease have appeared in different places in Germany and Austria. Last month the cholera crossed the Adriatic to Bari and soon spread over the coast of southeastern Italy, reaching Naples. The authorities at Naples, thinking that the discovery of the disease in their city would injure business, concealed the facts or misrepresented them, letting the people die like flies with the epidemic and publishing that they had died of some other disease. Being unable longer to conceal the fact, the municipal and government authorities have set themselves earnestly to the task of fighting the epidemic openly. Thousands upon thousands of people, of course, have fled from the city, and there is great danger that many foreign ports, including our own, may admit the contagion unless the strictest measures are at once used to prevent the pestilence. The misrepresentation of Naples will cause the death of thousands of innocent victims. The plague following the penalty of their deception reminds us of the leprosy that fell upon Gehazi for telling the lie to the prophet Elisha.

The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever. And he went out from his presence a leper as white as snow. (II. Kings 5:27.)

First Chinese Senate

The late Dowager Empress, one of the ablest women of modern times, and one of the most wise and skilful in statecraft, promulgated a plan of representative government in China, which involved nine years of progressive action. The first step in the plan was taken a year ago by the inauguration of the provincial assemblies. The second step was the opening of the Imperial Senate by the Regent Prince Chun in Peking on October 3. There was little or no ceremony to mark an event memorable in the world's record. In a brief address Prince Chun said that the wish of the people was for a parliamentary government and he commanded the Senators to have that end in view. A magnificent parliamentary building will be constructed, but pending its completion the sessions of the Senate will be held in the narrow quarters of the Law College. The crown is determined that progress toward representative government shall be orderly and conservative. Of the two hundred members of the Senate, one hundred were appointed by the throne, the other hundred by the provincial assemblies. But these men elected by the assemblies were not permitted to qualify until their selection had been approved by the viceroy of their province. Those named by the throne include Imperial Manchu princes and nobles, distinguished scholars, representatives of the official class, and of the wealthiest citizens. This Imperial Senate is expected to demonstrate the ability of the Chinese people to share in the rulership of the empire, and hence prepare the way for the third and last stage of governmental reform laid down, the establishment of a national parliament which has been promised for 1915. We who live to-day cannot possibly realize the momentous revolution which is going on in China in the interest of the people and especially the common people. Jesus Christ, the great Lawgiver, taught the world how to make laws and govern men, and all nations have caught his spirit of liberty and love, and are obedient to his commands. Christ's teaching has made representative governments, and representative governments in turn have promoted the establishment of his kingdom. God only knows how the increased liberty given to the people of the world by representative governments has promoted the ushering in of Christ's kingdom in the earth. What was said with reference to the individual can truly be said with reference to the nation:

If the Son therefore shall make you free, ye shall be free indeed. (John 8:36.)

Hundred Miners Killed

By an explosion in a No. 2 coal mine, of the Mexican Coal and Coke Company, near Esperanza, Mexico, about a hundred miles south of Eagle Pass, Tex., the other day, a hundred miners lost their lives. The list of dead and missing numbers 129. Many who were killed were Japanese. The story of the disaster is told in a few words, but the tragedy of a hundred precious lives sacrificed and the sorrows that pierce the half thousand survivors, cannot be contained between lines of ink or measured by any earthly arithmetic. We look for certain massacres amongst savage tribes, but the useless slaughter of our civilized times is appalling and criminal. There are certain necessary perils of civilization, but they should be reduced to the minimum. They certainly have not been in this country. It is one of the commendable tendencies of the times that the lives of citizens, especially those that work with their hands, are being better safeguarded by law, by human enterprise, and by the spirit of humanity. Within the past year or two, almost every State in the Union has enacted laws protecting the lives of the wage-earners and providing for their families in case of disaster, which is as it should be. Such accidents as the death of the hundred in the mine remind us of the injunction of the wise man:

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. (Prov. 27:1.)

Teetotaller Mayor of London

Thomas Vesey Strong was elected Lord Mayor of London the other day without opposition. He was born in 1857 and in 1900 married Lillie, the eldest daughter of the late James Hartnoll. Sir Thomas was educated privately, and is credited with being a self-made man. He is a widely known temperance advocate and enjoys the distinction, it is claimed, of being the first total abstainer ever chosen as chief magistrate of Britain's metropolis. Bad as the drinking habit is in England and America, there is a marked improvement in temperance sentiment in both countries, which has its expression in a pronounced teetotaller as mayor of the largest city in the world, and a total abstainer as the President of the United States. The mayor of London is in harmony with the Scriptures, which say:

It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted. (Prov. 31:4, 5.)

The Shame of Our Municipalities

Sixth Article of the Series on "Our Country, Its Laws and Its People"

By E. R. JOHNSTONE

SHOULD you ask a succession of your American friends, "What do you regard as the greatest danger to our government?" you would probably receive diverse answers.

One man would tell you our greatest danger lies in the concentration of wealth or industrials in the hands of individuals or of corporations.

Another would regard sectionalism, the jealousies and misconceptions between the East and the West, the North and the South, as our most imminent hazard.

A third would sigh over the advance of Socialism and the trend toward anarchy manifest in many quarters.

A fourth would grieve, and justly, over the constant differences between capital and labor.

Ask a well-informed foreigner who, like Bryce, has made a study of our conditions, and the chances are he will tell you our gravest apprehensions should be aroused over our continued and conspicuous failures in the governments of our cities.

There is not a foreign writer of note who, commenting on conditions in the United States, has failed to point out that in respect to honesty, efficiency and decency our cities make a painfully poor showing when compared with those in Europe.

Our Great Urban Population

No country in the world has as many cities in which the adult males are factors in the scheme of government, as has the United States.

In the census of 1900 out of a total population of 76,148,576, the urban population was 28,411,698, or 31.1 per cent. of the whole. The urban population was sectionally divided as follows:

North Atlantic Division	13,613,736
South Atlantic Division	2,049,520
North Central Division	9,343,213
South Central Division	1,896,655
Western Division	1,469,268
Hawaii	39,306

In the decade 1890-1900, the urban population showed an increase of 2 per cent. In the decade 1900-1910, it is believed by many statisticians, the increase will be twice as great, making the proportion of city dwellers in this country 35 per cent. of the whole, or, figuring on a total of 90,000,000, more than thirty-one and a half millions.

The divisions above given show that urban population is far greatest in the Northern and Northern Central divisions — that is, it is densest in the richest, the most highly educated, the longest settled parts of the Republic.

If you will take a list of our cities and ask the sociologist or moralist who has given the matter close attention (as many have), "How many of these are well governed—as well governed as Glasgow in Scotland, Berlin or Hamburg in Germany, Manchester in England, The Hague in the Netherlands, Vienna in Austria, or Paris, France, for instance?" and he will be constrained to answer, "Not one."

Some of Our Civic Scandals

Lincoln Steffens, who has been busy for years in showing to the public the shame of our cities, says in a preface to one of his books: "I cut 20,000 words out of an article on Philadelphia and then had not written half my facts." It is impossible in the space of this article to hint at a tithe of the scandals that have attached to our city governments. A few may be specified to point the moral—the tale cannot, alas, be in any wise adorned.

There is not a city of more than 100,000 inhabitants in the United States, and the next census expects to show fifty such, that has not been investigated as to the probity of its officials. In many of the places, which will readily come to mind, the investigations have been officially authorized by legislature, grand jury or aldermanic resolution. In others they have been by private committees politically provided or instigated by civic reform bodies, clergymen or defeated candidates.

I do not recall a single instance in which the investigation completely exonerated the responsible heads of government. In every case, so far as I can discover, thievery, corruption, graft was shown. Sometimes the offenders were petty officers and the peculations small, but all over the land it has been a question of degree, not of kind.

Aldermanic Chamber—Investigating Graft

The most conspicuous investigations within the last decade have been in New York, Philadelphia, St. Louis, San Francisco, Chicago, Minneapolis, Pittsburg and Cincinnati. The names of Lexow, Folk, Heney and Gibboney will recur to publicists and readers of newspapers. Much good has been accomplished, but more on the lines of public enlightenment and temporary betterment than on those of permanent remedy.

Scotched, Not Killed

Hundreds of snakes in the civic grass have been scotched, but all too few have been killed. Many have revived to bite the heel of decency, to poison the body politic.

In St. Louis in nine conspicuous cases one official was acquitted of graft on a technicality and eight were convicted. Not one of the eight went to jail. The higher courts reversed or nullified the verdicts.

Statistics of trials and convictions or acquittals are not obtained without expenditure of time, money and labor that no one has, as yet, seen fit to make. I have been at some pains, however, to get a few indicative figures. By queries of newspaper men, by letters to prosecutors and by search of press files I learn that within the last two years there have been forty-two trials of conspicuous offenders, of men prominent as political bosses, mayors, treasurers, comptrollers, aldermen or the like. Of the forty-two not one has spent any time in a penitentiary, though there were twenty-seven convictions out of the forty-two indictments.

Seven of the indicted left their country for their country's good, eight have regained much of their former prestige and power and six are dead. It is a satisfaction to know that only three of the number—and it must be understood that these figures are not totals but suggestive cases—seem well-to-do. Quite a number have so far fallen from their high estate as to be without either property or honor in their land.

Copyright, Pach Bros.
Governor T. W. Folk

Clarence Lexow

Francis J. Heney

Evils That Flow from Civic Misgovernment

An ex-boss is on record as saying that the American tax-payer would rather be cheated than make a fuss, and the fatal "Oh; we'll get along somehow" is one of the stiffest obstacles the real reformer has to overcome. It is doubtless true that the average dweller in American cities has only the faintest conception of what dishonest municipal government means to him and to his family and his pocket. Among the civic evils that flow as naturally from a corrupt and incompetent government (the one always includes the other, directly or indirectly) the following may be indicated:

Heavy taxes and illicit or unwise expenditures, with gross extravagance as a necessary accompaniment.

Bad or insufficient public facilities in respect to water, light and transportation. When the grafter is in the saddle or is the power behind the urban throne, contracts are not let nor are franchises granted so that the public most affected shall be most benefited. It is always a case of "addition, division and silence." The beneficiaries are the public service corporations and the crooked councilmen. How many thousands did typhoid from impregnated water kill in United States cities last year? Nobody knows for certain—everybody knows the total would be appalling if certified. How many lives are lost each year from defective drainage, flimsy construction, defiance of health laws? Impossible to guess, yet proper civic rule would preclude violation of building laws. Favoritism is always at the bottom of laxity in law's observance.

Gambling, drunkenness, loose living, crime against persons and property. Evil officials need evil supporters at the polls. Evil support can not be gained by law's enforcement.

Grinding poverty. City money stolen, funds "grafted" upon officials' bank accounts, could have been, should have been, devoted to public improvements. Public improvements mean work for laboring men and work means wages.

Worst of all: Continued evil in municipal government means perpetual lowering of the standard of public morals. The more bad men flourish the more good men grow discouraged, discouragement leads to decay and decay to death of decency.

Who Are to Blame?

Who are to blame for the failure in government outlined — who to blame for the continued ascendancy of unmoral leaders, thieves and incompetents?

You are, I am!

It has been contended that there never was a business panic in the United States of the last generation that was due to economic conditions. Every depression has followed a "lack of confidence among business men and manufacturers."

Whether this is true or not, it is the fact that every instance of bad government in the cities of this country is due to "lack of confidence, or lack of care, among the voters."

There are more than six millions of city voters in the United States of to-day. We know that a majority, a vast majority of these are decent

Continued on page 962

BIBLE WORK ON ANDEAN HEIGHTS

Indians in Arequipa

Llamas on the Heights of the Andes (14,000 feet)

A Chilean Convert and His Family

PERU has inexhaustible mineral wealth in its wonderful mountains. Some one has described it as a nation of beggars sitting on ags of gold. This purely commercial standard, hich determines a country's wealth by the riches f its mines, is hardly the true way of reckoning. he supreme need of Peru to-day is not more miners o dig out the inexhaustible wealth in the veins of he Andes, but an army of witnesses to roclaim the power of the spiritual and he incomparable value of an eternal oul.

The Bible seller, wherever he goes, as sought to make men understand the alue and responsibility of this talent. onely heights have been scaled, perils nd hardships faced in order that the Book of books might be placed in lonely nd distant huts on the elevation of the ndes. Mothers in the home, children n the street, men in the market have ll heard the blessed news of free sal-ation.

Here is a glimpse of Bible traveling n the Andes, across the southern rail-ays of Peru to Lake Titicaca and uzco. Starting at Mollendo on the acific Coast, the track skirts for a few iles the sandy beach, washed with oam to the sound of the swish of the reakers. At Ensenada, the steady limb up the Andes begins. Now we re crossing the Pampa de Islay, with ts *medanos* (sand crescents), where ever a blade of grass grows; further p, we thread the edge of precipices verhanging the Rio Chile, and by even-ng time we are whirling our way hrough the fresh green *campiña* of Arequipa. From Arequipa, we rapidly scend the western slopes of the Andes, iewing Misti, Piche-Piches and other eaks from ever-varying positions. We eakfast at Pampa de Arrieros, the old *osada* of the *arrieros* (drovers) of the Andes before he railway was built. Passing Vincocoya, the volcano Ubinas, from whose subterranean fires columns of moke ascend, is in full view. At Crucera Alta (14,666 feet) the ridge of the Andes is reached. Majestic peaks rise from the ramparts of the Andes nd a wide range of vision discloses itself before the yes of the traveler. The air is clear and pure, but too rare for many. By 7.30 the train pulls up at Puno, on the shores of Lake Titicaca, an inland sea embosomed in the Andes, 12,500 feet high.

We are now traveling across the Great Central *Puna* of Southern Peru, a huge mountain-girt plain walled in on either side by the Andes. Over it are scattered Indian huts and villages and flocks of sheep, llamas and alpacas, kept by the Quichua Indian shepherds. About three P.M. the train reaches La Raya, on the edge which forms the water-shed. Here the waters flow east and west and the mighty Amazon can be gathered up in a bucket at its most remote source.

The First Open-Air Gospel Meeting in Callao, Peru, August 28, 1910

At Sicuani we see the Quichua-speaking Indians gathering from leagues around for the weekly market, their llamas laden with the produce of the soil. There they squat across the market plaza by the thousand, as they must have done years and centuries ago, dressed in all the varied shades of the rainbow and sitting solemnly under their broad-brimmed *sombreros*, masticating their quid of coca. Heaped beside them are their bundles—the rough homespun cloth and strange-shaped hats, small bundles of wool, sacks of corn, barley, quinua and chuño, pots of chicha, the favorite Indian drink, coarse bread and coarser Indian pottery. Indians bartering with their Spanish-speaking conquerors; Indians patiently waiting to sell a few cents' worth; half-tipsy Indians and Indian children rolling and tumbling in the gutters; stately llamas marching with more merchandise—the scene of a by-gone age.

The hills are bathed in all the glory of the *sierra* sun, as the train draws up at the station of Cuzco. Cuzco, once the proud Athens of the West, the city of the Incas, the seat of romance, is still largely the city of the Children of the Sun. All around us are the mighty bulwarks of the ruined fortresses, past glories of the dusky sons of the Incas whose sun has long since set in gloom and despair, and whose only hope and comfort must be in the rising of the Sun of Righteousness who shall be unto them an everlasting light.

The Bishop of Cuzco, looking at a well-bound New Testament, said: "This you give to me."

"Señor Obispo, we do not give away our books, but sell them," is the reply.

"This is the Bible," responds a fellow-traveler; "I have never seen one before. I have often heard that it is a great book." On the way to the gold mines far down the Beni, a young man said: "I take it as companion to the lonely forest region." An *hacendado* from the valley of Tambo, after perusing a copy, replied: "I want this to read in the evenings on my sugar estate."

At Huaqui, a small place, six different nationalities bought Bibles. It was very touching to see a dear little girl, the daughter of a Finn, learning John 14 and "Gentle Jesus." We ask the prayers of mothers and children for these little ones.

Callao, Peru. A. R. STARK.

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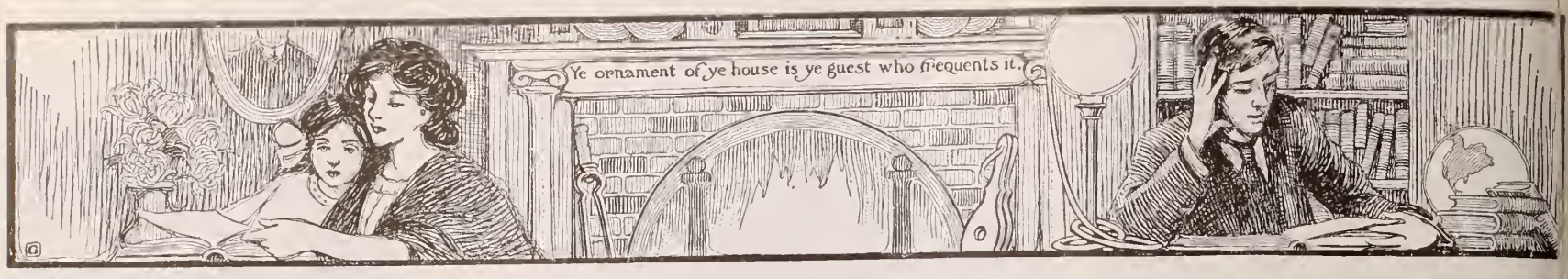
And several hundred others to be acknowl'g'd later.

AROUND THE OPEN FIREPLACE



Women in Council

By MARGARET E. SANGSTER

THE women who form our CHRISTIAN HERALD circle of interested and enthusiastic friends do not all live in our country. They are scattered over the globe. Every issue of THE CHRISTIAN HERALD goes to homes in the Far East, to South America, to various parts of Europe and to places remote from the great centres, as well as to those near the publication office. By "near" in this connection is meant anywhere on the Atlantic coast, in the South or the Middle West. We are a great company of women, we who meet every week in this page, and it is pleasant to think that we are bound together, not only by love for each other, but by love and loyalty to our Lord and Saviour.

Our first letter this week comes from Persia, and is written by a friend who is nearly eighty years old. Sight and hearing are both impaired, but she is able to read and she never fails to welcome the visits of her favorite CHRISTIAN HERALD. Only a part of her letter can be given.

. . .

A Pupil of Fidelia Fisk

"My time for usefulness is over, but I take much interest in the articles I read. Would that I could translate them into our Syriac. I loved this work some time ago. Mrs. Labaree, our missionary lady, does such work as this for our Syrian women. It comes to my memory as I write to you a picture of Miss Fidelia Fisk, our beloved teacher, in her schoolroom sixty years ago or more. For half an hour every day she talked to the pupils, warning of many things at home and abroad. They made a deep impression on our minds. She was like a queen as she sat on the platform. I cannot write more. May the name of our Lord Jesus be praised.

"SARAH OSKANNA."

Mrs. Oskanna is the oldest living graduate of the school founded by Fidelia Fisk. To her work in the East Miss Fisk carried the spirit of Mount Holyoke Seminary, in which she had been a pupil under Mary Lyon.

. . .

Ninety Years Young

The next letter comes from a still older gentlewoman, whose home is in Indiana. She begins by saying: "I am a member of THE CHRISTIAN HERALD family. I have taken it ever since it started. I am now in my ninetieth year. My father and mother both died young. Father was sixty-one and mother nearly fifty. They had eight children, of whom I was the second. I was married sixty-five years ago in Nebraska. My husband died nearly two years ago. I make my home with my oldest son. Two years ago I had a fall, and since then I have been a cripple. All the exercise I get is by taking the back of a kitchen chair and pushing it like a baby. I spend much time in my pleasant room, in which part of the furniture was purchased more than fifty years ago. I have a Testament with large print; I read THE CHRISTIAN HERALD and the daily paper. I like to keep in touch with what is going on in the world.

"MARY R. M."

Why should not a keen-minded and sympathetic woman of ninety enjoy keeping in touch with the active stirring world of to-day? The body only grows old, not necessarily the heart and mind. Underneath the mask of age the oldest of us feels young.

. . .

While Waiting for the Doctor

In these days of the telephone it is generally easy to summon the doctor without delay, and physicians are quick to respond to a hurry call. Still, there is often something to be done before the doctor comes. If a person is fainting she should be laid down in a recumbent position, with the head slightly lower than the body. If a child has a fit, a hot bath is the instant resource and one should be given immediately. If poison has been taken by mistake or otherwise, administer an emetic. Melted lard, tepid, of course, warm water or mustard and water are excellent for producing the nausea that expels poison from the stomach. Never lose your presence of mind, or permit yourself to be frightened in cases of accident or sudden illness. If you do not know what is to be done call upon the nearest neighbor, having first summoned your doctor without waiting to see what may happen to the patient.

ONE LITTLE FISH

One little fish will not furnish a dinner,
Still we have had a pretty good time.
Never mind, lads, though the fish be the winner,
Trying and losing is really no crime.
People who fish depend largely on luck,
The outfit they need is patience and pluck.

LEND A HAND

LIFE is full of weary struggle, men go down for lack of cheer;
Oft the mist is in their faces, and they see no comrade near.
In the strife for bare existence earth is as a desert land,
Say the word that rings with courage; lose no moment; lend a hand.

"Hello!" send it through the darkness as you swing the lantern high.
"Hello!" Sound it like a signal; "Hold your own, for help is nigh."
To the tired burden-bearer on the sea, or on the land,
You, to whom life's joys are given, do you utmost; lend a hand.

If you see a fellow-pilgrim tempted when the flesh is weak,
Yours the timely aid to render; yours the needed word to speak.
Leave him not alone to battle; at his side make loyal stand;
In the name of Christ our Saviour, help your brother; lend a hand!

MARGARET E. SANGSTER.

Who Is the Head of the Family

WE all know the usual answer to the question. We all know as well that in different families the case differs according to temperament, disposition and possibly fitness for that one of the ruling powers who takes and keeps the helm. Some clever critic has said that in Germany the husband is the head of the household; in France the wife; in England the oldest son; in America the eldest daughter. This generalization awakens a smile, but so far as the last clause is concerned does it not approach the truth as we find it here? The pretty daughter is easily sovereign of her father's heart. The American husband is so chivalrous and devoted to the interests of wife and family that he is happiest when working for them and providing the means for their comfort and luxury. One is always surprised at discovering an exception to this rule. Such a character as Mrs. Henry De la Pasture delineates in her novel, *The Tyrant*, or as Anthony Trollope described in *He Knew He Was Right*, is almost unknown in this land of ours. The real despot, sweet, loving and lovable, is the girl in her teens whom her mother indulges and her father adores. One constantly hears an apology made for this or the other neglect or omission. "We consulted Angeline or Constance and she advised us to do so and so." Ah! well, one of these days the daughter may in turn, in a home of her own, yield her sceptre to somebody just like herself. Thus the world goes on.

. . .

The Portrait of a Selfish Man

In his latest book Mr. William de Morgan, with the consummate skill of genius, has drawn the portrait of a thoroughly selfish man. In his preceding romance, *It Never Can Happen Again*, he showed us a woman so lost to womanly gentleness and so hardened in selfish ambition that she had not one redeeming trait. In Sir Oliver Raydon Mr. de Morgan has shown us what selfishness can do to make a man demoniac in the pursuit of passion, cruel, rapacious and without a vestige of human feeling although he may have the traditions and training of a gentleman. *An Affair of Dishonor* is well named and well worth the reading, although it differs wholly in style and treatment from any of the author's previous work.

Those who have watched the course of Mr. de Morgan, whose first work in literature was published when he was sixty-five years old, must regard him as the foremost genius of the period. Before undertaking the writing of novels Mr. de Morgan had won distinction in another field of art. The present book flashes back a light on the days when people believed in witchcraft and were ready on the slightest accusation to burn a supposed witch at the stake, drown her in a mill pond or otherwise torture her to death.

. . .

Emperor William's Bible

On the eve of a recent banquet in Berlin, says the official *Nordeutsche Zeitung*, his Majesty Emperor William had been reading the Bible. "I like reading the Bible often," said the Emperor. "The Bible stands on the shelf at my bedside and I have underlined many a passage in it." The *Hamburger Nachrichten* quotes the Emperor as saying further that he can not understand why so many people occupy themselves so little with the Word of God. "In all my thoughts and actions I ask myself what the Bible says about the matter. For me it is a fountain from which I draw strength and light. In the hours of uncertainty and anxiety I turn to this great source of consolation."

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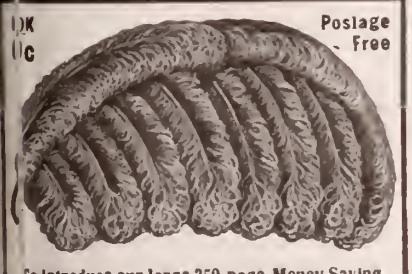

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MA HIGGINS' GIFT

By SUSAN M. GRIFFITH

MA HIGGINS' voice, raised in song, filled the little room with melody as she went about her work.

> Looking this way, yes, looking this way.
> Dear ones in glory, looking this way,
> Fair as the morning, bright as the day,
> Dear ones in glory, looking this way.

This was one of Ma Higgins' favorite songs. The reason, not so much because it is a beautiful song in itself, but because almost all of Ma Higgins' dear ones were in glory, and she believed that they were looking this way for her to come, too.

Aside from this, Ma Higgins was one of those cheerfully constituted persons with whom life itself is a song. Sometimes it even swelled into a hallelujah and a "grand amen." If she had her "rainy days," and times of sorrow, no one knew anything about them. She took them into her closet and "shut the door," and talked to her Father about them. Then she came out and went to singing again.

Ma Higgins had passed through "deep waters" during her seventy years of life, too. A husband and six dear children had gone before her to the "promised land." She had never known what it was to have an easy time, but had toiled and scrimped and saved always. Her ability to work had grown less and less year by year, until now there was nothing left but the poorhouse for dear old Ma Higgins. Indeed, she was actually beginning to pack up her few cherished belongings to go there in a few days at the farthest.

A pretty young girl with bright, kind eyes and face flushed with surprise and perplexity, stepped upon the threshold of the open door.

"Why, Ma Higgins, whatever are you doing?" she exclaimed, in a displeased tone. "I ran over to ask you over to our house for dinner to-morrow, and here you are, tearing up and looking as if you were getting ready to move. Luella is coming from Centre with the new baby and we want you! Now, Ma Higgins, you're not going away?"

"Not until next week, deary, and I'll be proud to come and see the new baby and eat dinner with you. I'm so thankful I can have this beautiful treat to wind up with. It will live in my memory always and keep my heart in the right place in a grateful attitude, deary, for I have so many uncounted blessings—so much to be thankful for, and God is so good."

"But—but, what does it all mean, Ma Higgins?" said the young girl, her brown eyes filling and her lips beginning to quiver.

"Well, deary, Ma has come to the end of her means and must give up her home. But it is nothing. The dear Lord provides for his poor. I have another home to go to, thank the blessed Christ.

> "It may not be my way,
> It may not be thy way.
> But in his own way
> The Lord will provide,

"And he has, deary, he has."

"Ma Higgins," exclaimed the young girl breathlessly, you do not mean—you cannot think—of going to the—poorhouse?"

Ma nodded. Her dear old eyes were filled with tears, but she blinked them bravely back. "Why, yes, deary, I do. It is my Father's home for me, and it is a good one and I am thankful for it, so thankful. It came to me this morning—such a glad feeling that I live in this age of philanthropy and benevolence. Think how it used to be in Christ's time and before. The poor had no resource but to beg then. Now, the religion of Jesus has made everything so different. Nice homes and

Concluded on next page

"It will be a fine joke on Ma. Go ahead, Jeremiah"

NOW FOR CHRISTMAS
Best Book of Holiday Gifts

One copy is *Yours FREE*

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The "NATIONAL" Style Book is the best Christmas because it is the *most useful*.

It is the most useful because it offers only *useful*, serviceable presents. It is the most useful because it makes the Christmas money go further—because it *saves you money*.

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Your "NATIONAL" Tailored Suit will be a delight—an actual source of pride to you. Because it will be a suit cut and made individually for you. In its making the best skill, the best designers in this country will take part, giving to this and that line just the curve needed and suited to your figure.

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The "NATIONAL" prepays expressage and postage to all parts of the world.

Every "NATIONAL" Garment has the "NATIONAL" Guarantee Tag—our signed guarantee—attached. This Tag says that you may return, at our expense, any "NATIONAL" Garment not satisfactory to you and we will refund your money.

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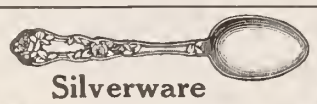
218 West 24th Street, New York City
Mail Orders Only. No Agents or Branches.

House-Cleaning

wonderfully simplified and lightened, quickly & easily accomplished

Do it ALL with Old Dutch Cleanser clean water and a cloth or brush

Large Sifter-Can 10¢ gives many uses & full directions.



Silverware Almost Free

Full size Rogers' heavy silver plate, **table spoons, tea spoons, bouillon spoons, forks** — handsome rose pattern in French Gray finish. Free from advertising. To get them simply save the metal caps from jars of famous

LIEBIG

Company's Extract of Beef

Send us one cap and 10 cents and we'll send you a tea spoon or a bouillon spoon, post-paid — send one cap and 20 cents for a table spoon or a fork. Get as many of each as you like. Cook Book, by Mrs. Rorer, sent *Free* on request. Address Dept. S, **Corneille David & Co.,** 9 North Moore St., New York.

NO MONEY

Just ask for a generous trial bottle; "3-in-One" cleans and polishes all veneered and varnished surfaces; saves old furniture. Write 3-in-One Oil Co., 54 Broadway, N. Y.

MA HIGGINS' GIFT

Continued from preceding page

a plenty to eat and wear; in sickness one is tenderly cared for, and there is nothing to worry about. And I was just thinking, as you stepped in, what a grand chance I shall have to do some work for the Master. You know how seldom I can get out to church here, but they have a nice chapel there built in the house, and preaching every Sabbath! And there are little children there that I can gather into a Sunday class and teach them of Jesus, and I can read and sing to the sick, and oh, a whole lot of little things like that that don't count much except to Jesus. He can do so much with such small service, and it comforts me to think of it; it *does!*"

Little Maybelle Lewis stood and stared. She had often heard people speak lovingly of "Ma Higgins' thankful gift," but she had never dreamed what it is to possess such a gift. She couldn't bear it; she was all broken up. "Ma Higgins," she cried in a choking voice, "I want you to *hush!* You must not talk that way. The poorhouse is no place for you, and you must not think of going there. I can't have it; I can't, I can't!" And, with that, she burst into tears and fairly ran out of the house.

Rushing into her own home, she fairly fell upon the family with her news, and in ten minutes her mother and sister were crying with her, and her father was walking the floor in great excitement.

"Ma Higgins going to the poorhouse! Why, it can't be! It must not be! It shan't be!" exclaimed Mr. Jeremiah Lewis vehemently. "Why, we can't spare Ma Higgins! She is a regular institution. We'd miss her cheery face at the window, and her singing, and I'd like to know what this town would do without Ma Higgins' thankful gift! Why, it keeps everybody in a good humor and looking on the bright side. Why, she'll pick a sunbeam out of the blackest cloud. Oh, dear me! dear me!"

"Why, she's thankful for the poorhouse, just think!" sobbed Maybelle.

"The idea!" said Mrs. Lewis. "Well, there's nothing like a sweet, contented spirit. Ma Higgins is richer than the most of us after all. If——"

"Just hold on!" interrupted Mr. Jeremiah Lewis, stopping before his wife and daughters and shaking a huge forefinger in their very faces. "Just you listen to me! Ma Higgins isn't going to the poorhouse! Now mind that! She *is—not—going—to—the—poorhouse!*"

. . .

There was a general merchandise store in the village where the men loafed and talked and read the papers. "Utley's" was the name it went by, and to Utley's strode Mr. Jeremiah Lewis with his news. After going through the story as tragically as possible, and eulogizing Ma Higgins to everybody's satisfaction, Jeremiah cleared his throat and fixing a compelling eye upon a man of small stature and wizened face, he said:

"Where is that old house of your's, Smith, that you moved to the back of your lot when you built?"

"Sitting there yet," said the old man with a twinkle in his blue eye as he puffed away at his pipe. "Want to buy it, Jeremiah? Me'n the boys have been talking of tearing it down, come spring."

"No, I don't want to buy it, and I don't want you to tear it down," said Jeremiah, with a ponderous shake of his forefinger in his direction. "What I want you to do, is to let Ma Higgins have it to live in. If you'll give her the house we other fellows'll turn to and bring her wood and coal and things to eat. I'll give her a sack of flour when she needs it, and Jennings here can give her potatoes, and Butch Baker'll hand some meat over the counter for her, I know, and the women'll bake her a loaf and a pie, and we'll get her along. It won't be more than fair to make her some return for what comfort she's given us. Now, I tell you! The folks have asked her over to the house for dinner tomorrow, and while she's there, a lot of us will get together and bring her sticks of furniture over and set 'em in the old house, and when she gets ready to go home, why, she'll go home. See?"

"Yes, yes!" said the men excited and eager; "it'll be a fine joke on Ma. Go ahead, Jeremiah! W'll follow like a lot of sheep. Anything for Ma Higgins!"

Well, the programme was carried out to a finish; and when Ma Higgins was escorted to her new home she stood speechless at sight of the bright fire burning in her old stove, the homely old carpet tacked tight to the floor, and the old clock ticking cheerily on the mantel. Mr. Jeremiah Lewis stepped forward and led her to her old cushioned rocker, saying:

"Now, Ma Higgins, this is your poorhouse; and you ain't going to be allowed to fret nor worry any more about anything. You are our Ma, and we are your loving children, whose duty and pleasure it is to take care of you. All you have to do is to keep us straight, and break up our grumbling with your thankful gift. And—and—God bless you, Ma Higgins."

Ma Higgins tried to respond, to say something beautiful in return, but she could only lift imploring hands to heaven and breathe out: "Bless the Lord, oh my soul, and all that is within me, bless his holy name."

And every one of the men uncovered their heads, and every soul in that beautiful presence breathed a fervent "Amen."

"Pollard Day" in Bavaria

IT was Judge William Jefferson Pollard of St. Louis, Mo., who devised the now famous "Pollard pledge," which has swept around the whole world.

Judge Pollard believed that there might be better ways of reforming drunkards than sending them to the workhouse. He determined to try one method which had occurred to him. He accordingly made the next drunkard who appeared before him promise to refrain from drinking for one year, and to report to him twice a week during that period, with sentence hanging over him if his pledge were broken. It worked well and the judge has used it in thousands of other cases, with a ninety per cent. record of success.

Not every drunkard can be so dealt with. Some are so brutal that unconditional sentence must be passed upon them; but with the vast majority of such offenders, it has proven effective.

The "Pollard pledge" has become a law in Vermont. It has even been enacted into a law by the British Parliament. Australia and New Zealand are contemplating its adoption, and so are many other countries.

The German Federated Temperance Societies have just had a great meeting at Augsburg. They set aside September 30 as one to especially commemorate the wonderful plan of the distinguished St. Louis reformer, who was their guest of honor.

A NEW AID TO FIRE-FIGHTERS

During the recent forest fires in the West a short time ago, the automobile proved itself a valuable aid to the fire fighters. By the use of the auto, groups of rangers, soldiers and other fire-fighters were rushed from one danger point to another in much quicker time than could be done with horses. The machines could also go further into the danger zone and were used for rescue work and carrying dispatches in the burned sections.

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Send For The New CORNISH BOOK

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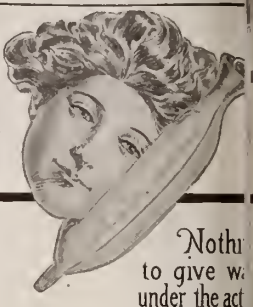

Because there are no seams or joints-no cement or wire

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Walpole Hot Water Bottle

and Combination Fountain Syringe

Fusible Cove (PATENTED) Success

The only hot water bottle of absolutely one p e of moulded rubber. A two year guarantee s with every one—instead of a "Caution" ag t boiling water—use it if you wish.

Will outlast three bottles made of several pi s of rubber cemented together, liable to sprin a leak any time. For this reason, and because e Walpole costs no more than many other bot , you should insist upon it of your dealer.

If he cannot supply you order from us direct, giving his name, enclosing express or money order, and we will send it prepaid.

1 qt., $1.75; 2 qt., $2.00; 3 qt., $2.25; 4 qt., $2.50. C nation Hot Water Bottle & Syringe, 2 qt., $2.75; 3 qt., $.

WALPOLE RUBBER CO., 185 Summer Street, Boston, M s

The Only Perfect Eye-Glass Holder

Saves Cost in New Glasses

Ketcham & McDougall Automatic Eye-Glass Holder

Our name on back guarantees it—look fo it—insist on it. Over a million in use and al with our name on the back. Sold by Jeweler and Opticians, or by mail, 50c up.

Catalogue of 52 Styles Free

Ketcham & McDougall, 20 John St., New York (78 Years in Business)

Individual Communion Cups. Send us $4.75 for tray (like cut) and 36 plain glasses. Tray and 44 glasses, $5.25. Over 7000 churches are using Thomas Communion Service Co., Box 125, Lima, Ohio.

Noted Philanthropist Gone

EW names were better known in America in connection with large bevolences than that of John S. H ler, who passed away at his summ home at Portchester, N. Y., Octobe1. He was born in New York City in1846. He was educated at the pu ic schools and, when a young man, le ned his father's business—that of ba ng. After a short time, however, he tarted a business of his own, manuf turing candy. He was successful fr n the beginning, and within a few ye s his business increased rapidly ar he began to amass a fortune.

ealth flowed in upon the young m , but he did not view money as m y do, as a means to pleasure and

The Late John S. Huyler

se gratification, but rather as affordin increased opportunities of doing go to others. For many years, a la e part of Mr. Huyler's income as th head of a successful corporation wa devoted to numerous charities and to arious enterprises for church exte ion.

r. Huyler was an ardent Methodi Several years ago, when the Tw ntieth Century Thanksgiving M ement was started, he subscribed $1,000 for its furtherance. He gave la ely to foreign missions and toward cl ing church debts, building new ch ch edifices and supporting rescue mi ions. He was one of the principal pa ons of the old Water Street Missi for many years, and was instrumental in the establishment of the new Wley Rescue Hall on the Bowery. He gave $25,000 toward the erection of Methodist church in Harlem, in an talian neighborhood. On one occa n, when he was late for a meeting of he board of directors of Syracuse University, he surprised his fellow-m bers by tendering a gift of $20,000 to ake up for his delay in attending. He was one of the principal supporters of he Methodist Theological Seminary at Madison, N. J., and was the "good angel" of many small western Methodist colleges and schools, and of not a few belonging to other denominations than his own.

But there were many charities to which Mr. Huyler contributed generously, where his gifts were unknown to the general public. It was his greatest pleasure to help individuals and worthy but struggling institutions, and to do it privately and with no blare of trumpets. He took special delight in "doing good by stealth," and he cared nothing for worldly appreciation. Nor did he stick to denominational lines in his benefactions. Hundreds of individuals and many weak and poorly supported churches, missions and schools have been the recipients of his private gifts. One who knew him well speaks of this phase of Mr. Huyler's character in these words:

"So little is really known of his charities that it is hard for many people to appreciate the extent of them. He was the most modest man I ever knew about these things. It was always his wish to give another chance to the fellow who was down on his luck. The cases in which he made mistakes were few and always attributable to human nature. The recipients always seemed to be deserving, and it was a great satisfaction to him that they rarely disappointed him."

Mr. Huyler was a deeply religious man and had strong spiritual convictions. His religion was broad enough to embrace all denominations and everything that stood for practical Christianity. He was a warm friend of THE CHRISTIAN HERALD and sympathized actively with many of its philanthropic enterprises, and he was a close personal friend of its late proprietor, Dr. Louis Klopsch.

Mr. Huyler is survived by his wife and four sons, David, Frank, Coulter and John. He was associated with many large business interests other than the corporation of which he was the head, including banks, manufacturing companies, etc. His death is regretted, not alone by Methodists but by a very wide circle of friends, acquaintances and beneficiaries throughout the country.

"Especially Prized"

I am more than pleased with the Red Letter Testament. It is the first of the kind I've ever owned, and this one is especially prized because of the part Dr. Klopsch took in its arrangement. Although the first anniversary of my birth into THE CHRISTIAN HERALD Family is not quite here, I fully and deeply realize the loss we sustain in not having him among us; yet, for his sake, I think the family ties will go on strengthening more and more.

Swetnam, Va. MRS. D. O. KNIGHT.

Give the Advertiser a Chance

WE received a letter recently from one of our subscribers who called attention to statements made in an advertisement which appeared in THE CHRISTIAN HERALD, holding them to be manifestly untrue. It happens th we are well acquainted with this advertiser and have every confidence in th claims made. We so replied to our subscriber and advised her to write the advertiser for detailed information, which would show that the claims were true. Instead of doing so this subscriber again wrote us, reiterating her lack of confidence and insisting that the claims could not be true even though we had co dence in them.

This certainly is a very unjust attitude. To condemn an advertiser without fir having proven his statements untrue is hardly the attitude which one would ex ct from a CHRISTIAN HERALD subscriber. We have found our subscribers to be air-minded in the extreme and very willing to give the advertiser the benefit of ny reasonable doubt. Of course this is an isolated case, but we have thought we to call attention to it for what it is worth. Subscribers should at least giv an advertiser a chance to prove his case without condemning him unheard.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, wh must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of he appearance of the advertisement.

Holeproof Hose Are Made From the Very Softest Yarns

In the Lightest Weights—The Hose Are Perfect in Fit and Style

There are no finer hose than "Holeproof" no matter from what standpoint you judge hose. "Holeproof" are the softest hose that are made. They never feel stiff or harsh. Our yarn costs an average of 70 cents per pound. It is Egyptian and Sea Island Cotton. We could buy yarn for one-half as much. "Holeproof" are made, if you want them, in the lightest weights and every inch of them snugly fits —no bagging at the ankle. And there's a wide assortment of colors to choose among.

So don't judge the genuine "Holeproof" by common guaranteed brands.

"Holeproof" are the result of 38 years of experience. We've guaranteed them for the past 12 years.

Get the **original** guaranteed hose—six pairs guaranteed six months.

FAMOUS Holeproof Hosiery FOR MEN WOMEN AND CHILDREN

The men's sox sell at $1.50 for six pairs, up to $3.00, according to finish. Three pairs of silk sox guaranteed three months, $2.00. The ladies' stockings are $2.00 to $3.00 for six pairs. The children's stockings are $2.00 for six pairs.

Reg. U. S. Pat. Office, 1906

The genuine "Holeproof" are sold in your town. We'll tell you the dealers' names on request or we'll ship direct where we have no dealer, charges prepaid on receipt of remittance.

Write for Free Book "How to Make Your Feet Happy"

HOLEPROOF HOSIERY CO., 511 Fourth Street, MILWAUKEE, WIS.

Tampico News Co., S. A., City of Mexico, Agents for Mexican Republic

Are Your Hose Insured?

(103)

REVERSIBLE "Linene" COLLARS CUFFS AND BOSOMS

VAN DYCK
Sizes 12 to 18 Inches
Front 1¾ Inches Back 1½ Inches
ANGELO
Sizes 12½ to 20 Inches
Front 2½ Inches Back 1 Inch
RAPHAEL
Sizes 12 to 20 Inches
Front 2¼ Inches Back 1 Inch
RUBENS
Sizes 12 to 20 Inches
Front 2 Inches Back 1 Inch

Two in One

Linene collars have two wearing sides for the price of one collar. They can be reversed instantly, and a clean surface presented.

SEND FOR SAMPLE

10 collars at the stores for 25 cents, or by mail 30 cents in U. S. stamps. Sample by mail 6 cents.

State Size and Style.

Reversible Collar Co.,
Dept. T, Boston, Mass.

TRADE MARK "Porosknit" REG. U.S. PAT. OFF.

FABRIC PAT. DEC. 12 1905 DESIGN PAT. DEC. 18 1905

The Boy Who Knows

would not wear any other kind. Write for the "Porosknit" Booklet and find out why.

Shirts and Drawers
Per Garment

For Men	For Boys
50c	25c
Union Suits	**Union Suits**
$1.00	50c

We guarantee all goods on which above label appears.

Chalmers Knitting Company
Amsterdam, N. Y.

English Knock-about Hat $1

A stylish, serviceable Hat. Would sell for $2.00 in most Hat stores. Genuine English Felt, flexible sweat band, broad outsideband. Suitable for dress and business. Folds into compact roll without damaging. Unequalled for traveling, motoring, golfing, yachting, etc. All sizes. Colors: Black, Gray Mixture, Brown Mixture, Dark Blue, and White. Weight, 4 ozs. Sent postpaid on receipt of $1.00. Prompt shipments. State size and color desired. Satisfaction guaranteed.

PANAMA HAT CO., Dept. C, 830 Broadway, New York

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' Oh, something new—The MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right."

The MORLEY PHONE for the **DEAF**

makes low sounds and whispers plainly heard. Invisible, comfortable weightless and harmless. Anyone can adjust it. Over One Hundred Thousand Sold. Write for booklet and testimonials.

THE MORLEY CO., Dept. 702, Perry Building, Philadelphia

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L. S. SMITHS, OLIVERS, UNDERWOODS, Etc.
¼ to ½ M'F'RS PRICES
Shipped ANYWHERE for Free Trial, or RENTED allowing Rent to APPLY

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$8,500 for one Invention. Book, "How to Obtain a Patent" and "What to Invent" sent free. Send rough sketch for free report as to patentability. Patents advertised for sale at our expense in fourteen Manufacturers' Journals.

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YOU CAN WRITE A SHORT STORY

Beginners learn so thoroughly under our perfect method of training that many are able to sell their stories before they complete the course. We also help those who want a market for their stories. Write for particulars

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FENCE STRONGEST MADE. Bull-strong chicken-tight. Sold to the user at Wholesale Prices. We Pay Freight. Catalogue free.

COILED SPRING FENCE CO.,
Box 47 Winchester, Indiana.

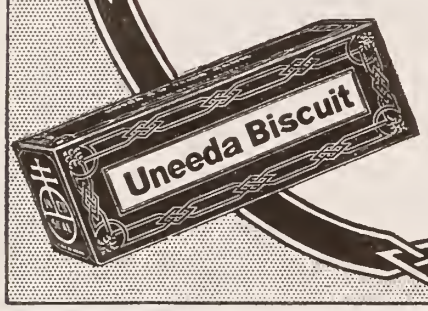
Moisture Will Spoil Ordinary Soda Crackers

NO matter how good the ingredients or how careful the baking, once expose soda crackers to the slightest dampness of air and they lose their taste and much of their food value.

That's why bulk crackers kept in barrels, boxes and cans get tasteless and tough and hard to swallow. They absorb moisture, and they also gather dust, germs and store odors. What a pity that this most nutritious of flour foods is so contaminated!

But there is a soda cracker too good, too perfect to be thus treated! After baking, Uneeda Biscuit are immediately placed in dust tight, moisture proof packages which preserve their crispness, flavor and nourishment.

NATIONAL BISCUIT COMPANY



(Never sold in bulk)

5¢ for a package

SUN PASTE STOVE POLISH

A box of SUN PASTE ready mixed for use will give your stove the most beautiful mirror-smooth lustre that you ever saw, and will polish the stove several times, because it goes so much further than so-called liquid stove polishes, which always settle out. It 's also the quickest polish known.

Then, again, it is **ABSOLUTELY DUSTLESS.**

Better try it next time. It is so perfect that it is well worth your while to prove it for yourself.

Morse Bros., Props., RISING SUN Stove Polish, Canton, Mass., U. S. A.

Gold Coin Stoves are Guaranteed and Freight Prepaid

"ONE YEAR'S TRIAL and YOUR MONEY BACK IF NOT SATISFIED" is OUR WRITTEN GUARANTY

Some people have used Gold Coin Stoves for 30 years. No better stoves made.

We pay freight charges—both ways if you don't find the stove satisfactory. You have one year to try it in.

Buy direct from our factory at wholesale prices and save from $5 to $20. Compare our prices with your dealer's for *his best stoves.*

We insure safe delivery—polished, ready to set up.

Send for 104-page Catalogue with Price-List—Free.

It illustrates all our stoves and ranges—gives our plan and offer which saves you money.

GOLD COIN STOVE CO., 11 Oak Street, Troy, N. Y.

Stewart Hartshorn

HARTSHORN SHADE ROLLERS

Bear the script name of Stewart Hartshorn on label.

Get "Improved," no tacks required.

Wood Rollers *Tin Rollers*

The Rochester Radiator will SAVE HALF YOUR FUEL or give you double the amount of heat from the same fuel, if you will give it a trial, or we will refund the money paid for it. Write for Booklet on heating homes.

ROCHESTER RADIATOR CO. Furnace St., Rochester, N.Y.

Prices from $2 to $12

For hard or Soft Coal wood or gas

Fits any Stove or Furnace

In Other Lands*

MANY uninformed people seem to imagine that we send missionaries to the heathen simply because we think our religion is better than theirs, as a theory and a rational belief.

They say, "These poor heathen are happy. Why do you disturb them in their peaceful enjoyment? They do not send missionaries to try to overturn your religion. Why can you not be as considerate of them?"

Reply to such opposition with the humanitarian argument. Say to the scoffers, "We do not try to extend Christianity merely because it is a beautiful and reasonable argument, but because it produces, if consistently practised, the highest type of human being that has yet been conceived of. The unselfish, loving, just-minded, pitiful Saviour is a model unapproached among the ideals of all other faiths. It is the desire to make men everywhere like unto him that has nerved to their desperate work the noble missionaries of the Cross."

Dr. John Van Nest Talmage, for forty years a faithful missionary in South China, said, "We noticed in walking through the villages that very few girls were to be seen. The custom of binding girls' feet would account partly for this, but the disparity between the number of girls and boys was so great that we inquired the cause. Those whom we asked answered with laughter, 'We kill most of our female children.' The result of this practice upon the morals of the people may readily be imagined. It accustoms the mind to cruelty and wickedness in forms that are never dreamed of in Christian countries."

This was years ago, but at the great Rochester Convention of 1910, Miss Osborn of Foochow testified that in spite of the edicts which have been issued to forbid infanticide, "not five minutes' walk from the mission at Foochow is a baby-tower often overfull of bodies of little girls, not all of whom are dead when thrown in."

"Truly," adds Miss Osborn, "nothing affects these inhuman customs but the Gospel of Christ."

That is why we send out missionaries.

Professor Beach said at Rochester, "Opium smoking, gambling, untruthfulness, foulness of speech and every form of personal immorality are appallingly common in China."

Therefore we are trying to save these wretched people from their sins by sending them missionaries.

Miss Holliday of Tabriz, Persia, tells of men who can (as is usual in heathen countries) divorce their wives at pleasure and marry again. "Oh, the bitter anguish of a Mohammedan woman's life!" she says.

It is to alleviate such suffering that we send out missionaries.

"The Hindu religion," said Dr. Richter at Rochester, "is responsible for the burning of widows, infanticide, child marriage, the disabilities of widowhood, polygamy and gross excrescences of superstition."

It is to banish these evils that we send out missionaries.

"In Blantyre," said Dr. Richards of South Africa, "a man was sold for two yards and a woman for six yards of cloth and a human life was worth nothing. To-day more than a million human beings in South and East Africa believe in God."

And this belief, implanted by our martyr missionaries, has rooted out slavery and made the life of a man as precious as the golden bars of Ophir. Strengthen the hands of our missionaries, who are striving to lighten the darkness of barbarism with this greatest light ever given to men—the Gospel of Jesus Christ.

* Christian Endeavor Topic for Sunday, October 30. TEXT: Ps. 2: 1-8.

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Revolution in Portugal

Continued from page 943

re ects to the republican leaders. The may be some serious trouble n e provinces over the recognition of th new government, as the monarchy ha many friends and supporters in th north, both in the army and ang the people. The republican le ers, however, are confident that ul nately the whole country will ac- ce the situation.

anuel was little more than a boy kil. Born in 1889, he had neither

Dr. Theophile Braga
Provisional President of Portugal

he aining nor the force of character ec sary for the duties of the throne nd especially of so tempestuous a hr e as that of Portugal. He was mble, but timid and hesitating. An bs ver familiar with the situation in Po gal wrote recently of the young ul

Th king is criticised as giving almost as ttlehid to monarchical cnuses as to the ro sistas, whose professed attachment to is jiesty can only, it would seem, be main- ain on condition that they alone be allowed o govern, and that in any fashion they may hoo It is stated that the king's lack of orce n political affairs is accentuated by ubl suspicion that his private life has been apic losing him the good esteem of the itize. Because of the weakness displayed y t court pnrty, it had been believed in anyquarters that the revolution could effect a rpose with little opposition. Evidently poical overturn has been looked for by pen wealth in Portugal. Many landed pro- riet and capitalists are said to hnve been akin a transfer of their securities to other puntes and otherwise prepnring for it.

Th boy king, whose life was shad- wed by the memory of his murdered ath and brother, had an unhappy eig He had constantly before him he ival tragedy of February 1, 1908, whe King Carlos and the Crown rin, Luiz Filippe, were murdered n Pa do Arsenal (Arsenal Street) n fu view of the gay crowds of holi- ay ght-seers. Even in his palace, Manl never felt secure from the ons rator or the lurking assassin. Almt nightly, there were arrests in he ighborhood of persons suspected f h ing designs upon his life. His ealt was honeycombed with rebellion. He red not show himself abroad nle well guarded. His young face as ready seamed with the lines of are nd trouble. Dread of assassina- ion as ever present in his mind dur- ng t two years and seven months of is happy reign.

Th recent elections gave evidence f t growth of the opposition by etur ng many republican members to Parl ment. The republican press had frequent attacks on the mon- rch Recent attempts to temporize with the opposition resulted in failure. It was at this critical juncture that certain events occurred which helped to precipitate the crisis. As a nation the Portuguese are loyal to the Vatican, but like the Spaniards, they are moving steadily toward social, civil and political freedom. On Tuesday, October 4, Professor Bombarda, a prominent republican and anti-clerical who had only recently been elected as deputy, was shot by an army officer and died the following day. He was a distinguished educator and scientist. He had been director of the Lisbon Insane Asylum and only recently had thrown himself into politics in aid of the republican and anti-clerical propaganda. When the news of his death became known, the excitement was intense. Crowds gathered in front of the dead deputy's house, shouting: "Down with the priests!" Crowds of armed revolutionists, who had been storing rifles and ammunition for months, suddenly appeared in many places. It needed but a spark to light the tinder, and set the whole land aflame. It is said that large quantities of arms had been smuggled across the Spanish border, in readiness for the Lisbon uprising.

Dr. Braga, the provisional President, is known as "the wise man of Portugal." He is a man of much culture, a poet and general litterateur, about sixty years old, of excellent family and well to do. For many years he has been instructor in the University of Columbra, the oldest and best in Portugal. He has been an active defender of republicanism against the monastics (or clericals) for three or four years past and is thoroughly familiar with the political needs of the country and people. His associates are all men of character and standing.

Grave fears are entertained lest the success of the Portuguese revolution should be followed by a similar movement in Spain which might result in transforming the entire peninsula into a republic. While the Spanish army is believed to be loyal to King Alfonso, the influence of the republican triumph over Manuel's government may prove too powerful to resist. General Weyler is said to have made all preparations for the forcible suppression of any republican attempt in Alfonso's kingdom, but the anniversary of Dr. Ferrer's execution, which is near at hand, causes much foreboding.

Alaska's Wealth in Coal

THE minimum tonnage of the great coal lands of Alaska, thus far surveyed, is stated as follows by a writer in the *Independent:*

	Short tons.
Anthracite	1,611,700,000
Semi-anthracite	517,000,000
Semi-bituminous	1,492,000,000
Total high grade	3,621,400,000
Bituminous	18,500,000
Sub-bituminous	4,060,300,000
Lignite	7,404,300,000
Total low grade	11,483,100,000
Grand total	15,104,500,000

These estimates cover only 1,202 square miles, which with reasonable certainty are underlaid by workable coal beds.

If the same tonnage per acre prevails throughout the 12,667 square miles which are mapped as coal fields, it will be seen that the minimum tonnage of the Alaska coal fields should be placed at 150,000,000,000, and perhaps at many times that amount. It is worthy of note that these figures indicate for Alaska a probable supply far in excess of Pennsylvania's original deposits, with this difference, that all of Pennsylvania's coal is of high grade, while over half of Alaska's is lignite.

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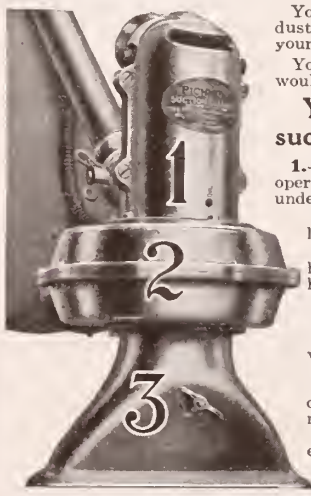

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2.—a suction fan which embodics the best of all that was learned in two years of steady, scientific experiment.

3.—is the suction nozzle, which is pushed over the surface to be cleaned—or to which can be attached a twelve-foot hose for high wall, drapery and upholstery cleaning.

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All that any vacuum cleaner or suction cleaner can do, this one does. And it does, besides, some things which no other machine can do.

You can, for example, use this "RICHMOND" Suction Cleaner either **with or without the hose.**

For use with the hose, we furnish, special tools for cleaning portieres, walls, books, bedding, upholstery, clothing, hats.

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Also a special attachment for hair drying, pillow renovating, etc.

The hose attachment slides on and off with the same ease that your foot slides into an easy slipper.

Slip on the hose and the ten-pound "RICHMOND" rivals any machine—no matter how much it weighs or how much it costs.

Slip off the hose, and you have a floor machine which compares favorably in weight with an ordinary carpet sweeper—which sweeps on both forward and backward strokes and glides over the floor without pressure.

Advantage of Light Weight

The "RICHMOND" Suction Cleaner enables you, now for the first time, to clean by electricity without lugging a sixty to eighty pound machine from room to room—upstairs and down.

It represents as great an advance over heavyweight vacuum cleaners as these cleaners represented over brooms and carpet sweepers.

But light weight and easy operation are but two of the "RICHMOND'S" exclusive superiorities. There are many more.

The Vibrating Brush

There is, for example, the vibrating brush, **which you find in no other machine.**

This brush fits in the floor nozzle of the "RICHMOND." It vibrates at the rate of 10,000 times a minute. Not a rotary motion to wear the carpet, but a light up-and-down **tapping** motion.

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Surely you must see that the "RICHMOND" Suction Cleaner **must** give perfect service, perfect satisfaction, day after day, month after month, else we could not afford this offer. Snip out the Dollar Coupon and send to-day to

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Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THERE is a terrible contrast to be drawn between an alabaster box of precious perfume and a purse having in it thirty coins of tainted money. One was the sweetest that the world has ever known, because it was given out of love and self-sacrifice to the Lord Jesus, and the other was the vilest the world has ever known, because it was the price of blood, even the blood of the Lord Jesus. Mary of Bethany; Judas Iscariot; the first the loving friend of Jesus, the second his bitter enemy, but both in his presence at the feast given by Simon, the aforetime leper. And what they did occurred in the little town of Bethany, in the home of Simon, at the time of the feast. Jesus was on his way to the Passover in Jerusalem and he was stopping for a few hours of rest in the house of Mary, Martha and Lazarus. (As we saw that house in 1904, it was mostly in ruins.) An invitation came from Simon for those in the Bethany home to come with their guest to a feast in his house. It was the night before Jesus made his triumphal entry into Jerusalem. "Coming events cast their shadows," it is said. Certainly there were dark shadows over there in Jerusalem at the time of the feast in Simon's house, for in the court of the high priest Caiaphas were gathered the chief priests and elders of the people taking counsel together how they could secure the person of Jesus and kill him, for they thought that he would be in the city at the time of the Passover. It was dark and terrible in Jerusalem, the atmosphere reeking with hate. In Bethany, at the feast, it was sweet with love, because of Simon, whom Jesus had cured of his leprosy, and of Lazarus, whom he had raised from the dead. Martha was there as a loving friend and neighbor to help in the serving of the feast, and Mary was there as the loving learner. But, alas, there were some dark shadows, even in Bethany, for Judas was there!

The Gift of Mary

Mary had brought a gift for Jesus, but she kept it hidden until the time seemed fitting to give it to him. The gift was in a small alabaster box that might easily be covered with two hands. It contained twelve ounces of attar of roses; that represented the essence of 4,800,000 roses, as 400,000 roses were required to make one ounce. Oh, yes, it cost something; three hundred Roman denarii, representing a man's wages for one year. The box was tightly sealed, so that none of the precious perfume should escape, but Mary broke the seal before she gave it to Jesus. In Matthew's Gospel we read that she poured the perfume on the head of Jesus, and the same in the Gospel of Mark, but in John's Gospel we read that she poured it upon the feet of Jesus, and wiped his feet with her hair. (Matt. 26: 7; Mark 14: 3; John 12: 3.) Let us conclude that she poured a part on his head and a part on his feet. It was altogether an act of humble and submissive reverence for Jesus on the part of Mary. She had so often sat at his feet and learned of him that it was most fitting she should include his feet in the anointing. It was not altogether an unknown thing to do, but it was not common; it was practised only to show great respect, and the most expensive materials were used. There were other occasions of anointing, as a part of religious services, and for kingship, and sometimes for health, when it was

Continued on next page

*The International Sunday School Lesson for October 30, 1910. The Anointing of Jesus. Matt. 26:1-16. GOLDEN TEXT: "She hath done what she could." Mark. 14:8.

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Sunday School Lesson

Continued from preceding page

hingled with prayer for the restora- on of the sick.

Some were at the feast who mur- ured against Mary's action, and we re sorry to know that the objectors ere the apostles—not all of them, erhaps, but some of them. We are lad that their names are not men- oned, only that of Judas. Possibly e alone spoke, while the others were mply indignant. Judas said: "Why as not this ointment sold for three undred shillings (denarii) and given the poor?" And these ugly words ere spoken in an atmosphere all veet with the rose-perfume! We can most see the surprised and pained ok on the face of Mary as she anced toward Jesus for vindication. nd Jesus did vindicate her in no un- rtain manner. "Why trouble ye the oman?" he said to his apostles; "for he hath wrought a good work upon e." And then he added: "She hath hointed my body beforehand for the rying." (Mark 14: 8.) And so sus referred to the custom of the ws to anoint and embalm the dead fore burying. That was a solemn oment for the guests at the feast. hey knew then that Jesus was look- g death in the face. He knew that t six days should pass before his ath on the cross.

The Reward for the Gift

Then Jesus immortalized Mary by ying, "Verily, I say unto you, where- ever this Gospel shall be preached in e whole world, that also which this oman hath done shall be spoken of r a memorial of her. She hath done hat she could." If anywhere in the orld we could find the grave of Mary would be our delight to place over it whitest marble her figure, in her nd the box of precious ointment, in e act of breaking the seal; and on e base of the statue we would have t the commendatory words of Jesus: he hath done what she could."

Not only did the perfume fill the me of Simon, but it has filled the hole world, and it will last for time d eternity. Many persons have en inspired by that act of Mary, not ly to serve Jesus with more love, but o to express loving kindness for ir friends, not waiting until they e dead to show their appreciation. neral wreaths and emblems are od in their way, but the sad part of is, those upon whom they are be- wed are beyond such expression. hile living upon earth a knowledge how much their friends thought of em might not only have made life eeter, but it might have strength- ed them to live longer.

The Judas Price

The sequel to the feast in Simon's use was that Judas left and went to the chief priests, and said, "What e ye willing to give me and I will iver him unto you?" And they ighed unto him thirty pieces of ver (fifteen dollars). And from t time he sought opportunity to iver Jesus unto them. What Judas then and afterward has been oken of against him in the whole rld; in this again contrast him with ry. Artists have tried to repre- t Judas as he must have appeared a Simon's feast. In an old painting Florence, Niccolo Frumenti pictures h in this scene with a most diabolical e ression of grudging malice mingled vh scorn. Raphael represents him aleaning across a table expostulating vh angry mien and covetous face. l the Oberammergau Passion Play, t representation of Judas strangely aeals to one as the development of h covetousness is shown. Judas did n all at once become the betrayer of Christ. It took many months if not a of three years to work himself into tl fiend that he was. He began with sishness. We can easily imagine tlt as a boy he always wanted his o n way, which developed into a love o power as he grew to be a man. And then he coveted money as he discovered that it gave power. When chosen to be one of the twelve apostles, it followed that he desired the office of treasurer, and he was appointed to it, a most unfortunate circumstance for him, as his avarice grew day by day in handling the funds, small as they were, given mostly for the relief of the poor. At Oberammergau we saw the face and form of Judas becoming possessed with a grasping expression; his muscles becoming drawn and tense, and his face shadowed with a sinister look—his very movements becoming stealthy. He did not realize the change that was going on in himself, but he had at length come to a full realization of it when he brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have shed innocent blood," and he cast down the thirty pieces of silver in the sanctuary and departed. At Oberammergau the silver was thrown down with a ring that caused a shudder to go through the audience. That money was so tainted that the priests did not dare to gather it up and replace it in their treasury; but they used it to buy a potter's field in which to bury strangers. The visitor to Jerusalem to-day is shown that same potter's field, now covered by a convent.

What Judas Had Heard

Judas as an apostle heard all of Christ's discourses about the curse of covetousness. He heard Christ say: "Ye cannot serve God and mammon." He heard the warning against the deceitfulness of riches, and unfaithfulness in the unrighteous mammon. He heard the exhortation to make friends for eternity by right use of the mammon of unrighteousness, that is, of this world's goods. He heard the parable of Dives, miserably rich for a while, and miserably poor forever. He heard all these warnings, but evidently he did not apply them to himself. There is no sin more common than covetousness, and none so seldom recognized. If a man is intoxicated, it proclaims itself in his feet, in his lips, and in his face. The man himself can hardly fail to recognize his vice, but whoever heard of a man confessing that he was covetous? The nearest to it was a man who on being censured for giving so little to the church, replied: "You have no idea how hard it is for me to give away anything, or you would not blame me so much." When one discovers this trait in himself the thing for him to do is to fight Satan in his heart by determining on a campaign of generous giving to several good causes, and to keep it up through life. A man placed a dollar on the church collection plate, and immediately heard a voice within saying: "Fool you are to give as much as that." "I will have my revenge, devil," he said, and so after the service, he went to the front and laid a five-dollar gold piece on the same plate beside the dollar he had already placed there.

Judas' good name did not save him from becoming a bad man. Where did he get his good name? Why, his mother gave it to him when he was born. She called him "Judas," which meant "Praise—praise of God." She named him so because she thought he would grow up to be a God-loving, a God-serving man. Perhaps some of us have always thought that "Judas" must be a very bad name, at least we have never heard of any mother who named her child after him. Let us hope that the mother of Judas was not living when he betrayed Christ.

Judas said to Jesus: "This ointment might have been sold for much and given to the poor" (verse 9). Jesus replied: "Ye have the poor always with you, but me ye have not always."

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 960, and write them for full information.

BAYSIDE, L.I., Aug. 2, 1910

Gentlemen: Since purchasing my first Ostermoor Mattress of you, **sixteen years ago**, I have bought several others and have recommended them widely.

There is no doubt that the Ostermoor is the most uniquely comfortable mattress ever made. My sixteen year old mattress is still in service without renovation of any kind and is certainly good for sixteen years more.

WILLIAM H. JOHNS.

16 Years Here

"Built—not Stuffed"

Ostermoor $15.

On Land and Sea Supreme for Over Half a Century

From the Commodore of the New York Yacht Club

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Gentlemen:

Ostermoor Mattresses and Cushions have always given me entire satisfaction in every respect, and proved all you claimed them to be.

Their use throughout my yacht *Aloha* was such a comfort and pleasure, and we found them so much better than the very best of hair, we would use nothing else but Ostermoor Cushions throughout, and Ostermoor Mattresses in all the staterooms of the new *Aloha*.

Very truly yours,
ARTHUR CURTISS JAMES.

IT is a conspicuous fact that there are many imitations of the Ostermoor Mattress, and of Ostermoor advertising, but *not one* of them imitates Ostermoor by offering proof of service.

They can't do it! They haven't the service back of their goods to show. We defy any other mattress maker, regardless of name, material or price, to show letters from users attesting that after fifteen to fifty years' service their mattresses are as comfortable as when new.

Think of this when you buy a mattress, especially if you are shown an imitation which is said to be "as good as Ostermoor."

Think how much better it is to get a mattress that is built for everlasting service and comfort, instead of simply stuffed, and likely to develop soon into a mass of sleep-disturbing lumps and bumps.

Ostermoor is the cleanest, most sanitary, most comfortable of all mattresses. It is dustless, germ proof, vermin proof, proof against odors and dampness. It never needs remaking or renovating, except an occasional sun bath.

MATTRESSES COST
Express Prepaid
Best blue and white ticking
4'6" wide 45 lbs $15.
In two parts 50c extra
Dust-proof, satin-finish ticking, $1.50 more
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Send for our
144-PAGE BOOK AND SAMPLES FREE

The Ostermoor is not for sale generally, but there's an Ostermoor dealer in most places, the livest merchant in town. Write us and we'll send his name. We will ship you a mattress by express, prepaid, same day your check is received, where we have no dealer in town or he has none in stock. Thirty nights' free trial granted. Money back if wanted.

Get the genuine Ostermoor; the trade-mark on the end is your guarantee.

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ALBRECHT FURS

Our raw skins are bought direct from the trapper, and made up in our own clean, sanitary workrooms. We sell these guaranteed furs of world-wide reputation at prices, in many cases, **actually lower than are asked for ordinary, commonplace furs.** We ***guarantee*** quality, workmanship, fit and satisfaction, or we refund your money.

We illustrate one of our most popular and comfortable 1910 styles:

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2 4-inch Casseroles and Covers
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Your guests will envy you the hot, tasty, savory viands, cooked and served in these seven quaint snub-nosed dishes. They'll all want to learn how to cook and serve "En Casserole" and "En Marmite."

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OUR MAIL-BAG

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

J. E. C., St. Louis. In I. Sam. 17: 12, David's father had eight sons. In Sam. 16: 10, 11, David was called after Samuel had rejected seven. In I. Chron. 2: 15, David was the seventh son. Please explain.

David's brothers, according to Josephus, the Jewish historian, were: Eliab, Animadab, Shammah, Nathanael, Rael and Asam. It is a conjecture or tradition presented by the Jews that another son (none other than Nathan, who afterward became the prophet) was adopted by Jesse, making up the eighth.

W. A. I., Painesville, O. Of what is the best stucco made used in covering buildings?

Stucco is usually made of pulverized marble and gypsum.

Mrs. M. O. T., Hart, Mich. Of what use is the Apocrýpha? Why is it put in the Bible?

The Apocryphal writings, although excluded from the Canon, are valuable for many reasons. The Old Testament Apocryphal books form a collection of literature which is interwoven with Jewish history at certain important periods. Some of these excluded writings have a historical foundation; others possibly deal with legend and tradition and superstitions. Several are of a high literary standard. The Apocrypha of New Testament times includes a number of books which scholars would regret to lose from their libraries, among them being the "books of Hermas," the Epistles of Ignatius and Clement, and the Acts of Pilate.

S. C., Portsmouth, N. H. 1. Is the triple alliance still in existence? We used to read much of it a few years ago. 2. What nations compose it?

1. Yes; the alliance is still in existence. 2. It is composed of Germany, Austria and Italy, and was aimed at France and Russia. It was formed in 1887.

A. B., Cartele, N. Y. What is the American foreign policy?

Our foreign policy must of necessity vary in accordance with the way in which international questions arise and their importance. We do not desire to extend our territory by conquest with that as the object. We stand for peace whenever national honor will not be injured and our rights abridged. We stand for the protection of our citizens when abroad. We do not interfere in the domestic affairs of foreign countries. Under the Monroe Doctrine we have set ourselves up as the guardian of the weaker nations in North and South America.

R. E., Milford, Conn. How many vice-presidents have become presidents through the death of the president, and who were they?

Five vice-presidents have become presidents through the death of a president. John Tyler succeeded William Henry Harrison; Millard Fillmore succeeded Zachary Taylor; Andrew Johnson succeeded Abraham Lincoln; Chester A. Arthur succeeded James A. Garfield; Theodore Roosevelt succeeded William McKinley.

M. H., Newport, Vt. How is the word abattoir pronounced? Is it an English word for a slaughter-house?

It is pronounced *a-bat-war.* It is a French word which has been taken into the English vocabulary and is now in good use.

L. G. McL., Halifax, N. S. What is Greek fire made of?

It is not known what the true Greek fire was made of. It is thought by some that its principal ingredient was naphtha. It was thrown from engines said to have been invented by Callenicus, an engineer of Heliopolis in Syria in the seventh century, when he tried to destroy the Saracens' ships. A so-called Greek fire made of a solution of phosphorus in a bisulphide of carbon has been tricd since in warfare. The Greek fire used in ordinary fireworks is a mere name given by the dealers.

I. A. M., Wick, Pa. What is the present number of representatives in Congress?

There are 391 representatives in Congress and seven delegates from territories. A new apportionment will be made based on the census of 1910.

A. M. F., Elyria, O. How many square miles are there in Germany over which Emperor William rules, and how many States would it take in the Union to make a realm as large as his?

The total area of the German Empire is 208,810 square miles. It must be remembered that while the Emperor is head of the Empire, there are several kings, dukes and other rulers who still rule over their States and have their separate houses of deputies or representatives. The Emperor is also King of Prussia and Prussia has 134,603 squares miles. The Empire is a confederation of German States with the hereditary Kings of Prussia being the imperial line. As our States are not of uniform size it would be better to take the extent of German territory and compare it with some section. Its greatest length is 830 miles; its shortest is 196 miles.

A. W., Saratoga Springs, N. Y. 1. Is baseball, as now played, strictly an American game, or did we get it abroad? 2. Is it played anywhere else than in America?

1. Baseball is purely an American game and is made up from old-time American games, "one old cat" and "two old cat." The first permanent club playing it was the Knickerbockers of New York in 1845. 2. It has been introduced by Americans into other lands, but it is played but little outside of the United States and Canada.

D. H. S., Ionia, Mich. 1. Did Christ give a direct command to pay a minister salary by any other than a free-will offering? 2. Is the basement of a church as much the house of God as the audience room above it? 3. Does the Bible teach that there will be animals in heaven?

1. He laid down no arbitrary rule on the subject. What the Saviour said when he instructed his disciples was suited to their needs and to the conditions of the work at that time. See Matt. 10: 10; Mark 6: 8; Luke 9: 3 and 10: 4. See also Luke 22: 36; Luke 10: 7. It is wrong to attempt, as some have done, to distort Scripture on this subject for controversial purposes. 2. In the ancient temple, there were certain courts held as more sacred and exclusive than the outer courts; yet the latter were a part of the general structure. 3. There is no Scriptural teaching on the subject.

E. A. H., Woodstock, Vt. When was alcohol first discovered and by whom, and what was it called at that time?

Hydrated alcohol or pure spirit of wine is said to have been obtained in the twelfth century by Abucasis by distilling fermented liquors. We do not know what name he gave to his discovery.

M. A. O., Toronto. 1. Is Mayor Gaynor of New York a Roman Catholic, or what church does he attend? 2. Do ex-Presidents of the United States receive any pension, and if so, what is the yearly allowance paid to ex-President Roosevelt, from the fact that he once was President, and what was his salary when President?

1. Mayor Gaynor of New York and his family are members of an Episcopal Church in Brooklyn. 2. Colonel Roosevelt is the only living ex-President of the United States and he receives no pension. There is no provision made for a pension to a President on his retirement from office. Colonel Roosevelt received a salary of $50,000 a year. In the latter part of his term he was voted $25,000 a year for traveling expenses.

R. P., Ontario, Canada. Was the city of Detroit ever the capital of Michigan? If so, when?

Detroit was the capital of Michigan from 1837 to 1847.

O. D., Davenport, Ia. Is it true that a member of Parliament cannot resign his seat?

Yes; but he can leave by getting an appointment to some office and then resigning that. There is an estate called the Chiltern Hundreds which belongs to the Crown. The stewardship of this with a salary of $120 a year is given to a man who wishes to leave Parliament and does not wish or cannot get a higher office. This he resigns. The legality of the method has sometimes been brought into question.

H. Y., Calais, Me. How high is the Eiffel tower in Paris?

The tower is 985 feet high.

O. M. F., Baton Rouge. How is the facial angle measured in anthropology?

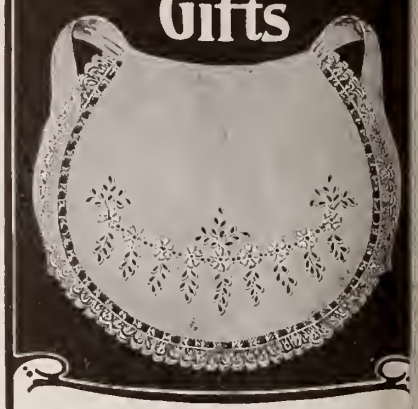
The angle is contained in a line drawn from the middle of the ear to the edge of the nostrils, and another thence to the ridge of the frontal bone.

Mrs. D. L. R., Santa Rosa, Calif. I would like to know about the "Golden Rose" which was given to Queen Isabella of Spain and also to Empress Eugenie of France, but which in both instances preceded their downfall.

It is a cluster of roses and buds, all of gold and of beautiful workmanship, and in the cups among the petals the Pope at benediction inserts a drop of amber and musk. It is bestowed during the ecclesiastical year on the royal lady whose zeal for the church has been most in evidence. If no one merits the gift it is laid up in the Vatican. In 1868 the Pope gave the rose to Isabella of Spain in reward of her "faith, justice and charity," and her "high virtues." It was also given to Eugenie of France. The custom had its origin with Gregory the Great, reformer of the calendar. It is said that, instead of conveying fortune and happiness to those who receive it, it is a talisman of evil and that misfortune follows in its wake.

Continued on next page

Embroider Your Christmas Gifts



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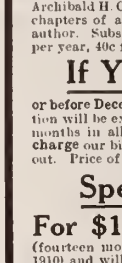

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Splendid grade **Brussels Rug,** 9x12 ft., **$11.** Famous **Invincible Velvets** 9x12 ft., **$16.** Standard **Axminsters,** 9x12 ft. **$18.50.** Fine quality **Lace Curtains,** 45c per pair and up. **Tapestry Curtains, Wilton Rugs, Linoleums** at Mill prices.

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Dentists advise its use. Physicians prescribe it.

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OUR MAIL-BAG

Continued from preceding page

McL., Bennettsville, S. C. In a recent Sunday School Lesson, "The Parable of the Sower," in comments on the lesson in the gist of the lesson by Professor Torrey, he says: "The great sermon of this lesson was preached in the open air, so was every other sermon recorded in the Bible." Was the sermon by Peter on the day of Pentecost preached in the open air?

Evidently not, for it is clearly stated (Acts 2) that the sound "of a mighty wind filled the house where they were sitting." Tradi-n says that they were in the same "upper om" where the disciples had met daily since eir return from Olivet. Some early writers njectured that they met in one of the temple urts, but this is improbable.

F., Rahway, N. J. Upon what ground do we claim the right to fortify the Panama Canal?

By virtue of the Hay-Pauncefote treaty of 01 and the Hay-Bunau-Varilla treaty of 1904. e first was based on the Suez Canal treaty, t omitted the seventh article of that treaty, hich says that "no fortifications shall be ected." This omission, it is claimed, is tan-nount to a permission. The Hay-Bunau-rilla treaty provides specially that we shall ve the right at all times, on our discretion, to e our forces or to fortify, to protect the nal.

The letter of A. B. C., Leavenworth, Kan., ently printed in THE MAIL-BAG, telling of a ung girl of that place who has a twenty-ars record of unbroken Sunday School attendance, has attracted the attention of many readers. Mr. Daniel Miller, a Sunday School teacher of Reading, Pa., writes: "There is in my class in St. Paul's Reformed Sunday School in this city a lady who commenced attending school when she was several years of age and has not missed a session in 38 years. Her name is Mary Simon. Her teacher has just completed 50 years of church membership, and during this time was never prevented from attending communion services in church. Dr. Joseph L. Leinberger has just completed 50 years of service as superintendent of the First Reformed Sunday School at Lebanon, Pa. The event will be celebrated by the church and school on Sunday, October 9. The writer, who is now 67, commenced attending this school 53 years ago."

Mrs. Henry Binley, White Plains, N. Y., writes: "A friend of mine, Miss Jennie C. Powers, of Germantown, Pa., commencing when about two and one-half years of age, in 1908 completed her thirty-third year of Presbyterian Sunday School attendance without missing a Sunday."

These are phenomenal records. We doubt whether they can be eclipsed anywhere.

N. W., Council Bluffs, Ia. Is it polite and the proper thing for persons to read other people's postal cards that chance to fall into their hands? Has not the poor or the hurried person who uses the card as much right to protection from impudent curiosity, as the person who pays more postage?

In a general way, the person who uses postal cards does not pay for the same privacy that one does who uses a closed letter. It would be unreasonable to expect that a mass of open correspondence could pass through many different hands without being read by some; but it would certainly be in bad taste for any one to make a habit of reading postals or talking of their contents. Those who desire absolute privacy should use a sealed letter.

Mrs. P. J. P., Jr., Mount Pleasant, S. C. 1. Please explain Gen. 1: 7. What is meant by the firmament? 2. Also Matt. 10: 28. Whom are we to fear? Is it meant God or ourselves? 3. Is it lawful for persons of other denominations to stand sponsor for a child in the Episcopal Church? 4. Do Unitarians reject the doctrine of the atonement?

1. The passage is interpreted to mean that God "prepared the firmament." The atmosphere had already been brought into existence by Divine will, and it was now cleared of the dense mists which previous to the second day had surrounded the globe. 2. The corresponding passage in Luke 12: 4 is rendered, "Fear him, who is able," etc. 3. The sponsor must be a member of that church, a communicant and a baptized person. There may be exceptions, however, where these qualifications are not insisted upon. 4. They believe that man is not corrupt and ruined by nature, but undeveloped and incomplete. They assert that Christ was purely human, but call him at once the "Son of God" and "Son of Man." They believe him to be a Supreme Teacher and a Saviour in the sense of leading men to better, purer, nobler lives.

A. T., Berkeley, Calif. What are the honey-eaters?

Honey-eaters are passerine birds found in Australia and some of the islands of the Pacific. They have long slender bills and protrusible tongues by which they are enabled to extract honey from long-tubed flowers.

Miscellaneous

Miss C. V. G., Norristown, Pa. No such passage in the Bible.

M. R. H. We never heard of such a statement and regard it as preposterous.

A. W., Caruthersville, Mo. Write to Sunday School Commission, 415 Lafayette Street, New York City.

H. H., Philadelphia. You will have to apply through a pension agent. There should be no difficulty in the matter.

B. B. B., Richmond, Ind. 1. For all information regarding copyright, write to Librarian of Congress, Washington, D. C., who will send you the necessary blanks with full instructions. 2. Publishers will furnish illustrations. 3. Prices paid for MSS. depend upon (1) the literary quality of the work and (2) the established reputation of the writer. Rates vary greatly. 4. Never send the same MS. to two publishers simultaneously.

U. V. K., Northpoint, Pa. 1. Jesus was in all respects "tempted as we are, yet without sin." He in his humanity, was subject to the same trials and he could feel pain, weariness, hunger and sorrow. 2. The mind has great influence over the body, yet it cannot protect it from the results of a violation of nature's laws. Thinking cannot add to one's stature, nor can it ward off the logical results of accident or exposure.

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"All my life I have been such a slave coffee that the very aroma of it was ough to set my nerves quivering. I pt gradually losing my health but I ed to say 'nonsense, it don't hurt me.' "Slowly I was forced to admit the truth d the final result was that my whole rvous force was shattered.

"My heart became weak and uncertain its action and that frightened me. nally, my physician told me, about a ar ago, that I must stop drinking coffee I could never expect to be well again. "I was in despair, for the very thought the medicines I had tried so many nes, nauseated me. I thought of Postum t could hardly bring myself to give up e coffee.

"Finally I concluded that I owed it to yself to give Postum a trial. So I got package and carefully followed the rections, and what a delicious, nourish-g, rich drink it was! Do you know I nd it very easy to shift from coffee to stum and not mind the change at all? "Almost immediately after I made the ange I found myself better, and as the ys went by I kept on improving. My rves grew sound and steady, I slept ll and felt strong and well-balanced all e time.

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It pays to give up the drink that acts some like a poison, for health is the eatest fortune one can have.

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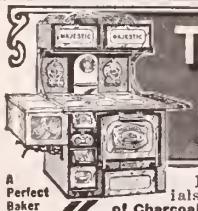

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Shame of Our Municipalities

Continued from page 950

respectable, honest, patriotic. They loathe thievery in the abstract; they do not seem to recognize their power to prevent it in their local régimes. It is simply astounding to note how careless and unreasoning good citizens are. There will be spasms of reform and the rascals will be turned out for a term. Great will be the satisfaction among the people. At the very next election the rascals will be turned in again. The good citizens have been convinced that wily politicians, whose lives have been spent in playing the game of the ballot, have been squelched for all time. They would not cherish such a belief were the question one of competition in business.

Often the cry—always raised, at the outset, by the crooked politician, mind you—"Our city is being ruined by slander!" convinces the decent voter that it is time to let things political quiet down. In one notable instance a great city was torn to pieces, socially and politically, over the question whether or not it was proper to prosecute a bribe-giver. Many of the best men and women argued that an indicted steel railway magnate who sought to extend franchises by bribing officials, was forgivable if not justified. "Everybody did it before him," his excusers said. "He had to have the franchises to give us decent transportation. He couldn't get them without buying them. What could he do?" This code of ethics has so far obtained that reform was beaten in that city in the last election—as it was, alas! in many other cities of the Union.

"Not Five Cents to Make Five Millions"

May I tell you, briefly, a true story that is the reverse of the above? Not long ago, in a big city in the central zone of the United States, a valuable street railway franchise neared its expiration. The president of the railway knew that by spending $50,000 or less he could secure the extension of his franchise for a quarter of a century. He knew, too, that such extension would add millions to the value of the company's stocks. More than one of his directors couldn't understand why this president hesitated, and told him so.

"I am not hesitating," he informed them. "I wouldn't spend five cents in bribes to win five million dollars on stock values. I'll resign the presidency if you wish, but my family and myself own the majority of voting stock and you shall not elect a bribe-giver to succeed me."

The end is not yet in that street railway contest, but it is in sight and decency will win. If virtue keeps as stiff a neck as vice, in matters in which politics enter, virtue is sure to conquer at last. That is the hope we have for our future.

Cities Abroad

In England city government has settled into certain definite requisites that it has taken centuries to determine. The Englishman of affairs works for the love of it. There have been cases of graft in British cities, but discovery meant quick punishment and complete suppression. Your English mayor or alderman is proud of his position because of the opportunity given to improve his city. His own emoluments are too small to be considered. His rewards must be what many American officials would regard as the merest sentimentalities.

Germans make a close, exhaustive study of municipal government—as they do of most things affecting their Empire, and there are no notable scandals in the realm of the Kaiser. The official thief has a short shrift under Germanic systems and his rewards do not tempt him, as in this country, to brave imprisonment.

French cities have too many officials —French publicists deeply deplore t tendency of their countrymen to r gard public office, even if petty, as t highest good. None the less is it tr that French civic governments are f the most part clean and effectiv Gallic pride, local and national, h weight as a factor in keeping officia straight—Gallic shrewdness and thri are factors in repressing crime and securing economy in public expen ture.

What Are the Remedies?

What shall America do to remo this shameful condition of municip corruption and incompetence?

All thinking men of clean lives a patriotic aspirations agree that t people, by their votes, can solve t problem. It is good to know th despite retrograde instances, despi the triumph of bossism in many plac despite the discouragements of la November's elections, the trend is u ward. Graft is not as open, as o nivorous, as shameless as it was t years ago. There is honest a earnest inquiry into the best form city government. Galveston, D Moines, Tacoma, Colorado Springs a trying, or are about to try, gover ment by small commissions, which, fined in a general way, does away wi wards, places all powers in the han of a commission of from three to fi men, and uses the initiative, recall a referendum both for suggestion a restraint. As an evidence, howev of how difficult it is to rouse the vot the case of Tacoma comes in poi Out of a total voting population 17,000 only 4,500 took the trouble vote on the new charter.

Less prolix, less complex charte for our cities would, it is believ tend toward greater decency in g ernment; and all agree that grea simplicity in bookkeeping, followed wider publicity of financial repor would work for good.

Boston, one of the proudest American cities, has taken up t matter of general urban reform in highly intelligent and effective w To-day scores of Boston's best m chants, manufacturers, lawyers, ba ers, teachers and general business m are giving a very considerable port of their time to study of urban pr lems and to formulating reports betterment of conditions.

These men are sub-committees the great committee of the whole g erated in the Boston Chamber of Co merce. They do not seek to ant onize the officials—they do try a point out "the better way." They meeting with great success and likely to set the pace for other cit that need reform fully as much as d the capital of New England.

A Relic of Ancient Jerusale

QUITE recently, a number of m morial tablets belonging to period of Roman occupation have b dug up in Egypt. One is the rec of the services of a veteran of the Roman army in Syria, whose caree of interest because he took part in celebrated siege under Titus. It is first tablet which mentions the h city itself. It is the "military diplom or honorable discharge of a legiona after the warrior had fulfilled his co plete period of service, and it gra special privileges to the veteran a his family because of his prowess t the siege of "Hierosolyma." Vale Quadratus served in the famous Te Legion. It is a certified copy of decree of honorable dismissal from ranks, which was engraved upon to plates of bronze, one of which w placed in the proper depository such documents in Rome and the ot in Alexandria.

Two Aspects of God *

UST as a good earthly father may seem to you, according to your behavior, like the giver of your choicest gifts; or, on the other hand, like the stern dispenser of justice when you have disobeyed him; so our heavenly Father may appear to us in his different aspects.

It is a custom among us of this generation to dwell lightly upon the justice of our God. "He loves us," say our modern teachers. "Don't think of Him as chastising us."

Certain sects even go so far as to claim that God never punishes men. "He allows them to suffer," say these new interpreters of Scripture, "but God himself could not, in consonance with his character, ever cause a tear or a heartache."

Where do they get Scriptural warrant for such quibbling?

"What?" said Job. "Shall we receive good at the hand of God, and shall we not receive evil?"

We are all prone to sin. God, like a wise father, corrects us, and thus makes us humble and teachable. He gives and he takes away, and all for our good.

But it is one of the inexplicable features of his government that the wicked sometimes flourish like the green bay tree, while the righteous are visited with calamities.

Eliphaz the Temanite was not always sound in his reasoning. He voiced the shallow philosophy of his time in saying, "Who ever perished, being innocent?" For we know now that God does not complete his punishments in this world. His rain falleth equally upon the just and the unjust. But Eliphaz was right when he said, "Happy is the man whom God correcteth."

"What beautiful things there are in the Bible!" say some of Christ's followers. "Why should not men believe the pleasant and ignore the disagreeable things?"

"Hear the words of the risen Lord," says Joseph A. Richards. "O fools and slow of heart to believe ALL!

"Ought not Christ to have suffered? and must Jesus bear the cross alone and all the world go free?"

It is for us to feel the thornpricks, as well as to pluck the roses of his love.

One of the most convincing proofs of the existence of a divine Power in the universe is the reign of law. We know that all matter is governed by laws. What they are we learn but slowly. We break them oftener through ignorance than through intention; but, whatever our motive or lack of motive, the penalty for the broken law is never remitted; and as Drummond has so beautifully demonstrated, law reigns as inexorably in the moral and spiritual as in the physical. You are alone in your house. You step to the door on some errand. It blows together behind you and you are locked out. Great inconvenience may result—possibly suffering. "Evil is wrought by want of thought, as well as by want of heart."

When the Lord's hand is heavy upon us it behooves us to reflect well upon our ways. Our sorrow may be meant as a punishment.

Or it may be simply intended as a warning; or to sweeten and refine us; or to make us know more sympathy for others.

As in the olden story, "Uncle Tim" sang loudest when his "bad leg" pained him the hardest; so when we pass through the deep waters, let us praise our God most heartily.

He leadeth us. It is well, no matter where the path may lie.

Topic of the Epworth League for Sunday, October 30. TEXTS: Nah. 1:2-8; Rom. 11:22.

Could Not Do Without It

THE CHRISTIAN HERALD has been coming to our home for many years. Once we thought we could drop it out, but missed it so much we called it back after a little while. Wishing you continued prosperity,

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The Overland for 1911

Licensed under Selden patent

Why the Overlands Must Be Right

The Overland this year offers 22 models—from 20 to 35 horsepower—from $775 to $1,675—meeting every idea on style or price or power.

The Overland has quickly become the most successful car ever created. Over 20,000 delighted owners are now telling others about these remarkable cars. And dealers have already paid deposits on more than 18,000 of the new-season models.

In the five Oveland factories, employing thousands of men, over $3,000,000 has been invested in the highest type of modern equipment.

All this prestige, this demand, this investment is at stake on producing cars which none can excel. Our dominant place would be forever lost if another car—at any price—ever gave better than Overland service.

They Must Be Right

Every material used in our chassis is the best that men know for the purpose. Every feature, regardless of cost, is made in accord with the best engineering practice.

In every car, the materials and parts are subjected to more than a thousand inspections—to more rigid inspection than any other maker employs.

Then every chassis, before the body is added, is given at least two severe road tests.

We take no chances on Overlands, for we have too much at stake. We permit no slighting, no skimping. Every part of every chassis is as good as it could be if we sold it at double our price.

The Cost Cut 28%

Overland prices are due to the use of modern automatic machinery—acres upon acres of it. Also to enormous production. Over $3,000,000 has to date been invested in the best of labor-saving equipment.

We have thus cut the cost of Overlands 28 per cent in the past two years—an average of $300 per car. At the same time we have secured such exactness as could never be secured in the old ways. And we have made every similar part interchangeable.

It is thus that we undersell every other maker who puts out a high grade car.

Fore Doors Included

We have employed on our 1911 models some of the ablest designers in the automobile line. The mechanism of the cars could not be further perfected, so their whole attention has been devoted to creating artistic designs. No car at any price has more style than the Overlands this year.

On several designs we offer the option of fore doors or open front—your choice at an equal price. For fore-door models are the coming vogue, and we have decided that Overland customers shall not be charged extra for them.

Our 1911 Prices

For $775 we are making a 20-horsepower car, easily capable of 45 miles an hour. The wheel base is 96 inches. Four cylinders, of course.

We are making a Torpedo Roadster—the latest type of a racy car—as low as $850.

The 25-horsepower Overlands, with 102-inch wheel bases, sell for $1,000—nine per cent less than last year. Touring car body, delivery body, roadtser or rumble seats.

The 30-horsepower Overlands, with 110-inch wheel bases, sell for $1,250. A wide choice of bodies, including a Torpedo Roadster, fore-door tonneaus and open front.

We are making a 4-passenger inside drive coupe—the ideal car for winter driving—for $1,250.

The 35-horsepower Overlands, with 118-inch wheel bases, sell for $1,600 and $1,675. All of these prices include magneto and full lamp equipment. Some have planetary transmissions, some sliding gear; some Remy magnetos, some Bosch. Our 22 models will meet any idea.

New Book of Designs

Please send us this coupon, or write us a postal, for our 1911 Book. It shows all the new designs and gives all specifications. It will enable you to compare Overlands, detail by detail, with any other car. With it we shall send you the address of the nearest of our 800 dealers where the new models are shown.

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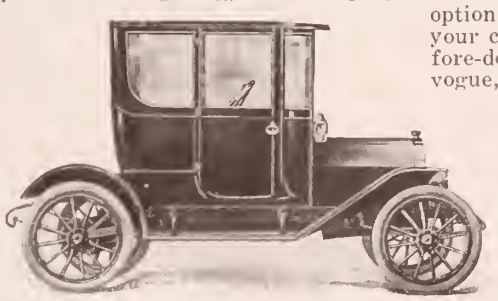

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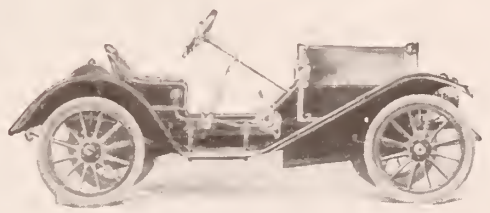
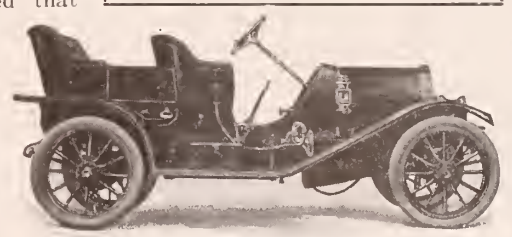
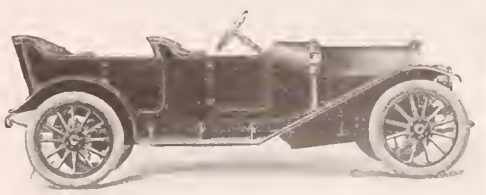


Model 45. One of our 20 h. p. models—$775. Four cylinders—96-inch wheel base.



Model 38. One of the five styles of $1,000 cars. 25 h. p. 102-inch wheel base.



Model 54. A torpedo body on one of the new higher-power models.

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Christian Herald

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AN AUTUMN REVERIE

Our Mail-Bag

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

L. C., Bridgeport, Conn. When does the harvest moon come?

It is the full moon nearest the autumnal equinox, the moon being then least inclined to the horizon. It rises with slight retardation for a number of nights, giving a succession of moonlit evenings.

F. H., Marshall, Tex. 1. Will you please tell me something of "Mona Lisa," the wife of Gioconda, of Florence? Was she a good woman? 2. Is the author of *Natural Law in the Spiritual World* still living? Is he reckoned orthodox? 3. Who are the Roycrofters?

1. Mona Lisa was the wife of Zanobi del Gioconda, commonly called Mona (*i. e.*, Madonna) Lisa or la Gioconda. She must have been a gentle woman, quiet, modest and unassuming, but with a playful humor that, we think, undoubtedly made her a very pleasant and agreeable woman to know. 2. Henry Drummond, who wrote the book in question, died in 1897. He was a man of high attainments and noble Christian ideals, although he differed from many of his orthodox contemporaries in certain matters. See his biography in any good encyclopedia. 3. A company of very skilled handicraftsmen with headquarters at East Aurora, N. Y.

C. A. B., Lancaster, Wash. 1. What is meant by "water," in John 3: 5? 2. What is meant by "tares," in Matt. 13: 27?

1. "Water" simply means the outward element used in the visible form of baptism. Of itself, it is unavailing for regeneration and salvation unless accompanied by or followed by the spiritual baptism of the Holy Spirit; hence the association in the text. 2. By "tares" is meant all evil or uncharitable thoughts, words, or deeds, which creep into men's lives, and which must be utterly destroyed before the ingathering of the wheat into the barn. In the previous parable, these are symbolized by the "thorns" which "grew up and choked" the good seed of the Word.

W. J. K., Halifax, N. S., and Miss M. E. F. B., Cambridge, Mass. Where can I find the poem from which the stanza was taken in the article "How to Watch," in your issue of January 26?

It is from a long poem called "He Will Come," and printed in the old volume, *The Changed Cross and Other Poems*, issued by A. D. F. Randolph, New York. There the verses are anonymous. They have sometimes been accredited to Edna Dean Proctor. The volume above is probably now out of print, but the poem may possibly be found in some of the modern collections.

L. F. T., Richmond, Va. Is it true that persons, in dying, are given visions of the other world, and are able in some cases to leave such a message to their friends?

Well-authenticated instances of such are on record; but it does not necessarily follow that all ante-mortem visions or messages are reliable. It is doubtless true, however, that as the aged Christian approaches the time of departure, the veil becomes more transparent and such a one has spiritual comforts and assurances which the world does not know.

H. S., Roca, Neb. How far had the builders of the Tower of Babel proceeded, and how high was the tower when God confounded their language?

There is no record to show to what height it had risen. Oriental explorers hold that it is probably identical with the great ruin discovered in Mesopotamia, and known to the Arabs as *Birs Nimroud*, which rises abruptly out of the plain to a height of 156 feet. There are other ruins, however, which investigators believe have fully as good a claim as this to be identified with Babel.

C. L. T., Cuthbert, Ga. I was much interested in the gold casket presented to Mr. Roosevelt at the Guildhall, London, you wrote about in issue of 22d of June, page 585. The cut is small, but I wish you would give a description and explain the emblems illustrated thereon. This will be interesting and instructive to a Bible class who are interested in the coat-of-arms of England and the seal of the United States and their Bible origin. (Ezek. 1: 10; Rev. 4: 7.)

Standing on the top of the casket presented to Colonel Roosevelt is the American eagle, supporting the American coat-of-arms against its breast; on one side is a seated figure of Britannia holding the Union Jack, on the other a figure typifying America holding the Stars and Stripes. On the sides are the coats-of-arms of the city of London. The one facing in the picture shows the cross of St. George and two banners of St. George, the old colors of England, and also of the American colonies during the seventeenth century. The American Society of Colonial Wars has this same flag for

Continued on last column

"Mona Lisa" Offer Extended

A SPLENDID RECEPTION

IT may interest you to know that we have already sent thousands of copies of the famous picture "Mona Lisa" to our readers. This picture is becoming popular among our readers, which indicates that art at its best is always appreciated, especially by CHRISTIAN HERALD readers. The vast number of letters we have received convinces us that it would not be fair to withdraw the "Mona Lisa" offer until each and every reader has been given an opportunity to obtain this superb reproduction of one of the world's greatest paintings.

Therefore, we have extended the offer for a few more weeks in order to give you a chance to obtain a copy of "Mona Lisa." Simply send us the full names and addresses of 25 men and women, no two in the same home, whom you think likely to be interested in THE CHRISTIAN HERALD. To these names we will send copies of our Annual Holiday Catalogue, and endeavor to induce them to join our CHRISTIAN HERALD Family. Enclose ten cents to pay mailing expenses, and the picture will be sent promptly, uncreased and undamaged delivery guaranteed.

We believe every CHRISTIAN HERALD reader is interested in this Great Weekly for the American Home to the extent that he or she would like to see it enter many, many more homes. Think of the homes into which THE CHRISTIAN HERALD could bring hours of entertainment, and bring also a wider and broader knowledge of religious men and methods, as well as an abundance of good, wholesome, helpful, and instructive reading

"MONA LISA"

Painted by Leonardo Da Vinci. Actual Size, 11½ x 17¼ Inches

on matters of general interest and of timely importance. And after all it is the entertaining things—the good, warm-blooded, human stories of deep vital interest—that take hold of us and make us a nation of respected and law-abiding citizens. THE CHRISTIAN HERALD is full of these things. It is doing a great work, but it wants to reach more people and it is asking you, gentle reader, to extend your helping hand in this glorious cause and ambition. Surely you know of 25 persons whose lives could be brightened by our helpful and inspirational Weekly. Send them along quickly!

Leonardo Da Vinci, the man who painted "Mona Lisa," was one of the greatest men that ever lived. He was the most accomplished painter of his generation and one of the most accomplished of the world; a distinguished sculptor, architect, and musician, and an incisive critic. His unpublished writings and the records of his inventions prove him to have anticipated at a hundred points the great masters of reasoned discovery in the ensuing age. "Mona Lisa" was the wife of a respectable Florentine merchant, and she was selected to pose for this painting because Leonardo seemed to have found in her a woman whose features possessed in a singular degree the intellectual charm in which he delighted, and in whose smile was realized that inward, haunting, mysterious expression which had always been his ideal.

He worked, it is said, at her portrait during some portion of four successive years, causing music to be played during the sittings, that the rapt expression might not fade from off her countenance. It remains, perhaps, the most striking example of his powers.

Our reproduction is a beautiful brown photogravure on de luxe stock that brings out much of the detail necessary to a finished picture. It is a superb painting, and we know you will never cease to treasure it. You can get it for almost nothing by simply sending 25 names and ten cents for mailing expenses.

Act now as this offer is soon to be withdrawn.

THE CHRISTIAN HERALD

ART DEPARTMENT, BIBLE HOUSE, NEW YORK

Our Mail-Bag

Continued from first column

its standard with a gold crown in the centre. The lion is one of the supporters of the British coat-of-arms and is used as symbolic of Britain's warlike strength. The buffalo was used to balance it on the American side. Various views of old London are engraved on the sides of the casket.

Mrs. L. A. R., Derry, N. H. Does not Isa. 32: 1, 2, refer to Christ?

Properly understood, the verses from 1 to 8 are descriptive of the Millennium, in which sense verses 1 and 2 would clearly apply to the risen and exalted Jesus. Even the Jews accepted this prophecy as Messianic, and in no other way, nor to any other person, could it be applied.

J. W. C., Roseville, Ill. Did our first presidents make the same effort to control legislation that our presidents of late years have?

It has always been the custom for the president to recommend legislation where he thought it advisable, and to endeavor to see his ideas embodied in laws. If his policy was ignored he would consider his term as a failure. Presidents have always urged Congress and the people to support measures in which they were greatly interested.

J. L. H., Brunswick, O. 1. Can the names of the twelve stones, as said to be in the foundation of the heavenly Jerusalem, be given as we know them? 2. What is the meaning? A jeweler gave me a few names as emerald, signifying "happiness."

1. All these stones mentioned are well known at the present day, a very few having modern names. 2. The symbolism attached to these stones at the present day is purely fanciful and arbitrary. Under the Mosaic dispensation there was a rigid symbolism attached to the stones which formed the breastplate of the high priest, which cabalistic meaning and symbolism pertains also to these stones mentioned in the book of Revelation.

M. S., East McDonough, N. Y. Please explain Zech. 11: 16, 17. Who is meant by "the idol shepherd"?

The passage quoted is interpreted by some as meaning anti-Christ and by others as referring to all those pastors of whatever denomination who prove unfaithful to their spiritual duties and calling. The word "idol" used here, has been better translated "worthless" in the Revised Version.

H. D. J., Allenton, Mo. 1. What is the origin of the present remarkable "swing toward righteousness" in public life? 2. Why does not the sixth commandment read, "Thou shalt not murder"? Please explain the prohibition. 3. How may we realize in experience and work the Saviour's statement, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do"? Are not purely spiritual works meant here?

1. The awakening of the public conscience and the efforts in the direction of national State and municipal reformation can have on one source—the secret and invisible working of the Spirit of God. 2. Merely a question of translation. The prohibition is plain, however worded. Jesus fully explained it in the Sermon on the Mount (Matt. 5: 21, 22). 3. The required condition is expressed in the given quotation; and had Jesus intended the promise to apply only to spiritual works, he would have said so. As a historical fact, wonderful works of faith and miracles of healing were common in the Christian Church of the first two centuries. Early records of these are to be found in the Epistles.

Reader, Larned, Kan. Where does it read in the Bible, "Before the end of time you will not know the winter from the summer only by the green leaves of the trees?"

No such passage in the Bible. The only passages from which such an inference could be drawn (and that by a strained conclusion) are the eighteenth chapter of Isaiah and last chapter of Zechariah.

Miscellaneous

F. A. Bristow, Urbanna, Va., wishes to have the address of his brother Charles E., who has been missing for several years.

A. J. W., Neillsville, Wis. 1. The sermon follows the chronology of the Septuagint, while our correspondent adheres to the chronology of the present Hebrew version. The respective authorities are Hales in the former case, Usher in the latter. The evangelist is not known personally to us.

Reader, Pittsburg, Kan. Your experience is not an unusual one. Nothing is to be gained, however, by declining to join the church. On the contrary, we believe that one good, earnest Christian, with zeal tempered by prudence and judgment and the skill to avoid quarrels, can leaven a whole congregation and by his Christ-like example revive its spiritual life and activity. Don't criticize harshly, be kind and generous in your judgments, and remember you will accomplish nothing unless you set about with a heart overflowing with love for others.

NEW YORK, OCTOBER 26, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Viscount Terauchi, Governor of Korea

The Great "Gate of Honor" in Seoul

The Ex-Emperor of Korea

WHAT WILL JAPAN DO IN KOREA?

Two Experienced Missionaries Present Opposing Views on the Subject

Prince Kon
Heir to the Throne of Korea

ONE of the providential things in the propagation of the Gospel in Korea has been the friendly attitude on the part of the Japanese Prime Minister and Prince Ito. To the latter the missionaries have been especially indebted for sympathy and cordial support; and this has meant more than it is possible to realize, because in a country where the government is absolute, the friendly attitude of the officials is essential to any successful religious propaganda. Even indifference would have made the work of the missionaries much less popular and successful. As the successor of Prince Ito was a military man, and supposed to be of a more stern disposition, as well as accustomed to deal with questions from a different standpoint, it was generally feared that a different atmosphere would prevail among those in official circles and that the work of the missionaries in Korea would suffer.

But to the credit of the rulers in Japan and the relief of many anxious minds, the policy that has been proclaimed is one that gives entire relief, and is certainly creditable to the wise and liberal statesmanship of the men who have had the direction of affairs. In the treatment of a subject nation and consideration of the interests of the missionary body working in Korea, no more generous terms or attitude could be asked for or expected. It is also in strange contrast with the conduct of France in Madagascar, or the East India Company in India in the beginning of mission work there.

In a proclamation by the Governor-General of Korea, Viscount Terauchi, he speaks as follows:

"There is no doubt that a good religion, be it either Buddhism, or Confucianism, or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with administration, but really helps it in attaining the purpose it has in view. Consequently, all religions shall be treated equally; and further, due protection and facilities shall be accorded to their legitimate propagation."

In an interview which was granted by General Terauchi, the Resident-General, he was asked, "What will be your Excellency's future policy?" His reply was:

"I can only assure you at present that my policy is to consolidate the bonds between the two peoples. We don't regard the new territory as a dependency, but as an integral part of the Empire of Japan, and its people as subjects of his Majesty the Emperor of Japan. I have enjoined Japanese people not to assume a haughty attitude, but to treat the Koreans with sympathy and good will."

When asked, "What impressions have you concerning foreign missionaries?" he replied: "Freedom of religion will always be respected, and I am ready to extend due protection and facilities to the propagation of all religious doctrines, provided they do not interfere with politics. I am one of those who fully appreciate the good work of foreign missionaries, and as we have the same object in view as they—the improving of the general conditions of the people—their work will by no means be subject to any inconvenience. I need scarcely say that all the vested rights of foreign residents will be fully respected."

The retention of the eminent Christian, Judge Watanabe, at the head of the Judicial Department, is an indication and assurance that Christian men and Christian principles are not to be discriminated against, but on the contrary, given the recognition to which they are entitled.

REV. HENRY LOOMIS.

Korean Athletes Praying at Daybreak

A Situation Full of Danger, Yet Not Without Hope

EVERYWHERE in America we hear men say "It was inevitable." It certainly was anticipated, but to say that it was inevitable is going too far. However, that thing has been accomplished and what we want to know is this: What effect will Japanese control of Korea have upon the progress of Christian civilization in the Far East?

Japan has made wonderful strides in the field of industry and science. She is possessed of boundless energy and of great ability. She has won her place in the line of progressive Powers and has demonstrated beyond dispute her physical prowess. It is her avowed purpose to become the leader of progress throughout the Far East. But at this point we might draw a comparison between her and the nation that she has subjugated. Christianity has been making far greater progress in Korea than in Japan during the past ten years. There is something in the Korean temperament, a certain balance between reason and emotion, between idealism and materialism, that makes them far more open to the

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THE AMERICAN PULPIT

A Sermon by

Rev. Charles F. Aked, D.D.*

THE SOUL RESTORED

TEXT—Ps. 23:2, 3

IN the text as I have announced it, two statements, separated by the structure of the verses and by our English punctuation, are united. Whether the division and the punctuation be right or wrong, it is very certain that the two processes are indissoluble in human experience. The first step toward the restoration of the soul is to lead us beside still waters—in the margin, the "waters of rest." Those waters of rest may flow for us in a desert place where no stream is, or through the crowded city where yet a place of privacy and a time to think may be found, down the snow-swept mountain heights or by the sick-bed of a hospital ward. The essential thing is that there should be a withdrawal, whether compulsory or voluntary, from the rush of life; from its multifarious engagements, rivalries, combats, defeats, triumphs; from the fever we call living; and that the soul should be at home with itself, free to wander through space, to muse, to dream, as irresponsible as the viewless wind, not consciously seeking anything, not even God, but ready to be seized and held by the ever-brooding Spirit of the Most High, of whom we rapturously sing: "He leadeth me beside the waters of rest: he restoreth my soul." It is of the goodness of God that, like the prophet Ezekiel, we are sometimes permitted to hear his word: "Arise! Leave the busy city; seek the silent, introspective plain, and I will talk with thee there."

Temporarily "Laid Aside"

This goodness is not less good because it comes to us in what seems to be at the time the crowning calamity of our lives. It comes in a blow which shatters all our hopes, our projects, our ambitions; which flings down the edifice of our cherished dreams as the sweep of a rough hand flings down the house of cards which a child has built, while we stand terrified, horror-stricken, amid the ruins. It comes in a long illness which turns the mind in upon itself and frees the soul to commune with God. But the interrupted career, the thwarted purpose, the cramped and limited life, may be our Father's way of leading the child of his love beside the waters of rest, the first step in his beautiful saving work—the work of restoring our soul.

At the beginning of what was to prove a long and serious illness I rebelled with all the stubborn strength of spirit which bodily weakness had left me against the frightful waste of time involved. I thought of all the claims of human life upon us in this day, when home, and church, and city call us; when by every plea of pity and by every claim of right we are urged—alike the weakest and the strongest of us—to contend earnestly for the faith once delivered to the saints, and for the spirituality of Christ's cause and kingdom. I thought of all the thousand-fold activities which make life so well worth living in our time, and of the shortness of the longest life which finds so much to do for man and God. And a physician whom I met in Europe tried to console me, telling me that experience had taught him that such periods of enforced idleness were not all lost. He said that the mind was recuperating its forces, accumulating material, and garnering wisdom, for its return to the world of work. But still I murmured and pitied myself, arguing that if I had mental energy to apply myself to a science, to learn a language, to master a wealth of good books, or even to write poor ones, the time might not be lost. But that it could be a good thing for any mind to be driven into helpless inactivity for so long, that the mind could learn by not learning, accumulate by not gathering, and store up wealth without once receiving it, seemed to me a palpable absurdity.

God Working in Our Lives

But I know now that it is altogether a mistake to suppose that conscious seeking is the only path to God and conscious thinking the only medium of revelation. I know now that there is some reality behind the curious fact which musicians have related, that with the true artist there comes a time when pleasure in the successful handling of the instrument disappears, when the player himself becomes the instrument, the glorious medium through which music flows. I understand what many swimmers and some speakers have told me—for swimming and oratory are much alike!—that after dozens, scores, of bungling, unsuccessful attempts to swim or speak, and after floundering beyond their depth and choking with salt-water or with spluttering syllables, one day they have found themselves floating gracefully along upon the bosom of the waves or upon a stream of gentle, rhythmic speech, and have not even stopped to feel surprised that they were getting along so well. I understand the teacher, quoted by the great psychologist of our day whose untimely end Harvard and the world mourn, who, when the pupils had tried and tried again to do something they could not do, used to tell them, "Stop trying and it will do itself!" We used to try to explain these things to ourselves by talking about "unconscious cerebration"—thinking when we did not know we were thinking. For many years the psychologists have been investigating these singular, less understood processes of the human mind. They now assure us that "unconscious" is not the right word to use. The process, they say, is not entirely unconscious. And they ask us to use a yet vaguer term, "subconscious," or even one still mistier, "subliminal," and they are teaching us to recognize this unmapped region of ourselves where things get themselves done almost without our knowing it till we wake up to find that they are done, as our "subliminal consciousness," or our "subconscious self."

Strength Through Weakness

Well, this subconscious self is a world in which God works. An English poet once pointed out an amiable absurdity of which his friends were sometimes guilty. In some fair scene, when the earth smiled in the light of God's countenance, his friends would ask him, "Could you not sit and write a sonnet here? Does not this inspire your loveliest thoughts?" And he tried to explain that poetry was not turned out in any such fashion. The fair scene made its impression, became part of himself. The poem came afterwards, in quiet among his books. And he went so far as to formulate his theory about it. "Poetry," he said, "is remembered emotion." Indisputably, Wordsworth was on his side. His joy was deep and real as he watched his daffodils tossing their golden heads beside the dancing waves of Ullswater. But deeper, realer joy came afterwards. Long as he gazed he did not realize all the happiness they had brought him.

> For oft, when on my couch I lie
> In vacant or in pensive mood,
> They flash upon that inward eye
> Which is the bliss of solitude;
> And then my heart with pleasure fills,
> And dances with the daffodils.

And it has been so with us, though we have not known it. The time of our weakness, our pain, our loss, the hours when we were forced to lay down the responsibilities of life because the weight of the grasshopper was a burden too heavy to be borne, were times of revelation, of growth, of the accumulation of moral courage, to serve us in the good glad days which were to come. My brother, my sister, you have known such times as these. Life then was not worth living. The heart was sick, and all the wheels of being slow. You had little hope and no faith, and neither the strength nor the desire to pray for God's Spirit. Yet God be praised, he did not take his holy Spirit from you! Visions were granted to you though you saw them not. Thoughts came to you and you could not think them. Facts were multiplied but you could not catalogue them. Deductions appeared but you could neither relate them to your general conceptions of life nor register them in their proper place. Yet in the great light which shone round about you those visions were photographed upon your subliminal consciousness. All the time your subconscious self was sifting the deductions, appropriating the essential lesson of the facts, working all up into the larger, more spiritual power with which you were to face the world again after God had led you by the waters of rest: when God had restored your soul.

I speak to you who have known times of weary waiting, the long agony of hope deferred, and the unspeakable pang of loss. Do I not know your pain? Oh, I share it with you. But I bid you believe in God. Believe in the Father-God. Believe in his love. Believe that your loss is not all loss; nay, that your loss may be immortal gain! If the poets learn in suffering what they teach in song how much more shall you, who have suffered and yearned and aspired, and grown wiser and purer through all, learn to assert the everlasting reality of God's providence and his unfailing love! And when you speak with that dogmatism for which the broadest theology must make room, the unassailable dogmatism of a spiritual experience, and when men demand of you how these things can be and where you learned them, you shall answer:

> I knew not then the gauge of time,
> Nor wore the manacles of space;
> I felt it in some other clime,
> I saw it in some other place.
> 'Twas when the heavenly house I trod,
> And lay upon the breast of God.

The Comfort of His Promise

Other considerations surge up before our view from the shoreless seas of memory as we repeat these words to ourselves: "He restoreth my soul." And as I linger near them, and look upon them with sympathetic gaze, it seems to me that this promise enshrines the very richest of all God's mercies. It seems to me that almighty power and everlasting love have no greater gift than this: "He restoreth my soul."

I see the man or woman whom the world has hardened. We cannot withdraw from the world's work. We would not if we could; we could not if we would. The command, "Come ye out from among them and be ye separate," is not for us. Judaism was separation. Christianity is permeation. Work woos us. The combat calls. Daily strife is our meat and drink. Even that which looks like base avarice is not always so. Sometimes it is the habit and the passion of work. The faults of aggrandisement may be the healthy instincts of work perverted. While we live, our place is in the world of struggle. But there all of us grow hard and some of us grow bitter. We lose faith, hope, chivalry. Our pride sustains us, and we tell ourselves that we have "outgrown" the callow ignorance of days when we were deceived a thousand times because we believed everything and trusted everybody. So we boast. But in our hearts is the knowledge, if we would only look for it there, that we are not better men and women for this precious "growth" of ours but worse; we are harder and coarser of grain, and we would give all this worldly wisdom in exchange for that generous capacity of soul which had it in it to be deceived. The world would make cynics of us, and Christ would have us enter into his kingdom as men and women of the childlike heart. For us the promise stands: "He restoreth my soul." Oh, the unspeakable riches of the mercy which brings back to us faith in men and women, faith in fallen men and women, faith in the possibilities of our manhood and womanhood, faith that the God in ourselves is mighty to save! The gates of lost Eden are open again.

Spiritual Degeneracy and Its Cure

I see the dispirited laborer in Christ's vineyard. Oh, but we grow weary in well-doing! We are tired of the slow progress of our cause. Fevered dreams, futile plans, fruitless strife—it is the same dull, painful round of hope and disillusion, of faith and the bafflement of great endeavor. And there is worse than this; for this is external, temporary, accidental. The terrible fact is that the years bring to us a moral obtuseness. The wings of prayer no longer bear us upward. Aspirations toward God are blunted. Spiritual sensibility is encrusted over. There are certain recognized, uniform stages in this deterioration. First we begin to question the supreme necessity of effort. We doubt whether the wrongs to be remedied are so colossal. We are not so sure about the call to us to set the wrong thing right. There was a time when our blood boiled at the sight of triumphant wrong. There was a time when it chilled in our veins before the pathos of human suffering. But now we can say quite calmly that "it is all very sad," and pass by with an unruffled pulse.

. . .

Examine your hearts. Is not this true to the letter? Measure your present against your past by the test

Continued on next page

*Pastor, Fifth Avenue Baptist Church, New York City. The first sermon after his recent severe illness.

The Soul Restored

Continued from preceding page

of your relation to some moral cause, the Temperance Movement, the Peace Movement, the general work of social reconstruction, the cause of human redemption for which your Saviour died. If you can say that for you the years have only brought a growing sensibility and a deepening consecration, God be praised! This sermon is not preached to you. And I am not the man to preach it. You are a better man than I am. You have walked with God and his angels. But it is not so with all of us. Our passion cools. The sunshine blackens. We lost the glory of the day. And the one redeeming, hopeful element in the dire confession is that we are continually saying:

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

and that we are ready to go down on our knees and pray: Lord, restore my soul. I beseech you, pray that prayer. I have watched the progress of physical disease. I have looked into the eyes of death. And I tell you that just as physical pain endured to agony is less of an evil than the soul corrupted and rotted by sin, so the atrophy of every limb and of every member of the body is less to be feared than the paralysis of faith and hope and love when the soul no longer leaps up at the pleading of God. But —he restoreth my soul! He brings us faith again, faith in ideals, in principles, in spiritual forces, in moral causes, in the tendencies which make for righteousness. He gives us power once more to despise prudence and convention, to do the right in sovereign scorn of consequence, to inscribe upon our banner: All for Christ, and the world well lost!

This is the blessing for the man or woman whom the world has hardened, for the dispirited toiler, for the prodigal child who is far from his Father's home: "He restoreth my soul!" How shall we find the blessing?

But if this question be asked in realizing earnestness there is no need to answer it. To ask it is almost all. It is at least enough. Do you ask it from the heart? Would you have the soul restored as God's good gift? We shall not need to seek the blessing; God is seeking us. But we shall place ourselves within the conditions which in other days have favored the communion of man with God. We shall turn to the associations of prayer and praise and godly fellowship. Soon our hearts will cry, "I was glad when they said unto me, Let us go unto the house of the Lord." We shall crowd to the ministry of God's word, and join our prayers with those of the men and women who love the preacher for his deeper insight into human need and his re-vitalized passion of social righteousness. We shall draw near to men and women of the Spirit, people of enthusiasm and moral fervor, who keep the sacred fire burning in their God-filled souls. We shall open once more an old, old Book, and read there the old, old story of Christ's Cross and Passion, of the seeking, saving love of God incarnate in Jesus Christ his Son. We shall cry aloud to this Jesus of Nazareth who passes by, "Lord, show us the Father, and it sufficeth us"; and we shall hear his word, louder than all voices of the street, "If ye have seen me, ye have seen the Father."

And so the shadows fall apart,
And so the west winds play,
And all the windows of my heart
I open to the day!

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

More Than Pleased

We have just received your premiums, *The Wedding Ring* and *Hero Tales from American Life*, with which we are more than pleased. We had no idea so little effort would bring such large returns. A. M. WING.

Aurora, Ill.

The Children's Pulpit

ALL SAINTS' DAY

By Rev. J. M. Farrar, D.D.*

ONE tick, and a moment dies. Sixty ticks, and a minute dies. Sixty minutes, and an hour dies. Twenty-four hours, and a day dies. Three hundred and sixty-five days, and a year dies. The short life and flight and death of time! You begin to tell something, and time dies before you can finish. It was the death of time that troubled the man who wrote the eleventh chapter of Hebrews. He was writing about the good people who had by faith done wonderful things. After writing thirty-one verses he had to stop. "Time failed me to tell."

Pope Boniface IV. had the same trouble. There were a number of saints and each one deserved to have a day named in his memory. But he had but three hundred and sixty-five days and on his list were more than three hundred and sixty-five saints. What was he to do? He selected one day and called it "All Saints' Day." This is the day we celebrate on November 1.

. . .

ISN'T it splendid to know that there are not enough days, not enough time, to tell about all the good people in this world? There would be plenty of time to tell about all the bad people. Probably you have heard mamma say: "The daily paper tells too much about evil people and about the bad things they do." Tell mamma that we do not have a paper big enough to tell about all the good things that are done. If all the good deeds of all the good people in all of our country were printed on any one day in any one of our daily papers, what would happen? It would require a two-horse wagon or an automobile truck to bring that paper to your house. The paper would be too big to get it in through your door. You would have to spread it out on the street in order to read it. Then there would not be room for people to walk along the street while you were reading your paper. But we can put all the wicked things that are done in one day in one paper that is small enough to fold up and put in one of papa's pockets.

. . .

A CROWD watches a house on fire. But just think of that crowd looking at every house that is not on fire. You will stop and look at a man who is staggering along the street, but you could not possibly get time to stop and look at every man who does not stagger.

There are more saints than sinners. I hear you ask, "Who are saints?" By saints the Bible means any one who loves God and his fellow-man. You thought the saints were all dead? You can be a saint without dying or even being sick. A saint is an every-day good person. Don't be afraid of the ring of light that hangs over the heads of picture saints. There is no such ring or halo. If there were it would come to the one whose head it would fit like his hat.

. . .

HOW would this plan suit you for the evening before All Saints' Day, called All Hallow's Eve? Make a list of the good people you know and love and write to them and say that to-morrow, All Saints' Day, you are going to put their names in your Saints' Gallery. Could not do it? Why? "Time would fail me to tell." Then try another plan. Make a list of those who are not saints, those whose gates you thought of taking off, those on whom you thought of playing some trick on Hallowe'en. "Good! Good!" you say. "We can do that, as there are only two or three in our neighborhood."

How can you know a real saint? You will find that he loves children and would be willing to die for them. I wonder if this is not why "All Saints' Day" is the Children's Day? A story? All right, take this one by Mr. Dayton. He tells of some of those "close calls" which every engineer must reckon on as part of the day's work.

. . .

A MOST remarkable instance of this sort happened many years ago on a railway in eastern Missouri and was told in a railway paper. One summer morning a twelve-car train containing the members of a Sunday School was bound for a picnic at a point about fifty miles distant. Although the sky was cloudless when the excursion started, the train had not proceeded more than half way when a thunder-storm broke. The rain fell in torrents. The engineer was worried for fear the terrific downpour might cause a washout or spreading of the rails, and he slowed down to about thirty-five miles an hour. As the train swung around a curve and approached a small station which it was to pass without stopping, the engineer, peering through the broken curtain of rain, saw that the switch just ahead was open. It meant a terrible disaster. He closed the throttle and put on the brakes in an instant.

"Better stick to it," he shouted to his fireman, "hundreds of children on board."

"I mean to," was the answer. "God help us all!"

. . .

HIS last words were drowned by a terrific crash of thunder which came with a flash of lightning that seemed to strike the ground just ahead of the engine. The next thing they knew they were past the station, still riding safely on the main-line rails.

The train came to a stop and the engineer and conductor hurried back to discover what had happened and how the train had passed the open switch. They found that the lightning had struck squarely between the switch and the rail and had closed the switch. "It was the act of God," said the engineer.

A saint is one who does his best and trusts God to do the rest. I have a long list of every-day saints, but "time would fail me to tell."

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Heb. 11:32.

Jesus and the Hermit

A Parable, by Marion Mills Miller

AS Jesus descended from his meditations in the mountain to preach again to the multitude, forth from a cave a hermit came to meet him. White of beard he was, yet his body, girt only in a loin-cloth, was still lithe and sinewy, and his piercing eye indicated unusual vigor of intellect.

"Rabbi," he said, "pray enter my humble home, for I would learn of thy wisdom."

Jesus entered the grotto and found it indeed an humble habitation. It was bare of even a chair, and a heap of rushes, covered with the hermit's mantle, served for a couch. But there were in every corner and cranny of the cave parchments and papyri. On a block of stone beside the pallet one book lay unrolled. It was illumined by an earthen lamp, and Jesus recognized it as a work of divine philosophy, such as he himself had learned under Hillel. The anchorite invited Jesus to sit upon the bed, and he himself crouched upon the rocky floor, looking up into the face of the Master with hungry eyes.

"Rabbi," he said, "what good thought hast thou for me, that I may attain eternal life?"

Jesus answered, "If thou wilt enter into life, keep the commandments."

The hermit's gaze was clouded with disappointment in Jesus as he answered, "Put me not off, Master, with idle words. Thou knowest that such as I steal not nor covet nor commit adultery; I kill not even for food; and I have no neighbor against whom I can bear witness either false or true; my mind is fixed wholly upon God. What lack I yet?"

Jesus said unto him, "If thou wilt be perfect, think also on thy neighbor."

The hermit answered, "I understand thy rebuke, but merit it not. I was rich in my youth, but, going to Alexandria to the schools, I became a disciple of Philo, and was inspired by him to give all my goods to the poor, save only my books, and to devote my life to spiritual things. And oh, how richly I have been blessed! What a store I have of precious thought of God!"

Jesus yet replied, "Think of thy neighbor; go forth among the people and again give them of thy riches."

In dismay the hermit cried, "But this wealth is too rare and precious for the common folk! Oh, the unspeakable beauty of Plato's Idea! The ineffable grandeur of Philo's Logos, the Person of the Wisdom of God! Hast thou not a thought to give me transcending even these, sweet Master!" And he hung with eager eyes upon Jesus.

Our Lord answered, "I go to feed my sheep. Follow thou me." And he went forth from the cave and began to descend the mountain side.

The hermit followed him to the door of the cave; there he paused and cast a loving look behind him at the sweet simplicity and calm life and dear self-communion of soul which he was leaving for a career of strenuous labor and stern self-sacrifice. The illumined page of the book held his eye.

"Follow me!" repeated the Master.

"No; I cannot leave my precious thoughts. They are my life and my soul!" and he rushed back within the cave, and resumed his study of the Logos, the mystic Word of God.

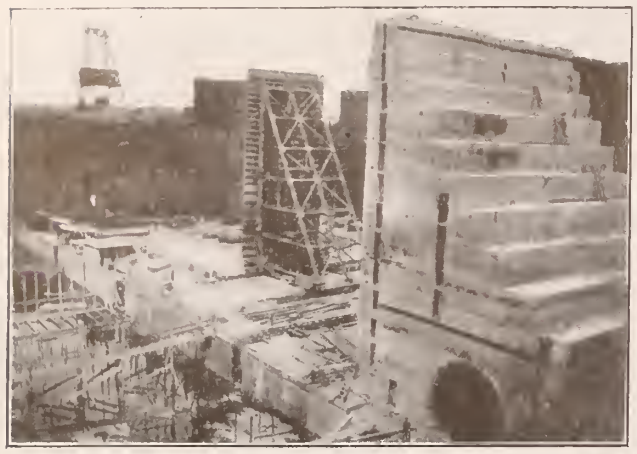
Jesus returned to his disciples and said unto them, "Verily I say unto you, that a spiritual miser shall hardly enter into the kingdom of heaven."

"The Best Home and Family Paper"

THE CHRISTIAN HERALD is, as far as I know, the best home and family paper, and it is deserving of being in every home where the American or English language is known. May God grant that THE CHRISTIAN HERALD family may increase in great numbers!

Fresno, Calif. CARL C. JACOBS.

PROTECTING THE PANAMA CANAL



The Ponderous Concrete Walls at Gatun

Colonel Goethals Giving Instructions

The Sluiceway of the Great Dam at Gatun

JUST the other day J. Warren Kiefer, American representative at the Brussels Interparliamentary Congress, raised a storm of protest from all over the country when he declared that the United States cannot fortify the Panama Canal. The American delegate's statement showed that he had not made himself acquainted with the facts of the case. He was evidently under the impression that the first treaty with Great Britain—the "Bulwer-Clayton"—was ratified. Instead, for the very reason that it would not allow us to fortify the canal, it was dropped, and a new one substituted in its place—the "Hay-Pauncefote" treaty—under the terms of which the Canal can be properly protected.

"Once the people of the United States," says a prominent New York paper, "found the real meaning of the treaty, the State Department and the Senate were so overwhelmed with protests that, in the words of its prime opponent, 'this objectionable treaty was abandoned and the real Hay-Pauncefote one substituted.' That treaty permits the fortification of the Panama Canal.

"Since then the acquisition by this country of the territory on which the Canal is built dispels all question as to the right of the United States to fortify, and of the declared intention of the people of the United States to fortify their Canal, and to insure its use at all times—during peace or war—to the fleets and navies of the United States."

Only recently, down at Panama, we raised this question with Colonel Goethals himself and his reply was that "the President has said we have a right to fortify the Canal," and there he seemed inclined to let the matter drop. Asked, however, how he would do the work, he answered: "There's been a Board on Fortifications appointed, and this is for them to say." Touring the great Canal with Colonel Goethals, however, one got interesting sidelights on this matter of defenses. "The Canal," he holds, "is a question of military defense to the United States!" And, in that connection, note that it will put a limit to the maximum size of warships. While the present Canal will be amply large to pass the largest ship now in existence, no nation hereafter would be so foolish as to build a ship too large to pass through the Canal.

A number of the canal-builders seem to feel that if England has a war and is cut off from the East—where Japan is her great ally—she is coming through, treaty or no treaty, unless prevented. As things stand, we give equal rights to all warring nations, and as a consequence a number of the Congressmen have been opposed to defending the Canal—as long as nations observe this.

The power to regulate the use of the Canal, history plainly teaches us, can only be maintained by having guns to enforce it, with batteries and forts at either entrance.

Military authorities regard the waterway as a means of bringing warships rapidly from one coast to the other, and thus fewer warships will be needed to protect our shores from invasion. It will be interesting to see, as the years go on, how many such warships, at ten million dollars each, it will save. The cost of forty such will nearly equal the cost of the Canal. And then, when one recalls the trip of the *Oregon* he can readily see how it will increase the value of each ship, as well as aid in maintaining the Monroe Doctrine.

It becomes, therefore, an obvious fact that the Canal must be defended. In fact, Uncle Sam has been going ahead with his plans for such defenses for some time, critics thereof to the contrary notwithstanding.

English papers now admit that they criticised a first without a full knowledge of the facts and adm that, according to the Pauncefote agreement, w will be able to control our own Canal. Papers o the continent of Europe are also discussing th control of the Canal and admit that we have th chief interest in it, and that we have the right t arrange for its protection, so that it will not b wrecked by the first gunboat a warring power migh send in to blow up its locks. French papers hav nearly all been friendly in tone. German pape have evidently not taken so kindly to the idea, bu they seem to realize that to make any active opp sition to American plans would severely strain th pleasant relations now existing between the tw countries. The comments of American papers, fo a few days after the delegate's speech, showed ho deeply the whole country had been stirred. Nortl East, South and West called with one voice fo adequate defenses and any Congressman who at th late day tries to play into the hands of Europe wi find great difficulty in explaining his position to th voters.

FELIX J. KOCH.

Balboa, at the Pacific End of the Canal

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Tidewater at Colon, the Atlantic End of the Canal

AMONG THE WORKERS AT HOME AND ABROAD

WE cannot all be preachers and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;
But we can be evangels to souls within our reach;
There's always love's own Gospel for loving hearts to preach.

—MOUNT BROOK, Fla., is experiencing a revival. Rev. W. E. Murphy, of Taft, is conducting the services. Thus far sixty-three have been baptized.

—CHAPLAIN J. C. TETER writes from Minneola, Fla., telling of prayer meetings and conversions among the life prisoners at Lake Kerr. Ten men have already taken a stand for Christ.

—MISSIONARY T. S. DONOHUGH, M. E. Mission, Meerut, India, writes: "We have now 25,000 Christians to look after and many thousands are waiting for baptism." A training school is greatly needed at the Meerut Mission.

—"I WRITE all over my Bible," says Dr. Wilfred Grenfell. "It makes us feel more like old friends. When one gets illegible I invest in another. It is a great help to me to look back and see how my own faith has grown since last I annotated the same passage."

—MRS. J. E. HOWARD, DeQuincy, La., writes: "In 1907 there were four saloons in DeQuincy and not one church building. Good people went to work and got the saloons out and we have built two churches. We are trying to clear them of debt by holding a quilt contest. Some of your readers may wish to help us."

—THE NINTH season of non-sectarian summer services at Lemon Hill Park, Philadelphia, just ended, was a great success. These services have been under the direction of Rev. Dr. James B. Ely from the beginning. The audiences average upwards of 2,500 persons.

—LANCASTER, Mo., has just witnessed a notable religious awakening. A union campaign was conducted by Evangelist C. E. Hillis. The workers had a tent that seated about 1,000, but crowds of 1,200 to 1,600 persons were in attendance. The chorus consisted of 150 singers. The campaign lasted four weeks. The last night of the meetings twenty-two came forward and accepted Christ as Saviour.

—BENJAMIN FRANKLIN BUTTS, one of the best known leaders of evangelistic singing, is now in Chicago assisting in the Chapman-Alexander campaign. After six weeks in that city, he will be associated with the Rev. William B. Holmes, D.D., of Lebanon, Tenn., in an extended evangelistic tour. Professor Butts is well known here through his connection for the past five years with the Evangelistic Committee of New York City.

—BISHOP J. E. HARTZELL (M. E. Church) writes from Old Umtali, Rhodesia, to THE CHRISTIAN HERALD: "Rev. Shirley D. Coffin has been regularly appointed in charge of the work at Old Umtali. He is one of the most trusted and successful missionaries we have. I am making visits to the chief centres of our work. The Word of God is extending among these multitudes of native Africans and is becoming stronger every day among the European white settlers, who are developing a great British colony."

—MISSIONARY J. C. LAWSON of the India Industrial Mission, Pilibhit, United Provinces, has made an appeal to the readers of this journal for the support of four native preachers at $60 each, two Bible women at $40 each and a number of student preachers at $40 each. The rapidly growing spiritual work of the Mission calls for a substantial enlargement of the working force. It is an independent Mission. Here is an excellent opportunity for those who wish to have personal "missionary substitutes" at the front, who will keep them informed as to the progress of India's evangelization.

—MISSIONARY WM. H. HANNUM, of Vengurle, India, writes: "A statistical report of the Presbyterian Church in India for 1909 illustrates the progress of the various Christian bodies. This church was formed in 1904 by the organic union of seven denominations of the Presbyterian order. There is now a general assembly, comprising under it five synods, 14 presbyteries and 178 churches, 112 of the churches being fully organized. Baptisms of the year 4,743, those of adults being 2,410. Contributions, 45,000 rupees (over $15,000), a average of over one dollar apiece. The comm nicants now number 14,423, baptized perso 47,846, total persons enrolled 52,493, Sund Schools 648, Sunday School teachers 1,281, mi isters 230."

A Poetical Tribute

A READER of this journal, M Cyrus N. Robinson of Baltimor sends us a glowing poetical tribu from which we give these verses, r gretting that we cannot give the who poem:

I've been taking THE CHRISTIAN HERALD
For twenty and five years and o'er,
Till it seems like a part of my household,
Which I treasure each year more and mo

I pray that the light of THE HERALD
May constantly spread and expand;
Till its bright, shining rays shall illumine
The millions of homes in our land.

Sail on, proudly on, CHRISTIAN HERALD,
With the sweet Gospel banner unfurled;
Till all men shall hear the glad story
Of Jesus, the Light of the World!

FARM COLLEGES ON WHEELS

The Poultry Car of the "Farm Special"

The Dairy Car

A Practical Lecture in the Grass Car

EVER since the star of empire shone upon the bands of steel that crept across the continent from ocean to ocean, American railway men have been trying various means of attracting settlers to new lands which their enterprise has made accessible. Lately a new method of stimulating railroad traffic has been adopted—that of teaching the farmer to increase his crops. This is done by sending out agricultural colleges on wheels. In other words, not content with opening up new settlements, the railroads are increasing their freight tonnage by educating the farmers in the "older" parts of the country to get more results from their husbandry. These colleges on wheels are trains comprising well-equipped agricultural exhibits in charge of competent educators, on which the farmers are given free instructions in the science of dairying, agriculture and even forestry. In fact, every subject relating to the fostering and garnering of nature's rich bounties.

Last summer, no less than twenty of these instruction trains were sent out by the various railroads; but they were not all alike, nor was the same kind of instruction given in every case. In certain sections adjacent to the large cities, one railroad—the Erie—sent out "milk specials" in which dairying and cattle breeding were taught exclusively. This was done for the reason that these sections were especially adapted for dairying, because of the valuable pasture lands in close proximity to the great city markets.

In other sections, market gardening was exclusively taught, and in parts of the South, particular attention was devoted to rotating crops to enrich worn-out soil, while other trains were sent out equipped for teaching horticulture in all its branches in places where that form of husbandry would prove profitable. In the West, grain specials were sent out manned by grain experts, and on these nothing but grain lore was taught.

Some of "Uncle John's" Young Farm and Garden Students

It has remained for the New York Central lines, however, to go even beyond the efforts of most railroads in this direction by educating the new generation. Its agricultural train, like other trains of the kind, is in charge of prominent educators on agricultural topics; but in addition there is a special car for boys and girls. This car is in charge of John W. Spencer, an agricultural instructor recently retired from Cornell University under the age limit system. For many years, the State Agricultural College of Cornell University has made a practice of answering letters from school children, bearing inquiries on subjects relating to horticulture and natural history. These letters average thirty thousand a year and they come largely from youngsters of upper New York State. Most of the communications were until recently answered by Mr. Spencer, who signed his replies "Uncle John." Consequently "Uncle John's" name is a household word in the rural parts of New York.

President W. C. Brown of the New York Central Railroad knew this and it was his idea to attach to the agricultural special sent out by his company a car equipped for the children's own in charge of "Uncle John." So, while the older folks crowd into the dairy car, the poultry car and the farm garden car, wherever the train stops, the children pile into the forward car of the train labeled "Uncle John's Boys and Girls." There they are greeted by a gray-haired man of the comfortable rotundity ascribed to St. Nicholas himself, and it is safe to assert that that particular car holds more nature enthusiasts than any other coach on the train.

"Catch 'em young. Get them enthusiastic on farming topics while their minds are growing, and the next generation of railroad men won't have to bother about teaching agriculture." That is the way President Brown explained his reasons for providing instruction for the children.

To say that "Uncle John" carries out this theory to the letter is putting it mildly, as the majority of his auditors want to start a farm immediately on leaving the train. The lecturer talks to the boys and girls about insect life, the care of gardens, how to grow flowers and of the purity of nature's colors. He tells them of the living soil given to man to silently do his bidding. He explains that no man was intended to be born a servant—that the only servant God gave man other than animals, was the earth itself. He explains that every human being who knows how to till the soil and obtain from it the richness which the Creator put there, need never depend on another for sustenance.

The children bring with them samples of fruit and vegetables that are not up to the standard, and they carry specimens of stunted plant life. "Uncle John" examines these and tells his young audience what is the matter with them and how to cure them. When the train stops at a town during school hours, the village school is invariably dismissed and the youngsters march to the station and board the train. Sometimes it is necessary to hold two sessions in order to accommodate all of the boys and girls, and those who are waiting are allowed to roam through the rest of the train with their elders.

The New York Central agricultural train is distinctive in that it is arranged to embrace the teaching of about everything a farmer might be interested in. A live cow, raised at Cornell University, is exhibited, together with a cow of more humble breeding, to show the result of model dairying. There is a poultry car where poultrying, from the egg to the pullet, is demonstrated. Market gardening in all its branches is taught, and even forestry.

State Foresters board the special in the lake regions where there is still plenty of forest property that can be preserved, and they also are called upon to talk to the children on their special subject. The principal lecturers on the train are professors from Cornell University; but the railroad employs other practical men with a knowledge of farming profits, to answer questions on purely commercial lines. In common with other railroads, it maintains experimental stations on abandoned farms, where new methods of culture are tried out and new kinds of plant life are experimented with.

A short time ago the Southern Railway donated a large farm to the State of South Carolina for an experiment station. In the East, the Delaware and Hudson Railway is showing farmers in a practical way how they can increase the agricultural output by taking over abandoned farms and rejuvenating them. The Long Island Railroad Company also has several experimental farms, where some new varieties of lettuce, cabbage and other vegetables, brought from China, have been raised with encouraging success.

The idea has been caught by the railroad people of England, but only to a limited extent. There, the National Poultry Organization Society has been traveling about in Western England and Wales, giving lectures on egg culture, and the railroads have kindly offered to carry the lecturers about at reduced rates. PERCY A. WARE.

Anvil Sparks

..THERE is a whole lot more pleasure in happiness than happiness in pleasure.

..DO NOT believe all the good you hear about yourself nor all the bad you hear about others.

..A GOOD church member is all eyes before the service begins, all ears while the sermon is in progress, and all memory after it is over.

..MOST of the money some men earn by the sweat of their brow they spend for something to keep the sweat from their brow, while they are not working.

God made the country, and man made the town:
God made the monkey, but man made the clown.

W. J. B.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor — GEO. H. SANDISON, Managing Editor

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Looking to Church Union

IT is a healthy and encouraging sign of religious progress to note the cordiality with which the idea of a union of Christian churches is being taken up by the various denominations. Since the great "World Missionary Conference," a few months ago, nothing more significant has happened to show the strong trend toward Christian union than the recent action of the Protestant Episcopal Convention in appointing a commission looking to the calling of a world conference of Christian churches to discuss ways and means of joining forces "on questions pertaining to the faith and the order of the Church of Christ." Doubtless, many will call such a plan visionary and impractical. These objectors will point out that the inevitable tendency of such a movement would be to afford the larger denominations a chance of swallowing the smaller ones, and that, as has been the case in the Roman Church, religious freedom would be sacrificed on the altar of solidarity. We do not anticipate, in the present generation at least, that any scheme could be devised by human agency that would induce all sects or denominations to surrender their organic existence or their creed; but the time is surely coming when all who acknowledge Christ as the Head of the visible Church must not only hold in common the essentials of the faith, but must work harmoniously together for its propagation. Heretofore, denominational rivalry has frequently operated to the serious disadvantage of the cause at home and in the missionary field.

An Experiment in Happiness

IT is doubtful whether any one has ever succeeded in the deliberate pursuit of happiness. Shy and evasive, it is not to be caught in a trap. If it comes to us at all, it will do so of its own free will, and most likely as the reward of the performance of simple, everyday duties, which we had never suspected of having any special merit at all. A famous author writes of an experiment in his own life and how it resulted. He was successful, and the rewards of work which the world had stamped as brilliant, poured in upon him. But in his heart he was unsatisfied. He wearied of adulation, and of the ceaseless round of duties which society imposed upon him. He felt that the burden was a distasteful one, and that his life was filled with irksome tasks, much of which he regarded as unprofitable and time-wasting. So he resolved to seek seclusion, where, with his books and nature, he could devote himself uninterruptedly to the development of his best talents. He made his home on an island, lived on simple, rational lines, and was content to be a spectator and to "let the world go by."

But a time soon came when he found to his dismay that he had taken the wrong turning at the fork in the roads. Happiness avoided him; his soul was even less satisfied than before. He was "somebody" no longer, for he had withdrawn from the battle of life and was useless to himself and to others as well. He discovered that he had been mistaken in believing he could live "to himself alone," and he saw that the natural, divinely ordained role of a true man is to live for others, to be in, yet not of, the world, and to bear his share of the general burden cheerfully in the place wherein God had set him. His desertion was a delusion and a snare, and had taken him wholly out of the reach of happiness, which is only to be found in the path of duty.

Ourselves and Others

SOME of those readers who are sending us letters at this renewal season, so full of cordial appreciation that we blush to receive them, ask us just how THE CHRISTIAN HERALD compares with the leading magazines in regard to the monthly aggregate of reading matter presented. As every member of our Family Circle knows, it is our habit to avoid comparison with our neighbors; and besides, the magazines in question are the very flower of the popular literary monthlies. But waiving objections, we give below the figures which supply the information asked.

THE CHRISTIAN HERALD is issued 52 times a year, as against 12 issues for the monthlies; consequently THE CHRISTIAN HERALD has an average of 4 1-3 issues per calendar month. During September of this year, THE CHRISTIAN HERALD issues were:

Issue	*Words per issue*
Sept. 7,	45,288
" 14,	31,824
" 21,	44,676
" 28,	49,572
Add 1-3 issue	12,852
	184,212

During September three of the leading monthly magazines, *McClure's, Everybody's* and the *American,* contained an average of 125,147 words per issue.

Even excluding the fractional 1-3 issue (needed to make up the total 52 weekly issues), THE CHRISTIAN HERALD would still show a good round majority of 46,213 words over the average of each magazine. On the basis of the above figures this would represent an excess of 554,556 words in the whole year's issues, even counting only 48 numbers. But as there are 52 issues of THE CHRISTIAN HERALD every year, its actual total annual excess over the average of the three magazines (assuming the four additional CHRISTIAN HERALD issues to aggregate only 171,360 words) is approximately 725,916, or 1,564 magazine columns, two columns being equivalent to one magazine page. Thus, THE CHRISTIAN HERALD prints annually enough words of pure reading matter apart from advertisements to fill nearly *six extra monthly magazine issues* precisely similar in size and in number of reading pages to the regular issues. To put the thing in a nutshell: THE CHRISTIAN HERALD'S 52 issues equal in reading matter nearly 18 monthly issues of the magazines that lead all the others in this particular respect. We like to be modest about these things, but it is just as well occasionally to be particular that our readers and all others who may join our big Family Circle in the coming weeks, should know and remember the facts. It's only a matter of words, of course; but words clothe ideas, and if the ideas are good, they deserve to be remembered.

The Danger Point in Spain

IT is fortunate for Spain and for Europe that the anticipated rising on the anniversary of Francisco Ferrer's death did not take place. That it would have happened but for the prompt measures adopted by Premier Canalejas, is almost certain. Alfonso, however, is made of sterner stuff than Manuel, and his people knew that he would not hesitate to take the field in person if a rising were attempted. His courage, together with the fact that the Spanish army is believed to be loyal to the monarchy, has won the respect of the people, and may save the crown. Although the Ferrer anniversary is past, Spain's trouble is by no means ended. The whole country is in a ferment of excitement, and unless the government acts with wisdom and moderation and enters on a course of much needed reforms, the deferred revolution may gather strength for a more favorable opportunity. Portugal's example, where the republicans waited over two years before maturing their plans, will doubtless be a valuable object-lesson to the Madrid Cabinet and may help it to weather the storm.

That Aeroplane Flight

EX-PRESIDENT ROOSEVELT has added to his laurels as a man of strenuous experiences by going up in an aeroplane. It happened on the aviation field at Kinloch, Mo., a few miles west of St. Louis, and it made so favorable an impression on the Colonel that his friends are apprehensive that he may be tempted to spend considerable time in aerial flights hereafter. It was an almost windless day and aeronautic conditions were perfect. The big, white-winged biplane had just descended from a beautiful flight, and when the aeronaut ventured to suggest that he would "like to have the Colonel for a passenger," Mr. Roosevelt promptly shed his overcoat, and borrowing a cap, stepped into the machine. He was literally in the air a moment later; but he kept a cool head and a tight grip on the rail, although he disengaged a hand occasionally to wave it at the spectators below. It was all s sudden that his friends had scarcely time to gas their surprise before the Colonel was sailing abov the track at a mile-a-minute gait. After a full la of the course, he descended lightly, shook the avia tor's hand with characteristic vigor and declare that it was "Great! first-class! the finest experienc I ever had!" He had already attained such height of eloquence in his Western tour addresses, that th aeroplane ascension was the most natural thing i the world under the circumstances. Mr. Roosevel was the first ex-president to go down in a sub marine and he is also the first to go up in an aerc plane. However his critics may disagree with hi on questions of philosophy or politics, they cannc deny him the possession of good old-fashioned Ame ican pluck.

Divine Healing

DIVINE healing has been very frankly discusse by the Protestant Episcopal Church Conve tion at Cincinnati, O., and it is now sought to giv the sanction of the church to the healing of the sic by prayer. When a report in favor of this ne departure—or rather of this return to apostol methods—was submitted by the commission of whic Bishop Gray is chairman, the convention becam alive with the keenest interest. In that report, was set forth that there was a "widespread desi and an earnest longing" for the recognition c prayer and symbolic anointing of the sick. It wa recommended that a special commission be appointe to draw up an "office for the unction of the sick, on strictly Scriptural lines. It was not intende however, that it should have the character of sacrament preceding death. The resolution wa adopted by a good majority. It is one of the signif cant signs of the times when churchmen in a Episcopal congress demand a return to the old fait and practice of apostolic days. It is now severa years since the ecclesiastical pendulum began t swing in this direction. We recall with what en thusiasm the "Emmanuel Movement" was haile and how the various "Faith Healing" organizatior were acclaimed almost as the exponents of a ne Gospel. Very little is heard of them now. All th evidence in the matter goes to show that while Go has his witnesses in every age—his heroes, martyr and saints—the gift of high and sacred spiritua powers is not to be grasped or exploited at will, an there is grave danger in forcing matters in tha direction. If we strive to do our duty as we unde stand it, following Christ humbly and faithfully, w shall receive the full measure of gifts for which w are capacitated. God is still, as of old, the hearc and answerer of believing prayer, and the promis to those who trust in him are still in force; but th highest gifts are not to be coerced by committees c conventions or from motives of ecclesiastical rivalry To claim more than this is to approach very near th danger line.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Automobile Service in War

OUR picture last week was that of the automobiles in the race for the Vanderbilt Cup on Long Island, which race was attended with such fatalities. The tragedies of the meet and the public sentiment awakened thereby compelled the management to call off the race for the International Golden Cup, set for October 15. Our picture to-day represents the automobile rendering service to the wounded on the battlefield, engaged in the task of saving rather than destroying life. The German army, which is thoroughly up to date, adopted new methods of removing the wounded during the recent manoeuvres. Of the two new ways of speedily conveying injured men to the hospital, that in which the motor car plays the chief part is the more obvious. The wounded are placed in the car in two layers. The canvas covering can be lowered to cover the car entirely. The more uncommon way calls for the use of two bicycles; the machines are fastened together by means of rigid iron bars; the stretcher itself is carried on leather straps, which, acting spring fashion, prevent the jolting of the patient. In the earlier savage stage of society, little care was taken of the enemies wounded except to see that their life was ended as quickly as possible, no mercy being shown the helpless; and there was very little preparation made for the care of the friends that were injured. First, men carried their comrades from the battlefield to care for them; then the stretcher was brought into use; then horse-ambulances were employed; and now cycles and motor cars are pressed into service by the modern Red Cross work of relief. The advance of our Christian civilization and the broadening of human brotherhood will make relief of the wounded in war impossible, as there will be no battlefields stained with blood. Care of the wounded in battle is mentioned in the Scriptures.

And he went with Joram the son of Ahab to the war against Hazael King of Syria in Ramoth-Gilead; and the Syrians wounded Joram. And King Joram went back to be healed in Jezreel of the wounds which the Syrians had given him. (II. Kings 8: 28,29.)

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Automobile Humane Service in War Time

Boy Drowned in Reservoir

Joseph Plenty, nine years old, while playing Indian and undertaking to hide from the cowboys who were in pursuit of him, fell through the blow-off pipe of the old aqueduct in Highbridge Park, New York City, the other day, and was swept away to his death. He fell into the main pipe which supplies New York City with water, and was swept by a stream seven feet in diameter and fifty-three miles long at a fearful speed to his death. The Water Department immediately undertook the task of letting the water out of the reservoir so that the body of the boy could be secured. It was only after 93,000,000 gallons of water had been run off, that three men with high boots and rubber suits could risk the task of the rescue. They found the boy and with great difficulty made their way to a place of exit. They climbed up a certain distance on a ladder and a rope was let down from the top by which the body of the little boy was lifted out, and afterwards the rescuers were drawn up by the same rope. There was a double reasbn for the rescue of the body of the boy. It was necessary to prevent the pollution of the water supply, the fountain of life. The other was the precious value of the body of the dear little boy. Four hundred thousand tons of water, so hard to get, and so necessary in these times of drought in the city, were counted as nothing to the restoration of the form from which the fond spirit of the boy had gone. And if the body is so precious, how much more valuable the soul of a boy or girl, and how wise the church of to-day in paying so much attention to the salvation of the children! Christ in his teaching estimated the value of an immortal soul greater than the whole world beside as he asked:

What shall a man give in exchange for his soul? (Matt. 16: 26.)

Dine in Stable with Cows

As a match for the dog receptions and monkey dinners, some women of Chicago gave a luncheon the other day in a stable among the cows and calves. The affair took place in the stables on a farm near Elgin. Fifty cows eating their meal, stood a few feet away from the gorgeously decorated tables, and calves gamboled over the premises. A pet calf went to sleep in the middle of a beautifully decorated table, and continued its sweet slumber through the meal. There is no accounting for tastes, and people have a perfect right, so long as the entertainment be innocent, to act as foolishly as they may please, and yet this luncheon is but another reminder of the restlessness and emptiness often manifested by what is wrongly termed the highest society. There are people of wealth and culture who give sane entertainments which are their social duty. They embody in their domestic and social life the highest principles of rectitude, Christian benevolence and spiritual consecration. There are others of wealth and position who assume the social mastery of a community, who are loud and rude and vulgar in their social instincts and entertainments. The God-child was born in a stable because there was no room for him in the inn, and because he was a child of poverty. Those who have heard his teaching or partaken of his spirit can put their time and money to better advantage than to waste them on the empty, silly entertainments and amusements, and gilded vices of a fast modern society.

And she brought forth her firstborn son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (Luke 2: 7.)

The Wayward Son

George W. Wilmust, eighty-four years old, complained to Magistrate O'Reilly in the Bedford Avenue Court, Brooklyn, that his boy was getting so bad that he could not handle him, and asked the authority of the justice in his behalf. The magistrate supposed from the father's story that if he should order the administering of a good spanking that would be all that would be necessary for the present. When the boy came to the bridge, the magistrate looked surprised and amused, for he saw before him Frank Wilmust, sixty-four years old, as the wayward boy. "I guess I won't order the spanking I was thinking of," the judge said with a smile, "somehow the use of a slipper at sixty-four seems unfit." The judge bound him over for a further hearing the next day, when he was placed under $200 bond to behave himself. The father's complaint was that his bad boy was drunken, worthless and troublesome. It is more than likely that if the old man had been a little more rigid in his parental discipline earlier in life, it might not have been necessary for him to go to the court to help him save his son. It is not fair to charge the profligacy of children on parents because the powerful temptations of life sweep to ruin many of the children of Christian homes and careful religious instruction, but still the rule holds good that the child well trained is likely to become the good and useful man or woman.

Train up a child in the way he should go, and when he is old he will not depart from it. (Prov 22: 6.)

Nursed Aged Servant

Andrew Jackson Murray, ninety-three years old, a negro who had been a servant in the Hennen and Morris families for eighty years, was buried in the Morris tomb, near Hammond, La., not long ago. He had been an upright man and a devoted servant, and Mrs. John A. Morris and her two sons took personal care of and nursed him in his last illness. Murray was born in Tennessee, and during the reconstruction days served as assessor of Tangipahoa Parish, La., and as justice of the peace. This expression of the gratitude and affection of the Morris family for their old servant is beautiful, and reminds us of the kind treatment which should be given to the aged and which usually is given by devoted loved ones, and is also a type of the exquisitely tender care which the heavenly Father takes of his children as they pass down into old age and the tomb, answering the prayer of the psalmist:

Cast me not off in the time of old age; forsake me not when my strength faileth. (Ps. 71: 9.)

Colossal Religious Collections

The presentation of the united offering of the Woman's Auxiliary to the General Convention of the Protestant Episcopal Church took place at the great ecclesiastical gathering at Christ's Church in Cincinnati the other day. Checks, drafts, bank notes and coin were heaped on the collection plates by women from all parts of the country, and when they were counted it was found that they amounted to the enormous total of $242,110.83. Never before has there been so large a basket collection taken at a single service in America. This is a triennial offering, and amounts to $20,000 more than the one given three years ago. Two days after this great collection Rev. A. B. Simpson, pastor of the Gospel Tabernacle in New York City, preached the annual missionary sermon at the New York Convention of the Christian and Missionary Alliance in the Tabernacle and made a strong appeal for missionary funds, obtaining at the morning and evening services about $60,000 in pledges and cash. Two tellers noted the pledges as they were called off by Dr. Simpson. As Dr. Simpson called out the $5,000 amount, the choir interrupted with the hymn, "Blessed Is the Name of the Lord." After other amounts had been announced the choir broke out into the song "Bringing in the Sheaves." Such hymns as "I Will Ask the Lord to Bless Them," "There Will Be Many Stars in My Crown," "Launch Out Into the Deep," "Throw Out the Life Line," were sung through the service as the subscription was going on. The intensest enthusiasm prevailed, and hallelujahs were frequently heard. One of the brightest signs of this money-getting age is that it is a money-giving age, and more and more the people who have means, whether little or much, are recognizing their stewardship to their Divine Lord. Such large generosity is not only the effect of a deep spiritual loyalty, but will also be the cause of a larger measure of religious prosperity to the individual and the church. The prophet expressly promises a large measure of spiritual blessing to those who are generous to God with their material gifts.

Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3: 10.)

PORTUGAL EXPELS THE MONKS

ALTHOUGH order has not been completely restored in Portugal, the situation is gradually quieting down. Preparations are being made by the new government for the elections, when it is expected that a new President and Cabinet will be chosen for the Republic. Lisbon is well prepared for defense against a possible Royalist attack, and every precaution has been taken to prevent the success of any sudden reactionary movement. Overtures may be made to induce ex-King Manuel to sign a formal renunciation of the crown. Several nuns, driven insane by the fighting in the streets and the subsequent dangers, are said to have committed suicide.

There is a strict censorship exercised over the press at the capital, and correspondents who wish to send news of the actual situation are obliged to cross the border to telegraph their messages. Some of the correspondents write that the conduct of the populace toward the monks has been needlessly severe. The attacks on the religious orders continue. Search is being made in the cellars of the monasteries, to "smoke out" the monks.

Thus far the new government has shown itself able to afford protection to all foreigners. British and American warships are anchored in the Tagus for the preservation of order. Generous political amnesty has been granted by the government, and this popular step has aided in strengthening the hands of the provisional cabinet. All the legal obligations of the government are recognized. Liberty of the press has been guaranteed. Men who have been prominent in opposing the republic will be leniently dealt with, probably with a few exceptions.

One thing seems to be thoroughly settled. It is the policy of the new régime to absolutely separate Church and State, to take away all the special privileges formerly enjoyed by the religious orders and to put their members on the same footing as other citizens.

Ex-King Manuel, his mother and grandmother, during their stay at Gibraltar, were a most grief-stricken group. They were quartered in the Governor's house, as the guests of Sir Archibald Hunter, and sentries guarded them to insure them against attack. Manuel, in conversation with a newspaper correspondent in the presence of the Governor, said that he felt keenly the disgrace of having been driven like a criminal from his own country.

"Had parliament decreed a republic, I would have accepted it," he said, "but I have no heart to fight the plots that were going on. I cannot believe that it is the wish of the people to destroy the monarchy."

There has been some talk of Manuel and his mother seeking a permanent refuge at the Villa Marique, near Seville, in Spain, on an estate belonging to the Countess of Paris, the mother of Amelie. This is not far from the Portuguese border, and there they could await events and be ready to take advantage of any turn in the tide of fortune. The old grandmother, ex-Queen Maria Pia, is in her dotage, and does not realize what has happened. She will find a home in Italy.

It is evidently the purpose of the Provisional government to drive the monks and nuns out of the country. Orders have been issued expelling the Jesuits and the foreign members of the religious orders, but the native members, if they resign from the orders and return to their families, will be permitted to stay in the country. There is a great exodus of members of the various orders now in progress. Under the decree of expulsion, all the property of the Jesuits reverts to the State. In some of the convents, the authorities found large quantities of arms. It is understood that many of the nuns will go to America.

Lisbon, enthroned upon its "seven hills" and a few others not mentioned for lack of space in the guide books, has come out of the mist of history in which, so far as Americans are concerned, it has stood for generations, and becomes all at once a place of interest in the current news of the day. Lisbon was the great centre of the recent revolution, and the success of the revolt within its boundaries settled the fate of the monarchy before other parts of Portugal were heard from, much as was the case in Paris during the days of the French Revolution. There has been very little connection politically or commercially between the United States and Portugal. Even our globe-trotting citizen, when he gets to the Iberian peninsula at all, usually travels about in Spain, unmindful of the fact that in Portugal he would find beautiful cities, fine scenery and a people whose customs cannot fail to appeal to his taste for "old-world customs" and what he considers the unusual. There are very few Americans in Oporto, the main seaport, or in Lisbon, the capital; but there is a large English colony, and the business relations of Portugal and England have been growing for two hundred years. One English-Portuguese firm dates from 1687, and is now doing a business of several millions a year. It is an interesting historical fact that it was the fishermen of northern Portugal who started and developed the fishing industry on the "Banks" off the northern coast of America, and though they now send fewer ships their taste for salt cod from Newfoundland is unabated; in fact, it is a natural Portuguese dainty. It is found in every little grocery shop, hard and brown as a board. It is an odd coincidence that quite a number of Portuguese have settled on Cape Cod in Massachusetts, though there they are more interested in farming and the cranberry bogs than in the cod on which Massachusetts based its prosperity for generations. A number have made their home on the islands to the south of the mainland of Massachusetts and there the dark eyes of the Iberian maiden, raven locks and a certain picturesque element in dress are not infrequent. This connection with Portugal dates back many years, the ships of Martha's Vineyard bridging the distance over sea and returning with Portuguese crews.

The Noon Hour in a Lisbon Square

Lisbon is a thriving city and has been growing rapidly. In fact, street after street has reached out into the country in a way quite American. Despite this rapid growth, the city fathers have been wise enough to have civic improvements and beauty keep pace with it, and new avenues and parks have been laid out. One of the handsomest of these is the Parque Eduardo VII., named in honor of the late King of Great Britain, who enjoyed great popularity in Portugal, being regarded as a firm friend of the country. The ancient and modern modes of life are strongly intermingled in Lisbon. Recently the richer inhabitants have developed a passion for owning motor cars in a way which reminds the traveler of Detroit, Mich. The number of cars seen about the streets is a cause of wonderment, especially when one considers that Lisbon is not well adapted to motoring, with its twisted and steep streets. In fact, in several places the people go from one quarter of the city to another by means of elevators set in steel cages, getting transfer tickets from the tram-car conductors to connect with other lines. Nevertheless the Portuguese of the upper class must have his car, though its purchase may have deprived the owner of all his other luxuries, and it is even rumored that he sometimes goes without his dinner that his hungering car may have its fill of gasoline. It must not be supposed that there are not many who can afford such luxuries. On the contrary the country is fairly prosperous, though the government was poor. There are quite a number of millionaires; one lady, who died a short time ago, was worth fifteen millions. There are many rich merchants and there are also a great many wealthy families from Brazil, who have come back to the land of their ancestors to make their permanent home. To get rich in Brazil and come back is the dream of thousands of Portuguese peasants.

In strikingly odd contrast to the rush and "honk" of the automobiles, and the clang of the trolley cars, are the *saloio*, or small farmers who ride nonchalantly through the twentieth century hubbub on the back, the extreme back, of small patient-eyed mules. Though the country has progressed, and the farmers are progressing toward prosperity, they have consistently refused to move farther forward on the mule's back in Portugal, than the last fifth of his anatomy. Perhaps the custom arose from the time when the mule carried a large load just before the rider, and the habit has not been broken.

The novelty of costume in the streets of Lisbon strikes the eye of the artistically inclined traveler and makes him thankful that there are some parts of Europe where dress has not assumed a monotonous uniformity. The young men in society have their clothes cut on English models, while the ladies follow the fashions of Paris. The man of the lower class, while not so picturesque as his country relatives, yet makes part of a fascinating picture in his drooping felt hat, his coat swung at a rakish angle over one shoulder. Sometimes he wears a brightly colored sash about his waist and has a blue or red cap in place of the hat. Sailors from the port have bright handkerchiefs knotted about their heads and one glances down to his belt expecting to see the brass hilt of a cutlass, so much do they look like some ancient mariners from the days when the galleons of Portugal were known on every sea, and the merchantman was half a corsair, with the chance of booty as well as barter ever in his eye.

One thing, however, strikes the visitor, and most pleasantly. The Portuguese is good-natured and usually polite. The policeman will direct you carefully to the place whither you wish to go, the conductors on the trolley cars are models of their kind.

Chavez in His Fatal Flight Over the Alps

WHEN George Chavez started on his daring flight over the Alps his friends who saw him start felt that he was taking one of the worst risks ever braved by an aeronout. Their fears were justified, for he died a victim to the modern craze for flying over everything which would daunt all birds of the air except the eagle. The photograph shows Chavez well on his journey when he still thought he would pass safely to his journey's end. He was fatally injured by a fall of thirty feet while attempting to make a landing for oil. Yet a short time before he had passed in safety over the towering peaks of the Simplon.

REVIVAL AT THE BOWERY MISSION

THE fall and winter work of the Bowery Mission has just commenced by the holding of a week's revival services conducted by the Rev. Dr. John G. Hallimond, the superintendent. Mission workers are permitted to see many things that are hidden from popular view; some of these represent great facts connected with the preaching of the Gospel, while others, but for the all-potent influence of the grace of God, would strike terror to the stoutest heart.

Preparation for a season of revival had been made by earnest prayer and intercession that God would richly bless them, and in them manifest his power and salvation. These prayers have been abundantly answered beyond all expectation. In impassioned words and by direct appeal, each speaker spoke to the men's hearts by the memory of a mother's faith, their own conscious weakness, and the remarkable living testimonies of the large number who had given their hearts to God and abandoned the old life, and were now bringing forth fruit, some thirty, some sixty, and some an hundredfold.

One of the striking features of the services was the entire absence of transient, emotional enthusiasm. Perhaps this is to be expected, in such large gatherings of men as assembled nightly in the large hall of the Mission. There was enthusiasm, but it was of a steady flow, of an abiding nature, revealing deep earnestness. The leading thought and spirit was prayer; in fact it was the very atmosphere of the place. Nor was the idea of prayer of an indefinite nature; repeated by every speaker, emphasis was laid on the necessity on the part of the men of not fighting one special besetting sin alone, such as drink, but of a complete change and surrender of the heart to God, and not only of saving one's self but to be of use and not a hindrance to others. This idea of whole-hearted definiteness of purpose naturally resulted from the spirit of prayer and consecration which pervaded all the services. Much lasting good has unquestionably been done among the vast number of houseless, homeless, friendless men for whom they were held.

The services commenced on Sunday morning, October 2, at Mrs. Sarah J. Bird's meeting. Mrs. Bird is known as the "Mother of the Bowery Men," and nothing does she appreciate more than to be called "Mother Bird." She is a mother indeed to the men, for by her self-sacrificing life, her sweetness and graciousness of manner, her belief that there is some good which may be found and brought out in the case of even the most desperate and hopeless, she has for many years endeared herself to all whose privilege it is to come into contact with her. Night after night, at these meetings, her presence was one of the special sources of inspiration and encouragement.

Long before the time appointed for the services to commence, a great line of men might be seen outside the Mission, anxiously waiting for the doors to be opened. When the crowds were admitted Dr. Hallimond, on one evening, gave a stirring and most suitable and inspiring talk to the men on "Hope." The other speakers during the week were the Rev. Dr. George Clarke Peck, of St. Andrew's Methodist Episcopal Church; the Rev. Thomas S. Bond, of Morris Heights Methodist Episcopal Church; the Rev. W. R. Lane of London, England, who comes to assist Dr. Wilbur Chapman in his great evangelistic campaign in the West, and who came direct from his steamer in which he had crossed the Atlantic to the Mission; the Rev. Stephen Merritt, father-in-law of the late president of the Mission, Dr. Louis Klopsch; and the Rev. Charles E. Stowe, D.D., son of the late Harriet Beecher Stowe. All of these gave most suitable and stirring addresses, and the results, when the invitation was given, were most encouraging. Rev. W. R. Lane spoke on Thursday, Friday and Saturday and the most striking of his addresses was the second—"Old Humbug"—in which he described an old sheep which was kept by a butcher in a small plot of grass, adjoining the house of a friend of Mr. Lane, with whom he had stayed a few days before he left England. In this plot the butcher kept a dozen or more sheep, ready for the slaughter-house. All he had to do was to call "Old Billy" and he and the other sheep would follow the butcher to the slaughter-house, where, the others safely inside, "Old Billy" would return to his pasture. From "Old Humbug" Mr. Lane drew the lesson how a man may lead others down to their doom or on to the right.

Rev. Stephen Merritt, who spoke on Friday evening (it being just six months since the death of Dr. Klopsch), for over an hour kept the rapt attention of the men. It was truly an impressive sight to sit and listen, as this venerable and honored servant of God talked to the men of the wonderful power of God and the most signal answers to prayer as experienced in his own long life, and, notably, as he told of the conversion of three great workers for God recently called home to their reward, namely, the late John S. Huyler, C. N. Crittenton and Louis Klopsch.

Dr. C. E. Stowe, who was accompanied by his son, Lyman Beecher Stowe, was the speaker morning and evening, and, as usual, gave two addresses specially adapted to the men of the Bowery. These were the last addresses of the series, and concluded one of the most remarkable weeks in the history of the Bowery Mission.

Dr. Hallimond was aided most willingly throughout by the regular leaders and workers. During the week, 320 men came forward and took the card pledging themselves to lead a new life. Most of those who came forward joined the Brotherhood. Not a man was promised a reward, in the way of a bed or a meal ticket, although the Mission is always ready to help men who are in absolute need.

The Mission Brotherhood room was crowded each evening, and the hearty singing, like that of the men in the larger meetings, was inspiring. A touching incident may be told in connection with this. A poor man, who had gone to bed in a large lodging-house next door, heard the men of the Brotherhood singing. He was arrested by the words of the song, got up, dressed himself, came in to the meeting, and was one of those who came forward when the usual invitation was given.

Many remarkable conversions of men from all walks in life might be recounted as the result of this week of special effort.

A Scene During the Revival Services at the Bowery Mission

WHAT WILL JAPAN DO IN KOREA?

Continued from page 967

Christian appeal than either Japanese or Chinese. They have grasped the concept of Christianity in a more fundamental way than the Japanese have done. This is the almost universal testimony of those who are cognizant of the facts. The fellowship and the evangelistic spirit of Christianity, as exhibited in Korea, have led people to surmise that even that despised little nation holds in her hand an immense potentiality for good in the Orient.

Compare Korea and Judea in this respect. God established and developed Judaism for a specific purpose. That purpose did not include the perpetuity of the Jewish people as a political entity, but made them the starting point of a world-wide evangelism, a radiating centre of Christian civilization. And it was only after Rome had humbled her in the dust and trodden her under foot, that the beauty and the dignity of her calling became apparent. These words seem to fit the case of Korea almost equally well. During the past five years of constant pressure and repeated encroachment upon the political life of Korea, the advance of Christianity has been peculiarly rapid. The Christian Church here has not been involved in the political struggle, but it has gone steadily on its way, winning men to Jesus Christ. The very year which beheld the extinction of Korea's national life saw also the most remarkable advance in Christian propagandism that the history of missions can show.

Christianity has made great advance in Japan, but it has never captured the imagination of the classes of that country as is the case in Korea, and the Japanese control of Korea is not at all a Christian one. The religion of Jesus Christ is no secondary issue in Korea, but it has become an essential element in society. It has taken firm root and is fast becoming a dominant force. What Korea needs is friends, and in the selection of friends she looks to those who are genuinely helpful. It cannot be truthfully said that Japan has exerted any considerable moral force for good in that country. The methods of the transition and the comparatively small response that Japan has made to the higher wants of the Korean people, have not commended the Japanese régime to them. To the age-long feud which has existed between the two nations must be added the unveiled contempt with which the Japanese look upon the Koreans. What Japan needed and still needs is the goodwill of the Peninsular people; but she has taken no pains to see that such relations should be amicable. At the point of contact, therefore, there is the bitterest hatred on the one hand, and the most scornful contempt on the other. It is my opinion that the true relations between any two nations can be best studied at the point where the individuals of one come into close contact with those of the other in everyday life. Judged by this standard, there is much left to be desired; and in saying this I am putting it in the mildest possible way.

The Koreans are so constituted that no merely superficial change can possibly commend itself to them. Many times in their history they have attempted such changes, but always with the most unsatisfactory results. They have learned better, and they will now accept no change that does not promise a fundamental reform. They admit that the Japanese have done many wonderful things and have effected many startling changes; but they do not believe that Japan has gotten to the bed-rock of Western civilization, nor ever will, until the revolution shall show signs of being a moral, as well as a merely material one. The treatment they have received at the hands of Japan has not as yet warranted them in placing faith in the moral quality of Japan's promises. So far as the Korean people have at all decided to effect the regeneration of their nation, they have begun it by accepting and adopting the very basis of Western culture, which is Christianity.

The Korean does not often formulate his ideas, but underneath the surface, perhaps only subconsciously, they realize that Japanese feudalism, which lies at the root of all her military and social achievements, is a feudalism without chivalry. It is lacking in that altruism which made Europe a willing missionary to the whole world. They believe that Japan has accepted only those forces which will make for physical power. Whether they are right in this, the world must decide for itself. I only state the fact that the Koreans so believe.

But the Christian Church goes straight on its way, neither favoring nor opposing the physical power of Japan. This is exceedingly distasteful to the Japanese authorities. Time and again, they have approached the missionaries and tried to get them to come out squarely in favor of the usurpation; but they have succeeded in only a very few cases, and even in these cases there has been a significant drawing back. The missionaries cannot be blamed for refusing to take sides; for if they declared for Japan, they would immediately lose all influence over the people. They must remain neutral. The time may come when Japan will insist that the Christian Church in Korea come out flat-footed, either for or against the physical masters of

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AROUND THE OPEN FIREPLACE

An Attack Upon the Nursery

By MARGARET E. SANGSTER

WRITING in a London periodical a learned philosopher has recently made an attack upon the nursery. He would have it abolished as tending to the deterioration of juvenile character. To a certain extent Professor Emil Reich is in the right. When little children in the most impressionable years of life, the years between infancy and the schoolroom, are left in the care of ignorant hirelings while their mothers are engaged elsewhere, a serious mistake is made. The nursery, as we understand it, and as the mothers of THE CHRISTIAN HERALD Family regard it, is not the place to which children are sent to be out of their mother's way. It is usually a sunny room, fitted with everything pleasant for children, equipped with toys, furnished with picture books and made ideally delightful. Here the mother is often with the children, and when she is not with them they are usually with her, the nursery being a convertible term, when it suits the mother's convenience, for the kitchen and the living-room.

The first seven years of life are those in which character receives its trend. Plato among the ancients understood this, and strongly urged upon the people of his time the importance of child culture from the earliest age. A great deal is said and done to-day with reference to the early education of our boys and girls. The kindergarten receives them before they are old enough to go to the primary school. No one who has not studied the conditions of life among the poor in our cities can understand what a boon the kindergarten is to the little children whose only play place is the street, and whose mothers are too busy or too ignorant to care for them properly. I may be permitted to doubt whether the children of comfortable homes are not quite as well off educationally, if their mothers live with them, teach them and shape them during the first seven years, as if they were sent to any school. In an argument against Woman's Suffrage Mr. G. K. Chesterton, who is always worth listening to, whether one agree with him or not, says that babies are not taught trades; they are introduced to the universe. It is the mother who performs the introduction.

Every one has heard what Napoleon said when asked what France needed most. "Mothers," was his reply. Every one knows that God and mother have the first chance and the first claim in the moulding of the new human being who arrives helpless and naked in the world, to be clothed upon and trained as the mother under God pleases.

Do not give up your nursery, dear mother. If you can spare a room for the children, by all means do so. If not, let your nursery be wherever you are, and let no one else supersede you in the early training of the girls and boys.

. . .

The City Beautiful A suggestion comes to us from a correspondent, Mr. Frederick A. Riehle, that it would be a desirable thing to interest children and young people, as well as some older people of leisure, in the organization of a league or society to be called The City Beautiful. Pointing out the contrast between American cities and those on the continent of Europe, our friend urges greater tidiness on our part. His idea is that a reward might be offered to children by older members of such a society, if they would take pains to keep the sidewalks in front of houses and the street beyond the curb free from bits of paper and other unsightly débris. The street sweepers remove only the surface dirt and do not accomplish work of making the city attractive. In nearly all our suburban towns the women of the place are organized for this very purpose; receptacles are provided in convenient localities for everything that would litter the street, and it is regarded as a misdemeanor for any one, old or young, to throw apple cores, orange skin, torn letters or old newspapers where they would detract from the order and beauty of the town. In our cities, the rush of travel, the hurrying automobiles and heavily laden trucks would make it unsafe for children to venture beyond the curb, or for old men and women to do so for any purpose except that of fleeing to safety to the opposite side of the street. We have great pleasure, however, in giving room to our correspondent's suggestion.

MAKERS OF RAIN

Isn't this jolly to sit in a shower,
Seeing the drip of the beautiful rain?
Mother in haste will deplore all the waste,
And send the boys in to their lessons again.

. . .

Tools for the Boys Most boys are fond of tools. It is by no means necessary to buy an expensive chest fitted out with a variety of tools, to give great pleasure to the ordinary boy. He should have a hammer and nails, a saw, a gimlet and one or two other useful articles, and, if possible, a place where he may use them. The boy who enjoys making things should have something on which he may exercise his special faculty. The boat which a boy makes for himself, the book-shelves with which he fits his own room, the bird box which he nails on a tree as a refuge for birds in the winter, whatever, in short, he makes himself furnishes him with wholesome occupation and assists him in becoming deft in the use of his hands. If a boy does not care for tools, they should not be forced upon him. There are boys to whom books to read are of much more worth than either toys or tools.

. . .

He Sendeth His Rain Although there have been floods in other parts of the world, in a large portion of the United States there has been so little rain during the summer and autumn that the water supply is failing in many places. By the time this meets the eye of the reader the windows of heaven may have opened and the needed and desired rain have fallen to fill the streams, feed the reservoirs and refresh the thirsty earth. It was written of old concerning our loving Father that "he sendeth his rain on the just and the unjust." Modern science has accomplished marvelous feats, but the great elemental gifts coming to us straight from a divine hand are independent of science. The winds, the clouds, the light of sun and stars and the rain in its season reach us evermore through the ages unchanged from the Creator of this universe. Do we recognize this fact, and are we thankful as we should be that he "neither slumbers nor sleeps"? Acknowledging his bounty and submitting to his will, do we pray that he will continue to send us the rain and the sunshine, as it may please him?

. . .

Play, Work, Rest The last words of Mark Twain, who was no doubt wandering in thought to the days of his childhood, were "There is nobody to play with me any more." More than most men, this beloved humorist kept the child-heart through the years of a long life. He could be easily moved to tears or to laughter, and his sympathies were swift and deep. Throughout his whole life he never shirked hard work and he always loved to play. He did both with all his might. In old age, with so many of his dear ones gone, he must often have felt that there was no one left for the intimacy of play. We need, all of us, play-time and rest-time quite as really as work-time. Our American habit is to exalt work as if it were the only good, to frown upon play as if it were merely for the juveniles, and to ignore the need of rest. So it happens that sometimes our loving Father, seeing that we require rest and refuse to take it, sends us an opportunity which we label "illness" or "infirmity." Let us accept the privilege of rest as cheerfully as the obligation to labor and the recess, when we go out to play. There are times when rest is more than mere physical recuperation; it is intellectual and spiritual strength and invigoration.

. . .

Women in Council A friend who has been tormented all summer by hordes of ants which have destroyed her plants and flowers, asks for help to prevent the disappointment another season. This lady raised beautiful plants from seeds and duly set them in her garden borders, only to have them completely ruined by the marauding ants.

Another correspondent seeks advice from successful raisers of poultry. She has had failure upon failure in the management of incubators. If any practical woman whose success in raising chicks by artificial means has been pronounced, will send a bit of advice to this friend, it shall have a place in this column.

Nightfall and Moonrise

By MYRTA LOCKETT AVARY

ck-a-by, baby, thy cradle is green,
pa's a nobleman, mamma's a queen,
ster's a lady and wears a gold ring,
hnnie's a drummer and drums for the king!

SITTING in her doorway and crooning the old lullaby, she rocked her baby to sleep. As she cked and sang she knit, the rhythical click of her needles supplying companiment to the rocking and the ooning. After the manner of expert itters, she did not watch her needles. Her eyes were lifted to the tender irple of the skies; they dwelt upon e cradle; they probed the forest ooms; or they sought the turning of e road with patient expectancy and arning.

Phœbe's days were all alike. Expt for baby, she had been alone since nrise. She was up with the dawn, oking breakfast and milking tho w while her husband and brother d and watered the mules. While her en breakfasted she was occupied in rving them, and in making ready eir dinner-buckets when, as now, eir work took them to distant fields. fter they were gone she urried through with her nely meal, washed the shes and put them in the pboard; made up the beds id tidied the house. Her renoon was crowded with sy tasks. The darling one as bathing baby and laying m aside for his morning p. Duly the milk was urned, the chickens were d, the sitting hens looked ter, and hawks warned ay. Always there was wing in plenty for Phœbe's ithful needle, which fashned and repaired, and tched beyond belief, the parel of her household. me the long silent waning the day toward the nightll; came the knitting, the nging and the waiting.

The road on which the cotge faced was little used, ing rather a rustic lane an a public thoroughfare. et sometimes a stranger—me one from a neighboring unty or from a distant part the State on prospecting or her business bent—passed hœbe's door. Now and then, neighbor—the section was arsely settled and a "neighr" might live many miles ay—would come along. he advent of a wayfarer as always an event of mark Phœbe's day. Rarely would fail to pause, asking for a ink of water; and he would ceive a proffer of milk from Phœbe's spitable hand. Whoever he might , he would likely be drawn into a at; if such a treasure as a bit of ssip was in his possession it would rely be extracted from him; and rely he would deliver up any fragnt of news he might have from the g outside world. If he chanced to 've a newspaper with him he was re to part with it, beguiled thereto Phœbe's transparent diplomacy.

And the newspaper—no manner of rd experience would teach Phœbe to ad that before her men came home. was laid away for the evening hour, e hour of family reunion. And tho nclusion of the whole matter was at Joe kept one sheet and gave Ben e other, and the two men read in ence, with an occasional remark to ch other, until they got too sleepy read, when they tossed the paper wn and went to bed. Perhaps they ought that Phœbe did not like readg, if they thought at all of the sition; if she liked to read, why give em the paper? Besides, she had had all afternoon. After a question or two, artfully designed to convert the reading into a common pleasure and interchange of ideas, Phœbe would relapse into silence where she sat in her corner, rocking the cradle, knitting, patching, darning.

Once every few months, Betsy Brown, Phœbe's nearest woman neighbor, living three miles away, would come to spend the day. The days of Betsy's visits Phœbe marked with a white stone. Such confabs they had! such nice times exchanging new stitches in knitting and crochet, and new recipes for jams and preserves! "Cousin Harriet" in the city sent Phœbe now and then a woman's magazine, which was the joy and pride of Phœbe's life; and Betsy Brown's niece, who was a postmistress somewhere, sent Betsy occasional offerings of like character, marked "Sample Copy." The senders little realized what a large and active part their casual contributions played in the still current of two lives. Betsy's inspection of Phœbe's garden and chickens was a thing to be looked forward to and looked back upon by Phœbe. When night came after one of Betsy's visits Phœbe would have a fund of such local news as there was stored up for Joe and Ben—if Joe and Ben would listen.

All her pleasure in hearing, seeing, thinking—even as in the performance of daily service—was bound up in hoped-for division with the two who, with her baby, made her world. The sadness of it was that her hope was so rarely fulfilled.

Joe and Ben came home at night usually too tired or sleepy to listen or respond to her remarks or advances. Only the rare accident of a stranger dropping in could stimulate their sluggish interest or arouse them from their torpor. Sometimes they had animated discussions with each other, but as a rule, they had talked themselves out in the field.

The longest and busiest day never found her too tired to listen or talk to them if she could make a chance for either. The things which Phœbe had treasured up to tell them, but which had never been told, would fill more books than one. The reason why she still retained hope, why she had not become utterly disheartened, was that she believed the fault lay in herself, and believing this, she felt that her continued effort must at length discover and establish a plane of common interest between herself and her men.

To-night she had a wonderful exploit of baby's to relate. She was sure it would excite the interest of his uncle and father, as she thought it over, smiling to herself. Then, there was the unfolding of her plan for making money wherewith to send baby to school. She had been full of this plan ever since the arrival of a letter from Cousin Harriet, who told how expensive everything was in the city. Eggs cost twenty cents a dozen and upwards in the town where Cousin Harriet dwelt. A golden future for baby unrolled itself before his mother when she thought of that—with her hens cackling merrily in the barn and roundabout. She had been receiving five to ten cents for her eggs at the village store—and that in trade.

Her problem was to get her eggs to the town in which Cousin Harriet lived. A big problem for Phœbe! She needed Joe's intellect to bear upon it. And Joe's co-operation was an essential. "If I could only walk all the way and carry them every week!" thought Phœbe. She had been watching and waiting for her opportunity to talk this matter over with Joe, boiling her facts and ideas down, after the manner of newspaper paragraphists, to the fewest and most pleasing words possible. Meanwhile, her thrifty hens rewarded her excellent care by laying many eggs, and the accumulating product, packed in salt and stored in the cellar, reproached her with her unfulfilled duty and laggard enterprise. Her tender conscience smote her when she looked in her baby's face. Yet she shrank from speaking, fearing to have her scheme killed by her own poor way of setting it forth. Ah, why could she never speak what she wished and as she wished, and in a way that would win or command respectful hearing and attention? What was wrong with her? Her soul arraigned her for the burial of thoughts useful and beautiful—messages of God—which she would have been better and happier for imparting and her men the better and happier for receiving. Had she only the gift—the courage—the power—the mystic something which enables one to utter the word that will be heard!

Rose and purple had faded from the sky, and it was softly, darkly blue now. The great harvest moon rolled up, red as blood but paling by degrees into resplendent silver. In the woods a whippoorwill was calling, and another whippoorwill answered him from afar. Across the road, a calf looked through the bars and lowed. He knew it was milking time and his mother had not come. That morning, "Dilsey," as Phœbe called his mother, had gone away at the end of a rope with Joe and Ben to a fresh pasture near the field in which they were working. On their way back, they would let Dilsey out, and she would come home fast enough without leading!

Katydids sang in the treetops. In and out of fence corners and about the bushes, fireflies flashed. In the rosevine over the door a mockingbird sang full and sweet, but intermittently, as in a dream.

The woods were full of voices.

A partridge called "Bob White!" and was answered by a cry as plaintive as his own. A dove cooed for its mate, and the mate cooed in response. As they sought each other through the woods, their calls grew nearer, each to each, until lost in one note.

As Phœbe listened, her lullaby fell to a lower and tenderer key, the yearning deepened in her eyes. Baby was asleep She took the light shawl from her shoulders and laid it over him.

The tinkling of a cowbell down the lane admonished Phœbe that Dilsey was coming to her calf. Phœbe rose, crossed the lane hastily, and let down the bars for the calf, realizing the next moment that this was a blunder, for Bonny would now get more than his share of milk. But Phœbe was not properly sorry, for was not Dilsey a mother and Bonny Dilsey's baby? Yet Phœbe hastened into the house for her pail, and soon settled to her milking, with Bonny, to his exuberant dissatisfaction, on the other side of the bars.

Soon the wagon appeared in the dusk at the end of the lane, the mules drawing it lazily. Joe walked beside it, dragging his whip. Ben was sprawled atop the hay; Phœbe could not see him there, but she knew; Ben never missed a hay-ride.

The men watered and fed the stock. Then they separated Dilsey and Bonny for the night, in spite of vigorous protests from both. Meanwhile, Phœbe made ready the supper. The table was set forth with its coarse white cloth, cheap plates and cutlery and a jug of molasses. Poor as it all was, that table shone with the high purpose of a clean soul and the fine order of a poetic spirit. A pat of butter and a pitcher of milk were brought from the spring. Eggs and bacon, fried in a

"Poor as it was, the table shone"

Continued on next page

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Nightfall and Moonrise

Continued from preceding page

skillet over the coals, and biscuit and hoecake, completed the meal.

The cradle had been pushed into its corner. A clothes-horse, converted into a screen, had been drawn between the cradle and the lighted candle on the table. Baby slept, undisturbed by his mother's light journeyings to and fro, or by the splutterings of the candle in the soft summer wind which stole gently in and out from door to window.

Phœbe heard the men exchanging some remarks as they approached the house. They washed their faces and hands in the basin on the shelf just outside the door, and dried them with the towel hanging from a nail in the wall.

"Supper ready, Phœbe?" called Joe.

"All ready!" sang Phœbe. "You all ready?"

"You kin bet!" answered Ben.

They came in, sat down and ate in silence. She put a kindly inquiry about their day's work, and made some light comment on her own. Silence answered her.

"You all tired?" she ventured timidly.

"You might know we was," said Joe.

She felt something humid in the air which kissed her cheek, and looked uneasily out of the open door and windows, and back to the faces of her men; then she spoke her fear that it would rain before the hay was in, and her hope that it would not.

"There's a white rim round the moon," she said. It was an ill augury, but she felt its beauty.

"We see it," said Joe.

Yes, they saw the moon shining in the heavens, with all that rain-promising white halo around it. They looked through the windows and doors, following Phœbe's glance, then back to their plates. If it was going to rain, it would rain. There was no putting a stop to it. There was no use talking about it.

Thus they met her attempts at conversation with a look or a word, or without any sign. It was not that they were angry or sullen, nor in even so positive a humor as being bored. Phœbe was a matter of course. It was one of her ways, they took it, to talk a little at mealtimes; and no harm came of it. They were used to hearing her talk without paying attention to what she said. They might have missed it if she had stopped talking, for they loved her in their way.

To-night she began to feel, as often before, that she was saying foolish and idle things. Then she found that she herself was taking no interest in what she said, and that she was not saying what she had meant to say. Then she was silent. There was no sound at the table but the click of knives and forks and the chewing and swallowing of food.

Phœbe rose softly, went to the cradle and moved the screen so as to shade the baby better. Bending, she kissed the little hand lying upon the coverlet. The baby cooed in his sleep, and a smile, sweet and beautiful, lit up his mother's face.

Joe and Ben called simultaneously for milk, and she hastened to replenish their glasses.

When supper was finished, Ben climbed into the loft where he slept.

"I've got to go to the barn and git some terbacker," said Joe.

While he was gone, Phœbe hurried through with the washing of the dishes, oven, and skillet; covered the coals with ashes to keep them alive for starting the breakfast fire; tied a fresh apron around her waist, folded a spotless kerchief about her neck, and took up her knitting. When he returned, she was ready to open her plan for converting her eggs into gold for baby's education; her words were chosen—just the right words to arouse his interest and enlist his sympathy and co-operation.

But he was in such haste to get to rest that before she could gather courage to speak, he had pulled his clothes off and cast himself on the bed. Swiftly she put out her candle, slipped out of her dress, drew the cradle to the side of the bed, and lay down.

"Joe," she began, "I want to tell you——"

Suddenly, she raised herself and looked at him. She bent her face over his. When she lifted it, interest and eagerness had died out, and patience—or apathy the counterfeit of patience—had taken their place.

There was something "out to the barn" besides "terbacker."

With this "something" left in or out, to-night was a type of all the nights of Phœbe's life as it had been and would be until—when?

Overhead, Ben snored audibly. By her side, lay her husband in the heavy stupor of sleep and alcohol.

Through open doors and windows, the white glory of the moon and the soft breath of the summer night came in.

The silence throbbed with a sudden tumultuous burst of melody. The bird in the rosebush had waked for a moment, or else he had sung in his sleep.

The baby stirred. She rocked him gently.

"I wonder," she whispered, "If I will forget how to think and wish and plan. I wonder if people do forget how to do these things. It is just as well to forget."

And then, as a thousand times before, the music of the night and the radiance of the moon and stars sustained her; like messengers of heaven, they spoke peace and hope to Phœbe's soul.

Without stint or measure, the light of heaven which glorified her sleeping child clothed her husband in its white splendor.

"If God is everywhere, God must be in the moonlight," she whispered. "The flowers out there don't know they're doing any good, but if they should stop blooming and smell so sweet, how I should miss them! And that bird don't know I'm listening to him, but he helps me to live."

The Kindly Heart

WHEN we are well and strong, how poor are we
To lack, or seem to lack, that gentle grace,
That should be writ in manner and in face
In proof of our regard and sympathy:
But, when the hand of sickness on our form
Is sorely laid and some kind, faithful friend
In gracious acts, upon us doth attend,
'Tis then the heart responsive beats and warm
Oh, not alone in our extremity
Of need and helplessness let us bestow
Upon our fellow-men, in verity,
Kind looks, kind words, kind actions, that we owe!
How truly blest the human heart may be,
Then shall we feel; then shall we fully know!

EDEN REEDER LATT

"Surely I Will Be With Thee"

THERE never were words that were sweeter.
There never was promise more dear,
Than this message God gave to His children
Bidding them trust and not fear:
"Surely I will be with thee";
Yes, ever your footsteps I'll guide,
And the storm-clouds shall not hide Me from thee,
For I will be close by thy side.

So often in sickness and trouble
These words have brought sweet peace to me;
I would hear through the gloom and the darkness:
"Surely I will be ever with thee."
"Surely I will be with thee."
Oh, precious these words of cheer!
To know that with love never-failing
Our Lord is always near.

E. E. KENDRI

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What Will Japan Do In Korea?

Continued from page 975

he country. The former I deem to be moral impossibility, and the latter ould mean trouble of the severest ind. I have no desire to magnify the angers of the situation; but this uch is certain, that Japan is deter-ined to control every great social ovement in Korea in order to make work for her own interest. It may e that in some measure they do this n the honest belief that this is the ight thing to do; but to the Western-rs who are looking on, the situation anything but reassuring.

I hardly need go into the particulars f Christian advance in that little ountry. They are known the world ver. If the present rate of progress ontinues, the entire nation will not nly be evangelized but will be Chris-ianized within fifteen years. The na-ional scope of the movement cannot e too strongly emphasized. It is a errific moral revolution and one that as significant in the spiritual sphere s the emergence of Japan from her olitude in 1854 was in the political phere. It does not make so much oise, but it is as momentous in its ossibilities. I believe that in two eeks' time I could find a thousand oreans, deeply spiritual Christian en, who would willingly go to China s missionaries of the Cross and at a alary ludicrously small compared ith that which the Western mission-ry absolutely requires. But it is not ime for this yet. The Koreans need ears of education and training. This hey must get at the hand of the mis-ionaries, for Japan has plainly de-lared that she is not going to provide igher education for the Korean peo-le! One of the highest Japanese au-horities said this unequivocally to a riend of mine in Korea.

What Korea needs from America to-ay is not useless sympathy over a lost ause, but genuine helpfulness along he line of education. If Japan is not to give them higher education, *we must*. When in 1905 we abrogated our treaty of friendship with Korea, and that without warning, it was a severe blow to the good opinion that the Koreans had formerly held of us. We now have an opportunity to give them something that will be better, perhaps, than political autonomy would have been, namely, an enlightened conscience, which will enable them to carry themselves erect and self-respecting in the face of their masters. Korea has no future, except in the moral sphere; but in that sphere she has the possibility and the promise of splendid distinction.

I would like to say to the American public through the columns of this widely read paper that there are some of us who have loved Korea and suffered with her. We have found in her certain qualities which are distinctive and which should be preserved, for the good of the whole Far East. We have felt somethi- · of what our ancestors felt, when they reluctantly took down their muskets and went to war for their liberties in 1776. But there is a higher patriotism than that which depends upon political autonomy, and there are those of us who believe that Korea is destined to do a work which will make her name cherished when the physical conquests of her neighbors have been forgotten.

When in the night I wake and think upon
That land, I see before me Hagar, thrust—
Offending, aye, but uncomplaining—forth
Beyond the pale of human sympathy.
She takes her little children by the hand
And leads them out into a boundless, sere
And cruel desert. But when calumny
And greed have done their worst and, Hagarlike,
She lays her little ones upon the ground
To die, some great Archangel militant,
Beholding in th' averted face of God
The shadow of her mother-agony,
With insubordination unrebuked
Will leap the battlements to bring her help.

And the name of that Archangel is the Gospel of Jesus Christ.

DR. H. H. HULBERT.

A Terrible Punishment

By Lucy J. Whiting, Oberlin, O.

N times of flood or famine America has ever been China's friend, and HE CHRISTIAN HERALD has more than nce been the medium between the eedy in that land and hearts that ere touched with sympathy in this. his has done more than feed the ungry and clothe the naked; it has een an expression of Christian love hat cannot be misunderstood.

For more than a year after the last amine, the children playing in the treets were labeled "Minneapolis," or after they had eaten the flour sent y THE CHRISTIAN HERALD they wore he sack, and the bags looked as though hey had grown legs!

From Shansi there now comes a athetic tale of extreme poverty lead-ng to law-breaking, and the conse-uent punishment. In the region orth of Fen-Chou-Fu (Shansi), the eople are very poor. When they lanted wheat, the income from their mall farms was not sufficient for the ear's expenses. They knew that if hey planted the poppy, their income ould be greater. They also knew hat it was against the law; but in heir straits, they decided that they ust grow opium. So they banded ogether, thinking that if every one lanted it, the authorities could not do uch in punishing them.

They started planting, and retribu-ion followed quickly. An official with hundred soldiers went to the village nd shot down thirty-nine men, and old the rest he would be back to do he same to them if the poppy were llowed to grow.

This news has come from Rev. Watts). Pye, of the Shansi Mission, and he dds, "It seems an awful punishment; ut it will make the people realize that they must obey the law whatever the cost to themselves."

He made no appeal for help, but can we forget the widows and orphans in their distress? Can we not send food for the winter months and seed for the coming year? Mr. Pye and his faithful helpers would be able to relieve much distress if they had the means, and it would open the hearts of the people to receive the Gospel if he could follow the example of Christ, who had "compassion on the multitude."

* * *

[Rev. C. N. Pond, of Oberlin, Northern Secretary of the Industrial Missionary Association, vouches for the writer of the above. In a letter to THE CHRISTIAN HERALD he says: "I wish to add my testimony to that of Mrs. Lucy J. Whiting. She has long been known to me as a most devoted and useful missionary, as was also her husband, the late Dr. Whiting of the Presbyterian Board. I am personally acquainted, also, with Rev. Watts O. Pye, of the American Board, whom she mentions. Both he and his family are well and widely known as people of high character."]

Could Not Do Without It

I have been a reader of THE CHRISTIAN HERALD for about twenty-five years, and could not well do without it now. I feel that I ought as a duty to write and tell you that THE CHRISTIAN HERALD, as my family religious paper, has pleased, edified, instructed and helped me so very much along the years that it is a necessity now. May God continue to bless and prosper THE CHRISTIAN HERALD.

Lewistown, Pa. WILLIAM S. SETTLE.

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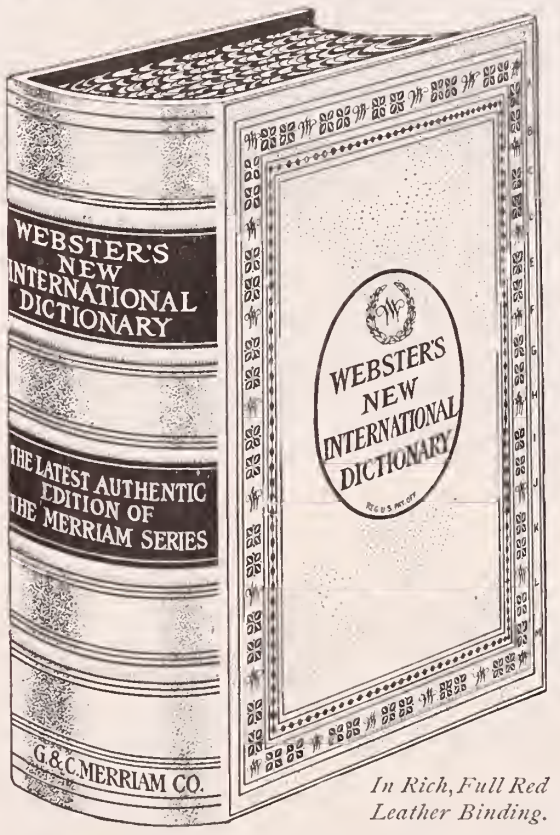
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In Remembrance of Him*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

LET us recall the day when Jesus fed with five loaves and two fishes that great multitude of five thousand men, beside women and children. They had come in the early morning from long distances, and had all day listened to his wonderful teachings, and had been blessed by his marvelous works of healing. Jesus' loving heart would not permit him to send them away hungry to their far-away homes, and so he fed them through his word and touch of power; the five loaves and two fishes were enough and to spare.

Let us take that scene for a background for the more wonderful occasion by which the whole world has been fed in soul life. A company that no man can number has been fed from a single loaf of bread, not once, but thousands of times, through nineteen centuries, and are still being fed in the twentieth century, and will be fed through the centuries to come, as long as time shall last. Of course we refer to the occasion of the Last Supper, when Jesus took bread and blessed and broke it, and gave to his disciples and said: "Take, eat; this is my body."

The Supper in the Upper Room

The feeding of the multitude with the five loaves and two fishes was on the grassy plain of Bethsaida. The supper instituted for the world was in an upper room of a house in Jerusalem. It was probably in the house of Mary, the mother of Mark, who wrote the second Gospel. Later, it was in that same room where the disciples of Jesus waited for the descent of the Holy Spirit after Jesus had ascended to heaven. Not having a place of his own it was necessary that Jesus should sometimes ask favors of his friends. At the time of the Passover the disciples asked him: "Where wilt thou that we make ready for thee to eat the Passover?" And he sent Peter and John to find a place. Jesus had in his thought the very place he wanted—the upper room, the room on the roof—in the house of Mary, mother of John Mark. And he directed Peter and John where to find the place. He said: "Go into the city (Jerusalem); there ye shall meet a man bearing a pitcher (jar) of water; follow him into the house where he goeth." To bear water in a jar on the head was peculiarly the work of women. It was an unheard-of thing for a man to be doing it, so that Peter and John easily found their man. Jesus told them the very words they should speak to him: "Where is the quiet chamber, where I shall eat the Passover with my disciples?" And Jesus said: "He will show you a large upper room furnished; there make ready." Mark, afterwards writing about the occasion, says: "And the disciples went forth, and came into the city, and found as he had said unto them; and they made ready the Passover." (Mark 14: 16.) In every house in Jerusalem the Passover supper was being prepared at that time in celebration of the time when the Israelites had passed out from the bondage of Egypt to the land of promise given them by God. The first Passover Supper had been eaten on the night of their going out by the command of God, when he said to Moses and Aaron: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls. . . . Your lamb shall be without blemish, a male a year old . . . and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. . . . and they shall eat the flesh that night, roast with fire, and unleavened bread [bread without yeast]; with bitter herbs they shall eat it. . . . And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is Jehovah's Passover." (Ex. 12: 3-11.)

Making Ready the Passover

Let us consider what was included in making ready the Passover: The lamb was to be secured and taken to the temple a short time before the hour of the evening sacrifice, usually at about 2.30 P.M.; then it was to be slain, and the fat upon the inwards offered as a sacrifice; then it was to be carried away and roasted; probably the lamb, which Peter and John procured, was roasted in the house of Mary. The bitter herbs, the unleavened bread and the wine were no doubt secured in some market-place. Then the table was made ready. And when the sun was going down, and Peter and John were watching for the coming of their Master, they must have seen him and his other disciples coming over the slopes of Olivet from Bethany. Perhaps Peter and John went out to meet them, but they did not need to be shown the way. After reaching the room, the first thing that occurred was the foot washing; that was necessary because of the wearing of sandals, which covered only the sole of the foot, and were held on by a strap. Usually the washing of feet was done by servants, but it is recorded that Jesus girded himself with a towel and took a ewer of water and a basin and proceeded to wash the feet of his disciples. In so doing he dignified service. "Whosoever would be first among you, shall be your servant." At first Peter withstood Jesus, saying: "Thou shalt never wash my feet." Jesus replied: "If I wash thee not, thou hast no part with me." And impetuous Peter replied: "Lord, not my feet only, but also my hands and my head." After the washing was done, Jesus impressed lessons of humility and loving service upon his disciples by saying: "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye also should do as I have done to you."

An Oriental Supper

Then followed the eating of the paschal supper. Whether they ate as the Israelites did "with loins girded and staff in hand" we cannot say, but we are inclined to think they did, as they might have done as Dr. Henry Clay Trumbull suggested: "For centuries past it has been the Oriental habit at mealtime to group themselves around the very small and low circular table known to-day in America as the tabouret and often seen in the shops of dealers in Eastern wares. On the tabouret stands the single great meat dish in which were the articles of food making up the meal. Each person reclines on the floor, supporting the head on the left elbow, which rests on a pillow on the floor. The bodies of those present at the meal recline outward from the tabouret like the spokes of a wheel from the hub." The pictures of the Last Supper by Da Vinci and other artists give us a very different idea, but let us not forget that their pictures were painted fifteen hundred years after the event, and by artists certainly unfamiliar with Oriental people and customs.

Continued on next page

* The International Sunday School Lesson for November 6, 1910. The Last Supper. Matt. 26:17-30. GOLDEN TEXT: "This is my body which is given for you: this do in remembrance of me." Luke 22:19.

Sunday School Lesson

Continued from preceding page

The ceremony of the paschal supper nsisted of the following:

1. First cup of the fruit of the vine, ubtless newly pressed out, and bless- r.
2. Washing of hands. (It was here at Jesus washed his disciples' feet.)
3. Eating of the bitter herbs. The ister dipped them in salt water, ate them, and gave to others.
4. Second cup of the fruit of the ne; instruction given concerning the ssover; Jewish history reviewed om the time of the going out of raham from Ur of the Chaldees to e deliverance from Egypt under ses.
5. The Passover lamb and unleav- ed bread brought to the table and plained.
6. First part of Hallel sung, Ps. 113 d 114.
7. Second cup of the fruit of the ne drunk.
8. Bread broken and thanks given.
9. Master of the feast dips broken ead in the "Charoseth," a compound dates, raisins and vinegar, and sses it to each company. (It was re that Jesus gave the sop to Judas, o afterwards passed out.)
10. The Passover lamb eaten.
11. Washing of hands.
12. Eating of the half of unleavened ke set aside at the beginning of the pper. (It was here that Jesus gave e broken bread of the Lord's Sup- r.)
13. Third cup of the fruit of the ne. Jesus used the cup in connection th the Lord's Supper. "This is my od of the New Testament." And s was probably followed by the dis- rse of Jesus recorded in John, chap- s 14 to 17.
14. Second part of the Hallel sung. nd when they had sung a hymn ey went out."

And thus was the paschal supper rged into the Lord's Supper. The wish institution became a Christian e.

The Sin Offering

The death of the lamb in the sin ering represented the death of a bstitute, and that substitute was rist, "the Lamb of God that taketh ay the sin of the world." The an- nt altar of sacrifice reappears in the rd's table. Indeed the altar itself presented a table where God and the rshiper met.

The burnt offering consisted of an tire animal laid alive upon the altar be subsequently slain. The pres- ce of Christ himself at the Supper, eaking of his blood which should be ured out for the remission of sins, lfilled what might be called the prophecy in the lamb laid upon the altar. There is also another point of view expressed by the apostle Paul when he said by way of explaining how fully the Christian should be consecrated to the service of his Lord: "I beseech you by the mercies of God that ye present your bodies a living sacrifice," so that whether "living or dying ye are the Lord's."

The sinner, in the Jewish ritual, having been brought into at-one-ment with God through the sin offering, and having devoted himself to the service of God by the burnt offering, comes to the altar on such intimate terms as to eat with his Lord. The peace offering was divided into three parts: One part to be burnt, which represented God's part in the feast; a second part to be eaten by the priest; and a third part to be taken away to be eaten by the worshiper and his friends at a sacrificial supper. At the Last Supper the disciples ate with their Lord and Master, partaking of the emblems of his broken body and shed blood. And Jesus told them that a day should come when they should again sit down together in heavenly places, in his Father's kingdom. Then fellowship with God on earth means fellowship with him in heaven. Who can measure the joy of that privilege?

Fellowship of the Lord's Supper

How the sweet fellowship that first Lord's Supper must have deepened after Judas had gone out! In loving thought Jesus drew nearer to his disciples, and gave to them the comfort of such words as: "Let not your heart be troubled." "In my Father's house are many mansions. . . . I go to prepare a place for you." "Whatsoever ye shall ask in my name, that will I do." "I will pray the Father and he shall give you another Comforter." "Because I live, ye shall live also." "Peace I leave with you; my peace I give unto you." "Herein is my Father glorified, that ye bear much fruit." "Love one another, even as I have loved you." "No longer do I call you servants, but I have called you friends." "A little while and ye behold me no more; and again a little while, and ye shall see me." "I will pray the Father for you." And then he did pray: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are."

There are several aspects of the Lord's Supper. Sometimes we speak of it as the Sacrament; at other times as the Communion, and again as the Eucharist. These three expressions indicate three views, all in harmony, and all necessary to a full understanding of the Lord's Supper.

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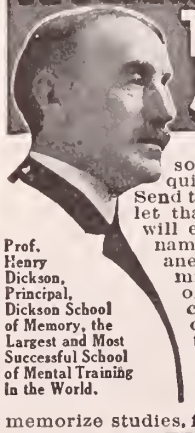

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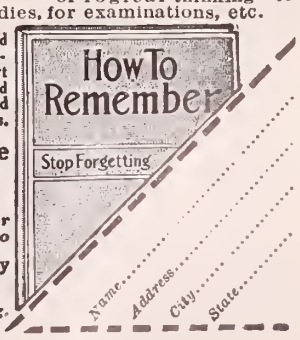

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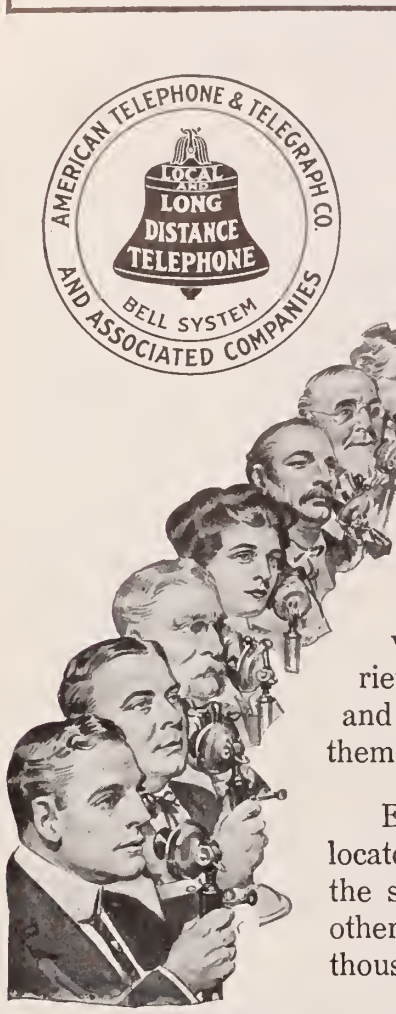

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Our First Bulgarian Mission

OFTEN has the question been asked: "Which department of the Church should engage our best attention?" The answer is simple and is to be found in the heart of every true parent. Does not the mother know that her own children are by far more important objects of her attention than the children of her neighbors? It is just as plain that the children of America—that is, the present and future citizens—should enjoy the best possible attention not only of the Church but of the State as well. Every true American should not only see the importance of educating and building up the character of the coming Americans, but should also consider it an imperative duty to help elevate the incoming millions from foreign countries who are spreading throughout the entire length and breadth of this land. These masses must be looked after and properly trained before they have taken advantage of the freedom that this country offers them.

Liberty is a blessed thing, but it is a dangerous thing for those who have no early Christian training. I repeat, these throngs must be taken hold of and brought in touch with the good American institutions, otherwise the latter will have a hard time to fight their own battles in saving their own ground upon which they stand to-day.

During the last ten years, southeastern Europe has furnished the greatest number of immigrants. That corner of the world is a world by itself, and as many nationalities as it represents, so many peculiarities and strange habits, and hence, so much greater the task. Thousands of these fifteen or twenty nationalities come every year and very little has been done for them. Just a few "lighthouses" are at the present time shining in the midst of the dark and stormy sea.

The first mission among the Bulgarians, Macedonians and other Slavic people, which, with the help of God, was started three years ago, has done excellent work. Three years ago God called us plainly to go to Granite City and Madison, Ill., where several thousands of these people, whose languages we speak, have congregated. At first we started with personal work, and a month later my husband opened a night school, which was attended by many young men who did not speak a word of English. About two months later we had gathered a little flock of about a dozen and at once started preaching services and Sunday School. Later we began to hold prayer meetings and woman's meetings, and this year we have started children's services on Sunday afternoons, for which we are especially thankful and happy. There are forty of these children enrolled and they represent fifteen nationalities. So far the night school has enrolled three hundred and forty-five pupils, all men that work in the factories.

The preaching has been very well attended in spite of the persecution we have been having. Our audiences have been five or six times larger than the audiences of their own church, which is Greek Catholic, and yet they have built two churches, but we, thanks to the selfishness of Christian people, have none.

During the financial distress we assisted us in saving about 500 people from the horror of starvation, which is the best service the mission ever rendered for these people.

In addition to the night school on Sunday and midweek religious services, we have opened a reading room for these working people, and also Bagranoff is writing some Christian literature in the Bulgarian language which the Presbyterian Board publishes. Then, also, our mission has been the means of finding employment for many. For example, at the time of the industrial standstill, we helped three hundred hungry people to work. Besides, many have needed protection from dishonest employers and from bad people of their own race, taking advantage of their ignorance, prey upon these poor working people. And what to say about those who daily are crippled and often killed in the factories? All these need us and if we only could have the means we could do a great deal more of humane and Christian work. But, alas, we have only willing hands and very little tools. Who will equip us with more tools which the field demands?

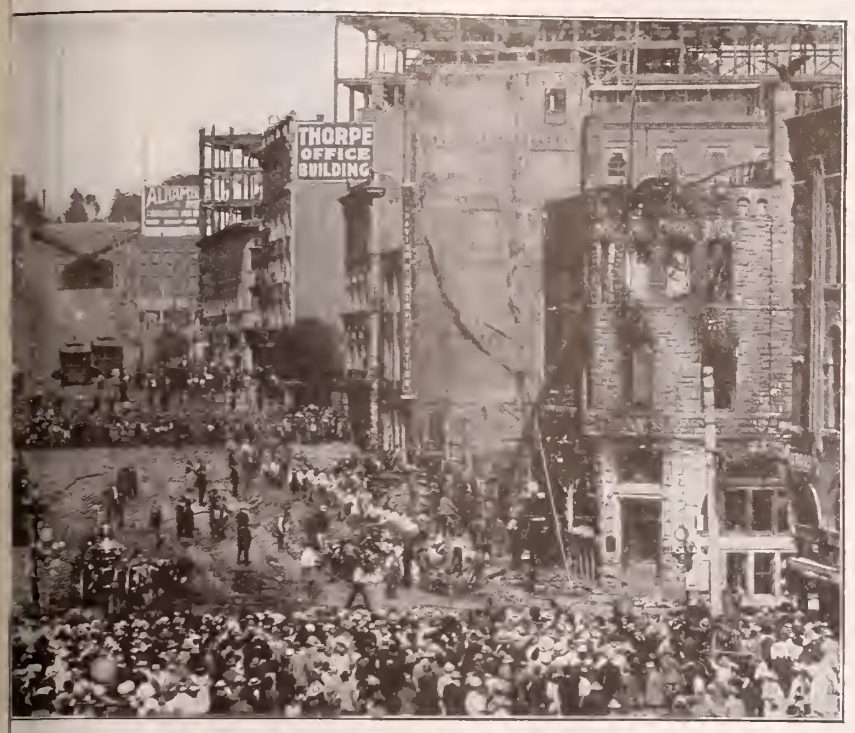
A Bright Group Representing Several Nations of Eastern Europe

In closing let me ask you, dear reader, how can any one expect to efficiently do such a tremendous work with all these branches of religious, educational and social nature, without a proper building? Can you imagine a church and Y. M. C. A. packed all in one room? But this is what we have now. Is it not strange the saloonkeepers have commodious buildings for their customers while we are compelled to carry on such a noble and extensive work with such scanty accommodations? How can we have a night school, preaching, Sunday School, reading room, and children's services all in one room, accommodating only one hundred people? We need very badly a building to answer all the above mentioned purposes.

Twelve poor workingmen of our small community pledged $200 for a building and are praying that American Christian friends might aid us to realize this so-much-needed institution.

MRS. T. S. BAGRANOFF
Bulgarian Mission, Madison, Ill.

The Los Angeles Explosion



Firemen Extinguishing the Flames After the Explosion in Los Angeles

STATE and local officials are actively engaged in California in an endeavor to discover the perpetrators of the recent explosion in Los Angeles, where the entire plant of the *Times* was destroyed, and many of the working force were killed. A number of suspects have been arrested, and the authorities seem determined to sift the matter to the bottom. Seldom has Los Angeles been so moved as on the day of the great funeral, when over twenty caskets were gathered before the platform of one of the churches, and the service was conducted by the united clergy of the city. The widows and orphans sat together in the church, and made a pitiful group that stirred the hearts of all.

"The Broom"

HER name was Resi Burgermeister and she was four years old when both her parents died. She had no relations. The Bohemian village authorities did not consider it their duty to care for her. On the contrary they told her to hunt and beg her food and shelter among the farmers.

When she came to a house they looked cross and angrily at her. They sent the poor little one, hungry and tired, to the next house. Then she made the rounds of the village, but no one wanted to care for her. They said she should go elsewhere. But where could the four-year-old orphan go? And when she had called everywhere in vain, she left the village behind and started out into the country.

Soon the poor child was only called "The Broom." But no one who could have cared for her, wished to do so.

At last they remembered that in the town of Dauba, there was a Protestant Orphan Asylum for girls. But Resi was a Catholic. Yet she was welcome, and thus the four-year-old "Broom," whose feet had swept the highway, found a home. Not long ago, fire destroyed one of the buildings of the orphanage. Even the clothing of forty little girl inmates was burned. An effort is now being made to rebuild it. Any reader who is interested in the place where "The Broom" found a refuge, may learn of it by writing to Rev. Dr. Paul de Schweinitz, 20 Church Street, Bethlehem, Pa.

Believe on the Lord

OH Sinner! believe on the Lord—
Believe He is mighty to save.
His love, as revealed in His word,
Is proved by the life which He gave.
Believe, oh believe on the Lord;
And trust in His comforting word.

Perchance you have wandered away
From God, who would have you return.
Come back, oh come back, while you may,
Come back and obedience learn.
Oh wander no more—no more;
Return, and forgiveness implore.

Oh come—and repent of your sins,
God's promise of pardon is sure.
A pardon true penitence wins—
The truth of God's word shall endure.
The penitent soul shall find grace—
True love—and in heaven a place.

Come home then, poor sinner, come home,
Where loved ones are waiting for you.
No more in the wilderness roam,
Henceforth to the Father be true.
Come home to your Father's embrace
Oh turn from your sin and disgrace.

The soul that returns shall find peace,
The burden of sin shall remove.
The joys of salvation increase,
You bask in the sunshine of love.
Safe, safe on the glorified shore,
Your home with the saints evermore.

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Mrs. LeRoy Michell (75), of South Britain, Conn.

Mrs. Elizabeth Butts (74), of Grand Rapids, Mich.

Mrs. L. S. Gee some time ago at Campbell, N. Y.

Mrs. Webster Clark (66), of West Chazy, N. Y.

Mrs. Lucy C. Sargent (81), March 18, at Malden.

Mrs. Margaret A. Wiltsee (81) of Cincinnati, O.

Mrs. B. G. McGrew, of Pittsburg, Pa., on January 8.

Mrs. A. A. Mempe (88), at Nanuet, Rockland County, N. Y.

Mrs. W. G. Elmslie (78) of Casper, Calif., on January 15.

David E. Eastman (66), at Sonora, Calif., some time ago.

Mrs. Joanna W. DeCamp Hauffmaz, wife of Rev. Daniel C. Hauffmaz.

William Butler Clement (92), at Oakmont, Pa., February 23, 1910. He was long a resident of Cincinnati, O.

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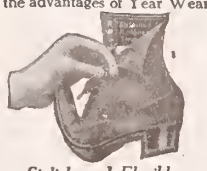

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Young People's Societies

A Call to Self-Examination*

"FROM time to time," said that consecrated poet George Herbert, "tumble up your chest and see what you have there."

The old monks and many of the early fathers of the Church devoted far too much time to self-examination. The salvation of self was their absorbing desire. They shut themselves away from the world and tried to "purify" themselves by fastings and scourgings. In our day we have learned that a man is most surely uplifted by labor for others.

And yet he must sometimes go apart and measure himself and his faith. He must say: "Am I consistent? Do I condemn the faults of others while there is a beam in mine own eye?"

If he is candid with himself he will need all his courage in order to render up his true account to his God and to go forward.

For self-examination usually means reform, and the human heart, like human society, hates reform. The Chinese, whose customs are probably more firmly fixed than those of any other race, have only carried to an extreme this common tendency. In every age and country the acknowledged "reformer" is usually suspected of being a crank, and is more or less ridiculed and discredited.

Custom is easy to follow. Reform is hard. Most of us prefer to move along the lines of least resistance because it is easiest.

And yet Haggai and Paul, and most of all, our Lord Jesus Christ, were great reformers. John Wesley, Whitefield, Finney, were great reformers.

Every earnest Christian should realize that from the moment he takes the vows of God upon him he is pledged, not to a comfortable life of "doing as the rest do," but to deep scrutiny of that life, and to a thorough reconstruction of it in its weak and false parts.

There are no "flowery beds of ease" for him who has undertaken to devote his life to the hastening of the millennial day. It is bound to be a hard fight from start to finish. Satan will not give up his strongholds without a struggle.

But the army cannot conquer unless the individual soldier is strong and true. If tuberculosis and cancers and deadly fevers are working in the systems of the soldiers, the army might as well lay down its weapons at once. It can do nothing.

So if in the soul unbelief and selfishness and impurity are sapping moral fibre, search yourself for the black spot which may show the beginning of one of these destructive diseases of the spirit. Unless you are yourself sound of soul you cannot effectually fight the great fight for the salvation of others.

And the change will generally show. Dr. Banks tells of revisiting a former parish and meeting a man who had in the old days been hard and atheistic, but who had been for some years a follower of Christ. He says: "Instead of the old cynical look on his face, it was a face illuminated, the eyes full of keen and loving interest. I felt that there was a heart which had been touched with the heavenly fire."

No greater beauty can ever come to a human countenance than that which shines from a pure heart, full of the love of the Master.

So grant me, God, from every care
And stain of passion free,
Aloft through virtue's purer air
To hold my course to thee!
No sin to cloud, no lure to stay
My soul, as home she springs;
Thy sunshine on her joyful way,
Thy freedom in her wings.

* Topic of the Epworth League for Sunday, November 6. TEXTS: Hag. 1:5, 6; II. Cor. 13:5-7.

Secrets of Happiness*

MISS MAUDE SOPER, of Tokyo, tells a story of a Japanese woman who asked a mission teacher if only pretty girls were taken to be educated.

"No," replied the teacher, "we take all girls who come to us."

"But," continued the woman, "all your girls seem to be pretty."

"We teach them soul-culture," explained the teacher.

"Well," said the woman, "I do not want my daughter to become a Christian, but I am going to send her to your school *to get that look in her face.*"

Was there ever more beautiful testimony to the working of the Spirit? Truly the heart which knows its sweet influences lends a heavenly light to the face outside.

"My peace I give unto you," said the Divine One; and it is peace of soul which is the most essential element to happiness.

"The law of the Lord is perfect, restoring the soul," says the Psalmist. Torn and bleeding from the battles of sin, the soul comes under God's law and is made whole and sound.

Much of the disquietude and suffering of our times arises from the periodical conflicts between capital and labor.

Said the Hon. Carroll D. Wright: "In the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the surest and speediest solution of our industrial difficulties."

Think of the happiness which would result if all employers and their workers followed consistently the law of God.

We can hardly contemplate the horrors of a world without Christ. Even in so-called Christian countries there are awful crimes; but in the countries which do not know Him, and in the ages before He came, many of these worst crimes were legal and uncondemned by all save an insignificant few.

Roman parents often exposed their new-born infants to wild beasts and birds of prey. The great Seneca wrote: "Weak children we destroy. It is reasonable to thus separate the useless from the sound."

Slavery throughout the ancient world was nearly universal. Human life was cheap and worthless. Beggars were on every side. Dr. Josiah Strong, in his wonderful book, *The New Era*, reminds us of the shocking fact that in so-called "Christian" England 72,000 thieves and robbers suffered the death penalty during the reign of Henry VIII, when the population was only about one-seventh of what it now is. In a single year 300 beggars were executed for soliciting alms. It seemed as though bloodthirstiness were a passion among the lawmakers, and the slightest misdemeanors, as well as atrocious crimes, were visited with death.

Imagine the misery of those dark days. The leaven of Christian love and pity has seemed to work but slowly down the ages. It is still far from universal, but the blessed day is hastening on when the earth shall be filled with the knowledge of the Lord. Then mankind shall be led forth with peace and the mountains shall break forth into singing.

A young missionary just going forth to a distant field, when asked why she went, said: "Because this world has been a different place to me since I found my Saviour, and because his love has fully satisfied my heart, I want to go and show to others who do not know him that which has done so much for me."

The love of Christ maketh rich and addeth no sorrow. It is the source of the true happiness.

*Christian Endeavor Topic for Sunday, November 6. TEXTS: Job 5:17-27; Prov. 3:13-18.

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ROOK

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With very clear rules for ROOK and Disp Rook (now so popular in society), High 1 Doubt It, Panjandrum, Solitaires, etc. Som these games like **"I Doubt It"** are light, bright simple, some are full of skill, but all DELIGHTFUL, POPULAR GAMES FOR THE HO

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Sole Makers of ROOK, Mock Trial, Ping Pong, et

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It takes a wax thread that feeds from a spool and will do the same work as any $250 Harness maker machinery. It is an indispensable tool for farmers.

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Stewart Automatic

is the only p sewing awl.

Agents wanted. Sent prepaid for $1.25; cheaper grades $1. Send at once for descriptive circular.

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Bottle glass isn't good enough for a lamp-chimney.

Heat won't break Macbeth "Pearl Glass" lamp-chimneys. They are tough. Only an accident makes you buy another.

A size and style for every burner. My Index tells which one to get. Send for it.

MACBETH

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Miss Margaret Agnes Hislop, Stratford, Ont. After studying our course Miss Hislop purchased and now successfully manages *Ancrum Brae Hospital* with fourteen acres of beautiful private grounds. She writes: "I am highly pleased with the course."

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Once filled with kerosene it will burn for 40 hours and is absolutely odorless. Ornamental, too, because handsomely constructed of brass, nickel-plated, and each lamp is provided with enough wick to last several years. The lamp can be used in entries, hallways, closets, and is invaluable for Nursery and Sickroom

Ask your dealer or by mail (postpaid) 65 cents. Agents wanted. **65c.**

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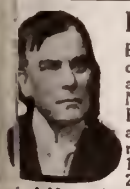

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THE "BEST" LIGHT

One burner will give as much light as ten ordinary oil lamps; six 16 candle power electric bulbs—six 16 candle power gas jets or 5 acetylene gas jets. Costs 2 cts. per week. Produces a pure, white, steady, safe light. Over 200 styles. Every lamp warranted. Agents wanted. Write for catalog.

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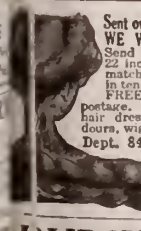

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WE WILL TRUST YOU TEN DAYS. Hair Switch
Send a lock of your hair, and we will mail a 22 inch short stem fine human hair switch to match. If you find it a big bargain remit $2.00 in ten days, or sell 3 and GET YOUR SWITCH FREE. Extra shades a little more. Inclose 5c postage. Free beauty book showing latest style of hair dressing—also high grade switches, pompadours, wigs, puffs, etc.
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Beautiful Velvet Post Cards, - - 10 cents
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10 New Year, 10 cents

by three 10-cent packages mailed for 25 cents. Special Assortment for Dealers, 100 for 60 cents.

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Col. Roosevelt an Aeronaut

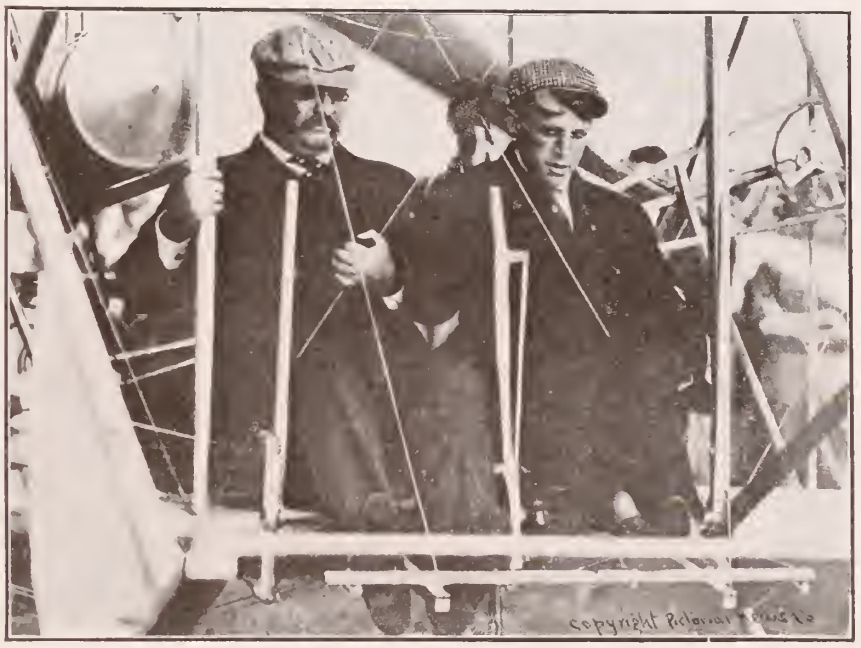
WHEN Colonel Roosevelt was President he astonished the world by going out to a submarine off Oyster Bay and taking a trip beneath the water. He reported that it was an enjoyable experience and showed that his nerves had not suffered from the unusual adventure. During his recent visit to St. Louis he was taken on an aerial trip by Arch Hoxsey, the noted aeronaut, and is thus the first man who has ever sat in the presidential chair to enjoy the new mode of locomotion above the earth as he was the first beneath the water. Colonel Roosevelt had received a number of invitations before to take a sail in a flying machine, but these had been declined. At the recent aviation meet at St. Louis the Colonel motored over to the grounds with Governor Hadley. The Governor was perturbed when the Colonel accepted Mr. Hoxsey's invitation, but he saw he could not dissuade him and remained an interested spectator.

The Colonel pulled off his light fall overcoat and his felt hat and jumped into the seat. He borrowed an old motor cap and was ready, while his friends were still gasping in astonishment over his quick acceptance of the invitation to take a trip aloft.

One of the mechanicians started the motor, while twenty soldiers held the flying machine back until all was ready for the start. Then Mr. Hoxsey gave the signal, the soldiers let go and the machine skimmed along the ground. Then the aeronaut pulled a lever and the big Wright machine shot upward. It sailed off to a distant corner of the aviation field, where it went up to about fifty feet. The machine circled around until it passed by the front of the crowd of spectators. As it passed the Colonel, smiling broadly, waved his hand to the crowd, but they seemed too much surprised to answer. When the planes tilted and the machine came gracefully to earth the crowd broke into a thundering cheer that could be heard far beyond the aviation grounds. The people rushed forward to greet the Colonel and the National Guards had all they could do to keep him from being carried off. Colonel Roosevelt grasped the aviator's hand vigorously.

"It was great," he exclaimed. "I only wish I could have stayed up an hour! It was fine," said the Colonel, and as he hurried back to his automobile he could be heard exclaiming over the delights of the trip. "That was a fine ride," said he as the motor sped away just twenty minues after it had entered the grounds.

The Colonel was up just three minutes and twenty seconds. As he rode back to the city he was accompanied by several machines which acted as a guard of honor.



Colonel Roosevelt and Mr. Hoxsey Ready to Start

His Philosophy

IT is well known that but few people, when called upon, are prepared to repeat the text or give an outline of the sermon they have just heard. But an Irishman seldom lacks for a reply or excuse when taken to task, even though he may not fully comprehend what is required of him. The following dialogue between a farmer and his hired man furnishes a beautiful example of this truth together with a striking climax:

"That was a good sermon, was it not, that we heard last Sunday?" said the farmer.

"True for you, yer honor, an illigant one! It done me a power of good intirely. Indade it did."

"I'm glad of that. Can you tell me what interested you most? What was it about?"

"Oh, well," scratching his head; "I don't rightly—not just exactly know. I—a—I——. A'where's the use in telling? Sure I don't remember one single 'dividual word of it, good or bad. Sorra a bit of me knows."

"And yet you say that it did you a power of good?"

"So it did, sir. I'll stick to that, yer honor."

"I don't see how."

"Well, now, yer honor, look here. There is my shirt after the wife's washing; and clean and white it is, by reason of all the water and the soap and the starch that's gone through it. Do you see? But not a drop of 'em all—water, or soap, or starch, or blue—has stayed in, d'ye see? And that's just the same wid me and that sermon! It's run through me, yer honor, and it's dried out of me; but all the same, just like me Sunday shirt, I'm the cleaner and the better after it."

There was more sound philosophy than the farmer was aware of in the quaint reasoning of Pat. So it happens that impressions for good or evil may be indelibly stamped upon the mind and bear fruit, long after the cause which produced them has passed away or is forgotten.

Scranton, Pa. J. C. BATESON.

THE BOY AND HIS BOOKS

This is a Good Combination Provided the Boy is Properly Nourished With Wholesome, Digestible Foods

This is the time of the year when the school problems are uppermost in the minds of the average parents. Whether Johnny takes kindly to his books or not will largely depend on his mental and physical condition. If his body is properly nourished and he is full of bounding vigor and bouyant spirits he is apt to take to study and play with more alacrity and enthusiasm. The poorly nourished boy is the boy that does not like his studies. School is a bugbear to him. All the talk you can give him will not arouse his enthusiasm. He has no appetite for Latin verbs or Greek roots.

Unfortunately there are some parents who cling to the old ideas that you can build boys out of books and sermons. Mental vigor goes hand in hand with physical robustness. The hungriest boy on earth is the growing boy at ten. His body demands building material that will make good bone, brain and muscle. Not all the neglected children are in the slums. Some of the children from the homes of the well-to-do are starving for nourishing, wholesome, body-building food.

Children who are in school should not be fed on heavy meats or starchy foods. They clog the brain and retard digestion. A Shredded Wheat Biscuit heated in the oven until crisp and then eaten with hot milk and a little cream will supply all the strength a boy or girl needs for study or play, and will keep the stomach and bowls in healthy, active condition. Being ready-cooked and ready-to-serve it is so easy to quickly prepare a warm, nourishing meal for the school children on wintry mornings when they are in a rush to get away to school. The crisp shreds compel thorough mastication, which means sound teeth and good digestion. A little fruit, of course, adds very much to the wholesomeness and nutritive value of the Biscuit. A Biscuit eaten with hot milk and fruit every morning for breakfast will not only supply all the strength and vigor needed but will fortify them against the diseases that are common to them in cold weather. Nearly every grocer sells it.

FREE

50 GRAND XMAS CARDS 50

This grand collection of 50 Christmas and New Year Post Cards are the most beautiful ever published in America, each a different design, embellished with holly and other decorations symbolic of the holiday season. Custom, centuries old, demands that you give your friends and loved ones some token of your affection and good will at the joyous Christmas season and their is nothing more appropriate for the purpose than the grand Post Cards we offer. Representing the highest standard of quality they are the most beautiful and exquisite Christmas post Cards ever published.

TEN SPECIAL CHRISTMAS POST CARDS FREE

If you want this wonderful collection of 50 Christmas Post Cards simply send us your name and address today. Enclose 4 cents, coin or stamps to help pay postage etc., on the cards, and we will send you by return mail 10 of the most beautiful Christmas Post Cards published in America and will tell you how to get the 50 above free. Under no condition will more than one set of Cards be sent to members of the same family. This offer is not good outside of the United States.

FARM NEWS, 168 Factory St., Springfield, Ohio

Near-Brussels Art-Rugs, $3.50

Sent to your home by express prepaid

Sizes and Prices	
9 x 6 ft.	$3.50
9 x 7½ ft.	4.00
9 x 9 ft.	4 50
9 x 10½ ft.	5.00
9 x 12 ft.	5.50
9 x 15 ft.	6.50

Beautiful and attractive patterns. Made in all colors. Easily kept clean and warranted to wear. Woven in one piece. Both sides can be used. Sold direct at one profit. Money refunded if not satisfactory.

New Catalogue showing goods in actual colors, sent free.

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For 38 years GARLAND Stoves and Ranges have had the greatest sale of any stoves and ranges in the world. The line comprises Stoves and Ranges, Furnaces, Gas Ranges and Appliances. The GARLAND costs you no more than stoves and ranges of inferior grade. Secure the World's Best.

Write us for Free book and choice recipes which will be mailed to you on receipt of your request. Ask your dealer to show you

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Furnaces, Gas Ranges and Appliances

Sold by Leading Dealers All Over the World

The Michigan Stove Company

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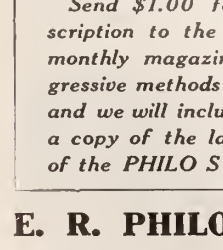
You'll Be Surprised at the Low Direct Price I'll Make You

Satisfaction guaranteed by full 30 days' trial or no charge—Pays for self fastest—Cooks fastest—No experience necessary—Saves 80 per cent on fuel, time and work—Non-rusting-metal-lined—Perfect Insulation—Steam can't escape—Boils, Steams, Stews—Roasts, Bakes, Fries.



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Complete, With Genuine Aluminum Cooking Utensils Free. Also Metal Composition Heat-Radiators. Can't Break or Crack.

Cover completely protects cooker from dust, and makes it useful as a seat. Send name today for Over-125-Splendid-Recipe Book and Catalog Free, and low direct-to-you factory prices.

Wm. Campbell Co., Dept. 2 Detroit, Mich.

BOOK FREE

"SAVE-THE-HORSE" SPAVIN CURE.

REG. TRADE MARK

Brooklyn, N. Y., June 21, 1910.—Just a year ago to-day I bought of my dealer a bottle of "Save-The-Horse," which I used with great success. It cured my horse entirely of a bone spavin. He was so bad he could not be used without danger of my being arrested. Now it would take quite a little money to buy him. THOS. J. REANEY, 4,405 16th Ave.

Denver, Colo., June 23, 1910.—I have cured one of the worse thoroughpins on a stallion that ever was, with your remedy, and did not use quite one bottle. It certainly does the work. Since using your medicine I am sure of its merits.

Respectfully, GEO. W. WILLIAMS, 1643 Marion St.

$5.00 a bottle, with legal written guarantee or contract. Send for copy, booklet and letters from business men and trainers on every kind of case. Permanently cures Spavin, Thoroughpin, Ringbone (except low), Curb, Splint, Capped Hock, Windpuff, Shoe Boil, Injured Tendons and all Lameness. No scar or loss of hair. Horse works as usual *Dealers or Express Paid.*

Troy Chemical Co., 39 Commercial Ave., Binghamton, N.Y.

Varicose Veins.

The tissue around the varicose veins is poorly nourished, liable to infection and degeneration, with rapid formation of ulcers, which are healed with difficulty. Our Seamless Heel

ELASTIC STOCKINGS

are the best treatment for this condition that physicians have yet discovered. They immediately check the development of trouble, and begin at once restoring the veins to normal condition. *Ask us for booklet with self-measure directions and prices.*

Curtis & Spindell Co., Elastic Weavers, 202 Oxford St., Lynn, Mass.

"SUN" LIGHT Has a Host of Imitators, and Imitations Have Limitations

Get Genuine "Sun" Lamps and "Sun" Hollow Wire System. Safe—permitted by insurance underwriters. Easy to install; lights like gas, brilliant beautiful light. Burns gasoline. Cheaper than electricity, gas, kerosene. Two weeks' trial; guarantee bond. Catalog, 108 styles fixtures, $2.25 up. No agents—sold direct.

SUN VAPOR LIGHT CO. 1109 Market Street Canton, O.

12 POST CARDS FREE

We will send you 12 of the prettiest post cards you ever saw if you will cut this advertisement out and send it to us with 4c. to pay postage and mailing, and say that you will show them to 6 of your friends. D-28, New Ideas Card Co., 233 S. 5th St., Phila., Pa.

THE FIRE-SWEPT BORDER

HARDLY had the forest fires in Idaho finished their destructive work when the news was flashed over the wires that the Rainy River district in Minnesota was being burned over and that just north of the Canada line hundreds had lost their lives. A large number of people managed to escape to Warroad, Minn. Hotels and private dwellings were thrown open to accommodate them and the entire population seemed engaged in relief work. Relief trains were sent out, in some cases through flaming woods, to carry relief and bring back settlers who were in exposed districts. One train was sent out to Salol on the Great Northern Railroad and brought back two hundred panic-stricken refugees. Women carrying their children had fled six and seven miles through the dense smoke to reach the railway. As the train came back with its burden of precious lives, it ran part of the distance over burning ties. In places wild animals fled side by side with human beings to escape the on-rushing billow of flame, which passed over some stretches of forest as if they were but grass.

One engineer, after a run through part of the fire-stricken region, said as he swung from his scorched cab: "If the fire keeps on that way there will be little left of the population in that part of Minnesota."

Some settlers escaped by wading into Rapid River though their faces were blistered by the intense heat. Fire wardens in that neighborhood fought a desperate battle with the flames. It is said that practically all the live stock has perished.

From Winnipeg, Manitoba, came the report that over five thousand people were homeless along the Canadian border, and that at least five hundred were dead. The town of Pio in Ontaria was swept by the flames and seventeen dead were left amid the ruins.

Beaudette and Spooner were also burned. When it was seen that the places were doomed a train of fifty-three box cars was made up and the people taken to Rainy River. Later that place was partly in flames. The fires have been burning in the vicinity of Rainy River since last July, but recently they developed a sudden fury and burned with a rapidity which nothing could check. The heat was so intense that people were overcome, and dropped in the streets. In some di[c]tions the woods were one sheet of fl[ie] for a mile and a half at a stre[h]. People got on the river steamers [nd] many fled on Canadian trains w[re] they could reach them. Many sett[rs] crazed with grief are roaming [ie] woods, and relief parties are b[ig] sent out at this writing to bring in [ie] injured and dead and save the [e-] mented from penetrating into the [ill] burning woods. Some of the fugit[es] said that when the fire was at [ts] worst the flames were several hun[ed] feet high.

Relief trains were sent from C[a-] dian towns and from northern Mi[e-] sota. Governor Eberhart and sev[al] mayors went on the relief train [to] render personal assistance in the [rk] of caring for the starving and inju[ed.] The work of the Canadian Nort[rn] saved thousands of lives, run[ng] train after train to threatened pc[ts.] The inhabitants had become so us[to] fires that they did not at first re[ze] their danger.

The Great Paris Strik[e]

PARIS for some time past has [en] in the throes of a gigantic [il]road strike. Transportation to [nd] from the city was tied up on Oc[ber] 10 and for days thereafter. Fre[ht,] mail and passenger business was [a] standstill and there was a strong [ob]ability of a food famine. Over 8[00] working people were unable to [ch] their places of employment, thr[gh] lack of transportation. Outside [he] city itself, there were many inst[ces] of violence along the lines of rail[ys.] Passenger and freight trains [ere] stopped, cars were derailed, live-[ock] cargoes were liberated, telegraph [nd] telephone lines were cut, and obs[uc]tions were placed on almost [ery] track leading to Paris.

This singular strike originated [ith] the railroad employees, who de[nd] higher wages, a better divisio[n] of labor, one day weekly off duty, [nd] employment by the month inste[d] of by the day. It began with the [em]ployees of the Western Railroad [nd] it was expected that a large ma[jor]ity of the men on the Eastern Rail[ad,] the Paris, Lyons and Mediterra[an] road, and the Paris-Orleans [oad] would join the strike, which [ould] have made the tie-up absolute wh[ile] it lasted. This, however, they fail[ed] to do, and the government having [ar]rested nearly 100 of the prom[i]nent strike leaders, the whole movemen[t] has sustained a setback. There are [ow] hopes that it may soon be ended.

The employees of the Paris sub[ways] voted to join the strike, but after[wards] declined and remained at their [posts.] The electricians, however, struck, [and] a great part of the city remained [un]lighted at night, while thousan[ds] of electric cars were stranded for la[ck] of power. It was only by quick [and] energetic work that the author[ities] made it possible for the city to [get] a food supply while the strike was [at] its height. It is worth noting tha[t the] press of Paris supports the view [of] the government in condemning the [strike] as criminal, and planned for the [crip]pling of the public service an[d the] paralysis of trade.

Well Paid for His Trouble

Your premiums of THE CHRISTIAN HERALD subscription, the *Wedding Ring*, the Red Letter Testamen[t and] the *Hero Tales*, came to hand [some] days ago and well paid me fo[r my] trouble. Every household should [have] them. THE CHRISTIAN HERALD is a stepping-stone to the Bible an[d the] Christian faith. It helped me t[o find] Christ and also my mother and [sister] years ago. FILLMORE D. HAT[CH].

Kinsale, Va.

A LIVING FROM POULTRY

$1,500.00 from 60 hens in ten months on a city lot forty ft. square.

To the average poultryman that would seem impossible, and when we tell you that we have actually done a $1,500 poultry business with 60 hens on a corner in the city garden, 40 feet wide by 40 feet long, we are simply stating facts. It would not be possible to get such returns by any one of the systems of poultry keeping recommended and practiced by the American people, still it can be accomplished by

The Philo System

SPECIAL OFFER

Send $1.00 for one year's subscription to the Poultry Review, a monthly magazine devoted to progressive methods of poultry keeping, and we will include, without charge, a copy of the latest revised edition of the PHILO SYSTEM BOOK.

E. R. PHILO, Publisher,

2592 Lake St., ELMIRA, N. Y.

Photograph Showing a Portion of the Philo National Poultry Institute Poultry Plant Where There Are Now Over 5,000 Pedigree White Orpingtons on Less Than a Half Acre of Land

The Philo System is Unlike All Other Ways of Keeping Poultry

and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing.

The New System Covers All Branches of the Work Necessary for Success

from selecting the breeders to marketing the product. It tells how to get eggs that will hatch, how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

Two-Pound Broilers in Eight Weeks

are raised in a space of less than a square foot to the broiler, and the broilers are of the very best quality bringing here, 5 cents a pound above the highest market price.

Our Six-months-old Pullets Are Laying at the Rate of 24 Eggs Each per Month

in a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using.

Our new book, THE PHILO SYSTEM OF POULTRY KEEPING, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and 15 pages of illustrations showing all branches of the work from start to finish.

Don't Let the Chicks Die in the Shell

One of the secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.

Chicken Feed at 15 Cents a Bushel

Our book tells how to make the best green food with but little trouble and have a good supply any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

Our New Brooder Saves Two Cents on Each Chicken

No lamps required. No danger of chilling, over-heating or burning up the chickens as with brooders using lamps or any kind of fire. They also keep all the lice off the chickens automatically or kill any that may be on them when placed in the brooder. Our book gives full plans and the right to make and use them. One can easily be made in an hour at a cost of 25 to 50 cents.

Style is in the Figure and Poise and Not in the Gown

A Woman Should Never

Be Satisfied Without

Perfect Health
A Good Figure
A Clear Skin

ne Can Attain These by Scientific eans in the Privacy of Her Own Room

I wish I could put sufficient emphasis into these words to induce any woman whose health is not perfect or whose figure does t please her to write to me. My pupils are nong the most refined, intellectual women of merica. They are my best friends and the ongest possible testimonials for the value *natural, hygienic principles of cure* as *posed* to the *drug habit.*

At least one-third of my pupils are sent to by those who have finished my work.

I no longer need to claim what I **can** do, t what I **have done.** I think I do not aggerate when I say that I have relieved ore chronic ailments and reduced or built up re women in the past nine years than any physicians; the best physicians of America dorse my work. I could fill hundreds of gazines with testimonials; the following m letters on my desk as I write indicate a w ailments I have relieved:

"My weight has increased 30 pounds." "My kidneys are much better." "My eyes are much stronger and I have taken off my glasses." "I have not had a sign of indigestion or gall-stones since I began with you." "I weigh 83 pounds less and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone, and I look and feel 15 years younger." "Just think of it! To be relieved from constipation. Entirely free after having it for 30 years." "Have grown from a nervous wreck into a state of steady, quiet nerves."

f you are suffering from any chronic ailnt, if your figure does not please you, or if will tell me the particular difficulty you sh to correct, I feel sure I can help you. If annot, I will tell you so. Your correspondce will be held in strict confidence. Many woman has surprised her husband and ends by improvement she has made by just minutes a day in her own room.

want to help every woman to alize that her health lies to a dee in her own hands, and that she n reach her ideal in figure and rriage.

have published a booklet, "Health, Characand Beauty," which tells you how to stand l walk correctly, and gives other informan of vital interest. This booklet has helped ndreds of women, even though they never edied with me. I will send it to you **free,** l will tell you all about my work on request. ite **now.** If you do not need my work, you y be able to help a friend.

SUSANNA COCROFT

ot. 18-A, 246 Michigan Ave., CHICAGO

Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

Chats With Young Folks

Getting the Cows

WHO of us with a country bringing-up did not enjoy getting the cows? However much we shirked the wood-pile—and what child is not discouraged to have the wood-box so soon empty?—we ran joyfully to get the cows.

The narrow lane leading to "the pasture bars that clattered as they fell," and the little drove of cows, each with her own characteristics, are familiar to us all. There was always one cow that "bossed" the herd, and wo to the one who so far transgressed as to attempt to enter the barn before her. There were the one who liked to stray to the remotest corner of the pasture and was consequently belled; the cow with a crumpled horn that gave her a sinister look, though in reality she was inoffensive; the mild-eyed Jersey whose milk was mostly cream; the dilatory cow that reached under fences for better feed; the little black-and-white heifer; and the yearling that was being raised because her mother was such a good cow.

Even when they were waiting at the bars, it sometimes took us from four o'clock until dusk to drive them home—there was so much to see. Down the hill we raced, with bare brown feet that often trod on a thistle or low juniper, or soft woolly mullein; through sweet fern and hardhack, dwarf pines and barberries, unheedingly stepping on the countless dainty little bluets and mouse-ear everlasting. On this hill the tiny sweet strawberries were the first to ripen and were eagerly gathered. At the foot of the hill was a most entrancing brook, where we pulled sweet-flag, caught tadpoles, and acquired bloodsuckers, daring each other to see who would get the most on feet and ankles.

The lowlands were blue with iris that we knew as blue-flag, and pink with rhodora. Cotton-grass abounded, much prized for winter bouquets. Little speedwells were there, and long-stemmed blue violets and low sweet white ones, rare arethusa, sweet pogonia and calopogon—but we did not know their names then, nor even that they were orchids. Marsh marigolds blazoned, and later the brook glowed with brilliant cardinal flower, with a white setting of arrowhead and water parsnip, all dear to our childish hearts. Thoroughworts, white and purple, swamp milkweed, monkey-flower and all the host of flowers that follow the brook's highway, were there. Redwings flashed in the reeds and sang "konk-a-ree," or scolded when their nests were approached.

The young checkerberries, pungent in taste and odor, were freely gathered, ground-nuts were dug, and at the right season a young pine was sacrificed for the succulent inner bark, peeled and eaten as "slivers."

In their season red raspberries and blueberries gained their share of attention. Decorated with "evergreen," as we called the ground-pine of various sorts, we skipped over the pine needles, surprising an occasional rabbit, many scolding chipmunks and red squirrels, occasional plump gray ones, and, rarely, a fox.

We startled partridges from their nests, or came upon their broods of little ones that instantly disappeared in the leaves.

Chickadees announced themselves, catbirds mewed from the thickest tangles, chewinks scratched among the leaves, the woodthrushes and hermits sang their ineffably pure, serene, lofty hymns; veeries we heard, but rarely saw, as they chanted their weird, mysterious songs. The world of warblers was then unknown to us. Fear never entered our minds, no matter how dense the woods, for did not brother John have a "bow an' arrer," with which he essayed to shoot partridges and the traditional bear, supposed to inhabit the neighborhood?

We knew as many woodland secrets as the "barefoot boy," and where the hawks and crows nested in the tops of tall trees, with so many dead limbs as to imperil the youthful climber. We found many small nests, but not the hermit thrush's, and not one nest was the worse for our knowledge.

We gathered the blueberries of Clintonia, the shining leaves of prince's pine, known as "pyroly," a leaf of which, faithfully chewed daily, was said to render one proof against consumption. The green and white leaves of rattlesnake plantain delighted us. In vain we asked the name of the little dalibardia that carpeted the woods with its starry white flowers and violetlike leaves. We startled the woodcock and looked with interest at the holes he had prodded in the earth with his long bill.

Partridges whirred out of the young pines, or left the apples unfinished under the natural fruit trees. Lady's slippers, white and pink, late anemones, gold-thread with glossy three-parted leaves, and bitter orange roots, pitcher plant and sundew we gathered, and ghostly Indian pipes.

On warm June nights when the whole earth teemed with fragrance, we hunted for truant cows, past tiny sweet twin-flowers, gorgeous red and yellow mushrooms, into dewy dells and dingles of ferns and sweet smelling things till the fastness of the wanderer was discovered, with perhaps a newly-born calf to be coaxed home. Often the whip-poor-will would call mournfully before we reached the barn.

Usually the cows would make their way leisurely down the hill, which was warm beneath our feet, where the vesper-sparrows sang and nested on the ground, sometimes unprotected by a bush.

Often father would call anxiously, when we were too far behind the cows; and we hurried up the lane with the song of the thrushes from the woods and the nearer song of the vesper-sparrows, sweet and simple, and the inarticulate voice of the night all about us, little realizing how much the memory of these would mean years hence.

The very odor of sweet fern and bayberry, fragrant Dicksonia, the hay-scented fern, odorous grapevines and raspberry bushes, sets one back in a New England pasture; and where else do the hardhack and juniper, mullein and pasture and thistle grow in the same way?

Later, when one is older, and has awakened to the wonders of bird life, to quote Burroughs, "there is a fascination about it quite overpowering. . . . One may go blackberrying and make some rare discovery; or while driving his cow to pasture, hear a new song or make a new observation. Secrets lurk on all sides. There is news in every bush. What a new interest the woods have! How you long to explore every nook and corner of them!

"The woods of our youth may disappear, but the thrushes will always sing for us, and their voices, endeared by cherished associations, arouse echoes of a hundred songs and awaken memories before which the years will vanish."

Chapman says:

There is one spot for which my soul will yearn.
May it but come where breeze and sunlight play,
And leaves are glad, some path of swift return.
A waif—a presence borne on friendly ray—
Even thus, if but beneath the same blue sky!
The grazing kine not then will see me cross
The pasture slope; the swallows will not shy,
Nor brooding thrush; blithe bees the flowers will toss;
Not the faint thistledown my breath may charm.
Ah, me! But I shall find the dear ways old,
If I have leave, that sheltered valley farm:
Its climbing woods, its spring, the meadows gold,
The creek-path, dearest to my boyhood's feet.
O God! is there another world so sweet?

MYRON BENTON.

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3. Keep baby outdoors at least two hours every pleasant day.
4. Feed baby at regular hours.
5. Give baby a little cool boiled water twice a day.
6. And most important—be sure the baby's getting the right food, because the stomach and intestines are the most delicate organs.

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More About Mortgages

AS we stated in our last financial article, most of the world's business is done on credit. We might have added that most of this credit money is secured by some form of mortgage. Let us look further into this subject of mortgages, examining first the matter of interest.

Suppose you are a mortgagee, that is, the person who lends money on a mortgage, and you are asked to renew. Having satisfied yourself as to the condition of the security, and decided to continue your money in this form of loan and with the same party, the question at once comes up as to the rate of interest.

Business is business, and the man who does not avail himself of its opportunities had better not have anything to do with it. If money is "tight" when the mortgage which you hold comes due, and you can get an equally safe investment at a higher rate than the mortgagor was paying you, why should you renew at the old rate? Mark you, we are now discussing everyday business, not charity or any form of philanthropy; such things are not to be lost sight of, but they are in a class by themselves. Always sell your goods at the highest market price, whether the goods be labor, produce, or money.

On the other hand, suppose you are the borrower and that the money was originally borrowed at a time when there was what is known as "a stringent market." In such a case, you would have paid the rate demanded by the condition of the money market at that time. Now you want to renew the mortgage, and money, it may be, is cheaper, and as a business man you avail yourself of the market conditions, and very properly demand a lower rate. If the lender does not accept, you may go to another customer with money to sell.

Therein is what may be regarded as the speculative side of the mortgage as distinguished from the more staple bond. The condition of the money market may force the lender to accept a low rate to-day, when if he had waited for a month or two he might have added another half of one per cent. to this source of income.

The Value of Property

If you are loaning directly to the borrower, or doing it through an agent, as in the case of a company, one of the first things to consider is the amount of the loan as compared with the assessed or selling value of the property, if it should be forced to auction.

If the loan is made on unimproved land, the record of its yearly increase, or, it may be, decrease in assessments may give a good clue to its present value.

While the assessed value of realty is always less than what it would sell for at forced sale (sometimes it is less by a third or even a half), yet it is never wise to take a mortgage on it for its assessed value, nor for more than two-thirds of its value if forced to auction.

The same rule will hold good as to houses; indeed, it is not always wise to go as high as two-thirds on what is known as "improved property."

The usual method of estimating the value of improved property—on which a mortgage is desired—is to ascertain the amount of its annual rental. As a rule—and we must have rules—this may be all very well, and then again it may not.

Out West, in the old days, there was a trick known as "salting." A man spent a lot of time and nearly all his money in digging a shaft, or running a tunnel in a ledge that was thought to promise gold. No gold appeared, but the investing tenderfoot from the East did, and for him the miner or miners sowed gold nuggets or dust in the drift, and it was there when the time came to "sell to the suckers."

In about the same way some men, who want to raise a stiff mortgage on a poor property, arrange with their confederates, months in advance, to take the property on a "fake" lease, for which a false rent is paid, though all may appear correct on the records.

Other Considerations

There is a class of unscrupulous men, who make a specialty of building cheap flats, usually plastered with mechanics' liens on top of a stiff first mortgage, and then start out to secure a second mortgage.

Now, a second mortgage may be quite as safe as a first, but everything depends on the character of the property, and such property as we are considering is generally valued according to its renting capacity.

The nominal owners of such flat buildings have been known to offer their flats free for several months to irresponsible tenants in the following way: "You can have these flats for two or three or four months free," they will say, "but the last or fifth month must be at the rate of $50 a month. I'll receipt for all the payments, if you pay that one month."

Such an offer is eagerly accepted and the man with his leases goes out to raise a second mortgage on the strength of the property's earnings, and too often he succeeds.

If you are going to loan on a mortgage, it is not only necessary that you satisfy yourself as to the property offered as security, but that you be reasonably sure of your man.

Is the man married or is he single?

The dower right of a wife, being a provision of law, is not a thing to be overlooked in the drawing of a mortgage.

It has often happened that the mortgagor claimed to be single when he had a wife. Later when the mortgage was foreclosed and the property sold, the wife put in an appearance and complicated matters by claiming her dower right. This right varies with different States, but in most it is one-third.

Where the loan is made in one's neighborhood, some of the dangers, just referred to, are avoided by a complete knowledge of the situation. But the investor, when he has his money ready, cannot always find an opportunity for investment among his acquaintances. In most of the mortgage transactions in our large cities, and this is particularly the case where the loan is made through a reputable agent, the property is but seldom seen by the mortgagee and he may never come face to face with the mortgagor.

"Lolling About in Zion"

REV. PRINCIPAL JOWETT of England has a faculty of making strong and picturesque phrases. "Lolling about in Zion" is one of the latest. He employs it to describe those people who, being Christians in name and not in deed and life, offer God ritual and formalism instead of worship and service. They enjoy the good things of this world to the full, calling them blessings, but yielding nothing in return. They prefer a rich sensationalism to a healthy life. Their tastes, their pleasures, their feasts are impressively sensuous. "They live in a perfect whirl of sensations. They pass their days in the channels and passages of living, they abide in the outer halls. They are always on the way, and never arrive. They appear to live, but are not alive. Sensationally they exist, but sympathetically they are dead." In a word they "loll about in Zion," worthless and unprofitable cumberers.

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ON THE WORLD'S TOP SHELF

THE Methodists claim to have the mission farthest south in the world, maintaining for years a mission in Punta Arenas, Straits of Magellan, and now comes a letter from District Superintendent Gerhard J. Schilling, who is evangelizing upon one of the "top shelves" of the globe—Bolivia. A missionary of seventeen years' experience, he is opening up new stations in the interior of Bolivia, tending at the same time to an Eng-h, a German and a Spanish church La Paz, the capital of the republic. e says in part:

A Yungas Indian

"I send you to-day a picture of a

Wire Bridge Over the Tamampaya River

ngas Indian, taken recently on one my lonely trips through the mountns of the north. Along the steep pes these natives cultivate coca, fee and cacao. These people are exmely ignorant. A man came to the wn of Coroico to sell five baskets of cao at six dollars each. Said the yer, "I take them. Six times five lars are thirty dollars," and forthh he intended to pay him. But the ian did not agree with him as to result of five times six. He thought ought to be more. So—and this was to me a lesson in patience—the obliging merchant took grains of corn and made six heaps of five grains each. Then he put two heaps together and the Indian agreed as to the sum of ten. Having repeated the operation three times, the surprised vendor acknowledged the sum total to be three times ten, even thirty. This manifest proof of the merchant's honesty made the Indian buy some articles from him in return. As long as the things he bought cost an even amount of dollars all went well; for with every dollar purchase, one grain of corn disappeared from the pile of thirty. But once it was a matter of forty cents. The clever merchant took a grain of corn and changed it into ten grains of wheat. He soon deducted four of them to account for the forty cents, and in a similar manner, a grain of wheat was divided into two of rice to make a nickel purchase possible. And at the end of it all the merchant handed the Indian a dollar for each grain of corn left, a dime for every wheat kernel and a nickel for every grain of rice still on the counter.

"If the apostle Paul needed grace and patience in his dealing with the philosophic Athenians, what do we need in preaching to the Yungas Indian of the twentieth century? There is as much difference between an Ocean Grove camp-meeting audience and an Indian congregation, as there is between the East River Bridge and the 'maroma' over the Tamampaya River, shown in the photograph."

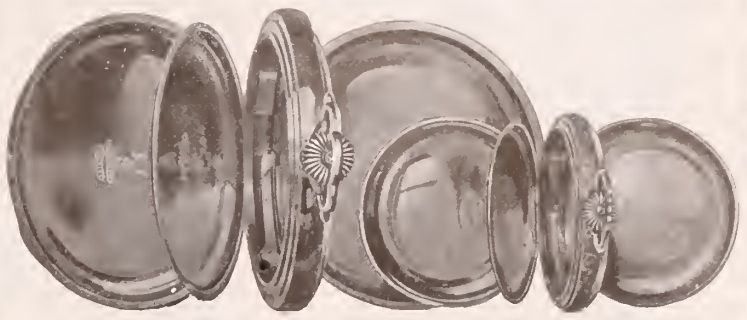
Attacking the Bible

THE latest development in the opposition to the Word of God occurred i the Episcopal Convention in Cincnati, a few days ago. Rev. Dr. Mlvaine of Pittsburg, one of the most scolarly men in the Protestant Episcal denomination (who went into tt body from the Presbyterian Crch, where he held a very promint place in connection with Dr. Hry Van Dyke as associate pastor o the Brick Church), was pleading f the attachment of a preamble, pred by the late Dr. Huntington of Nw York, to the church constitution. D McIlvaine pleaded that the ordiny readers of the church constitu-n would not know whether it was a Cristian, Mormon or Buddhist church. Te word "God" appears in quotation mks, and the word "Christ" is not fnd at all.

This called out the following reply fm Rev. A. A. Morrison of Portland, O.:

"The Scriptures are so full of inaccuracies that the adoption of the proposed preamble would place us in such a position in the scholastic world that it would be impossible to induce men of education to enter the ministry and subscribe to our doctrine. Such an assertion in the preamble would be out of accord with this age of scholarship, because it is impossible to maintain, at this advanced day, that the Bible is the Word of God.

We seem to have reached a point where the statements of sound, scholarly men count for little or nothing, even in church conventions and other assemblies. Everything confirms the conclusion that a crisis is approaching in the widespread attempts to discredit the Bible in our colleges and higher educational institutions. To meet this growing tendency toward infidelity and agnosticism, the Bible League of North America is devoting itself to a special effort to spread among all classes throughout the country correct views on Bible teaching and interpretation. It is meeting with remarkable success and its literature is finding its way into many hands where it is being used to good advantage in meeting the attacks of infidelity and in upholding the standard of the old Gospel of Jesus Christ. Christian men and women everywhere who are interested in the great campaign for Bible Defense should write to the Bible League, Bible House, New York, for its list of publications, which are the productions of the ablest and soundest theologians of our day and which constitute the best weapons for meeting such arguments as that of the higher critic who flung down the gauntlet to Rev. Dr. McIlvaine in the Episcopal Convention.



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The *genuine* watch case is made not merely to please the eye and to sell, but to protect the wonderfully fine and delicate mechanism of the watch movement or "works."

You know how it is in buying anything: if you take things for granted and don't know what to ask for you get an adulterated article—a substitute said to be "just as good" as the genuine.

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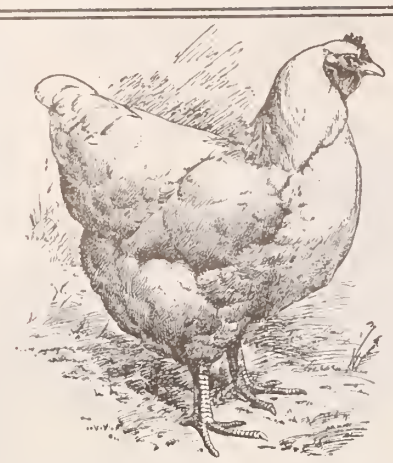

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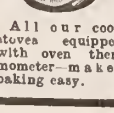

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Lord of love unbounded,
Guide my feet aright.
Much I need Thee, Saviour;
Comfort me and bless;
Give me sense of nearness,
And Thy tenderness.

When the shadows darken,
Till I cannot see,
Let my heart say, trusting,
"Thou my Light shalt be."
When deep sorrows gather,
When earth-cares annoy,
Let me say with smiling,
"Thou art all my joy."

If my dearest earth-friend
Proves a broken reed,
Let me know Thy friendship
Will be all I need.
Give me truest comfort,
Hope and strength restore;
Let me love Thee, Saviour,
Ever more and more.

Haddonfield, N. J. MRS. FRANK A. BREC

The Youngstown Revival

THE experience of the people of Youngstown, O., where Evangelist W. A. Sunday last winter conducted a six weeks' campaign, seems to improve the oft-repeated assertion that a period of religious awakening is apt to be followed by a reaction. As a result of the movement referred to, nearly six thousand people professed conversion. A large percentage were men in the prime of life and many of these at once became ardent propagandists of the faith. A Personal Workers' League was organized, and as a result of its activities hundreds were brought to a knowledge of the truth. It has been demonstrated to a certainty that rebellious attitudes of men, when approached in a manly way, stand ready seriously to consider the claims of religion.

Mr. Sunday's work touched every class of people. The great masses of men who, in one way or another, depend directly upon the iron and steel business for a livelihood, were profoundly moved. Of this class the League is for the most part composed. The educational and other learned professions are also represented.

Mr. Sunday's work in Youngstown was concluded late in February, but the activities of the League show no abatement, but constant augmentation. Sabbath afternoon and week night meetings are regularly held. Numerous conversions occur at each of these sessions. The Y. M. C. A. building can no longer contain the crowds demanding entrance. An auditorium is being planned for and theatre meetings will be held during the mid season. All of these services are conducted by recently converted men, many of whom were formerly the slaves of habit. To hear these men tell what God has done for them is the experience of a lifetime.

But the circumstance which justifies the claim that this movement is one altogether unique remains yet to be detailed. The League, for a period of seven months, has been conducting evangelistic meetings in surrounding cities, towns and villages with unprecedented success. Up to date, through its instrumentality, about five hundred persons have been brought into the church. The ideal appears to have been reached of an active and aggressive evangelism conducted by the laity. Youngstown is an iron and steel manufacturing city situated about midway between Pittsburg and Cleveland. JOHN J. THOMA

A Great Mission's Work

From the New York "Evening Post"

The work of the Bowery Mission has shown no abatement during the summer months, and it is now about to enter upon its fall and winter campaign with great hopes and encouragements to carry on its rescue work among the 50,000 men who sleep in the Bowery lodging houses, and the still larger number of outcast, hopeless, and forlorn men, homeless, and poor to pay even for a lodging a bed. For all these the Bowery Mission has stood as a haven of rest, restoration, and rest for more than thirty years.

Our Money-Saving Magazine Combinations

The American Boy

Full of the reading that makes manly fellows. 500,000 careful parents endorse it. Boys everywhere are enthusiastic readers. The best boys are in danger of being lured away by cheap novels and wild story papers. Here is a clean, fascinating, inspiring magazine that satisfies the boy's craving for mental stimulant, gives him bright ideas for work and play, amplifies the knowledge he gets from his study, and supplements his home training.

The American Magazine

There will be a new novel by Frances Hodgson Burnett, author of "Little Lord Fauntleroy" and "The Shuttle"; more "Barbarous Mexico" articles, more of those delightful "Adventures in Contentment," by David Grayson; new stories by William J. Locke; articles by Samuel Hopkins Adams, Ida M. Tarbell, Ray Stannard Baker, Dr. William Osler, William Allen White, F. P. Dunne, and many others. The two most extraordinary and sensational series cannot yet be announced because the very announcement would shut off the information necessary to complete them.

Cosmopolitan

Cosmopolitan is strong, sane, and thoroughly American. It is progressive. Robert W. Chambers, Sir Gilbert Parker, Charles Edward Russell, George Randolph Chester, Samuel Hopkins Adams, Upton Sinclair, and many others contribute regularly. It always contains something of vital interest to women. It prints more and better pictures than the high-priced magazines. It is a "different" magazine because it covers an entirely different sphere. No matter how many magazines you read, you surely need the *Cosmopolitan*.

The Delineator

The Delineator is the fashion authority of the world. It tells what the American woman will wear. There will be fiction serials by Maurice Hewlett and George Barr McCutcheon, articles by David Graham Phillips, Samuel Hopkins Adams, Jack London and others. From the women by Gwendolyn Overton, Anne Forsythe, Rebecca Insley and others. Literature, art, the stage, domestic science, politics, education, religion, the care of the child—everything that pertains to the home—will be found in *The Delineator*.

Farm Journal

The standard farm and home paper of America: made for housekeepers, boys and girls, as well as fruit-growers, truckers, poultrymen, stockmen, dairymen, suburbanites and village people. It has always "stood up" for women. It is clean, brief, bright, "boiled down," intensely practical. "Cream, not skimmilk," is its motto. It is thirty-three years old, and known everywhere. "Judge Biggle" and "Peter Tumbledown" are characters better known to many than Hamlet or Micawber. Its poultry department is famous.

Good Housekeeping

Helpfulness. That's the idea that is now, and always has been, back of *Good Housekeeping Magazine*. Comfortable economy and easier living come naturally to those who read its pages. Real inspiration for lowering the cost of living, for bringing up children, for lessening housework, and for every littlest part of women's work as well, shines forth from every page—and besides all this the magazine is always interesting.

Hampton's Magazine

LaFollette, the fighting Senator from Wisconsin, will write a series of articles dealing with the country's most interesting economic, political and social problems. Judson C. Welliver, whose political articles are famous, will write for *Hampton's*, analyzing the political situation. General Theodore A. Bingham will reveal facts that should be known. The greatest short story writers, such as Robert W. Chambers, Arthur Stringer, George Randolph Chester, Frederick Palmer, Owen Johnson, Harris Merton Lyon and many others.

The Best Magazine Combinations

The Christian Herald offers its readers this season some unusually attractive Magazine combinations at prices that cannot be duplicated anywhere. The special clubs of Magazines offered in this way are controlled by us, and they can be obtained only by ordering them from us. These combinations offer discounts of nearly 50 per cent. These clubs should enable you to save considerable money on your Magazines for 1911. All orders should be sent to **The Christian Herald, Combination Department, Bible House, New York.** The following Magazines have been selected:

American Boy,	(Regular Price)	$1.00	Hampton's,	(Regular Price)	$1.50
American Magazine,	" "	$1.50	Little Folks,	" "	$1.00
Cosmopolitan,	" "	$1.00	McClure's,	" "	$1.50
Delineator,	" "	$1.00	Pearson's,	" "	$1.50
Good Housekeeping,	" "	$1.25	World Evangel,	" "	$1.00
Harper's Bazar,	" "	$1.25	World To-Day,	" "	$1.50

Woman's Home Companion, (Regular Price) $1.50

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NOTE—The matter on this page describing the Magazines is supplied by their respective publishers, for the information of our readers.

Harper's Bazar

Is the great magazine for the ambitious and thinking woman of to-day, whatever may be her station in life. The work the *Bazar* is doing has the co-operation of the best thinkers and writers in the world. During 1911, the *Bazar* will have a serial novel, "The Making of a Fortune," by Harriett Prescott Spofford, with illustrations by Alice Barber Stephens; short stories by Alice Brown, Mary E. Wilkins Freeman, Elizabeth Stuart Phelps; illustrations by Howard Chandler Christy, Rose O'Neill, Fanny Y. Cory, Frank Craig.

Little Folks

Love and joy and goodness will be presented in stories of real and of imaginary children and creatures and things. Besides the charming stories and pictures, there will be suggestions that will keep them happily busy in beneficial work or joyous play. The child will love the magazine, and will remember the donor with gratitude. *Little Folks* tells stories that are intense in interest, fascinating in fancy, charming in childishness, amazingly amusing, and real. Its pictures are delightful, artistic and numerous.

McClure's Magazine

It will be the best work that S. S. McClure, the greatest magazine editor of the day, ever produced. Its fiction will be the best money could buy in England and America. It will be the one indispensable, invaluable magazine—twelve issues of entertainment, help and pleasure for every good American home. Among the prominent features we mention a new serial by Mrs. Humphrey Ward—the most remarkable story since "Robert Elsmere," and a great article serial, to run a year, by George Kibbe Turner—"Money Masters of America."

The Modern Priscilla

Contains ideas and designs for making Ladies' and Children's Waists, Gowns, Neckwear, Hats and Underwear, Household Linens of every description. Illustrated instructions for all kinds of Art Needlework, French Eyelet, Cutwork, Cross Stitch, Shadow Work, Filet Guipure, Wallachian and all kinds of Lace, and the various stitches in Knitting and Crochet. Special departments devoted to China, Oil and Water Color Painting, Stenciling, Pyrography Leather Work, Art Brass Work and Departments, "Cooking," "Hostess and Guest," "Dressmaking" "Helps for Housekeepers," etc.

Pearson's Magazine

Aims to present information and entertainment—information on subjects which lie close to the heart of the average man—subjects which have to do with his daily expenses, his government, his health, his general welfare. Once in a while a foreign subject will be discussed, but only in its relation to the average American—or as entertainment. The Magazine is famous on two hemispheres for its fiction.

The Review of Reviews

Fifty magazines condensed for busy people. Always necessary, it is absolutely indispensable in these times of stirring public affairs, to the man who thinks and wants to know what is going on around him. It brings together the best that is in all the other important magazines and explains, through Albert Shaw's timely editorials, political issues, persons and all noteworthy events which you must know about. It is always fully informed, interestingly written and splendidly illustrated.

The World Evangel

Margaret Slattery's address on "The Charm of the Impossible" will run through November, December and January issues. The information which our special representative, Melvin G. Kyle, D.D., secured in the Imperial Ottoman Museum at Constantinople, will appear in early issues, fully illustrated. These archæological discoveries are of special importance to Old Testament studies on the 1911 Lessons. Its comments on the Sunday School Lesson aim at the moral and spiritual training of the child. Courses of Bible reading, etc.

World To-Day (The)

The one magazine indispensable to every home. A world review, furnishing monthly not only a complete digest of events, but many attractive articles on timely subjects, by noted contributors. In it you will find events, religion, travel, science, invention, art, drama, literature, education, etc., treated in a popular way, affording recreation for the idle hour, and, best of all, something worth while. In illustration it is a regular panorama of the world—many of the pictures being in colors.

Woman's Home Companion

Serial stories by Kate Douglas Wiggin, Mary E. Wilkins Freeman, Maude Radford Warren, Margaret Deland and the Williamsons. Hundreds of short stories by the most popular writers. Sam Loyd's Monthly Puzzle Page. Cutting Down the Cost of Living, Home Decoration and Handicraft, Woman's Problems, How to Make the Home Self-Supporting, Musical Instructions, Truth About Woman Suffrage. In 1911 a series of famous paintings reproduced on heavy rough art paper made possible by the *Companion's* exclusive control of a wonderful new art process.

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Photographed recently at her summer home in Newport, R. I. See page 1002

The Late Julia Ward Howe and Her Granddaughter

A Modern Captain of Philanthropy

LOUIS KLOPSCH, whom the whole world loved, left to every man and woman a rich legacy. He bequeathed to them the secret of his splendidly successful career. How he found the Master-key which opened doors that led to honorable service, and how he used it; how it enabled him to carry out to complete triumph his wonderful work in almost every country on the globe, helped him over difficulties that would have halted most men, put great resources at his disposal, brought powerful people to his side and gave him as voluntary allies kings, premiers, potentates, cabinets, to further his world-wide enterprises—all of this, with much more, is disclosed in Mr. Pepper's book

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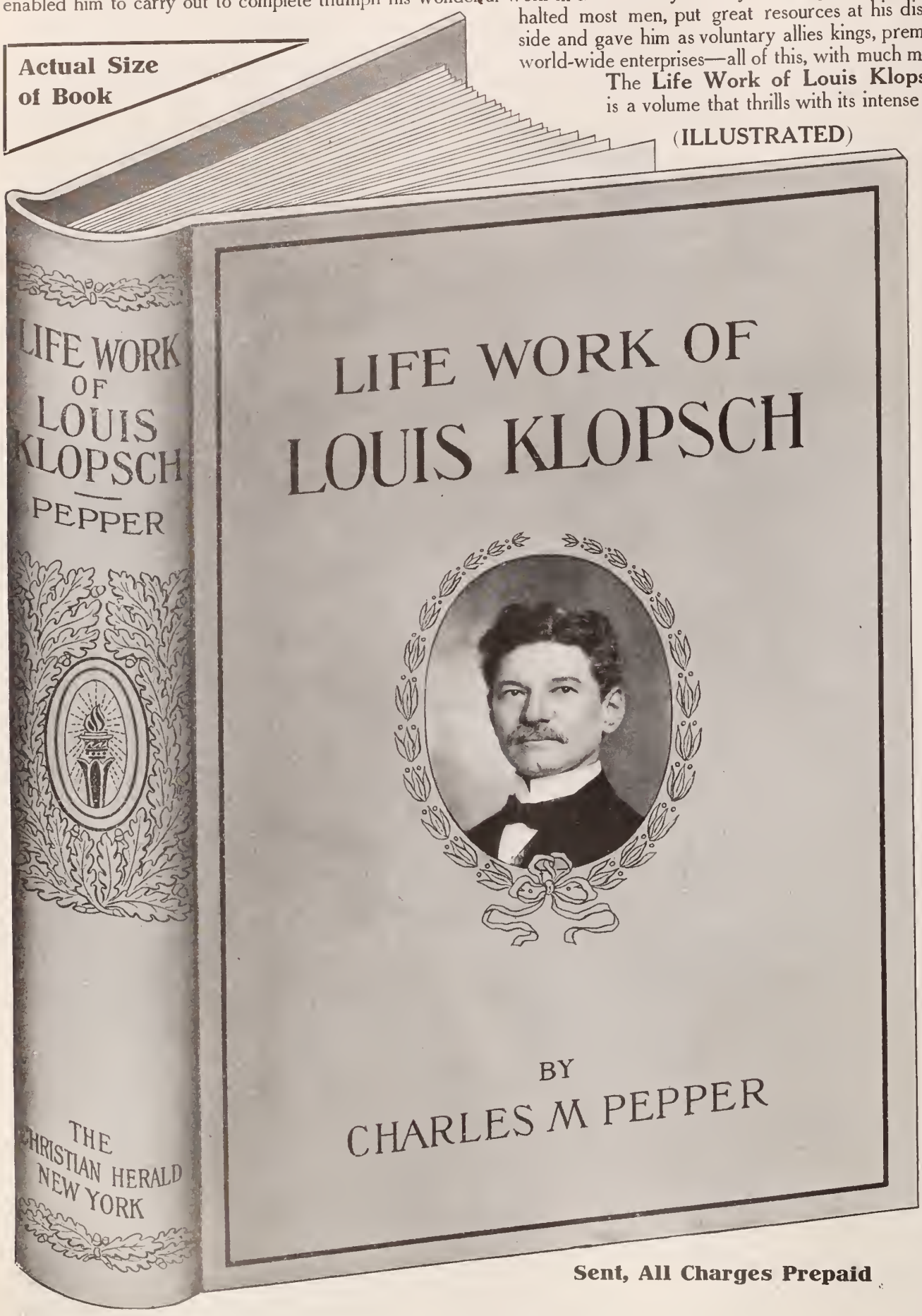

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A 20th Century Hero!

Guided by Mr. Pepper's vivid and realistic narration, we travel with Dr. Klopsch through the Western States in that terrible winter of 1892-93, when he succored our starving farmers. Then we go with him over sea to Russia, on his famous "mission of bread." We journey with him to Cuba, where he set food trains flying to save the starving *reconcentrados*. Now we spin along with him in a dog-sled over the frozen meres of Finland in mid-winter. Anon we wander at his side among the fever camps of stricken India, and listen to words of comfort for the suffering. We see him sending forth from the home ports his food-ships to far distant lands. We are spectators of his audiences with the Kings and Queens of Italy and Sweden, with the Russian Emperor at his summer palace at Tsarskoeselo and with high dignitaries in many lands, receiving congratulations and decorations.

Reads Like a Romance

The scene changes and we see him lovingly surrounded by the tenement waifs at the Children's Paradise which he created, and he joins in their games or leads them in song in the Children's Temple. We stand beside him as he speaks to the men of the Bowery Mission or gives food and kind, sympathetic words to the gaunt shadowy figures of the "Bread Line." Like the magician's carpet in the fable, this wonderful book takes us almost around the globe with Dr. Klopsch. We feel the thrill of his splendid courage and his enthusiasm, and as we share in his campaigns, we get a glimpse of high ideals, far beyond the ken of sordid souls—ideals that glorify and ennoble life and make it well worth living. **Read this Great Book for yourself. Send for it to-day and learn and apply the wonderful Secret of a Successful Life which it illustrates so well. We will send this Great Book, the LIFE WORK OF LOUIS KLOPSCH, 472 Pages, Large, clear type, Bound in Dark Green and Gold; a photogravure of Dr. Klopsch; our beautiful 1911 CALENDAR, and THE CHRISTIAN HERALD Weekly for ONE YEAR—FIFTY-TWO ISSUES—All FOUR, shipped to you prepaid, for only $2.00**

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NEW YORK, NOVEMBER 2, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Wellman's Crew: Aubert, Wellman, Vaniman, Irwin, Lord, Simon

Mr. Wellman's Farewell as the Airship Started from Atlantic City

Copyright, Pictorial News Co

WELLMAN'S WONDERFUL FLIGHT

'T was a glorious attempt at what was generally considered the impossible which the explorer - Walter Wellman and his intrepid crew of five en made when they headed their great dirigible alloon, *America*, out over the Atlantic, with the etermination to drive it as far over sea as possible, ith the hope in their hearts that their landing place ight be somewhere on the coast of Europe. It tracts little from the credit due them that they ere unable to reach the other side and that their oyage ended on the gray waste of waters several ndred miles east of Hatteras; for before they ere taken aboard a steamer from ermuda they had journeyed more an eleven hundred miles over the ean under conditions which make l previous attempts at long cruises dirigible machines of any kind em puny achievements in compari-n.

-Mr. Wellman for several years has en experimenting with dirigible alloons, endeavoring to devise one hich could be used for exploration. e built a large airship called the *merica* and twice tried to make a ip northward across the arctic ice om Norway, in hopes that he could iscover the North Pole. Both at-mpts failed, the machine being rtly wrecked both times. Mr. Well-an, despite adverse criticism, kept t work to perfect his airship and repare it for another attempt at a ng distance air cruise. He rebuilt e *America* on a larger and stronger lan in this country, and being cked financially by the New York *imes*, the Chicago *Record-Herald*, nd the London *Telegraph*, he fitted e ship out for a trip seaward from tlantic City with Europe as its goal. e had with him some of the men ho had tried the flights toward the olar ice, and who were as experi-ced and determined as himself.

The new airship had a gas bag 228 et long. Below this was a steel car hich held the machinery and the o motors for propelling the craft, nd which was to serve as the living uarters for Mr. Wellman and his ew. Below the steel car was hung lifeboat to be used in making land-gs or to be their refuge if the bal-on was wrecked. The wireless pparatus run by J. K. Irwin was also installed in the lifeboat. Irwin, by the way, is the operator who received at the Cape Cod station the world-famed message, "C. Q. D." from Binns of the sinking steamer *Republic*. Below the airship hung a long steel cable, to which were attached thirty gasoline tanks. This was to drag through the water to keep the craft on an even keel, and was called the equilibrator. It proved a failure on the voyage, and Mr. Wellman believes a better one will have to be devised if Europe is to be reached by airship.

Wellman and his engineer Vaniman had braved a storm of criticism for two weeks for delaying the start, but they sensibly waited for what they considered favorable weather conditions. These came early on the morning of October 15.

It was still dark when word came from the weather bureau that the conditions seemed favorable for the daring attempt. The evening of the 14th the crew was ordered to spend the night at their quarters under the command of F. Murray Simon, in the hopes that the airship might be got away the next morning. If the weather conditions seemed favorable Mr. Wellman was to be informed at four o'clock A.M. At four Mr. Simon telephoned to Mr. Wellman and Mr. Vaniman that the air was calm and now was the time to get away. All of the *America's* crew at once hurried to the shed and began preparations for getting the craft off of its hangar. By eight o'clock preparations for the voyage were practically completed and the great gas bag was filled and tugging at its anchor ropes like some old-time monster of the air, captive but fighting to be free.

The Airship Drifting Away After the Rescue of the Crew

All of the inhabitants of Atlantic City who had got word of the proposed start were heading toward the shore. They came on foot, in automobiles, in carriages, in anything which would get them there in time to see the epoch-making event. Fifty policemen were on the ground along with men from the fire department to help launch the craft. The men of the crew shook hands with their friends and climbed first into the lifeboat and then up into the steel car. The calmest of them all was undoubtedly the kitten taken along as the airship's mascot. It blinked unconcernedly at the vast crowd and then settled itself comfortably in the lifeboat for a long nap, the first feline aeronaut on record.

Mr. Wellman bade farewell to his wife and entered the lifeboat. The crowd was in a fever of excitement. "Up and over!" "Up and across!" they began to shout, and Mr. Wellman called back cheerily: "Up for a trial, and only if the going's good, up and across!" Then he asked his secretary, "What does the weather man say now?" The airship was already rising, for the firemen and

Continued on page 1006

The American Pulpit

A SERMON BY

Rev. Newell Dwight Hillis, D.D.*

The Defrauded Husbandman

TEXTS—Matt. 21 : 19; Rev. 21

THESE words about the failure of figs mean little to us; they meant much, however, to the pilgrims of the olden time. For Ireland, the failure of the potato means famine. For India, the failure of rice means the starvation of millions. For Palestine, the failure of the figs threatened all trade and travel. Our commerce is by car and ship, and provisioning the traveler is easy. With them, commerce was by means of a caravan, and provisioning was difficult. What little wealth Palestine had was through exchange with Egypt, and a wide desert separated the two lands. Once each week the camels bowed to receive their bales of goods with the leathern water bottles, and what was most important, a sack of dried figs. Every one of the resting places was known for its grove of fig trees.

The Dried Fig-Tree

When, then, Christ saw that the boughs held leaves, but no bunches of figs, he understood the peril that threatened the caravans and the wealth of the people. We explain that failure by the fig wasp, and the olive scale, while the disciples thought only of the curse of God. But with Jesus Christ the thought expanded, and he beheld the world as an Eden, an earth garden, in which God planted men as trees. Good men stood forth as trees planted by the rivers of waters, every one bringing forth his fruit in his season. Evil men stood forth with dry branches, and bare boughs. The scribes were fruitless trees, in that they had knowledge and yet with words darkened counsel. The Pharisees also had their forms, but no rich godliness. They too, were trees with leaves, but no fruit. The rulers had right feelings, but wrong actions. Gaunt, bare, unsightly, mere skeletons of trees were these! What a word of judgment is this, "They cumber the ground; hew them down and cast them into the fire, that they may be burned."

Culture without obedience is a tree that bears no fruit. By culture we understand familiarity with the best that has been said and done, plus the power to enjoy and use all the treasures in land and sea and sky. Cordial, therefore, the relations between culture and religion. This is the dictum of Christianity: "Wisdom is better than rubies, and knowledge is more precious than fine gold. With all thy getting of office and honor, fail not to get wisdom." We need not say that Christianity produced civilization, but we must say that Christianity has created the genial atmosphere that makes possible the fruits of civilization.

What Christianity Stands For

Christianity has lingered long in the gallery with the artists, but it has never had any affiliation with the evil resort. It has been a warm friend of the lecture hall, but it has been the enemy of the saloon. It has always kept good company. It has always stood for culture. To cultivate the intellect it has founded schools that give scholars; to cultivate the imagination it has strengthened literature and the arts. The Golden Rule has worked powerfully upon that type of manhood called a hero, a martyr, and a patriot. But there is a culture that stops short of obedience, and the surrender of the will to the laws of God, just as there are trees that blossom, but fall short of bringing forth fruit.

History is full of examples of scholars in whom conscience was atrophied. Solomon was the wisest man of his day, but also the wickedest. Alcibiades was the most brilliant pupil of Socrates, but he was also a scoundrel and a traitor. Lorenzo de Medici was a poet, an orator, a soldier, a man of letters, the most cultured man of his day; he also told lies, poisoned his enemies, murdered his friends, and finally he destroyed liberty. He wore his intellectual riches over a corrupt heart, as Naaman wore a purple robe over a leprous body. Culture may be only skin deep, just as the guides up Vesuvius tell the tourist that the soil and the grass are only spade deep. Without are the oranges, the vines, rich blossoms, the spirit of water, but all the time there is an undernote of rumbling, and here and there is a crack that emits hot steam, and hard by is a boiling spring.

Travelers are always conscious that beneath their feet lies a lake of fire that at any moment may break out, to bury hamlet or vineyard. The apostle of modern culture has told us that we have under-emphasized culture. He thinks that the Golden Age will come to any city that has noble halls for music, a forum for eloquence, public squares, beautiful statues, houses architecturally perfect, games, amusements, abundance, luxury. But on the slopes of Vesuvius there once was just such a city, that held all these signs of outer culture, and now that that old city has been uncovered, lo, its gold was mixed with clay, its art was united to vice, its beauty was unclean. To us it seems less like an injured angel of light than a beautiful demon of darkness. For knowledge must become character. Culture and refinement must be transmuted into loyalty and obedience. Wisdom rises into its best estate only when it surrenders itself to God. Of a truth culture without obedience is a tree without fruit.

Morality Fails Without Religion

Morality without religion is another fruitless tree. The schemes of morality are many. All alike emphasize the root virtues of conduct. Confucianism stands for morality, but it emphasizes good conduct from the viewpoint of reverence for one's ancestors. Buddhism stands for morality, but its viewpoint is that of contempt, contempt for one's self, to the end that the self may be annihilated, and the soul return to nothingness and a dreamless sleep. Judaism emphasizes morality. Job believed in right living when he called the roll of the duties toward friends, family, and his fellow sheiks, saying, "These duties have I fulfilled." In a similar mood the rich young ruler rehearsed the list of practical duties, and exclaimed, "All these have I done from my youth up." Important, also, these basic moralities. They free men from outbreaking vices and crimes. They encourage the simple virtues and hold at bay the great passions and crimes.

Morality touches the body, and forbids any injury to its delicate mechanism. Morality touches the neighborhood, and bids the youth carry himself so as to avoid the injury of his friends. Morality touches the realm of civics, and bids a man be a patriot. Morality touches the circle of politeness, and bids a man be a gentleman. But if it restrains the outer display of sin, it does not cure the source within. Morality without religion is not enough. At best it forbids the stroke, but not the secret hate that prompts the blow. It forbids the outer theft but not the inner. It puts a padlock on the lips, but leaves hate in the heart. God has built this world, not for the root moralities that support man. Industry is good—it is good not to lie and not to steal, and not to kill and not to perjure.

The Fruit of the Tree

But these beginnings are fundamental, and the man must go on from the leaf to the fruit. The fruit is truth in the inner parts, justice, measured by God's standard, mercy that tempers justice, love, joy, peace, long-suffering, gentleness, goodness, faith that trusts and will not be confounded. In April the peach orchard lends a faint pink flush to the distant hillside, and that stands for the moralities. In September the ripe fruit lends a golden blush of clustered fruit to the same hill, and that is the fruit of religion. Great is the importance of the root moralities, but roots and boughs imply the ripened fruit. What a word is this! "And Jesus saw that the tree held nothing but leaves." "Why cumbereth it the ground? Cut it down and cast it into the fire, that it may be burned."

Formalism without the vital spark of life is a tree that bears no fruit. By form is meant the rule and method. All thoughtful persons understand the value of practice and study.

Indeed, the whole philosophy of teaching is based upon imitation. We learn best by watching others do the thing in hand. The wisest teacher for th young orator is the great speaker. The artis pupil learns most rapidly by studying the artis master. The young beginner learns how to sin by listening to the singer, and practising hi method. In the religious realm we learn how to b a Christian by watching Christ and imitating hin But every method has the defects of its virtues and the rise of formalism is easily understoo One day, Moses, in the desert, saw the acacia bus Blazing, it was not consumed. For days that visio of God in the flaming bush was with him.

The Fire on the Altar

Long afterwards, in the period of doubt, he kep that vision burning by lighting a flame on an alta For Moses, it was an easy transition from the fir burning on the altar to that flaming bush in whic God dwelt. For Moses, that smoking altar was nc formalism; it was reality. The ceremony appeale to his imagination, suffused his eyes with tear made him bow his knees in the presence of that Go whose holiness was a consuming fire; he wept tear of penitence, and anew surrendered his will to th will of God. But when long time had passed, th fire on the altar became mere formalism. At th appointed stroke of the clock the priests kindled th flame and waved the censer of incense, and the went away to do injustice, to love cruelty, and t walk arrogantly before men.

Daniel, the captive, surrounded by enemies, an not knowing what hour would bring his death prayed three times a day, with his face set towar Jerusalem. For this youth, the prayer was ger uine, and form was the mere accident; but whe the Pharisees, who were in no peril, prayed thre times a day on the corners of the street, praye vociferously, that everybody might hear them, an with the praying grew ever more proud and puffe up, the form became an injury. Not but that writ ten prayers and the liturgy may serve some nature Lingering in foreign cathedrals, watching th priests bow and cross themselves, listening to th solemn chants and the prayers as intoned, you an I are helped—that is, for two or three times!

The Peril of Religious Formalism

You and I were so born that we are not ofte helped by prayers written by men who died thre hundred years ago, or by creeds that centuries ag were true to men's spiritual experiences. You woul not care to read the love letters of a grandfathe dead centuries ago, in the hour when you wer offering affection to the woman you love. Yo prefer to match your personal experience with you own words. You want the truth, the exact truth and in seeking it you must make the confession an prayer in the word to match exactly the penitenc and the feelings within. Nevertheless, you mus remember that other temperaments have thei liberty. They need to be kindled by other men' prayers and experiences, rather than by the creativ spark, or the gleam of light within. But there i no man living who is not in peril of formalism i his religious life.

The one need is the deepening of the tides o spiritual life. If the heart is aflame, the word will come. If the soul is glowing and throbbing with penitence and thanksgiving and love, the form will always be beautiful. Service, then, will be come easy. Give the singer genius, and technique will be easy. Kindle in the young poet the divine fire, and you need not trouble about the laws o poetry; he will invent new forms. Double the talen of this aspirant for eloquence, and you can tak him out of the school of elocution.

Pour out the tides of God's spirit on the Chris tian, and his whole life will become a psalm, his work be a prayer. Let the mind of Christ be i the disciple, and wisdom will be on his lips, th law of kindness in his tongue, and beauty wil adorn his prayer and his worship and clothe his life, as with the garments of God.

[See "THE CHILDREN'S PULPIT" on Next Page]

*Preached in Plymouth Church (Congregational), Brooklyn, N. Y.

ow a Forest Fire Looks

READER of this journal in Goff, Kan., sends to THE CHRISTIAN RALD this realistic picture of the ho forest fires, which she received m her brother who writes as an eye-ness:

'We have had the coldest summer e I have ever experienced. June we had a frost that froze every-ng but the wheat; then again, about same time in July, another frost; d on August 13 and 14 it froze ice cker than good thick window glass. ice then we have had more nights of st than any other kind.

'About that forest fire I will tell u. Some one set it, they say, and I ve no doubt that is the case. We d wind all summer and that is un-ual here, and made it possible for fire to do what it did. The gov-ment made the timber into a re-ve; that is, it took it out of the rket or homesteads and leased it to sheepmen. Before they made the est into reserve, the settlers could sture their stock on it. They could wood or logs where they pleased. w, the sheepmen around Boise lease all or nearly all. If we get pasture re we have to pay for it.

'It (the fire) burnt millions of dol-s' worth of property and killed hun-eds of people; lots of them will never found. It killed over a hundred of ho's forest rangers—the bravest n who ever went to death. We uld see the blaze for three nights. ough it went clear across our State, passed to the north of us, about enty miles. It burnt the north end our county. You see a forest fire es not travel as fast as a prairie e; but it is harder to stop. One of se big green pines, when it's hot, I ect has two or three barrels of tur-ntine in it. We have measured some them that are over twenty-six feet und and two hundred feet tall. Lots them are two hundred and forty t. The green pine is hard to start, when it does get started, it makes ot hotter fire than the dry pine on ount of the turpentine.

'When just one big pine is on fire, u can't stand within fifty yards of and when a whole forest of those nts is in a blaze, it is terrible! It kes gas that floats in the air, burn-g as it goes. Clouds of fire destroy erything in the air that can be athed. The air becomes heated till heat is unbearable. For miles the ds, flying from the fire, send up uds of dust that are nearly as bad the smoke.

'I met a drove of cattle at that time. don't know how many head there re; it took me about half an hour to ss the drove, which was about a le and a half long. You could not the cattle till you got right among m. I only saw a cloud of dust com-g. They could not see me till they nearly against my horse; then they uld jump to one side, with staring od-shot eyes that looked ghastly.

'Of course the forest rangers could ve saved themselves, if they had not ght too long and stayed till it was late. They simply gave up their es trying to save others, and a cloud fire overpowered them, or they were shed by the falling trees. I heard a band of twenty that had been ding a guard. All at once, they rd a roar louder than usual, and king up, saw that the fire had over-vered another band, and had swept nd where they themselves stood on igh bluff. Then they sought shelter a mountain cave, where there was a ring; but it was of no use to any of m but one—he alone lived to tell out it. He is living yet, but is only wreck. He breathed that poisonous s just a few days before the fire ne.

'There are lots of forest rangers ned blind and crippled for life, and y have applied to the government help to take them to the hospital, l for medicine. The authorities y they can't help, because the law kes no provision for such things.

"F. V. BROWNLEE."

The Children's Pulpit

JOHN'S LETTER TO CHILDREN

By Rev. J. M. Farrar, D.D.*

IN what big book for grown people will you find the largest number of letters to little children? I hope you will not make many guesses before you say "The Bible." May I tell you about a letter that John, the beloved disciple, wrote to you? In this short letter John says "little children" nine times. Why did he write this letter to little children? He says: "My little children, these things I write unto you, that ye sin not." Then after telling some facts about the little children's best friend, he says: "I write unto you, little children, because your sins are forgiven you." Does he tell us how the sins of little children are forgiven? Yes. He says they are forgiven for Christ's sake.

The question I want to ask you to-day is: Do you believe that your sins have been forgiven for Christ's sake? I hear you answer, "Certainly, I believe, and I pray to God every day and thank him for what Christ has done for me." Then I want to ask you another question. Have you told the world that you believe that your sins have been forgiven? You remember Christ said that if we believe in him we should confess him before men. If you do not confess him you either do not believe in him or you are ashamed of him.

. . .

IF you were in a house that was on fire and some man whose clothes were all torn and who had been drenched with the hose and was covered with dirt should rush in and save you, would you be ashamed to take him to your home and tell papa and mamma that he saved you? Christ's coat was torn off and they spat on him, and he was nailed to a cross, and blood was running over him, but surely you should not be ashamed of him.

If you found the fireman who saved you was a king then surely you would be very proud of him. Christ who saved you is the King of Kings and the Lord of Lords.

. . .

WE are at the time of the year when the nights are long, and I want you to think about this to-night. Think hard, before you say your prayers. If you will promise to do this I will tell you a story I found and kept for you.

In visiting one of the large city hospitals, the visitor asked a nurse what was the most remarkable incident that she remembered in her long hospital experience. The nurse said: "I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. It took place several years ago:

. . .

"THERE was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probable he would die under the operation.

" 'Tell me,' he said bravely, 'am I to live or die?'

"The house surgeon answered as tenderly as he could: 'We hope for the best, but it is extremely doubtful.'

"As the lad learned his doom, his eyes grew large and then filled with tears. His mouth quivered pitifully, and in spite of himself, the tears forced themselves down his smoke-grimed cheeks. He was only a lad, but he showed the courage of a man.

. . .

"AS we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength and said: 'If I must die, I have a request to make. I want to do it for the sake of my dead mother. I promised her I would, but I have kept putting it off all this while.'

"We listened, wondering what the poor lad meant. With an effort he went on: 'I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die.'

"We all looked at each other; it was a situation new to our experience. What should we do? A nurse was sent for a clergyman. In the meanwhile we moved the boy upstairs to the operating room. There we laid him on the table. By this time the minister arrived. The boy welcomed him with a beautiful smile. The clergyman took his hand. I had been holding it, and it was already growing cold. The house surgeons and nurses stood reverently by. The boy began: 'I believe——' He faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said: 'I believe in Jesus Christ —his Son—our Saviour.' . . .

"HE stopped because he had not strength to say another word. Then the clergyman, seeing that the end was near, hastily put a small piece of bread in the lad's mouth, and a few drops of wine to his lips, thus formally administering the sacrament and receiving the lad from the operating table—into the company of those who profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly: 'I believe——' With these blessed words upon his lips he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician took the poor boy's case into his own hands. That, sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years."

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: I. John 2:1.

A Unique Tea Party

AN interesting gathering took place recently at "Tennessee," Birmingham, England, the home of Mr. Charles M. Alexander, the well-known Gospel singer, when a number of policemen from the Moseley Village and King's Heath Police Stations, with their wives and friends, spent a pleasant afternoon in the beautiful grounds. "Tennessee," which stands on the boundary line between the districts of Moseley and King's Heath, comes under the surveillance of both police stations, and the property is therefore well guarded. It was the desire of Mr. and Mrs. Alexander to show their appreciation of the splendid services rendered by the force and the courtesy and consideration of its members, and their gratitude found expression in this little social gathering.

The afternoon was spent in games. At six o'clock an adjournment was made to the commodious tea-sheds, erected some years ago by Mr. Richard Cadbury, Mrs. Alexander's father. Here were long tables tastefully decorated, and covered with good things.

After tea, Mr. Alexander taught the company one of Mr. Harkness' newest choruses, "Traveling Home." He told how the inspiration for this song had come to Mr. Harkness at a meeting of commercial travelers in Portland, Me., and how these travelers had carried the song with them all over the United States. In a few minutes the whole company was singing with might and main:

Traveling home, traveling home,
Led by Jesus we are traveling home.
Traveling home, traveling home,
Led by Jesus we are traveling home.

It will interest members of the Pocket Testament League to know that the first policeman in Birmingham to join the League was a member of the Moseley Village Station. This station has practically formed the nucleus of the Pocket Testament League work amongst policemen throughout the world. Fifteen of the men present at the tea party were already members of the League, and before the gathering closed the remainder of the officers had joined. Each man was presented with a handsomely bound New Testament, and also a copy of a beautifully illustrated souvenir of the great Mission held in Australia last year.

Mrs. Alexander and her sister, Miss B. Cadbury, each spoke a few words of greeting. The party then concluded to the strains of "Traveling Home."

W. W. ROCK.

Earth's Treasures

OH, the trumpet of fame is calling,
And our hearts responsively beat,
And we dream in our wild ambition
That the world will bow at our feet;
And we scorn the humble and plodding
Who quietly walk on their way,
And we slight the simple duties
That fall in our path each day.

We are heaping up riches around us,
Till our coffers o'erflowing are filled;
We tear down our barns and build greater,
Till weary of gain we are wild;
And Satan the louder is calling:
"All this will I give thee if thou
Wilt give up thyself to my worship;
Thy knee will submissively bow."

So we go through the world on his mission,
Defrauding and robbing the poor,
And as fast as we heap up the riches,
We're heaping up sins at our door.
And the voice of the widow is crying,
And the orphans appealingly call;
And, ah me! so few benedictions
On the head of the rich man fall.

But monuments rise toward Heaven
To tell where the rich man lies;
For the ragged and wretched to gaze at,
Through famished and tear-dimmed eyes;
And palaces, grand and costly,
Are rearing their stately head;
While the homeless wanderer passes
With a shiver of wonder and dread.

But He who is wiser than proverbs,
And holier than mortal can be,
Who can know what is passing within us—
Look into our hearts and see,
Hath said that 'tis hard for the rich man
To enter the kingdom of love—
The kingdom of God our Father,
Of glory and beauty above.

LYDIA KIRK BLACK.

New York's Great Electrical Show

IT was a far cry from the little electrical experiment of Ben Franklin, who drew electricity out of the sky with his key and kite, to the thousand and one devices now run by the same force at the great Electrical Show in Madison Square Garden, New York. Franklin enjoyed the good things of life in his day, but you felt sorry that he could not come back for an hour or two and pass with you from one fascinating booth to another—veritable homes of modern magic as they were—and see almost every service required in the house and in outside work done by the greatest force man has yet made captive.

Every one is not interested in electricity before he enters the great hall, but one soon becomes an enthusiast on the subject of cleaners, meals cooked without gas and its smell and danger or coal with its dust and dirt, flat irons which remain as long as you wish at the proper degree of heat, and innumerable other aids to living without wearing yourself out in the process.

It may be imagination, but it seems as if enough electricity had joined with the atmosphere of the hall to give you a feeling of exhilaration without putting a finger to one of the numerous machines for restoring your health with a medical battery. Perhaps it is the fact that everything you look at seems more interesting than the last that produces the effect. At any rate you want to see everything; you find you are not tired, and you go back to see the many interesting exhibits once more.

The permanent place taken in household economies by the vacuum cleaner is noteworthy. There are demonstrations conducted by a dozen different companies down the central aisles. In one a man is using a heavy cleaner, suitable for halls and public buildings. Noiselessly it draws into its capacious nickel throat dust and dirt from a carpet that would ordinarily resist the fiercest onslaughts of the ordinary brooms. Further on are others of lighter construction, suitable for home use, to be run by a light motor, which may be attached to the electric lighting system of a house. Some sand and dirt is walked onto a rug, the light aluminum cleaner is run over it, and it is gone, drawn into a dust-holding bag. The demonstrator gets dusty, he passes the machine over his clothes and hat, and they are spick and span once more. It is pointed at the walls, and draperies, paper and mouldings give up the dust which has gathered upon them. Sweeping made play, certainly; and then you pass on to discover new wonders.

Breakfast, mere man finds, can be made a matter of small effort with an electric cooking apparatus which sits on the breakfast table and cooks and keeps warm your toast, chops and coffee, and a few steel bars and wires. He resolves to get one and his wife smiles her approval. Ironing loses much of its nerve-racking drudgery when done as they do it in the electrical show, where the iron cannot get cold unless you turn off the current, with which you cannot burn your clothes even if you should be seized with such an insane desire. It is at the right heat—no more, no less—and you have good results anyway.

One young man is apparently enjoying much popularity among the fair sex. At last you get a flitting glimpse of a machine which he handles with the greatest ease—a little motor attached to a washtub, a wringer and a sink. He starts the motor, and a little wheel scrubs the clothes. A handle is turned, and the clothes pass through an automatic wringer. While this is being done the motor does a little work on the side, running an ice cream freezer and a sewing machine. There is a great heap of dirty dishes in the sink and the turn of a handle sets a mop to work which cleans them to the satisfaction of the most exacting housewife among the spectators. There are devices for heating water for the sick room, and to chase away neuralgia, rheumatism and other ills, while your complexion can be improved by an electric massage or your hair get a new lease of life by the application of the proper instrument.

Though it is the little devices that make housekeeping a joy and not a struggle, there are large exhibits of interest to the merchant and manufacturer. There are lighting systems by which the light of day is accurately reproduced, so that colors can be matched at any hour and in the most remote corner of a store. The government itself has declared that its imitation of the natural light of day is so perfect as to defy detection. Naturally storekeepers, remembering hundreds of customers who have brought back their goods "because they look different," have been pouring in their orders, and giving vent to sighs of relief at the same time.

A device for reading the time o' night on the ceiling attracted a large crowd of business men who live out of town and have to catch their early trains.

"It has always been the case that when a man wants to know what time it is in the night," said an exhibitor, "he fumbles for a match in the dark, strikes one and drowsily looks at the clock which is at the opposite end of the room or in the hall. If he is lucky, he has a clock which strikes when he touches a button. The clock invariably strikes the half hour of something—one bell—and the man is mad. This is the old way. The new way is different.

"As the man wakes up wondering what time it is, he puts out his hand and touches the button on a little electric clock such as is exhibited at the Electrical Show in Madison Square Garden. At once, the electric clock springs into a state of brilliant illumination and reflects its dial on the ceiling. The man does not move. He lies comfortably on his back and reads the time accurately indicated in the lighted reflection above his pillow. He releases the button; darkness again fills the room, and the man slumbers on in peace." ROBERT S. BLAIR

Courtesy *Electrical World*

View of the Main Hall at the Electrical Show

A REMARKABLE ZULU ENTERPRISE

REV. JOHN L. DUBE and his wife, native Zulus, are spending a few months in this country in the hope of obtaining support for the growing needs of the Zulu Christian Industrial School which they founded ten years ago. Mr. Dube comes to us armed with letters of recommendation from ministers of various denominations and from members of Parliament of the United Colonies of South Africa. There is also an American Committee in charge of the funds contributed for Mr. Dube's work, of which the Rev. Dr. Cadman, of Brooklyn, is chairman.

This man, John L. Dube, was first educated at the American Mission Station in South East Africa and afterwards at some of our American schools. On returning to South Africa, inspired by Booker Washington's example, he determined to try and do for his countrymen what this man has done and is still doing for the American negro. He started with but a few pupils of both sexes; there are now two hundred pupils taught by ten native teachers, one of whom teaches farming, and is paid by the Natal government. Printing, carpentry and blacksmith work are also taught. The Christian religion occupies a large place, as it is Mr. Dube's desire to have these young men and women go out as missionaries among their own people.

The needs of the school are more land for the purposes of agricultural training and more farm implements and tools. Mr. Dube hopes also to obtain the nucleus for an endowment fund which will place the school on a firm basis. He hopes to obtain the means of enlarging the school.

The fact that Mr. Dube's school was founded by a native Zulu acting on his own initiative, and has worked, partly under European advice, almost entirely by native teachers, is a hopeful augury for the future.

The best man to help is the one who shows signs of a desire to help himself, and the fact that a number of Zulu men and women are endeavoring to pass on to their fellow-countrymen the benefits they themselves have received from white missionaries is an indication that the seed sown is taking root.

Zulu Boys Before Entering School

A Sewing Class Under the Instruction of a Native Teacher

A Group of Girl Students in Mr.Dube's Sch

Warding Off the Cholera Plague

THE United States government is making every effort to exclude from this country the plague of cholera, which is now raging in certain parts of Europe and which has been attended by frightful loss of life. Fortunately, our facilities for barring out disease are much better to-day than they have ever been in the past. This is due to the development of the United States Public Health and Marine Hospital Service during recent years. This branch of our national government has jurisdiction over all government hospitals and is charged with the conduct of the quarantine service, with its cordon of stations and vessels along our coasts.

Time was when the Public Health Service was a somewhat insignificant branch of the government; but with the growth of public sentiment in behalf of preventive measures, there has come a new appreciation of its value. The Service, as reorganized and extended, has authority to take drastic measures when necessary. Especially has its usefulness been enhanced through the extension of the activities of a hygienic laboratory, established at Washington, D. C., for the investigation of contagious and infectious diseases.

The Surgeon-General, who is the executive head of the Bureau of Public Health and Marine Hospital Service, is charged with the framing of regulations for the prevention of the introduction and spread of contagious disease.

When the present cholera menace first assumed threatening form, Surgeon-General Walter Wyman held conferences with health officers and quarantine officials at all the leading ports by which immigrants enter the country from Southern Europe, and formulated those stringent quarantine regulations which are now in effect, and which have resulted in all suspicious cases being isolated immediately upon arrival in this country. At the same time plans were made to have the national hygienic laboratory make examinations in all suspected cases of cholera. The institution at the seat of government is the only one in the country having the serum for making the final and conclusive test as to the presence of cholera, and cultures are sent there for examination whenever the officials at any port encounter a suspect, regarding whose status as a possible cholera victim or "carrier" they have the slightest doubt.

The Surgeon-General has called in council the Advisory Board for the Hygienic Laboratory to discuss the situation. This body of medical experts represents the highest modern skill and knowledge in this important sphere. Among the members are such famous men as Professor William H. Welch of Johns Hopkins University, probably the greatest living authority on the questions involved in the present crisis; Dr. Simon Flexner, head of the Rockefeller Institute for Medical Research; Professor Wm. T. Sedgwick of the Massachusetts Institute of Technoloy; Professor Frank Westbrook of the University of Minnesota; A. D. Melvin, chief of the United States Bureau of Animal Industry, and representatives of the medical departments of the army and navy. The purpose of this council is to consider emergency measures for the present danger, and to study the cholera germ as scientists. This learned body is not limiting its investigations to cholera, but is grappling with other serious problems affecting the public health. Investigations are being made with reference to leprosy, cancer, pellagra, hookworm and infantile paralysis—the last-mentioned disease being the newest and one of the most dreaded of the various afflictions that have visited this country in recent years.

WALDON FAWCETT.

Government Advisory Board Now Dealing with the Cholera Menace

(On lowest step, left to right) U. S. Surgeon-Gen. Wyman; Prof. William Welch
(Second line, left to right) Lieutenant-Col. Walter D. McCaw, Medical Corps U. S. A.; Surgeon Charles Butler, U. S. N.; Prof. W. T. Sedgwick, Prof. Frank Westbrook, Prof. Simon Flexner.
(Top row, left to right) Director J. F. Anderson, U. S. Hygiene Laboratory; Asst. Surgeon-Gen. J. W. Kerr, A. D. Melvin, Chief of U. S. Bureau of Animal Industry.

First Photographs of the Revolution in Portugal

Photographs by Paul Thompson, New York
Second Regiment of Infantry Marching Across Dom Pedro Square, Lisbon

Revolutionists Covering a Public Square with Their Artillery

THE first photographs of the revolution in Portugal have reached New York and two of them are reproduced on this page of THE CHRISTIAN HERALD. They show the revolutionary troops (including not only republican citizens, but regular soldiers and marines) in the public squares of the capital, moving the guns behind the street barricades and guarding the royal palace after the flight of Manuel and his court to Cascaes. Ex-King Manuel has now arrived in England. He reached Plymouth on October 19. A correspondent writes to the New York *Tribune:* "It is doubtful whether any former king has ever landed surrounded by such an air of incomprehensible mystery. He arrived without accompaniment of salutes or civic ceremonies. He was almost smuggled in and whisked away, as if Plymouth were full of bomb throwers. He looked pale and ill. Very gravely he shook hands with some dozen equally grave men in frock coats and silk hats. He spoke several sentences to them, but never once did a smile relieve the gloom of his pale and tragic young face. Then he stepped into a waiting carriage, accompanied by the Queen-Mother Amelie. She, too, looked pale and very unhappy. The Duke of Orleans, the Marquis de Soveral, the Portuguese Minister, and the Spanish Ambassador, welcomed the royal exiles, who at once started on a special train for Wood Norton, Evershame, Worcestershire."

TOPICS OF INTEREST THROUGHOUT THE WORLD

THE GREAT October hurricane which swept Florida, October 17 and 18, caused the loss of several lives and damage to property estimated at nearly $4,000,000. The Florida orange crop is probably ruined.

PRESIDENT TAFT had an opportunity, during a recent visit to Ellis Island, to find out something about the woes of immigrants and the tribulations of the department officials. He personally questioned some of the new arrivals and took an active part in the examination of a dozen cases that had been scheduled for deportation.

—PORTUGAL is, in a sense, the scene of a religious reformation as well as a political revolution. It is the revolt of the Catholic population against Church domination and selfishness. There is now hardly a doubt that, had the Church represented the real interests of the people, there would have been no revolution.

—IT NOW SEEMS likely that the name of Edgar Allan Poe will this year be added to those of the other "Immortals" in the Hall of Fame. Forty new names may go on the tablets. Three of the new places have been set aside for women.

—IN CONSEQUENCE of failing health, Justice William R. Moody of the United States Supreme Court has resigned his post. President Taft's letter, accepting Justice Moody's resignation, pays a very high tribute to his character.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

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A Power for Righteousness

"THE happy family," says an old proverb, "is one in which there are no secrets." We think this is pretty sound philosophy, and so, to put it into practice, we take pleasure in informing the members of THE CHRISTIAN HERALD'S Family Circle from time to time just how their favorite journal is progressing; for that it continues to go on at an amazing rate, you readily admit, when you consider the increased volume of its business and its steadily mounting circulation. We are ambitious, however, to see it mount still higher, in order that it may have a wider field of service for God and humanity.

We had something to say last week concerning these matters, but there is evidence which is still more conclusive of the "upward and onward" trend of THE CHRISTIAN HERALD, and it is to be found in the official Post Office records. There has been a huge increase in the net weight of the editions we are now sending out regularly through the mails, contrasted with those of preceding years. Here are the official figures for the past nine months of the current year, which you may compare with those of the same months in the two preceding years, bearing in mind that they are taken from the Post Office official receipts and, of course, cannot be controverted as evidence of the remarkable growth of your favorite journal:

. . .

New York Post Office Weight Receipts, Showing Net Weight of CHRISTIAN HERALD'S Mail Each Month:

1908	1909	1910
Net Weight, lbs.	Net Weight, lbs.	Net Weight, lbs.
Jan. 184,275	Jan. 162,938	Jan. 187,058
Feb. 159,025	Feb. 187,434	Feb. 330,862
March 154,391	March 258,884	March 434,726
April 202,220	April 205,178	April 281,679
May 147,778	May 163,056	May 240,028
June 143,190	June 202,535	June 270,332
July 146,165	July 140,202	July 200,194
August ...120,626	August ...136,495	August ...258,473
Sept. 145,055	Sept. 202,029	Sept. 297,804

A grand total of **2,501,156** pounds of CHRISTIAN HERALDS mailed to subscribers this year up to September 30, as against 1,648,751 pounds during the same period last year, and 1,402,725 pounds in the same months two years ago.

. . .

Now, just glance at these figures a moment. They show that the increase during the nine months of 1910, over the same months a year ago, was **51** per cent., and over two years ago **78** per cent. This not only means a greater number of pages per issue, but a vast increase in the quantity and variety of reading matter, and a far bigger Family Circle of readers than we have ever had in the past. We are conscious of several causes for this growth, but the principal reason we feel to be that, under divine Providence, THE CHRISTIAN HERALD'S loyal adherence to the high religious and philanthropic ideals which marked its course under Dr. Klopsch's management, has won the approval of right-thinking people all over the land, and is bringing hosts of new friends to join the ranks of the old. It is impossible for any editor, no matter if he had the wisdom of Solomon (which we haven't), to divine the mind of his readers; but there is no mistaking their point of view in the letters we are receiving daily, which are so full of hearty approval of the paper that we sometimes feel the need of a special dispensation of meekness to keep us from being spoiled by such abounding cordiality. Of course, the only way of showing how we value their generous sentiments is to go on making THE CHRISTIAN HERALD better than ever! This we are planning to do on a large scale for the coming season, and we give our readers warning that there are pleasing surprises in store for them.

. . .

It was a favorite saying of Dr. Klopsch:

"Do all the good you can
To all the people you can."

We commend this to the Family Circle. If every reader of THE CHRISTIAN HERALD were to make an effort to bring into the Circle **one more subscriber,** the paper would then reach such a multitude of homes that it would become a mighty influence for right living, Christian citizenship and home happiness. We pray that it may be so used of God that it will be a power for national righteousness. **You** can help to bring this about. And in so helping you will be doing the best kind of missionary work within your own sphere of opportunity—a work that cannot fail to result in blessing to all of us.

Wellman's Flight

WHILE Walter Wellman did not succeed in astounding the world by crossing the Atlantic in his big dirigible *America*, he vindicated his claim to aeronautic daring and established a record for endurance which may stand unequaled for some time. From the outset to the finish, his venture had the appearance of foolhardiness. Among experienced aviators probably not one in a thousand expected he would go as far as he did. Yet the dreams of science are long ones and they tell us of a day when the bird-men will fly vast distances with a speed far greater than any yet attained. People laughed at Columbus when he set out on his trans-Atlantic voyage, just as they have laughed at every bold pioneer who takes his life in his hand in a new venture. They laughed at "Edison's toy"—now the incandescent light—and they laughed at John Ericsson, and at George Stephenson; they set down the Wrights as cranks when they experimented with their "glider" in the early aeroplane days. They may smile at Wellman; but the true scientist will find in his effort, splendid as it was even in its failure, a new source of inspiration in the great campaign for the conquest of the air.

The Season of Tumult

AS the political campaign draws to a close and the shouting of the great national "talk fest" is nearly ended, the average American citizen is glad of the prospect of relief from the surfeit of discussion which has occupied the last six weeks. It has been a period of unusual excitement and the furious contention of the various factions, with their charges and counter-charges, has been even more pronounced than in recent years. But while in the great game of politics these vivid passages may amuse the practical politicians, they are by no means edifying or agreeable to the general public. Besides, each candidate of importance has his hired trumpeters who, with pen and voice, deluge the opposition with slander and rancor, which are returned with liberal interest. This goes on at a tremendous rate until thoughtful people stand amazed and dismayed. Worthy candidates, who had believed themselves possessed of fairly clean records, find themselves pictured as creatures so vile that they feel like surrendering to the nearest sheriff and going to hide in jail. Every public man, at such a time, is presented in a double role: as a good, patriotic citizen, and as a despicable corruptionist and a dangerous foe to honest government. It's a sorry spectacle, but apparently unescapable under existing political conditions. Meanwhile, our readers can console themselves with the agreeable reflection that there is one paper, at least, that isn't given over to partisanship and to which, while the tumult rages elsewhere, it is a comfort and a pleasure to turn for real, rational enjoyment. This they find in the pages of THE CHRISTIAN HERALD.

Found Out

WHEN Governor Hughes of New York was fighting the race-track gamblers two years ago, there were sundry intimations of the existence of a big corruption fund. It was to be used in buying votes in the State legislature to defeat the anti-betting laws. But so strong was public sentiment in favor of those laws, that the bribers' schemes ignominiously failed and the bills were passed. People had well-nigh forgotten the episode, when lo! a joint legislative investigating committee has succeeded in unearthing evidence showing that a bribery fund of $500,000 was actually distributed and giving the names of the corruptionists and the circumstances of their crime. Several rich patrons of the race-track are involved, and there is a fair probability, if justice be not thwarted, that prison doors may suddenly open for a number of the b e-takers, if they do not take to flight meanwhile. ll deeds cannot long be concealed. The world arc d us is like the icy glaciers that creep from the m n-tain tops into the Swiss valleys. By a strange w of nature every object hidden in the glacier com to the surface at length. So sin is somehow alw ys moving toward the surface.

Foul deeds will rise,
Though all the earth o'erwhelm them, to men's eyes.

Stunned by the sudden and unexpected expos e, after two years of fancied security, the pligh of these wrongdoers is surely a striking proof of ne truth of the divine warning in the old Book: Be sure your sin will find you out."

The Passion for Antiques

THERE is a good deal of picturesque romanc as well as profit in the business of importing n-tiques, which is engaging so deeply the attentio of the New York Custom House authorities just : v. Altars and church decorations, the work of ne master artificers in Spain and Italy centuries ; ; old monkish carvings quaint and beautiful; ne artistic belongings of grand old chateaux and pal es that have gone to ruin; fountains, statuary, d even entire dwellings have been bought by spec a-tive dealers and shipped to this country to be ld at fabulous prices to rich people with a love r antiques. Profits of six and seven hundred er cent. are not uncommon in the business. Whol le undervaluation frauds, which are said to have e-frauded the government of large amounts in du s, are now under investigation. Rich Americans re the best buyers of antiques in the world to-day d their liberal prices make the dealers' attempt to defraud Uncle Sam's customs by undervalua n inexcusable.

General Notes

—CHICAGO'S Church census, just completed, shows se figures: Number of persons reached, 2,000,000. Number h-out church preference, 175,000. Regular church attend s, 900,000. Irregular attendants, 475,000. Number with mem r-ship letters, but out of touch with churches, 450,000. Re ed to give information, 1,000. The census was taken by 1 00 workers representing 800 churches. Chicago's populatio is 2,185,283.

—BISHOP WEEKLY, in the United Brethren Conferenc at Dallastown, Pa., recently broke a lance with those pastors ho are known as "ladies' men," who are constantly in the m-pany of the women of their congregations, and who seem af to remonstrance. The bishop declared that the pastoral th of such men may be traced by "wrecked families and churc ," and that they should be "relegated to the shelf." So stro a note should act as a wholesome deterrent to those who, i he desire to be agreeable, may sometimes be apt to forget the g-nity that is due to the pulpit.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Cyclone Sweeps Cuba

THE island of Cuba has possibly suffered the greatest material disaster in its history in the storm which began with light rains on Octo-ber 13, developing into floods and devastating hur-icanes which continued until Monday, October 17. The damage was chiefly in the western half of the sland. The cyclone swept over Matanzas, Pinar el Rio and Havana Provinces. Hundreds of lives re believed to have been lost, thousands are home-ess and property valued at millions of dollars has een destroyed by the cyclone. Havana was at one ime under four feet of water for a distance of ine blocks from the sea wall on the northern border f the city. Large buildings in the path of the torm have been thrown down and vessels in the arbor have been torn from their moorings and wrecked. The towns of Martinez, Guane, LaGrifa, Punta Cartes and Cortes are reported to have been estroyed, and the greater part of Artemisa, a hrifty town on the boundary of Havana Province, s reported to be in ruins. Thirty persons were rowned at Consolacion del Sur. A barge on board f which was the recently recovered oremast of the *Maine*, together with tools and apparatus used in ne work of raising the wrecked attleship, was driven ashore at the oot of Morro Castle, and conse-uently the work of raising the *Maine* will be greatly delayed. resident Gomez personally visited ne inundated sections of Havana, irected the work of rescue, encour-ged the soldiers, police and firemen their tasks, visited the injured in ne hospital, and made arrange-ents to provide quarters for the omeless in the barracks and other overnment buildings. But the urricane did not confine its devas-tations to Cuba. It swept the Gulf ith merciless fury. The storm ent tearing through the streets of ampa, Fla., at the rate of sixty iles an hour. The gravest fear as entertained for all the cities in ne southern part of Florida. The reckage of the tornado was so reat it was feared that national d might be needed by the storm-vept cities and communities, hich aid would have been freely ndered. We live in a world dreadful cyclones as well as entle zephyrs, which produce cau-on, prudence, courage, enterprise, nd whose calamities call out the veetest sympathies and reveal a niversal brotherhood. The tears the civilized world will fall at the lamity and its prayers will ascend heaven for those who have suf-red most by its deadly sweep. It sed to be thought that such dis-rbances in nature as the hurri-ne were a penalty visited upon e communities for their sins. hat is not the Christian belief of -day, for the misfortune falls on the good as well as the wicked. torms are necessary for the puri-cation of the atmosphere in the mental and moral as well as material realm. Those who build cities ear the craters of volcanoes, along the possible ams of earthquake, and on the shores of storm-ept seas, do so at their risk, and though the calam-es are heart-breaking they cannot be considered as punishment of Providence. The ancient Hebrews, ho laid much emphasis upon earthly reward and nalty, counted the cyclone as the scourge with hich God punished his enemies, and hence they ayed:

So persecute them with thy tempest, and make them afraid with storm. (Ps. 83:15.)

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Forts and Harbor of Havana, Swept by the Recent Cyclone

ew Three Thousandfold

Mrs. Gentry, who lives in an English village, dug t a pit in the corner of her garden. She put half inch of soil between one grain of wheat, which e placed in the bottom of the pit, and the sub-soil gravel. The top of the pit was about one yard ross. This was done in March, 1909. After a w weeks, the grain had half a dozen shoots; from en till harvest the sprouting grain was covered er and over again, until the pit was leveled up, and grass of wheat clothed the whole of the yard-wide cle. During the winter this small crop of wheat remained quiescent and last spring it began to grow rapidly, growing beautifully through the summer until a few weeks ago, when it was ripe for cutting. Mrs. Gentry gathered her wheat crop, covering an area of six square feet. She had in her harvest eighty-five stalks of wheat; twenty ears were of large size and the grain of good quality; fifty were of medium size and a little below the average in quality, while the remaining fifteen were unripened. There were in all 2,800 grains. This marvelous instance of reproduction in the agricultural realm is a type of the wonderful growth and multiplication in the spiritual realm.

Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. (II. Cor. 9: 10.)

Profitable Invention

James Leach, a negro who used to work in the Glendenning handkerchief mills of Passaic, N. J., has just invented an improvement to the phonograph, which has brought to him a fortune. He is an expert mechanic and insisted that he could improve the tone of the talking machine, and set himself to work experimenting. The Edison Company, hearing of his efforts and ambitions, invited him to their works, where he demonstrated the success of his new idea, for which it is said they gave him $62,000. Unfortunately few of the inventors make very much money out of their discoveries. It is left usually for the man who capitalizes the invention to get what financial profit there is in it. Mr. Edison is one of the rare exceptions, and has been wise enough to retain enough stock in the companies that manufacture his invention to make him rich. No one begrudges this colored man the thousands of dollars his new idea has brought to him. The bright thoughts of God which men find in nature and the Holy Scriptures, while sometimes having a mercantile value, are in fact above all price. The pricelessness of wisdom is beautifully described in the Scriptures:

No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies; the topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. (Job 28: 18, 19.)

Padding the Government Census

The inhabitants of cities are always delighted at their rapid growth, and in the greed for a large population it is said that many of them have padded the late government census returns. It is charged that this crooked work has been carried on in Tacoma, Seattle and Aberdeen, Wash.; Portland, Ore.; Minneapolis, Minn.; Boise, Idaho; Fort Smith, Ark.; and a number of other cities. It is claimed that names were copied from the head-stones in the graveyards and recorded among the living, and that names were even spun out of the web of imagination to swell the census return. Census Director Durand set forth these charges of fraud in a letter to Secretary Nagel of the Department of Commerce and Labor, who wrote President Taft on the subject and received from him the following reply: "The cases of all those who appear to have violated the law should be investigated by the Grand Jury, and if sufficient evidence is found to justify it they should be indicted and prosecuted at once. Nothing will so conduce to securing a proper census as the prosecution of those who attempt a fraud on the law. I am led to believe that the present census has been much freer from attempted frauds than any previous census, but the instances cited by Mr. Durand are sufficient to require the utmost vigilance to bring those who have violated the law to justice and proper punishment." Frauds usually are for money. These census dishonesties are the offspring of ambition. They are against the millions of inhabitants, against the government itself, and those who are guilty of such crimes ought to be tracked and punished. The prophet gives a very good description of people of this class when he says:

And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongues to speak lies, and weary themselves to commit iniquity. (Jer. 9:5.)

Rockefeller Founds New Hospital

At the opening of the New Hospital in Sixty-sixth Street, New York City, October 17, Mr. John D. Rockefeller made it a gift of $3,820,000. It is to be an adjunct of the Rockefeller Institute for Medical Research for the study of human diseases in addition to the laboratory research work that has been carried on by the Institute for eight years. This gift brings the total income-bearing endowment of the Institute to $6,420,000. The total of Mr. Rockefeller's gift to the Institute, including land and buildings, and earlier gifts for medical research, is $8,240,000. This new hospital, which has been two years in building, is the only institution of its kind in the world—a place where close study is made of a few selected diseases that now baffle medical science. No charge will be made for board, lodging, medicine, nursing, or medical attention, and no liberties will be taken with the patients in the way of experiment. Only three or four diseases will be under investigation at any one time, and no patient, rich or poor, will be admitted unless suffering from one of these. There are but seventy beds in the hospital, and the equipments in every department are as nearly perfect as the ingenuity of man can make them. The medical staff of the hospital will consist at the outset of the director, Dr. Rufus I. Cole, Dr. Christian A. Herter, Dr. C. C. Robinson and four internes. The Board of Scientific Directors, which will have full control of the activity of the entire Institute, will be Dr. T. Mitchell Prudden, Dr. L. Emmett Holt, Dr. Christian A. Herter, Dr. Simon Flexner and Dr. Hermann M. Biggs. Mr. Rockefeller has undertaken by this mammoth foundation to find cures for diseases that have heretofore been considered incurable, and those who are engaged in his institution entertain the belief that their scientific investigations and experiments will be rewarded by discovery of the individual microbes in the diseases that have so decimated the race, and also the weapon with which they shall be able to destroy those microbes; and thus by the miracle of modern medical science the brittle thread of human life will be lengthened out. Hezekiah had a fatal malady. He prayed to God to spare his life. His prayer was answered, but it was necessary for him also to make use of medical science at the command of the prophet in the use of the poultice of figs.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover. (Isa. 38:21.)

Julia Ward Howe Passes Away

She Was the Author of the "Battle Hymn" and the Best Loved American of Her Day

WITH the death of Julia Ward Howe, who passed away at her home in Middletown, R. I., on October 17, one of the greatest women our country has ever known is lost to the American people. Her name, her gracious personality and the memory of her splendid intellectual and patriotic achievements, however, will long be cherished in the land of her birth. She was born in New York City, May 27, 1819. Her father, Samuel Ward, a prominent banker, was the grandson of Governor Samuel Ward of Rhode Island, who was a member of the first and second Continental Congresses. Her paternal grandfather was an officer in the Revolutionary War, and her paternal grandmother, the daughter of Governor Greene of Rhode Island. Her mother, Julia Cutler, the grandniece of General Francis Marion, a descendant of the French Huguenots of South Carolina, was a woman of marked literary ability and had some success in authorship.

One of Mrs. Howe's biographers has this pleasant sketch of her girlhood: "Julia and her two sisters were called in the old New York the 'three graces,' though Mrs. Howe in a description of herself later says that she left her sisters to 'do all the beauty of the family.' Julia was sixteen when she made her first attempts at poetry, which were published in a daily paper called *The American*. Her first prose composition was a review of Lamartine's *Joeelyn*, which was published in the *Literary and Theological Review*. In 1841, when the family were spending the summer near Boston, Julia met Dr. Samuel G. Howe, the philanthropist and educator, who had fought with the Greeks against the Turks in 1824 and who was at the time teaching the blind and deaf-mutes. Their marriage took place in 1843 and was followed by a tour through Europe, where Julia Ward Howe met the men of literary distinction of the older country —Dickens, Moore, Foerster, Rogers, Carlyle, Milnes, Sidney Smith and others."

It was after her marriage that Mrs. Howe's literary career really had its beginning, although she had spent the years of her girlhood largely among books. At twenty she had written her first book of poems, entitled *Passion Flowers*, which attracted much attention. She was deeply interested in philanthropic work, and it was her sympathy with suffering humanity that first drew her toward the distinguished educator and philanthropist who became her husband. After her marriage she devoted herself more and more to literary and philanthropic work. In the great struggle which preceded the Civil War she took an active part with her gifted pen.

Orison S. Marden, in his biographical reminiscences of Mrs. Howe, tells the story of her most famous poem, "The Battle Hymn of the Republic":

"It was in the first year of our Civil War that Mrs. Howe, in company with her husband and friends, visited Washington. During their stay in that city, the party went to see a review of troops, which, however, was interrupted by a movement of the enemy, and had to be put off for the day. The carriage in which Mrs. Howe was seated with her friends was surrounded by armed men. She began to sing, to the great delight of the soldiers, 'John Brown.' 'Good for you!' shouted the boys in blue, who, with a will, took up the refrain. Mrs. Howe then began conversing with her friends on the momentous events of the hour, and expressed the strong desire she felt to write some words which might be sung to this stirring tune, adding that she feared she would never be able to do so. 'She went to sleep,' says her daughter, Maude Howe Eliot, 'full of thoughts of battle, and awoke before dawn the next morning to find the desired verses immediately present to her mind. She sprang from her bed, and in the dim gray light found a pen, and paper, whereon she wrote, scarcely seeing them, the lines of the poem. Returning to her couch, she was soon asleep, but not until she had said to herself, 'I like this better than anything I have ever written before.' "

Mrs. Howe has written many books, besides poems, essays and addresses, but the "Battle Hymn of the Republic" is the production by which she is best known, and which she herself loved best of all. The poem is given below in full, as she wrote it:

Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath a
stored;
He hath loosed the fateful lightning of His terrible swor
His truth is marching on.

I have seen Him in the watch fires of a hundred circling camp
They have builded Him an altar in the evening dews and damp
I can read His righteous sentence by the dim and flaring lamp
His day is marching on.

I have read a fiery Gospel, writ in burnished rows of steel:
"As you deal with my contemners, so with you my grace sha
deal;
Let the Hero, horn of woman, crush the serpent with his he
Since God is marching on."

He has sounded forth the trumpet that shall never call retrea
He is sifting out the hearts of men, before His judgment sea
Oh! be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free.
While God is marching on.

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JULIA WARD HOWE

Born May 27, 1819 — Died October 17, 1910

After the war, Mrs. Howe becan warmly interested in the cause woman suffrage. For forty yea she labored with voice and pen to brir about the enfranchisement of her se She founded the New England Wor en's Club, a pioneer organization the suffrage movement. Her husba died in 1876, and in her widowhoo she turned still more assiduously literature. She was the recipient a degree from Smith College and h been honored on many occasions. H last public appearance in New Yo was at the Hudson-Fulton celebratio

Among the famous associates of h maturer years were Elizabeth Ca Stanton and Susan B. Anthony, company with whom she became one the editors of the *Woman's Journ* the organ of the suffrage movemer She frequently preached from t pulpit of the Rev. Dr. Freem Clarke. In her own home she was delightful hostess, and entertain many of the most brilliant man a women of the day. Her best know books are her *Life of Margaret Fulle Memoir of Dr. Howe, Sex and Educ tion* and *Modern Society.*

A Memorial Tribute

GONE in the fulness of years and of wisdor
Gone to the heavenly rest,
Away from the surge of life's madness,
Ripe for the Master's behest;
She has passed through the gates we must enter
Her journey, though long, is now o'er,
Her bountiful harvests are garnered
On Eternity's mystical shore.

Lay her down gently, for gentle was she,
Lay her there where the wild lilies spring
For the lily's pale chalice, as pure as the snow,
To her was a sensitive thing;
Meet emblem, too, of her beautiful life,
The lily, so chaste and so fair,
A type of the purity, modesty, love,
Which distinguished her everywhere.

She wrote of the lilies that bloom o'er the s
'Mong whose beauties the Christ came to eart
And she told of the glory transfiguring mer
That surrounded His manger at birth;
Now her Christ and her King, He has called her,
"No trumpet shall sound her retreat,"
"May her soul be swift to answer Him,
And jubilant be her feet."

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BY THE GLOW OF THE FIRELIGHT

Winter and Leisure

By MARGARET E. SANGSTER

WHETHER or not winter brings you leisure depends not a little on where you live. For those who are much in society, who look forward to a giddy round of afternoon teas, receptions, concerts and other diversions, the inclement weeks on which we are entering are the busiest and most breathless of the year. We fancy that only a small portion of those who read THE CHRISTIAN HERALD waste life in this way. Most of our readers are too sensible for this. No form of effort dissipates energy and induces nervous exhaustion with such unerring certainty as indulgence in an incessant round of fashionable amusements. A strenuous time, too, lies before those who crowd parish work into the winter and look for the principal spiritual harvesting during these cold months. For thousands of women who are overtaxed in spring and summer, the later autumn and the winter are seasons of relief.

The days begin to lengthen, the children are in school, the outside labor is lessened and there are neither hungry hayed men nor exacting city boarders for whom to provide. Even where the summer brings none of these extra burdens, the winter days are comparatively easy going and leisurely to the women at home. They have their mothers' meetings and their pleasant social clubs where they read papers and carry on discussions. They have time for books and thought, for beginning without hurry and flurry the making over of clothes for the children and the replenishing of the household linen. Neglected correspondence with kinsfolk and friends is resumed and arrears are paid in full. What should we do but for the blessed tranquillity of those days when we sit within doors near a glowing fire, the dear ones safe under the roof enjoying the peaceful scene, although we may be encompassed by what Emerson calls a tumultuous privacy of storm? And here is a picture from Whittier:

Shut in from all the world without,
We sat the clean-winged hearth about,
Content to let the north wind roar
In baffled rage at pane and door,
While the red logs before us beat
The frost-line back with tropic heat;
And ever, with a louder blast
Shook beam and rafter as it passed,
The merrier up its gathering draught
The great throat of the chimney laughed.

What matter how the night behaved?
What matter how the north wind raved?
Blow high, blow low, not all its snow
Could quench our hearth-fire's ruddy glow.

. . .

Bravery Under Misfortune The real stuff of which people are made is displayed when they have to bear the sharp darts of misfortune. For example, a man and his wife, with a little child, worked together and saved together until they had money enough to set out for a new country. They had been moderately prosperous in the Middle West, but they had a vision of a better opportunity farther on, and so they disposed of their little holdings, packed their goods and said good-by to their neighbors. Just as they were ready to start the child was taken very ill with a contagious disease. To go was impossible. Every plan had to be changed. By the time he was well their intended departure had taken another form, and they found, as they thought, a place where they might do moderately well nearer home. Then came strenuous labor, a story of crops destroyed by hail, of cholera among the hogs, one disappointment after another, so that a mortgage could not be paid. Saddest of all, death invaded the little home, and a babe that had come to be a little sunbeam, delighting the whole household, closed its eyes and slept the sleep that knows no waking.

Here certainly is a story showing successive and accumulating disaster, enough surely to daunt the stoutest heart and sap the greatest courage. Yet, to show the white feather was not possible to these brave and resolute people. They simply met each successive calamity with lips set and hands clenched, and pressed forward, fate yet pursuing. They will yet win out and snatch victory from the jaws of defeat. They belong to the race that doesn't know when it is beaten. Bravery under repeated misfortune is one of the finest qualities human nature ever shows.

CHANTICLEER

You are a darling Chanticleer,
The very prettiest bird in town,
And Gladys, as a charioteer,
Is sure of winning great renown.

Rule Yourself A mother who in addition to training and caring for her little children is housekeeper, general manager, cook, laundress and seamstress, has certainly enough for one pair of hands and one brain to supervise and attend to. There are many such mothers in the land, and it is wonderful that they succeed as they do in the performance of their manifold tasks. To every such woman the injunction comes with force morning after morning, "rule yourself this day." Constant inquiries are made by women obviously over-burdened, as to the best methods of ruling their children. If each will earn how to rule herself, how to restrain the hasty word when she is tired, how to hope continually for the best days that are coming, how to keep her little kingdom quiet and pleasant because her dominant mood is one of cheer, half her troubles will melt away. Babies soon grow out of the helplessness of infancy. Little boys and girls love to aid mother. If mother understands the art of organizing she will, after a while, let the older children relieve her of a great deal of care. They will have their daily duties, and be it noted that boys properly taught are as skilful in making bread, washing dishes and sweeping floors as are their sisters. If our women would speak in meeting, a host of them would testify to this. But beware of scolding, nagging and slapping. It is only the ignorant, thoughtless mother who condescends to the primitive method of a word and a blow. Rule yourself, and love will help you to be ruler in the family circle.

. . .

An Innocent Pastime Popular pastimes have a way of issuing out of space and spreading from house to house and from village to village with the swift contagion of an epidemic. The chief difference is that measles, whooping cough, mumps and scarlet fever are intensely to be dreaded, while an innocent and amusing novelty in the line of recreation awaits an eager welcome. The present absorption in the jig-saw puzzle has its amusing side. Old men and women, young people and children, busy house-mothers, clerks behind counters, maids in the kitchen, merchants in the counting-room, and probably kings and queens in the intervals of their royal functions, are finding entertainment in this diversion. Here and there a clever girl or boy earns many an honest penny by using his or her jig-saw in the cutting of pictures into innumerable tiny pieces that seem to have no relation one to another. Anybody who likes may mount any picture he chooses on thin wood and cut it up for friends to distract themselves with. A puzzle of this sort sometimes enlists the attention of a family or a group of interested people a whole evening and far into the night. Some jig-saw puzzles last over days. Men humorously complain that their socks are undarned and their dinners delayed, yet they do not rise superior to the temptations of the puzzle. Suburban tea parties are formed with the jig-saw as the motive for the invitation, the mails carry the puzzles back and forth as they do other parcels, and friends loan them to one another on a system of exchange. This innocent pastime has lent a new charm to the winter season.

. . .

Penny Wise and Pound Foolish This familiar phrase, like many another, encloses a kernal of wisdom in a nutshell. Among the housewives who read this page from week to week there are those who make it their boast that they never give up until they drop in their tracks; that they keep on working after they have had intimations that their strength is failing, and that they never have a doctor until they are absolutely confined to their beds. These good women tell one with satisfaction that when they are ill in earnest it is an affair of weeks or months, and they point with a certain pride to this or that attack that frightened the family and made deep inroads on the savings in the bank. Why would it not have been truer economy and more in line with common sense to stop before getting so weary that nature refused to be longer challenged? Why not, particularly when menaced with cold or rheumatism or some other device of the demon of ill health, take steps at once to ward off the trouble?

THE CAT "BEAUTIFUL"

By SUSAN E. W. JOCELYN

CHARLES HORTON, a dignified bachelor of five and thirty, well dressed and not unmindful of his good appearance, awaited the arrival of his little niece at the railroad station. Plans for the relief of possible homesickness in his young visitor filled his mind.

"Shall I buy a Teddy bear for her?" he thought, then smiled as he pictured the probable indignation of the small maiden at being presented with so babyish a plaything.

Just then the up train came steaming in, and while he stood waiting for its departure, his eye was attracted by something unusual on the engine. Curled up on the cross beam was a fine sleek cat, in full evening dress, black coat, white shirt front and gloves. As the engineer put out his hand to capture it, the strange traveler arose, and arching its back as if getting its bearings, gave a quick glance at the faces near it, then, without a mew of explanation, sprang towards the astonished Mr. Horton and rubbed a furry cheek against the bearded one, to the surprise and amusement of the bystanders.

The next instant, filtering through the boisterous hilarity of the moment, came the words, "Beautiful! Oh, Beautiful!" uttered in a voice of caressing sweetness, silver clear, yet softened by a note of such tender compassion that a confiding paw was stretched quickly towards a small gloved hand appearing above the bachelor's shoulder, making a complication which rendered that gentleman's movements restricted and the situation doubly embarrassing. Then came the words:

"Oh, papa, see, see! If I were only on the way home, it should be my very own." And the magical voice came stealing dangerously near.

"Now, Rose, don't be foolish," interposed a heavy masculine voice. "Come; we must hurry. The carriage is waiting."

As Charles Horton gave a furtive, backward glance, he caught the glimpse of a vanishing skirt and the tilt of a sailor hat over sun-kissed hair. In another moment a good-by was waved to the friendly animal, and eyes, wistful with interest, looked straight into those of its protector, who with sudden impulse raised his hat slightly, a gallantry apparently unnoticed. Reddening at his own audacity, he strode forward to meet the incoming train and deposited his burden in the arms of his astonished little niece.

"Why, Uncle Charlie, it's just like a fairy tale!" she cried as she listened to the story of its coming.

"Even to the fairy godmother," he assented. "She popped out of the crowd a moment ago, christened it 'Beautiful,' and then vanished as quickly as she came. We must keep you, puss, and call you Beautiful, Aunt Bess' opinion to the contrary perhaps, for bad luck always attends disobedience to fairy god-mothers."

Before the sun went down that day, this black, velvety creature had made himself at home in the bachelor's garden, through that never-failing attraction, warm milk. Perched on the roof of the little arbor among the clematis vines, he placidly surveyed his surroundings with curious eyes, while the unusual occurrence at the station was discussed by the family and kitty in the flesh was for a moment forgotten.

Suddenly, through the flower-scented air came the words, "Sweet, sweetest, sweet, oh sweet!" in a perfect gush of trills.

"Hear that?" cried Aunt Bess. "It must be Mrs. Garland's niece. She can imitate a bird to perfection, and I believe she was expected to-day."

Uncle Charlie listened entranced, until a quick scrambling among the clematis vines brought to him a sense of impending trouble, and he sprang up as away dashed Beautiful over the fence, through the intervening gardens to the singer. Away also dashed Charles Horton in pursuit, regardless of fences and flower beds, nor did he abate his mad chase until he stood, flushed and foolish-looking, by the window through which the lively feline had sprung and was now quietly crouching beside the fairy godmother, its topaz eyes fixed enquiringly on hers.

"Oh, please," she sang, with a swift, beseeching glance, "don't disturb us, just yet—just yet," and she chirped on, "Sweet, sweetest, sweet, oh sweet!"

"'Don't disturb us just yet—just yet,' she said"

Under the spell of music and embarrassment, he stood in silence for a moment, then suddenly cried out in alarm, "Don't, don't! It's too birdlike. I'm afraid he'll spring."

"Oh, there's no danger. We've met before," she added, coming forward with the cat in her arms, smoothing its fur and praising its eyes. "They are so tender," she said, looking down into the yellow pools, and when, after much caressing, she deposited him in his master's arms, it was with the hope expressed that he would often mistake her for a bird. "It's the greatest compliment I ever had," she said, as Horton, cat in hand, bowed and backed his way off the piazza, thereby postponing as long as possible a display of torn trousers, which must inevitably be brought to view on the home stretch; and the graceful agility with which he vaulted fences on his way was calculated to divert attention from such trivial matters—at least, he was vain enough to hope so.

With the cause of all this commotion safe within the confines of the garden, Horton's thoughts took a romantic turn, and he almost wished she had not been quite so self-possessed. *He* didn't feel self-possessed—not the least bit in the world—when he thought of that exhibition of torn trousers. It was not an agreeable subject for reflection. He would change it (along with the trousers) for something more pleasing—the fairy godmother herself as she sat at the piano, glints of blue under long lashes, white throat, and red lips parted as "Sweet, sweetest, sweet, oh sweet!" came thrilling through them; but it was like trying to remember a dream, delightful and elusive, and a summons to supper brought him to a sudden sense of things temporal, especially as he observed a newly arrived guest, an elderly clergyman, dispose of the substantial repast.

In his way, a good man was the Reverend Hiram Matthews, and he made a point of returning thanks after breaking bread with his friends. On this occasion he arose from the table, grasped the back of his chair, placed one knee on the seat, inclined his body forward in reverent position and, commencing in an ordinary tone, started on an invocation that waxed in power as it proceeded until the teacups fairly rattled with the reverberation.

Beautiful, peacefully sleeping in t corner, opened one yellow eye, t the other, while both ears stood up a listened. Slowly he arose, arching back and yawning. Approaching impromptu altar, he sat down, looki upward. Further investigation see ing necessary, he ventured one paw the rung of the chair. Its mate f lowed quickly, and, in upright po tion, he stood with glittering e fixed in mute inquiry upon the hum towering above him until a startli burst of eloquence brought forth duet a dismally lengthened "M-e-o-w

A terrible explosion rent the air, bursting of the vials of wrath, f lowed by a wildly hissed "Scat!" a the hurling of the Reverend Hira sole weapon of defense, a pocket co With one bound the panic-stricl kitten was out the door. Regardl of obstacles, he dashed into the str scrabbling between the slender feet the fairy godmother, who was str ing in the twilight by way of famili izing herself with the neighborho its manners and customs. Natura the antics of the frantic cat threw little French-heeled slippers quite their balance, so that Horton, in pursuit, collided heavily with their t pling wearer. What could he do clasp the swaying figure for an inst in his arms before rushing onw still in pursuit, calling, "Beautif Oh, Beautiful!"

Beautiful, a-tremble, had tal refuge on Miss Mehitable Jen piazza, where that ancient maiden quietly sipping her tea. There wa general upset. Miss Mehitable, s that the cat was mad, screamed lust for aid and then grew hysteri Again the bachelor's strong arms w brought into requisition.

As he trudged soberly homewa panting charge in close embrace, H ton's downcast eye observed a dimi tive slipper, sparkling with buck and beads, wedged between curb a pavement.

"All in keeping," he murmured puss. "Fairy godmothers, glass sl pers. We'll act it out to the end a go in search of our Cinderella."

He felt some misgiving as to propriety of his conduct as he nea the house harboring this creature romance. It was not quite clear him in what way he had failed, but was quite sure that he had done so thing wrong when, as he advanc the godmother arose stiffly fr her seat, bowed ceremoniously a thanked him in cool, measured to for his assistance, thereby dispelli all thoughts of Cinderella pleasantri He was sorry he had not sent t foolish little slipper by messeng Fumbling in his pocket for it, he m aged to express his regrets with gra courtesy, albeit he could scarcely f bear a smile at the nervous tens with which she held her skirt over t unshod foot.

"Beautiful makes his apologies," said as he turned to go; "but he ne sympathy—as does his master. It h been a trying day for both."

"Beautiful? Beautiful? Is *that* l name?" she questioned, her eyes w with surprise. "It is I who sho apologize." With cheeks warm w blushes and eyes falling before his, s faltered with a tremulous laugh, thought—I thought, out there in t street, when you—— Forgive me, thought you were being *rude*——"

"Why, you named him yourself, day at the station, and so I——"

"You noticed my foolish talk? Pa scolded me afterward for being effusive in a crowd."

"You were his good fairy," he a sured her. "Talking of fairies—— He laughingly extended the glitteri

Continued on next page

THE CAT "BEAUTIFUL"

Continued from preceding page

sliber. "I am looking for a mate," he concluded, and colored at his inanity.

"Was it for that you were waiting at the station?" Adding mischievously, "And found a *cat*."

"I found Beautiful," was the significant answer as he relieved her of the animal which had bounded to her shoulder, and bade her adieu with the prophecy that, with such an arbitrator, peace should reign forever between the house of Garland and the house of Horton.

For the next few days, no subject interested the Horton family to such a extent as this wonderful cat. For all their loving care he showed much appreciation, manifesting no disposition to roam except as the birdlike voice allured him, when he was sure to follow a follower. He seemed to need no special training and his one weakness, the determination to nap just wherever he pleased, seemed too pretty a trait to attract unfavorable notice. Each day brought marked indication of his hold on the family affections.

"How did we ever live without you, Beautiful? and you, too, Gracie?" laughed Uncle Charlie one evening as the three were enjoying their customary romp in the garden where Aunt Bess and Miss Garland had joined them. "The Children's Hour," he called this especial time.

"We should never have known Beautiful if it had not been for Gracie," joined Aunt Bess. "You brought good luck, dear," drawing the little niece closer.

"And if it hadn't been for Beautiful, you wouldn't have known Miss Rose," laughed Gracie. "That's good luck, too. You couldn't live without her either, could you, Uncle Charlie?—she's so pink and so pretty."

Fast changing from pink to red, Miss Garland took advantage of Beautiful's frolicsome mood to hide her embarrassment. Skipping to and fro time with his gambols, she chattered:

"We'll call Beautiful our mascot, Gracie, and for good luck your uncle must give us each his picture in a locket when we go away—the cat's picture, I mean," in confusion.

Uncle Charlie's face also had taken on an extra ruddy tint. He, too, turned to Beautiful for help. Aunt Bess considerately gave her attention to a refractory vine.

One morning, not long after, Horton, immaculate in summer traveling attire, swinging his suit case cheerily, was accosted near his door step by the dainty Miss Garland on her way to a morning concert.

"Going away? How can you bear to leave Beautiful?"

"It is hard to leave so much that's beautiful," gallantly, his eyes resting for a moment on the radiant face beside him.

They waited at the corner for a car. She turned to him suddenly.

"What was that? It sounds like Beautiful. I'm sure it was his mew. Where can he be?"

Perplexed, she looked this way and that, while her companion, regardless of light trousers, dropped his suit case, and crouching low, applied his ear to the ground.

"Mr. Horton! Mr. Horton! It's here in your suit case! Oh, oh, oh! Come quickly!"

Unmindful of delicate gloves, she struggled with buckles and straps. Then ensued much excited searching through various pockets for the key, a final wrenching of prison bars, and out sprang Beautiful, wild-eyed and trembling, his track scattered with the numerous belongings of a society man.

The car, meanwhile, had passed unheeded, its occupants hilarious at the exhibition on the sidewalk. Horton, with a section of brilliantly striped pajamas dangling from one hand, a rubber shoe in the other, was pursuing a shaving cup and collar box on their way to the gutter.

Miss Garland, her dainty white linen streaked with dust, her gloves torn, shuddered at the thought of Beautiful's peril.

"Oh, you poor darling!" she cried, and then as a glance of inquiry flashed back at her, she seized the frightened animal, and, hiding her scarlet face in the furry coat, sped down the street toward its home.

Left to himself, the perturbed bachelor captured what he could of his absconding possessions and thrust them into the suit case, hailing the next car—one going in an opposite direction from his intended course—and started for he knew not where.

* * *

A week later, when Horton greeted his family, no shade of annoyance lingered on his countenance. "'With all thy faults, I love thee still,'" he cried as Beautiful sprang to his shoulder and rubbed a fervent welcome. Later, in the moonlit garden, under the clematis blossoms with Rose, he listened with rapturous attention to her recital of Beautiful's enchanting ways acquired during his absence.

"You still call him your mascot?" smiling, as he slipped the good luck locket into her hand. "He shall be my mascot, too, if he'll bring his bird to me."

"Oh, the dear!" she laughed, looking at the little pictured face. "'None knew thee but to love thee.'"

"'Love my cat, love me?'" he asked with sudden earnestness.

In silence the pretty head bent over the locket.

"No answer?" wistfully.

"Oh that my eyes could speak like these," she whispered.

"Look up, that I may judge," he said, and waited—then——

"Beautiful! Oh, my beautiful!" he cried.

"Me-o-w!" answered Beautiful.

Burned His Magical Books

CUH-FI-HUNG was a very successful fortune-teller in Wuchow, China. His father and grandfather before him had followed the same profession, and these books, of considerable value in the profession, had been handed down from generation to generation. Cuh heard the Gospel and was prevailed upon to come to the meetings. He was a proud man, and though he had read a good deal of the Gospel books and was favorably impressed, yet he did not yield to Christ. Finally, the Spirit conquered and he accepted the Saviour.

Shortly before his baptism, he came to the missionary in considerable perplexity about what he should do with the books. He said:

"How can I sell them or even give them away, lest they might lose another's soul as they all but lost mine."

The missionary referred him to Acts 19: 18, 19 and read, "Many also of them that had believed came, confessing and declaring their deeds. And not a few of them that practised magical arts brought their books together and burned them in the sight of all."

Cuh at once determined that he would do the same thing on the day of his baptism. On that day a company of fellow-Christians, students and missionaries gathered in the court of the mission premises, and made a bonfire around which they sang praises to the name of Jesus, while Cuh, with his own hands, burned the magical volumes to ashes.

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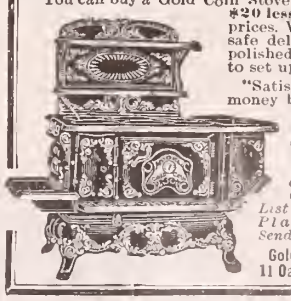

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Wellman's Wonderful Flight

Continued from page 995

policemen were letting out the ropes, and Mr. Wellman was just able to catch the words: "Southerly, moderate winds." Mr. Wellman was seen to nod his head and Mr. Vaniman, the engineer, standing in the dangling lifeboat, gave the signal to let go all ropes.

The *America* rose steadily for about sixty feet and then pointed her blunt nose toward the gray blanket of cloud which had settled over the sea. It drew after it the trail of thirty metal gasoline tanks attached to a long steel cable, the tanks bobbing through the water as if they were corks on a fishing line. Despite all precautions three of the tanks were punctured during the launching, one of the policemen letting one of them drop just above the sea wall, and as the chain of tanks went out off shore, the precious gasoline was seen spouting skyward. Never will the crowd forget the imposing spectacle made by the airship as, with the American flag streaming from her bow and the red ensign snapping defiance to the wind and sea at the stern, she pushed her way into the fog.

A motor boat had gone ahead to tow her beyond the Jersey shoals, on which there was danger that the trail of tanks might go ashore. Two miles off shore the motor boat cut loose. As it turned back the men on board could hear Vaniman call to his assistants to start the airship's motors. Simon was at the wheel and Mr. Wellman was seated on a cracker box in the car.

A little later a wireless message was sent from shore at a venture and one at once came back from the airship. "We are going northeast by east," it read; "foggy; everything fine." Several other messages were sent up to one o'clock, when they suddenly ceased. Then came the long days of silence while the world waited anxiously for news of the airship. Wireless operators on shore and sea were sending out messages broadcast over the Atlantic in hopes of connecting with the instrument of the *America*, but no answers came. Storms raged over the Atlantic, and it was feared the *America*, if it had not been wrecked, had been blown far off its course.

After the ship left Atlantic City all went well for a time, and the men were in high spirits. They passed Nantucket the next afternoon. When they were off the coast of Nova Scotia the wind freshened to a gale and drove the ship now one way and then another. The fog was thick, and they were not able to see any distance, when suddenly four masts loomed up ahead. They turned just in time to avoid a collision, but the crew on the ship probably had the fright of their lives as the airship passed over their stern. The *America* stopped her motors and then nearly drifted into the ship once more.

The electric storm played about the balloon and some gas was let out to lower the airship toward the surface. When the air cleared it was necessary to throw over several barrels of gasoline to rise again. The next day the sun came out and the gas expanded, and the airship rose quite suddenly to a height nearly three-quarters of a mile above the sea, the long line of tanks dangling wildly below. Then the gas began to evaporate and the ship sank toward the sea once more. At times the motors were shut off and the ship would turn sidewise and be carried along by the wind as had been planned, but she sank lower and lower and more gasoline had to be thrown over. As the last of the fuel went over, over went also the hopes of Mr. Wellman that he would reach Europe.

The only thing to do now was to drift and signal in the hopes that they would be rescued by some passing ship.

It was a situation to appal all but the stoutest hearts, drifting hundreds of miles from shore in the fast steel-going airship, fuel practically gone, and driven hither and thither by the storm after another. Far below the black and gray waters seemed to reach after the steel cable as if to clutch it and draw the airship after it beneath the waves.

Pictorial News Co.
Airship America Leaving Atlantic City

About four o'clock Tuesday morning the boy lookout on the steamer *Trent*, bound from Bermuda to New York, saw a sight which made him doubt his senses. A huge black object appeared drifting in the distance ahead. It had lights like a ship, but it was plainly riding the air. Captain Down of the *Trent* was called and with his glass saw that it was an airship. Then the *America* signaled him: "Stand by; I am in need of you!"

The *Trent* changed her course and the captain ordered the boats to be made ready. The passengers came rushing on deck in their nightclothes and watched, as if fascinated, the movements of the *America's* crew as they prepared to abandon their craft. The *Trent* passed under and Mr. Wellman threw down ropes, but they would not hold and a gust of wind drove the airship to some distance. At last the *America* sank close to the water and the men jumped into the lifeboat. Relieved of their weight the *America* shot high into the air once more. The lifeboat was brought alongside the *Trent* and the men climbed up to be greeted almost mobbed with the attentions of the cheering passengers. Only Vaniman stayed behind, banging away at the hatch in the bow of the life-boat. The next instant he put in his hand and pulled out the kitten, and another cheer rent the air. The airship had gone 1,010 miles in seventy-two hours.

Mr. Wellman was enthusiastically greeted in New York and he must have felt that the trip was well worth the effort as he saw his critics turn to warm and admiring friends. It is now possible that he may try again.

New Leaders in Temperance Work

THE annual gathering of the National Woman's Christian Temperance Union, which takes place at Baltimore, November 12-17, marks the close of a successful year of unremitting effort by the twelve thousand local unions for the advancement of Gospel temperance throughout the land. While there have been no great victories in 1910 for the abolition of the liquor traffic, the cause has made local headway in many States, and preparations have been made for county and local option and for State-wide prohibition campaigns.

A number of new leaders have come into prominence during the year. Among these none is more active than Mrs. Nannie Webb Curtis, of Sherman, Tex., president of the Texas State Woman's Christian Temperance Union. Mrs Curtis has been for four years a national organizer of the Woman's Christian Temperance Union, doing effective service in the Florida campaign, when submission of the prohibition question was won; in that of Alabama, when public sentiment forced the enactment of a statutory law for the State; in Tennessee, where prohibition was also victorious; in the movement for constitutional prohibition in Oklahoma, and the Kansas and Nebraska campaigns.

Another new Southern leader is Mrs. Lenna Lowe Yost, of Morgantown, W. Va., who is president of the West Virginia Woman's Christian Temperance Union. She has served in temperance work as leader of the Loyal Temperance Legion of West Virginia; president of the Morgantown Woman's Christian Temperance Union, and she is also active in the Mothers' Clubs.

The leadership of the prohibition State of Georgia has been taken up by Mrs. T. E. Patterson of Griffin, an able and experienced worker. Mrs. Kate E. Smithers of Smyrna, Del., is the present head of the Delaware State Woman's Christian Temperance Union, leading the workers there. A pioneer temperance worker of the West is Mrs. Annie Augier of Spokane, the new president of East Washington State Woman's Christian Temperance Union. She has been engaged in temperance work for a quarter of a century in Sioux City, Ia.; in Salt Lake City, Utah, in South Dakota and in Washington.

Mrs. Nettie Chipp of Boise, the new president of the Woman's Christian Temperance Union of southern Idaho, has led during the year in aggressive work for the banishment of the drink evil from the State. As local leader in Boise, and State superintendent of jail and prison work, Mrs. Chipp has had excellent training for the State leadership.

Six counties in Montana have been opened up this year, leaving only four counties unorganized by the Woman's Christian Temperance Union. This has been done chiefly through the efforts of Mrs. Allie Updike Hutchinson of East Helena, the new State president, who is a former teacher, and has been active in temperance work in Montana for nearly twenty years.

During the year, the Woman's Christian Temperance workers have been preparing for the important campaigns which are to be conducted in four States to abolish the liquor traffic—Florida. Missouri, Arizona and New Mexico. In New Mexico, the constitutional convention which began October 3 will sit probably sixty days, and a great effort is being made to secure constitutional prohibition. In Arizona there is a similar campaign for prohibition in the new constitution. In Florida and Missouri the vote on prohibition is to be taken next week.

J. A. S.

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The Temperance Review*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

WORLD'S Temperance Sunday comes but once a year. The way it is named gives it pre-eminence above the other three quarterly temperance lessons. The question at one time arose about how it originated. A letter was addressed to the London Sunday School Union regarding it, and the following reply was received: "The World's Temperance Sunday originated with one of our Methodist Conferences and was adopted by the London Sunday School Union in 1887. In 1893, at the World's Sunday School Convention, it was agreed to fix the lesson for that day in the International Course." The secretary who made the reply adds: "I think it would be a mistake to try to change the day. Perhaps it might be made an American Temperance Sunday, but it would then be local instead of universal." He expressed this opinion because he had learned of a movement in the United States to have an October date instead. He wrote "this would be impossible in Great Britain and the Colonies, as already they had a special Sunday in that month for another cause."

The World's Temperance Sunday

The reason given for the proposed change of date in the United States was that it might have an effect on the November elections. But only a very small proportion of the scholars in our Sunday Schools are voters. One great obstacle to the change is, there is no temperance lesson selected by the International Lesson Committee for any Sabbath in October. It is true the lesson for World's Temperance Sunday in November might be shifted for use in October, but it would disarrange the system; teachers and scholars would not be likely to have their November lesson helps to use in October, so that those who advocate this change will find themselves without a temperance lesson to teach on the Sabbath they have appointed. It is hopeless as well as preposterous to expect the world system to be changed to suit American elections!

The delegation who attended the World's Woman's Christian Temperance Union Convention last June in Glasgow were in large part Sunday School teachers. A resolution was passed by them to abide loyally by the date fixed for the World's Temperance Sunday by the International Lesson Committee. That was a wise action and the Convention is to be commended for it.

Teaching the Lesson

The passage selected, Matt. 24: 32-51, teaches specially about being prepared to meet the Lord Jesus at his second coming. Like twin stars are these two sentences:

"Watch, therefore, for ye know not on what day your Lord cometh."

"Therefore, be ye also ready."

Anything that we might do that would prevent us from watching or being ready would be just the thing that we would want to cut out of our lives. Is there anything to compare with liquor, strong drink, for getting people into a state of unfitness for meeting their Lord face to face? Any day we are likely to meet him here on earth, or in the beyond. Who would not shrink from being ushered into his presence in a drunken state? Better, never to be in any degree under the influence of liquor. That we may soon meet him is the strongest possible incentive for being the best that we can be.

A prominent clergyman in New England gave much attention to the thought of Christ's second coming. It entered largely into his public teaching as well as in his family where there were several children. He died, and the faithful mother continued teaching the same truth to her children, with the added thought that their dear father would be among those whom Jesus will bring with him (I. Thes. 4: 13), and that they themselves would be caught up to meet him (I. Thes. 4: 17). And so day by day the dear children tried to keep themselves pure and unspotted in order to be ready.

The House We Live In

We shall better understand this lesson if we connect with it, at least with the forty-third verse, the passage to be found in Luke 12: 35-49. In Matt. 24: 43, we read that because the house was not watched a thief broke through. In Luke 12: 45 we read why the house was not watched: The master was absent and his return was delayed and the servant took occasion to eat and to drink and be drunken and so the house was broken through. Mrs. Zillah Foster Stevens, secretary of the International Temperance Department, in her "Hints for World Temperance Sunday," suggests the line of thought: "Every man, woman and child owns a house, the 'house we live in'—the body. Alcohol and cigarettes are housebreakers—they break up the body in every part. The saloon is the den of the housebreaker—Alcohol. Teach this so convincingly that the sight of liquor and cigarettes will make the child think instantly, 'Thief housebreaker,' and the sight of the saloon will make him think 'A nest of housebreakers.' Urge every one to safeguard the house, and to fight the saloon just as vigorously and unceasingly as he would fight housebreakers. The pledge will bar and bolt the door of the houses and will enlist the sign in the fight against the saloon."

How the Castle Was Taken

The idea of keeping out housebreakers will no doubt be quite interesting to the boys. Very probably they can be led to see the moral in the following story: A certain nobleman—a baron in Germany—was very proud of his home, for it was a grand old castle, many hundreds of years old. The walls were very thick, and the baron was heard to say: "I defy any one to break his way into my castle." But one day after hunting in the forest he had returned to his castle, and while he was feasting and drinking his servants came to him and told him that his enemies were advancing on the castle. The baron laughed and said: "Let them come. They will not be able to force their way into my castle." The great doors were barred and bolted, and the baron kept on with his feasting. But outside the soldiers were surrounding the castle. They looked hopelessly at the hard task before them, but the leader said, "Do you see that mark on the castle wall?" pointing to a certain spot. "Aim at that one point, and nowhere else, but attack it incessantly." So all of the soldiers' weapons were turned to the spot. Hour after hour they worked, and by and by the great stones began to break away in small pieces. Then the cracks became a hole, and the hole grew larger and larger until it was large enough for a man to creep through. "Scale the wall and make your way one by one into the castle," cried the leader. In the hall below the baron and his men were shouting and laughing, some scoffing at the enemy outside, but none were watching. Quietly the invaders crept through the hole, and made their way to the great doors, which they threw open, so that their comrades might enter. Suddenly the

Continued on next page

* The International World's Temperance Sunday School Lesson for November 13, 1910. Matt. 24: 32-51. GOLDEN TEXT: "Watch and pray, that ye enter not into temptation." Matt. 26: 41.

Sunday School Lesson

Continued from preceding page

aron became aware of his danger; the nemy was actually in the castle. But t was too late, the baron was a prisner and the castle his no longer.

Let no one imagine himself entirely ecure against the arch-enemy Satan. Ie is sure to make an attack on every nan's castle, and on the castle of the aroness (the woman), too. The one pot in which he concentrates his missaries is appetite. Men and women ike to eat and drink things that "taste ood." The forces of evil include hose who know how to mix drinks; hose who know how to make attracive the places where drinks are sold; hose who know how to make one acuainted with jolly companions. All f these things knock at a person's ppetite, while he is proudly saying to imself: "I will never be a drunkard; ot I." But ere long his castle falls, nd he comes to be just that! And trangely enough he is not always ware of being a prisoner. He says e will stop drinking, but he does not, ot until the next time! His castle is ot his own! There is only one power hat can give him possession, and that s the Lord God. That is why we beeve in Gospel Temperance work. It s the only kind that holds.

How Nations Are Assailed

But what should the poor baron ave done in his castle? First, he hould have been on the watch against is enemy. Second, he should have ummoned all of his servants to the oint of attack, and he would have peedily driven off the enemy. And so et every one determine that he will vatch against his appetite, that he vill not permit himself to taste the ile thing that will in the end make im a drunkard; in short, let him take otal abstinence as the rule of his life, nd boldly assert himself to be a total bstainer, or as one young man put it, hen he was invited to drink, let him ay: "I am riding on the water vagon."

Nations as well as individuals are ssailed at the point of appetite. The Torth European race, which includes reat Britain, the United States, Gerıany, Russia and Scandinavia, seems o be in the greatest danger from the rink evil; but the Latin races are not ar behind. It is a matter of history ıat wherever people of our kind have lanted themselves they have carried ith them the demoralizing, deathealing drink traffic. One of the roudest nations in the world derives ırge revenues from the sale of opium ı China and intoxicants in India. Of ur country it was said two years ago: There has been a steady and almost unbroken increase from year to year in the amount of liquor consumed in the United States during the last one hundred years." Since that statement was made a prohibition wave has swept over some portions of the United States, and we might suppose there would be a change for the better. But the Internal Revenue Report shows that more gallons of whisky were withdrawn from bond in 1910 than in 1909—one hundred and twenty-eight million, six hundred and seventy-five thousand, seven hundred and seventy-six gallons in 1910, as against one hundred and sixteen million, six hundred and fifty thousand, one hundred and sixty-five gallons in 1909. Compare the figures: 128,675,776—116,650,165. As to beer, according to the commissioner's figures, revenue was paid on 59,485,117 barrels of beer in 1910, as against 56,303,497 barrels in 1909, an increase of 3,181,620 barrels. The people of the prohibition States are certainly drinking less beer and whisky, or none at all; but in other States they are drinking more. The only way to check the liquor traffic in the States where it is yet sold is by a larger degree of temperance education. At the World's Woman's Christian Temperance Union Convention in Glasgow last June it was suggested by the Superintendent of the Sunday School Department (Mrs. Wilbur F. Crafts) that "Each quarterly temperance lesson in the Sunday School should be followed by a Temperance Education Week, during which time special articles should be printed in the daily newspapers setting forth the newest scientific discoveries in regard to the dangers of alcoholism; also temperance teaching in the day schools should be accelerated; temperance literature should be circulated from house to house, largely through the efforts of the women and children; ministers should be requested to preach temperance sermons on Quarterly Temperance Sundays. It will readily be seen that such a course would create a popular uprising for temperance centring around the Sunday School Lessons. The four Temperance Sundays need only to be lengthened into four temperance weeks."

A VETERAN IN SERVICE

—THE VETERAN PREACHER Rev. Stephen Merritt of New York, notwithstanding his advanced age, is still active in Gospel work. At a recent meeting at the Bowery Mission, he astonished his hearers by the strong, earnest, eloquent appeal he made from the platform. He has been a warm friend and supporter of the Bowery Mission during the last twenty years or more and has on many occasions aided greatly in its spiritual success.

LAND ADVERTISING

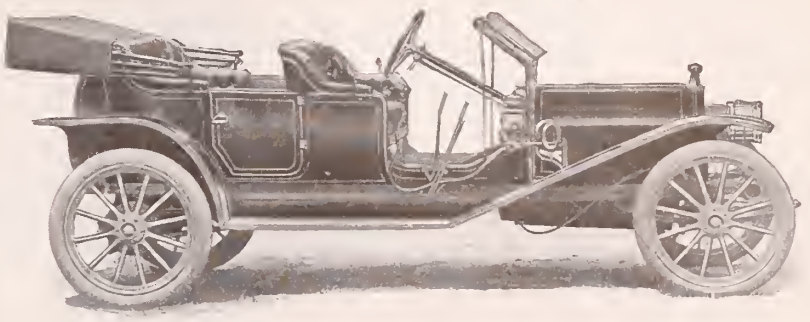
TOO much caution cannot be exercised by our readers before investing money in propositions which are not guaranteed by the publications in which they are advertised.

A short time ago advertisements appeared in several publications recomıending the purchase of land in a certain section of the country, and many ersons were taken in thereby, for we have just received a letter from one of our riends who bought some of the land and went there to locate upon it and who tates that the conditions were truly pitiable; that not only was the land far rom being what it was represented to be, but those whose names were used to ecommend the land were really employees of the company. Many families with hildren went into the section to find the place impossible. They were comelled to live temporarily in an expensive hotel, and as some of them had staked ll of their little savings on the venture, their chance of acquiring a home is urther away than ever.

This is too bad, but it all comes back to the desirability of publications using ıe utmost care before accepting advertisements upon which their readers epend. Usually the reader has but very little opportunity to investigate the ruth or falsity of an advertiser's statement before paying his money. The ublisher, on the other hand, can usually come to an accurate conclusion in such natters and by simply refusing to publish any advertisement about which there the least doubt can prevent much loss of money and ofttimes needless suffering.

Whenever any of our subscribers is defrauded by an advertiser in THE HRISTIAN HERALD we will make good the claim, provided that the subscriber, ho must be of record, has mentioned THE CHRISTIAN HERALD in writing to the dvertiser, and provided the claim is made to us within two months of the date f the appearance of the advertisement.

You can now verify this touring car value with your own eyes



20 H. P., 4-cylinder, 4-passenger, sliding gears, Bosch magneto.

$900

F.O.B. Detroit, including the following standard equipment: Gas lamps, piping and generator; 31 x 3½ inch rear tires; shock absorbers on front springs; three oil lamps, horn and tools. Top, windshield and speedometer extra.

Hupmobile

GUARANTEED FOR LIFE

In our initial announcement of this new Hupmobile Touring Car, we said of it: "Never before such a car at such a price; with such a guarantee."

Deliveries are being made, as this advertisement appears, to all parts of America.

When you go to your own dealer in your own town, you will find yourself in immediate and enthusiastic agreement with this claim.

The new $900 Hupmobile is the first touring car of 110-inch wheelbase to be sold for $900.

It is the first touring car with sliding gear transmission and Bosch magneto to be sold for less than $1000.

It is the first touring car ever sold at any price with a life-long guarantee.

This guarantee means that the Hupp Motor Car Company guarantees the Hupmobile free from defects in material or workmanship, during the life of the car, and will replace, free of charge, any such defective material, on return to its factory for inspection.

So you have in the Hupmobile Touring Car not only the most remarkable car in point of size, power, equipment and luxury ever offered at such a price; but a guarantee which establishes the quality of the car, beyond all possibility of argument.

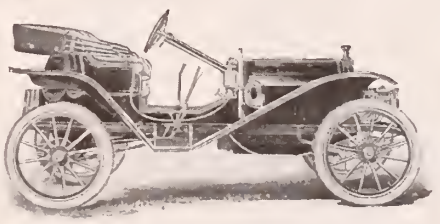
Back of this you have the assurance, based on the experience of thousands of Hupmobile owners, that this new $900 touring car will cost so little to maintain that it can not actually be considered an expense, in view of the service rendered.

Accepting the experience of Hupmobile owners as a criterion, this new $900 touring car will cost the owner who keeps it at home about 20 or 25 cents a day.

Now, recapitulate all the advantages offered above, and see if you don't agree with us that there was "never before such a car at such a price; with such a guarantee."

Then confirm this conviction with a personal examination of the car by a visit to your dealer.

HUPP MOTOR CAR COMPANY Licensed under Selden Patent DESK 39, DETROIT, MICH.



HUPMOBILE RUNABOUT

$750. F.O.B. Detroit, including three oil lamps, tools and horn. Top, gas lamps, tank or generator, speedometer and trunk rack extra

HUPMOBILE COUPE

$1,100 F. O. B. Detroit. Equipment includes magneto; electric head lights, and interior overhead light; combination oil and electric dash and tail lamps; batteries and wiring; shock absorbers on front springs; single drop seat from dash; 31 x 3½ inch rear tires.

Music Lessons Free

IN YOUR OWN HOME.

A wonderful offer to every lover of music whether a beginner or an advanced player.

Ninety-six lessons (or a less number, if you desire) for either Organ, Violin, Piano, Guitar, Banjo, Cornet, Sight Singing, Mandolin or Cello will be given free to make our home study courses for these instruments known in your locality. You will get one lesson weekly, and your only expense during the time you take the lessons will be the cost of postage and the music you use, which is small. Write at once. It will mean much to you to get our free booklet. It will place you under no obligation whatever to us if you never write again. You and your friends should know of this work. Hundreds of our pupils write: "Wish I had known of your school before." "Have learned more in one term in my home with your weekly lessons than in three terms with private teachers, and at a great deal less expense." "Everything is so thorough and complete." "The lessons are marvels of simplicity, and my 11 year old boy has not had the least trouble to learn." One minister writes: "As each succeeding lesson comes I am more and more fully persuaded I made no mistake in becoming your pupil."

Established 1898—have thousands of pupils from seven years of age to seventy.

Don't say you cannot learn music but send for our free booklet and tuition offer. It will be sent by return mail free. Address U. S. SCHOOL OF MUSIC, Box 7, 225 Fifth Ave., New York City. *Instruments supplied when needed. Cash or credit.*

LABLACHE
FACE POWDER

WOMAN'S CHIEF CHARM

is a perfect complexion, such as is enjoyed by thousands who use that great beautifier—LABLACHE. Its users are conspicuous at social functions, because "it makes you look ten years younger" by preventing wrinkles, eliminating that shiny appearance and keeping the skin smooth and velvety.

Refuse Substitutes. They may be dangerous. Flesh, White, Pink, or Cream, 50c. a box, of druggists or by mail.

Send 10c. for sample box.

BEN. LEVY CO.
French Perfumers, Dept. 22,
125 Kingston St., Boston, Mass.

BOOK BARGAINS

Our Catalog, filled with good Holiday and Library Books at Bargain Prices, sent free to any address. We are the *Oldest and Largest Mail Order Book Establishment* in the U. S. *Established in 1884.* We are also successors to the

Oldest Book-store in New York

(Leggat Bros., *who began business in 1855*)

We sell everything in the way of a book, and at the lowest prices; *our discounts ranging all the way up to 80 per cent.* If you want good books at bargain prices and prompt service, write to-day for Catalog. *We refer to any of the leading New York publishers.*

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225 Fifth Ave., New York City

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Advice and Books FREE.
Rates Reasonable. Highest References. Best Services
WATSON E. COLEMAN, Patent Lawyer, WASHINGTON, D.C.

A Woman Should Never

Be Satisfied Without

Perfect Health
A Good Figure
A Clear Skin

She can attain these by Scientific Means in the Privacy of her Own Room

I WISH I could put sufficient emphasis into these words to induce any woman, whose health is not perfect, or whose figure does not please her, to write to me. My pupils are among the most refined, intellectual women of America. They are my best friends and the strongest possible testimonials for the value of *natural, hygienic principles* of *cure* as *opposed* to the *drug habit.*

At least one-third of my pupils are sent to me by those who have finished my work.

I no longer need to claim what I ***can*** do, because I ***have done*** it. I think I do not exaggerate when I say that I have relieved more chronic ailments and reduced or built up more women in the past nine years than any ten physicians; the best physicians of America endorse my work. I could fill hundreds of magazines with testimonials; the following from letters on my desk as I write, indicate a few ailments I have relieved:

"My weight has increased 30 pounds." "My kidneys are much better." "My eyes are much stronger and I have taken off my glasses." "I have not had a sign of indigestion or gall stones since I began with you." "I weigh 83 pounds less and have gained wonderfully in strength. I never get out of breath, the rheumatic twinges have all gone, and I look and feel 15 years younger." "Just think of it! To be relieved from constipation. Entirely free after having it for 30 years." "Have grown from a nervous wreck into a state of steady, quiet nerves."

If you are suffering from any chronic ailment, if your figure does not please you, or if you will tell me the particular difficulty you wish to correct, I feel sure I can help you. If I cannot, I will tell you so. Your correspondence will be held in strict confidence. Many a woman has surprised her husband and friends by improvement she has made by just 15 minutes a day in her own room.

I want to help every woman to realize that her health lies to a degree in her own hands, and that she can reach her ideal in figure and carriage.

I have published a booklet, "Health, Character and Beauty," which tells you how to stand and walk correctly, and gives other information of vital interest. This booklet has helped hundreds of women, even though they never studied with me. I will send it to you free, and tell you all about my work on request. Write now. If you do not need my work, you may be able to help a friend.

Style is in the Figure and Poise and Not in the Gown

SUSANNA COCROFT, Dept. 18-A, 246 Michigan Avenue, CHICAGO

Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

PETTICOATS

with this label

MADE OF A Hydegrade TRADE MARK FABRIC. REG. U.S. PAT. OFF.

Are made by leading petticoat manufacturers from the famous Hydegrade Fabrics. The label guarantees quality, workmanship, durability.

When you buy a petticoat ask your dealer to show you those of Hydegrade Fabrics bearing the Hydegrade label. Then you can make your selection from the season's fashionable fabrics—Messalines, Taffetas, Brocades, Sateens, Stripes and Fancies in an all-inclusive variety of colors and shades.

Be sure to see the label. It is your protection against the many inferior imitations offered as made of Hydegrade Fabrics. The only genuine Hydegrade Petticoats bear the label as shown above.

A. G. HYDE & SONS

Makers of Heatherbloom Taffeta

New York—Chicago

A Reminiscence of Garibaldi

AMONG your many readers you have not one more pleased and interested than myself in the account given in your last issue of brave old Garibaldi and his family. It may seem rather strange, after so many years, that a Christian granddaughter should come from Rome; that you in New York should give her a Christian welcome, and that one of your oldest readers, now living in this far Western corner, near the source of the Father of Waters, the world-renowned Mississippi, should be one of the number who had the honor and pleasure of meeting and giving welcome to the brave, large-hearted soldier when he went to London after his glorious victory in taking Rome.

All seems to me but of yesterday. He was met at the Bricklayers' Arms Railroad Station by tens of thousands, young and old, rich and poor, and escorted through the streets of London to the Duke of Sutherland's London mansion. It was such a scene as I think never was seen in London before nor since. Pen or tongue could not describe it. From Westminster bridge to the Duke of Sutherland's house, the crowd of humanity was so packed that, once in the crowd, you were fixed there with no possibility of retreat.

When we arrived in front of the Horseguards, those nearest the carriage unhitched the horses and the carriage with the hero was dragged the rest of the way by thousands that delighted to do him honor. It was the enthusiasm of a right and just people for the work done by this one man not only for Italy, but for the whole world—a victory over tyranny, ignorance and superstition. England above all nations wanted to do him honor, and did it to its full in the short time it had the chance.

But a sudden change took place, as if a cyclone or earthquake had struck the nation. Nearly every city in England had invited the general to come and receive its thanks and the freedom of the city; and great preparations were made to receive him. But his London reception was his first and last; for, after he had entered the Duke of Sutherland's house, he was seen no more in public, but was secretly and suddenly taken, put on board a vessel, and with all speed possible taken across the sea to his humble home.

I have a photograph of the great man which I bought in London at that time. They were sold by the tens of thousands. He wore the celebrated red flannel Garibaldi jacket or sweater. His appearance was that of a lion facing its prey. He looked what he was—a good man, a perfect general, a courageous fighter for truth and righteousness, fearing no hardship, no foe, no obstacle, no burden, and all for the love of his native land.

Up to the time when Garibaldi entered Rome, no Bible could be sold on the streets of that city, no Protestant place of worship could be erected. The free religion of our Lord and Saviour Jesus Christ was there as if it never existed. But what a change within a few months after the light had entered the old city! The blessed Bible was sold and read with great joy. Temples were erected, small and great, where all could worship, young and old, rich and poor, without fear or favor, to learn of the love and mercy of the Son of God. And now, to think that a lovely granddaughter of the fearless hero should be one of the prominent workers in the uplift of that ancient stronghold! And again to think that France, the nation which held the gates of Rome locked for so many ages, should now overthrow the power she once protected throughou her own nation! So we have now rel gious freedom in Rome and freedom i France, and may God grant that fre dom may reign forever throughout th world. WILLIAM DENLEY.

Dorset, Minn.

Bright India Orphans

THE orphanage and school work Kodoli, India, for which mar friends in America contributed and which THE CHRISTIAN HERALD reade made liberal gifts, after the rece famine, has developed into a perm nent work. The Boarding Schoo now include not only boys and gir who are orphans, but also the childr of Christian parents. The boys give fifth of their school hours to slo work or manual training. Good r sults are evident. Three boys we sent recently to work as apprentices a large lumber mill in Bombay; othe who are sent to the High School f advanced training go with a bett preparation and are better fitted take up the trades taught there. T or three weeks ago, Mrs. Howard i vited all the young married women the Christian community who as gi

A Young Native Pupil in Sloyd Wo

had been in her school or in the K hapur school for a social afterno Thirty-four young women came. T were given an opportunity to m each other and talk and laugh, as the by-gone school days. Many f these were CHRISTIAN HERALD childr Their husbands, too, are young m trained in our schools; but a few ye ago they were little schoolboys, fo a generation in this land is a sh t period. Now they are farmers, or d laborers, or teachers, or masons—s e with bright prospects, some with o prospects of advancement, but ll forming a hopeful part of the Chu , with much better advantages for Ch tian training and so with much hig ideals of Christian life than the p ceding generation enjoyed.

Kodoli, India. HENRY G. HOW

Better Than Its Promise

TO-DAY it was again demonstra d to me that THE CHRISTIAN HER D is always better than its prom s when I received my book, picture d Calendar, in return for the overd subscription sent for my aged fri d, Mrs. L——, a few days ago. I ass e you that neither book nor picture as expected, as the time limit had exp d some time before the subscription as sent in. I thank you heartily for y r generosity.

JENNIE E. W. HOWEL

Maynard, Mass.

People in the Public Eye

ENATOR J. P. DOLLIVER died in his home at Fort Dodge, Ia., on turday evening, October 15. As his ath was wholly unexpected the coun- was shocked the following morning learn of his passing away. The ysical cause of death was certified enlargement of the heart, but the rect contributing cause was his in- nse devotion to what he considered ty, in other words, hard work.

From boyhood Dolliver was remark- le for close application to whatever undertook and in later years the igencies and demands of political e intensified the strain. In thirty- e years he did not allow himself a liday, but kept constantly on the ind, burning the candle at both ends,

The Late U. S. Senator Dolliver

The New Lord Mayor of London

d as a consequence his wick of life ckered out at the comparatively rly age of fifty-two. He is mourned a wide circle of friends all over the untry, as well as by his party asso- ates in the political arena.

Jonathan Prentiss Dolliver was born Kingwood, Putnam County, W. Va., February 6, 1858. His people, how- er, were not Virginians. His father, e Rev. J. J. Dolliver, a Methodist inister, was a native of New York ate, while from his mother he in- erited the blood of the South. Though s parents were poor they struggled give him a good education, conse- uently he was sent to the University West Virginia, where he soon owed himself a precocious student id began to display the talents which ere to distinguish him in the after me. Especially he was a fluent lker and speaker and very ready in bate. Indeed, from the very begin- ng he was fluent of speech and had wonderful command of English. He ade such rapid strides in his studies at he was graduated at seventeen. is ambition was to become a lawyer id with this end in view he perse- red until he succeeded in getting mself admitted to the bar when but venty years old. It was not all plain iling with young Dolliver at this me; he had many adverse waves to ffet, many storms to encounter. For time he taught school in Illinois and anaged to get together $200, which he ntifully gave to his mother. Coming the conclusion that there was a bet- r field farther West he and his other set out for Iowa and settled own at Fort Dodge. They had a rd struggle at first. Young Jona- an had to work for a time on the ublic road at a little over a dollar a ay. When he became better known e was elected Corporation Counsel at salary of $200 a year.

In 1884 he took the "stump" for laine and became famous not only in e country, but throughout the State, s the "boy orator."

Now the laurels which most boy ora- rs entwine around their juvenile rows, as a general rule fade and wither ere the years of maturity ar- rive. It was different, however, with Dolliver; he kept them green and fresh to the end, and it is doubtful if there was a finer or more polished orator on the floor of the Senate than he. His language was simple, yet striking, his diction good and his elo- cution perfect. Nature assisted him in this direction. He had a fine physique, coal-black hair, prominent nose and a speaking mouth from which the words rolled in well-modulated, euphonic tones. He instantly com- manded attention and audiences lis- tened to him with rapt admiration.

Dolliver early embarked on the po- litical seas for himself and his craft was finally destined to sail into troubled waters. In his thirty-first year he was elected to Congress by the Republicans of the Tenth District of Iowa. To the same honor he was re- elected five times. It was in the Fifty- sixth Congress in 1900 that his term was broken in upon when he was ap- pointed Senator for the unexpired term of the Hon. J. H. Gear. After- wards he was elected to the Senate twice.

In religion Senator Dolliver followed in the footsteps of his father and was a communicant of the Methodist Epis- copal Church.

Though Dolliver cannot be ranked as a great statesman, he was something more, something higher than a politi- cian. He rose above the pettiness of party politics. He was no hypocrite, he did not conceal his sentiments, but went according to his honest convic- tions. True, he had enemies, but such were only a testimony to his worth. The man without enemies does noth- ing worth accomplishing. Dolliver met the foe openly and fought openly.

* * *

THE new Lord Mayor of London, Sir Vezey Strong, is a many-sided man, and on the whole popular with the British masses of the metropolis. All his life he has been a rigid and uncompromising total abstainer.

King Edward VII. was an initia- tor of reforms, and during the closing years of his reign he established a precedent by permitting public officials to toast the Sovereign's health in soft beverages.

Therefore Sir Vezey Strong, in this respect, will be able to uphold the civic dignity of his office without surren- dering a particle of his cherished prin- ciples on the drink question.

Sir Vezey is in his fifty-fourth year, strong and active and with a keen in- tellect to both official and business affairs. He received his knighthood from the hands of the late King in 1904 when he occupied the office of High Sheriff.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 1014, and write them for full information.

To Every Married Man and Woman

"Martha, all my sox have holes in them," says Mr. Man. "What?—*Again?!!!* wails his tired wife. So it goes with common hose.

Why don't you men wear "Holeproof," saving yourself the trouble of hunting for whole hose and waiting for hose to be darned.

Why don't you women get the men *and the children* to wear "Holeproof," saving *yourselves* all that *darning*.

"Holeproof" is soft and fine, is made in all the latest colors, in all the different weights and in four grades—all *guaranteed against wear.*

FAMOUS
Holeproof Hosiery
FOR MEN WOMEN AND CHILDREN

We pay an average of 70c. per lb. for yarn when we might buy coarse yarns for 40c. We use 3-ply yarn, which is stronger than 2-ply. The hose can thus be made in lighter weights.

Don't judge "Holeproof" by imitations. We have had 38 years of experience.

Six pairs of men's hose, guaranteed 6 months, sell for $1.50. Light weight (mercerized), $2. Lustre Sox finished like silk, $3. Three pairs Holeproof *Silk* Sox, guaranteed 3 months, $2. Six pairs women's stockings, guaranteed 6 months, $2. Extra light weight Lustre Stockings (mercerized), $3. Six pairs children's stockings, guaranteed six months, $2.

The genuine "Holeproof" are sold in your town. We'll tell you the dealers' names on request, or we'll ship direct where we have no dealer, charges prepaid on receipt of remittance.

Write for free book, "How to Make Your Feet Happy."

HOLEPROOF HOSIERY CO., 515 Fourth Street, MILWAUKEE.
Tampico News Co., S. A., City of Mexico, Agents for Mexican Republic.

Are Your Hose Insured?

Reg. U. S. Pat. Office, 1906

(97)

The Rochester Radiator will

SAVE HALF YOUR FUEL or give you double the amount of heat from the same fuel, if you will give it a trial, or we will refund the money paid for it. Write for Booklet on heating homes.

ROCHESTER RADIATOR CO.
8 Furnace St., Rochester, N.Y.

Prices from $2 to $12
For hard or Soft Coal wood or gas
Fits any Stove or Furnace

PARKER'S Arctic Socks

Registered in U. S. Patent Office

Healthful for bed-chamber, bath and sick-room. Worn in rubber boots, absorb perspiration. Made of knitted fabric, lined with soft white wool fleece. Sold in all sizes by dealers or by mail, 25c a pair. Parker pays postage. Catalogue free. Look for Parker's name in every pair.

J. H. PARKER CO., Dept. K, 25 James St., Malden, Mass.

The Original Lindeman Piano, direct to you from the Factory, at wholesale price. Secure one *now*, before Christmas, and begin paying afterwards.

John Wanamaker
New York

One Month's Free Trial

$220 Freight Prepaid

In 1821 in Dresden, Saxony, William Lindeman began making the Lindeman Piano, from his own scales; and it was soon recognized as "a *better* piano."

Thousands of the Lindeman Pianos are in use today, to the satisfaction of their owners. Their handsome *appearance*, their enduring *quality*, and their sweet *tone* prove that they have been wisely builded.

We have searched for a high-grade, everyway-satisfactory piano to sell by Mail Orders at a low price, and we now offer

The LINDEMAN Endorsed by JOHN WANAMAKER

We knew the Lindeman to be just right as to quality, but the wholesale price had been $220, which required that the local dealer sell it at $350, or more. (Ordinarily, remember that between the factory and the home there is the Jobber, the Wholesaler, and the Local Dealer, each of whom must have a profit; to say nothing of the various storage, freight and handling charges.)

We have at last found a way to get around all these "middlemen profits": First, we *take all the pianos the factory can make.* Second, *we are content with such a small profit* that we can sell the Lindeman, with all the Lindeman *excellence*, at the former *wholesale* price, $220. We not only ship it directly to your home from the factory—*it is moved but that one time*—but we pay the freight ourselves. 211

Every possible saving is thus made for the purchaser. No jobber, no wholesaler, no local dealer, no freight. The saving on this "bed-rock" offer is all yours.

John Wanamaker
New York

To show our confidence in it: We shall allow you a free trial for a month, without any payment. At the end of that time you will know that the piano is satisfactory, or *that it is not.* If you do not want it, then simply tell us so, and we will advise you how to return it at our expense. If it is satisfactory, you either send us $220, or a small sum down and the balance monthly. *You* must be *satisfied* in this transaction, or else, "no sale."

Detach and mail coupon.

Please send full particulars of your offer to sell The Lindeman Piano, with Catalog.

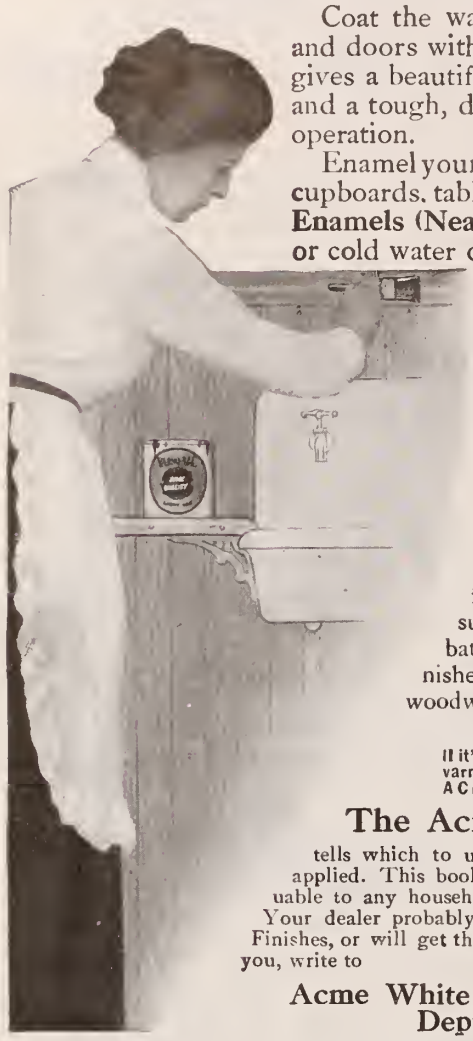
Name .....

P. O. .....

JOHN WANAMAKER New York

Let's Begin With The Kitchen

This is a good time of year to make things fresh and bright for the long Winter's use. Here's what to do for the kitchen.



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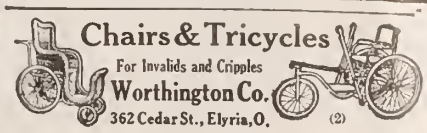

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Questions and Answers

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J. M. T., Creedmoor, N. C. Is there any Scripture commending preaching at funerals?

None; nor was any required. The custom has a very ancient origin, and almost universal practice; it prevailed among the Chaldeans, Egyptians, Chinese, and ancient Greeks and Romans, as an appropriate recapitulation of the commendable acts and heroic deeds of the deceased.

Ella D., Trenton, N. J. Who wrote the music of Julia Ward Howe's "Battle Hymn of the Republic"?

A humble composer, William Steffe, wrote the score of the well known song for a firemen's parade in Richmond, Va., in 1855. It became popular, although the words to which it was originally written have been forgotten long ago. Then the air was taken up by some of the Southern churches and sung to a prayer meeting hymn. Later, after the "John Brown" episode, it was sung to "John Brown's Body." When Mrs. Howe's "Battle Hymn" appeared, Steffe's old score was again called into service and it is now sung to the "Hymn," to which it is admirably suited.

C. T. Y., New Iberia, La. 1. On what occasions did our Saviour weep? 2. How long did he remain on earth after he arose from the grave?

1. At the grave of Lazarus (John 11: 35), and beholding Jerusalem (Luke 19: 41). 2. Forty days elapsed between our Lord's Resurrection and his Ascension.

G. A., Waterbury, Conn. When did the great earthquake occur in Lisbon, and how many lives were lost?

November 1, 1755. Between 30,000 and 40,000 perished.

V. H. B., Torrington, Conn. 1. Did God send his only begotten Son into this world to teach the people by example and precept how to live, in order to secure eternal life? 2. Is it reasonable to consider Matt. 3: 13-17 as the first lesson Jesus taught by example as he began his ministry; also John 3: 3-5, as his first lesson by precept? 3. Is it reasonable to consider John 13: 1-17 as the last lesson he taught by example, when he finished his ministry; also Matt. 25: 34-40, as the last lesson he taught by precept? 4. What does Mark 10: 15, also Matt. 22: 14 mean?

1. Yes. His general command was "Follow me!" 2 and 3. Such conclusions are justifiable by the context; but we must bear in mind that none of these evangels was written until long after the Ascension of our Lord, therefore the recorded incidents cannot always be accepted as consecutive happenings. 4. The disposition of a little child is confiding, trustful, docile and amenable to teaching; these are the spiritual attitudes in which the Kingdom of God must be received. The opposite conditions, sometimes termed "natural," are carping, doubting, obstinate, disobedient, and perverse; these hinder acceptance of the truth at all times. Matt. 22: 14 is the moral of the preceding parable. The Gospel invitation is issued to all the world, but comparatively few give it acceptance. From among the multitudes which listened to the preaching of Jesus, he chose only seventy disciples, who were worthy; and of these only eleven remained faithful unto him till his death.

Teacher, Washington, D. C. 1. Is it possible for one who understands only English to be useful as a teacher in China? 2. Will she he paid for teaching or must she be able to pay her own expenses?

1. She could not hope to succeed in China or any other foreign country until she had learned the native language. 2. If she is sent out by a missionary board, her expenses will be paid by the board in proportion to the value of her services.

M. B. R., Germantown, Pa. Is there any good reason to regard the passage in Nahum 2: 4, as a prediction of the automobile?

We are aware that some writers and preachers have so regarded it, but such an interpretation is in no sense justified. The prophet referred to the Medo-Babylonian attack on wicked Nineveh. The wheels of the chariots were like flashing scythes (or had "the fire and glitter of flashing steel"). In ancient chariots, sharp scythes were fastened at right angles to the wheels, and served as very effective weapons, when the chariots were in swift motion. These war chariots would be driven in great haste and would dash along the wide streets in the centre of the city, their bronze and iron parts gleaming like lightnings in the sun as they swept past. The "broad places"—*i. e.*, plazas and large open spaces—would seem to be lighted up as with torches. The whole description is that of the pomp and splendor of ancient warfare.

Continued on next page

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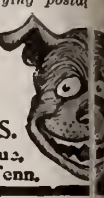

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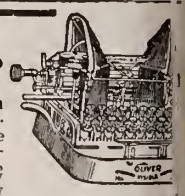

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FRED HERRSCHNER, 6454 Marshfield Ave., Chicago

OUR MAIL-BAG

Continued from preceding page

J. A., Clear Lake, Ia. 1. When there arose so sharp a contention between Paul and Barnabas that they parted, did they ever meet again and become reconciled? 2. When Jesus rose from supper and washed the apostles' feet, did he wash Iscariot's feet?

1. The cause of the dissension was that Barnabas clung to his nephew Mark, after Mark had left Paul in Perga (Acts 15: 38). Paul's later epistles intimate that Mark afterward became one of his most devoted companions; hence, there is every probability that Paul and Barnabas became reconciled. 2. There is no record on the subject and conjecture is useless.

T. J. R., Blocker, Okla. Has any church today a right to claim to be the original church established by Jesus Christ?

All Christian churches have an equal claim to consideration in this respect. Attempts by any church or denomination to establish a claim to priority over all others have signally failed. Jesus built his church in the hearts of men, and his little band of followers were not dignified by any denominational title. The word "church" is first applied by Luke to the company of disciples gathered together at Pentecost; so, if anything, it was a Pentecostal church. Creeds and denominations came along afterward. All authorities agree that there is no valid claim to exclusive descent by any church organization now in existence.

G. H., Bois D'Arc, Mo. 1. Does I. Tim. 2: 15 mean that in childbearing alone woman shall be saved; and verses 11 and 12 that women have no part in Christian work? 2. What kind of baptism is meant in Rom. 6: 3, 4; water or the Holy Ghost?

1. The salvation referred to in I. Tim. 2: 15 meant the promise of the Saviour, born of a woman; which promise had been fulfilled and was meant to include all the human race. Orthodox Jews do not believe that promise to have been yet fulfilled. 2. These verses could not be so understood, since Paul repeatedly in other places recognizes the ministrations of women in Christian work. 2. Baptism by water and of the Spirit (see John 3: 5) cannot be dissociated as essentials to salvation; by the first are we "baptized into his death," by the second "we also should walk in newness of life." The better rendering is "by baptism with him into death we are buried with him," thus severing the last link of connection "with the whole sinful condition and life which Christ brought to an end in his death."

S. T. H., Baltimore, Md. Is there any marriage ceremony given in the Bible? When and where was the first marriage ceremony celebrated?

There is no marriage ceremony outlined in the Bible, but Gen. 21: 63-67 and 29: 22-27 give an idea of what it must have been in those early days. The Jewish Talmud prescribes the form and language of the ancient Hebrew marriage covenant, with the responsive vows, etc. The first marriage was in Eden. (See Gen. 1: 27 and 2: 18-24; Matt. 19: 5, 6.)

We are still receiving many letters of protest against the removal of the Bible from the Illinois public schools. Our regret is that we cannot publish all of these. The following from an old subscriber (Mr. A. V. O., Wash.) is specially earnest: "After a conversation with a government official of high standing, I am led to request your bringing this vital matter again into notice. The widespread influence of THE CHRISTIAN HERALD has always counted in favor of the righteousness of this great country as the secret of its power. I was brought up where morning prayer opened the school and a benediction dismissed it. A few verses of Scripture were recited on Monday mornings and the Ten Commandments and Lord's Prayer were committed to memory by every child, as the ground-work of education. The memory was well stored with these blessed truths, perhaps lightly regarded in childhood. As one soon to join the throng who are worshiping on the other shore—heing past seventy years—allow me to beg that the Christian people your splendid magazine reaches may be more in earnest and more alert in protesting against the removal of God's commands from our young students, lest his frown should fall upon our fair land, 'Because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel' (Isa. 5: 24)."

F. F. F., Oshkosh, Wis. 1. Please explain, as for a Sabbath School class, James 2: 10. 2. Why are not the Scriptures written grammatically as the schools teach grammar? 3. Is there a probability of the Bible being again revised?

1. First see Deut. 27: 26; then the verse following in this chapter of James explains the warning contained in verse 10. The law must he considered as to its unity, as a whole, as a seamless garment, which is rent, if you but rend a part. The infraction of any part of the law necessarily amounts to an infraction not of all the parts, but of the wholeness or unity of the law. 2. The King James version of the Scriptures, which is the version now in common use, was translated and compiled before the modern intricacies of the English language came into being, hence it would be unreasonable to expect the common version to conform to modern syntax. 3. Yes; since new discoveries of very ancient manuscripts and translations of original MSS. are still being made.

Subscriber, Phoenix, Ariz. Kindly explain what is meant politically by the adoption of the initiative, the referendum and the recall.

The initiative is the right of the people, as a whole, to demand certain legislation from their representatives. The referendum is the submission of a proposed measure or law, after legislative action, to the vote of the people for ratification. The recall is the privilege exercised by the people of demanding, upon petition signed by certain numhers, the resignation or retirement of any representative who in their opinion is not performing his duties faithfully as a public servant or for other good reason.

E. L. B., Hagerman, N. M. 1. What are we to understand by the kingdom which Christ preached; was it spiritual or temporal? 2. Are there three divisions in paradise? 3. Did Christ preach to the spirits in paradise during the three days his body lay in the grave?

1. Luke 17: 20, 21, answers the first of these questions. 2. This was a helief prevalent among the Hebrews previous to the Gospel revelation. We have no authority in New Testament times for any longer holding it. 3. 1. Pet. 3: 19 says: "He went and preached unto the spirits in prison." No reason has been found for altering this translation.

Inquiry having been made concerning the statement in "Our Children's Pulpit" regarding the Jew who gave $658,000 to the Revolutionary cause and did not ask a dollar of it back, Rev. Dr. J. M. Farrar sends this reply:

"My reference was not to Robert Morris, but to a Polish Jew by the name of Haym Solomon, who invested all his fortune, some $650,000, and never received any of it in return. My authority for this you will find in an article in *Munsey's Magazine*, p. 393, January, 1906. The article was written by Herbert N. Casson, entitled, "The Jew in America." Also in an article in the New York *Herald* of date November 26, 1905, you will find the same statement. Also find in the same paper on December 26, 1907, this statement: "Haym Solomon never even asked for a dollar back of the $658,000 he furnished to the impoverished government. He contributed liherally to the personal expenses of leaders like Jefferson, Madison, Lee and Monroe, and endured long confinement in British jails for the cause of American independence."

Miscellaneous

W. W., Crosswicks, N. J. See answer to M. B. R., Germantown, in this issue.

L. M. K., Tidioute, Pa. THE CHRISTIAN HERALD is not a political paper.

P. R. E., Holcombe, Wis. It is Christianity without Christ, if such a thing can be imagined.

J. F. H., Allendale, Ill. The Muller orphanages in Bristol, England, are still in operation, we understand. We know of no precisely similar work here.

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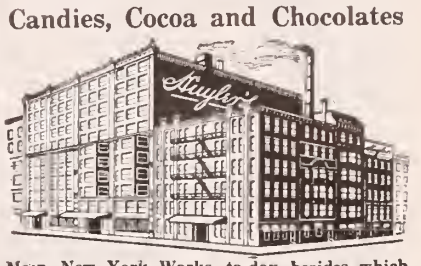

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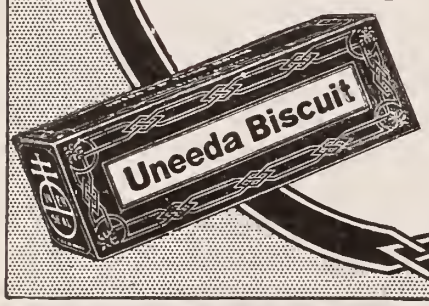

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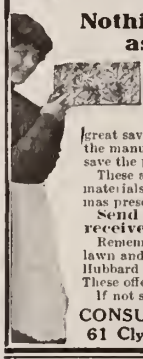

Four fancy tea aprons of strikingly attractive patterns, each packed in an appropriately decorated Christmas box, all for one dollar, the price you would pay for one apron elsewhere. This great saving to you is due to the fact that we are the manufacturers, and sell to you direct. You save the profit usually made by the dealer.

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Send one dollar today, and you'll receive the four aprons at once.

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How Jacob Killed the Cobra

I SOMETIMES say to friends, half in earnest, half in jest, because I have no permanent home on earth:

"Come and see me in my mansion in the skies, and there I'll surely give you a great surprise!"

Yet, if we will only open our eyes, we need not wait till we reach heaven

The Great Fort of Kurnool

for our great surprise; but here we see on every hand God's wondrous work.

It was our privilege a short time ago to revisit Kurnool, where we spent five years in the service of Jesus as missionaries. Twenty years ago, when we first visited the town, Kurnool seemed a forlorn hope. The people, Mohammedans as well as Hindus, are slaves to drink. A strong wall with mighty bastions surrounds the city. It was one of the best fortified cities in India. How could we ever hope to storm these fortifications of sin! God chose the children to do this work. We have always believed that Christian children are the strongest moral force in the world. While we could not reach many of the drunken men and women, we did succeed in rallying their children around the Cross. Now, as we look at Dr. and Mrs. Stanton, our worthy successors in the mission there, and their valiant staff of native Christian workers, we see how productive and effective is this work for the little ones. Almost without exception these sturdy men and women were pupils in our mission schools, and for some years were the playmates of our children, while they were with them in the mission compound.

Almost the only old workers we saw were Jacob and his wife. I appointed Jacob as a colporteur. He sells more books than any other man I know of anywhere in India. You find him everywhere, at the new railway station, in the bazars, at the schools and bungalows of the officials, and he will not leave till he has sold some books.

Jacob is a genius. When a cobra killed some of our children's pet rabbits he said:

"I'll catch the snake with a fish-hook!"

He put a frog on the hook, tied a strong string at the other end of the hook and let the frog hop around in front of the wall in which the snake lived. Sure enough the snake swallowed the frog and the hook, and, when Jacob pulled in his line, he pulled the deadly cobra out of the wall and killed it. To see Jacob and his wife and their children, and children's children, and a host of Christian workers, was indeed a surprise to us.

Do you want the greatest surprise of life? Then work for Jesus. It pays!

GEORGE N. THOMSSEN.

Bapatla, India.

Medical Work in Korea

[T was very good to receive the gift of CHRISTIAN HERALD readers oward our hospital building that is o much needed here at Kwangju. This brings the amount up to six hundred and twelve dollars. The ten housand is just a little slow in coming, but we are not discouraged.

It is interesting to note that this mount was started by a widow's mite. A very rich lady—rich in God's grace ut poor as for dollars—took one dollar of her hard-earned money and put t aside for our hospital. May God ontinue to bless her.

Most of the boys treated at the dispensary were orphans and with no mother or home to go to. We have kept them in two eight-foot-square rooms in our back yard for the past year, some for two years. One is named Sunbow, which means a righteous rock. When a very small boy he was snake-bitten on the foot and this caused gangrene, causing the leg to get in a very bad shape; and as there was no doctor to care for the poor little fellow his old father amputated it. His parents died, and for some time he led a poor little beggar's life. Now he is a bright, happy, little baptized Christian, and his smile would cure your blues or indigestion.

Koreans are very much like the people of the old Biblical days, having all some special meaning for their names. For instance, the meaning of these boys' names—Monjune, a thousand times great; Youngbow, a heavenly rock; Sungee, a complete foundation; Soonsagie, a gentle rock. There are other such names, as Little Rascal, The Last One, Little Pup, Father's Seventieth Birthday Magpie, The Village Dog.

We are having quite a number of operations these days, one or two almost every day. They have to be put on the floor of the waiting room after operation, and, of course, it is impossible to keep this clean. It made my heart very sad last week when a boy who had been operated on for cataract got his eye infected, so now he is blind, with no hopes of sight. A little clean ward would probably have meant sight for him. One dear old lady was blind for twenty-three years from cataract, but is now happy, with good vision. Her sweetest hope and vision now is the light of our blessed Saviour that she has gained.

We made a mouth for a little boy yesterday. Five years ago he took some Korean medicine, which made his mouth very sore. After this he would let no one touch his mouth, so it healed, leaving only a very small opening, which would not admit the tip of my little finger. He is very happy today with his new mouth. I could not get his father in the church Sunday, but we are praying that he may accept Jesus before leaving here.

Kwangjo, Korea. R. M. WILSON.

Answered Prayers

Mrs. M. D., Fort Lupton, Col. "I wish to acknowledge an answer to prayer."

R. E., Cleveland, Okla. "God recently answered prayer in restoring loved ones to health."

P. H., Calumet, Okla. "I promised the Lord that if he would forgive me I would acknowledge it."

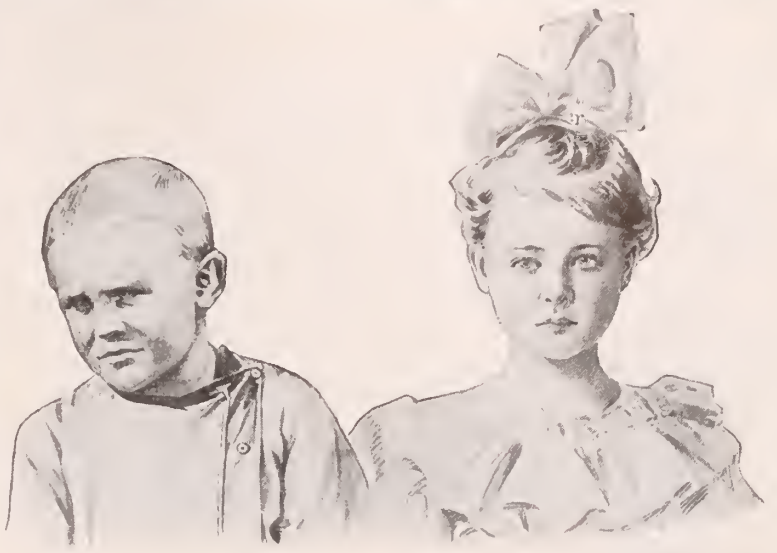
E. S., Danson, Tex. "I know the Lord answers prayers. He answered mine when a loved one was ill."

N. S., Sheridan, Ind. "I want to acknowledge the goodness of God to us in answering our petitions in sparing our little babe."

E. M. L., Philadelphia, Pa. "I promised the Lord if he would restore me to health, after a relapse from typhoid fever, I would make it known. He answered."

Mrs. A. C. D., Atlanta, Ga. "My sister had an extensive and serious operation and while in the hospital I asked all my friends and pastor for special prayer in her behalf and I am sure that is what saved her."

A. W. W., Greensboro, N. C. "Intending to plead with our heavenly Father for means that I might attend college, as this year seemed to stand before me as a turning point in my life, I acknowledge that the answer came before I asked."



How Much of This Difference is Due to Oatmeal?

We have canvassed hundreds of homes which breed children like these—the wan and anemic, the red-cheeked and strong—the capable and the deficient. Here are some of the facts we found.

Among the ignorant of our largest cities not one home in twelve serves oats. The teachers in those sections find that the children lack the power of concentration.

The physicians of those sections say that the average child is nervous—that it matures undeveloped—that it lacks mental and physical power. The ranks of the incompetent are largely recruited from these homes of the underfed.

Among the homes of the educated, seven out of eight regularly serve oatmeal.

We inquired of fifty professors in one university and found but two who don't serve it. We inquired by letter of 12,000 physicians, and we find that four in each five serve oatmeal.

The average daily serving at the finest hotels is one pound to each eighteen guests.

Boston consumes 22 times as much oatmeal per capita as do two certain states where the average education is lowest.

It is everywhere apparent that the consumption of oatmeal is directly in proportion to the average of the well-informed.

In After Years

A canvass of 61 poorhouses shows that only one in each 13 of the inmates came from oatmeal homes. Two-thirds of the boys in prison schools never tasted oatmeal at home. Not two per cent of the prisoners in four great penitentiaries had oatmeal as a childhood food.

But our canvass proved that four-fifths of the college students come from oatmeal homes. So do two-thirds of the teachers of children. So do the great majority of the leaders interviewed in every walk of life. How much of this difference was due to the food of youth?

Scientific Opinion

Scientists tell us that 90 per cent of a child's fitness is fixed before it enters a school, and that fitness depends largely on food.

Oats contain more proteids, more organic phosphorus, more lecithin than any other cereal foods. Proteids are the body builders, phosphorus is the main constituent of the brain, and lecithin of the nerves. Oats form the best balanced food to supply in abundance what brains and bodies require.

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The Father's House*

FROM appearances one would judge that a large proportion of our people fail to realize that they have a spiritual nature.

They recognize that their physical constitution must be regularly fed and cared for, or else it will fail.

They see no less plainly that their minds must receive a certain amount of culture and education, or else they cannot meet the competition for place and pelf which they encounter on every side.

But they do not seem to "sense" the great fact that they have souls, which need attention quite as much as body or mind; and that character, progress, and even eternal life, depend upon this culture of the soul.

The world was a long time in waking up to the fact that national and individual standing were largely governed by the intelligence which mental education develops. They have been ages longer in finding out that soul-culture is the most important of all.

Broadly speaking, the only institutions which stand for this soul-culture are the churches. Until something better is devised, they must continue so to stand. Like all other humanly managed institutions, our churches are faulty; but we are persuaded that our God is behind our human weakness and effectually inspires his preachers and his people. Until in his good providence he gives us a higher revelation, he will uphold his church.

The shallow sophistry that we can worship God "in the groves which were his first temples," as a young man said last summer (and as thousands say weekly, in effect), is contemptible.

Put into plain language it means, "I would rather go pleasure-seeking in the woods and fields than to uphold the honor of God's house."

For the church cannot live unless its people support it by their presence regularly at its services. No amount of money will make up for the lack of your personal presence.

Go into the woods and fields, by all means, and wherever you go, let your heart rise continually in worship to your Maker; but do not take for your excursions the time that should be given to his church.

Where there are no churches, the character of the population goes down; property depreciates; vice flourishes.

Moral: Go to church regularly yourself and try to persuade all your friends to go; and help to build churches wherever there are none.

"The pure gold of the Spirit," says President William DeWitt Hyde, "is most effectually circulated when mixed with the alloy of rites, ceremonies, creeds, officers and organizations. Though no essential part of the pure Gospel, yet these forms and observances, these bishops and clergy, these covenants and confessions, are as practically useful for the maintenance and spread of the Christian spirit, as courts and constitutions, governors and judges, are for the orderly conduct of the State."

It is long since Martin Luther proclaimed that the just live by faith, and not by penances or rites.

This is forever true, and yet a certain amount of ceremonial must be maintained, in order to insure the life of the Spirit. We must have churches in every community and we must not neglect the assembling of ourselves together.

Let us honor our God by helping to build churches in the desolate places and by regularly appearing in his sanctuary ourselves.

*Topic of the Epworth League for Sunday, November 13. TEXTS: Luke 2: 41-51; Ps. 26: 8.

The Christian Herald's Way

Your fine works of art, "Dreamland" and the "Dorcas Society," received in good order and admired very much. It is the way of THE CHRISTIAN HERALD to give full value. May it live and prosper.

CHARLES T. RAMAGE.

Uncasville, Conn.

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Of course you will disagree with Roosevelt in some things—possibly in many things; for the privilege of every American to have his own opinion on everything that relates to the natio welfare or national politics. Our readers know that THE CHRISTIAN HERALD is and always been thoroughly independent, reflecting all shades of opinion and giving impartial presentatio both sides of every public question. There are multitudes of good Americans who regard Theod Roosevelt as "our foremost living citizen," though others may differ, and it is for the edificat of those who so regard him, as well as for those who don't, that we have made this special arrar ment. CHRISTIAN HERALD readers of both classes, his friends and his opponents, are thus offe an opportunity to know just what this many-sided, strenuous American is doing and saying, no matter how you may look at him he is a big newsmaker, and his terse, direct way of doing saying things—of recklessly poking the truth at you, whether you like it or not—commands resp It is the duty of every intelligent up-to-date American to keep posted on national events, and one can do this unless he knows just what is happening in the immediate vicinity of Roosev

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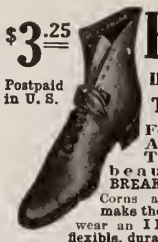

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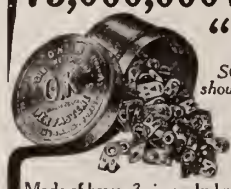

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Chats With Young Folks

The Biters Bitten

HE teacher of a country school took her "nature-study" class out banizing one fine afternoon. It consed of five boys and four girls.

After they had gathered all the sange flowers and insects that they cld find, they all sat down near a btiful cascade to rest a little.

The teacher and the girls were ting earnestly about a certain fler, and were comparing it with its sposed picture in their botany, when tl suddenly missed the boys.

hey had evidently been gone for se minutes, for they were well up th gently-slanting hillside before the tcher spied them.

hen she and the girls saw what the naughty boys were doing. They ha discovered that Farmer Jones, in wse pasture they were wandering, h a herd of cows near by. The mischvous urchins had evidently conced the idea of driving the cows dn toward the girls, in order to sce them.

n came the bewildered cows, probal unable to imagine why they were bg headed toward the brook at that ti of the day.

s they came, the girls and their tcher naturally uttered notes of distance and started to run, but what w their astonishment (and delight) tosee that the cows, for some unkn reason, had suddenly stopped ching them and had turned upon the bs who had been urging them on.

hen you should have seen those bs run! With one accord they chged madly up the low hill, and as th cows came closer and seemed to be giving wilder, the boys made for trs and began to climb them in a pect panic.

resently the farmer's boy apped, for it was nearly milking-tit. He calmed the cows down and sceeded in heading them toward hce with the help of one of the boys, wm he made such fun of that he was fa to climb down (after carefully aring himself with a stout branch fr the oak tree in which he had ta'n refuge).

he teacher and the girls are laughin yet over the way in which the tas were so suddenly turned that da but the boys look sober whenever it mentioned and try to change the sucject.

Mr. Kipp's Pupils

R. KIPP was only eighteen years old when he began to teach school at Jenny Corner, a small "neighborho" in a large and scattered townsh in the West.

e was not very tall, but he knew 't teacher" ought to be dignified, so he ried on his first day to stand very stright and look very sober. The road wa muddy and he had to carry a big dinner-pail, but he flattered himself th he was doing pretty well, until he met a big old farmer, who called ou to him good-naturedly, "Hello, Bub, go to school, be ye? Wal, be a good bo'

e had hardly recovered from the shk of this salutation, when he reached the schoolhouse, to find a letter awaiting him there. It was addressed to Gotham Kipp, Knowledge Puncher, Peny Corner School."

r. Kipp wished that he could "pch" the roguish cousin who had thus insulted him; for every one of the dozn or more children who had arrivl before him, had read the inscriptic and were chuckling "in their sleves," as he well knew.

mong the stories which Mr. Kipp relles of those early days of schoolteaching are some which may amuse you.

He told a boy to write a sentence containing the word "born."

The boy responded with, "I wasn't borned jesterday."

In the American History class a girl when asked what was the character of Peter Stuyvesant, replied after some thought, that he was "stout-headed and had a silver leg."

A little five-year-old boy who had been carefully instructed about raising his hat, joyously reported one morning that he had raised his hat to everybody he had met on the way to school, and he did not forget to do it even to his uncle's old horse, by the pasture-bars.

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A little Swedish boy, who knew little English, had a bad cold. He told Mr. Kipp that his chest hurt him every time he tried to "pull air."

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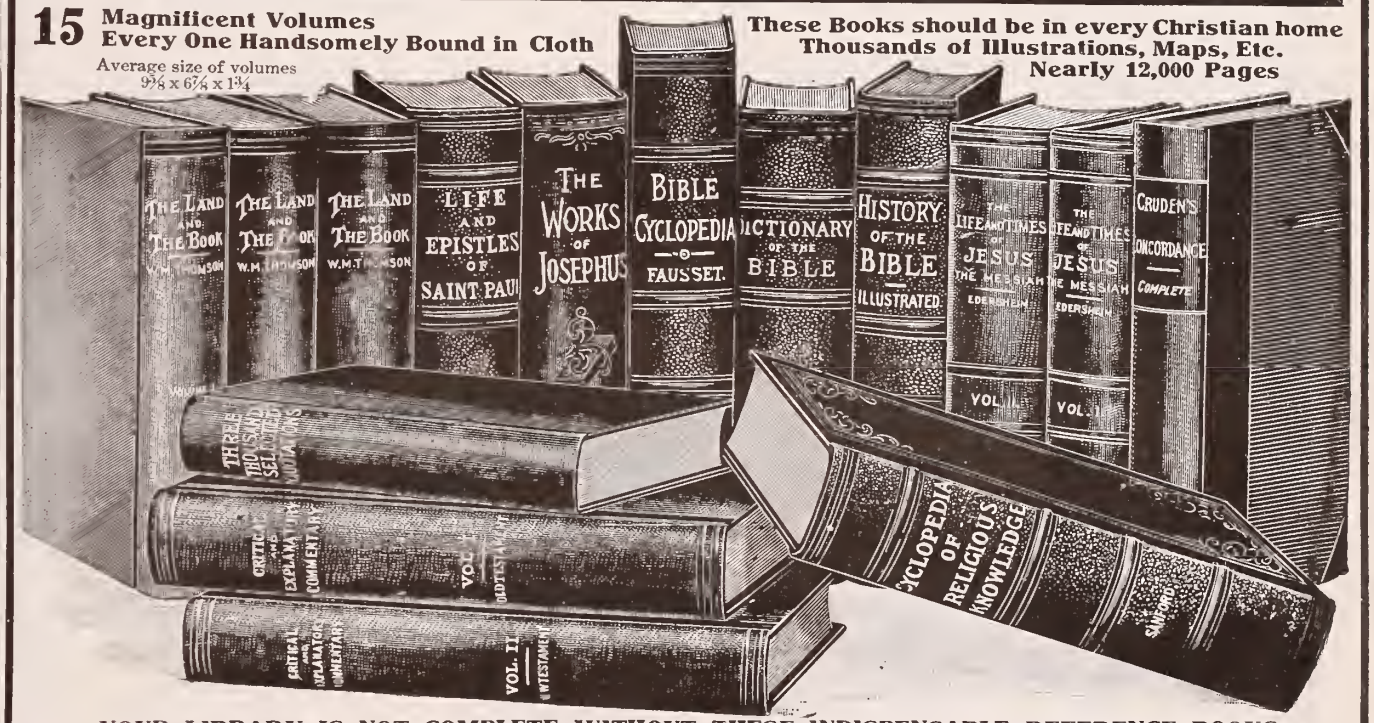

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"He conceived the idea of the Orphanage, built it and has been caring for and educating boys and girls all these years without any financial return. He alone raised the money for the support fund, for the building fund, and for the endowment fund. He has been editor, treasurer, professor, president. He has been friend, counselor, father to all the hundreds of young people who have been at the Orphanage. I know, for I was one of them. I was reared there and spent eight years in the training. Now I am assistant to Dr. Jacobs in his great work. The Board of Trustees decreed that Dr. Jacobs should get a salary, but he resolutely refused. At the last meeting of the Board it was decided to put aside $25,000 of the present endowment, the interest to be used for the present and any future president's salary. Dr. Jacobs again declined to receive any money for his personal benefit. The board appointed me to raise $25,000 to replace that set aside. We have about $4,000 in hand, and a promise of $5,000 conditionally, and hope to get $16,000 more.

There are doubtless many, both North and South, who would be pleased to know more about this worthy work which is strongly commended by many good people who have written to THE CHRISTIAN HERALD in its behalf. Rev. Dr. Jacobs, Clinton, S. C., will gladly answer all inquiries.

Among the Workers

—THE RECENT establishment of an active department of the Young Men's Christian Association among the young Italians of New York City is the outgrowth of an agitation which has been going on for a number of years. It was brought to a climax by a petition signed by three hundred young Italians of East Harlem who agreed to become members and to raise $1,000 toward the first year's expenses. A brown stone house at No 322 East One Hundred and Sixteenth Street, in the heart of "Little Italy," has been rented for the work. At the formal opening the building was crowded.

—SCOUT MASTERS for the Boy Scouts of America Movement will be trained this fall and winter in a special course at the West Side Young Men's Christian Association. It is believed that the class will be a particularly large one, as there are already 145,000 boy scouts in America, and the number is constantly increasing. Many scout masters will come for their training to New York. Daniel Beard and Ernest Seton Thompson will direct the course of training.

—THE REV. ALLAN MOORE of England has come to New York with a wonderful Palestine Exhibition, which has had a great vogue among the churches, Sunday Schools and general audiences in Great Britain and Canada. It is mainly educational and brings Bible scenes and incidents vividly home to the mind. It includes over four hundred exhibits from Bible lands, models of the tabernacle, the temple, ancient Jerusalem, its various gates, etc. Mr. Moore was for sixteen years a missionary in the Orient.

—THREE YEARS ago, a young lady taught five little children under a sycamore tree in the Puncheon camp, in "Bloody Breathitt, Ky., where there was neither a church nor school. Two years ago Governor Willson dedicated the new Highland College under the same sycamore. On Sunday, September 11, Rev. O. Guerrant dedicated the fifth building, the beautiful campus, a twenty-five-room dormitory for the Highland girls, the gift of a noble woman in Connecticut. This is how the work of the Soul Winners grows.

—A MEMORIAL SERVICE in honor of the late John S. Huyler was held in Calvary Church, New York, lately, at which many prominent speakers, pastors and laymen paid tributes to the deceased philanthropist. One of the speakers, Bishop William Burt, said: "There are thousands who owe their power to him, and services are being held in schools and missions in Venice, Rome and France in gratitude to the memory of their founder. His is a great loss to humanity, for his life and its happiness was an exponent of the beauty and efficacy of the Decalogue."

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"And so I contracted the coffee habit rly. I remember when quite young e continual use of coffee so affected my rents that they tried roasting wheat d barley, then ground it in the coffee-ill, as a substitute for coffee.

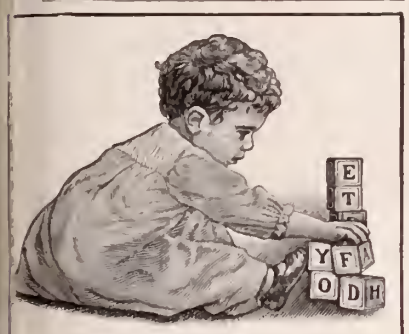
"But it did not taste right and they ent back to coffee again. That was ng before Postum was ever heard of. continued to use coffee until I was 27, d when I got into office work, I began have nervous spells. Especially after eakfast I was so nervous I could arcely attend to my correspondence.

"At night, after having coffee for sup-r, I could hardly sleep, and on rising the morning would feel weak and rvous.

"A friend persuaded me to try Postum. y wife and I did not like it at first, but ter when boiled good and strong it was e. Now we would not give up Postum r the best coffee we ever tasted.

"I can now get good sleep, am free om nervousness and headaches. I rec-mmend Postum to all coffee drinkers. Read "The Road to Wellville," in pkgs. "Theres's a Reason."

Ever read the above letter? A new e appears from time to time. They e genuine, true, and full of human terest.



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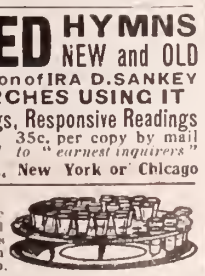

War on the Saloon*

THE closing of the open saloon means substantially the end of the vicious "treating" eustom, whieh has ruined many a fine, generous soul; it means the banishment of most of the publie eentres for the gathering together of low men and boys, sueh as usually eongregate around the saloon doors; it means the absenee from our streets of the glittering lures whieh tempt the unwary to open the shameful sereen-doors and penetrate to the often elean and inviting interiors of the saloons—for they know well how to bait their deadly hooks; and we should bait as well our devices for supplying better entertainment.

The man or boy who has to live in a small tenement, often rendered unpleasant by siek or erying children; dirt or disorder; or a eross, complaining wife and mother; and sometimes by all of these miseries; finds a delightful haven in the saloon. Often the saloon-keeper flatters him, as his kind well know how to do. If he aims at political "boss-ship," he is espeeially suave and deferential. Often he helps the poor man to pay for doetors and medicine for his family. Oftener still, funeral expenses are paid. In New York City, it is rumored that certain undertakers receive a regular salary for sueh serviees from political "bosses," who are also saloon-keepers.

Of course, the poor man beeomes bound to his ehief with bands of steel, and he feels under obligations to drink a good deal to make up for all this kindness, and to bring into the spider's parlor as many of his neighbor-flies as he ean persuade to go.

These and a hundred other evils will be banished if we can only close the saloons by law. Liquor will doubtless still be sold somewhere by the glass surreptitiously; but sueh selling will be a crime, and the stamp of legality will be removed from this shocking and revolting business.

For seientifie purposes, undoubtedly many kinds of alcoholic liquors will always be made and sold.

The raising of the priee of lieenses has perhaps somewhat deereased drunkenness. Many good men believe that by gradually increasing the priee, the saloon may be stamped out most quickly. Others believe that in the local option policy lies the best remedy.

The application of the loeal option prineiple to wards of eities, seems likely to work as well as the West and South have shown that it works in towns, villages and counties. Most interesting statisties have been gathered by the Anti-Saloon League and other societies, of the inerease in savings-bank deposits, of homes owned, of bad debts deereased and of business aetivity and soundness generally, after five years or even one year of a "dry" poliey following a "wet" one.

High license is said by its advoeates to be far more effeetive than prohibition, because "publie opinion" does not support the latter. But the same argument will apply to stealing, though nobody opposes the absolute prohibition by law of stealing. "Public opinion" evidently does not baek up the laws against dishonesty, and one might reasonably wonder why a few extra good burglars, smugglers or bribers might not be licensed to pursue their trade, as well as a few saloon-keepers to pursue theirs, whieh produces more sorrow in the home, direetly and indireetly, than perhaps all the stealing in the world.

* Christian Endeavor Topic for Sunday, November 13. TEXT: Hab. 2: 1-20.

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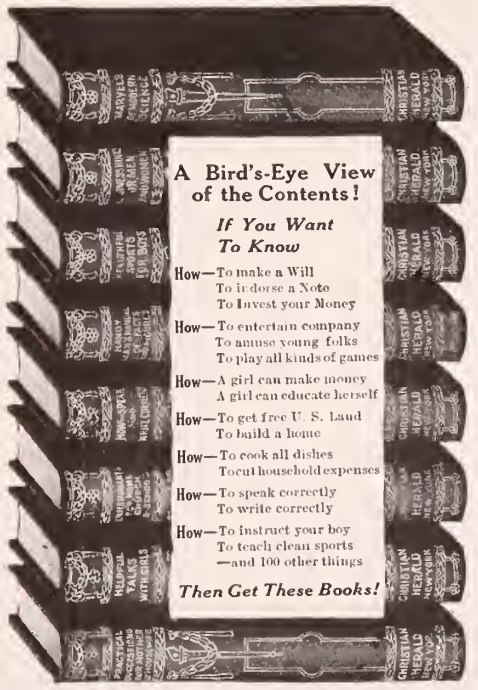
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Photographed by Underwood & Underwood

See page 1027

A Scene at the International Aerial Contests, Hempstead, N. Y.

UNIVERSITY OF CAMBRIDGE

(ENGLAND)

AT THE UNIVERSITY PRESS.

Cambridge, October, 1910.

A NEW Edition of the *Encyclopædia Britannica*, in 29 volumes, including Index, is shortly to be issued by the University of Cambridge, being the Eleventh Edition since the first appearance of this celebrated work in 1768–71. No completely new edition of the *Encyclopædia Britannica* has been issued since the Ninth, the first volume of which was published in 1875, and the 25th in 1889.

The *Encyclopædia Britannica* has become an international institution—a heritage of English-speaking people everywhere. In view of its unfailing usefulness in recording the knowledge gained by mankind in every department of human activity, we desire to invite public attention to certain new features of this edition which distinguish it from all previous editions and from all other works of reference whatsoever.

The new work is a fresh and original survey of universal knowledge, an adequate and authoritative exposition of all human thought and achievement. Private enterprise has hitherto been responsible for its publication, but the copyrights having passed into the keeping of the chancellor, masters, and scholars of the University of Cambridge, it will henceforth be issued as a University publication. Cambridge is moreover closely identified with University Extension—a movement having as its object the diffusion of knowledge outside the circle of mere students. The publication by the University of Cambridge of the *Encyclopædia Britannica* (11th Edition) is another step in the direction of extending the influence of the University beyond academic or local limits.

The Eleventh Edition of the *Encyclopædia Britannica*, whilst it has been edited and written on the same lines of comprehensiveness as the Ninth Edition, and whilst it maintains the high reputation of that work, will be marked by several noteworthy improvements. (1) The whole of the M.S.—comprising 40,000 articles—has been written simultaneously, the Editors having at the outset laid out a ground-plan for the new edition which made it possible for them to consider the literary production of the work as a complete whole, as distinguished from the piecemeal—or volume by volume—method of production. The entire contents were continuously under the Editors' view and control before a single page was sent to press. (2) All the volumes are, therefore, of even date (1910), and the information in each volume does not appear elsewhere even in a different setting. A serious defect of the 9th Edition has thus been obviated. There are no repetitions, and no inconsistencies, as the result of this unity of effort on the part of the 1,500 contributors directed by an exceptionally large Editorial staff. (3) The principle of comprehensive treatment has been combined with brevity—major subjects being subdivided into minor ones, which receive independent treatment according to their importance and in their alphabetical places. These short articles are very numerous, and lead the inquirer directly to the information he seeks, so that the *Encyclopædia Britannica* (11th Edition) will be found to be the most useful work for the purpose of quick reference that has ever been published. (4) Equally welcome will be the innovation which has permitted the use of "dictionary" headings for scientific or technical terms, and for old words having a complicated meaning, or an interesting history. The 9th Edition contained 10,000 strange words not included in any dictionary, but in the 11th Edition such words are explained either under their own headings or in the body of the text as they occur. (5) The new (11th) Edition is, furthermore, a work of international scholarship to a degree never before realised. The Editors recognised that scholarship to-day knows no nationality, and they enlisted the services of specialist authorities and practical experts wherever they could be found. The 1,500 contributors represent all civilised countries. (6) The employment of the greatest experts as contributors has secured for the work the services of men who are known to be at the top of their profession — who are themselves originators in their own fields so that the new (11th) Edition of the *Encyclopædia Britannica* contains information actually in advance of the day and never before published—information upon which the next generation will shape its activities and base its conclusions. (7) Another new feature is the fact that the 11th Edition gives histories of celebrated living persons throughout the world, and thus becomes, for the first time a comprehensive handbook of international biography. (8) The literary cost alone—the sum paid to contributors, Editors, and Editorial assistants — has amounted to £163,000 ($815,000), more than twice the sum (£60,000) similarly expended on the 9th Edition. (9) The 11th Edition consists of 29 quar volumes, including Index, comprising 27,0 pages of text, 40,000 articles, and 40,000,0 words. There are 7,000 illustrations, 330 fu page plates, 250 maps, and a large Index (V 29). (10) The literary contents having all be completed at practically the same time, t volumes will all be delivered to subscribers practically the same time — in the first part 1911. (11) Finally, the new Edition of t *Encyclopædia Britannica* will be issued in a n format—in thin, light and flexible volumes whi will be easy to handle and convenient to re The volumes of the 9th Edition were, for m persons, too cumbrous in size and too heavy hold in the hand. But by the use of In paper (thin, but very strong and opaque), t thickness has been reduced from 2½ inches ¾ inch, and the complete set will occupy l two feet of shelf space. (The work will also published, for those who prefer it, on ordina book-paper of the some quality as that used the last edition.) In suiting the reader's co venience by reducing the size and weight of t volumes so that he may now keep them co stantly on his library table, the publishers b lieve they have multiplied the usefulness of t *Encyclopædia Britannica* (11th Edition) to an calculable degree. It cannot be regarded o as a book of reference; it is also a book to re simply for the pleasure it will afford.

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NOTE:—Those who possess copies of previous editions of the *Encyclopædia Britannica* (now out of date) are requeste o advise us of the fact, and if they wish to purchase the new edition will be informed how they can dispose of their old edition t a fair valuation.

NEW YORK, NOVEMBER 9, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Saluting the President When He Comes Aboard

Marines Lined Up to Receive President Taft

Photographs by Waldon Fawcett

THE PRESIDENT GOING TO PANAMA

PRESIDENT TAFT is scheduled to set sail from Charleston, S. C., on November 10, for a tour of inspection of the Panama Canal. In paying a official visit to the scene of the nation's greatest eative enterprise, the Chief Executive is following ie precedent set by Mr. Roosevelt. It may be remembered, too, that President Taft made a trip nder almost exactly similar circumstances in the terval between his election as President and his auguration. The President is deeply interested the inter-oceanic waterway, and deems a personal rvey of conditions at the seat of operations imerative for a full understanding of some of the ew problems that have lately arisen.

The President is expected to be absent on the anama trip for about three weeks. Upward of ne-half of this time will be spent on the high seas, ut of sight of land. He will travel on one of our rmored cruisers, the deck of which is construed chnically to be "United States oil." He will spend his time t the isthmus in the Canal one, which is assuredly Uncle am's domain; so that neither a letter nor spirit will he violate the restriction that the President of the United States nall not travel beyond its borers during his term of office.

When the President travels y rail in the United States, he s never out of touch with the White House, and through it. ith the entire machinery of he government. Special telegraph wires and long-distance elephone wires reserved for he executive business are used. Through long experience, the White House operators have ecome so adept in this sort of hing that the traveling President always has his finger on he government pulse at Washngton, even though he be journeying on the Pacific coast. The warship on which he will e a passenger is provided with powerful wireless telegraph tation in charge of expert perators, and there is a simlar "intelligence office" on the ister ship which is to convoy he presidential craft, and vhich will incidentally carry o Panama and back some of the members of the presidential party. By means of the wireless, the President will be constantly in touch with the affairs of the outside world and will be enabled to communicate with Washington almost as quickly as if he were traveling by rail on his native soil. This may prove very convenient, for he is expected to prepare his forthcoming annual message to Congress during this cruise, and it is more than likely that he may find occasion to call for data from Washington.

Secretaries and stenographers will accompany him and he will be able to dispose of accumulated correspondence, and even to post his letters, for the cruiser, like other vessels in the United States navy, is fitted with a "marine post office." Several enlisted seamen are detailed as "mail orderlies," or naval postmen, and a nook in the ship is set aside for their use. Collections of mail are made several times a day at the letter boxes throughout the floating fortress, and the mail as it accumulates is sorted and postmarked, so that it is ready to be dispatched to its ultimate destination the minute the warship reaches port. In the case of the presidential mail on the Panama trip, it will be practicable, if desired, to have naval tugs take off or deliver special pouches while the ship is en route.

The presence of the President, as a passenger on any government vessel, calls for the observance of a carefully prescribed routine of salutes and ceremonies, while on the craft so honored flies the special flag of the President—an emblem in which the coat-of-arms of the nation is embroidered in colors on a dark blue field. Not only will there be a ceremony, duly garnished with ruffles and flourishes and accompanied by a salute when the President steps aboard ship for his trip to Panama, but a similar display of official etiquette must, according to the naval regulation, be gone through with every time the Commander-in-Chief of the Army and Navy leaves the ship or returns to it—unless, indeed, he requests that the formality be dispensed with. When the President comes aboard with full honors, he finds the commander of the vessel and his officers waiting at the gangway to receive him, while eight sailor lads form a double line, through which the visitor advances. As he steps aboard, the saluting battery booms out the presidential salute, and the chief magistrate and all other persons present stand with bared heads during the firing of the twenty-one guns and the playing by the band of "The Star-Spangled Banner." The President must be conveyed in state from the wharf, or other point of embarkation, to the waiting warship, anchored in deep water, perhaps a mile or more off shore. He may travel, if he choose, in a steam cutter luxuriously appointed with cushioned seats and sheltered by a close-fitting canvas canopy which defies showers and dashing spray, or he may use a speedy, open motor boat.

WALDON FAWCETT.

President Taft Ready for His Panama Trip

THE

AMERICAN PULPIT

A Sermon for Old Folks' Day

By Rev. Daniel L. Marsh, D.D.*

THE EVENING OF LIFE

TEXT—Zech. 14:7

AUTUMNAL days are here. The forests are robed in glory and majesty. Every bush flames with the Awful Immanence. The bending boughs yield up to man their fruit ripened to the core. Across the fields stand shocks of corn like tattered wigwams. The wind wails at the funeral of the flowers, and piles blood-red leaves upon their graves. Along every fence-row the goldenrod still sways and swings as though a bit of the summer's sun had been caught as a crown for common weeds. A purple peace hangs upon the horizon, while shafts of golden sunlight lie athwart the pearly sheen of sky. It is the autumn. And it seems as though the year were kneeling in prayer in a vast cathedral filled with filtered light.

What various and varying thoughts come to us at this time of year! Many shudder as they look upon the grandeur of nature in the autumn time. It makes them think of age and decay and death. And I suppose the reason why "Old Folks' Day" is usually observed in the fall is because people have been in the habit of comparing life with a year—life with its springtime in youth, its summer in manhood, its autumn in age. But after the autumn comes the winter, when all things are dead—held in the bondage of ice and snow.

Life Like a Brief Day

For that reason we prefer to think of life as a day. Then we have childhood as the morning—the morning which turns earth's common pale streams into gold with heavenly alchemy; the morning that sows the earth with sparkling gems richer than any in kingly diadems; the morning that trembles and smiles from out the opened sky; the morning that laughs the clouds away as though earth held no tomb; the morning that overflows the world with its glad promise of the future.

And then, advancing fast and still more fast, like the day, so the life, ever striving to reach the zenith, until midday with its responsibilities and strenuous activities. Then the decline, until, like evening, old age comes on with its pensiveness and memories, "the tender grace of a day that is dead." Old age is evening time—evening, and cares have silently stolen away; evening, and the glimmering landscape fades from sight; evening, and a solemn stillness or a winsome music fills the air; evening, and the journey is ended and the day's work done; evening, and peace and rest and home and Father's face at the door!

But you say that evening is followed by the dark night of death. For the person who is not a Christian, it is a deep, dark night, and he enters it alone, and he knows not whither he goes; he knows not the road home; he may grope his way on and on, his hands hard with the accretion of feeling along the walls of the universe; but still he will not find his way home, for he is alone in the dark night of death. But to the person who is a Christian, death is simply a short cut to get home: there is no dark valley, for the Shepherd's presence shines across the vale. "At evening time there shall be light." "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

Happy Memories

The man who has lived the Christian life stands in the evening time in the light of happy memories. I have noticed that old folks have extraordinarily vivid memories with regard to their early and active years. The old man walks through the gigantic picture gallery called memory, and the light falls upon this scene of his childhood and upon that scene of his manhood, and all things stand out clearly round about him. The old man walks through that library called memory, and the light falls upon the tremendous volume of records, and he reads there the tale of his years. How important, then, that we banish from the halls of memory all that is evil, and give place to that which is good!

The person who comes into old age refusing to "walk in the light as He is in the light" is like the man who stands at the close of day upon the shore of a river, and looks no way but downward. The silent hills and lone trees that darkle against the mellow west he sees reflected in the river, but for him they point down, down, and forever down. That man's heaven is in the earth, and though a star may twinkle here and there, for him it shines far down in some sub-liquid heaven. So in the gathering gloom of life's evening the godless man will recall those words and deeds that will make him cringe and cower before the inaudible, accusing voice of memory, whose recalling makes his last days hell. God forbid that any of you should give free rein to your baser self, as the poet Byron did, who, when he might have been singing about the light at evening, instead wrote this dreary dirge:

> My days are in the yellow leaf,
> The flowers and fruit of love are gone:
> The worm, the canker, and the grief
> Are mine alone!
>
> The fire that on my bosom preys
> Is lone as some volcanic isle;
> No torch is kindled at its blaze—
> A funeral pile.

But on the other hand, if we "endure as seeing him who is invisible" the light that shines so brightly on the path of consecrated young manhood and womanhood will not grow dim, but will ever "shine more and more unto the perfect day." How different are the words of the Christian Tennyson:

> A land of promise, a land of memory,
> A land of promise flowing with the milk
> And honey of delicious memories.

Like the translucent and transfiguring light of the setting sun that kindles ten thousand candles in the sky, so blessed are the memories of a Christian old man or a Christian old woman. You will remember how you trudged to church through fair weather or foul. You will remember the old home where you knelt in prayer with father and mother. You will remember the hours alone with God. You will remember how well you took your part in every movement for the social, civic and moral betterment of your community. You will remember the deeds of sympathy performed and the words of encouragement spoken to those who stood in need. You will remember the place where, in a passion of repentance, you gave yourself to God. You will remember how the light that came into your soul then has never gone out, but how it has transformed the darkest cloud of sorrow and grief and disappointment into a blessed bow of promise, and your falling tears into heavenly jewels. And with Christina G. Rossetti you will say:

> I have a room whereinto no one enters
> Save myself alone:
> There sits a blessed memory on a throne,
> There my life centres.

The Calmer Joys of Evening Time

Then, Christian old folks have about them at life's evening time the light of usefulness. "The hoary head is a crown of glory," says the Scripture; but it does not stop there: "The hoary head is a crown of glory, if it be found in the way of righteousness." We do not expect much fuss from old age. We do not find its usefulness in hustle and bustle. Nevertheless, we ought never to say that the day of achievement is past. The man or woman whose head is hoary, but who is not found in the way of righteousness, is an iceberg floating down the stream of life, radiating chilliness that has a most depressing effect upon all around. Such a person has a personal influence like noxious vapor that kills our best impulses. But the Christian man at life's evening time not only has light about him; *he is a light.* Not a reflected light merely, like the moon that ceases to shine as soon as the darkness of earth rises between it and the sun; but Christ enjoined his disciples that their whole body should be full of light. We are to dwell in the light that we may become children of the light, in whom there is no darkness at all.

Scientists tell us that nearly half the earth's light and heat come from the stars, and the greater part of this life-giving energy comes from invisible stars, millions of miles from the earth. Thus, the aged Christian may not be able to do much, but he can shine for Jesus. From his own knowledge of the excellence of the Christian religion he can recommend it to others as the most precious gift in the universe. He will recommend it not only by word of mouth, earnestly and tactfully, but even more by the power of a holy life. The coal miner wears upon his cap a little flickering lamp. That lig cannot throw its beams far in the labyrinthian dar ness; but it can shine where it is. That small lan is of more value to the toiler than a blinding a light would be. O friend, be content to be a sm lamp in this world, but be sure you shine.

No one can estimate the power of personal infl ence. Scientists are weighing the air that e compasses us on every side; psychologists a weighing our laughter; astronomers are weig ing the stars. But no one is able to calcula the far-reaching power of personal influen It is a power like the magnet that draws t steel filings to itself. It is a power like the whi clover meadow that attracts the bees. It is a pow like the sunbeam that unlocks the ice-bound doors winter and lets the spring out. It is a power li the south wind that unfolds the rose bud that hand would crush and tear. It is a silent, unoste tatious power, like electricity and gravitation—v never see them; we only know that they exist seeing the effects that they produce. So with t influence of a holy life. Books and sermons may forgotten; tears and prayers may be despised; b the light radiating from a Christian life, the arg ment of a new life in Christ Jesus cannot be gai said.

The Light of His Presence

A Boston paper once contained this item: "Phillip Brooks walked down Newspaper Row yesterday lunch time, nodding to acquaintances here and the and, though the heavens and the pavements we moist, the street seemed filled with sunshine." Th is a great thing to be said of any man, that, havi sunshine in his own soul, wherever he goes he di sipates the fog by the sunbeams of Christian livin Such radiancy gives energy to the lifeless, joy to t joyless, trust to the doubter, hope to the hopeles His very presence brings warmth and life and t glow of sunshine, the joyous, stimulating breath spring.

O fathers and mothers in Israel, the light of us fulness is about you in life's evening time. St with us as long as you can. We need you; we ne your influence; we need your counsel and praye Never fear that darkness will envelope you, for " thou draw out thy soul to the hungry, and satis the afflicted soul; then shall thy light arise in o scurity, and thy darkness be as the noonday."

At evening time the Christian shall also have t light of God's presence. The psalmist says: "Th shall walk, O Lord, in the light of thy countenance That means that from the time a man chooses G until the end he may go through life with an u broken realization of the divine presence and a unbroken experience of the favor, complacency a good will of God. That is continual sunshine. was out on a farm for a while this past summe There was an old man there in his eighty-fifth yea He had a remarkably keen intellect, and was alwa propounding questions to me. One morning thought I would turn inquisitor, and so I said to hi as we walked by the sweet pea bed: "Tell me wh makes some of those sweet peas pink and othe white." His answer was brief and direct: "God Even so, his whole life seemed to be bathed in t sunshine of God's presence. When some adversi falls upon such a one, the world looks to see h confidence, peace and security shattered; but on t contrary discovers that only crevices have be made, through which the pure, unstained sunligh falls, and the Christian, instead of whining, thanking God for more sunshine. No legitima work, no duty of life, ever shuts out the light God's presence. Even when the dark clouds of ou troubles, sorrows, losses, solitudes come across ou life sky, the sunshine of God's presence smites ther and the light of heavenly colors flashed back fro their piled-up bosoms is more glorious than ever.

The Dark Shadow of Sin

There is only one thing that can shut out the ligh of God's favor, and that is our own sin. As soo as we endorse the smallest sin and apologize for i we drive God out of our heart, and as soon as he gone darkness comes. "Men love darkness rathe than light, because their deeds are evil." It is si which casts the dark, dank shadow over the joys o

Continued on next page

* Pastor of the First Methodist Episcopal Church, Monaca, Pa.

The Evening of Life

Continued from preceding page

ome and the promises of manhood
nd womanhood, and leaves them
ighted and blasted and blackened
ith the cruel touch of hell. I have
en an electric light grow dim and
d, and then go out entirely, leaving
street in darkness: that is cheerless.
have seen a man who lost the light of
s body through having both his eyes
inded by an accident: that is pa-
hetic. And I have seen a soul put out
he light of God through sin and self-
dulgence: that is tragical!

The prayer for all of us to make is: Lord, lift thou up the light of thy ountenance upon us." Darkness is ie absence of light, and the only way o drive out the darkness is to let in ie light. The only power that can anish spiritual darkness is Jesus hrist, the Light of the World.

And then, at life's evening time, the ght of immortal life breaks upon the row of the child of God. This is ade "manifest by the appearing of ur Saviour Jesus Christ, who hath olished death, and hath brought life nd immortality to light through the ospel." Inestimable triumph! What icero called a "mere conjecture," what eneca said was "a thing our wise men romise but do not prove," what Soc-ates spoke of as "a hope," but of the ealization of which he was "not con-dent," is made to us an assured fact, blessed divine reality, by the life, eath, and resurrection of our Lord esus Christ. The opened tomb in the arden is a telescope through which e behold the Elysian fields of our God. he crape upon the door, signaling the eath of a believer, is but the badge f God's best angel's visit. Christ is live forever more, and because he ves, we shall live also. He has gone o prepare a place for us in the Fa-ier's house of many mansions. And we put our trust in him he will urely lead us home.

So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone.
And with the,morn those angel faces smile
Which I have loved long since, and lost awhile!

An old pilot died not long ago. He ad held the pilot's commission for early seventy-five years; and for lmost all that time he was a follower f Jesus Christ. As he was passing way, his face brightened, and he tarted up with this expression, "I see light."

His friends thought his mind was andering, and that he was in imag-nation out on the sea, and they said, Is it the Highland light?"

He said, "No."

A moment more, and he repeated ie sentence, "I see a light."

They asked him again, "Is it the oston light?"

And he answered, "No."

For the third time he said, "I see a ght."

They said again, "Is it the Minot ght?"

"Ah, no," he said, "it is the light of lory! Let the anchor go!"

And they slipped the anchor, and the ld pilot entered into that city where God shall wipe away all tears from heir eyes; and there shall be no more eath, neither sorrow, nor crying, either shall there be any more pain: or the former things are passed way." And "there shall be no night here."

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

ANVIL SPARKS

..MEAN what you say but do not say in a mean way.

..WHEN double-faced people have o face the music they have no ear for nusic.

..THE sceptic who knows too much o believe in the Bible doesn't know nough.

..THE Sadducee did not believe in a esurrection, which explains why he vas sad, you see. W. J. B.

The Children's Pulpit

CHRYSANTHEMUM SUNDAY

By Rev. J. M. Farrar, D.D.*

THE Children's Pulpit's pastor has a Junior Congregation. There are two hundred boys and girls who come to church every Sunday morning. The second Sunday of November is their Chrysanthemum Day. Each member brings a number of these beautiful flowers, and after the service they are taken to the children in the hospital.

The beautiful Chrysanthemum was once a Japanese wild flower, known as Golden Chain. A flower lover took this wild flower to his own garden and began to take care of it, and to love it, and to help it to grow. What did this beautiful flower cost those who helped it to grow and bloom? It cost them time, patience, love and watchfulness. If we knew how much it all meant in money we would be surprised at the amount.

. . .

WHY are men willing to pay such a great price for the development of a wild flower? Because they see in this little flower something that is trying to make itself great; trying but failing. Looking down at this something the man's heart is touched and he says, "I will just try and help this something to fulfil its mission." I wonder if this is not the secret of nearly all of the good that is done in this world.

A little child has lost father and mother and has no friends. The little child is almost nothing and would be left to die if some one did not see this almost nothing trying to be something. The child is loved and watched and educated and becomes a great man.

. . .

POSSIBLY the Chrysanthemum has a lesson for boys and girls. If my Juniors ever become great it will be because they developed from almost nothing. Father and mother see this almost nothing trying to be something and begin to help it. Did you ever count the cost of developing an almost nothing boy into a great something man? Some one has said, "When you count what a boy eats and what he wears and the school books he has to have, and the doctor's bills that have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least one hundred dollars a year. If a boy loves to smash things or to kick his shoes right out, he costs more than that. So that when he is twenty-one and old enough to do for himself, he will have cost his father more than two thousand dollars."

. . .

HIS mother cooks his victuals, makes his clothes and patches them, washes them when he is a little fellow and cares for him when he is sick. She never charges anything for that. If she were dead and father had to hire all that done, it would cost another hundred dollars a year more; and that is two thousand dollars' worth of work mother will have done for him by the time he is a man. Four thousand dollars for a boy! What do you think of that?

These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? If the boy makes a good citizen and a useful man, they will feel as if they had good pay for bringing him up.

. . .

BOYS, what are you worth to your parents? The Chrysanthemum pays for all it costs, and a boy by doing his best pays for all the help he gets. I hope each of you will take a Chrysanthemum and think of what it was once and then count the cost and try to enjoy what it is now. As it is one of the last flowers to bloom before winter freezes our gardens, you can take it as the flower to think about during the winter. Would it not be a good idea to call it the "Key Flower"? A shepherd boy in the Alps, while minding his sheep, saw a strange flower at his feet. He picked it, and a door opened in the hillside. He entered and found a cave piled up with gems, in the centre of which sat a gnome, who said, "Take what you wish, but don't forget the best!" He dropped his flower, and loaded himself with jewels, then went out, hearing again, "Don't forget the best!" Once more in the open air he remembered his "key-flower," and turned back to pick it up; but the door was gone, and in a moment more all his gems had turned to dust! He had forgotten his flower! Do not forget your "key-flower" and its lesson. You must have a story?

. . .

ABOUT two centuries ago a Russian nobleman, traveling in Mexico, saw and admired the maguey plant, which is a native of Mexico. The Russian procured some roots to take home as a present to the Czar. The Czar gave the roots to the court gardener, who promised to give the plants his best attention, but he was taken suddenly ill and died. The new gardener, not knowing their value, threw the sack away. Some time afterward his little daughter picked up one of the roots and planted it. In time it put out a few spikes for leaves, but did not thrive in the cold air of Russia.

Years passed, but it did not bloom. A new gardener looked at the plant and saw that it wanted to bloom, wanted to be something. He began to love it a little, coax it a little and push it a little. Soon many clusters of small buds appeared, which slowly unfolded and became white blossoms. The wonderful plant bloomed at last. The gardener said it was one hundred years old and had bloomed in honor of the Czar. Word was sent to him, and he and his whole court visited and admired the flowers and the plant.

The poor exile from the sunny skies of Mexico had earned its reward and a new name, for ever since that day it has been known as "the century plant."

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: I. John 2:1.

Won by a Mother's Words

FRANCIS K. SHEPHERD is known as the "boy evangelist." In a letter to THE CHRISTIAN HERALD he tells how, after a stormy experience as a prodigal, he was awakened and finally converted. As his story is one that has many duplicates among wild and thoughtless youths we give some extracts from his letter below. He writes:

"On the Sunday preceding Labor Day some six years ago (I was then a boy of eighteen) I came to New York City truly a prodigal. I had traveled over a great deal of Great Britain and Canada in my determination to have my own way and go whither I would, and with a firm determination to have nothing to do with religion. My godly mother had earnestly sought my conversion, and to escape this was primarily the cause of my leaving home. I was reproved by her one Sunday with the words of Gal. 6: 7, for staying away from Sunday School. So I began to plan to have no more of home and parental restrictions and quietly left shortly after. I became a careless, wild boy, addicted to betting and gambling. On one occasion I had to work three weeks to clear off a betting debt.

"I worked my way across from Bristol, England, after vainly trying to stow away on various ships out of Liverpool, and came to Canada and traveled to the Rocky Mountains and back twice, working in Montreal, etc. On that Sunday when I came to New York, I walked down the Bowery. Passing the Old Bowery Mission (may God bless it), I stopped outside the door for a few minutes. Those moments have played an important part in my life ever since, for the very words my mother had said: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap," were hurled through the open door at me, personally it seemed, by some one on the inside. Even in the night, those words would drive themselves into my brain. One day, creeping into a place where the Gospel was preached, impelled by the Spirit of God, I found and confessed Christ as my Saviour and I have been preaching him ever since.

"As a working lad and preaching this Gospel in my spare time, I have dealt with hundreds of souls and endeavored to point them to Jesus. So you see the effect upon a prodigal boy of the Gospel of Jesus Christ as it came through the door of the Bowery Mission."

THE LOST CHILD

I 'member when they cut my curls not very
long ago,
Because they looked just like a girl's, and I'm
a boy, you know;
I used to wear 'em awful long, and once my
pa, he said,
It's time I had my curls cut off and wore short
hair instead;
Because I'm big enough for that; and then
they took the shears
And snipped my curls off one by one right close
up to my ears,
But every time a curl came off, my mother, she
just hid
Her face a little bit and cried. I wonder why
she did!

And after 'while she picked one up and held it
in her hand
With something shining in her eyes I didn't
understand;
She petted it as if it was a little boy or girl,
And acted fond of it when it was nothing but
a curl.
And after 'while they're all cut off and down
there on the floor,
And I looked much more like a boy than I
had been before,
But there was something in her eyes she tried
and tried and tried
To brush away, but still it came. I wonder
why she cried.

And after 'while I'm all trimmed off, and then
my pa, he said,
I'm not a baby any more, but I'm a boy instead,
And he is awful proud of me, and then my ma,
she smiled
And said we found a boy that day and lost a
little child;
So I said I would hunt for him and bring him
back, but then
She said she was afraid that he would not come
back again;
And picked the curls I had all up from off the
floor and hid
Them in her bureau drawer and cried. I wonder why she did.

J. W. FOLEY in New York *Times*.

A GREAT CRANBERRY HARVEST

Photographs by Waldon Fawcett

Cranberry Pickers at Work

Picking by Hand in the Old-fashioned Way

In a New England Cranberry Bog

IF there is any dish which, next to the toothsome turkey, we are wont to think of as indispensable at Thanksgiving and Christmas time it is cranberry sauce. Yet probably a very small proportion of the people who eat it with such relish on festal days have any knowledge of the sources from which comes this appetizing edible. This is due to the fact that cranberries grow extensively in only a few sections of our country.

Massachusetts, New Jersey and Wisconsin grow practically all the cranberries eaten in this country, or indeed, for that matter, in the whole world, for the cranberry is distinctively an American discovery. Cranberries grow wild in some parts of Europe, but their qualities as food have never been appreciated and it is only on this side of the Atlantic that the berries have been cultivated for table use.

To see to the best advantage the preliminaries of cranberry sauce we must visit Cape Cod, that elongated bit of land whereby the State of Massachusetts extends a crooked and beckoning finger into the Atlantic. Here within a radius of an hour's ride of historic old Plymouth, where the Pilgrims landed, is the greatest of all cranberry districts. This whole countryside would not be considered to make more than a single good-sized county in some of our Western States, and yet in a season when it is blessed with a good crop this cranberry zone will ship more than a third of a million barrels of the fruit.

If we want to see this cranberry country aglow with life and action we must come at "harvest time" in September and early October, when the tart berries are being picked. The cultivation of the berries has been going on since early spring, but there has been nothing very unusual about the methods employed. For the most part it has been a case of keeping down the weeds and battling with the bugs. The one unusual feature that characterizes the cranberry industry all the way through is the extensive use that is made of fresh water from the ponds.

Your up-to-date grower does not call his cranberry tract a "patch." Rather does he refer to it as a meadow or more likely as a "bog." This latter will probably suggest to you a low, marshy, swampy place; and you are not far amiss, for the progressive cranberry grower will not develop land except in close proximity to water. It must be fresh water, however, and that seems rather a pity, for they are so close to salt water in all directions down in this quaint Cape Cod country. The water is led to the cranberry bogs by means of ditches and tiny canals and if the water supply be not a stream the current of which can be utilized to make it flow over the bog the grower must needs build a small power house with a pump for forcing the water over the tract just as one might force water into an artificial pond. The water performs its greatest service during the winter when the bog is kept continually submerged for the entire interval of cold weather, but it is also employed at intervals during the summer and autumn in an effort to wash away the insect pests, and if frost threatens before the cranberry grower has been able to get in his crop he will hurriedly flood the bog in order to save his fruit.

The picking season in the early autumn is the time to enjoy the human interest side of the cranberry industry and yet conditions in this phase of the work have changed so completely during the past few years that natives who come back to the cranberry country, after some years in the city, declare that the spectacle has lost much of its old-time fascination. Students of progress declare that the entry of machinery has revolutionized almost every activity in this age, but it would be difficult to find a realm where there has been a greater upheaval than in the cranberry "belt." Your cranberry sauce, as served this holiday season, may taste exactly as it did a decade ago, but the route the cranberries traveled in reaching your table was decidedly different from that followed in the old days. It is the same story—machinery, which is revolutionizing every industry, even cranberry growing.

Portuguese Negroes from Cape Verde Picking Cranberries on Cape Cod by Machine

In the old days cranberries were all picked by hand—that is, plucked one by one, just as raspberries are picked to this day. And nowhere did a "picking season" have the social significance that it did on Cape Cod. A large portion of the picking was done by women and girls and it seemed as though the whole countryside turned out for the event. Whole families from the nearby cities and towns traveled by train or wagon to the cranberry country and combined money-making with an annual vacation by "camping out" on the bogs. Even the older women of the neighborhoods, who were not spry enough to engage in the picking, were wont to assemble to do the lighter work of sorting the berries.

Hand picking is yet in vogue on some of the cranberry bogs, but this is on the smaller tracts. On the large bogs we see the newly-invented picking machines. There are two types of these mechanical pickers. One is a small wooden box of a size to be held in one hand. By pressure of the fingers it opens at one end, disclosing jaws armed with rows of teeth. When this picker is thrust open-mouthed into the tangle of cranberry bushes, then closed over the berries and withdrawn, it brings the crimson berries with it. The other style is a wooden scoop with close-set iron prongs forming the lower side. It is shoved with considerable force into the close growing mass of cranberry plants, and when it is drawn back and upward it is found that the vines have slipped between the close-set teeth or prongs but have left the berries reposing in the scoop whence they may be transferred to the trays waiting conveniently at hand.

The New England women and children have been driven from the cranberry bogs principally because the machines require no slight strength for their continuous operation hour after hour. And yet the growers cannot be blamed for utilizing them, for just witness the experience of the "Cranberry King," who formerly employed 1,100 pickers on his great bogs, but now gets along with a couple of hundred, thanks to the aid of the machines. The women one sees operating cranberry picking machines on Cape Cod are almost invariably foreigners—notably Swedes or Finns. However, the major part of this work is now done by Portuguese-speaking negroes from the Cape Verde Islands, who have of late years made cranberry culture their especial forte just as the Chinese gravitated to laundry work when they came into this country unrestricted.

It never fails to surprise tourists who visit Cape Cod for the first time to find this large foreign population which has no parallel anywhere else in the country and most of whom speak little or no English. Many of the Cape Verde Islanders are true nomads in their visits to the cranberry country, arriving in the spring when cultivation on the bogs opens and remaining until the end of the picking season late in the autumn, making the trip both ways in sailing vessels that are engaged during the winter months in the coasting trade on the coast of Africa. A skilful cranberry picker can earn from $3 to $5 per day, so that the "bravas," as these invaders are called, can within a few years save enough to live in affluence in their island home. Under the new conditions not only is the picking of the cranberries done by the aid of machines, but other machines separate and sort the berries.

—OUR NEW SERIAL, *To the Highest Bidder*, by Florence Morse Kingsley, begins next week. A great Story of American Life, with a surprising plot and a delightful romance running all through it. Read it and tell your friends to do the same. A fine story to read aloud in the Home Circle.

ITALY SWEPT BY A CYCLONE

Ischia, Italy, Devastated by a Cyclone and Tidal Wave

Sorrento, Which Suffered Heavily During the Recent Cyclone

SUNNY Italy has again been visited by misfortune. A great tidal wave and cyclone swept the island of Ischia and the coast in the neighborhood of Naples and Salerno on the night of Sunday, October 23. It would seem that the natural elements have been conspiring against the poor people of this afflicted section of the country. The wave was accompanied by a cloudburst on land, bringing a torrential rainstorm. Doubtless these disturbances of air and water were the direct results of an internal eruption of Vesuvius. The dreadful volcano has been quiescent for some time, but the internal fires are never dead. They are ever roaring, deep down in the bowels of the mountain, like imprisoned monsters awaiting an opportunity to vomit forth their wrath. All the seismic and undulatory commotions which have devastated this region can be directly attributed to volcanic action.

In the recent disaster the island of Ischia, some sixteen miles southwest of Naples, appears to have been the worst sufferer. The island is of volcanic origin and about twenty miles in circumference. It has a population of about 30,000. The two principal towns are Ischia and Casamicciola, each having some 4,000 inhabitants. An earthquake shook the place in 1883, when almost two thousand lives were lost. After that disaster the houses were rebuilt of the lightest timber and of the flimsiest construction, so they became an easy prey for the recent visitation of wind and water. The greater part of the town of Ischia, which lay on the coast of the island and consisted of one long street, has been destroyed. The number of lives lost in this town has been estimated at twenty, but there have been many more casualties in the surrounding district. Torrents of mud, eighteen feet deep, hurled boulders against the wooden houses, smashing them like kindling wood. A landslide caused a portion of Mount Epomeo to crash down on the town of Casamicciolo. The mighty fragments of rock weighed several tons. This mountain, which had been inactive six hundred years, belched forth a lava stream which covered the adjacent ground to a depth of twenty feet. The underpinning of those houses not wrecked by the boulders was loosened by the great floods and many collapsed. It is claimed that the number of victims in this place was over two hundred.

All the coast towns along the Bay of Naples and the Gulf of Salerno suffered severely. Loss of life and wreckage of property are reported from almost all. Pozzuoli, Annunziata and Sorrento on the bay and Amalfi, Vietri, Salerno and Cetara on the gulf felt the full fury of the storm. Other towns which suffered considerably were Maiori, Ravello, Angri, Pontecagnano and Montecorvino, all on the mainland. The station master at Vietri was killed by shock while telegraphing news of the disaster to other points. A dozen were killed and nine injured at Cetara.

The famous road between the Bay of Naples and the Gulf of Salerno, passing over the peninsula of Sorrento, was very much damaged, portions being completely swept away.

It seems as if the hurricane took the form of a cyclone, which had three centres; one at Ischia, another around the base of Vesuvius and a third along the coast of the Gulf of Salerno. Naples was lashed by a downpour and storm unprecedented in the history of the city. Damage amounting to millions of dollars was done; all sections testify to the fierce devastation of property. The destruction in the suburbs cannot as yet be estimated. The surrounding country has been laid almost waste, walls and portions of the houses strewing the ground in all directions, while the crops have been completely ruined. The vines were torn out by the root, and the luscious clusters of grapes scattered like chaff in the hurricane. The beautiful growths of orange, lemon and mandarin trees were overrun with rivers of mud and ashes from Vesuvius. In fact, an avalanche of mud and stones and lava débris rushed down the sides of the mountain from above the lava line of the eruption of 1906, sweeping all before it as far as the town of Portici. Great destruction was done at Resina, which was built on the ruins of Herculaneum as well as at Torre del Greco, which immediately lies at the foot of the mountain. Here several families were buried alive before they had time to realize the nature of the awful danger sweeping down upon them, and several streets were literally blotted out of existence.

MOISANT'S SPECTACULAR TRIUMPH

UNDOUBTEDLY the most important meet of aviators the world has seen has just taken place at Hempstead, Long Island. It came immediately after the balloon meet at St. Louis, and hundreds who have become aerial enthusiasts came on to Hempstead to see the "bird-men" fly. One day the spectators were treated to the unusual spectacle of five machines flying in front of the grandstand at once. The camera caught them before they got away in a great circle and the photograph is reproduced on our cover page.

The greatest interest was manifested in the race from Hempstead to the Statue of Liberty in New York Harbor and back, which was won by the American Moisant in a French machine. All New York and Brooklyn found itself craning its neck and making repeated journeys to the roof for several days in the hopes of catching a glimpse of the sky racers. The weather was fair, but the wind came in gusts, and no exact day or hour could be set long in advance for the contest. Those who happened to see the unique race are now congratulating themselves, for the majority had become tired of looking at a cloudless sky unflecked by the rushing machines of the bird-men. Only three men entered the contest. They were Grahame-White, the English aviator who the day previous had won the international speed race; the Count de Lesseps, of France, and J. B. Moisant, of Chicago.

De Lesseps shot away at 3.05 P.M., in a 50-horse-power Bleriot monoplane. It was thirty-four miles to the Statue of Liberty and back, and he covered it in 41 minutes 56.25 seconds. Three minutes after he started south, Grahame-White was up and after him. The two racers went up at a slant, and Grahame-White's machine was soon as far on the way as that of De Lesseps. As soon as they caught sight of the captive balloon over the Statue of Liberty they put on top speed and a few minutes later people on the Brooklyn bridge were startled to see one machine, that of De Lesseps, shoot out over the navy yard, while almost at the same instant Grahame-White's came over Brooklyn Heights. The Frenchman took such a wide sweep that for an instant he was almost over the New Jersey shore. The Englishman made a short circle above the balloon. Grahame-White finished the trip in 35 minutes and 21.30 seconds.

Moisant had not intended to enter the contest, as his own machine had been in collision with Harmon's machine and was undergoing repairs, but his brother rushed up, telling him that no American had entered and that he must make the attempt. As Moisant started to say something about his machine being unequal to such a race, there suddenly appeared a big Le Blanc machine, trundled up toward his hangar. His brother said he had bought it for $10,000 from an aviator on his way across the field. It was the same type of machine in which Moisant had flown from Paris to London, and he felt that he would be perfectly at home in it.

The forty thousand spectators had accepted Grahame-White as the winner and were watching a number of low flights when, with a noise like a huge hornet, the machine of the American shot away from the grounds and traveled up and westward into the golden haze along the Western horizon. They thought he was obliging to make the attempt, and few thought he would overcome Grahame-White's record of a mile a minute in a machine of twice the horse-power; but a big surprise was in store for them. Moisant went up to 2,000 feet or more to avoid air pockets above streets and buildings, and then shot straight toward the Statue. It was a daring thing to do, but he said he felt safer at that height, as he could right his machine in case of accident before it would strike.

"It was bitter cold," said Moisant afterward. "After I had been in the air about eight minutes I caught sight of the Goddess of Liberty. I kept on climbing until I reached the Statue. That was on the theory that we can make better time against the wind by going up. My highest point was the minute I turned. All the way coming back I took it on a slant. Just as I was going around the Statue it occurred to me that it was a gift from France and that it was appropriate that I was driving the French machine around it."

The forty thousand people he had left at Hempstead apparently went crazy when he showed a spot in the west. They screamed encouragement. He had only two minutes to spare. "Come on, Moisant! Come on!" came in a roar from below, and the shouters jumped and swung their arms as if to help him on his way. His two sisters ran from one time-keeper to another to see the stop watches, and they jumped up and down in excitement and called as if they could bring him home victorious. Like a bullet from a gun he came over the fence, half circled the field, and landed near the grandstand. He was tossed onto admiring shoulders. Then the officials got him into an automobile and a moment later he stood on the grandstand with an American flag over his shoulders and the judges bawling out the time. Back of it all the band was playing "The Star-Spangled Banner," and forty thousand people again found some breath to cheer.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor — GEO. H. SANDISON, Managing Editor

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World-Conquest

IT was a wise old general who said that "the proper point from which to judge of the battle is the rising ground." Those who are in the heat and smoke of the conflict see but little of the general field. This observation may well be applied to those who have been busy lately proclaiming the decline of Christianity. Training with the enemies of religion, and their senses filled with the clamor of their immediate surroundings, they are blind to the fact, which is evident to observers of wider range and experience, that there is to-day, all over the world, a larger number who hold firmly and sincerely to the old faith in Jesus Christ and his finished work than ever before.

If we are to judge the future by the past, what is the record? At the close of the first century A.D., there were 500,000 Christians; second century, 2,000,000 Christians; fifth century, 15,000,000 Christians; tenth century, 50,000,000 Christians; fifteenth century, 100,000,000 Christians; eighteenth century, 200,000,000 Christians; in the twentieth century, according to Fournier de Flaix, the celebrated European statistician, and also according to the best estimates available from other accredited sources, between 480,000,000 and 500,000,000 Christians. In our own land, 32,900,000 Christian communicants (an increase of 12,000,000 in a decade); of these 20,000,000 communicants are Protestant, an increase of 6,000,000 in ten years. Yet there are those who would make us believe that the whole Christian army is in retreat and the Bible little better than last year's almanac. It is the glorious prospect of world conquest for Christ that has aroused the enemies of the old Gospel to renewed activity, and which inspires their latest attacks.

The Sunshine of Life

THERE is no joy comparable to that which radiates from a heart that is filled with the love of God, devotion to the dear Saviour and a deep, active, self-sacrificing sympathy for humanity. If we add to this the "passion for souls," which is the inspiration of the true follower of Christ, then the cup of blessing is indeed full. We heard the other day of an aged believer who, now nearing the seventies, could look back upon a life the greater part of which had been spent in Christian service. She had enjoyed many blessings, and in a humble way had been the means of bringing much happiness to others. Her moderate means had enabled her to be a helper to many who were poor, or sick, or neglected. In the morning of her life she had "walked with Christ," and now that her days began to slope toward the sunset, she found to her great joy that she was not alone. A sense of the divine Presence was with her constantly, imparting strength and unshakable faith and a beautiful serenity of spirit. She was enjoying life's sweetest sunshine toward the close of the day. What a lesson such an experience teaches us! To be happy, we need neither riches, great influence, nor great talents. There are gifts more precious than those the world bestows. If we use rightly for God's glory and the love of our fellow-men the humble endowments we may possess, we will have fulfilled our mission here. There is no one, man or woman, who cannot, if so willed, make the world a better place for having lived in it. Such lives never lack for sunshine.

One of the "Immortals"

THE axiom that there is no sex in brain was never more emphasized than in Julia Ward Howe's remarkable life and work. To intellectual gifts unsurpassed by any of her contemporaries, she added the tender heart of a loving woman and the swift intuition which is the birthright of genius. Probably the one thing on which she bestowed little labor, the lyric which wrote itself as by inspiration from above, one gray morning in the Civil War, will be her most enduring monument. "The Battle Hymn of the Republic" takes rank not merely with the finest patriotic poetry of the age, but with the noblest national hymns of all the ages. When the books that she wrote are no longer read, when her words of wit and wisdom are no longer repeated, children at school will sing and recite with kindling enthusiasm the lines of this superb poem. This is an immortality beyond price. But Mrs. Howe was equal to every emergency and every demand, filling her life wherever it touched other lives with sweetness and grace and deserving the title, as wife, mother, student, author, and patriot, of the ideal woman. North and South together were proud of her while she lived, and unite in bringing the tribute of praise now that full of years and honors she has fallen asleep.

Our New Serial Story

THE story of the year—Mrs. Florence Morse Kingsley's greatest novel, *To the Highest Bidder*—will appear serially in THE CHRISTIAN HERALD, and the first instalment will be printed in our next week's issue. Mrs. Kingsley is no stranger to the readers of this paper. Her two stories previously published by THE CHRISTIAN HERALD, *Through the Needle's Eye* and *The Resurrection of Miss Cynthia*, made for her a host of permanent readers and steadfast friends. The new serial is even better, and grips the heart and dominates the mind as few stories of the present day have the power to do. There is no tiresome introduction; the story moves quickly from the first page to the last, leading the reader with almost breathless interest from one telling incident to another, until the climax is reached. In Barbara Preston, Mrs. Kingsley has portrayed a remarkable type of woman in fiction, one of the most interesting characters from the brain of any author for a decade. Trying desperately to save the farm from the clutches of a money lender, the girl raises the mortgage by resorting to a most astonishing expedient; faces situations which would cause less self-sacrificing hearts to quail, but meets them and conquers them—a heroine in the small country town of to-day, where great tragedies and comedies are lived out in the white houses on the green lanes. As to the other characters in the best story of the year, one who read the manuscript said with enthusiasm: "They are worthy the pen of Dickens." Strong praise, but you will agree with the critic before you finish the first chapter. From the time she wrote *Titus* in 1894, Mrs. Kingsley's power as a writer has been steadily growing, and her place in American literature has been rising. *The Highest Bidder* is a modern American story, dealing with American characters—people of real flesh and blood, who cease from the first page to be imaginary, and whose fortunes you follow with the same tense interest you would follow the fortunes of your best friends, should they chance to be placed in similar circumstances. No one can afford to let this great serial pass unread. It is your opportunity.

Chicago's Revival

THREE times in recent years, the Western city has been the scene of remarkable revival campaigns. That led by Chapman and Alexander and now at full tide, is probably the most spectacular spiritual movement since the days of Moody and Sankey. It touches all classes and the enormous audiences that gather daily to hear the living Word prove that the old Gospel still has power to "draw all men" even in the heat of a political campaign. THE CHRISTIAN HERALD has arranged for weekly reports of these wonderful meetings. The evangelists and their corps of earnest workers will be greatly strengthened and encouraged by the knowledge that the prayers of God's people in other States are being offered that they may be made instrumental in bringing many into the Kingdom.

GENERAL NOTES

—MAN'S CONQUEST of the air makes wonderful progress. Post and Hawley, in their remarkable flight from St. Louis far up into Canada, covered a distance which, if their aerial journey had led them across the sea, would have been well nigh half way to Europe!

—THAT IT PAYS to be humorous and to look at the world from the optimist's standpoint is attested by the will of the late Mark Twain, which has just been filed in the Probate Court of Redding, Conn. The total of the estate is $611,136, exclusive of the copyrights. The real estate is $70,000 of the whole, and consists of "Stormfield," the author's home, and the cottage known as the "Lobster Pot," with twenty acres. The remainder is made up of gilt-edge securities. All goes to his daughter, the wife of the Russian pianist, Ossip Gabrilowitsch.

A Personal Invitation

DEAR Friends of The Family Circle: This is t season of the year when every one of you c render valuable service to your favorite journal doing a little missionary work in its behalf.

As you well remember, it was Dr. Klopsch's w to take his readers into his confidence, and his lon time associates, who are now conducting THE CHR TIAN HERALD, wish to do the same. We invite yo cordial co-operation for our mutual benefit—

First: By using your personal influence amo your friends and acquaintances to induce new su scriptions, and thus help us to reach a still wid audience, and to make THE CHRISTIAN HERALD greater power for good than ever. Besides, would also assist us materially in pushing forwa the improvements we are planning for the paper f the benefit of all of our readers.

Second: By sending in your own renewal of su scription early. During the next six weeks, t business of the paper will be one hundred tim larger than in the other months of the year. It h always been so in the past, and our extraordina growth in circulation in the last six months war us to be prepared for the great volume of busine that is coming in the holiday season. Decemb especially is a "rush month," and you can readi understand how it will facilitate matters if a good number of our readers were to take time by t forelock and send in their renewal subscriptio with their Premium and Magazine Combinati orders, as far ahead of the usual date as possib This will enable us to get the best results from o force of clerks and shippers, by relieving the pre sure somewhat when the flood-tide of renewals highest. Please remember that it isn't a matter thousands, but of hundreds of thousands of tran actions coming all together in a short time, which spread out over a somewhat longer period—throug your kind co-operation in the way we have su gested—would greatly simplify matters, avoid erro and delays, and give better satisfaction to everybo concerned.

Please think it over. We know we can alwa depend upon you to do what lies in your power. course, no matter when you forward your subscri tion, it will always receive our best attention; b we have made the foregoing suggestion frankly one that would be helpful to all and particular welcome to Your sincere friend,

Bible House, New York, Nov. 9, 1910.

THE CHRISTIAN HERALD.

—OUR NEW SERIAL, *To The Highest Bidder,* Florence Morse Kingsley, begins next week. A gre Story of American Life, with a surprising plot and delightful romance running all through it. Read it an tell your friends to do the same. A fine story to rea aloud in the Home Circle.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D

Siamese King Dead

THE King of Siam, whose full title was Somdet-Phra-Paramind-Maha-Chula-Longkorn-Chula-Chom-Klao, died at Bangkok on the morning October 23. He was one of the eighty-four sons Maha-Morgkut. He had completed the fifty-hth year of his life and the forty-third of his gn, the longest in the history of the nation. He s considered one of the broadest minded and most tivated rulers in the Far East. Under the tui-n of an English governess in the royal household, learned to speak English and French perfectly. instituted numerous reforms in his government, olished slavery, lowered the taxes, opened up ials for irrigation and transportation, instituted a perb system of highways for the development of mmerce, built telegraphs and hospitals, guaran-td religious liberty, reorganized the army, and lt a navy of twenty vessels. The Siamese throne estate is decorated with priceless rubies, diamonds d emeralds, and is second only in ue to the peacock throne of Persia. e King's mantle of state is said to be t most costly garment in the world. ough Siam is an autocracy, the king s democratic in his spirit and gath-d about him a cabinet council of six al princes and thirteen ministers of te. The king issued a decree making t crown prince heir to the throne, and t that decree the crown prince Chowfa ha Vajiravudh was immediately pro-imed king on the death of his father. e new king, like his father, is able, ll educated and cultivated. He speaks eral foreign languages, including glish. In closing a six weeks' visit the United States, eight years ago, he d at a dinner he gave at the Waldorf toria in New York to the then Mayor w and others: "I shall carry back to r own country one of the pleasantest mories of you and your country. I all never forget my visit, nor your endid hospitality." The rulers and t people of Siam caught the spirit of Christian civilization, encouraging t inhabitants to be temperate, truthful l industrious, and it is to be hoped t t the teachings of the heroic mission-es of the past and of the faithful s of to-day may bring the Siamese ion to a saving knowledge of the rd Jesus Christ. It should be the yer of the civilized world that God y give the new king that wisdom for ich Solomon prayed on taking the one of his father.

ve therefore thy servant an understanding heart udge thy people, that I may discern between l and bad; for who is able to judge this thy so t a people? (I. Kings 3:9.)

vertised for Wives

Settlers have gone from the United tes to the Canadian Northwest re-tly in such numbers that the men gely outnumber the women. At least o hundred thousand men have gone o the rich districts of Canada from s country. Mayor Magee of Pitts-rg received a letter the other day m Tantallon, Saskatchewan, Canada, ned by Willis P. Sherman, in behalf the colony, asking him to assist in ding a large number of suitable women to be-ne wives for the settlers of that neighborhood. llowing is the letter:

'DEAR SIR: A club of young Americans here de-es to ask your assistance in a matrimonial way. ere are no young women in this part of the coun-t and we have decided upon this means of getting communication with young women who are matri-nially inclined. Among our members are bank-e, merchants, grain dealers, stockmen, one physi-n, civil and railroad engineers, railroad conduc-ts, cowboys, clerks, bookkeepers, etc., etc., any of om are well prepared to abundantly provide for ice home. This is a beautiful and wealthy coun-t, with most American settlers. We trust you ll publish this letter, for which you obligate us eply."

The men were right in desiring wives for the foun-ion of their new homes. The colony without the ves and mothers would be very imperfect and appointing, no matter what temporal prosperity ould attend it. It is very likely that the supply suitable wives will be equal to the demand of this club. The Lord gives the reason for the divine establishment of matrimony.

And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him. (Gen. 2:18.)

Glorious Year's Harvest

The delay of the frost will bring four hundred million bushels more of corn to the fields than was estimated four weeks ago, and there will be twenty-two million bushels more of wheat than was expected a few weeks ago. It is now certain that the corn crop for the year will be a little over three billion bushels. That of oats will be a million bushels. The cotton crop is somewhat short, but will very likely bring as much money as the more bountiful harvests of other years. It is estimated that at the present prices the value of the agricultural production of the country for the year will not be under $9,500,000,000. Of this amount $2,000,000,000 represents the profit to farmers, which is within $350,000,000 of the net value of the production of all the mines during the present year. Within the last ten years the farmers have cleared off $6,000,000,000 of mortgages from their property. The holdings of the farmers are $3,500,000,000 greater than the capitalization of all the steam and electric railroads and all the manufactories of the country. What a cause of national thanksgiving there is in our bountiful harvests, and how these and other blessings of a material and spiritual nature ought to prompt renewed affection and obedience! At the command of the Almighty the children of Israel had a feast of thanksgiving at the close of the harvest.

And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end. (Ex. 34:22.)

The Late King of Siam and His Royal Consort

Saved by Canary Bird

Mr. and Mrs. Frank Etero, of Stamford, Conn., were asleep in their home when gas thrown off by a coal fire in the kitchen range poisoned the atmosphere and would have killed both of them had it not been that a pet canary bird, badly smothered, just before its death from the poison broke out into a beautiful song which aroused Mr. Etero, who staggered to a window and called for help. He then fell, and neighbors rushing into the apartment found him unconscious on the floor, and his wife seemingly lifeless in bed in a room off the kitchen. Dr. Mead was called and both were restored to consciousness and strength. The first question the man asked when he came to was whether his pet bird was still living, but he was sadly disappointed to know that it had died. It is not likely that the canary bird sang to awaken his master or mistress, although he may have been calling to them to come and help him, but it is certain that the dear little thing whose nature God had filled so full of joy had nothing else to do even with its last breath than to sing a sweet song. Often Christians are allowed seasons of spiritual exaltation and ecstasy in the last hour of life, and even employ their last breath in praises to God. This ecstatic vision the martyr Stephen had, and this last sweet song of melody his beautiful spirit breathed as he,

Being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (Acts 7:55, 56.)

Kicked Bundle as Football

There was a package lying on the pavement near Two Hundred and Forty-second Street and Broadway, New York, which the boys going into Van Cortlandt Park kicked ahead of them and back and forth as a football. One boy gave the parcel a final kick which sent it under the stairs of the subway station there. Patrolman Woodbridge noticing the bundle pulled it out and saw on the manila wrapping the address, Don A. Dodge, Yonkers, N. Y. On opening the parcel he found that it contained about $75,000 in bonds. The securities were taken to police headquarters, where they are awaiting a claimant. The police thus far have been unable to discover the owner, but he or she will doubtless shortly appear and claim the treasure. What valuable things are kicked on life's pavements as footballs! Health, intellectual ability, social privileges, spiritual opportunities, reputation, character, destiny, are so often trampled on and kicked about with an utter unconsciousness of their value, while the toys and trifles of time and sense command the attention and affection, in disregard of the injunction of the apostle:

Set your affections on things above, not on things on the earth. (Col. 3:2.)

Dogs as Bridesmaids

According to Mr. Arthur Delroy, three full-blood Japanese water spaniels were the bridesmaids at the marriage of Mrs. Mary Schleigh-Brown of San Francisco and Percy W. Evans, a prominent business man of Seattle. The room where the marriage occurred on West Eighty-seventh Street, New York City, was decorated in truly Oriental splendor. It is reported that a 200-year-old rug made of seven hundred baby wolves and minks by Siberian convicts covered the floor. There were candelabras and a clock, each, it is claimed, two hundred years old. The significant feature of the wedding, however, was the canine bridesmaids. Their names are Otoyo-Kondo-San, Pinka-San and Goisha. Mrs. Brown says the Mikado gave them to her. They wore white broadcloth coats, velvet collars and cuffs and little pockets in their coats, containing the daintiest lace handkerchiefs. A large pink ribbon graced the neck of each. There have been marriages on the stage before the footlights, there have been weddings in the balloon in the air and in the cage of wild beasts, but this marriage with the dog attendants reaches the limit of the ridiculous. If this wedding ceremony has been properly reported it was a monstrous joke, a mockery of so sacred an event. The fickle modern estimate of the marital relationship is in marked contrast to that held by the Saviour, who after describing the solemnity and divinity of matrimony, said:

What therefore God hath joined together, let not man put asunder. (Mark 10:9.)

The Opening Meeting of the Great Chicago Revival, Led by Chapman and Alexander

This photograph, taken expressly for The Christian Herald, shows the central portion of the audience, which was one of the largest that ever attended a regular service in Chicago (See article on opposite page)

Eight Thousand at the Lord's Supper

A Remarkable Communion Service Where Eight Thousand Sat Down to the Lord's Table at Topeka, Kan., October 16, 1910

SABBATH afternoon, October 16, the amber-colored, exhilarating air of Kansas, united to the charm of the communion as served by the Christian Church on the State House grounds of Topeka, brought out thousands of people. The communion table has charms for only such as love Christ, and the crowd which was massed under the great portico adown the steps and along the hundreds of temporary seats was distinctly a religious one. The occasion was one of the happiest features marking the New Century International Convention of the Disciples of Christ, which had been holding a history-making gathering of delegates in the great Auditorium of Topeka for seven preceding days.

From a stand erected for the chorus, W. E. M. Hackleman led the voices through familiar hymns, sung by nearly all present. The great volume of voices rose and fell throughout the serving of the Lord's Supper that continued for an hour and was partaken of by over eight thousand delegates of their own church and as many more from the Topeka churches. Over all was a reverent attitude that gave it in many respects the aspect of one of the most remarkable gatherings ever assembled upon the State House grounds, famous for mass-meetings of many kinds. It was a most demonstrative congregation. An ice driver broke bread with a great divine and a banker leaned out of his chair to hand the cup to a butcher. A Texan sat beside a negro, and gentle society women held the babies of charwomen. Twenty elders and forty-eight deacons served the communion.

Sunday morning there was a great Bible study session held in the Auditorium—with 3,788 persons present. Men and women of international importance addressed great crowds continually throughout the long session. Saturday Governor W. R. Stubbs spoke upon prohibition in Kansas, closing his speech with the words: "I say to you to-day that I don't know of an open saloon or joint in the State, and if any man shows me one and tells me of it and I don't close it I'll resign my position.

"It rests at the door of the Christian people to fight the battle against the liquor traffic. You will be boycotted and possibly stung, but if your religion is of the right sort you will forge straight ahead. It should be a war of extermination and not of compromise. If the Christians do their duty we can have national prohibition and national legislation inside of ten years."

Dr. J. H. Hall, national secretary of the American Temperance Board of the Christian Church, has ordered 50,000 copies of the speech printed. These will be sent out to the local branches of the society and distributed free.

Dr. Charles M. Sheldon said: "I am glad to bring you greetings. I believe in the Brotherhood Movement; I believe it is one of the greatest movements ever started in the history of America. The Brotherhood should rise up and wipe the saloon off the map, and see that clean officers are elected to the legislature. I hope to live to see the Brotherhood bring about the fraternalization of capital and labor, and see that our battleships are turned into missionary vessels and filled with missionaries to go out to all parts of the world to teach the Gospel of Christ."

Claude E. Hill, national superintendent of Christian Endeavorers for the Christian Church, gave his annual report. He said: "It has been a prosperous year for the Christian Endeavor, with a steady and substantial growth. Three hundred new societies have been organized, making a total of 7,414 organizations of Christian Endeavor in the Christian Church. This society, together with the Young Men's Christian Association and the Young Women's Christian Association, tided us over one of the most critical periods our religion ever experienced. Now we have more young people in our schools and colleges reading the Bible than ever before."

Monday was devoted entirely to the proceedings of the Brotherhood of the Disciples of Christ organized last year in Pittsburg by R. A. Long, a millionaire of Kansas City. The doctrine of a redeemed humanity is the by-word and hope of this society. Over 2,000 men were in the parade that formed the men's Bible class.

EMMA T. WOOD.

Topeka, Kan.

CHICAGO'S GREATEST REVIVAL

CHICAGO is in the grip of its third city-wide evangelistic campaign, with every indication that it will far exceed those which have preceded. Dr. R. A. Torrey was the evangelist in the first campaign. A mammoth tent with board walls was erected on the north side of the city, and co-operation sought by all the evangelical denominations. Gipsy Smith was here last year. He led a great campaign from a single centre. This was the armory on the south side. A skirmish was made into the suburbs and a noon meeting was daily held down town in the Great Northern Theatre. A parade attended by thousands in the red light district awakened the interest of the entire city. Gipsy Smith won the hearts of all classes.

These were preparatory, and the complete campaign is now under way. Three great auditoriums have been provided for the meetings under the direct ministry of Dr. Chapman and Mr. Alexander and staff. The White City on the south side, one of Chicago's largest amusement sections, has been transformed into a place of prayer. The Casino, seated with 3,800 chairs, has been crowded nightly. The ball-room, holding 2,000 more, has been used for the overflow and for the after inquiry service. On the second Sunday, a woman's meeting in charge of Mrs. Alexander, Mrs. Asher and Mrs. Norton, crowded the ball-room, while the men filled the Casino, hundreds being turned away unable to gain entrance.

Two wooden tabernacles, especially designed for the present purpose, have been erected on the north and west sides of the city. The Chapman-Alexander party are now waging the battle from the north side centre. It is at a point midway from the heart of the city and the city limits. The tabernacle holds 5,000, as does the one on the west side, and all the space and more is needed. The west side tabernacle meeting begins November 13, continuing until the 26th.

These tabernacle meetings are but the suns around which planets, each a world in itself, revolve. Fifty-five group meetings are being held and each has a personality of its own. Men's dinners, men's parades, women's and children's meetings, office and parlor meetings are all features of a movement which is after "the last man." The downtown centre is the Chicago Opera House, opposite the county and city buildings on Washington Street. This meeting acts like a ribbon which ties the flowers together. Every evangelist and evangelistic singer is present and the service has been perhaps the mightiest single factor in arresting thought and in getting men to definitely accept the Gospel invitation.

Chicago's business men have magnificently backed up the campaign. Mr. H. P. Crowell, chairman of the Laymen's Evangelistic Council, the head of one of the Chicago firms that does an international business, has not only given his money, his organizing ability and his personal influence, but he has given hearty personal testimony to the saving power of Christ; has led in public prayer and urged upon ministers and fellow-laymen the need of a baptism of the Holy Spirit. The venture of faith in building the tabernacles and in undertaking any plan, however daring, that gave promise of adding to the genuine efficiency of the work, has been characteristic of the Council's action from the beginning.

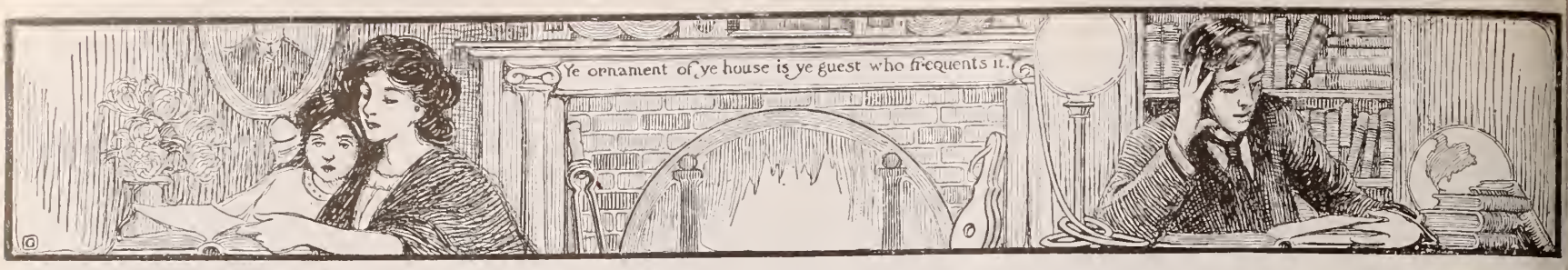
The Chicago newspapers have been most generous of space, and what is perhaps more significant, they have been sympathetic in spirit. Dr. Chapman said in regard to the attitude of the press, that it had "never been equaled since cities began to be." The wonder is increased when the fact of the political campaign, with its counter attraction of speeches and public interest, is considered. The Chicago *Tribune* published last week (October 30) as a supplement a song on sheet music, entitled, "Chicago for Christ." It was written by Mr. Robert Harkness and sung for the first time on the same evening by Alexander and the audience in the tabernacle.

On Friday, October 28, the manager of the Olympic Theatre invited Chapman-Alexander to conduct a service before the beginning of the afternoon performance. The play staged for the afternoon was a complimentary benefit to the actors of Chicago, of which class of professionals, it is said, there are about 2,000, and by reason of this, the evangelist had an opportunity of reaching a larger number of theatrical people than would have been possible in any other way.

Dr. Chapman and Mr. Alexander are notable for a steadfast purpose of keeping to the supreme object of their mission—to present Christ to the people. No cause, however worthy it may be or however related even to Gospel evangelization it may seem, if it introduces a side issue or raises discussion, its claims are laid aside. It was so at the theatre. It is so everywhere. The eyes of men are fixed with undiverted gaze on the fact of sin, the need of a Saviour, the compulsion of decision for or against Christ, and the almightiness of the One who has undertaken the task of bringing the world to his feet. The message is the one universal appeal to the heart. This gives the singer a chance. In no Chicago campaign has singing played such a part. On the platform at the Chicago Opera House each day there is enough musical volume and musical soloists to remind one of the heavenly choir. The Naftzgers—Ernest, as regular soloist, and Merrill, as an able assistant; Harkness at the piano; such

Continued on page 1038

BY THE GLOW OF THE FIRELIGHT



The Economies of Amanda

By MARGARET E. SANGSTER

AMANDA'S housekeeping is beyond criticism. There is not a speck of dust to be discovered anywhere in parlor, kitchen, hall or chambers. Her friends have the impression that she not only goes over the stairs every day with a duster, but takes a hair-pin or some other feminine implement to rout infinitesimal atoms from the corners of each step. As for cobwebs, no one has ever seen the faintest shadow of one in her immaculate rooms. Her husband has a fine library, and although Amanda seldom reads a book, she dusts every book with her own hands, every week. This statement in itself is enough to convince any possessor of books that Amanda does her full duty to the externals of the library. Of her windows the remark could never be made that they are dull, blurred or weather-stained. They are so often washed and so wonderfully polished that they resemble the purest crystal. Amanda, with the rest of us, is frequently compelled to work harder than she ought, because she cannot secure efficient help.

This is partly her fault, for very few women exist who can approach her standard of perfection in the region of weekly cleaning, scrubbing and scouring. Long before the introduction of the vacuum cleaner, Amanda had achieved, by sheer persistence of arm, the energetic wielding of broom and brush, the precise results accomplished by this excellent invention. Her husband whimsically complains that the house is always in process of renovation, and seldom in a condition which can be considered comfortable and livable; but he is a mere man, and little can be expected of him. Of course, Amanda is ill from time to time, usually as the result of doing more than she ought. She has headaches, backaches and nerves that are on edge. Her sons slip out of the house in the evening because they prefer to be where they are not reproved if they draw a chair from its place, or leave a newspaper on the floor, or forget some other of their mother's regulations. Her daughters enjoy visiting much more than staying at home, and her maid seldom remains longer than a week or two. She had nineteen successive maids in a single season, each of them unsatisfactory. Somehow Amanda's economies in the line of good housekeeping have a screw loose, although just what it is would be difficult to tell. She observed one day that she sympathized with the woman who liked to have her house perfectly ordered from garret to cellar, and who then wished that she could take her family and live in the barn, so that the house need not be disturbed.

Amanda, when she goes shopping, is exceedingly partial to bargain day. Anything marked ninety-nine cents appeals to her as very much cheaper than it would be were it marked one dollar a yard. She likes to pick up remnants and lay them aside for future use. In a drawer of her bureau, there are lengths of silk and muslin which she purchased on the occasion of a special sale, and laid away much as a thrifty squirrel gathers nuts in the summer, hoarding them up for the winter supply. The goods often become old-fashioned, and sometimes faded, but they are treasured by Amanda, who frequently quotes with approval the familiar saying that if you keep an article for seven years you will then find a use for it. This particular economy does not commend itself to any one in the home, except the mistress. The recollection of garments which were unbecoming and out of style, because they were purchased out of season or were sure to be misfits, has somewhat colored the opinions of the household as to the mother's success in her economical efforts. Seriously, Amanda and women of her type are wasting their energy in two ways. One is in a mistaken idea of what is really essential to good management in the home, and the other an erroneous notion of what is cheap and what is dear. Extravagance is not to be praised, but there is an opposite form of saving which is quite as little deserving of commendation. Amanda never stints her table. Here she is generous, understanding that she needs to send her children forth into the world with a good physical basis for every emergency. She is not in sympathy with her neighbor who buys fine rugs, lace curtains, and rich clothing, and boasts that she does so by giving her family meager meals and purchasing in the market those grades of food that are cheap in proportion to their lack of nutrition.

Good housekeeping is a science in itself. Economy in its true meaning signifies good management. What sort of economist are you, gentle reader?

* * *

A DOLL FOR MY GIRLIE

I AM dressing a doll for my Mary,
That sweet little maid of my own.
It's to be a surprise to her merry bright eyes,
For I bought it when I was alone.

Ah! mother, there's somebody peeping;
Little Mary is nearer you creeping;
If you want to surprise those merry bright eyes
You must work when your girlie is sleeping.

THE FOUR WINDS

THE wind o' the West, I love it best;
The wind o' the East, I like it least;
The wind o' the South has gold in its mouth;
The wind o' the North sends great storms forth.
Taken together, all sorts of weather
The four old fellows are sure to bring.
As the year goes round we have always found
Summer and Autumn and Winter and Spring.

MARGARET E. SANGSTER.

Women in Council

THE first letter which appears this week reminds us of the familiar couplet:

Man works from sun to sun,
But woman's work is never done.

When the situation is the one described by our correspondent, it is easy to see that there must be daily left-overs in some department of the house. Do not fret or worry, is the best advice to give. Do your best, and leave the rest. After a while the reefs and shoals will be less in evidence. Let the boys help. Train them to do this as they grow older. If any one else has better advice to give she is invited to send it, after reading the letter, which follows.

* * *

A Busy Woman "I am a young woman living in the country. We have a business and three hired men. We have four boys, the eldest ten years, the youngest eleven months old. I work from morning till late at night every day. I do not mind working, but I do not get done. I have a good husband, obedient children and enough to eat and drink. We make money enough to live on nicely and we are all in good health. I cannot easily get a maid, as we live a mile from the city. Sometimes I think I want to do too much. I ought to be satisfied. But I do grow much discouraged. H. H."

To the preliminary counsel, the addition may be made that where there are three hired men for whom cooking is to be done, the mistress of the house should certainly have help. She is overdoing and may pay a costly price.

* * *

The Active Laddie "I have found a little book entitled *Pleasant Sunday Afternoons For Children*, a great help in making the time pass profitably with my little ones. The book is published in Philadelphia, and may be procured by sending to any religious bookstore or Sunday School publication house. The price is fifty cents. This is sent as a suggestion to the mother of a boy of eleven whose appeal for aid touched me. M. P."

* * *

Children and Money "My father was a minister with six children. My mother was ready to enter college with her brothers before the day of the woman's college. Now that I have children of my own I am thankful for the thoughtful training which we six children had. 'Rachel L.' asks, 'Do you give your children an allowance?' And I am reminded of the wise administration in our family. We each had a small allowance, and at the close of the year, if in our home-made diaries we could show a balance in our favor, the amount of money we had saved was doubled and placed to our account in the savings bank. We then became the proud possessors of a bank book. The habit of saving, with wise supervision to prevent miserliness, makes all the difference between plenty and want in later years. A. B. S. P.C."

Aunt Prudence Payson's Corner

—ENQUIRER. The wedding ring is a plain gold band. The engagement ring usually has a stone. The wedding ring is worn on the third finger of the left hand, and the engagement ring formerly worn there is now used as a guard.

—L. C. "I expect a visit from a friend who is not on good terms with one of my sisters. What shall I do?"

Simply ignore the possibility of anything disagreeable. Your sister will be polite in her own home, and your friend cannot be uncivil.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

B., Mason City, Ill. 1. How many governors have served the State of Illinois? 2. Name the three great fighting Presidents of the United States. 3. Which is the most densely populated State in the Union? 4. What city has the largest union depot? 5. What State has the greatest area in square miles?

. As a territory Illinois had one governor, nian Edwards (1809-1818). As a State, m 1818 to the present time, it has had enty-five governors. 2. Washington, Grant, loosevelt. 3. Rhode Island, with a population of 407 to the square mile. 4. Washington. Texas, with an area of 265,780 square miles.

A. S., Provincetown, Mass. Please explain Isa. 45: 7.

This passage refers to material, not moral, nditions, and the blessings and trials which into men's lives on earth: "I, the Lord, do these things." "Shall we receive good at hand of God, and shall we not receive evil?" ob 2: 10.)

R. M., Archer, Fla. 1. How long did negro slavery exist in the United States? 2. When was the first negro sold in the United States?

. It existed from the days of the first Spancolonization, shortly after the discovery, til the Emancipation Proclamation of Linn in 1863. 2. The first African negroes re brought into the country by Portuguese ders and sold to the Spanish planters of nto Domingo in 1503. The first slaves sold English colonists were brought by a Dutch ssel to Jamestown in 1619.

C., Wareland, Ind. Is "Cleanliness is next to godliness" found in the Bible?

t first appeared in the *Beraitha*, as a transion by Rafael M. de Sola.

E. A., Alton, Kan. Why does not Easter come on the same date every year, and what causes the change?

After much contention between the Eastern d Western Churches it was ordained by the uncil of Nice in 325 A.D. that Easter should celebrated on the same day throughout the ristian world. The day chosen is the Sunfollowing the 14th day of the calendar on, which happens upon or next after March so that if the said fourteenth day be a Sun-. Easter day does *not* fall on that Sunday, is the next one. It may be any Sunday of weeks, which commence with March 22 and with April 25.

s. S. S., Greenville, S. C. Please give me the number of Popes who have ruled the Roman Catholic Church.

From Peter to Pius X., there have been two ndred and sixty-four Popes.

M., Minneapolis, Kan. How can I get the training which will fit me to write for the magazines? I am a graduate of a high school, and have taught for several years; but I do not know how to get the "training that tells" for practical literary work.

Many schools and colleges offer special urses in composition. There are "literary reaus" in almost every large city, which will ticize for small sums articles submitted. But best course is, perhaps, to write out your ught, re-writing until it is as perfect as can make it, and show it to any good edi-. The competition is great, and much persevance will be needed to secure success.

o. B., Kennebunk, Me. A friend has an idea which he has obtained from some book he has seen that the pyramids of Egypt were made of cement; each stone made in a mould on the spot or place where the stone would rest. Will you give me your idea of the building methods with the crude appliances of that early time?

The pyramids are not made of cement. They e made of huge blocks of stone. Much nite was used and some alabaster was ced in the interior. At Dahshur there is a up of pyramids of which one at least is of ck. This is exceptional. Professor Flinders trie says in regard to their construction: he site being chosen, it was carefully leveled, and the lengths of the sides set with greatest exactitude. From several indications it seems that the masons planned the casing and some at least of the core masonry, also, course by course, on the ground. For on all the casing, and on the core on which the casing filled, there are lines drawn on the horizontal surfaces, showing where each stone was to be placed on those below it." The quarries from which much, if not all of the stone was taken are known to the archæologists. It is believed that the stone was brought to position by a series of inclined planes, the motive power being made up of the united strength of thousands of slaves.

W. L., Idaho Falls, Idaho. I. What is the history of Canova's statue of Paulina, Napoleon's sister? 2. What is the "Swan Poem," and who was the author?

1. Canova made many sculptures of the Bonaparte family. The one which represents the Princess Pauline as the reclining Venus in the Villa Borghese, is supposed to have been sent to England. 2. The "swan song" is a phrase denoting the last work of an author or composer. There are many so-called swan poems. Many of the poets, notably Coleridge and Byron, allude to this subject. Shakespeare in the *Merchant of Venice* says:

"Then if he lose, he makes a swanlike end,
Fading in music."

Mrs. A. D., Carmen, Okla. Kindly tell me the true meaning of Mark 3: 25.

It is an axiom which applies to all things, both spiritual and temporal. The true Church of God is spiritual, and knows no divisions or sects. Truth itself is pure, central and undivided; sects and divisions have only arisen from various aspects or ways of looking at it. Jesus was replying to the wicked charge of the scribes that his miracles were the work of Satanic agency. They could not deny the reality of the miracles themselves. He met their blasphemous charge by an irresistible argument: that no organized society—kingdom, city, or household—can stand when turned against itself, as such intestinal war is suicidal. Jesus' works were destructive of Satan's kingdom; therefore it was incredible that he should be in league with the powers of evil to overthrow them.

H. L. H., Pocomoke, Md. Will you please tell me how much the earth's curvature is in one mile?

Eight inches to the mile, and it curves with the square of the distance.

C. R., Gilleland, Tex. Please describe the disease called "pellagra." How long does it take it to develop? What are the symptoms, and is it contagious?

Pellagra is a complex disease, having three definite symptoms: (1) red blotches on the skin exposed to heat and light; (2) a chronic inflammatory condition of the digestive system; (3) lesion of the nervous system, leading to mental alienation and paralysis. It is believed to be caused by deficient nourishment and lack of hygiene. It is common in Italy, but rare in America.

J. F., Indianapolis, Ind. Why did the World's Missionary Conference exclude Catholic countries (South America among them) in its endeavor to "conquer the world for Christ"? Was it not an evidence of weakness to exclude these countries?

We are not fully informed regarding the view the Conference took on this subject, but presume it did not wish to antagonize any religion that recognized Christ. In several of the Catholic countries in Southern Europe, there is a great movement now at work within the ranks of the Catholic Church, which points to material changes that promise to result in greater religious freedom. That movement will doubtless spread to other countries similarly situated. If the Conference took the view that it was better not to create new antagonisms nor to revive old ones, it must have considered this the wiser course, recognizing the Divine hand in recent events and in those now taking place in Latin Europe. Catholic countries were not entirely unrepresented at the Conference. Some of the speakers made a strong plea for Catholic co-operation.

Mrs. W. R. D., Moose Jaw, Can. 1. Who is the patron saint of the innkeepers? 2. Who was St. Hippolyte and of whom is he the patron?

1. Saint Theodotus. 2. Saint Hippolytus, sometimes written Hippolyte, was an antipope who lived in the early part of the third century. In the reign of Zephyrinus, he came into conflict with that pontiff on account of opinions which for some time had been causing controversy in Rome. Hippolytus proclaimed the Pope a tool in the hands of the designing deacon Callistus, and when the latter became Pope (217 A.D.) Hippolytus left the communion of Rome and had himself elected antipope. He was banished to Sardinia, but finally was reconciled to Rome and died about 236. He is generally regarded as the patron of hospitals.

P. H. W., Abilene, Tex. Explain Heb. 4: 12.

It was a warning against the temptation to false doctrine and unbelief. The apostle apparently had grounds for believing that some had already declined from the faith. His language implied this fear. He, therefore, admonished all to be on their guard, and to give special attention to each one so that none should suffer through their negligence.

J. M. O., Wickford, R. I. Are these words in the Bible: "The Lord helps those who help themselves"? If so, where may they be found?

Not in the Bible. The phrase was used by Algernon Sidney in a discourse concerning government, and later by Franklin in *Poor Richard's Almanac.*

Mrs. E. M. R., South Norwalk, Conn. Can you give the address of any institutions making a specialty of arthritis?

The physician at Bellevue Hospital can report no such place. At that institution, gouty affections are treated free of expense for the poor of New York. At smaller hospitals patients who can pay are charged on an average about a dollar per day.

Miscellaneous

Subscriber, Branchport, N. Y. See answer to S. B., Oakesdale, Wash., August 31 issue.

H. D. Ventura, Calif. The information you seek in regard to wireless telegraphy is fully given in a book, *Marvels of Twentieth Century Science*, one of a premium series just issued by THE CHRISTIAN HERALD. It cannot be discussed properly in a MAIL-BAG paragraph.

Mrs. S. L. W., East Oakland, Calif. Any one who accepts delivery of a paper or magazine from a carrier, or who takes it out of the post office, is liable to be held responsible. In order to avoid all question, you should notify the publisher that you do not desire the paper sent, and you should also notify the postmaster, and refuse to take it out of the post office or accept delivery. You will then be absolutely safe from any claim.

C. L. J., Lookout Mountain, Tenn. 1. Glass is made by fusing together mixtures of the silicates of potash, soda, lime, magnesia, alumina and lead in various proportions, according to the quality and kind of glass required. 2. The largest window glass manufactory in America and the world is that of the Chambers & McKee Company at New Kensington, near Pittsburg. The largest bottle works are the Illinois Glass Works at Alton, Ill., employing 5,000 people. The largest flint glass manufactory is the United States Glass Company of McKeesport, Pa. You should write to any one of these concerns regarding the deposits in question.

This Picture, "An Autumn Reverie,"
FREE TO YOU FOR A FAVOR

THE Cover Page of our October 26 issue, "An Autumn Reverie," was so favorably received that we have decided to print a number of artist's proofs of the picture for distribution to those of our readers desiring them. We reproduce here a miniature of the picture, which does not by any means even suggest the beauty of the original. Look up your October 26 issue now so that you will have a good idea of the picture we propose to send to you in return for a favor. The picture is 13½ inches high by 11 inches wide. It will be printed on plate paper, in the Autumn colors of dark brown with the dress of the pretty girl subject in light brown, just enough contrast to make a most pleasing effect. There will be no advertisements on the front or back of this picture; it is to be printed especially to accommodate those readers who would like additional copies for their friends, or for wall decorations.

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Simply send us 10 names—no two in the same family — give complete addresses, initials, and full names in every case, so our Catalogue will be sure to reach its destination without delay. In return for your courtesy we will send you, FREE, a copy of the picture, "An Autumn Reverie," mailing expenses, etc., paid by us. As we intend to order only a limited number of these proofs, it will be advisable for you to send us your list promptly to guard against any disappointment. Therefore, send us your list of 10 names at once, and the picture will be sent you without delay. This picture is so dainty and so rich in appearance and finish that it would make a highly desirable Christmas gift. It will surely please and satisfy all who receive it. Address your letter to:

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—DON'T FAIL to read carefully the "Personal Invitation" on page 1028 of this issue.

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OUR BOYS AND GIRLS

DEAR BOYS AND GIRLS: The Editors of this magazine have asked me to write you a letter, telling you that we are to have a cozy corner here in THE CHRISTIAN HERALD all to ourselves—a place where we may meet each week and talk over parties and picnics, school frolics and every kind of a good time together—isn't that the finest surprise ever?

We shall have pictures and stories, verses, articles and puzzles, charades and rewards—plenty of such nice rewards well worth your working for, as you shall see. There will be an Honor Roll, too, where your name shall be written when you have earned a reward. And there are prizes and surprises enough planned for every boy and girl in the homes where THE CHRISTIAN HERALD goes.

. . .

NOW you have all heard of the Pied Piper of Hamelin, and of how he

Stepped into the street
And to his lips
Laid his long pipe, a smooth straight cane;
And ere he blew three notes . . . .
There was a rustling that seemed like a bustling
Of merry crowds justling at pitching and hustling;
Small feet were pattering, wooden shoes clattering,
Little hands clapping and little tongues chattering,
And, like fowls in the farmyard when barley is scattering,
Out came the children running
All the little boys and girls . . . .
Tripping and skipping, ran merrily after
The wonderful music with shouting and laughter.

Well, it is going to be something like that right here, I believe. I should love to come among you like a good piper, while you all come *tripping and skipping and shouting and laughing*, into the cozy corner, where we shall have plenty of good times together.

. . .

HERE is a puzzle for you first of all, with a prize attached to it and a rebus for the very little folk:

When I was but a little girl
Between my aunt and me
The difference in our ages was
As 3 x 3 to three.
But when we ten and half ten years
Had counted out of time,
As close as 8 is to 16
Her age came near to mine.

Boys and girls over twelve sending the first ten correct answers to the puzzle will each receive a Christmas Book.

Every boy and girl over twelve, sending in the correct answer before November 17, will receive a very funny and delightful Puppet Show Story for Thanksgiving afternoon, with plans and directions for giving it.

A Rebus for the Little Folk

My first is the dearest of all to me,
My second any dull boy might be;
My third and my whole you shall guess very soon,
For she mounted a bird and flew up to the moon.

Little people under twelve, can you guess the rebus? Yes, of course, you can. Well, first guess it, then draw a picture of the answer and send it to me. The ten little boys and girls sending the best drawings will each receive **a beautiful Christmas Book** for a prize.

Be sure to enter the contests; the rewards are very lovely, as you shall see, and you will all win something.

Let me hear from you right away, and tell your friends they may come along, too. You may all write to me and I will send answers to your letters into all parts of the world; it matters not where you write from.

. . .

REMEMBER, that in order to enter the contests and earn the rewards, it is not necessary that your father, or your uncle, or remotest cousin subscribe to THE CHRISTIAN HERALD. We are not going to be one bit like the crochety old woman who lived in a shoe—the more children the better we like it, and the more surely we know what to do.

I want for a very special reason and surprise to know personally each and every boy and girl in the big CHRISTIAN HERALD Family *before Christmas.* So write me pretty soon. Tell me about anything and everything that interests you—your parties, your plays and games, your school, and your home—the horse, the kitten, your doll; nothing is unimportant to me. Send all letters addressed to Miss Porter, THE CHRISTIAN HERALD Office, Bible House, New York.

And let us all say over to ourselves every night this week, just before we go to sleep, a verse from the 67th Psalm:

God, even our God, shall bless us, and all the ends of the earth shall fear (love) Him.

Very lovingly, always,

Your Aunt in the Cozy Corner,

Janet Porter

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For Breakfast or Luncheon.

Allow one egg for each person.

Scramble in butter.

Make a sauce by heating, in a saucepan, Snider's Tomato Catsup (1 tablespoonful to each egg), a little finely chopped parsley and a half-teaspoonful of butter to each egg.

Serve the scrambled egg very hot, neatly disposed on oval or round serving dish, with the hot tomato sauce poured around it.

—*Helen Mar Thomson*

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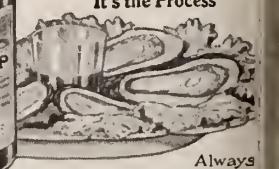

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A BELATED FEE

By O. A. FISCHER

T was the night of the wedding of Dolly Escro and Ross Van Orme, at the home of the bride's mother. he ceremony being over, the feast as on, with thirty or more guests aking merry. The children of the eighborhood were gathered on the treet in front of the house, making h ear-splitting noise; drumming on n pans and cans and otherwise doing heir utmost to make as much noise as hey could. In the house it was all aken in good humor, and the bride- room, bubbling over with elation, or- ered refreshments served to the erenaders outside, and when they ere served, gave the oldest boy of hem a piece of money, with instruc- ons to divide with the others. As ey were thus bribed to remain quiet, ot another sound was heard, and the edding festivities went on uninter- aptedly.

Dr. Wentworth, pastor of the church here the young couple had long been embers, officiated, and remained a hort while after that function, then ade good-by to the assemblage. In he hallway Van Orme graciously anded him the fee envelope, which the astor with a murmur of many thanks eftly dropped between the leaves of he book from which he had read the arriage rites; he then departed.

Some months after the Van Ormes eturned from their honeymoon, and ere settled in their new home, Dr. Ventworth was an invited guest at inner one evening, and seemed so mused over something that he was ither laughing or grinning through- ut his entire stay. The young hus- and noticed, too, that he was eyeing im with more than ordinary care, and e felt rather discomforted by it.

"Doll," asked Van Orme of the oung wife after the minister had left, do you see anything wrong with me?"

"Nothing that I can see," she said ssuringly.

"Then why did he look at me con- inuously and laugh?"

"He possibly just felt jolly. Don't e silly."

The following evening was to be pent at Mrs. Van Orme's mother's, nd as they neared the house, passing ome boys that were congregated near he corner, they heard one of them re- nark:

"See! Dere's de guy what give us le blowout last year."

"My!" bawled out another boy; "I wisht't he'd give us another; Doll got a good scout all right."

The extolling words of the boys on he street were proudly referred to by he young wife during the evening's conversation with her mother.

"Yes, indeed, Ross," said the mother, 'you have made yourself popular with hose boys, sure enough."

Directly then Mrs. Van Orme had ccasion to leave the room, when the nother, leaning over in her chair, said:

"Ross, as I was saying, you made yourself popular; but you should handle your money with more care; you should not have given those boys so much; they did not know what to do with it."

Van Orme sat in mute silence, be- wildered and at a loss as to what his mother-in-law was driving at. His thoughts wandered, when suddenly he sprang to his feet, with a look of pain- ful fright coming to his ashen face. His lips began to quiver and his eyes grew large and staring.

"Mother!" he suddenly blurted out, "when Doll comes in, t-tell her I'll be back in a few minutes—please!" Then out of the room he rushed, and in a few seconds the front door slammed.

On reaching the street, he hurried with all speed to the residence of Dr. Wentworth. Running up the stone steps, he pushed vigorously at the bell; no one coming, in a few seconds he impatiently rang again—louder and longer than before. A maid opened the door, and with a frown on her face asked what he wanted.

"Is—is the doctor in?" he inquired in a quick, excited tone, and all out of breath.

"Yes, sir; step in," and she opened the door wider for him to enter and eyed him curiously.

"Mr. Ross Van Orme is my name," said he to the maid, who nodded and left him, returning in a minute more, saying Dr. Wentworth would see him in his study.

Van Orme hastened there. The pas- tor greeted him with a broad smile, and bade him to be seated. He sat down, but was in too animated a state of mind to stay, so he immediately got up again.

"I called," said he, "for a very odd —for something that is—that was—I mean I—I called to ask you—doctor, do you remember the night you per- formed the marriage ceremony for me?"

"How absurd! Why, Ross, of course I do—certainly; what seems to be wrong?"

"Well—well, it is this; I want you to tell me how much money was in the envelope I handed you."

"Why? What difference does that make? I am sure I didn't expect——"

"No, no; I want you to tell me, doc- tor, what money I gave you. I im- plore you to give me this crumb of information."

The minister laughed heartily, then snickered. "It doesn't matter in the least, Ross; but if I remember right you gave me a silver dollar."

"Oh, my! my! What a senseless monkey I was not to have been more careful! I had a twenty-dollar gold piece that I put in a certain pocket, and in another I had a silver dollar. The gold piece was for you; but I made the horrible mistake of putting the silver dollar in your envelope and the boys who were serenading on the street got the twenty-dollar gold piece. How could I have made such a blunder?"

"Easy, Ross, very easy. It being your wedding night, naturally you were excited. Getting married, you know, is an event in a person's life; it is a thing that does not happen very often." He then broke into a loud, hilarious laugh, at the young benedict's discomfiture. "It's a little joke, Ross, but never mind, you stand high in their favor. I know; my boy was one of them who shared in your liberality."

"Your boy! Then you knew, of course, the gold was intended for you?"

"I so surmised," smiled the divine.

"The first inkling I had of my mis- take was to-night." With beads of perspiration on his white brow, he got out his check book and, unmindful of the minister's protest, wrote out a check for twenty dollars. Dr. Went- worth at first refused to accept it, but Van Orme pleaded so hard that he finally yielded. With the promise of secrecy on the part of the minister, and the repeated asking pardon by Van Orme, after a vigorous handshake the latter hurried away.

When he reached the house his wife, who had been conversing with her mother, looked up when he entered the room, saying:

"Why, Ross, where have you been? You must have been running—you are in a lather of perspiration."

"I—I've just been out for a little walk, and w-when I realized that I had been gone quite long, I just hurried back."

"That is not a nice way for you to act, Ross; to come here for the even- ing and then go out for a walk by yourself!" She stole a glance to her mother, who shot back an answering

Continued on page 1042

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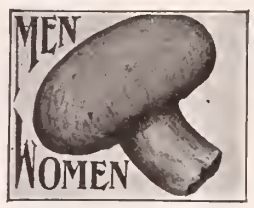

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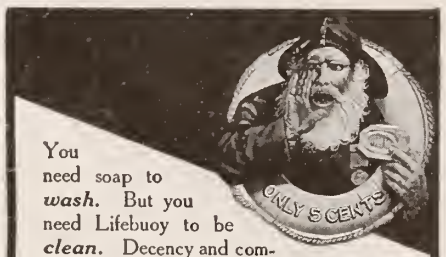

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The Shadow of the Cross*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THE deepest affliction the world has ever seen was that experienced by the Lord Jesus in the Garden of Gethsemane. We have sometimes heard persons say: "I have all I can do to bear my own troubles without thinking about others." But all of the sorrow which Jesus bore in the Garden of Gethsemane was for others: "He hath borne our griefs and carried our sorrows." "He was bruised for our iniquities" (Isa. 53: 4, 5). It was because of our sins that he suffered there, suffered so that he sweat great drops of blood. The bloody sweat is the index of how much he suffered in mind; it was not agony of body. It is a condition not unknown to medical men, and it is rather striking that of all the four Gospel writers, Luke, the physician, is the only one who mentions it.

The Power of the Mind

The power of the mind over the body is no new discovery. We are all familiar with the fact that intense emotion causes perspiration. The bloody sweat is the same thing intensified.

A gentleman once told us how a sweat of blood came out upon his forehead when he stood by the bedside of a member of his family who was passing through most excruciating suffering. Such an experience would help one to understand a little what Jesus suffered in Gethsemane. That was the mental crucifixion of Christ. It was the culmination of what he had suffered all through the three years of his ministry on earth in the constant anticipation of the final suffering and shame on Calvary. John the Baptist knew something of the anticipative suffering of Christ, for on the day after he had baptized Jesus, he said to those about him as he saw Jesus approaching, "Behold the Lamb of God that taketh away the sin of the world." It is one of the greatest of so-called "common blessings," for which we seldom praise God, that we are not allowed to see our future. How it would crush some of us to know in advance all we must suffer for thirty years hence, or even for three years!

The Temple of the Body

Near the opening of Christ's public career, at his first cleansing of the temple, when asked for a sign or proof of his divine authority, he answered, speaking of "the temple of his body": "Destroy this temple and in three days I will raise it up" (John 2: 19). Only a little later in his ministry, as he converses with Nicodemus, we see the shadow of the cross as he says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3: 14). Not long after, when the Jews again called for a sign of his authority, he again pointed forward to his death and resurrection, and at the same time put his stamp on an assailed passage of the Old Testament: "As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 40). Already Christ felt the chill of the far-off tomb, the heavy shadow of the cross. Months before his crucifixion, while multitudes thronged about him with their shallow applause, "began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Matt. 16: 21). Thus he sought to bring his friends into the fellowship of his mental sufferings, into the shadow of the cross. It is passing strange to see the cross casting its shadow before upon the very Mount of Transfiguration where Moses and Elijah and Jesus "spake of his decease, which he was about to accomplish at Jerusalem" (Luke 9: 31). As the months roll between the transfiguration and the crucifixion, we hear such words as these coming from the lips of Christ as he slowly moves forward in the shadow of the cross: "I am the good Shepherd; the good Shepherd layeth down his life for the sheep" (John 10: 11). "And they took him (the well-loved Son of the husbandman) and killed him, and cast him out of the vineyard" (Mark 12: 8). "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12: 24). "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12: 32). "In that she hath poured this ointment on my body, she did it for my burial" (Matt. 26: 12). How the shadow deepens as he says at the Passover Supper on the night before his death, when as yet he had not been arrested, "Behold, the hand of him that betrayeth me is with me on the table" (Luke 22: 21). "I say unto you that this which is written must be fulfilled in me" (Luke 22: 37).

The Cup of Agony

The deepest shadow of the cross was seen in Gethsemane, where Christ exclaimed: "My soul is exceeding sorrowful, even unto death." Nothing helps one to get a glimpse at least of the meaning of that cup of agony which he drank for us in Gethsemane as the death of Charles IX. of France who ordered the awful massacre of St. Bartholomew by which thousands of the Protestant Huguenots, the ablest and purest of the people of France were assassinated in the interest of the Romanism of that day. When the king, who had committed that wholesale murder, came to his dying hour and realized that he was soon to meet the eternal Judge, he cried out in the agony of his guilt, "Oh, how much blood! Oh, how much blood!" His remorse could not express itself in words, but caused him to sweat blood. Oh, how marvelous that sympathy of Christ, that he sweat great drops of blood, falling down to the ground, as if the sins of men over which he sorrowed had been his own!

Indeed, Christ began his divine suffering even before his birth into the world. He is "the Lamb slain from the foundation of the world" (Rev. 13: 8). The greatest struggle of self-sacrifice is commonly not in the act but in the first decision to do it. Christ decided to give his life as our ransom at the very hour when man began to sin. It was with the cross that he decided to "bruise the serpent's head" (Gen. 3: 15). As we have shown, all through the Old Testament ages he saw the shadow of the cross. We must think of these things in order to understand Gethsemane.

The Shadow of the Cross in the New Testament

If Christ had been only a man, he could not have lived in the shadow of the cross; it would have crushed him. That is why God in his mercy hangs a mist before our eyes, and we know not what a day will bring forth. It has been said, "Suppose to each young man was revealed his after life, how long he should live, how he should die, and all the joys and sorrows he should pass through, how much would it add to his comfort and pleasure? How much of zeal and purpose would it inspire in him? Would there be more hope, more courage, more of determination than we now find? Rather would not all this knowledge settle down on him like a great pall, withering his energies

Continued on next page

* The International Sunday School Lesson for November 20, 1910. Jesus in Gethsemane. Matt. 20:36-56. GOLDEN TEXT: "The Son of man is betrayed into the hands of sinners." Matt. 26:45.

Sunday School Lesson

Continued from preceding page

ighting his prospects, benumbing his al?" By comparison we realize the vine strength there was in Christ.

It is most pathetic that Jesus sought r human sympathy, and it failed him. is recorded that after the Supper sus went forth with his disciples er the brook Kidron, where was a rden; not a garden of flowers, but olive garden. He took them into e garden with him. To eight of them said, "Sit ye here while I pray," but ree of them, Peter, James and John, took further into the garden with m, and to them he said: "My soul is ceeding sorrowful, even unto death; ide ye here and watch with me. And went forward a little, a stone's row, and fell on the ground, and ayed that if it were possible the ur might pass from him." And en he came back to Peter and James d John for a touch of tender human mpathy, but it was denied him; for found them sleeping! Peter had omised so much to Jesus of loving yalty that Jesus reproved him sadly, ying, "Simon, sleepest thou? Could- t not thou watch one hour?" But nderly Jesus excused them all for eping, when they should have been aying, by saying: "The spirit indeed willing, but the flesh is weak." And ain Jesus went away and prayed: Father, if thou be willing, remove is cup from me; nevertheless, not my ll, but thine be done." Again long- g for human sympathy, he came to s three disciples, and again found em sleeping. And when he wakened em, they were shame-faced and they ew not what to answer him. Then went away and prayed more ear- stly, and his sweat became as it were eat drops of blood, falling down on e ground. Then an angel was sent om heaven to strengthen him (Luke : 43). But still longing for human mpathy, he went back to Peter, mes and John. Again he was disap- inted, for he found them asleep. But ke tells us they were "sleeping for row." Then it was not indifference some have thought. And Jesus uld have let them sleep on, but he ard a tumult, and knew that Judas d the band he had brought to seize n were come; so he awoke Peter, mes and John, saying: "Arise, let us going; behold, he is at hand that rayeth me."

The Burden Christ Carried

And so not only the bloody sweat, t the anguish with which he prayed, t if it were possible some other way ght be provided for the redemption man, showed how heavily did the rden rest down upon him. It was nost greater than he could bear. e sins of the whole world were rest- g upon him. One man's sin is enough break a human heart. The heart of sus did at last break as he hung on the cross (as was shown by blood d water issuing from his side when l was pierced by one of the soldiers ohn 19: 34).

When Jesus prayed, "Let this cup pass from me," he was not in the spirit of drawing back from his part of being made a ransom for many. If that was God's way, his only way, he was ready to meet it; but his humanity appeared when he shrank from it. He was both God and man. It has been suggested that "the tempter came to Jesus in that hour, in a bleaker wilderness, a drearier desert, not when he was an hungered from forty days of fasting, but when his soul was afire with an infinite agony." (Dr. Joseph Parker.) Another has said: "The great horror of Jesus in the garden arose not from fear of Calvary, but from fear of failure (through physical suffering) to reach Calvary, and so lose all for which he left heaven." (Dr. Schauffler.) Even so, it might have been the tempter who put the fear into his heart.

As we study deeper into Gethsemane, we will get a truer realization of the sacrifice our Saviour made for us. It was no easy thing for him to do. It cost him much in body, mind and soul.

Thy birthright in the world was pain and grief;
Thy love's return ingratitude and hate;
The limbs thou healedst brought thee no relief;
The eyes thou openedst calmly viewed thy fate;
Thou that wert wont to dwell
In peace tongue can not tell,
No heart conceive the bliss of thy celestial state.
—H. H. Milman.

When we do realize all that he has done for us, the little we can do for him will not only be done gladly, but we shall sorrow that we can not do more. We never can repay in smallest measure the debt of love we owe to him

Gethsemane as It Appears To-day

As seen by the Jerusalem Sunday School pilgrims, it lies at the base of Mount Olivet, over against Jerusalem. It is almost a square, 160 by 150 feet. It is enclosed by a high white stone wall. Inside are eight venerable olive trees, thought by some persons to be the same trees that were there in the time of Christ. The roots may be the same, as the Emperor Titus had all trees cut down when he conquered Jerusalem in A.D. 70, but yet these may have escaped. The olive trees in Gethsemane are hoary with age, and their cracked trunks are reinforced with stones. They are surrounded by a light paling fence and between them are sweet flowers growing. They are tended by monks, who present each visitor with a small bunch, for which they expect to receive a franc (about twenty cents). All around the inside of the white wall are shrines in niches with painted figures representing the stations of the cross. Fastened to the wall and extending high above it is a large cross, which is covered with carved representations of the instruments connected with the crucifixion: the crown of thorns, the ladder, the nails, hammer, spear, sponge on a reed, etc. Many groups of the Sunday School pilgrims visited the spot.

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You must be fair, however, and make all reasonable allowances. Do not jump at conclusions, but be sure that you have just cause for your decision.

We need this co-operation from you and every one of our readers, and will thank you for it, because we want our advertising columns so clean and helpful that you will be just as much interested in seeing them grow as you are in the editorial work itself. You and our advertisers must be on good terms; you must deal together, and there must be this co-operative feeling all around, if THE CHRISTIAN HERALD is to do its best work.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

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Remember the Homeless

A Bowery Mission Thanksgiving Appeal

THE great CHRISTIAN HERALD Family will sorely miss the tender and touching message it was accustomed to receive from the pen of the late Dr. Klopsch at Thanksgiving time. We well remember how eloquently he pleaded at this festival period the cause of the homeless man, the wandering prodigal, and the broken-hearted bread-winner. Now that his pen and tongue are silenced it is for us to call to mind the wonderful lessons he taught us on *the privilege and joy of giving.*

This year, as in other years, the same problem confronts us, the same great task of caring for the homeless and utterly destitute is laid upon us as that which Dr. Klopsch so bravely and constantly helped us to carry on. Tens of thousands of distressed and despairing men are at our doors appealing for help. Many of them are famishing with hunger, half maddened through lack of sleep, utterly disheartened because of the impossibility of securing employment, facing the appalling prospect of a bitter winter with scanty clothing and without a roof to cover them.

These baffling and dispiriting material conditions, bad as they are, are not to be compared with the awful break-down in spirit that these men suffer. There is the loss of hope and self-respect; the agony of remorse; the sense of separation from home and friends and all good and holy influences; and the continuous strain of temptation, in their desperate condition, to become criminals. Is it any wonder that they are driven to drink, drugs, anything, suicide even, in their search for forgetfulness and oblivion? The bodily suffering that comes from poverty is great, but the soul-wreck is unspeakably awful!

The nightly meetings of the mission have never been so largely attended. Hundreds are turned away from the doors almost every night. At the forthcoming Thanksgiving time heavy demands will be made upon us, and we want you to come to our aid.

Our programme will be the same as in former years. At 1 A.M. the "*Bread Line*" will open, with breakfasts of hot coffee and rolls to one thousand men gathered from the streets, men absolutely without hor or food. This will be continued eve morning until Easter.

At 9 A.M. *200 baskets*, containi 1,000 meals, consisting of fowls, veg tables, bread, tea, coffee, etc., will given to the 200 poorest, unprovide for families in the city.

At 7 P.M. *1,200 dinners* will be giv to homeless men. As soon as our lar auditorium is filled for our Annu Thanksgiving Meeting the crowd ou side will be taken to the breakfa room underneath and have their di ners given there.

Into this large family circle of yo needy brethren we wish to have y enter. You cannot be present in pe son, but you can send us your praye and kindly thoughts. It may be th you would like to send a written me sage. If so, it will be gratefully r ceived. It may be that you have "wandering boy" of your own, and will hear it read.

At our Thanksgiving Meeting, ov which "Mother" Bird always presid the spirit of home and brotherhood pe vades. We sing the old home song "Home, Sweet Home," "Do They Mi Me at Home?" and others of like cha acter. The converted men tell stori of the old homestead and the folks a their boyhood days. Hearts gr very tender as these long-forgott chords "vibrate once more." Hu dreds of men have been reclaimed these Thanksgiving meetings.

We shall miss our great benefact this year, for Dr. Klopsch was ge erally present in former years. Let have YOU with us in spirit, sympath thought, and prayers.

The one infallible token of this w be *your cash contribution.* If you wi really to enjoy your Thanksgivi dinner and family reunion in your ov home remember your homeless bret ren. Send your check or postal ord to THE CHRISTIAN HERALD, 92 Bil House, New York City, and, as I Klopsch used to say, "Give as GOD h prospered you, and it shall be giv you again, in generous Gospel mea ure, pressed down, shaken togeth and running over."

J. G. Hallmond
Superintendent.

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A Year to Pay

Chicago's Greatest Revival

Continued from page 1031

men as Gabriel, author of the "Glory Song"; Excell, convention leader; Bilhorn, famous for his "Peace, Sweet, Peace," and a score of others of like talent, are there; while directing all and leading all is Alexander. The singing is not simply a help to the preaching; it is itself preaching.

As an illustration of the thoroughness with which Chicago is being covered by the evangelistic workers, consider one group. The Garfield Park group has nine churches with their pastors. Dr. Henry Ostrom is the evangelist preacher; John P. Hillis, the evangelistic singer; Mr. Charles H. Marsh, composer and pianist; Mr. Burt Reitz, private secretary. This group idea is a ministry to a city within a city, and it is everywhere.

While the masses of the city are meeting in the various centres, men and women of special gifts and call are carrying on a work; sometimes without observation, but mightily effective in accomplishing results. Mr. George T. B. Davis is promoting the Pocket Testament League. Mr. and Mrs. William Asher have been maki the rounds of the police stations. Ch of Police Stewart has given them eve courtesy and ample protection. S and salvation are getting in very cl contact. One man who said that was converted by reading accounts the sermons in the daily newspap came to a recent meeting and ga testimony of the fact. When he h a family reunion, his daughters tes fied that they had been "praying f papa."

The chairman of the fellowsh luncheons, J. Grafton Parker, relat at one of the luncheons this incide "Just before coming here," he sa "one of the best known real esta dealers in Chicago came into my off and said, 'Parker, I have accept Christ.' I said, 'What are you goi to do about it?' 'I have already co menced to take other men to the me ing,' he replied. 'What more are y going to do?' I asked. He said, 'I going to join the church and go work.'"

Many thousands have asked pray and among them an encouraging nu ber have definitely found the way life. The present campaign continu until November 26.

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FARM NEWS, 168 Factory St., Springfield, Ohio

CALOX
THE OXYGEN TOOTH POWDER

Depends for its virtues not upon strong oils, caustic or other irritating disinfectants, but upon the presence of Oxygen (peroxide)—Nature's purifier.

Ask your druggist—he knows

ALL DRUGGISTS, 25 CENTS

Sample and Booklet free on request

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HOLIDAY COMBINATION

Beautiful Velvet Post Cards, - - 10 cents
Christmas, Superior Xmas POST CARDS 10 cents
New Year, 10 cents

Any three 10-cent packages mailed for 25 cents. Special Assortment for Dealers, 100 for 60 cents.

MADISON ART COMPANY, MADISON, CONN.

Fellow-Workers' Covenant*

SOMETIMES it seems as though the work of the missionaries among the heathen is not much harder than that which falls to us here, so far as the conversion of the community is concerned.

Our unconverted friends are likely to be taken up with amusements. Card-playing, dancing, the theatre—all forms of so-called "sport"—perhaps absorb most of their leisure. They may be perfectly satisfied with this kind of life.

To awaken them to the value of their own souls, to the awful realities of eternity, and to the claims of the Saviour's service, seems well-nigh impossible.

The task is not improbably made all the harder by the kind hearts and the upright conduct of the indifferent ones. Only through earnest prayer and thought, and the utmost consistency of conduct on our own part, can victory be achieved.

As our Manual so aptly says, seasons of affliction are often most favorable for the sowing of the good seed. The heart is soft under the stress of sorrow, and most susceptible then to deep impressions.

Paul J. Gilbert, the evangelistic worker, lays great emphasis upon "definiteness" in the art of soul-winning.

"There must be," he says, "a definite effort to persuade a definite person to receive a definite Saviour at a definite time—now."

He claims that we all work too vaguely. We shoot into the air, and then wonder why we bring nothing in for the Master.

In a great political campaign one of the most successful managers was constantly impressing upon his audiences the value of personal man-to-man work.

"You cannot reach the whole country, gentlemen. No one of you can probably control even a single State; but you can find out the condition of your own block and can somewhat influence every man who lives on it. You can see that false registration is prevented on that block. I am providing an honest man to look after each block of this city. Watch your block."

He won the contest, it was said, by the "block system."

The great evangelists have all won by personal labor—by reaching individuals. The great general meetings were supplemented by small gatherings, in which the heart-to-heart fire was communicated.

Dr. Torrey tells of a blind woman who asked if he thought her blindness would hinder her from working for the Master.

"Not at all," he replied. "It may be a help to you, for others, seeing your blindness, may come and speak to you, and thus you will have an opportunity of giving your testimony for Christ, and leading them to him."

"Oh, that is not what I want!" she explained. "That seems to me a waste of time, when one might be speaking to five or six hundred at once, just to be speaking to an individual."

Yet that is the way the Lord means to have us gather in—one by one. There are only a comparative few who are ordained for the larger work.

John B. Gough said: "It may be a small matter for you to speak the one word for Christ that wins a needy soul, but it is everything to him."

The poet says:

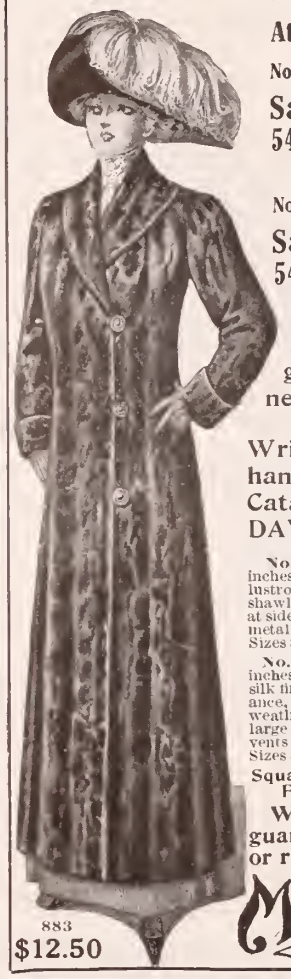
Each word we speak has infinite effects.
Each soul we pass must go to heaven or hell—
And this our one chance through eternity
To sow the saving seed as we fleet by!
Be earnest, earnest, earnest; mad, if thou wilt;
Do what thou doest as if the stake were heaven,
And that, thy last deed ere the judgment day.

*Topic of the Epworth League for Sunday, November 20. TEXT: Luke 5:10.

—DON'T FAIL to read carefully the "Personal Invitation" on page 1028 of this issue.

These Beautiful Winter Coats

At Extraordinary Low Prices



No. 883—CARACUL CLOTH COAT
Satin Lined $12.50
54 Inches Long

No. 884—SEAL PLUSH COAT
Satin Lined $14.50
54 inches Long

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Write for a copy of our handsomely illustrated Catalogue No. 43 TODAY.

No. 883.—Caracul Cloth Coat, 54 inches long, made of fine quality imported lustrous caracul cloth; has long rolling shawl collar and turn back cuffs; deep vents at side; fastens with three large fancy jeweled metal buttons; lined with guaranteed satin. Sizes 34 to 44 bust measure.

No. 884.—Silk Finished Plush Coat, 54 inches long, made of that soft, velvety, pliable, silk finished plush so smart and dressy in appearance, so cosy and comfortable in the coldest weather; shawl collar and turn back cuffs; three large self covered buttons to fasten with; deep vents at side; lined with guaranteed satin. Sizes 34 to 44 bust measure.

Square Pillow Muff of Lustrous French Coney, Satin Lined $2.98

We send all garments with a guarantee of perfect satisfaction or return your money.

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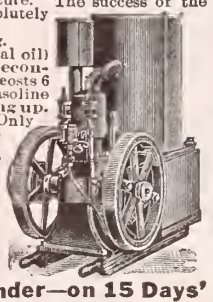
The Engine Runs on COAL OIL at a Fraction of Cost of Gasoline.

Thousands of these marvelous engines—in actual use today—prove beyond question that kerosene is the engine fuel of the future. The success of the "Detroit" Engine is absolutely unparalleled.

Demand is overwhelming.

Kerosene (common coal oil) runs it with wonderful economy. Kerosene generally costs 6 to 15c less per gallon than gasoline—and gasoline is still going up. Runs on any engine fuel. Only three moving parts. Light and portable. Does work of engines weighing four times as much. Runs everything.



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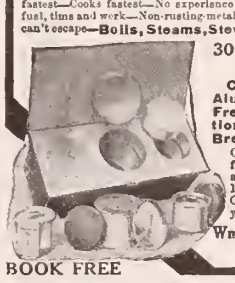

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Choice of Natural wavy or straight hair. Send a lock of your hair, and we will mail a 22 inch short stem fine human hair switch to match. If you find it a big bargain, remit $2.00 in ten days, or sell 3 and GET YOUR SWITCH FREE. Extra shades a little more. Inclose 5c postage. Free beauty book showing latest style of hair dressing—also high grade switches, pompadours, wigs, puffs, etc. ANNA AYERS, Dept. 508

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STAMPS 100 different foreign 2c. Mention paper. Quaker Stamp Co., Toledo, O.

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We now have and are offering for sale a bond which combines all of these essential points and to an unusual degree. This bond, the par value of which is $1,000, pays 5%, but at the present low market price yields an income of about 5⅝%. This is an unusually high rate in connection with a bond so well secured. The name of this issue is

California Gas & Electric Co. Unifying and Refunding Mortgage 5's.

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5% Both Security and Profit

are absolutely assured when you invest idle money or your savings with us. We pay 5%—Have done so for 15 years. Dividend checks are mailed every six months. Your money isn't tied up. Every cent you leave in our hands is payable on demand without loss of dividends.

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50 Fine Holiday Post Cards :: for only 8 cents ::

Every woman who sends 50c for a year's subscription for **McCall's Magazine,** *the celebrated Fashion Authority,* may have for only 8c extra 30 beautifully colored and embossed Christmas Post Cards and 20 exquisite New Year Post Cards. Send only 58c in all for this extraordinary bargain. Price of cards alone, 50c.

SPECIAL—Any 15c McCall Pattern Free to every woman who accepts this wonderful offer before December 20, 1910

You will be delighted with the magnificent Post Cards and you will be more than delighted with **McCall's Magazine,** *the most helpful and entertaining woman's journal published.* Over 1,000,000 women depend upon it as their *Guide in Fashion Matters,* etc. Helps women save money and keep in style. You need **McCall's.** Send 58c in stamps today for the year's subscription, 50 Post Cards and Pattern. Address **McCall's Magazine,** Dept. 109, New York.

"LOOM TO LEG" TROUSERS $2.95

Save $3 to $5 on every pair of Trousers you buy. These **made-to-measure worsted trousers** are the latest style **semi-peg top,** sewed with **6-cord thread;** suspender buttons **riveted; pockets silk trimmed; seams reinforced; two side, one watch, two hip pockets;** side waist straps. Our prices range from $2.95 to $5.85 for actual $5.95 to $10 standard values. Money back after examination if you are not more than satisfied. We dye the yarns, weave the cloth and fit the trousers to you—"from loom to leg," not from loom to commission house to jobber to tailor to wearer. Write for our free samples and self-measurement instructions. Customers everywhere. Only Loom to Leg mills in the world.

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of deposit, $100 and multiples. Interest check mailed every 6 months, (5% on Savings Accounts.) Your security $2,750,000 first mortgages, deposited with Trustee, also $750,000 Capital, Surplus and Stockholder individual liability. 20 years without a dollar of loss to depositors.

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BEST MORTGAGES

DURING these plain talks on mortgages as a good form of investment for the thrifty wage or salary-earner, we have been reminded more than once that the desire to save and to increase savings through a reasonable return in the way of interest, is not a virtue peculiar to men; indeed, in most cases it is the woman who makes the start.

If the woman's business knowledge were commensurate with her desire for a wholesome economy, her investments would always be wisely made; but, as a rule, her life work and experience do not lead to business methods, and in many cases she has lost through a want of this knowledge.

Here is a case in point; and that it is not an exceptional case, every business man throughout the country knows:

A Typical Case

Mrs. F——, a widow in a small New Jersey town, in addition to caring for her three children, had saved from her earnings as a dressmaker one thousand dollars. Being intelligent as well as thrifty, the lady wished to place her savings where they would be earning something; but there being no savings bank in her neighborhood, and she being ignorant of any way in which her money might be invested, her pastor, whom she had consulted, advised her to seek the counsel of a lawyer, a resident of the town and widely known for his dash and shrewdness.

"Mrs. F——," said the lawyer, when he had been consulted, "I make it a rule never to manage the money of my clients, but it is always a privilege and a pleasure to advise. Now, I have another client, a well-to-do farmer, who wants to make improvements on his place to the extent of one thousand dollars, and he is willing to pay six per cent. for the use of the money. His mortgage will be as good as gold. Will you let him have the money?"

Six per cent! Sixty dollars a year! Five dollars a month for the use of money that had been lying barren at the bottom of a carefully locked trunk! Would Mrs. F—— give the money on these conditions? Of course, she would, and she did. Right then and there, the lady gave the lawyer her money, took his receipt for the same—she felt this receipt was all the voucher she needed—and then went back to her sewing with the satisfied feeling that this had been her most profitable morning.

Every six months thereafter, for two years, Mrs. F—— called at the lawyer's office and came away with thirty dollars in interest to add to her second accumulation of savings.

Suddenly, the lawyer died. He was a bankrupt; but Mrs. F—— had her receipt, and, of course, the mortgage, which she had never seen, would be found among his papers. But all the searching did not reveal the mortgage, for the good reason that there never had been a mortgage. The lawyer had taken the money, used it for his own purpose, and paid the interest, till death revealed him a robber of the widow.

The Best Mortgages

You will remember that all Aesop's fables have a "moral" attached to them. Now this story, unfortunately, is not a fable, but it has its moral, and it applies to inexperienced men as well as to confiding women. It is this: No matter where you live, if you buy a mortgage, insist not only on seeing the papers properly drawn, but on keeping them in your own possession.

Where a first mortgage has been made, which is not up to the full mortgageable value of a property, a second, and even a third mortgage may be made on the same porperty, and the last mortgage may be quite as safe as the first. Now, that "may be" implies a doubt, and so a risk, and the sm mortgage investor must avoid t shadow of a risk.

If the property should be foreclos and the market conditions for real are the same as when the third mo gage, or even the second, was give there should be, after the sale, a b ance in favor of the original own There is no form of property mo staple than real estate and no form security better than a mortgage; b while the actual value may rema about the same, the selling value w vary with the money market and t demand for that kind of property.

Of one thing you may be certai no matter what the foreclosed prope sells for, the first mortgage must paid in full before any considerati can be given to the payment of t second, or third. In view of this, repeat with all emphasis, that t small investor should never touch second mortgage, much less a thi His should be the first claim on t property.

Do not get the impression that are arguing against second mortgag *per se.* They constitute a well-rec nized form of security, and that th may be just as safe as first mortgag is evidenced by the fact that ma great financial institutions take th and deal in them; indeed, as has be intimated in a former article, so houses make them a specialty. But are not considering the men whose s business is dealing in mortgages, b the man who has saved a thousand more dollars and wishes to inv them securely.

A False Lure

In the present state of the mon market, five per cent. may be reckon a fair interest on a first mortga The difference between one thousa dollars at five per cent. and six cent. is just ten dollars a year. T dollars represents a week's work to t average wage-earner. He can inv in a first mortgage at five per cen and in a second at six. The maker the mortgage has added on the c per cent. as a lure, and we regret say it is too often successful.

In our cities there is another b added to the lure of one per cent. the schemer anxious to realize on second mortgage. It is this: He d not want all the money down. He willing to take it in ten monthly inst ments, pledging himself to pay at t end of the first six months interest the full amount. But if the mortga would prefer to pay cash down, he w deduct ten per cent.

On this showing the man with c thousand dollars to invest will be a ually making sixteen per cent. the fi year; that is, if he puts his money i a second mortgage of the class we considering. The difference betwe this return and that on a five per ce first mortgage is just one hundred a ten dollars, or more than three tin as much.

Let a fluent second mortgage p moter present this argument to inexperienced man with the thousa dollars, and the result, in nine ca out of ten, is that he will get the otl man's money, and the odds are equa great that the other will never see again; or if he should get a glimpse it it will be in such a reduced form to bear no resemblance to the origir

A second mortgage may be as s as a first; but, depend upon it, it always doubtful where extra indu ments to take it are offered.

If a man has sufficient means reserve to buy in the property, in event of a foreclosure by the fi mortgagee, it may be that the taki of a second mortgage may turn out be a shrewd business transaction; l we repeat, and with all emphasis: you invest in a mortgage, let it be first one, and when it is made keep in your own possession.

Missing Balloonists Found

HARDLY had Wellman and his party been discovered on the high as and taken from the dirigible bal- on *America*, when the world was iting anxiously to discover the iereabouts of two more aeronauts io had disappeared seemingly forever the blue sky. They were Mr. ugustus Post and Mr. Alan R. Haw- , and by an odd coincidence their lloon, a non-dirigible, was known the *America II.*, but the numbers in is case referred to it as the successor another non-dirigible of the old pe, which had been used for some nous flights.

The *America II.* was a contestant in e international balloon race which rted from St. Louis. The balloons

Alan R. Hawley

Augustus Post

re to sail "as the wind listeth," and one which drifted the farthest was be declared the winner of the cup. balloons were entered, and the onauts represented the United tes, France, Germany and Switzer- d. All of the aeronauts hoped to ss the Great Lakes into Canada, as re was a northeast wind as they nt up one after another between f and six o'clock.

The *America II.* had a yellow basket h its name printed with large let- s. The two aeronauts went pre- ed for any emergency. They had preservers, fishing tackle, and es to supply them with game if they uld descend in some trackless wild- ess. They had food in condensed form and water sufficient for several days.

During the next few days the different balloons began to drop to earth, most of them just north of the Great Lakes, but not a word came from the *America II.* Various rumors were traced to their source and it was found that no one had seen the air-craft of Post and Hawley after it had left the grounds at St. Louis on October 17. It began to be feared that they had dropped into Lake Superior, and that their fate would remain one of the unsolved mysteries of aeronautics.

Then came a telegram from the little hamlet of St. Ambroise on the Saguenay, Province of Quebec, Canada. It was directed to the Aero Club of America, and signed by Hawley. It stated that the *America II.* had landed at Perebouka River, Lake Chilagomo, on the 19th. They had been missing nine days. For seven they had been struggling through the Canadian forests to reach a telegraph station. They had covered 1,355 miles in their balloon.

Mr. Hawley said they had crossed both Lake Superior and Lake Huron, then they drifted northeast over the forests of the northern part of the Province of Quebec. On the afternoon of the 19th a storm came up and they were forced landward, and they struck the side of a mountain. For a time they were in a series of snowstorms. Then they reached a hunter's camp, and then four Canadians brought them to St. Ambroise by canoe.

Good Causes Helped

ntributions less than for "Various Good oses."
K A, 25; M B E, Miss L C K, 25; V P L, 25; Mrs C S, 50; Mr L S, 50; riend, 25; E S, 50; riend, 25; A Friend, W T H, 50; Miss M A, 37; Mrs W W 25; Miss M K, 15; S T M, 50; L B S, A B T, 50; A nd, 25; A Friend, D S, 25; A Friend, Class of Boys & ds, 36; C B, 50; Mrs J J, 15; Mrs A L, Mrs E R, 25; Mrs E S, 25; W R W, A Friend, 25; W , 25; Mrs S E V W, A Friend, 25; A Pu mber, 15; M C, 50; s K, 25; Mrs E M 25; C M S, 50; Mrs W, 50; Mrs F H 25; Mrs T M, 25; 3, 24; A Friend, 25

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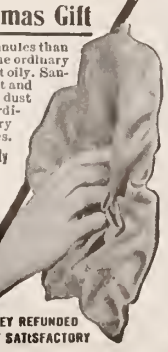

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A BELATED FEE

Continued from page 1035

look. They went home, and for the balance of the evening Mrs. Van Orme had little to say. She was doing a powerful lot of thinking.

By the following morning, though, she had quite forgotten his impoliteness, and sent him to his day's tussle at the office with smiles, hugs and kisses. About an hour after he had gone, she called him on the telephone.

"Hello!" she pertly called.

"Hello, pet, is that you?"

"Yes, Ross dear; I just want to let you know that you dropped your check book in the lower hall; but I found it; aren't you glad?"

She heard a noise like something heavy falling, then heard her husband excitedly exclaim:

"My! d-dearie, you didn't look through it, did you?"

"No, Ross, not yet; tell me what shall I look for?"

"No, no, Doll; I don't want you to look at all."

"Why not, pray?" Her voice came slow.

"I can't tell you now, wifey, dear, only please don't look."

She did not exactly promise, but gave an indefinite answer.

Her curiosity gave her no peace; she looked, and first thing caught sight of the last entry and read: "Dr. Wentworth—twenty dollars—for marriage fee." What does it mean? I don't understand! She reeled and stared wildly about her. "Why should he pay a marriage fee at this time? We are married near six months."

She immediately decided to go to her mother and get her view of the matter. Unfolding the newly acquired, mystifying knowledge, she laid the open check book before her maternal parent, and pointed to the offending entry. The mother forthwith saw into the affair, and burst into so hearty a laughter that she fell into a chair helpless, while the astonished daughter looked on in amazement.

"Doll," asked the mother when she caught her voice, "did you know that Ross at the wedding gave the boys who were serenading some money?"

"Yes, he told me he gave them a dollar—a silver dollar!"

"Well, daughter, that explains. He gave them a twenty-dollar gold piece, and I suppose Dr. Wentworth got the silver dollar. I recall now of having spoken to Ross last night of his exceeding liberality with the boys; evidently that set him thinking, and the walk he took was a hurry call on Dr. Wentworth, from whom he learned of his mistake. The poor boy! he must have felt mean."

At first the wife cried, but the genial spirit of the mother soon soothed her. That night the mother called on the young couple, and, oddly enough, Dr. Wentworth called too. The affair was viewed by now as too amusing for Mrs. Van Orme to keep secret, so she told what she knew mid screams of laughter. What could the poor young husband do but join in the merriment—if it was at his expense?

"It was a belated fee, doctor," said he; "but I will see that it does not happen again."

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Providence, R. I.

—DON'T FAIL to read carefully the "Personal Invitation" on page 1028 of this issue.

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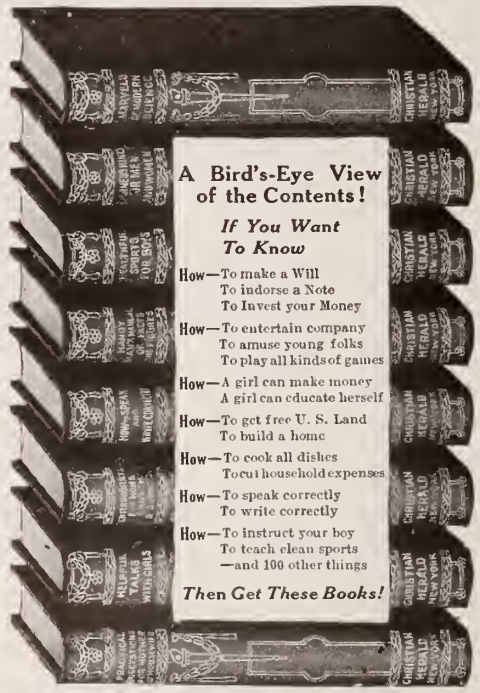
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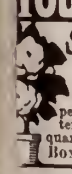

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Thanking God*

A LITTLE motto-card which is seen in many houses says "Thinking good is thanking God."

"Speak evil of no man," wrote Paul to Titus. The evil thought precedes the evil word, and the command is therefore practically equivalent to "think evil of no man."

Think good thoughts. Cast out all others. Thus we may show in a vital way our fealty to our Lord and our gratitude for his goodness.

There is nothing more offensive to a right mind than a complaining person. Of course, every one can find plenty to complain about. Who has not known people with apparently everything around them to produce happiness, yet determined to mourn for trifles which they have not?

Thus a beautiful young wife was greeted by a friend one morning, and answered in a melancholy way, which led the friend to say: "You speak sadly. I hope your husband is well?" "Yes, very well." "And those two lovely children?" Yes, they were well, too. The unhappy lady's household was reported to be moving smoothly. At last she burst out: "I know I have a delightful home, a devoted husband, bright, healthy children, many friends—but, oh, my dressmaker is such a trial! She makes me perfectly wretched!"

One day a wealthy woman, whose clouded brow showed that she was deeply worried, confided to a friend that she was so miserable that she had lain awake all night because some rugs which she had recently bought did not match the carpet on which they were to lie!

Both of these ungrateful women were nominally Christians, and yet they seemed to have entirely overlooked the primary duty of unceasing gratitude to God. Its proper fruit is contentment, that beautiful virtue of which the old poet so eloquently wrote:

Art thou poor, yet hast thou golden slumbers?
Oh, sweet content!
Art thou rich, yet is thy mind perplexed?
Oh, punishment!

. . .

Then he who patiently life's burden bears,
No burden bears, but is a king, a king.
Oh, sweet, oh, sweet content.

Beautiful examples are often given of the way in which the divine spark of gratitude is sometimes kept alive in human hearts. The Rev. T. W. Booth tells this story:

A stranger was seen one day approaching a neglected grave in Nashville, Tenn. He had a flower in his hand, which he laid upon the grave. The warden stepped to his side and asked if his brother or father were buried there.

"No," said the stranger, "he was not a relative. I will tell you about him. When the war broke out I could not enlist, though I wanted to. I had a wife and seven children and we were poor. At last I was drafted. I had no money to hire a substitute, so I made ready to go, leaving my family to get along as best they could. Just then a young man came to me and said: 'You have a large family. Your wife cannot possibly feed and clothe them. I will go in your place.'

"He went, was wounded at Chickamauga, taken to the hospital at Nashville, and here he died. Ever since that day I have wanted to come and see his grave, but was not able to pay the car fare. At last I have saved up enough for that, and I have come from Illinois to see my dear friend's grave."

Tears streamed down the man's cheeks as he stooped and set a little slab beside the mound, on which were cut the words: "He died for me."

If man to man could be so touchingly and unselfishly grateful, what should we not do for Him who crowneth us daily with benefits, and gave his life for us?

*Christian Endeavor Topic for Sunday, November 20. TEXT: Ps. 100: 1-5.

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Christian Herald

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NEW YORK, NOVEMBER 16, 1910

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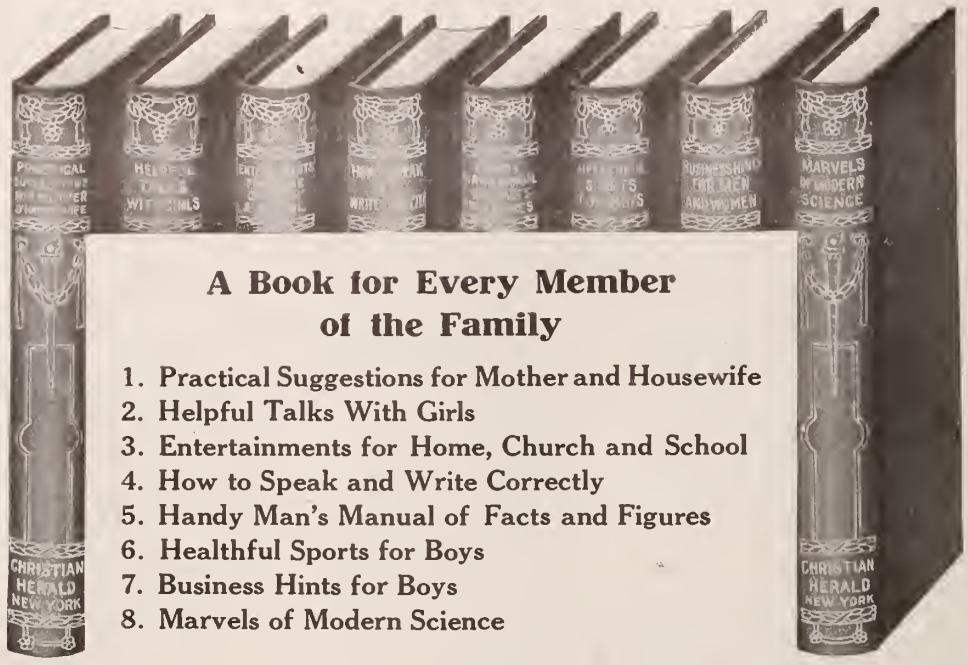

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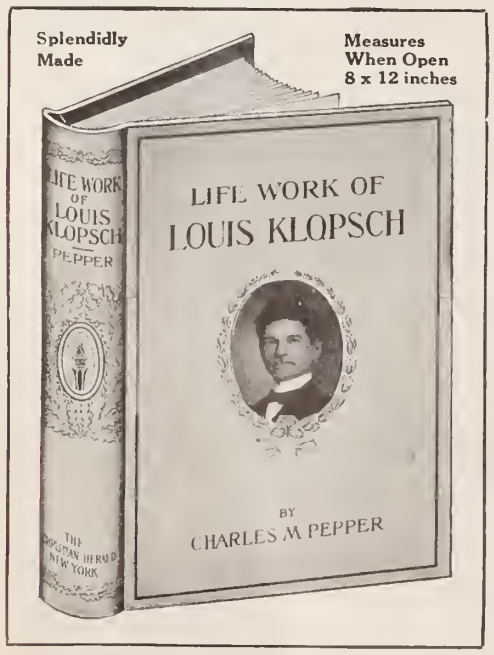
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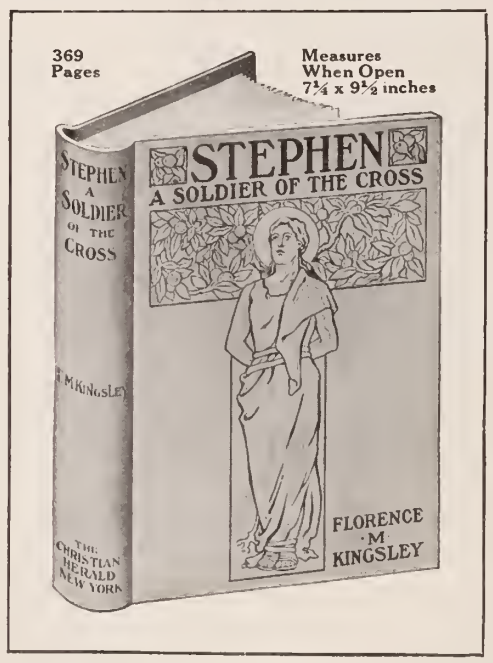
THE CHRISTIAN HERALD NEW YORK

"Stephen---A Soldier of the Cross"



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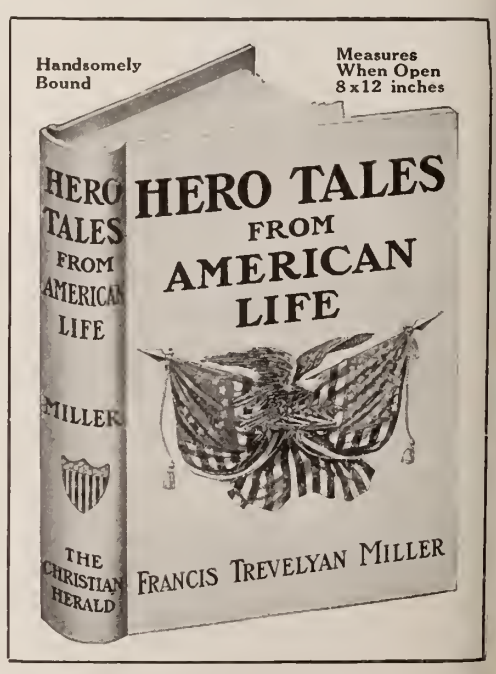

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THE CHRISTIAN HERALD, 489 Bible House, NEW YORK

NEW YORK, NOVEMBER 16, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Scene in a New York Station Yard During the Express Strike, Showing the Congested Conditions

THE GREAT STRIKE IN NEW YORK

AMERICANS who arrived from Paris during the last week of October and the first week of November, and who had difficulty in getting their baggage out of the French capital on account of the great strike, almost disbelieved their ears when they were told that they could not move their trunks in New York. The metropolis was having a strike of its own. Though the returned voyager saw no attempt to build barricades and saw no charging cuirassiers such as greeted his eyes in Paris and gave his heart an intense longing for home and country, he could have seen, had he not been moving rapidly in another direction, as fierce struggles in the streets of Jersey City and New York as he witnessed in Paris. While the French strike was one of railroad men, the strike in New York and vicinity included all of the helpers and drivers of the great express companies—the United States, the Adams, the American, the Wells Fargo, the large local express and transfer companies which do a business of hundreds of thousands of dollars every week—and it extended at last to the drivers of the delivery wagons of the large dry goods and other firms. It crippled business in a way unknown in years, causing a great financial loss and an amount of inconvenience which can hardly be realized by those who read of it instead of pushing trunks on a wheelbarrow and "going home to Jersey" with a four-foot package and a few other things which the suburbanite finds necessary to his existence.

Neither employees nor employers realized that the first clash in Jersey City would develop into a labor struggle of such magnitude. In Jersey City the United States Express Company has a large terminal, and on the 24th of October the helpers—young men from eighteen to twenty-two who ride on the teams and assist the drivers in distributing bundles—struck for five dollars more a month and shorter hours. They demanded that the money be paid forthwith and then struck. The strikers at first only numbered about three hundred. Then the drivers, who said that they had no grievance against the company, refused to go out without their regular helpers, giving the excuse that they were in charge of the teams and were under bonds for the safe delivery of packages, and could not afford to pass them over to unknown men. Inside of twenty-four hours the strike extended across the North River to New York, and soon afterward drivers and helpers of the other great express companies, on which a good part of the city's business depends, went out on a "sympathetic strike" in the hope that business would be so hampered that their own companies would bring pressure on the United States Company and force it to accede at once to the demands of its employees.

Acts of violence occurred within a few hours after the helpers walked out. The company hired as many men as it could find in a short space of time to drive some of the wagons and get out the perishable stuff from the railroad stations. Two express teams drove onto the ferryboat *Wilkesbarre* and all went well until the boat started toward midstream. Suddenly a swarm of strikers sprang from the side cabins, where they had been scattered among the passengers. Some broke into the emergency boxes and getting the axes chopped the wagons, while others jumped on the wagons and attacked the drivers and new helpers. The latter, though outnumbered twenty to one, put up a good fight and for several minutes the panic-stricken passengers witnessed a fierce hand-to-hand struggle. The boat turned back to her slip and the police came on board. Only two arrests were made, however. After that the ferry officials took care that the strikers were kept off the boats, as another such conflict might grow to such proportions as to cause a wreck.

There were a number of sharp conflicts in the streets of Communipaw, and soon each wagon was encased with a heavy wire netting to protect the new drivers from the hail of sticks, stones and pieces of scrap iron which had already badly injured a number, and which were used even in the

Continued on page 1054

A Motor Truck Moving Through a New York Street, Escorted by Police

THE GOOD SAMARITAN

An Unpublished Discourse by DWIGHT L. MOODY, America's Greatest Evangelist

This is the eighth of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

AFTER we receive the gift of God for service—the gift of the Holy Spirit for service—what is to follow? It is WORK! God's law is, use or lose. If Elisha hadn't gone right forward and taken up the work, I believe God would have taken it away from him. He would never have had the "double portion." God is not going to give us the Spirit merely that we may come to meetings and sing ourselves into ecstasy—into a sweet frame of mind. It is delightful to spend mornings and afternoons contemplating the Spirit, and to be lifted up to the "celestial mountains."

Dwight L. Moody

After the war, we had a convention in the West to see what we could do to keep the Christian Commission and carry the spiritual fire right into our churches. I heard Dr. Kirk in one of the Western cities speak for about five minutes. He opened his address by carrying us into heaven and giving us a picture of it. I said, "That's the finest thing I ever heard." But he paused and said, "My friends, that's not what we are here for. We have come to decide what we will *do* to have the world converted." I have never forgotten that part of his speech. It is a real delight to be on the Mount of Transfiguration with Moses and Elias and John and James and the Master. It's a great thing to get in company with the holy ones who have passed on before. But you remember when the Master came down from the Mount of Transfiguration he found a man possessed of devils, and something had to be *done* there.

"Who Is My Neighbor?"

Now, we want to go out into our cities and go to work, and I have selected one of Christ's parables, and I think it ought to be read in all our churches, too, once in thirty days at least, until we get woke up. It is the tenth chapter of Luke, the twenty-fifth verse: "Behold, a certain lawyer stood up, and tempted him, saying: Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

Who is my neighbor? The Church has been a long while finding that out. "And Jesus said, . . . Go, and do thou likewise." Very plain instruction, isn't it? If you have received an unction from the Holy One, and have been anointed, go out and find some poor, wounded man, and you will find that the power of God will be right there on the spot. After you, yourself, have become filled, God will meet you in the work. I don't know when Elisha got the anointing—I think on the way. Then do some work for God, by the power of the Master.

Now, you will notice that Christ brings four men before us: that lawyer, that croaker (that's what he was!), that skeptic, that man who didn't believe. You know that Christ was heaven-sent to do God's work. He brought out these four men: the first man was the wounded man, who had been stripped by thieves; the next was a priest; the next a Levite; the next a Samaritan. Now, it is a good thing to note and to look at these four men. That Jew—he had gone from Jerusalem down to Jericho. Probably he had some business down there and misfortune overtook him. You will find lots of them in any city; lots who have had misfortune and who have need of our help. The priest came down that way. Probably he stood high; probably he officiated at his work in Jerusalem as well as any of the rabbis; and if we had him now we would call him The Rev. Levi, D.D., LL.D. Very high sounding! I don't know, but perhaps he said, as he saw that poor Jew, "Poor fellow! I pity him. If he was back in my parish, I'd look after him; but I've not been appointed to look after men between Jerusalem and Jericho!"

I once asked a man to pronounce the benediction, and he said he wasn't in his own parish and couldn't do it. And I felt sorry for him. What made John Wesley the mighty man he was? Because he said, "The world is my parish."

Never stop to ask whether it is a Jew or Gentile; he is your own brother, and he needs help. I have no doubt that that man's religion was all up in his head. That made him so "high," so "empty"—not being in his heart, but in his head. The idea that he could see that Jew there suffering and dying, and say no word! There might have been a spring near by, but he never got him a drop of water. He "passed by on the other side." "Let him die; he's nothing to me!"

The Unavailing Cry for Help

A few years ago there was a man who fell into the water through the ice, and a gentleman living on the shore (it was a cold and bitter night in winter) heard that man's cry for help. He said, "I don't want to be disturbed this cold night, but I feel pity for the fellow." But the man dropped into the water and died; and next day it was found out that that man had done a mean, contemptible thing, and they hounded him out of town. They ought to have done it, ought they not? But we hear the cry of the poor—lots of wounded fellows, lost for time and for eternity—and we "pass by on the other side." "He doesn't belong to my parish." "He isn't a Methodist, and I'm a Methodist. I look after Methodists—and the Baptists, let them look after theirs." Or the Baptist says, "He's a Congregationalist; let the Congregationalists look after him." I am so tired of these names! Let the Lord sweep them out of the way. A man says, "You don't want to help a Jew or Catholic, do you?" I say, if a man is in trouble, help him! Would to God we could be broadened out a little!

He passes on. Perhaps he was going to dedicate a synagogue and he must hasten down there; he must attend to his ecclesiastical duties. We've got so many of these things that we haven't time to do the Lord's work. I woke up when they put me on so many committees that I must dodge around this corner and that. I believe there are many men who would be a power in the community if they would "get off." Really, for saving souls they haven't time. That's where they are. The priest was all right, and perhaps he was on important committees in Jerusalem and Jericho; but there was a man who needed help, and he ought to have gotten his arm under him and lifted him up. That was his first business. Nothing more important than saving men. Help him up!

The Sin of Selfish Indifference

A Levite came to him. He would be a deacon in New England—a deacon or a church warden. He had a different turn of mind. He took a look at him. He looked at him; but he, too, passed by on the other side. The Levite stopped and looked at him. I don't know but he put his hand in his pocket, and said, "I pity him. I know him. He lives in a back street. He has a wife and ten children." We call it a dark day when the "breadwinner" is taken away. Perhaps he added, "I'll go down to Jericho and see if I can't get a committee—we'll call it the 'Jerusalem and Jericho Committee'—to look after wounded Jews between Jerusalem and Jericho; and I will give five dollars as a salve to my conscience." And not only that, but the publisher of the Jerusalem *Times* or the Jericho *Herald* gets out a great, flaming notice, saying that "The Honorable Levite got up a society to look after wounded Jews." Or perhaps he says, "I'll see if I can't get some leading men of the Sanhedrim to aid. It's a burning shame that a man can't go down from Jerusalem to Jericho without falling among thieves."

I remember when the Woman's Christian Temperance Union used to have meetings all over the city to get men out of the awful drink habit. They got them on their feet, and they're standing to-day. They did a great deal of this thing. And we speak of getting the legislatures to legislate this thing out, but it'll be a long time before the politicians save this country. I am anxious about the Church. Get the Church right. We have all we can attend to when we get the men into the church. Let the politicians go, but get the men to the churches. Our weapons are not carnal. This man passed by and never gave a drop of water—not a kind word.

It is easy to sit and listen to these things and to talk about this priest and that Levite; but I'll fi ten thousand priests and Levites, refined Levite to one Samaritan. They're mighty scarce. Ho many times it is asked, "Can you get us a drawi minister?" A *drawing* minister! What we wa is *drawing* church members. You aren't going draw. Put a man at the end of the pew, and th put a workingman in that pew, and the pew-own says, "What did you put that man in my pew fo I pay fifty dollars for that pew." And that pe has been half empty for five years; and the sext gets a blowing up for putting that man in it. "Y want to be respectable in the church; that's wh we want!" they say. Talk about finances and o stacles. No obstacles in God's way! "Go thou a do likewise," and you'll reach the workingme

The Cheerful Samaritan

Then comes along the Samaritan. Now, if the was a man that the Jews detested it was a Sama tan; and we know that the Samaritan was the on man under heaven who could not become a prosely of the Jewish faith. The Jews would not buy sell with a Samaritan. Now the Jew has a migh poor opinion of a man if he won't sell to him—if can't make anything out of him. Not only tha but he would dig his grave so deep that when Gabr blows his trumpet, he couldn't hear a sound. Y needn't laugh. You are just as bad as the Jews just as bad! Just as prejudiced right along. was in California some time ago and a Chinam walked up the street quietly, and one of the hoo lums took him by his queue and pulled him over t sidewalk and meant to kill him. I said, "That m never did you any harm." He said, "That d hasn't got a soul."

I heard a good thing to illustrate this prejudi A colored woman got into a car and sat down near Irish woman, who drew up her skirts, and by-and- a Chinaman got in and sat down near the color woman, and she drew up her skirts. We're a b lot, the whole of us! Easy enough to talk about t Jews not liking the Samaritans, but there's a go deal of that feeling around. Do you suppose t Lord will ask, when you come up to heaven, wheth you come from the aristocratic section or wheth you are a Jew, Gentile, Catholic or Protestan Let's get above these things.

I see that Samaritan going along. He has bright face—a sunny face—he goes along whistli on his beast. The priest and Levite wouldn't lo at him out of his eye. He hears the dying groa and dismounts at once, and goes into the bush, a there's the man dying. He sees at once he is a "s of Abraham." If he had been like some folks, would say, "I'll give that fellow a good lecture; I give him a piece of my mind to-day and help him by and by. I'll give him a draft of vinegar and po oil into his wounds, after I've given him a piece my mind. You've called us Samaritans! I'll he you, but I want you to understand that you deser our treatment." Have we any of that kind of pe ple here?

Help First—Criticise Afterward

There was a gentleman in Chicago who alwa used to give me a good blowing up. Always—but gave me a check afterwards; he always gave the blowing up before he gave me the rest. So people carry a bottle of vinegar, and wonder w people aren't drawn towards them. It's a wond isn't it? That good Samaritan didn't bring out t vinegar; he didn't stop to ask this fellow's pedigre he didn't ask where he came from and where he w going. "The man is dying," he said, "and nee help. I'll attend to his needs and get him up Don't ask questions and discuss with those fello who want to criticise you. Get the man out of t pit and let the croaking go. The Samaritan didn read a manuscript forty minutes long. There's class of men who think the world is going to uplifted by manuscript. You've got to have gre manuscripts. Yes, but we want a few sermons wi hands and feet. We want something besides wr ten manuscripts. Now, that poor fellow didn want written manuscripts or essays just the He didn't care anything about the "origin of si just then. That good Samaritan might have pull out a manuscript and said, "I'll tell you how s came into the world." "No; I'm dying." "But me tell you the origin of sin."

I said to a young man at Northfield, "Go out a do work for God. Start out. You've got weal enough. Study the way of salvation in the Bibl make it plain; expound the Word throughout th whole land. That's what this nation needs." "Wel he said, "I'd like to do it, but I've not had mu

Continued on next page

*This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, Mass., January 15, 1897.

The Good Samaritan

Continued from preceding page

couragement in our university this ar. We've been this whole year try- g to find out who wrote the Penta- ıch." Think of a university spend- g a whole college year trying to find t who wrote the Pentateuch! I'm hamed and disgusted with the whole ing! What did that poor Jew man ınt then? Did he want a volume of rmons? Not by a good deal. He ınted oil on his wounds. He didn't ınt a lecture. People aren't going save this world by lectures. He ınted oil, sympathy, and something keep him from dying. And in that untry, where the hot rays of the sun ured in upon him, he wanted his ıunds bound up. I don't know where e Good Samaritan got his bandages. en don't carry bandages with them. think he must have torn his gar- ents. He took more prejudice out of at Jew in thirty minutes than ever ıs done before in all the history of e world. There are lots of skeptics. ow shall we get the prejudice out of em? By acts of kindness. Help the llow that's down, and he'll believe at you've got something that's worth ving.

How many times a man has been sarmed by acts of kindness! I don't lieve there is a man in all the States t can be reached by that. Don't u think it would pay? I think so. ıt I'm so tired and sick of people all e time finding fault. Man! If you n do better, go and do it! These ies are to be redeemed, or else we e going to pieces. The fact that you n't take up a paper in which you n't read of a "hold-up" and some ırder or suicide. Oh! Church of od, awake and hasten to the rescue! a man falls down between Jerusalem d Jericho, let's go and help him. en are down with lust and passion d whisky, and we've got a remedy. ıank God for a remedy, and we want stand with the Remedy.

Let me get back to that Samaritan. e gets the wounded Jew on his own ast, and he foots it. "My! He es afoot, and let's me ride!" says the or fellow. He gets him to the inn. ıe churches should be inns to help the or man. I pity the minister who n't give him a welcome.

Twenty-one years ago, Dr. Gordon ok twenty-six drunkards into his urch, and only a few backslid. Most them stayed. If ministers did this, ouldn't these be saved? They want be delivered. They think there's no wer in earth and heaven to save em. Man! Haste with the Gospel. d tell them there's hope. What's to nder every church to open its doors d get them in, and stand by them, d help them? That's what we want. ıousands of these men can be saved d become ornaments to society, a mfort to their wives and children, if e church will help them.

He took him to the inn, and sat up th him all night; and the next morn- g, the man was a good deal better; 'd had a good night's sleep; getting ll fast, like magic. That's "faith aling." That's the kind of faith I lieve in. Yes. And then he said to e inn-keeper, "How much will it st?" And he put his hand in his cket and paid the bill. Two-pence. ıat meant a good deal in those days. ıd he said, "Take care of this man. l be responsible. I will pay. Don't that man want for anything." The w bent over and said, "Won't you let e kiss you?" My! That's the first w that ever kissed a Samaritan! ıe prejudice against the Samaritan d gone for time and eternity. And ere's no philosophy can make me be- ve he wasn't a Good Samaritan! asn't he a Good Samaritan? Did u ever meet one? It's a good thing meet a Samaritan—a good one.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

THANKSGIVING

By Rev. J. M. Farrar, D.D.*

ONLY a few more days to Thanksgiving. One whole day for saying "Thank you." How much of the day will you need to say your thanks? Here is an idea! Suppose we give thanks for the blessing most people forget? Has the little baby anything for which to be thankful? Eudora Bumpstead will tell us some of the blessings for which a baby should be thankful:

Mamma was making ready the things he would need when he should wake up. First she went along the orchard path as far as the old wooden pump and said: "Good pump, will you give me some nice clear water for the baby's bath?" And the pump was willing.

The good old pump by the orchard path
Gave nice clear water for the baby's bath.

Then she went a little farther on the path, and stopped at the woodpile and said: "Good chips, the pump has given me nice clear water for dear little Ray; will you come and warm the water and cook his food?" And the chips were willing.

The good old pump by the orchard path
Gave nice clear water for the baby's bath;
And the clean white chips from the pile of wood
Were glad to warm it and cook his food.

. . .

SO mamma went on till she came to the barn and then said: "Good cow, the pump has given me nice clear water, and the woodpile has given me clean white chips, for dear little Ray; will you give me some warm, rich milk?" And the cow was willing.

Then she said to the topknot hen that was scratching in the straw: "Good Biddy, the pump has given me nice clear water, and the woodpile has given me clean white chips, and the cow has given me warm, rich milk for dear little Ray; will you give me a new-laid egg?" And the hen was willing.

The good old pump by the orchard path
Gave nice clear water for the baby's bath;
And the clean white chips from the pile of wood
Were glad to warm it and cook his food;
The cow gave milk in the milk-pail bright,
And the topknot Biddy an egg new and white.

. . .

THEN mamma went on till she came to the apple-bin and said: "Good apple-bin, the pump has given me nice clear water, and the woodpile has given me clean white chips, and the cow has given me warm, rich milk, and the hen has given me a new-laid egg for dear little Ray; will you give me a pretty red apple?" And the apple-bin opened its door and let her in.

So mamma took the apple and the egg and the milk and the chips and the water to the house, and there was Baby Ray in his night-gown looking out of the window.

And she kissed him and bathed him and dressed him, and while she brushed and curled his soft brown hair she told him the Thanksgiving story that I am telling you.

The good old pump by the orchard path
Gave nice clear water for the baby's bath;
And the clean white chips from the pile of wood
Were glad to warm it and cook his food;
The cow gave milk in the milk-pail bright,
And the topknot Biddy an egg new and white;
And the apple-bin gave an apple so round and so red,
For dear little Ray, who was just out of bed.

. . .

BUT all the good things are not for baby. The older Juniors must have something for which to be thankful.

The Thanksgiving dinner! Yes! You are all thankful for it. And the pumpkin pie—how thankful you are for it! You begin to be thankful when the pumpkin turns up its big round face and smiles at you in the cornfield. Then the pumpkin makes you smile when you put a candle back of its face and carry it about on Hallowe'en night. If you begin to think of pumpkin Thanksgiving, you may, if it were possible, forget to eat the pie. I am quite sure you all know that rhyme—"The Four and Twenty Blackbirds." Do you know it is a Thanksgiving pie rhyme? It tells us about a number of our greatest blessings for which we should be thankful. All the Juniors should recite it at the close of their Thanksgiving dinner.

The four and twenty blackbirds represented the twenty-four hours of the day. Surely we should be thankful for the twenty-four-hour day. Eight hours for work, eight hours for play and eight hours for sleep. The bottom of the pie is the world, while the top crust is the sky that overarches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king. In the spring when the birds come North you must wake up early and hear the birds when they begin to sing. The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers, as he counts them, are the golden sunbeams. The sun and his light! Just think! The sun as a king counting out his sunbeams and throwing them to us in sunshine, something better than gold. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight. Had you ever thanked God for the moonlight? Something better than honey.

. . .

THE industrious maid, who is in the garden before her king, the sun, has risen, is day dawn. The clothes she hangs out are the clouds. Never thought of that, did you? The birds who so tragically end the song by nipping off her nose, are the sunset that ends the day. So we have the whole day, if not in a nutshell, in a pie.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Neh. 12:27.

Yes or No?

(*A Morning Tonic*)

(Phil. 4: 8)

"NO" to the wrong, and "Yes" to the right;
"No" to what's dismal, "Yes" to what's bright;
"No" to what's folly, and "Yes" to what's wise;
Seeking to see things with spirit-cleansed eyes.
"No" to all error, and "Yes" to what's true,
Trusting the truth will bring me safe through;
"No" to the tempter, and "Yes" to God's word;
"No" to mere liking, and "Yes" to my Lord.
"Yes" to what's manly, and "No" to what's mean;
"No" to what soils me, and "Yes" to what's clean;
"No" to what's cowardly, "Yes" to what's brave;
Eager to help men—eager to save.
"No" to what crushes, and "Yes" to what cheers;
"Yes" to glad hopes, and "No" to sad fears;
"No" to all worry, and "Yes" to hard work;
"Yes" to plain duty—not once may I shirk.
"Yes" to what's honest and noble and pure;
"No" to what's doubtful, however secure;
"Yes" to the faith the Crucified gave;
"No" to dishonor—rather "Yes" to the grave.
"No" to quick temper, "No" to false pride;
"Yes" to sweet patience, learned at His side;
"No" to ungentleness, "Yes" to Christ's love;
"Yes" to all good things that come from above.

REV. JOHN J. REED, S.T.D.

The Bible in Nebraska

YOUR valuable copy of the New Testament received. I appreciate your kindness very much, as I learned to love that book from my infancy, when, a half century ago, I started to read it, on the other side of the globe. I am also glad to think I have placed four copies of your valuable paper in four homes for four months. If you New York people and we "Wild West" people could co-operate and make each of your many dollars do that much good, I wonder if we might not change the Lord's Prayer, about his will being done in earth, into thanksgiving?

The Bible has increased in value to me continually these fifty years, and so is your paper increasing in value, in my estimation. I am rather ashamed to say that fifty years ago I sometimes did not like to read that book. I did not understand it as well as I do now, and for a kid to pronounce those long words was a difficult job. But my father locked it up in the cupboard and I cried and cried till I got it back, and then I read and read. Now, I have been thinking that is the way the Supreme Judges have been treating the Illinois people; but perhaps I am mistaken. But that is the way they did some years ago in Nebraska, and the people made a roar and the judges said, "All right, you can have the Bible in your schools."

In Sweden we have to learn the Lutheran catechism with explanations, and Bible history, in the public schools. What kind of a country is this going to be without the Bible?

NELS SEGERSTROM.

Las Animas, Col.

ANVIL SPARKS

..TO-DAY'S smile will make to-morrow's laugh easier.

..MAN is never too young to find salvation nor too old to lose it.

..IF some of your neighbors are bad, just remember that they could be worse—and that you could be better.

..IT will not do much good to hope for the best, if we do not work as we hope.

..THE man who doesn't stand for something is like a slick nickle with its value rubbed off.

..THE man who preaches Christ apologetically is at best a poor apology for a preacher.

..INSTEAD of trying to pack enough theology into his sermon to save a world, a minister should be content to put in enough religion to save one sinner in the audience. W. J. B.

"THE GENTLEMAN IN WHITE" DEAD

He Was Jean Henri Dunant, Founder of the Red Cross, an International Benefacto

A LITTLE old man, blanched by the snows of 82 winters, and who had for four years or more been patiently waiting for death, passed away at the village of Heiden, near Geneva, Switzerland, on the last day of October. For many years before he died the world had almost forgotten him, yet he was one of its greatest benefactors and noblest sons.

Jean Henri Dunant was born in Geneva, Switzerland, May 8, 1828, of Swiss-French parents. His mother, M. Anne Antoinette Colladon, came of a family which was distinguished even before the Reformation and which had been ennobled many generations ago. On his father's side he came of a patrician family which had among its members some of the leading judges of the Swiss nation, the father himself being a member of the Geneva Council up to the political upheaval of 1842.

From his earliest manhood, Jean Henri Dunant gave evidence of a love of works of charity and benevolence. He made the cause of the poor his own cause; he was an ardent advocate of peace, and he was always happiest when relieving some case of urgent necessity. Three women, by their splendid examples, influenced his whole life in a remarkable degree, viz.: Florence Nightingale, Elizabeth Fry, and Harriet Beecher Stowe. Their experiences he longed to make his own and their ideals were his ideals.

During the Italian war of 1859, young Dunant was traveling in that country. After the battle of Solferino, he visited the field, and, seeing the terrible sufferings of the wounded soldiers who lay around untended, he, with the assistance of several peasant women, formed an ambulance service, with its headquarters in a little church at Castiglione. He helped with his own hands to bind up the wounds of Frenchmen, Italians and Austrians alike. "They are all brothers," he said. "A wounded enemy is an enemy no longer." And he and his corps of helpers brought water and medicine, and smoothed the pallets of straw, and cheered the unfortunates, and closed the eyes of the dead, and performed the last kind offices for the dying. Dunant was regarded by the hundreds of wounded as a miracle of goodness—little less than an angel. "The gentleman in white," was the way in which the officers spoke of him, as he moved around among the sick, his light clothing making him conspicuous on the field.

His experiences at Solferino, where he saw that the willing hands of a few untrained helpers actually saved many lives, and comforted hundreds of others, inspired him with the grand idea of an organization, planned on a broad scale, and fully trained for the relief of human suffering, especially in time of war. Bit by bit the plan grew in his mind, and it gradually elaborated itself. He had a vision of a great international work of humanity, operated with the mutual recognition of many governments, and under a distinctive flag—the Cross. To-day the Red Cross flag—red on a white ground—is the recognized symbol of humane work on all fields of suffering throughout the civilized world.

By his account of the great battle of Solferino, which appeared shortly after the event itself, M. Dunant created a decided sensation in Europe. He described war in all its horrors—not as it is popularly supposed to be by those who remain at home, but as it actually is. It was a piece of literary realism which until that time had been unsurpassed, and it stripped the military art of all its glamour and picturesqueness, and revealed it as sheer scientific

Jean Henri Dunant

Founder of the Red Cross and World Benefactor

butchery and legalized murder, the bloodthirsty savagism of which nothing could extenuate. He showed the dead piled in heaps on hills and in ravines; crushed and dying foes straining like wild beasts to kill each other; the smashing of skulls; the horrible gashes of sabre and bayonet in men's bodies; the orgie of madmen, drunken with the lust of blood and slaughter. He told how even the frightened horses, more humane than their riders, tried to avoid crushing the fallen, while the artillery cut a path through the heaps of dead and dying. Above all and at every point on the blood-soaked field, might be heard groans and curses, the cries of rage, and the shrieks of pain and despair. This battle, which the world had been told was a "brilliant engagement," M. Dunant's truthful pen revealed in its true aspect as a mere massacre, with accompaniments of such startling brutality that it seemed to have been fought by hordes of savages rather than civilized men. Such was the picture of real war which this apostle of peace and humanity set before the world less than half a century ago.

Dunant's splendid service in succoring the wounded in the Italian war was quickly recognized. Friends of "the gentleman in white" sprang up everywhere, and gifts of money flowed in upon him. Napoleon III. interested himself in Dunant's project for an international humane organization, and many distinguished prelates and statesmen did likewise. The first organization was a small committee composed of leading Genevans in 1859, which was called "The Committee of Succor." Soon similar committees were formed in Milan and other cities. The movement spread and was accorded a generous welcome by many nations, sovereigns and peoples included. It was not, however, until the International Congress held at Geneva in 1863, that the Red Cross, known as such, was actually founded. To M. Dunant, as a great public benefactor, was universally awarded the credit for originating the idea and giving form and character to the movement. For six years previous to the Convention, he had gone from court to court, pressing his plan for the acceptance of the different Powers, invariably with success. At the Convention of 1863, all the leading European governments were represented, and almost all of the smaller principalities also—fourteen governments in all. The resolutions adopted provided for the organization in each country of a Committee of Succor for Wounded Soldiers, to cooperate with the Army Sanitary Corps in war time, and to be employed in the consideration of humane measures in time of peace. All associated in this special work to wear a distinctive badge—"a red cross on a white ground." Moreover, the operations of the corps were to be neutralized on the field of battle. In the following year, 1864, a Diplomatic Convention was held at Geneva, which still further defined the functions, extended the scope, and increased the facilities of the Red Cross.

In the various wars since 1859, the Red Cross has done magnificent service in caring for the sick and wounded in war, earthquake, famine, plague and general disaster. In the Franco-German war of 1870 it cared for 509,837 French and German soldiers. In the Chino-Japanese war, the Servian war, the South African campaign, and the recent Russo-Japanese war, it performed signal service. It has united the continents in the bonds of human sympathy, and its founder, the young Swiss student, whose solicitude for the wounded and the sufferers at Solferino opened to him a vision of a world-wide organization of kind hearts and willing hands, lived to see his hope fully realized. With the passing away of Jean Henri Dunant, the world loses one of the noblest and most Christlike men who ever came to bless humanity and to advance the cause of universal peace.

TOPICS OF INTEREST THROUGHOUT THE WORLD

—GIFTS AGGREGATING $1,225,000, for foreign missions, were announced lately in the national council of Congregational churches in Boston.

—SEVENTY PERSONS are reported killed or drowned by the sinking of the Haytian gunboat *Liberte* off Port de Paix. The disaster, it is said, was the result of an explosion. Among the lost were ten Haytian generals.

—EX-PRESIDENT ROOSEVELT has been having "a bully time" in the South. At Hot Springs, Ark., he talked to an audience of 30,000 on the "New Nationalism." At Atlanta, Ga., he was welcomed by a crowd that filled the principal streets. At Rome, Ga., he visited the Berry Industrial School.

—DAVID BENNETT HILL, ex-United States Senator and ex-Governor of New York, died at his home at Wolfert's Roost, Albany, N. Y., on October 20, aged sixty-seven. He had a remarkable career, having been newsboy, lawyer, office-holder, State legislator, mayor, and Governor. He was never married. For many years, he was a power in New York State politics.

—SECRETARY MACVEAGH of the Treasury Department has complied with the demand for bills of small denomination. The old dollar note, which was withdrawn from circulation in 1885, will be called into service again. There was a first issue of $1,200,000 on October 27 last, and this rate will be continued until there is enough in circulation.

—ANOTHER RISING of trihesmen is reported from the Philippines. Two bands of Manobos, on the west coast of Davao, the southern division of Mindanao (the second largest of the group) recently went on the warpath and killed several planters, including an American named Earl Gerr. Brigadier-General Pershing has gone to assist the local constabulary, and a company of the Twenty-ninth Infantry stationed at Davao will help to put down the insurrection.

—THE NEW republic of Portugal apparently is bent on making a clean sweep of the old regime. The corruption and graft are to be rooted out and war has been declared against privilege abuses. The king's civil list of $800,000, most of which was spent in reckless living, will be replaced by a modest salary for the new president. Taxes on the necessaries of life will be lowered and those on luxuries increased.

—THE HOUSE in which Daniel Webster was born 128 years ago is to be preserved to the nation as a commemoration of the great statesman and orator. It stands on the Salisbury road, four miles from Franklin, N. H., and was built by Webster's father more than a century and a half ago. It is in the old Colonial style and has a venerable appearance, being festooned with ivy and climbing wistaria.

—ENGLISH consols, long regarded as the bulwark of British finance and the best security in Europe, have reached ebb tide, having been quoted as low as 78¾ on October 26. Only once before did they fall to a like price—in 1847, when England was in the throes of a commercial and financial panic, and when the bank rate was eight per cent., and the Bank Act had to be suspended. Small investors are beginning to take alarm. It is claimed that the Unionist demand for a big naval loan is responsible for the state of affairs.

—HOW FOREIGNERS regard our absurd divorce laws may be gathered from a recent incident. A German woman, who had inherited an estate on the condition that she marry within a specified time, came to this country and advertised for a husband. She offered a premium of $300 to any one who would marry her for a week, and explained, apparently in all seriousness, that she meant to be divorced immediately after the ceremony. She understood "such things were easily arranged in America, but of course," she added, "we don't do that in Europe!"

—THE LATE United States Senator Jonathan P. Dolliver, while not what is usually termed a magnetic orator, was a most able and interesting speaker. He could be earnest or playful, witty or sarcastic, as the mood and the occasion ser[ved]. His sarcasm, however, was always good-humored, and he [was] like lightning at repartee. We have seen him criticising [the] President to his face before a notable audience, none of w[hom] enjoyed it more than the President himself. Dolliver's ca[reer] was picturesque. At eighteen he was called the "boy orat[or]" School teacher, school superintendent, five times represent[ative] in Congress, and twice Senator, he had still great possibil[ities] before him had not his active career been unexpectedly close[d by] death.

—AN ECHO of the ill-fated *Maine* has just been awakened [by] a speech of Colonel Brady recently delivered in Kansas City, [Mo.,] in which he made the announcement that a Spaniard na[med] Jose Zavaldo, an electrician in Morro Castle, was responsible [for] the destruction of our battleship. The speaker declared [that] Zavaldo, who had charge of the wires which operated the m[ines] planted for harbor defense, turned on the current which wre[cked] the *Maine*, caused the loss of many lives and precipitated [the] war.

—THE REV. A. A. MORRISON, of the diocese of Oregon, [was] credited in the daily newspapers with having made a state[ment] in the recent Episcopal Convention in Cincinnati to the e[ffect] that "the Scriptures are full of inaccuracies" and that "[it] impossible to maintain at this advanced day that the Bib[le] the Word of God." This version of his remarks, originat[ed] with a Cincinnati newspaper, was widely published and [was] commented on by many papers, THE CHRISTIAN HERALD an[d] them. Dr. Morrison pronounces the report of the langu[age] attributed to him erroneous. His remarks had no referenc[e to] the Bible, but to the historical data concerning the founda[tion] of the Church. He believes the Bible to be the Word of [God,] and that "it contains all things necessary for salvation." [We] take pleasure in setting him right before the Bible-loving pe[ople] of the country.

TO THE HIGHEST BIDDER

By FLORENCE MORSE KINGSLEY

I

ABRAM HEWETT and his son "Al" were distributing the mail in the narrow space behind the gh tier of numbered glass boxes hich occupied the lefthand corner of e general store known as "Hewett's ocery." There were not many letters id papers in the old leathern bag hose scarred outer surface bore evi- nce to its many hurried departures id ignominious arrivals. Only the ocals" stopped at Barford; the ex- esses whizzed disdainfully past, dis- arging the mail-bag on the platform the ugly little station, like a well- med bullet.

There was one letter in the scant le awaiting official scrutiny over hich the younger Hewett pursed his ick lips in a thoughtful whistle. He rned over the thin envelope, held it to the light, squinted curiously at it it of one gray-green eye, before he ally deposited it among the letters stined for general delivery.

This done a slight sound drew his tention to the wobbly stand on the unter next to the post office proper, hereon was displayed a variety of cture postal-cards. Before this col- ction a small boy with a scarlet tam rched on the back of his curly head ood gazing with longing eyes.

"Oh! hello there, bub!" observed Mr. ewett rebukingly. "You mustn't uch them cards, y' know."

The boy stared at him from under ckered brows, his rosy mouth half en.

"What are they for?" he demanded.

"Why, to sen' to folks, Jimmy," ex- ained Mr. Hewett, with a return of s wonted good humor. "Easter greet- 's, views of our town, et cetery. ant one t' sen' t' y'r bes' girl?"

"Yes, I do," said the child earnestly. want one for—for Barb'ra. I want is one."

He laid a proprietary hand on a hristmas tree sparkling with tinsel ghts and surmounted by the legend, wish you a merry Christmas."

"Well, son, that card'll cost you a ckel, seein' it's the month of April," sponded the youth humorously.

The boy was engaged in untying a rd knot in the corner of his hand- rchief.

"I've got ten cents an' a nickel," he id. "An' I want ten cents' worth of 'lasses an' the mail an' that card. 's my birthday," he added proudly, n' Barb'ra's goin' to make me some pcorn balls with the m'lasses."

"How old are you, Jimmy?" inquired e youth, as he tied up the card in own paper with a pink string, and nguidly deposited the nickel in the ll.

"I'm six years old," replied Jimmy portantly. "An' I'm large of my e; Barb'ra says so."

"Then it mus' be so, I reckon. Say, ere's a letter for Barb'ra f'om 'way t West. I've been wonderin' who arb'ra knows out West. Ever hear r say, Jimmy?"

The boy shook his blond head vig- ously, as he bestowed the letter in e pocket of his coat.

"I'll ask her if you want me to," he id with a friendly little smile. But ung Mr. Hewett was back at his st behind the little window, where he resently became engaged in brisk re- artee with a couple of pink-cheeked rls.

Neither bestowed a glance upon the nall figure in the red cap which pres- tly made its way out of the door, refully carrying a covered tin pail, nd out of whose shallow pocket pro- truded the half of a thin blue envelope addressed to Miss Barbara Preston, in a man's bold angular hand.

The sidewalk came to an end presently, together with the village street, just opposite the big house. Jimmy stopped, as he always did, to look in through the convolutions of a highly ornamental fence at the cast-iron deer which guarded the walk on either side, and at the mysterious blue glass balls mounted on pedestals, which glistened brightly in a passing gleam of sunshine.

Then his attention was diverted by the sight of a smart sidebar buggy, drawn by a spirited bay horse, which a groom was driving around the house from the stable at the rear. Jimmy observed with sharpened interest that the horse's tail was cropped short and bobbed about excitedly. He waited breathlessly, his eyes glued to an opening in the fence, while the tall spare figure of a man wearing a gray overcoat and a gray felt hat emerged from the house.

Jimmy recognized the man at once. He was the Honorable Stephen Jarvis.

Few persons in Barford ever spoke of him in any other way. "The Honorable" seemed as much a part of his name as Jarvis. Jimmy, for one, thought it was.

The vehicle dashed out of the open gate, whirred past with a spatter of half-frozen mud and disappeared around a bend of the road where pollarded willows grew.

"My! but he's goin' fast!" said Jimmy, as he resumed his slow progress.

Beyond the distorted willows, with their bunched osiers just budding into a mist of yellowish green, was the bridge, and on either side of the brook, swollen now to a muddy torrent with the spring rains, grew crisp green clumps of the skunk cabbage, interspersed with yellow adder's tongues and the elusive pink and white of clustered spring-beauties.

"If I sh'd take Barb'ra some flowers, I guess she'd be glad," communed Jimmy with himself. It was pleasant down by the brook, with the wind roaring overhead like a friendly giant, and the blue sky and hurrying white clouds reflected in the still places of the stream.

A thunder of hoofs and wheels sounded on the bridge and the child looked up to see the round red face of Peg Morrison and the curl of his whiplash as he called to his horses.

"Hello, Peg!" shouted Jimmy, "wait an' le' me get in!"

"'Yes,' she said slowly, 'I am begging—for time. Give me another year—let me try'"

The man had drawn up his horses, his puckered eyes and puckered lips smiling down at the little boy.

"Wall, wall!" he called out in a high cracked voice, "if this 'ere ain't the Cap'n! Here, I'll take your pail."

"It's got m'lasses in it, so you'd better be careful," warned Jimmy. "I'm goin' to have six popcorn balls an' one to grow on, 'cause it's my birfday, an' I'm large of my age."

"Wall, now, I declar'!" cried Peg admiringly, "so you be, now I come to think of it, Cap'n. You're hefty, too—big an' hefty."

He pulled the little boy up beside him with a grunt as of a mighty effort. As he did so the blue letter slipped out of the small pocket, which was only half big enough to hold it, and dropped unnoticed to the ground. Then the wagon with a creak and a rattle started on once more.

"Say, Cap'n," observed Peg, "the wind's blowin' fer business to-day, ain't it? You'd better look out fer that military hat o' your'n."

"It does blow pretty hard," admitted Jimmy, "but my hat's on tight."

He glanced back vaguely to see a glimmer of something blue skidding sidewise across the road into the tangle of huckleberry and hard-hack bushes; then he turned once more to the man at his side.

"I've got a birfday present for Barb'ra," he said eagerly.

"Wall, now I vow!" exclaimed Peg, when the pink string had been carefully untied, and the sparkling Christmas tree exposed to view. "'I wish you a Merry Christmas,'" he read slowly. "Say, that's great, Cap'n!"

"It sparkles, don't it, Peg?"

"Mos' puts my eyes out," acquiesced the man. "D'ye want to drive while I do it up fer ye?"

Jimmy took the reins.

"I won't let 'em run away," he said gravely.

"Run away?" chuckled Peg. "I'd like to see 'em run away with you a-holt o' the lines. They wouldn't das to try it."

"I s'pose I'll be able to work the farm before long, Peg," observed Jimmy, after a short silence, during which he sternly eyed the bobbing heads of the old farm horses. "I'm pretty old now, an' I'm gettin' taller every day."

"H'm!" grumbled Mr. Morrison. "I guess the' ain't no 'special hurry 'bout your takin' charge o' the farm, yet."

Jimmy knit his forehead.

"I guess there is some hurry," he said slowly. "I've got to grow up 's quick 's I can."

The man looked down at the valiant little figure at his side with a queer twist of his weather-beaten face.

"Did—Barb'ry tell you that?" he wanted to know after a short silence.

"No," said Jimmy, shaking his head, "Barb'ra didn't tell me. I—just thinked it. You see it's this way," he went on, with a serious grown-up air, "I'm all Barb'ra's got, an' Barb'ra's all I've got. We've just got each other; an'—an'—the farm."

Peg pursed up his lips in an inaudible whistle as the wagon jolted noisily between the tall stone gateposts, past the big elms and the groups of untrimmed evergreens, to where the house stood on its low grassy terrace, a graveled driveway encircling it. It was a wide, low, old-fashioned house with narrow porches and small-paned windows, glittering in the sun like little fires.

Jimmy climbed down over the wheel and dashed excitedly into the house.

"I've come, Barb'ra!" he shouted imperiously. "Where are you, Barb'ra?"

The door of the sitting-room opened and a young woman came out. She was tall and slender, with masses of warm brown hair, a red mouth, and a brilliantly clear pale skin; her gray eyes under their long dark lashes were wide and angry, but they softened as they fell upon the small figure in the red tam.

"I've got a birfday present f'r you, Barb'ra," announced the little boy loudly, "an' I've got a quart of m'lasses an' I've got a letter f'om way out West. An' Al Hewett he wants to know——"

"Hush, Jimmy!" said the girl. "There's—some one here. I can't stop now. Go and get warm in the kitchen. I'll come presently."

"Don't you want to see your—birfday present, even?" he demanded with quivering lips. "I bought it with my fi' cents, an' it's——"

But the girl had already closed the door behind her; he could hear her

Continued on page 1060

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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The Power of United Prayer

IT is a great triumph to have the minds of a large community fixed simultaneously upon spiritual things. This is what Evangelists Chapman and Alexander have succeeded in doing in Chicago, with the result that not even the election, with its conflicting interests, has been allowed for a single day to obscure or impede the work of grace that is going forward in the Western city.

What a magnificent campaign it is, with its wide-reaching organization, its battalion of trained workers and the unified support of some 400 Christian churches, each with its corps of consecrated men and women as efficient auxiliaries. In all of this movement—the propaganda, the preliminary period of prayer for a religious awakening, the arrangement of the skirmish line, the opening battle and the continuous assaults on sin's strongholds now in progress—the generalship has been of a character to excite admiration, even from a worldly point of view. But the army of men and women now striving for souls in Chicago care little or nothing for the world's applause. They are in the fight because of their loyalty to their great Captain, and their zeal and passion for soul-winning finds its best expression at a time like this.

With a whole city aflame for Christ, what a mighty power in prayer it might become! If God hears and answers the petition of two or three earnest souls united for the same purpose, would not His ear be open to the earnest cry of a million souls, ascending for a common object? Such a prayer would receive the unanimous reinforcement of a great host of God's people elsewhere. Thus the collective spiritual forces of the country might be made a mighty agent for the achievement of glorious Gospel results and untold national blessing.

The New York Strike

AT a time when strikes tie up business and cause general inconvenience, the long-suffering public often wonders if it has any rights which employer or employee is bound to respect. Paris has lately passed through one of the most expensive strikes in the history of modern industrial Europe, and New York has just been in the grip of a strike which has cost the general public great financial loss, to say nothing of the loss to the companies from suspended business and the loss to strikers of a considerable sum in wages. The strike in Paris was short-lived, but it cost the government—that is to say, the public—fifty millions of dollars, for the railroads there are owned by the State. The ordinary course of travel, business and the transportation of merchandise was at a standstill and the capital nearly starved for lack of food.

The New York strike would not have been a large affair, neither would the public have been greatly inconvenienced, if it had been confined to the employees of one company; but it extended as a "sympathetic strike" to all of the express companies and the general public got neither "sympathy" nor service.

Strikes are out of date. They are bad for the employer, the employee and the public. Time and again THE CHRISTIAN HERALD has advocated labor courts, which should be open to all and whose decisions should be compulsory. Both sides have their rights, but these would be amply protected by such tribunals. At any rate it would do much to do away with such conditions as have lately existed in New York. At least the time has come to avert needless strikes, and save the great loss which comes to all parties in the controversy.

A Hero of the Battlefield

JEAN HENRI DUNANT, "the Little Gentleman in White," who died in Switzerland a few days ago, was one whom a busy and ungrateful world did not sufficiently honor. As the originator and actual founder of the Red Cross, he performed a more valuable service for humanity than any other man of his day and generation. It was borne in upon him, after he had witnessed the sufferings of the wounded at the battle of Solferino, that war might be shorn of many of its needless horrors at least by proper systematic care of the wounded. From this gentle thought came the broader scheme, which was altogether his own, of a humane compact among the civilized nations. To-day, the Red Cross is an institution recognized and utilized by over thirty governments, our own included. Statues and pillars cannot adequately preserve the fame of such a man as Dunant, whose best and most enduring monument will be in the hearts of lovers of humanity all over the world.

Reciprocity with Canada

NEGOTIATIONS are now well under way for the arrangement of a Reciprocity Treaty with Canada. Our government has instructed two experienced representatives—Hon. Henry M. Hoyt, solicitor of the State Department, and Hon. Charles M. Pepper, commercial adviser—to go to Ottawa and undertake the negotiations in behalf of the United States, and Mr. Knox, Secretary of State, will shortly follow them. Canada has appointed as its conferees Hon. W. S. Fielding, Minister of Finance, and Hon. Wm. Patterson, Minister of Customs. Our Consul-General in Ottawa, Mr. John G. Foster, will be associated with Messrs. Hoyt and Pepper in the negotiations. There is much work to be done, and the conferences may last several weeks; but there are excellent reasons for hoping that the method of direct diplomatic negotiation will result in a satisfactory adjustment of the matters involved, including the troublesome and difficult paper and pulp question. Mr. Pepper, who is one of our nation's representatives in this important negotiation, is a talented writer and has published several successful books of travel. He has long been a valued contributor to THE CHRISTIAN HERALD and was the personal friend of the late Dr. Louis Klopsch. He is the author of that splendid book *The Life-Work of Louis Klopsch*, which is now ready for publication. His skilful pen has produced a "Life" of his long-time friend that will be read everywhere with keen appreciation and delight.

Will You Help India's Orphans?

SEVERAL hundred little orphan boys and girls of India, now in care of the missionaries in that country, are without support, the kind friends who have been their patrons in recent years having either died or been compelled, for some reason, to discontinue their patronage. The missionaries are praying that the great heart of Christian America may take them up.

There is probably no Christian or humanitarian work in the whole world that has been attended by so much blessing and satisfaction to all concerned as this India orphan work of THE CHRISTIAN HERALD. Some of our foremost missionaries have declared it to be the "greatest missionary work of a century," and surely a blessing has been on it ever since the day when Dr. Klopsch established it. We want you to have a share in this great work and in order that you may do so in a manner that cannot fail to be entirely satisfactory and agreeable, we have prepared the following pledge-card. Please observe that *it places you under no legal obligation of any sort* and that you can send as God has prospered you and as your heart dictates, and *stop when you please*. Cut this out, fill in the blank spaces, sign it and forward it to THE CHRISTIAN HERALD with your offering:

INDIA ORPHAN SUPPORT

I will give toward the support of the India Orphan work of THE CHRISTIAN HERALD, the sum of $....., monthly (or quarterly), should circumstances permit. This promise is to impose no legal obligation upon me, and is to terminate whenever I may so desire.

NAME, ...

ADDRESS, ...

STATE, ...

DATE, ..., 1910.

This affords an opportunity for all, no matter what their station in life, to have a share in this blessed work of child-training and soul-winning, a to give for such support according to their mea and as their hearts may prompt. Do not turn deaf ear to the cry of India's little orphan childre Give *what* you can and *while* you can. You w never feel the poorer, but many, many times t richer for it.

Should you wish any pledge cards to send friends, drop us a postal, and we will mail you a number you may want.

General Notes

—THIS week THE CHRISTIAN HERALD has the pleasure of troducing its readers to some of the important characters in M Kingsley's great serial, "To the Highest Bidder," the open chapters of which will be found on other pages of this issue. T chapters to come will fully sustain the interest you will feel you read the opening one of this most remarkable story.

—A CANADIAN aviator, J. A. D. McCurdy, proposes to int duce a novel feature in aerial experimentation by carrying small waterproof sack of mail from incoming steamers fi miles off shore. This will give important letters delivery alm a day ahead of the regular steamer mail. A French acroplan it is said, is now carrying mail between two points in the isl of Madagascar.

—IT IS NOT all plain sailing with the new republic of Portu The Second and Fifth Regiments have addressed a round-ro to Provisional President Braga announcing that they were p pared for an insurrection if they did not receive the promi promotions and pensions for helping to overthrow the m archy. The men of the navy, too, make similar demands. T government will capitulate rather than plunge the country i another revolution.

—OWING TO DISSENSIONS arising out of the recent strike Paris, the French Cabinet resigned on November 2. Prem Briand looked upon the strike as a rebellious movement launc at a time, too, when his government was trying to obtain c cessions for the men from the companies. He determined crush the strike and he did crush it by calling to the colors railway employees as reservists. He was criticized and nounced by the Socialists, but he defended his course, and in Chamber of Deputies received an expression of confidence b vote of 343 to 79. However, Premier Briand suggested that most practical way to arrive at a solution of the labor probl was for the whole Cabinet to resign. This was done and a m ministry formed with the Premier and several of the for ministers retaining their seats.

—CONSECRATION—HOW MUCH it means to the Christ heart! A beautiful object lesson of consecration was affor by the young men of Victoria University, Canada, lately. So thirty of them formed a Student Volunteer Band, every me ber of which had pledged himself to go to the foreign miss field. They were offering their young lives, their future, th all for the sake of winning souls to Christ. As they st facing a great audience, the latter read in huge letters sentence, "Our Lives Against Your Money." That was most direct and practical way in which the matter could p sibly have been put, so as to appeal to the average man woman, who might never hope to go to the mission field person, but who, by joining their consecrated means to th consecrated lives, could thus be loyally and effectively rep sented there. And it is the duty of every one who profes the Christian faith to lend a hand in conquering the world Christ.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

The World's Greatest Ship

WHILE the marvels of the ships of the air are attracting the notice of the whole world, the wonders of the ships of the sea are also allenging universal attention and congratulation. ne new White Star liner *Olympic*, which was unched from the yard of Harland & Wolf of Belst, late in October, is the largest vessel that was er built. She is 882 feet long, 92 feet broad and s a gross register of 45,000 tons. Her hull is vided into thirty water-tight compartments, conins nine steel decks, and will accommodate 5,600 ople, including the crew. Each of the anchors of is ocean leviathan weighs fifteen and one-half ns. The links of the anchor chains are two feet length and weigh 175 pounds. The vessel's speed twenty-one knots, not so fast as some of the other ean greyhounds. She will have on board fifty oks, 350 stewards, 390 in the engineer department, in the sailing department. For each of her trips and from New York there will have to be proled 250 barrels of flour, twenty tons of potatoes, e tons of sugar, one and one-half ns of coffee, three-fourths of a ton cheese, forty oxen, eighty sheep, ty lambs, 130 pigs, 2,000 chickens, 0 ducks, 150 turkeys, ninety geese, 0 quail, forty-five boxes of fresh h, twelve barrels of red herring, rty boxes of haddock, twenty kegs oysters, and many other articles at could be mentioned. This mon-er of the ocean is more amazing ien we remember that steam navition of the Atlantic is less than a ndred years old. The *Savannah* the year 1819 was the first vessel ted with a steam engine to cross e Atlantic. The trip required enty-one days because they only ed the steam for eighty hours of e trip. In 1838 the *Sirius*, a little ip of 703 tons, 178 feet long, came der steam power alone from eenstown to New York with ninefour passengers in seventeen days. 1870 the *Oceanic* was launched m Harland & Wolf's yard as the st steamship of the White Star ne. The *Olympic* has a gross tonge half as much again as that of e *Mauretania* or the *Lusitania*, ich have till now held the record size in the world. The *Titanic*, sister ship, will be launched early xt year. The cost of the *Olympic* s $5,750,000. The progress of the vigation of the sea can be realized we measure the distance between e ships that Solomon built and the *ympic*, the mammoth palace vessel, rrying its thousands of passengers ross the deep.

nd king Solomon made a navy of ships in ongeber, which is beside Eloth on the shore the Red Sea, in the land of Edom. (I. gs 9:26.)

nch Strike Expensive

The railroad strike in France is er and some of the damages are ng calculated. It is claimed that loss to the country will amount to ween fifty and sixty million dollars. A high ancial official in Paris estimates that $25,000,000 imports from England and Germany were held and that about $21,000,000 worth of exports also re detained. The railroads lost $2,100,000 in ssenger fares, and $3,000,000 in freight charges. e strikers and other railroad hands lost $2,000,-0 in wages. There is an expressmen's strike on w in our own country in Jersey City and New rk which threatens to become general, but which is to be hoped will be bloodless and speedily and tly settled. Much of such trouble comes from misunderstandings, injustices, jealousies and treds of men.

atred stirreth up strifes; but love covereth all sins. (Prov. 10:12.)

rished Reaching for Grapes

Rebecca Goldberg, aged four, and Tessie Satriani, ed ten, whose parents are next-door neighbors at rona, Long Island, were picking grapes in the ldberg yard the other afternoon, while Mrs. Goldg watched them from her window. After stepng into the kitchen for a few minutes, the mother rned to the window, but saw no children. She nt out to find them, and to her horror she saw that the weight of the children upon the lid of an old well had broken, and that the children had fallen through it into the water. The cistern, which was twenty feet deep, had four feet of water in it. The mother in looking down saw the clothing of her child and knew that the children had fallen through. The neighbors secured long-handled rakes and drew out the lifeless bodies of the children. Every effort was made by the physician to resuscitate them, but all in vain. Some of the most beautiful and luscious grapes in the arbor grew just over the top of the well, and the little ones in undertaking to reach them fell into the water. There are dangers that beset the pathway of children, not only beneath the forbidden fruit of sin, but also underneath the luscious grapes of innocent pleasure and employment.

There is but a step between me and death. (I. Sam. 20:3.)

Stealing from Coins

Secret Service agents of the United States government have been working for some time in Maiden Lane, New York, in an effort to trace robbers who have devised a new form of coin-trimming. Gold coins are put in a burlap bag and shaken briskly for an hour or two. The result is that tiny pieces of the metal are knocked off the surfaces and edges and cling to the bag. The coins are then put into circulation apparently no more worn nor battered than most money that has been in use for a year or two. The bag is burned up, and this leaves the melted gold, which is gathered up and sold to the jewelry manufacturers. The Sub-treasury and the Treasury Department at Washington have been receiving large quantities of gold coins of recent date which are short in weight from five to fifteen per cent. and which seem to be worse battered than coins subjected to the usual wear and tear. On microscopic investigation they discovered that the gold pieces had been subjected to some violent treatment, and they sought clues and discovered the method of stealing from the coins by shaking them in a sack. This grinding of coins is another one of the numberless schemes invented for taking money without an equivalent, of getting a living without work. These devices of fraud are a crime against the public, but they are a greater injury to the individual who profits by them. Emerson has truly said, "The thief steals most from himself." It is well for the tempted ones to heed this exhortation:

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good. (Eph. 4:28.)

Photo by Paul Thomson

The Launching of the *Olympic*, the World's Biggest Steamship

Kaiser to Rich Germans

The Kaiser has insisted that while there have been examples of individual benevolences the very rich men of America have been largely in advance of the millionaires of Germany in the matter of public beneficence. So he himself made the centennial celebration of the University of Berlin the occasion of calling on some of his rich friends for a fund for the foundation of an institution of scientific research in connection with the university. The responses were cheerfully made and the Emperor had the pleasure of announcing at the centennial celebration that $2,500,000 had been raised and the institution was secured. The gifts included $175,000 from Herr Koppel, the millionaire manufacturer, $50,000 from the city of Berlin, $37,000 from Hans Meyer, the explorer, and from the widow of Ernst von Wildenbruch the right of the publication of his works, valued at $25,000. The German Emperior is a man of high intellectual, moral and religious impulses, and has set a glorious example to his people in the foundation of the new institution. He did the rich men he induced to give as great a favor as he did the public. The value of the generosity of the rich to their own character and destiny is plainly stated in the Scriptures.

Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (I. Tim. 6:17-19.)

Johnstone Breaks High Flight Record

The second international aviation tournament, which began at the Belmont Park Racetrack, Long Island, October 22, came to an end the evening of October 31 by the flight of Ralph Johnstone, who made a new world's altitude record by soaring 9,714 feet, and by that triumph he won for America the second big honor of the aviation meet. Prior to that event no man had flown higher than 9,186 feet. Had not the aviator's gasoline given out he would probably have flown 286 feet higher, capturing the special prize of $5,000 which the Aero Club of America offered to the first man who should climb to the height of ten thousand feet. As it was, his feat secured for him a prize of $3,000. When Johnstone took his seat in the Wright flyer for his journey nature was beautiful and propitious. The deep blue sky was without a cloud and the atmosphere was balmy. He started and made his circuits upward, advancing 500 feet each round until he was a dim speck, and was then lost to view. When his gasoline gave out he had nothing to do but to turn the nose of his machine downward. He was swept at the rate of 200 miles an hour toward the earth, and he felt that his destruction was certain. He was nearly two miles high when he began to fall. After he had gone downward 3,000 feet he managed some way or other to lay hold upon the steering gear and get control of the ship that had gotten away from him, and he came down the rest of the way as gracefully as a bird and lit at the place of his starting. Although it was dark and the people were running for their trains, there was the wildest enthusiasm and the largest number of compliments at the courage and skill of this new master of the skies. It was the turning point in Johnstone's destiny when he got proper control of the helm and compelled the ship that seemed bent on his destruction to bear him gracefully and safely to the earth. There are turning points in life when the fierce winds and the gravitating influences of evil would carry the ship of character to swift ruin. It is then necessary to lay hold upon the conscience under divine inspiration and make the wings laugh at the winds and bear the soul to safety and victory.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. (James 3:4.)

Made "No Man's Land" Their Home

A FEW years ago, a long strip of land in Western Oklahoma was known as part of the "great American Desert." It was without any laws, as it belonged to none of the States or territories, and the people settling there became a law unto themselves. It was literally a "No Man's Land."

Since the development of the great Southwest, especially in the last eight years, the country has advanced rapidly. Where at one time the buffalo and range cattle roamed over the broad prairies, are now fine farms and an industrious people. The dugout and sod house are rapidly giving way to new and better homes and more comfortable surroundings; but even now it is not an uncommon thing to pick up buffalo horns and to hear the howling of stray wolves. Beaver County is the banner county of the State for broom corn. Over thirty-two thousand acres are being raised this year, to say nothing of the great fields of wheat. There are many beautiful wild flowers blooming from early spring till fall.

A Camp Meeting in Beaver County

There is always a reason for people's prosperity, and in this instance, the settling of the Friends, commonly known as Quakers, has had no small part in this great pioneer work. The little band of Friends settled in the vicinity of Gate, Okla. There was a great need of church and school privileges, as the new settlement was remote from either. A meeting of the Friends was held at the home of Professor H. C. Fellow in August, 1905. After the reading of the eighth chapter of Proverbs, earnest prayer was offered, asking divine guidance for the new settlement. It was decided to have a Friends' meeting house and an academy, and Lawrence T. Kersey donated five acres of land for that privilege. The site overlooks the beautiful Gate valley, with a large lagoon and the town of Gate in the distance. The academy building is both church and school. It is planned to add more colleges and dormitories soon.

Unfortunately, although the crops this year are excellent, the two previous years have been part failures, making the experience a hard one for t settlers. They are not discouraged, however, but a bravely pushing forward their plans for impro ment, which promise a bright future for the G and its surroundings. HARVEY D. LUPTON

Gate, Okla.

In Taintor's Grove, "No Man's Land"

The Great Strike In New York

Continued from page 1047

A Line of Express Wagons Stopped Under Guard

presence of the Jersey City police. A number of new men were dragged from their seats and beaten into insensibility. A number of the old drivers whose demands were granted a year ago were willing to remain, but said they dare not for fear of their lives.

In New York City for the first week of the trouble a policeman rode on the box of each wagon beside the driver, and if the wagon was a large one an officer stood in the rear. Often a mounted policeman rode by the side of the wagon, especially through districts where riots had occurred and more violence was feared. All of the police reserves were kept on duty, and the men slept at the station houses. The police commissioner found it was impossible to protect the wagons properly if they were to drive as formerly about the city, so he designated certain thoroughfares to be used by express wagons and placed several officers to every block. This worked well and reduced the danger of rioting.

The express companies usually have from 1,000 to 1,200 wagons delivering goods, but the attacks on the drivers made it useless to attempt to send out the full number, and for a while about 300 was the total number which went from place to place under guard. Deputy Commissioner Driscoll took charge of the situation and had 2,500 police on foot and mounteddurin the continuance of the strike.

In Jersey City the situation went from bad to worse, and appeals were made to Governor Fort to call out the militia, but the mayor said he felt his police could still cope with the strikers.

A number of men in the employ of the United States Express Company were going toward the stables when they were ambushed, as it were, by a mob of several hundred which had taken up a position in the Erie yards. A shower of bricks was the first notice of their presence. After a struggle the police drove them back. All night long there was a carnival of disorder along Pavonia Avenue. Men were dragged off wagons and windows were smashed.

The companies whose helpers had struck notified them that their demand for five dollars a month more was granted; that the working day would be twelve hours, and that there would be double pay for all work overtime. They refused, however, to recognize the new Union which the strikers had formed, and the struggle from that time forward was over this point alone.

In New York the streets in the vicinity of the express offices became unsafe for the general public as the strikers would congregate near the offices to attack strike breakers. A young man going along the street toward a railroad station, dressed for a hunting trip, was struck down from behind and stabbed four times. He had been mistaken for a guard. He died in the hospital a few days later.

On Saturday, October 29, strikers attacked e police reserve near Thirty-fourth Street, and a fighting over several blocks were finally disper An express wagon driven by a new driver sta from the American Express office on Madison A nue. It was manned by four guards carrying sticks. All went well until Fortieth Street reached, when suddenly the driver was knoc senseless by a stone, and the horses bolted.

Two officers were rescued by reserves after be knocked senseless. At least five hundred men w in the attacking party. In another struggle a fi fight waged through several streets. At first rioters had the best of the fray, but more po arrived and the rioters were at last dispersed.

Governor Fort of New Jersey had a confere with the strike leaders and then with the compa in the endeavor to bring about a settlement.

Mayor Gaynor showed strict impartiality in d ing with the situation, and did his utmost to that peace was preserved and the public sufferec little as possible.

Strike Breakers at Work in an Express Terminal

AMONG THE CHURCHES AND MISSIONS

—REV. H. ALLEN TUPPER'S little book, *A Ray for Each Day from the Sun of Righteousness*, is now in its third edition, and is finding much favor among Christian workers, Endeavorers, etc. It gives a glowing, helpful text for every day. The publisher is Miss Katharine B. Tupper, 34 Gramercy Park, N. Y.

—ONE OF THE ablest scholars among the Lutherans is Rev. Dr. Remensnyder, of New York. At the recent celebration of the 353d anniversary of the Reformation he pointed out that the freedom from ecclesiastical authority, for which Protestantism stands, is grossly abused by many to the denial of the historic faith and creeds of the Church and inspiration of the Bible, hence the accusation that the Church is losing ground. These men who make such charges, however, are not true representatives of Protestantism. So far from decreasing, Protestantism is daily adding to its communion, sending out its roots in all directions, and is so vigorously growing that in a short time it promises to be the dominant form of Christianity. He emphasized the fact that the Catholic Church is losing her grip on the thinkers and progressives everywhere and that in some States where she was once supreme she is now struggling for existence.

—SINCE THE recent publication in THE CHRISTIAN HERALD of an article on the rk of the Anti-Cigarette League, Field Secr y Rev. Manfred P. Welcher, 156 Fifth Av e, New York City, has received many letters k- ing for information concerning the Le e. The banner League State is South Car a, which has a club with twenty-six charter m- bers, and hopes for one hundred men rs soon. Other branches are rapidly formi in different States.

SOWING AND REAPING IN JAPAN

Missionary Klein and Native Workers

Pilgrims Bearing Images of Buddha

The Beginning of a New Church

By MATTHIAS KLEIN, Sinuoto, Awaji

T was in the first-class cabin of a coast liner, where beside myself there was but one more passenger. In Japanese fashion, when traveling by boat, we were both lying on the carpeted floor th perhaps a blanket and a queer-shaped, straw-uffed pillow, which are always at the passenger's rvice. In the course of conversation, this keen-ed Japanese—who is local superintendent of the eamship Company—though himself still halting tween Buddhism and Christianity, informed me t his brother, who is a graduate of a State uni-rsity in America, had since the time of his boy-od been a Christian through the influence of one our Sabbath Schools.

In the various departments of our work, including e Sunday School, God's hand has been upon us for od. Sabbath School classes are not only feeders the church, but often the nucleus from which e church is formed. Were our object only to tter the Gospel seed in the most effectual man-r possible, the Sunday School would evidently be e best medium. Those who once were little tots ke up a standing army of fine, promising, youth-f Christians. Among them are found army offi-ls, and some become preachers, etc. One of our ng churches is composed almost entirely of an anced Sunday School class. There are immense lden forces bound up in these promising youths, d the missionary aptly and unconsciously treats m as the future preachers, business men, educa-s and administrators of their country, and whose litless powers, if harnessed up for Christ, will mendously energize the church.

Space does not permit me to relate all the striking es of God's regenerating power. One of our nger Christian men, who is led to devote his ire time to the saving of the lost, recently had the of seeing his aged mother won from Buddhism. course, the duty devolved upon her to dispose of t-loads of idols and little shrines. Another, who now the pillar of a local class, until six months o was an idolater. He submerged about seventy n worth of idols in the sea. Another influential ng man, having had some unfortunate hitch in siness, took poison, and while dashing past one our mission chapels, seeing the sign, he rushed in, fessed his deed to the pastor, and in the nick of e, the doctor succeeded in saving his life. He mediately surrendered to the only true God, and to-day an energetic winner of souls in his home y. Another, who studied for a Buddhist priest d was to have become the successor to a temple d surrounding estate worth over $15,000, refused this palatial offer of his foster-parent and became a Christian. A high army official and his family are now ready for baptism as a result of the change seen in their profligate son, who is a soldier.

As may be known to the readers of THE CHRISTIAN HERALD, the writer and family are the only resident missionaries among 200,000 people. Our work is very taxing and our workers employed, though faithful, are but few, considering the vast needs of the field. These men are incessantly at it—not only looking after their local churches, but also doing evangelistic work in their vicinity, visiting the homes and the hovels, conducting street services and country Sunday Schools, etc. Nevertheless, with the forces and means at our command we reach but a small percentage of the masses entrusted to our care. With this little band of evangelists we have monthly conferences for Bible study, deliberating on plans for work and for special prayer. When time and means permit a special evangelistic tour, we strike out into the untried regions. In the day we hold numerous services in the open, and distribute tracts, and the Gospel service at night is either at a private house or in some public hall. How eagerly the crowds flock in, even in busy seasons, when for instance, before the service, we stand on some hilltop singing a few stirring songs. As the man announcing the time for meeting shouts in every direction, the sound echoes from hill to hill and from hut to hut. In response to his call there may incidentally ring from another hillside the mellow-toned temple bell.

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Transplanting Rice-shoots on a Japanese Farm

Buddhism here is yet in its old form, and although many dilapidated temples speak of its sure decay, yet frequently we are given a stiff fight. Its priests give lectures in opposition to Christianity and particularly seek a hearing from school teachers and educated classes, by falsely stigmatizing the native Christians as disloyal and unpatriotic. Recently, about ten priests came from Kyoto, the Rome of Buddhism, and performed the rite of ablution upon the heads of some 800 of their believers, pocketing a fee of seventy-five cents per capita.

Among our lay Christians, there are those who are capable and zealous, and who would make fine colporteurs. It would be their duty to put in all their time in selling Bibles and Gospels, and distributing tracts in the many villages between our regular stations, which we have been scarcely able to touch. These workers can be supported for $10 per month.

We wish to follow up these colporteurs with some definite evangelistic campaigns, which I wish the various pastors will conduct. Then at the towns and villages where the "Macedonian call" is the loudest, we plan to establish regular preaching places. These pastors are weeping. Special means will be needed for the renting of preaching places, for traveling expenses, and for the purchase of tens of thousands of tracts.

Awaji has good roads, though many times very steep ones, as the country is extremely hilly. There is neither railroad nor street car. Then where the missionary must of necessity run from one station to another, up and down hills for many miles per day, if he is to do effective work in preaching when he arrives at his appointment, he should not be in a state of complete exhaustion, due to an old or hard-running bicycle. The wheel ought to be the very best; indeed, we have often wished for a missionary motorcycle, with which to more speedily carry the Gospel to those remote regions and to save all the strength possible for the great work.

CONTRIBUTIONS IN AID OF OUR CHILDREN'S HOME

an, Lizzie . 1 00
ain, Rachel E 1 00
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ain, V 2 00
ain, Mr & Mrs
V H 10 00
ndale, Ruth 5 00
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& children ... 3 00
a , Jacob 1 00
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Parke, Frank H. 25
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Parker, Benj 6 00
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Parker, F F 2 00
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And several hundred others to be acknowl'g'd later.

The "Moonshiners" in the Tower

How the Gospel Brought Light and Joy Into a Georgia Prison

By MYRTA LOCKITT AVARY

MRS. M. L. CULVER SMITH, pastor's assistant to Rev. Dr. White, of the Second Baptist Church, Atlanta, Ga., was attending the Sunday afternoon service in the Tower, as the Fulton County jail is called, some time ago, when, glancing through the arcade to the topmost story, she saw a row of heads—about forty—looking down from the railing of the balcony.

"Who are those men up there?" she asked the warden.

"United States prisoners put in here for moonshining."

"Why don't they come down to church services?"

"They hold themselves aloof from the other prisoners."

"May I go up and speak to them?"

"Certainly!"

Mrs. Smith, who is welcome as sunshine anywhere in the prison, went up and put her question to the company of about forty moonshiners:

"Why don't you come down stairs to the services?"

They replied that they did not care to associate with the other class of prisoners in the jail; they did not feel that they belonged to the criminal class; had not stolen anything, nor killed anybody, nor violated any part of the common law, as they understood it.

The view that the mountain moonshiner takes of "making moonshine" (illicit distilling of whisky) is this: A man's own corn is his to do as he pleases with; and it's none of the government's business. A moonshiner is often all right in every respect but this of "making moonshine."

Of course, the moonshiner who becomes genuinely and deeply converted, stops making moonshine. But the people scattered through the mountains do not have the spiritual advantages of more closely settled and wealthier communities; we who have religious services at our very doors weekly or daily can not judge those who have such privileges once a month or less often. Among "moonshiners" are men who have as fine a rock-bed of character as any in our country; and when they become converted, no more earnest or inspired workers for Christ can be found. So, when we speak of this bit of evangelical work begun in the Atlanta "Tower" by a woman, we speak of a force for good that may have very far-reaching effects.

Up in their part of the Tower that Sunday afternoon, Mrs. Smith had a little Bible talk with them and a prayer. "Would you like me to come again?" she asked. They said they would. She gave out about thirty six-cent Testaments. She arranged to see them regularly Saturday afternoons, taking them papers and other literature to read. Saturday nights she tries to take some minister with her; her own pastor, Dr. White, recognized as one of the ablest preachers in the city, and various other preachers have accompanied her, so that most of the denominations have been represented in this interesting work in the Tower among an interesting group of men.

One day in November, she noticed a new face at her meetings, a very bright and youthful face, that of James Burnett, aged twenty-three, just sent up for "making moonshine." This "boy," as she called him, appealed to the mother-heart in her by his youth and manliness. She spoke cordially to him and gave him a six-cent Testament. She missed him one day from the Moonshiners' meeting.

"Where is he? Gone home?" she asked.

"No; there he is," said somebody, and she saw him as she went down the steps; he had been made a "trusty"—a turnkey.

"How are you getting on?" she asked cordially, and "Read any in your Testament?"

"Yes," he replied to the last query, "and I am beginning to think there is something in the Gospel. We have a Bible in our home, but I never read it before with any interest."

Mrs. Smith asked some of her friends to pray for his conversion. At a little rescue mission at one o'clock one day she asked for special prayers for him.

When she was in the church office at 2.30 she received a letter from the Tower; James Burnett wanted her to come to see him. A little before eight that evening she went; took him to a quiet corner of the big gallery or corridor and asked: "What's the trouble?"

"I don't know what's the matter with me," he answered; "I can't sleep. I feel sick. I read my Bible; I lie down and try to sleep, but I find I am praying. I can't sleep."

"I think I know what your difficulty is," said she. "Give yourself to Jesus Christ to live and to be and to do as he wants you, and you will find rest and help."

"But I have no *feeling*," he replied, meaning the religious emotion that sometimes is supposed to be essential to repentance and conversion.

"We do not have to have the same experiences," said the missionary, "you do not *have* to feel. You have to believe the promises."

She found the promises in the Bible; read them to him; showed them to him.

"Now," she said, "this is plain truth. You have but one thing to decide. Will you take Jesus Christ for your personal Saviour?" He was thoughtful a moment, then looked her straight in the eye, took her hand through the bars and said firmly: "I will take Jesus Christ for my Saviour."

They knelt, she outside, he behind the bars, and prayed together, asking as simply as children the help of their common Father. As they arose, she said: "You know our Lord says, 'Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven.' Are you going to let the other men in this cage know you have chosen Christ?"

"Certainly I am." He not only "let the others know," but when the reporters for the local press, in visiting the Tower, heard of his conversion and questioned him, he let them know, telling his story in a simple, manly, straightforward way. The writer, hearing of his case, called up the warden at the Tower, and asked about it.

"Yes," he answered, "the story is correct. We see a good deal down here of jail conversions—people trying to make the preachers and missionaries think they are converted, in order to get their terms shortened; and people in trouble really thinking they are converted—it looks like it—until they get out of trouble. But this isn't that kind. He has served out his term; he goes home to-morrow. Why, he's nearly got us all converted here!"

I called up Rev. Dr. White. "Yes," he answered, "I think it is a case of true conversion; that there is a genuine and sincere change of life and purpos

I repeated what the warden had told me.

"Yes; one of the keepers told me that 'it v almost like Paul and Silas in prison.'"

He referred me further to Mrs. Smith. She t me simply and with feeling of her interest in young convert, of his modesty and earnestness. owned his farm; was very fond of his sister, wh a Christian and his housekeeper; his uncle is mountain preacher and comes to the little chu near his home and preaches about once a mon there is a good day school with about eighty c dren attending, but no Sunday School; there need of a Sunday School, and Mrs. Smith told h her church would see that he was supplied with right kind of literature. Her hope is that a g servant of the Lord has gone out from the Towe spread glad tidings in the mountains. His educat is not sufficient for the ministry; but with his bri native intellect and a strong character, there ways untold in which he can advance the cause Christ.

"He cut out cards," Mrs. Smith told me. smiled happily. "Last Sunday, when I went b to the jail after I saw him on the train, I heard moonshiners singing, 'Nearer, God, to Thee,' and 'When the I is Called up Yonder.' Now, tha a change, is it not, and an enco agement? I used to catch th playing cards; now I find th singing hymns!"

She spoke of Dr. White's inte and of the interest of ministers other denominations in the w and read me an extract fro letter just received from Rev. Thompson, mountain preacher Waleska, where Reinhardt Coll a Methodist institution, is doing it can to educate deserving boys girls who are trying to help th selves. "I shall never forget t service among your top-story f in the Tower," wrote he, "and I lieve we shall hear from it aga

All the religious denomination Atlanta take active part in spiri work among prisoners and in e cational work among mountaine and the various home mission bo are accomplishing much in th directions, though not nearly to fulness of their desire. To c mend the enthusiasm of the H Mission Board of the Sout Baptist Convention and of the ond Baptist Church of Atlant not to give these undue promine Rev. Dr. White is himself a mo taineer, and is in himself an idence of what strong workers come from the rugged hills. H the Atlanta preacher who decli a call to the John Rockefeller ch in Cleveland, O., loving his pre charge and work too well to leav

The church building is opposite State capitol and not far from the Tower, w last fact supplies natural reason for special a ities among men behind the bars. It is know a "church of public men"; three judges of Supreme Court of Georgia are deacons; among members are two governors, Governor Joe Bro now in office, and Governor Terrell, his predece but one; two distinguished ex-judges, the Rail Commissioner of Georgia, the Superintende Public Schools for Fulton County; the Secreta the Atlanta Chamber of Commerce, and the pr dent of that body. The last-named gentleman, Paxon, who is a power for good in the Sun School of the church, on hearing what good James Burnett had made of his six-cent Testam sent him a large and beautiful Bible.

Since Burnett's departure, Mrs. Smith had letters from him expressing earnest determ ation to establish a Sunday School in his commun his uncle, the minister, who is already coverin a work more than equal to his strength, has gl promised to co-operate all he can. "But," w Burnett to his missionary friend, "we want yo come and help us start." At her next service a Burnett's departure, she asked the moonshin "How many of you will promise me not to mak sell moonshine again?" extending her hand thro the bars. One by one, three slowly approached shook it in affirmation. "Will you take Christ your personal Saviour?" she asked of each.

Continued on page 1066

James Burnett

The Tower of Fulton County Jail, Georgia, Where the Moonshiners Were Held

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

(R. M., Bellwood, Neb. 1. What is the meaning of 1. Cor. 15: 36? 2. Is the earth larger than the moon or not?

It means that death or dissolution in the natural world is the gateway to new life, and that Christ by his death has won for us a new and eternal life after this existence is over. His death becomes the avenue to resurrection and regeneration. 2. The diameter of the moon is 2,153 miles, but its volume is only 1/49th that of the earth.

J. W., Allentown, Pa. 1. What day of the week did the 17th of March come on in 1869? 2. Who was "Brunswick's fated chieftain," spoken of in the poem "Waterloo" by Byron? 3. Why is it stated in Rom. 5: 14, that "Death reigned from Adam until Moses"?

1. Wednesday. 2. Frederick William, Duke of Brunswick, fourth son of Duke Ferdinand, who was nephew of Frederick the Great, and who married the daughter of George III. He fought against Napoleon, who abolished his Duchy. He fled to England and afterwards joined the army of Wellington in the Peninsula. He was reinstated in his Duchy by the Czars in 1813 and fought throughout the campaign of 1814-1815. He was killed at Quatre Bras. 3. This imputes the existence of a law during that period, earlier than the law of Moses, and the breach of which would be sin. Death had been made the universal penalty of transgression; sin was already in the world before Moses came. Not only sin but its penalty came through Adam.

J. J. W., Neillsville, Wis. An intelligent Hebrew here, whom I asked to read the New Testament, said that it was impossible for the Feast of the Passover to fall on Friday; or, in other words, the first day of unleavened bread.

We have referred this query to Rev. Leopold Cohn, of the Williamsburg and Brownsville Missions to the Jews, who replies as follows: "We read in the Gospel of Saint Luke 23: 54, 'and that day was the preparation,' which means that the Passover then did not fall on Friday, but on the Sabbath day. The rules enumerated in Orach Chaim, section 428, one of which is that the Passover cannot fall on Mondays, Wednesdays and Fridays, are post-Talmudic. At the time of Christ, the festivals were fixed by the testimony of witnesses who observed the new moon. They had no such principles regulating the Jewish calendar."

B. C., Judsonia, Ark. How many motions has the earth? How fast does it travel? How fast does the sun travel? Is it possible for any heavenly body to remain still?

Two, diurnal and annual. In its diurnal motion, the earth rotates on its axis once in twenty-four hours—a rate of speed more than a thousand miles per hour at the equator. In its revolution round the sun it travels at the rate of about 67,000 miles per hour. The circumference of the sun is 110 times that of the earth, and it revolves on its axis once in twenty-six days. At the solar equator the rate of motion is about a mile a minute. It is not definitely known in what course or to where the sun is traveling through space, but the rate of motion in this respect is calculated at about fifteen miles per second. No body is at rest; all planets, stars and suns are in perpetual motion.

C. C., Philadelphia, Pa. Please give me some information regarding the comparative ages of the different liturgies.

There were liturgical forms among the ancient Jews, Greeks and Romans. There is very little information regarding the earliest Christian liturgies, the only trace in apostolic days being in connection with the Lord's Prayer and the Lord's Supper. It is not improbable, however, that the Master and his disciples, in their meetings, may have followed some devotional forms based on those of the Synagogues. The earliest known Christian liturgies were those of the Oriental church, the first being that of Jerusalem and Antioch, the second, that of the church of Alexandria, the third of the church of Cæsarea, the fourth the church of Jesus, and the fifth the church of Rome. From the Ephesian church sprang a number of liturgies, including those of France and Britain and also the present liturgy of the English Episcopal Church. It is impossible to state definitely which of the churches to-day holds most closely to the early Christian liturgies, since all have drawn from the same sources. The Roman Church, the Episcopal Church, the Gregorian and Greek churches all make claim to priority. There is a striking yet quite natural uniformity in the offices for marriage, death, baptism, etc., among the churches. We do not believe the Quakers use any special liturgical forms, although there may be exceptions to the rule.

T. G. E., New York. When members of a church have memorial windows put in at their expense, and they are placed in position and remain for years, and the property is sold and the building torn down, it is heartrending to see these windows destroyed by building wreckers. Should not these windows be preserved, out of respect to the memory of the givers? Is it right to see memorial windows doing service in a brewery or a garage?

It looks like vandalism to put memorial windows to such uses. Their hallowed associations should be sufficient to prevent it. Yet it is difficult to see how this could be done except by purchasing them and transferring them to some other church or suitable building.

W. E., Bracebridge, Ont. When did Jerusalem become a city? How many were slain at the siege?

About 1,000 B.C., when King David, by a final conquest of the fortress, joined the lower part with the citadel of Mt. Zion and built a wall around both. It is doubtful if Jerusalem proper ever had a greater normal population than 100,000, but at festivals, particularly during Passover, tens of thousands of outsiders flocked into the city, which had then a great population temporarily. There have been 25 or 30 sieges, but at the great siege by Titus, in 70 A.D., according to Josephus, more than a million were slain. This seems an extraordinary figure.

A. H. F., Nyack, N. Y. Who was the "Pseudo-Smerdis" between Cyrus the Great and Darius I.? Is he the Artaxerxes mentioned by Ezra 4: 7? Is he rightly classed as one of the Persian kings?

The false Smerdis reigned for eight months in 522 B.C., therefore he must be considered one of the Persian kings. He pretended to be the brother of Cambyses, who succeeded his father, Cyrus the Great. The *Ahaswerosh* (Ahasuerus) of Ezra 4: 6 and of the Book of Esther is Xerxes, the son of Darius, and the *Artachshashta* (Artaxerxes) of Ezra 4: 7, 8, 11, 23, etc., and of Neh. 2: 1; 5: 14, etc., is the son of Xerxes, Artaxerxes Longimanus (464-425 B.C.), therefore Pseudo-Smerdis, who reigned 100 years previously cannot be identified with the Artaxerxes of Ezra 4: 7.

S. P. P., Connecticut. Please explain the practical meaning of an old style way of speaking, "What is it to be a free moral agent?"

The subject is one that has been discussed and fought over by theologians with much acrimony and little profit, seeing that all we know about it is conjectural. God governs the world according to a plan, which (if we acknowledge his sovereignty) no existence or event can contravene. The human will and human plans are impotent before the Divine will and foreknowledge. This line of argument, carried to the extreme, leads to fatalism. On the other hand, the Almighty has given to man the power of distinguishing right from wrong, good from evil, and of choosing, by his own voluntary act, between the two. The exercise of this volitional power carries with it the corresponding responsibility. The heart that is given over to sin rebels against the Divine authority and attempts to defy it, while the heart that is in harmony with the Creator's purpose seeks to know his will and to do it and finds in that service its highest and noblest exercise. Thus, man can become, by his own choice, a discordant or a harmonious element, but he is powerless to influence the Divine plan or to frustrate God's purposes. His free agency at most is very limited, if we take the larger view of the subject.

A. F. G., Mount Carmel, N. Y. Why was Korea named the "Hermit Kingdom"?

The "Hermit Nation" or "Kingdom" was a designation given to Korea because of its early disinclination to hold commercial and other intercourse with outside peoples.

Mrs. L. R., Browning, Ill. 1. What was the name of Lot's wife? 2. Please explain John 14: 2. 3. What became of the Ark of the Covenant?

1. Her name is nowhere mentioned in Scripture, but there is a Hebrew tradition which gives it as *Edith* and one of his daughters as *Plutith*. 2. He meant to imply that there was a place for each and room for all who believed and lived as God would have them live. As to the place itself, many conjectures have been made, and some have suggested that the stars above us were the mansions to which Jesus had reference. The essential point is that the redeemed will be going not to a strange land and among strangers, but to the heavenly home, prepared for them—to their Father's house. 3. One of the mysteries of the ages, concerning which there have been many speculations, but nothing definite can be asserted. Your last query touches a topic too voluminous to be treated in THE MAIL-BAG.

M. J. P., Newman, Ill. Please quote the entire stanza which begins something like this: "Upon the Grampian hills," etc.

The lines are as follows:

My name is Norval; on the Grampian hills
My father feeds his flocks; a frugal swain,
Whose constant cares were to increase his store,
And keep his only son, myself, at home.

They are from the drama, "Douglas" (Act 2, Scene 1), by John Home (1724-1808).

F. H., Phoenix, Ariz. 1. When was the fountain pen invented? 2. Where was the first electric street car used with success?

1. It is said to have been invented about the middle of the last century in the United States, but it is only within the past few years that it has approached the perfection of utility. 2. The first electrical car was run between Portrush and the Giant's Causeway in County Antrim, Ireland, a distance of four miles, in 1878. The first electrical cars in America were run in Richmond, Va., in 1888 by the Sprague Electric Manufacturing Company, though for exposition purposes there was a little experimenting before that time.

N. W., Kane, Pa. Please tell me in which poem of Wordsworth occurs the famous line about "a wise passiveness"?

In "Expostulation and Reply." See p. 85 in Macmillan's edition of *Wordsworth's Poems*.

S. G., Concord, N. H. What is London monument and what does it commemorate?

The monument was built by the great architect Christopher Wren in 1671-1677, in commemoration of the great fire which burned much of the city in 1666. Its pedestal is 40 feet high, and its total height is 202 feet. The staircase has 345 steps of black marble.

A Street in Havana After the Great Storm

CUBA'S capital for several days after the storm seemed more like Venice than the Havana known to American tourists. In some places the water was four feet deep and people went about in boats and in rafts. It entailed much suffering, and the loss is estimated as well over a million dollars.

Miscellaneous

A. O. T., Allentown, N. Y. We have been unable to find the rest of the quotation.

Subscriber, Me. Consult a Canadian lawyer. We cannot express opinions on questions arising in that jurisdiction.

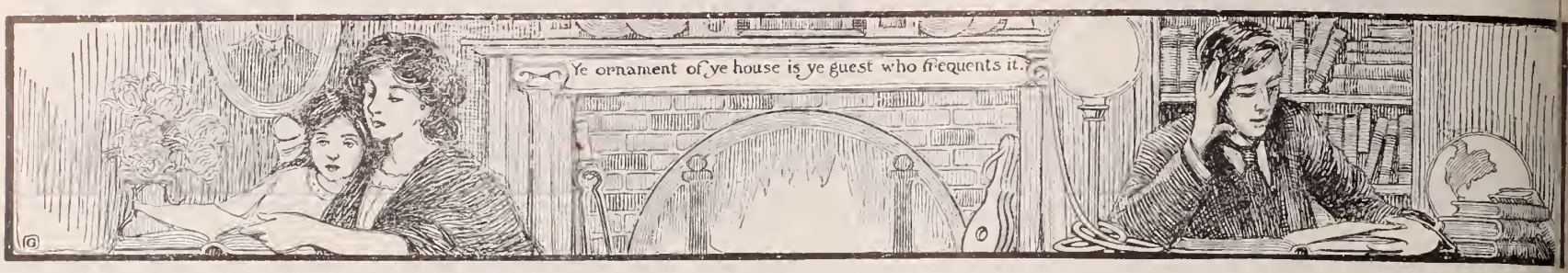
O. E. K., Leesburg, Idaho. THE CHRISTIAN HERALD is not a partisan paper. It has on different occasions shown its appreciation of Mr. Bryan, just as it does of other prominent people, when they are factors in the leading events of the day.

Reader. In Grecian mythology, Circe was the daughter of Helios (the Sun) and was famed for magic. She lived in the mysterious isles of Aea to which Odysseus and his companions came, and she turned into swine those whom he first sent to her dwelling. He himself was able to resist her incantations.

M. F., Worcester, Mass. The World Missionary Conference recently held in Edinburgh, was pledged to discuss only foreign missions to "non-Christian lands." This excluded South America, all of Southern Europe, Russia, Armenia, Cuba, Mexico, Bulgaria and the Philippines, which countries hold to the Catholic, Greek and Gregorian faiths, and consequently could not be regarded as "non-Christian," no matter how much they needed missionary effort.

Subscriber, Dayton, O. Your question regarding cremation and resurrection is not a new one, and has given rise to many theories. But these considerations need not trouble the believer, for while the Christian doctrine of the resurrection holds to the identity of the body, it is made clear that it is to be a changed, incorruptible body—a spiritual body (see I. Cor. 15: 35-53), and there is no affirmation that the identity of the constituent parts or particles of the earthly body will be preserved in the spiritual body. All will be changed, yet identity preserved in the new incorruptible form. Such is the interpretation given by leading commentators to the various passages on the subject. This overcomes the difficulty about cremation.

BY THE GLOW OF THE FIRELIGHT



Women in Council

By MARGARET E. SANGSTER

ONE of the reasons why we women, whose business it is to be homemakers and housekeepers, should come together and exchange personal experiences from time to time is evident on the surface. The worst thing any of us can do is to get into a rut. Talking one day with a physician, whose practice had been largely among nervous patients, he said to me: "Drudgery and monotony are the twin causes of nervous maladies among women." I ventured to say that I thought most of us could endure drudgery if it had an object which seemed to us worth while; but that monotony when unbroken was undoubtedly very hard to bear. He replied that the monotony of which he was thinking was usually associated with loneliness. Women who lived mainly in their own homes with few outside interests, seeing the same faces, hearing the same voices, preparing meals, washing dishes and darning stockings every day of their lives, were quite likely to break down suddenly. This may be true, and this is why the Woman's Club in a small town or village is a boon to its members. When the women within a neighborhood extending over five or seven miles arrange to meet one another every fortnight, going from one to another house in turn, reading, discussing topics, even exchanging patterns for fancy work and domestic recipes, they really brighten up each other's wits and cheer each other's spirits. Our Women's Council is the same club on a large scale. It belongs to you all, and every one is welcome to draw up a chair by the fire and speak her mind. Letters either short or long are always in order.

. . .

Reading for Young Girls "I wish to recommend two books which I think all young girls will enjoy. The general title is 'The Margaret Stories,' and the two which I wish to name are *Into Still Waters* and *The Transformation of Margaret.* M. A. S."

The Little Colonel Series, extending over the years of a girl's life from early childhood until her marriage, may safely be recommended to all girls. Two of the "Margaret" stories originally appeared in the pages of THE CHRISTIAN HERALD. *Anne of Green Gables* and its successor, *Anne of Avonlea*, are charming. *Rebecca of Sunnybrook Farm* and *The Day Before Yesterday* are books which girls should like. *The Witchbrook Road*, by Mrs. Kate Upson Clark, is a story sure to please. Among books which are not fiction let me name as worthy the study of all young girls, *The Life and Letters of Louisa M. Alcott* and the *Memoir of Aliee Freeman Palmer*. *The Days of June* and a *Memoir of Aliee Jaekson*, published by the F. H. Revell Company, are particularly good in their influence on character. All of the books named may be purchased at any book store.

. . .

Is This Quite Fair? The letter which follows outlines a condition which is unfortunately not singular. What do our readers advise in the case?

"I am a young woman, not yet thirty, with a husband and a dear little girl of seven. My husband is a good workman, earning a comfortable income. He does all the wage-earning. He has no vices, but is not ambitious. He is of a thrifty turn, but likes to have all the money to spend on himself that he had before his marriage. He apparently considers it my fault that the money does not go so far for the needs of three as it did for the wants of one when he was a bachelor. I save everything that I can. I do all the work of our home, including the washing and ironing and the sewing for my daughter and myself. I make not only our underclothing, but our outside suits. The only money I spend on Jennie or myself is a small sum per month for magazines, books and stationery. My husband has a passion for moving along. In the nine years of our married life we have moved by train five times, and this constant change of abode eats into our savings. In my husband's last position he remained four years, the last year at my urgent request and much against his will. Ought I to try what I can do to increase the family income? Is there anything I can do? Ought the wife of a man who is strong, well and not yet forty be obliged to earn wages, or has she enough to do in keeping house and caring for her husband and child? C. R. T."

THE TEHUANA MOTHER

Strange the home and even stranger
Is the lady. But no matter
How much you are laughing at her,
Sweet the mother! Naught can change her!
Where the swift Mescala dashes
Dwells this smiling Indian mother;
Comely she as any other,
Though she dwells amid the ashes.

. . .

For Sunday Afternoon "If the mother whose problem is to keep her little son happily occupied on Sunday afternoon would provide herself with a copy of *Birrell's Sunday Queries*, she would find her task greatly lighted. I have used these Queries for years for my own children and their little friends, whom I have often invited in. The children enjoy looking up the answers to these interesting questions. E. R.

. . .

This Is Wasted Pity One hears less frequently than formerly an expression of pity for the mother who has many little ones. When the children of a family follow one another in quick succession, the mother's cares are multiplied, but it is almost as easy to look after two or three small children at the same time as to give constant care of one. Compassion is not out of place when the mother has not a sufficient interval for recuperation between the births of her children. Three years is a better interval than two, and is not so long a time that the children cannot enjoy one another. When the space between the coming of children is seven or eight years, they have different interests, different playmates and little in common, and the family bond is necessarily not quite so strong as when they are babies and wee ones in the nursery together.

. . .

Comfort in Sorrow One of our friends has sent a poem entitled, "Bereavement," by Cornelia M. Brown. In her own sorrow it proved a comfort to her and she wishes to pass it on. It is a little too long to be printed as a whole, but here is a part:

Had my beloved gone from me,
Beyond the wide and restless sea,
To some fair land with sunny clime—
Though I should miss him all the time,
I would be glad that he was there,
With strength renewed and free from care.

Through all the waking hours of night
And with the early morning light
This grief would not oppress my heart,
These tears of anguish would not start.
I would not be distressed and sad;
For his dear sake I should be glad.

And now that he has gone from me
To dwell beside the crystal sea—
Since he is with the dear ones there,
Where all is beautiful and fair,
My cheeks with tears shall not be wet;
My pain and loss I should forget.

Because with finer, clearer sight
He sees at last the perfect light,
And mysteries that here were sealed
Are to his longing eyes revealed—
Because he is supremely blest,
My troubled heart should be at rest.

. . .

Precautions Against Fire Before furnaces are lighted for the winter, the housekeeper who values safety should have the pipes and flues investigated and should not leave to chance any safeguarding within his power. One tiny precaution should be taken by every one. It concerns the match which is lighted and thrown aside, usually, it is true, burned out. Occasionally there is a smouldering bit of flame in the match, and if this happen to fall into a waste basket or a pile of shavings, a heap of excelsior, or on the floor near a flimsy curtain, there may be trouble. Nothing can exceed the rapidity with which an undesired flame rushes onward when it is accidentally lighted. When it is not wanted and its presence is a menace fire burns with terrific speed.

Every heart in this country must have ached at the calamity which has lately swept over Minnesota in the devouring forest fires. We can hardly comprehend what it must be to have whole villages blotted out of existence in a day; thousands of people made homeless and hundreds killed, while to bury the dead and identify them are labors that tax the powers of the bravest. God help the victims of great fires.

DEAR BOYS AND GIRLS: Have you heard of *The Blue Bird?* The splendid new fairy tale that the great Belgian poet, Maurice Maeterlinck, has written for you? It brims and bubbles with gnomes, hobgoblins, sprites and witches, a fairy princess, and no end of adventure, and ends—all happy ever after, just as a proper fairy tale should.

If there were room in our Cozy Corner, perhaps we would ask the great story-writer himself to tell us his famous wondertale right here. But the best we can do is to tell some of it and send copies of *The Blue Bird* to our boys and girls who win first rewards in this week's prize contest.

So start right in and do your level best, my dears, to win, because the story of *The Blue Bird* is almost the nicest reward of merit that we could offer.

. . .

A Little Story Out of *The Blue Bird*

ONCE upon a little while ago, on Christmas Eve, the wise old dream-fairy, Berylune, found Metyl and Tyltyl, the woodcutter's children, in nightcaps and gowns, huddled against the window of their little cottage room, watching a sumptuous Christmas party at the home of the rich children over the way.

"Have you by any chance. my dears, seen the Blue-Bird-for-Happiness hereabouts?" she piped, hopping across the room like a sleek robin on a lawn. Then suddenly whisking herself into the likeness of good neighbor Berlingot, who lived in the wood nearby, "My little godchild is ill," she explained, "and only a Blue-Bird-for-Happiness can make her well."

"We have no bird here at all, except old Turtle-Dick in the cage in the kitchen," Metyl answered. "We are so sorry Gretchen is ill."

"But perhaps we could go and find one for her," said Tyltyl bravely.

"Come! come! away with you, then!" and the old fairy, quick as wink, picked from out her pocket a magic cap. Promptly fitting it upon Tyltyl's head, she muttered these mysterious words:

"*Turn it three times, round, while the clocks are striking eight of the evening, and nary a castle nor stronghold in Wonderland but will open its gates to you,*" and vanished, while the woodcutter's children, accompanied by a Light Princess, as beautiful as a sunbeam, slipped away into Wonderland in quest of the Blue Bird that would make the fairy's godchild well.

. . .

In Magic Gardens and Enchanted Forests and over Wonder Hills they often find a perfect Blue Bird, but always it flies away. There never is one that will be caught; until at last the Light Princess leads the way into the Dream Garden of

They Often Find a Perfect Blue Bird

The Palace of the Night

HERE, as the vast gates swing open in answer to Tyltyl's magic talisman, myriads of fairy Blue Birds are startled and fly hither and thither among Golden Moonbeams that have never left the palace.

"Here! They are here, Metyl, thousands of blue birds at last."

"I am covered with blue birds, little brother. They will fly away with us into the sky. I am frightened."

"Don't be a baby, Metyl; we shall be going home soon," cries Tiltyl, almost angrily. The children in great excitement capture as many birds as their arms will hold.

But the blue birds are frail as fairies and all that they catch fall lifeless from their hands.

"Oh, do not cry, little ones. The Blue Bird which you are seeking has only flown elsewhere, I fancy. Come, we shall find him; never fear." It is the voice of the Light Princess, always urging them onward. The search is very long and grows more and more wonderful every minute; but the Light Princess vanishes at last, and they come home empty-handed.

. . .

"We must send our Dicky Blue Bird to Neighbor Berlingot this morning," Mummy Tyl announces cheerily, coming into the room to awaken the children. "Her grandchild is ill and cries for our Turtle-Dick."

"Metyl! Metyl! Dicky is the blue bird we were hunting for. Get up!" shouted Tyltyl, lunging out of bed into Mummy Tyl's lap in an ecstasy of gladness. "Oh, Mummy! we are so happy to be back. Please, Mummy, never let us go away from you again."

"Bless the dears! I hope they are not going to be ill," says Mummy Tyl half aloud to herself, and really very much alarmed.

"Look at their rosy cheeks, my dear; they are not ill; they fell asleep in the moonbeams I reckon," says the wood-cutter, coming in with a fresh whisp of fagots. "Bless me! Bless me! How those children dream! And they have quite forgot it is Christmas morning."

REWARDS OF MERIT

HERE is a chance for you older boys and girls to make some spending money for Christmas. Try your hand at drawing, for our Boys' and Girls' Department, *a Heading for December.* Make your drawings 14 x 2 or 8 x 2 inches. For the best heading we will give a first prize of $2. For the next five in order of merit we will pay $1 each.

Little People Under Twelve

For a verse or verses, entitled either "Christmas" or "The Brave Tin Soldier," the first prize will be a beautiful "Mistress Mary" paper doll and her costumes. The next ten prizes, in order of merit, are smaller but very beautiful paper dolls.

Prizes for Articles by Boys

SEND an account (in less than three hundred words, with an illustration or diagram) of something you have made yourself.

The first prize will be a watch. Not a plaything. A guaranteed nickel high-grade watch.

The next five prizes awarded in order of merit will be beautiful and appropriate Christmas books.

Send all letters and answers to these contests to Miss Porter, Bible House, New York City, before November 24.

A Word About Our Cozy Corner

THE Young People's Department in THE CHRISTIAN HERALD is planned for lively, up-and-at-it boys and girls who know a good thing when they see it.

"*Nothing is too good for the children!*" is our war cry.

We plan to make this the very best Young People's Department in the world. In order to accomplish this we must get acquainted with one another. Remember, the Editors of The Cozy Corner need the young people as much as the young people need the Editors. So write to us constantly, ask for what you want, and as far as it is possible we shall try to give it to you.

In the Prize Contests send us the best work you can do. In return we will award the best, carefully selected prizes.

All work that is up to the average will receive either a prize or careful criticism.

There will be each month, beside the regular rewards of merit, many supplementary prizes of books, pictures, toys. And remember this: All *good work will receive recognition of some kind.*

Our Good Night Verse

For this week is from the 18th chapter of St. Matthew:

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them.

Very lovingly always,

Your Aunt in the Cozy Corner,

Janet Porter

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Old Dutch Cleanser

Many uses and full directions on Large Sifter-Can 10c

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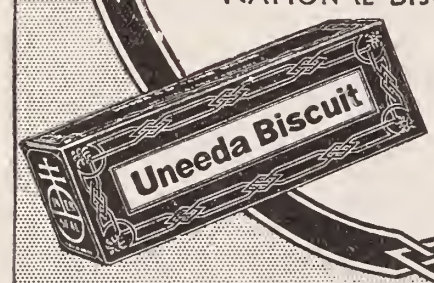

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REG. TRADE MARK

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Marshalltown, Ia., Aug. 10, '10.—I used "Save-the-Horse" on a mule; was kicked on the hock, the whole joint enlarged; was the size of a child's head. He would not put his foot on the ground. His hip was shrunken to skin and bone. One of the State veterinarians and another one of our townsmen said he would not be worth a son. I gave a pig and 50 cents for him and used the bottle of "Save-the-Horse" as directed and now he is sound. It is wonderful stuff. W. S. HAYNES.

$5.00 a bottle, with legal written guarantee or contract. Send for copy, booklet and letters from business men and trainers on every kind of case. **Permanently cures Spavin, Thoroughpin, Ringbone** (except low), **Curb, Splint, Capped Hock, Windpuff, Shoe Boil, Injured Tendons and all Lameness.** No scar or loss of hair. Horse works as usual *Dealers or Express Paid.*

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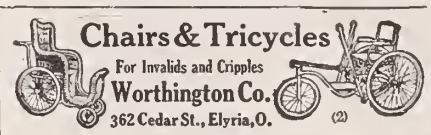

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TO THE HIGHEST BIDDER

Continued from page 1051

speak to some one in the sitting-room. There followed the sound of a man's voice, speaking at length, and the low-toned murmur of a brief reply.

Vaguely heavy at heart the child walked over to the window and looked out. Hitched to the post near the lilac bushes was a tall bay horse with a cropped tail. Behind the horse was a shining side-bar buggy with red wheels. The horse was stretching his sleek neck in an effort to reach the tender green shoots of the lilac bushes, his cropped tail switching irritably from side to side.

Presently the side door opened and Stephen Jarvis came out quickly, jamming his gray felt hat low upon his forehead. He untied the horse, jerking the animal's head impatiently to one side as he did so, and stepped to the high seat; then at a savage cut of the whip, the horse darted away, the gravel spurting from under his angry hoof-beats. Then Jimmy heard Barbara's step behind him.

The girl stooped, put both arms about the little boy and laid her hot cheek on his. Then she laughed, rather unsteadily.

"Kiss me quick, Jimmy Preston!" she said. "I want to be loved—hard!"

The child threw both arms fervently about his sister's neck. "I love you," he declared circumstantially, "wiv all my outsides an' all my insides! I love you harder 'n anyfing!"

II

Peg (shortened from Peleg) Morrison had worked on the Preston farm for so many years that he appeared almost as much a part of the place as the shabby old house itself or the big rambling structures at its rear known indeterminately as "the barns." He slept over the carriage-house, in quarters originally intended for the coachman. Here also he cooked handily for himself on a rusty old stove, compounding what he called "tried an' tested receipts" out of a queer yellow-leaved book bound in marbled boards, its pages written over in Peg's own scrawling chirography.

"I wouldn't part with that thar book for its weight in gold an' di'mon's," he was in the habit of saying solemnly to Jimmy. "No, Cap'n, I reelly wouldn't. I begun to write down useful info'mation in it when I wasn't much bigger'n you be now, an' I've kep' it up."

"Vallable Information, by Peleg Morrison," was the legend inscribed on its thumbed cover. Jimmy admired this book beyond words, and quite in private had started one of his own on pieces of brown paper accumulated in the attic chamber where he played on rainy days.

"Hello, Cap'n!" observed Peg with a genial smile, as the little boy thrust his yellow head in at the door of his quarters. "Say! I do b'lieve you've growed some since I seen you last. It must be them pop-corn balls, I reckon. Pop-corn's mighty tasty and nourishin'."

"I haven't eaten 'em—not yet!" said Jimmy, breathlessly. "An', Peg, I've got a birfday cake—an' it's got six candles on it, an' one to grow on; an'—an' it's all pink on top—an' we want you to come to supper, 'cause it's my birfday. Barb'ra said to tell you. An' I'm goin' t' blow the candles out when we're through wiv supper!"

"Wall, now, Cap'n, that surely is kind of Miss Barb'ry. But you see I ain't got my comp'ny clo'es on. M' swallow-tail coat's got the rear buttons off, an' m' high collar 'n biled shirt's to m' wash-lady's."

Peg winked humorously at Jimmy, in token that his remarks were to b interpreted as being in a purely joc lar vein.

"But I'll tell you, Cap'n, I'll mos in 'long 'bout time you get t' the cak I wouldn't miss seein' them candl blowed out fer anythin'. An' that r minds me, I've got a little present f you, seein' you're six, goin' on seve an' big an' hefty fer your age. Je you clap yer eyes into that an' tell n what you think of it."

"Oh, Peg!" gasped Jimmy, in rapture too deep and pervasive f words, "is it—a val'able inf'mati book?"

"That's what it is, Cap'n," chuckl Peg, holding off the book and gazi at it with honest pride. "Y' see couldn't find th' mate to mine in look but this 'ere red cover beats mine holler, an' you see I've put 'Vallab Information by James Embury Pre ton' on it in handsome red letters. Ta it, boy, an' don't put nothin' into it won't be true an' useful, is the pray o' Peg Morrison."

The old man's tone was solemn a his blue eyes gleamed suddenly moi in the midst of their network wrinkles.

"I—I'd like to shake hands, Peg said Jimmy fervently, "I'm too big a hefty to kiss people for thank yo But I like this book better'n anyfing I mean anyfing."

He put out his small brown hand which babyish dimples still lingere and the old man grasped and shook solemnly.

"You're more'n welcome, Cap'n he said heartily. "An' thinkin' might like to set down a few sen ments I got you a bottle o' red ink a a new steel pen. I like red ink m'se It makes a handsome page."

Barbara knit her fine dark brows little over the birthday book with i quaint inscription.

"I shouldn't like you to suppose th was the way to spell valuable inform tion," she said crisply. "Suppose put another card over this one, dea I'll write it for you."

Jimmy pondered this proposal silence for a few minutes, then shook his head.

"I want my book to be 'zactly li Peg's," he said firmly. "It's a vall ble inf'mation book; that's what it is

He kept it by him all the while th were eating their supper—off the pi and white china Grandfather Embu brought from foreign parts, while t seven candles cast bright lights a wavering shadows across the table the boy's rosy little face and the gir darker beauty.

They had almost finished eati when a sound of hard knuckles ca tiously applied to the back kitch door announced Mr. Morrison, attir in his best suit of rusty black, h abundant iron-gray hair, ordinari standing up around his ruddy, goo humored face like a halo, severe plastered down with soap and water.

"Good evenin', Cap'n," he said cer moniously, "I hope you fin' yourse in good health on this 'ere auspicio occasion, sir; an' you, too, Miss Bar ry, as a near relation of the Cap'n I hope I see you well an'—an' happ ma'am."

"See my cake, Peg," shouted Jimm capering wildly about the old ma "See the candles."

Peg pretended to shade his eyes fro the overpowering illumination. "Wa now, I mus' say!" he exclaimed. " that ain't wo'th coverin' ten mile o' b goin' t' see."

The little boy climbed up in his cha

"I have to sit down when I blow he said seriously, and sent the fir current of air across the table fro his puckered lips. "One of 'em's out he announced triumphantly.

"Give it to 'em agin, Cap'n!" cri

Continued on next page

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 1065, and write them for full information.

TO THE HIGHEST BIDDER

Continued from preceding page

eg. "Give 'em a good one, that's ght! Now the nigh on's gone; but at off candle's a sticker. I dunno hether you'll fetch that one or not, ap'n."

The child drew in a mighty breath, s puffed cheeks flushing to a brilliant arlet, and blew with all his might. he flame of the one lighted candle aned, flared sidewise and disap- eared, leaving a light wreath of noke behind.

"There! I blowed 'em out, all by yself," he exulted. "I've got a strong ind in my breaf; haven't I, Peg?"

"I declar', I'd hate to have you try on the roof o' the barn, Cap'n. The ose shingles'd fly, I bet," Peg assured m jocularly.

Barbara was cutting the cake, her oubled eyes bent upon her task. Mr. lorrison glanced at her anxiously.

"I seen a rig hitched out t' the side oor this aft'noon," he said slowly. 'Twa'n't a—a sewin'-machine agent, as it, Miss Barb'ry?"

"No," said the girl shortly; her look orbade further questions.

"I'll tell you who 'twas, Peg," said immy sociably, as he began to nibble he edges of his slice of cake. "It was he Hon'rable Stephen Jarvis. An' is horse's tail is cut off short so't an't switch 'round, an' it makes him ross. I guess it would make me some ross, too, if I was a horse. Wouldn't t make you, Peg?"

"I reckon 't would, Cap'n," said the ld man, fetching a heavy sigh for no pparent reason. He turned to Bar- ara, whose red lips were set in an xpression of haughty reserve.

"If I'd 'a knowed 't was the Hon'ra- le Stephen Jarvis fer certain," he vent on with an effort after careless ase of manner, "I b'lieve I'd a took he opportunity to talk over crops with im fer a spell. We're goin' to have first-rate crop o' buckwheat this ear, an' winter wheat's lookin' fine. he'd ought to be plenty of apples, too, pruned the trees an' manured 'em eavy last fall."

"Barbara turned her back abruptly n pretense of pulling down a window hade. "I'll speak to you to-morrow— bout the work," she said in a hard oice.

III

After Jimmy had said his prayers nd been tucked up in bed, tired but appy, the book of "Vallable Info'ma- ion" under his pillow, Barbara sat for a while by the open window in the dusk of the April night. The wind had gone down since sunset, and in the stillness she could hear the "peepers" singing in the distant marshes and the soft roar of the river, filled to its brim with the melted snows from the hills.

Her thoughts went back to the day when her father, then a proud, hand- some man in his prime, had brought his new wife to the farm. Her own passionately mourned mother seemed strangely forgotten in the joy of the home-coming and the girl had resented it in the dumb, pathetic fashion of childhood. After a little, though, she had come to love the gentle creature who had won her father's heart. There followed a few happy years, regret- fully remembered through a blur of tears, when the little mother, as Bar- bara learned to call her, filled the old house to overflowing with sunshine. Then on an April night when the river lifted up its plaintive voice in the still- ness that fell after a wild, windy day, Jamie came, and the little mother went—hastily, as if summoned out of the dark by some voice unheard by the others. Barbara remembered well the night of her going, and of how, with a last effort, she had lifted the tiny baby and placed him in her strong young arms.

"Love—him, dear," whispered the failing voice. Then she had smiled once, as if with a great content, and was gone.

Jimmy's voice broke sleepily through these bitter-sweet memories.

"Barb'ra!" he called, "are you there? I forgot somethin'."

"What did you forget, dear?" asked the girl, going to his bed.

"It was—a—a—letter," murmured the drowsily-sweet little voice. "I—forgot——"

"Jimmy," said Barbara the next morning, "what did you do with my letter?"

Jimmy eyed his small coat uncer- tainly.

"It was in this pocket," he decided; "I 'member the letter stuck out, 'cause it was too long."

"Did you come straight home from the post office?" demanded Barbara. "Did you, Jimmy?"

Jimmy reflected.

"I walked along," he said, "an' 'nen I looked in through the fence to see the deer an' the shiny blue round things— you know, Barb'ra; when the sun shines you c'n see——"

"I know," said the girl with a touch of impatience.

"An' 'nen I saw the horse wiva short tail come out, an' I——"

"You must have dropped the letter somewhere along the road," inter- rupted his sister.

"Uh-huh! I guess I did," assented the culprit. "But I didn't mean to, Barb'ra. Truly, I didn't."

The girl controlled herself with an effort.

"Of course you didn't mean to, dar- ling," she said, kissing the rosy mouth, which had begun to droop dolefully at the corners. "Perhaps it was just an advertisement, anyway, and not worth bothering over. I'll walk along with you and see if we can find it."

But the letter, snugly hidden under a clump of unfolding fern, gave no token of its presence as the two walked slowly past it, their eyes searching the road and the tangled growths on either side.

Barbara walked swiftly to the post office, after she had left Jimmy at the schoolhouse. It had occurred to her that some one might have returned the missing letter to the office.

Al Hewett, when questioned, shook his head.

"Nope," he said; "the' ain't nobody brought it here. I remember the let- ter all right; I happened to notice the postmark. It was f'om Tombstone, Arizony. Know anybody out there?"

"No," said Barbara, turning away.

Two or three women looking over dress goods at the counter turned to look after the slim figure in its black dress.

"She don't 'pear to see common folks any better'n her father did," said one, with a spiteful laugh.

"Well, I don't see 's she's got much to be stuck up about," put in another. "What with her father drinkin' him- self to death, an'——"

"Was *that* what ailed him?" in- quired a newcomer in the neighbor- hood. "I remember he was buried a year ago last winter, just after we moved here. But I never heard he was a drinking man."

"None of us suspicioned it for quite a spell," explained the first speaker volubly. "Donald Preston was too awful stylish and uppity to go to the tavern an' get drunk like common folks; he used to sen' for his liquor f'om out of town. The best of brandy, so they say; then he'd drink an' drink till he was dead to the world, shut up in his room. He kind of lost his mind 'long toward the last, they say. He lived more'n two years that way b'fore he finally died."

"She didn't take care of him like that, did she?"

"Yes, she did. Her an' the hired

Continued on next page

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Reduced about 25,000 women from 10 to 85 lbs. I have rounded out and

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Won't you **join us?**—we will make you and the world better.

I have published a **free** booklet showing how to stand and walk correctly, and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement of health and figure through natural means.

Sit down and write to me NOW. Don't wait—you may forget it.

I have had a wonderful experience, and I should like to tell you about it.

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Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

TO THE HIGHEST BIDDER

Continued from preceding page

man; an' I guess they had their hands full part the time."

The subject of these manifold revelations and censures was walking rapidly down the village street. She stopped short at the end of the sidewalk, as Jimmy had done the day before.

"I don't suppose there's any use," she thought, her eyes fixed on the imposing front which the Jarvis residence presented to the public gaze. "But I'll try, anyway. If he'd give me a year—or even six months longer, I'm sure I could get the interest paid up."

A sour-faced woman opened the door.

Mr. Jarvis was at home, she informed Barbara, "but he's busy," she added importantly. "The' can't nobody see him this mornin' an' he's goin' away to-morrow."

"Then I must see him," Barbara said firmly. "Tell Mr. Jarvis that Miss Preston would like to see him."

Stephen Jarvis had spent several hours shut up in his library that morning, during which period he had opened and examined his mail, read the morning papers, published in a neighboring city, and the county papers, one of which he owned, and whose editorial utterances he controlled. His gaze still lingered frowningly upon the page when there came a dubious tap upon the panels of the door.

"What d' you want?" demanded Jarvis sharply, as he recognized the intruder. "I thought I told you not to disturb me this morning."

"Well, I told her so; but she wouldn't go away," the woman apologized. "I guess 'f I let her stan' there till she's good an' tired o' waitin', she'll——"

"Kindly acquaint me with the name of the person who wishes to see me, Mrs. Dumser," interrupted Jarvis with a quick choleric lift of the hand.

"Its that Preston girl," the woman said sullenly. "I told her you was busy and——"

"Show her in at once," her employer ordered briefly. His mouth, long, straight, expressionless, and shaded by a closely clipped mustache, tightened as Barbara Preston entered.

He glanced at her sharply and the girl sank into a chair opposite the desk without waiting to be asked.

The light from the long French windows fell full upon the slender young figure in its plain back gown, and her face, seen against the sombre background afforded by rows of leather-bound law-books, appeared vividly alive, defiantly youthful, like a spray of peach blossoms against a leaden sky.

"You wish to see me, I believe," said Jarvis, "What can I do for you?"

She met his gaze unflinchingly.

"I have come," she said, "to see if you will give me a little more time. It is going to be a good apple year, and—and I'll work—hard to save the farm."

Her eyes darkened and widened; a quick color sprang to lips and cheeks, as when a flag is suddenly unfurled to the wind.

He lifted his eyebrows.

"I thought we discussed that matter pretty thoroughly yesterday afternoon," he said. "I can think of nothing more to say on the subject."

"But," she persisted, "I don't intend to give the farm up. I—can't."

He was silent. But his look angered her unreasonably.

"You don't want it!" she burst out with sudden hot indignation. "You've got most of the farms about here now, and you'll have the others in time, I suppose!"

"You appear to know a good deal about my business," he said ironically. "But you're right. I don't want the Preston farm. I don't want any of 'em. Why should I? Most of them are like yours, worn out, worthless. But the owners want my money—your father did. And I let him have what he asked for. I might have refused. But I let him have a thousand dollars, and he took it, did as he liked with it—drank it up, for all I know. And now you come here begging——"

The girl sprang to her feet; her gray eyes blazed angrily upon him.

"I'm not begging!" she cried. "All I want is the chance to pay you—every cent, and I could do it—I will do it."

"Perhaps you will tell how you are going about it," he said coldly.

She sank back into her chair.

"Yes;" she said slowly. "I am—begging. I am begging for time. Give me another year—give me this summer, and let me—try!"

He was studying the girl's passionate face with a curious interest. A singular idea had presented itself to him, and he was considering it half mockingly. Nevertheless it lent a human sound to his voice as he answered her.

"See here, Miss Preston," he said. "I admire your pluck and energy. But let me tell you that you don't want to hold on to that farm. Its a losing fight, and you'd better give it up—peaceably."

"But I want it," she urged, "for Jimmy. I want to hold the place for him. He'll soon grow up, and—he's the last of the Prestons."

She stopped short and sprang to her feet, with a little gasp of angry protest.

"You are laughing at me!" she cried indignantly. "You have no right——"

She was mistaken: Stephen Jarvis seldom indulged in laughter; but his hard-set mouth had relaxed somewhat under his clipped mustache.

"Don't get excited," he advised her coolly. "Sit down and we'll talk this over. You want to keep the farm for that half brother of yours, you say. Well, I'm disposed to give it to you to do as you like with, if you——"

"You'll give me time to try?" she asked breathlessly. "Oh, thank you!"

He answered her impetuous question with another. "Did you notice the person who showed you in? Yes; I see you did. Well, she's my housekeeper. But I—well, I'm tired of seeing the woman about. I shall need somebody to take her place, and—Stop! I want you to hear me out."

But Barbara had already closed the door definitely behind her. The woman in black silk stood just outside. She had, in fact, been listening.

"Well!" she breathed explosively, staring at Barbara. Then she rustled toward the front door, her ample draperies filling the narrow twilight passage with a harsh, swishing sound.

"You better not show your face here again!" she said in a low, fierce voice, as she held the door wide for Barbara to pass out.

To be continued

Among the Workers

—Dr. Wilfred T. Grenfell of the Labrador Mission writes to The Christian Herald: "The fishery has been a failure this year and we have had our hands very full—nakedness and hunger will be a sight familiar to our medical missionaries this winter." He thanks our readers for their continued interest in and gifts to his missionary and medical work.

—The Extension Courses of Columbia University, New York, include "The Life and Letters of Paul," as the subject for a class at the Church of the Pilgrims, corner of Remsen and Henry Streets, Brooklyn. The class, which will be conducted by Dr. Richard Morse Hodge, Extension Teacher in Biblical Literature, is designed especially for Sunday School workers.

—Professor R. A. Torrey, the evangelist, writes from Paducah, Ky.: "We are having a time of much blessing here. We go to St. John, New Brunswick, in November, beginning November 6 and closing December 4. They are making preparations there. The meetings will be held in a large rink said to seat 4,000 or 5,000 people. All the churches, including the Episcopalian, are in the movement."

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Bowery Mission Trophies

The Duelist

THE following extraordinary testimony has been sent in by a man who is at present an inmate of the Craig Colony for Epileptics, Sonyea, N. Y. He is well known at the Bowery Mission, where the eighth anniversary of his conversion was celebrated in his absence on Sunday evening, October 2. Pronounced an incurable epileptic, and almost blind, he has lived a noble life for several years. His faith in God's love and promises is wonderfully simple and pathetic. His life is a monumental testimony to God's power to save to the uttermost.

* * *

I was born on the 5th of October at Dantzig, Province of West Prussia, Germany. My parents were pious and, living in excellent circumstances, lived in good style. Every Sunday morning my father held a short religious house service in which all the members of the family, such guests as might be visiting us, and all the servants participated.

My father's firm played quite an important role in the German business world from 1846 to 1864. My father owned two important baronial estates and four sailing vessels, and exported, besides his own grain, the produce of the estates of many other large landowners.

In 1865 my parents removed from Dantzig to Berlin. It was my father's desire that his children should play an important part in society, and for this purpose he kept us liberally supplied with money. All too soon, I found myself in the midst of the whirlpool of life.

In 1867, at the time of the great International Exposition, I visited Paris for a short time. In 1869 I entered upon my first position as an apprentice to the Royal Counsellor of Commerce, a business friend of my father's, and remained with him until 1873, when I was transferred to their London office. In the course of two years I was promoted to be manager of that office.

In 1876 the Fire Insurance Company launched out for business into Russia, establishing an agency in Moscow, and I was selected to take charge of that office. In 1877 my grandfather, having died and having left me a legacy, I was called to Germany to take part in the settlement of his estate. In Russia I had made many friends, and because of this I returned to Russia, and with the money I had inherited, I established a business of my own in St. Petersburg in company with a well-informed partner. Our business prospered until 1881, when the Czar was assassinated. Our factory was destroyed, being set on fire and burned to the ground.

Returning to my native country I made a number of attempts to establish myself again, but without success. Finally I entered into my father's employ and my knowledge of Russia and the Russian tongue was of great value to him. My father undertook the negotiations of a number of important loans. One of these, for Prince Alexander of Battenberg, the reigning Prince of Bulgaria, amounting to 10,000,000 francs, because of Russian intrigues and conspiracies, collapsed; that another, for 9,000,000 marks, for Prince Peter Sain Wittgenstein, a relative of the Russian imperial house, was consummated.

As agent for the various bankers interested in these loans, I once more visited Russia, my negotiations carrying me into Bulgaria and even Turkey. In 1885 my father, with other financiers, founded in Hamburg a packet transport company and I was appointed vice-president of the company. I was on the high road to prosperity. In 1886 I made the acquaintance of a young lady, who, though of good family, was to be my ruin. Our engagement had been announced, and we were the envied of all, when she deceived me and thus became the indirect cause of my coming to America.

At this time I was an officer in the German army. Every able-bodied German subject when he arrives at the age of conscription is required to give three of the best years of his life to active military service. I had passed into the second half of my service and held the rank of a subaltern officer. As such I was privileged to visit the officers' casinos, or clubs. Upon the occasion of one of these visits to one of the casinos I noticed a group of officers of rank deeply in their cups. One of their number in particular was boasting and mentioned the name of the lady to whom I was engaged. He calumniated her and spoke of her in derision. Incensed at the insult, I walked up to him, dashed a beaker of wine into his face, calling him at the time such epithets as he deserved. He was a captain in the Imperial Regiment of Guards, and an adjutant of the Emperor. I had desecrated the imperial uniform. The only satisfaction for this was a duel. The matter was speedily arranged on the spot. My antagonist—Baron ——, a member of one of the most aristocratic families of the Empire—had the good fortune to draw for first fire and, in delivering it, wounded me slightly only in the left temple. I also aimed at my antagonist's temple, but, instead of simply wounding him as I intended, my bullet penetrated his temple, entered the brain and he was mortally injured.

The Emperor learned of the affair and was so incensed that I was arbitrarily sentenced to five years' imprisonment in a military fortress.

My older brother, a first lieutenant in the army, heard of the orders before they were promulgated and he hurriedly communicated the news to me. I lost no time in making my escape. I made my way disguised to Hamburg, and ultimately landed in the United States.

A very reckless life I led after leaving the parental roof in Germany, and such a thought as seeking the care and the comfort and the aid of God never entered my mind. Truth to say, religion was to me but a jest. Home, position, the woman I loved, and who was to be my wife, all lost, and the knowledge that I had taken the life of one of my fellow-men (the baron died of his wound a month after the duel); these thoughts pursued me incessantly, robbed me of all peace of mind and made life a burden. To forget, I sought oblivion in drink. I continued in this course until 1888, when I was taken down with typhoid fever. After my recovery from the fever I became a victim of epilepsy. My mother had been afflicted with this terrible malady since her childhood. The doctors after a time concluded that I was suffering from epilepsy in an incurable form.

My malady may indeed be beyond the reach of the physicians of this world, but of one thing I am assured —and to this assurance I was brought through the teachings of good Dr. Hallimond and the other workers of the Bowery Mission—that to the "Great Physician" nothing is impossible, and in him I put my trust and my faith. He is my comfort and my hope!

I visited the Bowery Mission for the first time as the result of an acquaintance with Victor Benke, the former organist, now dead. He was the indirect cause of my own conversion, which occurred on October 2, 1902, and I will say that I shall never cease to be grateful to him and to his memory as long as I live.

The Bowery Mission became an inexpressible blessing to me. There I not only found my beloved Master and Saviour, but many other blessings were showered upon me within its walls, and through its kindly ministrations and good offices.

15 YEARS HERE

DEWEY, STRONG & CO., San Francisco, Cal., Aug 10, 1910.
MESSRS. OSTERMOOR & CO.
Gentlemen—It is about fifteen years since I received from you a wonderfully comfortable Ostermoor Mattress. Although we have had an earthquake since then, the mattress is still in use, in first-class condition, giving satisfactory service. I take pleasure in enclosing a photograph of my house, 271 Lee St., Oakland, Cal., where that Ostermoor Mattress is a most valued possession. Very truly,
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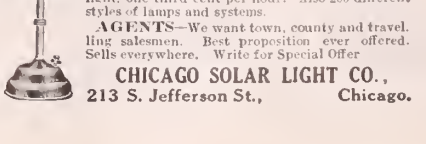

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TEN SPECIAL CHRISTMAS POST CARDS FREE

If you want this wonderful collection of 50 Christmas Post Cards simply send us your name and address today. Enclose 4 cents, coin or stamps to help pay postage etc., on the cards, and we will send you by return mail 10 of the most beautiful Christmas Post Cards published in America and will tell you how to get the 50 above free. Under no condition will more than one set of Cards be sent to members of the same family.

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Big Offer! Has 70 Perforated Patterns (which can be used many times) with a retail value of $3.00, Shirt Waist, Corset Cover, Doilies, 26 Initials etc, a Box Stamping Paste, Illus. Stitches and subscription to Fancy Work Book Modern Embroidery. All for 25c.

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MORE THAN EVER

Increased Capacity for Mental Labor Since Leaving Off Coffee.

Many former coffee drinkers who have mental work to preform, day after day, have found a better capacity and greater endurance by using Postum instead of ordinary coffee. An Illinois woman writes.

"I had drank coffee for about twenty years, and finally had what the doctor called 'coffee heart.' I was nervous and extremely despondent; had little mental or physical strength left, had kidney trouble and constipation.

"The first noticeable benefit derived from the change from coffee to Postum was the natural action of the kidneys and bowels. In two weeks my heart action was greatly improved and my nerves steady.

"Then I became less despondent, and the desire to be active again showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard mental labor with less fatigue than ever before."

Read the little book, "The Road to Wellville, in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Farmer Folk of Portugal

THE peasant and small farmer has had practically no active part in the present revolution, which was carried through by one wing of the army and the republicans of Lisbon. He is not interested in politics, and would not care to be bothered with political discussion. He is always ready to "let well enough alone," and does not see why his compatriots in the city do not feel the same way. The country people are contented. Most of them own their small farms. In fact, in northern Portugal it is rare that a laborer does not own a plot of ground on which to grow his vegetables and also a few of the bright colored flowers which so delight his eye.

In the country districts a peasant plodding home to supper will not think he has done much out of the ordinary if he goes a mile out of the way to set you on your right road. He expects no reward, and the idea that a "tip" should be forthcoming for an act of civility, though a generous one, has not permeated the country districts. If you happen by when he has sat himself down by a wayside tree to eat his noon lunch he will offer you half of his bread and oil, and will be pleased if you accept it in the same spirit of friendliness with which he offered it.

A good part of the farm work is performed by the women, who see no reason why they should regard digging, hoeing and plowing as the work of men alone. The man who owns a few acres of land will often leave its cultivation to his wife and daughters, while he labors as carpenter, stone mason, or cooper, for cask-making is one of their important industries. He also likes to get a job as a waiter in one of the numerous hotels at seaside resorts, for the country has thousands of Continental and English visitors. Women share in the heavy work of the cities as well. There are female porters, laborers on the docks, market tenders, and even women coal-heavers, fishermen, or rather fisherwomen, and sailors. They are as strong and hardy as their husbands and brothers and seem to stand long hours and hard labor as well. Of course it rather takes away the glamour of romance when one sees a young woman with finely chiseled features and beautiful black eyes, digging with spade and mattock or heaving a basket of coal into a ship's hold with as much ease as the American girl plays tennis and golf. They seem happy under what we would consider hard conditions, so the reformer would probably have his labor for his pains if he suggested a change in this department of Portuguese national existence.

The Portuguese country people, as a usual thing, have great physical durance, doubtless as a result of "survival of the fittest" for many g erations. The laundry workers are example of this. People come in fr long distances to get soiled clothes city customers. The clothes will placed in big panniers on the fam donkey and the peasants will st back late in the afternoon. Some them will travel all night and it w be sun-up before they reach th homes many miles from Lisbon Oporto. A day or two later they trudging back to deliver the clot now spotlessly clean, and to get other lot from some other patr Many a countryman and his wife t a jaunt of fifteen miles or more, wh make one think that there might many who could rival the feats Weston and O'Leary as walkers, they tried.

A Winner of Aerial Fame

PROBABLY there is no happ person in the country than M John B. Moisant, the aviator w sailed around the Statue of Liber unless it is his brother, who paid

Photo by Underwood & Underwood

John B. Moisant

Winner of the $10,000 prize

the machine in which he went mile-a-minute clip from Hempste and back. Mr. Moisant is a you architect of Chicago, who has tak up flying as a pastime. He has be a great traveler and has spent enou time in Africa to give himself an most perpetual tan. He is arrar ing to appear at a number of otl aviation contests in the near future

The Advertiser to the Rescue

A SHORT time ago we received a communication from one of our reade who stated that as a result of an advertisement in THE CHRISTIAN HERA several years ago he had invested some money in a financial propositi In the meantime hard times had come upon him and he wrote us asking if thought the advertiser would be willing to refund the amount of money whi this subscriber had paid.

The advertiser expressed the opinion that our subscriber was very foolish desire his money back at the present time, inasmuch as the property owned him would most certainly rise in value within a few years. Our subscriber, ho ever, stated that the ready cash at once would be worth more to him than larger amount in the future, whereupon the advertiser very promptly sent t amount of money paid, together with all expenses which the property h incurred in the meantime.

This shows the quality of the reputable advertiser. Not only did tl advertiser have faith in his own proposition, but he was desirous of having o subscriber reap the benefit of the natural increase which might have come to h could he have but waited a while longer; and, this being impossible, the adv tiser was willing to pay back to his customer all the money which that custom had paid in.

Of course it would have been better if the subscriber could have wait In the meantime, however, he has not lost any money whatever. The investme was paid for on the instalment plan. Had it not been for the investment, tl subscriber might not have been able to raise as large a sum of money as he w able to secure in his hour of trouble.

Whenever any of our subscribers is defrauded by an advertiser in TH CHRISTIAN HERALD we will make good the claim, provided that the subscrib who must be of record, has mentioned THE CHRISTIAN HERALD in writing to t advertiser, and provided the claim is made to us within two months of the da of the appearance of the advertisement.

Trust it All With Him

E. G. W. Wesley. Hubert P. Main.

1. Be not anx - ious for the mor-row; Trust it all with Him.
From the night no dark - ness bor - row; Trust it all with Him:
Thro' the gloom His hand is lead - ing, He thine ev - 'ry tear is heed - ing,
He will cheer thee, trust Him ev - er, Trust it all with Him.

Copyright, 1910, by HUBERT P. MAIN.

The "Good Man of Jolkina"

F you wish to locate the town of Jolkina on the map, you must look r it somewhat east of Moscow, the cient capital of Russia. The near- t railroad station is called Karlovo. etween the station and the town is a ctory, employing thousands of work- gmen. The surrounding towns are nsely populated.

If a stranger comes to Jolkina, he ll hear, doubtless with astonish- ent, the children cry; "Thomas! homas!" An older person here and ere will also say: "Thomas!"

The fact is that in Jolkina lives a ussian ex-priest, named Thomas asakoff, and when a stranger arrives, the people now take for granted that some one is coming to visit him. For whom should a foreigner visit but Thomas? He has accepted the faith of the foreigners and is propagating their doctrines. When a Catholic begins to waver in his convictions, he always goes to Thomas. When some one has a grievance with his priest, he threatens: "I will go to Thomas."

Thomas, to whom every one in Jolkina looks up as to one who is either a dangerous antagonist or a blessed leader, was only two or three years ago the priest and spiritual father of the town. He was honored and loved by all, and had a good post in every way, until he began to preach the Gospel of Jesus Christ to his people. After that the church excommunicated him and refused to pay him his salary, which amounted to 300 rubles per month. People began to persecute him. He, a man of sixty, took the spade and earned his own living by digging ditches. He kept on this hard labor till he was taken sick and had to be sent to a hospital. After his recovery, he went about with his wife, peddling thread, buttons, cloth, etc., making just enough to keep from starvation. Some sympathized with him, and by degrees he won a following of men and women who listened to him and became more friendly to him. Some were converted and these converts organized a church with the ex-priest as their leader and pastor and his house was their meeting-place. And so the old ex-priest struggles amid poverty and hardships, but firm in the new faith to which he was won over so strangely. His teaching has been greatly blessed and he is no longer depressed, but to many is the most beloved and respected man in Jolkina. Having accomplished so much under adverse conditions, what might he not do even yet, if he had substantial support for his ministry?

Moscow, Russia. JOHN SWENSON.

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set of four of the famous 14-K Rolled Plate 'ementz Collar Buttons (that will last for years thout losing lustre). A new one free for every e broken or damaged from any cause. Packed an attractive ribbon-tied box.

ONE DOLLAR the set of four. If not found at your haberdasher's or jeweler's, a set will be sent, postpaid, on receipt of price.

KREMENTZ & CO.
7 Chestnut Street Newark, N. J.

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Of Soft Lustrous French Coney
CAREFULLY SELECTED FIRST QUALITY SKINS, FINEST WORKMANSHIP. Skinner's Satin Lined

Packed in Beautiful Holly Box

$8.96
We Pay Postage
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A useful and extremely desirable Christmas Present

Beautiful Pellerine of French Coney; trimmed with 12 tails and 4 heads; lined with heavy guaranteed satin; may be had in either brown or black.
Handsome Rug Muff of French Coney; trimmed with six tails; lined with heavy guaranteed satin; may be had in either brown or black.
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A 1025-6 This Fur Set is $8.96. Send for our great free Catalog No. 42 to-day; it is full of wonderful values like the above. Money returned at once if not satisfactory

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An investment with the Industrial Savings and Loan Company will
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A Set of Beautiful Rogers' Table Spoons

Full size Rogers' extra silver plate, table spoons, bouillon spoons, tea spoons and forks. Handsome rose design in French Gray Finish—free from advertising.
To get them you have only to learn the many delightful kitchen uses, the helpfulness, the surprising economy of
LIEBIG
Company's Extract of Beef
Save the metal cap from the jars—Send us one cap and 20 cents and we'll send you a table spoon or a fork, post-paid. Send one cap and 10 cents for a tea spoon or a bouillon spoon. When you've seen one, you'll want full sets.
Always look for this signature in blue: *J. Liebig*
A 60-page cook book, by Mrs. Rorer, sent anywhere free on request. Address Dept. S, Cornelie David & Co., 9 North Moore St., N. Y.

Save Steps between kitchen and dining room. One trip with Wheel Tray sets table. Another clears it. Stands beside table for serving. Beside sink while washing dishes. Price $10, exp. paid. Circular
WHEEL TRAY CO., 435C West 61st Place, Chicago, Ill.

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Address **The Christian Herald, 499 Bible House, New York**

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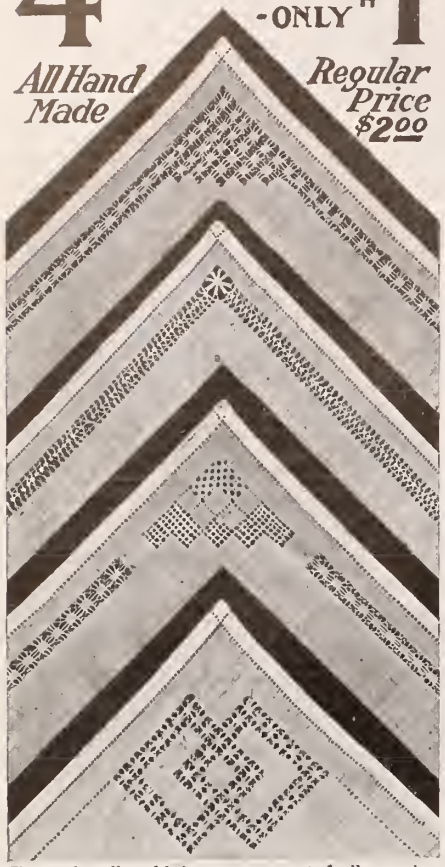

These handkerchiefs are warranted all genuine hand made and hand-drawn in above beautiful designs on extra sheer, transparent handkerchief linen lawn. Imported direct from our native workers; 11x11 in.; worked in all 4 corners. Each 50c. **Special ½ Price Bargain:** To advertise our genuine Mexican drawn-work, Indian Rugs, etc., we will send these four handkerchiefs prepaid for only..... **$1.00** regular price $2.00. Same handkerchiefs in rare, sheer, pure Irish linen, regular price 75c each, the entire 4 for only $1.50; regular price $3.00.

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One of the Best Books of the Year

His Better Self

By THOMAS JAYHEWS

A Better Book cannot be obtained For the Young Man or Woman

In whose character, welfare and success in life you are concerned. It is also interesting and helpful to older readers --- a story that is human, realistic, novel, full of practical subjects, presenting an ideal of life in harmony with Christian precepts.

"Its great attraction is found in its realism, in its homely, human appeal."—*Minneapolis Tribune.*

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"A story of stirring adventure, to which love adds spice. *His Better Self* is well worth reading. Mr. Thomas has done a good piece of work."—*San Francisco Bulletin.*

TO PARENTS AND OTHERS

This is a good book for the whole family, and is ***invaluable*** for your son or daughter, or for anyone whom you want to help become a better and more successful person.

If your dealer cannot supply you, order direct from the Publishers. Price, $1.50 postpaid. Order now for a Christmas present with which you can give enjoyment and accomplish much good. If not as represented, or if otherwise unsatisfactory, return the book and your money will be refunded.

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10 HOLIDAY POST CARDS. We will send 10 Beautiful Colored Christmas & New Years Cards for 10c or 28 cards 25c. KansasPostCardCo., Dept 449, Topeka, Kan. **10c**

"Moonshiners" in the Tower

Continued from page 1056

but earnest affirmations again answered her. "Is there not one more who will promise?" The man whom she had considered the hardest responded, "I will try." "And will you take Jesus Christ for your Saviour?" "I will try."

Behold how much good can come from a little seed sown in Christ's name! Mrs. Smith's own experience is another illustration. She was fond of the world and its gaieties; passing through Atlanta, she attended a service at the Second Baptist Church; something said awakened her deeper spiritual nature; and she at once gave up all to work for Christ. One incident she told me of will, I think, specially please the readers of THE CHRISTIAN HERALD.

"My aunt in Connecticut," she said, "has been taking THE CHRISTIAN HERALD for years. Now she sends me bundles of them for distribution. So, in the Tower, you will see the moonshiners reading that paper. I carry literature to my friends in the Tower, but I am careful to take only the best and most helpful things."

Dr. White tells me that the temperance sentiment is very strong in the mountains; that there is growing opposition to moonshining, the better classes realizing that it is wrong and a peril in every sense to the community in which an illicit still may exist, however secretly. There are more arrests by the government now than heretofore, but the reason of this is not so much that more moonshining is done, but that opposition to it is on the increase and detection is easier.

A Mother in Israel

MRS. THOMASINA CARTER, mother of Rev. William Carter, D.D., pastor of Madison Avenue Reformed Church, New York, died in St. Helen, Mich., Friday, October 21, in the eighty-first year of her age. Mrs. Carter was born in Tavistock, County Devon, England, in 1829, and was married in 1847 to Joseph Carter of the same county. She was the mother of eleven children, of whom nine survive. One other of the sons is a minister and is pastor of the Methodist Church at Frontier, Mich. Three other sons live at St. Helen, Mich., and one unmarried daughter, the other three daughters living respectively in Canton, Ill.; Benld, Ill., and Baltimore, Md. Mrs. Carter was left a widow at Houghton-le-Spring, County Durham, England, thirty-one years ago, and came four years later to this country with her large family, settling in Streator, Ill., and moving from thence five years ago to St. Helen, Mich., where three of her sons are developing large timber claims and settling communities from other States upon them.

Mother of such a family, and widowed for so many years, she was one who had many cares and responsibilities thrust upon her which she always bravely met with the strongest Christian faith and fortitude. She was indeed one of those rare Christians who combined faith with works to a remarkable degree. She had literary instinct as well as insight, broad mental vision and a grasp of intellectual things that comes not so much from the schools as from a heart-directed, soul-moved mind. Her chief joy and strength, however, was in the life that is hid with Christ, and it was in this that she continually trusted and rejoiced. This trust in God and the desire to leave everything with him was never better expressed than in the tender poem her own hand penned and gave to her children on her eighteenth birthday.

"Dear Saviour, I am weary,
And my life is incomplete,
But I bring the tangled meshes
And lay them at Thy feet;
Thou'lt unravel all the tangle,
And straighten out each thread,
And what I've failed in weaving,
Thou wilt make a perfect web.

"Thou knowest I intended
To make my life complete,
But heavy grow my hands and heart,
And weary grow my feet;
Still I'm trusting in Thy merits,
And Thy words so true and sweet,
Thou'lt accept 'the willing spirit.'
Although 'the flesh is weak.'

"Dear Saviour, I will trust Thee,
For Thy weary feet have trod
The rough and thorny pathway
Which leads me up to God;
And by Thy precious life and death
I'm freed from every sin,
I'm only waiting, now, to hear
Thy welcome call, 'Come in.'"

You pay no more for a pound package of Kingsford's Corn Starch—made by an exclusive process for over sixty years.

Ordinary corn starch can be made in a few days, while it takes as many weeks to produce

KINGSFORD'S OSWEGO CORN STARCH

You are asked just as much for the low-grade corn starches that cannot give you the result in your cooking—because they lack Kingsford's delicacy, strength and purity.

Don't you think it would pay to insist upon Kingsford's?

The Cook Book "O" tells What a Cook Ought to Know about Corn Starch," 168 of the best recipes you ever tried. *It's free* —Just send your name on a post card.

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FREE OIL FOR ALL

The best oil for all purposes. Cleans, polishes; pianos, dressers, chairs, grill work, picture frames, hardwood floors. Prevents rust on nickel parts of stoves, bathroom, fixtures, door plates, railings.

"3 in One" lubricates anything—locks, clocks, sewing machines, hinges, bicycles, firearms. No acid, no varnish odors, all dealers. Big bottle, little price. New hooklet and generous trial bottle free.

THREE IN ONE OIL CO.,
54 Broadway, New York City.

25 CHRISTMAS CARDS IN COLORS—GOLD or SILVER 10¢

All different—Big Bargain. Everyone pleas Satisfaction guaranteed. 6 packages for 5

J. D. WENDALL, Dept. 42, Cor. Monroe and Clinton, Chic

This Picture, "An Autumn Reverie,"

FREE TO YOU FOR A FAVOR

THE Cover Page of our October 26 issue, "An Autumn Reverie," was so favorably received that we have decided to print a number of artist's proofs of the picture for distribution to those of our readers desiring them. We reproduce here a miniature of the picture, which does not by any means even suggest the beauty of the original. Look up your October 26 issue now so that you will have a good idea of the picture we propose to send to you in return for a favor. The picture is 13½ inches high by 11 inches wide. It will be printed on plate paper, in the Autumn colors of dark brown with the dress of the pretty girl subject in light brown, just enough contrast to make a most pleasing effect. There will be no advertisements on the front or back of this picture; it is to be printed especially to accommodate those readers who would like additional copies for their friends, or for wall decorations.

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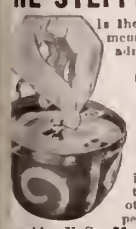

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Eloquent Silence of Jesus*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

LET those who read this lesson, either stand in front of the clock or have a watch in hand to turn the hands as each incident is given connected with the arrest and trials of Jesus. (Not only the trial before Caiaphas will be noted, but the other trials as well, as no other lesson is assigned for them.) Between midnight and one o'clock Friday morning, Judas with his band comes to the Garden of Gethsemane, arrests Jesus and takes him to the palace of the high priest. "Then all of the disciples left him and fled" (Matt. 26: 56 R. V.). But Peter followed him afar off" (v. 58). We read of one, not an apostle, who continued with him: "A certain young man followed with him, having a linen cloth cast about him (his upper garment) and they laid hold on him, but he left the linen cloth [cloak] and fled naked" (without the upper garment). This is the account Mark gives of himself (Mark 14: 51, 52). Mark's presence is to be explained by the probability that Judas with his band went first to the house of Mark, where he thought Jesus and the apostles were still at the supper. Undoubtedly Mark followed from his home Judas and his band as they proceeded to Gethsemane.

Christ Before the High Priest

Towards two o'clock Friday morning, Jesus was brought by Judas and his band to the palace of the high priest. The Roman soldiers, who had acted as hirelings, then returned to their quarters in the Castle Antonia, which was adjacent to the temple. There were in reality two high priests, Annas, the past grand—a man over seventy years of age, still enjoying all the dignity of the office and also its influence, as he had power to promote as his successors those most closely connected with him. And there was Caiaphas, the son-in-law of Annas, who was the nominal high priest. Jesus was brought both before Annas and Caiaphas; presumably both lived in the same palace.

Two of the apostles followed Jesus to the palace of the high priest, one of them more closely than the other. In John's Gospel we read: "Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered with Jesus into the court of the high priest; but Peter was standing at the door without" (John 18: 15, 16). "And so he who leaned on Jesus' breast at the Supper" (John 21: 20) was still the closest to him in the hour of his extremity. John, seeing Peter at the door, obtained permission for Peter to enter the court.

Towards three or four o'clock Friday morning, as the first streaks of the dawn were showing, Jesus was taken before the Sanhedrists, who were gathered together awaiting their prisoner. Jesus was their prisoner because they had paid Judas thirty pieces of silver to apprehend him. The Sanhedrists were assembled either in the house of Caiaphas, or in the hall of the Sanhedrin, a part of the temple. Probably they were met in the high priest's palace, as it was not legal to hold a regular meeting of the Sanhedrin during the night hours. But if the trial of a prisoner had gone on all through the day, sentence might be passed at night, but no trial might be commenced in the night. And so we may consider Jesus' trial before the Sanhedrin as a part of his trial before Caiaphas, and his final condemnation of him as the act of the Sanhedrists, members of the Sanhedrin, if not the Sanhedrin itself. In that trial occurred the terrible scenes of false witnesses brought against Jesus, and the high priest himself becoming the chief inquisitor. One has said: "Now the hounds of hell have their turn; 'They did spit in his face and buffeted him, and others smote him with the palms of their hands'? Six fists fell on him in a shower, and the villains said: 'Who smote thee, thou Christ?' Then they all spat together, and asked him to name them one by one." "Something did grieve Christ more than the enemy. Peter cut his heart in two when he said three times, 'I know not the man.'" (Dr. Joseph Parker.) And what did Jesus do? As far as the actions and accusations of the high priest and the Sanhedrists, he "held his peace"; but he "turned and looked on Peter." It was a look of tender reproach that brought Peter to himself.

Christ Before Pilate

In the morning about six o'clock, the Sanhedrin passed sentence upon Jesus that he should be put to death.

From six to eight o'clock, they led him away to Pilate, the Roman governor, because the Sanhedrin did not have the power of the sword. The Jews might condemn, but only the Romans could execute. Pilate's judgment hall was probably located in the Castle of Antonia. It was called "the Prætorium." They had to trump up a new charge against Jesus, for Pilate could not be supposed to be interested in their Jewish contentions, so they brought the charge to Pilate against Jesus that he, in claiming to be the king of the Jews, was guilty of treason against Rome, and was a leader of sedition. But Pilate recognized it as wholly a Jewish question, and suggested that they should settle it among themselves. But urged on by the vociferous demands of the Jewish authorities, Pilate proceeded to examine Jesus, and asked him a direct question, "Art thou the king of the Jews?" And Jesus replied: "Thou sayest."

Near eight o'clock, still on Friday morning, Pilate sent Jesus away to Herod for trial, because he had been told that Jesus was a Galilean, and Herod was the ruler of Galilee. He chanced to be in Jerusalem at that time. Herod looked upon Jesus as a pretender, so he had Jesus arrayed in a royal robe, and sent back to Pilate. Jesus offended Herod by not consenting to work a miracle in his presence.

The View of Pilate

Nearing nine o'clock Friday morning, Jesus is the second time brought before Pilate; this time Pilate held court outside of the Prætorium, for Jesus might not enter there. And Pilate wanted to make an appeal to the people on Jesus' behalf. He said to them: "I find no fault in him," and he proposed his release, giving them the choice whether he should release the noted prisoner Barabbas, a robber and a seditionist, or Jesus, the faultless. But they cried for the blood of Jesus, and although Pilate tried to wash his hands in innocency, he at length delivered up Jesus to be crucified. Alas! And so it has gone round the world that Jesus suffered under Pontius Pilate.

We have the following from Greenleaf's *Testimony of the Evangelists* (Greenleaf being a great legal authority): "What Pilate lacked was not a correct view of the case as presented to him, but the courage to resist the clamor of the Jews for the death of Jesus. He finally sentenced him to death, when he knew there was no foundation for the sentence, and this on his part was an act of judicial murder, making him forever infamous."

So the case of Jesus appears in the Gospel narrative, which is the only

Continued on next page

* The International Sunday School Lesson for November 27, 1910. The Trial of Jesus. Matt. 26: 57-68. GOLDEN TEXT: "Who, when he was reviled, reviled not again." I. Peter 2: 23.

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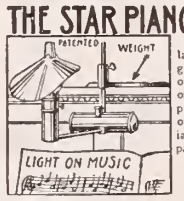

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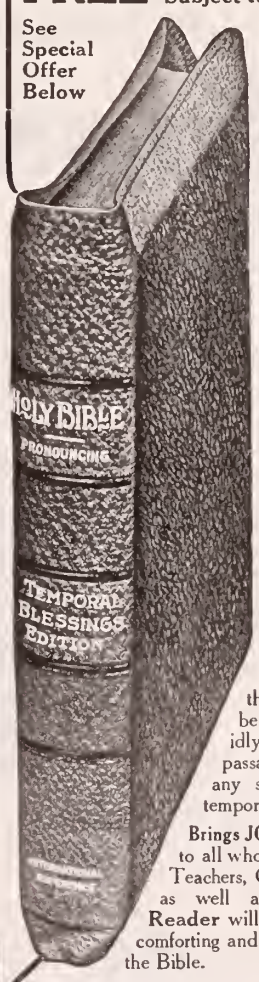

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Sunday School Lesson

Continued from preceding page

source of our knowledge as to the facts. He was not guilty of blasphemy under the law of Moses, since he was divine as well as human, and as such had a right to assume the attributes and prerogatives of the Godhead. He was not guilty of any offense against the Roman authority, and Pilate repeatedly so declared. His death considered as the act of men and as procured by men is the most awful tragedy of crime upon which the sun ever shone. That death, considered in relation to the purpose and appointment of God, and to the object for which Christ came into this world, and the results ensuing therefrom, make it the most important event that ever occurred on earth, perhaps the most important that ever occurred in the universe. What the Jews intended is one thing, and what God intended is quite another and different thing. Malignant destruction was their purpose. A glorious salvation for a guilty race was God's purpose. Paul's statement to the Corinthians gives us God's purpose: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures." (I. Cor. 15: 3.)

Christ Illegally Condemned

Proved by Dupin in 1828, after a calm, searching legal examination of the great trial:

1. Our Lord's apprehension was illegal.
2. His being conducted to Annas was illegal.
3. Examination at night was illegal.
4. Ill treatment in the hall of Caiaphas, illegal.
5. Proceeding on a fast day, illegal.
6. Caiaphas, who had been the accuser, to be judge was illegal.
7. Testimony of witnesses perverted was illegal.
8. His own admission insufficient, and its reception, illegal.
9. Condemnation by Jews for an alleged capital offense concerning which, if capital, they had tried before a competent tribunal and accusation had failed.
10. Acquitted also by Herod. Detention, illegal.
11. Pilate yielding to murderous clamor for fear of the Jews, against his own conscience and his wife's entreaties, grossly illegal and criminal.
12. Pilate's last appeal to deliver Barabbas admits the illegality of his conduct toward Jesus.
13. All subsequent indignities and execution on Calvary, violation of the law and constitution.
14. Scarlet robe, crown of thorns, illegal.

"Who when he was reviled, revil not again." These are the words the Golden Text selected for this le son. We may say that they represe the secondary benefit from all th Christ suffered for us, our salvati being the first benefit. Even grand than when Jesus rebuked the waves the sea, saying: "Peace, be still," hear him on those times of trial, sayi to our oft-troubled hearts, "Pea be still." And the peace of soul greater than the peace of the sea. learn from him how great and nol and grand it is to suffer and be st and how much greater and grand and nobler it is to be still than it is answer back or strike back.

One has said: "There is a force passiveness, there is an energy silence; there is a magnificent ret of non-resistance which puzzles men common mind and ordinary heart, very mystery of heroism to those w mistake noise for music and tumult power. Two boys were sawing piece of wood, and they noticed wl no one had ever told them, that a s grows hotter and hotter as it is us And it is the same with the saw contention.

We are quite sure that Paul h been learning of Jesus when he wrc "Render to no man evil for evil. it be possible, as much as in you lie be at peace with all men" (Rom. 1 17, 18).

Calm me, my God, and keep me calm,
  Soft resting on thy breast;
Soothe me with holy hymn and psalm,
  And bid my spirit rest.

Calm in the sufferance of wrong,
  Like him who bore my shame;
Calm 'mid the threatening, taunting throng,
  Who hate thy holy name.—HORATIUS BONAR

We sometimes find excuse for o selves for hitting back by saying, "" are not understood." How grossly w Jesus misunderstood when brou into his several trials before the hi priests, the Sanhedrin, Pilate a Herod! He was not guilty of thing with which he was charg Have we ever been so grossly and tirely misunderstood?

Not understood. How trifles change us!
  The thoughtless sentence or the fancied slig
Destroy long years of friendship and estrange
  And on our souls there falls a freezing bligh
    Not understood.

O God! that men would see a little clearer,
  Or judge less harshly where they cannot see
O God! that men would draw a little nearer
  To one another, they'd be nearer thee,
    And understood.—THOMAS BROCHE.

THE OLD PICTURE

UP in a dim old attic
  Among some relics rare,
I found a precious treasure
  That long had nestled there.
It was an olden tintype
  Of mother's gentle face.
With eager, trembling fingers
  I drew it from its place.

With mingled pain and sadness
  I scanned the features dear;
And as I gazed upon it,
  It seemed that she was near.
Memories round it clustered;
  My tears fell thick and fast,
While through the darkened attic
  The twilight shadows passed.

I still could see the cottage
  Beside the mountain high,
Where I was, oh! so happy—
  In days long since gone by.
I sat beside the window
  In mother's worn arm-chair;
My heart was filled with anguish;
  I longed to meet her there.

In that celestial city
  Where all is peace and love,
And weary souls find refuge
  In God's own home above.
That precious, faded tintype
  I'll keep in reverence sweet
Till some glad day my mother
  And I again shall meet.

ESTHER PETERSON.

HAPPINESS

GOD did not make his world a place of wr
  A wilderness with naught to cheer the gloo
For listen, as we travel on our path
How the birds sing and how the roses bloo
And though the sunshine oft may be o'erc
Yet even shade is fair; and when 'tis past,
The sunshine all around us looks more bri
And a new beauty bursts upon our sight.
He whose pure heart is open to the good,
The beautiful, the true, has ample food
To stay his heart, and speed him on the r
With joyous spirit to his blest abode.

Far different he, who plodding sadly on,
With downeast eyes, all weary and alone,
Crushing the flowers of joy beneath his f
And heeding not the songsters, gay and sw
The sunshine laughs and ripples round his w
Yet not one bright beam in his heart can s
He lifts the cup of Marah to his lips,
And as he journeys on, he sadly sips
The bitter dregs, and all that's left of life
Is turned to gall and bitterness and strife.

This world is but a mirror of the one
We love to dream of; and, our journey don
We hope to gain. Who sees no beauty her
And has for the sad heart no word of chee
Cannot be happy in that world where all
Are serving, at the heavenly Master's call—
Helping each heart to drop its load of sin;
Helping to keep it pure and clean within;
Leading it ever in the perfect way;
Helping to bring the bright, millennial

LYDIA KIRK BLACK

Sin of the Drink Traffic*

THE great Western States which have, wholly or in portions, "gone dry," are offering the most remarkable testimonies to the good results of closing the saloons.

It was almost universally said by their opponents, "You can't get along without the license money. It pays the chief expenses of government."

Most of us know that, very often, reducing expenses saves as much as adding to one's income.

Lo and behold, in the same way, jail, court and police expenses are curtailed to an astonishing degree by prohibition. In other ways also the direct expense of local government is lowered. In a single year, in some cases, the reduction brings the city to the same point financially to which the license money brought it during the reign of the much-vaunted high license.

Indirectly, the gain is even greater. The merchants have fewer bad debts to collect. They sell more goods. There are fewer drunkards reeling about the streets.

Instead of proudly flaunting his detestable trade in the faces of the community, the liquorseller no longer carries the brand of legality and respectability. He is marked as a criminal, as he ever should be. He hides in cellars and shanties, and the hounds of the law are after him.

The law has ever to run in advance of the people. Many are so dense that they are prone to think whatever the law allows is right. If the stamp of unlawfulness is put upon anything, then and then only do they see that it is wrong.

It is stated by Lady Henry Somerset that in one district in Liverpool, England, in which there is no saloon, there is but one pauper to every 1,000 inhabitants. In another, containing 200 saloons, there is one pauper to every twenty-eight inhabitants.

After Georgia had abolished the saloons, in January, 1908, this telegram was sent from Atlanta: "Such a scene as that in the police court this morning is undoubtedly without a parallel in the history of a city the size of Atlanta. But one lonely case appeared on the docket for trial."

Matilda Erickson, in her "Temperance Torchlights," says: "An Oklahoma sheriff reports that prohibition has reduced crime in his county 75 per cent."; and, "Out of 9,300 murders and homicides in the United States in 1906, Maine furnished but three."

A good record for the great original prohibition State.

The superintendent of the Santa Fé railroad says: "I consider the prohibition law in Kansas as worth more to the railroad men than any other one thing."

Governor Hoch of Kansas, in his Thanksgiving message, said: "One-third of our counties are without prisoners in their jails or paupers in their almshouses. One-half of our counties put no convicts to our prisons this year. One-half of our prison inmates never lived in Kansas long enough to acquire a residence here. Churches and schools flourish, the spiritual outlook is hopeful, and the saloon is practically vanished."

If every State in the Union could send forth a report like this, the millennium would be well on its way.

There is much to encourage the workers for prohibition, but the task is not a quarter done.

If we cannot close the saloons in a whole State, let us close them in as many counties as possible. If we cannot close them in a whole county, let us close them in as many towns as possible. If we cannot close them in a whole city, let us close them in as many wards as possible.

God will surely help us if we do our best, for this is his own work.

* Topic of the Epworth League for Sunday, November 27. TEXTS: Hos. 7 : 5; Hab. 2 : 15.

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As a result, there are 20,000 delighted Overland owners. Each owner tells others about his car. There has been many a time when we could not fill half the resulting orders.

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Now conditions call for a lower cost. We have met those conditions by investing $3,000,000 in modern automatic machinery.

By these labor-saving methods we have cut the cost of Overlands 28 per cent in two years. And we get, in addition, exactness to the thousandth part of an inch. No ordinary maker can begin to give what the Overlands give for the money.

And we are now making 22 models, so that every buyer can find in the Overland line a car which meets all his ideas. Whatever you want in size, style, cost or power, you can find it here.

These 22 models include almost every desirable type of a car. They include Torpedo Roadsters, the new Fore-door Tonneaus and Inside-Drive Coupes. And the newest models — the fore-door models — in the Overland line cost the same as the open front.

Our 1911 Prices

For $775 we are making a 20-horsepower roadster, with a 96-inch wheel base—a four-cylinder car which is easily capable of 45 miles an hour.

We are making a Torpedo Roadster—the latest type of a racy car—as low as $850.

The 25-horsepower Overlands, with 102-inch wheel bases, sell for $1,000. Five styles of body, including delivery body.

The 30-horsepower Overlands, with 110-inch wheel bases, sell for $1,250. The bodies include the torpedo roadster, the fore-door tonneau and the open-front touring car.

We are making a four-passenger inside-drive coupe for $1,250. It is ideal for winter driving.

The 35-horsepower Overlands, with 118-inch wheel bases, sell for $1,600 and $1,675. All prices quoted include magneto and full lamp equipment.

Send for the Book

The Overland Book for 1911 shows all the styles and gives all specifications. Write us a postal for it. When we send it we will tell you where to see the cars. There are Overland dealers in 800 towns.

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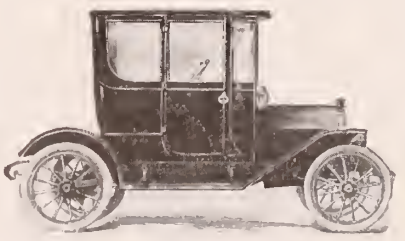
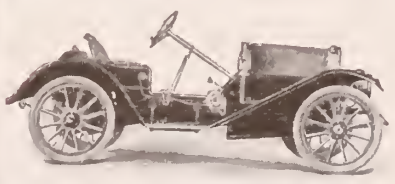
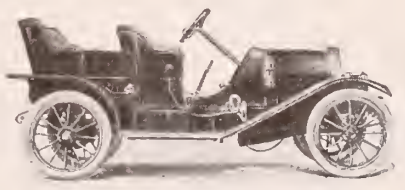


Our $1,250 four-passenger Coupe



Model 45. One of our 20 h. p. models—$775. Four cylinders—96-inch wheel base.



Model 38. One of the five styles of $1,000 cars. 25 h. p.—102-inch wheel base.

Model 54. A torpedo body on one of the new higher-power models.

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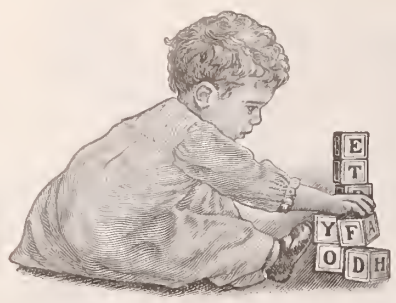

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Heroic Missionaries*

MANY of them are now nameless, except in the Book of Life. They are, perhaps, recorded on long-neglected lists on earth. Mothers' hearts broke at the news of their death. Old friends mourned them for a while; and some newspaper or missionary journal spoke of their "devoted labors," and the pity that they died before they had reached their prime.

Some poet has said that the heroes of whom we never hear, surpass in number and in the greatness of their courage all the heroes that we know.

But there are many that we know—and no other cause has elicited more noble efforts or has made us more proud of our humanity than has the cause of missions.

In 1843, Fidelia Fiske sailed for Persia. Dr. Anderson said that of a thousand missionaries that he had known none had left a brighter record than hers.

She found the Nestorians among whom she was to work, in a pitiable condition. Many families lived, and had lived for generations in the same single room. Their clothing was rags. They had no word for home. Filth abounded. Women were despised. Husbands almost universally beat their wives when the mood seized them, and the birth of a daughter was deplored.

Both sexes regarded it as immodest for a woman to learn to read. Profanity, lying, stealing and all kinds of vice were prevalent. Girls were married when mere children. Good women never appeared alone in the streets. Miss Fiske found herself in a most depressing situation. Read the story of her devoted and unselfish efforts, of the opposition she encountered, the sore trials she endured, the wonderful results of her labors.

Surely here was the hero spirit in its purest form.

Read of Stephen Hislop, the highly educated missionary to Nagpur. His life was often in danger. In 1853, his mission house was attacked. Mr. Hislop was saved only by the desperate defense of his native converts.

The next year he was attacked by a fanatical Moslem mob, and seemed dying from awful wounds on his head; but he lived to pursue his labors, in the midst of which he met a tragic death by drowning.

Look back to the lives of some of the ancient missionaries. The story of Columba and his wonderful work in Iona is one of the most beautiful. Purity of life and disinterested zeal marked his labors. His story reads like a charming creation of the imagination, but the good he did was incalculable.

Another romantic story is that of the conversion of the Russian Princess Olga at Constantinople in 955, her fidelity to her faith, and her labor to convert others after her return to her northern home. The conversion of her royal grandson Vladimir was probably the chief factor in the spread of the Christian faith throughout Russia.

Have you ever read of the noble Krapf, who worked untiringly for the evangelization of Abyssinia and the Gallas? Struggling against the fevers of an intemperate clime, he persisted, though repeatedly in the greatest extremity from hunger and thirst, wild beasts and savage robbers. He passed through extraordinary adventures, but kept the faith and led many to Christ, besides translating the Gospels and other works into the Galla and Swahili languages. He was found dead on his knees in the attitude of prayer, in 1881—an heroic soldier of the Cross to the last.

* Christian Endeavor Topic for Sunday, November 27. TEXT: Heb. 11 : 32-40.

Prodigious Profits in Poultry!

I—Ernest Kellerstrass—Owning but 1,638 Chickens, Cleared Over EIGHTEEN THOUSAND Dollars Last Year

Scene on Kellerstrass Farm. 2½ lb. Broilers Eight Weeks Old

I made just $18,178.53 last season from a flock of 1,638 chicken I made each **bird** pay me an average profit of $11.09—not each **he** but each **cock, cockerel, hen** and **pullet.** The original records of la year's sales and expenses here on the farm are open to any interest person who wishes to verify these facts.

The secret of my unequaled success as a poultry breeder is thi I breed the biggest egg-laying and meat-producing strain of chicke in the world—the famous Crystal White Orpington strain, of which am the originator.

My method of breeding, hatching, growing and marketing poult is unique. It is based solely on my 36 years of poultry experienc I now raise the very finest chickens at less e pense and on less ground than others ha been able to raise commonplace poultry.

"Peggy"—My Famous $10,000 Hen, Awarded First Prize Last Year at All the Big Poultry Shows

The BIG profits in this business are knowing how to raise big egg-layers a big meat-producers.

Learn "The Kellerstrass Way"

I have just written and copyrighted the most comprehensive a authoritative book ever published on the subject of poultry raising. is based upon my 36 years' experience as a successful poultry breed I begin at the start and tell in a fascinating way how, step by step, I built up a business that now p me more than $18,000 net profit a year. This book contains every known valuable poultry secret. novice can follow my directions and suggestions and make poultry raising pay well right from the st I know it to be a fact, because I have already started hundreds of successful people in the business.

The book tells you—

How I made $3,600 in one season from 30 hens on a 24x40 foot lot, feeding them scraps from my table. I give you the names and addresses of people who paid me more than $2,000 for the eggs alone.

How I made a flock pay me $68 per hen in 10 months.

How I raised 98 out of every 100 chickens hatched.

How I make chickens 8 weeks old weigh 2½ pounds.

How I breed my big egg-laying strain, getting as high as 263 eggs in 272 days.

How I run my incubator.

How I built my indoor and outdoor brooders for 85 cents each.

How I prepared my chickens for the show room, so as to win over 90% of all the blue ribbon prizes awarded in two years—how I raised five chickens that I sold to Madame Padcrewski for $7,500—how I feed my chickens for egg production—how I keep them healthy and free from disease — how I tell the good layer from the poor layer — how I break up my broody hens without injuring them. I tell you how to pack eggs to keep them fresh—how I mate my chickens for breeding and fertility—I tell you all about broiler plants, egg plants, etc.

In truth, I tell everything necessary to success in the poultry business.

Here is a sample of the letters I get from people who have secured my book. I have a hundred or more such letters that I will be glad to send you.

Burnett, Cal.

The Kellerstrass Farm,
Kansas City, Mo.

I received your book sent me Saturday a. m. It would have been worth to me $500 if I had had it last Spring. "Good Book;" common sense learned by hard-earned experience. Worth $1,000 to me.

(3) *L. R. HAYWARD.*

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OFFICES: BIBLE HOUSE, NEW YORK

Thanksgiving Issue

Our Mail-Bag

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

T. R. H., Beverly, Mass. Why do boats float and people sink in water?

Because the specific gravity of wood is much lighter than that of water, while the body is only a very little lighter, and this is counteracted by the movements of limbs which obtrude above the water, with the result that an additional weight is put upon the trunk of the body, causing it to sink.

L. M. S., Hamburg, Pa. 1. When did the Russo-Japanese War occur? 2. Name the members of President Taft's cabinet.

1. February, 1904, to September, 1905. 2. Philander C. Knox, Secretary of State; Franklin MacVeagh, Secretary of the Treasury; Jacob M. Dickinson, Secretary of War; Richard A. Ballinger, Secretary of the Interior; George von L. Meyer, Secretary of the Navy; James Wilson, Secretary of Agriculture; Frank H. Hitchcock, Postmaster-General; George W. Wickersham, Attorney-General; Charles Nagel, Secretary of Commerce and Labor.

P. O. M., Newtown, Conn. What does "Lebanon" mean?

"The white mountain."

F. R., Mt. Vernon, S. D. How do writers get their books published? Do the publishers buy the manuscript of the writers and bring them out at their own expense? Or do writers pay publishers to bring them out?

The wise writer studies the catalogues of different publishers to find out which bring out books of the kind he has written. Then he submits his book to one or several of them. If the publisher likes it, he will publish it, offering the writer a percentage (usually about 10 or 15 per cent.) of the profits. Often he prefers to buy the MS. outright, paying a lump sum. If no publisher can see any advantage for himself in publishing a particular book, the writer will have to pay out of his own pocket the expenses of its publication.

H. P. H., Hunter's Point, N. Y. Of what is benzine composed?

It is a compound of carbon and hydrogen.

A. L. F., Providence, R. I. Will you kindly inform me when the first Indian war occurred in this country?

In 1622 the Indians massacred the whites in Virginia and the settlers had several severe skirmishes with them. The first war with the Indians in New England was the one waged against the Pequots by the English in 1637. The Pequots were wiped out of existence. In 1643 came the first Indian war in New York, when the Dutch massacred the Indians at Hackensack.

T. M., Newbury, Mass. From what language do we derive our word bishop, and what was its original meaning?

It comes from the Greek word *episcopos*, meaning an overseer. It was given to inspectors in the city of Athens.

P. X., Harrisburg, Pa. Is the quadrant a modern invention?

No: the solar quadrant was invented about 290 B.C. The astronomers of Arabia under the Caliphs in 995 A.D. had a quadrant twenty-eight feet eight inches in radius. These were used for measuring altitudes. Davis' quadrant, for measuring angles, was invented about 1600; Halley's quadrant about 1731.

M. E. P., Richmond, Va. When was the M. E. Church South separated from the M. E. Church North?

The M. E. Church in America originated in 1766, and was formally organized in 1784 by Bishop Coke. The M. E. Church South was formed in 1845 by a division from the original body, in accordance with the resolutions of General Conference held in New York, May, 1844. It adopted the discipline of the M. E. Church, comprehending the doctrines and entire moral, ecclesiastical and economical rules and regulations, except only such verbal alterations in the discipline as might be necessary to a distinct organization and to take the name of the Methodist Episcopal Church South.

A. L., Bridgeport, Conn. When and by whom was the bicycle invented?

A velocipede, a kind of bicycle, was invented by Blanchard about 1779; at least it is described in the *Journal* of Paris, July 27 of that year.

M. B. R. 1. When were cannon first made in the United States? 2. Did the Americans at the time of the war for independence have to get cannon abroad?

1. Cannon were cast by Henry Leonard at Lynn, Mass., in 1647, and one year later they were made at Orr's foundry in Bridgemaster

Continued on last column

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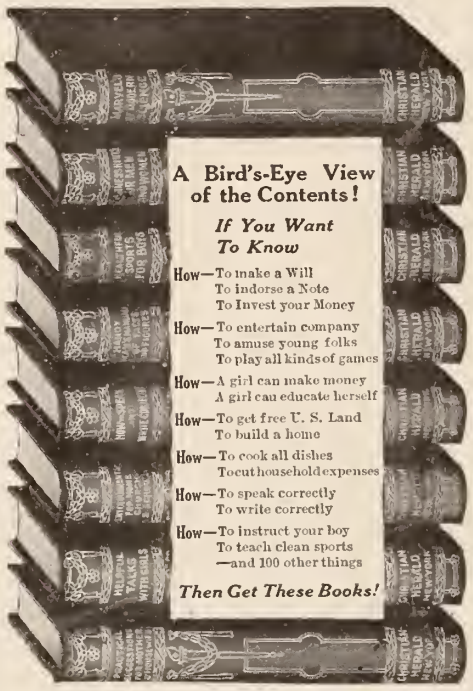
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Our Mail-Bag

Continued from first column

in the same State. 2. There were quite large number of cannon in the possession of the patriots, as it was the custom in almost every seaport town and some interior towns to have one or more as public property. Some were captured from English military posts and probably some were brought from France after the outbreak of the war.

L. H., Saratoga Springs, N. Y. From what do we get our word "puppet," speaking of an easily influenced person?

It comes from the Italian word *puppi*, which was used to designate small figures moved by strings.

A. M. W., Fairview, O. What part should a retired pastor or his family take in the church work of the congregation over which he was formerly pastor? Should they be expected to entertain supplies who come to fill the pulpit? Should the retired pastor be expected to contribute to the support of the present pastor?

A pastor who loves his work will never cease his spiritual activities while health and opportunity permit. Even if he be retired from the pastorate, he will still take pleasure in rendering aid in the church work wherever possible and in giving counsel if so desired. It would not be out of place for him to entertain supplies if his circumstances permitted, and even to contribute; both of these, however, must depend upon his financial ability. He would be under no compulsion to do this, but it would be looked upon as very gracious if it lay within his power to show his patriarchal interest in his former flock and in his pastoral successor.

Miscellaneous

Subscriber, Greeley, Colo. Over 4,000,000 slaves just prior to the Civil War.

Mrs. J. L., New York. Write to McDowell, 316 Sixth Avenue, New York City.

S. A. B., Pittsburg, Pa. We believe there is such an institution. Write to Secretary Christian and Missionary Alliance, New York City, for information.

Mrs. L. L. W., Wilmington, N. C. Anne of Austria was so called because she was daughter of Philip III. of Spain, who sprang from the royal house of Austria.

Anxious, A. P., Canada. You have repented and made efforts at restitution. Devote the money to some worthy charitable cause. It will then burden your conscience no longer.

Mrs. S. S. J., Hollywood, Calif. If your tank is galvanized iron—that is, iron coated with tin by the galvanic process—and then immersed in a zinc bath, it will be suitable for water reservoir; but if it has not been properly galvanized and is merely the common sheet iron of commerce, usually called tin, it will be unsuitable, as it will cause oxidation and render water unfit for use.

W. R. J., Carmen, Okla. We can do no more than give the gist of the best orthodox scholarship on the subject. Prophecy is a field which affords ample room for investigation and there will always be many differing opinions. "Babylon" is used in three senses *i. e.*, as the historic city or the Babylonian nation; as the Roman power, and lastly as the forces of sin anywhere. We have no sympathy whatever with the fanatical sect mentioned in your letter. We believe the Church is a divinely ordained institution and deserving of the fullest support God's people can give it.

H. K. B. B., Hayden, Md. 1. The passage implies that Timothy was physically weak. Paul, however, did not have to contend with the curse of intemperanee, as we know it nowadays. If he had, then he probably would never have given such advice. 2. The "thorn in the flesh," some commentators assume, was sore eyes, but this is mere conjecture. It may have been any one of fifty different things. 3. Question not sufficiently clear. 4. Ahab was one of Israel's wicked kings, the weakest of all her monarchs. The besetting sin of his reign was idolatry. See his history in I. Kings, chapters 16 to 22. He was slain in battle.

WE THANK THEE

WE thank thee, oh our Father,
For blessings of to-day;
For friends who help and cheer us
Along our earthly way.

We ask that we, oh Father,
May grow more thankful still,
Until our lives are moulded
Into thy perfect will;

Until our circle gathers—
Earth's parting scenes all o'er—
To hold a glad reunion,
Thankful forever more.

MRS. MARY B. WINGATE.

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

A Buddhist Temple Near Nan

Teacher in the Boys' School and His Parents

Elephants Recently Captured

CHANGING KINGS IN SIAM

WHILE you in America are putting on heavier clothes to ward off the chill November winds, and are going into spasms f excitement over the election returns, and are ooking forward to the Thanksgiving turkey, we in he Land of the White Elephant are having a airly comfortable time with the thermometer rang- ng no higher or lower than it should with our now omewhat Orientalized ideas on climate. As for olitical interests, we have had a change of rulers, ut in the only way such a transference of author- ty can take place here—that is, by the hand of eath. Probably no one class of peo- le in this land of canals, wats and lephants will miss the late ruler more han the Europeans who have made heir home in Siam, and especially in Bangkok. King Chulalongkorn was s much an Englishman in his ideas nd way of life as it is ever possible or an Asiatic to be, and this was rgely due to the fact that he early earned the English tongue, and to his isits to India and Great Britain.

English influence is still dominant n Siam, and will so continue, for the ew ruler and nine of his brothers ere educated in English schools, and re quite like English lads of the same ge. All of these are possessors of as any names as their late father, but ortunately not even their next of kin re required to use more than a section f them at a time. The late king's full ame was Phra Bat Somdeth Phra 'aramindr Maha Chulalongkorn Phra hula Chum Klo Chow Yu Hua, and his does not include his titles. A wag n Bombay saw it in the paper when he ruler was visiting that city and as being received by the British offi- ials, and passed it over to a young rish subaltern with the challenge that e pronounce it. The young fellow ooked at it a moment and then handed t back. He said he was not long nough winded, but he was sure he ould play it on the garrison club piano f the instrument were a couple of ctaves longer. The king's uncle, owever, who was also a Prince High riest, had for one name alone the fol- owing collection of letters: Pawarat- awariyalongkaun. Any one who can et through this and not flat one of the otes has lived a long time where he an look out of the window and see the ilded peak of a wat or temple shim- ering in the equatorial sun.

Besides sending his sons to English chools, he encouraged the higher no- ility to send theirs to French, German nd English universities. Education in is own country was fostered and some of the most prominent men in Siamese affairs to-day were trained at home.

One of the most interesting ceremonies of the installation in authority of the new sovereign was the oath of fealty taken by the nobles of Siam. They finished by drinking his health, we should call it, in water, stirred previously with spears, swords and pistols.

The late king introduced as early as 1881 a telegraph line twenty-five miles long for his personal use, and two years later he had cable connection with the entire world by the station at Saigon. His trips to Europe made him dissatisfied with his palace, and he built another, the Chakr Kri Maha Prosat, which is a most remarkable structure. It has combined in its walls almost every style of architecture known to Europe, but above this conglomeration of the Classic, the Gothic, the Renaissance, and a few others, rises the characteristic roof of Siam.

Chulalongkorn abolished slavery soon after his accession, though this did not do away with a system of debtor slavery which did not seem to be very unpopular among those who found themselves in the power of some master through its operation. The entire legal system has been undergoing revision. For a few years the king had at Bangkok a distinguished professor of law from Harvard University. He died a short time ago, greatly to the regret of the king and of the American university of which he had been one of the leading teachers.

The work of the missionary in Siam has been going on for many years and the results are gratifying.

At Nan there is a missionary station which is doing much to improve the moral and spiritual condition of the entire section. Dr. and Mrs. Taylor have charge of the church, and also of a school for girls. Besides doing effective preaching, they are capable instructors and administrators. Rev. M. B. Palmer has charge of the boys' school. Mrs. Palmer is his efficient aid.

Recently the new Governor's Bridge was opened—a costly structure for this country. It is about two miles from Nan and the entire Palmer clan rode out on an elephant to see the ceremonies—a very comfortable way unless this houseboat on four legs can get its trunk into a pool, when umbrellas would hardly keep off the deluge.

About fifty wild elephants are captured near Nan every year, and are trained in the vicinity. Although this is called the Land of the White Elephant a true albino tusker is a great rarity; the whitest they have is merely light colored or spotted. The so-called white elephant is only a little lighter than the ordinary tusker. One of the most satisfactory to the Siamese in recent years was a light brown, with some white hairs on the back. There are records, however, which show that probably real white elephants have been caught. Back in the eighties a European circus came to Bangkok with a white elephant, but the paint came off, and there was much public indignation.

B. R.

Bangkok, Siam.

Photographed by a missionary for THE CHRISTIAN HERALD

The Family Elephant in Siam

WHERE THE PUMPKIN IS KING

THE pumpkin enjoys a unique position among the indispensable adjuncts of the Thanksgiving season, inasmuch as it has a dual significance at this joyous time, combining the useful and the ornamental to an extent not equaled by any of the other bounties of nature that go to make Thanksgiving an occasion of feasting as well as a

A Moment of Joyful Anticipation

festival for the acknowledgment of gratitude to Providence. Moreover, the seeming appropriateness of the pumpkin to the general atmosphere in the afternoon of the year gives it a certain prominence throughout the entire autumn, although the climax waits upon the national holiday.

To realize that the pumpkin all but overshadows the fowl which becomes for this one day our national bird it is only necessary to pause and reflect that as Thanksgiving approaches we think of the turkey, the celery, the cranberry sauce and most of the other complements of the Thanksgiving dinner table only with reference to their culinary attributes. With the festive pumpkin the case is quite different. While in no sense scorning its mission as an article of food we are wont to acclaim also its value as a decorative factor. With its generous outline and glowing well-rounded surface it seems to typify as nothing else can the fulness of the mature year. So instinctively does it fit into every mental picture symbolic of the Thanksgiving period that, together with the shock of cornstalks, it has come into recognition everywhere as the ideal emblem of the harvest season. Churches and schools especially make use of it in the decorations incident to special services at this season of the year and no color scheme could prove more effective.

While considering its function in filling the eye as the insignia of the prosperity of the waning season we should not overlook its virtues as an article of food. The people of some other countries are ever expressing wonder at the universal penchant of Americans for pie, but there would be no surprise, but praise instead, if these prejudiced aliens could really know the full joys of the Yankee pumpkin pie. Every imported delicacy suffers by comparison—not even the vaunted English plum-pudding can hold a candle to this masterpiece of New World cookery. Some self-constituted authorities try to tell us every now and then that the old-fashioned New England pumpkin pie is a lost art; but few people—certainly none of the rising generation—take such laments seriously.

Speaking of New England in connection with pumpkins it may be recalled that more than once during the past century persons of prominence have suggested that the pumpkin be selected as the emblem of this section of the Union. In support of the suggestion it is pointed out that nowhere else does the pumpkin thrive as in the New England cornfields; and, moreover, the pumpkin was one of the first fruits utilized by the Pilgrims who landed at Plymouth to ward off starvation during their first terrible winters in the new land.

Despite the fact that the pumpkin in all its forms has found its fullest meed of popular appreciation in the United States, it is by no means certain that the plant had its first home on this continent. Some authorities claim that it did, and produce evidence to show that the aborigines of North America planted it among their maize. Others contend that it is of Asiatic origin and still others point out that pumpkins have been cultivated either as a curiosity or as an article of food in England since the year 1570. Even to-day we have not a monopoly of pumpkin culture. The orange-hued orbs of joy are grown in various European countries, notably in France, where the market gardeners in the vicinity of Paris go to the trouble of sowing their pumpkin seeds in April in a hotbed under glass and nurture them carefully until they are transplanted in May.

From the standpoint of the thrifty American housewife not the least of the virtues of the pumpkin is found in the fact that it is one of the few articles of food that has not appreciably advanced i cost in this era of high prices. There is probabl not a large city in the country where a pumpkin c the largest size cannot be purchased for fifty c sixty cents, and in some markets tiny pumpkins— large enough to make a couple of pies—can be ha as low as four or five cents. In some sections c

A Good Crop of Pie Material

the country the squash, which belongs to the san family as the pumpkin, vies with the latter as "fi ing" for pies, but no lover of the good old-fashion pumpkin pie, the kind that mother used to mak will accept the squash substitute without a protes

Though the American people consume such a unaccountable aggregate of pumpkins every autum we have in this country no tillers of the soil wl make a specialty of raising pum kins, as they would celery apples or even melons. There no "pumpkin king" and no "pum kin belt," because pumpkins a raised in pretty much all parts the country. Every truck ga dener has some of the vines san wiched in among his other gro ing fruits, grains and vegetable and it is an exceptional farm who doesn't plant pumpkins e tensively in his cornfields, if wi no other thought than to provi food for his stock. Once plante however, little attention is b stowed upon this product fro the time the rough-leaved vin appear above ground until t globular gleams of gold are se peeping out from among t withered cornstalks. Though o farmers pay so little attention pumpkin raising, we lead t world in production as we do consumption of the fruit. N only does the aggregate of t Yankee pumpkin crop overshado anything of the kind abroa Uncle Sam is ahead also in t individual bulk of his crop. T champion pumpkin to date w one grown in Colorado a few yea ago, which measured five fe across and weighed 386 pound

WALDON FAWCETT.

Making Pumpkin Pies by the Dozen in the Open

TOPICS OF INTEREST THROUGHOUT THE WORLD

—THE FIRST SOCIALIST who will sit in Congress has just been elected in Wisconsin. He is Victor L. Berger of Milwaukee. The Socialists in Milwaukee County elected their entire ticket by pluralities ranging from 3,000 to 7,000.

—FIELD-MARSHAL Lord Kitchener has gone to Egypt in anticipation of troubles in the Sudan. A native revolt, it is said, may be expected soon. It is surmised that Egyptian Nationalists are fomenting the movement, looking forward to a simultaneous rising in Egypt.

—AMERICAN BANKERS are looking to Panama as a field of operation for their enterprise. It is very probable that in a few weeks several American institutions will be opened in the little republic. It depends on the next Panama assembly enacting suitable banking laws for the safeguarding of foreign interests.

—A NOVEL SENTENCE has just been pronounced by a Kansas City Solomon. "Break rock for one hundred days or go to church every Sunday for six months," was the ultimatum delivered by the President of the Board of Public Welfare to three boys who had been convicted of throwing eggs at pedestrians. The boys have chosen to attend church regularly.

—A PLOT to assassinate the Emperor of Japan has been unearthed and twenty-six conspirators—including one woman, wife of the leader—have been found guilty. The court has recommended the "severest" punishment, therefore it is expected all will undergo the death penalty.

—THE CHOLERA SCARE is causing American and English tourists to steer clear of Rome and its neighborhood. Italian hotels and hoarding houses are suffering from loss of patronage. Most of the familiar resorts and amusement places are deserted. Trades people are complaining bitterly in face of the fact that the scare has been so magnified as to ruin their business.

—VIOLENT SCENES were witnessed in the streets of the City of Mexico last week, when crowds of students paraded the principal thoroughfares, hooting, howling and wrecking the places of business of American residents. The Stars and Stripes were desecrated, the flag being torn into shreds, spat upon and trampled in the dust. Americans on the streets were insulted and assaulted. Street cars were stoned and windows smashed. The disgraceful orgies were occasioned by the bitter comments of the Mexican press on the lynching of a Mexican, Antonio Rodriguez, in Texas on November 3. Mexico has made deman on the United States for reparation and indemnity for t lynching of Rodriguez. An effort will be made to punish th who insulted the American flag.

—THE RECENT ELECTION had an interesting result in the St of Washington in giving ratification to the Woman Suffra amendment to the State Constitution. This amendment, f which every county gave a majority, will become a law as so as the governor acts. Under it, at least 130,000 wom throughout the State will be added to the electorate. T State Equal Suffrage Association has issued a proclamati setting apart November 24 as a day of thanksgiving for t newly enfranchised women.

—SERIOUS RIOTING has taken place in the Rhondda valley, Sou Wales, in connection with a heavy strike of the coal mine Most of the disturbance centred around the Glamorgan p near Tonypandy, where the manager of the mine and a score engineers, clerks and stokers were attacked by the men, wh operating the engines so as to keep the pumps going in ord that the mine might not be flooded. Police and troops fina restored order, but not until much damage was done.

Millionaire Mike's Thanksgiving

By ELEANOR H. PORTER

HE was not Mike at first; he was only the Millionaire—a young millionaire who sat in a wheel air on the pier waiting for the boat. e had turned his coat-collar up to at out the wind, and his hatbrim wn to shut out the sun. For the ne being he was alone. He had sent attendant back for a forgotten ok.

It was Thanksgiving, but the Mil- naire was not thankful. He was t thinking of what he had, but of at he wanted. He wanted his old ength of limb, and his old freedom om pain. True, the doctors had id that he might have them again in ne, but he wanted them now. He nted the Girl, also. He would have r, to be sure, that very evening; but wanted her now.

The girl had been very sweet and ntle about it, but she had been firm. s he could recollect it, their conver- tion had run something like this:

"But I want you myself, all day."

"But, Billy, don't you see? I prom- ed; besides, I ought to do it. I am e president of the club. If I shirk sponsibility, what can I expect the hers to do?"

"But I need you just as much—yes, ore—than those poor families."

"Oh, Billy, how can you say that, hen they are so very poor, and when ery one of them is the proud kind at would simply rather starve than after their turkey and things! hat's why we girls take them to them. on't you see?"

"Oh, yes, I see. I see that I don't unt. It couldn't be expected that I'd unt — now!" And he patted the utches at his side.

It was despicable in him, and he new it. But he said it. He could e her eyes now, all hurt and sorrow- l as she went away. . . And so is morning he sat waiting for the oat, a long lonely day in prospect in is bungalow on the island, while be- ind him he had left the dearest girl the world, who, with other petted arlings of wealth and luxury, was to istribute Thanksgiving baskets to the oor.

Not that his day needed to be lonely. e knew that. A dozen friends stood eady and anxious to supply him with good dinner and plenty of compan- nship. But he would have none of hem. As if *he* wanted a Thanksgiv- ng dinner!

And thus alone he waited in the heel chair; and how he abhorred it—hat chair—which was not strange, erhaps, considering the automobile hat he loved. Since the accident, owever, his injured back had forbid- en the speed and jar of motor cars, llowing only the slow but exasperat- ng safety of crutches and a wheel hair. To-day even that seemed denied im, for the man who wheeled his chair id not come.

With a frown the Millionaire twisted imself about and looked behind him. t was near the time for the boat to tart, and there would not be another or three hours. From the street hur- ied a jostling throng of men, women, nd children. Longingly the Million- ire watched them. He had no mind o spend the next three hours where he vas. If he could be pushed on to the oat, he would trust to luck for the ther side. With his still weak left rm he could not propel himself, but if e could find some one——

Twice, with one of the newspapers hat lay in his lap, he made a feeble ttempt to attract attention; but the Millionaire was used to commanding, ot begging, and his action passed un- oticed. He saw then in the crowd he face of a friend, and with a de- pairing gesture he waved the paper gain. But the friend passed by nheeding. What happened then was o entirely unexpected that the Mil- ionaire fell back in his chair dumb with amazement.

"Here, Mike, ye ain't on ter yer job. Youse can't sell nuttin' dat way," scoffed a friendly voice. "Here, now watch!" And before the Millionaire could collect his wits he saw the four papers he had bought that morning to help beguile a dreary day, snatched into the grimy hands of a small boy and promptly made off with.

The man's angry word of remonstrance died on his lips. The boy was darting in and out of the crowd, shouting "Poiper, here's yer poiper!" at the top of his voice. Nor did he return until the last pair of feet had crossed the gangplank. Then in triumph he hurried back to the waiting man in the wheel chair and dropped into his lap a tiny heap of coppers.

"Sold out, pardner! Dat's what we be," he crowed delightedly. "Sold out!"

"But—but—I—you——" gasped the man.

"Aw, furgit it!—'twan't nuttin'," disdained the boy, airily. "Ye see, youse got ter holler."

"To—to 'holler'!"

"Sure, Mike, or ye can't sell nuttin'. I been a-watchin' ye, an' I see right off ye wa'n't on ter yer job. Why, pardner, ye can't sell poipers like ye was shellin' out free sody-checks at a picnic. Youse got ter yell at 'em, an' git dere 'tention. 'Course, ye can't run like I can,"—his voice softened awkwardly as his eyes fell to the crutches at the man's side—"but ye can holler, an' not jest set dere a-shakin' 'em easy at 'em, like ye did a minute ago. Dat ain't no way ter sell poipers!"

With a half-smothered exclamation the Millionaire fell back in his chair. He knew now that he was not a millionaire, but a "Mike" to the boy. He was not William Seymore Haynes, but a cripple selling papers for a living. He would not have believed that a turned-up collar, a turned-down soft hat, and a few jerks of a newspaper could have made such a metamorphose.

"Youse'll catch on in no time now, pardner," resumed the boy, soothingly, "an' I'm mighty glad I was here ter set ye goin'. Sure, I sells poipers meself, I does, an' I knows how 'tis. Don't look so flabbergasted. 'Tain't nuttin'. Shucks! hain't fellers what's pardners oughter do a turn fur 'todder?"

The Millionaire bit his lip. He had intended to offer money to this boy, but with his gaze on that glowing countenance, he knew that he could not. He had come suddenly face to face with something for which his gold could not pay.

"T'thank you," he stammered embarrassedly. "You—you were very kind." He paused, and gazed nervously back toward the street. "I—I was expecting some one. We were going to take that boat."

"No! Was ye? An' he didn't show up? Say, now, dat's tough—an' T'anksgivin', too!"

"As if I cared for Thanksgiving!" The words came tense with bitterness.

"Aw, come now, furgit it!" There was a look of real concern on the boy's face. "Dat ain't no way ter talk. It's T'anksgivin'!"

"Yes, I know—for some." The lips snapped shut grimly.

"Aw, come off! Never mind if yer pal didn't show up. Dere's odders; dere's me now. Tell ye what, youse come home wid me. Dere won't be no boat now fur a heap o' time, an' I'm goin' ter T'anksgive. Come on! 'Tain't fur. I'll wheel ye."

The man stared frankly.

"Er—thank you," he murmured, with an odd little laugh; "but——"

"Watching a slip of a girl wheeling herself back and forth"

"Shucks! 'Course ye can. What be ye goin' ter do?—set here? What's the use o' mopin' like dis when youse got a invite out ter T'anksgivin'? An' ye better catch it while it's goin', too. Ye see, some days I couldn't ask ye—not grub enough; but I can ter-day. We got a s'prise comin'."

"Indeed!" The tone was abstracted, almost irritable; but the boy ignored this.

"Sure! It's a dinner—a T'anksgivin' dinner bringed in to us. Now ain't ye comin'?"

"A dinner, did you say?—brought to you?"

"Yeaup!"

"Who brings it?"

"A lady what comes ter see me an' Kitty, sometimes; an' she's a peacherino, she is! She said she'd bring it."

"Do you know—her name?" The words came a little breathlessly.

"You bet! Why, she's our friend, I tell ye! Her name is Miss Daisy Carrolton; dat's what 'tis."

The man relaxed in his chair. It was the dearest girl in the world.

"Say, ain't ye comin'?" urged the boy, anxiously.

"Coming? Of course I'm coming," cried the man, with sudden energy. "Just catch hold of that chair back there, lad, and you'll see."

"Say, now, dat's sumpin' like," crowed the boy, as he briskly started the chair. 'Tain't fur, ye know."

Neither the boy nor the Millionaire talked much on the way. The boy was busy with his task; the man, with his thoughts. Just why he was doing this thing was not clear even to the man himself. He suspected it was because of the girl. He could fancy her face when she should find that it was to him she was bringing her turkey dinner! He roused himself with a start. The boy was speaking.

"My! but I'm glad I stopped an' watched ye tryin' ter sell yer poipers. T'ink o' youse a-settin' dere all dis time a-waitin' fur dat boat—an' T'anksgivin', too! An' don't ye worry none. Ma an' Kitty'll be right glad ter see ye. 'Tain't often we can have comp'ny. It's 'most allers us what's takin' t'ings give ter us—not givin' ourselves."

"Oh," replied the man, uncertainly. "Is—is that so?"

With a distinct shock it had come to the Millionaire that he was not merely the disgruntled lover planning a little prank to tease the dearest girl in the world. He was the honored guest of a family who were rejoicing that it was in their power to give a lonely cripple a Thanksgiving dinner. His face grew red at the thought.

"Ugh-uh. An', oh, I say, what *is* yer name, pardner?" went on the boy. " 'Course I called ye 'Mike,' but——"

"Then suppose you still call me 'Mike,' " retorted the man, nervously wondering if he *could* play the part. He caught a glimpse of the beaming face of his benefactor—and decided that he *must* play it.

"A' right, den; an' here we be," announced the boy in triumph, stopping before a flight of steps that led to a basement door.

With the aid of his crutches the man descended the steps. Behind him came the boy with the chair. At the foot the boy flung wide the door and escorted his guest through a dark, evil-smelling hallway, into a kitchen beyond.

"Ma! Kitty! look a-here!" he shouted, leaving the chair, and springing into the room. "I've bringed home comp'ny ter dinner. Dis is Mike. He was sellin' poipers down ter de dock, an' he lost his boat. I told him ter come on here an' eat wid us. I knowed what was comin', ye see!"

"Why, yes, indeed, of course," fluttered a wan-faced little woman, plainly trying not to look surprised. "Sit

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The World's New Song of Praise

A THANKSGIVING SERMON BY REV. CHARLES M. SHELDON, TOPEKA, KAN.

WE are living in an age of criticism; an age of dissection; and, in many ways, an age of complaint. There is only a thin edge between honest criticism and bitter faultfinding, and many men, newspapers and pulpits have slipped over the edge and are simply chronic wailers. I picked up six magazines the other day from the news stand and found leading articles in every one of them finding fault with the Church, the Sunday School, and the Endeavor Society. There was a minimum of honest criticism and a maximum of bitter faultfinding in all of the articles.

Rev. Charles M. Sheldon

Nevertheless it is a paradox that the world is getting better, and in the midst of all this flood of faultfinding and criticism we who are Christian people need to realize the fact that Christianity is doing things; that it is leavening the lump; and we have a right to assert what is a fact—that the Church is *not* a failure; the Sunday School is *not* obsolete; the Endeavor Societies are *not* dying out; the Bible is *not* discarded.

We need to learn to sing a new song to Jehovah. We have twanged the old harp of pessimism long enough. We have criticized everything in the country from the government up to the home and the Church, and there is almost nothing left now to find fault with except the sun, moon and stars, which many men seem to think they could improve on with a few days' practice. This is not to say that much of the probing and light-throwing has not been of great value. It is simply saying that we can go on letting in the light, investigating conditions, bettering them, and at the same time keep optimistic.

The new song which the world ought to learn to sing to the praise of Jehovah at the Thanksgiving time is the song of praise for what God has done through the powerful influence of Jesus Christ. Consider what we have in the world to-day in the way of tremendous forces for righteousness and goodness which Paul never knew.

Paul never saw an organized church such as civilization sees to-day. It was absolutely unknown to him. Paul never saw a Sunday School in action. We have in the world to-day nearly thirty million people studying the Bible regularly in organized Bible classes. Paul never saw a genuine organized Christian home as we know it. There were beautiful homes no doubt amongst the Jewish people and occasionally some among the heathen nations, but such a home as any minister can call up at once among the people of his own parish was practically unknown to Paul and the men of his time. Paul never saw a republic. Our republic is bad enough in many ways, but it is infinitely better than a tyrannical monarchy such as Paul was born into. Paul never saw a public school. The public school is the direct fruit of the teachings of Christ.

Paul never saw the printing press. There is much that is bad about the newspaper life of the world, and evil publications of all kinds, but on the whole the world is infinitely better off for the printed page, the thing that Paul never saw. Paul never knew of the Young People's Endeavor Society. Young men and women were never organized to work together as they are to-day. Paul never heard of the Young Men's Christian Association or Young Woman's Christian Association. There was not a single temperance organization in the world during Paul's lifetime. The Woman's Christian Temperance Union was unheard of. The Anti-Saloon League and the Woman's Temperance Union have been simply the church in action in America, shaping at the same time towards what will finally be national prohibition. Paul never knew anything about public institutions for the relief of all kinds of trouble. Provident Associations in the great cities, Salvation Armies, juvenile courts, State institutions for the insane, the blind, the deaf, the dumb, paralytic, incapable old men and women, friendless people—all these were absolutely unknown to the Roman Empire. Paul never saw a hospital in action for the relief of all kinds of physical diseases.

Paul never saw a labor organization. There are many evil things about labor organizations, but on the whole labor has been helped and will be helped more and more by the union of labor for its own good. There were no reform movements in the time of Paul that amounted to anything. The Christian management of prisons and jails was unknown to Paul. In one of our great Western States to-day, the warden of a great penitentiary is a great big-hearted Christian man. He is not appointed as a reward for political services, but because he is a great lover of men. That was absolutely unknown in the time of Paul. Countless reform movements have sprung up all over the country for better municipal life, for the care of the city, and for the betterment of its entire organization. This was totally unknown to the rulers whom Paul knew.

Paul never heard of a co-operative business. We have many instances of such business in this country and in the world. Paul never attended a peace conference. It is impossible to imagine the emperor of Rome sending out an invitation to the governors of his provinces asking them to come together and discuss measures looking towards peace. Imagine the emperor Tiberius or Nero writing letters to all of the governors of provinces to come together and discuss better agriculture, the conservation of the forests, or the opening up of water ways for the people! Imagine the Roman emperor calling a convention to discuss the matter of child labor! Paul never saw a health department at work. Imagine again the Roman emperor calling a congress to discuss the question of tuberculosis, or imagine the governors of his provinces demanding legislation on the milk question, or passing a law to provide pure food for the people! Paul never saw a social settlement like the one in Chicago over which Jane Addams presi... Paul never saw a missionary society like the An... ican Board or the British Missionary Society.

As a matter of fact there is not a single class f poor, dependent, disabled, needy humanity a... where in our civilization to-day which does not h... some church or philanthropic society looking a... its interests. Even the daily press, which is ... the most part owned and controlled by men who ... not devoutly Christian men, and who are in ... business avowedly for the making of money throu... their newspapers, are so surrounded by the spiri... Christianity that they are being used unconsciou... to themselves for furtherance of reform movemen...

We need to sing a new song to Jehovah when ... count up what Christianity has added to the wo... in the following ideas and ideals. These have b... a matter of growth as the centuries have come ... and the wonder of it is that these ideas and ide... have come to stay and are distinctively Christi... They do not belong to any other religion in the sa... sense. Let any one try to put a new idea into ... world, one that is going to live, a... see how difficult it is.

Christianity has brought into ... world this tremendous fact, wh... the world is beginning to gra... that God is love. This is not in ... creed of Buddha or Mohammed. ... is essentially Christian.

Christianity has brought into ... world the tremendous value of li... Jesus came to give life abundan... and he is giving it. Individua... communities, States, nations, a... beginning to legislate and think a... act for the life of the people. L... is more sacred each century than ... was in the preceding century.

Christianity has not only add... to the value of all kinds of life. T... mother is worth more to the thoug... of the world than she used to ... The artist is beginning to real... that his work rightly done is divi... So is the singer. The man who wor... with tools is beginning to get t... vision of the great divinity of lab... The clerk working for a great ra... road is getting some glimpse of t... tremendous value of his daily wo... The farmer is seeing that he is d... ing more than raising crops for ... much a ton. He is not only a bre... winner, but a bread maker, feedi... the world so that it may do its wor... The servant in the house in sor... cases is getting a vision of his gre... value to the world. This is all d... to Christ.

Jesus brought into the world n... only the idea of the value of a... kinds of life, but of all kinds ... men. Jesus saw in the dying ro... ber the resplendent opportunity ... the redeemed soul. Christianity ... beginning to see that all kinds ... men are of infinite value — blac... and white, brown and yellow—i... other words, Christianity is breal... ing down caste spirit. We need t... learn the tremendous fact that if a... who are engaged in dirty labo... taking away the garbage, cleaning the streets, livin... in dangerous and filthy places, were suddenly t... cease, and no one else could be found to take thei... places, our civilization would rush down in ruin... We are all dependent on the dirty, disagreeabl... work of the world to maintain literally anything lik... a decent civilization.

Christianity has brought into the world the lov... of children that did not exist before. It does no... exist now in un-Christian lands. Christianity ha... given the world the thought of the sacredness o... woman. In India, the home of Buddhism, what ha... it done for woman? In Turkey, the home of Mo... hammedanism, what has it done for woman? On... of the finest tests of a religion is its answer to thi... question. The dignity of womanhood, the sacred... ness of it, spring from Christian, not from paga... practices. Christianity has brought into the worl... the thought of the greatness of sin, which did no... once exist. It has also together with that brough... in the thought of the greatness of forgiveness.

Another idea which Christianity alone has brough... into the world is a sense of brotherhood. Some o... the great sins of the world die slowly. Men in ou...

Continued on next page

Thanksgiving Glimpses

By ROSE C. WEBB

THANKSGIVING Day! What rapture thrills
The heart of every blessed boy
Who, knowing not life's cares nor ills,
Its pleasures truly can enjoy!
What glimpses through that pantry door
He gets!—no nearer dare he stand;
'Tis from afar with longings sore,
He views the wealth of promised land;
With what glad eagerness he waits
The approaching feast, the gladsome sound
Of chattering tongues and clattering plates,
When all that festive board surround!

Thanksgiving Day! In Mother's cheek
There blooms a rose not seen for years;
And father's step seems not so weak,
And smiles have banished all their tears;
For God has heard their earnest prayers,
And sent their boy, the wanderer, home;
Has whispered, "Son, God loves and cares,
No more in sin and darkness roam."
And so the merry feast goes on,
And loving hearts forget past pain;
Forget all things, save that their son,
Their wandering boy, is home again!

Thanksgiving Day! The pearly gates
Are opened wide; with welcome sweet
The loving Father there awaits
A pilgrim old, with weary feet;
"Dear child, thou hast much need for rest!
Life's cares and sorrows now are o'er;
Lean thou thy head upon my breast
And weary thou shalt be no more,
Nor lonely; for thy loved ones here
Are waiting for thee, while they sing,
With thankful hearts and voices clear,
Hosannas to thy Lord and King!"

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* Pastor, Central Congregational Church, Topeka, Kan. TEXT: Ps. 149:1. "Sing unto the Lord a new song."

The World's New Song of Praise

Continued from preceding page

hurches who are otherwise good men o not learn until late in life the lesson f brotherhood. The spirit of revenge lso, and all hatred of men dies out of he world slowly. Nevertheless the ense of brotherhood has come into the orld and can not go out again. Some ne has said that one of the greatest efinitions of a Christian is this: "A hristian is a man who loves people e does not like."

Christianity has given to the world thought of personal indignation at rong. Imagine the emperor at Rome etting personally indignant over the ourging and killing of a slave at lexandria, or the rubbing out of a ild's life in the rice fields near Cairo, the bitterness of some poor wretch one of the dungeons in his own cap- al! This feeling of personal indig- ation at wrong is at the hearts of hristian people to-day so that if there suffering among the men who gather ubber for the rubber trust, over on he Kongo, men and women in England nd America, who never saw the poor retch who had his foot cut off because e could not gather his proportion of ubber, feel indignant at it and take eps to put an end to it. This is hristian and does not belong to other eligions.

Christianity has brought into the orld a passion to improve its physical fe. Sanitation of the world, pure ood laws, healthful surroundings in ictories, decent and reasonable hours f labor, new and improved methods of urgery, legislation guarding the pur- ase of food, are all products of hristian thought. They do not be- ng to pagan countries and never did. hristianity has brought into the world longing for righteousness. It is not ough to keep out of jail; one ought be walking away from it as fast as e can. This hunger and thirst for ghteousness is a product of Christian eaching. Christianity has brought nto the world five great ideals: first, he Christian home; second, a Chris- an Church; third, a Christian school; ourth, the Christian State; and fifth, Christian press. These are the five reat factors of civilization.

Christianity has brought into the orld the ambition to save the whole orld. Imagine the emperor of Rome anting to save the world! Imagine ny man anywhere in Paul's time with passion to save the world! Imagine ocrates wanting to save the world. his ambition to save the world is hristian.

Christianity has brought into the orld the emphasis on the spiritual as ompared with the physical. It has rought into the world eternal hope ver against despair, and it has rought into the world a knowledge of he future so that men can live and do heir work knowing it is only the be- inning of a tremendous life here- fter.

Let us sing a new song to Jehovah— he song of optimism, the song of raise for what has been done. Jesus aid: "If I be lifted up from the earth will draw all men unto me." After wo thousand years since he said it, he not being disappointed. The world being drawn up to him. Men and omen who are Christians have apolo- ized too much and too long within heir own organizations. Let us stop ur fault finding, our criticism of the ost splendid things in the world, ex- ept as we criticize them to better hem. No man has a right to knock f the head of an angel on a cathedral nless he can carve a better one to put n its place. The most splendid things e have in civilization are *not* failures. merica is full of Christian homes, splendid churches, of great Sunday chools, of magnificent Young Men's hristian Associations, splendidly quipped public school teachers and ollege teachers, great crowds of hon- st, true, pure young men and women n the Endeavor and other societies.

Continued on last column

The Children's Pulpit

LINKED UP WITH GOD

By Rev. J. M. Farrar, D.D.*

"I FEAR John Knox's prayers more than an army of 10,000 men." Why did Mary, Queen of Scots, fear the prayers of John Knox? Because he was linked up with God and had power. What do I mean by being linked up with God? An anchor is made of strong links and one end of the chain is fastened to the ship. On the other end of the chain is a double hook. When the anchor is thrown out it takes hold upon the rocks in the sea and holds the ship. The ship is linked up with the rocks, and is therefore safe. We are linked up with God, who is called the "Rock of Ages." God has given us an anchor which is called "Hope," and when we throw this anchor out into our troubles it takes hold of God and we are safe.

Advent is one of your new words and last week you learned its meaning. During this season of Advent you should pray without ceasing so that all the good blessings of the Christmas time may come to you. The Bible tells of wonderful things done by prayer. Prayer opened the Red Sea; brought water gushing out of the dry rock. Prayer made the sun stand still. But you must not think that the power of prayer came to an end when the Bible was written. If God were writing his Bible to-day he could tell of wonderful things done by prayer in our own age. Here is one of them.

* * *

HUDSON TAYLOR was a man of great faith in God. When he first went out as a missionary to China it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God.

"I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing stock by unfurling sails in a dead calm. Taylor said: "I will not undertake to pray for the vessel unless you will prepare the sails." And it was done. While engaged in prayer there was a knock at the door of his stateroom.

"Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage." And sure enough, when but a hundred yards from shore a strong wind had struck the sails of the boat so that the cannibals were cheated out of their human prey.

* * *

I CAN almost hear some one say: "We pray, but our prayers just go out from us, and we do not see the one to whom we pray; how can we know whether any one hears us?"

A short time ago one of my boys had a birthday. On the morning of this day I wanted to speak to him and to give him my best wishes. I went to a telegraph office and wrote what I wanted to say on a piece of paper. The telegraph officer took it and said that the message would be delivered in a few minutes. I was standing by a window from which I could see the Atlantic Ocean and I knew that my boy was in his office from the window of which he could see the Pacific Ocean. The telegraph operator made a little machine say "Tick-tick," and told me that the message had gone. Now how did I know whether my son would receive these ticks or not? I had faith and believed that that telegraph operator was linked up with another telegraph operator in that far-away city. But you say that does not prove that my message was received. That is true, but later on I got the proof. It came in a message stating that my congratulations had been received. The proof, you see, was in the answer. The first time you pray to God and receive an answer to your prayer you will have proof that you are linked up with God and that God can and will answer your prayer.

* * *

OUR text says, "Pray without ceasing." Some of you are thinking how it is possible to pray without ceasing. We must have time to play and time to eat and time to talk to our friends. As you always expect a story I shall let the story answer your question. It is a story of how a little girl prayed without ceasing. "When I first open my eyes in the morning I pray: Lord, open the eyes of my understanding; and while I am dressing I pray that I may be clothed with the robe of righteousness; and when I have washed, I ask for a washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God will kindle a fire of love in my soul. And as I sweep my room, I pray that my heart may be cleansed of all impurities; and while preparing and partaking of breakfast, I desire to be fed from the hidden manna and the sincere milk of the word; and as I am busy with the little children I look up to God as my Father and pray for the spirit of adoption, that I may be his child; and so on all day, everything I do furnishes me with a thought for prayer."

Pray without ceasing. Be "linked up" with God. Do your best and some one will finish all that you begin. Commit to memory these verses by Whittier:

Others shall sing the song;
Others shall right the wrong;
Finish what I begin,
And all I fail of win.

What matter, I or they,
Mine or another's day;
So the right word be said,
And life the sweeter made?

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: I. Thess. 5:17.

The World's New Song of Praise

Continued from first column

The newspapers publish the sin of the world. If all the papers of New York would publish all the good things done in New York every day they would not have paper enough to record them. There are ten thousand more good things done in New York every day than bad things. The same is true of Chicago, Philadelphia, Boston and all of our great cities. "Let us sing a new song unto the Lord." The world is being saved. God is not going to be disappointed. Jesus is seeing of the travail of his soul and is going to be satisfied. "Sing a new song unto Jehovah"; "for the Lord God Omnipotent reigneth." And the world is going to be saved; not lost.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

Home in the Dark

[When Sidney Porter (O. Henry) was dying, a nurse came into the room and began to turn down the light. He looked at her smiling and said, "Let it alone, nurse; I do not want to go home in the dark."]

INTO the chamber of death she came softly,
And on her wet lashes there trembled a tear;
She reached out her hand to turn the light lower,
For she knew he was dying, the end drawing near.

Gently he spoke as her hand touched the burner,
And his fading eyes glowed with a last, tender spark
As smiling he whispered, "Leave it alone, dear,
I do not want to go home in the dark."

There's sunshine and shade on life's checkered pathway,
And smiling and tears on our way to the tomb;
An Eden may blossom to-day, while to-morrow
Some night-shrouded Calv'ry may wrap us in gloom;

But a hand there will lead us, and keep the light burning;
If we hold our faith steadfast and true to the mark;
And hope at the last put a lamp in our chamber,
Nor leave us alone to "Go home in the dark."

F. A. PHELPS.

Mayesville Institute's Loss

EMMA WILSON of Mayesville Industrial Institute, Mayesville, S. C., writes to THE CHRISTIAN HERALD: "On November 2 our barn was burned with all its contents, including one hundred two-horse wagon-loads of forage fodder, pea-vine hay, food oats, forty bushels of seed oats that we were preparing to plant, all of our cotton seed, a portion of our corn, and all of our farm implements except one plow. A valuable horse perished. A conservative estimate places our loss at $1,800. I am at my wits' end to know what to do. We had no insurance on the barn, so our loss is total. THE CHRISTIAN HERALD readers have done much for Mayesville already. Will they not help us in our present straits? We must have another barn and more farm implements, and we must have feed for our stock for the winter."

Anvil Sparks

..NOTHING succeeds like salvation.

..A MAN can doubt the truth until he will actually believe it a lie.

..WHEN a man's sins find him out only his best friends try to find him in.

..ABOUT the best that can be said of some people is that nothing can be said about them—either good or bad.

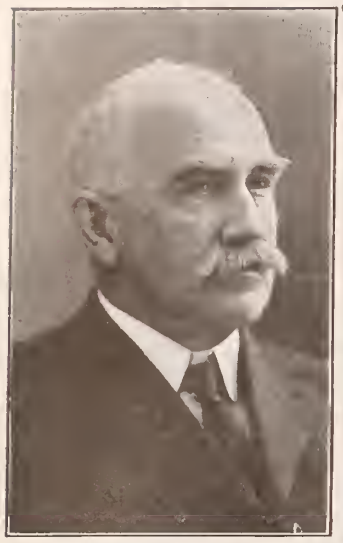
..THE rural mail-carrier in prohibition States knows the temperance people on his route by the kind of mail they do not get.

..MANY a working man would get more good out of his Sundays if he did not draw his Saturday night's pay until Monday morning.

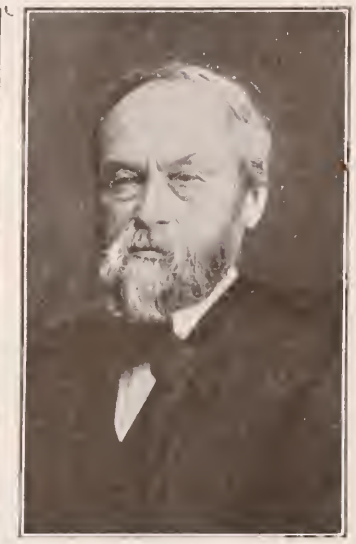
..THE man who forgets to be thankful on Thanksgiving Day may be the very man who has been getting more than his share out of all the other days.

..ONLY a really good man can impress another really good man with his goodness, without pretending that he is good. W. J. B.

New Governors in Many States



Hon. Judson Harmon
Democrat, Ohio



Hon. Simeon Baldwin
Democrat, Connecticut

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Hon. John A. Dix
Democrat, New York

Hon. Woodrow Wilson
Democrat, New Jersey

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Hon. E. N. Foss
Democrat, Massachusetts

The Result of the November Elections

Hon. A. O. Eberhardt
Republican, Minnesota

Hon. Hiram Johnson
Republican, California

Hon. R. S. Vesey
Republican, South Dakota

IN 15 out of 27 States in which State tickets were chosen on November 8, the Democrats won. They carried 12 of the Northern and Western States which usually go Republican. In the Sixty-second Congress they will have a majority of 56 in the House and a gain of 8 seats, if not more, in the Senate. They will elect the next speaker, to succeed Mr. Cannon. Should they combine with the "insurgent" Republican Senators, they may be able to control both branches of the national legislature.

This extensive political overturn was not unexpected, but it brought many surprises when it actually happened. Perhaps it astonished none so much as it did the politicians themselves. In Pennsylvania, John K. Tener (Republican) was chosen governor by about 20,000 plurality, and the usually heavy Republican majorities were cut down greatly. Tennessee for the first time in many years elected a Republican, Benjamin W. Hooper (Fusion) for governor. West Virginia elected a Democratic legislature and a Democrat will succeed Nathan B. Scott in the United States Senate. Montana is claimed by both parties. California elected Hiram W. Johnson (Republican) governor by 50,000 plurality, the battle being conducted on State rather than party issues. Massachusetts gave Eugene N. Foss (Democrat) for governor 33,000 plurality; but the rest of the ticket was beaten. Connecticut gave Simeon E. Baldwin (Democrat) for governor 3,500 plurality. New Jersey elected that distinguished scholar, Dr. Woodrow Wilson (Democrat), governor by 45,000 plurality, after a notable campaign. In Ohio, Judson Harmon (Democrat) was chosen governor by over 75,000 plurality and the entire Democratic State ticket, except Attorney-General, was elected. Indiana's legislature is close, the Democrats, however, electing their State ticket by pluralities ranging from 5,000 to 20,000. It was claimed that Senator Beveridge (Republican) would not return to the United States Senate. Another doubtful State is Iowa, in which both sides claim the governor. In Kansas, Walter R. Stubbs (Republican), for governor, has 10,000 plurality.

National interest centred on the battle in New York, in which Mr. Roosevelt's personal influence had been a prominent factor. John A. Dix (Democrat) and the entire State ticket (with probably one exception) were elected by pluralities which surprised even the politicians themselves. Ordinarily the Empire State, outside of the city proper, gives a Republican plurality of 100,000 or over; but there was a "landslide" which cut this down in almost all the rural districts, while the city gave its normal Democratic majorities. The result was the election of Dix for governor by 69,316 plurality in the State. His plurality in the metropolis was 105,081. For the first time in sixteen years the Democrats are in control in New York State. The legislature is Democratic by 25 majority on joint ballot and will choose a Democrat to succeed Chauncey M. Depew. The Democrats will also gain 6 Congressmen. It is estimated that 100,000 Republicans abstained from voting.

Other governors elected were: Alabama, Emmett O'Neal (Democrat); Colorado, John B. Stephen (Republican); Idaho, James H. Hawley (Democrat), plurality, 1,000; Michigan, Chase S. Osborn (Republican); Minnesota, Adolph O. Eberhardt (Republican), plurality, 40,000; Nebraska, Chester H. Aldrich (Republican), plurality, 12,000; Nevada, Denver S. Dickerson (Democrat); New Hampshire, Robert P. Bass (Republican), plurality, 7,000; North Dakota, John Burke (Democrat), plurality, 1,000; Oklahoma, Lee Cruce (Democrat), plurality, 20,000; Oregon, Oswald West (Democrat), plurality, 2,500; Rhode Island, Aram J. Pothier (Republican), plurality, 903; South Carolina, C. L. Blease (Democrat); South Dakota, Robert S. Vesey (Republican); Texas, O. B. Colquitt (Democrat), plurality, 120,000; Wisconsin, Francis E. M'Govern (Republican), plurality, 25,000; Wyoming, Joseph M. Carey (Democrat).

Hon. Robert P. Bass
Republican, New Hampshire

Keep Abreast of the Times

EVENTS are moving rapidly in this day and generation, and if you really desire to be considered well informed you must take some periodical which has a world view, is up-to-date and unbiased, and is able to keep its readers abreast of the times. Frequent comment has been made on the fact that THE CHRISTIAN HERALD gets the story of important events before its readers while these events are the absorbing topics of interest. With its great resources for securing facts it has made itself the News-Weekly of the entire country, and it is able to inform you thoroughly on what really happens in a concise and readable way.

Often a great event, which will affect thousands, occurs after the paper has gone to press, and we decide that our readers must have an account of it. Time and expense are not considered, the presses are stopped, a new page is inserted and hardly have you read a short and garbled newspaper account before you receive one brimful of information in what is justly called the Leading Family Weekly. The word "leading" is no misnomer. More times than not we have had the story printed from three days to a week ahead of any other weekly in America. We have been able to do this because we have a large corps of special correspondents scattered all over the world and living in every country, and they send us at once news, often by telegraph and cable, of earthquakes, floods, revolutions and other events which occur in their districts. If it is of paramount importance we send a writer of note to see things for our readers. When the Messina earthquake occurred, we cabled an American of note in Switzerland to go at once to the scene. In a few hours he was in Italy and reached Calabria on the government relief ship. His wonderful stories from Messina are fresh in most of our readers' minds. That was only one of many instances.

That our illustrations are equally up to date with the articles and among the first from event to reader is another fact which should influence you when you are about to subscribe or to renew your subscription.

Hon. Ben W. Hooper
Fusion, Tennessee

Hon. J. K. Tener
Republican, Pennsylvania

A HAPPY THANKSGIVING

By GILBERT PATTEN BROWN

Author of "The Blacksmith of Concord," "Tales of the Forecastle," etc.

CLARENCE FITCH was of an old New England family. His paternal emigrant ancestor, Deacon Zachary Fitch, had settled in Lynn, Mass., in 1633. The "Fitch Manor" was one of the renowned spots of old Reading. Here Clarence was born, and spent his childhood days in rural nature. When arriving at suitable age his parents sent him away to be fitted for college. A beautiful day in September found Clarence somewhat downhearted as to the new situation. His heart was not in the work before him, and it seemed to him as if it must be lead, as he slowly endeavored to unpack his trunk amid the new surroundings. His eyes looked suspiciously red, and the plain truth was that he was unmistakably homesick, this being his first venture away from home. At first he was greatly delighted to be allowed to come to Alden Manor, a boys' boarding school, but now that he was there he wished that he was home again. He felt that he could never stay—never; he must go home. His desire for an education had passed away. He wished to see mother, father and the rest, and last, but not least, to breathe the autumn air of the pine-covered hills of the town of his fathers. The old home had captured his ambition.

"Who could study with such a lump choking him?" he said to himself. "I can't, and I don't believe any one could."

He gave a heavy sigh and the hot tears filled his deep blue eyes and rolled down his cheeks, but he grabbed his handkerchief and hastily wiped them away as there came a rap at the door.

"Come in," he called, and in walked a slender boy, who greeted him with a pleasant "Good afternoon." "Good afternoon," Clarence responded, "if it is afternoon. I thought it was midnight; it seemed so," and he smiled grimly.

The boy who entered the room was observant and quick-witted, consequently he knew by the trace of tears and the remark about "midnight" that Clarence was homesick.

"I'm Samuel Webster," he said by way of introduction, "and I know how you feel, and I'm sorry. But it will be lighter soon. Cheer up."

"I know it'll be 'lighter' soon—I'm going home," was Clarence's rejoinder as he arose from his kneeling position, and, closing the trunk, sat down on it.

"Well," said Sam, "I'm glad you have a home to go to. That's more than I can claim. But I hope you'll stay where you are until vacation."

"Perhaps you've never been homesick. There isn't any particular fun in it, I can tell you."

"You can't tell me anything I don't know about homesickness, but I can tell you."

"What? I'd like to know what."

"You have a home, haven't you?"

"Well, I guess so; and a pleasanter one you couldn't find," was Clarence's smiling reply.

"What made me feel so fearfully homesick when I came here was the fact that I didn't have any home. You see, I was homesick—and still am—for what I'd had and lost."

Clarence regarded his caller with surprise.

"What do you mean?" he asked. "What became of your home?"

"It was all broken up. Mother died and father went abroad. I was an only child, so perhaps you can imagine how sad and lonely I was. Before father went away I came here. Everything and everybody was strange, and I really thought for a while I'd break down. It seemed as if there was nothing to look forward to—nothing; and I wasn't as brave as I might have been. I couldn't think of much else except that mother was dead and that I had no home. So, you see, I know what it is to be homesick. Cheer up, and let me help you unpack. You ought to be willing to stay when you know there's a home waiting for you."

Clarence jumped up from his trunk and grasped Sam's hands in a close clasp.

"I'm sorry for you, old fellow," he said, "and I'll be glad to have you help me get my things to rights; and I'm greatly obliged to you for telling me about your experience. It has done me good. It's made me realize what a calf I've been."

The boys were friends from that moment. It did not take long for them to unpack the trunk and arrange the clothing in bureau and closet, and then they had a talk which cheered them both. Clarence, however, did most of the talking, and with so interested a listener, it did him good to tell about the dear old country home. To Sam it seemed like a beautiful story, for, although he had never been on a farm, he had longed to see one ever since he could remember. It made him feel good to hear about Clarence's jolly father and his lovely mother and pretty little golden-haired sister, Beth. And it did him good to hear about the horses and cows, chickens and lambs. After Clarence's recital of the country home and its indoor and outdoor delights, Sam saw it in a dream and awoke with a smile on his face.

It was early in September when Clarence came to Alden Manor. Early in October—by mutual consent—the two boys roomed together. Both were doing well in their studies. November opened cold and stormy, and continued so. As the days passed on there was a something in the air that made most of the boys jubilant. It was "Thanksgiving" — that day so dear to all American hearts.

"Going home!" Going home!" This was the theme most talked of.

As for Sam Webster, his heart, notwithstanding his brave effort to "endure what couldn't be cured," felt like a lump of lead. Every boy at Alden Manor except him was going home to spend Thanksgiving, and he was to stay where he was—where, in fact, he had already stayed for the two other Thanksgivings since his mother died. She, the "sainted woman of Duxbury," had left a deep impression on Sam's life.

It was a bitter cold evening just three days before Thanksgiving, and Sam sat in his room trying to study a difficult lesson. But he found it uphill work. There was a mist over his eyes so that he could not see the letters. There was a hunger in his heart that made him long to cry out—a hunger for "home and mother." From all the coming joy he was shut out. Suddenly along the hall came a quick step and Clarence came into the room like a small cyclone, his eyes alight, his face aglow. He flourished an open letter before Sam's wondering eyes. The book was at once put aside. "Have a seat, Clarence; take my big mission rocker and make yourself at home."

"Thank you, Sam," was the reply.

"What's the news?" asked Sam.

"You're going home with me, old fellow," said Clarence, "and if you're as glad about it as I am we'll weigh in a great deal in gladness. Here's what mother says: 'Bring along the dear fellow; we'll all be glad to see him. As for myself, I think it safe to promise that I will mother him to his heart's content.' What do you think of mother's message, Sam?"

Whatever Sam thought of the delightful message, he could not speak just then. His lips quivered, his eyes became misty.

"Well," said Clarence, "are you going home with me?"

"I'd like to see the one who would keep me from going, now that I have a bid," Sam replied huskily.

The next day was very cold. Little studying was done by either of the boys, and as the shades of night came on they were seen with their dress-suit cases at the Reading station, where Mr. Gerrish met them with the big sleigh and a span of fine horses. He greeted Sam as if he were an old friend. His arms were thrown about him in hearty welcome. The snow was falling fast and blowing furiously, but stout-hearted Sam did not care. The warm greeting had made him happier than he had been before since the old home was broken up. The trio were warm and comfortable under the big buffalo robes. They talked and laughed while the horses trotted swiftly of their own accord, knowing that they were going to home and shelter from the storm. Sam did not think they had possibly gone five miles—the distance from Reading station to the Fitch farmhouse — when Clarence called out joyously: "Home! Home!"

Mr. Gerrish had seen service in the War between the States in the unpleasant days of 1861-1865, and said to the gathering: "This is a most happy meeting. We boys of Joe Hooker's corps did not receive a warmer welcome when 'Father Abe' mustered us out." There was a barking of dogs, and then a door opened, letting out a flood of light, and then there was a grand transformation scene. Old Jake, a colored man, had taken the horses, and Mr. Fitch and his two boys were "within the doors." Mrs. Fitch, a sweet-faced, lovely woman, after giving her son a loving greeting, began her promised "mothering" of Samuel. "Dear boy," she said, "I'm so glad you are here," and she put her arms around him, kissing his forehead. And then after the mother's greeting little golden-haired Beth held out her hands, shyly saying: "God's good. Ma and I prayed every day that he'd bring you home on Thanksgiving Day."

"Kiss sister Beth, if you want to," laughed Clarence. "She's only a kid, you know."

"Mr. Gerrish met them with the big sleigh"

Continued on page 1096

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor — GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N.Y.City; Theodore Waters, Secretary, Bible House, N.Y.City.

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A Thanksgiving Greeting to Our Readers

DEAR FRIENDS OF THE FAMILY CIRCLE: Our most cordial greetings go out to every member of THE CHRISTIAN HERALD household at this Thanksgiving season. Every one of you we regard as a personal friend. Some have been with us many years, while others are comparatively newcomers; but we are glad to have you all alike as sharers in those activities that have made this journal the greatest FAMILY WEEKLY in the world.

Under the direction of Dr. Klopsch, who enjoyed the privilege of your friendship and confidence for many years, the closest bonds existed between the paper and all of its readers. Their welfare was its highest concern. We wish to assure you that all Dr. Klopsch's methods are ours, and that his generous attitude toward THE CHRISTIAN HERALD Family Circle will be faithfully continued by his successors, who labored by his side from the beginning, and who remain to carry out the high ideals for which this journal has always stood.

. . .

Every year sees our Family Circle grow larger. Over 330,000 American homes now welcome the weekly visits of THE CHRISTIAN HERALD. This year we hope to see it climb to the half-million mark. You can help us to accomplish this. Our greatest aim is to make the paper a comfort and a joy to every one who reads it, a true and faithful spiritual helper and a strong ally of God's people everywhere. In creed and character it is unchanged. It stands for an orthodox Gospel. In all the essential features that go to make a live, up-to-date, first-class Family Magazine it is to-day better than ever. Remember, that in the volume of its reading matter, apart from all advertising, THE CHRISTIAN HERALD for one year, equals eighteen monthly issues of any leading American monthly magazine! Besides, its variety is infinitely greater than that of any other weekly or monthly publication.

. . .

The Holiday Season brings greatly increased business demands upon us. It is the time when a very large proportion of our readers renew their subscriptions, and within the next few weeks, they will be sending in their renewals by thousands in every mail. At the same time, many who read our outside advertisements will be coming in as new subscribers. These two great streams of subscribers, flowing in upon us simultaneously, would seriously tax the managerial resources of almost any other paper than THE CHRISTIAN HERALD.

. . .

Now, if you who already belong to the Family Circle will co-operate with us this season, as you have always done in the past, you can help us materially. You can do this by sending in your renewals, together with your premium orders, **a little in advance.** We have always made it a rule to attend to the needs of our CHRISTIAN HERALD Family *first*, so that none of you should meet with delay or disappointment.

. . .

You will receive with next week's CHRISTIAN HERALD our colored Premium Supplement. You will find in it many famously good things to interest you in the way of valuable Book Premiums, not forgetting the beautifully illustrated "LIFE-WORK OF DR. KLOPSCH," which takes you clear round the globe with him on his wonderful career of world-wide philanthropy. We are confident *you* especially will welcome this splendid volume, which will be in universal demand. You will be immensely pleased, too, with the fine variety of other books suited to all tastes and ages, and also with the Magazine Combinations which you can choose from; the very best of the famous monthlies are there. Many of you will want *The Outlook*, which tells of the activities of that remarkable citizen, Colonel Roosevelt. But we won't anticipate. As soon as you receive the Supplement, **write us at once,** making your choice. Whether you wish a book Premium or not, please remember that you are entitled to our fine photogravure of Dr. Klopsch, which you will esteem as a precious souvenir, and you will also receive our beautiful "Baby Calendar," size 13 ¼ 19 inches and printed in many colors. These will be mailed to you immediately on receipt of your subscription. By renewing ahead you will help us greatly in the dispatch of our holiday business and will enable our clerks to avoid errors due to haste. Of course, a renewal is from the date of your expiry, no matter how long ahead you may send it. You won't lose a single number by anticipating; but you will do us a real service.

. . .

It was Dr. Klopsch's oft-repeated prayer that not one familiar face might be missing from our Family Circle when the renewal season came around. He always regarded it as the season of Family Reunion. We will esteem it a pleasure and an inspiration to have you, and all the other members of the Circle, with us during the coming year, that we may keep in frequent touch with you, and have the benefit of your counsel, your hearty association in the Lord's work, and your prayers.

We wish you all a very Happy Thanksgiving.

THE CHRISTIAN HERALD.

After the Election

NOW that the election, with its victories and defeats, is a thing of the past, the average American citizen is satisfied to accept the results with philosophic good humor and leave to the politicians the dull and thankless task of conducting the post-mortem on the careers that were rudely snuffed out by the "landslide" of November 8. Whether it was the tariff and the high cost of living, or the New Nationalism, or the stormy weather, or any one of a dozen other reasons which induced a considerable number of sovereign voters to change their views, or to stay away from the polls on election day, may never be satisfactorily decided. The one palpable fact evident to the unbiased mind is that the American people exercised their ancient, indisputable privilege of taking a hand in national affairs and of setting things right in their own way. When the people are conscientiously convinced that change is desirable, they bring it about, regardless of partisanship. May good come out of the upheaval. May it conduce to purer politics in both parties, to better government, State and civic, to stability in business, and to the welfare and comfort of the whole country. And may Divine wisdom guide the new incumbents, of whatever party, and lead them in honor and righteousness to serve the highest interests of the nation.

The Churches and World-Peace

IT has been well said that if the so-called "Christian Powers" were to determine upon world-peace, there would be an end of war. The churches are taking up the question of arbitration in earnest. At the Interdenominational Ministerial Conference held in the Marble Collegiate Church in New York City, a few days ago, resolutions were adopted urging a concerted movement among Christians everywhere for world-peace. Secretary Knox, of the State Department, in a recent official statement declared that the leading nations had made so favorable a response to the suggestion regarding arbitration that he believed

a truly permanent court of arbitral justice, composed of judges acting under a sense of judicial responsibility, representing the various judicial systems of the world and capable of insuring the continuity of arbitral jurisprudence, will be established in the immediate future and that the Third Peace Conference will find it in successful operation at The Hague.

Here is an opportunity for the Christian ministry of America of all denominations to unite in developing public sentiment favoring the cessation of war and the establishment of an Arbitral Court of Nations with power to enforce its decisions. It is suggested that this should be the theme of their sermons on Christmas Sunday, and we heartily approve the proposition. There could be no more fitting time for this than on the world's gladdest day—the anniversary of the birth of the Prince of Peace.

The Spirit of Thanksgiving

THANKSGIVING Day stands out by itself on the calendar. There is no other day with so many delightful associations and tender memories, no day upon which the heart so spontaneously pours out its grateful tribute to the Father above for all his goodness through the year. And this applies equally to ourselves as a nation, as communities and as individuals. For peace within our borders, for generous harvests, for the health and welfare of our communities, we owe to God a debt of love and gratitude which finds expression in prayer, praise and the festivities appropriate to the annual festival of Thanksgiving. We are usually so much engrossed with the active business of life as a nation that we leave too little time for reflection on the Divine goodness; yet every day we are surrounded by blessings. Sleeping and waking, on the farm, in the store, the office, the workshop, we are still the objects of His wondrous bounty and care. Whatever reverses we encounter, he enables us to overcome them. So, while the passing year has had its sorrows, we feel that the joys have outweighed them, and that we are still God's debtors in thanks for multitudinous blessings. Let us show our gratitude for all of these mercies by reaching out a helping hand to others who have been less fortunate than ourselves. Remember the poor at Thanksgiving—the sick, the destitute, the hungry, the unemployed. In every community there are those to whom a kindly word or a generous hospitality would bring a real touch of the spirit of the festival. Pass on your blessings. By so doing, you will make your own heart the lighter, your own home the brighter and your own Thanksgiving table more enjoyable to all who sit around it.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

The Samaritan Pentateuch

MR. ISAAC (standing at the right), a Samaritan priest from Shechem, Palestine, son of the high priest of his people, is now in England on business relative to the proposed sale of this ry ancient manuscript copy of the Pentateuch—e first five books of the Hebrew Scriptures, our d Testament. It is probable that he will bring e precious parchment rolled on its silver rods to e United States before finally disposing of it. his photograph was made six months ago on the emises of the Samaritan synagogue in Shechem, here about 200 descendants of the ancient people partly of Jewish, partly of old Assyrian stock) ill live, separated by their religion from all other ople, Jewish or Christian. Their copy of the cient Bible is believed by them to have been ritten down by Abishua, a great-grandson of aron, and to be about 3,500 years old; it certainly nnot be less than 2,000 years old, for the characrs are of a style abandoned by Jewish copyists me twenty centuries ago. The high priest is a ndly, scholarly man, who has for many years led e worship of the dwindling congregation and ught their children. The three younger men own in the picture are his own sons. In 1904 he d some other Samaritans attended International Christian Sunday hool Convention at Jerusalem and made a short address in Hebrew, ying: "As representatives of one the most ancient, though indeed at resent one of the smallest, of the ur monotheistic forms of religion, e, priest and laymen of the Samarins, bid you a hearty welcome to the nd of Promise. We seize this opportunity to record our appreciation the fact that the Founder of Chrisnity and all sincere disciples of s have always evinced a deep symthy with our people. May the God Israel bless you in your coming in d going out, from this time forth d forever." There is no doubt that is is the oldest copy of the Pentauch in existence. The fact is aditted by the best scholars. There no Jewish copy of the Pentateuch old, because it was a custom of the ws when the copy of their Pentauch had become handworn to copy anew and destroy the original. t the Samaritans, on the other nd, even when they transcribed the riptures, preserved the originals th the greatest veneration and re. It was a becoming reverence hich the Samaritan high priest ade to the Founder of our Chrisnity, who said:

Think not that I am come to destroy the , or the prophets: I am not come to destroy. t to fulfil. (Matt. 5:17.)

Lover's Long Journey

Miss Olive Macleod, daughter of r Reginald Macleod, has just arted on a journey of 4,500 miles the interior of Africa to lay a hite cross on the grave of her beothed, Lieutenant Boyd Alexander, ho was killed by natives last April. e will have to travel a thound miles through the jungle beeen the Niger River and Lake Chad in central frica. She will have been the only white woman er to have undertaken such a journey. Lieutent Alexander, an explorer of great promise, started his remarkable journey across Africa from the iger to the Nile. He had two white companions, s brother, Captain Claude Alexander, and Captain E. Gosling, both of whom died of fever during e journey. The Lieutenant remained many onths in the neighborhood of Lake Chad, often aist-deep in the mud and reeds, mapping the outes of the mysterious disappearing lake. The exorer did not emerge from the wilderness at the ead waters of the Nile till 1907. The region own as Wadai is inhabited by fanatical black ohammedans very poorly under the control of the rench. Alexander was traveling this region on s way to Egypt after revisiting Lake Chad when was killed. He had somewhat of Stanley's intelctual ability and Gordon's all-daring courage, and s loss to the scientific world will be great. In these ays, when engagements are so easily broken, when e marital tie is so easily unbound, it is beautiful to see the love of this English woman for her betrothed, which reminds us of the affection which the maiden had for her spouse.

As the lily among thorns, so is my love among the daughters. (Solomon's Song 2:2.)

Gave Up Their Queues

Li Yung Yew, Chinese Consul-General at San Francisco, with the entire staff of his consulate, appeared at their headquarters the other day, with their queues cut off and attired as American citizens in accordance with the Imperial edict issued at Pekin that all members of the diplomatic corps and consular offices of China residing in foreign countries, as well as other representatives of the Chinese government in foreign service, should cut off their queues and adopt the dress and customs of the country to which they have been sent. There was a great sensation in Chinatown when these officials appeared on the streets with short hair and in the robes of an American gentleman. In what a revolutionary age do we live when the despotic habit of centuries can be laid aside so easily and when a government can show such good judgment in accommodating the relations of its officials to the many nations with which it has to deal. Some of the nations of the Far East are giving up their old religions as easily and swiftly as these Chinese officials have thrown away their queues and taken upon themselves the American garb. The imperial edict reveals great wisdom in recognizing the rule of expediency to which the apostle refers.

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The Samaritan Pentateuch and Its Guardians

I am made all things to all men, that I might by all means save some. (I. Cor. 9:22.)

Magnet Kills Steel Worker

John Warnack, thirty-five years old, was carrying a steel billet through the yards of the Jones Laughlin Steel Company in Pittsburg when a huge 30-ton magnet, used to unload scrap iron from cars, lifted the steel billet which he carried and himself ten feet into the air, crushing him between the big horseshoe and the steel so badly that he died two hours later in the Southside Hospital. Workmen who witnessed the accident had considerable difficulty in extricating the victim. They forgot to shut off the current supplying the magnetic power. When the power was shut off, the body and steel fell to the ground, the billet striking one of the rescuers on the right leg, breaking it. Warnack was so badly frightened that he did not let go of the steel at once, which would have saved him. There are magnetisms of evil drawing men to destruction as well as those of virtue attracting men to life. There is the old sea story of a magnetic island which drew every particle of iron from a passing vessel and threw passengers and freight into the ocean. It is a dangerous thing even for good people to go too near to persons and institutions that are charged with this evil magnetic power. Against the danger of this evil communication Moses issued a warning in these words:

And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. (Num. 16:26.)

Growing Costly Pearls

Professor Bashford Dean, of Columbia University, at a meeting of the American Fisheries Society in the Aquarium in New York recently, told of a secret method of growing pearls, which are valued at $200 apiece, at the trifling expense of $2 each. The most costly pearls have been produced in a little harbor about fifty miles south of Tokyo, Japan. They are grown by causing the oyster to secrete perfect and round pearls. Professor Dean said that when he was at the University of Japan the Emperor of Japan himself opened one of these oysters and took from it this new pearl. The secret is the discovery of the late Dr. N. Nishikawa, a graduate of the University of Tokyo; and he left his secret to his father-in-law, Mikemoto, one of the most famous pearl-raisers of Japan. The discovery has been kept sacredly secret. Professor Dean suspects that the process consists in introducing into the shell in which the pearl is formed a piece of mother-of-pearl, to take the place of the worm which nature uses to form the core of the naturally grown pearl. Japanese people are intellectually very brilliant, and this discovery in pearl culture is very valuable. Our spirits are adorned with jewels. By the introduction of the Christ-life, the jewel of piety, the pearl of great price, is produced. The importance of this treasure Christ indicated in the parable.

The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13:45, 46.)

Express and Taxicab Drivers Strike

As a result of the energetic efforts of Mayor Gaynor, the great express strike seems to have come peaceably to an end in New York. The striking drivers and helpers at a mass meeting accepted the companies' terms on two conditions. These were that the employers should not discriminate against any striker except for acts of violence or inciting to violence. The second proviso is that the strikers over in New Jersey also agree to these terms. This does not affect the chauffeurs' strike which started in connection with the express "walk-out." There is still a chance that even yet the negotiation may fail. There was danger for over a week that a general strike would be ordered of all public vehicle drivers, including truckmen and hackmen, and bus drivers. These, with those already out, would affect 100,000 employees of one kind or another. It was rumored that the sympathetic strike would tie up the ferries on the Hudson River. An order was sent from police headquarters directing that no police escort be provided for any vehicle which is in charge of a driver who has not a city license. The question of a closed shop is the rock on which all peace conferences to date have split, and if a general strike is called it will be over this issue. The *Mauretania* was delayed some time because of the inability of a number who were about to sail to get their baggage to the ship. We trust that the question of hours, wages, open or closed shop, and every other one of difference, will be speedily settled and thus avert the hundreds of thousands if not millions of dollars of damage and the possible loss of precious lives that would result. Mutual concessions, it appears to us, would be a part of wisdom at this time, and society might adopt the instruction given to the individual:

If it be possible, as much as lieth in you, live peaceably with all men. (Rom. 12:18.)

Aunt Hannah's Girls

By Mary B. Wingate

AS cold weather came on, I noticed Aunt Hannah seemed to be thinking deeply and I wondered what new benevolence she was planning out; for I knew she generally has something on hand.

One day, I saw her coming, and I knew by the way she carried her head and by the sparkle in her eye that she had some important matter well under way.

"Well," she said, "I've been jest longin' to do somethin' for them poor men on the Bowery. 'Course, some of 'em might soon get work; but most of 'em can't. I had a letter from my nephew, James Henry, the other day. He says when there's a man drops out of the concern that he's foreman of, there's a lot standin' waitin' for the job. He sent me money to come up to New York an' visit him; but I can't leave home, an' besides I want that money to help out with.

"But I should jest love to see that new Mission Hall I've read so much about," she continued. "I was never gladder in my life than when they built such a good place for them poor men. It'll cost a lot to feed that Bread Line from Thanksgivin' till Easter, an' I'm jest bound to have a finger in the pie, tho' 'tain't no pie, but bread an' coffee they'll get fer their midnight breakfast."

"But you must look out for yourself, Aunt Hannah," I said. "You know prices are very high and growing higher."

"Yes, I do know, an' that makes it harder fer them poor men. I've laid awake nights plannin' how I could save somethin' for them and not scrimp in church money nor in helpin' the poor we have always with us.

"Now, I did need a new bunnit bad; but I told my girls I wouldn't have no slop-bowl with no dead bird on top, nor no wings nor tail feathers neither. And Amy Cole, who works to the milliner's, asked what I had on hand an' I showed her some velvet an' ribbon an' she took it an' added a little to it, an' made me a real tasty bunnit. An' they do say I look a lot younger in it. She wouldn't take nothin' for her work an' that saves me two or three dollars.

"I've been studyin' upon tithin' an' I'm teachin' it to them blessed girls of mine, an' will you believe it, every one of 'em has begun to keep account of their income, and most of them is workin' girls, you know, an' they say what is left of their tenth after they take out their money for the church and missions, they shall bring to me to use as I shall advise 'em.

"That has made me so happy! You see they call me their 'shaprone' an' say my house is their club-room an' they take their beaus to see me instead of goin' to the nickel show an' other places of the kind. I allers give 'em a warm welcome an' we have jolly times together. Sometimes 'tis funny, tho'. A girl will tell me her troubles with her beau; then, perhaps, he'll come an' ask me what makes Louise or Mariar act so queer—as if she didn't care nothin' about him any more. Then I tell him to 'make a man of himself,' an' give him a hint or two about his manners or habits, an' tell him to be patient and things will come out right, an he'll take my advice.

"Yes. I know it's solemn business, guidin' young lives, an' I have to pray a good deal 'fore I dare to talk to 'em. I often tell

Continued on last column

A Song of Thanksgiving

FANNY J. CROSBY — HUBERT P. MAIN

1. Praise ye the Lord, O come with joy be-fore Him; Hope of the world, the
God in whom we trust; Praise ye His name, with thank-ful hearts a-
dore Him; Hail ye the Bless-ed One, the on-ly Wise and Just.
REFRAIN.
He is the Word, whose truth en-dur-eth ev-er, He is the
Light whose glo-ry fad-eth nev-er; He is the Rock, where
safe-ly we a-bide, He is the might-y Lord, there is none be-side.

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Praise ye the Lord for clouds that, o'er us bending,
Break into showers that lave the thirsty soil;
Praise for the sun, whose genial rays descending
Smile on the tender blade and cheer the reaper's toil.

Praise ye the Lord for autumn's many treasures,
Praise for the fruit from laden boughs that fall;
Thanks be to Him for homes and social pleasures,
Thanks to His gracious hand that giveth bread to all.

THE HEART'S GRATITUDE

OUR Father, we adore thy grace
To us so richly shown,
And thank thee for the tender love
That leaves us not alone.

We thank thee that thy kingdom comes
To our poor hearts each day;
We thank thee that through all the earth
It wins its widening way.

We thank thee for the daily bread
To soul and body given;
That often on our hungering hearts
The manna falls from heaven.

And oh, we thank thee, most of all,
That sin may be forgiven,
And that with penitence and faith
We dare look up to heaven.

We thank thee that thou dost, each hour,
A thousand ills avert;
The soul which thou dost deign to guard
Even Satan cannot hurt.

With gratitude unutterable
We thank thee and adore;
We thank thee, but we pray for grace
To thank thee more and more.

Bedford, N. Y. AMELIA HOYT.

Aunt Hannah's Gir

Continued from first colum

'em the Lord is the only one to can see the future an' they must ask him to lead 'em; but I always sympathize with 'em, for some of 'em do seem to have a lot of trouble. But as I was sayin'—what was I sayin'—oh, yes, 'bout tithin'. I've found it the best way to learn how much I must give, tho' I allers want to add a free will offerin' if I can.

"Now," she went on, smilingly, "if them blessed girls begin to —an' I've learnt their beaus to thinkin' of doin' the same—some of 'em anyhow—what a lot of money 'twill bring into the Lord's treasury, an' there's so much happiness in doin' for his sake, I believe they'll jest keep right on thru life. I think they'll be able to give five cents a week all around during the cold weather on the bread and coffee for the starvin' men. Jest think what a lot that will be! I'm jest as happy as I can be. My cup's full an' runnin' over. Here I be a lone woman without learnin', or money, nor relations, yet I'm set surrounded by these bright young girls who love me so. I reely think I owe the Lord a good thank offerin', don't you? To be sure I don't know what may be ahead; but I've allers found when I've been the most dan' 'bout givin' to the Lord, he's paid me back, 'good measure, pressed down and runnin' over."

Mr. Montefiore's Religio

IN a recent issue of THE CHRISTIAN HERALD, an article from the pen of ex-Rabbi Leopold Cohn, of the Williamsburg Mission to the Jews, was published in which the statement was made that Claude Montefiore, of England, a scion of the famous Jewish family of that name, had espoused Christianity, and was making a tour of the United States, urging the Jews of America to accept the Gospel. This statement was called in question by the *American Israelite* of Cincinnati, O., which absolutely denied that Claude Montefiore, either "publicly or privately, had espoused Christianity or any other religion than Judaism," and added that his visit to the United States was for a totally different purpose. Ex-Rabbi Cohn, when this criticism of his article was called to his attention, substantiated his statements by directing attention to an article in the New York *Jewish Daily News* of September 13, 1910, in which the writer said:

Mr. Montefiore does not write concerning Christianity as an analytical critic, but he writes as a missionary, who seeks to make propaganda to his belief. . . . Achad Ha'am calls the attitude of Montefiore by its right name. He says that this is the last step of apostasy and turning away from Judaism. . . . This is exactly what has happened with Montefiore and his friends. They have sought for all their lifetime in the Scriptures to turn away from Judaism, and they have gone further and further, until they have now reached Christianity.

The same paper (*Jewish Daily News*) in its issue of September 18, 1910, said:

Achad Ha'am, the greatest of modern expositors, has enlisted in the fight against the Gospel campaign ("Judenmission") which Mr. Claude Montefiore is carrying on in England. Achad Ha'am's article was written as an answer to Mr. Montefiore's book on the *New Testament*. In that book, Mr. Montefiore seeks to raise Christianity to the sky and to make Jesus the true forerunner of the highest kind of religion and morality. . . . Here is a wealthy Jew in London and suddenly the spirit strikes him a craving for Jesus, and he writes a book of 1,100 pages in which he repeats all that the Christian commentators of the New Testament say. . . . The one important thing about him is that he has become a believer in Jesus. . . .

THANKSGIVING
At the Bowery Mission

By JOHN G. HALLIMOND, D.D., Superintendent

T may considerably surprise CHRISTIAN HERALD readers to know that ose who in this country suffer most ignantly the harrowing horrors of verty are American-born citizens. ne foreign immigrant poor are comratively well taken care of. From uses which I have not space to deribe, but which, in my Bowery Mison work, I am face to face with ntinually, it is much easier for the ewly arrived immigrant to secure emoyment and to keep it when he has tained it, than it is for the unskilled merican laborer.

Thanksgiving day is such a distinctwely American institution that in our fort to bring happiness to the poorest omes we naturally seek out the sufrers born under the Stars and tripes, and endeavor to cure for them some articipation in it. This oes not at all mean that e overlook the necessies of the poor who suf- r not only the pangs of overty, but the additional woe of separation om the land of their rth.

At nine o'clock Thanksving morning there will gathered together, in ne commodious breakst room of the Mission, ne representatives of the ost needy families that, fter painstaking effort, n be found in the great etropolis.

Cases of the most disressing need have genally to be sought for. he professional almsnplorer that so boldly nd persistently accosts ou in the street and deands aid, is, as often as ot, the least needy. So very family helped by us at Thanksving has been personally visited, and ne lack of the wherewithal to procure ne *necessities* of life, to say nothing of mforts or luxuries, has been placed eyond all doubt.

Alas, it is often found that many her things besides a Thanksgiving nner are needed to bring real happiess to the sufferers!

Last year, one of our brethren who as engaged in the work of visiting, me in great haste to inform me of a se of dire distress. I went off at nce, and found in the dark rear room a tenement, a man dying of tuberculosis. He had been the bread winner r a large family, who were now owded into this airless, cheerless om, waiting for the end to come. hey had not dared to inform the auorities of his illness, knowing that e would have been at once removed to hospital; and now it was too late. e died half an hour after I left the room. The distracted wife and little ones were at their wits' end, so in addition to the task of providing the usual Thanksgiving dinner, a great many other absolutely necessary things demanded our immediate attention.

I wish CHRISTIAN HERALD readers could be brought to realize two particular things that stand out prominently in our Bowery Mission experience. The first is the *gratitude* of the poor for the least kindness shown to them. Shakespeare said that gratitude is "the exchequer of the poor," and I, more than most men, know just how rich in this virtue these lowly ones are. I like to take it for granted that they would be just as generous if they had the means, as they are now grateful for what they receive. Oh, if you could just see how eyes shine, and hear how voices tremble when a kind word is spoken! If, as has been said, "gratitude is the soil on which joy thrives," then that is truly a happy crowd that receives the baskets in our Mission room on Thanksgiving morning. These baskets contain ample provisions for a dinner for five or six persons.

The other fact I refer to is the part the children of the poor play in this pathetic drama. I wonder when the Christian Church will realize the fact that tens of thousands of babies under one year of age die every year of malnutrition, a pretty name given to the ugly fact of starvation. Starved to death! Fifteen thousand babies will die in New York City this horrible death before another Thanksgiving comes round. Poverty's woe and horror fall most heavily upon the children of the city, the half-starved, beaten, neglected child of the inebriate, and the weak child of the consumptive. Oh, did not the childless, homeless Man of Nazareth give the children their place in his kingdom? Did he not use his marvelous power for their protection? Did he not tell us what our duty is to the child?

This is why, in order to make Thanksgiving Day a happy time amongst the poor, we feel it to be our duty to provide, as far as we can, the prime necessity of food for the underfed bodies of the children of poverty.

How the Thanksgiving Baskets are Prepared for Poor Families by the Bowery Mission

Mrs. W. is stone deaf, and in delicate health. She lives in one room of a rear tenement with her two boys, one thirteen, the other eleven years of age. Her husband is a worthless drunkard who has left them to care for themselves. The eldest boy was looking forward to soon getting his working papers, and thus being able to assist in the support of the family. Whilst at a summer home, however, in August he fell from a tree and broke his arm. He was taken to the hospital, where his arm was amputated, and where he still lies. The little bread-winner is therefore incapacitated, and the home is poverty-stricken.

Mrs. H. has a family of six children, the eldest nine years old, the youngest two weeks old. Her husband is a brass polisher, but only employed irregularly, and has never earned more than five or six dollars a week for several years. The woman makes every effort to keep her home and little ones clean and tidy, and in the task often overworks herself.

Mrs. C., her husband, and three children are all more or less invalids. She herself has dropsy, her two girls are subject one to epilepsy, the other to hysteria, whilst the youngest in the family, a boy of nine, is like his father, who has heart trouble and cannot work. Lately the two girls, notwithstanding their ailments, have been working in a factory ten hours a day, earning together four dollars eighty cents per week, and this is about all the family has to live upon.

These are types picked out at random of families who will on Thanksgiving morning receive one of the Bowery Mission dinner baskets.

I have left until the last a mention of my own poor, homeless, hapless men folk in the Bowery. For them there will be no happy home circle in which to gather, except for those who are fortunate enough to get into the meeting over which "Mother Bird" will preside on Thanksgiving evening. Here everything will be done to make them feel at home. Songs that will "reach the heart," prayers that will reach the Throne, glowing testimonies, and kindly, sympathetic, brotherly talks will lift them above their stinging sorrows and maddening misfortunes, and bring them near to God.

The "Bread Line" will open at 1 A.M., at which one thousand shelterless wanderers will be entertained. The Brotherhood will gather in great force an hour before the evening meeting. They will "swap stories," and prepare by prayer and counsel for the larger meeting which will follow.

Away in distant homes in the country hundreds of redeemed men will, as they partake of their substantial dinners, remember with joy and gratitude the Bowery Mission, the institution that made it possible for them to be really happy this Thanksgiving Day.

. . .

[Readers of this journal who are interested in the work of the Bowery Mission and who wish to have a share in its charity work at this season, may send their contributions to THE CHRISTIAN HERALD, 92 Bible House, New York, for that purpose. A *single dollar will feed twenty men and boys in the "Bread Line";* or it will furnish *a substantial Thanksgiving dinner for a family of five.* Any contribution, large or small, will be welcomed.]

ANSWERED PRAYERS

W. P. M., Billingham, Wash. "I promised od if he would answer my prayer, I would knowledge it."

E. P. K., Boicourt, Kan. "I have great faith prayer. My prayer was answered."

M. C. T., Hand, Mich. "I promised God that he would restore my grandfather and brother health, I would acknowledge it publicly."

Mrs. M. M. I., Ann Arbor, Mich. "I am raying night and day that my heavenly Faher will see fit to help me, if it be his will. I ave had answers to prayers."

Mrs. S. E., Rodgers, Va. "God has anvered many prayers, but this one in particlar I wish to acknowledge before the world. e has restored my child in soul and body."

A. R., Illinois. "Even in our greatest sorow and sickness he was our comfort and gave the light of love."

D. W. M., Pennsylvania. "I wish to acknowledge answered prayer for a dear child who was going wrong."

Mrs. M. S. M., Utopia, Tex. "I promised the Lord if he would in answer to my prayers restore my granddaughter to health, I would acknowledge it."

G. W., Douglassville, Pa. "I promised the Lord that if he would help me in my studies I would tell it to the world. He has helped me."

L. D., Burlington, Ia. God has answered my prayer. "All things whatsoever ye shall ask in prayer believing, ye shall receive." "With God all things are possible."

K., Jube, W. Va. "I promised the Lord if he would restore my mother to health that I would acknowledge it."

E. M., Stamford, N. Y. "I want to thank the Lord for having granted me something I greatly desired."

F. R. S., Cumberland, Ind. "I have great faith in prayer."

M. E., Meadow Grove, Neb. "God has answered many prayers for me."

H. M. C., Seattle, Wash. "I made a specific request of our heavenly Father for success in a special undertaking and he quickly and perfectly answered my prayer."

T. R. M., M.D., Columbus, O. "The Lord answered my prayer in a case which I had."

R. E. W., Reed'ds Ferry, N. H. "Ruskin once said, "I have lived to be thankful that some of my prayers were not answered." So have we all, for we cannot see as our heavenly Father can what is for our good. But when we pray for a good cause either for others or for ourselves our prayer is answered."

We regret that it is impossible to print in full all of the acknowledgments of answers to prayer. Answers to prayer have been received from:

J. A. N., Baltimore, Md.; Mrs. C. C., East Moriches, L. I., N. Y.; A. E. P., Peru, Ill.; Mrs. R. J., Homer, Ill.; M. A. B., Corona, Calif.; S. A. C., Oswego, Kan.; Mrs. P. J. K., Charlotte, N. C.; B. R., Harton, Col.; Mrs. N. H., Portland, Ore.; E. E. C., Utica, N. Y.; Mrs. D. R., West Virginia; F. H. G., Fergus Falls, Minn.; C. P., Pontiac, Ill.; J. W. L., San Rafael, Calif.; Mrs. F. Q. McC., Sheridan, Mont.; R., Hamilton, Mich.; O. M. P., Alma, Calif.

THE "SPITE FENCE"

By MARGARET E. SANGSTER

LUTHER SHERWOOD and his wife were lingering over their breakfast longer than usual, because of a letter which had come in the morning mail. It referred to a bit of meadow-land in a village some twenty miles from New York. Within ten years this particular village had sprung into being and grown with the rapidity of Jack's famous bean-stalk. A railroad had brought the quiet farming country near enough the great city to make it attractive to people who longed for gardens and fresh air and a play-place for their children out of doors.

The bit of meadow-land was all that was left of what had originally been a large farm, and it had been a wedding present to Mary Sherwood from an uncle who had sold the rest of his estate, and who told Mary to do with this precisely as she pleased. Before her marriage to Luther, who was a rising young lawyer, Mary had been a hard-working hospital nurse. One of her dreams had been to live in the country and gaze upon the hills which rimmed around the little valley where she had spent much of her childhood. They were low hills, friendly and kind, not the great stern mountains, but hills where children could play and lovers could stroll, with green spaces and trees that turned to red and gold in the autumn and made a protecting wall around the valley in the spring and summer.

Mr. Sherwood looked up from the letter as his wife handed him his cup of coffee. "The real estate man has an offer, Mary, for your wedding present. His client offers to pay a generous price, considerably more than it is valued by anybody else. The man is in Italy, and will be there for a while yet. He already has large holdings in Forestville, and he has built a superb house on the site of your grandfather's old home. For some reason he especially wants the piece of ground where we have been intending to build our bungalow. Do you wish to consider the offer?"

Mary lifted her brown eyes, and her husband saw that there was no indecision in her glance. She answered without an instant's hesitation: "Whoever the man may be, Luther, he has not money enough to tempt me. We have the plans for our bungalow, and we can afford to build it without the delay of a month. I have furnished every room in my fancy. I know what is going in the south chamber, in the west room, in the dining-room and the living-room. We shall be as cosy as birds in a nest, and I can hardly wait for the time to come when we shall be householders under God's blue sky, and not go on being homeless tramps in the stifling city."

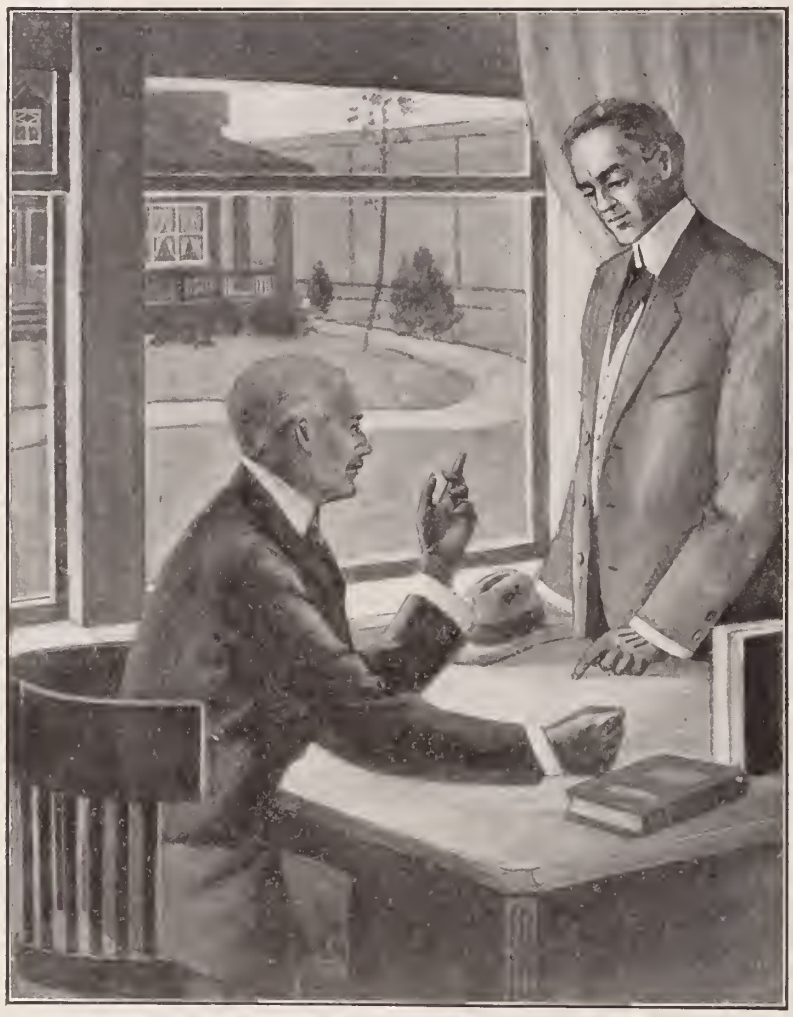
"Is this boarding-house your idea, wife, of a shelter for homeless tramps?"

"Yes, Luther, with all its luxury it is unhomelike. I am sorry to disappoint King Ahab. This persistent customer reminds me of him. We shall keep our little corner of the earth for ourselves and here we shall build our bungalow."

They carried out their plan, and as houses go up like magic when there is no strike to interfere with the labors of mason and carpenter, and the people who build have cash in hand to make their fairy dreams material, no lengthened period elapsed before the Sherwoods were safe in their own domicile. They had windows on every side, and Mary's special delight was the view from her south chamber across a field or two. The green hills that she loved seemed to her like guardian angels. A sleeping porch on this side of the house gave it the last touch of comfort and luxury, and she went about her home-making with a light heart and little bursts of happy song.

Several months passed before the Dormans, who were her nearest neighbors, and whose garden wall came close to her boundary line, returned from their trip abroad. They had not been at home a month, when early one morning a number of workmen suddenly appeared with loads of lumber. Luther, glancing from the window, wondered what they meant to do, and Mary said she hoped they did not mean to build a shelter for cows or a series of chicken coops at this end of their plantation.

The hen coops and the cow shed would have been preferable to the sort of building John Dorman speedily erected. Higher and higher it rose, a broad and gloomy fence near enough the Sherwood home to shut out completely their view of the hills and to make the south chamber, which was Mary's especial pride, a prison cell instead of an airy lodgment. The sleeping porch was not ruined for sleeping purposes, but it, too, was robbed of its greatest attractiveness, and the spite fence, a great ill-tempered barrier, reared itself, a blot upon the landscape and an eye-sore which Luther and Mary resented hour by hour, as they looked upon it.



"'Sell me your bungalow,' said the millionaire"

Remonstrance proved in vain. Mr. Dorman declared himself within his legal rights, and upon investigation Mr. Sherwood found himself helpless. "Sell me your bungalow," said the millionaire; "give me the land I want and settle anywhere else in this village that you choose. There are plenty of other spots in Forestville where you would be as comfortable as you are in this neighborhood. Unless you oblige me, my fence shall remain where it is."

Luther might have yielded, but the blood of the Puritans flowed in the veins of Mary and she obstinately declined so much as to consider any proposition coming from the Dormans. One day as she was sitting with her book on the other side of the house where she could not see the objectionable fence, she had a visitor. It was John Dorman's wife. The lady approached Mary timidly. "My dear," she said, "you know who I am. I want you to know that I hate that fence as much as you do, and am ashamed of it through and through. I have used every argument in my power, but my husband is as stubborn as the Rock of Gibraltar. I had ... come and tell you and let you know that I hav... had no share in this wretched business. As woma... to woman, I have come to ask you to forgive Jol... and pray with me that something may break dow... his wicked obstinacy."

Something did break down his obstinacy, and tha... before many days. John Dorman had one id... whom he loved and worshiped. It was not h... gentle wife, whose influence with him was so sligl... that she could not move him from his purpose; ... was his only daughter, Mabel, fifteen, the light ... his eyes and the pride of his heart. He had a hear... Most men have. The testing time came when Mab... was suddenly taken desperately ill between mi... night and morning. The doctor, sent for in a hurr... said that he must have a nurse at once, and whe... Mr. Dorman spoke of telephoning to the city, d... clared he could not wait. "The best hospital nurs... I ever knew," said Dr. Trent, "is livin... right next door; Mrs. Sherwood, wh... used to be Mary Bean. She will com... if I ask her, and if the little girl is ... be saved there is not an hour to los... Not a minute, in fact. Stand asid... man, and let me get to the telephone."

There is a verse in the Bible abou... heaping coals of fire on the head ... one's foe. When Mary Sherwoo... practical, efficient and resourceful, e... tered the home of John Dorman an... labored hour after hour with D... Trent to save the life of John Do... man's child, the ice in his heart thawe... swiftly before the blaze of her com... passionate goodness. When at las... the danger was over and the docto... drawing a long breath of relief, sai... across the bed to the mother and th... nurse, "We've conquered in this figh... thank God!" the two women claspe... their arms about one another and thei... lips met. It was a kiss of gratitud... and a token of friendship never to b... broken.

The foundations of the world seeme... to John Dorman to have given wa... beneath his feet in the hours when hi... child's life was trembling in the bal... ance. Such experiences come to par... ents when the issue is not, as in th... Dorman household, one of deliveranc... from peril and continued gladness... The man realized, as he saw his chil... lying white as a lily on her bed, tha... instead of having her still with him, a... unspeakable joy, he might have ha... only the hush of death in the house an... a grave in the cemetery over which t... set a stone. All at once the paltrines... of his obstinacy, its selfishness, it... shamefulness, were revealed to him a... by a searchlight. The doctor, going... away, promised to return in the course... of the morning, and said as he left ... "You owe a debt which it will be hard... to pay to Mrs. Sherwood. She knew... just what to do and how to do it.' ... Then, as if obeying an impulse, the... doctor laid his hand on Mr. Dorman's... shoulder. "Don't you think, friend,' ... he said, "that you would better turn... that fence of yours into kindling wood?" He... awaited no reply.

Downstairs in the library Luther Sherwood alone... listened for Mary to come to him. He had brought... her over, and stayed in the house to see if there... were anything he could do. Mr. Dorman entered... the room, advanced and took his neighbor's hand. ... "Pardon me," he said; "I have been a fool and a... mule and everything hateful. If you'll forgive me... I'll be a better man and a better neighbor."

Thanksgiving that year was kept with the voice... of joy and praise in two homes of Forestville. ... Mabel, completely restored to health, little dreamed... how precious she had become to the father and... mother who had faced the prospect of losing her. ... The Thanksgiving they kept was without a flaw. ... The bungalow where Luther and Mary were host... and hostess to a circle of kindred and friends was... flooded with sunlight, and the beloved hills again... wore, in Mary's eyes, the look of guardian angels. ... There was no sign of the spite fence. It had been... split into kindling wood and had gone to the fire.

TO THE HIGHEST BIDDER

By FLORENCE MORSE KINGSLEY

Synopsis of Previous Chapters

ttle Jimmy Preston, aged six, gets a letter e post office for his sister Barbara. On i way home it is lost. Barbara Preston has b trying to keep the farm, the last of her f er's estate, for Jimmy, but it is mortgaged t Honorable Stephen Jarvis, who is comparati y young. He threatens to foreclose. Peg rison, the old farm hand, is as greatly con- ed over the loss of the letter as is Barbara. S goes to Mr. Jarvis to ask for more time on t mortgage. He tells her that he is disposed t o it, and also that he is tired of his pres- e housekeeper and would like her to fill the p e. She leaves without a word. The old h ekeeper at once becomes her enemy.

IV

JIMMY PRESTON sat curled up on one foot by the table in Peg Morrison's loft. His hair was damp a towsled, for he had run bareh ded through the rain, bearing his p cious book of *Vallable Informat n* tucked under his blouse.

I didn't bring my red ink," he expined breathlessly to Peg, " 'cause I v 'fraid I'd spill it. I fought I d ld borrow some of yours."

You can, an' welcome, son," agreed P , "but remember that'll give me an o ion on yours. Them that borrows o ht to be willin' to lend."

I'll lend you my whole bottle of red i an' I'll lend you my pen, too," said Jimmy magnificently.

The little boy spread his book open o the table for Mr. Morrison's in- s ction. "You see I've begun it al- r dy," he said with pride.

Le' me see; what you got here?" a Peg traced the first wavering line w h a horny forefinger.

That's how not to lose a letter," s l Jimmy proudly. "Barb'ra says s metimes letters are 'portant, an' y don't want to lose 'em."

Lev letters in the Posoffis. They v l be saf ther," read Peg slowly. He p sed and screwed his mouth in a r seless whistle.

Don't you think that's a vallable i 'mation?" demanded Jimmy anxi sly. You can't tell 'thout you read a tter whether it's 'portant or not; a you can't read it when it's lost."

So you lost a letter 'dressed to Irb'ry; did you? H'm! Where'd y lose it?"

If I knew, I'd go an' find it," said Jimmy soberly. "I put it in my pocket, a it was blue, an' it was f'om out W st. Barb'ra doesn't know who it w s f'om. But she'd like to know."

H'm!" repeated Peg. "You'd ought t carried it all the way right in your h d', where you c'd see it. I'ockets a kind o' dangerous when it comes t letters. I know a whole row of litt boys 'at ain't alive at all, 'count o' a tter bein' lost. They never was h n," he added.

Jimmy drew a deep sigh of sustained i erest.

You see it was this way," contin- u Peg circumstantially. "The' was a oung feller 'at I used to know, an' I was workin' in a lumber-camp one w ter where the' wasn't any pos'offis; c o' the men used to carry the letters i an' out, a matter o' fifteen miles. One t e he lost a letter this young feller w te to his girl, an' didn't think to s nothin' 'bout it; an' she got all w rked up 'cause she didn't hear f'om h , an' after a spell she up an' marr d another man; an' so the young m n I was speakin' of never got marr d, an' never had any little boys o' h own. He felt awful bad 'bout it f a long time; but he ain't never los' a tter 'at b'longed to anybody else."

The pattering sound of the rain on t barn roof increased to a steady r r as Peg related this short but instructive tale.

"I sh'd think those little boys would feel bad," said Jimmy sympathetically, "I'd hate not to be alive."

"Mebbe they do; an' agin, mebbe they don't," observed Peg cautiously "Anyhow some of 'em would be growed up by this time; farmin' it, mebbe, or keepin' store."

"Peg," said Jimmy, after a period devoted to reflection, "the Hon'rable Stephen Jarvis is in our house."

"Dear me! You don't say so!" ejaculated Peg, with a frightened start.

"He makes Barb'ra cry," said Jimmy, scowling fiercely. "I wanted to stay an' keep him f'om doin' it; but Barb'ra said for me to come out here and see you."

. . .

The subject of these dubious comments, more ill at ease than his worst enemy had ever hoped to see him, sat in the dull light of the rainy afternoon looking at Barbara Preston with new eyes, to wit, the eyes of a man.

"I suppose," the girl said, steadily, "you have come to tell me that you will foreclose the mortgage." She gripped her hands close in her lap.

"No," said Stephen Jarvis, "that was not my intention. As I have already informed you, the mortgage will foreclose itself, when the time comes."

He stopped short and narrowed his lids frowningly.

"I have been thinking about you," he said harshly, "since you left me so abruptly yesterday. I want to tell you that I stood in my library door and witnessed my housekeeper's dismissal of you from my house. Her own followed without delay."

"I am sorry," Barbara told him mechanically. She was noticing dazedly that Jarvis was dressed as she had occasionally seen him in church and that his gloves and linen were quite fresh and immaculate.

"Why should you be sorry?" he demanded with a straight look at her.

"I—why, I think I should be sorry for any woman who lost what she wanted to keep," Barbara answered.

"You were not primarily the cause of her dismissal," he said coolly. "I had already told you that I was tired of seeing the woman about."

He was silent for a long time gazing frowningly at the floor.

Suddenly he looked up and, meeting Barbara's astonished and somewhat indignant eyes, held them steadily with his own.

"You are wondering why I came here to-day. You are afraid of me, and you doubtless fancy with the rest of the world that you—dislike me."

Barbara opened her lips to reply.

"Don't take the trouble to deny it," he went on with a faint sneer. "I know what most people think of me, perhaps with reason. But I am myself, not another; and so far, fear—dislike have seemed to me unavoidable." Again his rigid lips relaxed into something like a smile, and he looked questioningly at the girl.

"It ought to be easy," she said uncertainly," to make people like you. You might——"

"'He asked me to marry him,' said Barbara to Peg, abruptly"

"I know what you are thinking of," he interrupted rudely. "But it wouldn't do. People fear and hate a hard man; they despise a fool. I refuse to be despised."

He rose and walked up and down the room impatiently as if his thoughts irked him. Finally he paused before the window where a scarlet geranium blossomed on the sill, and turned a singularly flushed face upon the girl. For a dazed instant she wondered with a thrill of painfully remembered fear if he had been drinking.

"You will be startled at what I am about to say to you," he said in a changed voice. "I should have laughed at the idea if any one suggested it to me a week ago. But—I want you to marry me. I want you to be my wife. No! don't answer; don't refuse! You haven't thought what it means. You cannot consider the matter so suddenly. But this much you can understand: I will give you this place on our wedding-day—to do as you like with, and I will attach no conditions to the gift."

Barbara had not removed her fascinated gaze from his face. She felt like one dreaming fantastically and struggling unavailingly to awake.

"Perhaps you do not realize what you have asked of me," she said at last. "But—I will not sell myself for this farm. That is what you have asked me to do."

Her eyes sparkled blue fire; her lips curled disdainfully.

"Don't be a fool," he said roughly. "I want nothing of the sort. I want *you*—you! I need you. I am more sure of it now than ever."

He took three steps toward her, his rugged face alive with determination—the grim determination which had wrested all that he possessed from the grip of a hostile world.

"When I want anything," he said doggedly, "I always get it. Didn't you know that? I want you."

"You'll not get me—ever!" cried Barbara.

She knew it must be war to the bitter end between them, and she flung the gage of battle full in his face with fine recklessness.

"You may take everything I have, if you can. But you'll not get me!"

He stood up and buttoned his frock coat over his white waistcoat.

"I'll not take your answer to-day," he said, quite unmoved by her anger. "I had no intention of doing so."

He strode to the door without another look at her, signaled his coachman, stepped into his closed carriage, shut the door hard behind him and rolled away, with a smooth whirr of shining wheels.

"I'll give her time to think before I see her again," Jarvis decided, as his swift-stepping bays carried him along through the April rain. He dropped the window of his brougham and drew in deep satisfying breaths of the moist air. He was glad that she had not yielded supinely, as a weaker woman might have done. There was to his mind something heroic, splendid in her attitude as she defied hm.

"I'll give her time to think—to be afraid!" he repeated; "then——"

The blood hammered in his temples and involuntarily he clenched his strong hands, as if already crushing that weaker woman's will and subduing it to his own.

V

But Barbara Preston was not thinking of the fact that Stephen Jarvis had asked her to be his wife. Being a woman, and, moreover, hard driven by

Continued on page 1090

DO YOUR CHRIST

SENSIBLE GIFTS — ALL OF GOOD QU

Hand-drawn Waist, 98c

192. A Pretty Waist of Good Linon with an elaborate front of handsome real Mexican hand-drawn work. Strictly tailored style, finished with inlaid embroidery veining in the shoulder seam and veined Gibson pleats. Buttons in front. Stiff laundered collar and open cuffs. $1.50 value. Sizes, 32 to 44. Special, **98c**

Moire Waist, 98c

151 Button-front Waist of Very Stylish Watered Moire. A serviceable, smart waist, appropriately tailored with cut front, liberal tucking and open cuffs. Extremely stylish and very durable. Black or Blue. Splendid $1.50 value. Sizes, 32 to 44. Special, **98c**

Child's Waterproof Cape, $1.98

806. A Child's Waterproof Cape of striped rubberized fabric. Cut liberally long and full. Opening for arms finished with fancy shaped flaps. Full hood, with elastic so it can be easily drawn over head and lined with bright plaid mercerized material. Fastens with three large buttons and ties under chin with tape. Just the thing for school children. $2.75 value. Special: **$1.98**

Write today for our **Christmas Bulletin. It's FREE**

Australian Wool Sweater

4415. Heavy double-breasted Sweater of all-wool, fine Australian yarn. Knit in new wave rib with welted stripes. Self-pockets, shawl collar, narrowed cuffs and pearl buttons. Buttonholes and buttons stayed on sateen underfacing, which prevents sagging of the garment. Close woven, durable and prettily fashioned. Red, White or Gray. Made in liberally proportioned sizes, 32 to 44. One of our choicest Fall bargains. Retails at $3.98. Special.. **$2.75**

Girl's Coat Sweater $1.98

412. Coat Sweater of all-wool Australian Zephyr in White, Cardinal or Gray. Double-breasted, pearl buttoned; shawl collar and patch pockets. Liberal length. Sizes 14, 16, 18, 20 years. Splendid $2.75 quality.

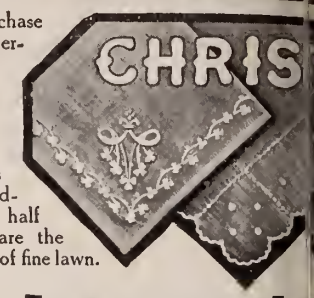
$1.98

Dressing Sacque, 59c

1437. A Dressing Sacque of imported German "Swansdown" flannel, in quiet, neat patterns and colors. Gathered yoke and front and gathered waist with belt of self material. Sizes 32 to 44. Regular 75c value. Special..... **59c**

1412. Long Kimono of fine Japanese Krinkle Crepe. A soft, clinging, washable fabric. Daintily trimmed with matched Persian banding. Comes in Pink, Blue or Lavender. Sizes 32 to 44..... **98c**

25c. Imported



4525. A purchase of 72,000 Handkerchiefs for spot cash helped a big Swiss embroidery manufacturer out of his difficulty and brings you these handkerchiefs at just half price. They are the usual 25c grade of fine lawn.

"Hydegrade" Petticoat

1239. Handsome Black "Hydegrade" Petticoat with deep corded flounce and two handsomely embroidered ruffles in heavy effective patterns. $1.50 value..... **98c**

2044 $1.39

2044. Jaunty Turban, of Coney Fur in Black or Brown. Made on wire frame and trimmed with matched head and two tails. Effective and becoming. $2 value. Special. **$1.39**

1506 $1.98

1506. Fur Scarf and Muff of Good French Coney (XXXX quality) lined with satin. The "throw" scarf is 56 inches long, muff 13 inches, flat "pillow" shape. Colors Black or Brown. $3.50 value. Special, Set, **$1.98**

2047 $3.98

2047. A New French Turban, with fur crown of white Coney. Brim is of black Ilure, in graceful drooping shape, turned up at side. Underfacing of black satin, hat lined with black silk, worked over a handmade buckram frame. Charming new style without trimming. Retails at $5.00. Special, **$3.98**

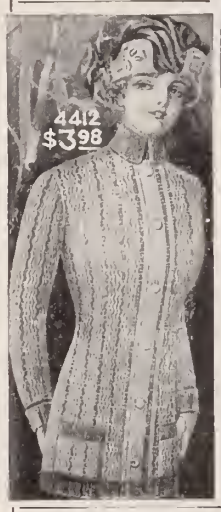
1501 $5.98

1501. Extra Fine French Coney Fur Set in deep sable brown. Broad collar and pelerine front conform to latest fashion. Two large heads and six tails trim the front. Length 80 inches, lined with matched satin. Extra large Rug Muff with 2 large heads and 12 matched Coney tails. Warm fur set of choice quality.

$5.98

Muff or Scarf separately, $3.25 Each.

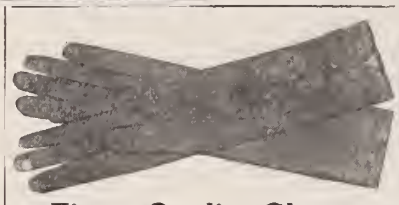
4412 $3.98



Australian Zephyr Yarn Sweater Coat

4412. Coat Sweater of superb soft all-wool Australian Zephyr. Single-breasted banded front with fine pearl buttons. Knit in charming new zigzag rib with high military collar. Comes in white with blue collar and cuffs, bottom and pockets or in solid white or gray. Splendid warm coat of excellent quality. Sizes 32 to 44. $5 value. Special, **$3.98**

Finest Quality Gloves



3005. The best $1.50 Glove in America. Fine in grain, soft and pliable in texture with the wonderful elasticity that distinguishes a perfect-fitting, good-wearing glove. In all colors and sizes—perfect embroidered backs and two snap button fasteners. The seams are sewed with the new single-thread stitch that lies smooth and flat. The vent is reinforced and double stitched for strength. Sizes 5½ to 8. $1.50 quality. Special **$1.19**

Women's Heavy Weight Ribbed Wool Hose

3103. Warm, soft, durable quality in extra elastic ribbing. Plain cashmere feet with merino heels and toes. Perfectly shaped and offered direct from the best mill in America. Retail at 25 cents a pair. Special, **3 pairs for 65c**

Up-to-Date Bags

5037. Large 10½-inch Bag of genuine cowscal leather. Lined with leather, with inside pocket, coin purse, mirror, and Vinaigrette. Has a pretty brass spring lock. In size, style and quality it is the most popular bag of the season. $2.00 value. Special **$1.39**

5038. Twelve-Inch Bag, the same as No. 5037. $2.50 value. Special **$1.98**

Fashionable Belts

3421. Dainty Persian Silk Belt lined with patent leather. A dainty style of good quality attractively patterned and mounted with a plain but pretty gold-plated harness buckle. 50c. value.....Special: **29c**

3420. Fashionable Wide Patent Leather Belt in red or black. Mounted with a broad gilt harness buckle. Very dressy and stylish 50c value. Special: **25c**

Baby Spoon

5003. Baby Spoon with bent handle. Roger's finest silver plate **25c**

Silver Thimble

5005. Solid Sterling Silver Thimble. Good weight and with chased band. Special..... **19c**

Silver Toilet Set

5001. Handsome Silver Toilet Set of fine quadruple Silver plate. Untarnishable, and being white metal throughout, cannot wear through. Far better than Sterling Silver pieces that cost twice as much. Brush, comb and mirror, of fine quality richly embossed in June Rose pattern. Put up on Bengaline lined Jeweler's case covered with white Leatherette. **$3.75**

Irish Linen Handkerchiefs

4518. Imported Pure Irish Linen Handkerchiefs of fine quality, with hand-embroidered initial enclosed in daintily worked wreath. Attractively boxed and ribboned. Sold only by the half dozen of an initial. Special..... **6 for 89c**

SILVER FERN DISH

5009. Silver Fern Dish in Roger's finest quadruple coin silver plate. Attractively styled with heavy cut legs and enameled lined. Charming Christmas gift. $2.50 value. Special **$1.50**

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...esse ne, Inlaid ...of fine ...Each

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29c

...trimmed with ...ecks

25c

25c

Black Taffeta Silk Petticoat

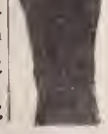
1244. Black Petticoat of fine silk taffeta—guaranteed to wear 3 months or a new one FREE. Won't split, crack or tear. Charmingly designed with cluster tucking and handsomely embroidered ruffle. Has under-ruffle for protection. Cannot be duplicated under $4.50. Special **$2.98**

$1.50 Head Scarf 89c

3301. Charming Head Scarf of exquisite soft silk "Mousseline de soie." A delightful, soft, brilliant texture, beautiful hand-tinted colored Dresden borders. Size 19½ x 66 inches. $1.50 value. **89c**

Men's Fine Military Brushes $1.00

5004. Gentleman's Military Brush and Comb Set. Two brushes of fine ebony, with good bristles and pretty silver medallions. Silver trimmed comb to match. In Bengaline-lined jewelers' box for gift giving. $1.50 value. Special **$1.00**



Men's Wool Gloves 48c

3011. Men's Warm Woolen Gloves of splendid pure worsted yarn. Gray or black. An excellent, durable quality. Better than the average 50c glove offered retail. Special **48c**

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Child's Fur Set, 98c

1511. Pretty Fur Set for small children. Makes an attractive gift and at the same time a sensible, useful one. The combination of long silk angora and curly baby lamb is especially suitable to children, besides being very durable and comfortable. Whiteonly. Muff and Neckpiece

98c

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1439. Bath or Lounging Robe makes a very useful Christmas Gift. Of soft imported German Blanket, in blue, red, garnet or gray; 2 side pockets, cord tassels at neck, heavy rope girdle at waist. A pair of bath slippers free with robe.

Special, **$3.75**

Dressing Sacque

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TO THE HIGHEST BIDDER

Continued from page 1087

cruel necessity, she might have been pardoned if for a moment she had allowed her thoughts to linger upon this interview which had just ended. She might even have recalled with a certain speculative interest the luxurious interior of the carriage into which he had stepped and the smooth roll of the wheels which had borne him away, safe shut from the wind and the weather. So might she be lifted and sheltered from the bleak pelting of poverty, and life become a smooth progression instead of a painful pilgrimage. The girl sat quite still by the window looking out through the misty panes into a mistier world, and only vaguely aware of dripping lilac sprays, ruddy with swelling buds, and of the flash of wet brown wings athwart the gray sky.

Stephen Jarvis, master of fate, and thrilling with the clash of his will upon hers, could hardly have known that the ghost of another man stood between him and the object of this new, urgent desire of his. He would have laughed the shadowy presence to scorn had he known it.

Yet it was this mere shadow of a man which chained Barbara's thoughts while the April rain softened the landscape to a soft green blur. After all it was but natural that her one pitiful little love story should come back to her now, even to a vision of David Whitcomb's eager face, his dark impatient eyes and tossed hair, and the strong clasp of his hand upon hers in the dusk of the summer twilight.

It was Jimmy who had come between them; little motherless Jimmy, then a baby a year old, with big appealing eyes under a fluff of soft yellow hair, and a voice sweeter than any bird's.

"If you really loved me," David had said hotly, "you would not let any one or anything come between us."

And she had told him that she could not go to him over the bodies of a sick father and a helpless child. And since he had asked this of her, she did not, indeed, love him.

After this stormy scene—the last between them, since David Whitcomb had gone away, no one knew whither, nor indeed cared, since he was young and friendless and poor—Barbara had cried herself to sleep for many successive nights, quietly, so as not to disturb the sleeping child. But one does not weep overlong at night whose brain and hands and feet are employed in the daytime. In time the pain of that parting subsided to a dull aching memory, which wakened once to cry out bitterly when she heard that he had been seen on a ship bound to the Yukon region in the early days of the gold fever. Many perished along the trail that year. It was rumored that David Whitcomb was among the number. No word ever came back to contradict the rumor, which after the lapse of months was accepted as a fact, and so—forgotten.

It was a long time—as youth measures time—since she had thought of David Whitcomb. Now she deliberately traveled back over the years between, and stood looking at her anguished young self, torn between love and duty, and at her one lover, who was not noble enough — she saw this with mournful certainty now—to help her lift and carry her heavy burden. Nevertheless she forgave him— as she had done hundreds of times in the past, excusing him tenderly, as a mother might have done, for his hot young selfishness, which refused to share her heart with a dying man and a helpless little child.

"I am glad," she said aloud to the shadowy presence of her one lover, "glad that I did not yield."

But her face was grave and sorrowful as she rose to answer a gentle knock at the kitchen door.

Peg Morrison stood there under the shelter of an ancient green umbrella, his puckered face smiling and healthily pink against the pale green of the outside world.

"I lef' the Cap'n a-studyin' over his book," he chuckled, as he stepped into the kitchen, carefully wiping his feet on the braided rug inside. "He takes to vallable info'mation as the sparks fly up'ards, an' I'm glad to see it. Thinks I, as I looks at him settin' down improvin' maxims in red ink, this is a good time to talk over the situation with Miss Barb'ry."

Barbara drew a deep breath.

"Come in," she said briefly.

Then, as Peg seated himself in a wooden chair, ceremoniously arranging his coattails on either side, she added, "There isn't any use of talking. The mortgage is going to be foreclosed the first of June."

"Foreclosed—eh? Foreclosed!" echoed the old man. "Wall, I was 'fraid of it when I seen his buggy here yist'day an' ag'in t' day. Farmers 'round here say they hate th' sight o' that red-wheeled buggy worse'n pison snakes. It gene'ally means business o' th' kind they ain't lookin' fer. Say! I wisht I'd got a-holt o' this 'ere article on onion-growin' before. I really do. Jes' listen t' this; 'Onions are profitably grown in th' North. Ebenezer N. Foote of Northampton, Mass., has perduced av'rage crops s' high es nine hundred an' ten bushels t' th' acre! He says he expects to raise that to twelve hundred! The annual value of this crop ranges f'om five hundred to six hundred dollars per acre!"

Peg's voice swelled into a veritable pæan in a high key; his face glowed with the ecstasies of his imaginings. He carefully folded the newspaper and stuffed it into a capacious pocket.

"Now, y' see," he went on oratorically, "exclusive o' the orchards, which had ought to net us at least five hundred this year, we could put in, say, twenty acres o' onions, at five hundred dollars per acre, that would net us—lemme see, five hundred dollars times twenty acres 'ud make—here, lemme figger that out."

The old man fumbled in his vest pocket for a stubbed pencil.

"I ain't th' lightnin' calc'lator you'd expect fer such a schemin' ol' cuss," he murmured apologetically, as he wet the lead preparatory to computation.

Barbara smiled. "It would be ten thousand dollars," she said. "But Peg, don't you see—"

"Ten thousand dollars! Whew! I guess that 'ud make a mortgage look kind o' sick; wouldn't it? We'd ought to hold on a spell longer an' give onions a try."

"But we can't, Peg. Its only six weeks before the first of June, and I've only got twenty dollars in the world." Barbara leaned back in her chair, her face relaxed and weary and unutterably sad.

"You must look for another place right away, Peg," she went on, "I'll try and find one for you. Then, if I can get a school, or—some sort of work. I don't care much what it is, if it will keep Jimmy and me."

"The's a whole lot o' money in p'tatoes, too," grumbled Peg, his anxious blue eyes on her face. "I'd ought to 'ave sowed peas an' oats on that hill lot las' fall an' plowed 'em in this spring. It says in this 'ere article on big crops that ground fixed that way'll grow p'tatoes like all possessed. I wisht I'd come acrost the' inf'mation b'fore."

"Mr. Jarvis says the farm is worn out," Barbara said, a growing despondency in her voice. "He says the orchards are worthless, too; they are old."

"Shucks!" exploded Peg. "'Course Jarvis 'd talk like that when he's gittin' it away f'om you fer nothin' like its value. I'll bet he'd have another story to tell ef anybody was to try 'n buy it of him. Values has a way o' risin' over night like bread dough once the

Continued on next page

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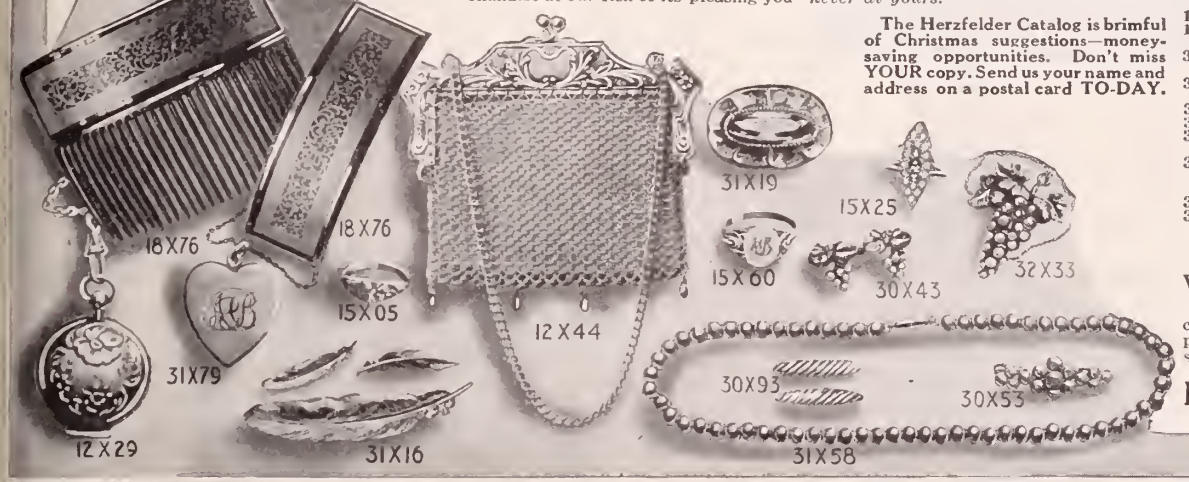

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TO THE HIGHEST BIDDER

Continued from preceding page

Oner'ble Jarvis gits a-holt o' a piece o' property."

"He asked me to marry him," said Barbara abruptly, then bit her lip angrily at the old man's look of amazed incredulity. "I'm sure I don't know why I told you, only I haven't any one to speak to, and—no one—to advise me."

Peg's face grew suddenly grave.

"Don't you be afraid I'll mention it, Miss Barb'ry," he said gently. " 'Course I was kind o' s'prised—at first. But I don't know's I be, come t' think o' it. He asked you to be Mis' Jarvis? Wall! You goin' to do it, Miss Barb'ry?"

"He said he would give me the farm," Barbara went on slowly, to do as I liked with. I could—give it to Jimmy."

She looked at him with a child's unconscious appeal.

"Do you think I ought to—to marry him, Peg?"

The old man was still eying her soberly, even wistfully.

"I've know'd you since you was a little girl no higher'n my knee, Miss Barb'ry," he began. "I've seed you grow up. An' I've seed you go through some pretty hard experiences. Now, I ain't the kind to talk very much 'bout sin' religion, an' the's times when I don't 'pear to have a nawful lot of it, but the's a God that hears an—an' takes notice. That much I've found out, an' ef I was you I'd go to headquarters an' git the' best advice. But I'll say this! ef the farm is wore out, as he says, it 'pears t' me he's askin' a pretty high price fer th' prop'ty. He wants your youth, Miss Barb'ry, an' your pretty looks an' your life.

"I've a notion," he went on, "that the Lord'll advise ye 'long th' same lines. But don't take my word fer it."

He got to his feet slowly.

"Wall, I mus' be gittin' out t' the barn."

He fixed his friendly, anxious eyes on the girl.

"I guess I'd figger a spell on that marryin' proposition, ef I was you," he said softly, and shook his head.

He turned with his hand on the latch to cast a dubious look back at the girl.

"It 'pears t' me you ain't cut out right fer the second Mis' Jarvis," he said. She'd ought o' rights t' be a big, upstandin' female with—with red hair."

He shut the door hastily behind him.

VI

Barbara Preston stopped by a big chestnut tree at the roadside to read the notice of an auction of farm stock and household furniture advertised to take place in a neighboring township.

The notice was printed in bold red letters on a buff gackground, calculated to seize hold the eye of the passerby, and set forth the fact that one Thomas Bellows, auctioneer, would, on the twenty-fifth day of April, sell to the highest bidder, on the premises of the owner, four milch cows, three farm horses, and sixty-four sheep. Also one young carriage horse, well broken, sound, kind and willing. Other items relating to household gear and poultry followed, set down in due order of their relative importance.

The red letters on the buff ground passed into Barbara's eyes—as indeed they were purposefully intended—and impressed themselves on her memory. She considered them half angrily as she pursued her way to the post office, picturing to herself the day when Thomas Bellows or another would noisily exploit the contents of her own well-loved home. The mortgage covered stock and furniture as well as the land itself. She had learned this from a curt letter addressed to her by Stephen Jarvis in reply to questions of her own as concisely put.

Apart from her half dazed recollection of the rainy afternoon a week since, their relations as ruthless creditor and hopeless debtor appeared to be unchanged. During the interval she had gone doggedly about her self-imposed labors. Between times she was casting about for another home and other modes of livelihood for herself and Jimmy. It would be difficult, if not impossible, she was told, to secure a position to teach. To become a dressmaker's apprentice was possible; but the woman who provided the opportunity offered instruction for the first six months in lieu of wages. And obviously one could not live on information alone, however valuable. Household servants were always in brisk demand, she had been reminded; but pride of race wrestled with the untold humiliation of such a lot. Besides there was Jimmy. Her heart grew faint at the thought of the loving, carefully shielded child in the cold shelter of an "asylum," or the bound property of some shrewd farmer.

She was turning these things wearily over in her mind when the quick whirr of wheels sounded at her back. She stepped aside to allow the vehicle to pass, without raising her eyes.

A harsh, domineering voice, the sort of voice to be slavishly obeyed, ordered the horse to stand still.

She looked up quickly to meet the eager gaze of the man who was in her thoughts. A vivid color, of which she was angrily conscious, rose to her forehead. She stammered some sort of greeting, her eyes drooping before the dominant insistence in his.

"I was just on my way to your house," he said.

His voice as well as his eyes were eager, insistent.

"Get in, won't you, and ride with me? I have something to say to you."

The girl hesitated, her cheeks paling. He sprang to the ground, speaking sharply to his young, restive horse.

"Allow me to assist you," he said, with a politeness wholly unfamiliar to Barbara.

She gave him an astonished look, which he interpreted correctly, with the acumen of a trained politician.

"You have been thinking that I was exceedingly abrupt—even rude, in the way I spoke to you the other day," he said, as he took her firmly by the hand and lifted her to a seat in the vehicle, which was "dreaded more'n pison snakes" by the delinquent debtors in the countryside, according to Peg Morrison.

He bent to look keenly into her face, as he seated himself at her side. "Isn't that so—Barbara?"

At the sound of her name in that new, strange voice of his the girl started and almost shivered. She was beginning to be afraid of herself—this no less new and strange self, who was tired of being poor and hard-worked and anxious, and who longed after comfort and ease and affection of some strong, compelling sort. She lifted her eyes to him.

"I have been thinking many things," she murmured, "since—since you——"

He laughed under his breath.

"Yes; and you've been doing some things, too," he said. "I heard you were looking for a place to teach, and—it didn't encourage me to suppose that you were thinking very favorably of what I proposed. Did you secure a position?"

"N-o; I didn't," she acknowledged. She hesitated visibly; then added, "They told me you were a school commissioner, and that I must apply to you."

"Why didn't you apply to me?" he wanted to know. "Didn't you think I would be a good sort of person to help you in your desire for independence?"

"I didn't ask you," she said, "because——"

To be continued

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STORY-TELLING DOLLS: "Welcoming a Cavalier." The Home of a Virginia Planter about the Time of the First Thanksgiving in America

Thanksgiving never comes along but it recalls to me a song—the old Frog Song, we called it, that Mammy used to sing in the old days in Kentucky. Like many a negro melody, it was endless, and a fresh verse appropriate to any passing moment was likely to pop into it at any time; but as nearly as I can remember the verses that did not change were these:

I'm so thankful de sun is a-shinin',
My honey, My honey.
I'm so glad my coat's got a linin',
My honey.
I'm so thankful de rain is a-pourin',
My honey, My honey,
For it's just de day to have a scourin',
My honey.
I'm so thankful de wind is blowin',
My honey, My honey,
For by and by dere's gwine to be snowin',
My honey.
I'm so thankful de ole crow's gone,
My honey, My honey,
Dat stole de corn from master's barn,
My honey.
I'm so thankful de hips and de haws
Is gettin' ripe for de pies and de daws.
I'm just as glad as I can be
Dat dey're cuttin' down de rosin tree.
I'm so glad it's warm in de house.
It's good for de folks and good for de mouse.
I'm so glad it's cool in de pond,
Dat de woods is yonder, and de sky beyond.

I can shut my eyes and see the old nursery at home and hear good, faithful Mammy coming in strong on "de hips and de haws," crooning along, rocking, patting, comforting until the last youngster was tucked into bed, snug and fast asleep.

Yes, there is almost no doubt about it, the best part of Thanksgiving is the thankfulness.

Remember we shall all be thinking of you at this sweet, special season, and you may be sure much of our thankfulness here in these busy offices of THE CHRISTIAN HERALD is for our boys and girls all over the world, and for the good times we shall be having as we grow to know and love one another here in the dear Cozy Corner.

Story-Telling Dolls

Dolls, dolls, dolls! The story of the world does not go back to a time when there were no dolls. In the famous collection in the British Museum in London there are dolls four thousand years old, which the little brown-skinned people in Pharaoh's time rocked to sleep, in pretty much the same way, I fancy, that our little folk put their dolls to sleep to-day. It is quite safe to say that there have been as many dolls of one kind or other as there have been people on the earth, for almost every one has owned a doll.

Some of the most interesting dolls in this country are the famous story-telling puppets at the Children's Museum in Brooklyn, N. Y. The directors of this museum plan that in a large hall set apart for the purpose, hundreds of dolls shall set forth the principal events in the history of America.

STORY-TELLING-DOLLS: The Home of a Wealthy Dutch Patroon in the New Netherlands about 1620

Do you remember Gulliver when he came to the land of the Lilliputians?

Well, it is like that when you first come among those fascinating little folk, for many of the groups are already completed and set up.

Imagine happening in at the Court of Ferdinand and Isabella, in all its splendor, while Columbus is making his famous plea for funds with which to equip his ships. Fancy coming up Ponce de Leon sailing among fai islands of blooming flowers, huntin for the fountain of youth, or upon th Pilgrims, tattered and storm-beate landing at Plymouth, and the very fir Thanksgiving exactly as it was cel brated in 1621, all set forth in puppe averaging less than nine inches hig

It is a most surprising and deligh ful experience, I can assure you.

Before long there will be such scen there as the Boston Tea Party, Pa Revere's ride, Washington at Valle Forge, Davy Crockett's last stand the Battle of the Alamo, Daniel Boo and the Buckskin Knights in the Wi derness, Perry's victory on Lake Eri Barbara Frietchie, Lee's surrender, th charge up San Juan Hill, Cervera fleet bottled up in the harbor at Sa tiago with Morro Castle in the di tance, and ever so many more.

The pictures on this page are charr ing examples of the doll groups th have been completed and set up.

After the Mince Pie

Put a tablespoonful of bruise gum benzoin into a saucer, balance light sprig of any small-leaved pla in the centre, set fire to the gum, ar invert over it a tumbler. Almost in mediately, dense little fumes will ari from which a deposit of delicate cry tals resembling leaves will begin form and hang in silky tendrils fro every part of the sprig. As the fum clear away a delicate fairy tree of almo transcendent loveline will appear beneat the glass. This is pretty table trick an worth trying.

Here is another one Cut a circular sectio of an apple into th shape of a horsesho and ask the guests t cut it with two stroke of a knife into si pieces.

Can you do this? is easy. Write me an I will tell you how.

Our Good-Night Verse

For the week is:

He crowneth the year with his goodness.
He giveth strength and power unto his peopl

Faithful and lovingly always you
Aunt in the Cozy Corner,

Janet Porter

REWARDS OF MERIT

Our special prizes this week are for:

Original Drawings or Photographs. Subjects: Merry Christmas, Good-Night.

Verse or Verses. Subjects: Snow, Our Baby, The North Wind.

Stories in less than three hundred words. Title to contain the word Santa Claus.

Five prizes of one dollar each for best work under any of these heads, and many

Supplementary prizes of books and charming pictures will be awarded for good work of any kind done by boys and girls.

Put your name, age and address clearly on any work that you send. Address, Miss Janet Porter, CHRISTIAN HERALD, Bible House, New York.

CHRISTMAS BOOKS

Among our supplementary prizes this week are: *The Arabian Nights*, a big fat volume, with over 130 illustrations, by Mr. Heath Robinson and Miss H. Walter. The book contains the very best of the famous stories with which the beautiful queen Scheherezade entertained the old Sultan of Persia.

Patty's Success, a charming new story by Miss Carolyn Wells. Patty is just the nicest girl ever and her story is brim full of life and fun.

Captain of the Eleven, by Alden Arthur Knipe. Bunny, the hero o this story, is a Joe-Dandy boy wh makes good all along the way.

The Story of Jesus, illustrated an beautifully told by Mr. E. F. Jones.

The Smith Boys, by Mr. H. R. Garis almost every boy nowadays knows th popular Smith Boys Books. "Thi latest one of the series is the best on yet." I hope a CHRISTIAN HERALD boy who is the same kind of a good all round fellow as John or Pete Smith will win this book for a Christma prize.

These rewards and twenty more o the very best of the Christmas books will be sent out to our boys and girl whose work is up to the standard i this week's prize contest.

THE BIRD'S MESSAGE

ONE more day's work for Jesus,"
Sang a voice so sweet and clear
hat it rang across the meadows
To a farmer's list'ning ear.
e stopped his work to ponder,
As he said, "I wonder now,
lay I share that precious blessing`
In my work here at the plow?

Can I claim to work for Jesus
As these lowly tasks I do?
hut out from the world's great workers,
Can I to the best be true?"
'was the "still small voice" that answered,
And the sweet unspoken words
ouched his heart with cheer and comfort
As he listened to the birds.

weetly sang they from the woodland,
With a song of trustful love,
nd the words that piereed the shadows
Drew him close to heaven above.
All may count as work for Jesus
Like these songs that are unheard.
hough your work in life be hidden
Ye may he doers of the Word."

Oakland, Calif. M. E. HITCHCOCK.

Garibaldi Remembered

THE visit to this country of the granddaughter of the brave Italian patriot, General Garibaldi, and the welcome accorded her, has recalled to my memory one of the most delightful days of my not uneventful life.

It was the occasion of the great liberator's visit to London.

Like thousands of other mechanics, I stood at the city end of Westminster Bridge and waited the coming of the hero, whose sword had liberated and united Italy, and who although a conqueror had refused a crown. I have never forgotten the joy I felt as the car on which the general stood came in sight and my eyes lighted on his tall dignified form. The radiance of his smile, as he gracefully acknowledged the salutations of the vast assemblage, beamed over all. Accompanying the car as a guard of honor were a number of men in uniforms which had excited the curiosity of the waiting crowd as those who wore them passed on their way to meet the general. We learned they had volunteered and had left England at the risk of their liberty to fight under Garibaldi and were now sharing with their chief the honors of the day.

As a Christian, the scene impressed itself upon me as a forecast of a yet grander when the desire of all nations shall came—He whose life was given to liberate all mankind. Not alone London, but every eye shall see him and every tongue confess he is Lord to the glory of. God the Father.

I was not alone in regarding it in this light. On the following day, speaking to a young Christian brother, referring to Garibaldi's smile he exclaimed, "When I saw him, I thought of my Saviour." As he said these words, we clasped hands and prayerfully said, "Even so come, Lord Jesus!"

JOHN C. FLETCHER.

New Rochelle, N. Y.

. . .

I WAS not among the myriads who thronged the streets of London to welcome Garibaldi. I was attending the annual meeting of Baptists as delegate from the ancient and renowned church of Eythone, Kent, April 21, 1864, when the liberator of Italy received the freedom of the city. I was present at the Crystal Palace and sat near him when he spoke to delighted thousands in the nave of that famous building and was warmly congratulated by peers and people of all ranks who literally thronged the vast edifice. The M. E. Church is highly honored in having a graddaughter of the great man a member at Rome. May her visit to the United States be a grand success. I am

Yours very sincerely,
CHAS. W. SKEMP,
R. F. D., Vinton, Ia. 88 Years Old.

Among the Workers

—REV. EZRA T. SANFORD, of the North Baptist Church, New York City, writes: "We have just closed a successful evangelistic meeting with Evangelist H. C. Compton, of Athens, Ga., in charge. The church has been built up and the spiritual life materially deepened by these services."

—A NEW Gospel Hall, named "Tent Evangel Mission Hall," will be opened about the middle of December on Eighth Avenue, near Columbus Circle, New York. Rev. G. W. McPherson, of Yonkers, N. Y., will superintend this new work. It is planned to have a popular revival centre where all classes can be reached. Noted evangelists and workers will be employed and the nightly campaign conducted on the same basis as the summer work in Tent Evangel.

—MISSIONARY H. W. SCHWARTZ writes us from Sendai, Japan: "Your letter of July 15, enelosing check for fifty dollars—the gift of a reader of THE CHRISTIAN HERALD in Illinois, was received. Express our thanks to our unknown friend for the money, which is a great blessing to work we have in hand. That fifty dollars from our unknown friend in Illinois will help us to provide medieine for many who are in sickness and poverty."

—THE NEW YORK *Evening Post* telling of a recent meeting in the Bowery Mission (during the series of revival services) at which a number of bluejackets were present, said: "The sailors began to crowd in upon the platform, even into closer quarters than aboard ship, and the large body of men in the audience rose and gave them three ringing cheers. 'Now,' said Dr. J. F. Morgan, the speaker, 'I have the navy behind me, and the army in front, and I am all right,' and as he delivered his address it was seen clearly that it was taking effect, for after remarkable testimonies had been given some forty-five men in the audience came forward and took the following card of declaration, which admits them to the Bowery Mission Brotherhood: 'I ——— ask that my name be enrolled as a member of the Bowery Mission Brotherhood, and I promise by God's help to live a good, true, and upright life.'"

Advertising Helps Everybody

DID it ever occur to you that it is almost impossible to mention any public institution, or private one of any scope, which has succeeded without the power of advertising? True, the advertising may not have been in the advertising column, but it was part of the general power of the press of which advertising is the main stay. The telegraph, the cable, automobiles, gas ranges, a hundred household conveniences, have been made possible to the public by the advertising that sells the volume of goods and so reduces the cost to the individual.

We heard this proposition disputed recently by a man who declared that it did not help his neighbors who were supporting themselves by raising corn and other vegetables for a cannery. He forgot that the goods which were canned and shipped to cities were sold for the most part through the advertising in different papers.

There is hardly a wish you can express but you will find some phase of it talked about in advertising columns. Look through the current issue of THE CHRISTIAN HERALD and see the wide range of articles advertised. Note the clean cut, intelligent, and honest statements made regarding them. It is only advertising such as this—advertising of the dependable kind—that THE CHRISTIAN HERALD publishes and guarantees.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

Light Weight, Stylish and Soft

Please don't judge genuine Holeproof Hose by hose that are simply guaranteed. "Holeproof" would be, by far, the finest hose on the market even with the guarantee eliminated. They are light weight and soft, and they fit to perfection as long as they last and they last a very long time.

TRY A BOX TODAY.

Holeproof Trade Mark Hosiery
Reg. U. S. Pat. Office, 1906

FAMOUS
Holeproof Hosiery
FOR MEN WOMEN AND CHILDREN
All the newest colors now on show

Our yarn costs an average of 70c per lb. We could use 30c yarn, but the hose wouldn't be soft and attractive like "Holeproof." We spend $33,000 a year merely for inspection. So every pair is right. Six pairs of men's "Holeproof" **guaranteed for six months** cost $1.50. The extra light weights cost $2. The mercerized—finished like silk—cost $3. One color or the newest colors assorted. We sterilize each pair twice in the making, so the colors are fast—the hose sanitary.

We don't know where else you can get hose like these, though you pay twice what we ask for "Holeproof." They are made for women and children, too. Six pairs of women's hose cost $2 (mercerized $3). The children's hose cost $2 for six pairs

Sold in Your Town The genuine "Holeproof" is sold in your town. We'll tell you the dealers' names on request or ship direct where we have no dealers, charges prepaid on receipt of price.

Write for free book, "How to Make Your Feet Happy"

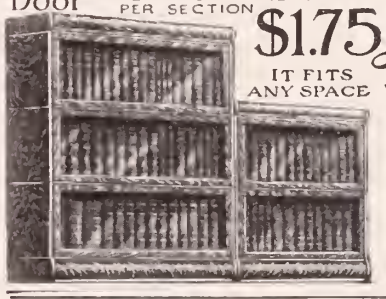
The Holeproof Hosiery Co., 521 Fourth St., Milwaukee, Wis.

Tampico News Co., S. A., City of Mexico, Agents for Mexican Republic

Are Your Hose Insured?

(74)

Without Door **$1.00** PER SECTION With Door **$1.75** IT FITS ANY SPACE



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Write for new Catalogue No. 112

THE C. J. LUNDSTROM MFG. CO., LITTLE FALLS, N.Y.
Manufacturers of Sectional Bookcases and Filing Cabinets
New York Office: 372 Broadway

Wizard Mono-Rail Jumping Top!

Rides 100 ft. on inclined wire while spinning.

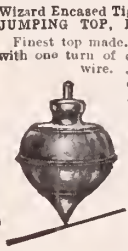
Wizard Encased Tight-Wire JUMPING TOP, Postpaid, $1.00

Finest top made. Spins 12 minutes with one turn of cord. Walks tight wire. Jumps from wooden egg while spinning. All running parts are inside polished steel case. Postpaid $1. Both Jumping tops, $1.40.

"Zela" Fortune Telling top, 25c., postage 5c. extra.

"Vari-Scope," chromatic game top, just out, $2.00 prepaid.

Performs fifty startling tricks. Six for $5, prepaid.



A Barrel of Fun for only **39c.**

At all toy dealers or department stores, or mailed for 45c. Dozen, $4, express. Endlessly amusing and instructive. Travels 100 ft. on inclined wire. Jumps from wooden shell while spinning. Baffling mystery. Order now.

W. P. D. Co.
Dept. F.
131 W. 31st St., N.Y.

Big Bargain
Only 39c.

Gifts from WANAMAKER'S

Ordering by Mail, from a House of Character, is a Good Plan.

Order No. 150.

Wanamaker Down Quilt, $5 Prepaid
Warmth Without Weight

Size 6 ft. x 6 ft., weight 4 pounds, price $5, express prepaid to Mississippi River.

This quilt at $5 is at least $1 better than any other quilt on the market at the same price.

We manufacture it ourselves, not because we want to, but because we wish to know just what goes into it. We buy the sateen in 100,000 yard lots, and the down by the ton; we steam it ourselves.

Tell us the color you prefer, whether pink, yellow, blue, olive, Terra Cotta or Persian, and we will select it for you.

Other sizes: 6 ft. x 7 ft. $6; 7 ft. x 7 ft. $7; 3 ft. x 4 ft. (crib size) $2; 4 ft. x 5 ft. (child's bed) $3; 5 ft. x 6 ft. (single bed) $4.50.

Our Special Christmas Catalog

of selected Gift Items, and 1,000 illustrations of toys and games, the latest novelties of foreign and domestic manufacture, will be ready November 25. Just write us on a postal, "Send me Christmas Catalog No. 44."

Practically every page of our general Winter Catalog contains suggestions for Christmas Giving, and 32 pages are devoted especially to that purpose. If you haven't a copy, ask us for this also.

We pay postage, anywhere, on mail shipments of $5 or more. See Catalog for Freight and Express Free Delivery Terms throughout the United States.

JOHN WANAMAKER
New York

Christmas orders received now, with cards for enclosure, will be reserved and mailed as directed.

Reg. U. S. Pat. Off.

Don't spoil the light with a poor lamp-chimney.

My "Pearl Glass" lamp-chimneys are clear—crystalline—transparent.

I make a lamp-chimney for every style burner. My Index is the guide to the proper chimney. Get it and then get the right chimney. It pays in economy, comfort and better light.

MACBETH

Macbeth-Evans Glass Co. Pittsburgh

A Substantial Christmas Gift

A First-class Bond meets every requirement of the ideal Christmas Gift.

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are the denominations in which we offer a variety of high-grade Investment Bonds, to yield 5% and over.

What better Christmas Present can you find for anyone in whose future you are interested?

Special List 125C. on Application.

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Back of the bonds we offer is a system of investigation more complete and more thorough than any individual has the time, the means or the disposition to undertake. A statement that a bond is recommended by us means that the purchaser can place perfect confidence in it.

Write for latest bond circular B-59

N. W. HALSEY & COMPANY,

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6% $100. DEPOSITS

"A Sulky Dollar" booklet explains how we make your Deposits earn you 5% (6% on time deposits). Over $2,750,000 approved first Mortgages held by Germania bank as Trustee and $750,000 Capital, Surplus and Stockholders' individual liability as Security. Not a dollar loss to depositors in 20 years.

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NEWAY CUT-TO-ORDER WAISTS

will save you ⅓ the cost of your shirtwaists; better, cheaper than ready-made waists. We do all cutting, furnish all material; all you do is the sewing. Write today for catalogue, free samples, measurement blanks, etc.

Satisfaction guaranteed or money back. Agents who can furnish A1 reference wanted for unoccupied territory.

ST. LAWRENCE MILLS
Dept. B, Ogdensburg, N. Y.

MUNICIPAL BONDS

Safest Investment known. Yielding from 4% to 6% Write for Circular.

U L E N & C O.

BANKERS CHICAGO

CLASSES, BOYS, GIRLS; can make big money with our CHRISTMAS GIFT CARDS. Write for FREE sample and prices.
Art & Craft Company, 357 Berriman St., Brooklyn, N. Y.

Saving the Pennies

"IT is all very well to give advice to the wage-earner as to investments," remarked a young man of our acquaintance recently, "but how is a man going to get the money to invest? Here I am, young, unmarried, and with eleven dollars a week, but the end of the year sees me just as poor as did the beginning."

A man who can put three dollars a week in the savings bank for ten years, as was shown in a former article, is in a fair way to becoming, if not rich, certainly well to do, and if he continues to reinvest his interest, within twenty years he will be practically above want.

A Street Car Conductor

We know a man—he is just forty-one and looks younger, for he leads a temperate life—who lives near Fort Hamilton in the Borough of Brooklyn, City of New York. This man is worth over two hundred thousand dollars. For nearly twenty years he was a conductor on a street car, and as he made it a point never to work on Sunday, his weekly wages averaged during this time about ten dollars a week.

"He must have inherited the money," you say.

No, he never had a cent given him that he did not earn. His mother, a widow and a seamstress, had a little frame house of six rooms, three of which she sub-let at eight dollars a month. When the son was thirteen he had to give up school and take a position as errand boy at two dollars a week.

When the boy was fourteen, he advised his mother to put the rent and his earnings into a building association just started in the neighborhood. This was done, with the result that within four years the house was bought, and an addition made to it that brought the rent up to twelve dollars a month.

At eighteen the boy became a conductor, a position he occupied with never a complaint against him from company or passengers. He paid three dollars a week to his mother for board. She would take no more, for she regarded the house and the rent as his, though the property was in her name. His clothes and other expenses cost him about seventy dollars a year, and he dressed decently, so that on every December thirty-first he was three hundred dollars to the good, and more too, for he kept his money in a savings bank and saw it growing.

After ten years of this work and saving, the young man—he was now twenty-eight—heard rumors of a real estate boom approaching the place where he lived. He had now about four thousand to his credit in two savings banks, and this he decided to draw out and invest in unimproved realty in the neighborhood with which he was acquainted.

How the Profits Grew

He bought ten lots for six thousand dollars, paying four thousand cash and giving a mortgage for two; then he went on conducting his car and waiting for two years.

The interest and taxes prevented his saving so much from his earnings, but at the end of the two years he sold four lots for thirty-two hundred dollars; he paid off his mortgage, put twelve hundred dollars in bank, and had six lots to the good, each worth at least eight hundred dollars.

It would take long to give all the details of the young man's advance in prosperity. He stuck to his car and his ten dollars a week until his personal interests compelled his resignation. By this time the railroad company had learned his worth and offered him a superintendent's place at three times his former compensation, which he refused.

To-day this young man is married, and his mother, no longer a seamstress, is living with him, in a house that she speaks of as "a palace." The ex-conductor is interested in all the good work of his neighborhood, and is noted for his charities. That he will be very rich in the end every one believes and hopes, for there is not one who knows him, who envies him or who does not believe that his success was deserved.

No, it does not matter what you earn; if there be a little left after paying for life's necessities you can rise above want and have money to invest, as we have been trying to advise in these articles.

Of course, you never heard of Catherine Meehan, not only because that is not her name, but because she is modest, and does not crave notoriety. As the name suggests, "Kate" Meehan was Irish, is Irish, and would feel insulted if you intimated that she was anything else.

Some thirty years ago, this woman was left a widow, with the added burden of a step-daughter of ten. Kate Meehan could not read nor write, but with a fine sense of duty she resolved that the girl in her charge should not be so handicapped.

Untrained, there was nothing left her but to take in washing, or to go out by the day and do, as best she could, the one work for which she was qualified. Kate Meehan lived in a squalid part of Jersey City, where her husband, a longshoreman, had rented poor quarters on the top of a rickety tenement, the roof of which was used as a common drying ground.

Made More Than She Spent

The step-daughter, always comfortably clad, was sent to school, and the sturdy Kate went on washing for the sailors and longshoremen. She made more than she spent, and so when the step-daughter, at the age of twenty, had left the normal school, and had secured a teacher's place at seven hundred a year, Kate Meehan had over fifteen hundred dollars in the savings bank.

The tenement in which she lived was foreclosed, and she had the daring to buy it in, paying one thousand dollars and removing the original mortgage. With the five hundred over she fixed up the place, introducing water and gas for the first time, and so doubling the rentals.

That was the beginning of this illiterate washerwoman's real estate transactions. She kept up her ventures and gave up the wash tub, and to-day, at the age of sixty, she is out of debt and a rich woman.

It may be urged that the two cases just cited are exceptions, and that the conductor and the washerwoman had each an exceptional talent for business.

Nothing of the kind. They had common sense, honesty and industry, and above all, self-denial. That is, they could get along without those luxuries which the self-indulgent regard as necessities.

There is not a man or woman who reads this, who cannot succeed equally well, provided always that the same energy and the same desire to save is manifested.

Dr. Klopsch Remembered

I am more than pleased with the Red Letter Testament. It is the first of the kind I've ever owned, and this one is especially prized, because of the part Dr. Klopsch took in its arrangement. I fully and deeply realize the loss we sustained in not having him among us; yet for his sake I think the ties of THE CHRISTIAN HERALD Circle will go on strengthening more and more. ISABELLA HOLT.

Austin, Texas.

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On money entrusted to our care. W have satisfied customers in practical every State and Territory in the Unio

Money invested with us may be wit drawn at any time without notice a without loss of dividends for a sing day.

Why we can pay 5 per cent—Wh our plan of doing business is absolute safe and sound—Why our custome have ample security for every doll invested with us is fully told in—

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put you exactly on a par with the wealthi investor. You have the same security and t same certain returns—5 per cent. or 5 per cent. You have the same opportunit to withdraw your capital if you should need it.

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Live Stock in the Southeast

There money raising li stock and dairying the Sout east, whe good lan are only $ to $40 a acre. Th

climate is the best in America. The largest varieti of grasses and forage plants give stock raisers a vantage over other sections. Alfalfa yields four to s crops a year. Corn yields by good farmers highest the country. Beef and pork are made at 3 to 4 cent pound. Dairy products command highest prices. Go ernment experts recommend Southeast for hors cattle, sheep and hogs. We will give informatio about best locations. Write for Homeseekers' Rat

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An Opportunity For YOU

IF YOU want to make some extra money during your spare time, our **Special Offer to the readers of The Christian Herald** will be of great interest to you.

We are now establishing representatives to take care of all new and renewal subscriptions. The possibilities for money-making are really unlimited, and you can easily build up a clientele which you can renew every year at practically the original profit. It is pleasant, agreeable work, as you will come in contact with only the best people. No expense is necessary. Only spare time required. Let us send you our interesting offer. It is sure to appeal to you. Now is the time to act. If you can use more money, here's your chance to increase your income. Ask for our **Subscription Money Plan.** Write to-day:

The Christian Herald Agency Dept.
Bible House, New York

BEFORE THE DAYS

WE stand at gaze before the days
That beckoning haste before us.
To God above in fervent love
We lift a grateful chorus.

What yet shall be we cannot see.
We trust our Heavenly Father.
His constant care is everywhere
Though dark the clouds may gather.

Awake, asleep, His angels keep
Their watch and ward about us.
No demon foe shall overthrow
Our toil, or dare to flout us.

We stand at gaze! Our devious ways
Are leading to the River
Where Death and Life in ceaseless strife
Clash keenest blades forever.

Beyond the tide, the other side
Shines forth in golden splendor;
When Earth has fled, and Death is dead,
What praise we there shall render?

We stand at gaze before the days
That one by one are bringing,
From God above, such gifts of love
As wake our happy singing.

ALICE ROGERS.

New Bureau of Mines

THE act establishing a Bureau of Mines in the Department of the terior has recently become effective. s originally approved, the law conmplated the transfer of the entire echnologic Branch of the United ates Geological Survey, the mine cident investigations, fuel investigaons, structural materials investigaons, the entire personnel, property d equipment, to the Bureau of Mines, t the Sundry Civil Appropriation t amended the law to such an extent at the structural materials investitions, including the personnel and uipment for these investigations, nt to the Bureau of Standards, Dertment of Commerce and Labor.

Carrying out the spirit and intent of law the Secretary of the Interior s transferred to the Bureau of ines the investigation of mine accints and fuels, has transferred to the ureau of Standards the structural aterials investigations and the emoyees of the Technologic Branch of e Survey. The fully equipped Test-g Station at Pittsburg also goes to e Bureau of Mines.

The work of the Bureau of Mines r the first year will be a continuaon and expansion of the work car-d on by the Technologic Branch of e Geological Survey. The law in self provides for a variety of other oblems that properly belong to the ureau of Mines and which should entually be undertaken, such as ethods of mining and metallurgical ocesses, but these activities will be ferred for the most part until Coness gives additional authorization in e shape of adequate appropriation. The mine accident investigations ve been transferred from the Geogical Survey to the Bureau of Mines. mine experiment station was establhed in Pittsburg during 1908, at hich, since that time, investigations explosives, coal gas, dust, electricity d other possible causes of mine exosions have been continually under ay. The mining engineering field rce of the Geological Survey has ready made decided progress in the udy of underground mining condions and methods. Practically all of e coal mines in which mine exploons have occurred during the last ars have been carefully examined, e gases, coke and dust have been alyzed at the laboratory at Pittsrg and every effort has been made to termine the explosibility of various ixtures of gas and air in the presence shots of different types of explo-ves. Considerable progress has also en made in the investigation of exosives used in coal mining, and the nditions under which they may be ed with least risk. Manufacturers ve submitted many explosives for st at the station and a considerable rtion of them passed and have been assified among the permissible exosives. The investigations and edutional work in connection with the e of artificial breathing and other pes of mine rescue equipment, the so-called oxygen helmets, have not only been useful in developing a more satisfactory use of such equipment in the examination of mine explosions, but also better methods for using this equipment in mine rescue work.

The fuel investigations under the Geological Survey and which are transferred to the Bureau of Mines have already resulted in a better realization throughout the country as to the value of fuels. One result of this work is that nearly all of the fuel now purchased by the federal government is bought on specifications and subject to test by the fuel division, or purchased after examination made of the coal supplied by the mines from which coal is delivered to the government.

A Royal Speeder

THE late King of Siam, who was an enthusiastic automobilist, owned over thirty cars. In comparison with its size, Bangkok has four times as many automobiles as New York, the most luxurious in the city being that owned by Queen Sowayi Pongsi, the chief lady, whose car is fitted up as a boudoir.

Being alarmed at the speed at which the king traveled, and afraid for his safety, his ministers petitioned his Majesty to give up automobiling.

"At the service of your Majesty," the document read, "there are bearers, and when time presses, carriages. We therefore beseech you to give up the use of the automobiles, or at least go at a more moderate pace."

To this the king answered in a marginal note, "The danger lies not in the automobiles, but in the hearts of men."

Astronomical Queries

F. L. P., Buenaventura, Pinar del Rio, Cuba. 1. Is the so-called Southern Cross visible in this country? I wish you to state as to what parts of the year same can be seen. 2. Also, what position does it take when visible here; that is, does it always appear upright or not?

1. Are you not mistaken in the stars? The Southern Cross is a constellation very close to the south pole of the sky, and is thought to be invisible to observers so far north of the equator. The Cross is composed of four principal stars, two of which are of the first magnitude and two of the second, interspersed with and surrounded by various stars of a lesser magnitude. It is a beautiful exhibition, with the bright stars in the form of a square set in a blaze of wonderful light. 2. The Cross, with other stars, revolves somewhat like the Dipper of the northern sky.

E. B. S., Leeton, Mo. 1. What was the cause of the ring around the moon in the eclipse lately? 2. How large is the moon? 3. How far is the moon from the earth?

1. Caused by the radiation of light. While the shadow of the earth covered the body of the moon, yet sufficient light was radiated from the enrth to cause an apparent nimbus around the satellite. It was the luminosity of our atmosphere. 2. Diameter of the moon, 2,163 miles. 3. Its mean distance from earth, 238,854 miles.

L. E. D., Clinton Falls, Minn. During the late summer and early fall of 1883 a large comet was visible here. What was it called, and has it been seen since, or is it likely to appear again?

The only recorded comet of any considerable magnitude for 1883 was one known as the Pons-Brooks comet. This was visible to the naked eyes. Its period is about seventy-one years.

W. G. S., Wilmington, Del. What is the curvature in inches on the earth, in one mile of its surface, and how is it ascertained?

This is an easy mathematical problem for those who have the time to solve it. The curvature is probably about eight inches to the mile.

"Working Around For Jim"

THE true philosophy of service is suggested in a cowboy's idea:

"Lots of folks who would like to do right, think that serving the Lord means shoutin' themselves hoarse and praisin' his name. Now I tell you how I look at that: I'm working here for Jim. Now, if I'd sit around the house here tellin' what a good fellow Jim is an' singin' songs to him I'd be doin' just like what lots of Christians do, but that wouldn't suit Jim and I'd git fired mighty quick. But when I hustle among the hills and see that Jim's herds are all right and not sufferin' for water an' feed, or bein' off the range branded by cattle thieves, then I'm servin' Jim as he wants to be served."

A Watch Case To Be Proud Of

ONE way to cheapen a watch is in the *case*. It is an easy thing to do because the average buyer doesn't think much about the *case*—so that is where he gets bitten.

Thousands of men and women today are carrying watches that are away below the standard they have set for themselves in other things. It is a sort of shoddy thing to do—to carry a cheap watch just because it is worn inside the pocket and not outside.

Now don't put all the blame on the jeweler. You talk to him about the movement or "works" of a watch and you get the movement you ask for. You squeeze the price down as low as possible—and you get a trashy watch case, or a case that is scamped in workmanship. It does not last. It does not serve you well while it does last. It is not the right protection for the "works."

The trade marks illustrated on this page are your safeguard. They are standard with the fine jewelry trade, and have been for 50 years. They mean absolute integrity in bullion value, in assay, in construction of a watch case. Be sure to find them. Every good jeweler in this country knows the marks and carries the cases. They are made for ladies' and men's watches—plain, engine-turned, engraved or enameled. All sizes, all patterns.

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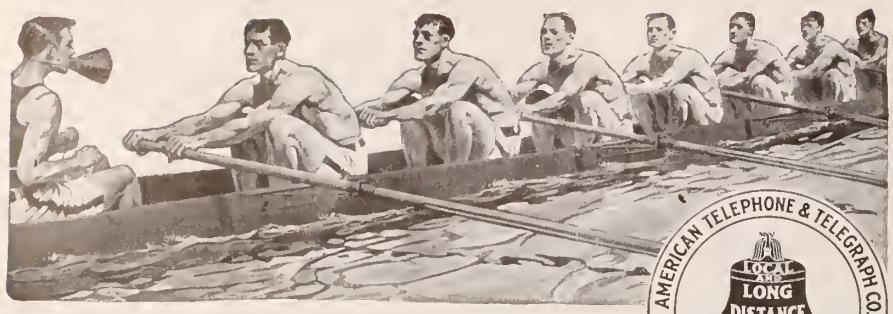

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To the babe, the child and the adult it gives pure blood, strength, solid flesh and vitality.

ALL DRUGGISTS

A Happy Thanksgiving

Continued from page 1081

But Sam looked upon the beautiful child almost reverently. How he longed for a little sister! He would not have ventured to kiss her had not the innocent child taken the initiative.

"You can kiss me if you want to," she said sweetly.

Something seemed to choke Sam, but he arose to the occasion and pressed his lips to the fair little forehead with its crown of gold.

The white oak logs burning in the old open fireplace furnished a beautiful picture in a typical New England home. In the spacious drawing-room sat Grandmother Fitch at the old organ, playing "Coronation." Not a dry eye was under the ancient roof. When the dear old lady had finished her part of the programme, then came a war story by their dearest neighbor, Simon Gerrish, entitled, "Thanksgiving on the Potomac."

Presently supper was served, such a supper as boarding-schools never serve, and which to Sam, unused to country board in hospitable farmhouses, was a revelation. In all his life he had never tasted such ham as was served that night; it was home sugar-cured, sweet, tender and delicious. And such eggs! And such biscuit and honey! In fact, there was nothing served but that he thought of it wonderingly and gratefully.

It was with wondering gratitude, too, that he watched the happy group about the table and realized that he was "in it."

After the supper there was a cozy and delightful evening in the big sitting-room. Corn was popped and sweet apples were baked in the fireplace.

When bedtime came Sam received a good-night kiss and a tender bedtime message from Mrs. Fitch. Thanksgiving was a red-letter day to Sam; it was full of joy from beginning to close. "Thanksgiving" seemed to fill the atmosphere. They all went to church in the morning—to a dear old country church where Pastor Goodwin and his flock were all friends together and wished each other a happy Thanksgiving. Then after the jolly ride home there was the Thanksgiving dinner. The big, fat and golden-brown turkey was in itself a feast, saying nothing of home-made pumpkin pie and the other dishes of an endless variety.

It was a day that Sam Webster would never forget. He thanked God for it in his heart. In the gloaming the dear mother sat down beside him and, stroking his hands gently, said:

"We've taken you right into our hearts, father and I, and we want you to come home whenever Clarence does. We'll be such a happy family together."

And sweet little Beth said: "Sam's just as nice as my big brother Clarence."

As the boys were about to leave the Fitch homestead to return to the Alden Manor, Sam looked at the ancient timbers hewn from live oak and thought of the good family whose forefathers had erected the dwelling more than two centuries before, thus making it possible for him to enjoy one real New England Thanksgiving dinner.

Called Higher

Mrs. John T. Smith (59), of Bellevue, Mich.

Mrs. Martha Ballinson Chadderton (31), New Virginia, Tenn.

E. H. Flagg (86), of Sterling Junction, Mass.

Judge J. T. Bernard (92), of Tallahassee, Fla., passed away on the 29th of October last. For nearly thirty years he was a subscriber to THE CHRISTIAN HERALD.

Mrs. Margaret J. Goff (75), of Imogene, Ia., on March 2. She was born near Louisville, Ky. She moved to Iowa and at the outbreak of the war made the first national flag flung to the breeze in Page County.

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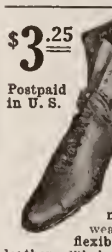

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Millionaire Mike's Thanksgiving

Continued from page 1077

vn, Mr. Mike," she finished, drawi up a chair to the old stove.

'Thank you, but I—I——" The rn looked about for a means of eape. In the doorway stood the boy h the wheel chair.

'Here, Mr. Mike, mebbe youse nted dis. Say, Kitty, ain't dis nd?" he ended admiringly, wheelit the chair to the middle of the m.

From the corner came the tap of tches, and the man saw then what had not seen before: a slip of a l, perhaps twelve years old, with a pless little foot hanging limp below skirt-hem.

'Oh, oh!" she breathed, her eyes me with excitement. "It is—it is *wheel* one! Oh, sir, how glad and ud you must be—with that!"

The man sat down, though not in wheel chair. He dropped a little plessly into the one his hostess had ought forward.

'Perhaps you—you'd like to try it," managed to stammer.

'Oh, can I? Thank you!" breathed apturous voice. And there, for the xt five minutes, sat the Millionaire tching a slip of a girl wheel herself k and forth in his chair—his chair, ich he had never before suspected being "fine" or "wonderful" or rand"—as the girl declared it.

Shrinkingly he looked about him. where did his eyes fall upon anyng that was whole. He had almost uggled to his feet to flee from it all en the boy's voice arrested him.

"Ye see, it's comin' 'bout noon—de ub is; an' it's goin' ter be all cooked we can begin ter eat right off. Dere, w's dat?" he questioned, standing ay to admire the propped-up table and his mother were setting with a broken dishes. "Now ain't ye d youse ain't down dere a-waitin' r a boat what don't come?"

"Sure I am," declared the man, gazg into the happy face before him, d valiantly determining to be Mike w no matter what happened.

"An' ain't the table pretty," exulted e little girl. "I found that chiny p with the gold on it. 'Course it n't hold nothin', 'cause the bottom's ll out; but it looks pretty—an' looks unts when comp'ny's here!"

The boy lifted his head suddenly.

"Look a-here! I'll make it hold sump-'," he cried, diving his hands into his ckets, and bringing out five coppers d a dime. "Youse jest wait. I'll t a posy up ter de square. 'Course, e'd ought ter have a posy, wid mp'ny here."

"Hold on!" The Millionaire's hand as in his pocket now. His fingers ere on a gold piece, and his eyes—in ncy—were on a glorious riot of cqueminots that filled the little room overflowing, and brought a wonous light to three pairs of unbelievg eyes—then Mike remembered. Here," he said a little huskily, "let e help." But the fingers, when he ld them out, carried only the dime at Mike might give, not the gold ece of the Millionaire.

"Aw, go'wan," scoffed the boy, jubintly. "As if we'd let comp'ny pay! is is our show!" And for the secd time that day the Millionaire had und something money could not buy.

And thus it happened that the table, little later, held a centrepiece of flow-s—four near-to-fading pinks in a ttomless, gold-banded china cup.

It was the man who heard the honk f a motor car in the street outside. nstinctively he braced himself, and one too soon. There was a light nock, then in the doorway stood the earest girl in the world, a large asket and a box in her hands.

"Oh, how lovely! You have the able all ready," she exclaimed, comng swiftly forward. "And what a ne—*Billy!*" she grasped, as she ropped the box and the basket on to he table.

The boy turned sharply.

"Aw! Why didn't ye tell a feller?" he reproached the man; then to the Girl: "*Does* ye know him? He *said* ter call him 'Mike.'"

The man rose now. With an odd directness he looked straight into the Girl's startled eyes.

"Maybe Miss Carrolton don't remember me much, as I am now," he murmured.

The Girl flushed. The man, who knew her so well, did not need to be told that the angry light in her eyes meant that she suspected him of playing this masquerade for a joke, and that she did not like it. Even the dearest girl in the world had a temper—at times.

"But why—are you—here?" she asked in a cold little voice.

The man's eyes did not swerve.

"Jimmy asked me to come."

"He asked you to come!"

"Sure I did," interposed Jimmy, with all the anxiety of a host who sees his guest, for some unknown reason, being made uncomfortable. "I knowed youse wouldn't mind if we did ask comp'ny ter help eat de dinner, an' he lost his boat, ye see, an' had a mug on him as long as me arm, he was that cut up 'bout it. He was sellin' poipers down t' de dock."

"Selling papers!"

"As it happened, I did not *sell* them," interposed the man, still with that steady meeting of her eyes. "Jimmy sold them for me. He will tell you that I wasn't on to my job, so he helped me out."

"Aw, furgit it," grinned Jimmy, sheepishly. "Dat wa'n't nuttin'. I only showed him ye couldn't sell no poipers widout hollerin'."

A curious look of mingled admiration and relief came to the face of the Girl. Her eyes softened.

"You mean——" She stopped, and the man nodded his head gravely.

"Yes, Miss. I was alone, waiting for Thompson. He must have got delayed. I had four papers in my lap, and after Jimmy had sold them and the boat had gone, he very kindly asked me to dinner, and—I came."

"Whew! Look at dis!" cried an excited voice. Jimmy was investigating the contents of the basket. "Say, Mike, we got turkey! Ye see," he explained, turning to Miss Carrolton, "he kinder hung back fur awhile, an' wa'n't fast on comin'. An' I did hope 'twould be turkey—fur comp'ny. Folks don't have comp'ny ev'ry day!"

"No, folks don't have company every day," repeated the Girl, softly; and into the longing eyes opposite she threw, before she went away, one look such as only the dearest girl in the world can give—a look full of tenderness and love and understanding.

. . .

Long hours later, in quite a different place, the Girl saw the man again. He was not Mike now. He was the Millionaire. For a time he talked eagerly of his curious visit, chatting excitedly of all the delightful results that were to come from it: rest and ease for the woman; a wheel chair and the best of surgeons for the little girl; school and college for the boy. Then, after a long minute of silence, he said something else. He said it diffidently, and with a rush of bright color to his face—he was not used to treading quite so near his heart.

"I never thought," he said, just touching the crutches at his side, "that I'd ever be—thankful for—these. But I was—almost—to-day. You see, it was they that—that brought me—my dinner," he finished, with a whimsicality that did not hide the shake in his voice.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 1095, and write them for full information.

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—*Mrs. Delworth*

I WANT to show you how easy it is to get one of my high grade all-silk petticoats, exactly as shown in the picture. Notice the very high trimmed sectional flounces, the upper section, trimmed with two groups, each consisting of four dainty air tucks; lower sections joined with fashionable bands; all tailor made and beautifully proportioned, with full flare at bottom of about four yards. Full depth underlay and dust ruffle of good quality cotton.

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Write me personally to-day and get a beautiful silk petticoat by return express. You run no risk, as my guarantee is absolute—money back if not satisfactory. The publishers of THE CHRISTIAN HERALD would not accept this advertisement if they were not fully assured of my responsibility.

Mrs. C. H. Delworth, CAYUGA SILK CO., Dept. 8, Weedsport, N. Y.

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When Silence Was Sin*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

THIS lesson is timely at the portals of December, for the sin of leading ourselves into temptation, as Peter did, is never more common than when the annual celebration of the birth of Christ introduces a period of holidays that to many people are by no means holy days. Much of the dissipation of the holiday season is bad manners as well as bad morals.

And the approach of winter gives timeliness to the story of Peter's sensitiveness to the cold when the trial of his innocent Master by a perjured judge should have made him oblivious of the weather. He is not the only one more concerned about the cold than about Christ. This history repeats itself as whole Sunday Schools "crucify the Lord afresh and put him to an open shame" by closing for months in winter because of the cold, or for months in summer because of the heat. In Baedeker's guide book to Italy, the streams that flow all the year are printed in blue; those that dry up in summer in brown. That hue of rust is fitting for the religion that dries up in summer or freezes up in winter. May all who are in such state achieve at last, as Peter did, the strong steady flow of an abundant river that defies both heat and frost.

The Sin of Self-Confidence

The story of Peter's graceless denial really begins in his brags at the Lord's Supper. There are some who at the Lord's Supper to-day fix their eyes unduly on their own weakness and "unworthiness." They should rather fix their eyes on the worth and power of Christ our Advocate. Peter, too, should have had confidence in Christ, instead of looking at himself in such self-confidence as was both sin and folly. Far better if he had been in the mood of the lowly saint who, being asked for his experience when he applied for church membership, replied to question after question as to himself and as to Christ:

> I'm a poor sinner and nothing at all,
> But Jesus Christ is my all and in all.

Avoid self-confidence, but cultivate self-reliance—only let that self-reliance include the indwelling Christ of a new self. Peter thought himself already an immovable rock, but Jesus saw he hadn't even "sand," and warned him that Satan was about to put him in his sieve to sift out whatever was good in him, and that before the cock-crow of the next morning he would have thrice denied his Lord.

"Lead Us Not Into Temptation"

"He denied, saying, I am not." (The teacher should have a consolidated or interwoven Gospel in which all of this story that is given in other Gospels is added to Matthew's story. The story of Mark is especially important, as that is really Peter's own account—Mark having been his secretary.) Peter, in spite of Christ's warnings, walked straight into temptation, which we should always avoid as much as possible, even when strong in Christ. His self-confidence proved to be but a paper shield that broke at the first touch of a servant's finger at the very door of the Sanhedrin court. His thought that he could bear prison and death surrendered to the toy pistol of a maid's sneering finger. "Art thou also one of this man's disciples?" asked the maid who kept the door. Fear and shame and cowardice instantly put his self-confidence to flight, and in a few moments he had not only lied, but added his old fisherman's sin of profanity. How swiftly in his case "evil associations had corrupted good manners"!

Peter's story puts strong emphasis on that First Psalm, which every boy and girl should put in their memories as a shield: "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers." It is bad enough that many must in hours of business sit beside the scoffers, whose mouths are open sepulchres of lust and sacrilege, which even the courteous protest that it is our duty to make may not still. But in hours of leisure, one should shun the society of even the respectable sinner, save as duty calls one strong enough for the service to missionary work in his behalf. Many a young man, many a young woman deliberately goes into moral peril, saying "I'll take the risk," and they take ruin in many cases. In choosing a business and in choosing how to use leisure we should take no needless risks.

"Confess Me Before Men"

Peter's denial in words was scarcely worse than his denial by silence—standing by without a protest while Christ was falsely accused and unjustly condemned. In such a case speech is golden and silence is sin. It is so impossible for one to be a coward and a Christian at the same time that Christ has ever required open confession even when it involved danger and death. The very word martyr means confessor. How mean to hide our faith when the only thing we fear is a sneer! The writer, as a boy of nine, made his first open confession of Christ in response to his father's sermon on the text, "He that is ashamed of me before men, of him will I be ashamed before my Father and the holy angels." I became ashamed of my shame.

The writer well remembers a high school boy in Dover, N. H., who made open confession of faith one evening at church. A lot of his schoolmates who had heard of it gathered at the playground the next morning to "chaff him" when he should arrive, but never a sneer got to their lips, for he walked boldly to them and said, "Boys, I have become a Christian and I am not ashamed of it." He afterwards became a brave preacher.

> Ashamed of Jesus? Sooner far
> Might evening blush to own a star.
> Ashamed of Jesus? Just as soon
> Might midnight be ashamed of noon.

The Sin of Cowardice

It is not alone in neglecting to make open confession of Christ that we follow Peter in cowardice. Almost every day we must conquer or be conquered by the sin of fear. The Christian business man often lives the life of a coward rather than do his civic duty in opposing what he knows to be the arch enemy of all honest trade as well as of the church and home. Even the preacher sometimes yields to the sin of fear when called to rebuke sin in his main aisle. Let him preach to himself and all others that moral cowardice is not a mere fault but a deadly sin. It is really infidelity. No one can really fear to do right who believes in God. "Why should we fear anything with *Him* looking at us?" exclaims George Macdonald. Let teachers in the Sunday School bring to the children such a vision of the ever-present God that faith shall cast out fear through all their lives. Peter became fearless when the Holy Spirit at Pentecost put God in his soul. To the same Sanhedrin he then exclaimed, when told to stop preaching: "We can not but speak." *Then* he proved able to go for Christ to prison, and later to death.

The chief priests and elders and all the council sought false witnesses. The Sanhedrin, the supreme court of the

Continued on next page

* **The International Sunday School Lesson for December 4, 1910.** Peter's Denial. Matt. 26:31-35, 69-75. GOLDEN TEXT: "Let him that thinketh he standeth take heed lest he fall." I. Cor. 10:12.

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Sunday School Lesson

Continued from preceding page

ews, had gathered at night for judi-ial murder, which they sought to ustify by false witnesses. Think of t; a false high priest trying the great Iigh Priest of whom he was but a ype! On the white cap of Annas were he golden letters: "Holiness to the ord"; but under it Christ could see Murderer" as his true label.

A college student visited a Philadel-hia photographer the other day, and at for his picture. When the plate as developed, the astonished photog-apher saw plainly on the young man's orehead a clearly defined death's head ith crossbones beneath it. Thinking was some imperfection in the plate, he photographer arranged another tting. Again the skull and cross-ones appeared in the picture, and the ystified photographer was fairly truck dumb with amazement. Then e noticed the smiling sitter, and nally induced him to tell the joke. he trick simply consisted of painting n the forehead the grim design with a olution of bisulphate of quinine. This invisible to the eye, but shows pure hite to the camera.

History clothes Annas not in white, ut in black, with the skull and cross-ones of a midnight assassin upon his orehead. Not rank but character de-rmines the judgment of history, the upreme court of this world.

We need not linger upon the trial of hrist with its half truths that were er the worst falsehoods. Enough at the world has reversed the verdict.

The story is valuable to show how hrist bore every woe of mankind, of hich one of the greatest in history as been unjust judgments in and out courts. How many of the innocent ave suffered in such courts as those the bloody Jeffreys and of Bloody ary! And how many of the guilty ave escaped through equal injustice nd non-enforcement of law! The urts of the United States are the eanest part of its politics, but how uch the poor and weak suffer even in em from the tricks of lawyers and e delays of judges! But the courts private judgment are yet more fre-ently unjust, and inflict no less suf-ring. Therefore, Jesus said, not to agistrates but to private citizens, udge not," a command that few of s disciples did not disobey. It does t mean that we are not to condemn ighteousness, for in other passages e are called to "judge righteous dgment"; but it certainly does for-id much of the hasty judging of our llows that is so common. We need judge ourselves more sharply, and hers more charitably, reversing our ual opposite course. Many a man no could run a carpenter shop with e beams in his own eyes, chooses ther to be an eye-doctor for the otes in the eyes of others. It is re-arkable how many of the stones are rown from glass houses. We need judge others with charity, even to dge them with justice, for the ten-ncy of almost every one, because of s own sinfulness, is to believe every arge of sin against others, and espe-ally when it seems to make some one equal or greater sinner than him-f. Putting another down seems to t us up.

I have said we should judge our-ves more severely, while we judge hers more gently. There is force in e wish of Burns:

> O wad some power the giftie gie us
> To see oursel's as ithers see us.

t in reality others always see us tter or worse than we are. No one n judge us rightly with balanced stice and mercy save God. When rist, in a later scene, said to Peter, ovest thou me?" the repentant apos-t replied, "Thou knowest all things, rd; thou knowest that I love thee." this world and the next he is our st and merciful judge.

"Hereafter shall ye see the Son of Man sitting on the right hand of power." Christ heard the false and frivolous accusations against himself for a while in silence, usually the best answer of the innocent to envious and malicious attacks. But at last the prisoner spoke, not with his head bowed in the shame of guilt, but with the mien of a judge, though bound and bruised and spit upon. He declared that he would sit on the bench of the Supreme Court of the Universe to reverse such unjust judgments as Caiaphas was then contemplating. "He shall come again to be our judge." That word may bring terror to unpardoned evildoers, but it should bring joy to all who have previously accepted Christ as Saviour and Advocate.

There was a small, under-witted, but faith-filled lad in this country at the time of the great meteoric shower of November, 1833. When, on every side, men and women were that night in terror at the thought that the hour of final doom had come, this lad's mother aroused him from his sleep with a cry: "Sandy, Sandy, get up, will you? The Day of Judgment has come." Instantly the boy was alive to that call, and was on his feet shouting, "Glory to God! I'm ready." In that court no superficial professions will pass muster, but character shall be searched to its depths. In a North Sea island, named Keldive, there is a strange lake which has fresh water at the top in which live fresh water fish, while the depths of the lake are salt and filled with the life of the sea. Nansen found a similar condition in some parts of the Polar Sea. Caiaphas and those about him were godly only in surface forms, with envy and hatred and covetousness and hypocrisy hiding in their deeper nature. Even Peter was at this time only superficially Christianized, the Holy Spirit not having yet displaced the pride and vainglory of his natural disposition. But he repented and became Christian to the core, faithful unto death. Caiaphas and all of the Sanhedrin save Joseph and Nicodemus, seem to have carried their sin to the end, and have since stood as guilty prisoners at the court where Christ sits in perfect justice.

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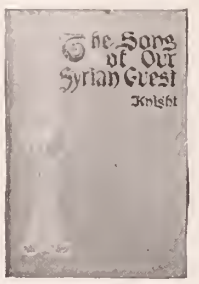

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Alas, it is not always those who know the most who bring the most to Christ. The learned mind does not always go with the simple, loving heart; and it is the loving heart which wins, every time.

But the trained mind, when it is backed by that loving heart, adds limitless power. Let us all store up as much of knowledge as we may. It is better than gold or rubies.

In Mr. H. G. Wells's book, *The Wonderful Visit,* an angel comes down to earth. A clergyman who is out hunting sees it flying about in the air.

He thinks it is a new kind of bird and shoots it. The angel can now no longer fly, and he becomes a pilgrim on earth.

But he still retains the standards of the angel. He is interested in people not because they happen to be rich or handsome, but because they have interesting characteristics in themselves.

Thus in a certain servant-girl he finds a nobility and a devotion to God which delight him. Instead of responding to the invitations of the wealthy people he prefers to go and talk with the servant girl.

The angel could not understand the explanations which these people made to him of the reasons why he should not talk with the good servant girl; and he could not show them why it was worth his while to talk to her rather than to them.

In heaven there are no silly class distinctions, so how could the angel understand ours? But he saw that the poor girl had thoughts which it was worth an angel's while to hear; and on the other hand the idle rich, interested in mere sport and sordid trifles, naturally did not attract him.

One of the lives which has been most useful in this world, is also one of the most encouraging; for it shows, as do many others, that a poor boy, without any worldly helps, may rise to a lofty position.

Sir George Williams, the founder of the Young Men's Christian Association, was the youngest of the eight sons of a poor English farmer. Six of them were farmers when George left school at the age of thirteen.

The question now arose, could George make a successful farmer?

The family gave him a fair trial. One day he was bringing home a load of hay along a rutty lane, when suddenly hay, horse, boy and all, tumbled over into the ditch.

It was an accident, and not due, so far as the family could prove, to any carelessness on the part of George; but they felt that if he had been really "smart," it would not have happened. No—he was not equal to the destiny of a farmer; so he was apprenticed to a draper in Bridgewater.

There he was converted to Christ. His conversion was not merely in name. It meant a burning thirst for souls for the Master.

Out of his great love sprang the wonderful idea of the Young Men's Christian Association, which has founded branches in every country.

His sovereign bestowed knighthood upon him. When he died, he was buried in Westminster Abbey.

Not every worth-while life is so amply rewarded here. Said Dr. Lyman, "There may be an Iliad of heroism behind a ten-dollar-a-week wage."

But let us, every one, make the most of God's great gift of life.

* Christian Endeavor Topic for Sunday, December 4. TEXTS: Prov. 10: 1-7, 22, 29.

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THE TROUBLESOME BABY

By Margaret E. Sangster

THE little ones cling to the mother,
With kisses that softly fall,
But somehow the troublesome baby
Is nearest her heart of all;
Ill and fretful and small,
But dearest to mother of all.

The neighbors wonder and pity,
Hearing its querulous cry.
"She is losing her youth and beauty,"
Say friends as they pass her by:
"Well were the babe to die,
And the mother have rest," they sigh.

But over the wee white cradle,
Her soft eyes full of prayer,
Bendeth the weary mother;
And never was face so fair,
Pale and tired with care,
But the glory of love is there.

Rosy and round and dimpled,
Dewy with childish sleep,
She tucks in her other darlings,
Whom angels watch and keep.
Ah, if a darker angel
Anear this treasure creep!

Bless thee, beautiful mother!
Thy heart hath a place for all,
Room for the joys and the sorrows,
However fast they fall;
Room for the baby small,
That may love thee better than all.

Meliton, the Forerunner

HE is taller than his fellow Porto Ricans, standing full six feet; a ian of strong physique and a clear ye. He has the musical name of Meliton. He once carried the mission-ry's baggage fifty miles from the ountain top to the city, slept all ight on the hard floor, then together, ie next morning early, they started to imb back over the same ranges, in nother direction, forty miles to tuado, where the Annual Conference as to be held. He walked every step the way, fording rivers and climb-ig the hills; taking short cuts and oming out on the main road now and ien ahead of the mounted missionary. ometimes he would appear black gainst the sky, on an overhanging rag, wave his hand and disappear, on to be seen again in the valley elow, winding along the trail with the ride of a giant, his minister's bag-age, forty or fifty pounds of it, poised racefully on his head. You could ever forget his bright face and white eeth. Bishop Wilson named him Happy Face."

Meliton can neither read nor write, nd has never known a school, but he as a keen mind, as many of his ethods prove. For example: He ould get some one to write on a piece paper a simple text, like the one eginning "For God so loved the orld——" Meeting a traveler on one the mountain trails, he would pull ie little crumpled paper from his ocket, saying, "Brother, can you ead?" If the man could, he was sually proud of it, but always curious know what was in the note and to hom it was sent. Meliton would ave him read it twice, then his big, arnest eyes would come near the ranger and he would almost whisper, What is it, what does it mean?" And ie stranger would look confused and ay: "I don't know; maybe it is from ie Bible." Then the forerunner ould ask if it were true and where a an might find God. Then, "There is be a meeting up in the mountains, ou better come back with me and hear ow the preacher explains it." The rong thing about his work was that aroused such great interest in the ranger, he always sought out some iends to go with him.

It was his custom to start out an our or so ahead of the missionary, in rder to gather the people together for ie preaching service, and as the reacher appeared, riding into the en-osure, Meliton would step out from ie crowd, and in a voice that could be eard far down the mountain, he ould cry out in the musical tones of ie Spanish tongue: "How beautiful pon the mountains are the feet of im that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

While the preacher was delivering his message, Meliton would slip away quietly and set out for the next place, repeating the same work as the Forerunner of the Gospel.

ALEXANDER H. LEO.

Ponce, Porto Rico.

The Balloon Hoax of 1844

IN the New York *Sun* of April 13, 1844, there appeared a remarkable article which attracted widespread attention at that time. It purported to be an account of a balloon voyage across the Atlantic. Sir Everard Bringhurst, Mr. Monck Mason and six other persons set out from a point near Penstruthal, North Wales, in the balloon *Victoria* on April 6, and after a perilous trip and many adventures, alighted safely at Sullivan's Island, near Charleston, S. C. The detailed account of this mythical journey, and indeed the whole story, originated in the fertile brain of Edgar Allan Poe, who gave what purported to be a daily journal of the voyagers. The *Victoria* was described as a dirigible and the picture of her printed in the *Sun* shows her with a car, a propeller, and anchors. In some respects, she resembled Wellman's balloon *Amcrica*, in which he made his recent attempt to accomplish that which Poe, the poet and dreamer, with his unrivaled imagination, made his voyagers do successfully. Poe's aeronauts were 75 hours in completing the journey from shore to shore. Wellman and his associates were 71 hours in the air and covered some 850 miles before abandoning the attempt. In view of this latest experiment, Poe's brilliant fiction seems even more remarkable now than when it was written.

The Farmer and the Auto

That the automobile has come to stay is clearly demonstrated by the phenomenal increase in farmers' machines throughout the West and Southwest during the last two years. Social life in these sections has undergone a great change. People living fifteen or twenty miles apart are now brought into close touch with each other by the new annihilator of distance and time. The beneficial effect on the roads is almost impossible to estimate and social economies in many lines of human industry have been changed for the better by the automobile.

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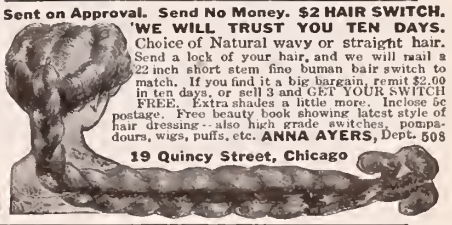

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Heart Songs=A Great Musical Library

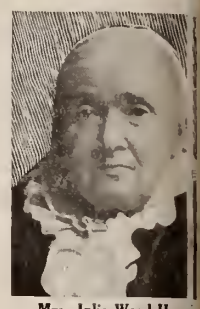
LIKE its sister book **Heart Songs** is the expression of the people. The power of music in the swaying of human emotion is the greatest force in the world. **Heart Songs** mirrors the musical taste of the nation, and is a book to give unending joy to those who delight to play and sing. A review in *The New York Times* describes the book as follows:

"Heart Songs" contains nearly all the favorites of an earlier generation. Old, yellowed sheets of music published 'before the war,' and the songs of the war itself; love songs and college songs, and the hymns that are dear to a plain people. The 'Tannhauser' song of the 'Evening Star' is there between Raymond's 'Take Me Home' and George Cooper's 'Sweet Genevieve.' The classics of popular song, from 'The Campbells Are Coming' and 'Annie Laurie,' the folk songs that have withstood a sea change, the persistent airs of Michael William Balfe, are as inevitably in such a book as Stephen Foster's once familiar tunes, and the old American love songs of the 'Bonny Eloise' and 'Juanita' type. Nobody would expect to miss here, of course, a single song of Franz Abt. They are all in evidence, including 'When the Swallows Homeward Fly.' Handel's 'Angels Ever Bright and Fair,' Mendelssohn's 'I Would That My Love,' Schubert's 'Sylvia' and the familiar setting of Ben Jonson's 'Drink to Me Only with Thine Eyes' are music that no cultivation of the ear and the mind can ever banish to obscurity. 'Lohengrin's bridal chorus, and Verdi's 'Trovatore' melodies, with adapted words, and Sullivan, too, is largely represented, while the patriotic songs, the national hymns of various countries, the real darky songs and the imitations of black minstrelsy's palmy days are all here.

One may pick up the book at random and surely encounter an old friend by merely turning the page. Words and music alike are given, and it would be difficult to say what has been omitted. The range is large in date and quality. There are melodies whose origins are forgotten. There are songs of the present hour by Victor Herbert. 'Yankee Doodle' and 'The Star-Spangled Banner,' 'Kathleen Mavourneen' and 'Bohunkus' appear with the 'Erminie' lullaby, 'When the Springtime Comes, Gentle Annie' and 'I Lost My Money on a Bobtail Nag' close at hand. 'Barbara Allen' and 'Believe Me if All Those Endearing Young Charms, are side by side. The book has a positive historical value.

Heart Songs has aroused more sincere, heart-felt interest, than any other musical book ever published. Over 25,000 people loving the dear old songs treasuring the tender words, of melodies rich in sentiment, and tradition, harboring the sacred memories that only the strains of some almost forgotten song might evoke, or feeling the glow of the swinging measures of a romping tune of days gone by, or living anew the pleasures of the occasional opera with its wonderful masterpieces—all are in evidence, that these treasures might be preserved for future generations, between the covers of the l k. The 400 and more songs that comprise this book H r Songs include, Patriotic and War Songs, Sea Songs d Chanteys, Lullabies and Child Songs, Plantation and Negro Melodies, Hymns and Revival Songs, Love Songs of all Races, Operetta Selections and Ballads, College, School, and Fraternity Songs.

From the impressive strains of the inspired religious composition or the stately measures of the wedding march of the plaintive love song, or the crooning lullaby to the rollicking college glee, solos, duets, choruses, obligatos, all complete with words and music.



Mrs. Julia Ward How Author of "The Battle Hy tof the Republic," selected Theodore Roosevelt.

Have you ever been face to face with this situation? —a group of friends in for an evening—a call for music, something everybody can sing—and no music exactly suitable for the o s ion. You should have a copy of "HEART SONGS"—s gs that will be sung at every evening party throug t the festive season and right through the winter.

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What was her name? "Sweet Alice, Ben Bolt."
What was his name? "Captain Jinks."
Where were they both born? "Dixie."
Where did they first meet? "Comin' Through the Rye."
What was she singing? "Love's Old Sweet Song."
What was he singing? "Alice, Where Art Thou?"
What did he finally bid her?
Where did he go?
Where did he spend his nights?
What did the band play when he returned?
Where were they married?
Who was her maid of honor?
Who was best man?
Who played the wedding march?
What did he give her?
What did he tie it with?
After the ceremony, what did they hear?
What did the ushers sing to the bridesmaids?
Where did the couple go on their honeymoon?
Who did they think about most while away?
Etc., etc.

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And it is a book for you yourself to keep by you always.

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Holme's "Chambered Nautilus."
"Finnigan and Flanagan."
"My Mother's Bible."
"Abou Ben Adhem"—*Leigh Hunt.*
Longfellow's "Arrow and the Song."
"Barbara Frietchie."
"Battle Hymn of the Republic."
Dickens' "Death of Little Nell."
"God. Give Us Men!"—*Holland.*
"If I Should Die To-Night."
"Jim Bludso"—*Hay.*
"Leddie Yawcob Strauss"—*Adams.*
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DON'T GIVE UP THE HYMN!

[Suggested by the proposal to eliminate "Greenland's Icy Mountains" from the Hymnal now under revision.]

FROM Greenland's icy mountains
There comes a startled cry,
And Afric's sunny fountains
Would know the reason why.
From many an ancient river,
From many a palmy plain
They call: "Cease not forever
To tug at error's chain."

Where dawn seemed brightly breaking
Will night reign as of yore;
False gods will leave off quaking
If Greenland's sung no more.
'Twas writ by one inspired,
This missionary hymn;
Our fathers heard, admired,
Then sang it with a vim.

And like to old-time rockets,
The silver coins did bound
From depths of Christian pockets
At hearing of the sound.
The hymn that leads all others
In making clear the cry
Of far-off heathen brothers,
Such hymn should never die.

New York City. CLARA MARSHALL.

The Heart of the Gospel*

WHEN we say that the blood of Jesus Christ cleanseth from all sin, we state in the strongest terms the great truth that by his coming into the world, by his saintly life, and by his voluntary death, he shows mankind how to live in order to avoid sin.

But this truth contains another which is even deeper and sweeter. It is that Christ was not obliged to come. He came because he loved us. The most vital part of his example is that, as he loved us and sacrificed himself for us, so we must love men and sacrifice ourselves for them.

And it means still more. It means that not only did Christ suffer and die for us, but he left with us "the Comforter, which is the Holy Spirit."

And the Spirit cries aloud in the soul of every man in every Christian land, reminding him of the shed blood and the promised remission of sins.

Some heed the voice and seize the freely offered salvation. Others are indifferent. Still others reject the gift with scorn. The situation is well described in the parable of the sower and the seed.

"Life was sweet to this young man of thirty-three years," says the eloquent Alfred Wesley Wishart. "He loved the beautiful world. He loved his fellow-men. It was no easy task to face an awful death and to endure bitter hatred. Inscrutable mystery, that the progress of civilization has ever been purchased by the blood of the brave and holy! Christ had no doubts about the subject. He never wavered in his confidence in the goodness of God. To do his will was his mission, his joy, his life.

"Has not history justified his superb confidence? Has not history proved that love is the mightiest force in the world, and that the man who loves God is the real power among men? Take Jesus at his word. Try to live as he lived."

It is the love expressed in Christ's immeasurable sacrifice which should most appeal to us. It is the love in that shed blood which most whitens the souls cleansed with it.

"Bear in mind," said Henry Ward Beecher, "that the ruling influence in time and for eternity is God's love.

"Bear in mind that, whatever may be the long delays, the equity that springs from love, and the intellectual developments that spring from genial love, are to rule.

"Let each one of us refashion his heart upon the great doctrine of God's love. Let every one reconstruct his household on it. Let love administer correction, censure, criticism. Let every one of us undertake to develop the true spirit of love in his business. Thus we shall have our hand upon the wheel and in every place where it turns slowly, we can give it impulse.

"And when once you shall have beheld that loving, adorable face, though you had suffered on the cross, though you had been broken on the rack, one look will be more, a thousand times more, than all the suffering."

But the way to this bliss is paved with thorns. To walk by love, and to follow the pattern set for us on Calvary, are no child's play. Dr. Parkhurst wisely reminds us that "no man has such terrific enemies to fight as he who wants to be holy. We have not the courage and the constructive purpose needed for the winning of so immense a victory. It was the Lord's consummate achievement that he could be a man, born of human flesh, and still be holy."

It is only through his help that we can tread the strait path that leads to his perfection.

* Topic of the Epworth League for Sunday, December 4. TEXTS: Zech. 13:1, 2; John 3:14-16.

A Veteran Missionary Dead

ON Saturday morning, November 5, the well-known missionary, Rev. Joshua Heath Sobey, late of Panama and Costa Rica, fell asleep in Jesus. For forty years, Mr. Sobey has been actively engaged in the work of the Gospel ministry. He held successful pastorates in England, and in 1882 the English Baptist Missionary Society invited him to take charge of the Second Baptist Church at Montego Bay, Jamaica, West Indies. His subsequent work led him to the Cayman Islands, the coasts of Central America and the Republic of Costa Rica. At Port Limon his efforts were abundantly blessed. He greatly helped the cause of religious liberty in those regions. Mr. Sobey in 1907 became active in missionary work on the Canal Zone. His life in that climate undermined his health and he came north a few months ago. He passed peacefully away at Watkins, N. Y. He leaves a widow and two sons: Rev. Wilfred Heath Sobey, of Watkins, and Melville M. Sobey, of Hudson, N. Y.

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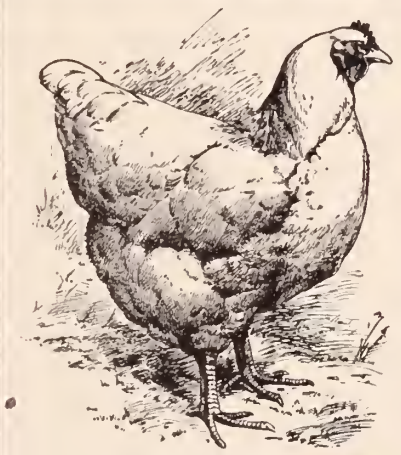

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which tells how Roy Curtiss, a New York farmer's boy, starting about twenty years ago, with a few neglected hens, has built up at NIAGARA FARM the LARGEST PRACTICAL POULTRY PLANT IN THE WORLD, with sales of

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Roy agreed that if his father (a grain merchant and farmer) would furnish the feed he (Roy) would take all care of the flock and supply eggs and chickens for the farm table, and all that were left over were to belong to him. In two years Roy was using so much feed that his father had to cry quits, but the boy kept right on. He would start at two o'clock A.M. for Niagara Falls, 13 miles away, with poultry and eggs to sell. His brother joined him, and the business grew and grew. They took the farm and paid off the mortgage. They built and added to their plant, learning slowly how to avoid losses and make the greatest profits.

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This capital book was written right at Niagara Farm by the veteran poultryman, MICHAEL K. BOYER. Mr. Boyer had the Curtiss brothers right at his elbow with their records and data. He says he never saw a general poultry plant so well managed at every point. No "putting on style," no fancy buildings, no ornaments, but straight solid business. Everything is planned for months ahead. Every day shipments go off, every day money comes in. You could hardly believe how little they lose. Their percentage of fertile eggs, of live strong chickens hatched, of day-old chicks shipped, without loss, to Kansas or Florida, is really wonderful.

And this book gives all their methods of managing incubators, handling eggs, feeding chickens and ducks, killing, dressing, packing, and marketing, their formulas for mixing feed at different ages. And all these have been tested and improved by years of experience, resulting in the most profitable general poultry plant in the world. Whether you raise chickens, ducks, or eggs, whether you keep forty fowls or forty thousand, you will find here help that you can get in no other way.

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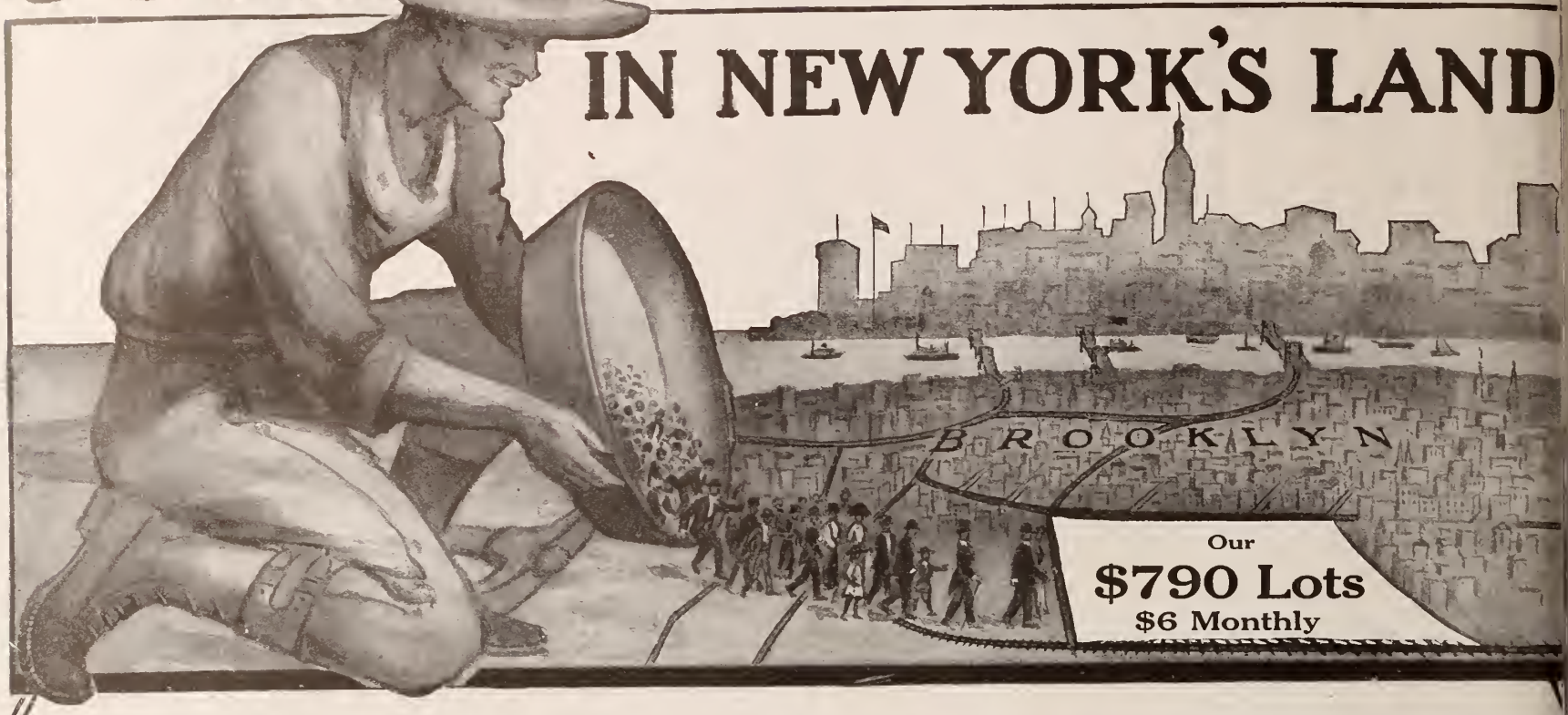
CHRISTIAN HERALD

Drawn for The Christian Herald by S. R. Knox

See Premium Announcements on Pages 1119 to 1126 of this Issue

GOLD DISCOVERED

IN NEW YORK'S LAND



WE put this startling headline at the top of this page for two reasons—first, to get you to read it; second, to bring forcibly to your mind the fact that New York real estate is the most profitable investment in the world.

In the past ten years New York yielded more wealth to its owners than all the gold mines in the world combined. You may doubt this but you will find that the increase in the bare assessed valuation of New York City real estate exceeded by over one hundred million dollars the world's output of gold for the same period.

In the next ten years New York will have added to itself a St. Louis and a Boston. The increase must come on land now within the city limits. In the little area of New York City is gathered a population 50 per cent. greater than that of Texas, the largest State in the Union. New York real estate never goes back. It can't. It moves one way only—upward. The tremendous pressure of new population creates new and higher levels of value. To buy and to hold is to amass wealth.

Brooklyn grows faster than old New York. Out of 18,928 new buildings in 1909, 10,314 were in Brooklyn. 47 per cent. of Brooklyn's splendid total was in the 29th, 30th, 31st and 32nd wards—the sections where our properties lie.

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Remember, our offer carries a free deed or money back in case of death, high-class improvements free, free round trip (railroad fare) to New York, east of Chicago or like distance.

Give us a chance to tell our story. It won't last long. It will be interesting. Or, better still, get best choice by sending us $10, the first payment on one lot, with the distinct understanding that if you are not entirely satisfied with our selection, we will at once refund your money. But write anyway. A postage stamp, a pen full of ink, may bring you a fortune.

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NEW YORK, NOVEMBER 30, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Count Von Bernstorff, Wife and Daughter

Dr. Carrera Justiz, Cuban Minister

Senor de la Barra, Mexican Minister, and his Sons

OUR DIPLOMATS IN HOLIDAY TIME

Baron and Baroness Uchida of Japan

By WALDON FAWCETT

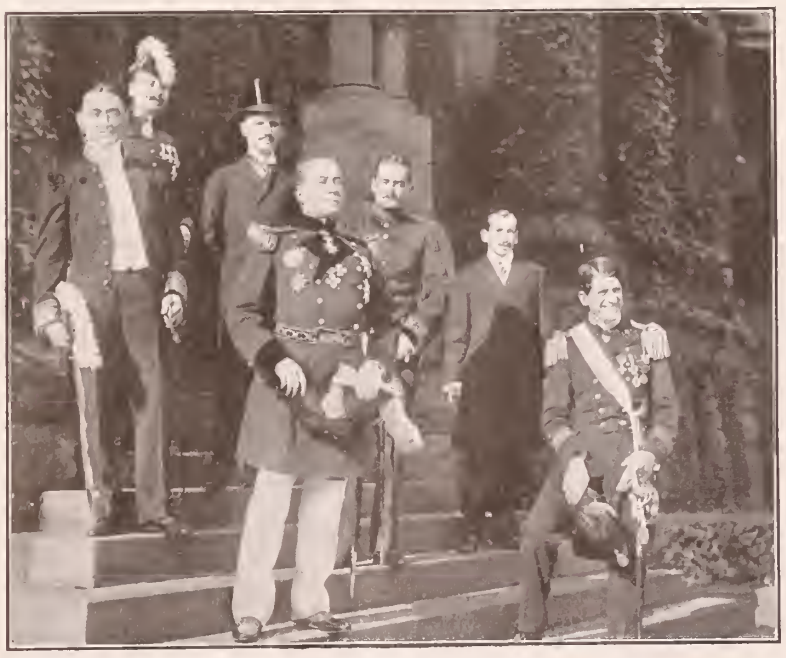
THE holidays always find most interesting observance in our official "foreign colony" in Washington. In these transplanted homes, set down at Columbia's court, the usual holiday festivities are novel and impressive, presenting an odd combination of up-to-date American ideas and the principal features that are followed on such joyous occasion in European countries, in South America and in other quarters of the globe. These diplomats are "birds of passage." Were they in the position of the foreigners who migrate to the United States to establish eir permanent homes and to become citizens of e republic, they would probably want to adopt our liday customs just as they would want to adopt e language and the manner of dress of the people their new home; but the diplomats are only temrary residents of the city on the Potomac. They ay be here only a year, or at the longest a dozen ars at a stretch; but they know that they will timately be transferred to similar posts in some her country, or be ordered home. So it is quite tural, aside from all considerations of patriotic ide, that they should accord the Thanksgiving and ristmas holidays such recognition as they usually ceive in their own native lands.

However, while these foreign officials are acting the accredited agents at Washington of the rious world powers, their children are attending merican public or private schools. This circumance holds the real secret of the invasion of the reign homes by our American holiday observances. ne little foreigners, many of whom speak not a ord of English when they land here, master our ngue with the facility that is proverbial in chil-en. They yield to the fascination of American mes and pastimes; and, hearing their playmates lk for weeks in advance of the joys of our annual merican gift carnival, these little strangers yearn share in its delights.

Each succeeding year finds an increasingly specular diplomatic Christmas, as Uncle Sam exnds his visiting list. More and more foreign officials come with their families to tarry for a time at the hub of our national life. The holiday season of 1910-1911 in the foreign "colony" is sure to be especially interesting, primarily because of the large number of children. In this congress of nations as elsewhere, it is children who make the season festive in its outward forms and it is the child converts to American ideals who give Christmas in our foreign households the dual character which makes it doubly picturesque.

There have been many changes in the diplomatic corps at Washington since last winter. One of the most notable was the retirement of Baron Mayor des Planches from the post of Italian ambassador. He had been for years the "dean of the corps," and, under rule of seniority of service, his retirement resulted in the promotion automatically to the coveted deanship of Baron Hengelmuller, the ambassador from Austria-Hungary. This insures a big holiday celebration in the first household of the diplomatic corps, for the real social ruler of the Austro-Hungarian embassy is little Miss Hengelmuller, a sunny-haired young lady, just on the threshold of her teens, who has spent practically her entire life in the United States and who has had a big American Christmas tree every year ever since she can remember. The monster tree, laden with presents, is disclosed to view on Christmas Eve instead of on the morning of Christmas Day. The little mistress invites numbers of her young friends for the occasion, and her mother has made it a custom for years past to ask many of the elders in the official circle to look on at the illumination.

The new Italian ambassador, Marchese Cusani Confalonieri, who has just been transferred from Switzerland to the United States and who, as the newest arrival, takes his place at the foot of the line of ambassadors, in so far as official precedence goes, has brought with him a numerous official staff and a family that includes several young people, who have planned a lively observance of their first Christmas on this side of the Atlantic.



Marchese Confalonieri, Italian Ambassador, and Staff

There are no children at the French embassy in Washington, but two American women occupy the most prominent feminine positions in the establishment maintained by our sister republic and they are firm in their allegiance to the American Christmas tree. Madame Jusseraud, the American wife of the ambassador, invites to her tree party all the children of her acquaintance. Sometimes she has not one Christmas tree, but three standing in a row. Countess de Chambrun, the wife of the military attaché of the French embassy, is a sister of Congressman Nicholas Longworth and consequently the sister-in-law of the former Alice Roosevelt. Her home is usually the scene of a notable family reunion at the holiday season.

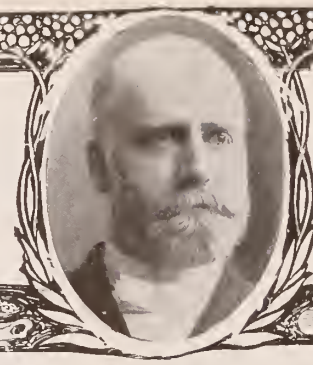
The Japanese ambassador and Baroness Uchida took their places on our official roster only the day before Christmas a year ago, so that this will really be their first Yule-tide in their new environment. At the Mexican embassy, too, are newcomers

Continued on page 1110

THE AMERICAN PULPIT

A Sermon by

Rev. R. A. Torrey, D.D.*



A PRAYER-ANSWERING GOD

TEXT: I. John 3:22—"And whatsoever we ask, we receive of him, because we keep his commandments."

MY subject is "Who can pray so as to get what they ask?" A great many people have an idea that any person can pray and that God will answer. They go through their Bibles and take all the wonderful promises about God's answering prayer and they take these promises as belonging to themselves, and when they don't get what they ask they say, "I don't believe these promises are true." But the trouble is not with the promises; the trouble is with the person that takes the promise. The promise was not made to you. God's promises to answer prayer are not made to everybody. They are just made to a certain class of people, and God has been very careful to define in his own Word precisely who the people are whose prayers he will answer, and he tells us how we can get into that class. I would rather be in that class than any other class on earth. Some people want to get into the best society. The society I want to get into is the society whose prayers God answers. The Bible tells us very plainly who the people are whose prayers God will answer, and who the people are whose prayers God will not answer. Who the people are whose prayers God will answer is given in I. John 3: 22—"Whatsoever *we* ask we receive of him because we keep his commandments, and do those things which are pleasing in his sight."

Finding Out God's Will

Have you ever noticed what a remarkable statement it is that the apostle John makes here? John says, "Whatsoever I ask I get. I never offer a prayer to God, but God gives me the thing I ask for." "Whatsoever we ask we receive of him." Can you say that? Can you say, "Every prayer I offer to God, God gives me the thing I ask of him"? Many of us doubtless could say, "God answers some of my prayers." Some of us could say, "God answers most of my prayers." Some of us must say, "God does not answer any of my prayers." But John says, "God answers every one of my prayers." He says, "Whatsoever we ask we receive of him," and then he tells us why he could say that, and how you and I can get to the place where we can say it too—"Whatsoever we ask we receive of him *because*." Because why? Because of two things: First, Because we keep his commandments. Second, Because we do those things which are pleasing in his sight. Let us take them up one by one.

First of all, "*Because we keep his commandments.*" If you do what God tells you to do, God will do what you ask him to do. If you have a sharp ear for God's commandments, God will have a sharp ear for your petitions. But if you turn a deaf ear to one of God's commandments, God will turn a deaf ear to every one of your petitions. When you study the Word of God daily to find out what the will of God is and every time you find out what it is do it; when you go to God and ask him to show you his will, when he shows it do it every time; then God will give you what you ask of him. God demands reciprocity.

Perplexed About Prayer

He demands first of all that his children listen to him; then he will listen to them. If you will not listen to him, then he will not listen to you. If you are not studying every day to find out what his will is and doing it when you find out what it is, then you have no right to expect that God will answer your prayers. I believe we touch here upon the secret of most of the unanswered prayers in this world. People are either neglecting their Bibles and therefore do not know what the will of God is, or else they are not doing his will when they find it. A maid who worked for a lady in my church in Chicago came to me one day and said, "Miss ——" (that was her mistress) "thinks I ought to talk with you." I said, "Jennie, why does Miss —— think you ought to talk with me?" She said, "I am very much perplexed." I said, "What are you perplexed about, Jennie?" "Because God does not answer my prayers, and I cannot understand it." I said, "I don't believe there is any very great mystery about it. Are you one of the class whose prayers God promises to answer? Let me show you the class of people whose prayers God promises to hear and answer." And I turned to this verse: "Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." "Does that describe you, Jennie? Are you keeping God's commandments? Are you studying your Bible every day to find out what the will of God is, and when you find it, do you do it every time?" She said, "No, I don't, Mr. Torrey." "Then," I said, "the verse doesn't describe you, does it?" "No," she said, "it doesn't."

Belief An Essential

In my first pastorate, there was a lady who was one of the brightest and most intelligent women in the congregation. One day somebody said to me, "Mrs. —— was formerly a member of this church." So one Sunday morning a short time afterwards we were walking up the street together. Just as I turned into my gate, I turned to her and said, "Mrs. T., why are you not a Christian? They tell me that formerly you were a very active member of the church." She said, "Because I don't believe the Bible." I said, "Why don't you believe the Bible?" "Because I tried its promises and found them untrue." I said, "I would like to have you tell me one single promise in the Word of God that you have tried and found untrue." She replied, "Does it not say somewhere in the Bible, 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them'?" I said, "It says something that sounds a good deal like that." "Well," she said, "my husband was very sick. I asked God to restore my husband to health. I believed he would, and he died. Did not the promise fail?" I said, "No, the promise did not fail." "But does it not say, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them'?" "It says something that sounds like that." "Well," she said, "just what does it say?" I replied, "It says, 'What things soever *ye* desire when *ye* pray, believe that *ye* receive them, and *ye* shall have them.' Are you one of the *'ye's'?* Are you one of the people to whom that promise was made?" She said, "Wasn't it made to all professing Christians?" I said, "Certainly not. God tells us exactly to whom he makes this promise." She said, "I would like to know to whom it was made then."

Keeping His Commandments

I opened my Bible to this passage, "Whatsoever *we* ask *we* receive of him, because *we* keep his commandments and do those things that are pleasing in his sight." "Were you keeping his commandments? Were you doing the things that were pleasing in his sight? Were you living to the glory of God in all things?" She said, "No, Mr. Torrey, I was not." "Then the promise was not made to you?" "No, it was not." "It did not fail then, did it?" And she saw her error and came back to God. Are you one of the people to whom that promise is made? Are you keeping his commandments? Are you studying your Bible every day, to find out what the will of God is, and whenever you find it, are you doing it every time?

In every great promise of God in the Bible to answer prayer, this connection is the same. Take that wonderful passage in John 14: 13, 14—that promise we are so fond of quoting, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." But we stop there. But Jesus did not stop there. He went right on to the following verse: "If ye love me, *keep my commandments.* And I will pray the Father, and he shall give you another Comforter," etc. In other words, Jesus says, If we have that love for him that leads us to keep his commandments, then the Father will give us the Holy Spirit and he will teach us how to pray according to the will of God; and God will give us what we ask.

Take that other wonderful verse, John 15: 7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Most of us read it, "If ye abide in me, ye shall ask what ye will, and it shall be done unto you." Now, the Bible doesn't say that. It says, "If ye abide in me, *and my words abide in you,* ye shall ask wl ye will, and it shall be done unto you." If you do study God's Word, it cannot abide in you, for it not in you. And if you do not obey, it does abide in you. But if you will study the Word God every day of your life to learn the will of G and whenever you find the will of God, do it, th when you come to God with your prayers, he v listen.

Sins of Our Social Life

Second, "*And do those things which are pleas in his sight.*" It is not enough that we keep commandments. Further than that, we must those things that are pleasing in his sight. Th are many things that it would please God for us do that he does not specifically command. The i some people have of God's government is this: C is a great lawgiver and lays down a great ma laws, "Thou shalt do this, and thou shalt do this, a thou shalt not do this, and thou shalt not do tha and that the whole of the Christian life consists doing the things which God explicitly tells us to and leaving undone the things which God explici tells us not to do. What an idea of the Christi life! God is not merely a lawgiver. God is Father—that is the conception of God that lies the very foundation of prayer; the very first wo in the prayer Jesus taught are, "Our Father." H does a father govern his children? Does he lay do a whole lot of laws and then rest content if his ch dren obey these laws? Not if he is a wise fath He may lay down a few laws, not a great many; l over and above all the laws he lays down, he expe his children to get acquainted with him and find what pleases him and then do it without waiting be told.

How do I govern my children? I may have l down a few laws; they are very few, and I wo not know what to make of it if one of my childr disobeyed one of those laws. But I am not satisfi with that. Beyond all that, I expect my childr to make it their study to find out what will plea their father, and when they find it, do it with waiting to be told. I should feel very bad if children waited every time to be told.

Our heavenly Father expects us to make it study to find out what pleases him, and then do without waiting to be told. That will settle all questions that perplex you—these questions th come up in the Christian life so frequently no adays. Shall a Christian go to the theatre? Sh a Christian play cards? Shall a Christian danc Shall a Christian do this thing and that thing a the other thing? Just ask yourself, "Would please my Father?" The way a great many atter to settle it is this, "Does it say anywhere in t Bible, 'Thou shalt not go to the theatre'? Does say anywhere, 'Thou shalt not dance'? Does it s 'Thou shalt not play cards'? Does it say anywh in the Bible, 'Thou shalt not do this thing or th thing or the other thing'?" That is not the qu tion. If you were a really loyal child of God, y would not ask that question. The question y would ask would be, "Will it please my Father

The Question of the Theatre

Now if I thought it would please my Father mo for me to go to the theatre than for me to stay aw I would go, no matter what anybody else said did. But if I thought it would please him better f me to stay away, it would not make a particle difference to me who went. When I am at home Chicago, or when I am living in Philadelphia, often get complimentary tickets to this and that a the other show, telling me how they are putti on a highly moral play; and how this minister a that minister and this doctor of divinity has a cepted a complimentary ticket, and what bish accepted a ticket. The question with me is, "Will please my Father?" But if I thought it wou please God better for me not to, I wouldn't do it all the preachers in the land did it. The wh question is, "Will it please my Father?"

Now every person has to settle these questions f himself. I can't settle them for you, any more th you can settle them for me. But settle it in th way: Ask yourself, "Will it please my Father

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* Dr. Torrey is the head of the Moody Institute, Chicago, and a leading evangelist.

A Prayer-Answering God

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God says in his Word "Come ye out from among them, and be ye separate, and touch no unclean thing." And the theatre to-day is an unclean thing.

How about the dance? I do not believe that every girl who dances has impure thoughts. Many a sweet, innocent, pure Christian girl dances. But I do believe that if pure-minded Christian girls knew what the thoughts were of the men with whom they are dancing, they would never go on the floor again. The hardest fight that the American young man who wishes to lead a true life has on hand to-day is not the fight against intemperance in intoxicating drinks; the hardest fight the young man has who wishes to lead a true life has on hand to-day is the fight for personal purity, and there is no other institution countenanced in decent society that makes the fight for personal purity so hard as the modern dance.

How about the cards? I don't think the case against the cards is as clear as it is against the theatre and the dance, but it is clear enough. Every one of us knows that the cards are the gambler's darling weapon. We all know that there is scarcely a gambler on earth to-day who did not take his first lessons in gambling at the quiet family card-table. I have never known a reformed gambler who did not hate the cards like deadly poison, for he knew what led to his ruin.

When we were holding meetings in Nashville, my wife went to the prison there. She learned that there was a man there under a life sentence for shooting a man over a game of cards, and he said that he took his first lesson in playing cards, keeping tally as a child at his mother's knee, while she was playing cards at home. "Oh," you say, "but it has never hurt me." What about your influence upon somebody else? I knew a father and mother who proceeded upon the theory that they would make home so pleasant that the boys would not care to go anywhere else. And they made home pleasant. The boys never cared to go anywhere else. They taught them to play cards. That worked all right as long as the boys remained at home. The time came when those boys left home. One of the three had never had any taste for cards, and therefore did not learn how to play. The other two who had a taste for cards and had learned how to play at home both became gamblers. Some women are gamblers. You don't call it gambling, but it is—this playing for prizes, which is nothing but disguised gambling.

Another thing about the cards. It is practically impossible to play cards moderately. A person who plays cards will do one of two things—take so little interest in playing that he will give it up or else he will play immoderately. All over America, there are mothers—and some of them professedly Christian mothers—who are neglecting their home duties, neglecting the Bible, and pretty much everything else, in order that they may go to at least one card party every day. I have known places in the last two years where women play cards in the morning, play cards in the afternoon, and play cards at night. God forbid that my son should ever marry a card-playing woman.

I was in a party of gentlemen a few weeks ago and we were discussing this topic and it was mentioned how the women played for money. One of the party said he didn't believe they played for money. Another one of the party, a banker, said, "Why, you don't know what you are talking about. Of course they play for money. A lady said to me the other day, 'I won't play unless they play for money; there is no excitement in it.'" Money or prizes, it is exactly the same thing. Some of the women club together and put their money together to buy the prize, and then play for it, beating the devil about

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The Children's Pulpit

NOTHING VENTURED, NOTHING WON

By Rev. J. M. FARRAR, D.D.*

YOU have learned that Advent means coming; the coming of Christ. But if your life is all coming and no going it will be a failure. When Christ came to this world he said, "Go ye into all the world and tell others the good things I have told you." This is the third Sunday in Advent. I would like to call it Adventure Sunday. What does adventure mean? It means an effort to do something without knowing just what the result will be. It means something in which you can wrap your faith. "Nothing ventured, nothing won." Have faith in God and then venture to do something for God and man.

In the book of Esther there is a beautiful story about adventure. Mordecai was a good man and was linked up with God. He had an advent. God came and talked with him and after this advent he found that it was necessary to have an adventure. Some one must take God's message to the king. The king had "No Admittance" on his door, and any one who went in without being asked was in danger of death. Mordecai told Esther to go, but she was afraid. When urged she just wrapped her faith in an adventure and said she would go. She asked all the people of God to fast and pray for three days and told them that she and her friends would do the same.

* * *

AFTER these three days she told Mordecai, "I will go unto the king, which is according to the law, and if I perish, I perish." This was a brave adventure. She made the effort without knowing just what the result would be. Esther was linked up with God and was successful with the king. All of her people who trusted in God were saved. There are little adventures for little people just as there are big adventures for big people. There are Juniors whose parents, brothers and sisters have not learned about the Advent of Christ. A little boy or girl may be the only Christian in the home. To kneel and pray before those who do not love God is an adventure.

* * *

MARY P. LORD, a teacher among the Sioux Indians, tells us this beautiful story: An Indian baby was dying. It lay in its father's arms, while near by stood another little daughter, a few years older. "Papa," said the little daughter, "little sister is going to heaven to-night. Let me pray." As she said this, she kneeled at her father's knee, and this was the sweet little prayer which fell from her lips: "Father God, little sister is coming to see you to-night. Please open the door softly and let her in. Amen." That was a real adventure. Do you ever visit little friends who are not Christians? Try kneeling and saying your prayers before them. You will probably find it an adventure.

* * *

AFTER this season of Advent comes Christmas; it is almost in sight. You boys and girls must remember that at the first Christmas all the gifts were brought to the child Christ. Does this not teach us that Christmas is a time to give rather than a time to receive? The time for adventure rather than the time of advent? You ask, How can we take gifts to Christ? We can take all our gifts to Christ by venturing to help some one that is in need. Christ says whatever we do for other boys and girls and any one who needs help we are really doing for him. I catch you smiling; you think giving to others is no adventure. So many are just waiting and anxious to receive gifts. But those who need them most and those to whom we should take gifts are those to whom it is most difficult to give them. Here is a story in which you can learn just what we mean:

* * *

THE window of a little shop in an old arcade in Berne was filled one day with crosses and hearts intended for the decoration of graves, and among them were several slabs of marble with the inscriptions, "In Memory of my Sister," "To the Best of Husbands," etc.

As we were in the shop, three or four idle tourists had halted to laugh at the uncultivated taste shown in these cheap votive offerings. Apart, and quite unconscious of them, stood a poor Swiss maid-servant. Her eyes were full of eager longing. The slab she coveted was the cheapest of the lot, a black slab, white-lettered; but the inscription was, "To my dear Mother."

"She stops every morning to look at that," whispered the shopkeeper. "But she won't have enough money to buy it in years."

"Tell her she can have it," said one of the tourists, a well-dressed man, in a loud voice. "I'll pay for it."

"Monsieur is very generous," answered the shopkeeper. "But I doubt—she is no beggar."

* * *

WHILE they were speaking, a young American girl, with sympathy expressed in her face, had been watching the scene. She had real sympathy for the girl, for she too had lost her mother.

She drew the young girl aside and said: "I am a stranger. I am going away to-morrow, never to come back again. I should like to think somebody here would remember me kindly. Will you not let me give you that little slab to lay on your mother's grave?" The woman's face was filled with amazement, and then with delight. The tears rained down her cheeks. She held the girl's hand in her own.

"You, too, have lost your mother? Yes? Then you can understand! I thank you, gracious lady."

"Go ye" with help to some one who is sensitive but in real need. "Nothing ventured, nothing won."

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Mark 16:15.

A Prayer-Answering God

Continued from first column

the bush. I tell you that cards are inseparably wedded to gambling. Now comes the question, Is a holy God pleased? I tell you, if a Christian has a pack of cards, God is pleased when he sees that child of his throw that pack of cards into the fire.

The use of tobacco is an expensive habit. Many a Christian man spends more on tobacco every year of his life than he would ever dream of giving to foreign missions. One ten-cent cigar a day is $36.50 a year and some of you smoke more than that; and you would faint if some one came and asked you to give $36.50 a year for foreign missions or for the church. We know it is a very selfish habit. No man can smoke without infringing upon the rights of somebody else. There is not a smoker on earth that is not infringing on the rights of others. You cannot smoke without infringing upon the rights of somebody else. Is God pleased?

You say, "Oh, why talk about these things? Are they sins in the sense in which stealing is a sin, and murder is a sin, and adultery is a sin?" I would not say that. "Then what is the harm in them?" They don't please God and they rob prayer of power; and if there is anything that is going to rob me of one ounce of power in prayer, by the grace of God, I am going to give it up. Mind you, I am not trying to legislate for the world. I am simply trying to tell Christians how they can get the best that there is for them in Christ.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

An Oriental Fable

THE Eyes and the Nose had a falling out. The question at issue was about the Spectacles.

"They are mine, of course," said the Nose. "See how the bent silver fits snugly on my bridge. How could the Spectacles find their place without my help?"

"True," rejoined the Eyes. "Yet it seems that they are more mine than yours, since I look through them and use them constantly; whereas they do you no service, except possibly to grace you as an ornament."

The Nose sniffed indignantly. "As if I needed any ornament!" it exclaimed. "But I am willing to leave it to the Lips to say to which of us two the Spectacles really belong."

They submitted the question to the Lips, but the latter declined to act as umpire, pleading their near relation to the Nose, which might possibly bias their judgment. "There is no reason, however," the Lips added, "why you should not ask the Ears to decide. *They*, at all events, will hold an even balance and will deal justly. Besides, they have already overheard your little discussion."

So they appealed to the wise old Ears, which listened patiently.

"Brothers," said the Ears, "since the Spectacles cannot speak for themselves, we will do so on their behalf. Their service is of mutual benefit to all of us. But as the Nose itself has raised the question, the Eyes can easily decide it without a word of argument, to the entire satisfaction of us all."

"How? how?" inquired the others in chorus.

"The next time the Nose raises the question," answered the Ears, wagging sagely, "let the Eyes simply remain shut. Then the Nose, having the field to itself, can use the Spectacles as it sees fit, and itself shall be the judge whether such use is worthy or not."

"No! no!" exclaimed all the features at once. "We will not be led by the Nose!"

"Nor by any one of us alone, but by the united effort of us all, should you be led," said the Ears.

And thus the great question was wisely decided and has ever since so remained.

THE "MOON OF RAMADAN"

By Professor Charles Haddon Nabers, Cairo, Egypt

FROM the summit of the Mokattam hills I gazed down upon the city of Cairo. The night was far spent, but the town was not asleep. The Egyptians, who usually leave the streets, close their

An Improvised Street Cafe in Cairo

shops, and darken their homes shortly after sunset, were still crowding the highways and byways of the great capital, and the noise of thousands of voices blended into one excited murmur reached me on the hill. Five hundred minarets, lighted with circles of bright lamps, rose above the flat roofs and pointed towards the sky. These mosques were lighted for the same reason that the natives were on the streets; it was Ramadan, the ninth month of the Moslem year, the time when all the faithful followers of Mohammed are required to fast.

Ramadan is the month exalted by Moslems above all others. In that month the Koran—according to Moslem tradition—was brought down by Gabriel from heaven and delivered to man in small sections. In that month, Mohammed was accustomed to retire from Mecca to the cave of Hira, for prayer and meditation. In that month Abraham, Moses and other prophets received their divine revelations. In that month the "doors of heaven are always open, the passages to hell are shut, and the devils are chained." So run the traditions.

Since the Mohammedan year is composed of lunar months, the beginning of the fast is dependent upon the appearance of the new moon. The word of the almanac is not taken as true evidence, and before the Mufti, the highest Moslem official in the nation, declares the fast to have begun, two Mohammedans must appear before him and swear that they have seen the new moon. In precisely the same manner the fast comes to a close. The Mufti proclaims a three days' feast whenever the next new moon is seen by two of the faithful. This year, the moon was visible in Upper Egypt the night before it was observed in Cairo. Two Mohammedans up the Nile telegraphed the fact to the Mufti, asking him to announce the feast. This he refused to do on the ground that a telegram could not take the place of two Moslem witnesses. Ramadan lasted one day longer than it would have lasted, had the calendar been strictly followed.

The fast dates from the second year of the Hejira, and is commanded in very positive terms in the Koran: "O true believers, a fast is ordained you, as it was ordained unto those before you, that ye may fear God. . . . The month of Ramadan shall ye fast, in which the Koran was sent down from heaven, a direction unto men, and declarations of directions, and the distinction between good and evil. Therefore let him among you who shall be at home in this month, fast the same month; but he who shall be sick, or on a journey, shall fast the like number of other days."

Like the ordinance requiring five prayers each day at stated intervals, this law of fasting is carefully observed by all classes. No believers are excused except those who are sick, and those who are absent from home. During the days of the month, no one is allowed to eat a bite of food. The most zealous consider the fast to be broken if they even smell perfumes. Some even go so far as to refuse to open their mouths wide, lest they should breathe the air too freely. This month of fasting works a great hardship upon the laboring classes. Some of our servants work all day in the heat, without tasting a drop of water, and in the evening they are completely exhausted from the self-imposed thirst. Yet in no way could we persuade them to drink before sunset.

When Mohammed commanded his followers to fast during the thirty days of the month, he practically commanded them to feast during the thirty nights also. After the verses regarding the fast, the Koran continues: "God would make this an ease unto you, and would not make it a difficulty unto you; that ye may fulfil the number of days, and glorify God, for that he hath directed you, and that ye may give thanks. . . . Now, therefore, go in . . . and eat and drink, until ye can plainly distinguish a white thread from a black thread by daylight: then keep the fast until night, but be continually present in the places of worship."

Sharia Kamel, a Leading Street, During Ramadan

If the Egyptian Moslems are zealous in regard to abstinence during the day, they are much more zealous in regard to the indulgences of the night. The night is turned into day. The Moslems crowd the streets nightly and fill the cafés in merry parties, which eat and drink until nearly morning. Although the Koran commands them to glorify God by fasting during Ramadan, some one has declared that they spend more money for food during its thirty days than they do during any other six months of the year. Of course, this statement is exaggerated, but the food bill of Ramadan certainly exceeds that of any other month. The nights are characterized by the grossest forms of debauchery, and those portions of Cairo which are notorious for their immoralities are the scenes of the wildest orgies. Conditions are so frightful that it is impossible to find strong enough terms in the English language to describe them. A fairly accurate impression of the situation may be obtained by reversing the Moslem quotation frequently used to describe the month:

"In Ramadan the doors to heaven are closed, the way to hell is open wide, and all the devils are loose."

"The Moslems crowd the streets day and night during Ramadan"

OUR DIPLOMATS AND HOLIDAY TIME

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who will appreciate the American festival. These recent arrivals are the sons of the Mexican ambassador, Francis de la Barra, aged twelve, and Julius de la Barra, aged eleven years. They are bright, intelligent boys, but their lives have been saddened by the death of their mother in Paris, a little more than a year ago. They are now pupils in an American school and are already half won over to the idea of the American Christmas tree instead of the Mexican custom of placing all the presents in a huge earthen jar which is suspended from the ceiling and is beaten by the young people armed with canes until it breaks, precipitating the gifts to the floor.

Christmas is made much of in Germany—indeed, the German Christmas is more like our own than the observance in any Continental country. This, combined with the circumstance that Countess von Bernstorff, wife of the German ambassador, is an American woman, and that their daughter, the Countess Luise-Alexandra, is more like an American girl than a Teuton, insures the proper atmosphere for the festival at the German embassy, where a gaily dressed tree is always the crowning feature of the celebration. Another comparative newcomer among the foreign envoys, who has an American wife and a brood of children, is Count Conrad de Buisseret, the Belgian minister. Countess Moltke, a former Boston belle, now in the role of mistress of the legation of Denmark, infuses holiday cheer in the American branch of the little nation that gets credit for having originated the "Christmas stamp."

This will be the first American Christmas, too, for Dr. Francisco Carrera Justiz, the new Cuban minister, his wife and children. The young people of this diplomatic household, like all the others in the Latin-American embassies and legations, are expected to begin their celebration by attending church at midnight on Christmas Eve. Then they return home to formally unveil the miniature representation of Bethlehem, as it appeared on the night of our Saviour's birth—a portrayal which is set up in every Latin-American home, just as a Christmas tree is installed in the average American home.

Baroness Elizabeth Rosen, daughter of the Russian ambassador, and several other young people in the Czar's contingent at our capital, have an opportunity to enjoy two Christmases, since they can participate in the festivities on December 25 and also observe the Russian Christmas on January 6. There is a whole houseful of young people at the Chinese legation and the children of the first secretary, Mr. Yung Kwai, who have an American mother, have introduced all the others to the anticipations and expectations that fill the weeks before the momentous holiday. At the Chinese legation, too, is a brand new baby, recently born to the minister's son (and secretary), Mr. Henry Chang and his bride, who were married on Christmas Day a year ago. Another new baby that will this year experience its first Christmas is Kurt Ludwig Edward Ritter, who has lately come to take up his abode at the home of the Swiss Minister and Madame Ritter. The Swiss people make much of the holiday season and it has usually been the custom of the Swiss envoy to have a Christmas tree and to load it with presents for the Swiss children in Washington.

THE BOWERY MISSION'S

Thirty-First Anniversary

A Great Celebration With Many Tributes and a Letter From President Taft

THE Bowery Mission observed its thirty-first anniversary with a two days' celebration on Sunday and Monday, November 13 and 14. There were crowded meetings both afternoon and evenings and many wholesome, practical and inspiring addresses were delivered by well-known men—clerical and lay.

The President of the United States, who had personal experience of the good work the Mission is accomplishing when he addressed the men last December, sent a letter of greeting to Dr. Hallimond, the superintendent, which is reproduced on another page of this issue. Letters were also received from the Governor of the State of New York, the Mayor of New York City, the Hon. Seth Low, John D. Rockefeller, Jr., John Purroy Mitchel, Congressman Sulzer and many others, all testifying to their personal interest in the noble movement for rescuing and uplifting fallen men and helping the helpless and all expressing regret at their inability to be present. Many prominent ministers of New York City as well as others from a distance also sent personal letters endorsing the Mission and praying for its welfare.

The first celebration service commenced with Mother Bird's meeting at 11 o'clock Sunday morning. The hall was crowded with an eager, earnest throng of men, ranging from the boy on the sunny side of twenty to the gray-haired septuagenarian. Most of these men had been brought to the footstool of the throne of mercy and receiving grace and blessing through the indefatigable efforts of the sweet-faced, gentle lady who presided on the platform and who is lovingly called the "Mother of the Bowery Boys." They came there to testify to the reformation that had been wrought in their lives.

Seated with Mrs. Bird on the platform was Mrs. Klopsch, who takes a deep interest in the work for which her lamented husband did so much. Others on the platform included Messrs. Otto Koenig and Theodore Waters, the President and Secretary of THE CHRISTIAN HERALD. The sermon was preached by the Rev. Dr. C. Mead, Chairman of the Board of Trustees of the Mission, who takes a living, vital interest in all for which the Mission stands. He chose for his text Luke 8: 45, "And Jesus said, who is it that touched me?" In clear, logical and convincing words, the preacher pointed out the importance of getting into contact with God, and the mighty power of Jesus to save, both spiritually and physically, showing how the grace of God makes for temporal as well as eternal good.

At 7 o'clock there was a Brotherhood meeting at which the Rev. Stephen Merritt, dean of the Mission and father-in-law of the late Dr. Klopsch, presided. The regular Sunday night service of the mission was held at 8 o'clock, but on this occasion there were many old friends on the platform—men distinguished in both Church and State—while the body of the hall as well as the gallery was taxed to the utmost and many were unable to gain admittance. The first speaker was the Rev. Dr. J. F. Morgan, of Jersey City, who gave an encouraging, an optimistic address. Many of the men in the audience were aroused by his words and took heart of grace to face the combat again. He was followed by the Rev. Stephen Merritt and the Rev. E. K. Cressey, D.D., the latter being the minister who offered the first prayer when the Bowery Mission was taken over by the late Dr. Louis Klopsch many years ago.

After the addresses came the testimonies. Men stood up who had gone down the path of sin until they had reached a point almost beyond hope of salvation, but who had been led back by the instrumentality of the Bowery Mission to the sunlight of God's grace and love. They told how they had wandered into its doors when all hope had seemed gone. They told how they came, hungry, shivering in the winter's blast, coatless, hatless, shoeless, with not a friend on earth, seemingly abandoned by man and forgotten even by God; how they had been received by the kind-hearted workers of the Mission; how the hand of welcome was extended to them, and how they were greeted as men and brothers, not as outcasts and lepers, too vile for notice and too loathsome for touch. They told how their physical wants were first attended and then of the kindly words that were addressed to them—words which fell as balm on their wounded souls, recalling memories of happier days ere they had wandered, like the prodigal. They told, too, how honest employment had been obtained for them, to give them a chance to redeem the past and make good for the future.

The afternoon meeting on Monday was devoted to a discussion of the labor problem, particularly the conditions affecting New York City as applied to the great army of the unemployed. Superintendent Hallimond stated that when labor was to be had in many places throughout the country, the railroads give no assistance at all. The Trunk Line Associations absolutely refuse to grant to these unemployed men, all American citizens, the same reduced rates they allow to foreigners who come in as immigrants. This handicaps the Mission to a great degree, as there are not sufficient funds to pay for transportation when employment can be had at a distance. It was shown that Americans are discriminated against in other respects. In the construction of such works as the Catskill Aqueduct and the Barge Canal, American citizens are not wanted. When they are taken, the conditions are such and the treatment they receive so bad that they are compelled to abandon the job. One young man testified he had been employed as a drill-worker on the aqueduct. He had to room in a shack into which 168 men were packed, but which had capacity for only thirty-five. There were but thirteen cots for all and half as many foul mattresses. The food consisted of coarse bread and bologna sausage, with weak coffee or tea three times a day. For this the stipulated rate was five dollars a week. This young man held out two weeks, when the treatment compelled him to succumb. He had made application that morning at an employment agency which had advertised for one hundred men for work on a tunnel at Yonkers and had been rejected when he acknowledged himself American born.

Congressman Henry George, Jr., in a practical talk to the men, touched upon this matter of employment in other States. He said that the trans-Mississippi farmers only want men for a few weeks and then turn them out on the roadside, and if they ask for bread, the dogs are set upon them. He stated that in Iowa, there are fewer farms than farmers, and fewer owners of land, and that values have been boosted 120 per cent. within the past few years. There is no opportunity, declared Mr. George, at the present day for an American citizen without a dollar or the means of getting one. "What kind of a republic is this," he asked, "when there is need among American citizens to go to such a place as the Bowery Mission to get a cup of coffee and a roll of bread to appease hunger and sustain life?" Mr. George offered a solution for the problem of the "submerged tenth." He enunciated the doctrine of a heavy tax upon land and such natural wealth as coal mines and forests. The industrial slavery of the present," said Mr. George, "is much worse than that of the black man before the war, for the slave-owners then took good care of their human chattels in the way of providing them with sufficient clothing and good food, and guarded them against illness, because they looked upon them as valuable assets."

Rev. Dr. Farrar Speaking at the Bowery Mission Anniversary

The Rev. Dr. Farrar, of Brooklyn, spoke in a somewhat similar strain, saying that the divine command was that all men should earn their bread in the sweat of their faces. He would make the trusts and monopolies sweat first, that they might enjoy their bread later.

Professor Charles Forbes, M.D., of Columbia University, who, for the past year, has managed a medical department in connection with the Mission, spoke of his work in reclaiming the victims of drink and drugs. He put forth a strong plea for the support of some place as a sanatorium.

Rabbi Michelson, of Trenton, N. J., also addressed the meeting in a vigorous talk, and testified to the good the Mission was doing for the uplifting of the lower stratum of humanity.

The closing exercises were held at eight o'clock, when Dr. S. Parkes Cadman of Brooklyn, Bishop Darlington of Harrisburg, the Rev. Dr. F. B. Stockdale of Asbury Park, and the Rev. Stephen Merritt addressed the assemblage in soul-stirring words, giving them encouragement to rise above their misfortunes and exhorting them to their higher life of grace and godliness. Dr. Cadman took occasion to pay a splendid tribute to the work of Dr. Louis Klopsch, "the friend of humanity, the man who spent his life and talents in working good to his fellow-men, whose voice and pen and purse were ever at their disposal, who recognized in all, no matter how low they had fallen, brothers in the one fold of the Saviour, and who left the world brighter, better, higher, holier, for his having lived and toiled and struggled in it." Tears came to the eyes of many of the poor down-and-out unfortunates at the mention of the name of Dr. Klopsch, men who had been the recipients of his bounty and who hold his memory hallowed in reverence and love.

Before the close of the meeting Mr. J. T. Hunt, in charge of the Labor Bureau of the Mission, read several letters from employers of labor to whom the Mission had recommended men. All these employers testified that these men had "made good" and thanked the Mission for having sent them.

The celebration was announced from many pulpits

Continued on page 1131

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

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Our Holiday Offerings

OUR Colored Premium Supplement goes with this issue to every reader of THE CHRISTIAN HERALD. We have spent on it weeks and months of painstaking preparation, and we confess that it has been largely a labor of love, done with the sole purpose of bringing entertainment, instruction and enjoyment into every home where THE CHRISTIAN HERALD now goes, or will go during the coming year.

Our large circulation enables us to do things on a bigger scale than other weeklies. With a Family Circle of over 330,000 and still growing, we have this year planned on a more generous basis as to premium production than ever before. This enables us to give our readers the full benefit of phenomenally low prices. You will be convinced of this by a glance at the Colored Supplement, which presents the most varied and attractive display of Premiums and Magazine Combinations we have ever laid before you. It's a standing proverb among CHRISTIAN HERALD readers that its premiums are "always better than advertised," and we are sure you will find them to be so this year.

Rarely has it been our good fortune to present so attractive a book as the *Life-Work of Louis Klopsch*, which is now being delivered to us fresh from the binders' hands—a really beautiful book, as to exterior appearance and workmanship, and one which, when you open it, will please you immensely. We believe it will be welcomed by every reader of THE CHRISTIAN HERALD, many thousands among whom had a share in Dr. Klopsch's world-wide benevolences. The book is an admirable record of a wonderful life.

We doubt whether Mrs. Kingsley, who has scored many notable literary triumphs, ever wrote a finer story than *Stephen*, which is one of our premiums this year. It is a book at once dramatic and inspiring, and no reader will lay it down without feeling pleased and benefited.

Many of you will wish to possess the fine "CHRISTIAN HERALD HOME LIBRARY" of eight books, which you will find pictured in the Colored Supplement. Each of these is of special practical value for some member of the Home Circle. We have carefully avoided all exaggeration in describing these volumes, and we feel justified in saying that, in connection with your subscription to the paper, they are put at a price which is ridiculously low. For home reading, or as single-volume holiday presents to be given to friends, you could make no purchase that would give greater satisfaction.

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Let us add here that to every subscriber, old or new, we shall take pleasure in sending *free* our fine "BABY CALENDAR" and the large beautifully executed photogravure of Dr. Klopsch, or if you do not care for the Baby Calendar you may have free a copy of our beautiful cover design, "An Autumn Reverie," or the photogravure of that world-famous painting "Mona Lisa." You will receive your choice of these, whether you take a premium with your subscription or not.

Don't forget to send in your order *early*. Many are coming in now; but soon the rush will be overwhelming and you will help us greatly by forwarding your renewal, or your new subscription, **this week**—if possible **TO-DAY.** Every hour counts with us at this busy season.

Finding Jesus

AMONG the very best writings from the gifted pen of that eminent Christian, Rev. Wayland Hoyt, was a little story concerning a young Japanese student who had heard of the "Beautiful Life." He asked the minister to direct him how he might find it. Mr. Hoyt urged him to read the Bible; but the searcher wanted something else. He had read a little of the Bible and also in other good books, he said, but he would not be satisfied until he had seen a living example. He had known one old man, a carpenter, who lived not for himself, but who was continually planning and working to serve others, and that man wore a smiling face and was happy. But it was only the merest glimpse of the Beautiful Life that the student got from this experience. He had searched elsewhere and had got further glimpses. He would now see the Beautiful Life in all its fulness; no less would satisfy his earnest longing. Then, for the first time, he was led to read the New Testament, which he had never touched in his previous readings. Many weeks after, he saw Mr. Hoyt again. His face was shining; his voice vibrant with delight. "I have found it!" he cried, "the Beautiful Life! I have found Jesus!" So may our lives, patterned after that of our dear Lord and Master, attract others and lead them to look from our poor and imperfect selves to Him who alone can satisfy the soul's longing. If we "have been with Jesus," our whole life will be an open testimony to the fact, which all who come within the sphere of our influence may read and understand.

Mistaken Leniency

ATTORNEY-GENERAL WICKERSHAM has held up to public view as an illustration of corporation contumacy the case of the Imperial Window Glass Company of Pittsburg, whose officers and directors were fined recently by the United States Court in that city and ordered to suspend operations. It was convicted of violating the Anti-Trust Law. The evidence showed that it manufactured no glass, but was a selling agency and controlled the entire glass output of ten States. In three months it earned net profits equal to its entire stock by putting up prices, and shutting down factories to limit production. Mr. Wickersham says the corporation was "one of the most flagrant he had ever known." Yet the court was lenient, and sent none of the directors to jail. Now, it is said the defunct concern proposes to recoup its loss in fines by forcing a reduction of 30 per cent. in the wage scale of the glass factories in Fayette County, Pa., and if this be not accepted, over 700 men will be thrown out of employment. If the facts be as the Attorney-General indignantly states, then it is a very flagrant case indeed. There should be some law to deal with such offenders as they deserve.

The Gospel of Helpfulness

IN a religious as well as in a sociological sense, the thirty-first anniversary of the Bowery Mission, which has just been celebrated in New York, is an event of national interest. During those years, the unmistakable seal of Divine approval has attended its work. It has been instrumental in bringing thousands who had fallen deeply into sin, back to right living and good citizenship.

Next to the Gospel itself, the chief work of the Bowery Mission has been in dealing with the unemployed and homeless. In its Labor Bureau, which has found work for thousands of men; its "Bread Line," which, every year since it was established, has fed over 120,000 destitute and hungry ones, and in its Thanksgiving and Christmas meals for the suffering poor and the sick or disabled, it has done a phenomenal work, and has brought a measure of happiness to multitudes. It was not surprising that President Taft, who knows the work of the Mission from personal observation, should have written as warmly and sympathetically as he did in the letter which appears in another column. These same characteristics commend the Bowery Mission to all classes, high and low, rich and poor, without distinction. Our own readers of THE CHRISTIAN HERALD have aided it generously for many years, and to their loyal support is largely due the splendid development of the Mission, and its effective work under Dr. Klopsch's management. It has combined practical helpfulness with the teaching of the old Gospel—feeding the hungry first and preaching to them afterward. It was this feature of the work, this sense of direct practical responsibility for the welfare and uplift of our fallen brothers, that led Dr. Klopsch less than a year ago to write these memorable words: "I verily believe that this work of the Bowery Mission has a broader ground of human appeal than any I have ever known."

Every reader of THE CHRISTIAN HERALD can have a share in the Bowery Mission's benevolences this winter. Your gift, sent through THE CHRISTIAN HERALD, may bring you the greatest blessing of the year.

Russia's "Grand Old Man"

IT was with genuine regret that America heard that the life of Count Tolstoy was slowly ebbing away in the little hut of the station-master with whom he had taken refuge a few days after he had begun his remarkable pilgrimage. Of course it was a foregone conclusion that the time was past when more could be expected from the pen which has produced some of the most remarkable novels which have delighted readers of any land for a century. To his writings we owe the interest in Russia, her social and political affairs; in other words, he introduced his country to hundreds of thousands who became her friends and wished her well because they admired the character and genius of Tolstoy.

Count Tolstoy is greatly beloved by his tenantry. He showed a sincere interest in the common man of Russia and wished to devote his life to making his lot better, to make Russian peasant life more "livable." To keep in touch with this class he adopted their dress and their ways, and for years his simple blouse has been no better nor no worse than that of the peasant who had but a few kopeks between himself and poverty. His ideas probably would not have worked out well, for he did not believe in human governments and wished all men to do very much as they pleased. As a writer he is of the first rank, and his books will long be classed with the great masterpieces of literature, and he will continue to interest people in the progress of his country long after he has been laid to rest.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

The Famous "Polly"

AN interesting patriotic ceremony took place recently when the Society of the Daughters of 1812 unveiled a tablet on the old schooner *Polly*, which had come down to New York from New Bedford, Mass., for the purpose of being thus honored. The *Polly* was built in Massachusetts in 1806, and has a remarkable career lasting over a century. She has her original oak planking and frame timbers, and they seem sound and strong. She is about sixty-four feet in length and has the bluff bows yet seen in ships of Holland build, but which have not been put on an American vessel for two generations. When the War of 1812 broke out, the *Polly* was commissioned in the naval service. She had a crew of about twenty men armed with pistols and cutlasses. Two cannon of the type known as "long Toms" were placed fore and aft, and thus equipped she sailed out of the harbor of Marblehead. Within two days she had taken a full-rigged ship after a hard fight. Then she went on longer cruises, and before the war closed she had captured nineteen more ships. Once she was captured, but later she came once more into the possession of a crew from Massachusetts. After the war closed the ship became again a merchantman, and her log-books give the details of cruises which have taken her around Cape Horn and to distant seas. Her present owner bought her for sentimental reasons, but she will still continue in service in the coastwise trade. On her way down from New Bedford she fell in with one of the largest of the new type of schooner and they raced to New York. The *Polly* drew away at the start and came into New York quite a distance ahead. The crew still use the original capstan of iron and oak, and it was of great interest to the visitors who thronged the schooner's decks while she lay at the dock on the North River. Among those present at the dedication were the descendants of some of the officers and crew of the days of 1812, one of them bringing on board the original log-book. It is an excellent idea that we thus honor the memory of the men who took the posts of danger when their homeland was threatened with invasion and the outlook for the continuance of the new nation seemed dark and gloomy. They were few in numbers, but they felt that their cause was just, and they went on with a strong faith that in the end they must triumph. There is a great lesson in this for us who live in the present times of peace, when various social and economic evils threaten to undermine our national life. Even though we may be few in numbers, we should go manfully forward, each determined to right what is wrong and work for every cause which will make our nation what its founders hoped that it would be.

Deal courageously, and the Lord shall be with the good. (II. Chron. 19:11.)

Ashes Scattered to Winds

Miss Leo Iglesias, who died at South Manchester, Conn., the other day, left as a dying wish that her ashes be scattered to the four winds. C. J. Roadstrand, an undertaker, went to the Springfield cemetery and took from the vault a cut glass urn, containing the ashes of Miss Iglesias. He drove to a bridge, which spans the Connecticut River, and standing in the centre of the structure, removed the lid and scattered from the urn the ashes, which were caught up by the four winds and borne everywhere. Her father was a captain in the Spanish navy, and about sixty years ago met and married the woman who became the mother of Miss Iglesias. The father was very anxious that their child should be born under the Spanish flag, but it so chanced that she was born on the high sea, and it was always claimed that she belonged to no country. She practised the art of mental healing, and was considered by all who met her as a woman of mystery. It was because she claimed no country as her own that she gave the strange command that her dust be scattered to the winds. The story of this woman's life and the disposition of her remains are sad indeed. Without any relatives, with no country to call her own, she abandoned to the fickle winds the precious casket that had held the jewel of her soul. The disposition of the body after death has nothing to do with the condition of the soul, and yet the Hebrew and Christian idea of burial is a beautiful sentiment as well as a solemn and befitting custom. The command of Miss Iglesias at the last appears in striking contrast to that which was given by the patriarch before he passed away. Joseph said to Pharaoh:

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. (Gen. 50:5.)

The Revolutionary Schooner *Polly*

China's New Parliament

The late Empress Dowager sensed the signs of the times in preparing the way for popular representation in the Chinese government and made provision for the establishment of an Imperial Parliament in 1915. The first Chinese Senate met October 3 and in company with the millions of the citizens of the Empire petitioned the throne to grant a parliament immediately. On October 31 Prince U Lang, a member of the Grand Council, made a speech which was heard by the leading Grand Councilors, stating that the entire nation from the highest to the lowest was agreed upon the necessity of the early establishment of a general parliament. The Senators, who took this to mean that their memorial would be granted, spontaneously burst out into cheers long and loud. It is understood that the decision of the Grand Councilors is that the throne, having yielded to the demands of the people, will take immediate steps to convene the national parliament, so that what the Empress Dowager intended should be done in nine years in the governmental reformation of the Empire will have been done in five. In all other nations, the progress of representative government has promoted the kingdom of Christ, and we are sure it will be the case in China. In Israel there was a time of shouting and liberty every fifty years. This is the year of jubilee, the time for liberty and shouting, in the Chinese empire.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; and it shall be a jubilee unto you. (Lev. 25:10.)

Killed by a Fly

Mr. Edward H. Pratt, a prominent business man of Jersey City, N. J., died the other day from blood-poisoning caused by a common house-fly's infection of a cat's scratch on his right hand. Physicians claim that the germ communicated by the fly to Mr. Pratt's wound is what is known as malignant œdema, a germ causing hospital gangrene. Health Commissioner Lederle of New York City a few weeks ago secured the passage of an ordinance requiring people to screen fruits and vegetables displayed for sale on the streets, and he thinks of having additional protection by requiring that all kitchens, pantries, restaurants and hotels in the city shall be sufficiently screened against the fly. Mr. Edward Hatch, Jr., leader of the nation-wide campaign against the house-fly, in speaking of Mr. Pratt's death, said that the public was just beginning to realize the danger from this source, and that physicians were believing now that many unaccountable deaths, especially among infants and children, are due to the fatal activities of this little pest. Less than a generation ago we were told that God was good to his children in sending so many innocent industrious flies to act as scavengers and carry away the filth that would breed disease. Science has proven unmistakably that the house-fly, with feet and wings and mouth, carries disease and death to many human beings, and a nation-wide warfare will be waged upon it for its destruction. Flies were a pest in olden times. The Almighty threatened Pharaoh with them:

I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. (Ex. 8:21.)

Rat-Killing in Bombay

The bubonic plague has killed 169,000 people in the last fourteen years in the city of Bombay alone, the highest mortality being 20,000 in 1903 and the lowest 5,000 during the past year. The reduction of the mortality can be traced very largely to the number of rats killed in the city, who are the industrious carriers of the disease. A half million rats were killed last year in that city alone, of which number 90,000 were examined by the bacteriologists of the health department and 9,000 of them were found to be infected with the plague. The wholesale destruction of these rodents was accomplished by the most careful municipal plan and co-operation of health and police departments, which scattered bread smeared with poison and furnished thousands of disinfected traps to the inhabitants, who caught tens of thousands of them. The plague could not be driven out of San Francisco and some other Western cities until they had learned what a subtle and deadly carrier of disease the rat is, and until the public had been aroused to the necessity and task of his destruction. This method of preventing physical disease suggests the spiritual health which comes to those who are obedient to God's commandments:

If thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee. (Ex. 15:26.)

Record-breaking Wireless Message

The Marconi Wireless Telegraph Company lately received word from its London office that Mr. Marconi, who is near Buenos Ayres, has received messages at that point from Glace Bay, Nova Scotia, and from Clifton, Ireland. The distance from these points to Argentina is about the same, some 5,600 miles. It is claimed that this is the longest distance over which there has been wireless communication, the previous record being 4,720 miles. Last November the Pacific Mail steamship *Korea* sent a message to the station at San Francisco, when 3,300 miles out to sea, and sent another message when she had reached a point 4,720 miles west of San Francisco. About the same time the United States battleship *Tennessee* picked a message from San Francisco, from the air, when she was 4,580 miles from the American coast. It is claimed by the inventor and friends of the system that the wireless telegraphy will still further increase its distance of communication. As we witness the marvelous inventions that facilitate communication between man and man it ought not to be hard for us to believe in the actual communication between the created and the uncreated spirit. The Christian believer is conscious that messages of desire and love do go to the heart of the heavenly Father and that answers of wisdom and love come back to his own soul.

This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. (I. John 5:14, 15.)

CHANGES IN THE PHILIPPINES

By ELIZABETH W. JANSEN, Cebu, P. I.

DURING the recent visit of the Secretary of War to the Philippines the Moros, who are more dreaded by the Cebuans than any other tribe, declared themselves satisfied with American rule. Not only this, but they have shown they have a strong feeling against the Filipinos getting independence and have manifested a determination to oppose anything in the way of Filipino rule.

'Tis a wonderful change indeed when the insurgents, commonly called the Independence Party of the Philippines, find that they have to count with their deeply dreaded, old-time, sanguinary foes on the question of independence. The situation in its novelty comes very forcibly home to us here in many ways. When my husband is obliged to go afield on missionary duty he is not afraid to leave his wife in any of the old insurgent mountain hamlets, for he knows she will be perfectly safe under the care and protection of Christian men. Such changes are truly remarkable when we remember that some half dozen years ago when Mr. Jansen made his first trips through these mountains they were considered dangerous places for the white man to travel. Many of Mr. Jansen's friends in Cebu doubted that his life would be spared by these wild mountain outlaws. All danger has been now eliminated and its place taken by mildness and peace. Those who a few years ago would have been leaders in wrong doing and political disturbance are now engaged in the blessed work of giving the Gospel to their people. Many of the young are being trained in the Christian homes of their parents and attending not only church and Sunday School where God's Word is taught, but also the village schools which are provided by the government.

Another view of the great changes which have taken place here was brought to our realization a few weeks ago when for a much needed holiday we drove to a friend's home about an hour's distance from Cebu City. The home is by the sea, and the near surroundings breathed so much rest and peace that it almost felt as if we had reached a quiet spot in America. This little town of Talisay is one of memories. Some eight years ago two American lady school teachers spent anxious months here and appeared more than once to be in great danger from their revolutionary neighbors. Since then all is different. Fine houses have been built by the Americans, and altogether the past of rapine and plunder and savagery seems as if it belonged to a very remote time.

When our hostess called to a boy to bring a box she had carefully stored away we were not prepared for its contents. In it lay some of the bones of a Spanish lady and of her two little children. They had been taken out of the well which is on our friend's grounds, in near view of where we sat. A little more than a dozen years before, the Spanish guards had been killed by the villagers who lived around us! After a week of horror, in which the Spanish woman had seen first the l- diers slain, and then at last her s- band, she, with her little boys, o a child of only five years, stepped ou of her home into the midst of her sav ge neighbors, who had for a week r- rounded the house, seeking the de h of each one sheltered within its w s. The plea for water from the little re- year-old lad was answered by a lo cut given by the father of some of he child's playmates, and then when he mother had seen both her child n slain she was attacked and killed a o. Great is the change since then. t no change is deep or lasting ex t that wrought by the Spirit of God n answer to repentance toward God d faith in Jesus Christ. Such, howe r, thank God, has been effected and m y hearts here hold the advance of e kingdom of God to be the most imp t- ant ambition.

A Moro War Dance

About THE CHRISTIAN HERALD r- sion launch Dr. Graham writes as l- lows:

"Since we last sent tidings fr n Bohol we have been on an itinerat g trip with the launch, visiting our c- gregations in the north, and conti- ing our trip down to . . . In one little unknown girl gave her e for her faith. She received the Gos l gladly from the beginning, but s prevented from attending the meeti s by her father. She had been ill wh fever, and when she was able to be p again, refused to join in the hon s paid to the image in their house, s- ing she wished to worship God on . Her father was infuriated, and beg n to beat her so that she became delir s in a short time and was never able rise again. So she died, a little h- den martyr of whom we should ne r have heard if the American teach s there had not lived near by and giv n us the story. Perhaps God has ot r hidden ones who are faithful u p death even as this one."

MARKING A PLACE OF HEROIC DEEDS

ONE more historic spot, made sacred to Americans by the patriotic blood shed there, has been marked by the Daughters of the American Revolution in New York. A large boulder, with a simple inscription, on the site of one of the redoubts of Fort Washington, in Fort Washington Park, just above the Hudson River, was put in place through their efforts and dedicated with appropriate ceremonies on November 16. Here the patriot army suffered one of its worst defeats. Many were killed in the desperate struggle on the slope and nearly three thousand were made prisoners and sent to the prison ships lying in the East River.

The anniversary of the defeat was chosen as a fitting date for the ceremony, and the beautiful park was filled with hundreds of interested spectators. The government was represented by five companies of artillery men from Fort Slocum and Fort Hamilton, and the blue and scarlet of their dress uniforms and the glint of the sun on buckles and rifles added a touch of warlike color appropriate to the deeds of valor performed on the very spot where they were drawn up.

Around the boulder were grouped the Daughters of the Revolution, officials of the national and city governments and officers of the army. Little children, dressed in the picturesque costume of Revolutionary days, pulled the cords when the signal was given, and drew away the American flag which had covered the boulder, while the people cheered and the slopes rang again with the stirring bugle calls to which they have echoed in times past, but with the hollow growl of cannon and the rattle of musketry for an accompaniment.

Mrs. Emily L. B. Fay, Regent of Fort Washington Chapter, made the speech of presentation. It was accepted in behalf of the city by Charles B. Stover, the Park Commissioner. Congressman William S. Bennet spoke, as did Hugh Gordon Miller. The latter said that the sons of the revolution had lost the heights in 1776, but the Daughters of the Revolution had recaptured them. A benediction was pronounced by Rev. John Chamberlain, and then came the beautiful notes of "taps" played by the artillery trumpets, the first time the dead have thus received their proper due from fellow soldiers of the army since they were buried on the hillside without any of the customary military honors for the dead. At a later meeting, General James G. Wilson, Edward H. Hall, Mrs. Florence L. Stegman and several others spoke on the "days which tried men's souls."

The heights in November, 1776, were held by an American force under Macgaw. On the morning of November 16, Cornwallis determined to attack the fort on all sides except that which faced the Hudson River. Earl Percy with a heavy column marched over from Harlem Plains and attacked the lower line of entrenchments. Gene Howe led one part of the attacki force, while Baron von Knyphous led a strong force of Hessian merce aries. Lord Cornwallis himself the attack from the other side af scaling the heights.

Unveiling the Boulder at Fort Washington

It was an original contest. Macga had only about three thousand men told, while Cornwallis had eight tho sand nine hundred. Washington se word to Macgaw from the other side the Hudson that if he could hold h lines until dark he would try to resc his force. Macgaw and his m fought stubbornly; time and aga their ammunition ran low before bei supplied from the fort at the rear, a they met the Hessian bayonet charg with cold steel and clubbed muske but the odds were too great, and Art eryman Macgaw with his Gaelic blo and the Americans were driven fro the outer trenches and forced into t fort. Nearly five hundred men of bo armies had fallen and to avoid t slaughter of his men Macgaw at la surrendered.

It was an important victory f Cornwallis, for it made him master the entire island, and in addition twenty-eight hundred prisoners, l took forty-three small cannon, 2,8 muskets and 400,000 cartridges an fifteen barrels of powder.

A Wonderful Life-Work

I am rejoiced to know that the *Life Work of Louis Klopsch* is publishe Words fail me to express my admira tion of the man and what he has a complished during his short life-tim The whole aim of his life was to d good. Now he rests from his labor and has received his crown "that fad eth not away." W. H. CARY.

Crosswell, Mich.

Count Tolstoy's Last Pilgrimage

COUNT LEO TOLSTOY, who has been for a generation and a half the best known figure in Russian life to the people of Europe and erica, is fast failing, and it seems even probable t before this strikes the eye of the reader, his rless soul may have found peace.

he aged writer and philosopher has been in poor lth for a number of years and his family and nds have been greatly worried over his physical mental condition. His recent flight from his home, with the avowed purpose of spending his days as a wanderer from country to country, swed that their fears were not unfounded. The dships he endured in his brief pilgrimage before whereabouts was discovered brought on a severe ack of bronchitis, which threatened at any mo- it to snuff out the last spark of life which con- ued to burn so feebly.

he Count and Countess Tolstoy have had a num- of quite serious differences lately over the ques- ns of the copyright of the famous author's works. countess has been the household manager, while count, like many other philosophers of this and er ages, has been the dreamer of the family; and questions of where the family supplies were to e from and what was to become of his children l dependents in the future, seem to have given him little concern. He had a big and generous rt, but his horizon had become so broad that he iked to be reminded of the petty cares of every- life and of the fact that money was needed to re his family from an encounter with the pro- bial wolf which has seemed to threaten the fam- s of reformers and philosophers more than some er classes of the community. The count has used for some time to copyright his recent books, l he had also sent a large number of manuscripts stories and more serious books to England, with purpose of having them given away for free lication. There was enough literary material to ich its publishers several times over, while the ily, under the count's arrangement, would not eive a penny.

Count Tchertkeff has been for a number of years Tolstoy's adviser in England and in other publish- centres, and it was he who was to see to the free lication, which the author so much desired. Tchertkeff has been active in other lines besides the ancement of literature, and as a result was arded with some disfavor by the Russian authori- s. He was expelled for a time from Tula Prov- ce and could only communicate with the author retly and with great difficulty. Tolstoy's wife urally was not sorry over this condition of airs, for she felt that Tchertkeff was aiding her band to carry out his quixotic ideas to the detri- nt of those who were dependent upon him.

A few months ago the decree of exile against Tchertkeff was withdrawn, and he at once started t haste for Yasnaya Poliana to see his friend l patron. His stay, however, was brief, for the ntess objected strenuously to his presence, and Tolstoy's sons were not over cordial. The countess, in fact, forbade the literary agent to come on the grounds. Tolstoy heard of this and there were a number of family quarrels. Then he left home and visited Tchertkeff on his private estate near Moscow. The countess felt that she had an almost hopeless task in trying to preserve the manuscripts for the Tolstoy family, and she was taken ill.

The count, on his one short trip to see Tchertkeff, evidently enjoyed his brief change from family life to that of a man without a care and conceived the idea of becoming a wanderer upon the face of the earth, tramping from place to place, and writing as

Count Leo Tolstoy

the fancy seized him. As his health was feeble, and as he has been able to do but little with his pen recently, it was a scheme foredoomed to failure. One reason, which he gave after he had been found, will not flatter those who have felt that if they ever traveled as far as Russia they must go to the quaint, widespread manor-house and see the author whose name had been familiar to them from their youth. The count said he wanted to find a quiet spot where there would be but few visitors. Tolstoy has always been kindness itself in receiving those who came to pay homage to him and to his genius, and he has given hours to entertaining men in whom he could have little personal interest; but they had come to see him and that was enough. Lately, however, the author seems to have felt that the outside world in the form of tourists was taking up time which might benefit the world at large if employed in another way.

The aged count suddenly dropped out of sight as completely as if the earth had swallowed him, and he could not be found anywhere in his own neighborhood. The first rumor which reached the family was that an aged man resembling Tolstoy had come to a monastery of the Greek Church in his home province and had made an application to be received as a monk. Some men inclined to believe at first that this was true; then other rumors equally distressing to his family and friends came now from one quarter and then from another. It was even feared that he had been waylaid.

At last word came that he was lying desperately ill in the home of the station master at Astapova, where he had taken refuge after wondering about for several days in the disguise of a peasant. It seems that he had determined to make Sweden the first place to be visited on his world pilgrimage, but his strength failed and he was taken in by the kind-hearted railroad official, who at first had little idea of the identity of the distinguished man he was befriending. Tolstoy's daughter at once went to him from her mother's sick-bed and tried to nurse him back to health; noted physicians were called, and they began to battle with death itself to prolong his life. His temperature rose at times to 104 and the greatest alarm was felt. Countess Tolstoy heard that her husband much desired to see Tchertkeff, and putting aside her own feelings she at once telegraphed to him to come to the manor-house. When he arrived she received him as a friend and with her two sons started on a journey to the little railway station at Astapova. The count received them all kindly, but refused to be removed to his own home, where he could be much better cared for. He had determined to be a pilgrim, and he would be a pilgrim until the end came. So the entire family settled down at Astapova to do what they could to make easier what they all felt were the last moments of the husband, father and friend. The count has been out of harmony with the world as he found it ever since he began to write his novels, and his final pilgrimage is only the natural outcome of his philosophy, for he desired strongly that all men should go back to a very primitive way of living, as simple at least as that of the poorest Russian peasant; that all should come and go as they willed and not be bound to consider whence should come their food and clothes. He himself wore the peasant costume, though, truth to tell, there have been visitors at his manor-house who have seen a servant in livery standing behind his chair at dinner time. Still the philosopher may not have cared about this, so long as he could wear his own coarse blouse and heavy boots. He tore down at one time a large part of his residence, as he wished for a more simple abode, but his wife managed to save one wing of the edifice, and in this the family still lives. Those who did not agree with his dislike of all government, and thought that the world would go backward and not forward if it took his view, nevertheless admired the man and acknowledged in him one of the greatest masters of Russian literature.

CONTRIBUTIONS IN AID OF OUR CHILDREN'S HOME

a, Carroll D.	5 00	Pickens, J C	1 00	Price, C C	2 00	Reed, Mrs W H	10 00	Riddell, Wm	1 00	Rowell, John N.	3 00
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Pe'y, E W	1 00	Post, Augusta	1 00	Ramsey, Mr & Mrs		Rhodes, Mrs John	3 00	Rogers, James J.	1 00	Sanborn, B M	1 50
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Scofield, Mrs M.	3 00	Smith, Dora	1 00								
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Scott, Mrs L	50	Sherwood, M G	1 00	Smith, Edna DeW	3 00						
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Seckner, E	5 00	Shorey, M C	4 00	Smith, Mrs J C.	5 00						
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Seem, Agnes J.	05	Shoup, Mrs J C.	5 00	Smith, Jas Foster	1 00						
Seeman, Mary	2 00	Shultz, Mrs Effie	25	Smith, James R.	3 00						
Seip, Wm H	3 00	Shultz, Regina	1 00	Smith, Mrs Jane.	3 00						
Selden, C Mc	3 00	Shumway, Joseph-		Smith, Jno	2 00						
Selden, Edw P.	3 00	ine & Friends	18 50	Smith, Mrs K J.	1 00						
Sellers, Mrs H P	1 00	Shurts, Mrs C	1 00	Smith, Mrs L	1 00						
Selsam, John	1 25	Siegel, Annie D.	5 00	Smith, L B	1 00						
Senior, Miss G E	1 00	Sillifant, Stanley	1 00	Smith, Mary A.	3 00						
Sessions, Mrs Wm	3 00	Simon, Sara I	3 00								
Seymour, MrsHW	2 00	Simonson, Olof	2 00								
Seymour, Mrs ML	2 00	Simpson, Mrs A B	1 00								
Shackleton, W J.	50	Sinkey, Callie	50								
Shade, E P	2 00	Sinks, M R	6 00								

And several hundred others to be acknowl'g'd later.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

Reader, Cashmere, W. Va. 1. By what race was the god "Ra" worshiped? 2. Is there any chemical process through which lead may be turned into gold? 3. Are Edgar Allan Poe's works truthful or fiction?

1. Ra, the sun-god, was worshiped by the ancient Egyptians at Heliopolis. His common figure is that of a man with a hawk's head, on which is placed the solar disk and the royal asp. 2. There is no chemical process known by which lead can be turned into gold. 3. The works of Poe were the conceptions of his own brilliant though morbid imagination.

Enquirer, Alsask, Can. 1. Will stones increase in size if left in the ground? 2. What is the fourth dimension?

1. Stone does not increase in the ground. 2. The fourth dimension, as used by mathematicians, is merely an algebraic term, with no corresponding reality.

E. R. G., Tusculum, Tenn. Please tell me the six largest department stores in the world, and the number of dollars' worth each sold in one year.

Bon Marche, Paris; Wanamaker's, New York; "The Fair," Chicago; Siegel-Cooper Company, New York; Macy & Co., New York; Gimble Bros., New York. The maximum of any one would be about one hundred million dollars, roughly estimated.

W. J., Bronx, N. Y. Where do we get our word "yard" as a measure?

It comes from an old Saxon word, either from *geard* or *gyrd*, meaning a rod or shoot, or from *grden*, also a Saxon word, meaning to enclose; the average circumference of a man's body being taken as a measure. It is said that King Henry I. of England decreed that the measure should be the length of his own arm.

R. T. W., Harrisburg, Pa. Where is or was the prison called the Wartburg to which Luther was taken at one time during his life?

The Wartburg is not a prison, but a castle, which belonged in the time of Luther to the Elector Frederick. It is in Saxony in North Germany. The Elector had Luther taken there in April, 1521, after the Diet of Worms in order that he might be protected from his enemies.

L. H., Hammondton, N. J. In a recent book on Constantinople the "sacred standard" is mentioned. What is it?

It is a flag of green silk which is only unfurled by the followers of Mohammed in times of great danger. It was under the guard of 300 emirs. There are several records of its being used; one of the latest, if not the last, was in 1828, when the Sultan of Turkey was engaged in a desperate conflict with Russia.

I. V. McK., Hudson, N. Y. 1. How is Rochelle pronounced? 2. How is the name Medici pronounced?

1. It is pronounced *Ro-shel*. 2. *Med-e-chee*.

R. D., Louisville, Ky. 1. Does the government collect any statistics in regard to the poultry business so one can get an idea of its importance in the whole country? 2. What is the leading State in the business?

1. Yes; the figures for 1910 are not yet out, but at the time of the last general census the production of poultry was 250,623,114. 2. Iowa seems to be the leading State, as at that time its production was 20,043,343. Illinois came next with 17,737,262.

L. LeB., New Bedford, Mass. What is the horsepower of the heaviest electric locomotive, and what is the size of the wheels?

The heaviest is on the Pennsylvania Railroad. It is 1,240 horse-power. The driving wheels are 56 inches in diameter.

E. S., Newport, R. I. Have we ever had cholera epidemics in North America?

Yes; in Canada in 1832, in New York in 1832, and a very bad epidemic covering the country from New Orleans to Ohio in the same year. All of these probably came from the epidemic raging in England and Ireland. In 1834 there was another and a small one five years later. In 1855 there was a severe epidemic and one less so in 1866-67. In September, 1892, an epidemic was prevented by energetic quarantine measures. Several infected ships arrived at New York from places where the disease was raging in Europe. Equal care on the part of our medical authorities at Washington has prevented the disease from entering this year from infected foreign districts.

J. S. D., Hoopeston, Ill. I read in Job, "Man dieth and giveth up the ghost, and where is he?" Please explain.

The patriarch was discussing the common lot of mortals and the misery that marks it, where it is unrelieved by the greater hope. Read the thirteen verses (Chap. 14) and then note the change, where Job raises the question of another life beyond the grave. In the whole chapter there is no denial of a future life, but simply of a return to the present condition of life. Job himself clearly hoped for a future state (see v. 13, also Chap. 7: v. 2, also Chap. 19: 24, 26, 27).

M. B., Dubuque, Ia. Which is the larger in volume, the land or the sea?

The total cubic contents of the oceans, lakes, rivers and streams are estimated by scientists to be thirty times the total of all the land lying *above* the sea level. The land *below* the sea level is not included in this estimate.

B. M., Des Moines, Ia. How is it, if, as the Bible states, Pharaoh and his host were drowned in the Red Sea, that the mummified body of Menepthah (the supposed Pharaoh of the Exodus) can now be among the other royal mummies in the "Hall of Kings" in Cairo?

It is quite conceivable that his body was recovered after he had been drowned. Eminent Bible scholars take this view. One of the ablest, the Rev. John Urquhart, writes on this subject: "We are told that 'Israel saw the Egyptians dead upon the seashore' (Ex. 14: 30). Their bereaved kindred might easily find them where Israel looked upon them. The waters, rushing in from either side, seem to have swept their victims to the shores; and, even though the sea had not in this way yielded up its dead, the Egyptians, whose care of the dead body was one of the highest religious duties, would have searched its deepest depths, and have brought back, for embalmment and sepulture, the remains of their king."

Reader. What was the mark which the Lord set upon Cain? Can you throw any light on the subject?

Shuckford and other authorities agree that it was a sign or token and not a mark, and that the passage (Gen. 4: 15) might more correctly be rendered: "Thus Jehovah appointed a token for Cain, so that no one who met him should slay him." Rev. J. M. Farrar, D.D., of Brooklyn, a noted Bible scholar, writes: "It was certainly not a mark of anger, but one of love which prompted forgiveness. It was to serve both as a sign of his forgiveness and as a protection against those who would slay him. The word that is used for this mark is the same that is used in reference to the rainbow. As the rainbow is an assurance against present and future floods, so this mark placed upon Cain was an assurance against his present and future harm."

C. F., Charleston. What are the duties of the Geographic Board?

The United States Geographic Board by executive order in 1906 had its duties enlarged. It passes on all unsettled questions concerning geographic names, changes and determines the names of places in the United States and its possessions, and all names suggested are referred to it. The government accepts its decisions as the final authority. It has advisory powers concerning the preparation of all government maps.

P. E., Detroit, Mich. What is the annual value of all ores and minerals mined in the country?

The last report gives $792,521,705.

J. G., Omaha. Can you tell me how many people, on the average, are killed in railway accidents in a year?

The reports for 1909 are not yet in, but the statistical report of the Interstate Commerce Commission for the year ending June 30, 1909 gives: Employees, 3,470; passengers, 383; other persons, 6,460; total, 10,313. The total number injured in the same period was 105,234.

M. K., Ottawa, Can. Who is the present director of the United States mint?

William Piatt Andrew, appointed in 1909. Previously he was a college professor, teaching economics, and is an expert on the principles of banking.

C. E. D., West Jonesport, Me. Please explain through the columns of your paper the third verse of the eighth chapter of Romans, especially the last part of the verse.

Few passages have been more criticised than this, chiefly on account of its obscureness. The leading commentators hold that the verse means that what the law could not do was to free us from the dominion of sin (v. 2 gives a clue to this interpretation), not because of the flesh, but *through the medium of the flesh*, since our natures are too sinful and corrupt to heed even threats and commands. But, though the law was powerless to secure its own fulfilment, God sent his Son, who took our nature with all its infirmities, yet sinless; sending him in the character of a blameless sin-offering and thus condemning or loosening the hold of sin over men, so that we, through his purifying and atoning sacrifice, and not through the law or any merits of our own, may be emancipated from sin.

President Taft's Letter to the Bowery Mission.

THE WHITE HOUSE
WASHINGTON

October 31, 1910.

My Dear Mr. Hallimond:

On the celebration of the 31st anniversary of the Bowery Mission I want to send a word of encouragement and good will to the men who through stress of circumstances have been forced to turn to you for help. I hope that the tide may soon turn and that the future may brighten for all of them. We all suffered a great loss in the death of Dr. Klopsch, and it does not seem possible that his place in the world ever can be quite filled; but I want to express my admiration for the way in which his work has been carried on by you and those who are associated with you. I send my hearty good wishes to all of you.

Sincerely yours,

Wm H Taft

Rev. Dr. J. G. Hallimond,
Superintendent, Bowery Mission,
227 Bowery,
New York, N.Y.

President Taft, who last winter visited the Bowery Mission and addressed an audience of the unemployed there, sent this very cordial letter to Superintendent Hallimond, to be read at the celebration of the Mission's thirty-first anniversary, which was celebrated lately. A full account of the celebration appears on another page. The President's letter is reproduced in facsimile.

Miscellaneous

A. E. T., Ohio. Send full name and address.

D. F. E., Wawarsing, N. Y., writes: "Several persons have written at different times asking how the apostles or others could remember and report accurately Christ's sayings so long after they had been made. It seems to me the only answer that can be given to this is the one that the Bible states in St. John 14: 26. The sin against the Holy Ghost is made clear in but one place—Mark 3: 29, 30."

T. H. C., Plainfield, N. J., sends to THE MAIL-BAG this definition of Christian fellowship: "It is a friendship sealed by oneness of expectation, oneness of purpose, and oneness of spirit and effort, and is of a kind that bears and forbears. There proceedeth out of a Christian fellowship an agreement that surmounts and vanquishes disagreement, paradoxical though that may seem. It is born of a common Father, a common hope and a common destiny."

W. M. C., Wilmington, N. C., writes: "God did undoubtedly send his only begotten Son into the world to teach the people by example and precept how to live, but eternal life was secured to us by his death and is the 'gift of God' (Rom. 6: 23; Eph. 2: 8, 9). We live right because we are saved, not in order to be saved." Our correspondent states a fundamental principle of the Christian religion, which teaches that salvation comes by faith and not of works.

Appreciation From Canada

I received the Red Letter Bible promptly, and thank you for the beautiful Bible, and other premiums which I appreciate very much. As a weekly visitor, I look forward to the arrival of THE CHRISTIAN HERALD with a great deal of pleasure, as there is always something inspiring in its columns. I trust our relationship will continue.

Halifax, N. S. RODERICK MCLEOD.

BY THE GLOW OF THE FIRELIGHT

Women in Council

By MARGARET E. SANGSTER

OUR page this week is wholly given up to the problems of parents and children. No subject is more important in the home realm than the training of children for the work they will have to do when they take up the burdens which their parents must lay down. Everything that concerns the welfare of children and young people is of deep interest to mothers and fathers. We are by the way of thinking and saying that the whole responsibility of juvenile education rests upon the shoulders of the mother. This is not so. Fathers have a share in it.

I heard a little story that pleased me one day. It was an anecdote told by an old Scotchman to an eloquent speaker at a Mother's Congress after she had left the platform. He said that a certain little boy was extremely ill. The doctor came, leaving a medicine which he desired the child to take. He intimated to the mother that the recovery of the small patient might depend upon the faithfulness with which the remedy was administered. The boy refused to open his mouth and could not be coaxed to do so. The mother feared to use harsh measures, as the boy was too weak to be forced. She sat down on the foot of the bed and broke into sobs. "Dinna cry, mither," piped up a little voice, "dinna cry, faether'll be home sune, and he'll gar me tak' it." The old Scotchman was of the opinion that as disciplinarians fathers were occasionally useful. They are useful in many other departments of child training. To a small boy or a little girl father represents so much of love, of power, of authority and of gentleness that he is the Gibraltar of the home. In wholesome child training, fathers and mothers are of one mind, and if they differ as to method they are at pains not to do so in the presence of the children. A magazine entitled *Modern Society* is published by our cousins across the water. Recently it has advocated a return to the rigorous discipline of the sixteenth and seventeenth centuries. Apparently young girls in England are growing too self-assertive and obstinate to meet the approval of the British mother and school-mistress. *Modern Society* recommends the use of the rod as a punishment to growing girls. This would be a swing of the pendulum back to the dark ages. Neither girls nor boys need this form of chastisement after they have arrived at years when reason can be appealed to, unless, indeed, parents and teachers have been both stupid and weak. The experience of the mother whose letter is next published is, I imagine, unusual, and I fancy that in most cases mothers would feel that the door should be bolted and a girl sent to her own room and compelled to stay there, if she were as rebellious as the one here described. The mothers who read our correspondent's letter are invited to speak out in meeting and tell us how they would have acted in a similar situation.

. . .

Faced With an Issue

"When girls are between the ages of fourteen and sixteen they are apt to be self-willed and think parental restraint irksome, when really it is the time most watchful care is needed. My daughter at that age was extremely stubborn. She was not allowed to go out at night alone. One evening she announced that she was going out, refused to say where, and stated that she did not want to receive company.

"I had often fasted and prayed that she would act more as a daughter should, for she always wanted her own way. On the evening in question, after dressing herself, she started to go in the street. Since she would go I resolved to go with her, and hastily putting on my wraps, I did so. It was a cold winter night and the snow lay thick on the ground. I was not well and soon became chilled through, and stopping near a Methodist church, where a revival service was in progress, I told my daughter that I could go no farther, but must return home. On entering the house I fell on my knees and besought the Lord on behalf of my child. The prayer was speedily answered. After I left her she turned about, entered the church and was soon at the altar. She came home completely changed. Later I sent her away to a good school. She has ever since been my greatest help and comfort. She now takes entire charge of our home, is a faithful teacher in the Sunday School and a constant worker in the church. That night was the turning point in her life. Mothers, do not be discouraged, but wait on the Lord. MRS. I. S."

. . .

This Tired Mother

"I am so nervous that I don't know what to do. I am so blue that I feel as if life were all indigo. When I lie down at night there is a weight upon my spirits that crushes me, and when I waken in the morning I dread another day. Husband and children are kind and considerate, but they cannot help me. My physician says I must have a change, but there is no one with whom I can leave my home. My daughters do not understand housekeeping and my maid is incompetent. I do more than half her work myself, and as for ever getting through I have learned that I need not expect it. My basket of stockings is piled up like a mountain, and the darning is the last straw. I am utterly tired out. EDITH T."

Indeed you do need a change. You can't exactly make a bonfire of the stockings, but you can set your daughters at the darning, and hereafter let it be their weekly task. Pack a few things into a suit case and run away somewhere. If you were in your grave the housekeeping and the mending would somehow be done. You must change your blue to rose-color, and you won't be able to do it until you take a rest cure.

Years ago I wrote a poem which fits your case precisely. Here it is. I recommend its homely advice to the children of the tired and wornout mothers.

If mother would listen to me, dears,
She would freshen that faded gown;
She would sometimes take an hour's rest,
And sometimes a trip to town.
And it shouldn't be all the children,
The fun and the cheer and the play,
With the patient droop on the tired mouth,
And the "Mother has had her day!"

True, mother has had her day, dears,
When you were her babies three,
And she stepped about the farm and the house,
As busy as ever a bee;
When she rocked you all to sleep, dears,
And sent you all to school,
And wore herself out, and did without,
And lived by the Golden Rule.

And so your turn has come, dears,
Her hair is growing white;
And her eyes are gaining the far-away look
That peers beyond the night.
One of these days in the morning,
Mother will not be here;
She will fade away into silence—
The mother so true and dear.

Then what will you do in the daylight?
And what in the gloaming dim?
And father, tired and lonesome then,
Pray what will you do for him?
If you want to keep your mother,
You must make her rest to-day—
Must give her a share in the frolic,
And draw her into the play.

And if mother would listen to me, dears,
She'd buy her a gown of silk,
With buttons of royal velvet,
And ruffles as white as milk;
And she'd let you do the trotting
While she sat still in her chair.
That mother should have it hard all through,
It strikes me isn't fair.

. . .

What About This Boy?

"Our elder son went through the grammar and high school with distinction, taking the four years' course in the latter in three years. He is now a brilliant student in a technical school and we hope that he will become an electrical engineer. His future is assured, if he continues to have health and strength. Our second boy, a bright lovable lad, is a misfit in school. His teachers never understand him, his marks are low and he takes little interest in his books. His father is anxious to take him out of school and put him at work, but I hesitate to deprive him of the advantages we have freely given his brother. What do you advise? MRS. P. M."

Putting the boy to work is rather vague. If the boy has learned to read, write and cipher he has in his hand the keys to unlock most practical doors in the days that lie before him, but, in choosing his work, there is the opportunity for wise consideration. His father is right in removing him from his present school. Another might be found where the boy would do better. If he really dislikes books why not send him to work on a farm? The time is coming fast when this country must look for its salvation to the farmers.

THE WHITE HOUSE COW

THE President's fine new cow is the admiration of Washington. She came from Kenosha, Wis., and rejoices in the title of Pauline Wayne, 3d, having sprung from a long and honorable ancestry. She is a gift to the President from United States Senator Isaac Stephenson, and was chaperoned during her trip by Jim Torrey, the superintendent of the Stephenson farm. Pauline's promising bull calf, born early in November, has been given to W. W. Price, a Washington newspaper man. Pauline is four years old, weighs fifteen hundred pounds, gives ten gallons of milk per day and is of the purest Holstein-Friesian breed.

TO THE HIGHEST BIDDER

By FLORENCE MORSE KINGSLEY

Synopsis of Previous Chapters

Little Jimmy Preston, aged six, gets a letter at the post office for his sister Barbara. On the way home it is lost. Barbara Preston has been trying to keep the farm, the last of her father's estate, for Jimmy, but it is mortgaged to Honorable Stephen Jarvis, who is comparatively young. He threatens to foreclose. Peg Morrison, the old farm hand, is as greatly concerned over the loss of the letter as is Barbara. She goes to Mr. Jarvis to ask for more time on the mortgage. He tells her that he is disposed to do it, and also that he is tired of his present housekeeper and would like her to fill the place. She leaves without a word. The old housekeeper at once becomes her enemy. Stephen Jarvis comes to see Barbara. He asks her to marry him and he will give her the place. She refuses. She thinks of her old lover who went away and whose fate she did not know. Jarvis drives up and insists she ride with him.

VI—*Continued*

"WELL?" questioned Stephen Jarvis sharply. "You didn't ask me for help because——"

"How could I?" demanded Barbara with a spirited lift of her head. "I asked you for help before and you refused."

He looked at her with piercing keenness.

"Did I?" he said gravely. "Well, I offered you—a position. You haven't forgotten, have you?"

Barbara's heart beat suffocatingly fast. His eyes were on her face, compelling her, mastering her.

"Would you—could I take care of Jimmy just the same?" she asked, in a muffled voice.

He gave his horse a sharp cut with the whip before he answercd.

"I can't see why you should bring the boy into our affairs," he said coldly. "But he can live with us—for the present, if you like. Then there is the Preston farm; as I've already told you, you may do as you like with it."

Barbara looked mistily away over the fields past which they were driving, the sound of meadow-larks, calling and answering, and the soft jubilant gurgle of a bluebird on a nearer fence-rail reaching her like vaguely reproachful voices out of a dead past. Then as now had the meadow-larks called "Sweet! oh my sweet!"—in the one springtime when David Whitcomb loved her.

"I shall have to—to think," she murmured. "I am afraid——"

"Of what?" he demanded. "Of me?"

She did not answer, and again he cut the horse impatiently with his kcen whiplash, holding the spirited creature with a strong grasp on the reins as he did so.

"Well," he said, after a long silence, "I'm afraid I can't make myself over, even for you. But I'll tell you something, my girl, there are worse men in the world than Stephen Jarvis, and perhaps you'll fall in with some of 'em, if you turn me down. Look at me, will you?"

Unwillingly she turned her face to his.

"I shall not take a silly *no* for an answer," he said under his breath. "I never have, and I shan't begin with you. I need you, and you need me."

His eyes held her powerfully.

"Do you love another man?"

"No," said Barbara faintly. Shc could not bring herself to uncover hcr one dcad love before those pitiless eyes, while the meadow-larks were calling and answering with such piercing sweetness. David Whitcomb was dead. If she had ever loved him it was another self in a dim past, growing ever dimmer.

"Then," said the Honorable Stephen Jarvis quietly, "you will marry me?" He broke into a short laugh. "Do you know I couldn't bear to think of your loving another man? Is that being in love? Tell me, Barbara."

He laughed again, softly, as he bent to peer into her averted face. She felt herself yielding, her weak hold on past and future loosening.

She did not answer, but her red mouth quivered.

He experienced a sudden thrilling desire to touch the fresh innocent lips with his.

"It would be curious," he murmured unsteadily, "if I should learn what love is for the first time. Shall I tell you how old I am, Barbara?"

She looked up at him without curiosity.

"Well; I'm thirty-seven, and I've never loved any woman—I have never loved anything, except money and success. But now—Barbara!"

"She mailed her letter the next morning"

He bent toward her, his cold eyes alive with passion.

"No—no!" she cried, shrinking from him in sudden terror.

His face stiffened into its accustomed mask.

"You're thinking I've waited too long," he said bitterly, and the curling lash stung the bay horse in the flank.

Neither spoke again while the wheels spun dizzily along over the mile of road which brought them to the big stone gate-posts of the Preston farm.

He drew up his foaming horse sharply.

"I won't come in," he said, "if you'll get out here."

She felt herself vaguely humiliated, as she stepped down from the high vehicle without assistance.

"Stop!" he ordered as she passed quickly inside, as if in haste to gain shelter.

She looked up at him uncertainly, her eyes wide with an emotion akin to terror.

"I shall not humiliate myself by coaxing or cajoling you," he said haughtily. "You are best left alone for the present."

He lifted his hat with a sweeping bow, and thc red-wheeled buggy dashed away.

Barbara drew a long struggling sigh. She felt curiously light and free, as if she had made a breathless escape from some grasping hand, outstretched to seize her.

The sight of Jimmy running swiftly down the driveway toward her heightened the sensation to one of almost passionate relief.

"Hello, Barb'ra!" shouted the little boy. "I came home from school, an' you wasn't here. An' you can't guess what I got for you!"

The child's face, glowing rosily with health and mischief, was uplifted to hers. She stooped and kissed it tenderly.

"What have you got for me, Jimmy?"

"Guess!"

"I can't guess," she answered soberly. "You'll have to tell me."

"You ain't cross wiv me, are you, Barb'ra?"

"No, dear, of course I'm not. Why should I bc cross? Why, it—it's a letter! Where did you get it, Jimmy?"

"It's thc one I lost," said the child, puckering up his chin disappointedly. "I fought you'd be glad. Peg found it. He said he 'mcmbered the wind was blowin' that day; so he looked all along the road on bof sides, an' hc found it right under a bush."

Barbara hastily tore the sodden envelope apart. Her fingers trembl as she unfolded the large stained shee

"Is it all spoiled?" asked Jimm anxiously. "Can't you read it?"

VII

Barbara stared at the stained ar defaced sheet with wide, frightene eyes. Her hands trembled.

"Can't you read it, Barb'ra? pleaded Jimmy anxiously, standing o tip-toe to peep at the letter. "Pe said he was 'fraid you couldn't, but h said maybe you'd know who it wa from, an' if it was 'portant."

Barbara did not answer. The rain soaked paper in her trembling finger faced her like a mute accusing ghos out of the past. The lines of writing folded close upon each other an soaked with rain and the stain of th wet brown earth, had been completel obliterated; but two words of the man had escaped: her own name at the be ginning of the letter and another a its close.

"He is not dead!" she murmured "He is not dead!"

Jimmy clutched her sleeve, dancing up and down in his impatience.

"Is it 'portant, Barb'ra—is it? Can you read it?" he persisted.

She faced the child, her eyes clouded with despair and anger.

"No; I can't read it!" she cried "Oh! if you had only brought it to me!"

She turned swiftly and hurried toward the house, the child lagging forlornly in the rear, his blue eyes brimming with tears.

Peg Morrison, digging a patch of garden in the rear of the house, his battercd straw hat drawn low over his eyes, his tceth firmly closed on a twig of apple-tree wood, became presently aware of a small dejected figure lurking in the shadow of the blossoming tree.

"Hello, Cap'n!" he called out cheerfully, relinquishing the twig in favor of a spent dandelion stalk. "Did ye find Barb'ry—heh? An' did ye givc her the letter?"

"I gave it to her; but she—can't read it. An'—'n' I'm 'fraid it was 'portant. She's mad wiv me, Barb'ra is; 'n' I haven't had any dinner, either."

The child manfully swallowed the sob that rose in his throat. Then he selected a tall dandelion with a plumy top which he put in his mouth in imitation of Peg, who watched him with a dubious smile.

"Wall, now, that's too bad, Cap'n," sympathized the old man. "But ef Barb'ry can't read the letter it mus' be 'cause 'tain't best thet she should. Things don't happen t' chance, Cap'n. You want t' remember that. There's Somebody a-lookin' out fer things as don't make no mistakes."

Jimmy pondered this dark saying while the dandelion stem slowly uncurled itself into a dangling spiral.

"Then it was all right for me to lose that letter. 'N' you said——"

Peg frowned thoughtfully at the antics of a pair of barn swallows swooping in and out from under the eaves.

"No; it wasn't right fer you to be careless an' lose the letter, Cap'n," he said decidedly. "But the Lord—wall, you see, the Lord is consid'ble smarter'n what we be, an' he c'n fix things up that go wrong. Kind o' arranges it so't the universe won't fly the track, no matter what we do. We ain't p'mitted t' disturb the gen'ral peace t' any great extent. You'll understan' these things better when you're growed up, Cap'n."

Continued on page 1128

HOLIDAY GREETING

A Personal Letter from The Christian Herald

DEAR FRIENDS:— Those of you who knew Dr. Klopsch, not so much as the Grand Almoner of the world in distress, as the friend who was ever ready to give his time and his counsel to your personal and spiritual needs, must have imbibed something of his enthusiasm in striving to make **The Christian Herald** the great power for good it has been in the world.

It was a laudable ambition and a herculean task, that idea of creating a medium through which the woes of mankind could be given voice and so be rectified—a task which no one without his own undauntable character would have even attempted.

Do you remember, you of the Old Guard, how he strove to make you see it with his eyes, the realization of a great **Christian Herald** Family that was to become an ever growing power, an ever widening influence for the common good? how year after year he toiled in the stoutness of his heart and the oneness of his faith, until indeed he did succeed in building up the greatest single private enterprise of charitable endeavor and spiritual impulse combined that the world has ever seen? The famine-stricken sufferers of India and China, the orphans that followed in their wake, the human derelicts of the Bowery Mission, the waifs of the tenements, remember it if you do not.

And yet he died with his complete ambition only partly fulfilled, for he had set his heart on a particular goal — the million mark.

Don't you remember in that "personal message to you" how he said:

"I have always contended and still contend that in a Christian community a monopoly of large circulations should not be accorded the secular press, and I see no valid reason why a clean, beautifully illustrated, ably edited weekly like **The Christian Herald** should not become a household word the world over, and a blessing to millions at home and abroad."

That was his dream: to place **The Christian Herald** in one million homes. Do you realize what that meant—a million homes? that is to say, over five million souls banded together by one thought — the thought of Louis Klopsch — the welfare of human kind, the godspeed of his fellow-man, the happiness of little children—five million souls.

The Late Dr. Klopsch

A lifelike photogravure of Dr. Klopsch, 12 x 15 inches, will be given with each subscription to "The Christian Herald."

That he realized the greatness of the task, that he appreciated his own earthly limitations, may be gathered from a remark which he made not long before his death. He said:

"There is no reason why **The Christian Herald** should not reach the million mark, but it is for the readers to decide. They, not the Editor and Proprietor, are the real strength of the paper. If they choose to band themselves together for the cause, nothing can prevent **The Christian Herald** from becoming the greatest single agency of right and truth on earth. If they do not, then no single man or company of men can hope to bring about the desired result. But I believe they will. I am but a steward. I shall pass away, but **The Christian Herald** will go on, for I know our dear people, and they have shown in the past that they love their paper too much to forsake its standard after I am gone."

And his words were prophetic; for his people, far from deserting the standard which he defended so long, seem to have been drawn to it closer than ever by a great bond of sympathy that was inspired by his loss and is fostered by his memory. We have received so many letters of encouragement, so many assurances of loyalty, that we do not fear the loss of one old friend. We know that their devotion to the traditions and policies established by Dr. Louis Klopsch will hold them true to **The Christian Herald.**

And so we wish to assure them, here in the place where he used to write his annual greeting to his friends, of our own determination to carry **The Christian Herald** forward to the goal of his ambition, along lines that were laid down by him before his death, and with the same editorial staff who helped him for years to make it the most loved and most influential home paper published.

But, as he himself said, with your help, dear friends. Only with your help can we place **The Christian Herald** in that million of homes, whose members he could see in anticipation, banded together with a power for good and right that will be irresistible. We know we can count upon you.

THE CHRISTIAN HERALD.

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Full of the reading that makes manly fellows. 500,000 careful parents endorse it. Boys everywhere are enthusiastic readers. The best of boys are in danger of being lured away by cheap novels and wild story papers. Here is a clean, fascinating, inspiring magazine that satisfies the boy's craving for mental stimulant, gives him bright ideas for work and play, amplifies the knowledge he gets from his study, and supplements his home training.

The American Magazine

There will be a new novel by Frances Hodgson Burnett, author of "Little Lord Fauntleroy" and "The Shuttle"; more "Barbarous Mexico" articles, more of those delightful "Adventures in Contentment," by David Grayson; new stories by William J. Locke; articles by Samuel Hopkins Adams, Ida M. Tarbell, Ray Stannard Baker, Dr. William Osler, William Allen White, F. P. Dunne, and many others. The two most extraordinary and sensational series cannot yet be announced because the very announcement would shut off the information necessary to complete them.

Cosmopolitan

Cosmopolitan is strong, sane, and thoroughly American. It is progressive. Robert W. Chambers, Sir Gilbert Parker, Charles Edward Russell, George Randolph Chester, Samuel Hopkins Adams, Upton Sinclair, and many others contribute regularly. It always contains something of vital interest to women. It prints more and better pictures than the high-priced magazines. It is a "different" magazine because it covers an entirely different sphere. No matter how many magazines you read, you surely need the *Cosmopolitan*.

The Delineator

The Delineator is the fashion authority of the world. It tells what the American woman will wear. There will be fiction serials by Maurice Hewlett and George Barr McCutcheon, articles by David Graham Phillips, Samuel Hopkins Adams, Jack London and others. From the women by Gwendolyn Overton, Anne Forsythe, Rebecca Insley and others. Literature, art, the stage, domestic science, politics, education, religion, the care of the child—everything that pertains to the home—will be found in *The Delineator*.

Farm Journal

Is the standard farm and home paper of America: made for housekeepers, boys and girls, as well as fruit-growers, truckers, poultrymen, stockmen, dairymen, suburbanites and village people. It has always "stood up" for women. It is clean, brief, bright, "boiled down," intensely practical. "Cream, not skim-milk," is its motto. It is thirty-three years old, and known everywhere. "Judge Biggle" and "Peter Tumbledown" are characters better known to many than Hamlet or Micawber. Its poultry department is famous.

Good Housekeeping

Helpfulness. That's the idea that is now, and always has been, back of *Good Housekeeping Magazine*. Comfortable economy and easier living come naturally to those who read its pages. Real inspiration for lowering the cost of living, for bringing up children, for lessening housework, and for every littlest part of women's work as well, shines forth from every page—and besides all this the magazine is always interesting.

Hampton's Magazine

LaFollette, the fighting Senator from Wisconsin, will write a series of articles dealing with the country's most interesting economic, political and social problems. Judson C. Welliver, whose political articles are famous, will write for *Hampton's*, analyzing the political situation. General Theodore A. Bingham will reveal facts that should be known. The greatest short story writers, such as Robert W. Chambers, Arthur Stringer, George Randolph Chester, Frederick Palmer, Owen Johnson, Harris Merton Lyon and many others.

Harper's Bazar

Is the great magazine for the ambitious and thinking woman of to-day, whatever may be her station in life. The work the *Bazar* is doing has the co-operation of the best thinkers and writers in the world. During 1911, the *Bazar* will have a serial novel, "The Making of a Fortune," by Harriett Prescott Spofford, with illustrations by Alice Barber Stephens; short stories by Alice Brown, Mary E. Wilkins Freeman, Elizabeth Stuart Phelps; illustrations by Howard Chandler Christy, Rose O'Neill, Fanny Y. Cory, Frank Craig.

Little Folks

Love and joy and goodness will be presented in stories of real and of imaginary children and creatures and things. Besides the charming stories and pictures, there will be suggestions that will keep them happily busy in beneficial work or joyous play. The child will love the magazine, and will remember the donor with gratitude. *Little Folks* tells stories that are intense in interest, fascinating in fancy, charming in childishness, amazingly amusing, and real. Its pictures are delightful, artistic and numerous.

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The Christian Herald offers its readers this season some unusually attractive Magazine combinations at prices that cannot be duplicated anywhere. The special clubs of Magazines offered in this way are controlled by us, and they can be obtained only by ordering them from us. These combinations offer discounts of from 30 to 50 per cent. These clubs should enable you to save considerable money on your Magazines for 1911. All orders should be sent to **The Christian Herald, Combination Department, 93 Bible House, New York.** The following Magazines have been selected:

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NOTE—The matter on this page describing the Magazines is supplied by their respective publishers, for the information of our readers.

McClure's Magazine

It will be the best work that S. S. McC the greatest magazine editor of the day, produced. Its fiction will be the best m could buy in England and America. It w the one indispensable, invaluable magaz twelve issues of entertainment, help and p ure for every good American home. Amon prominent features we mention a new seri Mrs. Humphrey Ward—the most remarl story since "Robert Elsmere," and a article serial, to run a year, by George K Turner—"Money Masters of America."

The Modern Priscilla

Contains ideas and designs for making La and Children's Waists, Gowns, Neckwear, and Underwear, Household Linens of e description. Illustrated instructions for kinds of Art Needlework, French Eyelet, work, Cross Stitch, Shadow Work, Filet pure, Wallachian and all kinds of Lace, and various stitches in Knitting and Croc Special departments devoted to China, Oil Water Color Painting, Stenciling, Pyrogra Leather Work, Art Brass Work and Dep ments, "Cooking," "Hostess and Gue "Dressmaking" "Helps for Housekeepers,"

Pearson's Magazine

Aims to present information and entert ment—information on subjects which lie c to the heart of the average man—subj which have to do with his daily expenses, government, his health, his general welf Once in a while a foreign subject will be cussed, but only in its relation to the aver American—or as entertainment. The Maga is famous on two hemispheres for its fict

The Review of Reviews

Fifty magazines condensed for busy peo Always necessary, it is absolutely indispens in these times of stirring public affairs, to man who thinks and wants to know what going on around him. It brings together best that is in all the other important ma zines and explains, through Albert Sha timely editorials, political issues, persons and noteworthy events which you must know abo It is always fully informed, interestingly wr ten and splendidly illustrated.

The World Evangel

Margaret Slattery's address on "The Cha of the Impossible" will run through Novemb December and January issues. The inform tion which our special representative, Melv G. Kyle, D.D., secured in the Imperial Ottom Museum at Constantinople, will appear in ea issues, fully illustrated. These archæologi discoveries are of special importance to C Testament studies on the 1911 Lessons. comments on the Sunday School Lesson aim the moral and spiritual training of the chi Courses of Bible reading, etc.

World To-Day (The)

The one magazine indispensable to eve home. A world review, furnishing monthly n only a complete digest of events, but ma attractive articles on timely subjects, by not contributors. In it you will find events, re gion, travel, science, invention, art, dram literature, education, etc., treated in a popul way, affording recreation for the idle hour, an best of all, something worth while. In illu tration it is a regular panorama of the world- many of the pictures being in colors.

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THE idea in compiling this set of books has been to make them of real practical value and helpfulness to each and every member of the family. We have endeavored to seek out those things which every member of every home needs know and wants to know. We believe we have succeeded in producing a set books that will appeal to every member of the family, and particularly to all classes people who read, or think, or work; for women as well as men—for girls as well boys. They are written in a plain, everyday style appealing to all.

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The average woman or housewife wants to make the pocketbook go as far as ssible, and so we have filled the woman's book with practical recipes for cook-g and matters of a general household character. The task of providing amuse-ent in the home for the children or guests, in church for the social betterment of e congregation, and in school again for the children, always falls to the lot of the oman, and so we have also provided amusements that will fit any possible occasion r any number of people. You need this book—every woman does.

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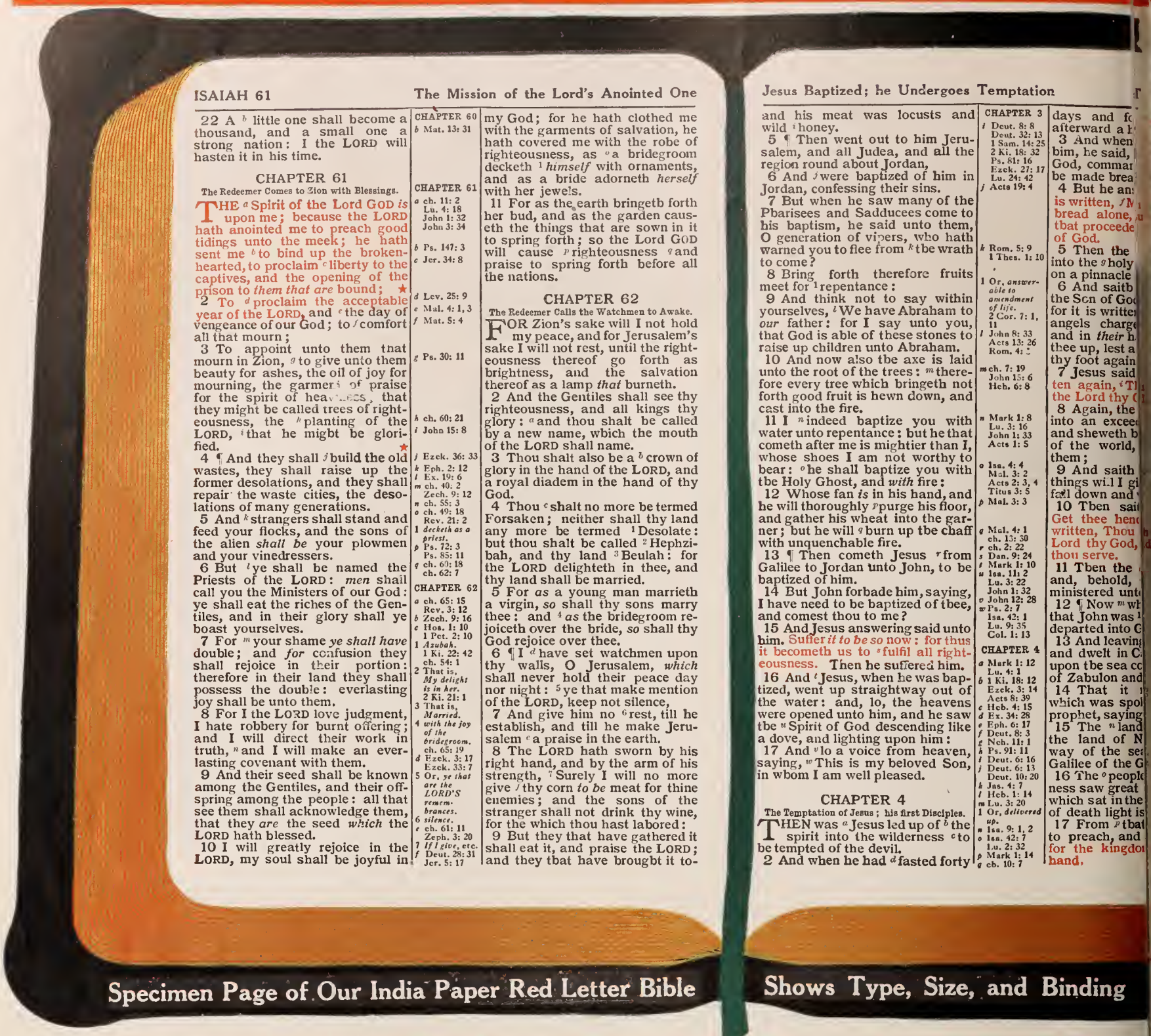

ISAIAH 61 — The Mission of the Lord's Anointed One

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn;

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzi-bah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
b Mat. 13: 31

CHAPTER 61
a ch. 11: 2; Lu. 4: 18; John 1: 32; John 3: 34
b Ps. 147: 3
c Jer. 34: 8
d Lev. 25: 9
e Mal. 4: 1, 3
f Mat. 5: 4
g Ps. 30: 11
h ch. 60: 21
i John 15: 8
j Ezek. 36: 33
k Eph. 2: 12
l Ex. 19: 6
m ch. 40: 2; Zech. 9: 12
n ch. 55: 3
o ch. 49: 18; Rev. 21: 2
1 *decketh as a priest.*
p Ps. 72: 3; Ps. 85: 11
q ch. 60: 18; ch. 62: 7

CHAPTER 62
a ch. 65: 15; Rev. 3: 12
b Zech. 9: 16
c Hos. 1: 10; 1 Pet. 2: 10
1 *Azubah.*
1 Ki. 22: 42; ch. 54: 1
2 That is, *My delight is in her.*
2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.* ch. 65: 19
d Ezek. 3: 17; Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrances.*
6 *silence.*
e ch. 61: 11; Zeph. 3: 20
7 *If I give*, etc.
f Deut. 28: 31; Jer. 5: 17

Jesus Baptized; he Undergoes Temptation

and his meat was locusts and wild [1] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
i Deut. 8: 8; Deut. 32: 13; 1 Sam. 14: 25; 2 Ki. 18: 32; Ps. 81: 16; Ezek. 27: 17; Lu. 24: 42
j Acts 19: 4
k Rom. 5: 9; 1 Thes. 1: 10
1 Or, *answerable to amendment of life.* 2 Cor. 7: 1, 11
l John 8: 33; Acts 13: 26; Rom. 4: 1
m ch. 7: 19; John 15: 6; Heb. 6: 8
n Mark 1: 8; Lu. 3: 16; John 1: 33; Acts 1: 5
o Isa. 4: 4; Mal. 3: 2; Acts 2: 3, 4; Titus 3: 5
p Mal. 3: 3
q Mal. 4: 1; ch. 13: 30
r ch. 2: 22
s Dan. 9: 24
t Mark 1: 10
u Isa. 11: 2; Lu. 3: 22; John 1: 32
v John 12: 28
w Ps. 2: 7; Isa. 42: 1; Lu. 9: 35; Col. 1: 13

CHAPTER 4
a Mark 1: 12; Lu. 4: 1
b 1 Ki. 18: 12; Ezek. 3: 14; Acts 8: 39
c Heb. 4: 15
d Ex. 34: 28; Eph. 6: 17
f Deut. 8: 3
g Neh. 11: 1
h Ps. 91: 11
i Deut. 6: 16
j Deut. 6: 13; Deut. 10: 20
k Jas. 4: 7
l Heb. 1: 14
m Lu. 3: 20
1 Or, *delivered up.*
n Isa. 9: 1, 2
o Isa. 42: 7; Lu. 2: 32
p Mark 1: 14
q ch. 10: 7

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hand.

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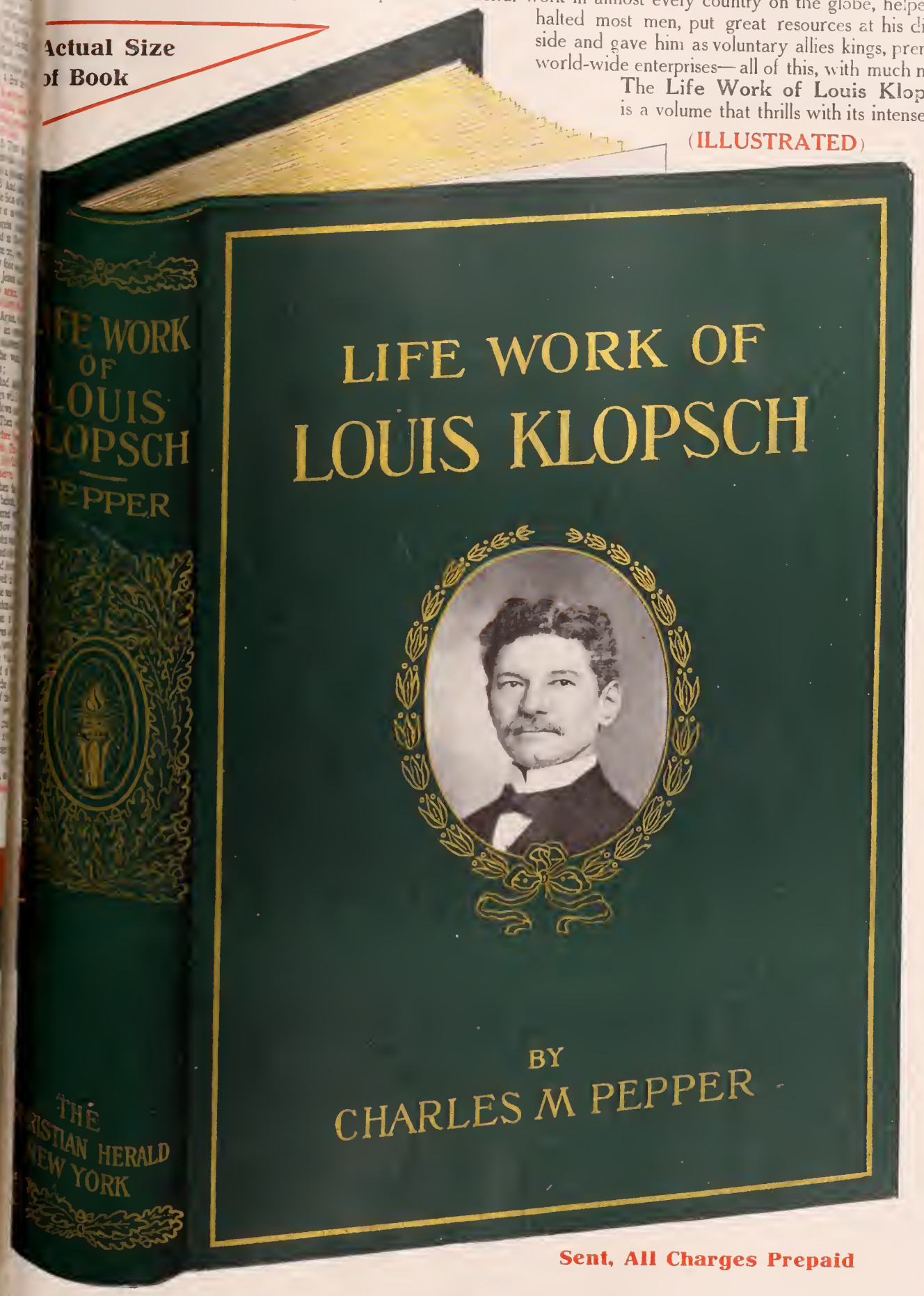

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The scene changes and we see him lovingly surrounded by the tenement waifs at the Children's Paradise which he created, and he joins in their games or leads them in song in the Children's Temple. We stand beside him as he speaks to the men of the Bowery Mission, or gives food and kind, sympathetic words to the gaunt shadowy figures of the "Bread Line." Like the magician's carpet in the fable, this wonderful book takes us almost around the globe with Dr. Klopsch. We feel the thrill of his splendid courage and his enthusiasm, and as we share in his campaigns, we get a glimpse of high ideals, far beyond the ken of sordid souls—ideals that glorify and ennoble life and make it well worth living. **Read this Great Book for yourself. Send for it to-day and learn and apply the wonderful Secret of a Successful Life which it illustrates so well.** We will send this Great Book, the LIFE WORK OF LOUIS KLOPSCH, 472 Pages, Large, clear type, Bound in Dark Green and Gold; a photogravure of Dr. Klopsch; our beautiful 1911 CALENDAR, and THE CHRISTIAN HERALD Weekly for ONE YEAR—FIFTY-TWO ISSUES—All FOUR, shipped to you prepaid, for only **$2.00**

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Of course you will disagree with Roosevelt in some things—possibly in many things: for it is the privilege of every American to have his own opinion on everything that relates to the national welfare or national politics. Our readers know that **The Christian Herald** is and always has been thoroughly independent, reflecting all shades of opinion and giving impartial presentation to both sides of every public question. There are multitudes of good Americans who regard Theodore Roosevelt as "our foremost living citizen," though others may differ, and it is for the edification of those who so regard him, as well as for those who don't, that we have made this special arrangement. **Christian Herald** readers of both classes, his friends and his opponents, are thus offered an opportunity to know just what this many-sided, strenuous American is doing and saying, for no matter how you may look at him he is a big newsmaker, and his terse, direct way of doing and saying things—of recklessly poking the truth at you, whether you like it or not—commands respect. Every American should keep posted on national events, and no one can do this unless he knows just what is happening in the vicinity of Theodore Roosevelt.

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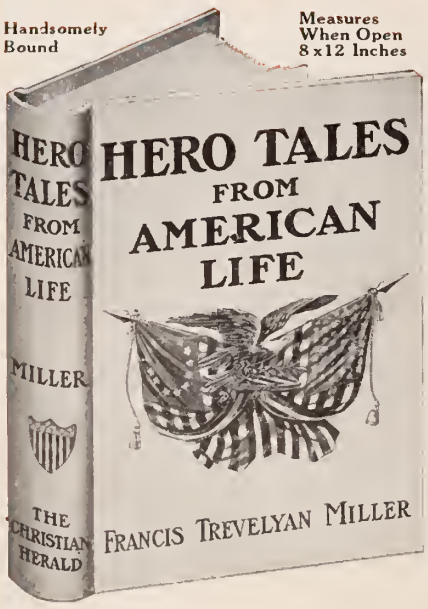

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Only 3⅓ cents a day for the complete set, containing 338 illustrations, 64 maps, 5,000 large pages, 3,000,000 words; each volume 10¼ inches high; weight of set complete, 60 pounds; shelf measurement of set, 20 x 10 inches. Bound in beautiful silk-finish cloth, stamped in genuine gold, with the lettering in gold on a deep red panel. Type is large and clear, and the paper is an especially heavy, rough-finished stock, having a beautiful texture. Every chapter is subdivided into sections; subheads then divide each section. A memorandum of each paragraph is printed on the margin of the page. Easy to locate any event in history—easier than the best arranged encyclopedia.

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A Lifelike Portrait of Dr. Klopsch will be prized by all who knew him and who have been familiar with his wonderful work, as elsewhere described in this circular. It is from a photograph taken before his last illness, when he was in the full possession of his remarkable powers and engaged in his great philanthropies. It is the best kind of souvenir of the man of whom it was well said that "if every one whom Louis Klopsch has helped, throughout the whole world, were to throw a single flower upon his grave, it would make a fragrant monument higher than the tallest pyramid." Responding to a demand that has grown steadily since Dr. Klopsch's death, we have arranged to include with every yearly subscription to The Christian Herald, one of these fine photogravures, and we are sure you will welcome this opportunity to secure it from The Christian Herald.

PHOTOGRAVURE OF DR. LOUIS KLOPSCH

Address: **THE CHRISTIAN HERALD, 93 Bible House, NEW YORK CITY.**

The Christian Herald for 1911

In the coming year THE CHRISTIAN HERALD will contain many new and striking features of interest for the general reader, in addition to its present excellent variety. These will include the following:

To the Highest Bidder. By Florence Morse Kingsley. Don't miss this serial story just beginning in THE CHRISTIAN HERALD Mrs. Kingsley is the author of *Stephen, Titus, Through the Needle's Eye, The Resurrection of Miss Cynthia,* etc. Her new story is better than these. There is no tiresome introduction; the story moves quickly from the first page to the last, leading the reader with almost breathless interest from one telling incident to another, until the climax is reached. The heroine is one of the most interesting characters that have come from the brain of any author for a long time. Trying desperately to save the farm from the clutches of a money-lender who at the same time makes love to her, she raises the mortgage by resorting to a most astonishing expedient, faces situations which would cause less self-sacrificing hearts to quail, but meets and conquers them—a heroine in the small country town of to-day where great tragedies and comedies are lived out in the white houses on the green lanes One who has read the manuscript said with enthusiasm: "The characters are worthy the pen of Dickens." You cannot afford to pass this great serial unread.

In the Realm of Fiction. Twelve Short Stories by popular authors. Also a strong dramatic Serial Story at the beginning of the new year. Among the authors represented in this branch will be Silas Hocking, Wilfred Grenfell, Eleanor H. Porter, Susan M. Griffiths, E. Ryerson Young, Margaret E. Sangster, Miss E. L. Gebhard, Florence M. Kingsley, Kate Upson Clark and others.

Notable Sermonic Features. The sermonic pages in THE CHRISTIAN HERALD are conceded to be unequaled. From week to week it gives the very "flowers of pulpit eloquence." The staff includes Bishops Quayle, Anderson and Warren, Pastor C. H. Sheldon, Prof. Torrey, Dr. J. Wilbur Chapman, Revs. Hugh Black, Newell Dwight Hillis, Charles F. Aked, C. A. Eaton, J. Balcom Shaw, Wallace McMullen, James M. Farrar (of the "Children's Pulpit"), Dr. James Burrell, Rev A. B. Simpson, C. H. Parkhurst and others.

In Defense of the Old Bible. A remarkable series of articles by Clayton Sedgwick Cooper showing how the Word is spreading in our Homes, our Business Circles and everywhere, notwithstanding agnostic and infidel assaults. Every article a source of cheer and inspiration.

Sketches of Real Life. These articles will be vivid, realistic Stories of Actual Fact and Experience—not fiction—by Settlement Workers among the poor in our great cities, all over the country. They will be copiously illustrated with realistic photographs.

Articles by Famous Specialists. These will be valuable contributions on topics of universal interest, by men of distinction in special fields, including Prof. Edgar J. Banks and Prof. Mason P. Young, noted travelers and Orientalists; Pastor Charles Wagner, author of *The Simple Life;* Hon. C. M. Pepper, Felix J. Koch, John L. Harbour, Waldon Fawcett and others.

A Continuous World Panorama. From THE CHRISTIAN HERALD staff of Correspondents in every land—the largest of any family weekly in the world—there will be a succession of entertaining articles and photographs, describing the social and official life of different countries.

Young Folks' Department. Miss Janet Porter will begin a special department for the Young. It will be a very unique feature, and is sure to delight both the little folk and the grown-ups. Miss Porter has a remarkable talent for entertaining the juveniles, and her articles and illustrations will please them immensely.

Safeguarding the Public Health. Professor Irving Fisher, of Yale, will write on the new campaign for the prevention of disease and the necessity for the establishment of a National Department of Public Health. This touches closely every family in the land and the articles should be eagerly read by the heads of all American households.

OUR BEAUTIFUL 1911 CALENDAR

Did you ever see a more bewitching little baby? You can't help liking this one, because the half-hidden smile is really irresistible. Just stop long enough to look at the eyes—those big black eyes that fairly fascinate you. This baby is dressed as a baby should be, in her loose bonnet with the big clustering bows tied round her sweet, well-formed chin; and a snug little jacket with the inevitable cropped cape that protects and warms the little one. The Calendar has been exquisitely finished by an absolutely new photogravure process, and it is said to be one of the first color paintings ever reproduced in this manner. The colors are rich and perfectly blended. The baby is painted on a background of a soft, shimmering orange; the beautiful pale-blue bows give a delightful contrast that produces a perfect composition; and the radiance of a rose-like complexion, a charming pink and white combination so typical of health and happiness, have been so faithfully reproduced that they melt

and shade one into another in absolute harmony. The miniature half-tone shown here is incapable, of course, of conveying any adequate idea of the Calendar itself, which is 14x18 inches in size, printed on the heaviest de luxe stock, a dream of artistic perfection. Think of the good old memories this little baby would awaken in your home—memories of the time when those near and dear to you were chubby little babies. The Calendar will be prized by the whole family. The dates are large and legible. It will be given free with each new and renewal subscription. A photogravure of Dr. Klopsch will be given with each new and renewal subscription to **The Christian Herald.**

The Calendar and Photogravure will be sent in a strong mailing tube, and we believe we can safely promise undamaged delivery in every case. You may have the Calendar sent to a different address than your own if you so desire. Please be sure to give us complete shipping instructions.

n't forget that $1.50 pays for THE CHRISTIAN HERALD, the 1911 Calendar and the Photogravure of Dr. Klopsch. This is the biggest bargain in this circular

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Tender, Dramatic and Full of Charm

THE name of Florence Morse Kingsley, as a writer of Biblical stories, is better known perhaps than that of any other living writer. She is the authoress of many famous stories; her "Titus" is said to have had the largest edition of any similar book. In STEPHEN, A SOLDIER OF THE CROSS, Mrs. Kingsley has woven a thrilling and intensely dramatic story of a lovable character whose life is little known. Beginning with the adventures of two little children, a blind girl and an active, sweet-minded boy, both forlorn, homeless and friendless, she takes us with them to Jerusalem, in search of Jesus, who the blind little girl believes can restore the sunshine to her clouded eyes. Thrown in the midst of many exciting and thrilling climaxes, we reach Jerusalem with our little wanderers, only to find that Jesus Christ has been crucified. But an accident brings them in contact with Stephen, who is said to possess the power of healing.

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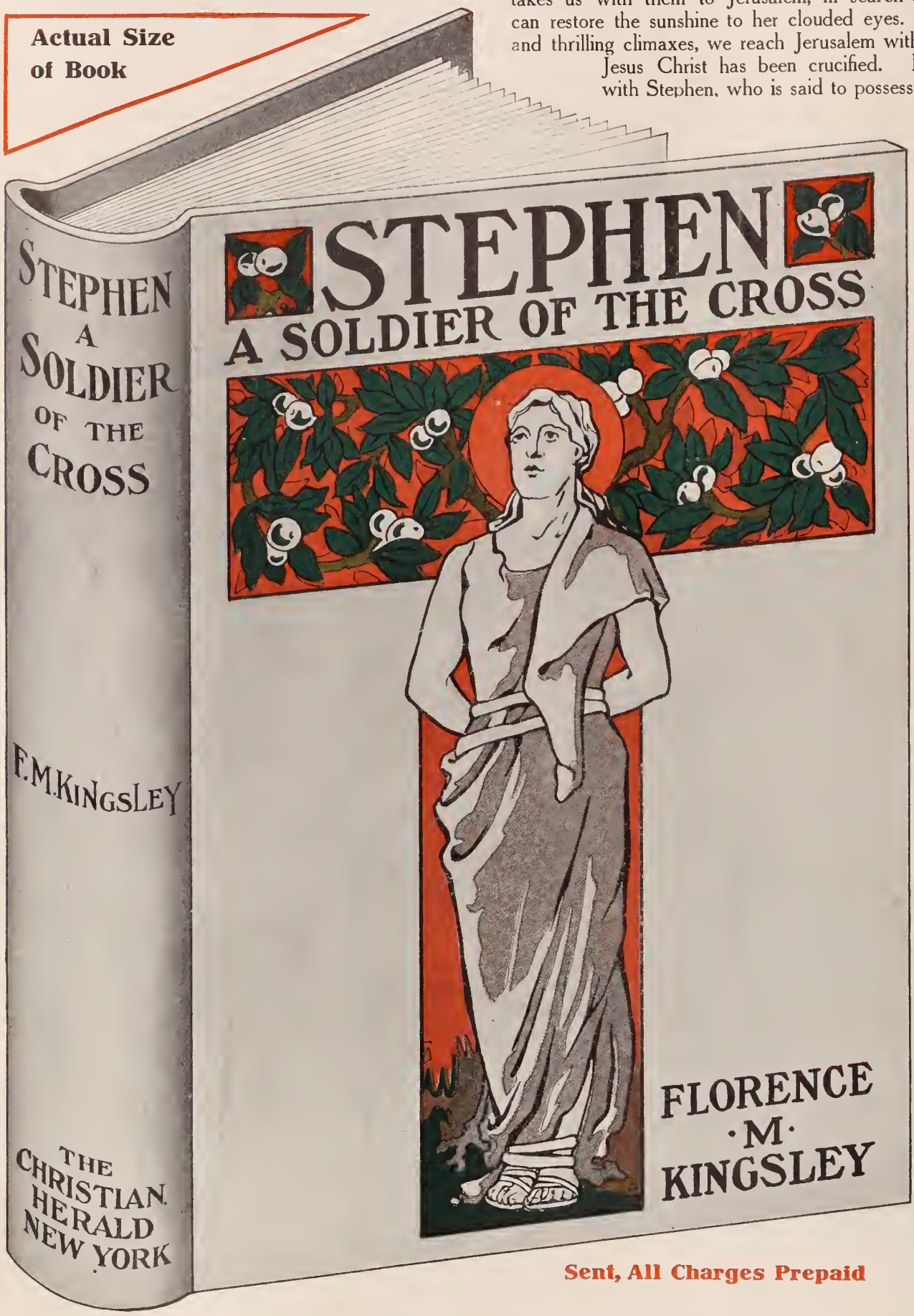

Pathetic and Touching

"But she is blind," said Seth, looking wistfully into the face of Stephen, "and we have come from Egypt, seeking for the Jesus who can heal such. A beggar told us that He was dead, but it is not true?"

The face of Stephen glowed with a smile so angelic that the lad involuntarily cried out with wonder.

"Nay," cried Stephen, "He is not dead. He liveth forever more at the right hand of God."

Then raising his head he looked up into the dazzling blue of the sky. "Thou who hast said, 'Lo, I am with thee always even unto the end of the world,' look now upon this child who hath sought Thee for healing, through weariness, and thirst, and pain, these many days; and heal her, I beseech Thee, by the hand of Thy servant, according to her great faith."

Then stooping, while the lad held his breath with awe, he laid his hands gently, tenderly, upon the sightless eyes of Ruth. "In the name of Jesus Christ of Nazareth," he murmured, "receive thy sight." And to the dark eyes of the maiden, erstwhile as irresponsive as soulless jewels, there flashed a look of intelligence. She gazed steadfastly into the eyes of the stranger.

"Art thou the man Jesus?" she whispered softly.

"Nay, my child," he answered. "I am but His servant, Stephen."

A Story That Thrills

To follow Stephen as he goes on his way preaching to the poor, ministering with deeds of kindness and consideration to the needy, healing the sick, comforting the friendless, and making all lives brighter and sweeter because he lives among them, is to be charmed and enchanted in a most delightful way. As the sweetness of his character lends itself to his manly acts and unselfish deeds, he draws you to him, and as you accompany him to the end, your heart overflows with sincere sympathy for one who has become endeared to you. The story of "Stephen" is beautifully told. Mrs. Kingsley has gathered the dust of the vanished life, and built from it the image of its forgotten beauty. It throbs and thrills with emotion and tender pathos. From the quiet, peaceful scenes with the loving apostles, to the stirring and dramatic climaxes, are only a step here and there. You will marvel at the wonderful and realistic descriptions; the vivid and glowing imagination of the writer, and above all

her absolute sincerity, will completely captivate you. **A special limited edition of STEPHEN, A SOLDIER OF THE CROSS, has been printed for CHRISTIAN HERALD readers. It is now off the press, and we are prepared to fill orders promptly. It is a splendidly made book, nicely bound in illuminated cloth covers, printed on desirable stock, clear type, the lines set well apart, making the reading easy and well-suited to almost all kinds of eyes. There are 369 pages in the book and a colored frontispiece. The book, STEPHEN, A SOLDIER OF THE CROSS, will be sent prepaid with THE CHRISTIAN HERALD for ONE YEAR and a copy of Our Beautiful 1911 CALENDAR, together with a photogravure of Dr. Klopsch, ALL FOUR for only $1.8**

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Across the Plains of Palestine

By Prof. MASON P. YOUNG, Assiut, Egypt

NO civilizations of the world can compare with those that have sprung up around the harbors of the Mediterranean. Greece, Italy and Carthage will always be the wonders of history. Palestine, however, is different, in that her shore line is flat, being indented with only shallow estuaries here and there. It is not surprising that the songs of sailors putting out to sea are seldom heard in the records of the children of Israel.

Throughout the history of the Old Testament the Hebrews had little desire to engage in a commercial and sea-faring life. The sea spreads out before them for spectacle, for music, for promise, but hardly for use. In the Psalms, the straight coast line serves to illustrate the irremovable limits which the Almighty has set between sea and land. In the Prophets, its roar and foam symbolize the futile rage of the heathen beating on Jehovah's purpose for the children of Israel. "Ah, the boomings of the peoples, the multitudes, like the booming of the sea they boom, and the rushings of the nations like the rushings of mighty waters they rush. But he checketh it and it fleeth far away, and is chased like chaff on the mountains before the winds."

As it was in their literature so it was in their life—the sea was a barrier, not a highway. From the first, it was said: "Ye shall have the great sea for a border." Only three tribes ever touched the seashore. Dan was "remaining in ships" in Deborah's time, but he left them for the more secluded regions of the Jordan valley. No port is mentioned in connection with Asher and Napthali, the word "haven" being translated as but a "beach" washed by the sea. In the building of the temple timber was brought not to the harbor, but to the sea of Joppa.

Though nature has been so meagre in the provision of harbors, no one can deny her beneficence in the spreading out of the rich plain of Sharon. This stretches along the sea-coast from the extreme north to the farthest south, having an average width of from ten to thirty-three miles. The land is soft and fertile and has always been one of the most desirable sections of the Holy Land. As we pass through the plain, it is dressed in golden wheat and the harvesters are busy with their scythes. Nearby, the farmers are plowing with two yoke of oxen and the late spring cereals are being sown. Mother earth is yet moist and myriads of flowers are pushing their heads through and drinking in the warm sunshine. Among them is the anemone, pushing its tiny head above the others. This is the most beautiful of the flowers and the one that man admires most. It was to this—the most spontaneous expression of the divine in nature—that the inspired writer referred: "I am the Rose of Sharon and the Lily of the Valley." The whole plain is bathed in sunshine. The shimmering air is filled with bees and butterflies and with the twittering of small birds, hushed now and then, as the shadow of a great hawk blots the haze.

Such a plain, rising through the heat by dim slopes to the long, persistent range of blue hills beyond, presents to-day a prospect of nothing but fruitfulness and peace. Yet it has ever been one of the most famous warpaths of history. The northern end opens into the plain of Esdraelon, in the heart of Galilee, which would connect it with Babylon; and the southern is in easy and direct connection with Egypt. Along this historical highway have passed the armies of Thotmes, Rameses, Sennacherib, Cambyses, Alexander, Pompey, Titus, Saladin and Napoleon.

Not only were these regions afflicted with the terrors of war; they were frequently swept over with the most violent ravages of plague. The low swampy regions of the southern extremity, with their wells of brackish water and damp atmosphere, have always been the breeders of disease. It was here that the Philistines were struck, at a time when they were in camp against Israel, with "tumors in the groin and sudden and numerous deaths." Here Sennacherib's victorious army was infected by pestilence and melted north like a cloud; here in Justinian's time, the plague started more than once across the world. Here a Crusading expedition showed evidence of plague, and here, in 1779, Napoleon's army became infected and carried the disease into Syria.

In its earliest history, the plain was occupied by the Canaanites; most of its history, however, is in connection with the Philistines. This is the only race the children of Israel never conquered; but one with which, during the early part of their history, they were constantly at war. In her latter period, Israel lost all desire for the maritime plain and was contented to remain on her own hills, shut in from the rest of the world as God's peculiar people. The threats of prophecy against Philistia were not from the Israelites, but from Egypt and Mesopotamia. Isaiah, Jeremiah, Zephaniah and Zechariah speak of the Philistine cities not hotly, as of enemies to be met in battle, but as victims of divine judgment which hovered over Israel and Philistia alike.

Thus closes the door of Old Testament history.

In Joppa's Tropical Gardens

A Canaanitish Altar at Gaza

The Door of an Eastern Garden

All That Remains of Ashdod, in Philistia

Syrian Workmen at Dinner

On Sharon's Open Fields

Where Peter Saw the Vision of the Sheet

The Beautiful City of Gaza, Philistia

RESCUING LITTLE CHINESE CHILD-WAIFS

MANY readers of THE CHRISTIAN HERALD who are interested in our orphan work in China will read with deep interest this remarkable letter from one of the missionaries who is now engaged in saving the poor little rejected and deserted girl waifs. The writer is Rev. O. E. Oberg, a missionary stationed at Saratsi, and the little biographical glimpses he gives us of these poor little wretched beings are pathetic enough to arouse sympathy even in the hardest heart. Some of the children he mentions have died; the others are now being cared for in the Saratsi Orphanage, their support being provided for by the generosity of CHRISTIAN HERALD readers.

Mr. Oberg writes: "Thirteen girls and one boy have been rescued from being put to a cruel death these three months. They are from the following places: Paotéo 2, Sharitsing 2, and Saratsi, with surrounding villages, 10, orphans. A short biography of each one of them may be of interest to their friends in the United States. They have got their names from stars which begin with 'Tien' (meaning heaven). No. 174, called 'Tien-lui' (heaven military wall), was born in Paotéo. She was carried out from her home by her own father. Having thrown her on the ground, he began to beat her with the dust basket in which she had been carried to the place. By good chance, a kindly man came that way, and began to make intercession for the child, but the father refused. Then it turned out into a quarrel between these two persons, and would probably have continued with a fight had not another man mediated between them. A nine-year-old daughter of Elder Heh heard about it, and took the poor little baby to the mission station.

"No. 175, 'Tien-pien' (heaven bonnet), was found outside the west gate of Saratsi. She had probably been put there on account of sickness, which is a very common way there of getting rid of sick children. She died in the afternoon of the same day. No. 176, 'Tien-ki' (heaven remember), was brought here by an old woman, as the parents did not want her. No. 177, 'Tien-huang' (heaven lake or pool), was found in a clay pit, near the temple of the god of wealth. That she had been taken out from such a place was proved by her muddy and cold body. It took time and nursing to get the little body warm again. But by and by she got well, and is all right now. She happened to get a very fitting name even before her story was told.

"No. 178, 'Shan,' was a boy taken from the hands of his father, when on his way to put the child to death, by putting opium in his mouth, before leaving him on the ground. He was very weak, and died on the third day after being brought here. No. 179, 'Tien-chiang' (heaven spear), was found de titute in a poor home, with a sick mother. No. 18 'Tien-uen' (heaven garden), when she arrived w found to be scorched by the sun, as she had be lying naked, exposed to the sun for a long time, a had suffered from its fierce rays.

"No. 181, 'Tien-pan' (heaven class), was co demned to death, because there were already oth girls in the family. No. 18 'Tien-p'ai' (heaven plank Her story is unknown. S died when eight days old. N 183, 'Tien-ch'uang' (heav couch), died from apople when fourteen days old. N 184, 'Tien-keng' (heaven store). Her parents are u known. No. 185, 'Tien-tsue (heaven goblet). Parents a story also unknown.

"No. 186, 'Tien-chian (heaven river), was suppos to be an 'unlucky child,' w would bring affliction to t family, and was therefore r jected. No. 187, 'Tien-ch'ie (heaven coin), was brought the chapel in Paotéo, but v have no statements about he

"Pray that these little sta may 'shine for ever and eve and, in the right hand of t Lord, lead many wise and u wise men 'from the east to J rusalem'—which is above.

"We have now succeeded buying a place for the orpha by the side of our mission st tion. There were some o houses, which have been mo or less repaired for use in t nearer future, till we get ne houses built. As the place no purchased is insufficient, we hope to have mo ground before we make up a plan for ne buildings.

"Of the 118 children alive, 35 have been take from their nurses, and are now living in their ne home. 'It is not the will of your Father which i in heaven that one of these little ones should perish

[Readers interested in Chinese orphan work shoul write to THE CHRISTIAN HERALD for all information.

Chinese Waifs at Saratsi, Supported by "Christian Herald" Readers

TO THE HIGHEST BIDDER

Continued from page 1118

"Will I?" said Jimmy hopefully.

Peg thrust his spade into the ground.

"Guess I'd better walk over t' the house with you, an' see if the's anythin' I c'n do," he said briefly.

Barbara was setting the table with quick darting movements of her little figure when the two came in range of the kitchen door. She paused abruptly at sight of them.

"You must come in and eat your dinner quick, Jimmy," she called, "or you'll be late to school!"

"You g'wan in, Cap'n," Peg urged in a diplomatic whisper. "I guess she's pretty nigh all right. But I wouldn't pester her none 'bout that letter ef I was you. Mebbe she'd ruther not talk 'bout it yet."

The child stole into the kitchen with hanging head and sat down at the table spread for two. He was very much ashamed of himself in the stormy light of Barbara's gray eyes; but Mr. Morrison's remarks concerning the Maker of the universe appeared worthy of passing on. He fortified himself with a large slice of brown bread and butter, thickly overlaid with apple-sauce.

"It couldn't have been very 'portant, Barb'ra," he said blandly.

The girl faced about in the act of taking two boiled potatoes out of a saucepan.

"But it was, Jimmy. I know that much; and I can't read it."

"Peg says there's Somebody a-lookin' out for things, an' He made that letter fall out of my pocket."

"Peg," interrupted Barbara wrathfully, "knows nothing about it."

"'N' He let it rain, too," pursued Jimmy determinedly. "'N' He let the ink run, 'n' the mud get on it. Do you want me to tell you who it was? Do you, Barbara?"

"Well, who do you suppose it was?"

"God!" exploded the child dramatically. "Peg said——"

"I don't want to hear what Peg said. He doesn't know."

"I shall put it," said the child, "in red ink, in my Vallable Inf'mation book. It is a vallable inf'mation."

"It would be, if it was true."

"An' if it isn't true, it's a vallable inf'mation. I'll put it down that way."

"I would," advised Barbara gloomily. Then she repented herself and stooped to kiss the child's quivering lips. "Anyway," she said, "I love you; and you didn't mean to lose the letter."

After Jimmy's inquisitive blue eyes were tight shut that night, Barbara examined the blurred sheet once more, holding it between her eyes and the bright light of the lamp. A word here and there appeared to emerge from the chaos, where the sharp penpoint had bitten the paper.

"—never forgotten," was tolerably distinct. Then followed a hopeless blur of brown earth stain and purple ink. But further down the page she read,

"Write—if you——"

That was all, except his name, "David Whitcomb," at the foot of the page.

The postmark had resisted the spoiling of both rain and mould, and read distinctly, as Al Hewett had declared, "Tombstone, Arizona," in a blurred circle, with the date "April 2" and the hour of stamping "2—P.M."

With a sudden glad impulse Barbara pulled a sheet of paper toward her.

"Dear David (she wrote): Your letter just reached me, but I can only read a part of it, because——"

She paused and hesitated, then went on firmly:

"Jimmy lost it and it lay out under a bush in the rain for more than a week. I can make out only a few words here and there, but these few tell me that you have not forgotten and that you want me to write to you."

The girl paused to draw a deep, wondering breath.

"I can't tell you how strange it seems to be writing to you, because I have been thinking of you, David, for nearly three years as dead. They said you were lost on a trail in Alaska. And I thought it must be true. But your letter—even though I can't read it—has brought me the assurance that you are not in some far-away heaven, where I have tried to picture you, David, but on earth——"

She stopped short, laid down her pen and listened breathlessly. She fancied she had heard the child's voice calling her from the room above. She glided noiselessly to the foot of the stair, and listened. Her slight figure seemed to melt, spirit-like, into the shadows. It was very lonely in the old house.

The tall clock on the stair-landing ticked loud and solemnly in the stillness, and the wind in the budding trees without swept past the house with a long sighing breath. The girl shivered as she listened, then she went quickly back to the sitting-room with its cheerful circle of light and draw curtains.

She mailed her letter the next morning, passing the great Jarvis mansion on her way to the post-office with averted looks. On the sixteenth morning thereafter she received back her message to David Whitcomb, with the words printed across the envelope "Not called for." She scarcely knew how much she had been expecting from David till her own unopened letter reached her with the effect of a door shut in the face of entreaty.

It was on that same day, as she walked slowly toward home leaving her fruitless letter in a trail of tiny white fragments behind her, that the high-stepping bay horse and red-wheeled buggy again passed her. She looked up involuntarily, her face white and sad, to receive a cold stare and curt nod from the man on the hig seat. His whip-lash curled cruell around the slender flank of his hors as he passed, and the sensitive creat ure sprang forward with a lunge an a quiver, only to receive a second an third stinging cut from the lash.

Barbara straightened herself as sh watched the light vehicle disappea around a turn in the road.

She was thinking with a vague ter ror that so he would have torture and driven her, cruelly, with no hop of escape. She was not prepared t see him return almost immediately a the same furious speed, and still les for his words as he pulled up his foam ing horse.

"Get in," he ordered her roughly, "I must speak to you."

She looked up at him, her gray eye sparkling defiance from under thei long curling lashes.

"No," she said loudly, "I will not."

"Will not?" he repeated. "But I say you shall listen to me."

She walked on quietly. He stared after her with a muttered oath, as if half minded to go on. Then he leaped down, jerked his horse roughly to the fence rail, tied him fast, and strode after the slim figure in the shabby black gown.

He overtook her in a few long strides. She turned to face him in the middle of the muddy road.

"I told you I would leave you to yourself. I meant to. I intended to let you be frightened, harassed, driven to the wall; but I can't," he said in a low, choked voice. "I—love you! I love you! Do you hear me?"

She shrank back trembling before the man's white face and blazing eyes.

"I never knew before what it was like to—to love," he stammered. "Bu I do now. What did you mean by saying that you would not—sell yourself for a worn-out farm? Sell yourself— to me? Why, girl, I'd give you all that

Continued on page 1130

OUR BOYS AND GIRLS

Gifts Boys and Girls Can Make

A GREAT many best Christmas gifts can be made from odds and nds around the house, and believe me, boys and girls, I, as an "older," know that mother and father, aunts and uncles, yes, and all the little brothers and sisters, too, if they were old enough to think of it, would rather have a present you had made yourself that was ally useful or lots of fun to play ith, than almost any pretty little ing that you might go and buy. For ample:

Sailor Coaster

Useful Christmas Boxes

I know a boy who for gifts this hristmas has already made a shoe- x for his father, a mending-box for s mother, a shirtwaist box for his ster, a strong wood-box to put by the rary fire (there are ten in all), out common soap-boxes. These boxes e of various sizes, covered inside and t with bright cretonne. Raw edges d seams are hidden under narrow d braid held in place with brass- aded tacks an inch apart. The lids e fastened on with decorative brass nges and hasps, and underneath the etonne, on the top of the boxes, there e several layers of cotton batting.

A Variety of Bags

Bags are sure to be useful and ac- ptable.

A neat, pretty work-bag that any ndy girl can make, an old-fashioned ticule, a gay little bag to hang on e bureau for soiled handkerchiefs d collars, a laundry bag, shoe-bag, rning bag, a party bag for slippers d favors and fan, little linen bags r brushes and combs, hairpins, and ap for your friend who is going trav- ing. A sturdy denim school-bag ith an outside pocket and bound und with leather, for the little sis- r; a string-bag for the pantry; a oom-bag for the broom, and so on d on; there is almost no end to the t of gay bags that are not only hristmassy but are a pleasure to ake and a pleasure to receive.

Artistic and Easily Made

There are many ways of using blot- rs. Get two or three large sheets of ght and dark green or light and dark ue blotting paper. Cut the light eet into smaller right angle oblongs d mount on darker oblongs. Join e blotters by tying them with a piece narrow ribbon, paste a little cal- dar or a photograph of some poet or riter on the upper side.

Large sheets of good colored blotting paper made up with a cardboard back of silk or flowered muslin, make very nice portfolios or letter books. White blotters laid between thin boards and tied loosely with a ribbon are just the thing for the friend who is fond of wild flowers and likes to mount specimens.

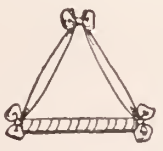
A Table Book-Rack

Take a strip of board 15 inches long, hinge onto either end of it uprights 4½ inches high. Stain with walnut or mahogany stain.

Table Book Rack

Cravat Rack and Pin Holder

Wrap and trim a 1¼ inch cardboard mailing tube with bright ribbons. Red and white is always effective.



Cravat Holder

Lay a piece of cotton batting 10 x 4 inches between a bit of fancy silk and a piece of any soft white woolen material cut the same size. Bind the edges with ribbon, sew a half yard of ribbon onto one end with which to tie the holder when folded. Fill with many sizes and varieties of pins.

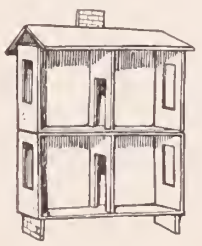
Four Pretty Sachets

Cut a fine handkerchief into quarters. Lay a square of cotton batting over each quarter, sprinkle with one part sachet and three parts powdered orris. Fold into a triangle. Whip narrow lace around the edges.

A Kimono Sacque

Kimono Sacque

In the centre of a 27-inch square of white cashmere or henrietta cloth, cut a round hole four inches in diameter, and proceed to cut the cloth in a straight line to a corner of the square. Turn a one-inch hem around all edges and sew on a broad bias band of silk; blue, violet or pink are the prettiest colors for this purpose. Bind the neck with narrower ribbon, leaving 14 inches at each end for a bow. To make the sleeves, join with short lengths of the narrower ribbon the points aa, bb; see diagram.



Small Pressing Board

Plane a piece of pine board 6 in. by 2½ ft. Bevel the edges and brace two uprights at 4 and 6 inches, respectively, from the end. On top of the uprights fasten a smooth one-inch board with rounded edges, 7 inches at the widest point, 4 inches at the narrowest, and cover smooth and tight with white flannel. Fasten with tacks.

Small Pressing Board

A Nursery Quilt or Table Cloth

On to two yards of bright colored denim, sew an 8-inch border of darker demin. Cut out of books and magazines pictures of animals, and trace the outlines onto demin or muslin of a contrasting color, and appliqué these designs with feather-stitching around the border. This idea may be varied, using illustrations from fairy-tales or any comical pictures that would be effective. A very charming effect can be got with animals and children scattered irregularly or in little groups, and appliquéd over the surface.

A Sailor Coaster

Make a pair of runners of one-inch hickory, 40 inches long and 8 inches high, smooth off the runners to a good angle, and nail strips of barrel iron along the lower edge. Take a ¾-inch board, 3 feet long, set the runners 18 inches apart and nail them on to the board. Allow about 2½ inches of the top to project on either side. For your sail, set an upright about a yard and a half high, fasten a light boom in a groove in the mast. See illustration. There is no end of fun in a Sailor Coaster.

For the Little Brothers and Sisters

One of the nicest gifts a boy can make for his little brothers and sisters is a doll-house and furniture. The diagrams on this page need little explaining or stated dimensions. They were really made from half a dozen cigar boxes in the odd moments of less than ten days, by a clever boy fourteen years old.

MORE PRIZES AND MANY PRIZE WINNERS

Drawn by Gladys Clegg Age 10

DEAR BOYS AND GIRLS: Because you are entering so enthusiastically into our Prize Contests, we know that you like them, and straightway we are planning a surprise for you.

We are going to publish right here, for you all to see and enjoy, a page of your own best work. This a splendid opportunity. I will tell you more ut it next week, so be on the lookout. Your letters are a dear delight to me, and shall each one hear from me in some spe- l way, between now and Christmas.

Prize Winners

Some of the PRIZE WINNERS in our con- t of November 9 are:

Miss Sarah Atkins, Milton, Del.; Miss Gladys Cockrane, Hesperia, Mich.; Miss Elizabeth nes, Baltimore, Md.; Miss Vere Grant, Ben- ville, Ark.; Miss Dorothy Hooper, Aberdeen, D.: Miss Carroll D. Ganer, Bellville, O.; Master Fred Meyer, Calmar, Ia.; Master Herbert P. Ramsey, Washington, D. C.; Master Vernon Doddridge, Centreville, Ind.; Master Albert Kent, Hillsdaie, N. J.; Miss Gladys Clegg, Montelair, N. J.; Miss Ruth C. Linton, Cross Roads, Md.; Miss Ruth Rollins, Elgin, Minn.; Miss Alice Gettel, Bay Port, Mich.; Miss Kathryn Cole, Maxwell, Ia.; Miss Rebeeca Barkley, Wilmington, Del.; Master Carl Lundquist, Maple Plain, Minn.; Master Floyd B. Huffman, McConnelsville, O.; Master Joy Cross, Mitchell, S. D.

The answer to the Problem Puzzle is: The aunt was 45 years old when the niece was 15. Sarah Atkins, of Milton, Del., won first prize.

Gladys Clegg, aged 10, of Montclair, N. J., received the prize for the best answer to the Mother Goose Rebus.

Here is another Rebus for you all to guess: Draw a picture of the answer. Put your name, age and address clearly on your work, and send it in by the fifteenth of December, to Miss Porter, 91 Bible House, New York. The first prize will be a beautiful Christmas hook; also 20 supplementary rewards for next best drawings in order of merit.

Rebus

My first is as old as old can be;
My second is dearest of all to me;
My third is a name, and my whole, quick as wink,
Went from pillar to post getting victuals and drink for a dog.

The Good-Night Verse

The Good-Night Verse for this week is from Coleridge's *Ancient Mariner*.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

With heartiest, happiest greetings to every one of my boys and girls in the big CHRISTIAN HERALD Family, who shall be joining with us in our good times together, I am, lovingly and faithfully always,

Your Aunt in the Cozy Corner,

Janet Porter

Every Woman

Is Interested in Her Complexion

When young she glories in the velvety softness and clear, fresh beauty of her face;—she is admired by all who look upon its loveliness. As years pass she strives to ward off the effects of age, to retain the radiancy of her youth.—We can assist her far more than she may believe until she tries faithfully this pure, harmless and time-honored lotion

HINDS
Honey and Almond
CREAM

Its refreshing action is immediate; its cleansing, purifying, tonic properties soon remove all sallow, dry, unhealthy conditions; every eruptive blemish is overcome, and the skin takes on the soft, smooth, fair and healthy appearance that all women so fondly cherish.—Hinds Cream is not greasy and is

Positively Guaranteed Not to Grow Hair.

It quickly relieves chapping and winter roughness. Unequalled for baby's skin troubles. By far the best for men's faces after shaving.

50c in bottles at your dealer's, or postpaid by us for same amount if not obtainable. Avoid substitutes. They may disappoint.

Write us now for a Free Trial Bottle

A. S. HINDS
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COOPER'S
REG. U.S. PAT. OFF.
Spring-Needle Knit "Gauzrib"
My Xmas Present

The daintiest, most exclusive Underwear for women ever made. Soft, sheer and elastic—stylish, glove-fitting and durable. Launders perfectly.

The "Gauzrib" Vest here illustrated is finished with 3½ in. of genuine hand crocheted lace. We guarantee fabric, finish and workmanship.

Send $2.00 for sample "Gauzrib" Vest in a pretty Christmas box. If you are not delighted with it—if you don't feel and know there is nothing to compare with it, return it and get your money back. But you will want to keep it, and buy half a dozen more for your friends. "Gauzrib" is an ideal Christmas gift—something every dainty woman appreciates—something which will not be duplicated. Order to-day

This same vest, identical in fabric and workmanship but with less elaborate trimming, one dollar. Sample of fabric and illustrated booklet on request.

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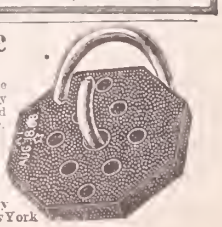
The "Hello" Puzzle
CAN YOU RING OFF?

Fun for the whole family. The newest brain-teaser. You simply can't drop it until you have removed the steel ring from the fibre disc. Easy when you know how, but—

Send 15 cents, stamps or coin, for sample and our Catalogue No. 122 of 1000 useful and amusing novelties suitable for Christmas.



The N. Y. News Company
Dept. 77, 15 Warren Street, New York

BISHOP (GRAND RAPIDS, MICH.) sell this beautiful genuine **brass** ($40.00) Bed, Colonial style, Direct to you for **$19.50**, returnable at our expense and your money refunded if not found satisfactory and worth double our price. Or, we will send the Bed with guaranteed springs and Cotton-felt Mattress complete for **$29.50** (worth $60.00).

It is a full-sized double Bed 4 ft. 6 in. wide by 6 ft. 4 in. long, with heavy 2-inch continuous Pillars—your choice of bright or "satin" finish, both guaranteed for ten years.

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Send 25 cents in stamps for the book on approval (we credit this amount toward your first purchase). We will refund the postage if you do not find it a correct and valuable guide to furniture buying.

We ship on approval and **prepay freight** to all points east of the Mississippi River and north of the Tennessee Line, allowing freight that far to points beyond. Write to-day. References, any Grand Rapids Bank.

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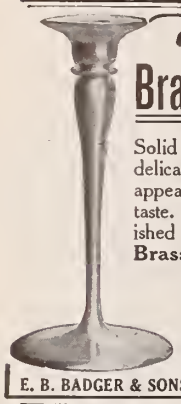

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7⅞ Inches High

Price $3.00 each, or $5.50 per Pair. Sent Express Prepaid.

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Envelopes on the back of which is printed the uniform Prayer-schedule adopted by the Laymen's Missionary Movement. Samples and an interesting and informing descriptive booklet free on request. (*We employ no solicitors.*)

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Who Was There Whom You Knew

Look with care at this ghostly picture—this strange old Civil War photograph. Perhaps among these Union soldiers about to venture into Petersburg—or among the besieged Confederates who tensely waited for the fire of this gun—which roared destruction five minutes after this photograph was taken—perhaps, in that dread place, someone near and dear to you moved and fought and fell.

To every American who gazes on a scene like this comes a sense of his own heritage, for the great Crisis that tested both North and South found neither wanting in skill or courage, and made our national Government, our unity, brotherhood and character.

But where did we get that war photograph? Why do we print it here? That makes a story in itself; for in securing this picture we secured three thousand five hundred more—an astonishingly vivid panorama of the greatest struggle in modern times.

We will send you that story well printed and illustrated by more pictures. Read this:

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From Sumter to Appomattox—a camera and a dark-room, under protection of Allan Pinkerton and the Secret Service, followed the armies and the navies through the Civil War. The 3,500 photographs taken were bought by the United States Government for $30,000 and promptly buried in the War Department, an important part of our secret records. But the great camera genius who took the photographs kept a duplicate set for himself. When he died, these too were lost—until nearly fifty years after the war they were found again. How they were taken—how they were lost—how they were found again—how the REVIEW OF REVIEWS secured them, is a wonderful story that can't be told here.

But read the panel and send the coupon at once and you'll get the whole story.

REVIEW OF REVIEWS COMPANY
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FREE 12 Photographic Reproductions

For the Cost of Mailing

To give you some idea of the bigness of this work we have chosen 12 of the photographs at random, reproduced them carefully, and enclosed them in a handsome portfolio. These 12 we will send you free for the cost of postage. Even these samples will be valuable acquisitions.

Of course we cannot promise you one of these portfolios unless we hear from you before our supply is gone. We cannot afford to make up another edition. So you had better send the coupon at once and make sure of this splendid addition to your library.

C. H. 11-30

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13 Astor Place, New York, N. Y.

Send me, free of charge, the 12 prints of your newly discovered Brady Civil War photographs, ready for framing and contained in a handsome portfolio. Also send me the story of these photographs and tell me how I can get the whole collection for the value of one photograph. I enclose 10 cts. to cover cost of mailing.

Name .....

Address .....

TO THE HIGHEST BIDDER

Continued from page 1128

I have—and my soul for—Listen! I'll do anything you say, if you'll only marry me. I'll give you a dozen farms. I'll——"

"Stop!" cried Barbara, her face slowly whitening. "I—I am sorry I said that. I didn't mean——"

"Do you mean that you'll marry me? Barbara—Barbara!"

His eyes devoured her.

"Listen!" he went on. "I've put in ten such days and nights as I never expected to spend in this or any other world."

He gripped her by the arm.

"You—must love me," he stormed. "I—I can't give you up!"

His shaken voice dropped into a low, pleading tone.

"You'll not believe it, Barbara. But I—didn't know what it was like to love any one. Why should I? I married for money—I'm not ashamed to tell you. But, Barbara! Barbara!"

The words rang out in a stifled cry, as he read the fear—the aversion—in hers.

She writhed out of his grasp, her breath coming and going in little gasps.

"Stop!" she cried. "I—can't listen!"

She clutched at the fence rail as if she feared his violence.

He folded his arms quietly, his face grown suddenly rigid.

"Something has happened since the other day," he said. "What is it?"

She was silent.

He took two long steps and stood over her, big, powerful, threatening.

"You shall answer me. Who or what is it that has come between us?"

Again he waited for her to speak: but she stood mute with bent head.

His clenched hands dropped at his side.

"You'll not answer me," he said, in a cold, hard voice. "Well, be it so; go your way, and I'll go mine. But—I shall not give you up. You're killing yourself with hard work; it is I who force you to it. I am your master. You can't escape me!

"You are not my master!" she said wildly. "I'm free—free!"

He turned without another look at her, his savage heel grinding an innocent clover blossom into the mud of the road.

VIII

Barbara stole softly down the creaking stair in the gray obscurity of dawn, her shoes in one hand, a smoking candle in the other. There was much to be done, much to be thought of, and Jimmy must not wake up to hinder for two full hours yet.

It was cold in the kitchen and the faint pink light streaming from the east shone in uncertainly through misted panes. Barbara sat down, her red lips sternly compressed, her dark brows drawn into a frowning line above her eyes, and applied herself briskly to lacing up her shoes. It was a relief to be accomplishing something real, tangible, after the whirling mist of dreams from which she had emerged shaken and breathless. Dreams of any description seldom visited Barbara's healthily tired brain, but the vanished darkness of the past night had been haunted with confused visions. Now Stephen Jarvis was pursuing her through trackless forests, where long branches reached down like crooked, grasping hands. Always she managed to elude her pursuer and always he followed, his panting breath in her ears, till suddenly stumbling and falling through a vast crevasse in the darkness she found herself on a wide plain, starred with narcissus, swaying spirit-like in the bright air; high over head white clouds floated and the winds of May blew cool fragrance into her face. Then, with the wild irrelevancy of dreams, she heard the raucous voice of Thomas Bellows, the auctioneer from Greenfield Centre, shouting something indistinguishal in the far distance. She was at hor now, hurrying in anxious haste fr room to room to find everything emp and desolate and the sun shining through dimmed window-panes on t bare floors. Outside on the lawn a co fused pile of household furnitu books and carpets, looking sadly wo and old in the pitiless light of da were being rapidly sold under the ha mer.

"Here you are, ladies an' gents shouted the auctioneer; "lot numb twenty-four, a strong, healthy you woman, kind an' willin'! A good co an' housekeeper. How much am I o fered? Come, ladies, let me hear yo bids!"

The faint light of morning touchi her closed eyelids like a cool finger-t aroused the girl to a consciousness reality (if indeed the experiences this mortal life be more real th dreams). She rose at once, dress hastily, and having by now finished t lacing up of her shoes stood gazing o at the familiar door-yard with gathe ed brows.

"I ought," said Barbara half alou in the silence of the kitchen, "to good for something." She looked dow at her young strong hands, han skilled in many uses, her forehead st puckered with unaccustomed thought

Then she opened the back door, quie ly, for she was still mindful of t sleeping child above, and went out in the frosty dawn. A robin was singi loudly in the top of the budding el down by the gate.

"Cheer up! Cheer up!" the jubila bird voice seemed to be saying. Th the song ceased and the strong brow wings spread and carried the voi toward the dawn, which now flur long streamers of rose and go athwart the frigid blue of the sky. bright, cold moon swung low in t west and the distant houses of t village, huddled close among dark fol of the hills, began to send up delica spirals of smoke which ascended a hung motionless in mid-heaven, lil unshriven ghosts.

Peg Morrison was washing the m off the wheels of the old buggy to t tune of Denis, lugubriously wafted t the winds of morning through his nos

"Peg!" cried Barbara in her imper ous young voice.

The old man stopped short, an apol getic smile overspreading his feature

"Good mornin', Miss Barb'ry," h said. "A nice, pleasant mornin', ain it? Thinks, s' I, I'll wash up this 'e buggy an' make it look 's well 's I ki Then, mebbe, 'long towards afterno I'll git 'round t' call on th' Hon'rab Stephen Jarvis. I reckon I——"

"No," interrupted Barbara decidedl "You mustn't do that. It wouldn't d any good," she added, in anticipation protest.

"It's th' matter o' th' onions I wa thinkin' o' bringin' to his attention, said Peg, raising his voice. "'F I c' prove to th' Hon'rable Stephen Jarvi that onions 'll raise that consarne mortgage within one year f'om dat I——"

"Peg," protested Barbara indignant ly, "How do you suppose I'm ever goin to train Jimmy to speak properly i you persist in using such language?

"Meanin' th' expression 'consarned o' course, Miss Barb'ry," acquiesce the old man meekly. "You're right, ain't no manner o' business to us such words b'fore ladies."

To be continued

Likes the Paper Greatly

We received your valuable pre miums and wish to express our thank and appreciation. We are also ver much pleased with THE CHRISTIA HERALD and will gladly recommend i wherever we have the opportunity.

Edmonton, Alta. MRS. J. E. NIX

Bowery Mission's Anniversary

Continued from page 1111

the greater city and elsewhere by inisters in their sermons, who ensed the good work of humanity in ich the Mission is engaged and recmended it to the Christian support all. Among these ministers were ev. Robert H. Kelley, pastor of the edford Street M. E. Church, West ourth Street, New York City; Rev. obert R. White, Faith Presbyterian urch, West Forty-eighth Street, ew York City; Rev. Kenneth C. Macrthur, Tremont Baptist Church, New ork City; Rev. William Ackroyd, anes" M. E. Church, West Fortyurth Street, New York City; Rev. arlan G. Mendenhall, West Twentyird Street Presbyterian Church, ew York City; Rev. Henry L. Mottet, hurch of the Holy Communion, ew York City; Rev. J. Herman Ranll, Mount Morris Baptist Church, ew York City; Rev. Junius B. emensnyder, Madison Avenue Luthan Church, New York City; Rev. illiam C. Stinson, Bloomingdale Reormed Church, New York City; Rev. m. H. Gaten, Chapel of the Intersion, Trinity Parish, Broadway and ne Hundred and Fifty-eighth Street, ew York City; Rev. A. H. Evans, est Presbyterian Church, New York ity; Rev. E. L. Fox, People's Home hurch, East Eleventh Street, New ork City; Rev. Andrew Magill, Reormed Church, Pierrepont Street, rooklyn; Rev. G. J. Klipfel, Second erman Baptist Church, Brooklyn; ev. Minot C. Morgan, Central Presyterian Church, Summit, N. J.; Rev. harles O. Wright, Emanuel Baptist hurch, Ridgewood, N. J.; Rev. C. J. reenwood, Westfield, N. J., and the ev. Robert P. Kreitler, Church of the scension, Mount Vernon.

This anniversary of the Bowery lission has riveted the attention of inking people on the social problem f the unemployed. Here, as Superinendent Hallimond said, men gather ot only from all parts of America, but rom the four quarters of the earth. hey read about the wealth and splenors of the metropolis of the Western orld; they dream of it as an El Doado, a land flowing with milk and oney, and they direct their footsteps hither. As a consequence, New York s in certain parts the most congested ity in the world. In these parts, vhich are covered principally by the East Side and the Bowery, men and vomen herd and huddle together under he worst conditions, in quarters where he sunlight never enters, where the ir is poisonous and where disease and leath lurk in every crevice and corner. Sometimes four and five and more amilies occupy a single room, cook, at, wash and sleep in it. Others who re unemployed wander up and down n summer's heat and winter's cold, livng on charity. New York is the city f gilded misery for the poor and the nfortunate. To the man out of work, vithout money and without influence, ramping the streets from early morng till late evening, New York, with ll its teeming population, is as an arid lesert with no speck of green to refresh the eye or drop of water to cool he parched tongue. Yet in this desert f the unfortunates here and there, hough far between, are to be found ome oases. Of these the Bowery Mission is the most prominent. For ver thirty years it has stood as a haven of shelter, refreshing the unfortunates both in body and in soul. No discrimination is made at the Bowery Mission as to race, creed, class or caste. The only passport to its doors is misfortune. Within the past thirty-two months the Mission Labor Bureau has secured employment for almost ten thousand men and not one per cent. of these have been failures.

From November to April the Mission supports the Bread Line. In the depth of winter sometimes this Bread Line is 1,500 to 2,000 strong—an army of homeless, hopeless, hungry men and boys. Each one gets a warm cup of good coffee and a warm grasp of the hand from the genial, big-hearted superintendent and is made to feel that he is still recognized as a human being and a brother man. He is helped to work and to a better life and a nobler manhood. There are thousands who have gone through this experience and who, when they look back on the past, can say with grateful hearts, "God bless the Bowery Mission!"

The Decline in Meat Prices

DURING the second week of November, a general reduction in the price of meats and other stock-yard products took place throughout the country. The drop was from 10 to 15 per cent. The following table shows the difference between lately prevailing prices and those that ruled on November 18:

	Present price.	Former price.
Sugar	5c.	5½c. to 6c.
Flour (bbl.)	$6.75	$6.90
Pork	16c. to 22c.	20c. to 26c.
Lamb	13c.	18c.
Chickens	12½c.	15c.
Beef	10c. to 18c.	13c. to 21c.
Leg of mutton	10c.	15c.
Mutton quarter	12½c.	16c. to 18c.
Pork chops	16c.	24c.
Pot roast	10c. to 12c.	12c. to 14c.
Beef sirloin	15c.	20c.
Roasts	12½c. to 16c.	16c. to 20c.

Various explanations are given for the welcome fall in prices. One is to the effect that the big corn crop of 3,000,000,000 bushels is the potent factor in the situation and that the farmers, instead of selling the grain, will feed it to their live stock. J. Ogden Armour, the great Chicago packer, is quoted as saying that prices will go lower yet for months to come, but the descent will be gradual. He regards it as the outcome of the law of supply and demand. "Cattle are more plentiful and therefore meat is cheaper. The present situation is the result of an enormous corn crop and of previous higher prices that stimulated everybody to raise live stock. The public is getting the benefit of present conditions and should get further benefits, as the increased supply of live stock comes to the market."

Denver, St. Paul, Toledo, St. Joseph, Cincinnati, Kansas City, St. Louis, Omaha and other packing cities all report a decline in prices. Poultry is considerably cheaper. Hogs are $1.50 a hundred-weight lower than a month ago. Eggs and winter vegetables do not share in the decline, but it may be said, in a general way, that the cost of living promises to be considerably lower this winter than last, which is something for which the working multitudes at least will be thoroughly thankful.

A Welcome Weekly Visitor

I wish to thank you for the Red Letter Testament and the pictures. My daughter is going to frame the latter. We look for your paper every week, and hold it with highest esteem for the pure and ennobling thoughts it gives to its readers. Your generosity is appreciated and we shall always be loyal to your paper by giving it a place in our home.

Chicago, Ill. J. H. SILJANDER.

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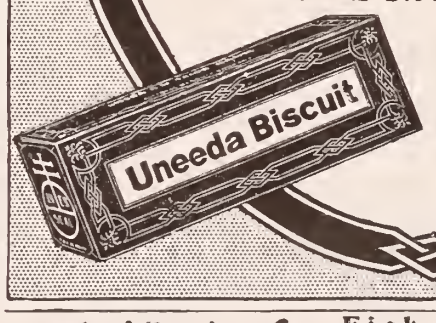

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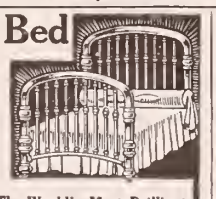

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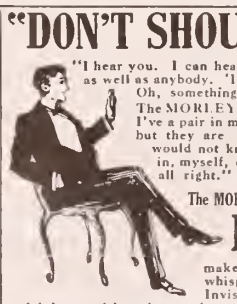

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A Husband's Debt to His Wife

HAPPY marriages outnumber the unhappy by ten to one—ay, a hundred to one; yet we hear more about the marriages that fail than we do of the successful ones. Occasionally, however, the public is permitted to know something of the marriages that have not failed. A notable case in point was a recent celebration by an aged couple of the fiftieth anniversary of their wedding. It was a festival occasion and the husband paid this beautiful and no doubt well-deserved tribute to his wife, in presence of the assembled company:

"During my married life of fifty years I have been blessed by having a companion such as a man rarely finds—a pure, good, big-souled woman, always cheerful and hopeful, always tender and wise, always thoughtful of others. She has been untiring in her devotion to her family, yet she has found time to bring sunshine into the lives of multitudes of unfortunate people. All came to her as to a mother, sure of her deep sympathy and ready assistance, and she never failed them. Her first thought has always been for others; her last for herself. One finds few people so loved and respected. She represents the highest type of true, noble womanhood, and my success in life is mainly due to her untiring support."

The influence of such a wife on a man's career is hardly to be estimated. The most fitting description is that in Proverbs, 31st chapter, which shows that a good wife has the same characteristic virtues in all ages and that her price is indeed "above rubies."

Six years ago I planted oranges on 55 acres of land in the

San Joaquin Valley California

The land was worth $75 an acre. Today it's worth $1200 an acre. Last year my income was nearly $4000. This year the crop will double and it will increase about 50 per cent each year for two years more.

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Jesus, the Saviour King*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

AMONG the ancient Romans only the vilest criminals were crucified. What Roman, then, would have used it in the decoration of any building or worn it upon his person?

The Evolution of the Cross

Now the directly opposite view of the cross is held. Some of the most magnificent buildings in the world are shaped according to the proportions of the cross, while the choicest forms of art and architecture owe their composition to it. And the cross is now worn by kings and potentates, by men and women in high circles and low. The cross is made in every sort of metal, and in every sort of stone: granite, marble, alabaster, iron, silver, gold; and in every sort of jewel stone: pearl, ruby, emerald, amethyst, diamond; nothing is too precious for its use.

"The cross of the God-man hath put an end to the punishment of the cross, and instead made the cross the symbol of humanity, civilization, progress, peace and love."—*Edersheim.*

It is to-day the most loved and highly honored symbol in all the world. It is the sublimest expression of the love of God for the world. A thing once so low, and now lifted so high, is best described in Christ's own words: "And I, if I be lifted up, will draw all men unto myself." It is not the cross, so simple in itself, that we love and cherish, but it is the memory of the love of our Saviour crystallized about the cross that makes it so altogether lovely to us.

In St. Peter's at Rome, and in many other Roman Catholic churches, pieces of "the true cross" are shown on Good Friday. Some gullible people easily believe these are true relics. Inquire how they were secured, and you will be told that Helena, the mother of the Emperor Constantine, was shown in a dream the exact spot where the crucifixion had taken place four hundred years before, and that she went to Jerusalem and found a sepulchre by the side of which were three crosses. It was a problem to discover which of them was the cross of Jesus. To prove it, she had all three crosses applied to a sick woman, and while two had no effect upon her, the third one restored the woman at once to health. And Helena caused a church to be erected over the spot where she found the cross, which became known as the "Church of the Holy Sepulchre," and the "true site of Calvary"!

The late Dr. Selah Merrill, who for many years was the American consul at Jerusalem, put much effort in trying to discover the actual site of Calvary. He says: "Everybody accepts the fact that Christ was crucified without the walls of Jerusalem. The New Testament requires this (Heb. 13: 12; Matt. 28: 33; John 19: 17). . . . In 1886 I had the good fortune to discover what is unquestionably the second wall of ancient Jerusalem, and hence the wall without which Christ was crucified. . . . We had already one terminus, and also the direction of the wall. It encircled the north part of the town. This is the statement of Josephus (*Wars*, v., 4, 2), and what we find corresponds exactly to his description. . . . Less than two hundred yards north of the north wall of Jerusalem, and not quite three hundred yards from the Damascus Gate, there is a hill above what is known as Jeremiah's Grotto. This hill was wholly without the city as it existed in Christ's time. It is now used as a Mohammedan burying ground, and has been so used for centuries. It is forty feet above the level of the country about it. Its top commands an extensive view every direction. There are many re sons which led me to think that this the site of Calvary:

"1. It is a sightly spot, which we a led to suppose was true of the place crucifixion.

"2. It was 'nigh to the city,' as required by the words of John (19: 20

"3. It was close to the military roa which led out of the Castle of Antoni

"4. It was necessary that the Cast of Antonia, the military road leadir to it, and the place for the executic of criminals should be in rather clos proximity to each other, and the hi in question meets these requirements.

"5. A city like Jerusalem would hav a definite place for the execution c criminals. . . . At the usual plac of execution, therefore, Christ, wh was put to death by Roman sanctio was crucified.

"6. The spot we are now speaking c was the traditional place of the stonin of St. Stephen. Being a matter c tradition, no special reliance could b placed on this fact, did it not harmoniz so well with all the other circun stances. . . . I have visited the spc with scores of intelligent persons, an gone over the arguments with then and so far as I know, every one ha been impressed with the strong an cumulative proof that this is the plac where Christ suffered on the cross."

We may add that this particula location is frequently called "Gordon' Calvary," because General C. G. Gor don, who died at Khartoum, thoroughl and scientifically examined the spot and pronounced it the true Calvary Dr. Merrill further says: "If this is th spot where his words were fulfilled 'If I be lifted up,' half of Jerusalen could from their housetops have wit nessed the scene, and likewise peopl from Olivet, Scopus, and much of th surrounding country beside."

The Mournful Journey

The start was made from the Præ torium, Pilate's judgment hall. (Doré' picture, "Christ's Descent from th Prætorium," is a wonderful represen tation of this scene.) In the lead o the procession as it moved out o Pilate's castle was a soldier bearing a board on which was written in three languages: Jesus of Nazareth, the King of the Jews, the accusation of Christ. This was afterwards nailed or the cross above the head of Jesus. Next followed the centurion who had been given charge of the execution, then four soldiers guarding Jesus, who bore his own cross, as was the custom. Then came the two thieves, who were to be crucified at the same time, bearing their crosses, each guarded by four soldiers; then the multitude thronging after, among whom were the weeping women (Matt. 27: 55). It is hardly probable that the high priests and Sanhedrists were in the throng at first, but that they joined it after learning of the inscription which Pilate had placed upon the board. They felt it incumbent upon themselves to counteract by jeers any anti-Jewish feeling that might be excited by the thrust of Pilate. The way the procession moved was through the street Via Dolorosa—the Sorrowful Way—to the Damascus Gate. Passing through this, they met Simon of Cyrene, and as Jesus was sinking beneath the burden of his cross, they took it from him and laid it upon Simon. It has been suggested that Simon did not bear the whole cross, but only that part which dragged on the ground (Luke 23: 26). Passing eastward from the Damascus Gate, along the north wall, they came to Calvary, which was only about three-quarters of a mile from where they had started.

Shortly after reaching Calvary (or

Continued on next page

* **The International Sunday School Lesson for December 11, 1910.** The Crucifixion. Matt. 27: 33-50. GOLDEN TEXT: "He was wounded for our transgressions, he was bruised for our iniquities." Isa. 53: 5.

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Sunday School Lesson

Continued from preceding page

Golgotha as it is sometimes called, meaning the place of the skull, not because there were any skulls lying about, but because of the peculiar appearance of the front of the hill, which even to-day looks like a skull with eye sockets, nose and mouth) some benevolent persons offered Jesus wine mingled with myrrh, as the custom was to do for those about to be executed, in order to dull their sensibilities—a sort of anæsthetic. It was provided by a company of kind-hearted women in Jerusalem. But Jesus, when he had tasted it, would not drink of it. He had no desire to escape anything. At every point in his arrest, and accusation, and condemnation he might have escaped by using his miraculous powers. Why did he not thus escape? There is no reasonable explanation except that which he gives and his apostles repeat: "He suffered the just for the unjust that he might bring us to God" (I. Peter 3: 18).

Jesus Crucified

There on Calvary they crucified him! He was nailed to the cross as it lay upon the ground, and was then slowly raised to an upright position. Then followed the crucifixion of the two thieves, one on his right hand and the other on his left; and thus "he was numbered with transgressors" as the prophet said he would be (Isa. 53: 12). The four soldiers who had guarded Jesus took his garments as their perquisites, and cast lots how they should be divided among them; the headgear, the outer cloaklike garment, and the sandals. Besides these was the inner gament, or seamless robe. For this they cast lots because it could not be divided.

The Voice from the Cross

1. "Father, forgive them, for they know not what they do." A prayer instead of condemnation for those who had nailed him there.

2. "To-day shalt thou be with me in Paradise"—words spoken to the penitent thief, when he had asked Jesus to remember him when he should come into his kingdom, while the other thief continued to rail at Jesus, joining with the chief priests and scribes and elders who mocked Jesus, saying: "He saved others; himself he can not save. He is the King of Israel, let him come down from the cross and we will believe on him. He trusted in God; let him deliever him now." At first both thieves had joined in the accusations.

3. "Woman, behold thy son." "Behold thy mother." Why did the heart of the mother Mary not break as she witnessed the dying agony of her Son? Special grace from God must have been given her to bear it. And too, she would not add to his agony by dying there, and so for his sake she bore up. The undying love of her Son showed itself in his solicitude for her. He would give her another son, even John the beloved disciple (the only disciple near enough to witness the last scenes upon the cross). And John who loved him so needed a mother to comfort him. There was already a tie between Mary and John, for she was the sister of his mother, Salome, the wife of Zebedee, his father. It is recorded that from that hour John took Mary to his own home. He was indeed a son to her.

4. "My God, my God, why hast thou forsaken me?" We can not fathom the depths of that cry. It is useless to try. If Jesus had not been "tempted in all points like as we are," he probably would not have uttered that cry. So by it, he comes into closer sympathy with us, for even the best of men have had the discord of despair sweep over their souls.

5. "I thirst." It is the only expression of bodily suffering which Jesus made while on the cross.

6. "It is finished." Not his life, but that for which he came into the world—to save others. "The great transaction's done." Death was no thwarting of Christ's plan, but its crowning touch. From the beginning he had looked forward to "his decease which he should accomplish at Jerusalem."

Some there are who object to making much of the "blood." Let them note that Christ when he chose an act of his to be often repeated "in remembrance" of him, chose not some scene that would recall his work as a teacher but his atoning death.

7. "Father, into thy hands I commend my spirit." And then he died.

It was the hour of high noon, but darkness was over the face of the earth for three hours. Just at the lightest part of the day it was darkest. And earth trembled in agony, for there was an earthquake; the rocks burst, and the tombs were opened, and there was a resurrection of the dead, for those who were in their tombs came out alive. And over there in the Temple the Jewish hierarchy was done away with, for the veil which divided the Holy Place from the Most Holy Place was rent in twain. There was no longer any need of intercession by the man-priest, for now we have a "great High Priest who hath passed through the heavens, even Jesus the Son of God" (Heb. 4: 14).

A Word of Praise

WE recently called attention to the very honorable dealing of one of our advertisers, who had refunded quite a large sum of money to one of our subscribers, who had several years previously taken up with a financial proposition offered by the advertiser. In this particular case the advertiser was in no way obligated, as the subscriber had received full value for his money, and there was not the slightest suggestion of fraud. In fact, the subscriber was willing to abide by any decision made by the advertiser; but the latter, believing in the theory of "the customer be pleased," decided to refund the full amount received by him.

This is not the only case of this kind, as we constantly receive letters from subscribers commending the good treatment accorded them by our advertisers. For instance, we have just received the following from a subscriber who had previously written us:

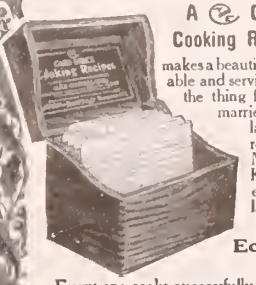
"DEAR CHRISTIAN HERALD: I sent you an inquiry last week as to the reliability of the ——— Co. They have since made good with a garment of such value that I am glad I saw their advertisement in your paper.

"Very truly yours,
"H. L. K."

It is a great satisfaction to us to receive letters of this kind. It shows that not only do our subscribers feel protected by our guarantee, but that our advertisers live up to the spirit of it.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

Christmas Gift for use every day in the year



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Each recipe printed on separate card, size 6" x 4", over 100 in each outfit. Cards indexed behind subject guides, from soups to desserts. Recipe matter on each card classified by materials, weight, utensils and general directions. Outfits contain blank cards, with headings, for your favorite recipes. New recipes issued annually. Outfits from $1.00 to $7.00 each.

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as in the past, in presenting information which you can use in your daily life.

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Your list of Magazines for 1911.

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"THE purpose of Pearson's Magazine is to present information and entertainment---information on subjects which lie close to the heart of the average man, subjects which have to do with his daily expenses, his government, his health, his general welfare. Once in a while a foreign subject will be discussed, but only in its relation to the average American---or as entertainment."

Such was the statement made recently in response to numerous requests by Arthur W. Little, the head of Pearson's Magazine.

Mr. Little enjoyed the intimate friendship of that splendid man, Louis Klopsch, and frankly attributes much of his spirit of humanism and championship of the cause of the plain people of the country to the inspiration of the late lamented proprietor of **The Christian Herald.**

If you are going to take **any** magazine in addition to **The Christian Herald**, **Pearson's** should be your first choice.

It is listed in **The Christian Herald** popular priced offers and can be secured through them.

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OF SPECIAL IMPORT TO EVERY-ONE, *PARTICULARLY WOMEN.*

Ella Wheeler Wilcox and Margaret E. Sangster have written a very glowing tribute about a wonderful set of books which has recently been compiled under the title "Every Girl's Library."

Every woman in the universe should read the words of appreciation which "Every Girl's Library" has prompted, and a two cent stamp sent to us will bring the critical essays by these well-known writers. If you are interested, write us immediately, mentioning the name of The Christian Herald.

PEARSON'S MAGAZINE
NEW YORK

To Endow the Red Cross

PRESIDENT TAFT, as the head of the American National Red Cross, has written a letter to the New York members of the Red Cross Endowment Fund Committee in which he sets forth the general purpose of the endowment scheme. The President's letter says:

"The time has come when the American Red Cross should be placed on a permanent and efficient basis by an endowment fund whose income will enable it to be prepared at all times to carry out the purposes for which it has been created. The funds for relief work received by the American Red Cross within the last five years amount to nearly $5,000,000 and prove the confidence the public places in the society. Public confidence is most important, but it is of equal importance that the society should be able to maintain an organization which is capable of administering such large funds to the greatest advantage. The experience in relief matters gained by a permanent organization is beyond question and insures a far abler and wiser expenditure of relief funds than can be secured by temporary and suddenly created committees. The accounts of the Red Cross are required by law to be audited by the War Department. The officers of the society, with the exception of the national director and secretary, serve without compensation, some of them devoting the greater part of their time to its work. By its methods, the co-operation of such organizations as can be utilized for active relief work is being secured, thus assuring trained service without the necessity of maintaining a corps of its own workers.

"Experience has shown that in cases of great disasters, such as occurred at San Francisco and in Italy, large contributions are received by the Red Cross; but in the constantly recurring disasters where smaller communities are stricken, and should receive a certain assistance, the contributions are far too small to meet the need. Moreover, in the case of great disasters, the Red Cross should have such a balance in hand as to enable it to take immediate action, without being forced to wait until contributions are received. To provide this first prompt assistance at times of disasters of great magnitude, and to render the necessary aid in cases of calamities to smaller communities without too frequent public appeals, the American Red Cross should be assured of an adequate income. By enabling the society to continue and extend its system of first aid instruction under the First Aid Department, and its courses in simple home nursing of the sick for women under its Nursing Department, a *personnel* valuable in time of disaster will not only be secured, but instruction of constant and continuing usefulness will be provided.

"Though willing to contribute generously for relief after great disasters, it is difficult to obtain in this country a large membership contributing small annual dues. The American Red Cross received last year from the 50 per cent. of annual dues paid into the national treasury less than $4,000. The Japanese Red Cross in 1908 received from the annual dues of its 1,440,000 members over $1,000,000. The brief statement in regard to the endowment fund of the American Red Cross compared with those of the societies of several other nations shows how far this country is behind in this respect. An endowment fund for the Central Office of the Red Cross, far from becoming a stagnating influence, as in cases where endowments are for local purposes, will provide the means of continued stimulation to the State Boards and Chapters scattered over the United States and its dependent possessions.

"The standing of this remarkable organization throughout the world, its importance to our own country, and its beneficent influence for peace and good will in international relief work, commend it to the public-spirited men and women of the United States. I believe you cannot appeal to them in vain to aid in providing the American Red Cross with an endowment fund of $2,000,000, less than the funds of the societies of the other first Powers, so that our National Society may take its proper place in this great international institution."

The statement appended, to which the President's letter refers, shows these instructive comparisons between the American Red Cross and the Red Cross Societies of other countries:

	Funds.	Property, buildings and supplies.	Total.
Austria	$1,732,628	$741,949	$2,474,577
Hungary	412,512	555,880	968,392
France	3,547,361	724,115	4,471,476
Italy	970,069	577.479	1,547,548
Prussia	2,889,948	2,000,000	4,889,948
Other German States	.....	.....	2,548,265
Japan	7,011,992	1,068,013	8,080,005

American membership dues, interest and contributions, $100,553.

This statement does not include the $424,500 promised or contributed to the New York Endowment Fund Committee to November 1, 1910.

The British Red Cross, in a printed statement, says that the income from its capital is sufficient to maintain the organization and administration of the society in time of peace without demands upon the public, the use of annual dues or any other donations.

This appeal from so high a source should stimulate the patriotism and humanity of Americans to make the American Red Cross self-sustaining by a substantial endowment. The National Treasurer of the Society is Charles D. Norton, 341 State, War and Navy Building, Washington, D. C.

Called Higher

Mr. George A. Haas, of Bridesburg, Pa.

Nancy Ann Smith (49), of Kibbie, Mich.

Mr. Wardwell Beach, of East Syracuse, N. Y.

Mrs. Mary A. Dunn (87), of Greeley, Col.

Mrs. Adelia T. Schenck (79), of Madison, Wis.

Mrs. Mary Aber Thompson (46), of Biloxi, Miss.

Mrs. Mary Melvina Irons (96), of Syronia, N. Y.

Mrs. A. A. Carter (91), of West Medford, Mass., January 13.

Mrs. Sarah A. Schnoder (78), of Reading, Pa., widow of Davis C. Schnoder.

Mrs. Thomas Wyse, of Banksville, Pa. She was a reader of this paper for thirty years.

Mrs. John D. Eastland (90), of Marblehead, Mass. She was a constant reader of THE CHRISTIAN HERALD for over twenty years.

C. H. White (72), of Los Angeles, Calif.

Mrs. Hutchinson (79), of Plainsboro, N. J.

Mrs. Maria Allen (83), of Leominster, Mass.

Martha C. Osborne (76), of Plainfield, Ind. A friend of "Mont-Lawn."

Mr. Mahlon M. Lucky (71), of Ogelville, Ind. He served three years in the army in the Fifth Ohio Independent Battery, L. A. He was a Christian man, always had a kind word for all whom he met.

Rev. Edward Payson Hammond, evangelist, at Hartford, Conn. Mr. Hammond was born in Ellington in 1831, and was a graduate of Williams College, and he also studied at Union Theological Seminary and the Free Church College, Edinburgh, Scotland. His work as an evangelist extended over several countries of Europe. He preached in Italy through an interpreter. He began his evangelistic work in America in Boston in 1861. He continued actively at work until recently, numbering his converts by the thousands.

Kept Up to the Standard

Since the death of Dr. Klopsch, the paper has certainly kept up to the high ideals which he held. I love it.

Aurora, Ill. NETTIE ALFORD.

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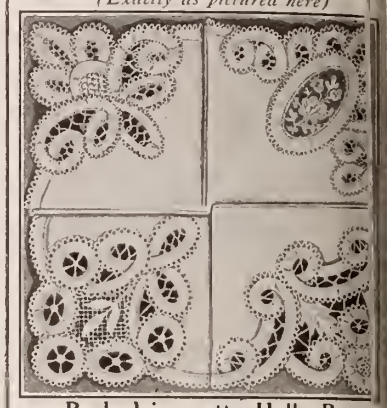

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Individual Communion Cups. Send us $4.75 for tray (like cut) and 36 plain glasses. Tray and 44 glasses, $5.25. Over 7000 churches are using Thomas Communion Service Co., Box 125, Lima, Ohio.

Chicago's Revival Closing

It Was a Triumphant Success and Many Souls Were Won and Churches Strengthened

predictions made at the beginning of the Chapman-Alexander ...taneous Evangelistic Campaign ...cago are coming to pass. A new ...phere has been created. A new ...el has been cut into which the ...ous thought of the city flows with ...ady stream. The impression ...d by these great leaders has ...altogether fresh and stimulating. ...e may be backsliding in the ...s to come, but there will be no ...on. No extravagant, overheated ...ents have been made; no meth... ...t of keeping with the most help... ...inistrations of an earnest, evan... ...c pastor have been adopted. ...the special meetings are con..., it will be felt to be the natural ...lure for every pastor to continue ...sent Christ as a Saviour to be ...ed at once and implicitly obeyed. ...pastor said to-day, "I have a ...of thirty men in my church. I ...often urged them to do personal ...and I have shown them how, for ...s a specialty with me; but they ...been reluctant. These meetings ...ting as a solvent in which preju... ...and difficulties are melting ...."

...er churches, not included in the ...r groups, are actively at work. ...Church of the Nazarene is cam...ing with "Bud" Robinson as ...elist. One group of churches, ... peculiar financial burdens hin... ...them from officially co-operating ... general movement, are holding ...ngs and having as preachers vari... ...astors who had finished in their ...group meetings and whose hearts ...aglow for service. One group ... regular campaign which had ...eted its three weeks of special ...ngs decided that the local success ...ul-winning was too marked to ...way and they continued for the ... week. One of the largest firms ...icago gave notice to its employees ...week that the noon hour would be ...ded to 1.30 if they desired to at... ...he noon meetings. Several man... ...uring firms have given permission ...rvices in their plants at the noon ... Mr. William Asher is taking up ...eculiar field of usefulness.

...erest in the great tabernacle ...ng, under the immediate care of ...Chapman and Mr. Alexander, ... continually. Each night wit...s some new manifestation, and ...rging crowds in increasing num...are coming under the influence of ...oly Spirit. In the Olympic The... ...before more than a thousand ...s and actresses—some of them ...ed in the profession as stars—Alexander won out, causing the ... audience to sing "Traveling ..., led by Jesus we are traveling ...," while one actress sang the solo part when he invited a volunteer to sing it. Ever since this theatre meeting, the melodies sung that day have been popular behind the stage curtains. Dr. Chapman was equally wise and masterful in his sermon, and gave no approval to the theatre as an institution nor to theatre-going as a practice.

This evangelistic campaign is the most extensive ever undertaken in Chicago. There have been over eighty evangelists, singers and special workers engaged in carrying on the meetings and allied lines of activity. Every class has been ministered unto—the men, the women, children and young people, shop and factory workmen, police and firemen, attendants and actors at the theatre, dwellers in the slums and in vicious resorts and people to whom Testaments have been given. Even the Chinese have had the Gospel preached to them in their own tongue, Mr. George T. B. Davis speaking to them through an interpreter. Group meetings have been held in the suburbs and in the wealthiest neighborhoods, as well as in the districts populated by the poorest and most ignorant foreigners.

One factor of present and future value, in which the laymen's evangelistic council have co-operated with the International Sunday School Association, was the home visitation movement, by which a canvass was made of Chicago and suburbs and the record secured of church attendance and church preference. This was Chicago's first experience in such an undertaking and the result has been astonishing. Five hundred and sixty thousand families were visited and the record made of 2,040,000 individuals. Of this number 40,200 people stated that they were members of some church, but were not identified with any church in Chicago or suburbs. The hunting up of these lapsed or indifferent Christians is one of the essential features of this evangelistic campaign. Many churches already report large accessions to their membership.

As the campaign draws to a close, the efforts of the workers are being redoubled. The north side tabernacle, known in Chicago as the Wilson Avenue Tabernacle, has been open two Saturday evenings as well as on the third Sunday afternoon. The West Side or Austin Tabernacle also opened Sunday afternoon with an extra service at which Rev. W. R. Lane of London was the speaker, the Chapman-Alexander contingent coming on at night. Commander Eva Booth of the Salvation Army was the speaker at the Wilson Avenue Tabernacle the second Saturday evening. Weather conditions have been well nigh perfect, no rains, no snow, but for the most part clear, crisp fall weather.

WILLIAM BERNARD NORTON, *Ph.D.*

Among the Workers

...N AMERICAN missionary, lately returned ...rom West Africa (ordained preacher in United ...tates), would act as supply or accept pastorate ...in a Protestant pulpit. Address H. S., care of THE CHRISTIAN HERALD.

...ME. MARIA NARODNY MIELER, a talented ...lecturer from Russia, is now visiting this ...country. She has had a remarkable experience ...and was at one time imprisoned as a ...revolutionary suspect, but was soon released ...after she had sung to her jailers. She comes ...here to lecture on Russia and Finland and to ...sing the songs of the great native composers of ...these two countries.

...T THE ANNUAL meeting of the "Bella ...Cook Mission of New York," held Wednesday, ...November 9, the Mission was transferred to ...the Seventy-seventh Street Methodist Episcopal ...church building, where the work will be carried ...on in the same non-sectarian manner as before. ...This is the church of which the late Bella Cooke ...was a member for sixty-two years and which ...she greatly loved. Rev. F. J. Shackleton, ...pastor of the church, is president of the board of directors. The late Bella Cooke's three daughters are still actively connected with the Mission.

A Delighted Iowa Reader

The beautiful book, *Hero Tales from American Life*, was received with surprise and delight, for I had not expected such a finely bound book. It was a great deal nicer and better than the description. I think every American home ought to have this book, for it is so instructive and is told so interestingly. I don't see how you can give such nice premiums when THE HERALD itself is so good.

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the heroine of Robert W. Chambers' story, "The Common Law," as pictured by Charles Dana Gibson

This is the story of a young and beautiful woman who has many interesting experiences in the artistic world of New York. Famous artists and wealthy members of the social aristocracy of the metropolis are prominent in the action of the story which hinges chiefly on the struggle between snobbery and true affection. It's a story that will appeal to feminine readers especially, who will find the social experience of Valerie of absorbing interest.

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Charles Edward Russell continues his articles, "What Are You Going To Do About It."

And more stories by Sir Gilbert Parker, Rex Beach, Bruno Lessing, Arthur Stringer and many others.

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Here is the recipe:

Two cups of boiling water, four cups of granulated sugar and one heaping teaspoonful of Mapleine. Thoroughly dissolve the sugar in the water, stir in the Mapleine and strain through a damp cloth. This makes one quart of delicious table syrup, which is ready for use as soon as cold.

It is difficult perhaps for some to see how any manufactured product can possess superior qualities to the natural product with which it is compared. To say that Mapleine is better than maple would not, perhaps, carry conviction to all readers of a magazine like the CHRISTIAN HERALD. Therefore a demonstration is required.

Therefore we ask *you* to be the judge—obtain a bottle from your grocer and remember that we sell Mapleine on the complete understanding that if it is not perfectly satisfactory, or better still, completely to your liking, if made according to directions, it can be returned at *our* expense, and your money will be refunded.

A 2-oz. bottle costs 35c and makes 2 gallons of syrup. If your grocer can't supply you, write to **CRESCENT MFG. CO., Sole Mfrs., 317 to 321 Occidental Avenue, Seattle, U.S.A.**

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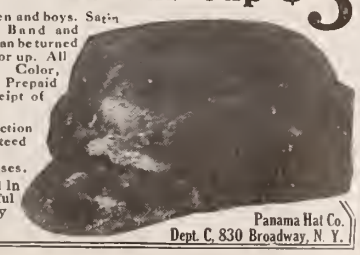

Panama Hat Co. Dept. C, 830 Broadway, N. Y.

Young People's Societies

Christian Characteristics*

ALL of us of the modern world aim to resemble each other. Even the cut and fashion of clothing are becoming alike all the world over at any given time.

It is said that the peasants of every country are gradually giving up their distinctive and often picturesque costumes. A dull monotony of array is invading the whole earth. Only in the Far East, where the turban and the flowing robe have reigned since the earliest ages, does any whole people still retain its original, characteristic dress.

As with our outer raiment, so with our inner selves. In the olden days, travelers talked with each other as they rode along. Now it is the rarest thing in the world for strangers to address each other without an introduction.

Our fellow-travelers may speculate to any extent regarding our identity, our business, our domestic relations; but we generally keep them to ourselves. By no look or stray word do we usually reveal ourselves. Unless we are at a convention or a special meeting, we do not wear badge or ribbon.

Even the ardent appeals to members of great Christian brotherhoods and sisterhoods to display conspicuously, wherever they go, the emblems of their faith, fail to bring them forth.

The modern mind prefers anonymity. The "doorplate" has disappeared from the person just as it has disappeared from the house.

Under conditions like these how can we demonstrate to outsiders our Christian faith? Is it possible so to carry ourselves that we may proclaim our fealty to Christ wherever we go?

Even when we talk with others, even when we touch elbows with them in our daily business, we have usually little opportunity, unless we make it, for showing forth the faith that is in us, and far too little is done or said to make the opportunity.

Herein lies a wonderful testimony to the power of the Gospel. Such has been its penetrating quality and its attractiveness to the minds of men, that the Christian standards of pity, purity, altruism and forgiveness have become virtually the standards of every so-called Christian nation, though thousands there do not recognize the source of their virtues.

A long-time missionary to Japan recently declared that the number of acknowledged Christian converts conveyed no idea of the effect of Christianity upon the Japanese nation.

"It is in their ideals and their national customs," he said, "that the influence of Jesus is most plainly to be seen. The plural marriage, the ignorance and degradation of woman, the neglect of the feeble, all these and a score of other vicious features of Japanese life, are disappearing under the white light of Christianity."

The great outward differences that distinguish the Christian from the respectable non-Christian are these two:

The first is that the Christian attends regularly the services of his church, and strives by every means in his power to upbuild it.

The second is that he has a burning thirst for the conversion of souls. He seeks opportunities to talk alone with the unrepentant upon the subject of religion. He writes letters to them. He invites them to go with him to devotional meetings.

And it is the inner life of the Christian which gives him the power and the impetus to do all this. Light and strength come to him from the daily study of the Word; and through unceasing prayer, God grants the gift of his all-conquering Spirit.

*Christian Endeavor Topic for Sunday, December 11. TEXT: II. Cor. 6: 16-18.

Preparing the Way

IT is seldom that any great disp sa
tion of life comes to us wi ou
warning. Before the face of gr
great joy or sorrow runs usually m
messenger to acquaint us of its ap
proach.

Frequently in history the prepra
tion which God has given to the wo d
leaders might seem to us myster is
but it has usually afforded that ch ic
for reflection and the developmei o
physical and spiritual strength v el
were necessary for the work ahea

"The Scriptures," says Bush el
"show us how frequently in the c di
tions of obscurity and depression, ep
arations of counsel are going o b
which the commonest offices ar t
become the necessary first chapte o
a great and powerful history—D ri
among the sheep; Elisha follo n
after the plow; Nehemiah bearing h
cup; Hannah, who can say not n
less common than that she is the
of Elkanah and a woman of sorro u
spirit. Who, looking on these hu bl
people, and discovering how de
purpose God was cherishing in t m
can be justified in thinking that o
has no particular plan for him, bec s
he is not signalized by any kind of
tinction?"

A modern religious story deals
the case of a young musician w s
playing was a marvelous exhibitio o
technique. He was acclaimed
greatest performer of the time.
ing of a modest spirit, he asked h
criticism of a discerning friend.

"Your playing lacks depth of
ing," he was told. "You will g i
when you have heart-breaking sor w
and then only."

The sorrow came and the yo
player's music received the eler
which it had lacked to make it per

"Man advances," says Guizot in i
great *History of Civilization*, "in
execution of a plan which he has
conceived and of which he is not
aware. Imagine a great machine, d
design of which is centred in a si le
mind, though its various parts are
trusted to different workmen. No
of them understands the work a a
whole, but every one executes with
telligence and freedom the partic
task assigned to him."

Thus each one of us is carrying
ward in some hidden way, of wh
our small minds cannot grasp the la s,
the great work of God's universe.

In Drummond's *Ideal Life*, he sa
"In the counsels of God's will, wher e
arranged the destiny of every star d
every sandgrain and each of those t y
insects which live but for an hour, e
Creator had a thought for you and a
It was a thought of what we were o
be, of what we might become. But e
all had the terrible power to evade s
thought and shape our lives from
other will if we so chose. The d
could only become a flower and the s r
revolve in the orbit God had fixed.
is was man's prerogative to choose s
path, his duty to choose it in God."

"Before Jesus enters upon his l
work," says Henry B. Wright, co
menting upon this passage in his v
practical book upon choosing a l
calling, "the Spirit leads him into a
wilderness and allows him to dec
freely for or against God."

Thus our Maker often leads us i
the wilderness and permits Satan
buffet us, before we can take up a
important work before us.

Before we break down in a fit
sickness, God usually sends a mes
ger; before failure in business ov
takes us, we have warnings; bef
any great joy comes to us, dawni
streaks of light beautify the sunr
sky. Thank God, he prepares our w
before us. Let us pray that we m
watch for his messengers and h
their warnings.

*Topic of the Epworth League for Sund
December 11. TEXTS: Mal. 3: 1, 2; Matt. 3:

THE LITTLE STRIPED CAP

'TIS but a little striped cap,
All faded, mussed and torn;
It was the first my baby boy
With childlike pride had worn.

I see again his smiling face,
And hear his words of joy,
As when, with prattling voice, he said:
"I papa's great big boy.

"Jus' look at me, so big, so tall,
Almos' as big as you."
Then tipped his cap and made a bow
And said, "How do you do?

"I's going to be a preacher man,
And preach, and pray, and sing,
And tell all little boys and girls
That Jesus is our King.

"And when He sends for me to come
To visit Him some day,
I'll chase the little lambs about,
And make them skip and play."

Ah! little did I think that day,
As I sat there and smiled,
That death should come and take away
My precious darling child.

Before the roses bloomed again
We laid him 'neath the sod;
His spirit went to live with Christ
And be at home with God.

I'll hang this little cap in state,
Its value is untold:
It tells me I've a little "lamb"
Safe in the heavenly fold.

Milton, Del. J. B. WELCH.

China's First Parliament

A SPECIAL correspondent of the New York *Herald*, writing from ekin, October 15, gives this interest- ng pen picture of the first National ssembly ever held in the Chinese mpire:

"For China the installation of the 'zu-cheng Yuan marks the beginning f a new era. For the world at large is an event of supreme importance, nce necessarily the world must be eeply concerned in any movement that ffects for good or for ill the welfare f a nation representing one-fourth of he human race.

"From the galleries of the large as- embly room of the old Law College, in hich the sessions of the Tzu-cheng uan are to be held until the new par- ament building is ready for occu- ancy, the scene is one not only inter- sting but impressive.

"The hall is extremely simple. There s nothing in it, or in the body itself, hat indicates the splendor or display ssociated in the minds of Western eople with everything Oriental. The wo hundred members sit behind smal! lesks arranged in tiers facing north. t is close sitting, for it has been a ight squeeze to find room for the vhole membership. Along the north vall on both sides of the platform are wo rows of seats slightly elevated. These are for representatives of the government departments assigned for luty with the Yuan, to reply on behalf f their respective departments to par- iamentary inquiries relating to their usiness. Elevated, but not to the level f the main stage, there is a rostrum rom which members having set peeches address the assembly. Below his, desks for four stenographers usily engaged in making record of the proceedings.

"In the centre of the platform is the lesk of the President, Prince Pu Lun; n his left sits the Vice-President, Shen Chiapan, a Chinese of distinc- ion; on the President's left Mr. Chin, Chief Secretary; flanking these, on oth sides, four assistant secretaries.

"None of the officials wears official obes, and there is no badge or insignia f office save the small medal worn by very member. This is of different olors to distinguish the appointed nembers from the elected members, ut the distinction ends with the badge, for here all members are on a plane of absolute equality.

"The front two tiers of desks are for mperial princes, Mongol princes and other government appointees. All are n long robes, jackets and official boots, and all quietly dressed.

"The business proceeds in perfect order. One after another speaker calls his number, obtains recognition, makes his speech. If it is a long one he walks to the rostrum, makes his bow to the Assembly—none to the President—and says his say; if it is short, he makes it standing at his desk.

"It is a notable fact that the men who have, even at this early day, forged to the front in the councils of the Yuan are those who have proven themselves men of sense and ability. A few of these have come out of the government seats, but the majority are men of the people."

Answered Prayers

Mrs. J. H. S., Somerset, Pa. "In answer to my prayer my daughter was cured of illness."

M. H., Eeasthampton, Mass. "I wish to acknowledge God's answer to a prayer for restoration of health."

M. E. M., Rochester, N. Y. "I know God does answer prayer, for he has healed me of a disease in answer to my prayers."

W. H. K., Mansfield, Pa. "I wish to acknowledge an answer to prayer, in which I was very greatly helped in time of illness."

L. C., College Place, Wash. "I promised Christ if he would answer my prayers in regard to a child I would publicly acknowledge it."

M. L., New York. "He has just answered me so plainly, I feel I must acknowledge here, trusting some weary one may be influenced."

C. H. H., Amenia, N. Y. "Through particular sorrow I prayed daily to our Father that he would give me greater strength than ever before."

S. A. M., Stanton, Va. "I promised my heavenly Father if he would answer my prayer for the restoration of a dear daughter I would acknowledge it."

Mr. and Mrs. R. E. O., Elmer, Mo. "We had a very sick child the doctor and neighbors had given up to die. We prayed the Lord to spare his life if it were his will. Our prayers were answered."

(Mrs.) L. A. S., Henderson, Tex. "I promised the Lord that if he would restore to health a sister who was very ill, I would acknowledge it to the world. She is now as well as she ever was."

E. and S. W., Cynthiana, O. "We wish to acknowledge in THE CHRISTIAN HERALD that God has answered our prayers in returning to us our wandering boy. We asked God to protect him and bring him home to us. Our prayer was answered. The boy is at home."

Mrs. A. E. B., Eagle, Wis. "I wish to say to you that we were in great trouble. I knew not what to do, so I prayed promising God if he would deliver us from that trouble I would acknowledge it before men. That prayer has been answered, although it has been four years."

Mrs. R. E. H., Texas. "Nine years ago while reading answered prayers, I promised the Lord if he would save my husband I would acknowledge it to THE CHRISTIAN HERALD. This summer God has granted that request. I don't get discouraged when the answers seem long delayed."

Mrs. D. G. T., Baxter, Ia. "I was sick with what the physicians called an incurable disease. I believed the Lord could heal me and prayed, putting my whole trust in him, and promised if he would help me that I would acknowledge him for it to the world. I am restored to my usual health."

Mrs. F. H. F., Williamsburg, Mass. "I prayed for loved ones that were very ill, one being my own dear son, and promised before my Lord that if he would restore to health and spare their lives, I would tell it to the world. He heard and answered my prayer. God also gave me the desire of my heart, when on a recent Sabbath several members of my Sunday School class united with the church on profession of their faith in Christ."

Prizes Paper and Premiums

I cannot tell you how much I enjoy THE CHRISTIAN HERALD. I have taken it for twenty years. I do not want to do without it. It is a treasure, and the premiums are just grand. I have many of them and prize them highly and the calendars are beautiful. Dr. Klopsch helped so many to help others who would not have had the opportunity if it had not been through his instrumentality through THE CHRISTIAN HERALD. MRS. M. A. MOFFETT.

Des Moines, Ia.

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement, on page 1133, and write them for full information.

MOTHERS

For Your Children's Sake

READ THIS IMPORTANT MESSAGE

To you! Mothers of Today! and Mothers of Tomorrow! For the sake of the babies of our land; for the sake of thousands yet unborn; for the sake of anguished mothers and heart-broken fathers!

"A MOTHER'S grief for her dead child is tragic, yet we know that the kindly alchemy of Time will transmute that pain into a sad memory. But what of the mother to whom every dawn brings a new anguish, a woe upon which Time has no compassion? What of the child left forever deformed and disabled by the scourge of infantile paralysis that is spreading with alarming rapidity over the United States? What of the misery of an expanding mind in a world for which the body is unfit?"—From December *Hampton's Magazine*.

Thus begins the most pathetic fact-story in our generation, "The Children's Plague," by Dr. Jacolyn Manning, in December **Hampton's Magazine.** This is only one of many reasons why you should read **Hampton's Magazine.** "Another Chance For The Bad Boy," in December, and "The Wayward Girl," in January, both by the popular woman writer, Rheta Childe Dorr, make a stirring appeal to every mother heart. A Story of Fortune Telling, by Roy L. McCardell, will be enjoyed by all.

Hampton's Magazine will amuse, instruct and entertain you and your family every month for a whole year with the best Short Stories by Robert W. Chambers, Josephine Daskam Bacon, David Graham Phillips, George Randolph Chester, Owen Johnson, Gouverneur Morris, Ellis Parker Butler, Mary Heaton Vorse, etc.: also, best Articles by Walter Wellman (thrilling airship voyage), Senator La Follette, Former Mayor Tom L. Johnson of Cleveland, Charles Edward Russell, Judson C. Welliver, etc.—and all for only **15c.** a month (at your newsdealer) or **$1.50** a year. Subscribe before December 25th, and receive the Beautiful Christmas **"Hampton's" FREE.**

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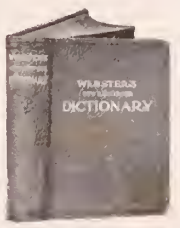

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Ordinarily the Christmas Gift is a thing of a day. Why not make it a thing of a year—a remembrance that renews itself every week for a whole year—a perennial delight to your friend, and a constant occasion for gratefulness to you? It is often hard to make the Christmas money meet every desire—there are so many to remember, and the heart during the Yuletide season is so full of kindness for all. In order to help you make a little money go a great way this Christmas, **The Christian Herald** makes this suggestion:

Why not give a year's subscription to THE CHRISTIAN HERALD to one or several friends as Christmas Gifts?

Can you think of any other Gift of equal cost that would give as much pleasure?

It isn't a gift that will be forgotten with the passing of Christmas Day---it continues every week for a whole year ---it is really 52 presents. Each week the recipient will be reminded of your kindness.

To make the gift more attractive we have prepared a very dainty Christmas Card-Folder and Envelope which will be sent in time to reach the recipient on Christmas Day. This card will contain your name as the donor, together with an appropriate message conveying your best wishes for a Merry Christmas.

In sending in your order, please be sure to give your own name as well as the name of the person to whom you wish to have **The Christian Herald** sent as a Christmas Gift. We will mail the announcement card so as to reach its destination on Christmas Day.

The Christian Herald will make a most charming and correct gift --- a weekly reminder of your thoughtfulness. To friends who do not know our sterling weekly the magazine will come as a delightful surprise, bringing sunshine, and happiness, and inspiration into their lives; to shut-ins and invalids, and to those who could not afford to buy it for themselves, you will give a year of happiness and pleasure. The subscription rate is $1.50 for 52 issues.

THE CHRISTIAN HERALD
GIFT DEPARTMENT
Bible House, - - New York

Johnstone's Fatal Plunge

FLYING has been added to the world's list of sports and pastimes for a short time, but the death list of its devotees is already great. In proportion to the number engaged in it it makes football look as safe as a game of checkers. The most recent airman to take the fatal ride and plunge to death is Ralph Johnstone, who recently achieved fame by his ascents at Belmont Park, Long Island, where he soared over a mile high and managed his machine as easily as a man in an automobile, and gained the world's record for altitude.

Johnstone entered the meet at Denver. While 800 feet in the air, one of his planes broke. He had had trouble with it before during the day. He tried to right the machine even after he was thrown from his seat. Then the machine turned completely over and came down. A flash through the air, and the daring aviator lay crushed in the wreckage of his machine. Every bone in his body had been broken and death must have been almost instantaneous.

Johnstone was very popular and his untimely death caused much sorrow to a large circle of friends and admirers. He left a wife and two small children.

Anvil Strokes

..A GOOD time to begin a good work is immediately after another work is finished.

..HE that is afraid to do right is a coward; he that is afraid to do wrong is a hero.

..WHEN a soul hungers for the world, it has neglected the spiritual provisions.

..NOBODY knows the Word but he that has tasted its flavor by feeding his heart upon it.

..YOU may get to heaven on promises, but remember they are the Lord's, and not your own.

..CARRYING the Bible in the hand may tire it, but carrying the Word in the heart gives it rest.

..WHO dislikes the fellowship of the saints would scarce feel at home in the company of the angels.

..THAT day is lost from the calendar of life, which has not been the occasion of some deed of kindness.

..WHEN we reach our zenith, it is no license to begin a decline at once, but we should strive to remain there a long time.

..WHEN a man has nothing to give but sympathy, it alone is priceless; when he has an abundance that might be given with his sympathy, it alone is worthless. M. G. RAMBO.

Sergeant Bluff, Ia.

The "Harmony" in Danger

MISSIONARY Christian Schmitt of the Moravian Mission at Nain, Labrador, is now in Europe, enjoying the first furlough in ten years. He came from the Arctic on the little mission steamer *Harmony*, which narrowly escaped shipwreck on the previous voyage. He writes to THE CHRISTIAN HERALD:

"Early in September and just before reaching Nain, the *Harmony* struck a submerged rock and damaged her bows to such an extent that the captain felt doubtful whether he could save her. Happily she was able to reach Nain harbor, where she was run ashore to prevent her from sinking in deep water." She was temporarily repaired and sailed for St. Johns, N. F., where she was dry-docked for a thorough overhauling.

Grows Better Every Year

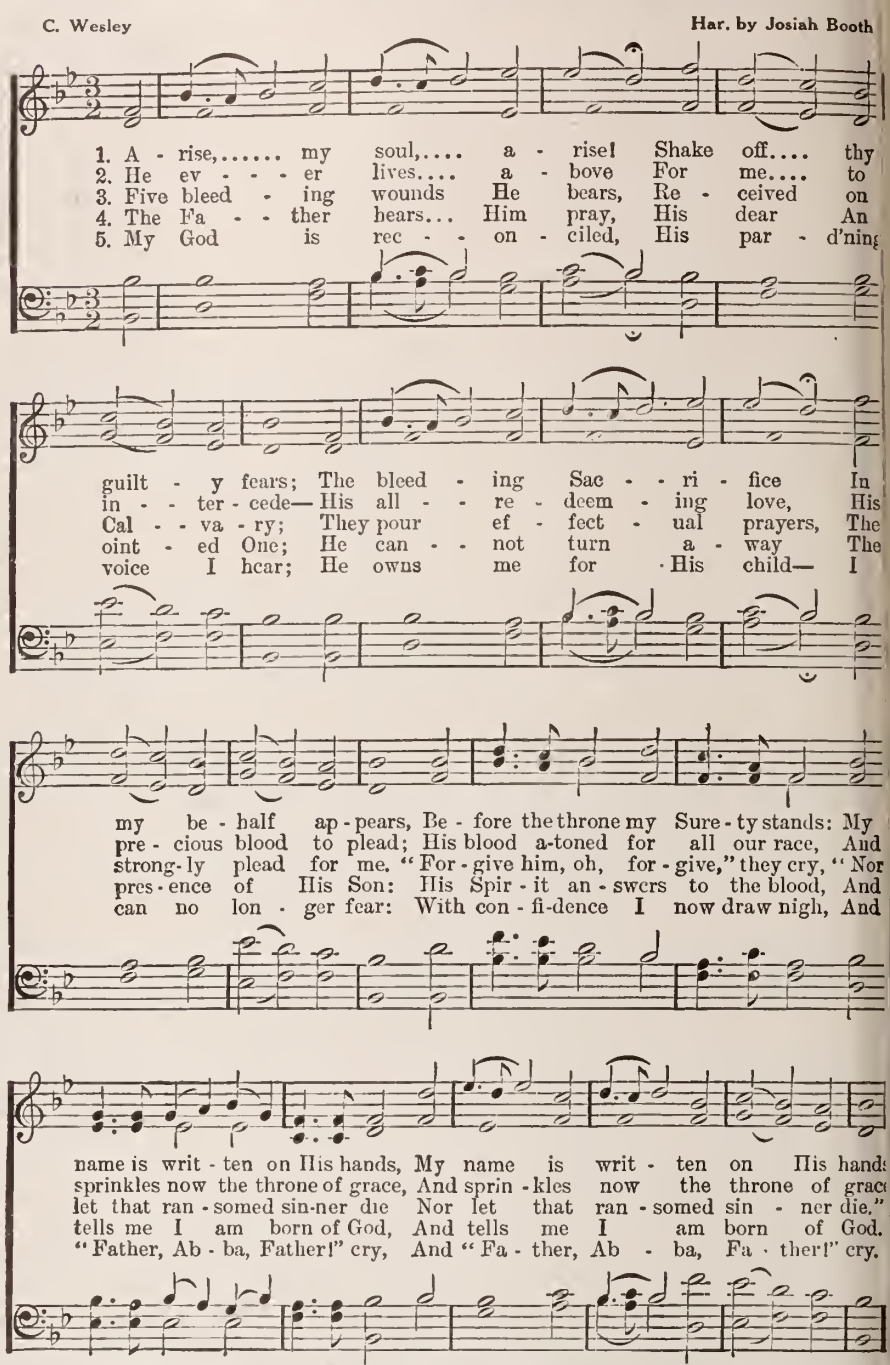
I want to thank you for the beautiful premiums you sent me. The flag is a beauty and I appreciate them all very much. The paper I think is growing better every year. I trust you may continue to prosper.

(MISS) ALLIE VAN WILLIAMS.

Kingston, N. Y.

Arise, My Soul, Arise!

C. Wesley — Har. by Josiah Booth


1. A - rise,..... my soul,.... a - rise! Shake off.... thy
2. He ev - - - er lives.... a - bove For me.... to
3. Five bleed - ing wounds He bears, Re - ceived on
4. The Fa - - ther hears... Him pray, His dear An
5. My God is rec - - on - ciled, His par - d'ning
guilt - y fears; The bleed - ing Sac - - ri - fice In
in - - ter - cede— His all - - re - deem - ing love, His
Cal - - va - ry; They pour ef - fect - ual prayers, The
oint - ed One; He can - not turn a - way The
voice I hear; He owns me for His child— I
my be - half ap - pears, Be - fore the throne my Sure - ty stands: My
pre - cious blood to plead; His blood a-toned for all our race, And
strong - ly plead for me. "For - give him, oh, for - give," they cry, "Nor
pres - ence of His Son: His Spir - it an - swers to the blood, And
can no lon - ger fear: With con - fi-dence I now draw nigh, And
name is writ - ten on His hands, My name is writ - ten on His hands
sprinkles now the throne of grace, And sprin - kles now the throne of grace
let that ran - somed sin-ner die Nor let that ran - somed sin - ner die."
tells me I am born of God, And tells me I am born of God.
"Father, Ab - ba, Father!" cry, And "Fa - ther, Ab - ba, Fa - ther!" cry.

Am. Copyright, 1908, by the Biglow & Main Co. Used from Hallowed Hymns, Gipsy Smith Supplement.

A Word About the Calendar

SEVERAL of our friends who have seen the published advertisements of our Baby Calendar, have objected to it because the dear little baby was shown with a "pacifier" in its mouth. Some have declared that a pacifier is unsanitary and tends to mar the shape of a baby's mouth. On the other hand, we have received a great number of letters of commendation of the calendar, and some of them have commended the pacifier itself.

The two following letters are typical of the many received advocating both sides of the case:

"DEAR CHRISTIAN HERALD: Do you really intend to send out calendars with the picture of the baby with that pacifier in its mouth? Don't you know that it is not only unsanitary, but it is apt to change the shape of the baby's mouth? I am sure you would not do so if you knew the real facts.

"Very truly yours,"
"MRS. H. K. H."

On the other hand, hear this mother, who is evidently thankful for having used a pacifier:

"DEAR CHRISTIAN HERALD: Be sure to send me one of your Baby Calendars. I think, from the advertisement, it must be very beautiful. It looks so much like my little grandchild.

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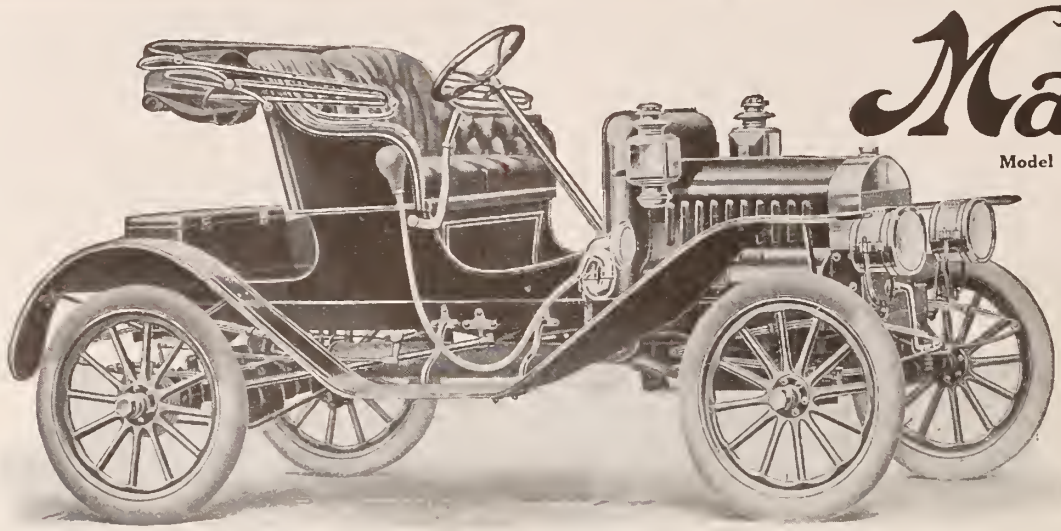
CHRISTIAN HERALD

CHRISTMAS ISSUE, 1910



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NEW YORK, DECEMBER 7, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

President Porfirio Diaz

Peons on Coffee Plantation, Orizaba

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General Bernardo Reyes

THE REVOLT IN MEXICO

THIS seems to be a year of revolutions and of civil war both in Europe and in America. That which changed the government of Portugal had long been expected by observers conversant with the trend of affairs political on the Iberian peninsula, but the one which has recently broken out in several of the most important States of Mexico came unexpectedly, and its sudden growth from a very small insurrection was a surprise to people on this side of the border. Diaz had ruled so long, bearing down all opposition to his autocratic will, that it was thought, in this country at least, that his own people had practically accepted his continuous tenure of office, and though a large number might object to him as President of Mexico, they would carefully hide the fact, and the change in the executive could only come by the natural death of the general-president or his voluntary resignation from his high office. In either case the political heir-apparent was Vice-President Corral, whom Diaz had selected to take up the reins of government when he himself should lay them down.

As one looks back at the opening events of the revolution he is forced to the conclusion that beneath the apparent calm in Mexico there was a widespread feeling of discontent with the situation—a feeling which pervaded all classes, from the highest to the lowest—and that many who accepted the situation with philosophic calm felt that at best the government was really a beneficent despotism, if the two words can be so coupled. Even the higher classes, who had the most to lose, in a worldly sense, from a revolution, seem to have felt that a change in presidents once in a while might not be out of place. Strong objection was made to some of Diaz's cabinet, and it was openly charged that high officials were corrupt, and enriching themselves in public office.

It takes but a small spark to set a conflagration going when the fuel is prepared, and in this case the political spark which started the revolt was the lynching of a Mexican named Rodriguez on American soil. When the news was telegraphed over Mexico there were many demonstrations against Americans, and in several places they were compelled to barricade themselves in their homes and places of business. The Mexican government, greatly to its credit, took measures to protect Americans, and the questions involved were taken up by the respective Departments of State in the usual diplomatic way. Matters, however, seemed to go from bad to worse. Armed bands assembled with the threat of invading Texas and other States, and the Americans flocked, rifles in hand, to protect the border. As the government tried to suppress the rioters it incurred their hatred.

Suddenly, those who opposed Diaz began to see that the agitation could be nursed into a very formidable insurrection. In fact, they may have fomented the disturbance in the first place. The bands which had gathered to threaten the peace of our borders at once seemed to find another objective, and reports came in of attacks on the *Rurales*, the famous Mexican police, and other troops. Francisco Madero was an opponent of Diaz in the recent election, and on the results being announced, found that the climate of the United States would be more healthful than that in which he had been reared. In other words, he fled to a place of safety. He had made his headquarters for some time at San Antonio, where a very active revolutionary junta was formed with branches in the United States and Mexico. One night he left in disguise, taking seven adherents with him, and was reported making for his plantation, about forty miles above the American town of Laredo, but on the Mexican side of the line. There his friends gathered to him from far and near, all armed for any attempt he might make against Diaz's government.

General Villar, of the Mexican regular army, was at once alarmed and sent scouts in every direction to prevent others from coming across the line, and asked the American commander at Fort McIntosh to guard against revolutionists escaping into American territory and also to prevent other bands from invading Mexico by way of Eagle Pass and other roads southward. Several regiments of American troops had already taken post along the border, to be ready for any overt act made on American soil by the Mexican revolutionists.

There was a sharp outbreak in Puebla and a number were killed. This bloodshed stirred up the slumbering fires of revolution in many places where outbreaks were not anticipated, and more men flocked to the rebel leaders, until some of them found they had several hundred men. The rebels had barricaded themselves. In Guairo there was a battle in the streets, but the loosely organized insurgents were no match for the disciplined regular troops. They were beaten back from the town and the place was declared to be under martial law.

Orizaba is a manufacturing centre noted for its print goods works, employing thousands of hands. Some of these workmen favored the revolutionary party and were mysteriously supplied with rifles, with which they attacked the Seventeenth regiment of infantry. Other regiments were called in to help the garrison, and for a time the city was in a state of turmoil, encounters being frequent, and the shooting so continuous that the majority of people sought safety within doors. Here also the government troops at last triumphed. The government now began to fear that the uprising might spread beyond its control and began to arrest leaders of the opposition and any one suspected of revolutionary sympathies. A great many suspects fled to the mountains, from which they waged a desultory warfare against the rurales who were sent in pursuit. The rebels

Continued on page 1172

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Types of Population in Puebla City

Love and Gifts: A Christmas Sermon

Written Specially for "The Christian Herald"

TEXT—Matthew 2:10, 11

By Dr. Charles Aubrey Eaton

Pastor Madison Avenue Baptist Church
New York City

THE language of felicity is unequal to the task of describing the circumstances which gather about the birth of Jesus. Angelic hosts filling the heavens with their songs of joy. Simple shepherds caught up from their humble surroundings into divinest vision. Wise men drawn by the resistless gravitation of yearning hope to follow His Star and joyfully offer gifts. Frigid literalists and formalists puzzled in the presence of Reality. The craft of wickedness falling into its own snare under the confusion of a new fear. The whole world, celestial and terrestrial, quivering with the stir of divine events. No other life ever began on earth as this life began.

These wise men from the East have fascinated the imagination of men from the beginning. Although almost nothing is known of them, they have been named and classified. Their life story has been invented, told and retold through the centuries. Indeed, their skulls have been rescued from the dust—if high ecclesiastical tradition may be believed—and given a proper resting place among the relics of superstition. With these myths and vagaries we need not concern ourselves, but they must not deprive us of the sweet lessons which the Gospel story addresses to believing hearts.

The Search of the Wise Men

These wise men are journeying to find the Gift of God, which is Jesus Christ our Lord. In this act they symbolize the race of men whose "hearts were made for God, and are restless until they find him." They saw his star in the East, but the impelling motive which sent them along the shining pathway of its radiance was something deeper than mere intellectual interest in stellar phenomena. Their souls were stirred by a sense of need—the same need which God, in infinite love, would supply through the gift of his Son.

And when at last the star had guided them to the Bethlehem manger, they rejoiced with exceeding joy, and offered with adoring love gifts of frankincense and gold and myrrh.

As in spirit at this Christmas time we stand with the wise men before the newborn Babe, are we not able to interpret feelings and thoughts which gave them joy, but which, as yet, they could only dimly discern and but partially understand? For long centuries that same Star has guided the weary feet of wise and unwise men to Bethlehem. We have been worshiping there with love and gifts. And as the generations pass, we have come to know what is the height and depth of our Father's love revealed in *his* unspeakable Gift.

The Mystery of Mysteries

God's gift to us has made possible our gifts to him. "The wages of sin is death." Under sin we serve as hirelings, with fear. The gift of God is eternal life. Under the new relationship of free grace we give as children give of our love and life.

O wise men of the modern world, gather now to the Bethlehem manger, and look upon the Child Christ. Lift from your spirits the pall of loveless intellectualism, the despair of loveless thought, and learn the lesson which God would teach. Here is the most marvelous of mysteries: God loves the world and in the person of his Son has come to make his abode with us. Love always gives, and the gift is ever of itself. Selfishness bargains and barters, Love sacrifices. Selfishness seeks what you have: Love seeks only you. Here, while wise men worship and shepherds wonder, and priests debate about the law, and kings plot, and angels hymn their hallelujah, behold the dawn of a new creation. The reign of sin and death is over; the age of holiness and life and love is born.

"Joy to the world! the Lord has come!
Let earth receive her King!"

The Wise Men and the Divine Child

The wise men saw the star; followed its guidance; found the Child; rejoiced with exceeding great joy; bowed their spirits before him; offered gifts, the best they had; returned whence they had come, and are lost in the silence. This once their lives touched his, as birds of passage rest for a moment upon the bosom of some secluded lake. They recognized and owned his kingship. What of his message they took with them, what of his after history they learned, we cannot say. Perhaps, in the evening of their life, they dreamed and talked together of the Bethlehem Babe and kindled their waning powers with the memory of what they had seen and felt. We do not know. But in this glad Christmas time we can gather at his feet and warm our chilled spirits by contemplation of his loveliness. Wherein those strange men from the far-away East were ignor[ant] we know, and in our knowledge the giving of gi[fts] takes on new meaning and glory. If our joy is [not] complete, it will be because we have withheld c[ertain] gifts.

A New Vision of God

No one can doubt to-day that he is worthy [of] human love and gifts; of angelic acclaim and stell[ar] splendors. For nearly two milleniums he has be[en] in the world. Wise men and shepherds have go[ne]. The priests are remembered only for their blindne[ss] and Herod for his wickedness. But Chr[ist] abideth, the same yesterday, to-day a[nd] forever. The Babe, grown to man's [es]tate, has hung upon the cross; gone do[wn] into the grave, and now, risen and glo[ri]fied, sits upon his eternal throne. Out [of] the infinite of his love he has poured fo[rth] an ever-deepening stream of richest gi[fts] upon mankind. Redemption from t[he] stain, the guilt, the power, the punis[h]ment of sin; a new vision of God [as] Father, a new thought of human broth[er]hood; a new standard of action; a n[ew] life eternal in the midst of time; a j[oy] unspeakable and full of glory; pea[ce] which passeth understanding; surcea[se] from sorrow; satisfaction for all hunge[r] of the heart and mind. He has creat[ed] new empires and societies upon new pr[in]ciples with new ideals for new ends. [He] has robbed death of power and broug[ht] life and universality to light through t[he] Gospel.

Out of the teeming fecundity of [his] mind vast liberalizing literatures, th[e]ologies, philosophies have been bo[rn]. He has redeemed art; furnished song w[ith] a sufficient theme, and called science fr[om] its ancient habitat of clay. Before t[he] glorious brightness of his appearin[g] despair, fear, hate, selfishness and all t[he] foul brood of haunting ills and evils ha[ve] taken flight. Because of what he is t[o] thrones of tyrannies and oppressions a[re] tottering to their fall. The spell of l[ife] Spirit is upon the world and God is nea[rer] than ever before.

The Gift that We May Bring

Come then before his presence at th[is] Christmas time to worship and to gi[ve]. Bring gold as the symbol of his lordsh[ip] over what thou hast; offer there t[he] frankincense and myrrh, fragrant sy[m]bols of his rightful lordship over wh[at] thou art. In the effulgence of l[ife]'s beauty, behold full pledge and proof th[at] God is love, and do thou rejoice with exceedi[ng] great joy.

This is our God's best gift to men. W[e] ship him by giving of thy best to men. Seek o[ut] the sad and lonely and bring them love and jo[y]. Learn of Christ to give where want is. Rememb[er] the poor. Give strength to the weak. Follow l[ike] star and it will lead thee into abodes of sorrow a[nd] failure and despair. Leave there thy gifts up[on] the altar of human need, for this is acceptable un[to] God.

"For God so loved the world that he gave his Son." And now, we of the world must so love God that [we] shall give ourselves.

• • •

[See "THE CHILDREN'S PULPIT" on Next Page]

he "Santa Claus" Mayor

ISS MATTIE PERRY, the founder of the wonderful orphanage work Elhanan, N. C.—an institution sup- ted solely by prayer and faith in l—sends this interesting account to E CHRISTIAN HERALD, telling how mayor of Marion became the Santa us of the Orphanage at Christmas e. She writes:

'Two years ago in December, when as in New York in THE CHRISTIAN RALD office, good Dr. Klopsch kindly e me a much appreciated check for to purchase a Christmas dinner our large family of about 150 or- ns. We were praying the loving ther to provide us with plenty for precious little ones, some of whom l never seen a Christmas tree, and graciously answered our prayers l met the need. We were supplied h cakes, fruits, nuts, dolls and toys various kinds just suited to the dif- ent cases. Then there were suits, s, shoes, hose, hats, dresses, pencils, lets, books, Testaments, etc., from ors representing fourteen States.

'Before I could get home to Elhanan a nine-hour-late snow-bound train h my much-prized dinner check, yor Wood had received offerings of ceries, etc., from Marion friends. came over with a two-horse wagon d on Christmas Eve and played nta Claus in a most substantial way. en I arrived at three A.M., next rning, I could not suggest anything sister needed for this dinner. enever I mentioned any article, she uld reply smiling, 'I have it,' or 'I n't need it.'

'Finally, I asked, 'What do you need, n, toward the dinner?' And she d, 'Nothing. Our kind Father has t it into the hearts of our friends to ply our needs.'

'I had been on my journey forty- hours; but when I arrived at three M. I found the stove hot, and faith- , loving hands cooking Christmas odies. They had not been to bed it night. Sister proceeded to show , in the pantry and store-room, what Lord had provided, because 'Faith- l is he that calleth you, who also ll do it.' I forgot to sleep for two urs, praising and thanking him for great goodness and mercy to us, in oviding so graciously for our pre- us, helpless charge of little ones.

"Finally, I slept two or three hours, d before leaving my room, the an- uncement was made that two women re on the porch with a tiny baby to ve to us. Our orphanage was al- ady so full that I felt we could not d another infant to the charge, we d so few helpers; but when I saw at beautiful, nameless babe, four eks of age, but sadly neglected and thout coat, cap or change of gar- nts, and wrapped only in a piece of inket, my heart relented. The wom- were extremely anxious to leave n. It was so hard to say 'no' to em that with a big 'yes' I accepted n and we named him 'Paul.'

"What an appropriate Christmas ft! How it spoke to us of the ther's loving Christmas Gift to the rld, centuries ago, that is just as l and effectual to-day.

"The mayor and the babe were at r Christmas tree and both took part the programme, but I believe the lpless white-robed infant made a re lasting impression and caused re emotion than all the speakers of e evening combined.

"Could our generous friends have en the line of fond baby 'moth- s,' as they marched into the dining om next morning, bearing their pre- us doll babies in arms, and heard e jubilee of whistles, horns, and erry laughing voices that filled the r as soon as the rule was suspended, am sure they would have felt amply paid and they would have thanked d for the privilege of blessing these lpless little ones, and of answering r prayers even in this humble little rk in the mountains of Western orth Carolina."

The Children's Pulpit

THE ADVENT CHILD

By Rev. J. M. Farrar, D.D.*

MAMMA is very busy and we are all helping her. Sweeping, dusting and airing the spare room and making everything ready. Visitors are coming. We are so glad to have them come for they once helped us when we were very poor. Brother, who is just home from college, says: "We are expecting the advent of some friends." The dictionary says "advent" means arrival, visit, the coming of some one. We are all using the new word and talking about the advent of our friends.

Since the sixth century some of our churches have set apart four Sundays before Christmas and call them Advent Sundays. The 27th of November is the first Sunday in Advent. How busy we all should be! Getting the heart ready for Christmas. Heart cleaning; getting the best heart-room ready for the little guest. Everything ready to make Christ happy, whose coming made us all so happy. We are specially anxious to honor this guest, because he saved us from our sins when we were not able to save ourselves.

. . .

A CERTAIN business man has a curious little charm for his watch-chain. He wouldn't sell it for a thousand dollars; no, nor two, nor three. His little child gave it to him one day when, as he says, he was "down." "I had lost every cent I had in the world, and there at my desk, my head on my arms, I was thinking of a possible way to end it, when my little child came up to me and asked: 'What does "ruined" mean, papa?' And then I knew I had been groaning loud enough to be heard and understood. 'You said "ruined," papa. What does it mean?'

"It means I haven't any money, baby. Papa's a poor man." The little feet pattered away, then back again, and here on my watch-charm is what she gave me. Not a great fortune—no, but the foundation of one. Whatever I've got since came from it, for it gave me courage." Your pastor has a cross on his watch-chain. The gift of the Christ Child. The cross gives him courage.

. . .

JESUS has come, and Christmas is the anniversary of his advent. The Children's Pulpit believes that every little child can be an advent blessing. "How," you ask, "can a little child bring a blessing?" Listen, and I will tell you some of the ways, and you can guess more of them. I knew a little child that weighed thirty-five pounds who lifted a man who weighed one hundred and ninety-five pounds. The man was out of work and each day his pocketbook was getting thinner and thinner; so were the soles of his shoes. One morning the little child saw the father on his knees and heard his prayer. When he started out that morning to look for work he heard some one walking behind him. "Where are you going, my child?" "I am going with you to look for work." He lifted the child on his broad shoulders. You say that was one hundred and ninety-five pounds lifting thirty-five pounds. Was it? The first place he looked for work he was asked: "Is this your little child? Why do you not get her shoes?" Before papa could answer the little child said: "Papa will get me shoes if you will give him work." Papa got the work. Do you not see that on the heart of the little child father was carried? One of our church papers tells another true story:

. . .

GRANDMA WILKINS was sick. The doctor said she must be kept very quiet. Wilfred heard his mother say, "We must keep the doorbell from ringing if possible." "I can do something for grandma," thought the little boy. So he sat on the front step, and soon a woman with a book in her hand came to the door. "Grandma is very sick," said Wilfred; "nobody must ring the bell." The lady smiled, but went away. Soon a man with a satchel came. "Grandma is sick and mamma doesn't want anything at all," said the boy.

All day long the people came. It seemed to Wilfred that almost everybody had something to sell; but he kept guard and the bell was silent. Sister came to call him to lunch, but Wilfred would not leave his post. "Just bring me a sandwich or something, and I'll eat it here," he said. At last the doctor came again. He smiled down upon Wilfred and said: "Well, little picket guard, your grandma is going to get well, and you have helped to save her." Then his mother came out and took him in her arms and whispered: "I am quite proud of my grave, unselfish little son." When Wilfred went in on tiptoe his grandma thanked him with a kiss.

. . .

TELL you one more advent story? An Eastern legend says: In the country, near a great city, a golden ball was let down out of heaven every day at noontime and on it was written, "Whoever shall touch this ball will get some wonderful blessings." Many tried to reach it, but all failed. The tallest man in the country came, but could not reach it. Then they sent to other countries and brought all the giants, but not one of them could touch the ball. One day there was in the crowd, waiting for the descent of the ball, an old man with a young child. The old man was not tall, and all laughed at him when he said he would try to reach the ball. He lifted the little child on his shoulders and the child smiled as the ball came down. The golden ball settled into the tiny uplifted hands and rested there for a moment. Then came the blessing; not only to the child, but to every one standing in that crowd. Thank God for the advent of every little child.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Isa. 9:6.

Status of Woman Suffrage

By KATE UPSON CLARK

IN five States of the Union—Idaho, Wyoming, Utah, Colorado and Washington—women to-day vote on an equality with men. The following table shows how several others stand on partial suffrage for women:

MUNICIPAL SUFFRAGE—Kansas.
SOME FORM OF SCHOOL SUFFRAGE—California, Arizona, Oregon, North Dakota, South Dakota, Nebraska, Minnesota, Wisconsin, Michigan, Ohio, Illinois, Oklahoma, Kentucky, New Jersey, Vermont, New Hampshire, Massachusetts, Connecticut.
SCHOOL AND TAXPAYING SUFFRAGE—Montana, New York, Delaware.
TAXPAYING SUFFRAGE—Louisiana and Iowa.

It is a singular and interesting fact that in 1880 there was a strong movement throughout our whole country for woman suffrage. Why it came just then, no one knew. The "greenbackers" mustered a considerable party at about that time. They were radical and not afraid to espouse unpopular ideas. They put woman suffrage into their platform. From this may have sprung the wave which rolled over the land, only to subside shortly afterwards.

The power of the different States to change their constitutions varies greatly.

Thus, Kansas many years ago granted municipal suffrage to its women by legislative enactment; but when Michigan did the same thing some years later, her supreme court decided that her legislature had no authority to pass such a law.

There are two ways by which a State may give its women the suffrage. In certain States, the legislatures are able by their constitution to grant it. In others it can be done only by obtaining the vote of a constitutional convention for an amendment.

Ohio has such a convention this year. So has New York. At each one will appear delegations of women, urging a constitutional amendment permitting them to vote.

This year twenty States will be asked by the suffragists to submit the great question to their people.

All political parties in California have inserted in their platforms clauses advising the legislature to agree to submit a woman suffrage amendment to the people. Oklahoma did this in October, but it was voted down.

Oregon tried hard this fall to persuade its voters to include within their ranks all taxpaying women, but was not successful.

This winter New York's legislature will probably vote to lay the matter before its people. The suffragists are hopeful of the result, but the "antis" are equally so, and nobody can predict the actual outcome.

Florence Nightingale's death, followed so soon by that of Julia Ward Howe, took from the suffragists their two most famous advocates; but Amelia E. Barr, Jane Addams, Margaret Dreier Robins, Mary E. Woolley, Ellen Glasgow, Frances Hodgson Burnett, Mary Johnstone, Florence Kelley, Mrs. Nathan and many other noble and distinguished women, besides those who officer the great national and State societies, and have long been devoted workers solely in "the cause," are still faithfully endeavoring to make more strongly felt in our legislation the uplifting influence of the mothers, wives and daughters of the republic.

Anvil Strokes

..No amount of thinking will stop the man who doesn't stop to think.

..LOVE may live on a few scraps for its meals, but die on a few family scraps between meals.

..A REALLY good man is nearly always a little better than he thinks people think he is.

..THE man who makes a crooked path may get to heaven in the end, but those who follow after may not.

..THE foolish man thinks he can avoid meeting his obligations by turning his back on them. W. J. B.

WHITE RIBBONERS' CONVENTION

Four Hundred Delegates of the W. C. T. U. Convention on the Steps of the Capitol, Washington, D. C.

THE Thirty-seventh Annual Convention of the National Woman's Christian Temperance Union was held in Baltimore, Md., November 12 to 17. A forecast of the Convention has already been given in THE CHRISTIAN HERALD. The City of Baltimore showed much appreciation of the Convention from the beginning, addresses of welcome being given by the Mayor, by Rev. DeWitt Benham, D.D., as president of the Ministerial Association, representing three hundred churches, and by Dr. Eugene A. Noble, representing the schools and other educational institutions of Baltimore. Dr. Benham said that the Woman's Christian Temperance Union was properly labeled "Christian," and he spoke of the workers as "lady apostles." He compared the Woman's Christian Temperance Union with the ancient Crusaders who bravely contended to rescue the tomb of Christ from the Saracens, and now the Woman's Christian Temperance Union is trying to keep pure the temple of the living God, which is the body. Responses were made by four ladies, introduced by the president, Mrs. Lilian M. N. Stevens.

On Sabbath morning, November 13, there were no services held in the Lyric—the Convention hall. Instead, many of the pulpits of the city were occupied by the Woman's Christian Temperance Union delegates; and as it was World's Temperance Sunday, addresses on temperance were made in a large number of the Baltimore Sunday Schools. On Sabbath afternoon a mass meeting was held in the Lyric, and the Convention sermon was preached by Mrs. Deborah Knox Livingston. She took no text, but instead, set forth the personality of Queen Esther, who proved to be the deliverer of her people Israel, and compared with her the White Ribbon women (the Woman's Christian Temperance Union) as having come to the kingdom for such a time as this to deliver their country from the great destroyer—the rum traffic.

At the crowded Sabbath evening meeting in the Lyric the speaker was Hon. Richmond Pearson Hobson of Alabama (of *Merrimac* fame). His theme was "The Great Destroyer." He gave many figures to show that liquor, not war, is the great destroyer. His statistics were taken from governmental reports on the wars of the world and authoritative reports on alcohol and alcoholism, and by comparison it is shown that alcohol is 10,000 times more destructive of life than all war! Also that in one year alone five times more men were killed by alcohol than by war during the past 2,300 years. The wounded are not counted in this estimate. In the United States alone 28,000,000 persons are mortally wounded by alcohol; that is, there are both regular and so-called "temperate" drinkers, whose vital organs are fatally impaired, as clearly indicated by scientific temperance facts. Sooner or later they will die of Bright's disease, or cirrhosis of the liver, or dropsy, etc. Mr. Hobson also showed how alcohol is a great destroyer of a nation's money. He stated that where one dollar is received from tax on liquor, forty dollars are expended for the care of criminals, inebriates and the insane, and feeble-minded children that accrue from the drinking of liquor. He gave $16,500,000,000 as the amount thus wasted yearly in the United States. He declared it the duty of the State to put an end to such waste. Mr. Hobson spoke for two hours.

The day sessions of the Convention were largely given to reports of superintendents of departments, which make up the "world-wide-fight plan." The programmes for the evening meetings were of a popular nature: The first was "An Evening with the World's Woman's Christian Temperance Union." Greetings were given from Syria, by Mrs. Layyah Barakat; from the Transvaal, by Miss Barbara Buchanan, of Johannesburg; from Mexico, by Mrs. Ella Hoover Thacher; from Iceland, by Mrs. Wilbur F. Crafts; from China, by Miss Hughes; from Japan, by Miss Strout; from all round the world, by Mrs. Katherine Lente Stevenson, who has just completed a two-years' visitation of the Woman's Christian Temperance Union in Japan, China, Korea, Australia, New Zealand and India. The occasion was greatly brightened by the presence on the platform of a company of children dressed in the costumes of many nations, representing the Loyal Legion work.

The second popular programme was "Demonstration Night," when all of the different departme were represented by *tableaux vivants*.

"Platform Night" was devoted to the story of e struggle for State-wide prohibition in Oregon a Tennessee, the last of which won out, holding p hibition under fearful odds of a corrupt gover and supreme court, while Oregon acknowledged h self defeated, but not beaten, having given notice the liquor party that they would at once begin campaign for 1912. The last evening of the C vention was occupied by a jollification meeting, speakers being the presidents of the State organi tions.

The following officers were elected for the ensui year: President, Mrs. Lilian M. N. Stevens (1 twelfth re-election); Vice-President, Miss An Adam Gordon; Corresponding Secretary, M Frances P. Parks; Recording Secretary, Mrs. Eli beth Preston Anderson; Treasurer, Mrs. Elizab P. Hutchinson.

On the day following the Convention, more th four hundred delegates proceeded to Washington special train that they might hold a memorial s vice around the statue of Miss Frances Willard the Capitol. The service was presided over Mrs. Emma S. Shelton, the president of the Distr of Columbia Woman's Christian Temperance Uni After the service a group picture was taken of t delegates on the front steps of the Capitol.

What the Convention stood for may be stat briefly:

Total abstinence; State-wide prohibition; purity, consisti in a better protection of all womankind; censorship of mov picture and talking machines, excluding prize-fight pictu etc.; franchise for women; protest against militarism, a advocacy of arbitration; protest against the unrestricted s of liquor in the Panama Canal zone; approval of the "Mill Curtis Interstate Liquor Bill," which prohibits interstate co merce in intoxicating liquors; protest against the issuance government tax receipts in the State of Oklahoma, as contra to the Enabling Act; a law prohibiting the issuance of internal revenue tax receipt unless the applicant shows he h complied with the State law.

MRS. WILBUR F. CRAFTS.

TOPICS OF INTEREST THROUGHOUT THE WORLD

—NEW YORK State, according to the complete census returns, has a population of 9,113,279, being a gain of 25.4 per cent. since the last census.

—J. A. DREXEL made the highest recorded flight in an aeroplane with a 100-horse-power engine at Philadelphia, November 23, reaching an altitude of 9,970 feet, or 256 feet higher than Ralph Johnstone's famous flight some time ago. Mr. Drexel used a Bleriot monoplane. He reached a point where the atmosphere was so attenuated that his engine, though driven at full speed, could send the machine no higher.

—CALIFORNIA is making heroic efforts to have San Francisco chosen for the proposed Panama-Pacific International Exposition in 1915, to commemorate the completion of the Canal. $17,500,000 have already been guaranteed and it is announced that there will be no lack of funds to make the Fair a success, should the Golden Gate City be selected.

—IN MANY A HEART there has lurked a doubt whether we should ever be able by legal enactment or the strength of public opinion to weaken the dominion of the liquor traffic. The saloon has long been the foe of domestic peace; has absorbed the wages of the poor man and explained the desolati of his home; it has filled our prisons with criminals, ma women widows and children orphans. Still, only in so quarters has it received anything that could be called a re check. But now the fight is on. The bugles have be sounded that never call retreat. To-day, good men and tr are banding together against the saloon. Everywhere the is an effort on the part of good citizens to limit the power those who are ruining our young men and menacing our soci purity by their methods of making money.

HER CHRISTMAS MONEY

By MINNIE REID FRENCH

ARAH ELLEN looked forward to Christmas with that heartsickness which only a woman who ver has any money of her own can preciate. In her imagination, she ld see Hiram growing sourer and rer as the season approached, pping hints of "hard times," and ng "hard up"; then finally, after had put it off as long as she could, d all the Christmas things had been ked over, and the best bargains ne, she would timidly broach the oject of "Christmas money."

And then he would ask if she ught he was made of money? And at was all this foolishness about, yway? Why did she want to buy a of useless things to send to people o threw them into the trash basket, n had to go out and buy *her* some- ng which *she* threw into the trash sket!

'But the children——" Sarah Ellen uld falter, feeling her heart sinking wn to her toes.

Yes, the children! Filled with a lot sweet stuff till they had to d for the doctor, and the use so full of gimcracks u couldn't step! It was all nsense, and time to put a p to it. He did not intend throw away any more of his d-earned money in that thenish fashion. When he s a boy if he got a stick of iped candy in his sock he s thankful, but now his ldren thought they must ve the whole store.

"Well," Sarah Ellen would h, "I know I had very little en I was a child, and I was ntent; but things are differ- t now. We——"

"We are bigger fools now n we were then," he would ish for her. "But let me l you, it's time to go back the old way of living."

She knew that after a while would take out his big ck pocketbook that some- w bore a very prosperous k in spite of his repeated usions to "hard times," d would reluctantly peel off ill from the roll within.

"What is the very least you n make out with this year?" would ask with a martyr- e expression, and Sarah len would hesitate a mo- nt, then name a figure ch lower than the "must ve" point.

Hiram would grudgingly nd her the amount, then go t, slamming the door behind n, leaving her sitting there r a few minutes with the money ng in her lap, the Christmas joy all ne from her face, and its spirit from r heart.

Somehow, Sarah Ellen felt that she uld not endure it this year. She did t know why, but the thought of go- g through it again seemed an utter possibility.

Before she was married, she taught term of school, and how she enjoyed ending her own money in her own y! She really dressed better then, d gave more presents than she had ce she married Hiram, who owned ole blocks of real estate in the riving town in which they lived. e thought regretfully of those ristmases when she planned her ex- nditures joyfully, and bought things th genuine pleasure.

If she had some money of her very n, how she would enjoy giving iram, himself, a Christmas present! f course, she always bought some- ing for him; but it was his money at paid for it, and his air of receiv- g it implied as much. Why could e not earn her Christmas money? hat was the idea! Other women did Why not she?

Sarah Ellen's one extravagance was a magazine devoted to the home and to the interests of women generally. The brightest day of the whole month was that upon which the magazine arrived. On that day, she hurried through the dishes after the midday meal, spent only a short time in cleaning, then she bathed her face and hands, combed her hair neatly, and put on a fresh collar. She felt just as if she were preparing to receive company. She sat down luxuriously in a rocker and gazed upon the decorative cover with appreciative eyes, then opened the crisp pages, and turned through them leisurely, looking at the illustrations, reading the editor's page, the chats with mothers, studying the new fashions, and the new recipes for cooking. She was perfectly happy for two whole hours, and only came to a realization of her prosaic surroundings when the children trooped noisily in from school. Among the magazine's various departments, there was one devoted to money making for women, little ways and means by which the housewife could add to her income; and to this Sarah Ellen turned eagerly, hoping to solve her financial problem. It gave her very little encouragement, however, in her present dilemma; and she sighed as she turned the page. But the next moment, her heart gave a great leap as she saw a new announcement, "One Hundred Dollars for the Best Love Story."

Sarah Ellen had always enjoyed stories, and felt that she would love to write. In her schooldays, her compositions were the best, and she used to write the local items for the county paper. For a long time she had the magazine in her hand, staring at the alluring announcement; then she sat down at her old-fashioned desk, her cheeks glowing with excitement, and taking out paper and pencil, began to write. A love story! Then what should be more natural than to write the romance of her own courtship and marriage!

She began with her first meeting with Hiram (only she did not call him Hiram). It was at a school entertainment, and she was a girl of seventeen. How well she had read her essay, and how strange it should have been on the subject of "Love"! She told about the embarrassment of the blushing schoolgirl when the big stalwart young fellow asked for the pleasure of taking her home in his sleigh; how he begged her to give him the essay on "Love," and when she did so, how she thrilled as he put it in the pocket nearest his heart. As they flew over the snowy road which seemed a veritable path to paradise, the girl felt that this starlit night was to shine forever in her memory like a jewel.

As she wrote, Sarah Ellen's eyes grew moist. Where had he vanished, that handsome young fellow, with his winning smile, and his air of tender proprietorship? She told about the various experiences of their courtship, their one little quarrel; then came the night when Hiram walked home with her from singing school and asked her to marry him. Sarah Ellen closed her story with the happy wedding day when they stood before the dear old minister, and vowed to love and cherish one another till death should them part. She sighed as she wrote the closing lines; for she felt that their real romance had ended right there. Of course, Hiram loved her in his way, he would protect her and provide for her she knew; but if she could only catch a glimpse of the old tenderness that had illuminated the face of the young fellow who put that essay on "Love" next to his heart!

Having written the story, and afterward copied it in a fine, old-fashioned hand on paper that smelled of lavender, she placed the manuscript in an envelope, slipped down to the post office and mailed it herself.

The next two weeks dragged slowly by for Sarah Ellen; but with the beginning of the third week, she began to look forward eagerly to the arrival of the mail, and actually began to plan the expenditure of the money. Not once did she think of failure. To her, the story was so real, so true, she felt sure it must appeal to all who had ever loved. But after a month passed with no news from her literary venture, she began to grow uneasy, and to fear the manuscript had been lost.

Hiram noticed that she always looked up eagerly when he came in with the mail, and that her face invariably fell with disappointment. He observed another thing, too, and it was that Sarah Ellen had not asked him for any Christmas money, and the holidays were only a month distant. He began to drop little hints about Christmas, but to these she paid no attention, and his astonishment knew no bounds.

One day, however, the mystery was solved. In the mail Hiram found a bulky package addressed to his wife; but as only her initials were used, he thought there must be some mistake. Without thinking much about it, he opened the envelope and took out the closely written sheets. A faint odor of lavender assailed his nostrils, and in imagination he was carried back twenty years. The printed rejection slip told the whole story of the hundred-dollar prize competition, and he now understood Sarah Ellen's anxiety about the mail, and also the reason why she had not asked him for any money.

That night he sat down at his desk in his office, and began to read the simple little story. His eyes grew moist as he read the description of Sarah Ellen's hero. Had he looked like that? And that essay on Love! What had become of it? He remembered a passage from it:

"Love grows deeper as the years go by. And just as the rays of the sun grow softer and more beautiful as the day nears its close, so love, in the evening of life, fills our skies with a radiance indescribable."

After finishing the story, Hiram sat for a long time lost in thought. He now understood the important part which love plays in a woman's life, and he realized as never before how much Christmas meant to Sarah Ellen. He felt conscience-stricken and ashamed. As he thought of all this, he wondered how she could have loved him through all those years of toil and self-sacrifice. But did she love him? The thought chilled him for an instant. He felt that he could not rest until he had asked her the same old question that she had answered under the stars so long ago.

When he reached home, the children had all gone to bed, and the house was very quiet. What was Sarah Ellen doing? he wondered. How did she occupy her time, anyway, these long lonely evenings? Tiptoeing softly, he found her sitting in the firelight, her hands clasped, and lying idly in her lap, her eyes fixed upon the coals with the unseeing expression of one whose spirit has wandered back to other scenes and other days. She did not know that he was in the room until he called her name softly.

"Hiram!" she exclaimed, starting up. "Why, what is the matter? Is anything wrong? It—it is very early."

He sat down beside her, and took her hands in his own.

"My dear," he began, "I've got a business proposition to make to you."

Very slowly he took the manuscript from his pocket, and laid it in her lap.

"Oh!" exclaimed Sarah Ellen; then, womanlike, she burst into tears.

"I'd like to buy this story from you,"

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"'Hiram!' she exclaimed, starting up"

Twelve Hundred in the Bread Line

THE Bowery Mission opened its doors for the beginning of the winter's work of the Bread Line on Thanksgiving morning. From an early hour in Wednesday evening the city's hungry and homeless men and lads began converging from different directions. By midnight, the block in which the Mission is situated was surrounded. When the Mission doors opened at 1 o'clock A.M. there were fully 1,200 men in the Bread Line. One by one they filed into the basement, where each received a steaming cup of fragrant coffee and a large fresh bread roll and in addition a cordial handshake from Superintendent Hallimond, and a cheery greeting for the festive day.

Thanksgiving at the Bowery Mission is one of the red-letter days of the year. For weeks beforehand the superintendent and his assistants are preparing for the day, so that they may be able to bring something of cheer into the sombre lives of the unfortunate. In addition to the 1,200 men who were fed at the early morning hour, one hundred and fifty baskets were distributed at nine o'clock to the poor families of the East Side. In that section, poverty ever sits upon the throne of suffering as winter opens.

It is at such a trying time that the Bowery Mission comes to the rescue. The good Samaritans go around, they investigate, and if the cause is found worthy, they pay the rent, supply food and fuel, and in many cases obtain some kind of employment for the head of the family.

In the baskets distributed on Thanksgiving morning were enough provisions to supply ten persons with a Thanksgiving dinner. Through this means fifteen hundred received a good, substantial meal. Each basket contained a good, dry-picked chicken, potatoes, tea, coffee, milk, sugar and other groceries, and in addition, a cake of soap and a new towel. A number of similar baskets were supplied by the Bowery Mission to the Bella Cooke Mission (which was founded in memory of the "Saint of Second Avenue") for distribution among poor families on the upper East Side.

As soon as the baskets were disposed of and the poor people went on their way rejoicing, preparations were immediately begun for the supplying of the regular Thanksgiving dinner to t unfortunate men of the Bowery. Wi ing hands were employed in filling t neat card-board boxes with good thin for the occasion. Two thousand box were used, oblong in shape, about eig inches by four inches and six inch deep, with closely fitting lids, each ha ing in artistic print the words, "Thanl giving Dinner. Compliments of t Bowery Mission." These were fill with turkey sandwiches and oth palatable edibles. The doors we thrown open at seven o'clock P.M., a again there was a ru of the hungry. A b was handed out to ea applicant accompanied kind words, words cheer and of hope. M of the men disposed the contents then a there, and stayed for t service about to be h in the main hall.

Mother Bird to charge of the meeti which fittingly broug the celebration of the d to a close. Hymns we sung by Mrs. Hallimo and Mr. Hunt, and t Rev. Dr. C. H. Me president of the Board Trustees, made a che ing, characteristic Gos address, having hope i the keynote, and telli the men to trust in G and look forward cc fidently to some bright day.

The "Bread Line" in Front of the Bowery Mission at 1 A.M.

The Greatness and Influence of Tolstoy

HUGO'S pen was more powerful than Napoleon's sword. Tolstoy's pen was more potential than Russia's Czar, with his armies and navies, and the real ruler of the empire passed away when the great reformer went from the poor man's hut to the palace of his heavenly Father. Tolstoy was one of the ablest men of the centuries. He was eccentric; all geniuses are. In strength of intellect he was superior to any man in his nation, and his literary work revealed a strength and knowledge of human nature which put him in the class with Shakespeare. But that which made Tolstoy great was his singular purity of character and the breadth and depth of his affections. In this world of pride, ambition, jealousy, malice, avarice, injustice, oppression and conflict, he undertook to live a life of love, and to influence his fellow-men to do the same. Whatever crowns, cabinets and hierarchies may have thought of him, it is the verdict of the civilized world that he did live that life of love and taught others to do so as well as, or better than, almost any man of ancient or modern times. Royalty, nobility, the priesthood and others thought him a fool and had they represented truth, liberty and love, they would have been correct in their estimate of him; but because they championed oppression, selfishness and often corruption, in the life-long fight he made against them he was the wisest sage and truest prophet of his time. His passionate love for the peasantry; his loud call to the people to go back to the farm; his intense love for his fellow-men; his pre-eminent success, according to highest standards, and his universal fame, are all pictured in his book, *Ivan, the Fool.* Tolstoy himself, like Ivan the fool in the story, believed that character was the main thing; that a simple life of industry close to the earth, and a royal love for God and fellow-men were the most beautiful and potential things in the State—things that would grow taller than any king's palace.

Tolstoy, with his great intellect and spiritual vision, saw farthest into the souls of the people and the destiny of nations. His book, *War and Peace,* embodied his life-long hatred of war. He was an officer from the ranks of the nobility in the Crimean War—a superb specimen. It was in that war on the battlefield that he had a vision in which Christ asked him—by the light of a camp fire and with the dead and dying thick about him—what these men had killed each other for; and told him what a crime it was for kings to settle quarrels by setting brothers to murdering each other, for their royal benefit or glory, under the name of war. The Russo-Japanese War almost broke Tolstoy's heart, as did the bloodshed caused by the strikes in recent times in Moscow, St. Petersburg, and other cities.

The most able and consistent champion of individual, national and universal peace the world has known since the days of Christ passed from the stage when Tolstoy died. It was inevitable that he should quarrel with his national church, when he had so much of the "spirit which giveth life" and it so much of "the letter which killeth," and especially as he saw it the champion of absolutism, which brought oppression and misery to the common people. His conflict with the church reached its climax in his book called *Resurrection,* one chapter of whi describes the Easter Liturgy, where the orga choirs, chants, voices of the priests, ringing of t bells, all sound together while the clanking of t chains of the slaves is heard as a discord. All th are put out in such fearful contrast to the beau and glory of an Easter scene, that the mind is fill with horror. This was more than the church cou bear and he was excommunicated. The church a thorities came as near crucifying him as they cou

Tolstoy's real greatness was in his character, his implicit obedience to the authority of a go conscience, in his experimental faith in the imm nence of the deity and in his devotion to Jes Christ as his own personal Saviour and Sovereig That he believed in the essentials of the Christi faith is unquestioned, though there are passages his writings that would not be accepted by the ortl dox. Despite the protests and hostility of absoluti in Church and State, and the jests and scorns of utilitarian age, Tolstoy, by his ability, purity character and unselfish devotion to the interests others—especially to the lowliest and most pressed—pushed his way into affections of his o nation and of the civilized world, and to an imm tality here and hereafter. That he was so we nigh universally loved and honored in his homela and among all nations, is evidence of the fact th righteousness, liberty, truth and love are the m beautiful and valuable things in the world. Socie is advancing, after all, to these highest standar when such a man as Tolstoy is enshrined in t hearts of the people of many lands. F. C. I.

Current Comments on Passing Events

—THE FRIGHTFUL aeroplane accident at Denver, Col... which resulted in the death of Ralph Johnstone, one of the most daring of the "birdmen," was of a character to discourage other acronauts from those "aerial stunts" which have been a thrilling feature of recent performances. Over-confidence has led to rashness which has already cost a number of valuable young lives.

—THE *Orient,* the new weekly published at the American Bible House, Constantinople, gives the population of Syria at 3,235,512, of whom 1,865,595 are Moslems, 978,988 Christians, 90,382 Jews, 308,740 Maronites, 151,837 Druzes, 304,140 Orthodox Greeks, the remainder being made up of Latins, United Syrians, Armenians, Chaldeans, Nestorians and foreigners. The population of Jerusalem (including the *mutserrifiyet* of El-Kuds and not the Holy City alone) is 341,438, of whom 39,866 are Jews, 241,332 Moslems, 24,793 Latins, 16,039 Orthodox Greeks, 44,389 Christians, the remainder representing half a dozen other classes of religionists.

—IT IS SOMETHING of a pleasant surprise to householders to find the price of meats, pork, poultry and foodstuffs generally from 10 to 15 per cent. lower than a month ago. They may go lower still. Overstocking by wholesalers may be one of the causes of the decline, but the likelihood is that the big corn crop of 3,000,000,000 bushels this season, much of which the farmers will feed to cattle and hogs, has more to do with it. After all, the ultimate ruler of the situation, as to our food products, is the agriculturist, for

> "The farmer gives us bread and meat,
> The farmer feeds them all."

—SWITZERLAND'S proposal for a conference of nations at Berne to change the calendar by which the passage of time is now regulated throughout the civilized world will attract general interest. According to the cable, the idea seems to be to have every year divided into exactly 52 weeks or 364 days with New Year's counted as an "extra day" and Sunday bearing no date. Every leap year, too, would have one day that would not be dated nor counted, which would come in between June 31 and July 1. Undated Sundays and uncounted days may have their advantages, but it is difficult to determine what they are without further explanation. The world seems very well suited with the present calendar and we question whether any i provement can come of tinkering it on the lines indicated.

—ANOTHER NOTORIOUS "get-rich-quick" concern, with he quarters in New York, has come to grief. Its mail has b seized by the authorities and three partners in the conc are now in jail on the charge of fraudulent use of the ma The Burr Brothers, so the post office detectives allege, hav long and shady history. In five years they have wheedled n lions of dollars out of a credulous public, which avariciou bought stock in their oil, telephone and telegraph schemes. T United States government has a capacious prison at Atlan Ga., where it is gathering in this particular class of swindl at a lively rate. Up to date, some eighty concerns have b dealt with in different parts of the country and the net is all hauled in yet. It would help along the good work ma rially if newspapers generally, for their own reputation for the protection of the public, should agree to shut out promotion advertising except where satisfactory evidence genuineness and reliability could be produced. If this were rule, it would put an end to the "get-rich-quick" rascals, w live and thrive on printers' ink.

HIS FIRST CHRISTMAS

By GRACE BOTELER SANDERS

ROBERT GLEASON, frowning with perplexity, stood before the fire. His plump, white hands ıshed with diamonds. His smooth rehead, finely kept hair and elegant othing all spoke of wealth and the lvantages which only wealth can ve.

The room was luxuriously fitted up ith soft, crimson rugs, polished airs, upholstered divans, paintings, ulpture and bric-a-brac which had en gathered from every part of the obe. Crimson and gold predomiıted in hangings, upholstering and all-coverings. One experienced a nsation of warmth as soon as one ıtered the room.

If Robert Gleason had glanced in the irror, he would have seen a plump, hite face, clear blue eyes and the onine head of one of New York's ost successful business men—quite a fferent looking figure from the bare-ot boy who had arrived in the city ıst forty years before. But Robert leason's eyes did not look that way. e took no notice of the luxries which surrounded him.

Instead, he was staring rom the window at a landape which made even New ork look gray and grim ıd cold. It made him shuder to see the myriads of ıow-flakes tumbling over ıch other, obscuring the ıll buildings and wrapping very passer in a misty hite cloud. It made him ıudder again as he thought spending Christmas at ıe farm. He remembered ıe bare old house, so cold ıd uncomfortable even in ild weather. On his last sit, ten years ago, the ater in the bowl on the oldıshioned washstand had rozen and bulged up in the ıiddle. He had nearly rozen too, although his ıther had not seemed to ınd it. He remembered ıe vast, silent, snow-coved world, the unbroken aths, the tramps to the arn (he felt duty-bound to elp his father with the eeding) and the return, ıoes filled with snow, feet nd fingers aching from old.

The homeliness, the loneness of the life with no aily paper, no excitement, as too much for his luxuryoving soul. He forgot that e had been reared on a arm, forgot everything xcept the people and the laces in the city which were alling—always calling him, always.

Pleading business as an excuse, as oon as possible he took a train for ew York. And he had never reırned—not once in ten long years. nd he was their only child.

Somehow, standing here in the eauty and warmth, pictures from the nlovely, rigorous past would come. hey had been called into being by a tter which had been brought to him n a silver salver by a brown-skinned ervant who was attired in spotless hite. It was brought just as the late inner was finished, just when he was atisfied with dinner and cigar and imself and the whole wide world—is world—in general.

The effect of the few lines had been ıost disturbing. It had brought back hat shadowy past—had spoken of a ay of which he never allowed himself ven to dream.

His childhood had not been a happy ne like that of other boys he had nown. It had forced him to seek ifferent surroundings, better things. le had been but ten years old when he eft the farm, smarting from blows, njust blows, inflicted by his father in punishment of some childish fault. At the river, the boy had found a friend—a boat captain who had listened to his story and sympathized, because away back in his own boyhood a cruel stepmother had led him to leave home just as this boy was now doing.

Captain Armstrong took the little fugitive under his especial protection, fed him, cared for him, even gave him five silver dollars to fill his empty purse, when the two reached the great city. The memory of that bluff old captain had always been as sweet incense in the boy's nostrils.

Gleason, in quest of work, had gone at once to Wall Street—even in his country home he had heard of the bulls and bears who manipulated stocks with skilful hand. Day after day, until his money was almost gone, he haunted the halls and offices, always receiving the same reply—"No boy wanted." But one day his luck turned. Gleason rescued the hat of Winthrop Davis from beneath the feet of a frightened horse, thus attracting the attention of the wealthiest man on the Pit.

He began work at once as an office boy. Thirty years of faithful service had ended like this. The stocks, loans, properties belonging to Robert Gleason amounted to thousands. The immense lines of steamers that he owned and operated were worth their millions. He had not forgotten his friend, the Captain. One of his first thoughts when he equipped the fleet of vessels was to seek out Captain Armstrong and make him director-general. His parents had shared in his good fortune also.

Since the memorable visit ten years ago, he had sent them clothing, valuables, money — everything, except himself. They were not satisfied. Now they were demanding That.

Impatiently Gleason took up the coarse envelope and drew out the sheet of paper. The letter was from mother. Had the few lines been written by his father's hand, he would not have given them a second thought, but—mother had always been kind, always shielded him from punishment whenever she could, always sacrificed herself to secure for him little delicacies and things which children love. She had nursed him, all but given her life for his. Surely her wishes deserved some consideration.

Regretfully the son unfolded the sheet of paper. The cramped, uncertain characters had been written first with a pencil, outlined afterward with pen and ink.

"MY DEAR SON: Your father and I have been wishing that you would try to spend Christmas at the old place. You have been a good son to us"—Gleason winced at the sweet compliment, conscience gave the words the strength of blows—"you have provided us with comforts which we never expected to enjoy; you have made our old age an easy path to travel; but there is something else dearer to us than houses or gold, Robert—our boy. It has been ten long years since you were at home. We are getting old. We may not be here another Christmas, and I feel as if I must hold my boy in my arms once more before I die. I know you are busy, but you have made enough money, Robert; more than you can ever use. Lay business aside just for one day and give your company and your time to your loving mother. Spend Christmas on the farm for your mother's sake."

The tender appeal touched the son's heart. On this Christmas Eve the bachelor felt his aloneness. Last night he had walked the streets proudly, conscious of his wealth, of the cringing bows of the tradesmen, of the entreaties of his employees. Last night, the streets had been thronged with people. Wrapped round with furs, he had seen mothers bringing their petted darlings to the toy shops to gloat in the wonders which Santa Claus had provided for them. He had admired the windows, wreathed with holly, its scarlet berries gleaming among the waxy green leaves. A *chic* young schoolgirl who sometimes worked in his office flitted by wrapped warmly in a fur coat which made a perfect foil for her rosy cheeks and shining blue eyes. She wore a bright bit of red and green on the lapel of her coat, and as she passed him she flung at him a "Merry Christmas!" Her words set him to thinking. What would Christmas be for him?

A repetition of the Christmas days for the last twenty-five years. A late breakfast, a drive, dinner at the club, a theatre party at night and sleep again—blessed oblivion to all earth's troubles.

Robert Gleason's musings were interrupted by the appearance of another actor on the scene. Before the window, a plainly dressed couple, evidently a workingman and his pretty young wife, leading proudly between them their first-born, a boy of probably six years, stood looking with envious eyes at the gorgeous display of toys. "I've saved enough for a rocking-horse," Gleason heard the mother say. He heard, too, the husband's reply: "You'd strip yourself as bare as a bird for that youngster, Muriel." The expression of love which flitted over the girl-mother's face was almost holy as she tucked her hand beneath her husband's arm and snuggled closer. "So long as we have each other and our love, I'm satisfied," she whispered. They passed on, and for the first time in his life Robert Gleason's hungry heart realized that with all his wealth he could not buy what this shabby couple possessed—a happy home, the love of a true, pure heart and a little child's sweet affection. He had staked all for gold. Like King Midas, all he touched had turned to precious metal, but it had cost him his sweetheart, his happiness.

Back in the misty years of young manhood, when after an attack of fever Robert Gleason had gone to the farm to recuperate, he had known a Muriel too—Muriel Standish. She had been brown of eye and pink of cheek, just as was this child's mother; and she, too, had loved her knight with an idolatrous devotion, with a love which Gleason never understood.

"From the shadowy quiet of the old parlor, another figure . . ."

Then he had seen all the beauty of the farm, for the lilacs were in bloom and the fragrant countryside nodded and sang aloud because of the sweetness and loveliness of Nature. During those long, happy days the young man worked and sang in joyful anticipation of the evening time when he should see Her.

His face grew brown and his hands hard. He thought of giving up the place which he had won in the city, thought of staying on the farm with Her. But as much as Muriel Standish loved Gleason, she considered her duty to her father and mother her most important one; so she sent her lover away, promising to wait for him and to be true.

Robert Gleason angrily released her from the tender promise. That very night he left for New York. He never answered one of the tender letters which she wrote to him. He steeled his heart when he heard that her father and mother had died, leaving her free. He buried himself in business perplexities. He won every battle. He had never suspected until last

Continued on page 1173

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

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A Seasonable Notice

AT this season, many of our readers, whose subscriptions expire some time after the turn of the year, are writing us anxiously inquiring how they may take advantage, without loss to themselves, of our holiday Premium offers and Magazine Combinations.

To make it quite clear to these friends, and to all whose subscriptions expire *after* the Christmas holidays are over, that the privilege they desire is open to them without any added cost, we make this statement: You are entirely welcome to avail yourselves of any of our Premium and Magazine Combination offers, and you can do so at once, by sending in your renewal *now* instead of waiting until the date of expiry. Immediately on receipt, we will advance your subscription *one whole year* from date of expiry. You won't lose a single day, nor miss a single copy of the paper. What you will gain is a seasonable choice of our Book Premiums and Magazine Combinations at a time when you can use them to best advantage, either in your home, or as gifts to friends whom you wish to remember at Christmastime. Besides, you will receive our 1911 calendar and the fine, large life-like photogravure of the late Dr. Klopsch, both entirely free.

Of course, we keep in stock as far as possible the year round, a sufficient supply of Premiums to meet the needs of renewing subscribers; but we wish you to have the benefit of the Christmas Magazines and to make your choice of them and our Premium books *now*. You can do this absolutely without any extra outlay, and it will give us great pleasure to serve you. See the full announcement in our Colored Supplement of last week.

The Spirit of Christmas

THERE is hardly a festival in the calendar which has such a hold on the hearts of old and young alike as Christmas Day. It is prepared for through many weeks, and as the twenty-fifth of December draws nearer, the very air itself seems charged with pleasurable excitement and with good will. The ring of the car-bells and the voices upon the streets seem to take on a more cheery tone, and the spirit of the time seems to throw a glamour over places and things which ordinarily are devoid of all pretense to beauty, if they are not absolutely ugly.

As it is with places, so it is with people. They, too, not only seem to change, but the transformation does take place in millions of hearts to a greater or less degree. The spirit of Christmas even affects people who for the rest of the year are devoid of sentiment and of feeling for their fellows. The most interesting stories of Christmastide are those which will never appear in print—true stories of men and women whose thoughts had been only of their own selfish aims and pleasures, but have been wakened, if only for a day or two, from their usual self-complacency, moved by some force of which they were only half-conscious, to do some act of kindness to make the day happier for some one less fortunate than themselves in a worldly way. As the reader glances over the papers in Christmas week and catches sight of the reports of gifts made to needy institutions, of many acts of commendable charity, and realizes that these are but the white flecks of foam marking the course of a great wave of good deeds, it seems almost criminal to be pessimistic at such a time. Every reader knows that where one good deed gets into print a thousand have been done by people who felt that the greatest joy would come to their hearts if even their beneficiaries did not discover the source of the Christmas dinner, the rent money which was sent to the family whose wage earner had long been ill, and the doll sent to the little girl in the tenements, whose greatest treasure had been a rag tied around a painted stick.

Christmas is an excellent forerunner for New Year's. The hearts of men have been softened, and they see things in a new light. The determination to keep on doing good often follows, and is kept alive during the next twelve months. If the spirit of giving, which is the true spirit of the day—giving ourselves when needed to aid some good cause, thinking of the interests of the community and trying to make the world a better place to live in because of our influence, becomes part of our hearts and lives, we can look forward to the future with joyful assurance instead of dark forebodings, and the great Gift of the ages, which was given to us all when the silver stars looked down on the little town of Bethlehem, will have a fuller and richer meaning.

The Mexican Revolution

WHAT threatened at one time to become a very formidable revolt against the presidential dictatorship of Porfirio Diaz, chief executive of Mexico, now seems likely to fail through lack of a strong and capable leader. Francisco I. Madero, the chief political figure in the revolt, who lately proclaimed himself Provisional President, is reported to be wounded. General Reyes, who is probably one of the ablest soldiers in the republic and who was reported as disaffected, is not available for leadership, being out of the country. Diaz has a strong support among the influential classes and his military control is well-nigh absolute. Unless there is serious disaffection in the army, the government may succeed in temporarily checking the revolt. There is little doubt, however, that the present movement springs from deep-seated popular dissatisfaction with the Diaz régime. A very large element in Mexico seems to believe that the time has come for a change from the Diaz control, which has now held the reins of power for thirty-five years, preventing any real expression of the people's will. The administration has become a dictatorship, not only controlling the army and police, but abusing its power in many ways and enjoying unlimited opportunities for official "graft," which the people and the courts were impotent to check. Their opposition is leveled less against Diaz personally, than against the unrepublican and autocratic system he represents. Our own attitude toward the warring factions is distinctly neutral; but our military forces along the border have been strengthened with a view to possible emergencies which might demand the protection of American interests.

Millionaires' Children

MR. CARNEGIE, who is on record as having written that the time would come when it would be considered a disgrace for a man to die rich, at a recent public dinner made another very striking statement which follows the same line of reasoning. He said he "pitied the sons of millionaires." They began life handicapped. They had usually little or no incentive to the effort and struggle that make for the development of character, and which produce the finest type of strong, able, virile manhood. With rare exceptions, such lives accomplish little; while those who have come up through the valley of toil and poverty and whose education has been received in the College of Hard Knocks, make the best men, the finest type of citizens, the most representative Americans. A few years ago, the two sons of a Western millionaire were on the platform at a meeting of workingmen. One of them made an address in which he said substantially: "I envy you, men, the training and development that have come to you through your own efforts. My brother and I were provided for from our cradle up. We were not allowed to study as hard at school as other boys. We were kept from playing with other boys of our age. We could not go out without an attendant. Our parents, through mistaken kindness, made life meaningless and monotonous for us by depriving us of the joy of the struggle, the delight of achievement. All inducement to effort was taken from us. Now, as young men, we find ourselves without an aim in life. We have nothing to do, nothing to strive for, because everything has been done for us." It is true, the fault in this case was that of the parents. It might have been different, had wisdom directed the training of their children. But it conveys a warning to many who are disposed to do just what this father and mother did, who erred in trying to make life too easy for their sons, instead of teaching them how to fight the battle for themselves. We need more of the old Spartan idea in the training of our youth.

His Gift to the "Bread Line"

IT was a sack of coffee, and very good coffee, too. It was sent to THE CHRISTIAN HERALD offices in the Bible House just a few days before the opening of the Bowery Mission Bread Line. Look as we might, we could find no clue to the identity of the sender.

By dint of much inquiry, however, it was learned that the gift came from a certain business man. He was summoned on the telephone.

"What?" said he, in response to our interrogation—"that coffee? Oh, yes—well, just say it was from John Doe."

"But cannot we even mention your name in acknowledgment?"

"Well--no; I don't think so. You can just put it John Doe, or Smith, or anything, but not my name please. And remember, if your poor fellows on the Bread Line like that coffee, you can have more of it."

He certainly was determined to do his alms in secret, not letting his left hand know what the right hand did. Let us add that there are hundreds of our readers who follow this fine, old-fashioned Scriptural way of doing good by stealth. They find giving to the poor one of the best investments. The Lord always pays big interest on such loans.

That coffee? Well—some of it was served out on the opening night of the Bread Line at the Bowery Mission and the poor fellows went into rapture over it. If the giver could only have seen the effect of his donation, his heart would have throbbed with joy and pity the rest of the night. Never was such coffee served in the Bowery Mission—at least so some twelve hundred men declared who drank it.

Of course, it was an unusual gift—a large one for few can afford to donate a whole sack of coffee. We should hardly expect such gifts often. Now there are 1,200 to 1,500 men and boys in the Bread Line nightly (by Christmas Eve it will go as high as 2,000), and though few donors may give so much, it is easily within the reach of every reader of THE CHRISTIAN HERALD to feed one poor fellow at least, since a large cup of coffee and a big bread roll cost us (buying all supplies at wholesale) only *one and a half cents*. It's not a bad meal either, as the men will tell you; besides, it isn't a restaurant, nor a hotel, but just the Bread Line for poor, famishing men and lads, who have no home, no work, no bed, and whose clothes are for the most part unfitted to keep out the weather. As to shoes and shirts, the less said the better. Truly, the Bread Line is not a place for elegant costumes.

"When thou makest a feast," said the Master, "bid the poor, the maimed, the lame, the blind; and thou shalt be blessed." This is the season of feasting. Why not have as your guests, some of these poor fellows of the Bread Line, who, while enjoying *your* bounty at the midnight meal in the old Bowery Mission, eating *your* bread and drinking *your* coffee would not fail to remember the giver with grateful hearts and trembling lips, before they go out again into the winter night?

Send your gift for the Bread Line to THE CHRISTIAN HERALD, Bible House, New York.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Tolstoy, the Uncrowned King

COUNT TOLSTOY died at the station master's hut in Astapova. The body was placed in a plain oak coffin, at the foot of which a few wreaths of fir, emblematic of immortality, had been laid. The platform of the railroad station was covered with boughs of fir spread by the peasants of the neighborhood, who passed in great numbers, single file, by the coffin to take the last look of their dead friend. The count was conveyed by special train to Yasnaya Poliana, the family estate in the government of Tula, where at his command the simplest burial services were held and his body put to rest under "Poverty Oak," the spot where he used to play in childhood and where he and his brother buried a green rocking horse, with the childish hope that at its resurrection a rule of happiness would begin. Premier Stolypin sent to the Russian Emperor a report of the death of Count Leo Tolstoy, on the margin of which the Czar wrote the following: "I heartily deplore the death of the great writer who embodied in the golden age of his talent creations of types of the fatherland characterizing one of the most glorious periods of Russian life. May he find in God a merciful Judge." The Duma adjourned the day's session out of respect for the memory of Count Tolstoy, the president in his eulogy characterizing Tolstoy as the pride of Russia and the glory of mankind. Count Tolstoy was one of the greatest writers the world has ever known, and was one of the purest and best men that ever lived. It was perfectly natural that a man of his genius and spirit should be at right angles to the absolute despotism under which he lived much of his life, and to the forms and hypocrisies which he found in the ministrations of the Greek Church. He believed in the royalty of the peasantry and in the priesthood of the people. Christ was his ideal, his example, his companion and inspiration, and his towering intellectual genius was crowned with the royalty of love. In the realm of thought, truth and affection, he was the uncrowned king, the real king of Russia. In all literature, we have not found anything superior to his love for Christ and his fellowmen shown in his little story, *Where Love is There is God Also.* And no Christmas story in any language, in our judgment, is superior to it. This is the story: Martuin Avdyeitch, an humble shoemaker, lived in a basement room with one window looking out on the street. One night he heard some one say, "I am coming." This he took to be the voice of Christ. The next day at his work he saw out of his window an old soldier shoveling snow. He was tired and half frozen. The man dropped his awl and needle, put porridge and tea on the table, tapped on the window, and asked the soldier in. "Come in; never mind the snow on your boots; come in, sit down by the fire, warm yourself, and have something to eat." As the shoemaker talked to the soldier about Christ and his love for the common people, the soldier cried like a child. The soldier left, and the shoemaker saw standing at his window in the fieree storm a woman clad in shabby summer clothes, trying with them wrapped about the baby in her arms to keep it from freezing to death. The child was erying hard, and Martuin could not stand it. He went out and invited her in, put some cabbage soup gruel and bread and tea on the table, and said, "Sit down and eat, and I will mind the baby. We had babies at our house; they all died, but I have not forgotten how to handle them." After the meal, he took one of his coats and said, "This may keep you and the baby from freezing to-night." She put on his coat and wrapped it about the child and went out into the storm, but as she went she said, "Christ sent me to your window and you to the window to find me." He dropped a piece of money in her hand and bade her redeem the shawl she had pawned. Next an apple woman stopped at his window and a street urchin stole one apple from a hole in the sack. The woman caught the boy by the hair and punished him terribly. The shoemaker ran out and spoke sweet words of Christ's forgiveness and love. The boy asked the woman's pardon, and then carried the heavy sack home for her. When the man came back into his shop he seemed to hear people talking about him, and a voice sounded, "Martuin, did you not recognize me?" "Who?" said Martuin. "It is I," and the old soldier he had helped stepped from the dark corner. He smiled and like a cloud faded away. "And this is I," said the apple woman and the boy, both smiling as they vanished. Avdyeitch's soul rejoiced and he felt that his dream had not deceived him; that the Saviour had really called on him that day and that he had received him. Then opening his Bible he read:

For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:35, 40.)

The Late Count Tolstoy and His Family

FROM LEFT TO RIGHT (STANDING)—Ilis daughter Alexandra, son Michael, son-in-law Suchotina, son Andrew. (SEATED)—The niece Princess Elizabeth Valerianawa Cleolenskaj; married daughter Tatjana Suchotina; Count Tolstoy; grandchild, son of Michael; Countess Sophia Andrejewna Tolstoy; sister, Marie Nikolajiewna; grandson of Tolstoy, son of Michael.

A Strange Prisoner

A dapper-looking young man, wearing pink stockings, bright red necktie, a black frock coat and a straw hat, was put in the lockup at Greenwich, Conn., for an attempt at some kind of swindling. When the sheriff came to arrest him, almost the first question the young man asked was, "Are you a Christian, Mr. Slieriff?" The sheriff hesitating in his answer, the prisoner thrust a tract into the officer's hand and earnestly pleaded with him to repent of his sins and come to Christ. It could be wished that an investigation of the facts would prove that this young man was crazy. It could hardly be thought that one in his right mind could so boldly play the hypocrite, and yet there are multitudes of professed Christians who have almost no compunctions of conscienee with reference to their own personal conduct, and are very bitter in their judgment of the sins of their fellow men. It is the duty of the follower of Christ to convert as many people as he can by personal plea, by tract, or other method, but it is his first duty to practise what he preaches. There is no mockery greater than the exhortations of hypocrisy to the discharge of duty. Christ's most blistering words of condemnation were poured out upon those hypocrites who made the long prayers and stole from the widows. This young man with the hand of law on his shoulder on the charge of theft, exhorting the sheriff to piety, reminds us of those ancient hypocrites.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. (Matt. 23:14.)

Nation's Lowest Death Rate

From the census report it is learned that the death rate in the United States has been reduced to 15 to the thousand, which it is believed is the lowest in the history of the nation. In 1908 the death rate in the census bureau registration area was 15.4 per thousand, and in the bureau's annual report for that year, issued last spring, it was stated that an era of low mortality had begun. The death rate for 1909 is lower than that for any previous year of registration, and the lowest that has ever occurred in the history of the United States. There are vast districts of the country where they have no registered vital statistics. But from the cities and States that do keep an accurate record of such statistics it is learned that the death rate is decreasing and is at the present time at the lowest point in our national history, which is a matter of congratulation and should be a eause of profound gratitude to Almighty God. This longevity can be attributed to good stock, a care for the cradle, obedience to the laws of hygiene, increased scientific medical discovery, careful moral habits and a merciful Divine Providence. There is still room for improvement, and an increasing obedience to the laws of God and man will result in a longer, wider, deeper, happier human life. The Psalmist records the promise of the Lord of long earthly life to those who should live near to him and be obedient to his commands.

With long life will I satisfy him, and show him my salvation. (Ps. 91:16.)

Dioxydiamidoarsenobenzol

Three Baltimore physicians, Dr. Llewellyn F. Barker of Johns Hopkins University, Dr. W. B. Wolf of the Baltimore Medical College and Dr. Charles E. Simon of Madison Avenue, Baltimore, will soon receive for experimental purposes from Dr. Paul Ehrlich, director of the Royal Institute for experimental therapeutics at Frankfort-on-Main, a supply of dioxydiamidoarsenobenzol. The medieal profession at large knows very little about this new discovery, which it is claimed is a specific for a widespread blood disease of great antiquity which has been counted for centuries well-nigh incurable. Dr. Ehrlich says he will not give the remedy out to the profession at large until he shall have had a successful test in three thousandeases. He says he will then reveal the chemical elements which enter into the compound of the remedy. It seems to us that a shorter word than almost the longest one in the world might have been selected to name this new remedy which is intended to have such widespread application. There is a universal spiritual malady incurable by earthly remedies. The names given in the Bible to the cure are short and simple. Theological terms are sometimes long and difficult to translate, but the Bible words for the remedy are unmistakable. They are love, Christ, blood, salvation. What could be more simple and comprehensive than this description of the remedy of the disease of sin?

The blood of Jesus Christ his Son cleanseth us from all sin. (I. John 1:7.)

Another Hero Policeman

Policeman Joseph Mangan died the other day in Seney Hospital, Brooklyn, as the result of injuries received in a fire in which he rescued several persons from the building. He lost his life in saving Edward and Dorothy Schnitzel, five and three years old respectively. Mr. and Mrs. Schnitzel were helped down a fire escape, and when they reached the ground they supposed that the firemen had the children, but saw they did not. Mrs. Schnitzel cried out, and Mangan dashed back into the smoke-filled house and carried the boy down the fire escape, and in spite of the warnings of his comrades he insisted on going back for Dorothy. He got the child in his arms and made for the fire escape, but the flames were curling out of all the windows, and he had to seek safety by means of the stairs. He plunged over the banister with the little girl in his arms, but he so held her that his body shielded her, and she was unhurt, but his skull was fractured. The brave man lay unconscious with the little ehild hugged to his breast. One of the last things he said before he died was to make inquiry about the little boy and girl whom he had given his life to save. Mangan had been eighteen years on the New York police force, but twenty years' service is required to secure a pension. A public subscription is being taken up for his family, which already amounts to between $1,000 and $2,000. Against the dark background of selfishness which is so common there are beautiful examples of heroism like this of the policeman who gave his life for the little child. All these instances remind us of the ideal One, the hero of all heroes, who gave his life that men might live. The apostle uses the fact of this sacrifice as a reason for our undying devotion to His service.

And that he died for all, that they which lived should not henceforth live unto themselves, but unto him which died for them, and rose again. (II. Cor. 5:15.)

Death the Reminder of Life

By Pastor Charles M. Sheldon

DEATH is a wonderful reminder of Life. He reminds us at once of Life's uncertainty and also of its sure and abiding realities. He reminds us of Life's great things by comparing the unimportant with the essential, for many a thing in Life that seemed very large when your friend was living seems very small when Death puts its measuring rod on him. Death reminds us of the friendships of Life which we had forgotten and even despised until Death made us stop and know how much we loved and were loved. Death reminds us of Life's real values. We had thought they were money and fame and power and happiness, but Death shows us that life is really love and friendship, and kindness and service, and doing the next right thing, and brotherhood, and God.

Death reminds us of Life's opportunities, of its daily doors of helpfulness. He goes so far in his eagerness to teach us that we feel remorse or regret in Death's presence that we were careless of the living, so negligent of the glory of heaven possible for us all between daylight and dark. Death reminds us of what we might have done and of what we yet may do. He holds up Life's great image and we never see life so vividly or so truly as when Death reminds us of the true things. Death pulls off the mask of human sham, tears down the veil of hypocrisy, rubs out shallow pretense, laughs at social frivolities and puts the mark of truth on what is true and the brand of falsehood on what is false. He is not afraid to tell us in plain language what life actually is. And in his presence the mean things, and the surface things, and the foolish things, and the useless things, and the unnecessary things of life are all held up for us to despise and abhor, and the virtues of Life, the kindness, the loves, the self-abnegations, the satisfying things are held up alongside the others for us to admire and imitate.

Does any friend we know on earth remind us more of Life than Death does? Indeed, Death is of little consequence except to remind us of life. Out of the cross on which the Prince of Glory died has flowed a well-spring of healing life for the world. Calvary is not gloomy with the death of the world; it is regnant with the life of the world.

Let us not fear Death. He cannot harm us. Life is the only thing to fear. Life is what does things. Death does nothing except emphasize Life. What a friend this is to humanity! Some of us would live for years without a sober or happy thought of God if Death did not now and then beckon some one we know out of our presence into his. Then, as this acquaintance, this friend of ours, that baby, that child, that life companion goes in through that glory gate, we look, and God is there, and we have to think of him for a while. The money-making, the pleasure-seeking, the power-craving drop their clutches off of us for another brief moment and God has a chance at us again. Death has reminded us of him.

Yes, Death is a potent Life-revealer. He makes us see things as they are. He makes us stamp them for what they are worth. He gives us the truth. He does more than jog our memory. He is the constant re-

Continued on last column

The Christmas Choral

Fanny J. Crosby — Hubert P. Main

1. O list to the grand old Cho - ral, Whose like was nev - er heard;
O list to the grand old Cho - ral Of Him, the Truth, the Word;
Of Him our Di - vine Re - deem - er, Who loved the world so well,
He came in His Fa-ther's im - age, With sin - ful man to dwell.
Chorus.
Thank God for the grand old Cho - ral, That ev - ery soul can feel;
Thank God for the sa - cred rap - ture Its pre - cious words re - veal.

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2 It tells how the earth was dreaming,
And all the waters slept,
While stars in their orbits moving
A silent vigil kept;
When lo! on the brow of midnight
A sudden lustre shone:
The sky was arrayed in glory
From God's eternal throne.

3 O night of celestial brightness!
O songs that rend the air!
O Babe in a manger lying,
With form so still and fair!
The years, while they bear us onward
Along the sea of time,
Are chanting the same old choral
In hallowed tones sublime.

LEND A HAND

"BEAR ye one another's burdens,"
Help the toiler on his way.
See! a heavy weight is pressing;
Give him succor while you may.
Lend a hand—his load will lighten,
Show him kindness—skies will brighten.

When the clouds of sorrow thicken,
When the way is dark and drear,
Just a word, a look, a favor,
Serves despondent hearts to cheer.
Showing sympathy in sorrow
Nerves the heart for its to-morrow.

"Bear ye one another's burdens,"
Take your fallen brother's hand.
Lead him to the source of blessing,
Help him on the Rock to stand.
When he makes his great decision,
Morning breaks upon his vision.

"Bear ye one another's burdens,"
So the law of Christ fulfil.
Love bestowed upon the needy
Showeth best the Father's will.
Just a cup of water given
Marks the way from earth to heaven.

Passaic, N. J. JOHN A. MORSE.

Death the Reminder of Life

Continued from first column

minder of life as it ought to be. Death cannot change character. He has no power to transform the soul. His great office is to reveal, to remind the race of its great heritage of life and to use its gift as to beautify and strengthen and adorn every deed, every word, every thought. Is Death trying to teach us these things to-day? Let us be good pupils of his. For if we will only learn of him, he will make us all better men and women, and, may we hope, lead some of us to the foot of the Cross, where for the first time in our lives we shall learn what Life truly is.

A Plea for the Homeless Boys

By Mrs. Sarah J. Bird

EVERY mother who reads THE CHRISTIAN HERALD is interested in the homeless boy at the Bowery Mission. As the cold nights have come, it reminds us of the terrible sight of hundreds of friendless boys turned out into the freezing darkness for they have no money for a bed in a decent lodging house. They are compelled to meet with terrible temptations. Many a "mother's boy" enters the gates of hell to keep from freezing as he has no money to buy a lodging-house bed ticket. When they have no work and are out of money their overcoat is probably in the pawn shop.

I shall never forget walking up the Bowery at midnight in an icy snowstorm after closing my meeting. One of our bad boys with a big kind heart came into the Mission and said, "Mother Bird, you can't go home to-night. It is an awful storm outside. I have been to the stable to try and get a hack for you, but they are all out. If you will trust Big Tom, the prison bird, to take you home, I'll take care of you." We soon started together up the Bowery and "Big Tom," who had spent fifteen of his years in prison, almost carried me over the drifts of frozen snow. In the face of that storm no living creature was to be seen on the lower Bowery, except the poor and homeless. The only light to cheer us, on that dreadful night, came from saloons filled to overflowing with *standing* homeless men.

After I reached my home safely, I could not sleep, as I thought of our rich Christian city, with no place of shelter for these midnight wanderers but the saloon, which is the open door to destruction. If every mother would send ten cents or more to THE CHRISTIAN HERALD every homeless boy in the great city would get a ticket to a decent lodging house on a cold, stormy night.

Reach from Earth to Heaven

MAY I say just a word for the sermon each week in THE CHRISTIAN HERALD—the one that is written to children? I must say these sermons, though short, are long enough in truth to reach from earth to heaven! The writer certainly knows how to entertain children, and even children in middle life, and older. They have done me lots of good.

THE CHRISTIAN HERALD is growing more into its natural spirit of cheerfulness since the loss of our dear Brother Klopsch. We are so glad to see this. May it continue. It has done a great work. There is more still to be done. RODERICK E. RICHARDS.

South Bend, Ind.

Old-Time Christmas Days

The Diary of an American Woman Tells of Them Fifty Years Ago

By KATE UPSON CLARK

IN the diary of Mrs. E. C. Clarke, kept carefully from 1852 to 1872, in Canandaigua, N. Y., are interesting pictures of the Christmas days of fifty and sixty years ago. Mrs. Clarke, then Caroline Cowles Richards, was only ten years old when she began this instructive and very amusing chronicle; but she had already outgrown many of the sweet illusions of childhood. She says:

"I love the story of Cinderella and the poem, ''Twas the night before Christmas,' and I am sorry that there are no fairies and no Santa Claus,"—a sorrow which is shared by countless thousands of her fellow beings to this day.

In 1857, though the excellent grandparents with whom she lived did not "keep" the great annual festival, she and her younger sister Anna had a good time. She says: "Grandfather and grandmother do not care much about making Christmas presents. They say when they were young no one observed Christmas or New Year's, but they always kept Thanksgiving Day. Our cousins, the Fields and Carrs, gave us several presents, and Uncle Edward sent us a basketful from New York by express. Aunt Ann gave me one of the Lucy books and a Franconia story book, and to Anna, *The Child's Book on Repentance*. When Anna saw the title, she whispered to me that if she had done anything she was sorry for, she was willing to be forgiven. I am afraid she will never read hers, but I will lend her mine."

This "Anna" was a wit, and was singularly lacking in reverence, for one brought up in such a godly household. Caroline adds to her Christmas entry: "Anna and I were chattering like two magpies to-day, and a man came in to see grandfather. He told us in an undertone that children should be seen and not heard. After he had gone, I saw Anna watching him a long time till he was only a speck in the distance, and I asked her what she was doing. She said she was watching him out of sight because it was a sign if you watched persons out of sight, you would never see them again." Let us hope that her "sign" "came true."

In 1869 a Christmas tree "with many other attractions" was provided in the chapel of Caroline's school (the Ontario Female Seminary). A post office was carried on in connection with it, and Caroline received many letters from her friends. Among these was a "ficticious" one, from a gentleman who dated it ten years in advance, and pretended to be writing from the North Pole—a forerunner of two distinguished explorers, one of whom has now vanished into profound obscurity. It is rather remarkable that this gentleman also hoisted the Stars and Stripes there immediately upon his arrival. He "thought he should freeze," and the pole was "so slippery" that he came down uncomfortably fast after flinging his pennant to the breeze. He adds:

"Although this pole has been used for more than 6,000 years, it is still as good as new."

He sends to Caroline "by Esquimaux express," a tame polar bear as a present.

In 1860, she ate Christmas dinner at an aunt's, and in the evening the whole family visited the insane asylum, where an entertainment was given. One of the patients threw them all into fits of laughter by inquiring in a loud tone after each number, "What next?"

The war came on, and the diary is filled with soldiers, battles, prison escapes, great fairs for the army and navy, and weddings which were almost as sad as funerals. One Christmas Eve, 1863, one of Caroline's intimate friends was married to a major in the army. "It was a beautiful wedding."

She herself was married to a soldier during the summer of 1866, and, like most of the brides of those days, went to Saratoga on her wedding trip. There she heard Dr. Cuyler preach; and a little later she saw President Johnson, General Grant and Admiral Farragut, and heard them speak. In those who were alive during those stirring times, this unassuming narrative awakens thrilling memories. As it was printed and not published, comparatively few have had access to it. Its simple pictures of the everyday life of a young girl in those far-off years are all as true and amusing as the brief Christmas glimpses which have been quoted here.

CHRISTMAS

By Joel Benton

ALONG the slopes of Olivet
A hush and halo linger yet;
A whispered homage stirs the trees—
Vocal through twenty centuries.

The stable where the oxen stood
Left us Life's best beatitude,
Where, in a manger, it gave breath
To Him of lowly Nazareth.

And still Wise Men come from afar,
To seek there that strange, unmapped Star;
To Bethany wend, and Galilee,
Some traceries of His steps to see.

His Life is now a diadem
For quiet, nestled Bethlehem;
Though crushed on cruel Calvary,
What greater on this earth can be?

Hallowed is Kedron's pensive stream;
No room remains for doubt or dream,
Since the World's Hope, dear and divine
Gilds thus—forever—Palestine.

Under its far-off, pale blue sky,
Bringing us Immortality,
The King of Life came, humbly born,
Upon this gracious Christmas Morn!

The National "Land Show" in Chicago

WHEN Secretary Wilson opened the Chicago "Land Show" on November 19, there was spread out before him a panorama showing in miniature all parts of the West and South, where attractive opportunities are offered to settlers. There were displays from a large number of States and, in addition, the entire balcony of the Coliseum was filled with exhibits sent by the government. These exhibits represented the departments of the Interior, Treasury, Post Office, Agriculture and Navy.

In the exhibits are to be found grains, fruits, vegetables, nuts and other products from every agricultural section, all being arranged in an attractive, compact manner. In addition there are special features, such as dances by Hopi Indians from New Mexico and Arizona. A troupe of native singers has been sent by the Hawaiian government.

The display of apples is one of the noticeable features of the Land Show. The apples shown are from all the noted orchard districts of the Northwest—Oregon, Washington, Idaho, Colorado and Montana—as well as from localities not usually considered as centres for the apple-raising industry, such as California, New Mexico, Texas and Louisiana. Michigan has one of the largest displays of apples on the main floor.

The South is in greater prominence than was the case at the first Land Show, one year ago. The general agitation throughout the Southern States for the purpose of encouraging immigration and increasing knowledge of the principles of scientific agriculture, has caused the South to make a strong bid for the settlers who have been streaming into the West. A little more than a year ago, there was practically no mention in Chicago regarding agricultural opportunities south of Mason and Dixon's line, but now the air is full of talk of farms where three crops can be raised every year, and where cattle do not need to be fed through a long winter.

California and Louisiana have taken advantage of the Land Show to boom the advantages of San Francisco and New Orleans as sites for the proposed exposition in 1915. The California promoters intend to give away a farm, as well as a carload of fruit, prunes, raisins and raisin bread. Louisiana is likely to give away a farm in the reclaimed swamp district and another in the high cut-over pine lands near Alexandria.

Arkansas has one of the biggest single exhibits in the Land Show. A farm in Arkansas will be given away prior to December 4, the closing day. There is great activity around the booths in which all parts of the State are represented, Little Rock and Fort Smith being in the lead.

The Coliseum has an annex with two floors. Each of these floors is being used for lectures. The lecturers are showing motion pictures and colored views and are talking daily to thousands who seem as interested as though they were attending an illustrated travel talk. The crowds at the lectures and in the main part of the Coliseum have been enormous, as the land hunger of the public is keen in the vicinity of Chicago. During the closing week it is expected that the crowds will be even larger, as the International Live Stock Show will be running at the same time.

The interior of the building, with its picturesque decorations and the well-filled booths, presents a brilliant picture. At the ends are two immense paintings, each more than forty feet in height. One of these represents the Yosemite Valley, and the other the canyon of the Yellowstone. The ceiling is draped with blue bunting, suggesting the open sky. The booths are covered with pergolas festooned with rose branches and are especially attractive.

On the opening day, luncheon was given at the Blackstone Hotel in honor of Secretary Wilson. More than three hundred and fifty well-known Chicagoans and visiting representatives of various States were in attendance. In the afternoon there was a reception to Mr. Wilson at the Coliseum, when he officially opened the exhibition.

New Mexico has sent a display which has numerous unique features. It is in charge of the State Commissioner of Immigration. The new State needs settlers and is making a strong bid for them in Chicago. Colorado also has an exhibit in charge of the State Commissioner of Immigration. The Centennial State occupies twenty booths which are decorated with views of attractive scenery and the various products that will thrive at the altitude of Denver. The apple displays are especially notable.

The Pecos Valley of Texas is one of the newer localities that is making known its need for colonists. Other parts of the State, too, are on hand with their products. The "Panhandle" is represented at one booth and the lower Rio Grande Valley at another.

The attractions of the Gulf Coast, from the Rio Grande all the way around to Florida, are set forth in various booths. This part of the country has come to the front much stronger than at the first Land Show, whereas the Northwest is not as strongly represented. This is taken as one indication of a growing tendency of immigration to turn South rather than West.

F. H. GRISWOLD.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

M. DeN., DesMoines, Ia. How do the corn, oats, wheat and barley crops of this season compare with those of last year? Can you give the official figures?

The Bureau of Statistics, Washington, D. C., gives them as follows: Corn (bushels), 3,121,381,000 this year, 2,772,376,000 last year; wheat, 691,769,000, 737,189,000; oats, 1,096,396,000, 1,007,353,000; barley, 158,138,000, 170,284,000.

G. W. H., Holland, Mich. In your issue of November 29, it was asked: "Did not the children of Israel have live stock with them in the wilderness? If they did have live stock, what need of 'manna'?" Your answer was that they had live stock. Where did the live stock get their feed in the wilderness?

The Scripture itself tells us that they took cattle with them out of Egypt. It is not a matter of conjecture. See Ex. 12: 38. Their live stock was probably consumed to feed the multitude in the wilderness. See Ex. 16: 3-8. This is assumed by the commentators, one of whom writes that on reaching the desert "their stock was exhausted."

S. B. G., Los Angeles, Calif. What is the religious brotherhood known as the Brotherhood of the Red Diamond?

It is an organization for boys in the churches. It is interdenominational. It is for boys of from twelve to fifteen. Write to William A. Whitney, General Superintendent, 150 East Twenty-third Street, New York, for full information.

M. V. B., Weedsport, N. Y. 1. How many States and Territories are there at present? 2. What were the last four Territories made States? 3. What are the names of the Territories at present?

1. There are forty-six States and five Territories at present. 2. The last four Territories made States in order of admission were Idaho, 1890; Wwoming, 1890; Utah, 1896 and Oklahoma, 1907. 3. The Territories at present are New Mexico, Arizona, District of Columbia, Alaska and Hawaii. New Mexico and Arizona are forming their constitutions and will soon be full-fledged States.

I. U. T., Harpers Ferry, Va. 1. How many members have the Hindu, Buddhist and Mohammedan faiths? 2. How many people are there in the Armenian Church?

1. M. Fournier de Flaix gives the following estimates: Hinduism, 190,000,000; Buddhism, 147,900,000; Mohammedanism, 176,834,372. 2. There are said to be 1,690,000 in the Armenian Church.

L. H., Flushing, Long Island. 1. Who was the first governor of New York in colonial days? 2. Who was the first governor of New York after it became a State?

1. Adrian Joris was the first colonial governor. He served in 1623 and 1624. 2. George Clinton was the first governor after independence was declared. He served from 1777 to 1795.

M. B., Harrisburg, Pa. Give the status of the automobile industry for the last year; kinds of cars constructed and value.

In 1909, 80,000 power driven cars were built, including those for business use as well as pleasure. Seventy-three thousand were propelled by gasoline and the remainder by electricity and steam. The total value of these cars was $135,000,000. Three hundred firms are engaged in manufacturing automobiles, and they have 125,000 employees.

W. H. S., Romine, Ky. 1. When and why was Thanksgiving Day first observed? 2. When, by what church and to what country was the first foreign missionary sent from the United States? 3. Does the Southern Methodist Church have a course of Home Mission study that can be taken in the home?

1. Thanksgiving Day was first kept by the Pilgrim Fathers in November, 1621, as a proper recognition of God's goodness for giving them a bountiful harvest. 2. The first American missionaries sailed for India two years after the organization of the A. B. C. F. M. (June 29, 1810), and under its auspices. It was composed of Congregationalists, Presbyterians and Dutch Reformed members, with a few Baptists. The five who first sailed (February, 1812) were Adoniram Judson, Samuel Newell, Gordon Hall, L. Rice and Samuel Nott. They went to India. 3. Write for full information to the Methodist Church, South, 310 Broadway, Nashville, Tenn.

Mrs. T. E. Q., Bryant, Va. Please explain Matt. 21: 42, 43, 44.

Our Lord (in v. 42) had reference to a Messianic prophecy which appears in various forms (see Isa. 28: 16, etc.) and which Peter made use of before the Sanhedrin (Acts 4: 11). The vineyard is the type of the Kingdom, of which they had made an evil use. It would be taken from the Jewish nation and given to the community of the faithful (chiefly Gentiles). In v. 44 the Kingdom is a Temple, a certain stone of which, though rejected by the builders, is accepted by the Lord and made the keystone of the whole. What shall befall those who oppose it is described and may be interpreted both in a physical sense as foreshadowing the destruction of Jerusalem, and also spiritually, as relating to the punishment of unbelievers.

H. A. H., Chicago, Ill. Some time ago, the inquiry was made in THE MAIL-BAG if a druggist could be a Christian. I have been in the drug business over twenty years, and would say that no Christian young man should ever choose that business as a calling for several considerations. First: He is deprived of church life. Many druggists can not get away to attend church even once on Sunday. He is also deprived of home life. He seldom eats his meals undisturbed, and while others are spending the evenings with their families, or in social or intellectual pleasures, the man of drugs is selling tobacco, chewing gum and candy to pay expenses. Very few see their way clear to limit their Sundays to drugs and other necessary goods. Most of us are living in hopes that some day conditions in pharmacy will be better.

There are other callings besides that of a druggist which have similar drawbacks; yet we should hesitate to pronounce it a business incompatible with Christian character. We ourselves have known druggists who are most exemplary men, and we have no doubt there are many such.

W. S., Newark, O. 1. Is the Lincoln penny to take the place entirely of the Indian penny? 2. Do some of the Lincoln pennies have more value than others? 3. How many stories did Mary J. Holmes write? 4. Was John Q. Adams a grandson of John Adams? 5. Was Daniel Webster a son of Noah Webster?

1. Yes; the Lincoln cent is the only one made at present. 2. All Lincoln cents are of the same value. The first ones had the initial of the designer and it may be that in a hundred years or so they will be of value to collectors; at present there is no difference in their value to any one. 3. Mary J. Holmes wrote about thirty novels. Their aggregate circulation has been more than two million copies. 4. John Quincy Adams, sixth President of the United States, was the eldest son of John Adams, who was President from 1797 to 1801. 5. No; Daniel Webster was born in 1782 in Salisbury, N. H., the son of an officer in the American War for Independence. Noah Webster was born in 1752, and there was no near relationship.

H. P., Melrose, Mass. What amounts are allowed to army officers who are incapacitated from active service by reason of wounds or illness? What do the privates get?

The allowances for the various grades are: Lieutenant-colonel and officers of higher rank, $30 a month; major, surgeon and paymaster, $25; captain and chaplain, $20; first lieutenant and assistant-surgeon, $17; second lieutenant, $15; the enlisted men get an allowance of $8.

E. A. S., Provincetown, Mass. 1. Does John 8: 24 apply to those who do not believe that Christ is the only begotten Son of God, and that he was simply a good man, divine only because they believe every one is divine? 2. Does Matt. 15: 9 apply to modern theology as taught in the colleges?

1. In this passage, Jesus contrasts himself not with "earth-born messengers of God, good, sincere men, but with men sprung from an element wholly opposed to himself" and breathing opposition and hatred, so that it was impossible that he and they should have any fellowship, present or future. They belonged to the sinful world, which was enmity toward God; he to the heavenly world. As long as they were in such allegiance, they put themselves beyond forgiveness. 2. No. He rebuked them because they put the commandments of men on a level with those of God, thus making their whole worship vain. Traditions, observances, religious customs, omens, and their whole mass of ceremony, he brushed aside, pointing them to the divine law instead.

B. K., Santa Rosa, Calif. What is the John Salter fund used for? I believe it was established about twenty years ago.

John F. Salter, of Connecticut, in 1882 gave $1,000,000 to a board of trustees to be used for "uplifting the lately emancipated population of the Southern States and their posterity." It is used to educate negroes in practical industries, and also helps bright colored pupils to become teachers among the people of their race. Full information may be obtained from G. S. Dickerman, 2 Rector Street, New York City.

N. F., Alstead, N. H. In what year was the first Indian head penny coined?

In 1864, when the bronze cent superseded the nickel one.

P. P., Minneapolis, Minn. What were the German States that were joined in the "North German Confederation" before the present German Empire was established? Also when was it formed?

1. It was formed by Prussia, Saxe-Weimar, Oldenburg, Anhalt, Brunswick, Saxe-Coburg-Gotha, Saxe-Allenburg-Waldeck, Hamburg, Bremen, Lubeck, the younger Reuss, the two Lippes, and the two Schwarzburgs, later the two Mecklenbergs joined as did Hesse, Elder Reuss, Saxe-Meiningen, and Saxony. It was in process of formation from 1866 to 1867. See Lewis' *History of Germany* for a good account.

Photo by Underwood & Underwood

President Taft Inspecting the Panama Canal

PRESIDENT TAFT is just back from his flying trip to the Panama Canal Zone to see with his own eyes just how the great ditch is getting on. Colonel Goethals reported that the Canal would be open in 1914, one year before the time set by the most optimistic prophets heretofore. Mr. Taft went over to the Capital of Panama to dine with its President and talk over questions of mutual concern. The warships which escorted him home from Panama had an opportunity to show the chief executive some fine points in war practice at sea, which he greatly enjoyed. The fleet ran into the tail of a storm and the ships were tossed about for a while, but Mr. Taft showed himself a good sailor, and kept up while some others of longer experience aboard ship were forced to retire temporarily.

Miscellaneous

E. R. M., Alpine, N. J. Repeat questions and send address in full. The questions can only be answered by mail.

R. McK., Chatham, Ont., writes: "Referring to your reply in THE MAIL-BAG of the 16th inst. to F. H., Phœnix, Ariz., regarding electric cars, the writer remembers well when the electric cars (Vanderpool System) were running in St. Catharines, Ont., in 1886, also in Scranton, Pa. About the same time Mr. Vanderpool constructed a short line which carried passengers from the Canadian Exposition grounds, West Toronto, to the city. They ran several years. I have been a subscriber for THE CHRISTIAN HERALD for a number of years."

THE CHRISTIAN HERALD receives many letters from its readers containing accounts of prayers that have been wonderfully answered. Here is one from J. W. S., a reader in Irwin, Pa., which may prove helpful and encouraging to those in trouble: "I have been a Christian for twenty-five years, and during that time have had various troubles and sicknesses in my family, in some of which the patient had only one chance in a thousand to get well, while in others no hope whatever was given. Yet God, in answer to prayer, restored them. Of course, we must meet all conditions required by him, or we cannot expect him to answer our prayers, neither can we have the confidence we should have. But by so doing we get to know God the One in whom we believe."

Welcome in the Home

The premium arrived safely. I don't think you can realize what THE CHRISTIAN HERALD is in the home. May the wishes you send to your readers be returned in still greater measure to you for the good your paper is doing. I am well pleased with my premium. Thank you for them. T. L. SPENCE.

New London, Conn.

Constantly Improving

Your excellent paper gives me much comfort. The quality of the reading matter is improving constantly. It is but fair that you should know that your efforts to please and instruct us are appreciated. May you be spared to us long to do this Christian work.

Oswego, N. Y. ELECTA R. BISHOP.

BY THE GLOW OF THE FIRELIGHT

Two Letters

By MARGARET E. SANGSTER

EMILY ROGERS stood before her mirror putting the last touches to her dress before going to the Christian Endeavor Social. The dress was very simple and had been worn many times, but Emily had an air which made even a half-worn dress in the style of several years ago as becoming as if it had been a fresh importation from Paris. Many women depend upon dress to make them beautiful. Emily had a beauty and distinction in her own person that made her dress, whatever it was, a setting for herself. She was employed in the suit department of a large dry good house, and people who came to purchase were often attracted to her by the queenly carriage of her head and the grace of her figure, as well as by a certain winsome charm that belonged to her manner. Her work was not easy, and although she was in receipt of a fairly good salary she had little money to spend on her own pleasures; still less on her own adornment. In the little home in Vermont from which she had come her father and mother were growing old and there was a younger sister who had always been fragile, and for whom there was at this time the need of special nursing and costly medical attendance.

As Emily turned from the mirror and put out the gas she took from the bureau a letter which the postman had left that day. She had read it twice and knew its contents by heart, yet she lingered a few moments in the boarding house parlor to read it for the third time. The letter contained in a few brief lines an offer of marriage. The writer was a man whom Emily had known ever since, four years ago, she had come to the city. His daughters, nearly her own age, were in the Bible class which she attended, and whenever there was a social function in the congregation, they were present. The church was one in which, although the pastor, elders and deacons and others in authority did their best to ignore it, there was a deeply marked dividing line of caste. A number of highly refined and fastidious people belonged to its membership, and another larger number of people who worked hard for daily bread attended its services and hung upon the voice of its beloved minister. Emily was by birth and education the equal of any one in the church, but she was aware of condescension and patronage, even in the kindness with which she was often addressed and in the attentions which were paid her. The daughters of Mr. Wentworth Lisle were among those who had gently held her aloof and looked upon her as somehow beneath them, although they would have repudiated such an assertion had it been made in their hearing. Emily would not have been human if she had not felt a little elation as she read the letter from their father couched in respectful and admiring terms in which he asked her to become his wife. The letter was not wholly a surprise. Mr. Lisle had for some months been trying to show every decorous and polite attention he could to Emily Rogers. He had come as a boy from her State and her county. He knew all about her and about her people, and he thought that she would not only make him a wife of whom he could be proud, but that his children would learn to love her and that she would be happy in such a position as he could place her in.

He was many years her senior. He was rich and she was poor, but as he sealed and sent his letter, he had felt that he must be prepared for rejection, not on account of anything in the difference of age or circumstances, but because he felt almost sure that another had stepped in before him. He had seen in Emily's eyes the look of one who could not be tempted by motives of convenience, and it had been borne in upon him, he knew not whence or why, that she had already pledged her troth to some one else. Nevertheless he wrote, and stayed at home from the social that evening lest his presence there might embarrass her.

The Christian Endeavor Social was as usual diversified with music, conversation and refreshments. The two or three young women who had called for Emily accompanied her home. As she left them at the door she saw on the table in the hall a large square envelope addressed to herself in a bold familiar hand. It bore a country post-mark, and she took it to her room, lit the gas and read it with a beating heart. It began, "My dearest, I have to-day received the first intimation I have had since our engagement that I may dare ask you to fix a date for our wedding. I have accepted a call to a church in a little town only ten miles from your old home. The salary is small, but there will be a parsonage free of rent, and I think you and I, with faith in God, can manage to live there. I shall be installed a month from now. Can you not be ready for our marriage a month after that? I want to introduce my bride as soon as I can to my parish."

There was more in the letter, more that was sacred and intimate. Emily sat down and laid the letters side by side. "Was it possible," she asked herself, "that she could for an instant waver in her loyalty to one who had her promise and whom she had loved since her childhood?" Jack Hazard and she had gone to school together, they had been chums, they were of the same age, of congenial tastes, they had united with the church on the same day, and they had waited each for the other for several years. Yes, she could only be Jack's wife. She knew that. But if she could bring herself to break Jack's heart and ruin his life by marrying Wentworth Lisle, then she could give her little sister everything that it was in the power of wealth to confer. Edith might even walk once more. For her sake ought she not to accept Mr. Lisle? She did not love him, and she should despise herself, for it would be a mere matter of bargain and sale; but she was tempted. Her cheek crimsoned as she sat alone and her heart beat like a trip-hammer. Even as she hesitated there came a knock at her door. It was only ten o'clock, but it seemed late for any one to call. It proved not to be a caller, but a little package brought by express. Opening it, the fragrance of trailing arbutus filled the room with its clean sweet perfume and in the box among the beautiful pink flowers shyly peeping from their leaves, was a single phrase, "My darling: Write that you will come when I want you. JACK."

The next morning early, before she went to the store, a messenger from the florist brought Emily a superb bunch of roses with Mr. Lisle's card. The roses on one side, the trailing arbutus on the other, she made her decision. It had been made the night before. She wrote a courteous refusal to Mr. Lisle, expressing her regard for him and her appreciation of the honor he paid her. Then she sent her little note to Jack, making him supremely happy.

In the years that followed, Emily Rogers never had cause to regret her choice. The little sister came often to stay with her, and in time grew well and strong. A day probably came when the preacher's talents as a leader in the church militant were widely recognized, and Emily had scope to exert such an influence as few women possess.

FEEDING THE CHICKENS

The chickens like their daily meal,
But scarcely more enjoyment feel
Than father, mother, children all,
When the delicious morsels fall.

Even the baby laughs with glee
The chickens' happiness to see;
But out beneath the sky so blue,
I'd like it better—wouldn't you?

WE GIVE GOD PRAISE

FOR all true words that have been spoken,
For all brave deeds that have been done,
For every loaf in kindness broken,
For every race in valor run,
For martyr lips which have not failed
To give God praise and smile to rest,
For knightly souls which have not quailed
At stubborn strife or lonesome quest;
Lord unto whom we stand in thrall,
We give Thee thanks for all, for all.

For each fair field where fading stubble
Hath followed wealth of waving grain;
For every passing wind of trouble
Which bends Thy grass that lifts again;
For gold in mine that men must seek,
For work which bows the sullen knee;
For strength, swift sent to aid the weak,
For love by which we climb to Thee;
Thy freemen, Lord, yet each Thy thrall,
We give Thee praise for all, for all.

TO THE HIGHEST BIDDER

By FLORENCE MORSE KINGSLEY

Synopsis of Previous Chapters

Little Jimmy Preston, aged six, gets a letter at the post office for his sister Barbara. On the way home it is lost. Barbara Preston has been trying to keep the farm, the last of her father's estate, for Jimmy, but it is mortgaged to Hoporable Stephen Jarvis, who is comparatively young. He threatens to foreclose. Peg Morrison, the old farm hand, is as greatly concerned over the loss of the letter as is Barbara. She goes to Mr. Jarvis to ask for more time on the mortgage. He tells her that he is disposed to do it, and also that he is tired of his present housekeeper and would like her to fill the place. She leaves without a word. The old housekeeper at once becomes her enemy. Stephen Jarvis comes to see Barbara. He asks her to marry him and he will give her the place. She refuses. She thinks of her old lover who went away and whose fate she did not know. Jarvis drives up and insists she ride with him. He rebukes her for not asking his aid to obtain a school position he heard that she had applied for, and she tells him that she asked his aid once and was refused. He says that he had offered her another place. He renews his proposals and says her brother could live with them. He tells her that he has never loved any one else in his life. He leaves her at her own gate, where little Jimmy meets her and says Peg has found the letter. All she can make out is the post-mark. The handwriting is that of David Whitcomb, her old lover, whom she thought dead. Barbara writes to the address, Tombstone, Ariz. Jarvis meets her once more and walks with her, as she will not enter the carriage; and he tells her that he cannot give her up. He grasps her arm, but with the declaration that she is "free," she wrenches away. Peg proposes to see Jarvis to tell him of a crop that will save the farm if they have more time, but Barbara forbids his going.

VIII—*Continued*

"I WANT you to harness the buggy for me after breakfast, Peg," Barbara said soberly. "I'm going —somewhere on business, and I want to start early."

"Blest be-he th' tie-hi which bi-inds," warbled Peg unmelodiously, as he stooped to apply his wet sponge to the rear springs.

"Did you hear me, Peg?" demanded Barbara.

The old man gazed reproachfully at the girl through the spokes of the wheel.

"W'y, I'm goin' to use the horses fer plowin' this mornin', Miss Barb'ry," he said soothingly. "An' they'll be all tuckered out b' night."

"But there's no use of doing any more plowing. I told you that last week. Unless I can manage somehow to—to raise the money, the farm——"

"Don't say it!" interrupted Peg. "I don't b'lieve in namin' troubles. It helps 'em to ketch a body, someway, to notice 'em too much. I b'lieve in actin' 's if the' wa'nt anythin' th' matter 's long 's ye kin."

"Yes, and while you're doing it the mortgage will foreclose itself," Barbara said, recalling Stephen Jarvis' curt phrase with a thrill of anger. "You hitch up Billy for me and bring him around at seven o'clock. Will you do it, please, Peg?"

"The fe-hell-o-shi-hip of k-hind-dred mi-hinds!" chanted Mr. Morrison with entire irrelevance.

"Very well, if you won't, I'll walk. It's ten miles there and back, but you won't care, as long as you have your own way."

"When was you thinkin' of goin', Miss Barb'ry?" demanded Peg cautiously. "Ye know I ain't set on anythin' that ain't fer your good—yours an' the Cap'n's."

But Barbara had already disappeared in a flutter of angry haste.

"Now I s'pose," soliloquized Mr. Morrison, "that I'll actually hev to give up plowin' the hill lot this mornin', an' all 'long o' that young female." He shook his head solemnly.

The washing of the buggy was then happily completed, the worn cushions dusted and the horses fed and watered by the time the sun peeped over the fringes of dark woods. At seven o'clock, as he was tying the wall-eyed bay to the hitching-post in the side yard, Barbara appeared in the open door, a brown loaf in her hand.

"Here's some fresh bread for your breakfast, Peg," she said. She glanced at the horse. "I shan't be gone very long. You can plow when I come back, if you want to. It won't hurt the ground to plow it."

"The mare's kind o' skittish this mornin'," replied Peg, accepting the addition to his meagre bill of fare with an appreciative grin. "Mebbe I'd better go 'long an' drive." He glanced anxiously at the girl. "I wouldn't do nothin' rash ef I was you, Miss Barbara; like—like gettin' engaged to be married, or anythin' like that."

"Don't worry, Peg," Barbara said soberly; "that's precisely what I don't mean to do."

She felt entirely sure of herself now, even while her cheeks burned hotly at the remembrance of Jarvis' look when he said, "I am your master."

"I'll scrub floors for a living," she promised herself, "before I yield to him."

All the pride of a strong nature shone in her eyes as she stooped over Jimmy, sitting at the table, his short legs dangling, his slate pencil squeakily setting down queer crooked figures in straggling rows.

"I'm ahead in my 'rithmetic," the little boy announced triumphantly. "I'm doin' reg'lar 'zamples. I like 'zamples. An' bimeby I'll be all growed up, an' nen I'll take care of you, Barb'ra."

She kissed him underneath the short yellow curls in the back of his neck.

"Oh, Jimmy," she sighed, "I wish you were grown up now!"

The child straightened himself anxiously.

"My head's way above your belt when I stand up," he said, "'n' I ate lots of brown bread an' milk for breakfast. I'm growin' jus' as fast 's I can!"

Barbara hugged him remorsefully.

"You're just big enough—for six," she assured him. "And—and we'll come out all right, somehow. We just will, precious!"

"Course we will," echoed the child. He slipped from his chair and eyed his sister wth a searching gaze.

"If you're scared of anybody, Barb'ra," he said valiantly, "I'll take a big stick, 'n'—'n'—I'll—I'll won't let anybody hurt you, Barb'ra!"

The girl laughed rather unsteadily as she hurried him into his coat and cap. "Learn a lot at school, dear," she murmured, "and you'll have the best kind of a big stick."

The remembrance of his warm little arms about her neck comforted her as she drove the wall-eyed mare along the road. She was going to do a very strange thing. Something she had never heard of any woman doing before. Just how the idea had taken form and substance in her mind she did not know. She appeared to herself to have awakened with the resolve fully formed, distinctly outlined, even to the small details, which she busily reviewed while she was tying the horse before the house of Thomas Bellows, auctioneer. There was a shop in the lower front story of the house, which had once been a piazza but now protruded with two bulging front windows to the edge of the sidewalk. The windows disclosed a variety of objects in the line of household appurtenances, clocks, flatirons, a pile of tinware, likewise a yellow placard read "Auction to-day," surmounted by a professional flag of faded red color.

Mr. Bellows himself in blue overalls and a pink shirt was occupied in wiping off an exceedingly dusty and ancient sewing machine with an oily rag. He looked up sharply as the discordant jangle of the bell announced the opening of his shop door.

"Good mornin', miss," he said as Barbara entered. "If you don't mind shuttin' that door behind you. It beats all how cold the wind stays, don't it? You want to look over some of these goods—eh? Household effects of the Widow Small down to the Corners. Died las' week, an' her daughter don't want to keep none o' her things. They'll be sold at two sharp. "Now this 'ere machine——"

"I don't want to buy anything," stammered Barbara, "I want you to sell something for me."

"Yas," assented Mr. Bellows explosively, standing up and resting a grimy hand on either hip, the while he surveyed Barbara's slim figure attentively. "Ju' so! Well?" he added tentatively. "Sellin' things fer folks is my business. What d'ye offer? household goods, stock or real estate? It's all the same to me."

"It — it isn't — Could you sell my work for me? I mean——"

The man stared hard at the girl, his squinting eyes puckered, his mouth drawn close at the corners.

"I'm a gen'ral auctioneer," he announced conclusively. It's m' business to sell household effects, stock or real estate, on commission."

"I want some money—a good deal of money," Barbara went on, "and I want it right away."

"I've seen folks in your fix before," commented the auctioneer drily, as he again applied himself to the sewing machine. "I gen'rally make out t' sell what's offered. But I can't guarantee prices."

"You sell horses; don't you?" demanded Barbara.

"Horses? Sure!"

"And—and oxen? They're meant to work, and people buy them to work. That's what I want to do. I want to work for three or four years, if I must, and I want the money all at once—in advance."

"I don't know as I ketch your idee," said Mr. Bellows. "You want money, an' you want it right away, an' you want me to sell——"

"I want you to sell my work—honest work, housework, any kind of work that I can do, for—for a term of years."

Mr. Bellows abandoned further efforts at bettering the condition of the late Widow Small's sewing machine. He stood up and scowled meditatively at Barbara.

"Seems t' me I've seen you b'fore, somewhere's; haven't I?"

"My name is Barbara Preston," the girl said haughtily.

"An' you want I should——"

"When people buy a horse they really buy and pay for the labor of that horse in advance," Barbara said composedly. "I am more valuable than a horse. I have skill, intelligence; I wish to sell my skill, my intelligence, to the highest bidder."

"Wall, I swan!" exclaimed Mr. Bellows. Then he fell to laughing noisily, his wizened countenance drawn into curious folds and puckers of mirth.

Barbara waited unsmilingly.

"Say! d'you know I've been asked to sell mos' everything you ever heard of," said Mr. Bellows, getting the better of his hilarity, "but I never was asked to sell a girl. A good-lookin', smart, likely girl. I guess you're jokin', miss. It wouldn't do, you know."

"Why wouldn't it?" urged Barbara.

"Well, it wouldn't; that's all. I've got m' reputation as an auctioneer to think about; an'—le' me see; your folks is all dead, ain't they?"

Continued on page 1158

"She stooped over Jimmy, setting down queer, crooked figures"

Our Boys and Girls

THE COZY CORNER

A Mother Goose Christmas Party

Boys and Girls, Come Out to Play

CHRISTMAS is the party-time of all the year. Everybody, big and little, should, during the holidays, either give a Christmas party or help to make some one's else Christmas party gay and lovely.

A Mother Goose frolic is the dearest party of all, I believe, and the biggest, merriest one I ever saw was last year in London.

The invitations read:

Boys and Girls, come out to play;
The moon is shining bright as day;
Come with a whoop and come with a call,
Come with a good will, or come not at all.

On December 28, at four o'clock, Mother Goose invites you to come to our house. Please come as a Nursery Rhyme. MRS. D. M.
R.S.V.P. *For her little girls and boys.*

THE rambling old-fashioned house was bright with Christmas greens and candle-light. Floors and tables were covered with white; pier stands and mantel shelves were banked with cotton, and over everything, plenty of fine diamond-dust glistened like new fallen snow.

Mother Goose (Mrs. D. M., herself), in quilted petticoat, fluffy white bodice, buckled slippers and a red peaked cap, tucked a large cotton goose under her arm and gayly welcomed her boys and girls to the party, as only a proper Mother Goose could.

Promptly at four, the large parlors began to fill with the dearest, quaintest company in all merrie England, I do believe. Upwards of fifty laughing little Nursery Rhymes bobbed about and danced before your very eyes.

There were Hey-Diddle-Diddles with toy cats and fiddles, Handy-Spandys, Jack o' Dandys, Marys Contrary, Pipers, Boys Blue, Humpty Dumptys, Jack Horners and Simple Simons galore. Nan Netticoat stole in with a tiny wax lighted candle. *Elizabeth, Elspeth, Betsy and Bess* had only a bird's nest with five candy eggs in it, but Mother Goose guessed her in a minute. One wistful Bo Peep, with a striped sugar cane hung with wooly tails, was especially lovely. *A little old woman who lived in a shoe* trotted about with a party slipper bubbling over with tiny china dolls. One Miss Muffett had a large wooden bowl and spoon and might have been taken for *S stands for Sarah talking to cook*, but for a black spider she had made of cotton and fastened onto her skirt.

A LITTLE lady of ten had quite simply and charmingly sewed long curling pine shavings around a pretty cap that her mother had made of turkey red—*"Curly Locks, Curly Locks, will you be mine?"* Mother Goose called out as she danced into the room with a tiny Jack be nimble Jack be quick. The children all gathered around her and laughed and laughed and loved her, she was so pretty and happy with her bobbing shaving curls. A fat boy of twelve brought a large toy *Frog that would a-wooing go, "Heigh Ho," says Rowley,* and when a demure little mousikin, brimful of the spirit of the party, squeaked out as he passed by *"I'll sing you a song, Mr. Frog, Mr. Frog, with a rowley powley gammon and spinach. I made it myself, Mr. Frog,"* everybody danced around her and laughed and chuckled, it was so funny and nice.

MOTHER GOOSE, quick as wink, arranged tableaux and characters until everybody had arrived. Then suddenly, like the wise old fairy that Mother Goose seems always to be, she marched the children around the big room, made a circle of them, stepped into the middle of it and for an hour and a half or more, kept those glad boys and girls in an enchanted fairy-ring of old-fashioned games.

Barley Break, London Bridge, Crambo, Menagerie, Stage Coach, Still Pond, Jack be Nimble, How Many Miles to Babylon, Tip Tap Toe, Tucker, Musical Chairs, Follow the Leader, are some of the games they played, and finished up with a rousing bout of Blind Man's Buff. Not a game lasted over ten minutes. The merry, mad tumble, the general hearty good-time spirit that never for a moment flagged, was the Mother Goose secret of the great success of her party.

For refreshment there was an abundance of plain Mother Goose victuals and drink.

Oh, boys and girls, do get up a Mother Goose Christmas party. Ask your mother to help you. I am sure she will. A little party with only a few to make merry is better, much better than no party at all.

The costumes which those little English children wore were made of calico and paper muslin, the toys were odds and ends out of their own nurseries. Nothing was elaborate, nothing expensive, yet I assure you, it was one of the frolics that every one who was there, will remember from Christmas to Christmas for many years.

Costumes of Calico and Paper Muslin and Simple Nursery Toys

CHRISTMAS GIFTS AND PRIZES FOR BOYS AND GIRLS

DEAR BOYS AND GIRLS: We have determined right here in the Cozy Corner to take a big part in old Kris Kringle's Christmas fun. We are going to help him distribute gifts to boys and girls everywhere, and we are all very happy in the thought of it.

Tables, chairs, desks, all around us are heaped with Christmas treasures—toys, books, and a thousand pretty things that you are all to win, between now and Christmas night.

For Boys and Girls Over Twelve

There is a splendid first prize, the very latest and best aeroplane, tested and guaranteed. The beautiful little machine, with its bright colored planes and wings, is as lovely as a jewel, and light and airy as a bird. Any up-to-date clever boy can adjust it, and it will fly from 50 to 300 feet.

The Girl's first prize is a beautiful little guaranteed gun-metal watch (not a toy), and there are twenty supplementary prizes besides for descriptions, in less than 300 words, of *SOMETHING I HAVE MADE MYSELF.* Description must include photograph, drawing or diagram.

Do not fail to enter this contest. All good work will be awarded a special prize.

For best stories (in less than 300 words). Subjects: Playing Alone, I Wish, The Snow Fairy. There is a First-class Brownie Kodak, A No. 1, with finder and film ready to take pictures, Caldwell's *Boys and Girls At Home,* one of the big plump Christmas books of the year, and ten supplementary prizes.

For best drawings or photographs. Subjects: The Pet of the Family, Chums, A Good Game. There will be twenty prizes of games, books, toys and many beautiful pictures. All good work will win a special Christmas prize.

For Boys and Girls Under Twelve

For best stories, verses, photographs, and drawings done by boys or girls under twelve, there are bisque dolls, lead soldiers and Christmas novelties.

All work in this SPECIAL PRIZE CONTEST must be in by December 21.

Please send pictures flat, and write only on one side of the paper.

Put your name, age, and address on all manuscripts, pictures, etc., and send to Miss Porter, 19 Bible House, New York.

Next week we will tell you something about the wonderful Christmas books of 1910.

Our Good-Night Verse

The good-night verse for this week is: *"I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety."* It is the end of the fourth Psalm.

With loving thoughts of you all, my dear boys and girls, in the homes where THE CHRISTIAN HERALD comes, believe me, lovingly and faithfully always, *Your Aunt in the Cozy Corner,*

Janet Porter

"scrumptious" and easy when you do it as given below.

This is but one of many delicious dishes always dependably good and *easily* made if you use

Snider's Tomato Catsup

Here is the real way to prepare

Fried Oysters

One pint large oysters, half cup flour, half cup milk, half cup Snider's Tomato Catsup, half teaspoon salt: mix thoroughly the flour, milk, catsup and salt; dip oysters into mixture, then roll them in cracker crumbs; fry in sweet, fresh lard until a dark brown. Serve very hot.
MRS. CLARA L. SWEET.

Snider's Tomato Catsup is the perfect sauce for oysters in *all* styles, also for cutlets, steaks, roasts, and all fish.

No preservatives or coloring matter used in Snider's. Made only from firm, spicy tomatoes and the finest of all materials, combined in the special Snider way.

While ordering, include a few cans of Snider's Pork and Beans and a bottle of Snider's Chili Sauce.

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Cincinnati, Ohio, U. S. A.

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The Queen is a new fashionable coat sweater of fine Australian wool, in latest stitch and guaranteed not to shrink. Modish roll collar, two pockets, double-breasted front, fine pearl buttons. Snug fitting, warm and serviceable. In White, Oxford, Gray or Cardinal. Women's 32-44 bust. Misses, 26-32 bust.

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Holeproof Hose Are Made From the Very Softest Yarns

In the Lightest Weights—The Hose Are Perfect in Fit and Style

There are no finer hose than "Holeproof" no matter from what standpoint you judge hose. "Holeproof" are the softest hose that are made. They never feel stiff or harsh. Our yarn costs an average of 70 cents per pound. It is Egyptian and Sea Island Cotton. We could buy yarn for one-half as much. "Holeproof" are made, if you want them, in the lightest weights and every inch of them snugly fits—no bagging at the ankle. And there's a wide assortment of colors to choose among.

So don't judge the genuine "Holeproof" by common guaranteed brands.

"Holeproof" are the result of 38 years of experience. We've guaranteed them for the past 12 years.

Get the *original* guaranteed hose—six pairs guaranteed six months.

FAMOUS
Holeproof Hosiery
FOR MEN WOMEN AND CHILDREN

The men's sox sell at $1.50 for six pairs, up to $3.00, according to finish. Three pairs of silk sox guaranteed three months, $2.00. The ladies' stockings are $2.00 to $3.00 for six pairs. The children's stockings are $2.00 for six pairs.

Reg. U. S. Pat. Office, 1906

The genuine "Holeproof" are sold in your town. We'll tell you the dealers' names on request or we'll ship direct where we have no dealer, charges prepaid on receipt of remittance.

Write for Free Book
"How to Make Your Feet Happy"

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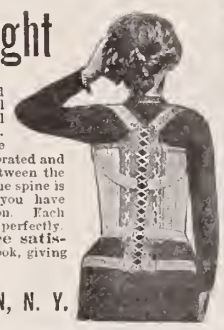
Tampico News Co., S.A., City of Mexico, Agents for Mexican Republic

Are Your Hose Insured?

(82)

Crooked Spines Made Straight

If you are suffering from any form of spinal trouble you can be relieved in your own home without pain or discomfort. A wonderful anatomical appliance has been invented by a man who relieved himself of Spinal Curvature. Its results are marvelous. It is nature's own method. Eminent physicians are endorsing it. The Sheldon Method relieves the pressure of the affected parts of the spine, the whole spine is invigorated and strengthened, all soreness is taken out of the back, the cartilage between the vertebrae is made to expand, the contracted muscles are relaxed and the spine is straightened. There is bright hope for you, no matter how long you have suffered. We have strong testimonials from every State in the Union. Each appliance is made to order from individual measurements and fits perfectly. There is positively no inconvenience in wearing. **We guarantee satisfaction and let you use it 30 days.** Write for our new book, giving full information and references.



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Wizard Mono-Rail Jumping Top!

Wizard Encased Tight-Wire JUMPING TOP, Postpaid, $1.00

Finest top made. Spins 12 minutes with one turn of cord. Walks tight wire. Jumps from wooden egg while spinning. All running parts are inside polished steel case. Postpaid $1. Both Jumping tops, $1.40.

"Zela" Fortune Telling top, 25c., postage 5c. extra.

"Vari-Scope," chromatic game top, just out, $2.00 prepaid.

Performs fifty startling tricks. Six for $5, prepaid.

A Barrel of Fun for only 50c.

At department stores demonstrations or postpaid for 50c. Dozen, $5 ex. paid. Endlessly amusing and instructive. Travels 100 ft. on inclined wire. Jumps from wooden shell while spinning. Baffling mystery. Order now.

W. P. D. Co. Dept. G. 131 W. 31st St., N.Y.

Rides 100 ft. on inclined wire while spinning.

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TO THE HIGHEST BIDDER

Continued from page 1156

"No," said Barbara. "I have a brother six years old."

Her dry tongue refused to add to this statement. She was conscious of an inward tremor of fear lest he should refuse.

"What ever put such a curious notion into your head?" Mr. Bellows wanted to know.

"I may as well tell you," the girl said bitterly. "You'll be asked to sell me out soon. We're going to lose everything we've got—Jimmy and I; the farm, the — furniture — everything."

"You don't say!" Mr. Bellows commented doubtfully. "Well, that had ought to net you something—eh?"

"We shan't have anything; everything will be gone," the girl said coldly.

"Sho! that's too bad," Mr. Bellows said goodnaturedly. He stuck his thumbs into the arm-holes of his vest, and scowled absent-mindedly into space. Then he looked at Barbara again. "Mortgage—eh?" he suggested. "Coverin' pretty much everythin' —eh?"

Everything," repeated Barbara in a dull tone.

"Everythin'—save an' exceptin' one smart, willin' young woman — eh? You'd ought to bring a purty good figger—in the right market."

Mr. Bellows paused to give way to mirth once more.

"The matrimonial market's the one partic'lar field I ain't had much 'xperience in," he concluded. "An' auctionin' off goods of the sort you mention ain't 'xactly in my line, an' that's a fac', miss. So I guess——"

"You don't understand," Barbara interrupted quickly. "Let me explain. When I found that everything was lost"—her voice trembled in spite of herself—"I thought at first I would teach school—let the farm go and teach——"

"Wall, why don't you do that?" Mr. Bellows inquired. He was a kind-hearted man, with sympathies somewhat blunted by his professional zeal in a calling which for most part concerned itself with clearing away the wreckage of human hopes.

"You'd make a right smart schoolma'am, I should say."

"I' m not a normal school graduate," Barbara told him. "Besides, they have no vacancies. Then I tried to get sewing to do. I can sew neatly. But I could easily starve on what I could earn with my needle. A woman told me she knew of some one who wanted —a—servant." Barbara's voice shook, but she went on bravely. "She said that people sometimes paid as much as twenty-five dollars a month for such work, and that it wasn't easy to find women who could do that kind of work well. I—I am willing to do it, if I can sell my work for twelve hundred dollars."

"Whew!" ejaculated Mr. Bellows.

"It sounds like a lot of money, I know," Barbara went on; "but it is four years' service at twenty-five dollars a month. I want it all at once. Then I can pay the mortgage on our farm, and keep it."

"Huh!" commented Mr. Bellows explosively.

"I could lease the farm while I was working, and it would bring in enough money to take care of Jimmy."

Her face clouded swiftly at the thought of the possible separation.

"Wall, I don't know of anybody who'd be willin' to pay down any twelve hundred dollars spot cash for a girl," objected Mr. Bellows. "Y' couldn't get nobody to bid on a proposition like that. Y' might"—the man hesitated; then went on harshly, "Y' might up an' die, or——"

"A man on the farm next to ours paid three hundred for a horse, and it died the next week," Barbara said quietly. "Then he bought another. H had to have a horse."

"Wall; he owned it for good an' al an' you——"

"I'll work four years—or five—fo the money," said Barbara steadily "And I shall be worth far more tha an ordinary servant."

Mr. Bellows wagged his head argu mentatively. "I'd hev to charge yo five per cent.," he warned her. "Ar you couldn't get any bidders, anyhow.

"That," said Barbara, "would b my affair. What I want to know is will you sell me?"

The blood hammered in her temples her hands and feet were icy cold; bu she eyed the man steadily.

Mr. Bellows had been making rapid mental calculation.

"W'y, I don' know," he said scratch ing his head reflectively. "I don' want to go int' no fool job fer nothin M' time's valu'ble."

"I'll pay you—ten dollars, if—if n one buys me," said Barbara faintly.

Mr. Bellows bit his thumb-na thoughtfully.

"All right!" he burst out at length "You name the day, git th' bidder t'gether an' I'll auction ye off!"

IX

It was still early in May whe Jarvis drove over to inspect a wood pulp factory in the neighborhood o Greenfield Centre. Its proprietor ha borrowed capital heavily within th past year, and Jarvis had been nar rowly watching the gradual ebb of th factory's output. It was the old story of misapplied energy, paralyzed int inaction by impending failure. Jarvi scored the luckless proprietor merci lessly during their brief interview later he sought the services of Thoma Bellows, the auctioneer.

"You may sell him out, plant, ma chinery and all; reserve nothing," Jar vis ordered; and, referring to his bool of memoranda, added the date.

Another entry that he saw there me his sombre eyes. He stared at it frown ingly.

"Anythin' more in my line in th near future?" Mr. Bellows wanted t know.

He rubbed his hands as he asked th question. The Honorable Stepher Jarvis was, as he put it, "a stiddy cus tomer and a good one," being con stantly in need of Mr. Bellows' profes sional services.

"Yes," said Jarvis, a dull red flush rising in his sallow face. "The con tents of the Preston house, the stock and implements, must be sold on June first."

Mr. Bellows struck one hairy fis into the other by way of preface to his words. He was not afraid of Stepher Jarvis, being sufficiently well provided with worldly goods, albeit these were for the most part second-hand, and in the nature of left-overs from many auctions.

"It seems a pity," quoth Bellows, "to sell her out. Couldn't you wait til fall, say, and give the little Preston girl a chance? I ain't what you might call soft m'self; but I couldn't help feelin' sorry for the girl when she come 'n here one day last week t' engage my professional services."

"What is Miss Barbara proposing to sell?" demanded Jarvis. Something in his voice gave Mr. Bellows a curious sensation. He gave Jarvis a sharp look as he answered.

"Nothin' that belongs to you, I reckon."

"Tell me what it is," repeated Jarvis. "I'll be the best judge of that." His voice shook, and also the hand which held the leather book of fateful dates and occasions.

"I'm sorry; but I guess I can't 'commodate you," responded the other. "Perfessional etiquette, you know; in

Continued on next page

TO THE HIGHEST BIDDER

Continued from preceding page

is 'ere case binding," he added.
"You have no right to refuse," said arvis, and something of the real na- ire of his secret thoughts flared up in is eyes. "Everything that concerns iss Preston concerns me."
Mr. Bellows was puzzled.
"Meanin', of course, that you hold ie lien on her prop'ty," he hazarded. But you don't"—and he paused to uckle to himself—"hold a lien on hat she's proposin' to sell to the high- t bidder."
"What do you mean?" demanded arvis.
His tone was menacing, and he fixed agry eyes red from sleeplessness on ie old auctioneer.
"You'll either explain yourself," he id, "or—you'll get no more business om me to-day or any other day."
Mr. Bellows expectorated violently the general direction of the opposite all.
"I ain't," he declared valiantly, afeard of no threats, nor yet of no- ody. But I'm goin' to tell you, 'cause 's you that's drove her to it, an' you'd ght to know what sort of a girl she . I had three-quarters of a notion tell you, anyhow, an' I tol' m' wife , when I found it was you that held he lien on her house an' furniture. usiness is business with me as well s any other man; but I'd be ashamed drive a woman to the point of sellin' erself."
"Selling herself!" echoed Jarvis.
The observant eyes of Mr. Bellows ere upon him, as he fell back a pace two and strove to steady himself.
"That's what I said. Yes, sir; she sked me right here in this shop to sell er at public auction. 'I've lost every- in',' she says; 'but I've got myself, n' I'll sell that, an' pay what I owe.'"
"Heavens!" breathed Jarvis. "I— rove her to it!"
"You're right you did," agreed Mr. ellows.
"You can't do it, man. I forbid it!"
"Oh, y' do, do ye? Wall, I don't e how you're going to make out to revent it. The girl's got a right to erself, and I've got a right to——"
"I shall prevent it," Jarvis inter- upted fiercely. "Its inhuman—uncivized, monstrous!"
"Well, that's the way it struck me— t first," acquiesced Mr. Bellows; "but ie way she put it up t' me kind of on me over. She's a takin' sort of irl, kind o' good-lookin', an' inner- nt. W'y, Lord bless you, she's no ore idee of the way a man like you, or instance—might look at it than a hild. She wants to work out—for a atter o' four or five years, she says; n' she thinks she c'n get some fool oman to bid twelve hundred dollars ot cash fer bein' sure of a hired girl ll that time. 'W'y,' I says to her, 'you ight up an' die.' 'Yes,' she says, 'so ight a horse; but folks hev to hev orses.' I tell you she's cute an' right, an' I'm goin' to sell her to the ighest bidder, same's I agreed to."
Jarvis was silent for a long minute, is eyes fixed unseeingly on the mis- ellaneous collection of shabby and roken furniture in the rear of the op.
"Is it to be a public sale?" he asked olly.
"Well, as t' that, I can't rightly tell ou. I left the advertisin' of the goods, n' the date of sale to the young lady. reely hope you will call it off. I pose you c'n easy fix things up so't he——"
"Did she ask you to tell me this?" emanded Jarvis suddenly. "Tell me ie facts."
"Did she ask me — to tell you?" choed Mr. Bellows wonderingly. "You et she didn't! You wasn't named etwixt us. I asked her who held the en on her prop'ty, an' she didn't an- wer. Thought it was none o' my business, likely. I suspicioned it was you, though. You get most of 'em around these parts."
Jarvis made no reply. He closed the red leather book, slipped it into an inside pocket, then deliberately drew on his driving gloves.
"Can you tell me the date of this— this sale?" he asked.
"What you want t' know for? Thinkin' of puttin' in a bid?" chuckled Mr. Bellows.
Jarvis gave him a terrible look.
"I'd advise you to keep still about this. Don't attempt to interest any one else in Miss Preston's affairs. Do you hear?"
"I ain't deef," responded Mr. Bellows in an aggrieved voice. "'N' I don't know's I see what business 'tis of yours, anyhow. Mebbe she'll get the money an' pay you; 't wouldn't surprise me if she did. She's bound she will, an' where there's a will there's a way, I've heard tell."
"The date, man! give me the date!"
"Seein' I've told you so much, I s'pose you might as well know; the sale's set for the eighteenth."
"Where?"
"At her house."
"And you're actually going to—No; she'll never do it. She won't be able to bring herself to it."
"Wall, I'll bet you ten dollars she will; d'ye take me?"
Jarvis turned without another word and left the place. He suddenly felt the need of the outdoor air. Barbara's desperate expedient convinced him as no words of hers could have done of the hopelessness of his case. 'She hates me,' he told himself; and for the first time he looked within for a reason for her aversion.
He drove slowly, his thoughts a mad whirl of fury and despair. For the first time he saw himself as he fancied he must look to her, a man past his first youth, cold, forbidding, harsh, unlovely. He perceived with a flash of prescience that she cared nothing for money, save as it signified the thing she held most dear; nothing for the position, power and luxury for which he had sold his honor and his manhood. Stripped of these things, what must he appear in her eyes? A monster of selfishness and greed, no less; to be feared, detested, escaped by any means, even to the sacrifice of brain and body. He groaned aloud in the scorching flame of his humiliation.
He told himself that he would go to her, beg her forgiveness, offer her all that she had asked for, and more. He would give her the farm free of all indebtedness. Then he realized, with sickening certainty, that she would not accept anything from him. He had told her that he was her master. To escape this slavery she was about to sell herself to another. The thought was insupportable. Even while he perceived her perfect ingenuousness and the practical realization of her own worth which lay beneath this fantastic and seemingly impossible plan of hers, he sensed its frightful danger. In order to attract bidders she would be forced to advertise her plans. Who would respond? Who would buy, and for what purpose?
He whipped his horse to a furious speed and soon reached his house. The newspapers unread for days were piled on a table near his desk. He seized one, turned to its advertising columns and rapidly reviewed their contents, then another, and another in rapid succession. At last his devouring eyes lighted and fastened upon a single paragraph, hidden among the miscellaneous advertisements where a puzzled printer had doubtless placed it.

To be continued

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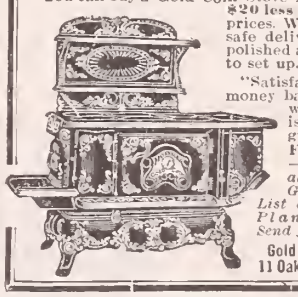

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How a Gift Was Multiplied

ON Saturday, November 12, a new building was added to the group constituting the Jennie Clarkson Home for Children at Valhalla, N. Y. The dedication services of this administration building consisted of prayer by Rev. Ezra T. Sanford of the North Baptist Church in New York and a historical address by Hon. L. V. F. Randolph, a friend of William R. Clarkson, who gave the bulk of his estate to endow this institution in memory of his daughter, whose name it bears. Dr. T. J. Harris of the building committee made a brief address when he turned over the keys of the new building to Mr. E. McK. Whiting, president of the board of directors. There was an address by Clarence Stonaker, the superintendent; songs by fifty children cared for, and closing exercises by Rev. K. C. MacArthur. This opened the way to an inspection of the new building by the visitors.

The hand of Providence can be recognized in the history and growth of this Home. In 1872 William M. Glover, now of South Orange, N. J., who had been an orphan in England, was led to believe that there should be a Baptist Orphan's Home in America, and was encouraged by his pastor, Rev. John J. Brouner, of the North Baptist Church in New York, and the family of Rev. W. R. Williams, who offered a site. The idea advanced slowly till about 1878, when Mr. Glover offered all his savings, $300, to be applied toward securing the establishment of a Baptist Orphans' Home for Children. When asked where he got the money, Mr. Glover replied, "I have saved it since I was converted, for an orphans' home."

Rev. Dr. F. R. Morse, of Calvary Baptist Church, New York, assisted procuring a charter for a Bapt Home for Children. After the de of his cousin, Jennie Clarkson, who been a member of Calvary Church, Morse, at a time of great anxiety the officers under the charter, said would urge her father, Mr. Wm. Clarkson, to help the Home. Mr. Cla son consented to help the project.

Children of any religion are recei and cared for till they are eight years old. The Home has about c hundred thousand dollars' worth real estate and three hundred thousa dollars in endowment. It can care about fifty children with its prese contributing constituency and endo ment. President Whiting is anxi to fill the buildings to their capacity sixty by securing more contributio The outlook from the Home at V halla overlooks the beautiful Kens reservoir of the city. The stone bui ings are fireproof and serve well t purposes of an orphans' home. T superintendent has had large expe ence in charitable work. A brig outlook for the Home seems now sured.

The New Jennie Clarkson Home

Among the Workers

—THE MOODY BIBLE INSTITUTE, Chicago, will begin a course of training for deaconesses with the new year.

—MISSIONARY MATTHIAS KLEIN, Sumoto, Awaji, Japan, writes that through gifts received through THE CHRISTIAN HERALD he has been enahled to start a Bible colporteur work which promises well.

—REV. FREDERICK H. JACOBS, preacher, evangelist and Gospel singer, died at Woodhaven, N.Y., Nov. 24. For a number of years past he was the spiritual leader of the Fulton Street noonday prayer meeting.

—EVANGELISTS BROMLEY and Myers lately held a series of successful union meetings at Marathon, Ia. Besides the many converted, a large number of family altars were erected, and a blessed work accomplished.

—MISS BERTHA DEADERICK, of El Bethel Gospel Mission, Needles, Calif., writes that there are many of the Indians who attend the mission who are very poor, through old age or disability. A sack of flour would be a real blessing to them at Christmas. Any interested reader may write to Miss Deaderick.

—EVANGELIST J. B. KENDALL writes: "We have just closed a five weeks' union meeting at Green, Kan., which was held in Sanneman Opera House, in which there was a goodly number blessed, who united with the different churches. The spirit of civic righteousness and the morals of the community were lifted to a higher standard."

—MISSIONARY Z. CHARLES BEALS, of Wuhu, China, writes that as the result of a former letter which he sent to THE CHRISTIAN HERALD, one of our readers has generously undertaken the cost of purchasing a house and lot for a new out-station at Lin Teo, and is also supporting an evangelist who is now at work there and meeting with marked success. Eighteen converts were baptized there on Sunday, October 9.

—REV. ORA SAMUEL GRAY, of Amherst, Mass., evangelist, and Mr. Charles F. Allen, of Winona Lake, Ind., director of music, conducted a three weeks' meeting with the Brwyn group of churches in October in connection with the Chapman-Alexander simultaneous evangelistic campaign in Chicago. The various pastors and churches are a unit in hearty commendation of the splendid work done by Rev. Mr. Gray and Mr. Allen.

—THE THIRTY-FIFTH anniversary and jubilee of the Finnish Mission to Seamen was celebrated on September 30. The mission was founded thirty-five years since, at Helsingf Not less than 70 pastors and chaplains, F nish, Swedish, Danish and Norwegian, were the celebration. It was uplifting to hear old veteran in this special mission work, Rev. J. C. Storjohann, of Christiania, father of northern missions to seamen, both the Danish, Norwegian, Swedish and Finni speak on "How to Preach to Sailors." Ma vital questions were discussed. Large me ings were held in different churches of Finnish capital. The society is now carry on mission work in seven large foreign po viz., London, Hull, Liverpool, Antwerp, Ha burg, New York and San Francisco, w many small agencies.

An Institute for Radium

IN Vienna, Austria, there has ju been opened a scientific institu exclusively for the study of radiu Madame Corie, its discoverer, cou not be present, owing to illness, but t Archduke Rainer opened it in t presence of a large number of disti guished scientists. The institute w not instruct students, but will be d voted exclusively to research work in the properties of radium.

Professor Franz Exner will be charge, and the scientists of all cou tries will be welcome to use the buil ing and its wonderful instruments their researches. The building w paid for by Dr. Karl Kupelmeiser. starts its work with the tenth of a ounce of radium, worth about two hu dred and sixty-five thousand dollars the present market rate. It can from the mines at Joachimsthal.

Sermons Appreciated

While I enjoy every part of yo paper, I cannot refrain from thankin you especially for the excellent se mons. They are very helpful to m and must be of great benefit to a readers who are deprived of churc privileges. WM. C. BUTLER.

Philadelphia, Pa.

A PRAYER

O LITTLE bird that knows no strife,
Teach me to live a peaceful life,
In work, in play, in leisure hours
Your song is heard in leafy bowers.
O little bird, teach me to sing,
Forgetting what the day may bring.
Help me to live, and love, and be
Calm, hopeful through adversity.

A. H.

Educating Our Soldiers and Sailors

DUCATIONAL work in the Young Men's Christian Association in the ny and Navy is operated on the s that men ought not to be simply le good, but good for something. at to do with the spare moments is soldier's and sailor's problem; for use of them either "make" or "break" . Imagine about 25,000 or more recruits between the ages of six- and twenty—the most formative od in a man's life—enlisting yearly n the wholesome West and rural ts of our country. These men of corpuscles are at the period most eptible to influences good and bad. a small wonder that these men of on are influenced by that attraction ch brings most pressure to bear n them?

mething of the man's worthy am- n is shown in the increasing desire a higher rank or rating in the mili- service or for a reputable position ivil life. Conserving this interest e object of this educational organ- ion. It makes an appeal to the ted men through practical talks stereopticon lectures. The several dred given last year awakened an rest in the best things of life. In educational clubs of about 1,000 bers, debates on subjects of in- st are held weekly. Recently am of three soldiers from one of e clubs defeated a team composed n editor of a leading New York y, a superintendent of schools and wyer.

ast year 10,000 books were sent out he traveling libraries to isolated s in the West, Alaska and the ippines. If the books in shreds d only talk, what stories they ld relate! Six hundred men are in ing clubs and hundreds of others following the twelve books in the ly reading course. At least six these books are illustrated by opticon slides, which stimulates men to form the habit of reading l books. But the basis of all educa- al work is class study in which 1,000 students were enrolled last . In addition, for the first time, military prisoners, who are by no ns criminals in the ordinary sense he word, have the opportunity of paring themselves for a new start fe.

the army, and especially in the , owing to the constant movement uncertainty of permanent location, class work started is supplemented . form of home study. The educa- al work begun and taken for a in class is continued by corre- idence with the Association in h the soldier or sailor enrolled l he reaches again an Association ling. Where the Young Men's istian Association secretaries are oned aboard ship, the student ob- s personal instruction even at sea. he great practical extension work he University of Wisconsin is now to the Army and Navy Young 's Christian Association. The plan ffiliation is now in force whereby niversity co-operates in preparing ial courses of study and in conduct- he correspondence, while the Army Navy Association furnishes the onal element in the class room, ling or aboard ship and maintains rol of the operation of the work. se in highest authority approve of this "Association" plan to make the army and navy even more attractive and serviceable by furnishing educational opportunities to the boy of few advantages.

A One-Minute Sermon

HERE is a one-minute sermon, given in Chicago during the Chapman-Alexander meetings by Rev. Dr. Henry Ostrom, the noted evangelist, at the noon hour service:

"Calvary! We must deal with Calvary! It is historic. We must answer it. Jesus' suffering for us was premeditated. He fully expected it and said beforehand that it would come. Jesus' suffering for us was prearranged. He said, 'I lay down my life of myself.' The trains are not dispatched from the great depots of our cities with more definite plan. Jesus' suffering for us is sufficient. All other ways are a-hunger; Jesus is the bread. All other ways try; Jesus saves. Jesus suffers for us because he loves us. 'Herein is love,' it is love poured out. Jesus' suffering for us is resolute. When he says 'Arise, let us go hence,' he is making his way straight to Calvary. He is determined if possible to get us. Now love expressing itself in law should win my obedience. Love expressing itself against sin should awaken my concern. But love poured out in sacrifice to the death breaks my hard heart." M. A. M.

Profit in Bees

THE production of honey is ranked by our statisticians as a "minor industry," but that it is not an insignificant one is evidenced by the fact that during the past three years there has been an annual output of honey and bees' wax of about twenty-five millions of dollars. This represents only that part of the supply of which the Department of Agriculture in Washington has been able to get a record. It is safe to say that half as much more has been produced by small aspirants who have made no report of their products.

Since it has been discovered that bees can be kept with safety to neighbors and with much pleasure and some profit to the amateur, in small gardens, and even on the roofs of town houses, interest in this subject is no longer confined to country residents favored by the proximity of abundant blooms.

Good Causes Helped

Contributions less than $1.00 for Various Good Causes.

F S B, .70; J B, .20; E L B, .25; M D, .35; M E F, .25; J B G, .35; Mrs P M G, .10; Mrs F E H, .35; Mrs J I, .20; L B J, .25; Mrs G M, .20; Mrs C M, .50; Mrs J M, .75; Mrs L M N, .20; Mrs S E P, .35; H C P, .25; Mrs A R, .24; D H C, .35; Mrs P J Y, .65; M W, .35; Mrs F W, .60; —, Fillmore, .50; G E M J, .25; P P C, .35; Friend, .25; I H, .25; Mrs G R, .25; F W K, .25; Friend, .80.

Mrs O R, 20; A T, 50; Friend, Plymouth, 25; Mrs E C N, 10; Mrs E C N, 10;

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Let Santa bring *You* a

Santo Vacuum Cleaner

IT'S a Gift that gives the whole family the good cheer and happiness that go with true household cleanliness. It's a gift that lasts a lifetime. Think of the blessing it confers in overcoming the drudgery of cleaning! Think of the security it gives from contagious diseases by removing ALL of the germ-laden dust and dirt.

The **Santo** *makes your home life dustless. It is the greatest life insurance in the world.*

Sold on Convenient Monthly Payments

No need to strain your holiday appropriation—a modest payment puts the **Santo** into your home in time for Christmas. You can pay the balance in convenient monthly payments no larger than your present expense of cleaning. It saves its cost twenty times.

The **Santo** is the original portable **Vacuum** cleaner, licensed under the Kenney Patents and protected by our own basic patents fully covering its construction. Many imitations are offered under names **suggesting** the vacuum principle, but the **Santo** still stands alone—**a real vacuum cleaner.**

Its positive vacuum pump automatically regulates the vacuum and the volume of air according to the tool in use. This insures the high velocity of air necessary for thorough cleaning without injury to furnishings.

Santo efficiency can not he equalled in any other portable cleaner. Anything short of this efficiency gives merely surface cleaning. This is a scientific fact, established by modern engineering practice.

Anybody can use the **Santo** with ease. Only the light aluminum nozzles weighing but a few ounces are moved over the furnishings. Complete with tools for 20 different purposes and adapted for use in home, church, store—anywhere.

*The "**Santo**" **Guaranty Bond** is perpetual, protecting the user against defects at any time. No other cleaner is guaranteed in writing for more than one year.*

Sold by dealers and agents everywhere and in our own stores in Philadelphia, New York, Chicago, Boston, Atlantic City and Lincoln, Neb.

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THEY GROW

Good Humor and Cheerfulness from Right Food and Drink.

Anything that interferes with good health is apt to keep cheerfulness and good humor in the background. A Washington lady found that letting coffee alone made things bright for her. She writes:

"Four years ago I was practically given up by my doctor and was not expected to live long. My nervous system was in a bad condition.

"But I was young and did not want to die so I began to look about for the cause of my chronic trouble. I used to have nervous spells which would exhaust me and after each spell it would take me days before I could sit up in a chair.

"I became convinced my trouble was caused by coffee. I decided to stop it and bought some Postum.

"The first cup, which I made according to directions, had a soothing effect on my nerves and I liked the taste. For a time I nearly lived on Postum and ate little food besides. I am to-day a healthy woman.

"My family and relatives wonder if I am the same person I was four years ago, when I could do no work on account of nervousness. Now I am doing my own housework, take care of two babies—one twenty the other two months old. I am so busy that I hardly get time to write a letter, yet I do it all with the cheerfulness and good humor that comes from enjoying good health.

"I tell my friends it is to Postum I owe my life to-day."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

50,000
OF
"The Cathedral Etchings"
ARE HANGING IN AMERICAN HOMES TO-DAY

Have you one? There is nothing more inspiring and beautiful than these etchings of the famous old world cathedrals, by master artists.

"The Cathedral Etchings" are all hand printed from copper plates, made directly from the original artist proois, valued at $1,000

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The Series includes **Durham, Rheims, Burgos, Toledo** and **Segovia** by Haig, **Lichfield** by Murray, and **Lincoln** by Walker.

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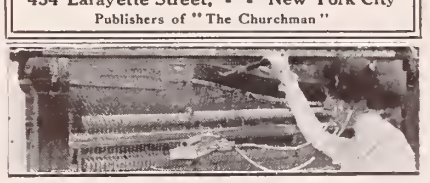

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The book of the Year.—*N. Y. Tribune*

Agents wanted in every community to sell the sole account of Theodore Roosevelt's adventures, by his own hand. Strongest co-operation; large commission; monopoly of territory. For prospectus, write

Charles Scribner's Sons, 351 Fifth Avenue, N.Y.

Three desirable 6% Bonds for quick purchasers

Rarely in our experience has it been possible to offer well secured 6% Public Utility Bonds at a price around par. This offering of three such issues is, therefore, unique and affords discerning investors an unusual opportunity to secure

sound marketable securities at an attractive price

Each issue is the secured obligation of a strong and growing public service corporation earning net from two to three times interest requirements.

In each case the bonds have been issued for extensions and improvements to facilitate the handling of increasing business which should result in increased earnings.

We have prepared a special four page circular describing these issues which will be promptly mailed to all who write for it.

Ask for Circular B—60.

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For 15 Years We Have Paid 5%

On money entrusted to our care. We have satisfied customers in practically every State and Territory in the Union.

Money invested with us may be withdrawn at any time without notice and without loss of dividends for a single day.

Why we can pay 5 per cent—Why our plan of doing business is absolutely safe and sound—Why our customers have ample security for every dollar invested with us is fully told in—

The Booklet.
Write for it to-day.

The Calvert Mortgage & Deposit Co.
1046 Calvert Building, Baltimore, Md.

6% NET

35th YEAR

SAVE SMALL SUMS

You could accumulate more cash capital in a very few years by saving up comparatively small sums of money—your dividends and interest income, for instance.

You probably never seriously considered such a thing, because the amounts looked so small and no opportunity has ever before offered itself to you to save and invest only $25.00 at 6 per cent interest.

There is no need for you to wait until you have saved up $2000, $500, or even $200 with which to buy one of our mortgages in order to secure a 6 per cent investment with us. Our Certificates of Deposit yield 6 per cent, payable semi-annually—the same as our mortgages—and are withdrawable after one year, on 30 days' notice. Send $25 to-day. Please ask for Loan List 726.

Perkins & Co. FINANCIAL BROKERS
LAWRENCE, KANSAS.

THE STEPPING-STONE TO WEALTH

is the systematic saving of money. You and members of your family can easily cultivate this admirable habit by putting a dime in

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every day. Your money accumulates rapidly. Deposit of each coin registered automatically. Capacity $30. Bank opens when $5 or multiple thereof has been deposited. Cannot be opened otherwise. Made of solid steel, oxidized copper finish. Size 2½x3½ ins. Price $1.00, prepaid in U. S. Money back if not satisfactory. An appropriate Xmas gift. Order NOW.

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6% $100. DEPOSITS

6% Interest on $100 Savings and 5 per cent. on smaller sums, and yet assuring you ample security through Trustee holding $2 750 000 of approved First Mortgages and $750,000 Capital, Surplus and Stockholder individual liability. *Write for "Sulky Dollar" Booklet and double your income.*

5% SMALLER SUMS

GEORGIA STATE SAVINGS ASS'N
176 York Street Savannah, Ga.

SPECULATION

MARK TWAIN, in his time, said many wise things, but never anything wiser than this: "There are two kinds of men who should not speculate, namely, the men who can't afford it, and the men who can." As this classification includes about all men, and if we acknowledge the wisdom of the advice, it follows that no man should speculate.

There are many kinds of speculation, but we are here considering the commercial variety, which may be defined as follows: "The act or practice of buying real or personal property, in expectation of a rise of price, and of selling it at an advance, as distinguished from a regular trade, in which the profit expected is the difference between the retail and wholesale prices, or the difference of price in the place where the goods are purchased and the place to which they are to be carried for market."

In what may be called regular business, the margin of profit is fixed by prices, which, in the main, must not vary greatly from those of competitors in the same line of trade. In such a case the margin of profit is entirely dependent on the amount of sales, and an increase from an unexpected rise in retail prices need not be looked for. Business like this is not only legitimate, but on its fair and unvarying conditions depend the economic trade balances and the wholesome growth of our prosperity.

Inside Information

While speculation may be as legitimate as regular trade, it is a notable fact that it is not looked on with favor in either the business or the scientific world. The tendency is to regard the one kind of speculator as a dreamer and the other as a gambler. However, we should not be in haste to condemn the man who, by reason of his superior knowledge and advantageous position, is enabled to buy at a very low price to-day what he knows will sell at a very high price to-morrow. If the increase in price has not been induced by the chicanery of those artificial securities known as "corners," such a man as we have imagined may be entirely honest, but he certainly could not be regarded as entirely wise if he took the whole world into his confidence.

Something for Nothing

The life blood, the spirit of those wholesome business conditions for which it is our duty as honest men and good citizens to strive, is the equitable exchange of equivalents. The purchaser at a country store must have sense enough to understand that he is paying more for the goods than the wholesale cost to the merchant; but he does not feel that he is being defrauded, for he recognizes that there must be a reasonable margin of profit to meet interest on investment, clerk hire, rent, insurance and the hundred and one expenses necessary to bring the goods within the consumer's reach. But if there were only one merchant in the community, and the next nearest practically out of reach, the purchaser might well regard as dishonest, the man who took advantage of his position to run up prices beyond the legitimate margin of profit. Wherever this is done, the merchant is getting something for nothing, and so becomes what Mr. Roosevelt calls "an undesirable citizen."

Wholesale Plunder

These thoughts are borne in on us by the continued exposure of what have come to be known as "Get-Rich-Quick" concerns. A misanthropic philosopher has said: "A sucker is born every minute." While we do not claim to be particularly well versed in slang, we understand the word "sucker" to mean a person who is credulous and easily duped. This definition might apply to most of us, particularly where we enter into schemes of whose inner workings we have no knowledge and of whose managers we know nothing, except through the self-revelations given in the prospectus of the enterprises they are exploiting, and these cannot be regarded as reliable.

The average man—and this also applies to the average woman—who has laid by a few hundred or a few thousand dollars, can account for every cent of it. It represents the toil, the sweat, and the self-denial of years of effort in a familiar calling. If the possessor of these savings is wise, he will add to them by investing them in some safe security, or depositing them in some savings bank, where the interest, if not large, is certain, and where the chances from loss are practically nil. But, unfortunately, all thrifty men are not wise ones. They are not content to make haste slowly. They want to "get rich quick." They are caught by the letters, advertisements, and prospectuses of strangers, men of whom they know absolutely nothing, and with whom they would not associate if they did know them; and in the hope of greatly increasing their incomes by an immensely larger interest, they dump their savings into schemes of which they have not one iota of reliable information.

The number and the credulity of these toilers was recently shown in New York City, through the exposure of a "get-rich-quick concern." Three men with bad records, three men who knew nothing of the science of finance, three men who had never earned an honest dollar in their lives, inaugurated and exploited a venture that soon placed at their disposal an amount of hard cash greater than that controlled by a majority of our reliable banks.

An Amazing Credulity

This trio of plunderers and home-wreckers began their work with just enough money to open offices in that part of the city where there were many factories and thrifty wage-earners.

The trio got out prospectuses and scattered them broadcast in the path of the thrifty wage-earner, who read with avidity and felt assured of their truth, because the concern that issued them was just around the corner.

Soon the stream of investors began to pour in. It never occurred to these credulous people to take a look at the property that was soon to be covered with the magnificent villas pictured in that literature they had been devouring as children devour fairy tales. Of course, they never dreamed of investigating titles, and, equally of course, they never stopped to ask why the owners of this bonanza did not keep it for themselves, instead of inviting the poor and the lowly into partnership. No, they thought of nothing but getting rich quick.

By hundreds these people sold the little five per cent. mortgages they held, and by thousands they drew out their savings from the banks that paid only four per cent.; then, in mad haste and in great crowds, they literally dumped their savings into the offices of the trio. Why, so eager were these frenzied people that they literally threw their money over the heads of other investors, nor waited for a receipt.

For some time the trio paid their clients at the rate of thirty per cent. a month. But instead of keeping these dividends, the clients reinvested them, as the trio expected; and then other thousands heard of it, and the flood was swelled till it overflowed the receptacles of the schemers.

Of course, the inevitable day came; but how much does it compensate the plundered people to know that their despoilers are in the penitentiary?

We are not through with this phase of "frenzied finance."

GUARANTEED MORTGAGE

for Large and Small Investors

You can now invest small sums in first-class mortgage bonds. You can have the same advantages which for hundreds of years capitalists alone have enjoyed. Whether you have $10 or $10,000 to invest, you can have the same security and the same returns. Send for our booklet

FIRST MORTGAGE TRUST BOND

yielding 5% to 5½%, with the guarantee of this Company and the highest class New York and Suburban Real Estate back of them. The safest, surest, most profitable investment for earnings consistent with absolute security.

Under Supervision of New York Banking Department

Write for Booklet.

NEW YORK MORTGAGE CO.
Dept. D, 1475 Broadway, New York City

PELOUBET'S SELECT NOTES

The World's Greatest Commentary on the International Sunday School Lessons for 1911

By REV. F. N. PELOUBET, D.D. and PROF. AMOS R. WELLS, A.M.

37th ANNUAL VOLUME

Next to the Bible, the teacher's best friend

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Boston and Chicago

THE BEST FARM LOCATIONS

To the man looking for a home where productive land, favorable climate and abundant rainfall make the best paying farm location in America, the Southeast is now the favored section. Land from $5.00 to $40.00 an acre near to the heart of the country and close to the best markets. The largest returns from alfalfa and other hay, wheat, corn and all truck crops. Lands unsurpassed for stock and poultry raising and dairying. In fruit growing, no region is more profitable. The Southeast has opportunities for every kind of farming. The Southern Railway will help you to find the desired location. Send for SOUTHERN FIELD and other publications to

M. V. RICHARDS
Land and Industrial Agent, Southern Railway
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75,000,000 WASHBURNE'S PAPER "O.K" FASTENERS

SOLD the past YEAR should convince YOU of its SUPERIORITY.

Easily put on or taken off with the thumb and finger. Can be used repeatedly and "*always work*"

Made of brass, 3 sizes. In brass boxes of 100. Handsome. Compact. Strong. No Slipping, Never! All stationers Send 10c for sample box of 50, assorted sizes. Illustrated booklet free.

The O. K. Mfg. Co., Syracuse, N. Y.

ELECTRO-SILICON

imparts the Highest Polish with Least Effort to SILVERWARE and all fine metals. Easy to use. Economical. Effective.

Shines Silver without Scratching. Send address

FREE SAMPLE

Or, 15c, in stamps for full sized box, post-paid.

The Electro Silicon Co., 30 Cliff Street, New York

Grocers & Druggists Everywhere

A WAY TO MAKE MONEY

A little booklet, "A Business of Your Own," tells how you can make money in your spare time without any investment on your part, and by simply doing some pleasant work among friends and acquaintances. You'll like the plan, because it not only pays well, but at the same time it offers you a chance to earn a permanent income that will be very helpful to you. May we send you full information? Now is the time to begin. Every day you delay may mean a loss of just as many dollars. Act now! Write for our "Money Making Plan." WRITE TO-DAY!

THE CHRISTIAN HERALD, Agency Dept., New York

MUNICIPAL BONDS

Safest Investment known. Yielding from 4% to 6% Write for Circulars

ULEN & CO.
BANKERS CHICAGO

50c ART CALENDAR—1911 containing no advertising, size 11½ x 14, beautifully printed in 12 colors and gold, sent post paid to anyone sending me names and addresses of 3 friends and 10c. coin to pay postage and packing. A rare opportunity.

H. J. M. Remein, 25 Baldwin St., Rochester, N. Y.

"I SERVE"

O man in the city of Boston is better known to the poor and the needy than the Rev. D. W. Waldron. No man is better beloved. No man has known more fully in his own experience the meaning of the words "I serve." The seventieth birthday of Mr. Waldron was celebrated on the 11th of November, and the years of his service to

Rev. D. W. Waldron

his kind were summed up in the engraving on a beautiful silver loving cup given to him by his friends. This inscription read as follows:

"Thirty-two years chaplain of the House of Representatives. Thirty-eight years missionary to the poor. Forty years a preacher of the Gospel."

He has been in his thirty-eight years of missionary service to the poor that Mr. Waldron has come into direct contact with thousands of the needy and has been helpful to them. He has been in hundreds of homes and has responded by night and by day to the appeals of the poor. For many years one of the special features of the work of this consecrated man has been the carrying of flowers to all of the hospitals in the city and the holding of a brief service on Easter Sunday. Beginning early in the morning of that day, Mr. Waldron and his helpers go to every hospital and to many other institutions, such as homes for the aged, with their pictures and flowers and songs. The associates of Mr. Waldron in the City Mission of Boston remembered his birthday with a "bag of gold" offering, and there was rejoicing because of the fact that although he has reached the allotted span of life, Mr. Waldron appears to have some years of active service before him still.

J. L. H.

The Child is King

G. Ernest Smith

FROM the far towers of Winter's radiant night,
Whose star-lit splendors bide in sweet repose
Above the earth, bathed in their crystal light,
That o'er the scene a weird enchantment throws,

Are Christmas chimes, low ringing, sweet and clear,
Their good will to the world. Their silver streams
Of melody now flood the far and near,
And rouse the world from its discordant dreams.

The frosted pines, responsive, laugh and sing.
The sparkling snows, that lie so fair and still,
Break into song, and their glad tribute bring.
The vibrant air in tuneful cadence thrills.

The desert vast, the rich and fruitful plain,
The winds and storms from far their clarions ring.
The mountains and the radiant seas acclaim
The Bethlehem song of old, *"The Child is King."*

The Child is King; with His mild sceptre sways
The powers and kingdoms of this world, and all
The unrest of our fevered life allays;
Rules o'er our hearts, where fear did once enthrall.

He waves aloft His magic wand of love;
Hate is dethroned, well may the angels sing;
Joy, regnant at the last, chimes from above
The radiant note, *"The Child—the Child is King."*

With hearts grown warm and enmities forgot,
What we hear ringing there is man's new birth.
Gladness and joy are now our human lot;
God's in His world, and heaven is near to earth.

Emeryton, Ill.

Topics at Home and Abroad

—EVANGELIST E. R. HERMISTON has just closed a very successful meeting in North Yakima, Wash. There were numerous converts.

—REV. ALBERT R. ADAMS, pastor of the First Christian Church at Saginaw, Mich., has baptized over 2,000 people and received 2,906 in the church during his sixteen years of pastoral work.

—THE REV. F. W. GUNSAULUS, D.D., president of the Armour Institute, Chicago, is to come to visit the Bowery Mission with his quartette choir for one week's services, commencing Monday, December 5.

—MISS SUSAN E. HASWELL, missionary at Moulmein, Burma, writes that the latest check ($10) sent to her through THE CHRISTIAN HERALD, has been applied as the first money toward a much-needed dormitory for twenty-five native girls, who are to be taught by Missionary Darrow. The total cost of the building will be about $330, the site being already secured.

—MRS. OTTO MILLER, Syracuse, N. Y., writes: "I have 125 names from Women's Christian Temperance Union No. 2 petitioning for the restoration of the Bible in the Illinois schools, besides my own name. All those in the Wesleyan Church favored it, as far as I could learn. I had the superintendent of our Sunday School announce it and our three Bible Classes favored it."

—FOUR New York branches of the Young Men's Christian Association have united in an advertising campaign. The associations are the Twenty-third Street, Harlem, East Side and West Side. Newspaper advertising will be used mostly in this unique campaign and the expenses borne jointly. The object of the advertising is to acquaint the public with the physical, social and educational advantages of the associations.

—FOR SOME time Rev. Dr. J. Wilbur Chapman and Mr. Charles M. Alexander have had under consideration a missionary tour to Egypt and the Holy Land. The Rev. Dr. Ford C. Ottman, of Stamford, Conn., who accompanied the Chapman-Alexander party through Australia and the Orient and who has twice visited Egypt and the Holy Land, will be a member of the party, which will leave New York Saturday, March 11. Their tour will include Naples, Alexandria, Cairo, Damascus, Capernaum, Nazareth, Jericho, etc. The holding of religious services in Egypt and Palestine will be a special feature. A great meeting will be held in Jerusalem on Easter Sunday.

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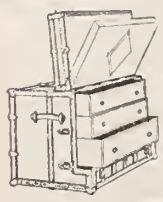

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Young People's Societies

If We Love Jesus*

THE great lesson to be derived from the week's daily readings, is that if we love Jesus we shall follow him.

No one can plead that he does not know just what to do in order to follow Christ. It is all in the Gospels and the Epistles.

Great commentators have again and again emphasized the wonderful fact that one of the chief proofs of Christ's divinity, is the way in which his directions have fitted human needs through all the ages, and must fit them always. If you sincerely wish to follow your Lord, read his Word. There is no emergency of your life for which you cannot find there the preparation.

Loving Jesus means, especially to us of the new century, loving our fellowmen.

"Organized society is asking the question to-day, 'What must I do to be saved,'" says Dr. Strong, "and the answer comes from the great Teacher, 'Love thy neighbor as thyself.' If God is to be loved as a father, men must be loved as brothers. The love of our neighbor was intended to be not simply a kindly sentiment nor a beautiful ideal, but a practical working principle, intended to control the organization of human society."

Herbert Spencer, one of the greatest of sociologists, toiled for many years to find a rule of life, and arrived, after all his thought and study, at the very law laid down by our Saviour two thousand years ago.

The great Gladstone also said that there was but one method of regulating human relations—the method of universal love and brotherhood.

We are too apt to associate the love of Jesus with what we may call the "softer" virtues — gentleness, meekness, long suffering. We forget that the great distinguishing virtue of our Lord was his courage.

During the Boxer rebellion, a merchant came to one of the missionaries and asked to be baptized and received into the church.

"Had you not better wait until the war is over?" asked the missionary. "You may be killed, if it is known that you have joined the Christians."

"No," replied the man sturdily, "I know that Christians can bear persecution. I have seen them. I want to learn how to bear it as they do, and so I have become a Christian, and am not afraid to confess it."

The virility and valor which true religion imparts are invincible.

Mr. Harold Bell Wright has written a poetic allegory in which a Pilgrim sets forth for the Temple of Truth, on the Outer-Edge-of-Things, and close beside the Beautiful Sea.

The Keeper of the Temple challenges him before he may enter:

"What law have you fulfilled? What price have you paid?"

The Pilgrim replies: "I have accomplished the long journey through the Desert of Facts. Alone I have endured the days under the sky of brass; alone I have borne the awful solitude of the nights. I was not drawn aside by the lovely scenes which tempted me. I was not turned back by the dreadful shapes that theatened me."

"And the Price?"

"I left behind all things dearest to the heart of man: Long-Time Traditions, Holy Prejudices, Favors and Honors of the World. I saw the desert white with bones. I found the way set among many graves."

Then the Keeper let him in.

Following Jesus may not always be so hard; but he warns us that we must, like him, bear the cross. Still he so orders the lives of those who love him that the yoke is easy and the burden is light.

* Christian Endeavor Topic for Sunday, December 18. TEXT: John 14 : 15-24.

From the Watch-Tower*

"OUR plans are adequate," says Miss Osborn of Foochow, "but plans will not save souls. The section which I represent may serve as a type for many another field in the Middle Kingdom. At Foochow, we have a girl's college and intermediate school, with one foreign worker in charge of both—doing the work of two missionaries.

"There is no evangelist to go into the homes represented by the pupils, no one to carry the leaven into the houses of the Chinese city, crowding to the compound gates.

"A woman's hospital is there, but no foreign doctor or trained nurse; a woman's training school, but no teacher to take charge of it."

Thus Miss Osborn goes on, reciting the pitiful needs of her district. When we consider that during the Chinese-Japanese war, it was computed that at least a fourth of China was so distant from the scene of conflict that its inhabitants did not know, and do not now know, that such a war was taking place, we get some idea of the needs of that immense empire. Our missionaries have not begun to meet more than a small fraction of them.

Mrs. Springer of Rhodesia, Africa, tells of the wonderful physical progress there. Eighteen thousand miles of railway are completed and thousands more are sure to be laid soon. Its great mines are pouring forth their wealth upon an eager world.

With these improvements have come a grave danger. Crowds of dissolute white men follow in their wake, and they find an easy prey in the credulous natives. "Oh, for more missionaries to fight this growing evil!"

The lot of the native African women is "unwritable and unspeakable"; and yet that of the Mohammedan woman is described as even worse. The pagan women are bought and sold like so many cattle. A special plea comes to the young women of America to go to this benighted land and save these degraded and abused girls and women.

From India comes a mighty cry for help.

"The present missionary equipment," writes Bishop Robinson of Bombay, "is utterly inadequate and out of all proportion to the magnitude of our task."

The strained political situation in India, with its consequent unrest and the sobering which has come with political responsibility, has opened a new office for the missionary.

"We tell these people," says Bishop Robinson, "that we are in deepest sympathy with their aspirations for a broader administration of their affairs, and for better moral training to fill the positions of trust that are being thrown open to them. We are here expressly to extend that sympathy and give that instruction."

Educational conditions in India call for increased evangelical effort. The college students are rapidly drifting toward skepticism. A widespread evangelical campaign among the educated classes is urgently demanded there—but where are the men to prosecute it?

In India, as in every other country, the condition of the women is pitiable. There is no hope for any land until its women are respected and educated.

The sainted Munson and Lyman lost their lives among the cannibals of Sumatra. Twenty-five years passed before another missionary dared to enter that dangerous country. Then, in 1861, the Rhenish Missionary Society began work there. Now there are 89,000 Batak Christians. The history of this mission is most thrilling.

But everywhere are needed men, women and money, say the watchmen. Out of our abundance in this great rich land let us give freely.

* Topic of the Epworth League for Sunday, December 18. TEXT: Isa. 21 : 11, 12.

Ralph Lewis Rogers,
North Cambridge, Mass.

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Plans to Change the Calendar

MOVEMENT is on foot to reform . the Gregorian calendar, which has ved us so long and so well. The iss Federal Council has announced purpose of inviting all the civilized ions to a conference at Berne with iew to adopting an arrangement by ch every year will be divided into ctly 52 weeks, or 364 days.

Under the proposed arrangement, w Year's Day would be an extra day Sunday would bear no date. The r quarters of the year would be ctly of the same length—the months 30 and 31 days successively. Acding to this plan, the thirty-first of March, June, September and ember would always fall on a Sund and every leap year would have off-day which would neither be nted nor dated, this day being ined between June 31 and July 1.

"rom a very remote period, men e given their attention to the passi flight of time, and early tried to ise systems by which they could sure the duration of the days and tell the coming of the seasons. The k-bearded men of the Semitic race the Eastern hills watched the sun ng above the horizon to herald the h of day; with wondering eyes, y followed him in his course ough the firmament until his beams ted into the shadows of the west disappeared. Then they gazed at stars coming out one by one in the k vault of night, some uniting in ters, others far apart, some apently remaining stationary in the vens, others wandering all over the expanse of sky. They looked and wondered; but as they became e familiar with the phenomena of universe they began to note that e was arrangement and order in all observed; that the sun had a time rising and setting; that the stars a fixed course in the heavens; that, r a certain time had elapsed, sun stars would return to rise and set exactly the same place and comce again their round of the vens. Thus these men of the ant world noted the passage of the s and the years, the two natural isions of time, though they had no ge to register their passing. The arent daily revolution of the sun t the earth occasioned the divisinto days. The changes of the n, which were observed to occur y 29 or 30 days, suggested the ision into months. The time red by the sun to revolve round the h was called the solar year. It is known exactly that this time is days, 5 hours, 48 minutes and 46 nds; but as it has been reckoned rently at different times, there been various changes of calendar hat account.

he ancient Egyptians based their on the changes of the seasons e, without reference to the lunar th. It contained 365 days, which divided into 12 months of 30 days a, with five supplementary days at end of each year.

he Jewish year consisted of lunar ths, of which they reckoned 12 in year, intercalating a thirteenth n necessary to maintain the correidence of the particular months the regular recurrence of the sea-

he Greeks also in the early time oned by lunar and intercalary ths. In the time of Solon, they a year of 12 months alternately of and 30 days, the total number of being 354, but soon they began to rcalate a 30-day month every other in order to reconcile their year the time of the sun's movement. , however, was found too much, so 30-day month was intercalated only in four years, and even then they d themselves a good way off in reckoning. The intercalary month used both Jews and Greeks.

t first the Romans divided their year into ten months; but they soon adopted the Greek method of lunar and intercalary months, making the lunar year consist of 354 and afterward of 355 days, leaving 10 or 11 days and a fraction to be supplied by the intercalary division. To the Romans we are indebted for the name calendar. It was the custom of the Pontifex Maximus, on the first day of the month, which began with the new moon, to proclaim (*calare*) the month, with the festivals occurring in it. Hence the first of the month was called *Calendae*, from which is derived calendar. Julius Cæsar abolished the lunar year, reconstructed the months, giving thirty-one days each to the first, third, fifth, seventh, ninth and eleventh, and thirty days each to the rest, except February, which had ordinarily twenty-nine only, but every fourth year thirty. The Julian year consisted of 365¼ days and exceeded by 11 minutes 13.95 seconds the solar year of 365 days, 5 hours, 48 minutes, 46 seconds. In consequence of this, the equinox in the course of a few centuries fell back considerably. In the time of Julius Cæsar, it corresponded to March 25, and by the sixteenth century it had retrograded to March 11. It was at this time that a physician of Verona named Ghiraldi proposed a plan for amending the calendar. He died before he had opportunity to carry it forward, but his brother presented it to Pope Gregory XIII., who assembled a number of learned men to discuss it. It was passed upon favorably and adopted, and thus was given to the world what has since been known as the Gregorian Calendar. In 1582 Gregory issued a brief, abolishing the Julian Calendar in all Catholic countries, and introducing the reformed one.

The reform of the Gregorian or *new* on the Julian or *old* consisted in dropping ten days after October 4, 1582, so that the 15th was reckoned immediately after the 4th. Every one hundredth year, which by the old style was a leap year, was to be a common year, the fourth century, divisible by four, excepted; that is: 1600 was to remain a leap year, but 1700, 1800, 1900 were not to be reckoned as such, while 2000 is to be so reckoned. In this calendar, the length of the solar year is taken to be 365 days, 5 hours, 49 minutes and 12 seconds, the difference between which and the true length is immaterial.

Some of the Protestant countries, such as Germany and Denmark, held out for a long time against the Gregorian calendar, while Russia and all lands in the communion of the Greek Church still hold out against it and continue to measure time by the Julian calendar. The consequence is that there is a difference of thirteen days at the present time between Russia and the Western world.

The festivals of the Christian Church were determined by the Julian calendar. With regard to Easter, it was necessary to have reference to the course of the moon. The Jews celebrated Easter (that is, the Passover) on the 14th of the month Nisan (March), the Christians in the same month, but always on a Sunday. Now, as the Easter of the Christians sometimes coincided with the Passover of the Jews, and it was deemed unchristian to celebrate so important a festival at the same time as the Jews did, it was resolved at the Council of Nice (325 A.D.) that from that time Easter should be solemnized on the Sunday following the first full moon after the vernal equinox, which then was supposed to take place on March 21.

Famous Missionary Dead

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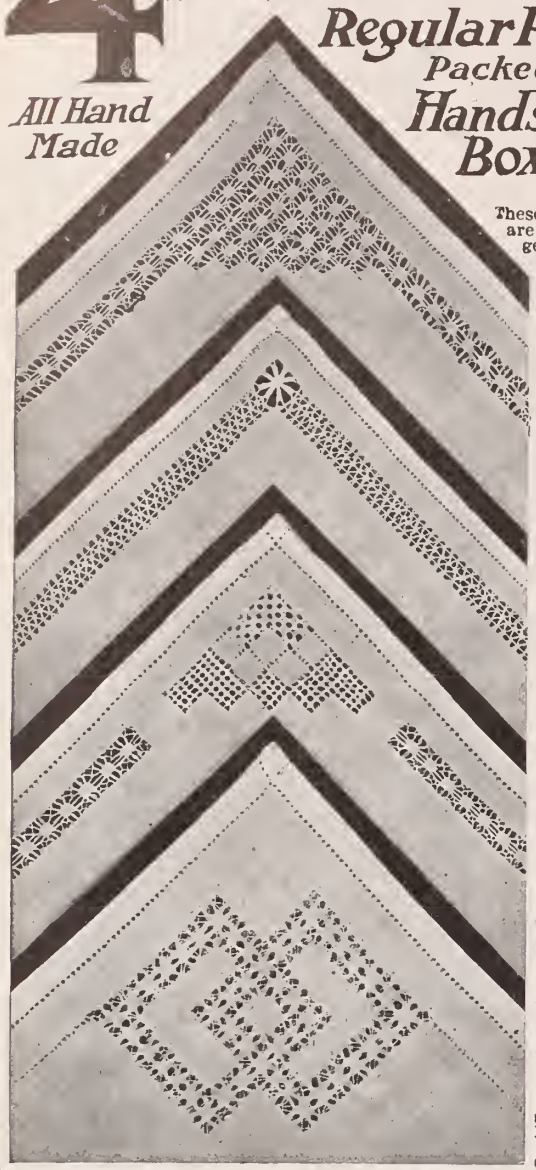

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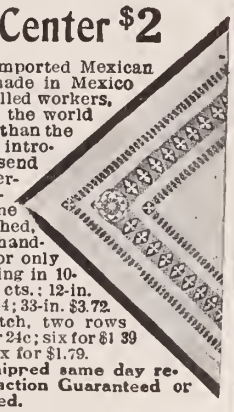

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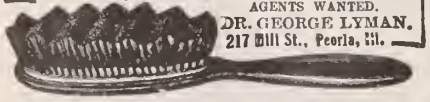

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VICTORY OVER DEATH*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

CLOSE beside Golgotha was a new tomb in the garden, wherein man had never yet been laid. It belonged to Joseph of Arimathea. He had been a secret friend of Jesus, because he feared the Jews. Nicodemus also had been a secret friend of Jesus, also fearing the Jews, and coming by night to talk with him. How passing strange that these two secret friends were bolder than any others when Jesus had been crucified! Joseph went boldly unto Pilate, and begged his body, and took it down from the cross, and Nicodemus brought a hundred pounds of myrrh and aloes, and Joseph procured a linen cloth to wrap around the body of Jesus, and together they placed it in Joseph's new tomb in the garden. Possibly there were other friends of Jesus to help in the interment, but the secret friends had become the bravest of all—braver even than the apostles. They lovingly and tenderly laid away their beloved Teacher and Master, thinking that the last rites had been performed. The tomb would have been left alone; but by instigation of the Jewish leaders, who went to Pilate, a Roman guard was set to watch it, because the Jews told Pilate that Jesus in his lifetime had said that in three days he should rise again. "Some one will come and steal his body, and say that he has risen again," they told Pilate. So Pilate sent and had the grave sealed with his own seal, and set a guard of sixteen Roman soldiers. There were four watches of four soldiers each. Their watch probably began at six o'clock Friday night, which was the first day, and continued through Saturday, which was the second day, and until the early dawn of the Sabbath, which was the third day.

Jesus Leaves the Tomb

Suddenly, the four Roman soldiers on duty became as dead men from fright. Why? Because there was a great earthquake, and they saw an angel descend from heaven, and roll the stone away from the door of the tomb. After the soldiers had recovered from their fright they came into Jerusalem, and told the chief priests what they had seen. And they gave the soldiers bribes, much money, in order to have the soldiers say that some one had come and stolen the body of Jesus away while they slept. But it was death for a Roman soldier to sleep while on duty. The chief priests promised to go to the governor and rid the soldiers of their death penalty.

The Resurrection Appearances of Jesus

1. Sunday, April 9, early in the morning, to Mary Magdalene, near the sepulchre at Jerusalem.

2. Sunday morning, to the women from the sepulchre, near Jerusalem.

3. Sunday, to Simon Peter alone, near Jerusalem.

4. Sunday afternoon, to two disciples going to Emmaus, on the road to and at Emmaus.

5. Sunday evening, to the apostles, excepting Thomas, at Jerusalem.

6. Sunday evening, April 16, to the apostles, Thomas present, at Jerusalem.

7. Last of April or first of May, to seven disciples fishing in the Sea of Galilee.

8. Last of April or first of May, to the eleven disciples on a mountain in Galilee.

9. Last of April or first of May, to about 500 brethren at once, in Galilee.

10. May, to James alone, in Jerusalem, probably.

11. Thursday, May 18, to all the apostles, at his ascension, Mount Olives.

> Mary to the Saviour's tomb
> Hastened at the early dawn;
> Spice she brought and sweet perfume,
> But the Lord she loved had gone.
> For a while she ling'ring stood,
> Filled with sorrow and surprise,
> While the warm and crystal flood
> Issued from her weeping eyes.

As Mary wept, she stooped a looked into the tomb, but the pl where Jesus had lain was empty, a two angels were there. The ang said, "Woman, why weepest thou And Mary answered, "Because th have taken away my Lord, and I kn not where they have laid him." Th she heard some one walking in garden. Another voice asked h "Woman, why weepest thou?" thought it was the gardener, and answered: "If thou hast borne l hence, tell me where you have l him, and I will take him away." then she turned around to see w the gardener would say, and behold was Jesus himself! And he called by name, "Mary." "Teacher!" s Mary, and she knelt to clasp his f or wash them with her tears, but Je said, "Touch me not." There wa sacredness about his person that th had not been before, since he passed the portals of the tomb. then Jesus spoke again, "Go unto brethren, and say to them, I asc unto my Father and your Father, my God and your God." Then M Magdalene left the garden and fo the disciples, and told them that had seen Jesus, and what he had s

The Garden Tomb

How sweet that garden tomb as saw it on Easter morning, in 19 while it was yet hardly light! It so quiet and sweet, with little flow blooming around. We, too, ente the tomb, and found it empty! could have placed our hands in niche where the form of Jesus once rested, but we would not; seemed to hear the voice of Jesus s ing, "Touch me not." A friend af ward said to us: "I have no sympa with your visit to Palestine. went to find Christ, but you fo only an empty tomb." It was not "empty tomb," it was a tomb filled w sacred memories. We trust him beca he rose and left the tomb. Later, on Easter day, we visited the shrine the Church of the Holy Sepulc which has been claimed since the t of Queen Helena to be the tomb Christ. We found it in the centre the church in a sacred enclosure marble and gilding, and lighted w innumerable lamps. Weeping pilgr were struggling to gain admittance it, and to lay on it long pieces of wh cotton cloth on which were prin scenes from the crucifixion of Chr these were to be used as their c winding sheets when they should (They were for sale just outside of church, so that those who desired th might purchase them before enterin What a contrast was all of this to quiet surroundings of the gar tomb! In referring to this, Bis John H. Vincent quoted an art which appeared in the *Biblical Wo* as follows: "While I was in Pales George Muller, the patriarch of fa was led to excavate and discover immortal tomb. Since then, its id tity having been considered establish an English association, headed by Archbishop of Canterbury and the other bishops, secured the garden w the interior sepulchre for $15,0 There is a general consensus of agr ment that this is the true Calvar When the Sunday School Pilgrims ited Jerusalem in 1904, there was wi spread alarm among the Romani

Continued on next page

*The International Sunday School Lesson for December 18, 1910. The Resurrection. Matt. 28: 1:20. GOLDEN TEXT: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

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Sunday School Lesson

Continued from preceding page

because it was reported that we had come for the express purpose of removing the tomb of Christ from the Church of the Holy Sepulchre to the garden tomb! In this connection, Sunday School teachers and older scholars are advised to read the story of the Crusades, the series of wars carried on between 1096 A.D. and 1271 A.D. to obtain possession of the Holy Sepulchre, then held by the Saracens. During all of that bloody and bitter time, the true sepulchre was lying in the fallow garden!

Jesus' Second Appearance

Then came a company of women, among whom are mentioned Mary, the mother of James the Less, and Salome, the mother of John. They did not expect to see a risen Christ, although it was the "third day," for they brought spices to embalm a dead Christ. They found an empty tomb, and an angel who told them that Christ had risen and gone away. They were so frightened that they fled from the tomb (Mark 16: 8). They met Jesus himself by the way. He saluted them: "All hail! Fear not!" and gave them a message to give to his disciples: that he would soon meet them in Galilee. And ever since that glad day women have been taking messages from Jesus to deliver in their homes, in the schools where they teach, in missionary lands and everywhere. Women were the first heralds of a risen Christ!

"Christ Is Risen"

A young Greek some years ago, whose name was Paniotes, was servant to a Turkish nobleman named Osman Effendi. He came with his master to Jerusalem, and when Osman Effendi went to worship in the Mosque of Omar, the young Greek accompanied him.

Soon after, Osman Effendi undertook a journey to Damascus, intending to return to Jerusalem, and left Paniotes to await him. Paniotes was accused to the Pasha of having profaned the Mosque of Omar, for only a Mohammedan might enter it. He was summoned before the Pasha, and questioned as to why he did so. He answered that he had followed his master, as it was his duty to do. The penalty was death, or to turn Mohammedan, which was much pressed upon him. Paniotes exclaimed, "Christ is risen; I fear nothing!" The Pasha replied, "Say, 'God is God, and Mohammed, the prophet of God,' and I adopt you as my son." Paniotes exclaimed again, "Christ is risen; I fear nothing!" They led him out before the Castle of David, and drew up the soldiers around him, with their swords drawn, but Paniotes exclaimed: "I am a Christian! Christ is risen; I fear nothing!" He knelt down and prayed to Jesus Christ, the Son of God, and exclaimed: "Christ is risen; I fear nothing!" The executioner struck him several times with the sword, so as to draw blood, in the hope that he might relent; but Paniotes continued: "Christ is risen; I fear nothing!" and thus exclaiming he was decapitated.

Since Jesus rose and left the tomb, death is not dying to the Christian. "The last enemy that shall be abolished (destroyed) is death" (I. Cor. 15: 26). Nay, it was destroyed when Christ arose from the tomb. He had before given his promise, "Because I live, ye shall live also" (John 14: 19). We do not think it is strange then that Paniotes could say in the face of death, "Christ is risen; I fear nothing!"

When Bishop Beveridge was about to die, some one asked him if he knew those about his bed. He replied, "No." His wife bowed over his pillow, and asked, "Do you know me?" "No." Another asked, "Do you know Jesus Christ?" The dying man folded his hands and said, "I have known him for forty years. He is my best friend."

When Jonathan Edwards was dying, after he had dismissed all his family, he gathered his limbs up in bed, and said: "Where is now my friend Jesus?"

If what we call "death" really is dying, how could men utter as their last words such sentences as the following:

"They praise him, they praise him. What glory! the angels are waiting for me!"

"Oh, the greatness of the glory that is revealed to me!"

"Do you hear the sweet music with which holy men invite me, that I may henceforth be a partaker of their happiness? Delightful it is to be in the society of blessed spirits! Let us go! We must go! Let me go!"

"I breathe the air of heaven."

"Christ, angels, beautiful, delightful!"

"Oh, I see Jesus and the angels!"

"I see things that are unutterable."

"I not only feel the climate, but I breathe the ambrosial air of heaven."

"Do I want anything? All I want is Christ, and him I have."

Ancient Sermons

A STORY is told by Booker Washington concerning a dispute in a little Baptist church in Alabama. Trouble had arisen over the payment of the colored minister's stipend, the majority of the congregation having got to the point that they would not pay the man's salary. "By request," said Mr. Washington, "I visited the chapel, and did what I could to persuade the congregation that it was their duty to pay their pastor. Upon one old fellow, sitting at the back of the building, my remarks had no impression, and finally, when asked why they should not pay their minister, he muttered, 'Because we paid for them sermons last year.'"

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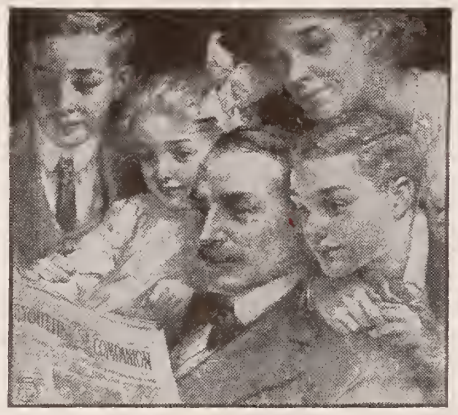

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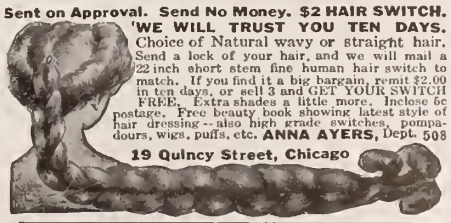

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THE FOUNDATION AND THE HOUSE

*A Layman's Sermon, by John C. Havemeyer**

I WAS born with defective eyesight, which it has been my constant effort to correct. At an early age I began to visit an optician and to select from his stock glasses which seemed to be helpful, and this process was continued until I nearly reached middle life. Then an oculist whom I consulted assured me that my eyes differed and required new glasses or lenses and he gave me a prescription. When I put on the new glasses I seemed ushered into another world. I found that all my life my vision had been indistinct. For the first time I discovered that the moon was a globe and not a flat surface and that I could see partly around it, and the stars had a brilliance and twinkling beauty I had not known. I saw also other objects around me as they had never appeared before.

I am here this morning to remind you and myself that we need help, or spiritual glasses, in order to know the things of God. Sin has obscured our vision. Spiritual things are spiritually discerned and we need divine help to see them. To the natural man they are foolishness because they are spiritually discerned. Shall we join in the effort this morning to secure this spiritual discernment, or, as the Bible calls it, a knowledge of God?

We have all probably been more or less impressed with the fact that the letters of the apostles to the churches employ very positive language, in which there is no element of doubt or uncertainty. In our text, Paul does not give us his opinion, but states as a positive fact that other foundation can no man lay than that is laid, which is Jesus Christ. If we refer to Peter's letters, although he was once so wavering a disciple, we have the same illustration. Take, for example, I. Peter 1: 23—"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Or, in John's Epistle, where there is such teaching as this: "We know that we are of God and that the whole world lieth in wickedness." These men all give testimony of a personal experience and revelation of the wonderful spiritual truths concerning which they wrote. Let us then be fully assured that Paul had a positive revelation concerning the truth we are considering.

Paul certainly tells us that we are all building a house, whether we do it willingly or unwillingly. In Matt. 7: 24, Christ says that the world is divided into two classes. One class heareth his words and doeth them, and these he calls wise; and the other class heareth his words and doeth them not, and this class he calls foolish. The first class built their house upon a rock, and the house endured. The other class built their houses upon the sand, and when the rain descended and the floods came and the winds blew and beat upon that house it fell, and great was the fall thereof. Paul assures us in our text that no man can lay any other foundation. He declares that this is a positive limitation and it applies to every man in the world then living, or who may live hereafter. He does not leave his audience in doubt, but declares that this foundation is Jesus Christ, and elsewhere he speaks of Christ as the rock, Christ Jesus.

How is it true of us that we are truly a house? The house we are building is whatever makes up our life. Every form of activity shows what our character is. Every part of our body—eyes, tongue, ears, hands, feet—ought to be fulfilling the mission for which God made it and aid in building a house upon the ro Christ Jesus. Paul's description Christ as a foundation is a very bea tiful and instructive figure. When man builds a house, the first step is t foundation. To be strong and perm nent, every part of that house mu have a direct or indirect connecti with it. If the foundation is of t right sort, the wind will not blow t house away, and the floods will not a fect it so long as the foundation stan firm, because every part of the buildi shares its strength and solidity.

But Paul tells us that we must n build upon the foundation wood, ha stubble, but gold, silver and precio stones, for each man's work shall made manifest. Some one may ask hc it is that we are to use gold, silver a precious stones. These materials a mentioned because they will resist fi and typify spiritual beauty and pe fection. The material used in t building must be of a sort that adapted to the structure upon which rests. Each of us should have t spirit of Christ, and this ought to manifest in every part of the house, our life. But what is the spirit Christ? Christ said, "It is my meat do the will of him that sent me and accomplish his work." He said, "I a meek and lowly of heart." "If thi enemy hunger, feed him, and if thirst, give him drink." He hates s and came to be a Saviour from sin. the Old Testament gold, silver a precious stones were used in the co struction of the temple and upon t garments of the priests, and a hi value was placed upon them. In t new dispensation established by Chris the whole thought and aim of our li should be to please and honor Go Christ taught this when he said, "M meat is to do the will of him that se me and to accomplish his work." W are clearly taught that there is dang in the possession of beautiful thing lest they draw our attention from G and spiritual things. The truth whi Christ revealed to us regarding God that we are to seek first the kingdo of God.

If we want silver and gold simp to remind us of his power and love, a to give pleasure to our fellow-men, I not understand that the Bible forbi them. But, as a matter of fact, mo of us would use them to attract atte tion to ourselves and to foster our ow conceit and pride. I expect it is f this reason that Paul cautions wome to adorn themselves in modest appar —not with braided hair and gold, pearls or costly array—but whi becometh women professing godline with good works. Our stronge desire and effort should be to secu the favor of God. Christians are hei of God and joint heirs with Jes Christ. They are accumulating trea ures that will increase through ete nity, and that will bring a joy whi Paul declares "eye hath not seen n ear heard, neither have entered in the heart of man, the things which G hath prepared for them that love him. If Christians would only believe thi and if it became the atmosphere their homes, how the houses built upo the foundation of Christ Jesus woul multiply and God would be glorifie Throughout the world, the testimon would be given which came from Paul lips: "For me to live is Christ." The what a different standard there woul be in our lives! Mere earthly plea ures, that appeal to the flesh, would n attract us. Human ambitions, whi are limited to this world, would b ignored. We would consider it n sacrifice, but a glorious privilege, t seek to be perfect, "even as God is pe fect."

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* For other foundation can no man lay than that is laid, which is Jesus Christ. I. Cor. 3: 11.

The Love of Oatmeal

What It Signifies

The growing child craves oatmeal and delights in it. The normal adult—working with muscle or brain—always retains a marked fondness for oats. That craving—that liking—is the call of Nature for this food of all foods—for the elements we most require.

Note the facts that follow. Note why Oatmeal—beyond anything else—feeds bodies and brains and nerves. Is it any wonder, think you, that within us all some instinct calls for Oats?

Oats Give Stature

Archdeacon Sinclair, in an address in London to working lads said: "I had four brothers, all six feet tall. My father had fourteen brothers and sisters ranging from six feet to six feet eight inches. And all were brought up on oatmeal."

In Scotland oatmeal is the national dish. In China and Japan it is little consumed. Note that these are the two extremes of the races as regards average height.

Oats Build Brains

Oats contain more organic phosphorus than any other cereal food. And phosphorus is the brain's main constituent.

Among college professors, who work with brains alone, our inquiries show that 96 per cent regularly eat oatmeal.

Among college fraternities and eating clubs we find oatmeal to be the regular dish with 90 per cent of the members. That's a natural result of the brain's call for phosphorus.

Nerves Demand Oats

Oats are rich in lecithin—far richer than any other grain. Lecithin is the main element needed in building up nerves and nerve centers. It is a notable fact that nervous people are particularly fond of oatmeal.

The most valuable nerve tonic of vegetable origin is a product called Avenin—derived from oats. Physicians prescribe it almost universally for building up overworked nerves.

Oats Supply Energy

Oats contain more protein than any other cereal—2½ times as much as corn. Protein is the body-builder, the energy-giving food. The average man at the average work uses up 3½ ounces of protein per day.

That is why horses, which work with muscle alone, thrive best on oats. And that is why active boys crave oats.

Human Statistics

Here are some facts which we have learned by a personal canvass conducted in forty states. They are cited as confirming scientific opinion regarding the worth of oatmeal.

In the tenement districts, where the average child is nervous, wan and undeveloped, not one home in twelve serves oats. The children are blighted, the best authorities say, by the lack of well-balanced food.

Among the highly intelligent, where our best types are bred, seven out of eight are oatmeal homes.

We consulted 12,000 physicians and found that four out of five serve their children oatmeal.

We find that four-fifths of all college students come from these oatmeal homes. So do the great majority of the successful in every walk of life.

But a canvass of 61 poorhouses shows that 93 per cent of the inmates were not brought up on oatmeal.

In four state penitentiaries, only two per cent of the prisoners were fed on oatmeal in their youth.

Among the wayward boys in prison schools, two-thirds had never tasted oatmeal at home.

And the oatmeal-bred person is the rarest exception among workers in the lowliest vocations.

A Boy of the Tenements

A Boy of the Boulevards

Poorhouse Type

Criminal Type

Quaker Oats

The Richest, Most Luscious One-Third of Prime Oats

Quaker Oats is the utmost one can get in oatmeal. To make it we take the finest oats grown and put them through 62 siftings.

Thus we pick out just the rich, plump grains. We get only ten pounds of Quaker Oats from a bushel.

These selected oats, prepared by our process, form the richest, most delicious oat food in existence. They are so incomparable—so much superior to common oatmeal—that Quaker Oats now command the largest sale in the world.

We export this food to nearly every spot of the earth.

Yet Quaker Oats—with all its richness—costs but one-half cent per dish.

Regular size package, 10c

Family size package for smaller cities and country trade, 25c

The prices noted do not apply in the extreme West or South

Look for the Quaker trade-mark on every package

The Quaker Oats Company

CHICAGO

(86)

Special Christmas Offer

LAUGHLIN

Fountain Pen

The most popular and widely known Fountain Pen made.

Style shown on left mounted with **sterling silver** filigree; style on right, Pearl mounted with two handsome gold bands, **size and style similar to cut.**

Either of the above patterns postpaid to any address for only $2.00.

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Either of these patterns will make a splendid practical useful present for Lady or Gentlemen for any occasion.

Either of these fountain pens, without the fancy mountings on holder, plain or engraved pattern as desired,

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Every pen guaranteed full **14-Kt. solid gold,** and to be satisfactory in every particular.

Try the pen a week. If you do not find it as represented, a better value than you can secure for double our price in any other make, return it and we will refund your money. In ordering, state whether fine, medium or coarse point is desired.

Beware of imitations; insist upon getting the genuine **Laughlin,** advertised pen, with **name** on pen and holder. If your dealer will not supply you, **refuse the substitute** and order direct from us.

Give us the name of your dealer that you asked to show you a **Laughlin** pen, and for this courtesy we will send you **free of charge** one of our new safety pocket fountain pen holders. Address:

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100 Griswold St., Detroit, Mich.

"SAVE-THE-HORSE" SPAVIN CURE.

REG. TRADE MARK

E. C. MESSIER, Civil Engineer, Real Estate and Insurance, 1008 Elm St.
MANCHESTER, N.H., Oct. 22, 1910.

Troy Chemical Co., Binghamton, N.Y. I saw your advertisement and sent $5 for a bottle of "Save-The-Horse" to cure a bone spavin. At the time he was not worth $1; before he had the spavin I was offered $600. Four veterinarians told me that he was incurable, so I felt blue, as you might believe. Since two weeks after treating him with "Save-The-Horse" he has not taken a lame step and I have driven him every day, and even thirty miles the same day. "Save-The-Horse" has done more than four doctors in a year. Now it seems exaggerated, but any one in doubt can call at the neighbors to prove what I say, and furthermore, the horse can give them a ride, and probably one of the best in their lifetime. I cannot say enough to praise your remedy. I will not be without it. Truly yours, E. C. MESSIER.

$5.00 a bottle, with legal written guarantee or contract. Send for copy, booklet and letters from business men and trainers on every kind of case. **Permanently cures Spavin, Thoroughpin, Ringbone** (except low), **Curb, Splint, Capped Hock, Windpuff, Shoe Boil, Injured Tendons and all Lameness.** No scar or loss of hair. Horse works as usual. *Dealers or Express Paid.*
Troy Chemical Co., 39 Commercial Ave., Binghamton, N.Y.

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Cheaper and far more durable than wood for Lawns, Churches, Cemeteries, Public Grounds. Catalogue free. **Ask For Special Offer.**
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Corns Easy to remove corns with **A-Corn Salve.** Takes them out by the roots without danger, pain or trouble. **15 cents** at druggists' or by mail. **Giant Chemical Co., Philadelphia**

GEMS FROM NEW BOOKS

Just Across the River*

THE land that holds our treasures,
Where sin nor death can mar,
The land of lasting pleasures,
Is not so very far;
'Tis only so in seeming,
And in our human fear,
For often in our dreaming
That land is very near—
The land where friends ne'er sever,
'Tis just across the River.

'Tis but a moment's journey,
A closing of the eye,
A fluttering breath, a turning
From earth all wearily;
A flight through regions airy,
Swift as a flashing beam—
A sail with boatmen wary,
Over a narrow stream.
Bright land of the forever!
'Tis just across the River.

And when Faith's sunlight lingers
Upon the mystic tide,
Clouds, touched by angel fingers,
No more its glories hide.
Lost kindred, loved and loving,
So near us seem to stand,
That while mid earth scenes moving
We clasp them hand to hand.
Fair land where love dies never!
'Tis just across the River.

Then wherefore this repining
For dear ones gone before,
Since Faith reveals them shining
Safe on the other shore?
Though lost to mortal vision,
They're never far away;
And soon to their Elysian
Our weary feet may stray.
Home of the soul forever!
'Tis just across the River.

A Book by a Child

Jingles, a book by a little girl author, some written when she was only four years old. She is now seven. Her name is Winifred Sackville Stoner. She tells her secret in the following way:

When I was one year old,
So often I've been told,
Dear Ma-Mie sang to me
This cunning poetry:
"Mousie, pousie, wousie,
In the Boush Street housie";
And always from that time
I've loved to make a rhyme.
So if it be my fate
To write a poem great,
Then dearest, sweet Ma-Mie,
The praise belongs to thee.

There are many choice little jingles in the book, and who knows so well as a child what will please other children? Some of the jingles are in Esperanto, for little Miss Stone is an Esperantist of much fame, having been granted a diploma by the Master Zamenhof. The book is quaintly illustrated by Karl Kae Knecht. Smith & Butterfield, publishers, Evansville, Ind.

The Doors of Life

Or, Little Studies in Self-Healing. By Walter de Voe, author of *Healing Currents, Mystic Words,* etc. Funk & Wagnalls Co., New York. $1. In this little book we are bidden to avoid monotony; to keep the mind active; to live with nature; to concentrate our thoughts upon our weaknesses, with a view to gaining strength; to rely on exercise rather than on medicine; and are given many other directions for improving our bodies, with the ultimate aim of elevating our minds and souls.

The Problems of Youth

A series of Discourses for Young People on Themes from the Book of Proverbs. By Rev. Louis Albert Banks, D.D., pastor of Trinity M. E. Church, Denver, Colo. Author of *Hero Tales from Sacred Story, My Young Man, Sermon Stories for Boys and Girls, The Christian Gentleman,* etc. $1.30. Funk & Wagnalls Co., New York, 1909. These sermons, like all of Dr. Banks', read well. Their style is clear and easy; their ideals are sound, and nearly every position taken is fitly illustrated by some striking instance from real life or from some great work of fiction. It is a good book for the Sunday School library, as well as for that of the preacher.

*From *Jesus of Nazareth Passeth By.* A collection of poems by Emma F. R. Campbell. Pp. 130. Price $1.25. M. E. Munson, 77 Bible House, New York, publisher.

Books Received

The Elder Brother; A Dawn Thought Sketch. By C. L. Brewer. To-morrow Publishing Company, Chicago. Cloth, 50 cents; paper, 25 cents. A hodge-podge of socialism, poetical quotations, current slang phrases, and here and there a touch of fine realistic description.

Lilies of Eternal Peace. By Lilian Whiting. Pp. 41. In cloth covers, price 75 cents; in leather covers, $1.50. *Our Rich Inheritance.* By James Freeman Jenness. Cloth covers. Pp. 36. Price 30 cents. The above two books are published by Thomas Y. Crowell & Co., New York.

Standard Songs and Choruses. An excellent collection for the use of high schools, etc., but one that should prove generally acceptable to a large class of music lovers. Pp. 256. Cloth covers. Price 75 cents. American Book Company, New York, Chicago and Cincinnati, publishers.

I Believe in the Holy Ghost. A study of the doctrine of the Holy Spirit in the light of modern thought. By J. Howard B. Masterman, M.A., Warden of Queen's College, Birmingham; Professor of History in the University of Birmingham, etc. London; Wells, Gardner, Darton & Co. Imported by Thomas Whittaker, New York. Price 75 cents; postage, 7 cents.

Number Primer. By Bailey and Germann. Cloth binding. Pp. 176. Price 30 cents. American Book Company, New York, publishers.

How to Invest Money. By George Garr Henry. "The aim of this book is to present in clear form the simple principles of investment." Cloth covers. Pp. 121. Price 75 cents. Funk & Wagnalls Company, New York and London, publishers.

A Child's Guide to American History. By Henry William Elson, author of *A History of the United States, Side-Lights on American History, School History of the United States,* etc. New York: The Baker & Taylor Company. $1.25. Mr. Elson has managed to crowd into this volume, though it is not large, the main events of United States history, and to present them in language sure to interest the average child. This is a good book to read aloud in the family circle, as well as to study in school.

The Foundation and the House

Continued from page 1168

Then our children would be inspired with this glorious ambition. If they did wrong, we would remind them that they were disobeying and dishonoring God. Respect and obedience for parents would be enforced by the reminder that the offense was against God and his commandments, and incurred his displeasure, and we would seek to restrain from wrongdoing or sensual pleasure by quoting Christ's specific teaching, and impressing the privilege of loving and obeying him who has loved them.

Now, how do you and I stand? We fulfilled our destiny yesterday of building a house. Was it one that will endure? In the other world will the Master say to us, "Well done, good and faithful servant"? Is our path shining more and more unto the perfect day? Are we following the Shepherd who leads to green pastures? If not, shall not every one of us begin now to change our lives? Shall not every timber or brick that goes into our house to-day and in our future life, be such as will endure?

Let us cease to sow to the flesh and be satisfied with corruption, but sow to the Spirit and reap, instead of corruption, everlasting life. John tells us in his First Epistle that "We know not what we shall be, but when he shall appear we shall be like him, for we shall see him as he is." We shall be one with God in Christ, and our home will be "a house not made with hands, eternal in the heavens."

A Christmas Gift that Lasts the Whole Year Round

Ordinarily the Christmas Gift is a thing of a day. Why not make it a thing of a year—a remembrance that renews itself every week for a whole year—a perennial delight to your friend, and a constant occasion for gratefulness to you? It is often hard to make the Christmas money meet every desire—there are so many to remember, and the heart during the Yuletide season is so full of kindness for all. In order to help you make a little money go a great way this Christmas, **The Christian Herald** makes this suggestion:

Why not give a year's subscription to THE CHRISTIAN HERALD to one or several friends as Christmas Gifts?

Can you think of any other Gift of equal cost that would give as much pleasure?

It isn't a gift that will be forgotten with the passing of Christmas Day---it continues every week for a whole year ---it is really 52 presents. Each week the recipient will be reminded of your kindness.

To make the gift more attractive we have prepared a very dainty Christmas Card-Folder and Envelope which will be sent in time to reach the recipient on Christmas Day. This card will contain your name as the donor, together with an appropriate message conveying your best wishes for a Merry Christmas.

In sending in your order, please be sure to give your own name as well as the name of the person to whom you wish to have **The Christian Herald** sent as a Christmas Gift. We will mail the announcement card so as to reach its destination on Christmas Day.

The Christian Herald will make a most charming and correct gift --- a weekly reminder of your thoughtfulness. To friends who do not know our sterling weekly the magazine will come as a delightful surprise, bringing sunshine, and happiness, and inspiration into their lives; to shut-ins and invalids, and to those who could not afford to buy it for themselves, you will give a year of happiness and pleasure. The subscription rate is $1.50 for 52 issues.

THE CHRISTIAN HERALD
GIFT DEPARTMENT
Bible House, - - New York

CHRISTIAN PROGRESS IN ARMENIA

IT has been truly written that the blood of the martyrs is the seed of the Church. Not long ago, the province of Aleppo in Asia Minor was the scene of massacres that recalled, while they lasted, those terrible days fourteen years ago when Armenia was deluged in blood and thousands of its

Active Members of the Akyol Christian Association

Christian people slain by fanatical Kurds and Moslem soldiery. Readers of THE CHRISTIAN HERALD will remember the persecutions and murders at Adana and other places in the province, and how the relief fund they contributed was welcomed by the survivors. Now, fortunately, the situation is wholly changed. Dr. Stephen Trowbridge, missionary of the American Board at Aintab, writes us as follows:

"In spite of the discouraging times which have followed the Adana massacres, this religious movement has gone forward and has upheld the Cross of Christ in daily life. The members of the society lately begun here are chiefly from the tradesman class, but there are several well-educated young men as leaders, and there are also those of the laboring class. It is a cause for thanks that in Christ all these young men may come into their true brotherhood."

The Trowbridge letter goes on to state that Akyol is in the western part of the city of Aintab, and has been built up chiefly during the last fifteen to twenty years. The inhabitants are mostly poor workingmen. Many of the poor tenants formerly living in the main part of the city, unable to pay their annual house rent and annoyed by the trouble of frequent moving, resolved to have their own dwellings. With little sums made up of niggardly savings they bought lots in a part of the city which was regarded as of little value. All the members of a family would partake in the building process. Many of their houses have no outer court walls. One hut contains one room which is at once bedroom, dining-room, sitting-room and parlor. Oftentimes wife and husband work in the same room. In this quarter, Christians and Moslems live together. They are all poor and in need, morally and mentally. The older people do not frequent the churches. For some of them Sunday is simply as a working day. In short, all of them, young and old, are exposed to many undesirable, bad influences.

Some years ago, he explains, several Christian young men of the Akyol quarter began to wonder if they could not do something to amend these miserable conditions. After many struggles, they organized a Christian Society. A building was bought and a school opened. The real work of the association dates from March, 1906. After a little while the movement began to spread among the young women and girls, the purpose of both sections being the same. Their motto is condensed in the following sentence taken out of their constitution, viz., "To improve and elevate, religiously, morally, mentally, socially and physically, the young men and the young women and children of Akyol quarter, without distinction, and to serve and promote their growth in Christian life and character." Protestants and Gregorians as well as Turks, Jews and Catholics are admitted to membership. Services for young men are held every Sunday at 1.30 P.M., and for young women, every Sunday at noon. Women's prayer or singing meetings are also held, where pleasant and interesting stories or sermons, chiefly explaining the calling of women, are read.

There is still much to be desired before the institution is complete. There is a small indebtedness and funds are also needed for a library and reading room, an organ, benches, desks, etc. The missionaries hope to interest friends in the work, who will help them in bringing it to a state of greater efficiency and usefulness.

Answered Prayers

L. F. T., Turlock, Calif. "God has answered my prayers many times."

J. C. O., Berwick, Pa. "God has answered our prayer in restoring our baby girl to health and strength."

P. S. "I promised that if He answered my prayer in restoring me to my former health from a severe affliction, I would acknowledge it through your paper. He did so, also several other prayers, for which I praise his name."

C. St., Liverpool, England. "I wish to publicly acknowledge to the whole world God's answer to prayers of mine. The answers have been so wonderfully direct that I want everybody to know that God will give them anything asked for, provided the requests are made in the right spirit and it is for their own good."

J. M., N. C.; S. McM., Pine Village, Ind.; M. W., Allegheny, Pa.; M. T. P., Corpus Christi, Tex.; D. M. C., Texas; A. M., Lawrence, Pa.; E. R. W., Denver, Col.; Miss M. T., Weatherford, Tex.; F. A. M., Galt, Ontario; E. E. C., Moscow, Idaho; H. P. W., Pittsburg, Pa.; P. F., Billings, Mo.; G. A. V., Premont, Tex.; H. L., Brooklyn, Mich.; W. P. A., Old Fort, N. C.; A. C., Syracuse, N. Y.; J. B., Erie, Pa.; R. T. H., New Orleans, La.; R. G., Blue Island, Ill.; F. H. D., Phoenixville, Pa., A. W., Langton, Kan.

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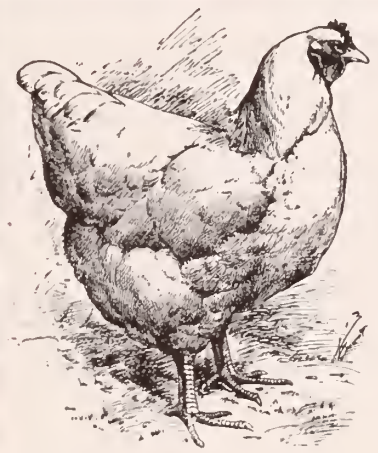

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which tells how Roy Curtiss, a New York farmer's boy, starting about twenty years ago, with a few neglected hens, has built up at NIAGARA FARM the **LARGEST PRACTICAL POULTRY PLANT IN THE WORLD,** with sales of

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Roy agreed that if his father (a grain merchant and farmer) would furnish the feed he (Roy) would take all care of the flock and supply eggs and chickens for the farm table, and all that were left over were to belong to him. In two years Roy was using so much feed that his father had to cry quits, but the boy kept right on. He would start at two o'clock A.M. for Niagara Falls, 13 miles away, with poultry and eggs to sell. His brother joined him, and the business grew and grew. They took the farm and paid off the mortgage. They built and added to their plant, learning slowly how to avoid losses and make the greatest profits.

But they had no guidance, and had to learn by their own mistakes. If **they** had had such a guide as the **CURTISS POULTRY BOOK**, it would have saved them thousands of dollars and years of lost time.

This capital book was written right at Niagara Farm by the veteran poultryman, **MICHAEL K. BOYER.** Mr. Boyer had the Curtiss brothers right at his elbow with their records and data. He says he never saw a general poultry plant so well managed at every point. No "putting on style," no fancy buildings, no ornaments, but straight solid **business.** Everything is planned for months ahead. Every day shipments go off, every day money comes in. You could hardly believe how little they lose. Their percentage of fertile eggs, of live strong chickens hatched, of day-old chicks shipped, without loss, to Kansas or Florida, is really wonderful.

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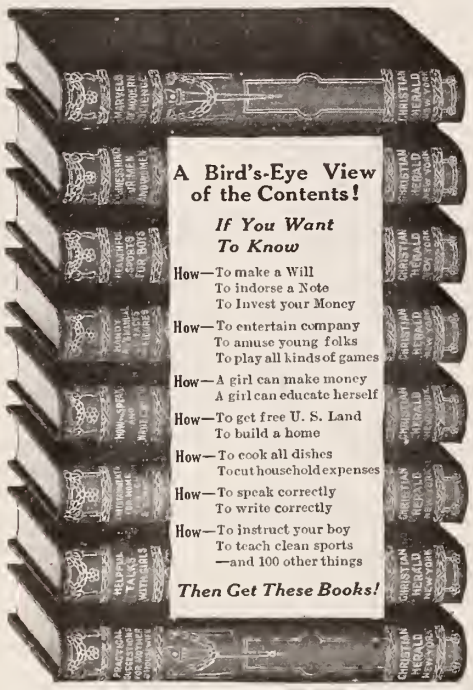
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The Revolt in Mexico

Continued from page 1143

were for a time successful in the vicinity of Santa Cruz, and Mexican cavalry, artillery and infantry were hurried to the city. The rebels had started to burn the railway bridges, but they were driven off before they could accomplish their purpose and the troops reached their destination with comparatively small loss.

In the City of Mexico there was no outbreak, but the foreign residents were in a state of great anxiety. Order was maintained by a strong military force.

It had been hoped by the insurgents that General Reyes, one of the most noted leaders in Mexico, would come to the aid of the troops fighting against Diaz and combine them into an army capable of taking the open field aggressively. Reyes, however, did not take an active interest in the movement. A rumor that he was coming served to swell the number of insurgent bands. Torreon and Gomez Palacio were attacked and for a short time were held by the rebels.

If the revolutionists had been well led and had been united they would have taken a number of important places, for success several times was almost in their grasp; as it was, they made attacks in several different States, widely separated, and not following any well ordered plan, they were foredoomed to failure. At least five small battles occurred on the same afternoon in as many different places.

General Reyes wrote to his friends refusing to take part in the insurrection, and the spirits of the insurgents began to droop, though they continued bandit tactics, and annoyed government garrisons by their unexpected raids from the mountains. Madero resolved on a bold stroke and declared himself president of Mexico. He had hardly enjoyed his self-made title for more than twenty-four hours before he got in the way of a government bullet during a skirmish and was quite badly wounded. The government regained confidence, loyal regiments were sent to threatened points and the insurrection seemed to break up as quickly as it had started.

In Mexico City the foes of Diaz couple him with the Americans, whom they dislike intensely, and placards bearing the inscription "Kill Diaz and his Yankee Friends" were displayed only to be torn down by the police. Anti-American sentiment has thus been made to serve the purpose of the political agitator once more, but yet unsuccessfully. It strikes the average American oddly that this dislike exists at all, as it has but little reason back of it, and also that it should be made into a party cry in Mexico.

Brazil's Odd Mutiny

RIO DE JANEIRO has been in a state of panic for several days, and every householder had visions of solid shot plowing its way across his parlor floor, for the fleet in the harbor was in the hands of mutineers. The sudden uprising of the sailors was much like that at Lisbon, where they began the revolution by bombarding the city. It is probable that the Brazilian jack tars thought they would try the same methods in compelling the Chamber of Deputies to agree to certain demands in regard to their pay and the regulations. They demand that corporal punishment be abolished, and that the number of men in the crews be increased. They took possession of four powerful battleships and trained the guns on the city. They demanded that the Chamber grant their terms at once and also that they be given full pardon for their revolt. They got tired of waiting and put to sea. The Chamber then granted their demands in full and Deputy Corvalho went under a flag of truce to Sao Paulo to confer with the mutineers. The seamen were satisfied with the result of their "strike" and Rio de Janeiro resumed its usual calm.

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HIS FIRST CHRISTMAS

Continued from page 1149

ght that he had been a fool. When s soliloquy was ended, Gleason ouched the bell. When his valet apeared he gave orders for the packing his portmanteau. That done, he onned his great fur coat and hurried it into the street.

The snow was still falling, but it id not driven pedestrians in doors. efore the windows of The Fair, an p-to-date toy store, he saw a line of agged, little red-nosed newsboys hunrily eyeing the toys and calling out hich belonged to each one, the only ay they ever expected to own the lded baubles.

Acting on a sudden impulse, Gleason ollared a kicking, protesting half ozen who fancied "the cop" had them ire, and dragged them into the store. half hour later they emerged, their ms heavily laden, their faces reathed with smiles. And Robert leason passed on, smiling too. He as just beginning to learn the meanig of Christmas Day.

On his way to his office—there were me matters which must be attended before he left town—he took a short it through the alley and discovered a oman, with three little dirty youngers following her, all wailing miserably. They were evidently trying escape from a loud-voiced man, who emed to be literally driving them om the tottering tenement. It was ie work of a moment to learn the use of the woman's distress. The d story—eviction for non-payment of ie rent—was tremblingly told. A few oments later Robert Gleason was rrying on, and the woman, murmurg her thanks, was gathering up her anty belongings. For she held a rse with a sum of money sufficient r her needs, and on the folded paper rn from a memorandum was an or- signed by the millionaire himself, ving her permission to enter Gleason lats and make it her home, rent free, r one year.

Robert Gleason had lived in the idst of suffering and sorrow for venty-five years. He had only just gun to open his eyes. It was rearkable how much was accomplished those fleeting hours by the man and is millions.

Into alleys and offices and tenents Robert Gleason hurried that hristmas Eve. Clad in his great fur at covered with snow flakes which id not melt in the cold little rooms hich he entered, laden with toys and ders for substantials, the children ho had never seen a Santa Claus rieked and laughed and danced with elight whenever they saw the tall rm coming. Stories of this New anta Claus had preceded him. The rchins of all the East Side waited ntil long in the night to see the atron saint.

The Christmas bells were chiming eir "Peace on earth"; bells for early eetings were making musical the air hen Robert Gleason sought his room. e had been out all night, but, rangely enough, he was not tired. e had been buoyed up, carried as it ere, on the wings of the grateful others' prayers. He had been enlded in a robe of love which the chilen's little hearts had woven. He ould feel in fancy their kisses upon is hands and hear their blessings nging in his ears. For the first time, is whole being responded in spirit to ie cries of "Merry Christmas!"

In the early dawn of the cold clear orn, with his valises in the carriage eside him, Robert Gleason was driven rough the deserted streets. At the ity Mission he heard a woman's oice singing, probably in the sunrise rayer-meeting. The strains were so eautiful, so unearthly, so in keeping ith his own thoughts that he bade is coachman pause that they might sten. He almost felt like obeying the commands of the ringing voice which was singing:

Fall on your knees! Oh hear the angel voices.
This is the morn of the dear Saviour's birth.
Long lay the world in sin and error pining,
Till He appeared and the earth felt his worth.
A glow of joy the weary world rejoiceth,
For yonder shines a sweet, a glorious morn—

As the echoes died away the carriage passed on. Memories, sweet memories crowded in to deepen the smile upon the millionaire's face.

At home, the white-haired mother, with the stamp of heaven on her face, greeted him lovingly and thanked him—her son—for coming. Robert Gleason murmured a prayer for pardon of his neglect. The trembling father clasped his son's hands in his hard ones and begged forgiveness for the faults and injustices of the past, and then—from the shadowy quiet of the old parlor another figure, slight and graceful as that of a girl, glided over to the wanderer, begging forgiveness too.

Muriel Standish's cheeks were just as rosy, her eyes as beautifully brown as when she promised to be true on that Christmas so long ago. The man's heart bounded with passionate love as joyously as when she had promised to he his wife, twenty years before. Thankfully he gathered her into his arms.

He had traveled far a lonely road full of suffering and unrequited longings. The follies of the world, riches and honor had failed to satisfy. Here in the home of his childhood he had found his reward. On his first Christmas he found love and home and Muriel waiting for him.

An Expensive Sport

WHILE fox-hunting has not had the popularity in this country that it has in England, yet it comes as a surprise to most to find out that there are over fifty hunt clubs in America where Reynard is given a few uncomfortable hours if the hounds find him. The colonists in the New England States and in Virginia were fond of the chase, and in the fall the woods and hills echoed to the call of the hunting horns and the land made gay with the flash of the scarlet coats; but these were neighborhood hunts and few clubs were formed. There are, however, one or two clubs which have had a continuous existence since Revolutionary days. At present it is a pastime only of those who are rich, and the cost makes even those who are reckless of their expenditures think more than once before they join the ranks of its devotees. At present there are about three thousand fox-hunters who chase Reynard in the Colonial and English style and about 1,000 registered foxhounds. The cost for any one who indulges in it amounts to several hundred a year after he has paid probably several thousand for a horse that will not be certain to land him on his head at the first fence or deposit him in the first pool, where his ardor for the chase might cool suddenly and remain chilled for all time.

The Automobile on the Ranch

Mr. A. H. Henry, of Ola, S. D., a ranchman twenty-four years old, had never ridden in a railroad train or even seen an automobile until a few days ago. The sight of the first auto was too much for him. He rode twenty miles in the machine to the nearest railroad station, took a train to Minneapolis and purchased a motor car. He is a prosperous rancher in the Indian Reservation, where he applies himself so closely to his work that he never traveled more than fifteen miles from his home. Mr. Henry is so enthusiastic over the new method of travel that he is relegating his horses to the farm and employs the machine daily for his own use.

HERE'S the place where two egg-raisers make $12,000 a year

A glimpse of the three great laying houses, with 4,500 pullets always at work

READER, if you want to know how two city people, in poor health and without experience, have in a few years built up an egg business that clears over $12,000 a year, subscribe **now** for the **FARM JOURNAL,** and get with it the

Corning Egg-Book

which tells all the secrets of their success, and describes the methods by which they obtained a profit of **$6.41 a year per hen.** (*See offer below.*)

Talk about "best selling novels"! Why, nearly 100,000 copies of this book sold in less than six months! You see, these men discarded old methods, and in spite of many failures, stuck at it until they learned the secret of making hens **lay the most eggs in winter**. That discovery marked a new era in poultry raising, and thousands are eagerly studying how they do it.

Their success opens up a new money-making business of unlimited possibilities. With this book for a guide, men or women living in or near cities can raise eggs the year round, and sell them at high prices, or eat them and *save* the high prices. The demand for fresh eggs, especially in winter, is never satisfied. Learn how to supply well-to-do customers *regularly,* and they will take all you can raise, at high prices. Egg-raising is much simpler than poultry raising. The hard work of killing, dressing, and marketing fowls is left out. The rest can be done by men in poor health, women, school-boys, girls, and others not qualified for regular business.

The publishers of the **Farm Journal** saw the immense value of a book that should describe the proved and tested methods of the Cornings. So, after careful investigation, they decided to publish the **Corning Egg-Book,** and offer it to all who subscribe for the **Farm Journal** on the offer below, to make the paper better known to all people, in city or country, who are interested in *growing things*.

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Some Truths About Alcohol

A BUFFALO brewery, when public attention was centred on a proposed union railroad station, advertised that "Union station matters are quiet, but not so with our outfits. Business rushing in ales and beers for Buffalo homes."

It is well known that matters are not quiet when business is rushing in ales and beers. Assistant Attorney-General C. W. Tricket said concerning the closing of the joints of Kansas City: "For the first time in twenty-five years the court of common pleas of this county opened its term of court the first Monday in May without a criminal case. The city courts, created for the express purpose of trying petty suits for the collection of rents and grocery bills, which formerly were crowded with a black docket every day, have practically no business now, for the reason that people are paying their bills instead of being sued for them. The Juvenile Court, which has the care of dependent children, had but two applications in the past eight months, while prior to the closing of the joints, from eight to eighty-eight children required some assistance and aid each month. Prior to the closing of the joints, we sent from fifteen to twenty-five young men to the reformatory every year. In the twelve months since the closing of the saloons, we have sent but two. The expenses of prosecuting criminals have been reduced $25,000 per annum. The expense for the police force has been reduced as much more. A year ago the city was trying to devise ways and means to spare the money to build additions to our city jails. To-day, the doors of the city jails swing idly upon their hinges, and we have no use for what we have." So you see the way for a community to enjoy peace and quiet is to stop "rushing in ales and beers."

Another brewery advertised its product as "Also being of value to wives and children. As a preventive of disease it adds tone to the system and thus many forms of ailments are happily overcome." The Twentieth Century Quarterly for March, 1909, contains an article contributed by the Scientific Temperance Federation of Boston, Mass., which says, in part: "Professor F. Martins, director of the Rostock Medical Clinic, said, at the Congress of Internal Medicine, 1905, in an address on 'Predisposition and Heredity,' that alcohol causes a certain receptivity for other diseases, and that it affects the generative as well as other organs of the body, and that t is the main factor in degeneracy. Professor C. F. Hodge of Clark U versity found that only 17.4 per ce of the progeny of his alcoholized d were able to live, while 90.2 per ce of the progeny of the non-alcoholi dogs were normal. Professor Dem of Berne found almost the same p portion of normal and abnormal spring in the descendants of ten al holic families (17 per cent.), and temperate families (88.5 per cen whose histories he followed. Dr. T. MacNicoll of New York found that the 3,711 school children whom studied, over 70 per cent. of th whose parents or grandparents h been drinkers, were dullards. Of children with abstaining parents a grandparents, only four per cent. w dullards. Professor G. von Bunge Basle found from an extensive inve gation that a very large proportion the women who were not able to nu their children were the daughters drinking fathers; that, in fact, proportion of women unable to nu increased with the degree of the al holization of their fathers. That inability in question was accompan with other indications of degener was shown by a greater prevalence tuberculosis, and a greater proporti of bad teeth in the descendants drinkers."

It is well known that the injuric effects of alcohol are especially mark in the growing child. But what do t brewers care, if only they can fost the habit which will fatten th purses? We remember reading of officer of the Ohio Liquor League w at one of its meetings, boldly made t diabolical suggestion: "The success our business is dependent largely up the creation of appetite for drink. M who drink liquor, like others, will d and if there is no new appetite creat our counters will be empty as well our coffers. After men are gro and their habits are formed, th rarely ever change in this regard. will be needful, therefore, that m sionary work be done among the boy and I make the suggestion, gentlem that nickels expended in treats to t boys now will return in dollars to yo tills after the appetite is formed. Abo all things, create appetite."

And this fiendish advice sugges another liquor advertisement: "Gold Grain Whisky tastes like more." Ala how true that the first glass leads the second, and so on until the vict is a slave to appetite. "Avoid it; pa not by it; turn from it and pass away Yes, it "tastes like more," but "at t last it biteth like a serpent and stin eth like an adder." H. H. CULVER.

A LIVING FROM POULTRY

$1,500.00 from 60 hens in ten months on a city lot forty ft. square.

To the average poultryman that would seem impossible, and when we tell you that we have actually done a $1,500 poultry business with 60 hens on a corner in the city garden, 40 feet wide by 40 feet long, we are simply stating facts. It would not be possible to get such returns by any one of the systems of poultry keeping recommended and practiced by the American people, still it can be accomplished by

The Philo System

SPECIAL OFFER

Send $1.00 for one year's subscription to the Poultry Review, a monthly magazine devoted to progressive methods of poultry keeping, and we will include, without charge, a copy of the latest revised edition of the PHILO SYSTEM BOOK.

E. R. PHILO, Publisher,
2629 Lake St., ELMIRA, N. Y.

Photograph Showing a Portion of the Philo National Poultry Institute Poultry Plant Where There Are Now Over 5,000 Pedigree White Orpingtons on Less Than a Half Acre of Land

The Philo System is Unlike All Other Ways of Keeping Poultry
and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing.

The New System Covers All Branches of the Work Necessary for Success
from selecting the breeders to marketing the product. It tells how to get eggs that will hatch, how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

Two-Pound Broilers in Eight Weeks
are raised in a space of less than a square foot to the broiler, and the broilers are of the very best quality bringing here, 5 cents a pound above the highest market price.

Our Six-months-old Pullets Are Laying at the Rate of 24 Eggs Each per Month
in a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using

Our new book, THE PHILO SYSTEM OF POULTRY KEEPING, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and 15 pages of illustrations showing all branches of the work from start to finish.

Don't Let the Chicks Die in the Shell
One of the secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.

Chicken Feed at 15 Cents a Bushel
Our book tells how to make the best green food with but little trouble and have a good supply any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

Our New Brooder Saves Two Cents on Each Chicken
No lamps required. No danger of chilling, over-heating or burning up the chickens as with brooders using lamps or any kind of fire. They also keep all the lice off the chickens automatically or kill any that may be on them when placed in the brooder. Our book gives full plans and the right to make and use them. One can easily be made in an hour at a cost of 25 to 50 cents.

Her Christmas Money

Continued from page 1147

said Hiram. "It's worth a hundr dollars to me. What do you say?"

"Oh, Hiram!" she cried. "You not mean it. I thought——"

"Yes, little woman," he interrupte stroking her hair, and smoothing around her ear, just like he used to in the days of their courtship, "I kn what you thought; but I want to ke this story, just to read occasionall and to think about. I'm glad th didn't publish it, for it is too swe and sacred for any one but us to ev read. Here's a hundred dollars in th envelope. Is it a bargain?"

"Oh, you are too good, Hiram!" s cried, happily. "But never mind, I'll gi you the nicest Christmas present——

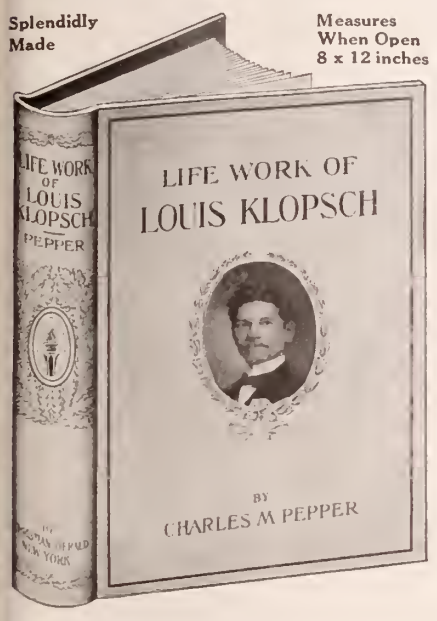
"No, indeed!" declared Hiram, hol ing her close, and looking down up her with eyes that were tender wi the old boyish affection. "You ju spend that money for paper cutte and pen wipers, and powder puffs, a so on. What I want, if you will fi it for me, is that little essay which y read a long time ago when you we seventeen and I was twenty; that ess on 'Love.'"

A Modern Captain of Philanthropy

LOUIS KLOPSCH, whom the whole world loved, left to every man and woman a rich legacy. He bequeathed to them the secret of his splendidly successful career. How he found the Master-key which opened doors that led to honorable service, and how he used it; how it enabled him to carry out to complete triumph his wonderful work in almost every country on the globe, put great resources at his disposal, brought powerful people to his side and gave him as voluntary allies kings, premiers, potentates, cabinets, to further his world-wide enterprises —all of this is disclosed in Mr. Pepper's book. In the **Life-Work of Louis Klopsch** we trace, step by step, the gradual development of the immigrant boy. We travel with Dr. Klopsch through the Western States in that terrible winter of 1892-93, when he succored our starving farmers. Then we go with him over sea to Russia, on his famous "mission of bread." We journey with him to Cuba, where he set food trains flying to save the starving. Now we spin along with him in a dog-sled over the frozen meres of Finland in mid-winter. We wander at his side among the fever camps of stricken India.

Splendidly Made

Measures When Open 8 x 12 inches



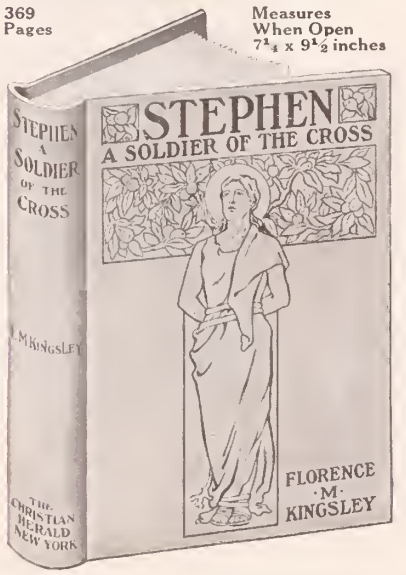
We see him sending forth from the home ports his food ships to far distant lands. We stand beside him as he speaks to the men of the Bowery Mission, or gives food and kind, sympathetic words to the gaunt, shadowy figures of the "Bread Line." Like the magician's carpet in the fable, this wonderful book takes us almost around the globe with Dr. Klopsch. Read this Great Book, and learn and apply the wonderful Secret of a Successful Life which it illustrates so well. **We will send this Great Book, the LIFE-WORK OF LOUIS KLOPSCH, 472 Pages, Large, Clear Type, Bound in Dark Green and Gold; a Photogravure of Dr. Klopsch; our beautiful 1911 CALENDAR, and THE CHRISTIAN HERALD Weekly for ONE YEAR—FIFTY-TWO ISSUES—ALL FOUR, shipped to you prepaid, for only $2.00**

Tender, Dramatic, and Full of Charm

STEPHEN, A SOLDIER OF THE CROSS, is an intensely dramatic story of a lovable character whose life is little known. Beginning with the adventures of two little children, a blind girl and an active, sweet-minded boy, both forlorn, homeless and friendless, she takes us with them to Jerusalem in search of Jesus, who the blind little girl believes can restore the sunshine to her clouded eyes. Thrown in the midst of many exciting and thrilling climaxes, we reach Jerusalem with our little wanderers, only to find that Jesus Christ has been crucified. But an accident brings them in contact with Stephen, who is said to possess the power of healing, and who really restores the little girl's sight.

369 Pages

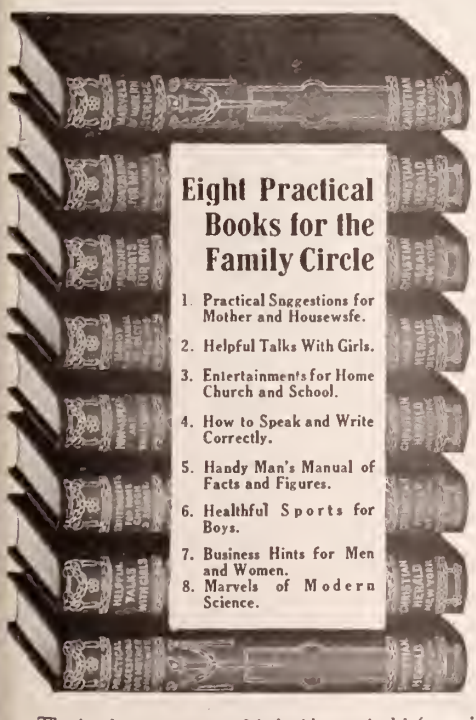
Measures When Open 7¼ x 9½ inches



To follow Stephen as he goes on his way preaching to the poor, ministering with deeds of kindness and commiseration to the needy, healing the sick, comforting the friendless, and making all lives brighter and sweeter because he lives among them, is to be charmed and enchanted in a most delightful way. The story of "Stephen" is beautifully told. Mrs. Kingsley has gathered the dust of this vanished life, and built from it an image of its forgotten beauty. It throbs and thrills with emotion and tender pathos. From the quiet, peaceful scenes with the loving apostles, to the stirring and dramatic climaxes, is only a step here and there. You will marvel at the wonderful and realistic descriptions. The vivid and glowing imagination of the writer, and above all her absolute sincerity, will completely captivate you. A special limited edition of STEPHEN, A SOLDIER OF THE CROSS, has been printed for CHRISTIAN HERALD readers. It is a splendidly made book, nicely bound in illuminated cloth covers, printed on desirable stock, clear type, the lines set well apart, making the reading easy and well suited to almost all kinds of eyes. There are 369 pages in the book and a colored frontispiece. **STEPHEN, A SOLDIER OF THE CROSS, will be sent prepaid with THE CHRISTIAN HERALD for ONE YEAR and a copy of Our Beautiful 1911 CALENDAR, together with a photogravure of Dr. Klopsch. All four for only $1.85**

The Christian Herald Home Library

THE idea in compiling this set of books has been to make them of real practical value and helpfulness to each and every member of the family. We have endeavored to seek out those things which every member of every home needs to know and wants to know. We believe we have succeeded in producing a set of books that will appeal to every member of the family, and particularly to all classes of people who read, or think, or work; for women as well as men—for girls as well as boys. They are written in a plain, everyday style appealing to all.


Eight Practical Books for the Family Circle
1. Practical Suggestions for Mother and Housewife.
2. Helpful Talks With Girls.
3. Entertainments for Home Church and School.
4. How to Speak and Write Correctly.
5. Handy Man's Manual of Facts and Figures.
6. Healthful Sports for Boys.
7. Business Hints for Men and Women.
8. Marvels of Modern Science.

If there is a boy in your home—a boy rapidly approaching manhood—much concern should be felt for his physical as well as his mental development. The book, "Healthful Sports for Boys," contains the key to all clean sports that go to make sturdy, well-balanced men. He'll like to read this book, too, because it is written in a way that is easily understood, and about all of the things that boys delight in.

"Helpful Talks with Girls" is a "different" kind of "Girl's Book." It gives advice to the girl about ways of increasing her popularity and prosperity. Girls always look forward to their career with live interest, and this book is offered as a helpmate. The ideas and suggestions are invaluable to any girl.

The average woman or housewife wants to make the pocketbook go as far as possible, and so we have filled the woman's book with practical recipes for cooking and matters of a general household character. The task of providing amusement in the home for the children or guests, in church for the social betterment of the congregation, and in school again for the children, always falls to the lot of the woman, and so we have also provided amusements that will fit any possible occasion for any number of people. You need this book—every woman does.

The books for men are filled with practical information that every man needs to know, from the latest achievements in science, to the methods used in conducting various kinds of commercial business, How to Make a Will, Run an Automobile, Endorse a Note, Make an Investment, Build a House, etc.

Here is Our Offer: We will send THE CHRISTIAN HERALD for one full year—52 issues—our beautiful 1911 Calendar, and a photogravure of Dr. Klopsch, together with the 8 books, entitled "THE CHRISTIAN HERALD HOME LIBRARY," all shipping charges prepaid,—all for only $2.50. If you do not desire the whole set complete we will send as many or as few as you want. Simply add 20 cents for each volume you order to the regular subscription price ($1.50) of THE CHRISTIAN HERALD. Each of these striking books is complete in itself.

The Christian Herald ..and.. The Outlook.

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Roosevelt

All of his Editorials and Articles on National Issues during the coming year will appear in **The Outlook**—and nowhere else. **The Christian Herald,** the Illustrated News Weekly for the Home, is enabled to make you this offer:

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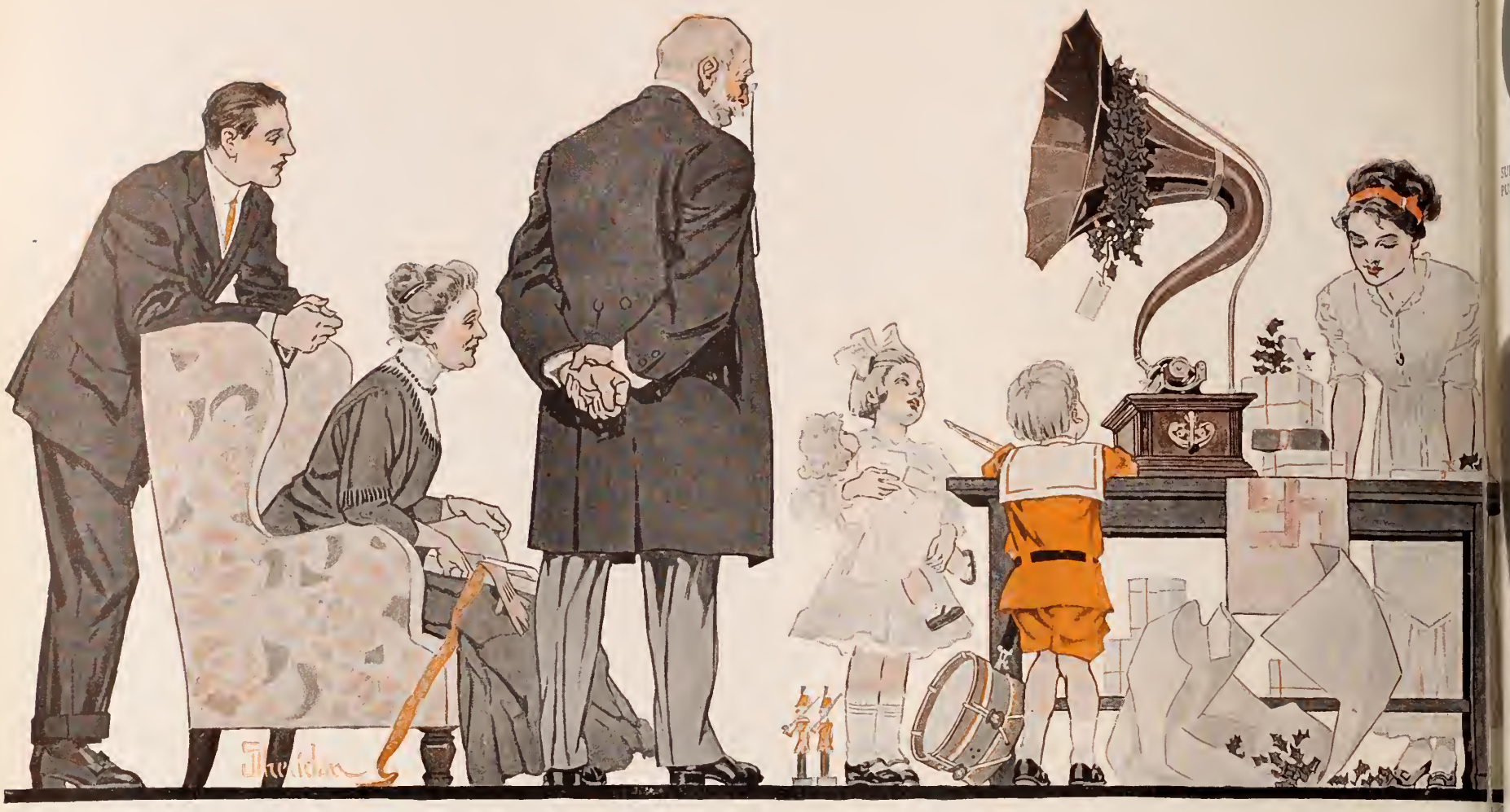
Of course you will disagree with Roosevelt in some things—possibly in many things, for it's the privilege of every American to have his own opinion on everything that relates to the national welfare or national politics. Our readers know that THE CHRISTIAN HERALD is and always has been thoroughly independent, reflecting all shades of opinion and giving impartial presentation to both sides of every public question. There are multitudes of good Americans who regard Theodore Roosevelt as "our foremost living citizen," though others may differ, and it is for the edification of those who so regard him, as well as for those who don't, that we have made this special arrangement. CHRISTIAN HERALD readers of both classes, his friends and his opponents, are thus offered an opportunity to know just what this many-sided, strenuous American is doing and saying, for no matter how you may look at him he is a big newsmaker, and his terse, direct way of doing and saying things—of recklessly poking the truth at you, whether you like it or not—commands respect. It is the duty of every intelligent up-to-date American to keep posted on national events, and no one can do this unless he knows just what is happening in the immediate vicinity of Roosevelt.

All of The Outlook's Coming 1910 Issues Free

If you renew your subscription to **The Christian Herald** by accepting the above offer, we will send you **Free,** all the remaining issues of **The Outlook** for 1910 which means that your subscription to that magazine begins at once and extends to January 1, 1912. As this offer is a special one, it is, of course, subject to withdrawal at any time. We, therefore, urge you to take advantage of it at once. **Our 1911 Calendar and an excellent photogravure of Dr. Klopsch will be given free with each order.** This special arrangement offer can be had only from

THE CHRISTIAN HERALD, 125 Bible House, NEW YORK



This year make your Christmas Instrument

The EDISON PHONOGRAPH

Make it an EDISON because—

1st—The Edison Phonograph has just the right volume of sound for the home. It is not loud enough to be heard next door nor loud enough to echo to the farthest corner of the dealer's salesroom, but in your home its sweet, modulated tones will entertain you and your family in a way that never grows tiresome.

2d—The Edison Phonograph has a Sapphire Reproducing Point that does not scratch, does not wear out and never needs changing, and which travels in the grooves of the sensitive Edison cylinder Records, bringing out the sweet tone for which the Edison is famous.

3d—The Edison is the instrument that plays Amberol Records—records playing twice as long as ordinray records and giving you all of all the world's best music.

4th—The Edison Phonograph permits of home rec[ord] making—a most fascinating form of entertainme[nt] It will record what you or your friends say, sing [or] play and then instantly reproduce it as clearly a[nd] accurately as it reproduces the Records of Edison arti[sts].

These are a few of the Edison advantages. You want them in [the] instrument you buy. So go to a dealer's—there are Edison dea[lers] everywhere—and insist on hearing an Edison—the instrum[ent] that has been perfected and is manufactured by Thomas A. Edis[on].

Edison Standard Records .	**$ .35**
Edison Amberol Records (play twice as long)	**.50**
Edison Grand Opera Records	**$ .75 to 2.00**

There is an Edison Phonograph a[t a] price to suit everybody's means, f[rom] the Gem at **$15.00** to the Ambe[rola] at **$200.00.** Ask your dealer [for] complete catalogs of Edison Pho[no]graphs and Records, or write us.

The Edison Business Phonograph will cut the cost of your correspondence from eight cents a lett[er] to at least four cents. In some cases it has reduced this cost to as low as two-and-one-half cent[s]

NATIONAL PHONOGRAPH COMPANY, 8 LAKESIDE AVENUE, ORANGE, N. J.

Christian Herald

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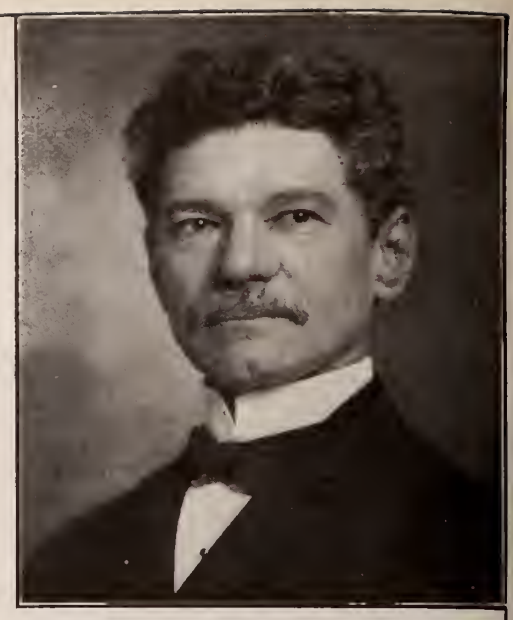
SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, DECEMBER 14, 1910

VOL. 33—NO. 50. PRICE 5 CENTS
OFFICES: BIBLE HOUSE NEW YORK

The Man and His Book



IT is the life story of a poor German immigrant boy, who came to this land of opportunity and achieved a career that reads like a romance. His wonderful progress is traced, step by step, upward through poverty and struggle, until he became the owner and editor of the greatest of all religious journals, a power in the community, a founder of great charities, and the benefactor of millions of poor and afflicted throughout the world.

A Wonderful Life Story

NO biography issued in recent years has so suddenly leaped into popularity as *The Life-Work of Louis Klopsch,* which is now being placed in the hands of thousands of CHRISTIAN HERALD readers all over the country.

Those who have been among the first to receive and read it unite in pronouncing it "a great book." "An epic of Christian helpfulness and inspiration"; "It teaches more than a thousand sermons"; such are some of the comments made by delighted readers.

"Going ahead on faith" was one of Dr. Klopsch's familiar sayings, and his whole career, as Mr. Pepper has graphically pictured it in this splendid volume, illustrated its meaning and application and demonstrated the tremendous results that flow from the sincere efforts of one earnest man—plus faith in God. "Ah," Dr. Klopsch would say to some doubting friend, "one with God is a majority, no matter how many are on the other side."

A Belief in God Means Victory

LOUIS KLOPSCH had many of the characteristics of George Muller, of Bristol, England; of Dr. Cullis, of Boston, of Spurgeon and Moody.

"If I seek God's glory and not my own," he would say, "nothing can defeat what is planned; while if I do it with selfish ends in view, nothing can make it successful. The whole universe is keyed against it." And so, acting on this principle, and taking as his motto

"Do all the good you can
To all the people you can,"

he became in these twenty years during which he controlled THE CHRISTIAN HERALD the channel through which over $3,000,000 flowed in a series of charities and benevolences that are probably without a parallel.

Always Working for Others

MR. PEPPER, the author of *The Life-Work,* tells a number of delightful anecdotes, illustrating the many-sided personality of Dr. Klopsch.

In the chapter headed, "A Faithful Stewardship," Mr. Pepper gives a wonderful array of the long line of charities which Dr. Klopsch conducted during his busy life. Concerning these charities the author writes: "Louis Klopsch did nothing by halves. He believed with all the strength of his forceful nature, that the Lord prospers every really good work that is undertaken for his sake, and with no purpose of personal gain. And so, staking everything upon the issue—his time, his talent, and his means—he resolved that throughout his whole life thereafter, he would *'Trust in God and take courage.'* He simply took the Lord at his word and went ahead, to the utmost extent of his ability."

Meeting the Kings and Queens

He tells of the meetings Dr. Klopsch had with royalty, but we quote merely a single instance. He had called by invitation at the Royal Palace in Rome, and was soon in the presence of King Victor Emmanuel. After talking over various topics of international interest the conversation took this turn:

"'You have met many crowned heads?' queried the king.

"In reply I mentioned a number, among them the Queen of England and the Dowager Empress of Russia.

"'I am to meet them both to-morrow at Naples,' was his response with a smile.

"'You have also met the Emperor of Russia?'

"'I have,' I answered; 'I fear that he is not very happy.'

"'There you are mistaken; the Emperor of Russia is very happy and contented, and one must not believe half 'the papers say,' he said.

Dr. Klopsch Surprises the King

"'How many copies does THE CHRISTIAN HERALD circulate?' the King inquired.

"'Two hundred and forty-six thousand a week.'

"'Two hundred and forty-six thousand!' repeated he. 'That is a large number. You must reach over two million people a week. You must be very proud.'

Tells About Mont-Lawn

"We talked over several of the more important charitable enterprises which our subscribers had enabled us to engage in, and particularly of our Children's Home at Mont-Lawn, at which over twenty-five hundred Italian boys and girls and twenty-five hundred others are entertained every summer. 'That charity is beautiful,' said the King."

Dr. Klopsch's Charity Work

The review of Dr. Klopsch's charities as given by Mr. Pepper occupies about ten pages, and fittingly concludes with the certificate and seal of the public accountants, showing that they have thoroughly investigated the late philanthropist's many charities, and certifying that "all the contributions received were properly disbursed as shown by the exhibits of all the disbursements, and by properly endorsed checks and invoices."

"Life Work of Louis Klopsch"

The Bread Line—A Heart-Broken Father—A Helpful Friend

MR. PEPPER tells this incident of an experience of Dr. Klopsch with the famous Bread Line: "On one cold wintry morning, Dr Klopsch visited the Bread Line. The poor, shivering, ill-clad men were trooping in for their hot coffee and rolls. A respectable looking but sad-faced old man stood just within the door, peering eagerly into the face of each man as he crossed the threshold and stepped into the light. Dr. Klopsch spoke kindly to him, and found that he was a father in search of his prodigal son. For over seven years the boy had been a wanderer from home. News had come that he was in New York City, and penniless. The man had read of the Bread Line at the Mission, and had said: "If my boy is destitute that's a very likely place to find him at"—so he came.

Cheering Words—Comforting Promises

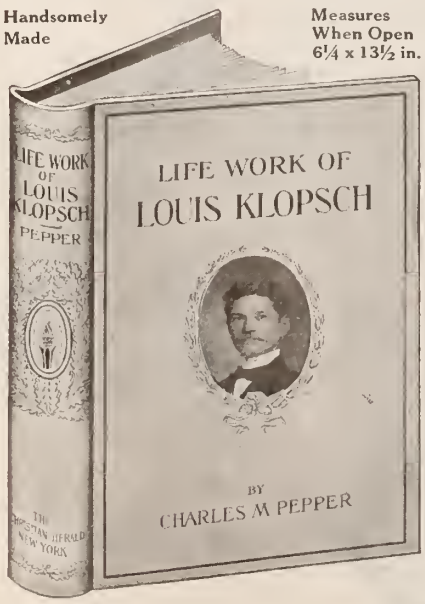
"Dr. Klopsch stood at the old man's side during the whole of the breakfast, and when the line had passed in grim review before them, and the boy was not there, it was he who spoke comforting words to the disappointed parent. By that time it was after two o'clock in the morning, but in his characteristically energetic manner, he set machinery at work for a thorough inquiry amongst the lodging houses of the Bowery. Within a few hours the search was successful. The lost was found. The father's heart was gladdened, and an early Sunday morning train took him and the recovered prodigal back to their home in New England."

Struggling Forever for the Poor and Needy, Dr. Klopsch Never Faltered

IF all the instances cited by Mr. Pepper where Dr. Klopsch enjoyed the friendship and the cordial support of great men, both in the home land and abroad, could be presented here, they would make a delightful anecdotal budget, but space does not permit. Yet he had more joy in the companionship of the poor and the simple than in that of the great. Especially was he a lover of children, who seemed to be drawn to him naturally. Mr. Pepper, in *The Life-Work,* tells how he gave pleasure to all who came in contact with him. Like Abou ben Adhem, Louis Klopsch craved no honor or reward, but simply desired to be written down as "one who loved his fellowmen." This is the world's verdict. He deserved the splendid eulogy which was pronounced by one of the speakers at his memorial service, who said: "If every man, woman and child whom Louis Klopsch has helped were to place a single flower on his grave, these flowers would make a monument as tall as the highest pyramid."

Handsomely Made

Measures When Open 6¼ x 13½ in.



Beautifully Bound! Splendidly Printed!

WE are proud of the mechanical work done on this book. It is the best made book from cover to cover that we have ever published. It is bound in a fine dark green cloth that is as attractive as it is durable. The title is stamped on the back in gold with a center-peice design also in gold. On the cover page there is a half-tone picture of Dr. Klopsch, framed in a laurel wreath stamped in gold. The book measures 6¼ x 9⅛ inches closed—13½ inches when open. The paper is an extra heavy quality, the type is large and clear, the margins wide and even on every page. The illustrations, of which there are forty all told, are printed on calendered paper, thus obtaining clean and perfect pictures. The illustrations, beginning with a frontispeice of Dr. Klopsch, are exceptionally interesting, as they take the reader clear round the world, concluding with portraits of Dr. Klopsch's associates, and a fac-simile reproduction of the accountant's certificate, showing Dr. Klopsch's disposition of charity funds placed in his hands. There are 413 pages in the book, gilt top. It weighs over 33 ounces. The book is finely bound, securely set in the covers and strongly reinforced. This book is a fine example of beautiful and skilled workmanship, and all **Christian Herald** readers are sure to be pleased with its richness and simplicity.

HOW TO SECURE THE BOOK WITH YOUR SUBSCRIPTION

We will send you the **Christian Herald** for one year—fifty-two issues—new or renewal subscription—our 1911 Calendar, and a photogravure of Dr. Klopsch, together with a copy of this sumptuous book, *Life-Work of Louis Klopsch,* all for only **$2.00,** all shipping charges prepaid.

THE CHRISTIAN HERALD, 475 Bible House, NEW YORK

NEW YORK, DECEMBER 14, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Young Workers in the Bakery

Superintendent Hobart H. Todd

A Corner of the Tailor Shop

REFORM OF THE INCORRIGIBLES

WHILE it would be premature to say that the day of the "bad boy" in New York City is over, a movement lately begun under municipal auspices is certainly a long step in that direction. What is known as the New York Parental School, situated at Flushing, just within the boundary line of the greater city, is the agency through which this great juvenile reformation seems likely to be accomplished.

The Parental School may be said to have only begun its great work of rescuing the "bad boy" from the evil of his way. The school is only about a year in existence and only one-fifth of the proposed buildings have as yet been erected, but the results of its methods of juvenile reform have already been so marked and emphatic as to demonstrate that, when in full working equipment, it will exert a great influence for good in the juvenile community.

Reform the boy and you will have little need to reform the man—as the twig is bent so the tree is inclined. This boy problem is intensified in the congested sections of all our great cities, and notably in New York, where the population is heterogeneous—made up of all nationalities, classes and kinds. The flotsam and jetsam of the whole world are gathered into these crowded districts and tenements, and it is not surprising that from such an admixture there should emerge criminals and degenerates.

It is hard to counteract these evils, unless they are checked very early. It is only when the clay is plastic that it can be moulded into the desired form and shape. It is only by taking the "bad boy" in time that hope may be entertained of transforming him into a good man and a useful, law-abiding member of society.

New York's city authorities realize this and are giving their attention to the reformation of the boy whose childhood has been passed among evil surroundings, or who has already gone beyond the control of his parents or relatives.

Truant schools anticipate the reform institutions by taking the boy before he has had a chance to commit a serious crime, before his future career and character are blasted by the stigma of a prison sentence. In other words, they stand for prevention rather than cure. In the past they have done a good work, though at times they may have been rather severe in their methods. Two of these are still in operation in New York, but only as "feeders" for the new institution, and as soon as it is wholly completed these truant schools will be abolished.

The Flushing Parental School will supersede all others of the kind. As its name implies, its aim is to combine both school and home and to reform the incorrigible boy by firmness tempered with kindness, rather than by harshness mixed with severity or cruelty. The school has been projected to keep pace with the advance of population. The appropriation was $700,000, and when the buildings are completed 1,000 boys can be accommodated. At present only the administrative building, three cottages and the power house have been finished.

The administrative building is a well-proportioned, white stone, four-story structure, with red tile roof, and commands a fine view of the wooded country between Flushing and Jamaica. Each of the three double cottages has accommodation for sixty boys. Seven more will be built, and these, with the main building, will be in the form of a large cross, which will cover an area of several acres. The grounds take in about 150 acres, sixteen of which are under cultivation by the boys, and supply not only the institution itself with cereals, fruits and vegetables, but leave a surplus sufficient for the other two truant schools of Manhattan and Brooklyn. None of the produce is sold or given away. Five experienced men are constantly employed in farm work, there are six horses and a full supply of agricultural machines and implements.

At the present time, there are 192 boys in the school, ranging in age from eight to sixteen. Italians are in the majority; but there are many colored boys and a few Hebrews. The boys are sent to the school for two years, but for good conduct and progress, the most of them are paroled after six months and kept under surveillance for the remainder of the time. It costs the city about $1.75 per boy for the six months. Most people will consider this well-spent money not only on account of the change

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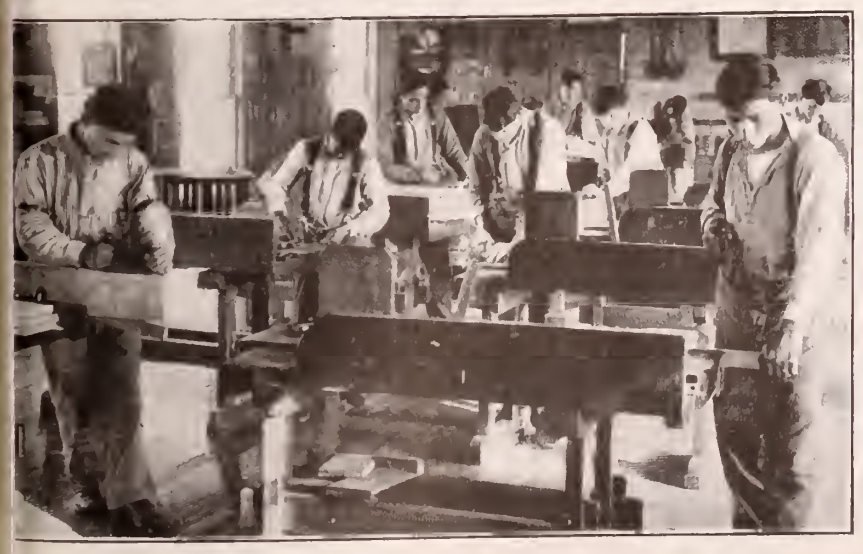
At the Carpenter's Bench



Under the Master's Eye in One of the Workshops

THE

American Pulpit

A SERMON BY

Bishop H. W. Warren*

Power for Mind and Heart

TEXT—Rom. 1:16

"I am not ashamed of the Gospel of Christ."

DEFINITION is difficult. This country produced in its first century but one man eminent for clear, accurate, concise definition of words. And in this respect our country was more fortunate than any other. The wise men of France sought to publish a clear, accurate, concise encyclopedia of all knowledge. They submitted their definitions to experts in various departments. They submitted to the eminent naturalist Cuvier this definition of the crab: "A small red fish that walks backward." "Very good, very good, with slight exceptions," said Cuvier; "the crab is not small, is not red except when boiled, is not a fish at all, and never walks backwards."

The more large, far reaching and enduring a subject, the more difficult its definition. It has so many phases that it can not be defined in few words. Christ's coming touched the world at so many points, had to do with so many interests of men, that no one expression could convey all its meaning. Hence we find him giving several statements, not contradictory but complementary, of the purpose of his coming. Speaking to a dying world with more diseases than can be written on the surface of the human body, and with the average of life run clear down to twenty years, he said, "I am come that they might have life and have it in prodigal overflow." Speaking to a world with false instincts and objects, not knowing truth from error, deceiving and being deceived, he said, "To this end was I born and for this came I into the world, to bear witness to the truth." To a world full of slaves and where all men were anxious to be served he said, "I came not to be ministered to but to minister." To a world defiant of the will of God he said, "Lo, I come to do thy will, O God." So large a life must have many definitions.

The Largest Thing in the World

So of the Gospel, the largest thing in the world. No short definition can cover the case. Even Christ did not attempt to define the Gospel. There was in the mind of man no capacity to apprehend the vastness of the subject. So Christ contented himself with illustration, with telling men what the kingdom of heaven was like. It is like good seed. To be more specific, it is like a grain of mustard seed; it is like leaven. All these figures are illustrations of power. The good seed is a handful, a bagful, but by its own inherent power it fills a field with waving grain. It is the smallest of seeds, but it masters the power of gravitation and chemical affinity and appropriate earth and air till it is a tree, with far-flung fragrance and branches full of singing birds. It is like leaven, but beyond all conservation of forces it is an indefinite multiplication of forces, till the whole is leavened. Each illustration teems and outbreaks with continuous increasing unmeasured multiplication of inherent power. They fling that maxim of philosophers about the conservation of energy to the winds. They are examples of self-multiplication of energy, unwasting and increasing as it spreads. Paul having been trained to an understanding of these figures of speech by a personal experience of their vital meaning leaps to the amazing generalization and gives the definition in the text—the Gospel is *the* power of God. Pause to note the force of the article *the*. It is the teaching of the Bible and of science that all power is of God. But Paul emphasizes this one as par excellence *the* power of God. All powers are serviceable, welcome, but this one specially so. If we have this power of God we may do without most of all the others.

Paul's Definition of the Gospel

Now, a definition to have any value must be in terms understandable by those to whom it comes. The definition of evolution by its greatest exponent, in terms of homogeneity, heterogeneity, differentiation, etc., is not understandable by one in a million of earth's inhabitants. Wiser is Paul. He defines the Gospel by the one thing with which we are most familiar. He had taken lessons of the Master, who set lilies and clouds, shepherding, sweeping, prodigal sons, seed-sowing, every event of lowly and lofty life, to be his Bible and preach his word. Hence, Paul takes power, the most familiar and significant thing in the universe, to define and explain his Gospel. We are surrounded on every side, domed over and girt under with all sorts of powers—gravitation that holds the world and worlds together, chemical affinity that binds two airs into water, so closely that nothing short of a stream of lightning can separate them, the enormous power of vegetable growth that lifts the *sequoia gigantea* of California over 300 feet in air. We have the power of steam that does more work in this country every day than every man, woman and child from the first effort to rise from their beds till they lie down to rest at night. We have the greater power of electricity that promises to supplant that of steam, and many finer powers that we have not yet learned to recognize, much less to handle.

In the Realm of Power

What I mean to teach and have you realize is this: That there is a realm of power for mind and heart, a realm as real, powerful, legitimate, and a realm for appropriate experiment, giving larger and larger possession, as really as there is a realm of power for matter, real, powerful, legitimate, and field for appropriate experiment. Since then this realm is a part of God's universal realm of powers it will probably have the same general characteristics as other general realms.

What are some of the characteristics of these general realms of power? First. It is a characteristic of all great powers that they are everywhere present. Everywhere in the world and out of the world is gravitation present and at work. The sailor in Arctic and Antarctic seas finds the ocean of magnetic force everywhere present. Since the mist first went up from the ground to water the Garden of Eden every drop of water has been full of the power of steam. We can rake up enough electricity anywhere on land or sea to light a city or make it thrill with power. The comet gone from its controlling sun a thousand years, so far away that a human eye could not distinguish that sun from any other star, gone into cold 400 degrees below zero, finds gravitation everywhere in its far flight, gravitation that swings it round its cold and dark aphelion and brings it back to perihelion again.

The Wondrous Power of the Gospel

So is the power of the Gospel omnipresent. There never went up a cry for help from Greenland's icy mountains or from India's coral strand but it went up into a present power to save. I have been where I have needed over thirty languages to do my work, and I find that the power of the Gospel brings into the glories of heaven on earth men out of every nation and kindred and tribe and tongue under the whole heaven. There have been national and racial religions that would not bear transplanting from their native soil. At length one comes out of the infinite everywhere present and efficient heaven with power not dependent on the earth. Christ commanded us to preach this Gospel to the whole creation.

The second general characteristic is that all the forces of nature are ready to serve men. Away back in the beginnings of time, the measureless might of all these forces has been waiting to serve man. Niagara has thundered through the ages. Gravitation has kept its ceaseless tension. Lightning has burst out with dazzling flashes and thunder trying to tell men of its waiting power. There is no other sufficient end of their being. Their power, their swiftness, their omnipresence have no other reason for existence but to serve man. So has every supernal energy of the Gospel been ready to save. Salvation was provided before sin. The Lamb was slain from the foundation of the world.

Third. All these forces are always ready to serve *any* man. There is no caste in nature's forces. They seem so anxious to serve that they will seize occasion to serve anybody. The power that holds the world together and swings the limitless suns to the music of the spheres, will carry a savage on his log down the river as readily as it will turn the wheels of great mills, creating wealth for the already rich. Electricity lights the miner at his hard labor in the dark caves of the earth as readily as it flashes on coronets and pleasures in the palaces of kings. S the Gospel comforts the slave, strengthens the ma tyr, cheers the dying, as readily as it ennobles tl great and crowns the learned. The poor slave wl murmurs from his bed of rags "I's going home to m Fadder" has the same support as he who cries fro the cross, "Father, into thy hands I commit m spirit."

Fourth. The forces of nature are limitless in the own realms. Not only are there forces of mai kinds, but there is plenty of each. If we were substitute steel wires for the force that binds tl world to the sun we should have to put them all ov the side next the sun, on sea and land from side side and pole to pole so thickly that a mouse cou not run round among them. No sun millions upo millions of times greater than our world is too gre for gravitation to handle. Heap half a continei upon imprisoned steam. Alps and Andes rise f thousands of miles, but the power of steam is n overtasked. So the power of the Gospel. One ma exceeding mad against the Church, haling men a women to prison; when they were tried for the lives giving his voice against them, persecuting tl Church and persecuting the ascended Head of tl Church, finds mercy. No man's sin is too great f God's salvation. It snatches a brand from tl burning and quenches the flames in living blood. saves a thief on the cross within a minute of h death. It saves to the uttermost.

The Transmission of Power

Fifth. I notice but one more general characteri tic of powers. They are all transferable or con municable, from place to place, from mind to min from heart to heart. I once approached a high blu in Montana. There stood a great factory, but r sign of power. No tall smokestack with its blac plume signifying steam; no wheels uplifted to tl journeying wind. But on approaching the bank gazed far down on the great falls where more pow runs to waste than at Niagara. Down there gra itation was at work and up on the bluff was tl transmitted power. Niagara works in Albany, 3(miles away, as readily as at the Falls themselve I speak here, and the mobile air transmits m thought to you yonder. Emotions are as transmi sible as mechanical powers or thoughts. One bra officer imparts his dauntless courage to all his me till they rush into the imminent deadly breach recl less of life.

Some years ago, there was a fire in Canal Stree New York. Suddenly a young girl appeared at tl third-story window and shrieked for help. Tl long ladder was quickly heaved aloft and up ran courageous heart for rescue. But when he reache the second story, a great belch of fire and smok burst out of the window and poured through tl ladder. The brave fireman cowered under tha canopy of death and seemed about to come dow But the captain cried out to the crowd, "Lift hir boys, lift him!" and a great cheer broke out of thou sands of hearts that lifted the man above his fea and through the belching fire. The stream of wate was turned on the window and the man soon brougl the girl safely down.

Love, the Greatest Power of All

No David ever met Jonathan in the wilderne without having his hands strengthened in God. S this power for mind and heart, greatest of all pow ers, is communicable.

It is God's nature to manifest itself. In the b ginning God said, "Let there be light," let there b land and seas and grass and animal life and ma Having gone so far there was no reason to sto Let him perfect and glorify the creation he ha made. Hence love bursts forth, the most tran missible of all powers. Love flows forth by ever faculty. Your speech is confined to the tongu recognition of color and form to the eye. Ever department has its own faculty. But love utilize them all. It glows in the eye, flows from the li makes the touch electric. And when distance inte venes between physical senses, absence makes th heart grow fonder, and it finds means of commu nication. Paul is in the dungeon in Rome, but b

Continued on next page

* Bishop Warren is one of the ablest and most eloquent leaders in American Methodism.

Power for Mind and Heart

Continued from preceding page

prayer to the throne of God he sends his love and courage to the Ephesian Church. If man's love is so communicable, much more God's. It not only makes his sun to rise on the evil and on the good, and sendeth the rain on the just and unjust, and makes every blessing of life an expression and medium of his love, but he sends its precious joy and mighty power directly from his heart to man's heart.

This is a most prominent doctrine of the Scriptures and a most precious conclusion of experience. "If any man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him." "He that loveth me shall be loved of my Father and I will love him and will manifest myself to him." And Paul voices the experience of the Christian world and says, "When it pleased God to reveal his Son in me." He who can give eyesight to the blind, strength leaping in gladness to the poor cripple at the Beautiful Gate, and life to the dead Lazarus, can give love more strong, more full of life to the heart. The mighty emotions received at Pentecost were not self-evolved but poured out by the Holy Ghost. Thus we find that the Gospel is a verbal expression of a power for mind and heart, as really as gravitation is for matter. It bears all the tests of other powers and carries all their characteristics.

What has this power done? Think of its beginning. What forces it had to oppose? It set itself against the universal idolatry of the world. This was intrenched in politics, in social customs, in the interests of art, in the life of business men, whose craft was in danger, and in the superstitions of humanity. Christianity was driven out of the common speech of men. To speak the name of Christ with reverence was to raise the cry "to the lions." So they were obliged to invent a new language unknown to their foes. They took the initials of the Greek words Jesus Christ, Son of God, Saviour, and found that they spelled the Greek word for fish. Then a man could ask a fellow if he caught any fish to-day, not meaning luring any of the finny tribes from the Tiber's depths, but had he been a fisher of men. He could ask a fellow if he had partaken of fish to-day, meaning had he fed upon the living bread that came from heaven. Thus he avoided betraying the cause.

But in spite of all opposition, social, civil, military, superstitional, all combined in deadly hate and murderous execution, the new religion spread. How could it spread in the face of such opposition? Because it was the power of God and was only opposed by the combined powers of men.

Recall a few practical applications. "He giveth power to the faint, and to him that hath no might he increaseth strength." "Wait on the Lord and renew your strength." "Come unto me, all ye that are weary and heavy laden, and I will rest you" (the Greek). We as well as Israel may sing the Song of Ascents: "I will lift up mine eyes unto the mountains. From whence cometh my help? My help cometh from the Lord who made such heavens and earth." We as well as Paul may say, "Having obtained the help that is from God, I stand unto this day." We may ask the Holy Spirit to lead us into all sorts of truth. We may realize that the Lord bindeth up the broken-hearted. He forgiveth iniquity, transgression and sins and wants us to know it as clearly as when he said to the sick of the palsy or the sinful woman at his feet, "Thy sins are forgiven thee." We as well as Paul may say, "The love of God hath been poured out throughout our hearts by the Holy Spirit, which was given unto us." There is power for mind and heart as really as there is power for realms of matter—everywhere present, sufficient, accessible, transmissible.

(See "THE CHILDREN'S PULPIT" in Adjoining Column)

The Children's Pulpit

PEACE SUNDAY

By Rev. J. M. Farrar, D.D.*

IN a charmed sleep on the Isle of Avalon, resting until the morning. You want to know who was asleep? In your history you will learn that more than 1,500 years ago the English conquered the Britons. The Britons taught their children to believe that the great King Arthur was not really dead, but slept a charmed sleep on the Isle of Avalon, and that he would some day awake and lead them to victory. More than 800 years before our first Christmas one of the prophets looked into the future and wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Some one greater than King Arthur coming to give us peace.

. . .

SOME people thought that this was only a fable, but it proved to be a fact. The little Prince of Peace did come, and shortly we shall celebrate the 1910th anniversary of his birth. God knew best how to send peace to the world. Man would have sent a great warrior with a big sword, who would have thrashed the next biggest giant, and, with one foot on the conquered giant, would lift his sword into the air and bellow like the Bull of Bashan, "Let us have Peace." But God sent a little child and not a great giant with peace for the world. Sunday, December 18, is "Peace Sunday," and all clergymen are expected to preach about peace. I am going to talk about this little child who came to bring the blessings of peace for little children! Here are facts that may interest you. Without peace we must have great battleships. If we could have peace and sell one battleship the money would build and furnish fifty Manual Training Schools, where 75,000 children could each get a good education and be taught a trade. The cost of one battleship would build two libraries like the great Congressional Library at Washington, which is the finest building in the world. The cost of books and libraries would be less than the cost of keeping the battleship. One of our largest battleships costs $12,000,000 and requires $800,000 a year to keep it.

Now, what could we do for children if we had peace and could use this battleship money for them? We could furnish 1,400 churches that would cost $20,000 each. Just think of 1,400 Junior Congregations! Then we could give 7,000 farms, costing $4,000 apiece, to parents of little children who did not have a home. And we would have enough of money left to send 14,000 boys and girls to college and give them $500 a year for their expenses. Surely all children will work for peace.

. . .

THE little Prince of Peace came to the world, and gradually but surely peace is coming. Some of you are old enough to remember about the war between Russia and Japan. Our ex-President, Colonel Roosevelt, made peace between these two great countries. He did not roar like the Bull of Bashan, but history says that a story he told about a bull decided these nations to make peace. Here is the story: "I was riding across the plains in a railway train when a powerful bull placed himself squarely between the rails and defied the oncoming locomotive. Now, the engineer could have accepted the challenge and with his great engine could have killed the angry bull. But he did not. No, he stopped the train, and with the aid of the train crew drove the animal off the track. Why? Because of the possible damage which might have been done to the train had he run over the bull. It might have derailed the locomotive." When they thought about this story, neither of the nations wanted to be the bull and both decided to get off the track of war and have peace.

. . .

WHEN peace comes permanently to the world it will be Christian peace. If the boys and girls become good Christians they can, when men and women, bring peace to the world. A story will show you how this can be done: A missionary from Madagascar writes: The Kora tribe had been converted from heathenism to the worship of the true God. The neighboring Sakalava people began to fight them. It was the first time the Koras had gone to war since their conversion to Christianity, and their prime minister reminded them that it must be carried on in a Christian manner. There must be no needless bloodshed, no carrying off of slaves, no stealing or like wrong things that are usually the rule in war. A fund of money was raised that the soldiers might honestly buy from the enemy whatever they might need. Children held prayer-meetings and prayed for the speedy end of the war.

. . .

THE Sakalava villagers were astonished at such queer warriors. "What strange enemies are these?" they asked; "they will not take even an egg without paying for it." When the two armies faced each other, the Kora commander asked for parley. He explained to the opposing chief why he wished to avoid bloodshed, if possible. The heathen chief sneered openly, accusing him of being afraid to fight. In reply the commander said, "What is your price for yonder bullock?" The amount was paid, and the general aimed his gun at the animal. "You can't kill it at that distance," sneered the other. The shot rang out and the bullock fell dead. "Now," said the Kora chief, "all of my soldiers can shoot as well as I. What would be your chance in a battle against us?"

"We should all be dead men," was the frank reply. The parley was followed by an agreement for peace. The heathen chief asked: "Cannot some of your men stay and teach us the religion that makes enemies into friends?"

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Isa. 9:6.

A Labor of Love

THE Rev. N. S. Becker, pastor of the Presbyterian Church, Circleville, Orange County, N. Y., did the Bowery Mission a great service at the recent Thanksgiving festivity. Having ascertained from the superintendent that such a course would be acceptable, he spoke to his own congregation about providing something towards the Thanksgiving dinners. The suggestion was taken hold of with great avidity, and quickly brought out into a town affair. Dr. Becker placed a large notice in the post office, asking the assistance of his fellow townsmen, and as a result on the day before Thanksgiving, several barrels containing chickens and vegetables of all kinds arrived at the Mission. This not only contributed to the happiness of the men of the Bowery Mission, but to many of the poor families of the city, who came for their baskets on Thanksgiving morning.

The following letter was received from Dr. Becker in connection with this beautiful little incident:

"NOVEMBER 15, 1910.

"MY DEAR BROTHER HALLIMOND: I am glad for the opportunity to be of some little service to my fellow-men. My heart goes out to the down-and-out. I feel for every one of them. I've been in the work a little and know. While I am daily struggling against various discouragements, I am still able to realize that I have a roof over my head, and that God still keeps me. Would I were in a position to do more for the more unfortunate. I've gone about some to enlist the aid of the country-folk. I have heard only words of sympathy for the homeless.

"Trusting and praying that the good Father of all is blessing your every effort in so great a work, and that some hearts may receive an added joy, because they 'did it unto one of the least of these,' I remain, sincerely yours,

"N. S. BECKER."

The example that Dr. Becker and his friends in the country have set will, we hope, during this winter time be kept up by many of the other sympathetic friends. Any gifts of provisions or men's cast-off clothing will be gladly received, as the demands upon us this year are heavier than ever before.

Never in the history of the Mission have such large crowds attended its meetings. Some hundreds are turned away every night. The membership of the Brotherhood is now so large that it threatens to occupy every seat at the nightly meetings, and arrangements are being contemplated for holding overflow meetings. The expense of getting these men ready for the positions which the Labor Bureau is finding for them is very heavy, and any contributions sent to the care of THE CHRISTIAN HERALD, 92 Bible House, will be most cordially received.

J. G. HALLIMOND, *Superintendent.*

Anvil Strokes

..ONE has not found himself until he has found Christ.

..A RELIGION that is good enough for the week day will do for Sunday.

..THE heart is not a fit place to put grudges in; they belong to the rubbish pile.

..A SMILE never wears out if it is worn pleasantly, and it is always in good style.

..To have done one's best is the source of greater joy than to have obtained the best.

..A LIVING that costs no sweat is too costly, for it costs the privilege of a great deal of life's sweetness.

..WHEN an achievement exhausts all our resources in its accomplishment, it will exhaust our capacity to contain the joy of it.

..WHEN I read that Jesus was only a Nazarene carpenter, I become convinced that there is no honest calling too humble for me, nor in which I may not honor his name.

M. G. RAMBO.

A PIONEER IN WEST AFRICA

By Raymond P. Dougherty, Former U. S. Vice-Consul at Sierra Leone

IN reviewing the causes which have contributed to the extension of missions throughout the world, due credit should be given to Christian explorers and statesmen. Not only have they been pioneers in penetrating and pacifying the unknown portions of the earth, but they have also removed mighty barriers to the progress of Christ's kingdom.

A worthy representative of these forerunners of enlightenment is Mr. T. J. Alldridge, an Englishman, fellow of the Royal Geographical Society and member of the Imperial Service Order, whose life for nearly forty years has been interwoven with the history of Sierra Leone, West Africa. He went to Sierra Leone in 1871, at a time when British dominion was exercised by a single governor over a vast undeveloped territory, called "The West Africa Settlements," which included Gambia, Sierra Leone and the Gold Coast down to Lagos. Gradually these settlements were divided into distinct crown colonies of Great Britain.

To Mr. Alldridge, as Traveling Commissioner, belongs in large measure the credit of having opened up and mapped out the remotest parts of the Hinterland of Sierra Leone. He went from town to town, making treaties with important native chiefs. For some years, he was the only white man in what is known as the Upper Mendi country, and to-day he is the only European official intimately acquainted with conditions in Sierra Leone, past and present.

Mr. Alldridge has recorded his experiences and observations in two excellent books, entitled *The Sherbro and Its Hinterland* and *A Transformed Colony*. These volumes present an interesting and graphic story of those events which led to the transformation of the Hinterland of Sierra Leone from a war-devastated and slavery-infested territory to a well-regulated and rapidly developing protectorate. Mr. Alldridge followed the principles of Christianity and humanity in his great work; so it is entirely fitting to regard him as a faithful ally of the forces of Christianity in the development of this portion of Africa.

In their primitive state, the tribes of Sierra Leone dwelt in the forests and jungles, without much friendly intercommunication. Their towns of squalid, mud-walled huts were surrounded by strong war-fences or stockades. The roads running from town to town were usually narrow and badly kept. Crooked and meandering paths passed through the dense forests and thick bushes. Fallen trees often blocked the way. There were poor bridges, or none at all, over swamps and streams. Tribes viewed one another with deadly distrust and suspicion. Wars were constantly occurring, the main cause being the desire for slaves. The slightest pretext was sufficient for burning up a town and carrying off the people.

These tribal wars produced very disastrous results. Towns were destroyed, the inhabitants killed or enslaved, and the cultivation of the soil neglected. Famine and pestilence often followed. Mission work was well nigh impossible under such conditions. It required a man of exceptional qualities and heroic mould to push his way into this uncivilized district and induce barbaric and warlike chiefs to take the first step towards enlightenment. Strange and untried roads had to be traveled, and dangers from armed warriors and fatal diseases had to be encountered.

It would be interesting, indeed, if a realistic picture could be presented of some of the numerous meetings with Sierra Leone chiefs held by Mr. T. J. Alldridge. Meetings of short duration generally convened in the *barri*, or central building of the town. Long conferences were oftentimes held in a specially constructed shed, where the principal chiefs reclined in hammocks, attended by some of their wives and servants. A chief seldom opened the meeting himself, but entrusted that duty to his well-informed "prime minister." Extreme caution and impressive dignity were manifested by all who took part. Mr. Alldridge describes the close of a treaty as follows: "At such meetings as these no immediate answer is ever given. Consultation must take place between the paramount chief and sub-chiefs. The chiefs therefore retired, but shortly returned to the *barri* and put further questions, showing how thoroughly they understood what they were about, and again retired. At length the chiefs all returned, when the paramount chief came forward and stated that, having consulted his sub-chiefs, he should have much pleasure in entering into the friendly treaty proposed. The entire treaty was then read aloud for every one to hear, I reading it in English, the interpreter following in the Mendi language. After this I signed the treaty and the chief made his mark, and so did the sub-chiefs, the whole being witnessed by some of the police, who were able to write. Proceedings then terminated, and festivities, to which the town was at once given over, were carried on until late at night."

Commissioner Alldridge and His Traveling Party

Mr. Alldridge mentions holding a meeting once with a hostile chief, who had previously threatened to make a drinking cup of his skull. However, the result of a visit by Mr. Alldridge was that the chief became friendly and made presents of rice and sheep. The most important meeting Mr. Alldridge ever convened was one in which a hundred chiefs took part, some in person and others through their representatives. With much difficulty, the chiefs were gathered and conducted to Bandasuma, to confer with Governor Sir Francis Fleming. The meeting was entirely successful and the people were brought into friendly relations with one another and with the government.

Mr. Alldridge has always favored missions and regards the work of Christianization as fundamental in the uplift of the people. To-day, Sierra Leone is truly a transformed land. A railway runs 227 miles through the country. The main roads are kept in a good condition. The most important towns are connected by telegraph. The postal service ramifies throughout the whole interior. The jurisdiction of English courts has been introduced. Above all, Christian missions have made great progress through the establishment of churches, schools, hospitals and industrial farms.

Of special interest are Mr. Alldridge's words concerning the work of American missionaries in Sierra Leone, where the Church of the United Brethren in Christ is carrying on mission work. Especially in the vast and needy interior has this denomination been taking the lead in religious efforts, and lately a growing church and an advanced training institution have been established in Freetown. Rev. J. R. King, D.D., is the aggressive superintendent of the mission. In a letter to a United Brethren missionary, Mr. Alldridge says:

"I certainly give great credit to your people for the great exertions they have for so many years been making and are still persistently making to push on into the distant parts of the Hinterland. It has to be done, and now is the time to put forth every possible exertion. The mission must keep pace with the government advance, which is enormous. The railway is doing wonders in opening up the parts through which it passes and the adjoining localities, and the people ought to have the missionary influences brought to them without delay. Inlying places should be visited by itinerating teachers speaking the Mendi language, and this should be done to counteract the Mohammedan influences which are surprisingly in evidence. Your mission has a gigantic field, if it can only obtain the means to open out new centres. My interests naturally tend towards your mission, as the 'Mendi Mission' has, from my earliest connection with the Sherbro, been before me, and I have admired its work, spiritual and temporal, and its methods. Much remains to be done, but I do think the times for pushing onward are more favorable to-day than I have ever known them."

This is both a commendation and a clarion call to great efforts in the future. It is safe to say that an unparalleled opportunity is before the Church to-day in view of the favorable conditions which exist in all non-Christian lands, due to those marvelous transformations of which Sierra Leone is an example. May the response be adequate to the accomplishment of the task!

REFORM OF THE INCORRIGIBLES

Continued from page 1179

wrought, but also because of the saving of policemen's and truant officers' time and the time also of the Children's Court, besides the good done to the public schools by removing from the midst of the other boys the mischievous juveniles who might and probably would contaminate many others.

The most unruly boys are the ones most welcome at the Parental School. The superintendent takes pleasure in bringing the boys under subjection. However, he uses no severity and seldom has any trouble. Mr. Hobart H. Todd is a man who has been used to boys all his life; he thoroughly understands them and knows how to deal with their peculiarities of character. He had quite a good experience with juvenile irregularities while he was assistant superintendent at the House of Correction on Randall's Island. He is a big good-natured man, who rules not with the rod of iron but the wand of kindness. Work is the keynote of his gamut with the boys. He believes work is the panacea for all evils, the counteractive for all bad tendencies. He never allows the boys to be a moment idle, from the time the big bell tolls the hour of rising at 6 o'clock until curfew rings at 8 o'clock P.M. They are either in the classrooms or the trade-shops, in the fields or doing some useful work around the buildings, as scrubbing floors or polishing windows, and all the time under the eyes of a master. Of course, they have a regular time for recreation; but in this respect also, work is combined with pleasure. They have regular military drills, the "flag drill" being particularly impressive.

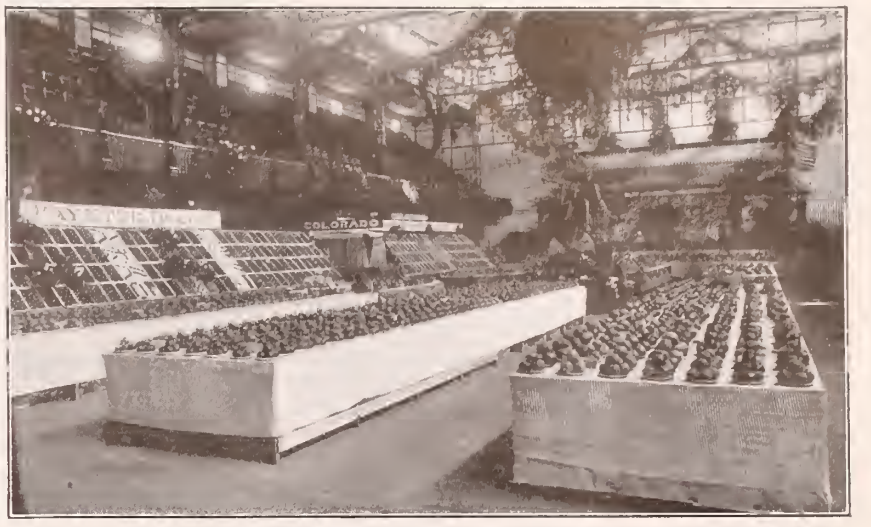
While there is not much time in which to learn a trade, a good beginning is made in several branches. There are five workshops, devoted to painting, tailoring, carpentry work, plumbing and baking. Despite the short time, many of the boys show proficiency in the mechanical arts. In the tailor shop they can make their own uniforms and caps—heavy dark blue for the winter and khaki for the summer. A great deal of the carpentry about the place is done by the boys. In the print shop all the printing is done for the three schools, and it is expected that soon the entire work of the Board of Education will be in the hands of these boys.

In the bake-shop adjacent to the kitchen, 7,000 loaves are baked every month, enough to supply the Manhattan and Brooklyn institutions as well as the regular consumption of the Parental School. The boys do all the work—mix the dough in a big electric mixer, knead it, shape it and attend to the ovens. When they leave the school, they are qualified as bakers, provided they get their "working papers." In fact, the boy who works in any department is sure of a job when he leaves, for though he may not be a competent tradesman, he has learned enough to make himself useful or at least give him the preference to others who have had no experience.

The Parental School is moulding boys who in all probability would have turned out criminals, into youths of honesty and integrity, who will ripen into a strong manhood.

Thirty States in a Fruit Show

An Interesting Section for the Gardener and Orchardist



The Apple Display at the Fruit Show

MORE than a thing of beauty and commercial exploitation is the National Fruit and Corn Show, opened November 10 by Governor Carroll in the city of Council Bluffs, Ia., midway between the Atlantic and Pacific seaboards. Its educational value has been highly praised by competent authorities, and its effects will be enduring beyond a day or a year.

The size and beauty of the apple display which first greets the eye upon entering the main exhibition hall, proves the apple to be king of all tree-fruits in our latitudes; and one is at first inclined to call it an apple show. But closer inspection will show that all other products of the soil are there—the semi-tropical productions, the vegetables, the nuts, the grain and fodder plants of all sections of our land—over thirty States being represented by exhibits, each one worthy of careful study.

While it seems to be granted that the far Western portions of our country are leading in new and advanced methods of producing and marketing fruit crops, the older States give evidence of their latent possibilities. The spray-pump, the smudge-pot, the apple-box, the small fruit farm, the fruit associations of the small growers, the appointment of professors of scientific horticulture to advise and supervise, according to strict rules, the growing of apples, peaches, apricots, etc., from the seedling to mature bearing trees are creations of the West waiting to be adopted advantageously and with similar glorious results in other sections. Here labor—manual labor—is considered an honorable occupation, and in many parts is furnished exclusively by white men and women of fine intelligence, who find it agreeable and remunerative at the same time. Among these are university graduates, doctors, ministers, journalists, who follow horticulture as their only pursuit. The value of applied intelligence over against haphazard and easy-going methods is exemplified by striking facts. How otherwise is it to be accounted for that out of a restricted area in one State, roughly fifteen miles by fifteen miles, there is shipped and commercially disposed of more fine peach fruit than from twenty millions of peach trees in another State of no mean proportions, and more apples from the same section than from three other apple-growing States?

The value of such exhibits is evidenced by the fact that a State exhibit from an old historical section in the East has made a supreme and successful attempt to capture the prize for the most complete and varied exhibit on the ground.

To make two blades grow where but one grew before—in other words, to increase the yield of corn per acre enormously—is the object of the endeavors of practical professional men, and the results of their labors are seen in the Corn Show. But it is more than an assumption that the exact methods followed by irrigation farmers so successfully have stimulated if not induced the efforts of Eastern pioneers in scientific farming. These efforts include the study of the chemical composition of soils, their classification and proper recommendations for their utilization, upon which the national government has entered. It will be completed when the farmer takes down from his cupboard a given volume telling him about the original ingredients of the soil in his neighborhood for his guidance in caring for it against depletion or bringing it back to a healthy and normal condition. A soil map of Iowa of generous dimensions (ten by twelve feet) in the corn section of this Exposition, shows the beginning of the work. Another factor in securing larger returns from the soil is the systematic breeding of corn varieties for greater productiveness.

One almost hestitates to repeat the authentic stories of stupendous yields of bushels of corn under forced and scientific cultivation—there are farms where from 240 to 300 bushels an acre are raised. But when they are told upon the occasion of a banquet to a former president and referred to by a governor in a public address and vouched for in the other instance by a reputable professor, they cannot be set aside. They also serve a laudable purpose. The imagination of youth is fired by such extreme results as by nothing else. It so happened that a farmer boy of eighteen came to the show, bringing his corn ears along in a suit case, and took prizes right and left for the most perfect ear of corn of a certain variety, for the best ten ears, and other prizes outdistancing old and tried competitors. It was the result of intelligent corn breeding for a period of several years to bring it to such a state of perfection.

Heating an Apple Orchard During a Frost

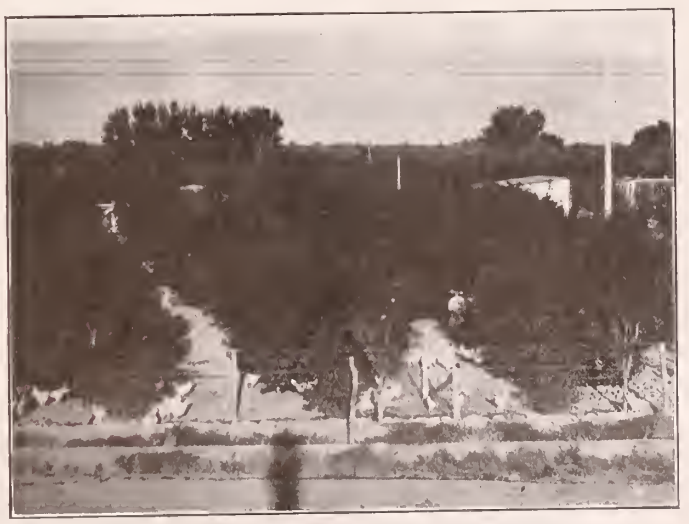
The reduced average yield of old corn and grain growing areas need just such a stimulus to counteract further deterioration, to ward off resulting scarcity of food products and consequent high prices. Is there anything more important in earthly affairs than the right treatment of the only inexhaustible natural resources, the soils, and the preservation of this heritage for coming generations? Can anything be done to awaken the intelligent enterprise of larger numbers of dwellers in city and country even in those parts which lack the same intelligent interest in this matter until now? Can some of the methods of proved value be taken up in semi-depopulated regions of the older communities? Perhaps it could be shown that it might be attempted along simple lines without abrupt and violent innovations.

Colorado has an exhibit which shows that it is fast becoming one of the leading fruit States of the country. The principal fruit growing sections of Colorado are located in the fertile valleys of the western slope of the Rockies. Grand Junction is the metropolis of this district. It is located on the D. & R. G. R. R., midway between Denver and Salt Lake City. The population is about 10,000. Grand Junction lies in the centre of what is known as the "Grand Valley," the most extensive fruit section of Colorado. The Grand Valley is the land of the five and ten-acre orchard tracts where yields per acre have reached startling figures.

From the Grand Valley last year, 1909, there were shipped over three thousand car loads of fruit, more than the combined output of Oregon, Washington and Idaho. This immense output was harvested from a strip of valley land not more than twenty-five miles in length and only about eight or ten miles wide. This valley is favored by a climate most delightful. Many winters the temperatures do not descend to the zero point. The length of the growing season is longer than any other fruit growing section in the West, exclusive of Arizona and California, and there is an average of one hundred and ninety-six days between frosts. All the varieties of California and European grapes flourish in this valley and yield not uncommonly from $100 to $200 per acre.

The yields per acre of apples amount to $1,000. Rev. J. A. Becker, of Grand Junction, sold from his orchard of Jonathans $1,900 worth of fruit from a single acre.

The fruit growers are given every assistance by the State and county. A county horticulturist is employed to spend his entire time with the growers to assist them in problems of planting, pruning, spraying, cultivating, thinning and harvesting the fruits. This year Mr. E. P. Taylor, former professor in State of Missouri Agriculture Department, the county horticulturist, and entomologist, will inspect over 5,000 acres of the 30,000 acres of the Grand Valley. During the winter horticultural meetings will be held, bringing together thousands of these progressive fruit growers.



Orchards and Poultry Yards Combined

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

THE CHRISTIAN HERALD is published weekly by "The Christian Herald," at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N.Y.City; Geo. H. Sandison, Vice-President, Bible House, N.Y.City; Theodore Waters, Secretary, Bible House, N.Y.City.

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Dr. Klopsch's Vision

IT was the ambition of Dr. Klopsch to make THE CHRISTIAN HERALD not merely the most widely circulated of religious journals, but the greatest power for good in the whole world. To this end he labored incessantly. His constant prayer was that the paper might yet become the medium through which the people of all lands should be drawn together in mutual sympathy and helpfulness; that it might be widely used of God in the spread of practical Christianity, and especially that its readers might be made instrumental in the alleviation of human suffering and the advancement of the Cross of Christ.

In the years of his activity, his efforts were crowned with remarkable success. Under his leadership THE CHRISTIAN HERALD Family became a tremendous power for good. Especially did he love to think of the Old Guard—those who had been with him in many worthy enterprises, and whose prayers and co-operation have been the means of doing great deeds for Christ and humanity at home and in distant lands, in missionary effort, in philanthropy, and many other ways that proved their consecration. To us, who write these words and who served all through the years with him in intimate and sympathetic fellowship, it is an inspiration and a pleasure to know that we still have around us the same loyal legions of the Old Guard. Their zeal for service is undiminished and they know that the journal they love so well is true to the principles for which it has always stood.

There was one ambition—a most laudable one—which Dr. Klopsch cherished and which was still unfulfilled when he died. Year after year, he had watched the circulation thermometer steadily rising. He knew that every increase meant enlarged opportunities for service, and the conviction grew upon him that he should not cease his efforts until the million mark was reached. A million praying, working, earnest Christians, like one great spiritual family, united for a common purpose—what could not such an organization accomplish! With almost prophetic vision, he foresaw the far-reaching influence on the world's destinies of such a mighty army of godly men and women working in unison. What part might not such a force, under divine direction, play in the great drama of human regeneration!

This was his dream: To have THE CHRISTIAN HERALD read in a million American homes, every member of which should be a sharer in its work, its humane enterprises, its labors for world-evangelization, world-peace, world-uplift, and the increase of human happiness. Speaking on this theme not long before he died, he said that if his desire could be realized and the million mark reached, "nothing could prevent THE CHRISTIAN HERALD from becoming the greatest single agency of righteousness and truth on the earth."

. . .

We believe that Dr. Klopsch's vision of the million mark can be brought within a measurable distance of realization. If every reader of this journal, and especially the Old Guard, who have done such signal service in many fields under his leadership, were to bring in ONE NEW SUBSCRIBER WITH THEIR OWN RENEWAL NOW, the goal would be clearly in sight. It is the greatest opportunity we know of for the best kind of missionary service. Why not all try it?

We are the more encouraged to urge this because renewals and new subscriptions are now pouring in upon us in a rising flood, eclipsing all previous records at this season. A united effort NOW would effectually show that Dr. Klopsch was not a dreamer when he expressed the conviction that THE CHRISTIAN HERALD would yet become *"the greatest single agency of righteousness and truth on earth."* He himself would have desired no better or more fitting memorial than this and *you* can make it come to pass. Put forth the effort NOW, pray for its success, and God's added blessing will complete the work.

The Nation's Drink Increase

SIMULTANEOUSLY with the announcement that our total population in the home-land and its colonies has passed the 100,000,000 mark, comes another official announcement which causes a thrill of a different character. According to the figures of the Internal Revenue Bureau, the fiscal year lately ended has been marked by the largest consumption of liquors ever known in this country. Of distilled spirits 165,000,000 gallons have been consumed, being 30,000,000 more than last year. During the same time, 59,485,117 barrels of fermented liquor have been consumed, being an increase of 3,000,000 barrels. For many years, we have been gathering to ourselves a vast foreign population. For the last half decade, our annual immigration has averaged three-quarters of a million at the port of New York alone. This big army of newcomers has brought with it the drinking customs of the old world, and it will not be until the second generation that they can be hopefully converted to the modern scientific temperance view. Another cause of the increase is that our government still allows liquor to be carried into and through "dry" States, regardless of the will of the people, thus spreading the evil of intemperance.

These figures, startling though they are, need give no cause for discouragement. The increase, as we have shown, is more apparent than real. The fact remains, and should not be forgotten, that nearly 40,000,000 of our population are living under temperance laws of their own voluntary enactment—a larger number than ever before. Thus, though the evil itself grows, the remedy grows at a still more rapid rate. Scientific education in our schools concerning the nature and effects of alcohol must be pushed vigorously in all the States. Our churches and temperance organizations must get together and work harmoniously for this common end.

A Sound Basis

SOME clever but unscrupulous individuals perpetrated a hoax on the business community lately, which, had it not been promptly exposed, might have produced serious results. What purported to be an interview with Mr. James J. Hill, the well-known railroad builder and financier, was published, in which he was represented as predicting that the coming year would be one of great business depression; that capitalists were apprehensive and indisposed to undertake anything involving large outlays; that there would be strikes, failures, and business trouble generally throughout the country. Within twenty-four hours after the publication, a dispatch was received from Mr. Hill at St. Paul, stating that the interview did not occur, and adding, "I see no present cause for alarm. The outlay for new enterprises does not indicate great activity, but the general conditions of business are on the whole sound." The bogus interview was unquestionably the work of some one who wished to affect the stock market. Its circulation, however, has been the means of giving publicity to the views of leaders in business throughout the country, and all unite in pronouncing conditions good and the general outlook entirely satisfactory. There ought to be some means to reach and properly punish the disseminators of fraudulent news.

Living by the Day

SIDNEY SMITH used to counsel people to take short views. The wisdom for us, if we knew it, is to live by the day. "Sufficient unto the day is the evil thereof" is the saying of our Lord, and he has bidden us to "take no thought for the morrow, for the morrow shall take thought for the things of itself." Perhaps it is too much to hope that we may ever arrive at a place in life where we can be entirely free from anxiety. The child is not worried about its daily bread. Father and mother are sure to provide it. Only as the child emerges into the grown-up world, does the wonder enter where the shoes are to come from, who is to supply the food and raiment and everything else that belongs to the daily demand. Why may we not remain all our lives in the happy state of those children who continue to trust confidently in parental love and care all through the passing years? We read from time to time of singular occurrences, in which a need has been met in answer to prayer, and we are contented to think that these sweet experiences of Providential provision were merely incidental, and were not sent straight from heaven as gifts from the Father's hand. Our lives would be far happier if we could but live always in the larger hope and the fuller trust which God promises us, because we are his children. Why should it not be our rule in everything, the little as in the great things, with prayer and supplication, to make our requests known unto God? Let us live by the day, secure in our Father's never-sleeping care.

Science and the Soul

THE American people have a high respect for the men foremost in science. During the long inventive career of Thomas Alva Edison, he has gradually attained to a reputation in this country which is second to none in his own particular field of investigation. But Mr. Edison recently made a sad blunder in venturing to step out of the domain of practical science and into that of speculative philosophy. He attempted, in a published interview, to prove that because science, as he knew it, could not demonstrate the existence of the soul, therefore it was non-existent and immortality was a dream. His philosophic lucubrations have been promptly punctured by Dr. William Hanna Thomson, who shows that Mr. Edison, in dealing with the brain, is both unscientific and superficial. "The fact that he is prominent in one branch of science," writes Dr. Thomson, "does not entitle him to pass upon other branches of science." He remarks that Mr. Edison doesn't seem to know that the brain has two lobes or hemispheres, nor how these hemispheres are governed. "The belief in personal immortality," Dr. Thomson continues, "is generic. I believe that people who do not believe in immortality are abnormal." Sir Oliver Lodge, one of the most famous living scientists, and one who holds a very reverent attitude toward the revealed Word, in a recent address stated as the ultimate conclusion of philosophy: "The death of the body does not convey any assurance of the soul's death. Death is a change indeed—a sort of emigration, a wrenching away of the old familiar scenes, a solemn, portentous fact; but it is not annihilation."

Mr. Edison's interview has been much discussed in the pulpits and by the press, and the general conclusion is that he has made a great mistake in endeavoring to demonstrate through scientific process the things that are wholly unapproachable by such methods. No amount of loose thinking and loose speaking will avail in the spiritual domain. Those who have already entered on the spiritual life can best understand the supreme folly of attempting to gauge the problems of that life with material instruments and by mathematical calculations.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Horrible Factory Fire

MORE than thirty persons, mostly women and girls, perished in a factory fire in Newark, N. J., the other day. The building was an ld firetrap. It was the selfsame one that was ccupied by Ericsson while designing the *Monitor*, nd there it was that he experimented with his hot-ir furnace. The first two floors of the building ere occupied by the Drake-Morrison Paper Box ompany and the Newark Paper Box Company, the ird by the Aetna Electric Company and the nchor Lamp Company, and the fourth or top floor y the Wolf Muslin Undergarment Company, which nployed a hundred or more women and girls. The re began in the Anchor Lamp Company, where liss Sadie Henderson, who died from her injuries, as cleaning a carbon for an incandescent lamp by ouring gasoline into the apparatus she was oper-ting. Instantly there was a flash of fire that linded the girl, who ran screaming, and the fire ommunicated itself to the inflammable material of ne room. The means of egress were only two little re escapes and one narrow stairway. Panic-tricken, the people in the building ran screaming nd fighting to the windows for air and escape. he fire escapes were soon red hot and many of the oor creatures leaped out of the windows to their eath. One woman impaled erself upon the picket of a ence which pierced her brain, nd three young girls with ands clasped undertook to ap into the life-net which the olicemen held, but they all fell hrough it and were killed on he pavement underneath. A avage dog in a narrow alley ut off the escape of a number y biting viciously and danger-usly all who tried to get past im, and between the dog and ne chance of escaping another ay five or six of the girls, see-ng others bitten so badly, un-ertook another route of escape nd perished. It is a shame hat, with all the boasts of life-rotection in our modern times nd by our advanced civiliza-ion, this old death-trap, built t least two generations ago, hould have been allowed to be ccupied when it was nothing nore than a box of kindling ood well saturated with oil, ith scarcely a ghost of a hance for escape for the occu-ants of the two upper stories. here is every presumption hat a great and swiftly grow-ng city like Newark has or-inances that should have rotected these defenseless omen and prevented this mas-acre, which is a disgrace to our Christian civiliza-ion. There are perils enough in our life of complex ndustries when there is the utmost prudence, and t is a shame when these perils are multiplied by uman greed or by the neglect of proper official nspection. The tragedy has grieved the heart of he nation, and its prayers go up for Divine sym-athy for the survivors. There are spiritual perils, ut there is no need that any one should perish, as od has made a way of escape from them all. hrist is the sure means of safety from every piritual conflagration. The exhortation given to ot to escape the fires that burned Sodom can be sed to those who are in spiritual peril now to mpel them to fly immediately to a place of safety.

Escape for thy life, look not behind thee, neither stay thou in ll the plain; escape to the mountain, lest thou be consumed. Gen. 19:17.)

Scene of the Fatal Factory Fire at Newark, N. J., Where Thirty Girls Perished

illions in Savings Banks

The calamity howlers would do well to examine he report of the savings bank deposits for the past ear. The deposits in the 1,759 savings banks dur-ng the year increased to more than four billions. he average depositor's account was $445.22, $24.77 bove the average of the year before. There are 00,000 more depositors in the savings banks than here were a year ago, and the total of the deposits as increased $354,000,000 during the year. There s a material basis for all earthly enterprises. Money s necessary for food, clothing, shelter, school, hurch, and about everything else, and one of the evidences of a high type of civilization is the provision which is made for the future. The reasonable preparation for a rainy day is not only wise, but a religious duty. Our savings banks are a great blessing to all classes, and especially the common people, who lay up steadily small amounts from their meagre incomes. In harmony with the benevolent spirit and life these weekly and monthly deposits of small denominations make quite a showing at the end of a year or years, and help in the foundation of a home or in any emergency that may arise. Christ taught the lesson of saving in little things when he said to his disciples:

Gather up the fragments that remain, that nothing be lost. (John 6:12.)

Bronx Zoo Lion Escapes

Emperor Leo, the great Numidian lion of the Bronx Zoo, New York City, escaped from his cage the other evening and badly frightened the keepers and people in the neighborhood. Armed with pitchforks they beat the underbrush over a wide area of the park, until after about an hour's fruitless search they heard Leo's terrible roar in the direction of the bear den. They found him standing on his hind legs and wrenching with his forepaws and grinding with his fearful jaws at the iron bars of the cage containing Silver King, the beautiful polar bear. It was a happy thought that led one of the keepers to open the door between the cage occupied by Silver King and the one adjoining it, and after the bear had passed through it the door was locked, and then the door near the lion into the cage Silver King had occupied was opened and Leo crept in quickly, making sure that he would have a rich feast of bear meat. The lion thus made prisoner had chloroform by the gallon on a strong pole administered to him, and after he had fallen asleep as harmless as a lamb they tied his legs and muzzled him and carried him back to his own cage. It was a fortunate thing that the lion did not make a wider range and kill some of the people in that neighborhood. The lion is sometimes used in the Scriptures to express the fierceness and destruction brought upon God's children by their enemies. The psalmist offers prayer for protection against such.

Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about, . . . like as a lion that is greedy of his prey. (Ps. 17:8, 9, 12.)

The Divorce Peril

The Rev. Dr. Frederick Lynch, of the Pilgrim Congregational Church of New York City, preached a sermon the other Sunday against the divorce evil which was timely, just and powerful. He said that the rapid increase of divorce and the perfect ease with which it could be obtained reminded him of the corrupt times in ancient Rome. He referred to Mæcenas, who changed his wife every year, and to a woman Martial speaks of who had had her tenth husband, and to the woman mentioned by St. Jerome who was married to her twenty-third husband, she herself being the twenty-first wife. He said that there were some New York people who were trying very hard to imitate these examples, and that they were not all actors and actresses. The pastor thought that the most serious thing about the matter is that such outrageous conduct should be attended with so little shame upon the part of the so-called highest society, as well as by the participants themselves. He said in closing the sermon: "Divorce at present is increasing two and a half times as fast as our population. One can see the incredible increase in twenty years when he remembers that in 1880 the percentage was only 38 per 100,000 population, whereas in 1900 it was 73."

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Matt. 19:6.)

Dead Man Sang at Funeral

We hear now and then of a man reading his own obituary in the papers, but it is a rare thing for a dead man to sing at his own funeral. Pietro Ficeo, a shoemaker and amateur musician, had a very great fondness for the phonograph. He purchased a good many records and occasionally sang into his own phonograph and kept records of the songs. He was taken seriously ill. He realized that he could not recover, and being a poor man and unable to get up much of a funeral he requested that they use his phonograph to furnish the music for the funeral services. He picked out the *Angel's Serenade* and Gounod's *Ave Maria*, sung by himself, and these were used, and thus the dead man took an important part at his own funeral service. He instructed that his phonograph and seventy-two records, a number of them his own, should be sent to his mother in Italy. That memory is short and heart shallow that will not recall the voices and melodies of loved ones after their earthly forms have vanished from us. The sound of father's voice and mother's saintly music, the accents of love of husband or wife, the shouts of son or daughter at play, or the sweet cadences in prayer, and the cooing of the cherub in the cradle, make lovely melody and heavenly companionship for the jaded, lonesome spirit here. The earthly immortality of voice and faith is mentioned by the apostle in his reference to Abel.

And by it he being dead yet speaketh. (Heb. 11:4.)

Kaiser Advises Total Abstinence

In the last twelve months the Emperor of Germany has furnished the temperance people the heaviest club with which to strike the liquor traffic of the world. On three or four public occasions the Kaiser has taken great pains to express his disapproval of the drink habit of the Germans and to warn individuals and the nation against the damage of alcohol as a beverage. At the opening of the new naval academy at Muerwick, November 21, Emperor William read an order in council laying stress upon qualifications necessary to naval officers, and later speaking extemporaneously, insisted on temperance on the part of the cadets. He said: "Character is the first essential, and character is founded upon strong moral and religious convictions. Drink undermines the nerves, and the strenuous naval service of to-day needs strong nerves." He counseled total abstinence, and advised the young men to join the Good Templars, and added that "the nation which in the future uses the smallest amount of alcohol will march at the head of the column on the fields of art and war." In this race-wide war on the liquor traffic, the appearance of the Kaiser as the new champion of temperance is as great a surprise to the world as it is a source of congratulation to the enemies of the drink traffic. By the time America shall have driven the liquor business out with economical and religious weapons, it is possible that Germany will have eliminated it from the Fatherland by the scientific and economic argument. The advice of the Kaiser recalls the story of a family that totally abstained from drink.

The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment. (Jer. 35:14.)

The Sweet Charm of Palestine

THERE is an indefinable charm about the Holy Land. For many ages travelers have been lured thither by the fascination of its shrines and temples, and by the places that are made memorable by sacred and historical associations.

One of the most delightful books of the present season is *The Holy Land*, by Robert Hichens, issued by the Century Company, New York. It is a noble volume, beautifully illustrated with drawings by Jules Guérin, reproduced in colors, and also with photographs. Mr. Hichens' story is the record of a tour from Baalbec to Jerusalem, taking in Damascus, Nazareth, Jericho and Bethlehem—all of them rich in sacred memories. In literary treatment, no less than in its art, the volume is fascinating. One of the most effective passages is where the writer describes the country around about the Sea of Galilee. He says:

"This was the country of Jesus; and for me, at that moment, all the old gods were dead. The calm of Galilee, on a perfect morning of spring, is like no other calm I have ever known. It is gentler, sweeter than the wonderful calm of the desert. There you seem to be coming into the very presence of God the Father. As you draw near to Galilee, it is as if, with the handful of humble fishermen, you drew near to God the Son. Galilee takes your hand as a friend, and draws you to it. It seems to breathe upon you and give you peace. . . . Everywhere there is beauty: in the oval sea, with its deep-green, dreaming waters; in the dreaming, flowery shores, where the pink blossoms of the oleanders lean toward Jordan's entering wave; in the long, green lawns, with wine-colored patches that slope gently away behind the three snowy cupolas, and the cypress trees that mark the probable site of Capernaum; in the steep slopes of Gadara, gashed with livid yellow and white; in the low line of the shore, like a line of paint in a tender picture, where once dwelt a woman who was forgiven, Mary Magdalene. Often my eyes turned to where Mary Magdalene had lived. And all these coasts and all these motionless waters seemed waters and coasts of forgiveness. And from every hill surely there floated the words, 'Blessed are the peacemakers; for they shall be called the children of God.'"

From a Drawing by Jules Guerin

Gethsemane

Photo by Underwood & Underwood

The Church of the Nativity

Here is a delicate, yet vivid, pen picture of Nazareth, "where He was brought up."

"And this was Nazareth! How un-Oriental, how almost German-Swiss, it seemed to me at that moment! I rode down into it. My first impression remained. We camped on a bit of waste ground that looked suburban, close to the Russian monastery, and at once I set out to see the famous Mary's well, which was scarcely a stone's throw away. There is very little doubt that this is the actual source from which the Virgin Mother drew water for the household purposes, and that our Lord must often have stood there. These facts must forever make it a place of pilgrimage; but it has little picturesque charm. The site is not pretty; indeed, it is almost squalid. It is in the town, and in a rather dingy, unattractive quarter, low down, without brightness, yet without any compensating remoteness or atmosphere of antiquity. About it, however, gather the very handsome women of Nazareth, tall, regular of feature, graceful, and wearing their long and simple garments of white and colored cotton with an air of almost delicate aristocracy. Coming and going upon the stone pavement before the well they are full of vivacity, and are surely supreme as retailers of humble gossip."

The journey from Jericho to Bethlehem was full of reminiscences. He visited Bethany on the way, and found it a small village of gray houses, spread out on a slope of the Mount of Olives.

The "little town of Bethlehem," he writes, "lies on a limestone hill, in which are cut terraces planted with splendid olive trees, fig and other fruit trees and vines. From a distance the gray town looks important and prosperous. It has a background of bare hills. It lies in a stony country. From it can be seen far away the mountains of Moab. On the highroad between it and Jerusalem, at Easter time there is an ever-flowing stream of pilgrims, and the narrow streets near the famous old church founded by Constantine the Great's mother, the Empress Helena, are thronged by Russians and travelers of all nations. As I joined this crowd and threaded my way between the houses strongly built of stone, with thick walls and ample doorways, and the dome-shaped roofs of stone for the construction of which the builders of Bethlehem are famous all over Palestine, I looked with interest at the natives of our Lord's birthplace.

"In the Holy Land one passes from one little world to another with a swiftness that is almost bewildering. At one moment the world is Circassian, at another Jewish, at another Italian or German, Mohammedan or Druse. And even the native populations of the different towns in which Christianity prevails differ markedly from one another. The people of Bethlehem are distinguished by ability, energy, enterprise, and adaptability, and, I thought, looked a powerful and vigorous lot, fearless and self-reliant and perhaps almost too independent. Many of them emigrate, for they have no fear of travel and make excellent colonists. It is possible to come upon men of Bethlehem in Eastern Africa and even in Haiti. Now for the first time I saw the remarkable head-dresses for which the married women of Bethlehem are famous. They are large and entirely conceal the hair. I was told that the foundation is a fez, stiffened and covered with cotton. Chains of silver on which are strung rows of silver coins ornament the front, and a great white veil made of cotton gives the finishing touch. Strongly built and active, the matrons of Bethlehem look very imposing as they go about their affairs, and I should scarcely think they live in great subjection to their husbands. That they make alarming mothers-in-law I can well believe. There is a proverb in Palestine, 'Were the mother-in-law to love her daughter-in-law, dogs would go into paradise.'

"The Church of the Holy Nativity is entered through a doorway so small that I had to bend my head in order to pass through it. It is roofed with wood cut from the cedars of Lebanon, has double rows of yellow pillars, and is very large and very simple, and fine in its simplicity. Here and there I came upon a Turkish soldier standing patiently, gun in hand, to keep Christian dogs in order. For in this church, built on the spot where tradition places the birth of Christ, there is often brawling and fighting, as in the Church of the Holy Sepulchre. Joint ownership is here, as in Jerusalem, the main cause of all the trouble. The church with its holy place belongs to the Latins, the Greeks, and the Armenians, and the three religions, needless to say, c not dwell together in peace. When I was in Betl lehem I saw evidence of the rights of the Armenian for when I made my way to the cavern in which is believed that our Saviour was born, I found occupied by Armenian priests, who were holding a elaborate service.

"To reach this sacred cavern, round and ove which the great church has been built, you pas through a screen into a rather gorgeous chapel b longing to the Greeks, gay with sacred pictures, an glittering with gold and silver and hanging lamp roofed with cedar, and paved with marble, and com to two flights of marble steps forming a half-moo These steps are rather narrow and lead down int the cavern, which is in the living rock. When reached them, I heard a sound of chanting in man's deep voice. I paused, and below me, in dimness revealed by the lighted candles held b Russian pilgrims standing or sitting upon the step I saw two Armenian priests, dressed in pink, whit red, and gold vestments, with long hair and heav beards. They also held candles and books, and wer loudly worshiping before a silver star. Beside ther impassive, handsome, gun in hand, fez on hea stood an immensely tall Turkish soldier, with hal shut eyes, weary no doubt with the long sentry dut which in Palestine is tl Turkish soldier's l during Holy Week ar at Easter. The lou voices of the pries ceased, and I heard boy singing. Then again th priests raised their son bre chants, one answe ing the other. I descend ed softly between th Russians, who, absorbe as they always are, di not glance at me, an I, too, stood before th star. It is inlaid i marble, is of silver, an is bordered by the so emn inscription, '*Hic a Virgine Maria Jesu Christus natus est*' (Here Jesus Christ wa born of the Virgi Mary.) The place whe it lies is called th Recess of the Nativity and the small space b fore it, where peopl were kneeling, is calle the Chapel of the Mar ger.

"The whole caver is named the Chapel o the Nativity. Here it i believed that the Mag came with their offer ings, and their altar i here. Lamps belongin to the Latins, Greeks and Armenians bur here night and day a year follows after year. The low roof is draped and parts of the walls are draped in blue and silver and there is a casing of marble brought from Italy The service was long and monotonous, but I did no regret it. The priests' and the boys' voices sounde strange and almost unearthly in the heart of thi rock consecrated by the simple faith of thousands Under the gold and silver lamps the barbaric vest ments shone and gleamed as the priests moved to an fro, bowed and kneeled, or stood upright. The Turk ish soldier, who was on a tiny platform of wood stared with his heavy eyes at the star. Crouched o the rows of steps, lit by their flickering candles, th Russian pilgrims wept, crossed themselves, move their old lips in the prayers of their church, an perhaps also in prayers that were spontaneously born at this supreme moment in their peasant lives in their own hearts. And the legend by the sta held the eyes and the soul. Faith and worship have made the Chapel of the Nativity in Bethlehem for ever sacred. For there thousands have seen the sta in the East, and having seen, have gone to their own homes, carrying with them a belief made suddenly more vital, more serene, made bright as the lamps that ceaselessly burn above those solemn words in the marble beneath the impending rock."

* * *

Mr. Hichens has made his book a most interesting one, and its 302 pages will doubtless be read and pondered by many who, although they may never hope to visit the Holy Land in person, will yet experience delight in perusing this account of the impressions of an observant and talented traveler who treats his subject with the true reverence of an artist.

Chicago's Great Revival Ended

THE Chapman-Alexander evangelistic campaign in Chicago finished its six weeks of continuous meetings on Sunday evening, November 27, with an overwhelming attendance and a shout of victory over the most successful period of soul-winning Chicago has ever seen. For six weeks the Chicago Opera House has been filled each noon chiefly with men, and the interest, as the meetings drew near the close, increased in intensity. It was a notable illustration of the drawing power of the old Gospel as a means of appealing to the hearts of men. At every service, scores and hundreds asked for prayer, and some notable conversions took place. The great tabernacle, which seats between 5,000 and 6,000, was filled at each of the services. Hundreds were turned away on Friday night, and on Sunday night, although it rained, the Tabernacle was crowded.

One of the final efforts of the evangelists to reach all classes in the city was their invasion of the "Red Light District," where they co-operated with the Midnight Mission in presenting the Gospel, both of condemnation and of hope, to the young men thronging the streets and to the women as well. These meetings were held at the close of the evening tabernacle service, which from 1,000 to 2,000 young people attended by special invitation, with their parents and Sunday School teachers, when many gave themselves to God, either in solemn renewal of their Christian vows, or for the first time. The contrast of going from this Christian company into a section of the city given over to sin, was a startling one.

Three open-air meetings were held in front of the most noted resorts. Mr. Harkness presided at the organ, while Mr. Alexander led the singing in which all of the company joined. Dr. Chapman then preached a short sermon from the two texts, "The wages of sin is death" and "God so loved the world." The Gospel of John, in the small edition provided by the Pocket Testament League, was distributed to the crowd of on-lookers. Dr. Chapman, Mr. Alexander, Mrs. Asher and a small company of their fellow-workers entered the largest and most richly furnished of the resorts and were permitted to meet the inmates face to face in a service in which the same Gospel was preached and sung that had been everywhere so potent. It is too early to estimate the results of this remarkable evangelistic work.

No more remarkable or impressive meeting was held during the campaign than the meeting of church officers held in the Wilson Avenue Tabernacle. Dr. Smith, one of the pastors of Dayton, O., related the effect on his own church, when his church officers, after the Chapman-Alexander campaign in Dayton, followed out the instructions given by Dr. Chapman in the same address he had just delivered, and then how he had come to Chicago to engage in the campaign because of the prayers and encouragements of his church. Following the addresses by Dr. Smith and Dr. Chapman, the church officers pushed forward until all the space in front of the platform and all of the aisles were crowded with men and women pledging loyalty to the pastors in the work of soul-winning and in building up all of the interests of the church. The meeting was typical of the campaign. Never have the churches been so united as now. Never have so many Christians been alive to the claims upon them for service. This has been manifested among churches which have only partially co-operated in the campaign. The regular church audiences have been decidedly increased. Several churches engaged in successful evangelistic meetings on their own account. The majority, however, put all of their strength in the specified group meetings or in the main services in the tabernacles, where Chapman and Alexander were the leaders.

The ministry has been aroused as never before. The Monday noon meetings at the Chicago Opera House which have immediately followed the regular weekly ministerial meetings have been of a special character calculated to interest and arouse the ministers. On one Monday noon, seventeen evangelists answered, in one-minute addresses, the question, "Why I am a Christian." On the following noon, a similar number answered the question, "Why I believe that the Bible is the Word of God." More ministers have been enlisted in evangelistic work than ever before in the history of Chicago.

Meetings for children and young people have been held by Mr. J. J. Lowe. Mrs. C. M. Alexander has gathered the young girls by themselves in a wonderful series of fruitful, heart-to-heart talks. Mr. Alexander has with special tact and sympathy enlisted them in the service whenever they have appeared at the great tabernacle meetings. The religious canvass of Chicago and Cook County by the International Sunday School Association was a most complete one. Marion Laurence, General Secretary of the International Sunday School Association, entered zealously into the plans for allying Sunday Schools with the evangelistic campaign, with most gratifying results.

A Remarkable Audience, Made Up Entirely of Church Officers and Their Wives

Some noted characters are among the converts. A gambler, known as a leader in the sporting fraternity, was won so effectually that he appeared on the platform at one of the men's meetings, and told of his wonderful redemption. One of the drunkards, whose reformation seems most complete, had been for nine years a bar-tender in a Chicago saloon.

The leadership in the campaign has been as nearly ideal as it is possible. Dr. Chapman, Mr. Alexander, Mr. Naftzger and Mr. Harkness all did their work most zealously and effectively and proved themselves specially fitted for their respective forms of evangelistic ministry. Dr. Chapman, in his closing address, stated that he had preached during the campaign ninety times, and that Mr. Alexander had led in the singing of 5,000 hymns and songs. In going to and from the various meeting places they had traveled by automobile eight hundred miles. They have been prodigious workers, for not only have they led in meetings, but they have held innumerable private interviews, and Dr. Chapman has sent columns of messages to the daily newspapers. By a careful estimate 881,000 people have listened to the evangelistic message in either the group or the central meetings.

WILLIAM BERNARD NORTON.

TWO SOUL-WINNERS CALLED HOME

TWO noted servants of Christ passed away recently. In Rochester, N. Y., the Rev. John Everett Clough, for many years a missionary in India and known as the "Apostle of the Telugus," died in a hospital, where he had been under treatment for an ailment contracted during his long career in the arduous climate of India. Dr. Clough will be remembered by many readers of THE CHRISTIAN HERALD as one who took a prominent part in the missionary relief work conducted by this journal during the great India famine. He served on THE CHRISTIAN HERALD Interdenominational Relief Committee and contributed largely to its success in the wonderful results accomplished.

Dr. Clough's Mission Station was one day the scene of a wonderful baptism. Two thousand native converts were baptized in the River Gundiacoma on that occasion, and during the next twelve months, over 10,000 others followed their example, a great wave of revival having swept over the district. Dr. Clough was a worker of great energy, and will long be remembered as one of the most successful missionaries in India. Of five children who survive him, two are missionaries in the field.

Few names have been better known than that of Rev. Frederick H. Jacobs, the leader of the Fulton Street Noonday Mission, who ended his earthly career last week in New York, after a brief illness. Mr. Jacobs had a remarkable history. Born in Germany in 1855, he was brought to this country at the age of seven years. His father, who fought for the Union in the Civil War, died many years ago. Young Jacobs had few educational opportunities, and until he was sixteen, he did not know what it meant to be a Christian. After his conversion, he decided to become an evangelist, and he soon perceived that it would be necessary for him to be educated. With great resolution, he worked his way through high school and went to Cornell University, where he was graduated with honors. He then went into practical Young Men's Christian Association work, first in Illinois and afterwards in Missouri.

Frederick H. Jacobs

John Everett Clough

In 1892 Mr. Jacobs met the late Dwight L. Moody, who was struck with the force and vigor of his manner on the platform, no less than with his singing, for he had a rich, sympathetic voice of considerable compass, and had already become an experienced organizer and choir leader. It was in this capacity that Evangelist Moody desired his services, and an engagement was made with him for eight years of evangelistic work. After leaving Mr. Moody, Mr. Jacobs accepted a pastoral charge in Philadelphia, and afterwards became assistant to Rev. A. C. Dixon of Hanson Place Baptist Church, Brooklyn, where he remained four years. Then he made an evangelistic tour of the world, singing and preaching the Gospel of Jesus Christ in many lands.

For the last eight years, Mr. Jacobs was connected with the Fulton Street Noonday Mission, where his effective ministrations and beautiful singing will long be remembered.

Questions and Answers

The beautiful covers which have appeared recently in THE CHRISTIAN HERALD have attracted much attention, but some of our friends have complained that they have been received in a soiled condition through the mail. To prevent this, we are installing a new mailing system, whereby each copy of THE CHRISTIAN HERALD will be enclosed in its own wrapper, thus insuring the delivery of the paper in the best possible condition.

The circulation of THE CHRISTIAN HERALD is so great that the changes cannot be made all in one week. Some of our friends may be favored with new wrappers sooner than others; but after a few weeks the entire list will reap the benefit of the new system.

M. B. S., Hoboken, N. J. Is it wrong to have entertainments in the church, or for the benefit of the church? Hasn't it the same effect upon our brethren as going to the theatre?

Purely secular entertainments, such as tableaux, fairs, auctions, suppers, etc., are out of place in a building dedicated to the worship of God. They lower the spirituality of a congregation. If held at all, they should be in another building. There are many so-called entertainments that are altogether inappropriate and should be ruled out firmly. On the other hand, there can be no reasonable objection to a good lecture or an evening of sacred song.

Mrs. H. P., Shreveport, La. 1. What holidays are legal holidays in all the States? 2. Is Christmas kept as a holiday everywhere in the United States?

1. Washington's Birthday, Independence Day, Labor Day. 2. Christmas Day is a legal holiday in every State except Kansas, and a legal holiday in all the territories and the District of Columbia.

T. G., Denver, Colo. 1. What was the fastest trip made across the Atlantic by one of the great liners? 2. From what points are the Atlantic sailing distances measured? 3. What is the fastest day's trip of any vessel?

1. On the trip from September 26 to 30, the *Mauretania* of the Cunard Line came across from Queenstown to New York in four days, ten hours and fifty-one minutes. She still holds the record as the fastest ship. 2. The speed is measured over a course from Roche's Point, off Queenstown, to Sandy Hook Lightship, off the entrance to New York Harbor, a distance of 2,800 miles. 3. The *Mauretania* holds the record also for the greatest distance covered in one day. June, 1909, she went 673 knots in twenty-four hours, an average of 26.55 knots per hour.

R. P., Morristown, N. J. Will you kindly give me the translation of "In God We Trust" in Latin? A friend of mine says "*E Pluribus Unum*" is or means "In God We Trust."

Fidem in Domino habemus. The word *Domino*, Master or Lord, conveys the meaning better than the ablative form of *Deus*, usually used for God. *E Pluribus Unum* is the Latin for "one from among many," referring to the fact that we had set up a government different from those then in existence, starting on a separate career with different ideas, one nation from among many nations.

W. E. E., Saginaw, Mich. I have been reading about the steamer *Olympic*. How does it compare with Noah's Ark?

The *Olympic* of the Cunard Line, which has just been launched at Belfast, Ireland, is 882 feet in length, 92 feet broad. It will carry 5,600 people, including officers and crew. It will steam at the rate of twenty-one knots an hour. This is not so fast as the *Mauretania* or *Lusitania;* carrying capacity rather than speed was sought in her construction. The Ark was not built even for slow sailing, but constructed to float on the water with no other motion than it received from the waves themselves. Dr. Rohinson describes it not as a ship but rather a floating "building in the form of a parallelogram, three hundred cubits long, fifty cubits broad, and thirty cubits high. The length of the cubit, in the great variety of measures that have borne this name, it is impossible to ascertain. It had a flat or slightly inclined roof. It had three stories and a door in the side. The windows Noah was commanded to make a cubit in size (Gen. 6: 16) may have been either on the side or the roof. Some commentators take the latter view, although nothing can be asserted positively on the subject.

Richard M., Davenport, Ia. What was the highest number of immigrants reaching New York in a single year?

In 1907, the total was over 1,200,000. The average in recent years has been about 750,000.

J. F. F., Evington, Va. Has God at the birth of each individual made out his programme for life? If so, can this programme be changed?

This is the doctrine of predestination or fatalism, which is not accordant with Christian belief. The view of the Christian Church is that, while God rules over all, he has given to man the power to know and the privilege to choose between right and wrong, good and evil. The question whether predestination was absolute or conditional (limited) has been discussed for centuries, and the general conclusion is that predestination is conditioned by free-will, as, in the absence of such freedom, there could be neither reward nor punishment, and the divine invitations in the Old Testament and in the Gospels would be meaningless.

I. J. G., Lawrence, Kan. Give the comparative cost of maintenance of the armies and navies of England, Germany, France, Japan, and the United States.

In 1908-09 the British army, including its operations, cost, it is estimated, $137,295,000; the amount put in the German army for 1909-10, $224,500,000; France had an estimated expenditure of $28,000,000 for the metropolitan army; $7,160,000 for its colonial troops, and $13,250,000 for "new construction." Japan is reported to spend yearly between $35,000,000 and $40,000,000 on her army, for she is constantly increasing her forces. The United States army budget for 1908-1909 was $95,935,862. Although our army is small, the amount is larger as our men are much better paid than those of other countries. The estimates were reported as follows: Great Britain for 1910, $100,117,517; Germany for 1909-10, $88,000,000; France, estimate for 1909, $66,580,000; Japan, estimate for 1909-10, $37,450,000; the United States, estimate for 1908-09, was $124,794,798. Of course it must be remembered that we may not always get the exact figures from foreign powers, as it is often a secret of the government alone as to the way certain amounts are spent.

L. L., Victor, Ia. What is the meaning of Ex. 4: 24?

This is a somewhat obscure passage. Commentators interpret it as meaning that Moses was either overwhelmed with mental distress or overtaken with some sudden and dangerous malady. He had failed to perform a duty which was regarded among Hebrews as of prime importance and was so deeply stricken with remorse that he had a narrow escape from collapse.

D. C. F., New Lexington, O. 1. For what purpose was the leaning tower of Pisa erected? 2. What shall determine as to getting religion, as for instance, at the "anxious seat" or the "mourners' bench"?

1. The leaning tower of Pisa, Italy, was built as a bell tower. It is of marble and was started in 1174 and completed in 1350. In the church architecture of that day it was customary to have the campanile or bell tower stand separate and away from the church or cathedral. It is thought that the tower was started straight, but that its great weight caused it to sink on one side. They kept on building, however, trying by various architectural devices to keep the weight as much as possible from the side to which the tower inclined. It has caused much discussion among builders of many ages and nations. 2. Conversion is defined as "that change in the thoughts, desires, dispositions and life of a sinner which is brought about when the Holy Ghost enters the heart as the result of a saving faith in the atonement by which the sinner is justified." The process is: Conviction of sin by the Holy Spirit; the awakening of faith in Christ as Saviour; justification, and the shedding abroad of the love of God in the heart which makes a complete transformation of the life. It may more briefly be described as the voluntary acceptance of Christ as Saviour and the surrender of the heart to him, whether it takes place on the anxious seat or anywhere else.

G. W. M., Claiborne, O. Explain why the Jewish year begins or ends in September when we read in Ex. 12: 2, that the beginning of the year is the spring, at which time they still hold their Passover?

The Hebrews had really two calendars, one for the sacred year and one for the civil year. The sacred year begins in the spring, while the civil year commences in October, not in September. The first month of the sacred year generally answers to the seventh of the civil and comes during the moon of the month of March or April, and the Passover came on the fifteenth day of this first sacred month. This month was called *Abib* or *Nisan*. The civil year as at present calculated begins October 1.

F. G., Atlantic Highlands, N. J. Where is the People's Palace, and for what purposes is it used.

The People's Palace is in the Mile End section of the city of London. In 1882 Sir Walter Besant wrote a story, entitled, *All Sorts and Conditions of Men.* In it he described a palace for the people. The idea was taken up, and the building opened by Queen Victoria in 1887. It provides educational and social advantages to the poor. Besant was connected with it until his death. In America a smaller People's Palace was founded in Jersey City, and the idea, in a less degree, has been carried out by various social settlements.

Look at Your Little Yellow Tab

THERE is a small yellow tab on which your name and address are printed, on the paper that comes to each subscriber. This tab tells you when your subscription expires. Now, we have been so greatly pleased and helped by the co-operation of our readers during these very busy holiday times, that we are encouraged to ask them to do one more favor, and it relates to the little yellow tab. It will be solely to their advantage, and in the line of facilitating business.

A number of subscriptions expire during this month. We would urge these **December Subscribers** to send in their Renewals **NOW**, that we may be enabled to send them their choice of Premium Books and Magazine Combinations in time for Christmas

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As a single day means much to us at this rush season, we would strongly urge you to **RENEW AT ONCE—TO-DAY** if you can, and thus help us to serve you to your satisfaction and our own. You will find all our Premium Offers set forth in our issue of November 30, and also in this number.

Mrs. Mary Baker Eddy Dead

MRS. MARY BAKER EDDY founder of the Christian Science Church, died late in the evening of December 4, at her residence at Chestnut Hill, Brookline, Mass. Mrs. Eddy had been ill for about a week, apparently with pneumonia, but the fact was kept secret and no physician was called until the medical examiner, Dr. West was notified of her death. The announcement that the Christian Science leader had passed from earth was first made to the members of the "Mother Church" in Boston. The usual service was carried through until just before the time for the benediction, when the reader changed the programme and read a letter written a number of years ago by Mrs. Eddy in which she urged her followers to carry on the cause regardless of the fact that she might not be present to direct them. Then the leader announced that "their teacher and guide had passed from sight."

Mrs. Eddy was born in Bow, N. H. on July 16, 1821, and was in her ninetieth year. Several years ago she gave up the active leadership of the Christian Science Church and left it in the hands of several prominent officials of that body. Nevertheless she continued to be consulted on very important matters, and her mind, it is said, was clear until shortly before her death. She left a son, George W. Glover, of Lead, S. D., and a foster son, Dr. E. J. Foster, of Waterbury, Vt.

At this writing it has not yet been announced on whom the duties of leader will fall. A full account of the life and work of Mrs. Eddy will appear in the next issue of THE CHRISTIAN HERALD.

LOOKING TOWARDS CHRISTMAS*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

JESUS lived in heaven before the world was made. "All things were made through him, and without him was not anything made that hath been made" (John 1: 3). He was the joy of heaven. "I was daily his delight" (Prov. 8: 30). The angels of heaven worshiped him (Heb. 1: 6).

Of the four Gospel writers John is the only one who begins the story of Jesus with his life in heaven (read John 1: 1-5). And then, to learn what came next in the life of Jesus, we must turn back to the book of Genesis and read how he came to earth for a little while and talked with Adam (Gen. 3: 8). And when he came again and talked to Enoch (Gen. 5: 24); and to Abraham (Gen. 18: 1); and to Jacob (Gen. 32: 30); and to Moses (Ex. 3: 2); and to Joshua (Josh. 1: 5-10; 5: 13-15), and to Gideon (Judges 6: 11); and to others to make them brave for the right. These wondrous brief visits of Jesus to this world before he came as the Babe of Bethlehem are sometimes called "theopanies," and some Bible students claim that there are about thirty. It is profitable for us to study and think about them, because we get a truer view of the great sacrifice Jesus made for us, when he condescended to come again as a helpless babe, and to grow as children grow, and to be obedient to his mother and to live as a man, and then to die as a malefactor. Though he was the millionaire of stars, "though he was rich, yet for your sakes he became poor." The Infinite condescended to be wrapped in the swaddling bands of the infant!

"Where Is the King?"

"Where is he that is born King?" It was the question which the wise men asked when they came from the far East to Jerusalem, seeking him, for said they, "We are come to worship him." And they did bow down before him, and they paid tribute to him of gold and precious perfumes. But those who do not now think of Christ as reigning in heaven before his earthly life began at Bethlehem, will hardly think of him as having been born a King. If children are not instructed in this matter, Jesus' birth at Bethlehem will be like the birth of any child, just "the dear little baby Jesus," and it will be very difficult afterward to get the idea of his Kingship into their minds. At one of the best Chautauquas, children were questioned on this point, and not one of them was aware that Jesus had ever lived anywhere before he came to Bethlehem! What wonder that there is skepticism in later years in regard to Christ as the living Lord of the world?

The brief visits of Christ to men in Old Testament times, the theophanies, prepared the Jews, as the study of them prepares them and others today, to welcome the Incarnation, his longer visit to the world. A converted, Christian Jew of high standing delivered a lecture on Christ in a college in London. He said: "Perhaps none of you know from experience what it is to live without the knowledge of the Incarnation—what it is to endeavor to realize the incomprehensible, infinite God, without the light and comfort of the Mediator, and how joyous and self-evidencing is the peaceful brightness when Jesus is revealed as the Son of God declaring the Father. I was brought up in my childhood in the synagogue, and was taught that there was one God, infinite, incomprehensible, holy, the Spirit high above us and omnipresent. Much stress was laid on the unity of God. But this vague, bare and abstract monotheism leaves the mind in utter darkness, while the heart is chilly and desolate. There was another current which then influenced me: it was the national history as recorded in the books of Moses, the Psalms and the Prophets, and commemorated in the festivals. There I was met by no abstract idea of unity, but by a loving God, who appeared unto Abraham, and spoke to him; who led Israel through the wilderness, and dwelt among them. And often when I thought of the friendly, kind, concrete and human way in which the Lord God then appeared to his people, and dealt with them, I wondered why he was not with us now, known, loved and followed. One day I was looking at some books in a book-store, and the title of one arrested my eye: 'God becoming Man.' The thought went through my mind like a flash of lightning. It filled my soul with a most joyous solemnity. I said to myself, 'This would be most beautiful, if God would come and visit us.' Not many years after, I heard about Jesus, and read the Gospels. I felt here the same presence, the same loving, condescending, redeeming and sanctifying God that appeared unto the fathers. I felt that here was Jehovah; only that all darkness had disappeared, and that the grand inconceivable glory here shone upon us in the perfect, peaceful and holy countenance of the man Christ Jesus."

"A little child shall lead them"

Oh, who can look on the sun
In the glory of his noon?
And who can look on the God of lights
In the ineffable, fathomless heights
Of the Absolute One?

But the sun comes down to the earth,
And meets it in the west;
And God in a human birth
Touches the human breast.
The light that we could not look upon
In the dazzle of its gold
We may see in the sunset crimson,
Cast in an earthly mould.
And the glory of God, the eternal One,
We behold in the face of His human Son.

—CHARLOTTE BURGIS DEFOREST.

Jesus in Prophecy

After we have read about some, if not all, of the visits of Jesus to this world before he was born in Bethlehem, it would be well for us to read what the prophets were given to tell mankind concerning his coming to earth as the Redeemer of man. They told that his mother should be a virgin (Isa. 7: 14); that his name should be given from heaven (Isa. 62: 2); that he should be born in Bethlehem (Micah 5: 2); at a certain time (Dan. 9: 25); with a star over his cradle (Num. 24: 17) which wise men and kings would follow from far-off lands, to bring him presents and worship him (Ps. 72: 11-15). All of these things and many more the prophets told concerning his ministry, his death and resurrection.

Jesus in the Gospels

It now remains for us to read the story of his birth, and compare it with the prophecies. We will open the Bible at Luke's Gospel, or, if we are fond of genealogy, we can read the first chapter of Matthew's Gospel. If we read in Luke, begin with the twenty-sixth verse of the first chapter, and read about the message which the angel Gabriel brought from heaven to the virgin Mary. In verse 31 read about the name given from heaven, and then the beautiful song which Mary sang, which is now called the *Magnificat*, because she rejoiced that she was to become the mother of the Son of God. Then read on in the second chapter of Luke how the child Jesus was born in a manger and wrapped in swaddling clothes, in the little town of Bethlehem, as the prophet had foretold. Then read on in the second chapter of Luke how when the shepherds were keeping watch over their flocks by night the light shined out of heaven, and the sweet songs of angels sounded forth, announcing the birth of Jesus, and angels themselves came down to assure the frightened shepherds, and to tell them where they should find the young child and his mother. And then we will read on in the same chapter how they sought and found them. And they were the first men—the shepherds of Bethlehem—to gaze upon the face and form of the divine Child. How wonderful it all seemed to them, and how glad they were to tell about it to all they met as they were returning to the flocks!

And still let us read on in the second chapter of Luke, clear through what happened on his "name-day," when he made his first journey to Jerusalem, eight days after his birth. It was not a long journey, only seven miles. Then he entered the temple for the first time, undoubtedly carried in the loving arms of his mother Mary. And let us read about the two old people, Simeon and Anna, who were in the temple to praise God for the coming of the Christ-child, and to look with wonder upon his lovely little face.

The Quest of the Star

Now we will turn back to Matthew's Gospel, to the second chapter, and read about the wise men from the far-away East, who came to Jerusalem inquiring, "Where is he that is born King of the Jews?" They rode upon camels and were laden with rich gifts to lay at the feet of the new-born King. Let us read how strangely ignorant were the people and King Herod about the great event. And how remarkable it was that the priests and Scribes turned to examine the very prophets we have been reading to find out about the new-born King, so that they could answer the question of the wise men. Let us read how the wise men then turned their camels toward Jerusalem, and how a wonderful guide from heaven went before them to show them the way, even the star, the Jesus star, whose shining had brought them from their far-away home in Persia. We will surely not close our Bibles until we have read the whole story of the visit of the wise men to the new-born King, and then their return to their own land, not by the way of Jerusalem as they had come, for a good reason given them by God himself. And now the Christmas story is done; but let us read on a little farther in Matthew's Gospel about how the little Christ-child was saved from the ruthless King Herod, who had murder in his heart, and sent soldiers to kill all of the little children in Bethlehem, two years old and under, expecting thus to catch the child Jesus in his bloody net. Let us read about the message which God sent to the foster father Joseph, which saved the divine Child from such disaster. But, alas! many little ones did perish, although the divine One escaped. Sweet and holy is the little chapel dedicated to those little ones, which we visited in Bethlehem in 1904.

Do you notice that we have not been reading at all in Mark's Gospel? for the reason that he does not give the Christmas story, but begins with the baptism of Jesus by John. Do you notice also that we have not been reading in John's Gospel since we read about the life of Jesus before the world was made? Neither does John tell the Christmas story, but quickly leads into the witnessing of John to Jesus as the Light of the world.

A Suggestion for 1911

SUPPOSE we think little about number one.
Suppose we all help some one else to have fun.
Suppose we ne'er speak of the faults of a friend,
Suppose we are ready our own to amend,
Suppose we laugh with, and not at, other folk,
And never hurt any one "just for the joke,"
Suppose we hide trouble and show only cheer,
'Tis likely we'll have a happy New Year.

A World-Power for Good

Please find enclosed check for $2 to assist you in your laudable undertaking in feeding the poor on Thanksgiving Day. God bless you in your noble work. THE CHRISTIAN HERALD is a power in the world for good. It is a very, very welcome weekly visitor in our home. Long may it continue in its charitable work, and in the uplift of poor humanity, is the wish of one of your subscribers. G. F. CALDWELL.

Augusta, Wis.

*The International Sunday School Lesson for December 25, 1910. Review. GOLDEN TEXT: "For unto you is born this day in the City of David a Saviour, which is Christ the Lord," Luke 2:11.

BY THE GLOW OF THE FIRELIGHT

Relations-in-Law

By MARGARET E. SANGSTER

NAOMI stands on the sacred page as the immortal portrait of the perfect mother-in-law, while Ruth equally fills one's ideal of the matchless daughter-in-law. In Oriental life and story the mother-in-law is the queen of the home, the sons bringing their wives into the household where the wives at once take a secondary place. This patriarchal fashion of living was no doubt appropriate in antiquity, and still obtains in what we used to call the changeless East. The East, however, is rapidly becoming modified and a century from now it may be altogether different even in its family life from that which has ruled it through the passing ages. In the West we have never had anything that approaches the seclusion of women under the traditional régime of China and India. Practically, the mother-in-law is dearly loved and greatly honored in many a home. Theoretically, relations-in-law are not invariably friendly, and are supposed to maintain a sort of truce as enemies do when they meet under the protection of a white flag. The suggestion for this particular topic came to me in reading a peculiarly bright and clever little book which is warranted to make the dullest hour pass by in an enchanted progress. *The Professional Aunt* is the production of an English writer whose name is Mary C. E. Wemyss, and the publishers are Houghton, Mifflin & Co.

The story is told in the first person singular, and the aunt, who is a young woman living by herself in her own house with her old nurse as a chaperone, is supposed to be sufficiently detached from duties of her own to be at the call of her sisters-in-law whenever it suits their convenience to have her pay them a visit. Zerlina, the wife of one brother, is thoughtless, inconsiderate and selfish and has no hesitation in imposing all sorts of tasks on the children's aunt. She always speaks as if she were conferring a great favor when she permits the children to accompany their aunt to the Zoo or any other place of amusement, and if they go to the seaside she takes the opportunity of paying visits herself while the aunt is expected to supervise the children, see that they get into no danger and assume the responsibility of the absent mother.

This is quite in keeping with the role that maiden aunts were formerly expected to fill on every occasion, and it is little wonder that this young woman has her intervals of rebellion. Diana, the other sister-in-law, is of an opposite type. She lives in the old homestead and she never imposes on Beth, treating her at all times as the dearest of guests, and never making a convenience of her. In consequence, the experiences of the aunt in Diana's home are in agreeable contrast with those she chronicles concerning the home of Zerlina. There is a pretty little love story in the background which is hardly suspected until the conclusion of the book has been reached. The book sparkles with humor and is altogether charming. One of its peculiar characteristics is its dainty refinement. It ought to be a great favorite in the coming summer.

Of course it is a far cry from such a little book as this to the beautiful old idyl of Ruth and Naomi, a story that takes rank with enduring literature and that gleams like a diamond on the sacred page. One never tires of reading about the three women all widowed, one of them old, the others still very young, starting from Moab, where Naomi had known nothing but trouble, where she had lost her husband and both sons, and going back to the home of her youth and happiness. In Moab she had the heart of an exile. She longed to see once more the fields of Bethlehem and to hear the voices of her kindred. Both Ruth and Orpah loyally set out with her, but Orpah went back at her gentle persuasion to abide with her own people, while Ruth clung to Naomi as if indeed she had been the mother who bore her. The beauty of Ruth's form and face have been extolled by poet and painter, and the exquisite pathos of her devotion thrills us as often as we read it. "Entreat me not to leave thee, nor to return from following after thee, for whither thou goest I will go, where thou lodgest I will lodge, where thou diest I will die, and there will I be buried."

Naomi must have been a woman to be deeply loved, else she would not have so won the affection of this maiden of Moab. It is the more interesting to us that in the entrance of Ruth upon the Scripture narrative at this time, we find in her the ancestress of our Lord, the one who brings in to the Hebrew line the Gentile element, so that when Jesus is born of Mary the strains of Jew and Gentile meet in him.

. . .

Reading for the Blind

"I wish to suggest a resource for one of your correspondents, an elderly man, deaf and with impaired sight. There are books embossed in Moon type for the blind. The older "point" systems are too difficult for any but young pupils, as they require very sensitive touch; but Dr. Moon invented this type for the use of those who become blind in adult years. It is very simple, and may be learned without a teacher. A teacher, however, will be sent if the pupil lives within easy reach of the library. My mother learned to read it when eighty. She is now eighty-nine, and has found constant pleasure in reading these last nine years. Books in this type will be sent free by mail. Uncle Sam carries reading for the blind free. Application to the Public Library Department for the Blind will bring full particulars. Boston, New York, Philadelphia, Chicago and Washington furnish these books.

"A. H. B."

Children's Carnival at Celerina

EVERY year, the children in the village of Celerina, in the upper Engadine, hold a coasting carnival, when they dress up in fantastic costumes, and led by a band of music and singing their own songs, they parade through the village streets. The boys drag the little girls on their sleds. After the carnival parade the children are treated to chocolate and cakes. They then proceed with their coasting down the long hill.

Aunt Prudence Payson's Corner

—"I HAVE been a widow for two years. On my visiting cards should I use my husband's name as in his lifetime, or insert my Christian name instead of his? R. P."

Present usage makes it good form for a widow to use her husband's name upon her card. She is Mrs. John Jones, rather than Mrs. Mary Jones. One is at liberty, however, to act according to her discretion.

The Contrasts of the Passing Show

THE passing show like a panorama is displaye every day in the columns of the newspape Here we behold in sharp relief one against th other the extremes of poverty and of wealth. Fo example, we may be told on the same day of a railwa train which is a succession of splendidly equippe and luxurious palaces, fitted out with a view in th minutest detail to be the temporary home of a grou of American millionaires. Nothing is wanting th can minister to the pleasure en route from one er of the continent to the other, of these worthy fo with whose names we are familiar and some whom we dearly love. Many a little woman doir her own work in the simplest of small household enjoys hearing that there are women and men this great land of ours whose every journey is lik a royal progress. When the people who posse wealth are by way of distributing it with rare ge erosity no one envies them its possession.

The other side of the social fabric, however, unfortunately so rough and seamy, so blurred wi tears, so hopeless of relief that there is a temptatio to doubt whether the republic is not false to its ear promise, and to marvel how it is that it does nc as once it did, extend a helping hand to the ignorar the immigrant and the poor. Th question arises in view of the ama ing contrasts evident betwe wealth and poverty whether we a really rising to our great opport nity, or are making mistakes th we may one day deplore. Sure there must be somewhere a solutic of this problem.

Closer Union of Home and School

"Ought not v mothers to do ot best to brir about closer u derstanding between home a school? Our temptation is, wh the children come home with co plaints, at once to take their view the matter without investigation. have two little lads in school, one them eleven and the other twel years of age. The older boy is favorite with his teacher, has go monthly reports and never gets in trouble. His brother is usually feud with his teacher, does not shi in tests, and is altogether a puzz although he behaves well at hom I am at present at my wit's end, a I ask other mothers to tell me wh to do with Jimmie. I am trying establish intimacy with his teache I think she does not understand n boy. ELLEN D."

Your plan of becoming well a quainted with the teacher is a go one. The home and the school should be broug into harmonious and sympathetic relations.

. . .

A Galaxy of Golden Weddings

Again the wedding bells ha chimed for the brides and groor of fifty years ago. Althoug some time has passed since the golden wedding one of our subscribers, it is not too late even nc to chronicle the happy event. Mr. and Mrs. B. Young celebrated their golden wedding at Woo stock, Ontario, Canada, October 11.

Mr. and Mrs. Isaac Hodgen celebrated the golden anniversary at Buckland, Mass., on July 1 1910. An unusual interest attaches to a doub golden wedding. Josiah Cole and Mary E. Ame man and James B. Brown and Phœbe Tunison we respectively married in Somerville, N. J., on Septe ber 18, 1860. They held their golden wedding rece tion together in the home where both parties we married. September 24, 1860, Mr. and Mrs. L. Cravath were married in Hartford, O. THE CHRI TIAN HERALD sends its congratulations to these ha pily married pairs, hoping that they may be spar to enjoy life's eventide and its rich fulfilments f yet added years of joy and honor.

TO THE HIGHEST BIDDER

By FLORENCE MORSE KINGSLEY

Synopsis of Previous Chapters

Little Jimmy Preston, aged six, gets a letter at the post office for his sister Barbara. On the way home it is lost. Barbara Preston has been trying to keep the farm, the last of her father's estate, for Jimmy, but it is mortgaged to Honorable Stephen Jarvis, who is comparatively young. He threatens to foreclose. Peg Morrison, the old farm hand, is as greatly concerned over the loss of the letter as is Barbara. She goes to Mr. Jarvis to ask for more time on the mortgage. He tells her that he is disposed to do it, and also that he is tired of his present housekeeper and would like her to fill the place. She leaves without a word. The old housekeeper at once becomes her enemy. Stephen Jarvis comes to see Barbara. He asks her to marry him and he will give her the place. She refuses. She thinks of her old lover who went away and whose fate she did not know. Jarvis drives up and insists she ride with him. He rebukes her for not asking his aid to obtain a school position he heard that she had applied for, and she tells him that she asked his aid once and was refused. He says that he had offered her another place. He renews his proposals and says her brother could live with them. He tells her that he has never loved any one else in his life. He leaves her at her own gate, where little Jimmy meets her and says Peg has found the letter. All she can make out is the post-mark. The handwriting is that of David Whitcomb, her old lover, whom she thought dead. Barbara writes to the address, Tombstone, Ariz. Jarvis meets her once more and walks with her, as she will not enter the carriage; and he tells her that he cannot give her up. He grasps her arm, but with the declaration that she is "free," she wrenches away. She makes a desperate resolution. Going to Mr. Bellows, the auctioneer, she tells him that she wishes to sell her skill and intelligence "to the highest bidder." She says a mortage on the place covers everything, and that she must sell her work for a term of years for $1,200. Against his will, he consents to auction her off. Jarvis is astonished when he finds Barbara is to sell her services.

X

"FOR Sale at Auction," Jarvis read. "A young woman in good health, able and willing to do housework and plain sewing, or could teach a little child and care for it; would like to secure a position with a respectable family for a term of years. Her services will be disposed of at private auction to the highest bidder, for a term of three, four or five years. Please communicate with B., Telegram."

Jarvis crushed the paper in his hands savagely, as though he would destroy the strange little appeal to an unfriendly world. Then he sought for and read it again, his eyes fixed and frowning.

Four men and ten women, to be exact, of those who chanced to notice Barbara's somewhat absurd little advertisement, cut it out of the doomed sheet, and placed it in securer quarters, for further consideration. Of the women four wrote to Barbara asking for references; of the men, one conceived it to be a business opportunity; one was a widower blessed with three small unruly children and little appetite for further matrimonial experience; another a rich, crabbed old miser, bent on escaping designing relatives, and the fourth an enterprising young mining engineer, very deeply in love with a pretty girl and anxious to marry her and take her with him to a region remote from civilization.

These persons, therefore, or their representatives, foregathered at the Preston farm on the morning of the eighteenth of May. With them also appeared a half dozen or so of neighbors, curious and prying, and the usual complement of shabby individuals, mysteriously aware of the unusual, and always to be seen at village weddings, funerals and public auctions.

Thomas Bellows, alert, business-like, came early in the morning.

"Say, if you want to back out, even now," he said to Barbara, "I c'n tell th' folks th' auction's off. I guess you're feelin' kind of frightened, an' sorry you was so brash; ain't you?"

"No," said Barbara composedly. "I am not—frightened or sorry." But her face was unnaturally white, and her eyes deeply circled with shadowy blue belied the statement. "Must I stand up and be—sold, like—like——"

"No, ma'am!" exclaimed Mr. Bellows decidedly. "Not by a jugful! You've heard from some of the folks interested, you said?"

"Yes," said Barbara, "I've had a number of letters. Two women are looking for a girl to do all their housework; one needs a nursery governess—she is going with her family to South America to stay five years; another requires a reliable person to look after an imbecile child."

"Huh!" exploded Mr. Bellows; "that all?"

By way of answer Barbara produced the letter of the elderly man who required a competent housekeeper, that of the widower, and that of the engineer.

"Huh!" commented Mr. Bellows, after a deliberate perusal of these epistles. "Did you tell 'em all to show up to-day?"

He looked sharply at the girl, as he tapped the rustling sheets with a blunt, tobacco-stained forefinger. "The sale 'll have to be made conditional on satisfactory evidence that the highest bidder is an honest, respectable sort of person. The's folks," he added darkly, "'at I wouldn't sell a cat to—if I cared shucks 'bout the cat."

"I'm not afraid," said Barbara, "to do any sort of work."

"Mebbe not," Mr. Bellows acquiesced dryly. "Wall, guess I'll wait till I git a good look int' their faces. I'll bet," he added, "'at I c'n size 'em up all right. An' I'll see t' it 'at the right bidder gits the goods. An' now I'll tell you what to do. You set here inside the parlor same's if you was the corpse, we'll say, at a funeral, an' I'll let the bidders come in one b' one an' kind of size you up. 'Course they've got to know the gen'ral specifications, an' mebbe they'll want to ask a few questions. But you'd best let me talk up the article like I know how. That's m' business; an' I won't make no fool mistakes."

Barbara drew a deep breath.

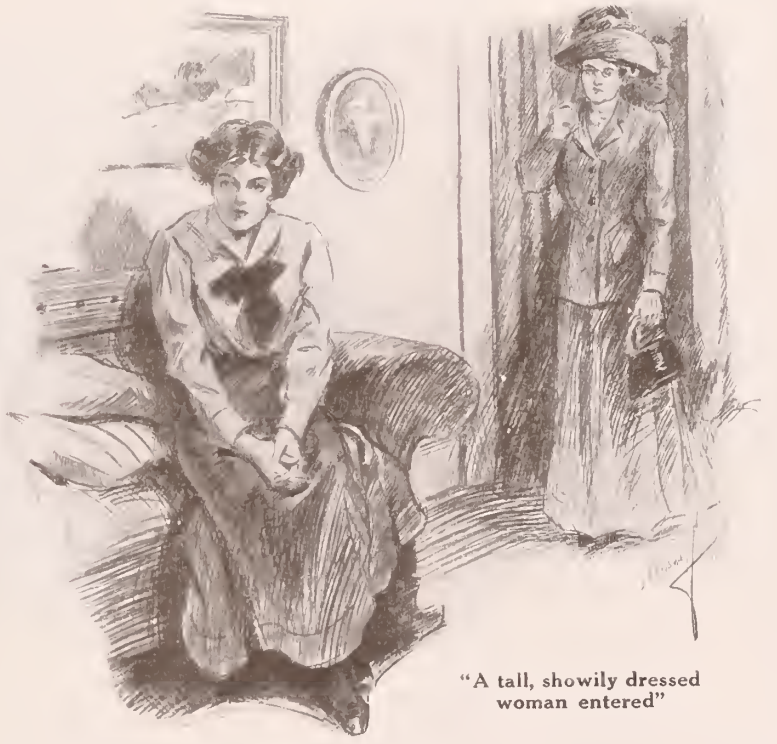
"What," she faltered, "are you going to say?"

"Oh, you don't have to worry none 'bout what I say. I'll crack you up sky high same's I would a first-class horse. All you've got to do is to set right still an' let me do th' auctioneerin'. I'll run you up to fifteen hundred, if I kin."

"Tell them I—I'll work—hard and faithfully," faltered Barbara.

She choked a little over the last word, her eyes bright with unshed tears.

"If I was you, ma'am, I'd put on a red ribbon or—or something cheerful lookin'," advised Mr. Bellows, with awkward sympathy. "I like a good bright red m'self. An' say, don't you worry none. You ain't 'bliged to accept anybody's bid, unless you feel like it. I'm goin' t' bid ye in m'self, if things don't go right. Where's the little boy?" he asked suddenly.



"A tall, showily dressed woman entered"

Barbara controlled herself with an effort.

"In school," she replied briefly. "He—Jimmy isn't to know, till—till afterward."

"Mebbe you c'n take him along," hazarded Mr. Bellows, "to — South America, say, or——"

"I shall leave him here," Barbara told him with stony calm. "I have arranged everything."

A stamping of feet on the porch brought a defiant light to the girl's eyes and a scarlet flush to her cheeks; Mr. Bellows surveyed her with open satisfaction.

"That's right!" he encouraged her. "Perk right up! You look wo'th the money now all right. I'll open the front door and let the folks pass right in. Ye don't need to do a thing but set right an' let me manage things. Biddin' 'll begin at ten-thirty, sharp!"

And he bustled away full of importance.

Barbara stood quite still in the spot where he had left her, her eyes fastened with a kind of fascinated terror upon the groups of persons coming toward the house. The day was bright and warm and the clumps of old-fashioned shrubs on either side of the driveway, lilac and bridalwreath and snowball, were in full bloom. On the other side of the fence long lines of apple trees, laden with odorous pink and white bloom, lifted their gnarled limbs to the blue sky. Barbara saw a woman pointing out the trees to the man at her side. She knew the woman, and fancied she might be speaking of the great yield of fruit to be expected that year from the once famous Preston orchards.

For two years past the girl had been toiling to bring the trees back to a thrifty condition; this spring for the first time they promised heavy returns for all her labors. She clenched her strong brown hands in a passion of unavailing protest against the cruel fate which flaunted the myriads of blossoms in her face to-day.

More people were coming than she had expected. Her face burned with shame at sight of the two shabby hired hacks among the groups of pedestrians. A woman in one of them thrust her head out of the window and asked some questions of the driver. He nodded his head and presently drew up in front of the house.

"Well, I declare!" she heard in a high-pitched feminine voice, "this seems like quite a nice place. I thought——"

The buzzing of tongues in the rooms across the narrow hall increased; the people were congregating there. She could hear the occasional sound of Mr. Bellows' creaking boots and his loud authoritative voice, as he answered questions and arranged the chairs, which two of the shabby men under his direction were bringing from various parts of the house.

There was something dreadfully suggestive of a funeral in the subdued hum of voices, the solemnly inquisitive glances leveled towards the house, and the active creaking steps of Mr. Bellows. Alone in the dim old parlor, peering through the shutters, alternately cold with apprehension and hot with shame, Barbara found herself threatened with hysterical laughter. "They will come in presently and look at me," she thought, and stiffened into instant rigidity at sound of the creaking knob.

"Yes, ma'am," she heard the old auctioneer saying, "you'll find the young woman right in here. She's ready t' be interviewed, an' I'll guarantee she's wo'th double the price anybody 'll bid for her. One at a time, if you please. An' five minutes only allowed."

The door opened, and a tall, showily-dressed woman entered. She stared at Barbara through a lorgnette.

"Are you the young woman who is to be sold at auction?" she asked in an unbelieving voice. "I am Mrs. Perkins, the housekeeper at Clifton Grange. I wrote you with reference to a boy of six. He is large for his age, and not easy to care for. But his mother, who is an invalid, won't hear to his being sent away from home. Yes; I received your references. But you don't look old enough to attempt the position I speak of. But I shall have to bid, I suppose, for we can't keep a nurse in the house. They simply will not stay through more than one of his fractious spells. And of course if we buy you, you'll be obliged to remain. Are you strong in your hands?"

"Yes, very," said Barbara, conscious of the increasing dryness of her lips and throat.

"You have rather a nice face," observed the woman dubiously. "And I do hope you're naturally lively and cheerful; you'll get along better with him if you are. If he takes a notion to you he'll be pretty good most of the

Continued on page 1193

$1 English Knock-about Hat

A stylish, serviceable hat for dress or business. Genuine English Felt. Folds into compact roll without damaging. Broad outside band. Would sell for $2.00 in most hat stores. Colors: Black, Gray Mixture, Brown Mixture, Dark Blue and White. Weight 4 ozs. Sent postpaid on receipt of $1.00. State size and color wanted.

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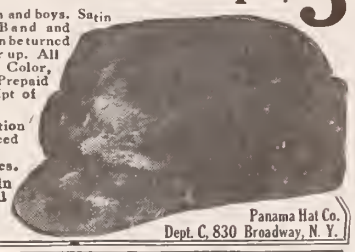

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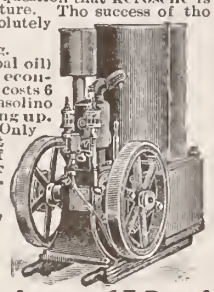

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Our Boys and Girls

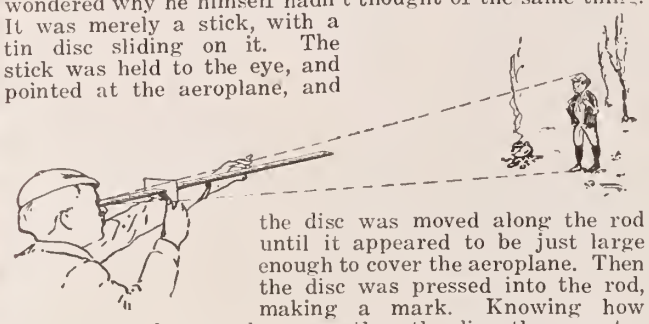
Heading for December—A First Prize Winner

By FREEMAN H. HUBBARD, 14 years old

Simple Scientific "Kinks"

By A. Russell Bond

AT the International Aviation Meet this year, when the Wright Brothers were testing out their aeroplane built for high climbing, they used a very crude, home-made instrument to find out how high the machine could climb per minute. The instrument was so simple that every one wondered why he himself hadn't thought of the same thing. It was merely a stick, with a tin disc sliding on it. The stick was held to the eye, and pointed at the aeroplane, and



the disc was moved along the rod until it appeared to be just large enough to cover the aeroplane. Then the disc was pressed into the rod, making a mark. Knowing how much larger the aeroplane was than the disc, the operator knew how much higher the aeroplane was than the mark on the rod above the eye.

Now it is easy to see that any boy can use practically the same *seheme for measuring heights and distanees. Take an ordinary yardstick* and a piece of tin or cardboard with a hole in it that will just fit the yardstick. Get your chum to stand exactly 40 feet away, and set the cardboard at the four-inch mark on the yardstick. Then, sighting along the yardstick at him, with the end of the stick held as close to the eye as possible, clip the cardboard off with a pair of shears until it seems to be just as high as the boy you are aiming at. Now you can measure any distance you please. Suppose you wish to measure the width of a river. Send your chum to the other bank, and aim your instrument at him, moving the cardboard along the yardstick until it appears to just cover him. Then, if the cardboard is at the twelve-inch mark, you will know that the stream is 120 feet wide; if at the seventeen-inch mark, 170 feet wide, etc., because every inch on the yardstick will stand for ten feet. Of course, for a taller or shorter boy, a proportionately larger or smaller piece of cardboard will be required, and if you have a number of chums to sight your instrument upon, you had better cut a separate piece of cardboard for each, writing upon each card the name of the boy for whom it is to be used.

"Dan and Una again make their way to the Fairy Ring in Long-Slip Meadow"

Among the Christmas Books

EASILY the leader among this season's Christmas books is Mr. Kipling's *Rewards and Fairies*, illustrated by Arthur Rackham. The stories are a continuation of the *Puck of Pook's Hill* stories. Dan and Una on Midsummer morning, a year later, make their way to the Fairy Ring in Long-Slip Meadow and old Puck once more magics them

To see what they can see, and hear what they ean hear
Though it should have happened three thousand year.

The Boy's Book of Model Aeroplanes: How to Build and Fly Them, by Mr. F. A. Collins, and *The Seientific American Boy at School*, by Mr. Russell Bond, are the leading scientific books of the year in their class.

The Boy's Drake, the story of the "sea king" of the sixteenth century, and *Robinson Crusoe*, in beautiful new illustrated editions that should be in every boy's library.

In Line of Duty, by Captain Richmond P. Hobson; *Rulers of the Surf*, by J. M. Muller; *Swift and Sure*, by Herbert Strang, are three excellent sea stories.

Settlers and Scouts, by Mr. Herbert Strang, *The Boy Ranchers of Puget Sound*, one of Harold Bindless' new stories, and *Fighting with Fremont*, by Everett McNeil, are three best books by three best writers for boys.

Captain of the School Team, by J. P. Earl; *Sherman Hale, the Harvard Half-Baek*, by George H. Rand, and *An Annapolis First Class Man*, bubble with interest from start to finish.

And every CHRISTIAN HERALD boy will surely be interested in *Healthful Sports for Boys*, one of the now famous CHRISTIAN HERALD series of books being offered as a premium to CHRISTIAN HERALD boys and girls.

Stories Girls Will Like

Sidney: Her Senior Year, by Anna Chapin Ray; *Betty's Silver Mine*, by Helen Hunt Jackson; *Sarah's Mother*, by Mrs. L. T. Mead, and the *Louisa Alcott Story Book*, famous old favorites in beautiful Christmas editions. *Betty Gaston, the Seventh Girl*, by Marion Ames Taggert, whose writings remind us of Miss Alcott; *A Little Princess of the Pines*, by Mrs. Higgins; *The Glenlock Girls Abroad*, by Miss Grace M. Remick.

For Little Folks

If Santa asks you "Do you want a book?" there are beautiful new, fat editions of Grimm's and Anderson's folk and fairy tales; *The Lilac Fairy Book*, by Andrew Lang; *In Monsterland*, by the author of *The Giants of the Wood; Where the Wind Blows*, by Miss Katharine Pyle, a plump book of stories that begins this way:

"Hark! the wind is in the chimney; let us hear what it has to say."

The Little Gingerbread Man, with lots of frolic and fun in it; *Uncle Remus and the Little Boy*, a collection of some of the best of Uncle Remus's songs and stories for little folks. *The Child's Life of Christ*, in a beautiful new edition.

We have given the titles and authors' names of a very few of the Christmas books. If you want to know anything further about these or other books in which boys and girls are interested, Miss Porter, editor of The Cozy Corner, will gladly send you the information for which you write.

Heading for December—A Prize Winner

By HATTIE PATERSON, 13 years old

DEAR BOYS AND GIRLS: I especially like the Cozy Corner this week, don't you? I like Mr. Russell Bond's Simple Science story and the Christmas books. The picture of little old Puck with Dan and Una in the fairy ring was painted by Mr. Arthur Rackham, one of the greatest living illustrators. I am especially proud of the two prize winning headings and of the little verses, by Cozy Corner boys and girls. But above all, perhaps, I love best the many letters that come pouring in to the Cozy Corner with every mail. I thank every one of you, my boys and girls, for your big generous welcome among you. You will all hear from me in time. but I am fairly swamped with letters, so you must wait your turn and do not forget **The Special Prize Contest.**

For Boys and Girls Over Twelve

The first prize is a beautiful aeroplane, tested and guaranteed. The girls' first prize is a beautiful gun metal watch, and there are twenty supplementary prizes besides, for descriptions in less than 300 words of **something I have made myself,** description to include photograph, drawing or diagram.

For best stories in less than 300 words—Subjects: Playing Alone, I Wish, Snow Fairy, there is a first-class Brownie Kodak, with finder and film ready to take pictures, and eleven supplementary prizes of best Christmas books.

For best drawings or photographs—Subjects: The Pet of the Family, Chums, A Good Game, there are twenty Christmas prizes of games, books, toys, and pictures.

For Boys and Girls Under Twelve

For best work of any kind, stories, verses, photographs, drawings, there are bisque dolls, lead soldiers and Christmas novelties.

All work in this SPECIAL CHRISTMAS PRIZE CONTEST must be in by Decemher 21. Put your name, age, and address clearly on all manuscripts, pictures, etc., and send to Miss Porter, 19 Bible House, New York City.

Let me hear constantly from you all, remember there is never a letter too many.

Our good-night verse for the week is:

The Lord hath established his throne in the heavens; and his kingdom ruleth over all.

The Aunt in the Cozy Corner,

Janet Porter

SANTA CLAUS IN HOLLAND

NOW children, listen to my tale,
Believe me, it is true,
When Santa Claus to Holland goes
He looks 'round for a shoe.

If Gretchen's words have gentle been
Through all the long year past;
If Hans has been a thoughtful boy,
Then Santa Claus will cast

In each of these dear children's shoes
Knives, marbles, dolls, and toys,
For don't you see he knows right well
What pleases girls and boys.

But if their words have angry been,
With quarrels not a few,
Ah, then old Santa leaves a whip
Within each wooden shoe!

So little Hans and Gretchen try
To be so good and kind,
That they shall never in their shoes
A whip on Christmas find.

EDITH AUSTIN, nine years old,
Wauregan, Conn. A prize winner.

TO THE HIGHEST BIDDER

Continued from page 1193

ime. But if he don't— Are you used o children?"

"I have a brother."

"How old?"

"Six years."

"Well, I declare! Quite a coinci-lence! Is your brother an ordinary hild?"

"He is perfectly normal, if that is vhat you mean," Barbara managed to ay. It was being harder than she hought.

"One thing more," the woman was aying. "You didn't answer one ques-ion I asked. How did you ever come o think of doing anything so strange is selling your services at auction? And why should you demand all the noney at once? If your references—our pastor's letter and others—hadn't been so satisfactory we shouldn't have hought of considerating you. But we lo want to secure some one who will tay, and of course you'll be obliged o; though I'm not allowed to bid above a certain sum. Now I shall expect a ruthful answer to——"

Mr. Bellows obtruded his puckered face into the room.

"Time's up, ma'am," he said author-tatively. "Other bidders waitin' their opportunity."

Barbara could not afterward recall all that passed during the intolerable period before the bidding began. She was vaguely aware of women, tall and short, curious, eager, clutching hand-bags, presumably containing large sums of money. There were men, too. The representative of the Boston wid-ower, the young mining engineer, more eager and determined than ever after his short interview with Barbara.

"I'll bid every cent I can on you," he assured the girl with boyish sincerity. 'You're just the one for us, and I know you'd enjoy the life out there. We wouldn't treat you like an ordinary servant; you'd be more like a friend, I can see that, and I'm sure Ethel—Mrs. Selfridge—" he blushed at his own de-ightful mendacity—"will like you very much. She'll want to see you at once, f I am the lucky winner."

It was all strange, dream-like, and for the most part intolerable. Bar-bara raised her heavy eyes once more at the sound of the hard-shut door. Stephen Jarvis stood looking at her in silence. She felt rather than saw that some great though subtle change had come over him.

"Why," he asked in a voice as changed as his looks, "have you done this thing?"

She did not answer, and he drew a step nearer.

"Tell me," he said under his breath, "will you give it up? if I—agree to all that you asked for—time to meet the payments?"

He hesitated as if choosing his words with care.

"You were right about the orchard," he went on; "there will be a good yield —more than enough." He stretched out his hands imploringly. "Spare me, Barbara," he entreated. "Don't put yourself and me to shame before them all!"

The door swung open a little way.

"Did you say the young woman was in here?" inquired a feminine voice, sharp with curiosity. Barbara caught a momentary glimpse of a militant looking turban glittering with jet beads. Jarvis shut the door, and stood against it, a tall sombre figure of authority.

"Let me put a stop to it all, Bar-bara," he urged. "Barbara! I can't let you do it!"

"It is—too late," she said, speaking slowly because of the dryness of her throat and mouth. "Don't you see? I must go on with it, and I—shall pay you—every cent!"

He drew a difficult breath that was almost a sob.

"You—will—pay—me," he repeated, a dreadful self-loathing struggling with the despair in his eyes.

Then he went away, quietly, as he had come.

XI

Peg Morrison smote the rough brown backs of his horses with a prac-ticed slap of the lines.

"Y' remind me o' the sect in gen-'ral," he observed in a loud critical voice, as the off member of the team backed and fidgeted uneasily. "When y' want a female, woman er hoss, to go, that's th' pertickler time they elect t' stan' still, an' when y' want 'em to stan' still— Whoa, thar; can't ye?"

Mr. Morrison paused to wipe the moisture from his brow with an an-cient handkerchief of red and white, while he gazed lovingly at the wide expanse of glistening brown earth which had been deeply plowed, and more or less leveled into smoothness under the action of the harrow which the horses were dragging.

"Planted t' onions," he went on, still addressing his observations to the horses whose heads drooped sleepily toward the fresh smelling ground, "this 'ere ten acres 'll net, any way you figger it, four hundred an' fifty dol-lars t' the acre; an' that'll total— lemme see, somethin' like——"

Mr. Morrison's gaze being wholly in-trospective at this stage of the mental problem under consideration, he failed to notice the man who came swinging along the road at a smart rate of speed. At sight of the old man lean-ing meditatively against the fence, a spent dandelion stalk in his mouth, the pedestrian halted.

"Why, hello, Peg!" he called out in a clear and somewhat authoritative voice.

The stranger wore a rough suit of weather-stained tweeds and his felt hat set at a becoming angle on his curly head shaded a face bronzed by sun and wind almost to the color of the full brown beard curling away from his red mouth with a careless boldness repeated in the humorous blue eyes which roved over the shabby old figure by the fence.

He laughed outright at the puzzled look in Morrison's face.

Then he folded his arms on top of the fence.

"Well, how goes it, old man?" he in-quired. "Same lazy old horses—eh? Same job, same season of the year; same old clothes, I should say—even to the red and white bandana. Makes me feel as if I'd been dreaming. May-be I have; who knows?"

"Who be ye?" demanded Peg. "Seems 's 'o I'd seen ye somewhars; but I can't think whar."

"Don't be hasty, my friend." ad-vised the other, pulling his hat over his laughing eyes. "You've forgotten me, and so apparently has every one else. I saw Al Hewett at the station and he told me Miss Preston was un-married and still at home, and that Old Don Preston had gone to his re-ward a couple of years ago."

"I c'n see you used t' live 'round here," hazarded Peg, shaking his head, "but I can't seem t' rec'lect who ye be; unless—if I didn't know he was dead I might think you was the young feller 'at used t' teach school in th' village. Whitcomb, his name was. But he's been dead a matter o' three years."

"That being the case," said the stranger coolly, "perhaps you'll tell me about the auction up at the farm. I heard some women asking questions about it at the station."

"Auction?" repeated Peg. "The' ain't no auction at our place—not yet. But you sure do remind me o' thet young school teacher feller. He got gold crazy, an' went off——"

"Yes, I know; and got lost on a

Continued on next page

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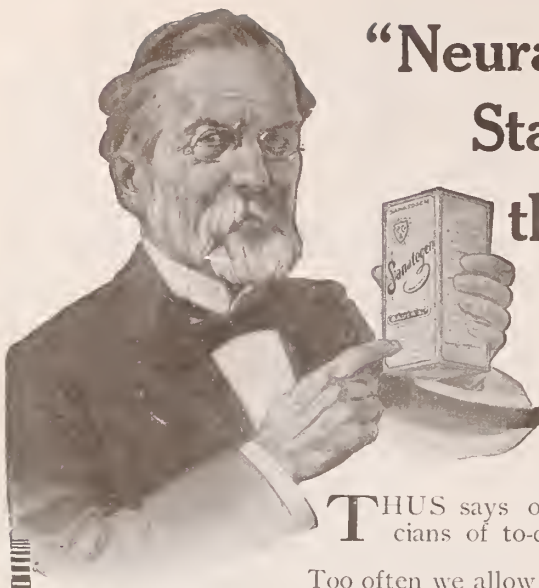

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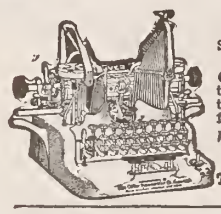

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Generous sample "3-in-One" for your sewing machine; oils perfectly; won't gum, collect dust, turn rancid; lasts long; free from acid. Write 3 in One Oil Co., 54 Bdwy., N.Y.

TO THE HIGHEST BIDDER

Continued from preceding page

trail and froze to death," interrupted the stranger. "So I heard. Sad, wasn't it? Did they find the body?"

"Not," said Peg, his puzzled eyes still searching the stranger's face, "as I heard tell of."

"Then you think the coast is clear up at the farm? Is Barbara—Miss Preston—at home?"

"Miss Barb'ry was to home when I come away at six-thirty this mornin'. Say, are you——"

"I'll walk over and call on her," interrupted the young man with some impatience. "Perhaps Barbara will remember an old friend. Her eyes used to be bright enough."

Peg unhitched the harrow with fine deliberation.

"Hold on a minute," he requested, "an' I'll step with ye. It's gittin' 'long towards noon, anyhow."

He was furtively studying the younger man's face and figure as he let down the bars and drove his horses through.

"B'en doin' any school teachin' sence ye left these parts?" he drawled, as the two struck the road at a pace commensurate to the unhurried gait of the old horses.

"No," said the stranger. He plunged his hands deep in his pockets, the merriment suddenly gone from his face and eyes.

"Ye look consid'ble older'n ye did," observed Peg mildly, "an' the whiskers gives ye a different look; but come t' take notice, most anybody'd know ye, though ye must hev knocked 'round consid'able. Hev any luck minin'?"

Whitcomb laughed, throwing back his head as if the question afforded him a vast deal of amusement.

"Luck?" he echoed. "Certainly; a man's bound to strike luck of one sort or another."

"That's a fac'," agreed Peg sententiously, "an' you can't always sometimes tell one sort f'om the other. What passes fer the worst o' luck 'll frequent turn out to be fust rate. I knew a man once——"

He stopped short, his jaw dropping at sight of the numerous vehicles congregated near the house which they were approaching. "I swan!" he ejaculated, "It sure does look like—— But Miss Barb'ry never said nothin' t' me. She never tol' me——"

"I'm going in," said David Whitcomb scowling.

Several women congregated near the door stared at him with a resentful air as he made his way masterfully among them.

At one end of the long, low room, his back to the open windows, stood Thomas Bellows, a small, bare table in front of him, on which he rested the flat of his outspread hands to harangue the company ranged on either side, the women for the most part comfortably seated, the men standing in the rear, as if half ashamed to be present.

"Eight hundred, do I hear?" inquired the auctioneer in a tone of passionate protest. "It bein' understood there'll be a five years' lease on the prop'ty in question? Ladies an' gents, that ain't right! Eight hundred ain't a patch on what she's worth. I've told you what sort of goods you're biddin' on, an' you've had the opportunity to see fer yourselves. Eight hundred ten, do I hear? Who'll make it fifty? Eight hundred fifty, who'll make it nine hundred? Come! let me hear some good lively biddin' on the part of the lady in the green dress. This lady is lookin' fer an honest, permanent hired girl, she told me so b'fore the biddin' begun. She's had a terrible time with hired help; she's paid 'em high wages, an' they break her china dishes, steal her clo'es, an'——

"That's right! eight hundred sixty-five from the young man in the corner. That gentleman knows what's what; an' he's lookin' fer an A Number One helper t' take West t' help his wife o the cookin'. W'y, this is the opportu nity of a lifetime, an' if you let pass—eight hundred seventy dolla I'm offered, who'll make it nine hun dred? I'll tell ye straight, ladies, th perfec'ly healthy, honest, willin', agre able, faithful young woman ain't goi t' be knocked down t' any of ye at nir hundred dollars. Don't think it fer minute! She's goin' to git her pric an' I know what it is."

"What's going on here?" aske Whitcomb of a man in a fashionab light suit, with a diamond in his shi front. "What is the man selling?"

By way of answer the man held u his two hands, the fingers outstretche

"There you are, ten hundred dolla I'm offered; one thousand dollars Who'll make it eleven? A thousan dollars may sound like a pretty goo sum t' slap down all at once, ladies but do a little figurin', if you please You pay eighteen, twenty, twenty-fiv dollars a month for a raw, untraine foreigner; can't speak English, can cook, can't do nothin', an' once you ge her trained off she goes 's lively's flea. Five years of domestic peace i yer home! Five years of p'fect hap piness! Ain't it worth more'n measly thousand dollars? The gentle man in the corner says it is; he bid ten hundred fifty. Ten hundred fifty ten hundred sixty! Oh, come, let's ru 'er up faster! I can't stan' here a day foolin'. The gentleman in th corner again. Yes, sir, eleven hun dred! Who'll make it twelve?"

"Stop long enough to tell me wha you're selling, man," called the lates comer in a loud clear voice. "I didn get here in time to find out, and no on will tell me."

A general murmur of protest aros all over the room. A tall woman, wit a high peaked nose set midway in large expanse of purplish red fac arose.

"I'm through!" she announced acid ly. "Let me out of here."

"No, you ain't, ma'am. Kindly se down in that nice comf'table chee you've been occupyin' fer about te minutes longer. I'll answer this gen tleman quick an' t' the pint an' we' go on with the biddin'. I'm auctionir off five years o' faithful work an' ser vice; I'm auctionin' peace an' happi ness in the home; I'm auctionin' th educated brains an' han' an' feet of th smartest young lady in this 'ere Unite States of Ameriky! An' that's Mis Barbara Preston. Do you want t bid? Eleven hundred dollars I'm of fered; who'll make it twelve?"

"Its an outrage on civilization!" cried the man who had interrupted. " protest against the sale!"

"Put him out! Put him out!" shoute a dozen voices.

In the midst of the tumult some on signaled twelve hundred, and Thomas Bellows caught the figures. Pounding on the table with his mallet he com manded order.

"The sale will be continued, and I'm offered twelve hundred dollars; re member, gentlemen; remember, ladies your bids will be canceled if you do not live up to your part of the previous agreement. Spot cash before you leave the room, and a guarantee of honorable service and kind treatment. Gentlemen! Ladies! Your attention please! Twelve hundred dollars I'm offered! Twelve hundred, going! Twelve hundred dollars! Twelve hundred fifty? Yes, sir!

"Twelve hundred sixty! Thirteen hundred dollars I'm bid by the gentleman by the door.

"Come down front where we can all see you, sir. Thirteen hundred, going! Fourteen hundred! Now this is something like! Isn't there any lady present who'll make it fifteen!"

To be continued

Remembering the Poor

EVERY mail brings to THE CHRISTIAN HERALD many letters expressing hearty sympathy with the work that is being done among the poor and the unemployed through the Bowery Mission. In a majority of cases, the writers send contributions for the Mission's Christmas work among the poor and for the support of the "Bread Line."

Mrs. J. E. C., Presto, S. D. ($2), writes: "I wish to add my little mite. Wish I could do more as my heart goes out to poor and suffering humanity everywhere." "Enclosed you will find $1," write Mrs. J. N. and Mrs. E. W., two good ladies of Mystic, Conn., "to help some one to have a joyful and happy Thanksgiving." "This is indeed a widow's mite," writes Mrs. S. E. T., of Norwich, Vt. ($1). "May those to whom much has been given deal generously with the poor." "I am an old man," writes N. W. T., Waterville, Me. ($2), "and have been an invalid for ten years. . . . The Bowery Mission is a noble Christian work. I wish I could do more for it." Dr. and Mrs. C. J. Lorzeaux, of Des-Moines, Ia. ($5), write: "Your appeal for the stranded unfortunates is surely full of pathos. We are glad of the opportunity to thus help some of our fellow-beings. . . . God bless you and your work." "My sister and myself want to help," writes Miss G. A., Emmetsburg, Md. ($3); "may you be richly blessed in the work."

"This is to show my gratitude to our heavenly Father in answering my prayers," writes H. T., Ellson, Minn. ($5). G. C. H., Mayfield, N. Y. ($2), writes: "I was in the Mission a short time ago and saw something of what it was doing, and am glad to help it a little." Mary E. D., Greensboro, N. C. ($5), writes: "Even this little mite may do some good, and I hope to send more before the year closes." "I pray for you and the Mission every day in my feeble way," writes A. H. D. ($2). "I have been interested in it for many years and shall be to the end of my life." E. S. W., Riverhead, N. Y. ($4), writes: "Use this in supplying the homeless with dinner." A. M., Batavia, N. Y. ($1), "I am an old woman of 86, a cripple and a shut-in and this, which was given to me for a birthday present I send to you to get something for the hungry to eat. My prayers go with it." "You will please use this to help some poor wandering ones at the Mission," writes Mrs. A. H. S., Cardington, O. ($1), "or in some poor home. I know the dear Master will bless you in your work of love." "My prayer," writes Mrs. J. K. D., Lancaster, Pa. ($1.50), "is that God may abundantly bless you with the many good things to satisfy these poor people and that it may be the means of saving many precious souls." "I believe you are doing a grand work at the Bowery Mission," writes G. H. W., Lincoln University, Pa. ($2), "and I count it a privilege to help. Would be glad if I could increase my offering a hundredfold." S. P., Allegheny City, Pa. ($2), writes: "We have been sending our mite for nearly twenty years to the Bowery Mission. This is little, but it comes out of a true heart. The Lord bless you in your work." "For years," writes Mary E. K., Indiana, Pa. ($1), "I have been deeply interested in this Mission and my gifts have been varying, according to circumstances. May God open the hearts of those who have abundance to relieve these homeless ones." "May God's blessing go with this gift," writes R. O. M., Watkins, N. Y. ($1). "This is from an invalid," writes Mrs. L. E. M., Lincoln, Neb. ($1), "and one who knows what it is to suffer." "I wish the gift could be much larger," writes G. L. H., Foreston, Minn. ($2.50); "the work is deserving of it, but we have only one-fourth of a crop this year, in this part of our State." Mr. C. A. M., Fargo, N. D., sends $25 with these characteristic words: "I want to help the old boys and the young boys of the Bowery Mission. I want to help give a Christmas dinner to a bunch of them, and I thank you for the opportunity. Remind me again some time, that I may not neglect your most deserving charity." C., Orosi, Cal. ($1), writes: "Enclosed find silver certificate—a mite for the Bowery Mission. With it I send a prayer that it may do some soul great good. I expect it is the last I shall contribute, as I am between 88 and 89, very feeble and liable to cross the river any day. The blessing of the Lord be on the friends of the Bowery Mission and upon all who labor for the salvation of the men."

Consideration for the Advertiser

THIS is the time of the year when the mail received by large business houses doubles and trebles in quantity, with the result that orders for goods are apt to be delayed. We have found it so in our own case and we know it is so with many of our advertisers. Hence, we would caution our readers not to get over-anxious if a reply is not received on the day following the receipt of the order. Of course, in ordering Christmas goods it would not do to wait too long; the goods might not be received until after the Holidays; but at least a little consideration should be allowed during this rush season.

The advertising columns of THE CHRISTIAN HERALD contain only the advertisements of dependable concerns, all of which, as a matter of business, try to fill orders at the earliest possible moment; and it is surprising how few complaints we receive concerning delays. It is, of course, due to the character of these advertisers, who are as careful to conserve the interest of their customers as we could wish them to be.

Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement.

The Choice of a Christmas Gift

"Scribner's Magazine has been more read, more quoted, and more talked about within the past year than any other magazine published. Its position of leadership is established, its quality known, and its reputation for *progressiveness*, for filling its pages with the best, most interesting and entertaining literature and art of the time, is as widely known as its name."

In making up your list of gifts include one or more yearly subscription orders for Scribner's Magazine.

Is there anything else for $3.00 that would be more apt to please? Such a gift is for the whole year, a welcome monthly reminder of the giver.

Subscription orders should be placed as far ahead as possible. When forwarding same, ask for the very elaborate and artistic **Certificate of Subscription.** This document will be sent without charge to the recipient of your gift on Christmas Day, together with a copy of the Magazine.

Remit by check, draft or money order payable to order of Charles Scribner's Sons, 153-157 Fifth Avenue, New York.

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Use any Cornish Instrument 30 Days Free, then if satisfactory start payment—all the credit needed—on terms of your own choice, with the understanding that if not satisfactory any time within a year it may be returned and your money refunded with 6 per cent interest. Cornish instruments are GUARANTEED FOR LIFE, have the sweetest tone and last longest. We pay freight if desired.

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Write today for the wonderful new Cornish Book, telling how we do without dealers and save you money and why only the Cornish instruments are good enough for you. Also Reference Book of 5000 recent purchasers and copy of our Bond of Indemnity which protects you against risk in placing a Cornish in your home.

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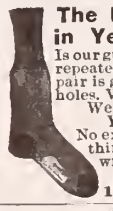

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Burglars are afraid of Country Homes with 'Phones

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Rouses the Neighbors for Fire—Warns the People of Thieves—Tells You the Markets Daily—Calls the Doctor Quickly—Lets You Visit While it Rains—Tells the Weather Forecast—Summons your Harvest Laborers—Saves You Countless Errands.

A Dean Telephone in Your Country Home Costs Only 1c a Week.

Every Country Home Will Soon Have a Telephone; Over 500,000 Miles of Farm Telephone Wires Now in Use in U. S.

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Bouillon Spoons Almost FREE.

Full size, Rogers' A A plate. **Bouillon Spoons, Tea Spoons, Table Spoons, Forks.** A beautiful rose design in French Gray finish—Free from advertising.

You can get full sets, *almost without expense* simply by saving the metal caps from jars of Liebig Company's Extract of Beef—The purest, best tasting, most concentrated extract you can buy.

LIEBIG

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Send us one Liebig Cap and 10 cents and we'll send you a Bouillon Spoon or a Tea Spoon, post-paid. Send one cap and 20 cents for a Table Spoon or a Fork.

Address for silverware and free cook book. Dept. S, Corneille David & Co. 9 N. Moore St., N. Y.

60-page Cook Book by Mrs. Rorer, sent Free on request.

DAVIS

DUSTER for Xmas Gift.

Does more real dusting in 15 minutes than can be done in an hour with the ordinary kind. Chemically treated—not oily. Sanitary, dustless. *Absorbs* dust and *retains* it. When filled with dust can be washed like an ordinary cloth without injury to its dusting properties.

Dusts and cleans. Removes finger marks and leaves fine polish. Can't scratch. Use it on furniture, pianos, woodwork, walls, mirrors, bric-a-brac, leather, etc. *Delivered free on receipt of price. Send coin or stamps.*

A Household Necessity.

2 for 25c. by Mail. Large size, 1 yd. sq., 25c. each, post-paid.

Davis Kleans E-Z Mops for *dry* use on hardwood or painted floors. Absorbs dust instantly. Largest size $1.00, post-paid. Money Refunded if Not Satisfactory.

DAVIS KLEANS E-Z CO., 227 Weeks St., Bennington, Vt.

20 Finest Christmas Cards 10c

Very Choicest Gold Embossed

This grand assortment of 20 most beautiful Christmas Post Cards in lovely colors and exquisite gold embossed designs, all different, extra fine quality, prettiest and most attractive collection ever offered; to introduce our cards quickly we send these cards and latest price list prepaid for only 10 cents. **Seymour Card Co.,** Dept. 49, **Topeka, Kan.**

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' Oh, something new—The MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right."

The MORLEY PHONE for the

DEAF

makes low sounds and whispers plainly heard. Invisible, comfortable, weightless and harmless. Anyone can adjust it. Over One Hundred Thousand Sold. Write for booklet and testimonials.

THE MORLEY CO., Dept. 702, Perry Building, Philadelphia

FIX-IT Repair Your Furniture at Home Without Glue.

Put a Fix-it on end of round and drive it in. Fits any joint, round or square. Invisible. Not affected by heat or dampness. Sample pkg. 10c., two doz. 25c. Good profits for Agents

FIX-IT MFG. CO. 201 Wall St. Binghamton, N. Y.

AGENTS WANTED.

HOLIDAY COMBINATION

2 Beautiful Velvet Post Cards. - - 10 cents
10 Christmas, 6 Superior Xmas 10 New Year, **POST CARDS** 10 cents 10 cents 10 cents

Any three 10-cent packages mailed for 25 cents.
Special Assortment for Dealers, 100 for 60 cents.

MADISON ART COMPANY, MADISON, CONN.

RACE PREJUDICE IN THE FAR EAST

IN a recent address before the Quill Club of New York, Mr. Melville D. Stone, General Manager of the Associated Press, who has traveled extensively in the East, made an instructive address on Race Prejudice in the Orient. We are privileged to make the following extracts from his remarks:

"Whatever our ignorance of, or indifference to, the Orientals in the past, it is well to note that conditions, both for us and for them, have entirely changed within the last decade. There is a new United States and a new Asia. The Spanish War created the one; the Russo-Japanese War the other. When we acquired the Philippine Islands we assumed the government of eight millions of Orientals and touched elbows with all Asia. When Japan defeated Russia, the Oriental learned his power. He learned that a yellow man behind the gun was quite as effective as a white man. Then followed in travail the birth of the new Asia. There were actual revolutions in Turkey and Persia, a startling recrudescence of unrest in India and Ceylon, and, at this moment, China is in a state of revolutionary ferment.

"What is to be the outcome? What does all this mean for the future of the world? Let us view the problem from the political, the commercial and the moral aspects. How long will the 6,000 soldiers we have in the Philippines be able to keep our flag afloat among 8,000,000 of natives? How long will the 75,000 English soldiers in India be able to maintain British sovereignty over 300,000,000 of Asians? Believe me, these are not idle questions. Upon our ability to answer will depend the future of what we are pleased to call our Western civilization. It is not the Asian who needs educating, it is the European.

"A statesman of Japan said recently in a conversation I had with him: 'Your missionaries undoubtedly have done good for the morals of our people, but they have done far more for our health and strength as a nation. They come to us with doctors, and nurses, and hospitals and schools. Before Perry's arrival 2,000,000 infants were born every year in Japan, and for lack of proper sanitary measures they died. Now with the hospitals and sanitary and hygienic methods introduced by the missionaries, the 2,000,000 children are born, but they do not die.' This is true of every other Oriental country. Meanwhile in the countries of Europe the increase of population is slow, and in some countries, as in France, it is hardly increasing at all. In America race suicide is becoming alarmingly prevalent.

"We shall never meet the problems growing out of our relation with the Far East unless we absolutely and once for all put away race prejudice. I believe the European snob in Asia is distinctly the enemy of the civilized West. And his coadjutor in this country is a fitting criminal yoke-fellow. Let me give you some illustrations of what I mean—cases which came under my personal observation. From Bombay to Yokohama there is not a social club at any port or treaty point where a native, whatever his culture or refinement, will be admitted. At the Bengal Club at Calcutta last year a member in perfectly good standing innocently invited a Eurasian gentleman (that is, one who is half native and half European) to dine with him. It became known that the invitation had been extended, and a storm of opposition broke among the members. The matter was finally adjusted by setting aside the ladies' department of the club, and there the offending member and his unfortunate guest dined alone. The next day the member was called before the board of governors and notified that another like breach of the rules would result in his expulsion. The beating of native servants and workmen in India is a daily and hourly occurrence. It formerly was so at Hong Kong and Shanghai, but Mr. Sprague, the representative of the Standard Oil Company at Shanghai, told me that since the Russo-Japanese War, the natives would not stand it."

After discussing at some length the conditions in India Mr. Stone turned to Japan. He said: "I should be wholly lacking in fairness if I did not ask your attention to similar cases of race prejudice in which we are involved and which are equally dangerous—in other parts of Asia. Let me tell you a story as it was told me by a Harvard graduate who is now a Minister of the Japanese Crown. 'When Perry came here,' said he, 'and Townsend Harris (of blessed memory) followed him and made the first treaty with Japan,

Melville D. Stone

it was stipulated that we (the Japanese) should give them ground for their legation and their consulate compounds. We did so. Yokohama was then an unimportant place, a native fishing village. The British and the Russians and other European nations came in and we gave them like concessions. Well, as time went on the village grew into a city. Under the treaty of Townsend Harris and all the other treaties, the right of extra-territoriality was recognized. That is, whenever a case arose in which a foreigner was involved, it must be tried by the consul of the country to which the foreigner belonged. As time went on, Sir Harry Parks, the British Minister, asked for ground in Yokohama for a race-track. We cautiously suggested that horse-racing was said to be wicked by the European missionaries. But he insisted and we gave him the ground. Then we were asked for ground for a social club for the foreigners, and we gave them a plot on the sea-front, the finest piece of land in the city. Later, they wanted to play cricket and football, and finally golf. Well, we gave them ground for this. As the city grew, this cricket-field was so surrounded by buildings that it was practically in the centre of town. Understand, all of this ground was donated. Last year we suggested that we could use the cricket-field, and we offered to give in place of it a field in the suburbs. As railways had been built meanwhile, the new field would be even more accessible than the old one was when we gave it. The foreigners demurred and proposed that we buy the old field and with the purchase money they would secure a new one. Finally, we compromised by paying for their improvements and furnishing them a new field with like improvements free of cost. The question of taxation arose. Yokohama had grown to be a city of 300,000 inhabitants, with millions of dollars invested in buildings, owned by foreigners. We asked no taxes on the ground we had donated to them, but we did think it fair that they should pay taxes on their buildings. They said no, that everywhere in the West the buildings went with the ground. We submitted the question to the Americans, but they dodged the issue, saying they would do whatever the others did. Then under the law of extra-territoriality we were compelled to leave the decision to the British consul, and he decided against us. The case has now gone to The Hague Court. Finally, when I tell you that in the light of this history no native Japanese gentleman has ever been permitted to enter the club-house or the grandstand of the race-track, or to play upon the cricket-field, perhaps you will understand why there is feeling against foreigners in Yokohama.'

"We have spent enormous sums to establish schools in Japan for the education of the natives. Yet we now are seeking to deny them admission to this country and we are refusing to permit them to attend our schools.

"In the Philippines a ruffian American soldier, recruited from the purlieus of New York, shoves a native gentleman from the sidewalk of Manila with an oath, calling him a 'Nigger.' Yet that 'Nigger' is very likely a cultivated gentleman, educated in Paris.

"In India, in China and in Japan, we have been the guests who have enjoyed their hospitality, only to rise in the morning and say to our hosts, 'You must not sit at table with us.' Believe me, this condition cannot endure. Politically we are in grave danger. Commercially, with their industry and their frugality, they are fast outstripping us. They have ceased buying flour from the Minneapolis mills, because they are grinding Indian and Manchurian wheat with Chinese labor at Woosung. A line of ships is running from the Yellow River to Seattle, bringing 72,000 tons a year of pig iron manufactured at Hankow and delivered, freight and duty added, cheaper than we can produce it. In Cawnpore, India, with American machinery they are making shoes so cheaply that the manufacturers of Lynn can no longer compete with them. The cottons and silks which we one time sent to Asia are now made in Japan and China.

"Thus are we related to them politically and commercially. Socially they are all saying to us: 'Stop cheating us, stop swindling us, stop your treating us as your inferiors who are to be beaten and robbed.' Japan is crying out, 'Treat us fairly and we will go more than half way. Leave to us the question whether Japanese laborers shall go to America to annoy you, and we will stop them. But do not say that you will admit the lazzaroni of Hungary and Italy and Russia, simply because they are white, and shut us out because we are yellow.'

"You may close your doors which look toward Asia, while you open wide those which look toward Europe; you may refuse the Oriental admission to your schools, while you accord the privilege to any child of a European; you may pile import duties mountain high, and raise our standards of living to any pitch of extravagance; you may build warships without limit, and you may continue to treat the Asian as legitimate prey. But I am confident that it will not avail. As a soldier, the man of color has shown himself a right good fighting man; in commerce he has, by his industry, perseverance, ingenuity and frugality, given us pause; and before the eternal throne his temporal and his spiritual welfare are worth as much as yours or mine."

You can place money in the Industrial Savings and Loan Company, and know that it is *safe*, and is *where you can obtain it when wanted*, and will yield *fair earnings for every day invested*. See their advertisement on page 1192 and write them for full information.

Young People's Societies

God's Great Gift*

TO understand the help to humanity which came with the advent of Jesus, we have only to look about us and see the great nations in which his name is most honored. Contrast with them the pagan and the Mohammedan world, and mark their lower civilization.

Scoffers often assail the so-called Christian nations for their wickedness. We are told that London and New York are quite as much in need of missionaries as are Madagascar and Timbuctoo.

There is more than a grain of truth in this accusation. That it is fully appreciated is shown by the large number of "city missionaries" and "settlement workers" in our larger towns.

But when we say that a land is Christian, we do not mean that every man and woman in it is a professing and consistent member of a Christian church.

We simply mean that a Christian land is one which has practically adopted Christian ideals.

Christ has left with us wonderful standards of character and of life. Up to the time of his advent, nothing so noble had been advanced as within human attainment.

Just what were the distinctive beauties of this new type of character and life?

"All true Christianity," says Dr. Josiah Strong, in his great book, *The New Era*, "is the religion of a person, centred in Christ, and drawing its life and power from him—that incomparable character—the most masterful in all history.

"It is difficult for us to appreciate now strange and how contrary to all preconceived ideas were many of the teachings of Christ to the men of his generation.

"Every Gentile child was regarded as 'unclean' as soon as born. All heathen were polluted and held in abhorrence.

"The teachings of the Gospels were as wide as the world. God so loved, not the Jews only, but the world, that he sent his Son. 'Whosoever,' 'all nations,' 'every one,' are frequently recurring words."

And this new and wonderful tolerance was accompanied by the command to love all humanity. Neither Jews nor Greeks respected man as such. They despised the common people. Slaves were deemed necessary to the existence of a State. They had no rights, but could be maimed or mutilated at the will of their masters.

Infants, whenever parents so willed, were exposed to death, or a worse fate, in the fields or forests. Parents could sell their offspring into slavery or kill them.

Human life was held most cheaply. For the most trifling offenses, a man was condemned to death.

Christ changed all this. He preached the sacredness of humanity, the dignity of man, and that a whole world would not compensate for the loss of a single soul.

He showed a loving respect for little children. He represented the Good Shepherd as leaving all to go and seek for the one sheep that was lost.

Christ has been called by Walker 'the discoverer of the individual."

Love, pity, meekness, spirituality, the grandeur of service as far exceeding the pomp of kings—all these Christ exalted in the face of a hard, proud generation which despised them.

Who can measure the blessed revolution that he wrought! Let us thank him anew on his birthday for the lofty deals which form one of his greatest gifts to mankind.

*Topic of the Epworth League for Sunday, December 25. TEXT: Gal. 4:4, 5.

Christ Born in Us*

THAT was why he came—not that he should merely arrive in the world, setting a matchless example of manly virtue, and delivering sermons on a higher plane than any which the world had ever known; but that he should take his place in every heart and life.

As Nicodemus was bidden to undergo the new birth of water and the spirit, so each Christmas Day may Christ's spirit be freshly born within our souls.

Amid the turmoil of gift-making and social merriment which attend the Christmastide, few of us remember this mystic and beautiful meaning of the day. Let us steal aside for a while in the dawning of the sacred festival, and in solitude beg for the re-birth, in our choked and calloused souls, of the spirit of the Christ-child.

No one can have this spirit without longing to do his share in the saving of the world. Christ was first and foremost a Saviour. He saved not only from sin, but from its consequences.

More than ever before and among thousands who, while not naming the name of Christ, are still unconsciously actuated by his spirit and example, is this desire ruling our race. We long to save from sin and its ever resultant sorrow. On the Christmas Day, this desire becomes, as one might say, almost worldwide in its scope. It seems intolerable to all of us that at such a time any should be suffering whom we can possibly relieve.

"Humanity," said Sydney Smith, "is a modern invention,"—modern because Christian; and yet, as Henry George reminded us a few years ago, "In the richest city in the world, the mortuary reports contain a column for deaths by sheer starvation."

"It is nothing new that there is dire want in the world," says a modern philanthropist; "but there is far less wretchedness now than when Christ came. Then the 'milk of human kindness' had well nigh curdled into misanthropy in the proud Roman breast, while now there are multitudes of humane men and women who would gladly relieve want if knowing of it."

And we are going still further.

In the Proverbs we read: "If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall he not render to every man according to his works?"

Our good Christians are remembering this. They are not waiting for want to come to their doors and plead for itself. The emissaries of Charity are scouring the byways to find the needy and to help them.

Many were surprised when the great Wilberforce was winning thousands to Christ by his eloquence, and was attaining to great fame.

"What is there about this man which gives him this power?" was asked, again and again; and those who knew him replied, "It is his loving heart, which is full of sympathy for all mankind."

Christ was in his heart, warming it to enthusiasm, nerving his will, inspiring his words, controlling his acts.

Let us pray on this sacred day the beautiful prayer of Newman: "Shine forth, O Lord, as when on thy nativity thine angels visited the shepherds. Change with thy mighty power this visible world into that diviner world which as yet we see not."

And let us sing with old Giles Fletcher:

> Awake, glad heart, get up and sing!
> It is the birthday of thy King.
> I would I had in my best part.
> Fit roomes for thee! Or that my heart
> Were as clean as
> Thy manger was.

*Christian Endeavor Topic for Sunday, December 25. TEXT: Eph. 3:14-21.

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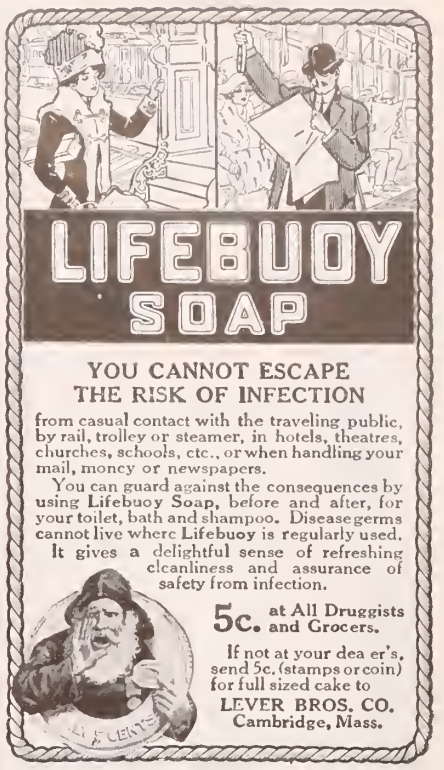

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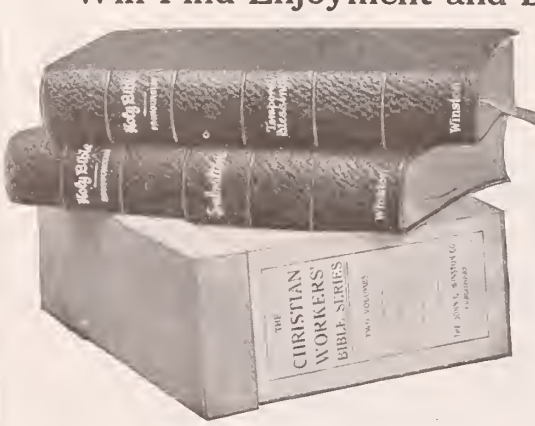

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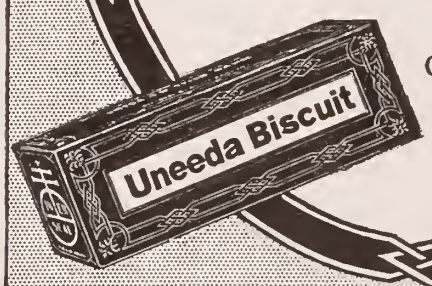

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His book, therefore, contains stories of the intimate life of great Germans, such as few have been able to relate out of their own experience, and no one tells a story better than Dr. Dickie. Here we have a most picturesque description of Berlin itself, so complete that a stranger, after reading it, could almost find his way unaided about its main streets. He gives also an account of the difficulties and the compensating pleasures of housekeeping in Berlin, which in many features differs widely from that in America. The wonderful German army is described as it appears in its manœuvres and reviews, and even an advocate of universal peace is thrilled by Dr. Dickie's dashing picture of the brilliant troops which are the pride and joy of the German Emperor.

But the chief charm of the work lies in its delightful sketches of the great men whom Dr. Dickie has met intimately in Berlin. He has been thrown into personal relations with William II. on many occasions, and this book is dedicated to him by his express permission. One of his famous sermons is fully given here, and many new anecdotes are related of him. The veneration and love of the German people for the Empress are emphasized in Dr. Dickie's narrative. Her wonderful tact is illustrated by many instances in which it was displayed in the hospitals, on the streets and in her home. She surely fills her place as conscientiously and faithfully as her husband endeavors to fill his.

Here are charming new stories of Mark Twain and other American visitors to Berlin. Equally amusing and illuminative are the numerous anecdotes of illustrious Germans, such as Emil Frommel, the late Court Chaplain; Adolph Stoecker, the great preacher; Joachim, the violinist; Menzel, the historic painter; Harnack, the wonderful theologian; Fleiderer, Grimm, Mommsen, and many others.

Such is Dr. Dickie's marvelous power of depiction that one rises from his vivid pages feeling that one has really met and talked with the fascinating personages who throng there.

In his appendix, he tells with great simplicity the story of his truly Herculean labors in building the Berlin Church, in which he takes occasion to recognize most gratefully the help extended to him at that time by Dr. Klopsch and THE CHRISTIAN HERALD.

This book will make an admirable holiday or anniversary gift. It is brimful not only of humor and interest but of helpful information. It is of especial value to those intending to visit Germany, while in those who have been there it will revive many agreeable memories. We predict for it a wide popularity.

* *In the Kaiser's Capital*, by J. F. Dickie, D.D., Pastor of the American Church, Berlin, 1894-1908. New York. Dodd, Mead & Co. 315 pp. $2.00.

53,000 Bibles in Hotels in a Year

DURING the past year a great Gospel work has been carried on quietly but energetically by Mr. W. E. Henderson, the new Secretary of the Gideons. Never have so many Bibles been placed in hotels in so short a time. At their last meeting, the British Commercial Traveling Men's Christian Association rejoiced over the fact that they had placed over 500 Bibles in British hotels during the year. They were astounded to learn that during the past twelve months the Gideons of America had placed over 50,000 Bibles in American hotels.

Mr. Henderson has traveled from city to city, speaking in churches and halls, and many business men have become interested. He has placed or arranged to place Bibles in the guest rooms of hotels in thirteen leading American cities; 1,279 Bibles are alloted to the guest rooms of hotels in St. Paul, 1,000 in St. Joseph, 1,000 in Birmingham, Ala., 1,500 in Detroit, 1,000 in Duluth, 2,000 in Kansas City, 2,100 in Omaha, 1,000 in Atlanta, 2,500 in Minneapolis, 2,100 in Denver, 1,000 in Memphis, 1,500 in Toledo, and other leading commercial cities are also preparing to place Bibles in their hotels.

Mr. Henderson is trying to interest the Laymen's Evangelistic Council of Chicago, and the Christian business men of that city, in his plans to place 6,000 Bibles in Chicago hotels. The LaSalle and other leading hotels there have consented to the placing of Bibles in their guest rooms. The American Bible Society is furnishing a special edition of the Bible for this purpose at less than cost. In this way the Gideons are able to place a splendid large clear-type Bible in the guest room of a hotel for thirty-two cents. On the inside of the front cover of these Bibles is a printed slip telling where to find the most comforting and helpful passages of Scripture for different circumstances and conditions.

When Mr. Henderson was in Omaha, a leading manufacturer told him that one of his best salesmen had been exceedingly worldly. A short time ago he telephoned from his hotel that he was sick and would like to have some one call and see him. One of the traveling salesmen went to see him and on his return told the president of the company that he found the sick man lying on his bed reading a Bible and he asked him how this came about. He said, "Some months ago, I was at Fort Dodge, Ia., and discovered a Gideon Bible on my dresser. It was the first Bible I had noticed since I was a boy. I opened it and began to read and found a number of chapters that my mother used to read to me, and became deeply interested. At Cedar Rapids I found another Bible in my room, and at Waterloo I found another. I bought a Bible of my own, and I have been carrying it in my grip and reading it ever since."

In a church in Kansas City a lady testified that her two brothers had been converted through reading Gideon Bibles in the hotels. Partly as a result of her testimony, a freewill offering of $45 was made for the Gideon Bible fund. Not long ago Mr. Henderson met an actor on a train who said, "I believe the Gideons are doing a most practical and needed Christian work. Almost everywhere I go, especially in the West and Northwest, I find a Bible in my bedroom at the hotel and it makes the hotel seem like a home and the landlord like a brother."

Any one desiring to know more about this work can do so by addressing Mr. W. E. Henderson, Secretary The Gideons, 17 Quincy Street, Chicago, Ill.

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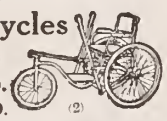

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Card Folder, 4 x 6¼ inches, with an embossed design in colors, and an appropriate Christmas message on the inside page, enclosed in a nice envelope, will be sent, writing in the donor's name, in time to reach the recipient before Christmas day.

Send $1.50 for each subscription ordered, together with full instructions. By acting promptly, the Christmas card, bearing your name as donor, can be mailed in time to reach the home intended on Christmas Day. Send the names of the friend or friends whom you want to remember in this delightful way, to

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From Keyboard to Manager

THEODORE N. VAIL, the newly elected president of the Western Union Telegraph Company, is a self-made man. He will be no ornamental figurehead in any sense, for he understands the ramifications of the business better probably than any other man. It was with the telegraph key that young Vail first opened the door to opportunity and entered upon the career which has brought him to the highest positions possible to attain in the business or professional arena. From the very beginning he determined to succeed, and he did not spare himself in his efforts. He comes of a family of workers, men who wanted to achieve something, to do something in the world that others had not done. His uncle, Alfred Vail, a mechanical engineer, was a co-laborer of S. F. B. Morse, of telegraph fame, and a taste for mechanics ran in the blood of Theodore Vail, but his parents did not intend him for a mechanical trade, nor did they ever think of turning him to the art which was to lead him to such conspicuous eminence.

In 1844 they moved to Carroll County, Ohio, and there Theodore Vail was born July 16, 1845. He was but a year old when the parents came back to Morristown, and there around the old Speedwell Iron Works the boyhood of the future telegraph president was passed. He attended the Morristown common school, then the Morristown Academy, and turned his attention to medicine, which he studied for some time. His mother was pleased with her boy's choice of a profession, but fate had not destined him to be a disciple of Esculapius. The call of the telegraph clicked in his ears and young Theodore eagerly responded. He spent several months in the iron works trying to master all that was then known of the undeveloped art. When he considered himself proficient enough he came to New York, where he succeeded in getting a position as operator.

This was a beginning, but the young man was anxious to forge ahead as rapidly as possible. His parents at this time moved to Iowa and Theodore accompanied them, thinking to improve his position. He obtained a place with the Union Pacific, and soon became a full-fledged and proficient operator. He gave such satisfaction that his work attracted the notice of General Grenville M. Dodge, chief engineer of the Union Pacific, who decided to assist the young man in his plans and ambitions. His promotion was quick, and soon he was made assistant ov the entire mail service of the road.

He discharged the responsible dut of this position so efficiently that ir few years he was elevated to the s perintendency of the whole system a sent to Washington. To his organ

Theodore N. Vail

ing and his methods this road owes t remarkable prestige which it boasts the present time. While in Washi ton he became acquainted with Grah Bell, who was then experimenting w the telephone, and just as his un helped Morse to perfect the telegra he did much to assist Bell with the l ter's great invention. Vail resigr his superintendency of the Union P cific Road to develop the telephone, a in this direction as everywhere else was successful. His efforts were sponsible for the gigantic Americ Telephone and Telegraph Company.

After seeing his efforts bear abu dant fruit, he left active service on t company and devoted himself to ra road and electrical enterprises Europe and South America. When had brought his projects to a high gree of success he sold out to Eu pean and South American capitalis

On his return to the United Stat Mr. Vail was made president of t American Telephone and Telegra Company, a position which carr with it the presidency of every su sidiary company in the country.

Bargains in Holiday Books!

A Night of Wonders. By Francis Bedford. A sweet Christmas fairy story that makes the old feel young again and charms the children. Beautifully illustrated in colors. 124 pages. Regular price, 75c. Our special price, 45c.

On Christmas Day in the Morning. By Grace S. Richmond. A delightful gift book about a family long separated from the old folks, but who all meet together by surprise under the roof of the home of the old folks. Four colored illustrations, beautifully designed pages. A story clean in tone and sweet in sentiment. Our price, 50c.

Tommy Smith's Animals: Tommy Smith's Other Animals. Two books that tell of conversations by a little boy with the common country animals, from which he learns a lot about their habits and feelings. Regular price for each 60c. Our special price, 25c. each. Postage, 5c. each.

Japanese Boys and Girls. By Alice Colhoun Haines. Size 10 x 12¼. Four full-page color plates, cover in colors, verse and text relating incidents true to the life of the young Japanese. A beautiful Christmas book for children. Regular price, $1.50. Our special price, 50 cents. Postage, 10c.

The Teddy Bears. Stories of the doings of a family of plush bears, and the games they played with the children. Size, 10½ x 14½. Fourteen full-page illustrations in colors. Just the book for children's Christmas gift. Our special price, 50c. Postage, 12c.

The Surprise Book. Easy riddles in verse for children, explained by the pictures, of which there are 36, full-page. Size, 8¼ x 12½. Regular price, $1.25. Our price, 50c. Postage, 20c.

The Brown Bears. A book of Bears. Large full-page illustrations in tints, with appropriate verses. Covers in colors. Size, 12½ x 9. Regular price, 75c. Our price, 45c. Postage, 16c.

According to Grandma. Stories and verses, in which things happen in the way Grandma says they used to, when children were as good as they should be. With six most amusing and artistic pictures in color, and 18 in black and white. A very beautiful book. Size, 9 x 11½. Regular price, $1.50. Our Holiday price, 75c. Postage, 17c.

Boys. A beautiful book showing various ages of boy life. Four full-page color paintings, each page illustrated. Appropriate verse by Alice Colhoun Haines. Size, 10½ x 12. Regular price, $1.00. Our price, 50c. Postage, 10c.

Girls. A companion book to "Boys." This one is all about Girls, and the nicest kinds of girls they are, too. Each page illustrated—four full-page illustrations. Verses by Alice C. Haines. Size, 10½ x 12. Regular price, $1.00. Our price, 50c. Postage, 10c.

The Child's Life of Jesus. By Rev. C. M. Steedman. As beautiful a volume as we have ever seen. Well bound in durable covers, printed on excellent paper, uneven edges, large type, 423 pages, containing 30 pictures in colors of unusual quality. Size, 7x9¾, 1¾ inches thick. It is the story of the birth, life, death and resurrection of Jesus, told with a simplicity of language and religious fervor. Regular price, $2.50. Our price, $1.10. Postage, 20c.

The Young Traders. By Harold Bindloss. A capital story, by a writer of the first order, of the struggles and adventures of two boys, forced to grapple with life in the open, who take passage for West Africa in the service of a company trading there. The two boys are "bully fellows," and their fortitude will inspire a cordial liking. Older readers, as well as young ones, will enjoy this book. Six illustrations; 350 pages. Regular price, $1.25. Our price, 50c. Postage, 10c.

England's Story for Children. By E. B. Williams. A beautiful book, well bound in cloth, colored cover, and four illustrations in color and forty-six in black and white. Size, 5½ x 7¾. 507 pages. The most important periods of English history told in a simple and graphic manner. A highly desirable book for all who would wish more knowledge of the Old World. Regular price, $1.50. Our price, 75c. Postage, 14c.

Loyal Hearts And True. By Ruth Ogden. The story of a group of young children, whose patriotism takes practical form during the war with Spain. Profusely illustrated. Size, 5¼x7, 352 pages. Regular price, $1.25. Our price, 50c. Postage, 10c.

The Story of Bacon's Rebellion. By Mary Newton Stanard. Just one hundred years before the Revolution the thrilling drama known as Bacon's Rebellion was enacted in Virginia. The principal scenes were in Jamestown at the "Middle Plantation," and at the "Falls of James River." The two leading characters were Sir William Berkeley, the Cavalier Governor of Virginia, and Mr. Nathaniel Bacon, Jr., the people's champion. Regular price, $1.00. Our price, 65c Postage, 10c.

CHRISTIAN HERALD BOOK DEPT., Bible House, New York

The St. John, N. B., Revival

ON November 6, Rev. R. A. Torrey began a four weeks' mission in St. John, N. B., at the Queen's Rink, a large auditorium in a central part of the city. The mission is the first ever held in Canada by laymen, and much good is being accomplished.

The mayor and common council placed at the disposal of the laymen all the benches from the public parks and also loaned them the city's powerful heating apparatus on wheels, which was taken to the rink and connected with pipes and radiators sent there by private citizens. In this way the big building was seated and heated at little expense.

A local choir of 500 voices, under the leadership of William McEwan, with Miss Mary Anderson as pianist, proved an inspiring feature of the mission. The attendance has been the largest ever witnessed at religious services in St. John and on several occasions has been greater than the large hall could accommodate. The Children's Service, for which the public schools had an early closing, was one of especial interest. Rev. W. S. Jacoby and Miss Moody Parker assisted the others named. W. M. P. M. L.

Breeds of Bees

TO the average man a bee is a b just as a fly is a fly. As a matt of fact there are quite as many var ties of honey bee as there are breeds domestic cattle, and the skilled apiar selects and crosses them for the pu pose of producing the greatest and t best producers of good honey.

Like our breeds of cattle, the diff ent kinds of bees are named from t lands in which they most abound a from which they were imported ir this country. We have the Germa or black bees, the Italians, the Syria or "Holylanders," the Caucasians, t Cyprians, the Egyptians, and ma other varieties.

The blacks, until fifty years a were the only domestic bees in t country. They were brought over the first German settlers in Penns vania, long before the Revolutic Although combative, the black be are fairly good honey gatherers. Th are now being superseded by or cross with the imported Italian, which is more beautiful and a much gentl creature, in addition to being a s perior collector of nectar.

Suffragettes on the Warpath

ONCE more the militant suffragettes of Great Britain have gone upon the warpath and made the leaders of the House of Commons feel that they must run the gauntlet between Westminster and their places of residence.

The two things which led to the last outbreak were, curiously enough, the release, at the order of Winston Churchill, of a number of suffragettes who had created a disturbance, and a statement by Premier Asquith really favoring the cause these women are supposed to represent. Churchill's order took away the hope of the arrested women that they could go to jail and thus claim to be martyrs to their cause. The women who have been committed to jail for breaches of the peace are always made prominent figures at suffragette demonstrations after their release. Sometimes they are met at the jail gate by processions, presented with flowers and escorted to seats of honor on the top of tally-ho coaches.

The second and immediate cause was a declaration made in Parliament on November 22. The premier in the course of a speech said that if his party won at the approaching elections the government would give facilities for the consideration of a woman's franchise bill so framed as to admit of free amendment. There was a meeting of the suffragettes at the same hour at Caxton Hall. Miss Christobel Pankhurst was chairman and her mother was on the platform. Some one brought her the gist of the premier's speech and she called for immediate action.

"We will answer his challenge at once. By his procrastination and evasion the premier has declared war," she cried.

She rushed from the hall, followed by hundreds of women. They bore down on Whitehall and rushed the four surprised policemen off their feet. The policemen tried to hold the women back from Downing Street, where stands the premier's official residence. The women knocked off their helmets, kicked their legs while other punched at them with their banner staves. Pulling and drawing from one side to the other, the women battered the policemen out of the way. Suddenly fresh policemen arrived on the scene and drove the mob back. Women lying on the ground grasped the officers' legs and pulled them to the sidewalk. The policemen pulled the prostrate women out of harm's way when they could reach them.

The scene of the encounter after the women retired was covered with broken police helmets, torn hats and dresses, bits of ribbon, and handbags.

The women, no whit discouraged, broke into small bands and went in search of various cabinet members. They went to the homes of Sir Edward Grey, Winston Churchill and one or two others, and threw stones through the windows.

One party discovered Mr. Asquith, who, all unconscious of danger, was walking along a side street. They rushed at him, one struck him on the head with a bamboo rod, others struck at him with their bare fists. Several policemen rescued the premier and got him into a cab. As the cab started one woman drove her fist through the glass door in an effort to deliver one more blow.

A short time afterward another crowd of women saw Mr. Birrell, a member of the cabinet, strolling through St. James' Park. In a moment his hat was knocked off and he was struck in the face. They kicked his legs and tried to drag him down. Only the timely arrival of the police saved him from more serious injury. Mr. Birrell is an elderly man and not strong, and he has not yet recovered from the effects of the attack.

The police arrested nearly two hundred women during the day. Some were discharged, but a number were sent to jail for two months, the magistrate declaring that they had been too leniently dealt with in times past. The glass manufacturers so far are the only ones who have profited by the demonstrations.

Revolutionists Still in the Field

THOUGH Diaz has got an iron grip on the political situation in Mexico and is apparently not losing much sleep over the revolution started by Madero and his followers, yet the embers of the outbreak still flicker at intervals as if waiting a favorable opportunity to break out into flame. Madero has not been captured though efforts have been made repeatedly to locate him. He has expressed the determination to wage war to the bitter end and the Mexican regulars, though brave enough, do not evince a strong desire to meet him in some of his mountain fastnesses. He has made a number of raids on towns in northern Mexico recently, and the garrisons do not know but at any moment there will come a patter of bullets about their lodgings, and the fierce yell which always accompanies the onslaught of the Maderists. Unless he is captured the region in which the rebel leader makes his headquarters will be in a constant state of political turmoil and there will be just so much territory over which Diaz does not hold undisputed sway.

Diaz has been receiving delegations from the different States, pledging him their loyalty, and in response to an address of the chairman of a committee from Oaxaca, he said: "The present difficulties do not merit my giving my personal attention to the disturbance." He then stated that if the insurgents ever mustered five thousand men he would take the field at the head of the Mexican troops to crush the uprising. Diaz was inaugurated for the eighth time as President of Mexico on December 1.

The City of Mexico has apparently recovered from its excitement, and there seems little interest in what Madero and his bands may be doing so far from the plaza that he can never interrupt the band concerts and the endless promenade which seems to be the chief diversion of the socially inclined Mexican.

Among the Workers

—Evangelist Orin C. Baker and Mrs. Baker sailed on November 30 to spend three months abroad, visiting Egypt and the Holy Land. Mr. Baker is superintendent of the Evangelistic Committee of New York City, and the leader of a Bible class of over one hundred men at the West End Presbyterian Church.

—A Christmas Bazaar, arranged by the Waldensian needlewomen, will be held at the chapel of the Church of the Saint Esprit, 45 East Twenty-seventh Street, New York City, on December 15, 1910, from 3 P.M. to 10 P.M. The proceeds are to be used for the Waldensian Church work to be conducted in New York City. Saleswomen will dress as Waldensian peasants. There is no charge for admission.

—The Bethesda Leper Home at Surinam, D. W. I., needs bandage material (old linen, cotton, cheese cloth, old sheets, pillow slips, etc., no colored material). The managers hope the good people who have already helped through The Christian Herald will assist again by sending such material to this office. Mr. R. Dan Wolterbeek, No. 1-3 Ann Street, New York, will forward it to the Home as heretofore. Rolls should be not larger than two or three inches in diameter and bandages from two or three inches wide. All packages should be prepaid.

Foster Made $19,484.83 Last Year From His Million Egg Farm

Five years ago Joel M. Foster, a young city man, decided to go into the poultry business. He was looking for a suitable occupation, he was vigorous and energetic, and believed that there was a fortune to be made raising chickens. He had no experience. He bought and stocked a little farm near a big city, but for a time he had only failures. His poultry house burned with all its contents, and he had to begin anew. The next year rats destroyed half his flock, but he surmounted these and other difficulties, always thinking, planning and experimenting. To-day he is at the head of the largest EGG PRODUCING plant in the world, with 20,000 laying hens and will market this year between two and three million eggs.

Last year Mr. Foster made $19,484.83 from his Million Egg Farm. Most of it was from commercial eggs; $6000 was income from sales of "Day-Old Chix;" the rest from miscellaneous products of the great Rancocas Farm.

Read the Whole Amazing Story in "The Million Egg Farm"

We have induced Mr. Foster to tell his experience for the benefit of poultrymen everywhere. The beauty of his system is that the principles can be applied just as well to the farmer's flock or the suburban lot as to the still larger plant of the man who wants to go into egg raising as a profession. The book tells you how to start and be successful with a few or many hens. It explains the Rancocas Unit, into which his gigantic flock is divided. It gives estimates and advice for the beginner with a little flock. It tells how Foster began with a $300 investment and 100 hens, and how you can begin. It gives all the Rancocas formulas for mating, hatching and feeding—the result of his experience. It gives the egg production day by day—proof that his formulas are successful.

All Figures Are Certified

To satisfy ourselves that the figures were correct we employed the well-known firm of Lybrand, Ross Brothers and Montgomery, certified public accountant, to make an exhaustive two weeks' examination of the books and records of the Rancocas Farm. The result of their findings is given in the book. Nothing has been held back. The failures as well as the successes are set forth.

Gathering the Eggs in the Early Afternoon

We believe no other poultryman has ever thus laid open his business secrets and experience to the world.

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What Farm Journal Is

Farm Journal is made for everyone in town or country who raises poultry, eggs, fruits, vegetables, milk, butter, honey, as well as horses, sheep, grain and cattle. It has the largest circulation of any farm paper in the world, over 750,000 copies. It is devoted to housekeeping, dressmaking, recipes, and bright, fresh reading for boys and girls. It is brief, crisp, condensed and PRACTICAL. No long-winded essays, "Cream, not Skimmilk" is its motto. It is now running a series of articles called "Back to the Soil," true stories of experiences of city people who have changed to country life. They are helpful and intensely interesting. Farm Journal never prints a medical or trashy advertisement, and its columns are all absolutely reliable guide in buying. Most of its subscribers pay from five to ten years ahead. It is a special favorite with women. Everyone who has a garden, yard, flower bed or even a kitchen ought to have this bright, cheery, useful home paper. Farm Journal takes pride in being "Unlike Any Other Paper."

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You do not have to be a dweller on farms to enjoy Farm Journal. If you have a little patch of real ground which you want to put to some better, more useful purpose than a grass plot, Farm Journal will give you the help you need, and if you feel the call to the country and would like to own a few hens and enjoy poultry raising, Farm Journal and the Million Egg book are indispensable. Farm Journal four years and the Million Egg book for $1.00 is the greatest subscription bargain of the year, but we don't want you to subscribe for Farm Journal solely to get the book, we want you to join the three-quarters of a million army for the Farm Journal itself; you will find it the wisest, most helpful, cheerful and entertaining of counselors and friends. Send coupon to-day.

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"AND Stephen, looking about on the seventy men before whom he stood, the heads and leaders of that forlorn remnant of the chosen people, desolate because of their rebellion against the God who had borne with them so long and patiently, was moved to bring again the wonderful promises of Jehovah to their minds. So plain did it all appear to him, filled as he was with that Spirit of Light which the Lord had vouchsafed according to his Word, and which he had also promised to pour out freely upon all men. A glorious hope was stirring in his breast as he looked from one to the other of the stern faces before him. Hatred indeed and stubborn self-satisfaction he saw written thereon, but what could stand before the all-powerful Spirit of truth? What if it should be granted him to mightily convince these men; to see, perchance, some such glorious exhibition of God's grace as had been manifested at Pentecost?"

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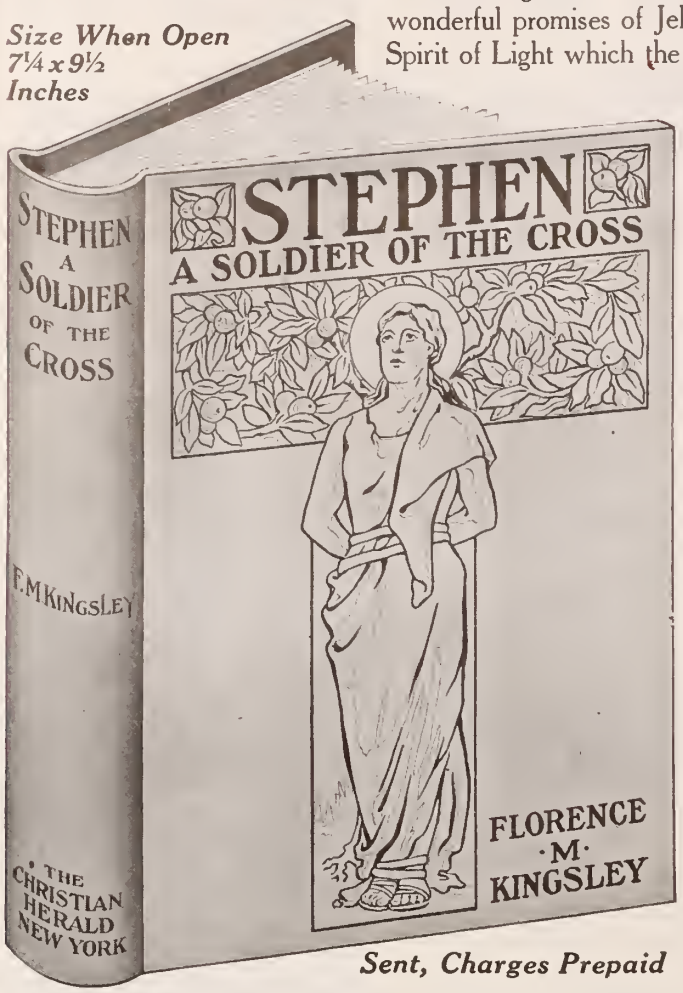

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Since *Ben Hur,* no story has so vividly portrayed the times of Christ. Mrs. Sangster, on page 468 of her *Story Bible* (a **Christian Herald** premium), says: "Stephen was so good and true that there were wicked men who hated him. They dragged him up to the council of priests and set up false witnesses, who said many things of Stephen which were made up by themselves. All who sat in the council, looking steadfastly on Stephen, saw his face shine like the face of an angel (7th chapter, Acts of the Apostles). Never were braver words spoken by any man on earth. He was the first of the noble army of martyrs, the first to bear witness to his faith unto death."

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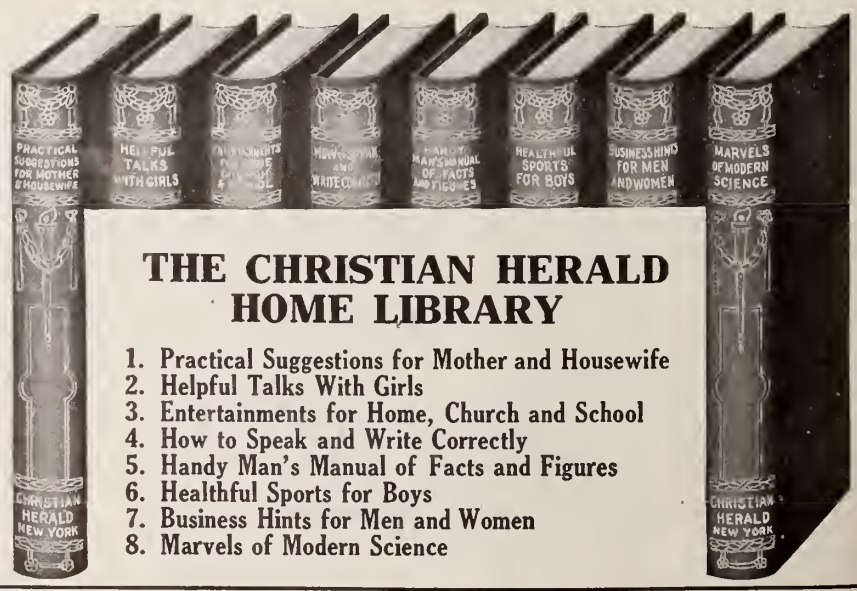
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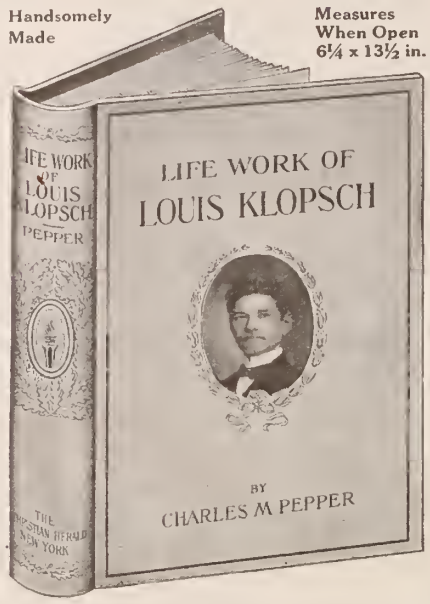

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AT the amazing rate at which the *Life Work of Louis Klopsch* is now being put in circulation, it promises to take rank among the "best sellers" of the season. Every day witnesses a steady increase in the demand for it. The secret of its remarkable popularity is that the life-story it presents is one of universal human interest. It appeals both to the head and the heart. To those who read it, it is a moral and spiritual tonic, giving wider and finer views of life, and showing how the highest results may be realized from the humblest talents. Every man and woman has golden opportunities in life that must be seized ere they pass away. The *Life Work of Louis Klopsch* tells how you may grasp these precious opportunities and turn them to honorable advantage.

Mr. Pepper has called Dr. Klopsch a "Modern Knight of Mercy," and it is a happy and appropriate appellation. All through the narrative of his wonderful life, there runs a strain of knightly adventure, of peril and danger encountered and safely passed, of timely succor to the weak and distressed, of a royal generosity that recognized all men as brothers. It has been beautifully said that Louis Klopsch had "the light heart of a boy and the soul of a hero," and these extremes of his character are illustrated in Mr. Pepper's book, where he tells of Dr. Klopsch's great compassionate love for the poor children of the tenements, who clustered about him, showering him with endearments, and, by contrast, when he describes the sad, silent figure that walked through the India cholera camps, succoring the dying, and himself facing death at every step of the way.

Letters warmly praising the *Life Work* are pouring in upon us. It would be tedious to reproduce these, even if space permitted; but all express the highest satisfaction with this truly splendid volume. "An intensely interesting book," writes B. T. Gerry, N.Y., "and such good print." "Received the *Life Work* and was amazed at its size and finish," writes Miss E.M.B., Philadelphia; "it is beautifully gotten up, type large and clear and neatly bound. It will surely be an inspiration to all who receive it." Mrs. W. S. B., Ardsley, N.Y., writes: "He was a grand, good man!" "The book tells of many great and worthy deeds done through him. His memory will ever be held sacred in the hearts and homes of a loving nation—I might say, the whole world," writes Mrs. I. A. K., Rome, N.Y. "The *Life Work of Dr. Klopsch* I shall love and value very highly," writes J. A. S., Geneva, N. Y. "It will prove an inspiration during my earthly journey to the 'Better Land.'"

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THE CHRISTIAN HERALD, 222 Bible House, NEW YORK

NEW YORK, DECEMBER 21, 1910

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

TUNNEL-BUILDER McADOO, SURROUNDED BY HIS STAFF OF ENGINEERS AND FOREMEN

A MAN WHO MADE DREAMS COME TRUE

THERE is one man in New York to-day who has been able to make the lives of over 200,000 people who toil in the great sky-scrapers more comfortable, a sufficiently noteworthy achievement, which ordinarily would make the one who had accomplished it feel that he could lean back in calm content and not be troubled with any more problems of serious import. As the man is William Gibbs McAdoo, the foremost master in the world to-day of transportation problems, you will not find him taking a rest from his labors. You will be more likely to find him at his desk at seven in the morning, and if you should happen by at seven in the evening you might see him in the same place, working on some scheme to increase the comfort of the suburbanite and also of that great proportion of the city dwellers who would like to leave the modern cave dwellings and twentieth century pueblos and live in Suburbia if Mr. McAdoo would fix it so they could get there.

Citizens of every growing municipality all over the country should study Mr. McAdoo's methods, and be well acquainted with what he has done and with what he has offered to do to extend the subway facilities of Manhattan and Brooklyn and other sections of Greater New York. Of course the problem of transportation in and out of New York differs widely from that to be met elsewhere, but many cities are suffering from congestion and clamoring for new ways to get from business centres to their homes. As the cities increase in size all will have to devise new ways of moving a large part of the population in a few hours each day. Subways have been started in several other cities, and there is a call for more. In connection with this Mr. McAdoo says: "The problem of New York will soon be that of Boston, Philadelphia, Chicago, St. Louis and San Francisco. The rapidly growing cities will be unable, within our time, to handle all of the traffic in the streets. It must go underground."

Two or three things have made Mr. McAdoo stand out in odd contrast to most great figures in the financial and industrial world. He is a dreamer, and the upper part of his face shows this in a marked degree. He has a pleasant dreamy expression about the eyes, but just a ways below is a strong fighting jaw significant of that other quality in his makeup which has made the dreams come true. In addition to this he has proved himself a discoverer. He first discovered the way to relieve the great congestion in New York and get people out to New Jersey, where there is room for several hundred New Yorks; he also made the discovery that the interests of the people and the interests of a great transportation corporation are one and the same. It sounds rather novel, but it has been demonstrated satisfactorily to any fair-minded man by the human dynamo who sits in an office on one corner of the ninth floor in the Hudson Terminal Building and radiates ideas and energy which inspire every one in his great working force, from the banker who is anxious to have Mr. McAdoo take a few millions off his hands, down to the man in overalls digging an extension to the Sixth Avenue Subway.

Photographed for THE CHRISTIAN HERALD

Mr. William G. McAdoo in His Private Office

The man who put the tunnels under the Hudson River has long ceased to be a figure of only local prominence. Every one who comes into New York from any part of the country except New England and Eastern New York, comes in through one of his "holes in the ground," and every one from the Eastern States going West by way of the metropolis, is sped on his way through one of these exits.

One of the odd things about the tunnel-builder is that although he is a master of engineering problems such as were regarded as of insurmountable difficulty until he did them, he is not an engineer but a lawyer. He was born in Georgia in 1862. His ancestors were Scotch and served in nearly all of the wars which this country had from colonial days to the present, and they were interested in national and State affairs and in education. Mr. McAdoo's father served in the Mexican War and in the Civil War on the Southern side. After its close the family moved to Tennessee, and young McAdoo went to college until the junior year was reached. Then he found it necessary to go to work, and he became a clerk of the circuit court. He kept on studying, however, and also absorbed a great deal of law. Absorbed is the correct word, for Mr. McAdoo literally absorbs information of some kind every moment, and always has some subject in hand. Even at this day he studies French from a phonograph while he shaves. He was admitted to the bar and practised law in Tennessee until he was twenty-nine, when he came to New York.

He opened an office in Manhattan and had his home in New Jersey. This was in 1892. Every morning he took part in the rush and crush to get across the ferries, and in the mêlée and free-for-all contest to get back at night. He saw that conditions were growing worse and would soon be intolerable with New York growing at the rate of a fair-sized city every year. New York at that time had no tunnels, no subways, and only one bridge—the old Brooklyn Bridge, which was already loaded far beyond the plans of its builders. More ferries would not be a great help; they were only a makeshift and could not be depended upon. Many a time when he

Continued on page 1217

WHEN JESUS COMES AGAIN

An Appropriate Sermon for Christmas Day, by the Late Dwight L. Moody*

I WANT to show what Scripture says about the state of things that Christ is going to find when he comes back. We celebrate Christmas in honor of the first Advent; how will things be on this old earth when he comes again?

In the third chapter of the last letter Paul ever wrote, which was written to Timothy, we find what he says will happen in the last days: "But know this, that in the last days grievous times shall come; for men shall be lovers of self, lovers of money, boasters, heady, railers, disobedient to parents, unfaithful, unholy, without natural affection, rebellious, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." Mark these words: "Holding the form of godliness, but having denied the power thereof. From such also turn away. For of these are they that creep into houses and take captive silly women, laden with sins, with divers lusts, ever learning and never able to come to the knowledge of the truth."

Dwight L. Moody

Unfilial Children

Study this, and after looking around, compare such a situation with what we see every day. We see disobedience, we see lack of natural affection. A young man who has had devoted care, who has had the best of mothers, will fall in love with some frivolous, godless, Christless woman, who will in six weeks take him away from his own mother, and he will stamp the latter's tears and prayers and groans into the dust. He will get in with a worldly young man, a frivolous, light-headed young man, and will be taken right away from his parents. All done in a few months. Isn't this happening all the time? To me, one of the saddest things of the present day is that so many men are void of natural affection. If a young man in China should treat his father as some young men do in this country, they would kill him. They would say that such a monster wasn't fit to be permitted to live. Easy enough to talk about the "heathen Chinee," but we can learn something from them. A man may come into my house and steal my money, but the boy that comes home any night drunk, and who when the parents remonstrate, gives curses—great horrors! If my boy wants to murder me, I want him to do so at once. How many men to-day are killing their parents by inches! "Void of natural affection"! Am I not talking facts?

"Lovers of money"! Why, less than a hundred years ago, I suppose we had scarcely half a dozen millionaires; now a hundred millions don't satisfy some of them. If they get a hundred millions, they want two hundred, and if they get two hundred millions, they want four. And so they go on multiplying. "Lovers of money"! And that isn't the worst of it. They have a "form" of religion, a "form" of godliness, but deny the power.

The World's Condition

"Selfish"! Why does a man get drunk?—to please his wife? No! To please his own self. Why does a man gamble away every cent he has? To please his family? No! He does it for his own gratification. Why, my dear friends, there's little self-denial, and the fires of martyrdom have gone out, I will admit; but I will tell you what—there are other things that have come in, and men to-day are professing to serve God when they are gratifying themselves, and care very little about God or his cause. They have the "form." Every nation has a "form." Go into France, and they have a "form" of religion. Into Germany or England, they have a "form" of religion; and I will tell you that they've got a good deal of "form" in this country—dead, cold, lifeless formalism. "Having a form of godliness, but denying the power." That's where we are.

Are things getting better? Every theatre in Chicago is open twice on the Sabbath. I remember when they could not open once; there was a moral sentiment against it; but now they are all open on the Sabbath. Many a church is empty, and people laugh and sneer at the old Book. They call the man who believes in that old Book puritanic—let him go back to New England! They have a "form" of going to church on Sunday morning and the theatre Sunday afternoon, giving up the day to recreation and society, turning the rest of the day into a holiday—going off boating, skating, or to dinner parties. Professed Christian fathers and mothers are putting temptations before their sons and daughters, and the result is, their daughters are marrying young men, slaves to drink, and there comes home a drunken husband, and the result is a divorce and a smashup. But many people tell us the times are much better, and if you say they are not, you are reckoned a pessimist. I would rather go to the old Book, and see what *it* says. Paul tells the state of things that we are going to have.

Luke 17: 26—"And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all."

Now this is the teaching of the Son of God, bear in mind. "Even thus shall it be in the days that the Son of Man is revealed. In that day he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife! Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Then people turn around and say, "Hasn't the day of Christ proved a failure?" There are a great many men who have proved failures to lay hold of the day of Christ. Thank God, there are some who have laid hold and the kingdom of God has been set up within them. And if the world doesn't lay hold of Christ, it must perish. That's the teaching of Scripture.

The Signs of His Coming

Then another class say, "If you teach that, you discourage work." I think a man will work all the better when he sees there's destruction in the world. But you say, "Are there not more Christians in the world than ever?" Our citizenship is up yonder, not down here, and our business is to occupy till he comes. If I see a vessel going to pieces on the rocks, God tells me to rescue all I can, and that's my business; not to play cards and drink whisky, but haste to the rescue. Save all you can.

Turn to the 19th chapter, the 13th verse: "He called his ten servants and delivered unto them ten pounds, and said unto them, Occupy till I come." That's our business, too—occupy till he comes. Now, in Matthew 24: 48—"And if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

But men say to-day, "Where is the sign of his coming? Where is the sign? We don't believe that promise of his coming back." What's the trouble? The Church has got in with the world, eating and drinking and carousing, instead of testifying against the wickedness of the world. If I go into the world, then I must take the judgment that it gets. When judgment fell upon Sodom, Lot had to take his share. He lost everything. If a man becomes a worldly Christian, and makes his boast that he is a paying church-member and not a praying one, and seems to laugh at the idea, the time is coming when God will deal with him. Now see what Peter has to say in II. Peter 3: 3—"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." That's the language to-day. "There's no danger of his coming." I'll tell you, hosts of people will call me a crank, even crazy, in talking about the Lord's coming back. Of course that's nothing to me. It is to teach what he taught. When the servant knows above his Master, he had better get out of the business. It is what God says, and not my theory or your theory; and if Paul says it is going to be dark when the Lord is to return, and if Peter teaches it, I will stand in their company—pretty good company! I'd rather be with them than with the modern teachers who are teaching against the Book.

First, the Son of God has come. You'll all admit that. Second, the Son of God has gone back. Third, the Holy Ghost has come. He promised he would send him. And, now, fourth, I think we have reason to believe that he himself will come back. Now there are four facts. Let us hold on to them. I cannot understand all the programme that's going to take place when he comes. Many things took place at his birth. Some one has said that a wife may not understand about the husband's ledger and his business, but she does desire to hear his footfall when he comes home at night. And I can keep watching and waiting and desiring the coming of my Lord, doing what he tells me to do. He says, "Little flock, fear not; don't be afraid." The little flock will hear his voice, and he is coming to take his own out of this world. He will know whom to bless. It is not the man who professes. He is weary of your sham professions. I was in a place some months ago, and a minister was very profuse towards me, saying: "I think a great deal of you, but my pastoral duties have been so great that I couldn't get around to your meetings." I didn't ask him to come, but I happened to hear that he was at the theatre twice in the next week. That's what I call a sham, and that's all there is about it.

As to the Millennium

We can't fool God! You can't deceive him. What God wants is truth in the heart. He wants a real man, not a sham. And when he comes, he will gather his own to himself. You take some pieces of steel and throw them into some sawdust, and take a great strong magnet and throw it over the sawdust, and every particle of steel will flow to the magnet. There wouldn't any sawdust flow. And when the great Magnet comes to this world every particle will fly up to be with the Lord. When he teaches this, let you and I teach it. I don't believe there is to be a millennium until he comes. Some think there's a millennium now. It is a queer kind of millennium. If this is the millennium, I pity the wife that has got a drunken husband who comes home and kicks her, bites her, knocks the children around so that some of them will go down to their graves cripples. Look at the drunkenness in these cities; look at the licentiousness; look at the accursed sin of adultery in these cities. And people tell us that Christ is reigning now!

Now, I'll tell you, man is going to have his day and then the Lord will have his. I tell you that the Lord is going to set up his kingdom and reign in his glory. The time is coming when the thoughts of men will only be the echo of God's voice on this earth. He will have a thousand years of his own and teach us then what the reign will be. Talk about my being a pessimist! I am far from that. I believe error is to be put down and righteousness is to prevail, and I expect to be back here. The nation is going to be born in a day. I have the idea that the Jews will come in in a day. I would rather have Paul's little finger than the whole hand of others. We are a poor lot; after having done all, we are "unprofitable servants."

Asleep and Don't Know It

Some one picked me up because I said we were a poor lot. Well, I'll tell you, from my standpoint we are a miserable lot, the whole crowd of us, and I wonder sometimes that the Lord doesn't send the angels. Talk about our sacrifices! What have we done? Shame on the Christianity of this century of ours. Do you suppose that sin could hold up its head and rejoice as it does in our cities—the wretchedness, the drunkenness and licentiousness coming out on the streets on any night—if the Church of God was on fire? No! The trouble is, we are asleep and don't know it.

I caused a man to get angry once and he hit me; went at me and knocked me down. It was on the street in Chicago, and the fellow was freezing to death; and just before a man freezes he is in a woful condition. I saw the fellow was freezing and I began to pound him, and when he got mad he went for me and I ran away and left him. And so with the church members—they wake up awfully mad. But they don't like to have me say so. They're cultured and wiser now than they were formerly, and a good deal better than the general run.

My dear friends, the devil does blind the world and sin does deceive us. Let us get back to the idea

Continued on next page

This is the ninth of twenty remarkable sermons by Moody, never before published, and the existence of which was disclosed only a few months ago. The absolute authenticity of the sermons is vouched for by the evangelist's son, Wm. R. Moody, who cordially approves their publication in this paper. The sermons are the exclusive property of THE CHRISTIAN HERALD. One will appear each month.

*This sermon, never before published, was preached by Mr. Moody in Tremont Temple, Boston, Mass., February 2, 1897.

When Jesus Comes Again

Continued from preceding page

hat Christ is going to come, what is eclared in the Book is going to be one, and there isn't any power in hell hat can hinder him from doing it. Thank God, the time is rolling on and he outlook is bright. It may be dark efore day-dawn, but he is coming.

I went to the Lord's table for years nd never saw the coming of the Lord n that. I was all the time looking ack to his death, because I didn't read he Scripture straight. "As oft as ye at this bread and drink this wine, ye how forth the Lord's death until I ome." It is a continuation; it reaches rom his death until his return. We re to use our talents until he comes. That's what we are down here for—not ard-playing, dancing and theatre-oing. The world is never going to be ifted up by dancing, theatre-going ministers. If the ministers don't do hat, my words won't hurt them; if hey do it, let them howl. Keep on ighting day and night until he comes; f we don't succeed to-day, we will keep t it to-morrow. He is coming back. We are to endure tribulation until he omes. We are to suffer, but the crown-ng time is coming. Thank God for he glory and the outlook! We are to go outside the camp bearing his re-proach and be patient until he comes. Let us not be impatient but patient. We are to wait for the crown of life. We don't win an earthly crown. Christ vill give us a crown of life and a crown of glory when he comes. A crown of glory that fadeth not away, when he comes. We don't get it until then. That is the crowning time.

But what a day will burst upon the earth! The time of our redemption draweth near. He may be coming in his chariot to earth, but we wait for our inheritance until he comes. We are going to have an inheritance worth something. What is your inheritance down here? A man only gets his house up and finishes it, and when it is "finished" he is gone. But by and by we shall have an inheritance and come into possession of it when He comes. We wait for the reunion with loved ones until he comes. He says that when Christ comes he is going to bring our loved ones with him. That sainted mother we lost years ago is coming back. She is coming with him. The children are coming back. Isn't there comfort in this doctrine? The devil has tried to make us believe this is not real. He will bring all the saints gathered for six thousand years. Paul is coming back; Moses the great lawgiver, Elijah, Enoch, will be back. I see some of you wiping your eyes. Well you might. Thank God for the promise of seeing our loved ones again. They are going to come, sure. He has promised it, to bring them with him. We, with our bodies, shall be caught up in the air, to be forever with him, never to be separated, "to go no more out forever." Then we are to wait for Satan to be bound until he comes. Get the devil bound! You laugh. I am stating facts. Put it down. He has promised to bind him. Put it down!

Temperance is going to prevail. They laugh at us now, and call us fanatics, hut we are on the winning side. Christ is coming back to bind the devil and to put him down, and righteousness will flow through all this earth. Get on the winning side! Get on the winning side, man! Leave the devil in his ranks. You will want to be with us then, sure. Suppose they do sneer at you. Haven't you courage to stand up for the right? If you think I am talking fiction, go to the old Book, and if that Book don't teach what I have been teaching, come and tell me. If I am right, you had better get on my platform as quick as you can. Christ is coming, and going to establish his throne on the earth. Three times in the closing up of this Book he says, "I come quickly." It will seem but a little while in eternity; it will seem like a second.

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

The Children's Pulpit

THE SILENT YEARS

By Rev. J. M. Farrar, D.D.*

"STUDY a tree until you see what every one else sees in it, and then study it until you see what no one else sees in it." This is what a great teacher said to one of his Juniors. Jesus is the Tree of Life and the Children's Pulpit wants you to study Jesus until you see what every one else sees in him and then study him until you see what no one else sees in him. Christmas is the best time to begin your study. The New Testament tells us about the life of Jesus as a little child. Then nothing more is told us about him until he is twelve years of age. Then nothing more is told until he is thirty years of age. All the other years are "silent years."

This twelfth year is probably the most important year. At this age children, like little birds, climb on to the rim of the nest and try to fly. It was when Jesus was twelve years of age that he went up with his parents to Jerusalem, but did not start back with them. They had a long hunt for him. But Joseph and Mary showed Jesus that he could do something good and great by remaining at home. Probably they told him that the first great thing for a Junior of twelve years of age was to obey his parents. Obedience is the key to all success. Jesus went home with his parents and did just what they told him. He remained at home until he was a man ready and prepared to do something really great.

. . .

BUT what about these silent years? Do we know anything about them? Our text tells us that during the silent years "he increased in wisdom." His brain grew and he was able to think better and to do things better. The second thing that he did during these silent years was to "increase in stature." He grew to a strong, healthful man. He grew in favor with God and man. It was also during the silent years that he learned a trade. He was not only spoken of in after years as the carpenter's son, but Mark tells us that people that heard him preach, said, "Is not this the carpenter?" You therefore see that we know many things about Christ during his silent years.

I am so glad Luke told us these facts about the child Jesus. Real Christmas helps for Juniors. We can not really know a great man until we know something about his childhood. When a boy, Giotto the painter sketched on rough stones pictures of his sheep. Nelson's boyish reply to his grandmother was, "What is fear?" Washington as a boy wanted to go to sea. His mother's tear was larger than the sea, and in the boat of obedience, launched on the tear, he sailed home again.

. . .

WHAT next? One great fact: The child life of Jesus was just like your life. At twelve he wanted to do some great and good work. Nearly every boy and girl when twelve want to be brave and great. The majority of Christians confessed Christ when they were twelve, or just a little older. Just think of Jesus as being tempted and tried just as you are. Growing just as you are growing. Open the door of your heart and let him in.

He will help you to make your life clean and sweet and to live happy days and happy weeks. He will do more than this. He will make your life so happy that when you are a man you can go back to your childhood and live over again those happy days. Dr. Van Dyke has written something very beautiful about going back to the child-life.

When to the garden of untroubled thought
I came of late, and saw the open door,
And wished again to enter, and explore
The sweet, wild ways with stainless bloom inwrought
And bowers of innocence with beauty fraught,
It seemed some purer voice must speak before
I dared to tread the garden, loved of yore,
That Eden lost unknown, and found unsought.

Then just within the gate I saw a child—
A strange child, yet to my heart most dear—
He held his hands to me, and softly smiled. . . .
"Come in," he said, "and play a while with me;
I am the little child you used to be."

. . .

YOU are to study the life of Christ until you see something no one else has seen. Possibly your father and mother have never noticed the fact that when Christ was twelve years of age he asked a great many questions. I am sure he has sympathy with boys and girls who are scolded for asking too many questions. Now, shall I tell you a story? When Alexander the Great was a boy the Persian ambassadors came to his father's court. We are told that the boy Alexander asked them a great many questions and that the ambassadors were interested in him because his questions were very wise ones.

We are told that all Alexander's questions were directed to the distance and size of their country and the nature of their great roads and how they had carried them up into the high countries of Asia. He asked about their king and about his power and about the power their people had. He wanted to know what their king did with his enemies when he had conquered them in war. When you are old enough to read Plutarch you will learn more about Alexander's questions. Some one has said, "The child is father to the man." Alexander the boy was showing what he would be when he became Alexander the Great.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Luke 2:52.

He Saved a Blind Baby

HE was a common yellow dog, with red, watery, blinking eyes, and a scraggly tail, but he was born for something. He was sunning himself by the roadside. No human was in sight. Three big porkers in a nearby pen were making observations in their rather inarticulate language. The dog was at peace with himself, with his surroundings and with all the world.

There was a sudden whizzing sound, and a loud "honk, honk." The dog jumped and dodged. Then, as a big red automobile swept by, a queer, a very queer thing happened.

A man stood up in the machine. In his hand was a pasteboard shoebox, with bulging sides held in with winding cord. The man threw the box with all his might, and though the yellow dog dodged out of pure nervousness, the box wasn't aimed at him. It landed on a single board over the edge of the pigpen. The automobile did not stop. It disappeared in a cloud of dust down the road.

The yellow dog knew that board over the pigpen. The chickens roosted there. They were not on his calling list, but he had fun with them sometimes. He never had seen anything like the strange box on that board. The porkers had stopped grunting and were watching the box too. The board was loose. In a gusty wind the box was swaying as if about to fall into the pigpen. "Something is wrong here," said the yellow dog to himself, "and if I can't right it, maybe I can call those who can." And he barked and barked for almost an hour, capering around the pen and jumping at the box now and then just by way of emphasis, though it was too high for him.

At last, a man living in a house a hundred yards away grew exasperated over the continued barking. He came out to see what was the matter. The yellow dog saw him and barked louder if possible than ever. The man noted the box on the board over the pigpen. He was puzzled. He climbed up and took it down. He cut and unwound the cord from the bulging sides of the box, while the yellow dog capered around.

"Mercy! It's a baby!" the man cried out. And the little yellow dog, sobered, as it seemed, by the exclamation, just stood still and looked.

A baby it was. There was a cap on the little head, and cotton around the body. The man saw that the infant was alive. He loosened the capstrings. The baby opened its eyes and breathed freer. But there was no sight in those poor little vacant eyes, as he quickly discovered. It was a blind baby! This baby was turned over by the man to the International Sunshine Society, and Mrs. Alden, the founder, had it christened "Arthur." He was the first to be taken into the Arthur Home for Blind Babies opened by the society in Summit, N. J. The First Sunshine Home for Blind Babies at Eighty-fourth Street and Thirteenth Avenue, Dyker Heights, has twenty-five inmates. Several years ago, in a time of financial stringency, the readers of THE CHRISTIAN HERALD came to the aid of that home with a fund that totaled more than $1,700. Now the Arthur Home at Summit needs help. It has a property in Summit worth nearly $30,000. There is a mortgage on it of $4,700. This is due January 1. When it is paid the Home will be absolutely free from debt. A good friend of the work has come forward and said, "I will give $2,500 if by the first of the year you can raise $2,200." This is what the International Sunshine Society is trying to do. THE CHRISTIAN HERALD readers can help.

Contributions may be sent to the treasurer of the International Sunshine Society, 96 Fifth Avenue, New York, or to the care of THE CHRISTIAN HERALD. In acknowledging such gifts the Sunshine Society will send with its hearty "Merry Christmas" a pretty gold and white enamel Sunshine badge, as a token that the gift has proved the giver a genuine Sunshiner.

Christian Science's Founder Dead

Mrs. Eddy Passes Away in Her Ninetieth Year at Her Home Near Boston

UNATTENDED by any physician, and surrounded by the "students" of her household, who were giving her the "treatment" she had prescribed for her followers, Mary Baker Glover Eddy, the founder of Christian Science, passed away in her palatial home on Chestnut Hill, Newton, a fashionable Boston suburb, at 11.45 P.M. on Saturday, December 3.

She had been ill only a few days. On the Thursday previous, she had driven out in her closed carriage, drawn by a pair of handsome black horses; but the outing was a short one. During the early part of the week she had caught cold, and the drive in the bleak November wind apparently aggravated her ailment. On returning to her home, she was put to bed. She rose on Friday morning, dressed as usual and went to her study, but she soon grew so weak that she was again compelled to rest. The familiar Christian Science "treatment" was resorted to. While she was alone in her apartment with Mrs. Laura E. Sargent, she asked for a pen and a pad of paper, and she wrote what proved to be her last message. "God is my life," were the words her weak fingers traced on the paper.

It was evident from various indications, that neither Mrs. Eddy nor those who were with her in her sickness had anticipated a fatal termination. It is said that they, and possibly she also, assumed that her serious condition was due to some "error" which had been committed, perhaps unconsciously, and which had allowed disease to creep in. The treatment she received was the familiar kind resorted to by Christian Scientists to remove "error." But the sands of the aged woman's life were fast running out. Notwithstanding momentary rallies, like the last flickerings of a candle, every passing hour emphasized more and more the feebleness of the hold she had on life. She was dying, yet the watchers, hoping against hope, believed otherwise.

Regarding Mrs. Eddy's physical condition on the last day of her life, there are several sources of information. One of her closest attendants in the house says she rose on Saturday apparently much refreshed. She moved about her rooms all day, and uttered no complaint, and at six P.M. ate heartily and chatted and laughed with Mrs. Sargent, Mr. Tomlinson and Mr. Frye. There was in her mind apparently no premonition of death. When she retired, she seemed better than at any time during the week. Members of her household, though not anticipating complications, remained near her bedside. From the time she retired, she spoke no word to any one. Death came in the silence and without warning. One of the watchers bent over her, supposing her to be asleep, and found her dead.

Chairman Alfred Farlow, of the Christian Science Publication Committee, described the treatment given to Mrs. Eddy in these words:

> An effort to possess a clear consciousness of Divine power and presence, with the understanding that when the consciousness of the individual is illumined by a realization of what God is, that realization overcomes the disease, as the light dispels darkness.

Those who were near when she passed away were Calvin A. Frye, a member of her household for many years, who had acted as her private secretary; Mrs. Laura E. Sargent, her housekeeper; Rev. Irving C. Tomlinson, assistant private secretary; Adam E. Dickey, another private secretary; Wm. A. Rathvon, corresponding secretary, and Mrs. Rathvon.

It was noon Sunday before the outer world learned of her death. At that hour it was formally announced in the "Mother Church" in Boston by Judge Clifford P. Smith, the First Reader, to a great audience which thronged the marble building. There was no tinge of sadness, no suggestion of mourning, in the voice of the speaker, and his hearers received

The Late Mary Baker Eddy

From a portrait taken shortly before her last illness

the news in silence. A few shed tears as they spoke together in whispers of their leader having "passed on."

Simultaneously with the church announcement, the news was given to the public. It was then learned that, in compliance with the State law, a regular physician, Dr. George L. West, had been called in to view the remains and to verify the causes of death. When the doctor, a young and alert practitioner, was shown into the death chamber, he at once recognized the woman who lay there so white and still as Mrs. Eddy. He had seen the Christian Science leader many times, having passed her driving on the roads around Chestnut Hill, while he was making his professional calls. Dr. West said afterward of his visit:

"Mrs. Eddy lay with her hands crossed over her breast, attired only in a night robe. The face was calm and peaceful and there were no indications of suffering. It was the typical face of an aged person in death. The body was very slight, weighing, I should judge, under one hundred pounds, and th face had not the appearance of a woman of nine years, though plainly that of a very old woman. death she resembled greatly the portraits that ha been made familiar through the public prints ar the characteristic nose and jaw were plainly di closed. The body gave every evidence that deat had occurred about twelve hours previous. Sl looked like a beautiful old lady. The marks extreme age were very plain, and her form wa small and slight. She must have been very feeble

Dr. West made the usual formal inquiries ar gave a certificate showing that death was the resu of "natural causes," to which he added the wor "probably pneumonia."

The founder of Christian Science left no form message to her followers. It is declared that the will be "no successor" in the leadership. "Christia Scientists universally regard Mrs. Eddy as th founder of a religion." Such is the explanatio given of the present condition of affairs in the sec yet it is not considered an improbability that the may yet be a struggle for the leadership, both in th secular and spiritual affairs of the church. There a vast property to be cared for and a great orga ization to be led. Mrs. Eddy's own estate is said t be a large one, between $1,000,000 and $2,000,00 and there may be a conflict of interests concernin it. These, however, are matters for development i the future.

Mrs. Eddy's body will rest in a costly mausoleu to be erected in a cemetery near her home at Ches nut Hill. It is intended that it shall be a shrine t which her followers from all parts of the world ma make pilgrimage.

The Story of Mrs. Eddy's Life

Mary A. Morse Baker was born in the village c Dow, N. H., July 16, 1821. The little farmhouse i which she first saw the light still stands on a eminence from which can be had a good view of th Merrimac Valley. Her parents had little of th world's wealth and had to depend solely on thei own exertions in tilling the small farm lying awa among the New England hills. Mark Baker, th father, inherited an unbending, inflexible will fro a Scotch ancestry. The mother, Abigail Barnar Ambrose, was the descendant of a strict Congrega tionalist family. She was a woman of a calm pious disposition, with neither sentiment nor ro mance in her make-up. She was intensely religiou in her own old-fashioned way.

The strong, dominant will which characterize Mary Baker Eddy at the zenith of her power, sh inherited from her father. There were six childre in the family, three boys and three girls. Mary wa the youngest of the girls. As a child she was of neurotic disposition. This intensified as she ap proached the maturity of girlhood. Indeed, s extreme at times were her outbursts that she woul go into convulsions and remain for hours in a stat of coma.

The education of Mary Baker was of the mos elementary kind, though it has been claimed that sh afterwards became master of Greek, Latin an Hebrew. At twenty-two, she married a youn bricklayer named George Washington Glover, wh

Continued on next page

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The Beautiful Home of Mrs. Eddy, in Which She Passed Away

Mrs. Eddy's Favorite Chair in Her Private Study

A NEW GIANT OF THE OCEAN

ABOUT once in a decade, a new fleet of ocean liners is launched, setting a new standard for size, luxury and safety at sea. The great ips which are thought to express the "last word" boat-building are suddenly found to be dwarfed their new sisters and relegated to second place. ways the new fleet, now under construction, sur- isses all the great ships that have gone before. arcely has the world become accustomed to using e *Mauretania* as a synonym for the ocean levia- an, than two greater ships, the *Olympic* and the *itanic*, surpass all of her mensions. Now in turn mes the greatest of all ean giants, the *Europa* the Hamburg-American ne, which is larger than y of her predecessors.

With increase in length. am and tonnage, comes corresponding develop- ent in the luxury of uipment. We can no nger call the great ocean ners floating hotels, since e new boats offer many ore attractive and novel atures than have yet en attempted by any ilder of hotels. They ave even more comforts an any palatial home.

The supremacy of the as to-day, in black and hite, stands thus:

Vessel	Length	Tonnage
auretania....	790 feet....	32,500
mpic.... ...	860 feet....	40,000
ropa	900 feet....	50,000

The mere recital of di- ensions, however large, ives little idea of the over- owering bulk of such a ip as the *Europa*. The new liner will have a isplacement of about 70,000 tons; in other words: e material to be used in this construction will eigh 140,000,000 pounds. It would, therefore, equire 1,400,000 men, or about the population of hiladelphia, each carrying 100 pounds, to handle is material. If this material were loaded upon e largest American freight cars, it would fill a ain forty-four miles in length (which, by the way, ould be long enough to extend all the way across the Panama Canal). The combined capacity of the three largest hotels in New York City is 3,235 persons, while the *Europa* carries 4,250 passengers. The *Europa* will have a beam of ninety-six feet, so that her deck will be as wide as Broadway at its widest point. She will have nine decks above the water-line, which is the height of the largest apartment houses, thus making her literally a skyscraper afloat.

With the laying of the keel of the *Europa*, the biggest ship in the world, now under construction, comes the news from abroad, that the gross tonnage of all the ships flying the Hamburg-American Line flag has passed the 1,000,000-ton mark, or to be correct, 1,022,452 tons. For years the Hamburg-American Line has held the tonnage record for ships sailing under one house-flag. Some idea of the enormous size of the *Europa* may be gathered from the order which has been given for 2,000,000 feet of Oregon fir to be used for the decks alone. For months this lumber has been drying near Portland, Ore., before being shipped to Germany. Special care is taken to provide only clear, vertical grain wood.

None of the *Europa's* staterooms will be cramped like those of earlier boats. There will be complete suites available; a choice of dining-rooms for those who do not care for the main dining salon; a Ritz-Carlton restaurant, a grill-room, and a tea-garden. Gardens which in winter may be converted to sun parlors will occupy the upper decks. Ladies' salons, finished in different decorative periods, will appeal to the tastes of different nationalities. All the salons will be connected by telephone with the private staterooms, so that those whose cabins are perhaps two or three city blocks apart, may talk with each other. The *Europa's* gymnasium, too, will be more spacious and better equipped than any now afloat. Besides the regular apparatus, there will be a running track, so that athletes may cross the ocean without interrupting training. The special "squash court" will connect with the gymnasium, and nearby will be a large swimming pool and completely equipped Turkish and Roman baths.

The *Europa* will be ventilated throughout by a new system. She has no clumsy ventilator rising above her decks—a familiar feature on other ocean liners—and her long, unbroken stretch of deck gives her a trim and ship-shape appearance. Air is forced to the lowermost decks by powerful air pumps, and thus every part of the huge ship is assured of an abundance of pure air of the proper temperature throughout all parts of the vessel.

The most powerful wireless telegraph apparatus ever carried to sea will be set up on the *Europa*. The unusual height of her mast will make it possible to transmit or receive messages over the entire width of the Atlantic Ocean, so that the giant liner will always be in direct communication with land.

The Mammoth Steamship *Europa*, Largest in the World, Now Building in Germany

Christian Science's Founder Dead

Continued from preceding page

ad been a companion of her eldest brother Samuel. lover took his bride to Wilmington, N. C., where e had obtained employment, but he was only six nonths there when he sickened and died of yellow ever. His wife was left destitute, but some friends aid her fare back to her father's home in Tilton, I. H. A few months later a baby was born—the only hild she ever had. This child was named after its ather, George Washington Glover. It was given o the care of a nurse, Mrs. Cheney, who took the oy to Minnesota, and his mother did not meet him gain until he was a married man with four chil- ren of his own. He is now about sixty-six years ld.

After Mary Glover came back from Wilmington, vhere she buried her first husband, she lived lternately with her father and sister in the village f Tilton until she married again. In 1853 she ecame the wife of a dentist named Patterson. She vas quite an invalid at this time, and she was ccustomed to go into trances in which she claimed hat she saw strange visions. She had given much ttention to mesmerism and clairvoyance and the nystical trend of her mind was beginning to show tself. Her second marriage was an unhappy one. Finally, she obtained a divorce on the uncontested harge of desertion.

The entrance of this remarkable woman into the imelight of publicity occurred while she was yet Mrs. Patterson, and is identified with the name of Phineas Parkhurst Quimby. Quimby had set up as healer, by the "power of mind over matter," in Portland, Me., and there Mrs. Patterson met him in 1862. He had effected such cures that the people egarded him as a wonder-worker. Mrs. Patterson elieved herself suffering from a weak spine and magined she was foredoomed to early death. She esolved to consult Quimby. At the first treatment, t is claimed, a complete cure was effected, and she ecame a disciple of this strange master. It has been said that she copied his manuscripts, spread broad the tenets of his creed, and wrote articles for the press about his extraordinary powers. She was enthusiastic over the new "science," and she told Quimby that her object in life would be to take it up and teach it to others. She studied keenly his methods of treatment, both "personal" and "absent." The healer died in 1866, and Mrs. Patterson was his sincerest mourner.

Her followers give this account of the divine inspiration: Injured by a fall on the ice, she was carried home in a dying condition and pronounced hopeless. Calling for her Bible, she asked to be left alone. The Holy Book opened on Matt. 9: 2, the healing of the palsied man. The truth which set him free she saw, the life divine which healed him restored her and she rose from her bed of pain healed and free.

It is claimed that on this occasion she was attended by a regular physician and cured in the usual way.

Before writing *Science and Health* Mrs. Patterson (who had resumed her first married name of Glover) had begun to put her religious theories and principles into practice. In 1870 in association with Richard Kennedy she began to teach pupils in the art of mental healing. It was not until 1875 that the first edition of *Science and Health* appeared. In March of that year Mrs. Glover purchased the house, 8 Broad Street, Lynn, a little two-story building which is still pointed out as "the cradle of Christian Science." There she continued to teach. She was still living here when she was married to Asa Gilbert Eddy on New Year's Day, 1877. Mrs. Eddy became involved in several litigations about this period, and as a result, her savings were swallowed up, her classes disrupted and she came to Boston. This was in 1882. She hired the house, 569 Columbus Avenue, and rallying all her forces, her mental and physical reserves, she determined to make a brave stand. Although sixty-two years old, she was a woman with whom time had dealt kindly. She had yet much physical beauty and a charm of manner which drew many to her side. She did not save herself or spare her energies. Early and late she kept at work. She taught, she lectured in hired halls and churches and barns; she founded the Massachusetts Metaphysical College; she went here, there and everywhere in the surrounding country, exhorting and pleading. Her earnestness of purpose, her intense devotion to her principles were such that she soon had a large following. Her husband, soon after coming to Boston, fell ill and died. Mrs. Eddy put aside her grief and worked the harder. The propaganda grew and the new cult continued to gain adherents. Its founder purchased a residence at No. 385 Commonwealth Avenue, in the heart of Boston's most exclusive residential section. She created a publishing society, and intrusted it with the business management of Christian Science, then she organized a Publication Committee which is probably the most effectively conducted press agency in the world. Her book has undergone several revisions. In 1888 she made Ebenezer Foster, a Vermont physician, her press agent and the official publisher of Christian Science literature. Later, she adopted him as her son. It was he who selected Concord as a place of residence for Mrs. Eddy. She tried it experimentally and, finding that she liked the place, she purchased a farm named Pleasant View, and built up a magnificent home.

Mrs. Eddy retired from active service in 1901 and since that time her only official connection has been as pastor *emeritus* of the mother church in Boston. In 1907 she turned over to three trustees all her estate, except her home, Pleasant View. The deed was executed by Mrs. Eddy after suit had been brought by three of her relatives for an accounting against those who had surrounded her and managed her affairs. The suit of the relatives was withdrawn in 1909, when Mrs. Eddy gave her son, George W. Glover, $250,000, and her adopted son, Ebenezer Foster Eddy, $45,000. The revenues from the royalties on her books and from Christian Science publications has been enormous and it is expected all will go to the advancement of the cult which she founded.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor

GEO. H. SANDISON, Managing Editor

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A Remarkable Woman

WITH the death of Mrs. Mary Baker Eddy, there closed a career which was in many respects one of the most remarkable in modern religious history. Her mind, in early life, seems to have been that of a mystic. She drank in knowledge and inspiration at many fountains. Mental healing, with its varied phenomena, occupied her attention for a long period before she ventured to formulate the elaborate system of belief she has left to her followers. Possibly she would have been classed by modern specialists as a neurotic visionary; but in this respect she would only have been like others who were distinguished in various lines of metaphysical inquiry. It was not until she was over sixty years of age that Mrs. Eddy's public career as the founder and promoter of Christian Science really began. Through her indefatigable efforts, it has at the present time several million adherents throughout the world.

Although, as formulated by Mrs. Eddy, Christian Science has a new aspect, there is much of its teaching that is very old. The doctrine that mortal mind is the seat of all the ills that flesh is heir to; that health and success are at the command of those who are "masters of their souls"; that matter is nonexistent; that what a man wills, he can do; that thought is regnant and we are as we think—all these are ancient. Parallels may be found in the works of many metaphysical and philosophical writers, from Aristotle down to Kant and Descartes.

It is perhaps hopeless to expect that, amid the conflict of many creeds, any two or more beliefs could be found wholly harmonious. God has given us in nature an infinite variety, and the same is true of the human mind. It has been justly said that no creed has a monopoly of the truth. Thus, even the opponents of Christian Science, and those who criticize it most severely, have been fain to admit that it contains much that makes powerful appeal to a very large class, both cultured and simple. In the main, the attitude of the orthodox churches toward the movement may be described as against it. If a movement be of God, it will survive all antagonisms and endure; if not of God, its existence will be brief and it must ultimately pass away, like other idealistic ephemera. If Mrs. Eddy's teachings have been acknowledged as a means of grace, comfort and consolation to her followers, the influence of those teachings will doubtless long survive their founder; while on the other hand, if the system be a mercenary one—a Christless system, as many have claimed—there is no power on earth that can perpetuate it indefinitely.

The President's Message

"BUSINESSLIKE" is perhaps the most appropriate term to apply to President's Taft's message, which was sent to Congress on December 6. It is a document of over 30,000 words. Summarized, it is a strong plea for economy in Federal expenditures and for a close scrutiny of all bills making appropriations for public buildings and river and harbor improvements. It shows that the policy of economy has resulted in a reduction of $53,000,000 in the appropriations for the current fiscal year. It tells how four hundred places in the Civil Service have been abolished without impairing its efficiency. It upholds the Payne Tariff as the best "revenue producer" the country has yet known. It promises closer trade relations with Canada; urges a thorough naval re-organization; announces the successful initiation of postal savings banks; tells of satisfactory progress on the Panama Canal, which will be completed January 1, 1915, within the estimated cost of $375,000,000. It discusses the Interstate Commerce law, and, in this connection, says:

> It seems to me that the existing legislation with reference to the regulation of corporations and the restraint of their business has reached a point where we can stop for a while, and witness the effect of the vigorous execution of the laws on the statute books, in restraining the abuses which certainly did exist, and which roused the public to demand reform. If the test develops a need for further legislation, well and good; but until then, let us execute what we have. Due to the reform movement of the present decade, there has undoubtedly been a great improvement in business methods and standards. The great body of business men of this country now have an earnest desire to obey the law and to square their conduct of business to its requirements and limitations.

The message favors a revival of the American merchant marine, and recommends the passage of a mail subsidy to aid in "the restoration of the American flag to its ancient place upon the seas." It urges the establishment of American banks and branches in foreign countries, as a means to financing American trade interests abroad. It favors continued efforts for the conservation and improvement of our agricultural lands, the building up of home industries and the strengthening of confidence of capital in domestic investments. It notes with satisfaction the progress made by the principle of international arbitration, and declares that the establishment of an international prize-court and arbitral court of justice will go a long way towards bringing about arbitration of questions which in the past would have led to war. It has also a word of hope concerning the limitation of armaments and the formation of an international force for the preservation of universal peace. The message discusses the business affairs of the nation in a simple, straightforward fashion, without any attempts at oratory or appeal to sentiment. These are admirable characteristics in a public document.

The Pastoral Call

IN earlier days, before our cities became so crowded and life so strenuous, and when the church family was on simpler lines than now, it was the pastor's custom to call upon his flock once a week at their homes. Those weekly visits, while on a social footing, were always helpful and uplifting. Unfortunately, the good old-fashioned pastoral call has fallen largely into disuse. In many localities where it is still kept up, it is simply impossible for the preacher to visit his entire congregation once each week.

In a great multitude of American homes, the substitute for the pastoral call is the welcome weekly visit of THE CHRISTIAN HERALD. It never misses a single week the year round, and it brings to all of its flock the Gospel message of life and light and love, with a thousand other things to cheer, comfort and entertain. It has a pleasant, sunshiny message for every member of the household, from the patriarch down to the children. Every home it enters becomes a "Home Beautiful," because the spirit of Christ is there sweetening the whole atmosphere, and investing even the humblest duties and tasks with a new meaning. In such homes, every one has an object in life, and the spirit of helpfulness finds scope for activities that bring happiness and contentment to all.

If THE CHRISTIAN HERALD is not already a regular weekly visitor in your home, subscribe for it now and you will find that it will go far toward making 1911 the happiest year of your life. If you are already a reader, make some other home happy by sending it a copy. Thus, for the cost of an extra subscription, you will assure that other home of fifty-two pastoral visits for which you will be remembered most gratefully.

Fighting Laws of Hygiene

WE who live within the boundaries of the United States, where education is widespread and where every suggestion for improved hygiene is usually welcomed, often fall into the error of thinking that the rest of the world, except portions designated as heathen lands, are also living in the twentieth century. Then suddenly some event shows that there are hundreds of thousands who still have a long road to travel before they will be able to look out for themselves, and perhaps be of some benefit to humanity in general. The present epidemic of cholera, which has been devastating certain provinces of Russia and has also broken out with great virulence in certain parts of Italy, has shown that portions of Europe are centuries behind the times in a knowledge of the simplest rules of hygiene.

In Russia, the officials and doctors, aware of the danger of the scourge spreading throughout the empire, established public dispensaries and emergency hospitals and worked heroically to stem the rising tide of disease. Were their efforts appreciated? Not at all. The peasants would not follow the simple hygienic rules for avoiding the disease; but, instead, plowed mystic circles around their villages and paraded with ikons and relics. They gath in squads, attacked the hospitals, took out the tients, who nearly all died as a result, and burned the buildings, "defeating," as they said conspiracy of the doctors." In Italy, the pe fought the doctors who tried to disinfect churches.

Such a condition of affairs must interest e American, for a large part of the present floo immigration has its sources in Russia and It and if some of the infected peasants get thro our ports we would have to fight the plague on own soil. So far the extremely rigid examina of all immigrants has kept the disease without gates. All of the medical examiners are work together under orders from the surgeon-genera Washington. Even if there should be an outbr of the disease in this country, it would probably quickly subdued, for public opinion would be bac every effort to restore healthful conditions.

Woman Mayors

OLDHAM, England, has just elected a wor mayor, the third English town to depart t from tradition. Her installation was held in large town hall, though a small room has previou served on such occasions. When she entered, vast throng present sprang to their feet and chee and clapped interminably. Mrs. Lees, the mayor, made a speech, and the hall "echoed w delighted laughter," for she is very keen and wi "She seemed," said one reporter, "like the mothe a great family before whom her children rise and call her blessed." She is described as "a t dignified woman, with a calm, beautiful, humor face, crowned with white hair." A score or m of small towns in Kansas have woman mayors, s eral of whom have been re-elected term after te

General Notes

—$127,016,158 is called for by the Naval Estimates for coming year, being within $1,000,000 of last year's total.

—A BRONZE STATUE of Baron Frederick von Steuben, ma general in the Continental Army, has been erected in Lafay Park, Washington, in front of the White House. The sculp is Albert Jaegers. The general is shown standing on an e nence, inspecting the army manoeuvers of 1778.

—ONE OF THE unbelievable things that are occasionally with in the daily papers is a report from Akron, O., that a prize-fight there on Thanksgiving night, the mayor of the t presided and an "evangelist" offered prayer before the b began. We should want affidavits before accepting such tale, and even then we should doubt it.

—OPPONENTS OF vaccination would do well to study an structive chart recently prepared in Europe, which shows effects of compulsory vaccination in Prussia and Holland. fore the law, the rate of smallpox mortality in these two co tries was ninety per cent. Since the law passed in 1874, it dropped to considerably less than ten per cent. Austria, wh there is no compulsory vaccination law, still shows a morta of from forty to eighty per cent. from smallpox.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

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TWENTY GOVERNORS OF STATES WHO MET IN CONFERENCE AT LOUISVILLE, KY.

m left to right, standing: Governor William H. Mann, Virginia; Governor-elect Lee Cruce, Oklahoma: Governor Edwin L. Norris, Montana; Governor Charles S. Deneen, Illinois: Governor Eben S. Draper, ssachusetts; Governor William Spry, Utah; Governor-elect Francis E. McGovern, Wisconsin; Governor-elect Woodrow Wilson, New Jersey; Governor-elect Frederick W. Plaisted, Maine; Governor gustus E. Willson, Kentucky; Governor Richard E. Sloan, Arizona. Seated: Governor John F. Shafroth, Colorado; Governor Martin F. Ansel, South Carolina; Governor-elect Emmett O'Neal, Alabama; vernor E. F. Noel, Mississippi; Governor J. M. Brown, Georgia; Governor Judson Harmon, Ohio; Governor F. B. Weeks, Connecticut; Governor Herbert Hadley, Missouri; Governor J. F. Fort, New Jersey.

The Governors' Conference

ON November 29, the annual Governors' Conference opened in the city of Frankfort, Ky., and continued its sessions in Louisville. The Governors of twenty-four States were in attendance. artisanship was forgotten in the discussions of estions for the good of the nation. The following rsons were in attendance at the Conference: overnor Sloan and wife of Arizona; Governor eeks and wife of Connecticut; Governor Brown, fe and daughter of Georgia; Governor Plaisted, fe and daughter of Maine; Governor Draper, wife d daughter of Massachusetts; Governor Noel and fe of Mississippi, Governor Fort and wife of New rsey, Governor Kitchin and wife of North Caroa, Governor Ansel and wife of South Carolina, overnor Pothier and wife of Rhode Island, Govnor Mann and wife of Virginia, Governor Vessey d wife of South Dakota, Governor O'Neal and fe of Alabama, Governor Shafroth and wife of olorado, Governor Marshall and wife of Indiana, overnor Harmon and wife of Ohio, Governor Hady and wife of Missouri, Governor Deneen and wife Illinois, Governor Norris and wife of Montana, overnor McGovern of Wisconsin, Governor-elect uce of Oklahoma, Governor-elect Woodrow Wiln of New Jersey and Governor Spry of Utah. overnor Judson P. Harmon of Ohio and Governor-ect Woodrow Wilson of New Jersey attracted pediar attention, as their names had so often been nsidered among the possible Presidential candiates on the Democratic ticket. Governor-elect oodrow Wilson delivered a very able address bere the Conference, which closed as follows: "For ir problem, looked at from another angle, is one of -ordination. I am not now referring to the imortant matter we are so much concerned with in gard to uniformity of laws; the laws of marriage d divorce, for example, the laws of commercial ansaction and those many other matters which vitally affect the morals or the convenience of our attered communities. I am thinking of the matr of forests and watersheds and mines, of the great sks of sanitation, of the treatment of epidemics, e care of the poor and the restraint of the vagrant, the safeguarding of labor and all that long list of tal interests with regard to which we can do so uch more if we act together and upon some comon plan." This was a memorable conference of ble and upright executives, with promise of good the nation at large. National righteousness in ublic administration and in individual integrity are joined by the prophet.

Is not this the fast I have chosen? To loose the bands of wickedss, to undo the heavy burdens, and to let the oppressed go free, d that ye break every yoke? (Isa. 58:6.)

hinese Queue-Cutting

Hong Kong was the scene of a remarkable queueutting demonstration the other day, when six ealthy Chinamen, whose ages aggregated 440 ears, in the most public way, on the platform of he Chinese Club, to the music of the Indian Military and playing selections from Gilbert and Sullivan's operas, had their queues cut off. A hundred others followed their example. In three days 11,000 in Hong Kong alone voluntarily discarded their queues. The agitator in the movement made effective reference to the case of an oiler who was killed two days before, when his queue became entangled in some machinery. No change in the national costume was made. The incident in Hong Kong started the queue-cutting fever in New York City, where the Chinese and American barber shops are filled with the Celestials who are waiting for their turn to have their queues cut off. Some of the Chinamen took their queues home and others left them in the baskets of the barbers. The human hair merchants of New York will eventually get most of them, and the women purchasers will have braids, switches, coronets, and sets of puffs, which they will never dream were worn on Celestial heads. The hand of Western civilization is cutting many a Chinaman's queue, and the Christ of that civilization will eventually win his heart, in answer to the prophecies and prayers and services of the Lord's children.

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. (Ps. 22:27.)

Stole Fifty Millions

The United States Government, through the Department of Justice and the Post Office Department, has been waging a relentless warfare on "get-rich-quick" concerns, in which arrests have been in seventy-eight cases and in which schemes have been exposed defrauding the people of the country out of at least one hundred million dollars. The most gigantic fraud was that which was unearthed the other day in the arrest and imprisonment of Burr Brothers, promoters and stockbrokers, with offices in the Flatiron Building, New York City, who it is charged swindled the people out of fifty million dollars. The ten thousand dollars of bail required for the wrongdoers was not furnished, and they had to go to the Tombs. This firm sold worthless stocks of every conceivable kind, of mines that had no ore, of railroads that were only on the map and scarcely there, of industrial institutions that had gone into the hands of receivers, etc. The government detectives spent a long time in carefully investigating the facts, and becoming assured that the government mail had been used for the wholesale swindling of the public, made the arrests. The Postmaster General said of the frauds of Burr Brothers and those of another concern, which was raided the same day: "A vast system of fraud, as far-reaching in its ramifications as the postal service itself, had been developed by unscrupulous men, who, through the grossest forms of misrepresentation, were stealing from the people millions of dollars annually. These fraudulent operations have not only swindled thousands of innocent investors, but have created a lack of confidence in legitimate business enterprises. It is therefore as important to the business community to have these frauds stopped as it is to the people whose losses are directly traceable to them." These men, with their handsomely furnished suites of offices, with their large corps of bookkeepers, clerks and stenographers, in the midst of their gigantic successful frauds were criminals and they are just as reprehensible as the crook on the sidewalk in front of their building, who takes his neighbor's watch or pocketbook. They have no more right to the favor of their fellow-men or the mercy of the law. The collapse of these schemes of fraud and the disgrace involved in them are in harmony with this prophecy:

The robbery of the wicked shall destroy them. (Prov. 21:7.)

Learn to Swim

Recent inquiries have revealed the fact that a large percentage of the young people of the country are unable to swim. Of the boys entering the University of Pennsylvania, forty-eight per cent. do not know how to swim, and thirty per cent. of the freshmen at the College of the City of New York are ignorant of this useful art. The average of the two institutions is forty-two per cent. It is more than likely that if the young men and women of the whole country were to be taken into consideration it would be found that over fifty per cent. of them are unable to swim. Prompt and efficient measures should be taken to teach the young how to support themselves in the water. Swimming schools might be instituted in many of the cities, but there ought to be in every community, under public supervision, opportunities for boys and girls to learn to swim without expense or danger to themselves. Thousands and tens of thousands of lives and an untold amount of sorrow would be saved. Parents provide for the support and education of their children and then neglect this positive duty to their children, to themselves and to the general public. This provision against the danger of drowning suggests the protection against all moral dangers which Christ provides in his presence and saving power. The cry of the disciples to the Saviour when the storm seemed sinking the little boat on the Sea of Galilee and drowning them is the one used by the soul in all kinds of spiritual peril:

Lord, save us, we perish. (Matt. 8:25.)

Iron from Ore-Dust

The Carnegie Steel Company of the United States Steel Corporation has been working for two years on a plan to utilize the ore-dust from furnaces and machinery. The other day it succeeded in its experiment in making the first briquette from the ore-dust. Millions of dollars' worth of ore-dust has been wasted which will now be converted into usable pig iron. Fifty-eight men are already employed in the first plant for making briquettes, and new plants will be established as the demands may require. The wastes of many branches of industry have been so utilized that their value has furnished a very good profit for the year's business. Our country has untold mineral resources and mills and inventions which turn out a fabulous product of iron and steel, reminding us of the Promised Land.

A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. (Deut. 8:9.)

A LATE CHRISTMAS DINNER

By E. RYERSON YOUNG

"THOSE were the days we paid in kind," said the old steward.

"Which was not always a kindness," put in the cynical youth, "for perhaps the preacher needed other things worse than what you gave."

"Well, young man, perhaps that was so too, and, while we're on the penitent bench, I might add, sometimes we clean forgot the preacher and his family. Some men knew how to touch us up and remind us that they had human feelings and temporal needs. 'My throat's pretty dry this morning,' said one man, 'and the words sort of stick. They need greasing and I ain't had butter for two weeks.' The women folks took the hint and the next week some butter was sent in. Another preacher came awful late one Sunday and some of us took him to task for it. He just looked quietly at us and when we got through he said as meek as Moses, 'You may drive me all you like on no feed; but I ain't going to push my horse when he hasn't anything better than marsh hay to eat.' It was a clincher and the next week the stewards did some hustling both for man feed and horse feed.

"We were nigh spoiled by these preachers for the decent treatment of the independent sort. One such man came to us and he was a power for good. He was a big man every way in body and mind and he asked favors of no man no where in logging bee or in revival services. He had a family of seven husky boys, and on the whole they asked no favors either. If you caught one and downed him, the rest would soon even up the score, and the other boys found it best to leave the preacher's sons alone. Even the farmers found these lads equal to them.

"An old cranky skinflint called a couple of them into his potato field to pick potatoes. They were dandy pickers and worked hard all day. They might have taken a pointer on the old man's character from the dinner he gave them, for it was only buttermilk, sour bread and a little piece of hard pork. But they worked all afternoon until near night, when the old man stopped them.

"'It's near dark, boys,' he said in his sweet slippery way we all got to know, 'and your father will wonder where you are. You'd better run home.'

"'Where's our pay?' asked the boys.

"'Pay!' roared the old man. 'Pay for picking a few potatoes for a poor old man? Run home, boys, and be ashamed of yourselves.'

"'We've worked hard for you, Mr. Jones, and we've missed our school, and we must have pay for it. We expect at least one-fourth of the potatoes we picked,' said the older boy.

"'Go 'way, go 'way; you'd be robbing an old man. Go home, boys, or I'll call down the neighbors on your father.' And with this the old man drove the boys off his place.

"Bright and early the next day, five of the boys camped near the old man's potato field. The old man watched the road to call in some more pickers. He found some boys who were on their way to school, but while they promised the old man to pick potatoes for him, they never reached the field. They were quietly and quickly warned to leave that field of potatoes alone.

"Sharp frost came the next night and old Jones became anxious about his potatoes. He sent his wife into the potato field, but she was so crippled with rheumatism that she could not do much. Jones then scoured the countryside for boys to help him. He brought home two, but he did not keep them half a day. They simply disappeared, and the old man became frantic.

"After the potatoes had lain there a week, the preacher's oldest son, Jimmy, sauntered up and asked old Jones how he was getting along with his potatoes. The old man was grumpy. No man likes to see the man, nor the boy, no, nor the dog either, that he has abused. Jones wanted help in the worst way, for his potatoes might be all frost-bitten any night and he was ready to hire most any one.

"'Tell you what I'll do, Mr. Jones,' said Jimmy brightly. 'I'll lift the crop for you in two days, but I'll want every third bagful I dig.'

"It was in the old days of grubhoeing and there were still plenty of roots around in the new-cleared field.

"The old man's eyes twinkled. He didn't think the boy could get help enough to do as he had bargained, and even then the old man thought he could find some way out of paying.

"'Can you begin right now?' he asked.

"'As soon as you give me a hoe,' replied the boy.

"Jones hurried over to his shed and brought a hoe.

"'Mind you, they are to be all up before to-morrow night,' he said as he handed the lad the hoe.

"'All right, and every third bagful is mine,' replied Jimmy.

"The boy walked over to the field and whistled.

"From the other side of the fence there sprang up six boys with three hoes and three bags. The older boys swung the hoes and the little fellows were given bags with which to gather the potatoes.

"The old man came over and watched them sharply. When the bags were all full Jimmy asked the farmer where he wanted his potatoes placed. He showed him where he wished to pit the potatoes and to that place the boys carried two bags and dumped them in. Then they began hoeing again.

"'Here, bring up that other bag,' ordered the old man.

"'That's mine,' said Jimmy.

"'It's not, roared the old man.

"Instantly every hoe ceased work, and the boys rallied around their brother. Their flourishing hoes looked dangerous, and the old man realized that he was alone, face to face with seven sturdy boys whom he had roused to take their own part with force.

"'Every third bagful was to be mine,' said Jimmy quietly, 'and if you are not satisfied with the bargain, say so now and we'll take this bag and go home.'

"The old man fumed for a while, but at last he yielded.

"'Go on with your digging,' he said.

"'Tommy and Sam,' said Jimmy, turning to two of his brothers, 'take this bag home to mother so that we may have some potatoes for dinner.'

"The little chaps carried or rather dragged the bag to the fence and from the bush they pulled out their home-made wheelbarrow. They hurried the potatoes home, dumped them into the cellar and hurried back with the empty bag. The other bags were filled, but only just as fast as was the one for home, and when this one was filled it was sent away. And it was sent home ten times.

"Old Jones groaned every time he saw the bag heaved over the fence. But as he had the rest of his potatoes nicely pitted before the close of the second day, he ought to have been grateful, and he received no pity from his neighbors when he complained of the treatment he had received from the boys.

"However, the countryside came to believe that the father of such boys could take care of himself and the stewards did not push for his salary.

"When Christmas came around, and our home folks were gathering, the turkey was sizzling and sputtering on the fire, and the steam of the huge plum-pudding was filling the house, and everybody was happy, I took the notion to run over just before dinner to the parsonage to wish the preacher and his family a merry Christmas.

"I knocked at the door and heard hearty 'Come in.' I entered and fou the preacher and his family seated the table. They had apparently j said grace, and he was about to se out the dinner. There were the sev boys, fine sturdy lads with bright o faces. There was the mother as w as the father. But I hardly more th saw the boys and the table, and 'Merry Christmas' stuck in my thro When the preacher saw me he called out: 'Merry Christmas, brother.'

"'I came to say it to you,' I sta mered, with my eyes glued on the b and the table, 'but—but I guess y have fogotten that this is Christn day.'

"'Why?' said the preacher in hearty voice and with a smile.

"'Why!' I exclaimed, 'where's yo Christmas turkey? There's nothi here but potatoes!'

"'Yes, there is,' said the preach 'there's salt.'

"'Potatoes and salt ain't no Chri mas dinner for boys,' I sputtered out

"'It's all we've g said he, 'and we're migh thankful for that.'

"I looked at him, guess, in a blank stare a then was out of that hou in a jump.

"I ran over to Thon son's, our leading stewa and hauled him out i the yard.

"'What's the matt now?' said he.

"'Matter enough,' I plied. 'Here's our preach and his family sitti down to a dinner of not ing but potatoes and sa and this on Christmas da He thanks the Lord f that, but I'm thinking i neither the Lord, nor that he's been so faithfu working for, but it's the boys of his he's to tha for them very potatoes.'

"'Well, that's too ba said he.

"'Is that all you have say about it?' said I.

"'Well, what do y propose?' he asked.

"'I propose we p something else in the pa sonage to go with t boys' potatoes,' said I, f I was hot.

"'It's kind of late n for Christmas.'

"'It's never too late f hungry boys,' said I, long as it comes.'

"'Well, what can we do?' he aske

"'You've got a horse,' said I, 'a I've got a single sleigh. Let's hit up and go round and see what the pe ple have to say.'

"'All right,' said he, and witho stopping for a bite we drove off to s our people. They were very sorry th they had been so thoughtless of th good man and had taken his faithf services so much as a matter of cours No one ever dreamed the truth of t needs of the parsonage from his wor or actions and we stewards we soundly blamed for not finding out o minister's wants and seeing them su plied. But we got something else b sides scoldings, and after two days w drove up to the parsonage with o sleigh full of turkeys, geese, chicken hams, flour and some other good thing besides half the salary in good mone We apologized for our neglect an promised to do better in the futur

"But the eyes of the boys opened an it was good to see them. Their fathe was just a little too independent an that caused his family to be the chie sufferers. However, though I had m Christmas dinner two days late tha year, it was the most delightful one think I ever ate."

"We drove up to the parsonage with our sleigh full"

The Garden Under the Christmas Tree

By ELIZABETH L. GEBHARD

CHRISTMAS Day was drawing to its close with the sun setting like a great mass of red fire behind he green of the Christmas woods. The mountains and hills beyond sloped white and glistening in the last slanting sunbeams, toward the home of Christmas peace. Inside the house in he gloaming was gathered a company of old friends, a yearly gathering held ince the grown persons present were hildren, and came to see "the little nother" on Christmas afternoons long go.

The company had changed somewhat as the years went by. Gray air as well as honors crowned some of the temples. Others had crossed ceans and continents, coming from ands where Christmas was glorified n garlands of summer flowers, instead of holly and evergreens, or from where he story of the Christ had been reently told for the first time, and lisened to by the children of far-away eoples, as a tale not older and dearer ach year, but fresh and wonderful as he story must have seemed on the first Christmas Eve. Little children, newly rown into the honor of the Christmas fternoon visit, had come also. One emained the same, "the little mother" amed by the first Christmas children. Her sweet face was likened by some to he fine cut cameos of her own young days, by others to the rose petals for laintiness and beauty, and the sweet pirit which shone from her starry yes, reminding one of the indescribable delicacy and odor of rose leaves.

On this Christmas afternoon a college professor, a philanthropist, a eacher of many children, a young man resh from the art schools of Paris, a ollege student, and a young mother vith two little girls, together with the laughters of the house, represented a roup of those who had made the Christmas gathering for many years. As was most natural, the conversation lrew back the absent ones into the warmth of the friendly circle, and houghts of loving remembrance lanced to the great Pacific coast, and cross the wide ocean to the lands of he East, where one of the company of he past had gone to tell the Christmas tory.

The glowing sun had passed from ight, giving place to the cheer of the vening lamp and the glow of the Christmas fire, when the story-teller egan her tale.

"I came across a celebration of Christmas this year," she said, "which ad an atmosphere all its own, and which carried a heart aglow with the Christmas spirit straight back through he centuries to the hills of Bethlehem, he manger, and the shepherds' song.

"In the course of much research into he origin and words of the earliest Christmas hymns, I came across two lergymen from Pennsylvania living in ur own city. One was a High Churchman, whose forefathers had been mong the early Scotch and Irish immigrants of Pennsylvania. These were he first settlers in some sections—the entlemen farmers who took up all the vailable unwooded land, building omes and owning farms of large creage. My friend, the High Church lergyman, was familiar with all the ldest hymnology embraced in the serices of his church, his learning carying the seeker after the Christmas ymns of the past into the writings of he early church fathers, and a rich tore of the rhythmical inspirations of he Christmas-tide.

"My second visit was to the home of pastor of a Lutheran Church, whose orefathers had also been of Pennsylvania stock, but this time I met the Pennsylvania German. The German ettlers, he informed me, had followed he Irish and Scotch, and finding the leared land all occupied, had taken heir share of the new world's footold from the forest lands. They had elled trees and hewed timber, and at last had found themselves the possessors of better land than their neighbors, the gentleman farmers, and so prosperity had followed in the wake of hard work.

"The Lutheran clergyman had himself been making a study of old hymns, and we found much information in our varied research to exchange with each other. The church fathers who lived their lives almost within memory of the first Christmas, became familiar friends to both of us in these days prior to our own Christmas, though we spoke their names with the reverence due to those chosen to carry the first Christmas messages, the writers of the hymns sung in the streets of Bethlehem and Jerusalem in the first centuries after Christ.

"Our mutual interest in the old Christmas songs brought a certain sympathy into our intercourse, which extended into friendly relations with his wife and only child, a little girl of seven. On Christmas Eve I found myself once more at their hospitable door, the bearer of a gift to the little daughter of the house."

Up to this point in the account, the older persons present had been the most interested listeners, but now the two little guests became eager questioners. "Did she have a Christmas tree?" asked one. "Did she hang up her stocking?" questioned the other.

"She had a Christmas tree, and I am sure that she hung up her stocking," the story-teller answered; "but she had something more that I am quite sure no one of you has ever seen." The little girls waited for the story with seeking eyes, while their elders evinced a warm interest.

"'Have you a little time to spend with us on Christmas Eve?' asked the Lutheran clergyman as I entered. 'We have something we would like to show you,' and the eager eyes of the little daughter, and the added word of welcome from the sweet-faced wife, together with the Christmas tension in the air, made it an impossible invitation to resist.

"'We are making the garden under the Christmas tree,' Mr. Ruigh said. 'Last year we could not have it, for the snow came early and covered all the moss. Gretchen is the more anxious to have the garden under her tree this year.'"

"The little maid with clasped hands lifted a flute-like voice"

"I never heard of a garden under a Christmas tree," said one of the small guests.

"Was it made of moss?" asked the other, and their mother added, "I confess I am as curious as the children."

The story-teller's face took on a reminiscent smile as she continued. "I was curious, too, but saw in the attitude of the family that the making of this garden was a matter of importance, indeed of reverence. Gretchen took my hand and led me into an adjoining room, where her father and mother followed. There I found a beautiful Christmas tree in a corner of the room, elevated about a foot from the floor on a raised platform. This platform was quite large and covered with white. Above it the branches of the tree had been trimmed away for another two feet, leaving a wide unoccupied space under the tree. On the platform was spread a covering of moss, green and gray from the Christmas woods. I waited developments with much interest, while Gretchen could hardly stand still for excited anticipation.

"Mr. Ruigh had left the room with his wife, but in a few minutes they returned with their hands full of packages. The clergyman carried a wooden box a little over a foot long, and about a foot wide, and nine inches deep. It was open at one side, and setting it down he began to take paper packages out of the three compartments into which it was divided. Emptied, and placed on one side, it presented the appearance of a low room, partitioned off by small upright twigs into three apartments, the largest in the centre. The floor was covered with a thin layer of hay. Opening one of the packages, Gretchen's father produced a little grain crib containing a tiny baby doll.

"'You know,' he said, 'it is believed by many that the manger in which the Christ-child lay was after this fashion.'

"The little crib was placed quite at the back of the larger room. Next a doll wrapped in white, with a white covering also about her head, representing the Virgin Mother, was placed near the crib, but Gretchen, with a loving mother-hand, changed her position in such a way that she hung with tender solicitude over the sleeping child. There was still one more occupant to the room—Joseph in sandals, and with his robe girt about him as if from recent traveling.

"Occasionally the clergyman spoke. 'We wanted Gretchen to remember,' he said once as the work went on, but for the most part we were silent, intent on the reproduction of the scenes of the holy night.

"One by one the oxen and goats, the donkeys and cows, were unpacked and placed in the side stalls. 'What is the closet in the corner?' I asked.

"'That is where the light is placed,' answered Mrs. Ruigh, 'sometimes a candle and sometimes a little lamp,' and then I saw a small window in the closet which threw a ray of light over the Virgin and the Child, but over no other part of the place. When the manger was finished, Gretchen's father placed it on the moss under the Christmas tree, and I asked, seeing a knoll not far distant in the mossy expanse, if there was still more in the picture.

"'Oh, yes, the shepherds and the little lambs,' answered Gretchen with a sudden clasping of her hands. 'You know that they heard the angels' song.' Sheep as real as the animals in the manger were soon placed on the slope of the hill, while shepherds with their crooks stood near, some with caretaking eyes upon the sheep, while others held their faces uplifted as if in waiting for the song of songs.

"'Now the wise men,' said Gretchen, and with the reverent attitude of expectation which had marked the whole of this reproduction of Bible scenes, the clergyman placed beyond the hilltop where the shepherds were grouped, toward the east, at the intersection of several paths, three men of foreign aspect, turbaned and sandaled, wearing gowns of bright colors, and carrying gifts in their hands, on their way to the Christ-child.

"The light overhead had been hung to throw its soft rays over the manger where the Christ-child lay. Toward the star the shepherds looked, and toward it the wise men traveled.

"It was not until all was finished that Gretchen's father spoke again, while his child watched his lips as he told the story, old and sweet, and ever new, of the Christ-child born in a manger, the scenes of which were being reproduced in his home, that a little child might never forget the beauty and the glory of his coming.

Continued on page 1217

How to Keep Christmas

Timely Suggestions by Representative Men and Women on the Observance of the Festival

IT has seemed to many of us as though we were gradually losing sight of the great underlying meaning of the Christmas festival. The wonderful day appears to be given up more and more to dissipations, some of them comparatively harmless, but others of a dubious character or worse.

With this thought in view, we have secured from several wise thinkers their views upon the subject. It seemed especially fitting that prominent educators should express themselves regarding the matter. Therefore we have asked for a word from Dr. Wm. L. Felter, the distinguished head of the Girls' High School of Brooklyn, in which, with its various annexes, about 4,000 girls are being trained for usefulness; and from Dr. Charles H. J. Douglas, of the great DeWitt Clinton High School for Boys in the Borough of Manhattan.

A more purely religious presentation of the case is given by Dr. Joseph Dunn Burrell, pastor of the Classon Avenue Church of Brooklyn; to which a word is added by Dr. Josiah Strong, the famous author of *Our Country* and *The New Era*, and president of the Society of Social Service. A good woman's mode of keeping Christmas is outlined by Miss Susan Hayes Ward, author of *The Life of George H. Hepworth*, *History of the Broadway Tabernacle*, and other works.

A Feast of the Spirit

Christmas is a feast of the spirit. Only those souls who in spirit keep the day can really enjoy it. This spirit is not one of boisterousness, of rollicking fun, of nonsensical buffoonery, but rather one of quiet contentment, of sincere gratitude, of genuine brotherly love. Christmas is pre-eminently the season of self-giving, in the belief that this will be the most acceptable offering to the God and Father of us all; since it is made in the spirit that moved him to bestow his matchless gift upon the world. The spirit of self-giving is the Christ spirit.

Christmas, then, stands for more than the making of presents or the giving of alms. It means more than a gorgeous tree, or bountiful repasts, or unusual gifts. It means self-service. It means sharing. Lowell sounds the right note in the *Vision of Sir Launfal*, a genuine Christmas poem, when he says:

> Not what we give but what we share;
> For the gift without the giver is bare.

The Christmas spirit is the chief thing, not the gift.

In the family, then, this spirit can be best exemplified. The gift need not be costly, but he who gives it should make sure that he is giving the gift and himself. If a special plea is needed at this time, let it be for simplicity, for sincerity, for spirituality. Let genuine joy abound. Let every note of discontent cease. Let happy spirits become contagious, so that every one, from the silver-crowned grandfather to the toddling child, shall enjoy aright this great Christmas feast.

WM. L. FELTER.

A Day of Love and Recollections

How can we begin the day better than by remembering gratefully, as we wake from refreshing sleep, the work upon earth of Him who had not where to lay his head? Each member of the family shows his good will by entering into the feelings of the others, the boisterous mirth of Jack and Sue, the radiant cheer of father and mother, and the serene kindliness of grandpa and grandma. And there are tender recollections of loved ones that were present at other Christmas-tides, and now gone before.

Dinner is planned so that mother and Bridget, too, if Bridget is a member of our household, can be spared to attend church, the grateful duty of all on Christmas Day. The enjoyment of dinner depends more upon the frame of mind of the diners than upon the nature and quantity of the food. "Better a dinner of herbs where love is, than a stalled ox and hatred therewith." But whatever we have, we will take time to relish it, indulging meantime in a family visit.

The after-dinner lull affords opportunity for breaking up into groups for confidential conversation, for a walk on the street, along a favorite road or through the fields, or for sitting down with book or pictures or writing materials. At twilight, the skilled hand, wandering over ivory keys, bears us upward till, in the silence that follows, we return to earth refreshed and strengthened.

At the Christmas tea-table what sight more pleasant than lighted candles? What sound more welcome than children's voices? The talk is of experiences of the day and plans for the evening. The young folk will away, these to party and those to concert; while their elders, happy in having given of their best to make the day bright, are now glad to rest by their own fireside.

CHARLES H. J. DOUGLAS.

A Day of Sentiment

Christmas is a time of joy, and in that aspect it is symbolical. It typifies the great love of God for us and his desire for our happiness. Many people very likely are so interested in the symbol, that is, the presents, the turkey-dinner, the games and sports and laughter, that they lose sight of the thing symbolized. But more or less of the true meaning must trickle into the heart. It is well therefore for us to "have a good time" on Christmas. The symbol sooner or later succeeds.

Christmas is a day of love, and love is not at its best until it goes out into the world. Everybody, therefore, children as well as grown-ups, ought to make a call, however brief, some time during the day, on some one for whom the day is likely to be cheerless. Our own hearth will blaze the brighter because we have lighted a little fire on one that but for us would have been desolate. Christmas, above every other festival, ought to be unselfish.

JOSEPH DUNN BURRELL.

The Children's Day

All church and national holidays are, first of all, holy days, recalling some great event or person; and Christmas is the holiest of all. But it is also especially the Children's Day, and on Christmas children should be happy all day long.

Let morning open with mirth and the exchange of greetings and gifts, if a Christmas tree has not borne precious fruits the evening before. When family gifts are exchanged before breakfast is served, then a hush in the merry-making may well follow breakfast, and a service of worship either at church or at home, with the story of star-led shepherds, and grateful

Here Am I, Send Me
J. Gilchrist Lawson
Chas. H. Gabriel
1. Hast Thou, O Lord, a work to do? Here am I, send me;.....
2. O touch my lips with fire di-vine, Here am I, send me;.....
3. A low-ly ves-sel at Thy feet, Here am I, send me;.....
4. My heart now longs and yearns to go, Here am I, send me;.....
O Lord, send me;
The field is white, the la-b'rers few, Here am I, send me!.....
The dross consume, the gold re-fine, Here am I, send me!.....
O cleanse and for Thy use make meet, Here am I, send me!.....
To reap Thy har-vest here be-low, Here am I, send me!.....
O Lord, send me!
CHORUS.
O-ver mountain, plain or sea, Here am I, send me!..... I'll
O Lord, send me!
go to the ends of the earth for Thee, Here am I, send me.....
O Lord, send me.
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How to Keep Christmas

(Continued)

thanks for home, friends, and God unspeakable Gift.

Let dinner be early, for children and for servants' sake, and make su that some homeless guest has bee secured, and the wants of some nee ones have been relieved.

After dinner should come out-o door exercise; and an evening begi ning with good, old-fashioned gam played by all the household, though b one child be present (never mir noise), continued with stories ar family legends, and closing wit Christmas verse, is an evening we spent.

Ezra the Scribe knew how to kee holiday when, after he had worshipe given thanks and taught the peop God's law from morn till midday, h charged the thronging crowds: "G your way; eat the fat and drink th sweet, and send portions to them fo whom nothing is prepared, for th day is holy unto our Lord; . . neither be ye sorry; for the joy of th Lord is your strength."

SUSAN HAYES WARD.

A Day of Service

The best way to have a good Chris mas is to transmute the opportunitie of the preceding three hundred an sixty-four days into the gold an frankincense and myrrh of loving se vice—the offering most fit for th Christ-child. JOSIAH STRONG.

Yuletide

IN the depths of winter, when all th charms of nature are dead, with th short gloomy days and darkest c nights, there come hovering over u the need and comfort of each other' society. We feel the dependence upo each other for happiness and enjoy ment, good fellowship and the warm clasp of a friendly hand. We receiv our pleasures from the kindness an sympathy that exist in our hearts an souls for others. From the darknes without, we enter a home filled wit the glow and warmth of the evenin grate fire, and at once the heart i filled with joy and content to b greeted with the honest face of a hos pitable friend.

Christmas awakens the strongest most heartfelt associations and lift our spirits to that hallowed and ele vated feeling of enjoyment that Yule tide always brings. With the seaso of merriment now comes the feeling o regret over the gradual dying out o the old-time Christmas customs, th loving remembrances, so dear to old fashioned childhood. The ordinary child of to-day at four or five years i already disillusioned and may b heard to say: "They ain't no Sant Claus. It's your father," or "It' your mother."

Yes, there was a charm about th dear old Christmas of the past, witl the tenderness and love it brought t the mother's heart, as she went silently into the room to find the little stock ings hanging along the fire-place on after the other! There might be only a little lonesome one, or there might b six or more jolly little ones, some witl holes in the toes worn through the day by frolicsome little feet. Santa Claus the imaginary one of the past, has been almost crowded out of the child mind. A business Santa may be seer on every block during the Christmas tide—the pity of it! for Santa, like Pierrot, seems to the child unknowr and half human, half visionary; or earth, yet not entirely of the earth.

After all, it is the unknown we live for. Surely, happiness is reflective like the light of heaven, and every face bright with smiles, and glowing with innocent enjoyment, is a mirror reflecting to others that supreme happiness. There is always the sacred spell of love in every soul at Christmas-tide. It is the heart's prayer born of gladness that Christ was born to-day!

MRS. ROBERT GRAU.

ALTARS CROWDED AT A REVIVAL

THAT "God moves in a mysterious way" has been exemplified in a revival now in progress in the Borough of Queens, Greater New York. A colored clergyman died intestate, at Corona, N. Y., and his books and effects were sold at auction. Among the books was a copy of Drummond's *Natural Law in the Spiritual World*," which was knocked down with others to Robert G. Lake, a prominent business man of the town. Looking over his purchase one day, Mr. Lake began to read Drummond carelessly at first, and then with riveted attention. In reading there came to him a spiritual awakening. He sought God's forgiveness of sin. Early in life he had consecrated himself to the ministry, but somehow he had drifted back into the world. Now that he had been saved, he resolved that he would bring his associates to know his Saviour, and he founded in the Union Church of Corona a "Men's League." For three years he held meetings and then began an active laymen's movement, having as its motto: "Saved to Save." Earnest laymen from eight churches joined Mr. Lake; special meetings were held and cottage prayer-meetings instituted in Elmhurst and Corona. For several months the laymen planned for a wider evangelistic movement. They secured the services of Evangelist Phillips of Macon, Ga. Godly women held earnest meetings; many cards were printed and distributed, telling of the Phillips and Butler meetings, and sent in abundance through the mails. Houses were visited and invitations were taken into saloons and gambling places. The churches were meanwhile filled nightly by throngs to hear the messages of the evangelist. At one Young People's meeting in Corona, over 100 rose to accept Christ. The following Sunday, at Elmhurst, over 200 took the same stand. Each night people came forward at the invitation.

Evangelist Phillips, who was once a business man himself, made a powerful appeal to business men. The meetings were notable also for their song services. With Walter Kantack at the organ or piano and Professor Frank Irwin (a blind musician) and Professor Butler and his wife in duets, the movement was substantially helped. Mrs. Butler held meetings for mothers, sisters, and daughters, and filled the Presbyterian church with women auditors, and a great spiritual harvest was reaped.

The laymen's organization, on account of the success of the recent revival, has become a permanent organization, with Robert G. Lake, of Corona, L. I., president; John F. Rodman, vice-president; A. L. Dunlop, treasurer; William Fineout, secretary, and Messrs. Talleur, Burroughs, Welch, Dunlop, Ansty, Mills, Mathews, Rodman, Sjoberg, Carlin and Kantack as active working officers. Pastors Clearwater Johnston, Laas, Jackson (of the African Church), E. A. Campbell and W. J. Peck have also been active in the movement. The laymen brought together the Reformed, Presbyterian, Methodist, Baptist, Union Evangelical Churches of both Elmhurst and Corona into fraternal bonds and they are now planning for Union Men's Meetings to be held monthly. At the Men's Meeting on Sunday, November 27, over 200 men came around the altar and in the evening the altar could not accommodate the people accepting the invitation given out by Evangelist Phillips. He estimates that not less than six hundred in all have decided for Christ. Forty have joined a Converts' Class in the Union Church and all the other churches are expecting large accessions. Dances, card parties, concerts and social functions were abandoned during revival. W. J. P.

Evangelist Phillips and His Associates in the Long Island Revival

The Garden Under the Christmas Tree

Continued from page 1215

At a word from the mother, the little maid with clasped hands, and eyes which saw visions as only children can, lifted a flutelike voice in Luther's Christmas song, written for his own little children:

"Away in a manger, no crib for a bed,
The little child Jesus laid down his sweet head,
The stars in the bright sky looked down where he lay—
The little Lord Jesus asleep on the hay.

"The cattle are lowing, the baby awakes,
But little Lord Jesus, no crying he makes,
I love Thee, Lord Jesus! look down from the sky,
And stay by my cradle till morning is nigh.

"Be near me, Lord Jesus! I ask Thee to stay
Close by me for ever, and love me I pray.
Bless all the dear children in Thy tender care
And fit us for heaven to live with thee there.

"As the last notes died away, Mr. Ruigh took up the story again. 'It is the custom in the section of country which I call home, to reproduce the scenes of the holy night in these gardens under the Christmas trees. There is sometimes half a room devoted to this Christmas art. Paths are laid out, the road from Jerusalem to Bethlehem is reproduced in perfect likeness of hill and dale, stream and woods. Fountains play in private gardens, and the scenes of the holy night are so real that the mind is held, and the heart is swayed as if in spirit one stood by the manger bed, hearing the beautiful strains, from afar, of the angels' song, and turning, greeted the wise men bearing the homage of the nations of the East."

"Might it not be possible that Luther's children sang their song facing a similar Christmas garden, and that the custom traveled over the sea with the German folk of Pennsylvania?" asked the Professor.

"It seems possible that this was a beautiful custom of the Old World before it was transplanted to the New," answered the story-teller. "Not only for little Gretchen was the glad story made fresh and vivid this year, but for the guest within her father's gates. Never did the holy night stand out above all nights so gloriously before, as when Mrs. Ruigh played softly the strains of 'The Holy Night,' and the whole family sang:

"Silent night! Holiest night!
Darkness flies, and all is light.
Shepherds hear the angels sing
Alleluia! hail the King.
Jesus the Saviour is here!
Jesus the Saviour is here!

"Silent night! Holiest night!
Guiding star, O lend thy light!
See the eastern wise men bring
Gifts of homage to our King,
Jesus the Saviour is here!
Jesus the Saviour is here!

"Silent night! holiest night!
Wondrous star, O lend thy light!
With the angels let us sing
Alleluia! to our King,
Jesus the Saviour is here!
Jesus the Saviour is here!

"When the voices ceased the night had taken on again its first glory, and as I passed out under the stars, each shining orb spoke of the Star of Bethlehem which rested over the Child in the manager—the Saviour of the world."

There was a thoughful silence among the old friends about the Christmas fire when the story had ended. Then one of the little guests spoke:

"And are the garden and the Babe really in Gretchen's home and under her Christmas tree to-day?" and the "little mother" answered in reverent tones, "He is in all our homes to-day, and under all of our roof-trees, and we are all full with his blessing."

A MAN WHO MADE DREAMS COME TRUE

Continued from page 1207

wanted to get home he had been sailed around in the fog, while the pilot was trying to make out whether the lights ahead were in Jersey City or Hoboken. At other times the ferries were blocked with floating ice, and there was more delay. Travelers had been so used to being late and miserable that they had given up any thought that there was a way out. Manhattan was filling up and homes must be found in the vicinity for the hundreds of thousands who would come there to work. Brooklyn and Westchester still remained, but they would soon be filled with homeseekers, while New Jersey lay near at hand with its wide extent of territory in great part unavailable. He thought first of more bridges, but the river seemed too wide for any single span that could be devised. The idea of going under the river occurred to Mr. McAdoo, but every one said the plan was impossible. In fact, it had been tried twice before, and some one said that there were eighteen hundred feet of tunnel jutting out in the water up near Hoboken that was flooded and had the bones of a few dozen workmen who had been in it when the river came through.

Mr. McAdoo decided that the tunnels could be built, and found that he was the only one who thought so, and he decided that he was the man to put the stupendous project through. As he had not a cent at the time to back up his idea, and was but little known, it was little wonder that all he had at first was plenty of discouraging refusals.

He urged that tunnels had been put under the Thames in England and under the Seine at Paris, but the Hudson River scheme was so much larger that the money men not gifted with McAdoo's prophetic vision could not see what it would mean for them, and preferred to let other kinds of water affect their stocks rather than that which separated New Jersey from New York.

McAdoo got possession of the old flooded tunnel head and had it pumped out. He found an engineer who would undertake the work of constructing a tunnel. The present number of tubes had not then been thought of. The engineer was Charles Jacobs, an Englishman, and a man after McAdoo's own heart. Together they worked out the plans and faced one new difficulty after another, for the solution of one engineering problem brought them to a point where larger ones had to be met at once. Mr. McAdoo raised the money for his plans in small amounts at first, and did not have a pleasant time in the process. He is not inclined to talk of this period. All that any interviewer has extracted from him on the subject is that it was a time of great discouragement. As the tunnels went further the money came easier and the plans larger. Now that they have been completed, and over 200,000 people are saving time and nerve force by their use, they can see that the price paid for it was sixty million dollars and it has proved successful.

Mr. McAdoo is a home-loving man. He is simple in his tastes. He never drinks and never smokes. He dislikes to be known as a man of one idea—"the tunnel man"—and much prefers to talk on other topics—books and history especially—and on his favorite characters, which happen to be Napoleon, Lincoln, Lee, and others who have made their mark in the world's work. In all he is a typical American, whose life is a lesson well worth studying by the clean boy with ambitions, but with little but courage and stick-to-itiveness to bring them to fruition.

ROBERT S. BLAIR.

Getting Ready for Christmas

By MARGARET E. SANGSTER

ONE of the most charming occupations of the year is that of getting ready for Christmas. Weeks before the day itself the shops display their tempting wares, and at home the subject uppermost in the feminine mind has some relation to Santa Claus. However obstinately the literalist may object to the good old saint, he still rules and reigns in the hearts of the world. Old people and children alike come beneath his sway and the spirit of good will and gaiety which he represents is one perennially fresh and forever sweet, stimulating and hallowed.

Getting ready for Christmas implies a certain amount of mystery, and for most of us a little self-denial and a good deal of thoughtful planning. If we have long lists of friends and relatives to whom we send gifts and greetings in the Christmas-tide not only is there a tax on the pocketbook. The mental strain cannot be underrated. We are told that there are people of a frugal turn who lay aside their own Christmas gifts annually that they may send them to some one else later. This cannot be recommended as an absolutely safe method, and certainly there is a suspicion of meanness in such an artifice. Mary Wilkins, with inimitable skill, once wrote a Christmas story about a pink shawl. A dear little lady had longed for a pink shawl for years, but had never been able to afford the making of one for herself. Each Christmas she knit dainty stitches into a lovely shawl of exquisite pink and sent it to a friend. She tied it with rose-colored ribbon, folded it in tissue paper and despatched it to the dear one whom she had in mind. One Christmas an expressman or a messenger or a postman, or all together, left at her door no less than six pink shawls, and she recognized in every one her handiwork, although in no instance had the shawl been sent by the person to whom it had originally gone from her. Old-fashioned people used to regard a gift as sacred, and therefore not to be given away. Much of the real delight in our Christmas preparations would be tarnished if we felt there was anywhere lurking in them the commercial element, the suggestion of barter, of a *quid pro quo*.

The children have the right of way in the Christmas season. If the family circumstances forbid extra expenditure for the grown people, let it be remembered that childhood is a season flitting rapidly away, and that joy and disappointment are alike greater in their effect on the boys and girls than on their elders. This is not to recommend a too lavish outlay even for children under the spell of the brave Saint Nicholas. A boy will be happier in the long run with simple than with elaborate gifts. A little girl does not need a half dozen dolls; one at a time is enough. Home-made sweets are as much appreciated, and are usually as wholesome, as those which come from a confectioner. The getting ready for Christmas will be most successful if characterized by simplicity.

BUYING CHRISTMAS CARDS

Some have pretty pictures on them,
Some have pictures bright and gay,
We may choose among the finest
For the Christmas holiday.

You for mother, I for daddy,
Both of us for baby Sue,
Then if you'll buy me a present,
I'll exchange with one for you.

. . .

A Man's Steady Climb A book has lately been published bearing the significant title, *From the Bottom Up*. It is the life-story of Alexander Irvine, a man well known as a worker to-day among the poor, and an intelligent and active champion of the workingman. The story begins with the boy's childhood, and opens with a bit of description. "The world in which I found myself was a world of hungry people. My earliest sufferings were the suffering of hunger—physical hunger. It was not an unusual sight to see the children of our neighborhood scratching the offal in the dunghills and the gutterways for scraps of meat, vegetables, and refuse. Many times I have done it myself.

"My father was a shoemaker; but something had gone wrong with the making of shoes. Improvements in machinery are pushed out into the commercial world, and explanations follow. A new shoemaker had arrived—a machine—and my father had to content himself with the mending of the work that the machine produced. It took him about ten years to find out what had happened to him."

The little Irish boy came of stanch Protestant stock. There were twelve children in the family, and the only person who knew how to read was the mother. Very early the little fellow began to work and earn money, digging potatoes, selling newspapers, earning anything that he honestly could, in winter, cold and barefoot, and early inured to every possible hardship. He had a keen appetite for learning; the one longing of his childhood and youth was for an education.

Enlisting as a young man in the British army, he lost no opportunity for self-improvement, and although at twenty-one he could not read, it is more than interesting to find later in life that he has studied English literature to advantage, knows his Greek grammar, and is graduated from a renowned divinity school. Successively this fine, strong man has been familiar with all sorts and conditions of men, has traveled in many lands and touched many lives.

He has been chosen to investigate labor conditions in the mines and elsewhere, and has carried through his investigations without the suspicion that he was in any manner different from the men working at his side. As lay minister of the Church of the Ascension in New York he is doing a directly beneficial work among the masses of the great city. The book abounds in amusing incidents and is illuminated by a gentle humor from the first to the last page. For a gift to a young man, whether rich or poor, no current volume could be better chosen.

As an instance of the great and tragic changes which sometimes occur in individual lives there is a striking story, one of many, related in the course of this autobiography. As a mere boy, Alexander was detailed to be the guide in her rambles of a beautiful young lady who was visiting in the neighborhood of his early home. He worshiped her from afar as the loveliest and most perfect being he had ever seen. She returned to her home in Belfast, and when later in his adolescence her former guide was employed there, he selected the church she attended and gazed at her from time to time as she sat in her family pew. After a little while she disappeared, and it was not until twenty-five years had passed that he learned that she had then married. It transpired that the marriage was not happy. The beautiful young girl eventually became the victim of drink, and in her widowhood in America her people lost all trace of her. She was discovered at last by Mr. Irvine in one of the most degraded neighborhoods in New York. She had been evicted for rent, her poor furniture was on the sidewalk and she was sheltered in her distress by a friendly colored woman. Life seldom shows a stranger contrast than this. It is a flashlight thrown upon the terrible evil wrought by intemperance.

. . .

Women in Council As some interest is manifested in the matter of jig-saw puzzles it may be as well to say that they are usually to be purchased of any stationer or may be found in a department store. They may be home-made, provided a boy possesses a jig-saw. Select any picture you choose from an illustrated paper, paste it very smoothly on a piece of thin board. Cut it up in any way you choose. The fun is in fitting the different parts of the picture together, so that they make a complete whole.

. . .

A Convalescent Child One of our friends has had a little son restored to health after the usual long siege of typhoid fever. During the weary convalescence this laddie was greatly cheered by receiving day after day pretty picture cards by mail. Thoughtful friends sent them, and the anticipation brightened dull hours while the cards became the boy's treasures. The pastor of a church tells me that when any child in his congregation is ill, he writes him a letter, and if the illness is long he writes several letters. Perhaps we can hardly estimate how much such letters mean to the proud recipient of a minister's greeting.

OUR BOYS AND GIRLS

THE LITTLE CLAY CITY—A Christmas Story

By JEANNETTE PORTER

So some cock-sparrow in a farmer's yard
Hops at the head of a huge flock of turkeys.
—TOM THUMB.

NO little boy in the world has so brilliant, so wonderful a Christmas as the Little Czar of Russia. Royal relatives on many of the thrones of Europe, and loyal subjects throughout the world, bestow upon the boy heir to the Russian throne a great variety of gracious Christmas gifts, among which the toys, toys, toys, are miracles of loveliness and ingenuity.

In the Little Czar's nursery, dolls laugh and cry, and ride about in carriages and carts drawn by horses that prance and step politely. Puppet lords and ladies move in and out of automobiles and motor boats, and fly in aeroplanes strung on wires from the high vaulted ceilings. The flannel elephant wanders in the elephantest way among the legs of the tables and chairs. The rabbits jump, the tortoise creeps, and tiny marionettes act out many of the fairy tales.

There is a wooden house, for instance, as big as a cracker box, no bigger, on a green lawn with a picket fence and a gate with posts that are Christmas trees; where three tiny bears and a doll with yellow hair play the story of Goldilocks as smartly and as smoothly as anything you can fancy. How you would laugh and dance for joy to see the littlest bowl of porridge and the littlest chair tumble over when Goldilocks sits comfortably down to eat Little Small Wee Bear's breakfast! And when she escapes through the window and runs into the woods, there is Mammy Bear, if you please, smoothing the pillows on the tumbled beds, and Great Huge Bear grumbling and lumbering down the stairs to the front door to watch Goldilocks run away.

"Mercy on me! This nursery is enchanted!" I declared when I saw all this.

Warfare, Pageants, Coronations

BUT of all the toys that he loves best, none are half so precious to the Little Czar as his cities and his soldiers.

Warfare, Pageants, Coronations and Jubilees, where whole cities and regiments of soldiers take part, these are the games the dear Mother Czarina invariably finds him playing when she comes into the nursery at the end of the day for their cup of cambric tea together.

The story of the Little Czar's cities alone is as beautiful as a fairy legend.

There is the wonderful city of gold, for example, where a palace with shining windows that look out upon velvety lawns, stands in tiny majesty, and a market-place, a cathedral, and an arsenal full of soldiers are fitted up. Little streets of extremely little mansions reach north and south, and east and west, from the palace, which is the centre. Around it all a driveway runs, and when Vronski brings the key and winds it up (Vronski is the Little Czar's favorite playmate, and is very much to the royal boy what Peter Pan's shadow is to Peter Pan), soldiers with black busbies step out of sentry boxes on guard; the Czar's carriage, no bigger than a filbert, drives to the castle gate, the archbishop walks down the street, the bell-ringer tolls the bell, little people in carved ivory frocks and hats move here and there. But, you should see it at night! The whole little golden toy city lights up with myriads of electric lights, no bigger than the head of a common pin.

A City of Brass

THERE is a city of brass perched on a marble mountain, after the City of Brass that Abdul Sammid discovered in the Arabian Nights; stories that the Little Czar knows by heart as well as you know by your heart the House that Jack Built.

There are larger and stronger cities, cities built of little stone and wooden blocks, which the Little Czar builds and unbuilds. I have seen more than twenty of them at a time, spread about the nursery. But, among them all, the Little Clay City of Bethlehem, which would by the casual visitor be accounted the humblest, is really the most remarkable. There is nothing in the royal nursery to compare with it, except perhaps the frescoes of white peacocks and the famous paintings on the walls by greatest artists.

No one is able to explain the charm that the Little Clay City casts over those who really see it and fall under its spell.

BUILT of nothing but common clay, there it stands, perched upon the side of a low sandy bluff: two narrow rough-paved streets and some flat-roofed houses, with here and there a low squat tower; little clay citizens, no bigger than a baby's thumb; this one with a jug upon her head, that one carrying sheepskin bottles, the other one earthen jars, all apparently on their early morning way to the wells beyond the village. This is about all you see at a first glance.

But examine it closer. By a door step a child a little while ago left off his play; clearly it is the potter's child. A half finished image and some clay bowls set to dry tell the story. A beggar, asleep in the shade of an archway, a bee-hive on a little bench at the threshold of a work-shop closed for the night, the desert folk coming over the highway, the little marketplace not yet awake; these are some of the many little touches that might have been left out, but were not.

On blue hills in the distance little clay shepherds watch little clay sheep, and the angel that bade them, "Be not afraid, for behold I bring you tidings of great joy," leads them on. Before long they shall surely all reach the little group in the stable yonder, where the Christmas Mother, her hands clasped around the Holy Baby, her lovely eyes intent upon his, watches the first mysterious little Christ-smile steal into the world. Yet nothing moves in the Little Clay City.

You will understand the strange enchantment of the Little Clay City better, if I tell you the story as the Mother Czarina told it to me, the story of that Christmas Eve when it came bearing the label: "The Little Czar of Russia, from St. Nicholas."

The Night Before Christmas

IT was the night before Christmas: The snow spread over Petersburg so deep that it was appalling. For more than a week the Little Czar had not been out of his own suite; but such a playtime as he had had! Little red banners of Russia streamed from turrets and towers, cathedral spires and housetops; every city had capitulated, the entire domain was the Czar's own and the greatest moment of all had come. At the head of the entire Russian army, infantry, cavalry, artillery, volunteers, and the Royal Red Hussars in lead and paint, his sword thrust high above his head, the baby monarch, astraddle his royal stick charger, rode triumphant.

"Brava! brava! Long live the Czar!" "Brava! brava! the Czar, the Czar!" The brave little fellow distinctly heard his soldiers calling, though it was only Vronski, dear faithful Vronski.

In peeped the sun on its way to the West. Castle windows, and minarets, garden-lakes and spires turned to golden flame; tiny spears and guns and muskets, how they glittered! And at this moment the Mother Czarina looked in at the nursery door.

"Brava! Brava!" she cried, clapping her hands for joy, because she understands how brave it is to be a Czar.

"A CORONATION, Vronski! Bring out the garlands and the velvets! The signal flags! Put up the arches and the canopy! Be quick, Vronski! The eagles and the dragons, get them all! A coronation! A coronation!"

But the Mother Czarina's strong proud arms slipped around the excited little monarch. "To-morrow, not to-day, my little king. See, the sun is setting in the big red West. Little boys must have their tea and a good long sleep. To-morrow is Christmas, you know, and oh, so many toys are down in the Throne Room, waiting." (Her gentleness is like magic, always.)

"Is there a new city, mother?"

"Yes, such a beautiful new city!" She drew him into her lap by the big bright fire.

"But always you make war upon your cities, dear. The little cities fall and fall before your guns. See! Even the city of brass has a broken gate. Is there never a city that will not fall, my little king?"

"If a city would not fall I should order out more soldiers and my biggest cannon should be sent from Moscow."

The Mother Czarina only gathered him closer to her.

Nobody ever thinks of questioning his kingly ways, except the beautiful Queen Mother, who loves him first as her little son, and only afterwards, very loyally of course, as the Little Czar.

"Tell me about the new city, mother, please."

"It is a Christmas city, dear, sent from the Holy Land to you. The good Kris Kringle himself must have brought it and made it, because among all your cities there is none half so wonderful as this one. I do believe it is a magic city, dear."

"A magic city! O mother, how can I wait until to-morrow to play with it!"

But the good hot tea, with the big fire and mother's arms so strongly about him, rocking, rocking in the high-backed chair that was the throne of all his dreams, soon set little visions to dancing, and off he went to sleep.

Mother Czarina rocked him for a long while, then in that gentle, mysterious way that mothers have when they remember a surprise for you and go away to fetch it, she tucked the tired little conqueror snug and warm into the big white bed, beckoned to Vronski, and together they stole out of the nursery.

Early Christmas Morning

IN the light of the night-lamp, dimmed by the early dawn, Vronski, spell-bound, stood at the bedside of his little master.

"Oh, little master, come! Come and see—the angels!" he pleaded. "The shepherds are leaving their sheep to follow them! Look, little master! Here is the Inn where there was no room! There is a picture of it in the book the Archbishop gave to thee. The Baby is right in here! See! See!"

The light of the shrine-lamp that ever hangs among the little nursery folk of Russia shone directly down upon the two little playmates and the little group in the stable. The Mother Czarina, who had slept in the nursery that night, wakened and refused to allow the nurse to disturb the children.

"Sh! Vronski, it is the Christ," she heard the Little Czar say. "See the horses and the cows and the light that shines! Say the story to me, Vronski! Say all of it, the way mother tells it out of the book."

"Yes, little master. And we fixed it here alone, the beautiful Czarina and I to help her. I remember the story every word. I learned it from the Archbishop to say at the Crêche in the Basilica. Ah, little master," Vronski went on when the story was ended, "you shall be the Czar and their little Majesties of Italy and Spain shall be kings and queens. The baby princess in Holland shall be Queen of the Netherlands. The beautiful Czarina told me so this very night. But the Christmas Baby is King of the world. The Archbishop told us this, too, and——"

But this was all too much for the sweet Queen Mother. She folded the little boys into their beds, just as any other joyous loving mother would do, and bade them wait for their playthings until Christmas morning.

The story of the Little Clay City quickly spread throughout the palace, already thronged with guests for the Christmas festivities. Later in the day, when the Czar, the Mother Czarina and the five little Princesses came calling "Merry Christmas, Merry Christmas," and all the royal household crowded into the nursery, they found the Little Czar on his favorite stick horse, and Vronski on a dapper hobby, urging a puppet pageant, more splendid than could be got together anywhere in the world, to the Little Clay City of Bethlehem, heralding the Christmas Baby as King.

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

J. F. M., McKees Rocks, Pa. What were the names of the three wise men that went to seek the child Jesus?

The legendary names which have come down to us are Melchior, Balthasar and Caspar.

G. A. L., St. Elmo, Tenn. What is the size of the largest vein of silver ever found in the United States, and where was it located? What is the average size of veins of silver? What is the value of silver bullion?

The largest veins of silver in the United States have been found in Leadville and Gunnison County, Colorado; Silver City, Idaho, and near Butte, Mont. At Leadville, some masses have been taken out weighing several hundred pounds. Peru and Mexico are rich in silver. The largest ore ever exhumed was taken from a mine in Peru, and weighed 800 pounds. No average weight can be given for a silver vein. It is generally found with other ores, notably lead and copper. The coining value of an ounce of *pure* silver is $1.2929, and the coining value of an ounce of *standard* silver is $1.1636.

A. H. F., Darlow, Kans. What countries are free republics, partial monarchies, and absolute monarchies?

The United States, France, Portugal, Mexico, the countries of South and Central America, and the governments of the West Indies, except colonial possessions, are republics. Afghanistan, Tunis, Zanzibar, Bokhara, Abyssinia, Khiva, Montenegro, Siam and a few other small principalities are absolute monarchies. There are forty-two limited and constitutional monarchies including Great Britain, Germany, Austria, Hungary, Russia, Turkey, Norway, Sweden, Denmark, Holland, Italy, Spain, China, Persia, and Japan.

W. E. Y., Morton, Minn. 1. How many railroads are there in Alaska? 2. How long are they?

1. There are nine different systems of railroads in Alaska. One runs from Skagway to White Horse Rapids, whence boats in summer run to Dawson and the lower Yukon. Several short lines connect Nome with neighboring mines. A road is under construction between Valdez and the Tanana region. 2. There are only 370 miles of railway in the territory.

R. H., Buttonwoods, R. I. Do the secret service men of whom so much is written in the papers have anything else to do beside safeguarding the President and other public officials?

The secret service men belong to the Secret Service Division of the Treasury Department at Washington. Their principal duty is to discover makers of counterfeit money and every kind of fraud on the Treasury Department. Some members of the division are detailed to look after the safety of the President.

W. H. N., Wickford, R. I. Please explain Matt. 27: 5; also Acts 1: 16-18.

The sarcastic reply which Judas received from the elders and priests instead of the sympathy he expected, deepened his remorse for his crime. It is supposed that he flung the pieces of silver after the priests into the sanctuary, where only they might enter, and then rushed out and hanged himself.

C. E. C., Block Island, R. I. What cases of dispute have been brought before The Hague Court for arbitration, and how far has this tribunal been successful in settling international difficulties?

There have been two Hague Conferences, those of 1899 and 1907, at which many international problems were discussed, such as warfare on land, on sea, in the air; armament, arbitration, rights and duties of nations, etc. In 1903, there sprang up a movement to encourage recourse to The Hague Court through treaties of arbitration led by England and France. The movement spread throughout Europe and America. Forty-four such treaties were signed by more than twenty European and South American nations. Most of these refer to The Hague Court all disputes not affecting vital interests or national honor arising between the contracting parties within five years. The treaties between Denmark and Holland and Denmark and Italy refer *all* cases to The Hague Court. The next Conference will be held in 1914. Certainly, The Hague Conferences have done much towards universal peace, and it is hoped that soon the armies of the nations will become an international police force to preserve the peace of the world.

H. F. R., Negaunee, Mich. Can you give me the meaning of Hosea 7: 5 and Hab. 2: 15?

Hosea 7: 5, "The day of the king" means his inauguration day, or his birthday, probably the latter. "Made themselves sick," they drank not merely glasses, but bottles; "he stretched out his hand with scorners"—the gesture of revelers in holding out the cup and in drinking to one another's health. Scoffers were the king's boon companions. Hab. 2: 15: The Chaldean king with his insatiable desires (a kind of intoxication) allured neighboring States into the same mad thirst for war to obtain booty, and then at last exposed them to loss and shame—an appropriate image in Babylon, which at last fell during a drunken revel; "that thou mayst look on their nakedness," that is, with unhallowed delight, like Ham of old in the case of Noah.

K. A. A., Kirk, Neb. 1. Please give a synopsis of the results of the "Pittsburg Survey," and other investigations instituted by Mrs. Russell Sage. 2. Is it true that the men in the steel works of Pittsburg work twelve hours a day seven days in the week, and are given less consideration than they should receive?

1. The works so far published by the Russell Sage Foundation are: *The Standard of Living Among Workingmen's Families in New York City, Medical Inspection of Schools, Laggards in Our Schools, Housing Reform, A Model Tenement House Law, Among School Gardens, Workingmen's Insurance in Europe, The Campaign Against Tuberculosis, Report on the Desirability of Establishing an Employment Bureau in the City of New York, Correction and Prevention*, and six volumes on labor in Pittsburg. 2. Since the publication of these volumes, it is said that great improvement has been made in the conditions in the steel works, which were previously very bad.

C. E., Newport News, Va. How many national banks are there in this country, and how much capital do they have altogether?

The report of the Comptroller of the Currency for last year (1909) gives 6,788 banks with a total capital of $919,143,825.

E. H., Fishkill-on-Hudson, N. Y. What is an aqueous rock? The two words seem quite contradictory.

It does not mean that the rock has any water in its composition. It is a term used in geology to designate rocks which have been formed beneath the surface of the water by deposits of shells, plant and animal remains and precipitates of various chemicals.

C. M., Centralia, Ill. Please explain Matt. 12: 39, 40.

These spokesmen of their generation addressed him in the prevailing spirit of unbelief. Jesus answered by pointing them to the case of Jonah. "In the heart of the earth" simply meant the grave. The period was expressed in round numbers, according to the Jewish way of speaking, which was to regard any part of a day, however small, included within a period of days, as a full day.

L. S. C., Topeka, Kan. In what year are we living, according to the Jewish calendar as the Jews use it to-day, and where did the present year commence, according to that calendar?

This is the year 5670-71, according to the Jewish calendar. The year began at sunset on October 3.

Some time ago a press dispatch from Pittsburg, Pa., appeared in the daily newspapers to the effect that a new colony of settlers in Tantallon, Sask, Canada, favored the emigration of eligible young women to that section, as many of the farmers and young business men there were in favor of marrying and making the place a permanent home. This dispatch, in substance, was referred to in a recent issue of THE CHRISTIAN HERALD and also in other weeklies. We have since made investigation, writing to the authorities, and we are now informed that the statements in the dispatch in question were wholly unauthorized. The author of the statements, who procured their circulation in the newspapers, has been arrested and will be placed on trial in a Canadian court.

R. W. L., Allisonia, Va. What is the trouble between the Vatican and the Spanish Government?

The Vatican claims that the Spanish government has no right to make church matters subject to temporal authority. The government claims that religious orders have established themselves in the country on being driven from France, and that these are unrecognized orders and their presence is unlawful and contrary to the best interests of the country. The government does not wish to have the orders increased in numbers. It also objects to church interference in political affairs. The government has threatened to break off the concordat whereby the Roman Church has privileges not given to other faiths. It has been proposed that Protestants and other non-Catholic religions be allowed to exhibit the symbols of their faith or a sign stating to what faith the edifice is dedicated, on the face of their buildings. This was strongly opposed by the Roman Church. The trouble is still far from being settled.

M. O., New Haven, Conn. I am a reader of THE CHRISTIAN HERALD, whose subscription expires in January. Can I take advantage of your premium offers now? I wish to use some of the books as Christmas presents.

Certainly you can. Send in your renewal of subscription early *this week* with your order for premium books or magazines, and you will receive your premiums in time for Christmas. Don't delay, however, as the time is short. Your subscription will be advanced one year from present date of expiry. Thus you lose nothing by sending in ahead and you get the same timely choice of premiums as our December subscribers.

M. L. C., Marion, Ill. How is the great musician Innes' name pronounced?

"In-nes," with the accent slightly on the first syllable.

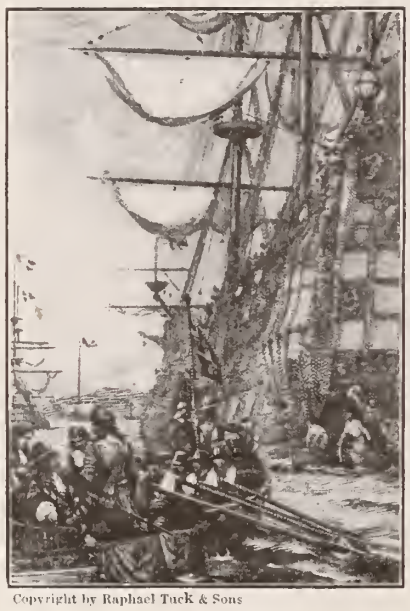
Miscellaneous

S. W. W., Fort Scott, Kan. 1. A vulgar habit, though not so reprehensible as some others. 2. Quite unnecessary, and nowhere tolerated among well-bred people.

J. D. H., Bartow, Fla. 1. Under the law and by nature, all are sinners, but though the law made nothing perfect, yet Christ makes us perfect in his perfection. To those who are in Christ sin is not imputed, all their sins being covered by his righteousness—clothed as with a garment. See I. Kings 8: 46; I. John 1: 8 and also 3: 9; Gal. 3: 22; Rom. 3: 10 and other passages. 2. Nothing is revealed beyond what is contained in the Scriptures and speculation is useless.

P. J. There are many things in nature which baffle even the ablest scientists. Scientific theories are constantly changing and advancing. You cannot interpret spiritual things through purely natural channels. The human mind has its distinct limitations, and when we try to supplement it by conjecture and speculation, the result cannot be of real value. With regard to your question as to different Biblical interpretations we would say that in all cases we must be governed (1) by the oldest available texts and (2) by the obvious meaning or purpose. A very slight error in translation may completely transform the meaning of a passage. Mark 16: 16 says simply, "He that disbelieveth shall be condemned."

Emperor William's Card



The Queen of Italy's Card

King George's Card

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Three Royal Christmas Cards

IT has long been the custom of the monarchs of Europe to exchange greetings on cards which display the highest art of the painter and designer. These cards are also enclosed with gifts sent to friends and faithful retainers. The King of England prefers the very artistic and majestic conception by Howard Daire of a visit of Henry VIII to Cardinal Wolsey. Charles II, whose career was filled with battles, hair-breadth escapes, and other adventures enough to fill a volume, is selected by the Kaiser as the chief figure on his favorite Christmas card. The picture shows him at the dramatic moment of his return to England after the death of Cromwell. The Queen of Italy has chosen most wisely of all, in the judgment of most of us. She likes best the artistic Madonna of H. M. Bennett. These beautiful cards are the highest style of artistic and engraving work of Raphael Tuck & Sons.

TO THE HIGHEST BIDDER

By FLORENCE MORSE KINGSLEY

Synopsis of Previous Chapters

Little Jimmy Preston, aged six, gets a letter at the post office for his sister Barbara. On the way home it is lost. Barbara Preston has been trying to keep the farm, the last of her father's estate, for Jimmy, but it is mortgaged to Honorable Stephen Jarvis, who is comparatively young. He threatens to foreclose. Peg Morrison, the old farm hand, is as greatly concerned over the loss of the letter as is Barbara. She goes to Mr. Jarvis to ask for more time on the mortgage. He tells her that he is disposed to do it, and also that he is tired of his present housekeeper and would like her to fill the place. She leaves without a word. The old housekeeper at once becomes her enemy. Stephen Jarvis comes to see Barbara. He asks her to marry him and he will give her the place. She refuses. She thinks of her old lover who went away and whose fate she did not know. Jarvis drives up and insists she ride with him. He rebukes her for not asking his aid to obtain a school position he heard that she had applied for, and she tells him that she asked his aid once and was refused. He says that he had offered her another place. He renews his proposals and says her brother could live with them. He tells her that he has never loved any one else in his life. He leaves her at her own gate, where little Jimmy meets her and says Peg has found the letter. All she can make out is the post-mark. The handwriting is that of David Whitcomb, her old lover, whom she thought dead. Barbara writes to the address, Tombstone, Ariz. Jarvis meets her once more and walks with her, as she will not enter the carriage; and he tells her that he cannot give her up. He grasps her arm, but with the declaration that she is "free," she wrenches away. She makes a desperate resolution. Going to Mr. Bellows, the auctioneer, she tells him that she wishes to sell her skill and intelligence "to the highest bidder." She says a mortage on the place covers everything, and that she must sell her work for a term of years for $1,200. Against his will, he consents to auction her off. Jarvis is astonished when he finds Barbara is to sell her services. A small crowd gathers at the Preston farm on the day appointed, Mr. Bellows wishes to know if Barbara wants to "back out." She refuses to change her mind. Jarvis comes to protest. Whitcomb returns while the auction is in progress. $1,400 is bid.

XI—*Continued*

THE woman in the green dress rose in her place. "This is preposterous!" she cried. "No servant is worth—"

"Be quiet, madame," commanded the auctioneer. "I'm runnin' this sale. Fourteen hundred dollars! Is there any lady or gent in the room who'll raise it? Fourteen hundred fifty! Fifteen hundred!"

"Sixteen hundred!"

The young man in the travel-stained tweeds shook his fist in the face of the small seedy man, who drawled out his bids in a hoarse, scarcely audible voice.

"Sixteen hundred I'm offered by the gentleman who has just arrived. Sixteen hundred, going!"

"Two thousand!" piped the little man in the creased checked suit.

"Twenty-one hundred!" shouted the latest comer, his eyes blazing.

"Twenty-three hundred!" said the engineer in a dogged monotone.

"Twenty-five hundred!" wheezed the man in checks, squinting through his glasses at the paper on which he was setting down the bids with painstaking neatness.

"Twenty-five hundred dollars I'm offered!" shrilled the auctioneer. "Do you raise it?" He turned to Whitcomb.

"Twenty-six hundred!" cried the engineer excitedly.

"Three thousand!" the hoarse voice of the shabby little stranger interposed.

"Three thousand one hundred!" snapped Whitcomb.

"Three thousand one hundred! Who'll make it four thousand?" The old auctioneer's voice trembled. He leaned far out over the table, brandishing his mallet wildly.

The man in the checked suit nodded.

"Four thousand dollars I'm bid; who'll raise it to five?"

The young fellow who had tacitly acknowledged himself to be David Whitcomb groaned aloud.

"I can't do it!" he said.

There was a general stir and turning of heads as Peg Morrison forced his way through the excited crowd.

"Hold on thar!" he cried in a loud, tremulous voice. "I've been up an' got my money an' counted it. I'll bid on Miss Barb'ry myself. She ain't a-goin' t' leave this 'ere farm t' go with nobody, ef I kin help it! I bid fifty-eight dollars an' sixty-five cents on Miss Barb'ry, an' its all I've got in the world!"

"Four thousand dollars I'm bid!" cried Mr. Bellows, his professional tones easily dominating the babel of voices. "Four thousand dollars, going! Four thousand dollars, going! Four thousand dollars, gone! And sold to this 'ere gentleman. Your name, please!"

The small man in the checked clothes

"'I find you changed,' she said; 'greatly changed'"

cleared his throat weakly and blinked, as he strapped the leathern memorandum book.

"My name's Smith," he said in an apologetic whisper.

"Well, Mr. Smith, you c'n settle right here and now, an' I'll give you a signed receipt."

"Hold on!" blustered Whitcomb, his face flushed to a wrathful crimson. "Who is this fellow, and what does he mean to do with—Barbara?" The last word was a groan of rage and disappointment.

"Excuse me, sir; I've got a bad cold an' can't talk. I'll explain to Mr. Bellows here in private. Yes, sir; I've got the money all right."

XII

"I congratulate ye, ma'am, on the success o' your idee," Thomas Bellows said when an hour later he handed to Barbara the roll of bills from which he complacently peeled off his own tidy commission. "This 'ere 'll pay off the lien on your prop'ty, I take it, an' leave you a pretty good nest egg besides."

"Who," said Barbara, her face pale and troubled, "bought me?"

"W'y, as t' that," confessed the auctioneer, "I can't tell you exactly. I was asked to hand you this 'ere letter. It contains further perticklers, I persoom."

He produced a thick square envelope bearing her name and address in typewritten characters.

"You was to stay right here on call, I was asked t' inform you. No, ma'am; it wa'n't any o' them folks that wrote t' you beforehand. A man, name of Smith; said he was the agent of the party as bid you in. You're to stay right here till called for."

Barbara had opened the envelope and was scanning the few lines of typewriting in the middle of the large square sheet.

"Miss Barbara Preston," she read, "will hold herself in readiness to enter upon the term of her services, previously understood to be five years. It is impossible, at the present instant, for the writer to state when the call will come; but the term of service will comprise the conduct of a home, and the care and guardianship of a little child."

There was also enclosed a stamped and addressed envelope, containing a paper drawn up in legal form, binding one Barbara Preston, spinster, for and in consideration of the sum of four thousand dollars (herein acknowledged), to a term of continuous service, beginning on the eighteenth day of May, 19—, and terminating on the same day of the month in the year 19—. The document was duly witnessed and bore, in lieu of signature, the imprint of a seal, with a device of crossed battle axes and the single word *Invictus*.

"You're t' sign right here," said Mr. Bellows, indicating with his blunt forefinger the space below the seal. "Me an' Peg Morrison 'll witness the signature. I told him to wait outside, in case th' was papers to sign. I'll see to forwardin' it for you. Le' me see that there envelope; likely it'll shed a little light on th' identity o' the party."

But the envelope merely bore the number of a post-office box in a distant city.

Mr. Bellows scratched his head and squinted his eyes into puzzled slits as he surveyed this unsatisfactory bit of evidence from every possible point of view.

"Wall, I don't know," he burst out at length, "'es I'd trust that proposition teetotally, if it wasn't fer the references. The man as bid ye in satisfied me the party he was representin' was O.K. es t' character an' intentions."

He glanced shrewdly at the girl; but Barbara asked no questions. She was beginning to realize that while the shackles which had bound her to Jarvis were about to be loosed, this unknown master of her future had forged a new and perhaps heavier fetter. But her composed features betrayed nothing while she wrote her name clearly—Barbara Allen Preston—below the red seal, with its short but significant motto.

Thomas Bellows went away after a little, taking with him the contract, duly signed, sealed and ready to deliver, and Barbara, left quite alone in the disordered home, quietly locked the money away in a drawer of her desk.

She turned to find Peg Morrison staring at her with eyes full of grief and consternation.

"Miss Barb'ry," he began, "why in creation didn't ye tell me what you was goin' t' do? Sellin' yourself—sellin' your own flesh and blood, like you was an Aferc'n slave! What d' you s'pose your folks 'd said t' what took place in this 'ere house t'day, huh? I'll bet your grandmother Preston 'd think you'd gone crazy. Where be you goin'? What you goin' t' do with th' Cap'n? Whar do I come in in this 'ere deal? Them's questions 'at I want answered right now. I've a notion," he added darkly, "that you be kind o' cracked. 'N' I don't wonder at it much."

Barbara was putting the furniture in place, straightening the rugs, and otherwise restoring to its wonted order the scene of the recent auction. Her cheeks and lips were bright with color; her eyes sparkled as she faced the old man.

"You are entirely mistaken, Peg," she said impatiently. "Just listen, will you? If I had waited a few days longer we should have been sold out under the hammer, farmhouse, furniture, stock. Now we shan't be. Do you understand? This very day I'm

Continued on next page

IS LIFE WORTH LIVING?

Is life worth living? "It depends on the liver."

This is an old answer to an old question—an answer with a two-fold meaning.

The little organ that secretes bile is blamed for many ills and many crimes. Everything looks blue to the bilious person who has overtaxed his liver with indigestible foods. It is easy to charge everything to the liver.

Of course the trouble is not with the liver, but with the man who owns the liver. The person with bounding health and vital vigor does not ask the question, "Is life worth living?" Life is full of beauty and pleasure for the person who eats simple, nourishing foods and lives in accord with the laws of Nature. He enjoys every moment of work or play, because every function of the body is performed as Nature intended.

Life is sustained by the food we eat and the air we breathe. These two elements, food and air, properly selected and appropriated, build the perfect human body. Now it ought to be plain that the complete food for nourishing the perfect human body must contain all the elements needed for making bone, brain, muscle and fat. One does not need to be a dietetic expert to understand that a food which contains one of these elements in excess of what the body needs is not a perfect food.

A perfect food is one which supplies to the human body the elements needed for the making of bone, tissue, and brain in the same proportions as we find them in the perfectly developed human body. Has Nature provided such a food? Yes. Whole Wheat is such a food. It has been man's "staff of life" for 4,000 years. It contains all the elements found in the human body, and we find that these elements are in almost exactly the same proportion as in the human body. It contains more nutriment than corn, oats, or barley, and when properly prepared, is more easily digested.

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TO THE HIGHEST BIDDER

Continued from preceding page

going to settle with the Honorable Stephen Jarvis," her red lips curled a little over the words, "and I'll pay Abe Hewett, too, and all the others. Oh! I'm glad I did it—glad! Jimmy will have the farm, and there'll be plenty left to fix the fences, and buy the fertilizers we need and mend the broken roof and maybe paint the house. Don't you see, Peg, what a splendid thing it will be?"

"But where are you goin', Miss Barb'ry?" The old man's voice held the sound of tears. "An' who's goin' to take care o' the Cap'n?"

Barbara compressed her lips sternly.

"I don't know where I shall go," she said, "but wherever I am I can write to—to Jimmy; and, Peg, I want you to stay, just as you have; only I shall pay you good wages. I shall pay you all that I owe you, too, and——"

"Will I hev charge o' the Cap'n?" inquired the old man anxiously. "Five years is a long time, Miss Barb'ry; he'll be—lemme see—w'y, the Cap'n 'll be 'leven years old time you're at liberty."

Barbara drew her fine dark brows together.

"I've engaged Martha Cottle to come here and keep house and take care of Jimmy," she said. "She's coming this afternoon."

Mr. Morrison's jaw dropped.

"Marthy Cottle!" he ejaculated. "W'y, that female—she don't know no more 'bout little boys 'an—'an a Holstein steer. She's an old maid school-marm, cut an' dried."

"She can help Jimmy with his lessons," Barbara said doggedly. "She's good and honest, and she'll do her best to——"

"My!" murmured the old man, shaking his head. "She'll do her best, mebbe, but—wall; I'll do what I kin fer the Cap'n t'—keep him f'm gettin' too awful lonesome an' discouraged. Marthy Cottle! Huh! We'll hev t' make out the best we kin after you're gone. Does — the Cap'n know — hev you tol' him you're a-goin' leave him?"

"No," said Barbara in a harsh voice, "I haven't, and I don't intend to, either. I—I'll leave word. I—couldn't, Peg."

Her young voice broke in an irrepressible sob.

"Don't you feel bad, Miss Barb'ry," the old man essayed to comfort her. "You meant it fer the best, I know you did, Miss Barb'ry. An' mebbe it'll turn out all right. I wouldn't cross no bridges till I got to 'em, ef I was you. I s'pose," he went on, his shrewd eyes on her face, 'at you seen young Dave Whitcomb this mornin'—him 'at used to teach school in th' village?"

Barbara's face whitened.

"You don't mean——" she faltered.

"Dave was here t' the auction," pursued Mr. Morrison. "I heard him put in two or three big bids on ye. He was ready to pass out his entire pile t' —save ye f'om bein' took away; I'll say that much fer Dave."

He turned, with his hand on the door.

"I didn't hev nothin' when it come t' biddin'," he groaned. "I might a' saved m' breath t' cool m' porridge. But I'd a' give the best fi' years off'n m' life t' 'a kep' ye right here at home, whar ye b'long. I swan I would, Miss Barb'ry."

"I know you would, Peg," Barbara said gently. Her eyes, the beautiful clear eyes of her father in his first unspoiled youth, were misty with tears, but she smiled bravely. "Five years isn't long," she reminded him. "It'll soon be over. And you can raise five crops of those wonderful onions while I'm gone."

. . .

Stephen Jarvis was at home and alone in his library that afternoon when Barbara asked to see him. It might even have been inferred that he expected her, but if he did, he made no sign. His manner was cool and calm, quite in keeping with the business of the hour, as he took pains to explain to her a number of details connected with the accumulated interest upon interest, delinquent tax accounts and other matters pertaining to the estate which Barbara, in her poverty, had been forced to ignore.

"I can pay it all," she said to him, the fruit of her triumph sweet upon her lips. "That is why I am here—to pay—everything I owe."

He looked at her quietly.

"You are doubtless to be congratulated upon the success of your scheme," he said. "I hear you realized quite a handsome sum on the sale of," he hesitated for the fraction of a minute, "your future."

"It will be only five years," Barbara said defiantly. "I shall be glad to work hard for Jimmy."

"When," he asked, "do you expect to leave town?"

"To-day, to-morrow—I cannot tell. I am ready to go now."

"To be gone five years," he said thoughtfully. "Very well; we will finish this business at once. Let me advise you to attend to your taxes promptly hereafter, and if——"

"Thank you," interrupted Barbara haughtily. "I shall be able, I am sure, to meet all obligations in the future. The farm may be worthless, worn out; but it will pay for itself."

He did not appear to have heard her last words. He was busily arranging various papers. And presently he handed her the canceled bond and mortgage and the receipted tax bills, all neatly arranged. In return she counted out to him with fingers which trembled in spite of herself the crisp bills for which she had sold her youth.

"There!" she said rather breathlessly. "Is that all?"

"All," he repeated quietly. "And it is all quite right. Thank you."

She looked at him uncertainly. His head was bent; his eyes fixed upon the pile of rustling bank notes which she had just pushed toward him.

A sudden unreasoning sense of dismay fell upon the girl, shadowing the triumph in her face. She made swift retreat toward the door, casting a half frightened backward look at the sombre figure behind the desk.

He did not lift his eyes from their unseeing contemplation of the money, even when the jarring sound of the hard shut door told him she was gone.

Left quite alone Stephen Jarvis slowly folded the notes, sealed them securely in a stout envelope and locked them in his safe.

XIII

Young Whitcomb sat quite at his ease in Donald Preston's big armchair, one leg flung carelessly over the other, his handsome head thrown back, its riotous curls shining in the lamplight. His blue eyes full of laughter were set upon Barbara.

"So you thought I was dead; did you?" he asked in a bantering tone; "but it didn't appear to bother you much. You're looking handsomer than ever, Barbara. I had an idea I'd find you—changed."

He waited for some sort of reply; but Barbara was trying hard to reconcile the ruddy, smiling man, who sat so unconcernedly in her dead father's place, with the pallid, serious, large-eyed phantom of her dreams. She had been looking at him in puzzled silence, and now her glance disengaged itself from his with an effort.

"I'll wager," he said, "that you have been thinking of me with a crown upon my forehead, a harp within my hand, the way we used to sing in Sunday school when we were kids. Now own up! And you're disappointed to find that I'm such a commonplace, live looking chap—eh, Barbara?"

"I find you—changed," she confessed in a low voice, "greatly changed."

To be continued

Dragon's Teeth

I LOOKED from my chamber window
On the green house roof beneath,
And I saw on its lower edges
A row of dragon's teeth.
Some large, some small, some midway,
They shone in the setting sun,
That had fashioned their shining beauty
Through the day that was nearly done.

Not sown like those of Cadmus;
I feared no hostile band;
But placed just where I could see them
By the Father's loving hand.
For I needed a thought to comfort,
And the glistening cylinders cold
Taught a lesson of strength and protection,
When the gray should transform the gold.

So I turned from the icy splendor
With a feeling of perfect trust;
For He who could fashion such wonders
Would temper the wind's fierce gust;
And I need not fear for the morrow,
Since His arms are underneath,
Nor dread the stings of sorrow
That come from care's dragon teeth.

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¶ There are many persons who do not agree with Roosevelt in some things---possibly in many things; it is the privilege of every American to have his own opinions. And then there are multitudes of Americans who regard Mr. Roosevelt as "our foremost living citizen"---others differ. It is for the edification of those who so regard him, as well as for those who don't, that we have made this special arrangement.

¶ **The Christian Herald** always has been and always will be strong and independent in its editorial utterances and endorsement of public men and women, as well as in other things. We want, however, to give **Christian Herald** readers of both classes, those who agree with Mr. Roosevelt and those who do not, an opportunity to know just what this strenuous American is doing, for no matter how you look at him he is a big news-maker, and his terse way of doing and saying things commands respect. Every American should keep posted on national events, and no one can do this unless he knows just exactly what is happening in the vicinity of Theodore Roosevelt.

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Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

YOUNG King Rehoboam wanted to be advised, at least he thought he did.

"He took counsel with the old men," who were probably the friends of his father, King Solomon. It was at the time of his accession to the throne. Great and prosperous had been the reign of King Solomon. All of his cups and plates were of gold. None were of silver. It was nothing accounted of in the days of King Solomon. Indeed, he made silver in Jerusalem as stones. (I. Kings 10: 21-27). All of this magnificence brought heavy taxation upon the people, for somebody had to pay for the luxurious customs of the king. And when Rehoboam was made king, the people appealed to him to have their taxes lightened. And so he asked advice of the old men. They did not say, "Make the taxes of the people less." Neither did they advise the continuation of the heavy taxes, but they did say: "Be a servant unto this people, answer them and speak good words to them, and they will be thy servants forever." In brief, the old men advised the young king to be a friend of the people. But the advice did not please King Rehoboam. He had visions of kingly glory and magnificence equal to, if not surpassing, that possessed by his father, and so he rejected the advice of the old men.

What the Young Advised

"And took counsel with the young men," those of his own age, and with whom he had grown up. They would therefore be all the more likely to reflect his own feelings. They were in the mood of greatly increasing the taxes of the people, and they made very odious and discourteous comparisons. They advised King Rehoboam to say to the people: "My father chastised you with whips, but I will chastise you with scorpions." This probably referred to the manner of securing public labor on public works, where men worked under the lash for King Solomon, but the young men would have King Rehoboam use lashes with bits of sharp cornered metal fastened in that would tear the flesh. "Tell them that you will add to their yoke (their burdens) and that you will be more than three times as hard upon them as your father has been; as much harder as the little finger is larger than the loin."

All of this pleased the young King Rehoboam. It quite fitted in with his ideas. So he gave the command that after three days the people should come before him, and hear what he had to say to them. They were marshaled by the great labor leader Jeroboam, the master workman. And to the expectant throng, the king delivered his cruel message. We are not told whether or not the people were struck dumb, or whether a great wail went up from them, but a breach was made that day. There was a revolt, and the kingdom was divided: ten tribes left Rehoboam, and made Jeroboam their king. Two tribes only remained loyal to King Rehoboam, and they were never joined again. Not only did Israel forsake their king, but they also forsook their God, as we shall learn in the lessons that are to follow.

How different it all would have been if the young man Rehoboam had followed the advice of the old men! A good fairy called her assistant and showed her a golden box. "Take this box," she said, "and lock it carefully in the safe. It contains good advice." "My mistress," replied the assistant, "why should we lock up good advice? No one will ever take it."

Let us compare the young King Rehoboam, who was probably twenty-one years of age when he came to the throne, with his father King Solomon who as a boy seventeen years of age succeeded to the throne of his father King David. We know the story well: how the Lord appeared in a vision to Solomon as he was sleeping, and said to him: "Ask what I shall give thee." How wonderful was the reply of the youth: "Give thy servant an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?" And we are told that the young king's reply pleased the Lord, that he had asked for wisdom instead of long life, or riches, and that he had not sought power over his enemies. Place these two pictures side by side. Solomon, the God-loving, teachable young man, with Rehoboam, the self-willed young man who sought wisdom of his fellow-men instead of God.

"Lord, I pray thee, open his eyes that he may see." We feel like making this prayer for all young men who are like Rehoboam, even worse, for they do not even take counsel with old people, and they promptly reject the advice given by parents or grandparents if it is offered to them. This prayer was just made by the prophet Elisha for his young manservant when the Syrian host had come to the town of Dothan, where Elisha and his servant were, to capture them. The young man was not blind, but he did not see with the eye of faith. And when the Lord did open his eyes, he saw that the host of heaven which had been sent for protection far outnumbered the attacking force (II. Kings 6: 8-17). The result of that prayer was more wonderful than any oculist ever achieved.

There was one young man who would not open his eyes, although he was bidden by the Lord Jesus himself what to do. "Go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." And the young man, though rich in money and lands, went away from Jesus sorrowful and blind; the eyes of his soul were blind. Rehoboam was just such a young man—rich, very rich in titles and lands which he had inherited from his father, King Solomon; but the cause of the poor and the oppressed did not appeal to him. We are not told whether or not the rich young ruler who came to Jesus was able to hold on to his possessions; but we are told that Rehoboam lost the greater part of his kingdom. We read in I. Chron. 21: 5—"All they of Israel were a thousand thousand and a hundred thousand men that drew sword" (one million, one hundred thousand warriors). These were all lost to Rehoboam, because he did not ask wisdom of God, and refused the wise advice of the old men. He lost beside these the great multitude of men who did not bear arms and the great company of women and children, probably between three and four millions of people. He lost also lands and treasure, a tract of 9,000 square miles, while he remained king over about three thousand square miles. His greatest misfortune was the number of enemies he made. As King Solomon was greater than King David, so we might have expected that King Rehoboam would be greater than King Solomon. But how he dwindled in a single day to a ruler over a small extent of territory!

"Lord, open the eyes of young men to see the cowardice of following the crowd in sinning." And also we pray: "Open the eyes of young men to see the nobility of Christian courage."

* The International Sunday School Lesson for January 1, 1911. The Kingdom Divided. I. Kings 12: 1-24. GOLDEN TEXT: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." Prov. 13: 20.

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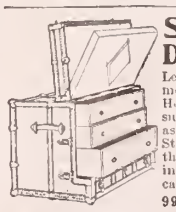

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A WORD OF WARNING

WE had but just concluded our former article, entitled "Speculation," when the newspapers brought to hand a sad confirmation of all we had set forth as to the credulity of so many people and the utter dishonesty of all the "get-rich-quick" concerns that have so long and so persistently made the country's thrifty toilers their prey.

There is, in the exposé recently made by our post office authorities at Washington, a warning of so much value to every small investor that we shall offer no excuse for making it the subject of this paper.

The Facts in the Case

No department of the government comes into closer or more constant touch with the people than the post office, and valuable though its services are to all, there is no class of men who use them to such advantage as the "get-rich-quick" schemers. The Postmaster General is quoted as saying that within a few years more than $100,000,000 has been taken fraudulently from the people through the machinery of the post office, and the spread of the rural free delivery system. This is an enormous amount, but the authorities declare that it is far below the actual sum and possibly represents less than one-half of the total amount lost—lost through the rascality of the few and the blind credulity of the many.

The whole nation would rise in indignant protest if our postal authorities attempted to emulate those of Russia, by reading the private correspondence of our citizens. The schemers know this, and take advantage of it. From county tax lists, business directories, and other sources, they collect the names of prospective victims. This done, the rest is easy.

It is a curious fact that most of us are inclined to accept without question the truth of statements read in print, which we would quickly refute if given to us verbally. The schemers know this, and so they prepare their reading matter so as to make it particularly attractive and convincing, and send it out through the mails.

Another curious fact, which the schemers thoroughly understand and use to their own advantage, is that most people are inclined to make investments in ventures of which they have heard much, but of which they know absolutely nothing. There is a terrible fascination about a promising but as yet undeveloped gold mine, and there is a lure about a recently discovered oil field that cannot be resisted. We have heard of the vast fortunes made in these "get-rich-quick" enterprises, and so we count our few dollars and dream and dream, till one day a prospectus arrives from a hitherto unknown source, and then we think, and think very seriously, and count over our available cash again.

How the Schemers Work

If we do not become so deeply interested at once as to write for further particulars, "the promoters" soon follow the first communication with a second. This second paper contains the analyses of assayists, the reports of mining engineers, and the opinions of great financial experts as to the present value and future prospects of the great enterprise, in the profits of which you are given the special privilege of participating. The second letter, known as "a hurrier" to the thieves' trade, is apt to conclude with the statement that the stock, offered at one-tenth of its face value, is now climbing up to par; that the subscription books will close at the end of the month, and that if you do not avail yourself of this opportunity for a sudden fortune, it will never come again. If this proposition should not tempt you, a third and last will be pretty sure to follow, and this will be an appeal to your vanity as well as to your pocket.

The third communication assures you that the promotors, all of whom are "Hons." or "Generals," have investigated your character, and are so delighted with the result that they are willing to give you a bonus of stock in the concern, if you will agree to act as their local agent and representative. That is, having failed to fleece you, they want to use you in order to fleece your neighbors. Can't you see through the whole wretched business? Of course you can; but alas! and yet alas! too many people equally honest, but not equally shrewd, do not see through it.

While this is being written two members of a firm of promoters are in the Tombs awaiting the action of the federal grand jury, which is inquiring into their methods. These men knew all about the ultimate failure of other schemes similar to their own, but that did not deter them. The people soon forget; they are fascinated by the words "gold" and "oil."

These men and their associates, it is believed, have taken in from the sale of stocks in gold and oil properties, which had no existence, about $50,000,000 in the past four years. When the federal authorities took possession of the swindlers' office, $20,000 was received through the morning's mail, and half that sum came in the afternoon, and it may not have been a very busy day at that.

The Dupes

The men who sent their money through the mails had no thought of being parties to a fraud. They were honest country storekeepers, and thrifty farmers and wage-earners. But the person who fails to properly guard his own property offers temptation to the thief and so, in a way, is culpable.

As soon as the post office authorities had exposed these thieves, the news spread and their pale-faced, heart-broken dupes began to crowd the federal offices. This is from a leading morning paper, describing the occurrence: "The doors were hardly open before the victims began to crowd in and to tell how they had been duped. Most of those who came to ask if there was any chance of getting their money back, were elderly women, and a number were widows who had put their husbands' life insurance money into these mining or oil stocks.

"There were a few men, however, and among them a bricklayer who said he had invested $2,000, his life savings, in some of the stock offered at fifteen cents a share, and in another company at forty cents a share. After having read the prospectuses, he went to the offices of the company, and met a very pleasant talker. The result was that he drew his money from the savings bank and gave it to the promoters and the only thing he received in return was literature."

Among the victims was a woman from Philadelphia, who had been induced to invest her all, $4,000, that she had saved and was keeping for the declining years that were near at hand. Another old woman, whose husband and children were dead, put in her last cent, $3,750, under the promise that she would soon be in receipt of that sum annually. "Oh, God of the widow and the orphan!" wailed the poor creature when she learned how she had been duped. "How could men who had mothers find it in their hearts to rob a poor old woman!"

There is a lesson in all this. We learn through the calamities of others as well as through our own. Then let us ask ourselves if it has not a moral, and if we should not be warned by example, and so saved from the disaster that has overtaken people as honest in intent as ourselves?

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LIVING WITH CHRIST*

A LADY recently listened to a new preacher and remarked, "I liked m very much, and the thing I liked st about him was that he said so uch about reading the Bible. Now-ays we hear very little about reading e Bible."

Perhaps this is true. Perhaps min-ers and writers do not say as much they ought upon this great subject. And yet if we would live with Christ, e must study his precepts. If we ould catch his spirit, we must live in e atmosphere which he created by his ords.

We long to see those whom we love st. We seek every opportunity to with them. More than that, we nnot understand them unless we are ten in their company, sharing their oughts, their hopes, their sorrows.

Thus if we love Christ, we shall love s words. We may not gaze upon his ce nor clasp his hand, as we clasp a nd of flesh; but by daily studying s blessed Word, we may in spirit ap-oach his presence.

Nothing fits us for prayer like the udy of the Bible. It seems to usher into the Holy of Holies, if read in ie right spirit; and, once there, we in pour out our souls to him who is ir best friend, as we could never do well without that sacred prepara-on.

Therefore, as we enter upon this onderful new year, let us resolve that e will read our Bibles more faithfully nd pray more fervently than ever be-re. Thus may we ever live with our ord.

In that precious little booklet, *Mak-g Beautiful Years* (doubtless owned nd cherished by many who read these nes), you remember that we are bid-en to make the most of the passing ay; and to look not for high things nt be content to do well the humble udgery which falls to the lot of most us. The author says:

"To live well in one's place in the orld, doing prosaic work diligently, welling in love and unselfishness with l men, is to live grandly. One who ghts well the battle with his own lusts nd tempers, in the midst of the count-ss temptations and provocations of very-day life, is a Christian hero.

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We must want to live with Christ. e must hunger and thirst for his resence.

Dr. Gunsaulus tells this story of braham Lincoln.

In the dark days of the Civil War, his little boy became involved in a fight with one of his playmates. He came in with a bleeding face and many pains, and walked straight into the cabinet chamber, saying passionately, "I want my father."

Secretary Chase was there. Suppose he had said, "I know where the greatest financier is that the world has produced." Still the boy would have repeated, "I want my father."

Another in the cabinet might have said: "Boy, I can get you the commander-in-chief of the army and navy of the United States." And the boy would only have repeated his agonized cry, "Oh, but I want my father."

Another might have said, "I will bring you the greatest lawyer in America." Would he have satisfied the heart-broken boy? No, he would have only reiterated more sharply than ever, "I want my father."

Let us open our hearts to him and beg him to come in and dwell there forever.

* Topic of the Epworth League for Sunday, nuary 1. TEXTS: John 15: 1-7; I. John 3: 24; 5: 12.

Giant and Dwarf Bees

IN some of the East Indian Islands, and on the mainland of Hindustan, are to be found the smallest race of honey bees in the world. These dwarf honey collectors are known to entomologists as *apis florea*. Their honey combs are no larger than a child's hand, and the cells are about the size of a small pin-head. This honey is excellent, as is the wax. The little creatures build the combs on the branch of a low tree, and as they have not to provide for winter, they work all the year through, raising broods like themselves.

In the same land there is a race of giant bees, *apis dorsata*, as large as a field cricket. These monsters of the bee world build honey-combs that are from six to seven feet in length, four or more in width, and which weigh from three to four hundred pounds each.

The honey of the giant bee of India is quite as fine as that of our own best hives. We understand that our Agricultural Department will try to import these great bees. It is thought they might succeed in the milder climate of our Gulf States.

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We are sorry to hear this, for it is evident that our friend has not grasped he spirit of the Advertising Talks which have appeared in THE CHRISTIAN ERALD during the last year. The aim of those talks has been, in the first place, o show that we admit to our advertising columns only those advertisers who an be relied upon, and, in the next place, to beget as confidential relations etween our subscribers and our advertisers as possible.

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True, it may open to us a page of bitter sorrow; but on the other hand, it may hold new and unsuspected joys.

"This is all very well," said one to whom late years had brought much of pain, "but within my soul there is only terror as I contemplate the year to come. Some new grief is before me, I know. How can I bear it?"

Shame, shame on such an one! Carey's great command to missionaries applies equally to each of us as individuals: "Expect great things of God."

Our "Way-Maker" goes before us, as the ark led the hosts dry-shod over Jordan. He will not try us above what we are able to bear, and he will lead us in the paths best for our souls.

It is true that we learn chiefly through experience, and that, in one sense, we must be constantly remembering, constantly comparing the circumstances of to-day with those of yesterday, in order to act with wisdom.

Yet, in another sense, we must, as the apostle reminds us, forget the things which are behind, if we would use our powers to the best advantage in pressing forward to the goal.

In one of the daily readings from Isaiah this view is emphasized:

"Remember not the former things, neither consider the things of old."

That sweet and human poet, "Susan Coolidge," voices the same thought most hopefully when she reminds us that

Every day is a fresh beginning,
Every morn is the earth made new.
. . . . . .
Only the new days are our own,
To-day is ours and to-day alone.
Here are the skies all burnished brightly,
Here is the spent earth all reborn.
Here are the tired limbs, springing lightly
To face the sun and share with the morn,
In the chrism of dew and the cool of dawn.

Fear and worry are the two greatest foes of the Spirit, next to sin itself. Let us banish them out of this new year. Doing the best we can every day, let us look forward bravely to each to-morrow. Having "done all," let us "stand" in the courage and faith of our Lord.

To many of us it sometimes seems hard to tell whether we are walking in the right way. How can we know whether we are truly led by Christ?

This is what the highly consecrated and spiritual Bushnell said on this subject:

"Does it seem impossible that you can ever find your way into a path prepared for you by God and be led along in it by his mighty counsel? Let me tell you a secret. It requires a very close, well-kept life to do this; a life in which the soul can have confidence always toward God; a life which allows the Spirit always to abide and reign. There must be a complete renunciation of self-will."

Henry B. Wright, in his very helpful book, *The Will of God*, says that there is "a four-fold touchstone," by which we may learn whether or not we are walking in Christ's way. We must have his Purity (Matt. 5: 27-32); his Honesty (John 8: 44-46; Luke 16: 11); his Unselfishness (Luke 14: 33); and his Love (John 15: 12).

Many minor matters are left optional with us, but these four qualities we must surely have if we would walk in Christ's way. Let us strive with all our might to possess them in this new year.

* Christian Endeavor Topic for Sunday, January 1. TEXT: Josh. 3 : 1-17.

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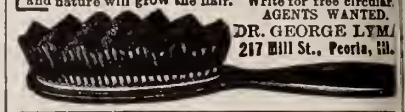

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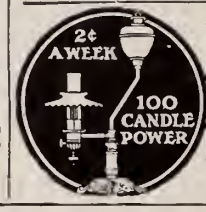

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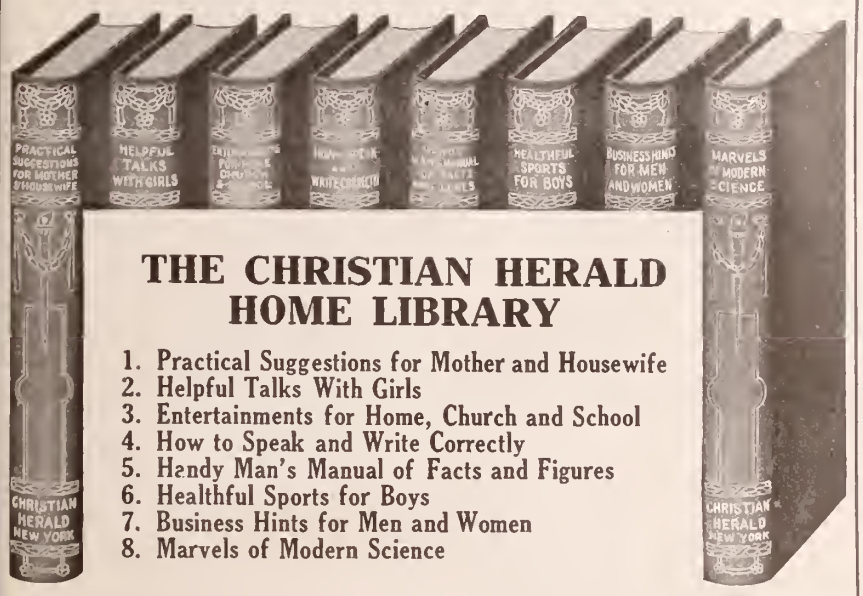
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Stephen, A Soldier of the Cross

By FLORENCE MORSE KINGSLEY

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MRS. KINGSLEY tells why she wrote *Stephen:* "There are those who have asked me to write this book. There may be others who shall question me because I have written it. 'Assuredly,' these will cry out, 'it is justly forbidden to ascribe words and deeds of one's own devising to them which have been set forever apart in the pages of the Book of books. The pen of inspiration has written of Stephen all that God wills us to know of him, therefore let us be content.'

"It is true that the story of Stephen is little known; scarcely for a single day does the light shine clearly upon him, and that day the last of his mortal life. A tale is told of ancient alchemists, how that they possessed the power of resurrecting from the ashes of a perished flower a dim ghost of the flower itself. In like manner, may not one gather the fragrant dust of this vanished life from out the writings and legends of past ages, and from it build anew some faint image of its forgotten beauty?

"Surely in these days, when the imagination hurries to and fro on the earth, delving amid all that is low and evil and noisome for some new panacea wherewith to deaden, if only for a moment, the feverish pain in the hearts of men, it were a good thing to lift up the eyes of the soul to the contemplation of those days when the memory of the living Jesus was yet fresh in the hearts of His followers; when His voice still echoed in their ears; when the glory of the cloud which had received Him out of their sight lingered with transfiguing splendor on all the commonplace happenings of their daily lives; when the words, 'Lo, I am with you alway, even unto the end,' meant a living presence all comforting, all powerful.

"We are wont to look longingly back through the dark mists of the ages and sigh, 'Oh that I had known Him as they knew Him! But in these hard, gray days there is no glory that shines, no voice that speaks, no ecstatic vision of the Son of Man standing at the right hand of power.'

"Yet had we lived in those days the life which many of us live to-day, going to church and to prayer because such attendance is a Christian duty; giving of our abundance to the poor because our neighbors will marvel if we withhold; and for the rest, living as those before the flood, and since also—eating and drinking, and making such poor merriment as we are able in a life which was given us for another purpose—had we lived thus in those far-off days, would the Pentecostal flames have descended upon us? Could the crucified One have said unto us, 'Lo, I am with you alway, even unto the end?' Would we not rather have cried out in terror and fled away from the light of those sad eyes into darkness, even as did Peter after that he had denied with curses?"

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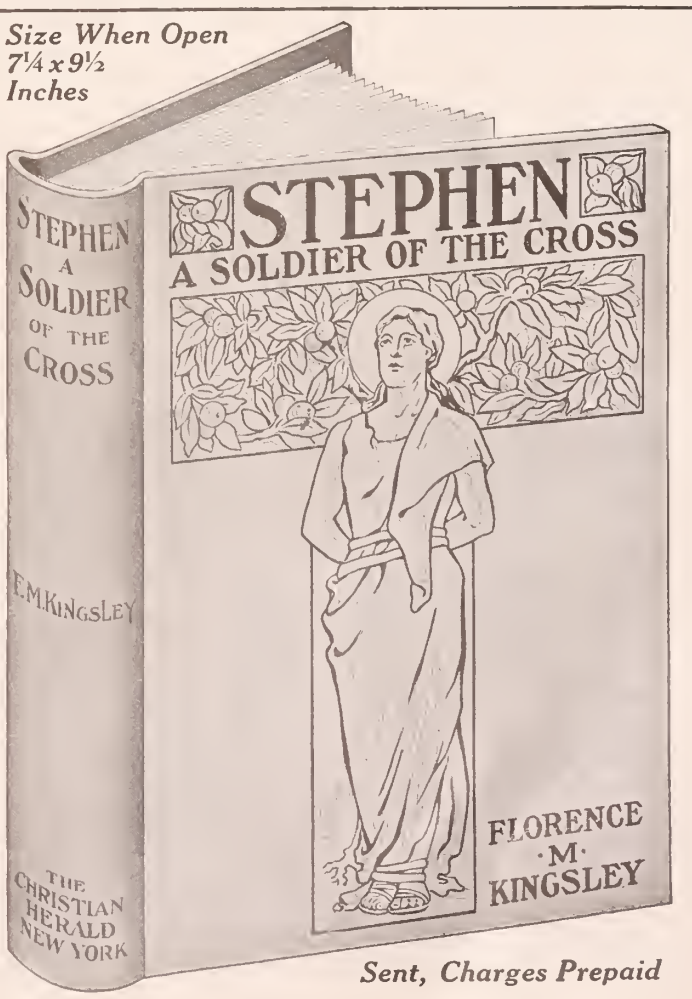

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SECTION X

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Christian Herald

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NEW YORK, DECEMBER 28, 1910

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From the Celebrated Painting by M. Jungers

AN EVENING SONG

Questions and Answers

In forwarding MSS. to THE CHRISTIAN HERALD, enclose stamped envelopes for return, if unavailable.

R. V. M., Brownville, Neb. 1. Can a saloonkeeper be a Christian while engaged in that business? 2. Can a Christian support by his ballot a party he knows will license the saloon, if elected to office?

1. As soon as he becomes a Christian he will promptly get out of the liquor business, which ruins both soul and body. No man can serve two masters whose interests are diametrically opposed. 2. We believe a man should vote as he prays. Here is a question, however, of choosing the least of two evils. It may happen that a vote "for conscience's sake" will elect nobody, and many, knowing this, will vote for the better of the other candidates. If all votes were truly "conscience votes" the saloon would soon disappear.

M. E. W., Roselle, N. J. Please tell me the author of the poem beginning

"At the close of the day when the hamlet is still,"

and where it can be found.

It is by James Beattie (born in Scotland, 1735, died 1803), and is called "The Hermit." It may be found in any volume of his works, and in many anthologies—for one, Dana's *Household Book of Poetry*.

O. B., Cohoes, N. Y. What is the distinction between a fruit and a vegetable?

"Vegetable" in its widest sense, includes all the productions of the vegetable kingdom, thus taking in the so-called fruits. As the term is generally used, however, it means plants cultivated for the table. A "fruit" is technically defined as the matured ovary of a plant and all that it contains or is connected with. It is often used to mean whatever the earth produces.

C. T., Vineland, N. J. Please explain John 14: 3, wherein Christ says "And if I go," etc. Did Christ have any doubt about going?

None whatever. The "if" is not to be taken as expressing doubt and was not so intended. It is as though he had said: "I go to prepare a place for you, and *though* I go, I will come again." The whole tenor of verses 2, 3 and 4 show the clear purpose and meaning of the Master's words.

S. S., Richfield Springs, N. Y. What are the highest altitudes in the States of Massachusetts, New Hampshire, New York, Vermont, Connecticut and Rhode Island?

Massachusetts, Mount Greylock, 3,505; New Hampshire, Mount Washington, 6,290; New York, Mount Marcy in the Adirondacks, 6,290; Vermont, Mount Mansfield, 4,406; Connecticut, Bear Mountain, 2,355; Rhode Island, Durfee Hill, 805.

C. E. P., Brooklyn, N. Y. The case of the conductor of a street railway car making a fortune, or becoming independent, should encourage young men to save. We have had many examples before us in the lives of men who have become prominent. Among them Governor Johnson of Minnesota; Governor N. P. Banks of Massachusetts, who was a bobbin boy in a mill; Senator A. P. Gorman, who was a messenger boy (page) at thirteen; Andrew Carnegie, Thomas A. Edison, Edward Oleson, who was a telegraph messenger boy, and whose parents can hardly write their own names, and many more whom we could mention. I cannot, however, quite agree with what you have previously published regarding child labor, endorsing the sentiments of the so-called Child Labor Association, for if they had their way, most of these boys would have been put in charitable institutions, instead of having gone to work at thirteen years of age. I left school myself when I was fourteen, and I thank God that I was permitted to do something at an early age to help support the family.

The notable cases mentioned by our correspondent only serve to show that there are exceptions to the general rule, universally recognized, that education is of the greatest advantage to youth, and that only those with unusual native ability and force of character can rise in the world without it. To-day, an ignorant, uneducated boy or girl stands a poor chance in the battle of life. A single generation has completely transformed conditions in this respect.

V. S. McN., Pasadena, Tex. How does it come that the 19th chapter of II. Kings and the 37th chapter of Isaiah are exactly alike, word for word?

There was a regular series of state annals, both for the kingdoms of Judah and Israel, and these were drawn upon from time to time by later historians, as well as by other writers and poets. In addition to these national annals there were extant, at the time the two books of Kings were compiled, separate works of the various prophets which bore the same relation to the annals as the historical parts of Isaiah and Jeremiah bear to those portions of the annals preserved in the books of Kings. In some instances they were mere duplicates; in others they were fuller and more copious accounts of certain events. "Thus," as one commentator remarks, "the acts of Uzziah, written by Isaiah, were probably identical with the history of his reign in the national chronicles, and part of the history of Hezekiah we know was identical in the Chronicles and in Isaiah." For an example where the prophetic account gives greater fulness see II. Kings 20, and compare with Isaiah 38. The latter alone gives Hezekiah's writing.

Professor Garner and "Susie" at the Bronx Zoo

NO scientist has been more tireless in his chosen field than Professor Garner, who has been studying the habits of monkeys and apes for many years. He has returned recently from Africa, bringing a monkey called "Susie." The animal shows remarkable intelligence, and the Professor hopes to learn through her more of the sounds and signs by which these creatures communicate.

B M., Chicago, Ill. What is the estimated numerical strength of Christian Science and how many churches are there belonging to that faith?

At present there are 668 Christian Science churches in the United States, having 85,096 communicants. In addition, there are upwards of 500 Christian Science reading-rooms and libraries scattered through the country. If foreign countries are included, the cult has almost 1,000 churches and a membership estimated at about 2,000,000.

G. L. G., Hulls Cove, Me. 1. Did Adam lose his soul when he disobeyed God? Did he repent? 2. Can you tell anything about the "Pillar of Fire" sect, and what they claim as their belief?

1. On account of his disobedience, Adam was alienated from God; but the Scripture gives evidence that he repented of his sin. 2. We know nothing of the sect you mention.

Reader, Milwaukee, Wis. What classes of workers are included in the United States Steel Corporation's pension scheme?

First. Employees who have served 20 years or more and who if men are now 70 years old and if women 60; second, employees who have served 20 years (men 60, women 50); third, employees who have served 20 years and have become incapacitated in service. Pensions run from $12 a month to $1,200 a year.

M. A. S., Lockport, N. Y. How is it when you have prayed earnestly for anything, and the answer seems to come, yet it proves not to be the answer after all, but rather brings you trouble, and at times it seems as if it would spoil your life?

We are but children, even the wisest of us. Our Father knows better than we what is for our good. He will withhold "no good thing" from those who love him; but if we in our unwisdom ask for that which he knows would be to our hurt, his goodness will withhold it and give us something far better in answer to our petition. What we may consider evil may be only discipline. Trust him and keep on praying, with confidence that he knows best and will do more than we can even ask.

M. K., Sutherlin, Va. 1. Which is correct, "I *would* rather go than stay," or "I *had* rather go," etc.? 2. Is there any special name for the skull and crossbones representing poison?

1. "I would rather go" is the more modern form. 2. The "death's head" is the term applied to the skull and crossbones. We cannot answer your other question.

L. H., Roanoke, Va. How many people are regularly employed by our government?

According to the report of 1909, the government had on the first of July, 370,065 employees. In Washington it had 28,947 employees in the various departments.

Miscellaneous

Reader, Newbury, W. Va. Send full name and address for reply by mail.

F. A. W., Bellingham, Wash. It is generally known that Mrs. Julia Ward Howe was a Unitarian.

Mrs. W. S., Milton, Wis. You can get full information by addressing Secretary, Bureau of Mining, Washington, D. C.

W. A., Springfield, Ill. The usual limit of age for life insurance is eighty. Accident insurance extends between the ages of eighteen and sixty-five.

D. W., Attleboro, Mass. Leonardo da Vinci painted the "Last Supper" in oils on the wall of the refectory of the Convent of Santa Maria delle Grazie in Milan. It was original and is considered the best painting of that subject.

A Boer subscriber in South Africa writes: "Kindly allow an amendment in the answer to R. R. McP.'s question in OUR MAIL-BAG: 'What is the translation of the word *Boer*, applied to people of South Africa?' (September 14, page 820.) The similarity between the words *boer* and *boor* (a peasant), has given rise to a misconception which we have ceased to resent in the English, but would be glad to see corrected in Dutch-loving America. The word *boer* means simply a farmer; but here in South Africa the term has been applied, during centuries, to land owners, many of them the most noble and highly cultured men in the land. The highest officials, among others the Dutch governors, Johan Van Riebeeck (1657), and Simon Van der Stal and his son, whose estates are shown to this date, as well as many high-born French Huguenots, were *Boeren*, or *Boers*. And, to come down to our own times, men like the Hon. J. X. Merriman and General Louis Botha are *Boeren*. Therefore, to the wonderment of many in other lands who respect us, we glory in the term."

A Blessing in the Home

Very precious is your paper in this home. I prize it highly and it is no more than right to say I think it improved. I hope you may live long to do this glorious Christian work. Your premium and book arrived safely. I don't think you can realize how very much I prize them—the photogravure and book in particular. They will be a source of great comfort to me this winter. H. A. F.

Buffalo, N. Y.

A Bee Lover

JOHN MUIR, the veteran geologist of our West Coast, who loves nature quite as much as he does life, and whom every one loves because of this love of his, thus writes of the bees that gather nectar in the blossom-covered foothills of the Sierra Nevada:

"Humming-moths and hummingbirds seldom set foot upon a flower, but poise on the wing in front of it, and reach forward as if they were sucking through straws. But bees, though dainty as they, hug their favorite flowers with profound cordiality, and push their blunt, polleny faces against them, like babies on their mother's bosom. And fondly, too, with eternal love, does Mother Nature clasp her small bee babies, and suckle them, multitudes at once, on her warm Shasta breast."

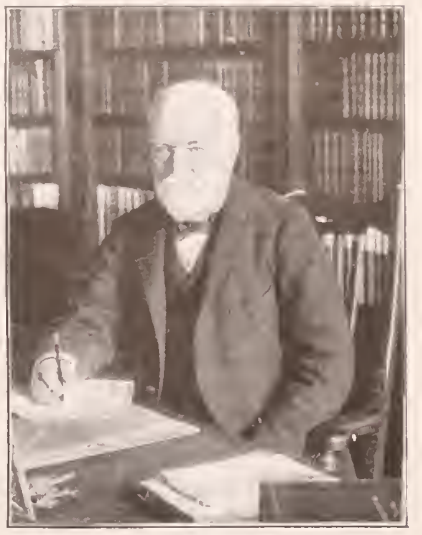
THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED MAGAZINE FOR THE HOME

Mrs. Carnegie

The Family Residence on Fifth Avenue, New York

Mr. Carnegie in his Library



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CARNEGIE'S GREAT GIFT TO PEACE

SHORT but trimly built, with a well-knit upright figure, in which there is just the faintest suggestion of a stoop; a face that is ever smiling and kindly in spite of its lines of unmistakable firmness; a pair of merry twinkling eyes; a mouth which, half concealed by its neatly-trimmed, snowy mustache, seems about to laugh, and a beard that is white enough yet not quite long enough to be patriarchal—such is Andrew Carnegie, the hard-headed, big-hearted old ironmaster, whose great gifts to education and a variety of other worthy causes have just been crowned by the gift of $11,500,000 to be devoted to the creation of a fund for the advancement of the World's Peace. Although Mr. Carnegie has already given away $168,000,000 of his colossal fortune, including $53,000,000 for libraries, $20,000,000 to colleges, and several other benefactions each in excess of $10,000,000, there is probably no gift of them all that will win him so much esteem and hearty approval, both here and in other lands, as his splendid offering to the cause of world peace.

For many months, Mr. Carnegie has been debating with himself the matter of using a considerable part of his great wealth for the propagation of peace doctrines. He has long been an ardent advocate of international arbitration, and readers of THE CHRISTIAN HERALD already know of his generous gift of $1,750,000 for the erection of the Peace Temple at The Hague, Holland, as a place of assembly for the peace and arbitration courts. In recent years, he has been a foremost figure at all the notable peace gatherings on both sides of the Atlantic. He has been the lavish host of many distinguished peace propagandists, and his spacious mansion on Fifth Avenue, New York, has been visited by many of the advocates of arbitration. After much deliberation, he decided upon a plan of action which was carried out on Wednesday, December 14, when he formally transferred to a corporation of his own creation, bonds valued at $11,500,000 to establish the Carnegie Peace Fund, for the purpose of hastening the abolition of war and promoting the happiness and progress of the human race.

This notable event took place in Washington, D. C., in the rooms of the Carnegie Research Foundation. To twenty-seven trustees, whom he had chosen, the old ironmaster read the deed of gift passing over to their hands property which brings an assured income of over $1,000,000. These trustees are: United States Senator Elihu Root, New York; Dr. Nicholas Murray Butler, Columbia University; Dr. Henry S. Pritchett, Carnegie Foundation; Joseph H. Choate, New York; Albert H. Smiley, Lake Mohonk; Dr. Charles W. Eliot, Massachusetts; James Brown Scott, State Department; John W. Forster, formerly Secretary of State; Andrew J. Montague, Virginia; William M. Howard, Georgia; Judge Thomas Burke, Washington; James L. Slayden, Texas; Andrew D. White, Robert S. Brookings, Missouri; Samuel Mather, Ohio; J. G. Schmidlapp, Ohio; Arthur William Foster, California; R. A. Franks, New Jersey; Charlemagne Tower, Oscar Straus, Austen G. Fox, New York; John L. Cadwalader, New York; John Sharp Williams, Mississippi; C. L. Taylor, Pennsylvania; George W. Perkins, New York; Robert S. Woodward, Washington, and Cleveland H. Dodge, New York.

From a recent photograph

Mr. Andrew Carnegie

In the trust deed, it is explained that the revenue of the Fund "is to be administered by you to hasten the abolition of international war, the foulest blot upon our civilization. The nation is criminal which refuses arbitration and drives its adversary to a tribunal which knows nothing of righteous judgment." It favors President Taft's plan of including even so-called questions of national honor among those to be referred to Courts of Arbitration. Mr. Carnegie, in the trust deed, has this to say concerning the questions of "national honor" which are not now submitted to arbitration:

"Honor is the most dishonored word in our language. No man ever touched another man's honor; no nation ever dishonored another nation; all honor's wounds are self-inflicted."

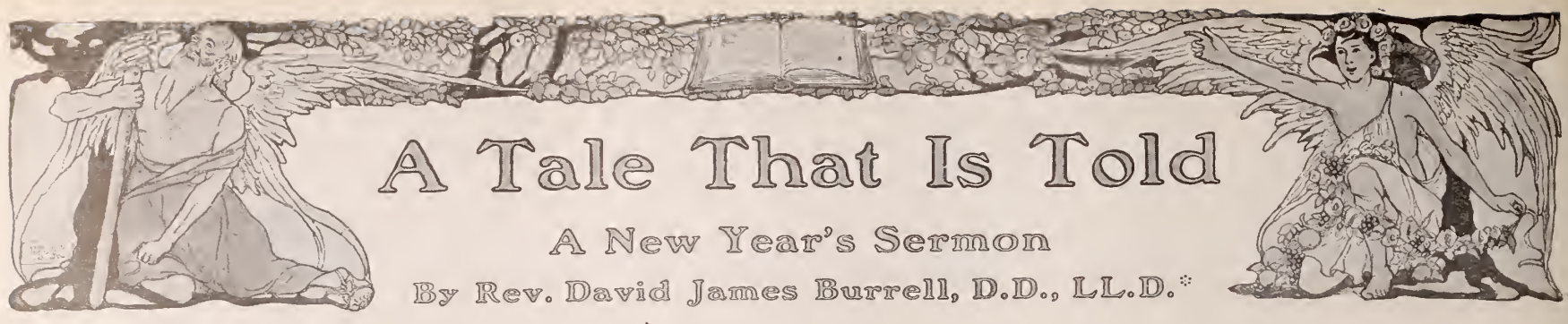
The deed urges the trustees to press the work of harmonizing the Western republics. It makes the point that no nation or government should sit as judge in its own cause. It urges effort to secure the passage of a treaty agreeing to settle all disputes between America and Great Britain by arbitration, and adds: "If the English-speaking race adopts such a treaty we shall not have to wait long for other nations to join."

The concluding paragraph in the trust deed is as follows:

"When civilized nations enter into such treaties as named or war is discarded as disgraceful to civilized men, as personal war (dueling) and man selling and buying (slavery) have been discarded within the wide-bound areas of our English-speaking race, the trustees will please then consider what is the next most degrading remaining evil or evils whose banishment—or what new elevating element or elements, if introduced or fostered, or both combined—would most advance the progress, elevation and happiness of man, and so on from century to century without end my trustees of each age shall determine how they can best aid man in the upward march to higher and higher stages of developments unceasingly, for now we know that as a law of his being man was created with the desire and capacity for improvement, to which, perchance, there may be no limit short of perfection even here in this life upon earth. Let my trustees, therefore, ask themselves from time to time, from age to age, how they can best help man in his glorious ascent onward and upward, and to this end devote this fund."

The names of Louise Whitfield Carnegie

Continued on page 1234



A Tale That Is Told

A New Year's Sermon

By Rev. David James Burrell, D.D., LL.D.*

WHAT is Life? I went to the dictionary for a definition and it said: "Life is the period of existence between birth and death." I went to the scientists—those who call themselves "biologists" and should therefore certainly know—and Herbert Spencer, their illustrious spokesman, gave this translucent answer: "Life is a definite combination of heterogeneous changes, simultaneous and successive, in correspondence with external co-existence and sequences." Then I questioned the poets. Shakespeare likened it to a drama:

> Out, out, brief candle!
> Life's but a walking shadow; a poor player
> That struts and frets his hour upon the stage
> And then is heard no more.

Sir Walter Raleigh, from his cell in London Tower, suggested the similitude of a journey:

> Give me my scallop-shell of quiet,
> My staff of faith to lean upon.
> My scrip of joy—immortal diet!—
> My bottle of salvation,
> My gown of glory, hope's true gauge,
> And thus I take my pilgrimage.

But quaint George Herbert said it was like a ramble through the fields on a summer's day:

> I made a posie while the day ran by;
> Here will I smell my remnant out and tie
> My life within this band.
> But time did beckon to the flowers; and they,
> By noon, most cunningly did steal away
> And wither in my hand.

I then took my query to the pagan dreamers. Pindar said, "Life is the shadow of a dream." Lucian likened it to a storm at sea, where "men like bubbles rise," reflect the glory of the heavens for a brief moment and then vanish forever. Pliny's metaphor was of a larger sort: "It is a river," he said, "taking its rise at a fountain among the hills, gathering volume as it pursues its foaming, downward way, anon flowing calmly through the green valleys, and losing itself at last in the bosom of a boundless sea."

Then I opened the Book of books; and I heard God saying, "Thy days are swifter than a post; they are as the eagle that hasteth to the prey" (Job 9: 25, 26). They are as a shadow (Job 8: 9); they pass away as the foam upon the water (Hosea 10: 7). As a flower of the field, so thou flourishest; for the wind passeth over thee and thou art gone (Ps. 103: 15, 16). Thou art like the grass which groweth up: in the morning it flourisheth and groweth up; in the evening it is cut down and withereth (Ps. 90: 5, 6); or as the grass upon the housetops which withereth before it even groweth up (Ps. 129: 6). Thy years are as an handbreadth (Ps. 39: 5). Thy coming and going are as the removal of a shepherd's tent (Isa. 38: 12). Thy life is soon over, *as a tale that is told.*

This World Not Our Home

The story-teller is an interesting figure in the Oriental life of the olden time. He served not merely as a purveyor of news, in the absence of books and newspapers, but also as the narrator of legends and traditions. You will still meet with him in the desert encampments. At night the Bedouins gather in a circle, their swarthy faces glistening in the torchlight, their forms bent forward and eyes attent upon the story-teller, whose gestures, calm or violent, are adjusted to his theme. His voice is tranquil as he leads his hearers to the wars; monotonous along the weary march; rising to enthusiasm at the approach of the enemy; reaching a shrill frenzy amid the clash of arms; sinking again to monotone along the homeward trudge; closing with a song beneath a lady's window. The tale is told; the listeners have dispersed; the lights are out; the solemn silence of the desert is over all.

Such is life. To-day, to-morrow and the day after, and then *finis*. Why not? Would you have it interminable as a Chinese drama? Here is the ordinance: "The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Our happiness depends in large measure on our cheerful acceptance of that decree. A recent writer defines life as "a continual struggle with death, with the certainty of being conquered at last." That is an unworthy view. There are considerations which make it clear to thoughtful people that our proper attitude is not one of stoical indifference or stolid surrender, but rather a calm and grateful acquiescence in the limitation of our present life.

First: The world was never intended to be the abode of immortal man. The house is too little and the tenant too great. A man is made in God's likeness; his nature is overarched by infinity; his life is a bundle of incalculable potencies. The world is only twenty-five thousand miles in circumference; and the meanest man who walks upon its surface can belt it with his thought in the twinkling of an eye. It is inconceivable that God should have made such a creature and quickened him with a spark of his own being, to the end that he might walk on *terra firma* with leaden feet, eat, drink, laugh, die, and be shut up finally in a leasehold of six feet of greensward.

When Old Age Comes

No; man is not for this world; and this world is not for him. The disparity is too great between the habitat and the inhabitant. When Darius offered Alexander all the country lying west of the Euphrates in exchange for his daughter's hand, his favorite Parmenio said: "If I were thou, I would accept it." To which Alexander replied: "So would I, were I Parmenio." If the narrow view which prevails in some quarters were correct—that man is the remote descendant of a mollusk, that he is merely a hundred and fifty pounds of bone and sinew with nothing but phosphorus in his brain-cells—that he is "a stomach with its appurtenances" and nothing more—the world would, indeed, be quite large enough for him; but for immortal beings it is simply "an inn where travelers bait, then post away."

The second reason for acquiescence in the limitation of life is that its machinery wears out. In the Book of Ecclesiastes there is a striking picture of the decay of the physical powers. In old age, Koheleth says, "the keepers of the house do tremble and the strong men bow themselves"; that is, the limbs are palsied and bowed with infirmity. "Those that look out of the windows be darkened"; poor old eyes! "The doors shall be shut in the streets when the sound of the grinding is low"; the shrunken lips are pursed. "He shall rise up at the voice of the bird"; no need of chanticleer; the twitter of a sparrow awakes him. "And all the daughters of music are brought low"; or as Shakespeare puts it, "His big, manly voice, turning again toward childish treble, pipes and whistles in his sound." "He is afraid of that which is high"; a long steep road is Via Dolorosa to him. "Fears are in the way; the almond tree blossoms"; his head is crowned with silver. "The grasshopper is a burden, desire fails": It is time to go!

The mental faculties also yield to advancing years. I remember an aged figure that used to shuffle in slippers along the Yale campus. Time was when the voice of that man rang like a clarion and the multitude was swayed by his eloquence as by magic. Alas, he had become a lean and slippered pantaloon, babbling and maundering as he tottered on his way. This is ever the dread of those who feel the burden of increasing years. They would not linger until memory fails and the wits go wool-gathering. Far better is it to go hence, pausing at the borderline of earth and heaven only to drink at the fountain of perpetual youth, and then to live forever!

A Better World Awaits Us

But—and this is sorrow's crown of sorrows—the heart also wears out. At life's outset it puts forth tendrils, clasping a friend here and another there, which as years advance are sundered one by one. "I feel like one who treads alone some banquet hall deserted." In the art gallery at the Columbian Exposition was a picture by Josef Israel, representing an old man sitting with his face bowed between his wrinkled hands. On the bed near by lay his wife—dead. The light of his eyes gone out! The title of the picture was "Alone." Who would care to linger under such circumstances? The home empty, the hearthstone cold, the heart desolate. Aye, surely, it is time to go.

The third reason for acquiescence in the divine decree as to the transitoriness of life, is that a place is prepared for us in a better world. "In my Father's house," said Jesus, "are many mansions; if it were not so, I would have told you; I go to prepare a place for you." The world whither we are bound will be so adjusted to our nature as to afford ample room for the exercise of its divine energies. Our life there will be free from the hamperings of time and space. "Now are we the sons of God, and it doth not yet appear what we shall be."

Life a Preparatory School

Our days here are school days. This world is just the right place for preparation for a better one. Its pains and disappointments, its sorrows and adversities have in them the possibilities of character. The real life is beyond. In Heidelberg I saw once a group of students coming down the street in merry mood, one of whom was quite gray with age. I was told that he was of noble blood and independent fortune, and that he had been more than forty years in the curriculum of the university with no ambition, seemingly, to be graduated. So is the man who has no outlook beyond this handbreadth of time.

Death is "Commencement." It is the gateway into a larger and more real world of affairs. It is promotion to higher tasks and nobler responsibilities. It was a sad day for the Class of Sixty-seven when, at the close of our college course at New Haven, we gathered on the campus for our mutual farewell. Our friendships had been cemented by four years of loving comradeship, and the tears we shed that day were tears of genuine grief. Yet, had the opportunity been given to remain in the university, there was not one among us who would not have answered, "No! Our preparation is finished; the world beckons; our hearts are beating fast with hope and high purpose and aspiration; we must go!"

The First Duty of the New Year

The solemn thought that we emphasize at the threshold of the New Year is this: *Let us make the utmost of our opportunities of preparation for the larger life.* Two things are necessary: one is *to get rid of sin;* and this can only be done by a frank acceptance of Christ who died to redeem us. Until we have attended to that matter, all good resolutions are futile. When Sir Thomas More was a prisoner in the Tower of London a friend suggested that his unkempt beard should be shorn. His answer was, "There is a controversy between the king and myself as to my head; and until that be settled, I will take no trouble with it." The soul's welfare is the prime consideration; pending its reconciliation with an offended God, all other matters are of minor consequence. An acceptance of Christ is the final determination of destiny; it should therefore be attended to at once.

Having thus gotten rid of sin, the total remainder of preparation is to *get used to service.* By our apprenticeship here in the kingdom of Christ we should be fitting ourselves for the larger duties and responsibilities that await us. A college boy who squanders his study hours is naturally affrighted by the thought of the examinations incident to graduation. Let us be scrupulous in the discharge of every duty, knowing well the eternal issues that flow from faithfulness here and now. "Do ye nexte thynge." Follow close in the footsteps of Him of whom it is written, "He went about doing good."

A pastor tells of a crippled parishioner confined to her room but zealous of good works, who thus expressed the purpose of her life:

> I must be doing something for the weary and the sad,
> I must be giving forth the love that makes my heart so glad;
> For God so fills my spirit with a joy that passeth show,
> I fain would do his bidding in the only way I know.
>
> So to suffering and to sorrow I shall always give my heart,
> And pray to God that every day I may some good impart,
> Some little act of kindness, some simple word of cheer,
> To make some drooping heart rejoice or stay some falling tear.
>
> And when I've crossed the river and passed its waters o'er,
> And feel that some will miss me upon the other shore,
> My grateful spirit ever shall bless the Lord divine,
> Who crowns the humblest efforts of a human love like mine.

The year is before us. It is *Terra Incognita*, an unknown country of duties and dangers. One of

Continued on next page

* Minister of the Marble Collegiate Church, New York City. TEXT: Ps. 90:9. "We spend our years as a tale that is told."

A Tale That Is Told

Continued from preceding page

the customary admonitions at the border is, "This year we may die." It is far more pertinent to say, "This year we must live." For living is more solemn than dying. It means responsibility, day by day, hour by hour. Patience is heroism; faithfulness is success; steadfastness is ultimate triumph. These are the virtues that shine brightest in the divine inventory.

On Riverside Drive, just under the shadow of the Grant Monument, is a solitary gravestone inscribed, "To an Amiable Child." It was over a century ago that this child lived sweetly, unselfishly, amiably for a little while and then returned to God. But who shall estimate the value of that little life? Or who shall say that in the final reckoning the modest gravestone may not overshadow the monument of the great commander? For it is not success but faithfulness that tells, after all.

I wish you *a happy New Year;* a year of God's peace in the consciousness of duty done; a year of simple faith in the divine goodness and of clear outlook toward the heavenly hills; a year of sweet communion with Jesus and close following in his steps; a year like that pleasant walk to Emmaus of which the disciples said. "Did not our hearts burn within us while he talked with us by the way?"

[See "THE CHILDREN'S PULPIT" in Adjoining Column]

An Exhibition For Riders and Fliers

ONE of the interesting features of the Eleventh Automobile Show, which begins in the Grand Central Palace in New York, on New Year's Eve, is that a large section will be set aside for the new auto of the air—the flying machine—so that both those who ride and those who fly can see what the inventors have been doing in the last twelve months. Twenty-five foreign and American aeroplanes will be shown in addition to seventy-five models. The automobile exhibition shows what great strides have been made in horseless vehicle construction. Fifty thousand dollars have been spent to decorate the exhibtion hall.

How It Won Its Way Into a Home

I trust the names I sent you will all make life-long subscribers to your beautiful paper that thrills with inspiration. When I subscribed first, one member of our family said, "What made you subscribe for such a paper?" but I noticed that after the first issue he was the first to get the paper, and it was read from cover to cover before I had taken it six months, so I see how it threads its way through in our family and know it does so everywhere. I hope the circulation will expand until it's in every home.

Buford, N. D. MRS. H. J. R.

ANVIL STROKES

..VERY often small service results in great joy.

..EVEN the small favors of God are wondrously large.

..SOMETIMES a rough way teaches us to mend our ways.

..DEPENDING upon Providence is not suspending operations.

..IT takes more than length of days to constitute a good old age.

..A WEEK of industry is a good preparation for the day of rest.

..YOU cannot build a solid life with a frozen heart for a foundation.

..THE wise man knows the difference between pleasure and happiness.

..NEVER does a man fall until he has first gotten out of perpendicular.

..WHEN the bins of memory are well stored with good things one is prepared for the winter of life.

..THE rainbow of promise is to be seen through the tears of penitence, and not through those of regret.

M. G. RAMBO.

The Children's Pulpit

Heaven in Nineteen Hundred and Eleven

By Rev. J. M. FARRAR, D.D.*

SUNDAY, January first, 1911. Three ones, like memory hooks. What shall we hang on them? Three facts, one for each hook. Sunday is the first day of the New Year, the first day of the new month and the first day of the new week. How glad we are that the New Year has such a good beginning! A good beginning should have a good ending. Can you see to the end of the year? If you look that far you will see three more facts for the hooks. First fact: The year 1911 is bounded on the East by Sunday and on the West by Sunday. Second fact: Five months, nearly half the months of the year, have each five Sundays. We can almost call it a rest year. Third fact: The last Sunday of 1911 gives its blessing upon the first week of 1912. Three ones, but what shall we do with the figure nine? It tells us that the new year is fine and that our lives should be like a rhyme and on time.

. . .

THINK of a motto for the New Year. Think out loud, and I shall write it large. A little louder, please. Fine! I shall write it loud. Motto: "Nineteen hundred and eleven—A full year in heaven." That will be fine and we shall all start on time. You cannot come with us? Is it possible that you do not want to be with us in heaven in 1911? Come and whisper to me your reason for saying "No." "If I must die it will make me cry." But why die? We are not talking about crying, sighing or dying; we are talking about living. But my teacher says, "When we die we go to heaven." That is true, but we cannot go to heaven when we die unless we have been living in heaven before we die.

When I was at Princeton Theological Seminary a great and good man, Charles Hodge, taught us how to live in heaven. A student asked Dr. Hodge, "Where is heaven?" His answer was, "Heaven is where Christ is." If you will read the story of Christ in the home of Martha and Mary you will know what is meant by heaven on earth. Lazarus died, that is, he went through the door of death from his earth-heaven into a larger heaven. Martha and Mary were lonesome without their brother. Christ just opened the door of death and brought him back.

. . .

IF you are with Christ during this new year you will be in heaven. Living with Christ on earth and doing what he wants us to do is living in heaven. But you say Christ died and was buried. That is true, but you must also remember that when he found that the world was so lonesome without him he came back. The angels were sorry for us and came down and rolled away the stone from his tomb. Christ came right out into the garden and began talking and living with his friends. He is here and is with us all the time except when we run away from him.

You cannot get into heaven now, but heaven can get into you. Heaven is within us, in our hearts. You may not live in a beautiful place and you may not have a handsome face, but you can have heaven in your heart. Walter Scott, in *Ivanhoe,* tells us about a beautiful home. The road to this house was an alley, and you had to pass through a stable. But when you passed the second door you came into a palace, everything the art of the East could make and the wealth of the prince could purchase. Like this home you may not look fine from the outside, but you can have in your heart all the beauty and happiness of heaven.

Those who want to be happy in 1911 can have heaven; those who just want earth and earthly things cannot enjoy heaven in 1911.

. . .

TELL you a story? There is an old legend of a swan and a crane. A beautiful swan alighted by the banks of the water in which the crane was wading about, seeking snails. The crane viewed the swan in stupid wonder, and then inquired, "Where do you come from?"

"I came from heaven," replied the swan.

"And where is heaven?"

"Heaven!" said the swan. "Heaven! Have you never heard of heaven?" And then the beautiful bird went on to describe the grandeur of the eternal city. She told of streets of gold, and the gates and walls made of precious stones; of the river of life, pure as crystal, upon whose banks is the tree whose leaves shall be for the healing of the nations. In eloquent terms the swan sought to describe the other world, but without arousing the slightest interest.

Finally the crane asked, "Are there any snails there?"

"Snails!" repeated the swan, "No! of course not."

"Then," said the crane, as it continued its search along the slimy banks of the pools. "You can have your heaven. I want snails!"

"Snails! You can have pails full of them," answered the swan. "But you cannot get into heaven in nineteen eleven if you do not enjoy the things that are in heaven."

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek;
Amid our worldly cares
Its gentle voices whisper love,
And mingle with our prayers.

* Pastor First Reformed Church, Brooklyn, N. Y. TEXT: Matt. 6:33.

The King's Fool

LONG ago, there lived and reigned a mighty King, who had a court Jester who made him merry at times, when his heart was heavy with cares of state. The Jester's pranks and antics pleased the court and mightily amused the nobles.

But the King knew that the Jester, whose simple mind was to him as clear as water, was a fool. While others about his court grew rich and powerful, the Jester let fortune go by unheeded, and his laugh and song and merry quip were ever ready, though his purse was empty, and but for the King's largess, he would often have gone hungry while others feasted. Yet there were many outside the court who knew that the Jester's coat of motley covered a kind heart and a generous.

On a festival day the King, willing to make sport for his nobles, handed the Jester a staff, with a head of gold on which was the royal seal.

"This for thy folly, Jester," said he, "and when thou meetest one who is a greater fool than thyself, give him the staff."

The Jester bowed low, until his cap and bells touched the floor; and as he withdrew, carrying the staff, the nobles laughed aloud.

There came a day, in the midst of his great undertakings, when the King fell sick. His physicians saw that the hand of death was on him, yet they feared to tell him. But the King divined the cause of their silence, and at last the oldest among them summoned the courage to say that his lord's sickness was mortal, and that he would soon make an end of life.

When they had gone, there came the King's wives and sons and daughters to the sick chamber, but he could not be comforted. He tossed on his couch, and bemoaned his fate. And as he lamented, the Jester came and stood, silent and white, beside his master, his face full of grief.

"Oh fool," said the dying monarch. "Thou seest me sick unto death. I am about to take a long journey hence."

"Yes, master," said the other, "and whither?"

"That I know not," replied the King.

"When wilt thou return?"

"Never. It is a journey from which there is no returning."

"But, doubtless, thou hast made preparation for this great journey?" persisted the Jester.

The King answered with a groan. "No," he said faintly, "I have made none."

Amazement sat on the Jester's face. He seemed about to speak, but seeing the King turn his face from him, he left the chamber in silence.

In a few moments he returned. In his hand he held the King's royal gift.

"Ah, master! master!" he said in broken tones and weeping. "Right gladly would I give my poor life to save thine own. But it is not so decreed. Yet take this staff; it belongs to thee and not to me; for thou, who art going on a great journey whither thou knowest not, and from which thou comest not back, and for which thou hast made no preparation, must be even greater in folly than I, who am so poor in wisdom."

And he placed the staff in the King's hands, and those who entered afterward to find him cold and still, saw that he grasped it as though it were indeed a royal sceptre.

Valued Above Price

The Red Letter Bible came as a surprise, sent by some unknown friend. THE CHRISTIAN HERALD is no stranger in my home. It has been a weekly visitor for more than fifteen years. I think it would be impossible to keep house without it—at least I shall never try. One can't estimate the value of so good a paper. It is far above price. I spend many happy hours reading its pages, which always afford encouragement to me. MRS. C. H.

Richwood, O.

MRS. RUSSELL SAGE'S MODEL CITY

THE management of the Sage Foundation Homes Company, which is a side issue of the Sage Foundation, has planned to erect a model town on Long Island at a short distance from the metropolis. Plans and specifications have been drawn, and it is expected that the enterprise will be ready by next fall.

The site chosen for the model colony is at Forest Hills, a beautiful and healthy suburb on the new line of the Long Island Railroad, nine miles from the Pennsylvania Station in the very heart of Manhattan. A tract of 142 acres has been purchased and artistically laid out in lots and sections by Frederick Law Olmsted, the well-known landscape artist. The architectural development will be in charge of Grosvenor Atterbury, who is famous for beautiful and unique designs. Every detail has been worked out to combine a maximum of utility and beauty with a minimum of cost.

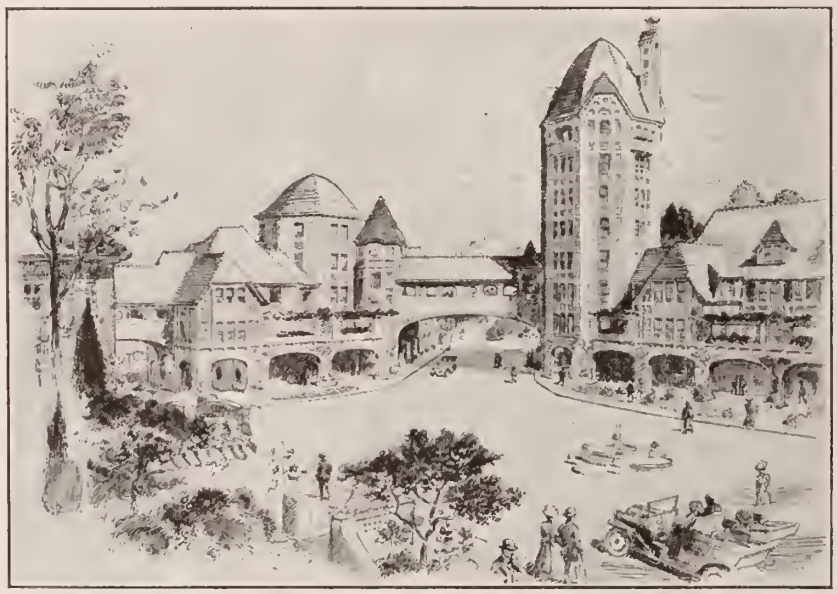
Though Mrs. Russell Sage has expended hundreds of thousands of dollars, since her husband's death, for philanthropic purposes and the general betterment of the working people, the new enterprise will not be charitable in any way, nor is it intended for the poor or laboring classes. Nor will it be managed on a charitable basis. Whoever wishes to become either tenant or purchaser, will pay a fair price. It will be run solely as a business investment and conducted in all details on the strictest business principles. It is intended for people of moderate salaries or incomes, those whose means can enable them to pay $25 per month and upwards toward the possession of their own homes.

Some may wonder why the laboring man has been ignored in this housing proposition of the Sage management. He has not been forgotton; his interests will be looked after later on, but elsewhere and farther out on the island. Though the houses of the first construction at Forest Hills will be contiguous or "block" houses and on plots smaller than those in the city, none will fall below $2,000 and the majority will cost from $8,000 to $12,000.

In the initial operation, for which plans are in readiness, there will be ten different groups of buildings, involving an expenditure in land improvement and building construction of a million and a quarter dollars. The different types of buildings in the groups will cover as wide a range as will be permitted by the economic conditions. Adjoining the railroad station and forming Station Square, the buildings will be three and four stories, containing offices. stores and restaurants. The upper rooms will be made into non-housekeeping apartments for both men and women. From Station Square as a centre out towards Forest Park, which bounds the property on the southeast, the houses are planned to correspond to the varying values of the lots, the larger single-family dwellings containing ten or twelve rooms and the smaller four or five. While they will vary greatly in size, arrangement, cost and architectural treatment, an attempt will be made to make them alike in their domestic and liveable character.

Mrs. Russell Sage
From a recent photograph

Forest Hills Gardens is the appropriate name by which the place will be designated; it is indicative of the scheme which has been followed in laying out the grounds and the plans which will be observed in erecting the buildings. Each of the latter will stand in a garden of its own and will resemble the rural villa of the English type. In fact, the model of the English village will be followed throughout, the purpose of the design being to give as much as possible the appearance of quietude and seclusion. There will be nothing of the stereotyped or conventional, so wearisome to the eye in city blocks. Two principal streets, each eighty feet wide, will be carried direct through the property on lines 1,260 feet apart, while on the side next Forest Park will be a boulevard 125 feet wide. One of the principal streets will pass under the four railroad tracks at the Station Square. The side streets will be laid out with a view to quietness and freedom from noise. Moreover, these side streets will be narrow, so as to give greater space for gardens in front of the cottages. The buildings themselves will be of brick and cement. There will be a general harmony and color scheme. The ordinary apartment houses will be different from anything the average salaried man is accustomed to in the city, both in external and internal arrangements. Every living room will have a window opening out on the blue of the sky; there will be no air-shafts, closes, or "shut-ins" to shut out the sunlight.



The Heart of the Projected "Model City," at Forest Hills

Owing to the proximity of Forest Park—the largest in the borough of Queens—it will not be necessary to set apart a public recreation place, but a sufficiency of playgrounds and amusement centres will be provided. A plot has been reserved for a public school site, a playground and school gardens. There will be enclosed "block" playgrounds, occupying the interior portion of some of the street blocks and intended for the exclusive use of those in the immediate neighborhood.

No initial outlay will be spared on roads, water supply, sewers and other improvements. The whole enterprise may be characterized as an educational experiment in housing. About 8,000 people will be given an opportunity of helping to demonstrate its success or failure. Should it turn out successfully, it will set a good precedent to others who are interested in the problem of relieving city congestion by building up the suburbs.

CARNEGIE'S GREAT GIFT TO PEACE

Continued from page 1231

and Margaret Carnegie, wife and daughter of the donor, are appended to the deed of trust as witnesses.

. . .

Mr. Carnegie's gifts now reach the stupendous total of one hundred and seventy-nine million, five hundred thousand dollars. Mr. Rockefeller stands next in the amount of his public gifts, he having bestowed on various worthy causes at least one hundred and fifty millions. As both men are still in good health and seem as interested as ever in public philanthropy, it is probable that they will part with much more before they consider their life work done.

Books and education are both of great interest to the famous ironmaster, and his gifts to libraries and schools of various kinds far exceed those given to other worthy objects, generous as these have been. Carnegie libraries are now scattered all over the country in cities and towns, and as adjuncts to schools and colleges. The latest estimate of the amount which he has given for libraries is fifty-three million dollars. It is hard to keep the list of Carnegie libraries up to date, for the building of new ones is announced every week or so. There are about thirty of these libraries in Greater New York alone.

He gave sixteen millions to found and endow the Carnegie Institute at Pittsburg. The greater part of his fortune was made in Pittsburg. It is the chief seat of the steel industry, and Mr. Carnegie has shown in various ways his affection for the Smoky City. He began his career there over forty years ago in a small forging shop which made axles from scrap iron. He has also given the city a magnificent library. He also established a technical school, giving it two millions. The Carnegie Institution at Washington has received twelve millions from him so far. It was founded in 1902. It encourages "investigation, research and discovery," and supplies the laboratories, apparatus and books to investigators who may wish to work there.

The Scotch universities received a fund which makes education practically free to deserving students in the "Land o' Cakes." His native town of Dunfermline has been endowed to the extent of five millions, one of his gifts being a magnificent park. He has also given some libraries in Great Britain. To The Hague he gave the magnificent Peace Palace, costing $1,750,000. Other miscellaneous gifts to Europe amount to two millions and a half. He gave $750,000 to the Bureau of American Republics. The endowment for the Hero Fund was five millions, while fifteen millions went to the Educational Foundation. The small colleges have received twenty millions, while twenty more have been given to miscellaneous objects in this country. The Allied Engineering Societies received a million and a half, and the building known as the Engineers' Club in New York City is a monument to his generosity.

CURRENT COMMENT ON PASSING EVENTS

—NEW YORK CITY has raised $500,000 of the $2,000,000 endowment asked for by President Taft for the American Red Cross Society.

—CHICAGO FIRMS this year divide $1,250,000 in Christmas gifts among their employees. The Western metropolis has firm confidence in the business outlook.

—CANADA CONTEMPLATES spending $100,000,000 on the Georgian Bay Canal, $25,000,000 on the deepening of the Welland Canal, and $75,000,000 on improving the St. Lawrence Canals between Kingston and Montreal.

—THE MEXICAN revolution, which was at first regarded as a mere "tempest in a teapot," seems to have considerable staying qualities. Federal forces and rebels have fought at several places in the State of Chihuahua, and although in every encounter the revolutionists have been worsted, according to the government reports, they have quickly reappeared for a further encounter.

—A CHICAGO PARTY of tourists in the Holy Land, under the leadership of Rev. W. R. Miller, has just had a stirring and rather dangerous experience. Seven of the party, while ascending the Euphrates in a launch, were robbed by Bedouins. No personal violence was attempted. The raiders took all the travelers' checks (which will be useless to them) and such small sums of money as they could confiscate.

—THE INTERBOROUGH Company of New York City has made an offer to the Public Service Commission to construct and operate a subway system which shall provide for the three boroughs, the estimated cost of new construction to be about $128,000,000, the company agreeing to furnish $75,000,000 of this, provided the city becomes responsible for the remaining $53,000,000.

—FREDERICK W. LEHMANN, of St. Louis, has been appointed solicitor-general of the United States to fill the vacancy caused by the death of Lloyd W. Bowers. Mr. Lehmann has been practising law in St. Louis for the past twenty years, and is recognized as an able man who will bring both judgment and dignity to his new office. He was born in Prussia in 1853, but came to this country at an early age. He graduated from Tabor College, Ia., and was admitted to the bar in 1873.

THE WAR ON THE BLACK HAND

IT seems as if at last the authorities of our cities are making a determined effort to suppress the almost daily outrages perpetrated by the secret Italian organization, the "Black Hand." In New York there has hardly been a week when there has not been a bomb exploded in the hallway of some store or tenement whose owners have refused to pay blackmail. Kidnappings have been of almost regular occurrence, the children of well-to-do Italians being stolen while at play or while on the way from school, and held for ransom. Sometimes the parents, being unable to pay the sums demanded for the return of the child, or else urged to try and discover the identity of the kidnappers, have never seen their children again, and they were undoubtedly made away with.

Recently the police of New York, after following up a number of baffling clues to discover the whereabouts of one boy who had been stolen, made a raid which led to his rescue and also to that of another little boy and a little girl who had been stolen from their parents some time before. Arrests were made on the evidence seeured, and it is thought that the police have in custody the members of a "Black Hand" band which has terrorized a certain part of the Italian colony for some time, and which undoubtedly has connections with the "Blaek Hand" of other cities if not with Italy, where the loosely formed yet dangerous eriminal organization doubtless has its headquarters.

Mrs. Frank Petello and Mamie

Giuseppe Longo

Michael Rizzo (at left)

In proportion to the crimes they have committed, the members of the so-called "Blaek Hand" bands have suffered very little punishment. This is not the fault of the authorities, but of the Italians, who have been the greatest sufferers. They have been afraid to turn over to the police what evidence they have had, for fear that they would be killed or some of the members of their families be spirited away. Witnesses have been intimidated by secret signs even in the court-room while they stood at the witness stand, and while the spectators could see no reason they have suddenly lost their voices and their memories at the same time, and with ashen lips stammered that they knew nothing about the case in hand whatsoever. Police of all cities agree that there is no case so baffling, which seems to become so obscure, as that which involves any member of the "Black Hand." Often the injured parties object to having the police take part in the quest anyway, and seem to prefer to settle it with knife or pistol when the opportunity eomes.

Most of the criminals who have been run to earth have been tracked by Italian policemen on the New York force and by Italian detectives, who make a specialty of ferreting out crime among their own countrymen. They have shown great ingenuity and courage, and in some eases have given up their lives, as did gallant Lieutenant Petrosino, who went to Sicily to get evidence against certain criminals in New York, and was assassinated at Palermo.

The recent important raid was made to diseover little Giuseppe Longo. He was stolen from before his house in Brooklyn on November 19. His father received several letters demanding $15,000 for his son's return, and at last one came which said if the money were not paid forthwith the boy's head would be sent him by express. On the same day that Giuseppe disappeared Michael Rizzo and Carlo Gagliotto were stolen in Brooklyn. Carlo was returned, however, in some mysterious manner, and he was found in his own hall by his parents. As he was but three he could tell nothing of where he had been taken.

At last word came to Detective Micelli through some devious channel of the underworld that he might find Giuseppe in a house in East Sixty-third Street, Manhattan, if he acted quickly. It is one of the worst districts of the foreign quarter. Not so long ago the body of a little boy who had been stolen was found in a chimney. Feuds oceur there frequently with pistol shots and knife thrusts to settle them. For the most part, the people who live in the ramshackle tenements respect Ameriean institutions and laws only so long as they are looking into the muzzle of a policeman's revolver.

The police planned carefully for the raid. Thirteen detectives were taken from the Italian Bureau, while several came over from Brooklyn, bringing Giuseppe's nine-year-old brother to identify him.

The deteetives were all dressed as laborers, and throwing off their alert carriage with their good clothes they slouched along as if perfectly at home in the quarter. They scattered about the various roofs near the suspeeted house and in the backyards until only three were left. These entered the house and knoeked on every door until an answer came from one. They held up the older Longo boy to the transom. "That's him," he cried in delight, and the next instant the door went in off its hinges and the room was covered by detective's shooting irons. Only the little Giuseppe was there. They took him out and in the street he pointed out a man who had brought him food, and he was taken. The detectives in the yard got a man and his wife who were trying to escape from the building. Three others were taken after a brief struggle in the dark hallway and disarmed. Other suspects were gathered in until nine were taken to jail. Two were women.

Michael Rizzo, who had been missing, suddenly made his appearance weeping on the streets of Harlem, and it is supposed that he was turned loose by some member of the Sixty-third Street gang who had become badly frightened by the capture of his confederates. Later they took Rizzo to his grandfather's store in Brooklyn and had him show the way he was taken. He went all right until he reached Sixty-third Street. Finally he reached the house next to the one where the Longo boy had been kept prisoner. All of the occupants had gone, tearing up what they could not take. The same day, though it may be but a coincidence, a little girl, Mamie Petello, who had disappeared from Red Bank, N. J., was mysteriously returned. It may be that the success of the police in capturing one gang has intimidated the rest. It is current report, however, among the police that a good part of the kidnapping all over the country was directed from Sixty-third Street. A book was found which is thought to be the record of the criminal society.

A NATIONAL SUFFRAGE CLUB NOW

THE Women's Political Union has just opened new National Club rooms at 46 East Twenty-ninth Street, New York City. It has heretofore been called the "Equality League of Self-Supporting Women." Now it includes all classes of women, and men also. This club is intended to advance the woman suffrage movement, especially on its political side. It gets acquainted with legislatures, looks into the records of political candidates, and makes it a point to have suffragists nominated, as far as possible.

When both candidates for any New York office are in favor of the suffrage, the Women's Political Union has nothing to do. This is one of the peculiarities of the situation. When one candidate is against suffrage, the club's work is to defeat him. They have found that their efforts eount for more in defeating the bad candidate than in helping to elect the good one.

During recent political eampaigns in New York State, this society had three very interesting experiences, one in Buffalo, one in Ontario and one in Brooklyn, in all of which they showed that they possessed far more power than the politicians suspected.

This society desires that all women should acquaint themselves with the conditions of their several districts—the streets, courts, factories, schools, stores, saloons, and vicious resorts of each one, so that their representatives may know all the facts about them. It takes especial pains to instruct women, by lectures and in classes, upon the best methods of conducting campaigns, and of organizing and addressing open-air meetings—in short, upon the mechanics of the suffrage movement.

Mrs. Harriet Stanton Blatch

Mrs. Gertrude Andrews conducts a class in public speaking every Tuesday evening at the Society's headquarters, beginning January 13. Few women speakers can be heard more than a few feet away from their respective platforms. Once a week they give a reception to some distinguished guest. Their next one is to be given to Miss Draper, the new woman member of the New York Board of Education. Open-air meetings will be held twice a week throughout the winter, when the weather permits.

All of the New York Suffrage Societies unite in giving a grand exhibition of tableaux on Tuesday evening, January 17. This organization will present two tableaux, illustrating the old and the new methods of feminine industry. The first shows an antique domestic interior with looms, spinning-wheels and other industrial implements. The second will display a factory with the girls and women crowding into it. At a recent meeting pledges were circulated, printed in the suffrage colors, purple, white and green, and ealled "The Will and Won't Pledges." They bind the signers to give no money nor services to any other "cause," until the women of New York State have been enfranchised.

Mrs. Harriet Stanton Blatch is president of the Woman's Political Union. She believes that the welfare of the country depends upon the giving of the vote to women, and especially that the laws affecting the 600,000 working girls and women of New York State will never be properly made and regulated until they themselves have a voice in the matter.

OUR EDITORIAL FORUM

LOUIS KLOPSCH, Late Editor and Proprietor — GEO. H. SANDISON, Managing Editor

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The World's Peace Hope

IN providing the foundation of a permanent fund for the promotion of world peace, Mr. Carnegie has eclipsed all his previous benevolences, in high purpose if not in amount. He has already done more to stimulate the peace movement in this country than any other one man of this generation. His trust deed, conveying this latest gift, is a comprehensive plea for arbitration. All logical minds must agree that the nation or government which refuses arbitration, when the means have been provided for the proper adjudication by a competent tribunal of all disputes with other nations, is bloodthirsty and criminal. Short of sudden invasion, or some high-handed menace by a belligerent, there is no conceivable situation which would justify war, or prevent an appeal to an arbitration court. Mr. Carnegie takes the ground that a government should stand precisely in the same relation to the principles of international law as does the individual to national or State law. He goes further and asserts that "'honor' is the most dishonored word in our language," and is too often made a pretext for the violation of all law.

Although the day when wars shall cease may still be a long way off, the indications of the world's trend toward peace are unmistakable. The Carnegie Peace Foundation is a "sign of the times." It points clearly to the initial step which American peace-lovers have so long desired should be taken by this nation. It would almost seem that the whole world is waiting for us to do this—to speak the word that shall set the peace flags fluttering in all the capitals of civilization. If we do take the initiative, it will not be long before other nations join us in the movement, which will lessen the burdens of their people and conduce to general prosperity and happiness. Only when the leading governments are mutually pledged to arbitration and peace preservation, will it be practical to reduce armaments.

Our old world makes progress slowly in all of its great reforms; but it is nevertheless going in the right direction. To those who look forward with Christian faith and confidence to the prophetic fulfilment of the world's peace hope, the skies are bright with promise. Every great evil conquered, every vile system abolished, is a milestone which the race must pass in its progress upward and onward to a perfect civilization.

The Most Despicable Crime

IT was not so many years ago that the crime of kidnapping was of very infrequent occurrence, and the news that a child had been stolen from its parents sent a thrill of horror and indignation over the entire country. Papers everywhere recorded the details so far as they were known, and every eye was on the lookout for the child, every man's hand against the kidnapper. About thirty years ago the case of Charlie Ross was on every one's lips and the interest in his fate was kept alive for years. Then there were several kidnappings scattered through a series of years.

With the flood of immigration from Calabria and Sicily, came the "Black Hand." People had hardly become acquainted with the sinister name of these Italian bands, bound together for murder and plunder, before there were reports of children being kidnapped at different places where there were Italian colonies. New York and vicinity has been a favorite scene of these inhuman crimes. So frequently is the crime committed that it attracts but little attention from those not immediately concerned. There is none more despicable. The parents suffer agony worse than death, and if the child is not discovered, they suffer on, believing that their little one is somewhere in the hands of brutal men and women. To know that he were dead would be a relief. The fear and suffering of the stolen child beggars description. The means used to draw money from the frenzied relatives have been fiendish in their ingenuity. The threat that the child would be mutilated and returned is one of the most ordinary of these. Sometimes these threats have been made good. It is said by the New York police that the recent case where two children were returned after one had been rescued is the first time on record where they have been recovered without a ransom in Greater New York.

The police are making a determined effort to break up these bands of child-stealers, and it is to be hoped that the magistrates will punish to the full extent of the law any one proved to have the slightest connection with such a crime. We can hardly think of a short term of years in jail as adequate punishment for outrages of this kind. They should be put behind stone walls for the rest of their natural lives.

Concerning Immigration

HAS the time arrived when immigration should be restricted? This is the significant question that is raised in the report of the Immigration Commission, which was sent to Congress a few days ago. It has given three years of exhaustive consideration to every phase of the question, and its report, which makes forty printed volumes, covers the whole history of immigration. In setting forth its conclusions the Commission takes the ground that the subject should not be viewed from the sentimental standpoint, but purely as an economic problem. Industrial and other conditions in Europe are improved and can no longer be urged as a cause for emigration, which is declared to be "not now an absolute economic necessity." Restriction by our government is discussed with various proposals made in that connection, including the reading and writing test, exclusion of single, unskilled laborers, limiting the arrivals at any one port, also with respect to the exclusion of immigrants from China, Japan, Korea and British East India. An important suggestion is for government co-operation with the States and various societies in a better distribution of immigrants among agricultural sections. We are not yet aware whether the report deals with the results of the vast immigration as an addition to the population of our congested cities, where the foreign element is rapidly superseding the American worker in the lower industrial ranks and thus indirectly adding to the great army of the unemployed. The report shows how immigration has lowered the wages of labor everywhere and made life harder for the native worker skilled and unskilled.

What Congress will do with the report is matter of pure conjecture. Its conclusions are sound, and its suggestion that as aliens are now coming not to escape tyranny, but simply to make more money, they do not need our sympathy, is very much to the point. We may confidently expect the political bosses to oppose any restriction of immigration, as the naturalized vote is one of their best assets.

The Passing Years

WHAT a fortunate thing it is that we measure time by days, weeks and months! Three hundred and sixty-five days, fifty-two weeks, twelve months, they go spinning by ever more swiftly when childhood is left behind, and almost imperceptibly a year has gone and another has come. The years are growing constantly fuller of interest in this amazing twentieth century. There are many still living who remember vividly the difficulties of travel to and fro in the winter, the length of ocean voyages and the time one had to wait for news if a loved one living several States distant, was ill. Journeys then took an entire day, which now would be very comfortably covered by an express train in the course of a morning. When it cost six cents to send an ordinary letter; when children were taught how to fold their letters so that a space might be left for the address, envelopes being still unknown; when wax tapers, tallow candles or sperm oil furnished our means of lighting the home; when the telegraph and the telephone were mere dreams in the brain of an inventor; when motor cars were unthinkable and the mention of a flying machine stirred practical folk to derision, one cannot but fancy that life was full of inconveniences. We are very fortunate in being dwellers on the earth in a period brim full of agreeable excitement and vibrating with ardent energy. Yet, as human nature remains much the same throughout successive generations, there is a strong probability that the essentials that make for happiness are little altered in the present and compare quite favorably, on the whole, with those which obtain in the past. Years come and years go, wedding bells ring and the sweet, old story of love, faith and hope is told over and over from sea to sea. Children are born and in their tiny hands they hold a treasure that cannot be computed on a commercial balance sheet.

The essentials are the same in every age, contentment, honor, integrity, a good name, the love of home and a home to be glad in—what more can we ask? To every reader the best wish that can be written to-day is that in nineteen eleven there may begin for her or for him a happy New Year.

Two Kinds of Art

ARE our cities retrograding in religious sentiment and in their appreciation of the proprieties? Some years ago, New York was shocked at the proposition to produce the "Passion Play," and in obedience to general protest, it was abandoned. Salomé, that frightful idealization of the degenerate mind of Wilde, was also stamped as an offense against metropolitan decency. That the bars have been lowered since then is evidenced from the fact that a play has been produced in New York, in which the Saviour is shown in conversation with a French actress, who one day plays the part of a modern wanton, the next that of a Biblical character. To complete the travesty, the pretense is made that the piece is specially suitable to the Christmas season, for religious propaganda! We hear occasionally of an effort to purify the stage, and there are no doubt managers who would be glad to help any real reform; but conscienceless mercenaries spoil their well-meant efforts. There is an art that is divine and an art that is diabolic, and the skill of the sensationalist frequently succeeds in confusing the public in its choice between the two. The mercenary manager makes his harvest quickly before the people's eyes are opened, and laughs at them afterward.

The Season's Greetings

WE acknowledge with pleasure the many thousands of kind and agreeable messages that have come to THE CHRISTIAN HERALD from members of our Family Circle, far and near, during the last two weeks. Their letters are fragrant with the true spirit of the season of love and good will. Many of the writers have been with us for fifteen or twenty years, while others have come into the Circle more recently. To all we send fraternal greeting, with earnest prayer that the coming year may be to them and to their immediate households, rich in blessing, and filled with the joy and satisfaction of Christian service, gladly and lovingly rendered.

Maintains Its High Standard

I am very glad indeed that the paper keeps up the reputation which it won under Dr. Klopsch, and that you are running it on the same lines. Trusting you may have a most successful year,

Upland, Calif. F. L. BLACK.

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THE BIBLE AND NEWSPAPER

Conducted by FERDINAND C. IGLEHART, D.D.

Great King of Small Country

THE first family reception since Nicholas became King of Montenegro was held in the royal palace recently and a picture of the King and Queen, their sons and daughters, with their husbands and wives and a few intimate guests, was taken, which is presented to the readers on this page. The family of the late King of Denmark furnished more than its share of rulers for Europe. The children of King Nicholas and Queen Milona of Montenegro are able and influential. One of the daughters is Helena, the popular Queen of Italy, who had charge of the Mothers' and Babies' Fund supplied by the readers of THE CHRISTIAN HERALD for the relief of the sufferers at Messina. It does not take a great geographical territory to make a great ruler. Nicholas governs the youngest and one of the smallest kingdoms of Europe, and yet in his real manhood he stands among the tallest of modern sovereigns. Amidst the clash of arms, the jealousy of kings and the greed of governments, Montenegro has remained an independent nation for four or five hundred years. The people are simple, honest, industrious, virtuous and patriotic. For half a thousand years they have never been conquered by any enemy. Nicholas during his reign of the principality had the ability and courage to fight and defeat Turkey, by his victories doubling the geographical extent of his territory. Under his administration graft in any department of the government, high or low, is a thing unknown. Under his ideal rulership of this splendid people there is no such thing as poverty nor caste. The King himself treats the humblest subject of his realm with the same consideration and affection that he does the most wealthy or distinguished. He has a great habit of shaking hands with the plain people, especially the farmers, which sends a thrill of joy and inspiration through them. He is so singularly just in his character that Mohammedans come from over the borders to get his decisions in legal contests in preference to leaving them to the verdicts of their own courts. He is counted quite a talented poet and is the author of several of the finest patriotic poems, which are set to music and sung by his nation. He is a faithful Christian ruler and loves God and his fellow-men. Jethro's suggestion to Moses as to the qualities in the men he should select for rulership seems to have been followed by the elevation of Nicholas to the leadership of his nation.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. (Ex. 18 : 21.)

King Nicholas of Montenegro and His Royal Relatives

Top Row—left to right—Grand Duke of Russia; Prince Francis Joseph of Battenberg; Princess Vera, Princess Xenia, Crown Prince Danilo, Prince Merko, Prince Peter, all of Montenegro. Middle Row—left to right—Princess Militza, Grand Duchess Nikolajevitch, Queen Helena of Italy, Queen Milona of Montenegro, King Nicholas, Princess Anna, wife of Prince Francis Joseph of Battenberg, Victor Emmanuel III, Princess Natalie, wife of Prince Merko of Montenegro. Bottom Row—left to right—Princess Helena of Servia, Maid of Honor, Crown Prince Alexander of Servia.

Gave Baby to Mother

Mr. and Mrs. Arthur Warren, of Staten Island, New York City, being childless, adopted the newly born infant of Mrs. Campbell, a neighbor, by arrangement, and proclaimed it as their own child. The Warrens bestowed upon the babe their love and tenderest care, and everything went well until October 28, when Mrs. Campbell came around and demanded her child. The Warrens refused, stating that she had given the child to them for life. Mrs. Campbell took the child in her arms and went away with it. Warren entered suit in the Supreme Court on a writ of habeas corpus to secure possession of the nine-months-old baby. Mrs. Campbell did not deny her agreement that the Warrens should have the child, but she told the judge that she had changed her mind and thought she had a legal right to the possession of her own child. Justice Davis after some deliberation decided that the mother should keep the child, and made an order dismissing the writ of Mr. Warren. Many such stories are found in novels of ancient and modern times. The deceit with the innocence and beauty of babyhood and the royalty of womanhood is unbecoming and wicked. This incident reminds us of the contest which two women had in the court before Solomon over the possession of a child. Each claimed the live child and insisted that the other was the mother of the dead one, and when Solomon proposed to divide the child with a sword and give a half to each, the real mother objected and said, "Let the other woman have the child rather than kill it." Justice Davis followed the judgment of Solomon, who said:

Give her the living child, and in no wise slay it: she is the mother thereof. (I. Kings 3 : 27.)

Mount Olivet Reveals Church

A letter from a CHRISTIAN HERALD correspondent in Jerusalem, Dr. N. K. Jamal, conveys the fact of an interesting discovery where an entire church has been unearthed on the summit of the Mount of Olives. The building, which dates from 320 A.D., appears to have been destroyed by fire at one time and then partly rebuilt. The remains contain some remarkable baptismal fonts made in beautiful mosaics, and a stone bearing the name "Theodorus" in Greek. Scholars believe that this is one of the early churches St. Helena erected on the place made sacred by Christ's presence and prayers and glorious as the place of his ascension. Of this remarkable discovery Dr. Jamal says: "Under the auspices of the Greek Catholic Order of 'White Fathers,' so-called, excavations are being carried on in the grounds of the institution known as the Carmelite Convent of the Pater Noster. . . . The excavators were not long in coming upon the ruined walls of a church about six feet below the surface. This church measures some 150 feet in length and about sixty feet in its average width at the nave, its width across the transepts, however, being something like eighty feet. . . . In the middle of the floor of the south transept is a depression about four feet square, the bottom of which stands some two and a half feet below the common level of the transept's floor, with a gently rising rim around the opening. This must have served as an immersion pool or trough for baptism, and is on the whole also wonderfully preserved, and for that matter so is the plastering on the sides of the wall enclosing this transept, which also shows traces of some elegant painting. . . . There were found two or three tombs containing human bones, and on one tombstone was inscribed in Greek the name 'Theodorus.' . . . The church's history covers two separate periods, namely: The first period after its original construction by Queen Helena, mother of Constantine, some time during the fourth century of our era —for there is no doubt left in the minds of the White Fathers that this is one of the first three Christian churches ever built in the Holy Land by Queen Helena, the other two being the Church of the Holy Sepulchre in Jerusalem and the Church of the Nativity in Bethlehem. . . . The church bears the name of 'Eleona' in reference perhaps to Queen Helena, its founder, or the 'Church of the Lord's Prayer' because it stands, as tradition has it, over the spot where our Lord taught his disciples how to pray. It is the intention of the White Fathers to erect an elaborate edifice for worship over the exact site of this ruined church as soon as funds can be procured." And thus the spade calls our attention to the generations and doings of the past and to the beautiful story of the Saviour's life on the earth.

And when they had sung a hymn, they went out into the Mount of Olives. (Matt. 26 : 30.)

$800 Fox Skin

Charles Huntington, a farmer living near Temple, Me., caught a silver gray fox in a trap the other day for the skin of which he was offered $600. Feeling that perhaps it was worth more, he hesitated, and finally sold the pelt for $800. With the money he paid off the mortgage on his home, and had enough left over to purchase some delicacies for his sick wife. Some men under similar circumstances would have foolishly spent and wasted their money in a short time or would have thrown it away in reckless speculation or unwise investment; but this man's thought was of home and of his invalid wife. It is this fondness for home and family life which is at the basis of the most and best industries of our country and has had so much to do with its happiness and thrift. Reference is made to the loyal head of the family in these words:

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment. (Gen. 18 : 19.)

Beavers Threaten Farm

John Stephens owns a farm on Forbes Creek near Boonville, N. Y., whose destruction is threatened by a colony of beavers. They have constructed a dam which has flooded his farm lands. He cannot protect himself, because the law prevents his molesting the animals. They have built a house about ten feet square, have cut trees eight inches through down with their teeth, trimmed the branches and carried them some distance. The branches they used in making the dam and the house. It is likely these beavers came down Black River from the Adirondacks. Under the State law no person may molest wild beaver, the houses in which they live, or the dams which they build; and the farmer, whose farm is flooded, seems to have no protection against them. It is to be hoped that in some way or other a way of relief will be found for him. The beavers did not know any better than to do as they did; they were only following the instinct of industry and home-building; but there are many people who without even these excuses will flood their neighbors' farms, or even confiscate them by stealth or fraud. The world is full of modern Jezebels and Ahabs who are willing even to kill Naboth that they may take his vineyard next to the palace grounds for a garden of herbs.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. (I. Kings 21 : 16.)

Dollars from White Paper

Mr. Lewis Leskowitz, a leather merchant of New York, complained to the police that he had been swindled out of $1,000 in this manner: A friend of his took him to the Waldorf Astoria Hotel to see a machine which a stranger had there, which he claimed would turn white paper into dollar bills by means of a crank. He said the machine had been stolen from the government and was one with which the government manufactured its dollar bills. This man, his friend and the stranger went from the hotel to Madison Square Park, where Leskowitz handed out the $1,000 and took the machine. When he got it home he found that it turned out only white pieces of paper and not the beautiful "long green" that he expected. It is to be hoped that the scoundrel who perpetrated the fraud will be found and punished, but it is hardly enough to hope that men will cease from being swindled by the infinite variety of devices offering something for nothing. There is very little difference in the moral quality of the one who gives or takes a gold brick.

When thou sawest a thief, then thou consentedst with him. (Ps. 50 : 18.)

KANSAS CHORUS OF 600 CHILDREN

IT was away out on the Western prairies in a small Kansas town. I had just engaged a room in a private home for a week, and was resting. It was a dainty, spotless room, and the windows were open, letting in the early spring wind laden with the perfume of prairie flowers and wild plum blossoms.

Some one was at the piano downstairs, and the music was delightful. Not once did it tumble into rag-time; not once did a jumpy, edged voice sing out an invitation for "Molly to Be Mine," nor inquire about Kelley. There was a sonata from Beethoven, some passages from Bach's *Christmas Oratorio*, and then the player lightly danced into Haydn's *Gypsy Rondo*.

"There must be a music teacher boarding here," I thought. But at that moment the music ceased and a childish voice called to the kitchen:

"Mamma, did I play that pretty good?"

I was so astonished I went downstairs, and found a twelve-year-old girl at the piano. I introduced myself very formally, for I felt a vast respect for such a talented young person. And in her frank child way she told me her name was Hilda, and that she attended the public school, and was in the ninth grade, and liked cats and chocolates.

"You play remarkably well," I said sincerely.

She was pleased, but tried not to show it. She had light hair, very fair skin, and big blue eyes.

"Lots of them play better than I do—and sing, too." And then in a moment she inquired, "Are you going to stay all the week?"

"Yes," I answered, "I came to attend the musical festival."

"You must be sure to go Saturday afternoon," she said, "We children give the concert that day—only the band helps us. There are about six hundred of us in the chorus."

It was then I fully realized that this was Lindsborg, the land of the Swede and the home of music.

Nearly fifty years ago a band of Swedish emigrants settled in the Smoky Valley, Kansas. They prospered, built a town and a college. They loved music next to their love for God, and they soon organized a choral society that has grown into a great oratorio society.

And how they do love music! They sing in their homes and in the fields and teach the children to sing and to play.

The next morning I met a small "Gust" on the street, and when I inquired of him a direction, he took off his hat and stood with the sun on his flaxen head. He had a violin under his arm and told me he was going to practise with three other boys and girls a violin quartette for the Children's Saturday Concert.

"And what are you going to play?" I asked.

"We will play three selections," he said in his clear but slow English. "Minuet from *E Major Symphonie* by Mozart, *Wiegenlied* from Schubert, and the finale from Mozart's *Quartette No. 43*." It fairly took my breath, and I went on smiling. Everywhere I saw children going or coming, with music in their hands or instruments under their arms, all keenly interested in the coming concert. It is the great event of the year to these Swedish children, just as the Grand Messiah Concert, rendered with a chorus of nine hundred voices, is the event of the year for their elders—and for thousands of visitors. Every boy and girl in town who can sing at all—and that scarcely leaves enough for a game of three-cornered cat—is in the chorus. And a few of the most talented ones render piano, violin, or vocal solos.

The "Children's Chorus" at Lindesborg, Kansas

Director Earl Rosenberg, who trains the great Bethany Oratorio Society with its chorus of hundreds of voices to sing the *Messiah*, *Stabat Mater*, *Creation*, *Parsifal*, *Tannhauser* and like music, also trains the children for their concert. And their concert is worth waiting for.

And what a scene greets the audience! Near the edge of the stage sit the seven or eight boys and girls who are to render solos and quartettes. Around them in a semi-circle is the band of seventy pieces. And back of them rising tier above tier is the chorus of six hundred children, wearing in advance their Easter clothes, their faces lighted with eagerness and pleasure. Their light hair and fair faces and blue eyes tell you they are mostly Swedes. In the midst of them rises the great pipe organ, and at it sits Hagbard Brase, who has played for many, many concerts.

The director raises his baton; the chorus stands; deep and solemn the organ notes peal, and then six hundred voices break forth in, "All Hail the Power of Jesus' Name." Following this are the violin, piano and vocal solos. The band next gives several selections.

Again rises the chorus—and it is that which most delights the audience. They sing for ten, fifteen minutes, giving passages from some opera, like *Martha* for instance. And how they do sing! Six hundred children's voices that have been diligently trained for weeks! There is a thrill about it no other music can give.

Once more the band plays. And once more the chorus rises. They sing three or four numbers this time. One, a song of praise like "Praise Ye the Father"; a patriotic song, "The Star-Spangled Banner"—and even now I hear their voices ring. Then solemnly and reverently and fervently they close with "Praise God from Whom All Blessings Flow."

. . .

And as you pass out upon the campus those sweet, clear childish voices, singing praises to Him who died but liveth again, still ring in your heart.

WILLIAM H. HAMBY.

THE SEASON'S FIRST BIG SNOWSTORM

THE first old-fashioned winter snowstorm of the present season occurred on December 6. It swept across the country from the Mississippi Valley on the wings of a 38-mile-an-hour gale, and struck New York with such violence that the people thought a full-grown blizzard had arrived. The flakes came down thick and fast from early in the afternoon until midnight, when the storm rested for a few hours to resume business with renewed vigor during the day. The snow continued to fall for thirty-six hours, covering the city streets with a white mantle five inches deep and causing the usual traffic congestion, inconvenience, accidents and suffering which mark the advent of a New York storm.

The Street Cleaning Department attacked the problem of removal with vigor; a small army of men and horses were put on the miles of white blocked streets and thoroughfares, but the work was slow. The main efforts were confined to the principal streets and avenues of traffic and during the first few days these were put in passable condition; but in the outlying districts, especially in Brooklyn and the Bronx, the difficulty of removal proved too great to surmount and scores of streets in both these boroughs are still in places mantled beneath "the beautiful." Neither in Brooklyn nor the Bronx could sufficient teams and carts be mustered to remove the snow. In addition to the regular employees of the department, the snow contractors had about 5,000 men at work and put into use some 2,000 carts.

Down at the Stock Exchange, the brokers on the curb were as busy bargaining, buying and selling, as if a July sun were melting the asphalt. "Bears" and "bulls" were shearing "lambs" with as keen a delight as in the "good old summer time." A boatload of immigrants, chiefly from Southern Europe, pulled in from Ellis Island in the thick of the storm. The women wore shawls and mantillas wrapped round their heads, the men were bundled in rough homespun overcoats, with great woolen scarfs around their necks. It was certainly a wonderful transformation from the sunny skies of Calabria and the vineyards of Piedmont, to fall right into the jaws of a New York blizzard; but they did not seem to mind it.

Wall Street Curbstone Brokers in the Snowstorm

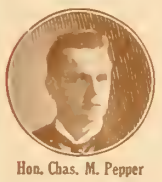
Immigrants Arriving at the Battery, New York

Christian Herald for 1911

DURING the coming year THE CHRISTIAN HERALD will present to its nearly two million readers a greater list of attractions than ever before. Its contributors include many of the best known names in literature. Its stories, poems and general articles are from authors whose fame, already established, is a guarantee of the quality of their output. Its sermons are gems of Gospel eloquence from the leading preachers of all denominations. Explorers, scientists and missionaries in many foreign lands will add to its other attractions, and its large staff of artists and photographers will give the charm of perpetual variety to every issue. Its editorials will deal fearlessly and without prejudice with all the foremost questions of the day. THE CHRISTIAN HERALD will be a complete and reliable weekly record of what is going on in the great, wide world. Some of our contributors are noted briefly below:

Rev. Charles M. Sheldon

Pastor Charles M. Sheldon, the famous author of *In His Steps*, and one of our most appreciated contributors, will write for us during the coming year a number of uplifting Gospel sermons on practical Christianity in every-day life.


Hon. Chas. M. Pepper

Hon. Charles M. Pepper will continue his valuable series of articles dealing with varied topics of statesmanship and travel. Mr. Pepper is a member of the Pan-American Commission, and was lately appointed by our State Department as one of the American negotiaries of the new Reciprocity Treaty with Canada. He is a fascinating writer and the author of several successful books, his latest being the *Life Work of Louis Klopsch.*

Pastor Charles Wagner

Dr. Wilfred Grenfell

Pastor Charles Wagner, the famous author of *The Simple Life*, who has been called "one of the sweetest and most Christlike souls of a century," will contribute several articles of timely interest on the religious movement in France.

Mrs. Margaret E. Sangster

Wilfred Grenfell, the distinguished explorer, will write of a Doctor's Adventures in the Frozen North. Dr. Grenfell's stories and sketches deal with life in the Arctic, and the pathos and romance of the "Lone White Land."

Bishop Quayle

Margaret E. Sangster, greatly beloved of CHRISTIAN HERALD readers, will contribute a series of specially delightful sketches that will interest old and young, wives, mothers, maidens and children.

Mrs. Florence M. Kingsley

Bishop William A. Quayle, one of the most eloquent of living Methodist divines, will contribute several sermons on timely religious topics during the year. Bishop Quayle's sermons have a special charm, wit and originality of their own.

Dr. R. A. Torrey

Florence Morse Kingsley, the brilliant author of *Titus* and *Stephen*, and a great favorite with CHRISTIAN HERALD readers, will be one of our most entertaining contributors.

Do You Know

that THE CHRISTIAN HERALD is read by nearly two million people every week of the year?

that it is a great national home newspaper which will keep you up to date on matters of interest?

that it does not confine itself to religious topics alone, but describes every event of national interest, whether it happens at home or abroad?

that it is illustrated on nearly every page with graphic pictures of men, women, places, and events of interest?

that in addition to news matter, it publishes magazine features of interest to every one in the family—special articles on live topics, short stories, serial stories, a "Boys and Girls" dept., etc.?

that it offers one and a half times the quantity of reading matter offered by the popular magazines?

that its large corps of correspondents live in every country on earth?

that its readers constitute a great influential family to which it will benefit you to belong?

Prof. R. A. Torrey, the long-time associate and successor of Moody, the great evangelist, will preach through our pages a number of powerful evangelistic sermons during 1911.

Dr. David J. Burrell, the famous pastor of the Marble Collegiate Church of New York, will contribute a number of strong, eloquent Gospel sermons. Dr. Burrell touches every phase of Christian experience.

Rev. J. M. Farrar, known throughout the nation as the founder and conductor of *The Children's Pulpit,* will continue his delightful ministrations to the young people.

Dr. J. Wilbur Chapman, the international evangelist, will tell of his coming European tour with Mr. Charles M. Alexander during 1911. It will be a memorable record.

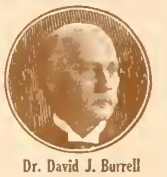
Miss Janet Porter is the Aunt Janet, who is the friend of boys and girls everywhere. The boys' and girls' clubs inaugurated by her are to be found all over the world, and her department has met with tremendous success.

Clayton Sedgwick Cooper, one of the ablest defenders of the Old Book, has been engaged to prepare a series of articles on *The Bible in Everyday Life,* which will command the widest attention of all readers.

Pastor Charles F. Aked, of New York City, will be one of our leading sermonic contributors during the year 1911. His language has been called "the sturdiest Saxon of any preacher in America," and he is as sound as he is fearless and able.

Dr. Newell Dwight Hillis, who occupies Beecher's pulpit in Plymouth Church, will also contribute a number of notable Gospel sermons during 1911.

Rev. Hugh Black, one of the soundest and most eloquent of metropolitan preachers, will also be a valued contributor to our sermonic pages. There is probably no abler theologian. His sermons are gems.


Dr. David J. Burrell

J. M. Farrar, D.D.

Dr. J. Wilbur Chapman

Miss Janet Porter

Clayton S. Cooper

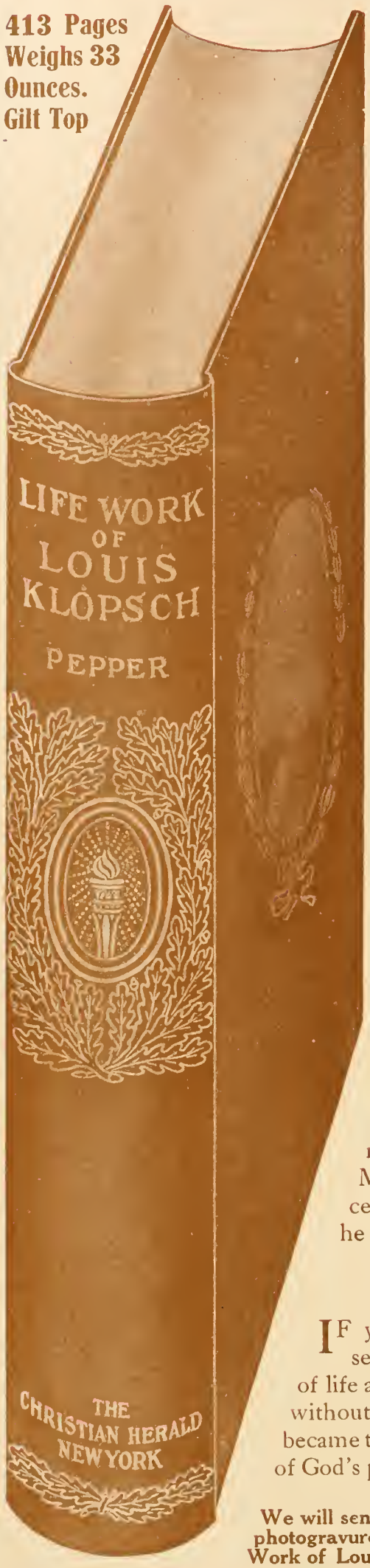
Rev. Chas. F. Aked

Newell Dwight Hillis, D.D.

Rev. Hugh Black

Amelia E. Barr, the famous author; Susan Griffiths, story writer; Kate Upson Clark, the well-known author and lecturer; Prof. Samuel P. Leland, the leading astronomer; Prof. Banks, the distinguished Orientalist, and many others, will give of their best to THE CHRISTIAN HERALD readers. Of this, what can be told now is only a small part of what will be given in the 1911 Volume of THE CHRISTIAN HERALD. However, you can rest assured: THE CHRISTIAN HERALD will never cease to strive for improvements and special features that will make our journal a strong friend of each and every member of the Family Circle. A year's subscription to THE CHRISTIAN HERALD will be the best investment that you can make. Read about our attractive offers on the inside pages.

THE STORY of A STIRRING LIFE



"Read no history, nothing but biography, for that is life without theory."—CONTARINI FLEMING.

THE spontaneous welcome by **The Christian Herald** readers of the **Life Work of Louis Klopsch,** is the best evidence of the popular appreciation of this wonderful volume. We regard it as the most desirable Premium Book we have ever issued—one that will give the greatest and most enduring satisfaction to all who read it. It's much more than simply helpful and inspiring; it will give you a new view of life and will show you how you may realize, both in material and spiritual things, results you may never have dreamed of.

The Key to a Successful Life

WHAT would not you give to one who should show you how you might make the very best of your own life; how, instead of your good qualities lying fallow and undeveloped, they might be so energized and utilized that you would soon be classed among those wonderful men and women who can "make things come to pass"? This is precisely what you will find in the **Life Work of Louis Klopsch.** And it is all so clear and simple that "he that runs may read" and apply it in his own case. The matter of sex makes no difference.

The Jewel that Brought Victory

IN olden times, the alchemists sought for the mythical "philosopher's stone," with which they hoped to transmute base metal into pure gold. Of course, they were invariably disappointed, for no such miraculous stone ever existed. But Louis Klopsch found something far better and infinitely more precious which he utilized in the transformation and conduct of his own life. It brought him sunshine, friends, fortune, success, happiness; like a master-key, it opened all doors wide to welcome him, and it blessed all with whom he came in contact.

Pleases Others: It Will Please You

WE are constantly receiving by every mail letters from delighted subscribers who have received the **Life Work of Louis Klopsch** as a premium, and who express their satisfaction with the book: "It is the story of many great and worthy deeds," writes Mrs. J. A. K., of Rome, N.Y., "by one whose memory will be held sacred in the hearts and homes of a loving nation." "The **Life Work of Louis Klopsch** is a beautiful book and will be read with deep interest by myself and family," writes Mrs. L. J. H. F., Concord, N. H. "I thank you very much for it." Another reader, J. A. S., Geneva, N.Y., writes: "The book will prove an inspiration during my earthly journey to the better land." "To those who remember the good he has done, the **Life Work** is intensely interesting," writes H. M. S., Grafton, N. Y.; "it will be greatly appreciated in my family." "Dr. Klopsch certainly was a wonderful man," writes M. P., Utica, N.Y., "and the amount of good he did no one can compute."

An Appropriate Gift Book

IF you have a friend to whom you wish to give the most acceptable kind of a present, send that friend this grand book. Every copy of it will open up to the reader new vistas of life and its hidden meaning. It is so fascinating in every chapter that no one will lay it aside without reading it to the last line. It tells the whole life story of the poor immigrant boy who became the helper of millions of human beings, and who was the trusted almoner of multitudes of God's people. His secret of success can be yours if you will—and it's one well worth having.

We will send you THE CHRISTIAN HERALD for one year—fifty-two issues—our 1911 Calendar, and a photogravure of Louis Klopsch, together with a copy of this sumptuous book, the "Life Work of Louis Klopsch" (413 pages, gilt top), charges prepaid—*ALL FOUR FOR ONLY* $2.00

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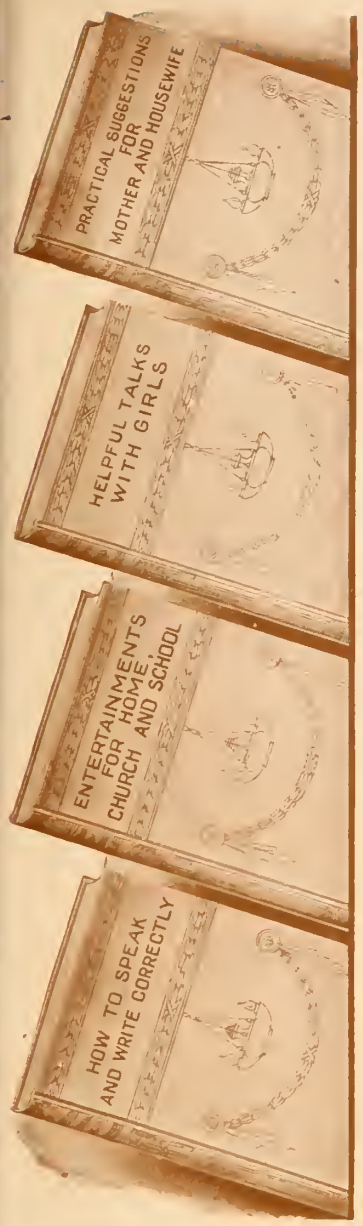
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The Coal-Miner at Home

By THEODORE ROOSEVELT

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MR. ROOSEVELT'S story of his visit to the anthracite fields of Pennsylvania will appear in the January Magazine Number of *The Outlook* The author states that this is not a "sociological study" nor a treatise on industrial conditions. His purpose in making the investigation was "to see the miners and their wives and families in their homes as they did their daily tasks," and to find out for himself about their life.

Nationalism and Progress

MR. ROOSEVELT will write for early publication in *The Outlook* a group of editorials under the general title Nationalism and Progress. In these articles he will take up the movement for clean politics, honest business, and popular rule, which he defined in his Osawatomie speech and later amplified in his *Outlook* editorials and public addresses. *Theodore Roosevelt's* Editorials and Articles on Current Topics will appear in the *Outlook* and nowhere else. The *Christian Herald* has made a special arrangement with that magazine whereby we are enabled to make you this offer: **Christian Herald, one year, 52 issues; Outlook, one year, 52 Issues, all for only $3.00—less than three cents each.** The *Christian Herald* costs you alone about that much, so why not take advantage of this opportunity to increase the quantity of your magazines without being required to raise the cost per single copy. You will enjoy the *Outlook*, which is unquestionably one of the best edited and illustrated periodicals in existence. Here is our offer stated again:

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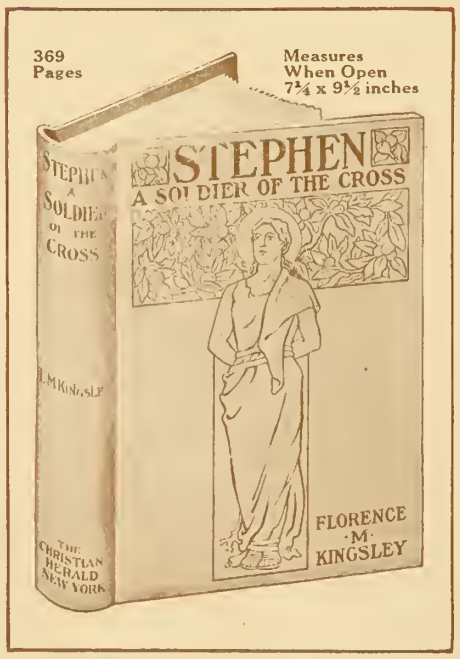
Of course you will disagree with *Roosevelt* in some things—possibly in many things: for it is the privilege of every American to have his own opinion on everything that relates to the national welfare or national politics. The *Christian Herald* is and always has been thoroughly independent, reflecting all shades of opinion. There are multitudes of good Americans who regard *Theodore Roosevelt* as "our foremost living citizen," though others may differ, and it is for the edification of those who so regard him, as well as for those who don't, that we have made this special arrangement. *Christian Herald* readers of both classes, his friends and his opponents, are thus offered an opportunity to know what *Roosevelt* is doing and saying, for no matter how you may look at him his terse, direct way of doing and saying things commands attention.

STEPHEN, A BIBLE HERO! By Mrs. Kingsley

WE don't think we have transgressed in referring to Stephen as "A Bible Hero," for all those who are familiar with the life of Stephen as told in the Book of Books will surely agree with us that he was one of the Lord's greatest men. Stephen's career is little known, but Mrs. Kingsley has taken this man's devotion and love as the foundation for a beautiful story which she has written in her own fascinating style. It is a story that does one good for the reading. We are introduced to some of our favorite Bible characters in a way that is delightful. As the light is thrown on Stephen, and we read again of his deeds of kindness and self-sacrifice, we marvel at the glowing imagination of the writer, but we never for a moment cease to respect her for her tenacity of purpose in never straying from the real facts of Stephen's life.

A Book That You Should Read



TO accelerate interest in Stephen, and to make the story attractive and inviting to all, Mrs. Kingsley has peopled it with nearly all of the Bible characters who were prominent in the days of Stephen. Beginning with the adventures of two homeless and friendless children, a blind girl and a bright, sweet-tempered boy, who are seeking for Jesus to restore the light to the little girl's eyes, we travel to Jerusalem, where we meet with Stephen, who opens the girl's eyes to the first burst of sunshine she has ever seen. The adventures of these children, and the troubles of Stephen and the loving apostles, all united in one grand cause, that of propagating the mercies of God, are bright chapters in this wonderful story. The story of the regeneration of Saul of Tarsus is accurately described. Mrs. Kingsley's wonderful knowledge of the Bible and her powers of description are better shown in this book perhaps than in any of her other stories. It is a book that you should have in your home, for every member of the family circle to read. It is a good book from a mechanical standpoint. The binding is in cloth of a medium-colored gray, the cover is illuminated in colors, and there is a beautiful frontispiece depicting one of the Bible scenes. There are 369 pages, the type is large and clear, with plenty of space between the lines, so that it can be read easily by all kinds of eyes.

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AN AMATEUR IN CHARITY

By MARGARET E. SANGSTER

IT was New Year's Eve and bitterly cold. The Old Year was going out on the wings of a wild northwester. By morning the gale would probably have spent itself and left comparative peace in a world white with snow. There might be stars in the sky to welcome the dawn of the New Year, latest child of Time. As the Old Year departed not a star was to be seen. The street and roads were already encumbered with drifts, and thick flakes whirled through the air. It was a night to stay indoors, if one could, and to wrap to the eyes in one's warmest clothing, if forced to encounter the weather.

In the Meredith home everything was bright and cheery. The lamp on the centre table in the living-room burned with a steady light. A fire leaped and sparkled on the hearth more for cheer than for other efficieney, the house being thoroughly heated by steam. There were easy chairs, books on the shelves, a litter of magazines and newspapers and pictures on the walls. Everything betokened comfort and luxury. Annie Meredith, sitting beside the lamp absorbed in an interesting story, but on the alert for a caller whom she expected, gave the last touch of roseate beauty to a scene-setting of surpassing charm. Her caller came presently, divested himself of ulster, cap and overshoes in the hall, and presented himself, a tall, athletic figure, none the worse for a tussle with the storm, ready to watch the Old Year out and the New Year in with Annie. He was Dr. Sterling, to whom she was engaged, and he had in his pocket the solitaire which he had brought to put on her finger this evening. Her mother came flitting in, a plump little matron in her early fifties. The three were chatting eagerly around the fire when the door again opened and a big policeman in full uniform stood before them. The trio looked around in the greatest surprise. The policeman did not speak, but a smile crept around his mouth, contradicting the grimness of his lips. At the same instant recognition flashed into the eyes of the ladies, and Dr. Sterling shouted in a great laugh of mingled amazement and amusement.

"What's up now, John?" inquired the doctor. "What's the meaning of this masquerade, and where did you borrow the clothes?"

"I'm an officer on duty to-night, if you please," replied John Meredith, a trifle embarrassed by his mother's arms, clasped around him as she stood on tip-toe. He kissed her and seated her tenderly in her own arm-chair. Then he explained. "A friend of mine, Patrick McMahon, has a wife at the crisis of pneumonia to-night. With the permission of his captain I have taken his place until to-morrow morning. His clothes fit me, as you see, and I am going to walk his beat, do his work, and, in fact, be a roundsman until seven o'clock to-morrow, when I shall be relieved."

"You do look a bit like McMahon," ejaculated the doctor, "but did any one ever hear of so mad a freak?"

"Mad or not, I'm in for it," said John Meredith. "There was nobody to take Patrick's place, and so I volunteered. What's the use of having been on the foot-ball team at Yale, to say nothing of having boxed for fun with brawny athletes, if a fellow at a pinch cannot help another fellow in extremity? Well, I'm off. Wish me luck, you three. I say, don't mention this to anybody now or ever. It would be likely to get some of the force into trouble." With this John Meredith vanished into the night and the snow. He had been an enthusiastic Settlement worker ever since he had been graduated from the university, and it was his delight to know and love people of all sorts and conditions. It was not too much to say of John Meredith that he was the friend of every man in town. It was like him to have persuaded a captain of police to let him take Pat McMahon's place for a night. He was an amateur in charity. By which is meant one who loved as well as practised the divine quality.

Tramping his beat, up and down from street to street, John Meredith at first found nothing exciting. Presently, however, he was aware of what a policeman in reality, instead of one in masquerade, would have selected at once as suspicious characters. Stealing along, keeping close to the houses, and now and then darting into an area and remaining as if in conference, he observed a ragged man and a shambling, loose-jointed boy. He kept his eye upon them, not feeling certain whether they might be thieves intent on house-breaking, or vagrants, who on this bleak night were frozen, hungry and homeless. He decided to have a chat with them, and coming upon them silently in the snow, he suddenly flashed upon them a tiny electric light which he had slipped into his pocket before leaving home. The man stood his ground without resentment, while the boy tried to run away. John did not think it necessary to speak in the gruff tones usual to midnight guardians of the peace. He simply said, "You two appear to have had no supper, if I can judge by the way the kid looks, and you don't seem quite to know where to go, so come along with me."

"As she saw him, she stopped and called"

"Don't take us to the station house, Mr. Policeman," said the boy. "Dad and I haven't any home, we haven't any work or any money. We thought there might be an unlocked door and a garbage pail in some area. That's what we've been looking for. We want a crust and a bone. We're starved."

"Come along with me," said John. "I'll see that you have hot coffee and something to eat and a good bed to sleep in."

"You're a new kind of policeman," ejaculated the man.

"I'm a man and a brother, that's all," said John, piloting his charges straight to the University Settlement, where a lot of his classmates and chums were making a night of it. They were watching the Old Year out and the New Year in, just as Annie Meredith and Dr. Sterling were, just as Christian people were doing in many an open church. Not precisely as homeless and hungry people were, stealing along cold sidewalks and sleeping in cellars and under bridges and wherever the tempest overlooked a little corner in the dark.

None of the boys paid any special attention to John. He drew aside a man on whom he could depend, told him to look well to the comfort of these poor waifs, and giving him a peculiar handgrip which made the other stare for an instant, he said, "Try to detain them here till somewhere around ten o'clock to-morrow morning. I want the lad to have a happy New Year for once."

John returned to his beat, stamping his feet as he walked to keep them warm, getting a new idea of the hardships that are commonplaces to the police, finding the night, on the whole, less monotonous than he had expected and humming to himself from time to time a bar or two of the "Old Gray Bonnet." When he tired of this he varied it with "By the Light of the Silvery Moon," and other popular catches. He paused at the open door of a saloon and by his presence intimidated a group of men the worse for Barney Flynn's poisoned alcohol. There might have been a fight, if his stern "None of that. Go home peaceably, if you know what's good for you," had not, so to speak, nipped it in the bud. Barney put up his shutters, grumbling, and the men who had been drinking at his counter took their devious and stumbling way to homes where patient wives dreaded their coming. What heaps of misery must be laid at the door of the omnipresent saloon! What joy unspeakable would come to women and children, if its power could be shaken and its course of blasting disaster somehow arrested! So thought John Meredith, pondering on ways and means, as he continued to tramp on his beat.

The New Year with its ringing of bells, fanfare of whistles and general jubilation was fully inaugurated when the make-believe policeman, sturdily pacing to and fro along streets which he knew by daylight, had his attention caught by the sudden flare of a light on the second floor of a three-story brick house, followed directly by the lighting of the gas in the lower hall. The door opened and a woman with whom he was well acquainted, the wife of an intimate friend, stepped out and ran hurriedly down the steps. She had put on a long cloak and had a quilted hood upon her head. As she saw him, she stopped and called "Officer, won't you please come here?" in a voice of mingled supplication and relief. "Oh, Mr. McMahon, I'm so glad it's you," she said. "My husband is away, the maids had leave to stay out all night and the baby has been taken ill. We have no telephone. I never wanted one till now, and I must have the doctor. Would you mind calling him for me? Dr. Sterling—his office is just around the corner."

"Be aisy, Mrs. Hurlbut," answered the policeman. "I know Dr. Sterling and I'll have him around in a jiffy. Let me see you back in your own house. It's cold the night is, to be sure."

Mrs. Hurlbut disappeared within her door, and John hastily rushed for Dr. Sterling. The physician had not been long at home, and was sitting in his library thinking over the bliss of the evening and remembering the look in Annie's eyes when he slipped the betrothal ring on her finger. He opened the door at the sound of the night bell, and there was no delay in his swift answer of Mrs. Hurlbut's summons. John had no time to parley with him, nor did they exchange a word of banter after the first salutation.

Meanwhile, the tide had turned for the better in the home of Policeman McMahon. His wife passed the crisis, and when morning came her husband thanked God that Mary was to stay with him and the children. As he wrung John Meredith's hand and tried to thank him the tears dimmed his eyes and his tongue faltered. "Never mind, old chap," said John. "I don't want thanks. I've started the New Year as I wanted to, doing a good turn for one of my friends."

After breakfast and a bath at home, Mr. Meredith, arrayed in his usual habiliments, called at the Settlement, looked up his protégés of the previous night, and by skilful questioning and a little personal trouble, managed to start father and son on a new year of hope and endeavor.

"One never knows what John will do next," observed his little mother, shaking her head as she thought of his last piece of eccentricity.

"Yes, mother," Annie replied, "but John's surprises are revelations of the kindest heart in the world. He's an amateur in charity. That's what our John is."

The 1910 Census at a Glance

THE number of people now living under the protection of the American flag exceeds the hundred-million mark. According to the official figures of the Census Bureau the grand total population of the United States and its dependencies, including Alaska, the Panama Canal Zone, Hawaii, the Philippines, Samoa and Guam, amounts to 101,100,000 souls.

Within its borders on the North American Continent, exclusive of Alaska, the United States has a population of 91,972,266. The aggregate increase for the past ten years is 15,977,691, or 21 per cent. over the 1900 figures. The census just concluded is the thirteenth decennial enumeration, the first having been taken in 1790. In that year the figures were 3,929,214, or a total population not much in excess of the number of people in the State of Texas at the present time. The country has grown just twenty-five times larger than it was then, out-distancing in its rapid growth any other country in ancient or modern times.

While the increase is great as a whole, it has fallen in percentage however below other decades. In the previous one, between 1890 and 1900, the increase was 22.7 per cent. The greatest percentage of increase was between 1800 and 1810, when it reached as high as 36.4. In the present census, there has been a wider disparity among the different States than at any other time. The range is from a decrease of 7.3 per cent. in Iowa to an increase of 120 per cent. in Washington. The States showing the lowest rates of increase, falling below 10 per cent., are five in the great central section of the country, namely: Iowa, Missouri, Kentucky, Indiana and Tennessee; the three northern New England States, and Maryland and Delaware. The States showing the next higher rates of increase, between 10 and 20 per cent., lie adjacent to those showing the lowest rate, and include in the Middle West, Ohio, Michigan, Wisconsin, Illinois, Minnesota, Nebraska and Kansas, and a large belt of Southern States, namely, Virginia, the two Carolinas, Georgia, Alabama and Mississippi.

The large manufacturing States, such as Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania, have increased from 20 to 30 per cent., as have also Arkansas and Texas. The States which have gone beyond this percentage are, with the exception of New Jersey and Florida, located in the West. South Dakota, Colorado and Utah had rates of increase between 30 and 50 per cent., while North Dakota, Wyoming, Oregon, Nevada, California, New Mexico and Arizona increased from 50 to 100 per cent. Oklahoma, Idaho and Washington more than doubled their population.

Immigration during the decade amounted to about 9,000,000, but as these figures are reduced greatly by returns, deaths and other causes, the census officials do not place the net gains from this source at more than 6,000,000 and possibly less. This leaves an increase in round numbers of more than 10,000,000 among the native-born.

Continued on last column

RING JOYFULLY, BELLS!

A New Year's Greeting

W. H. Collinson — Mrs. W. H. Collinson

1. Ring joy - ful - ly, bells, let each laughing chime Ring out for the pass - ing of
2. Now let us take cour - age; His will be done; Be - lieve in the Fa - ther, be -
3. Life here is so short, give aid while you can, For we're not im - mor - tal, we're
old Fa - ther Time, While the dead year pass - es that made us sad; It
lieve in the Son; He will vic - t'ry give o - ver grief and pain, And
part of God's plan; Let us help each oth - er with words of cheer, And
Chorus. Not hurried.
oft brought us grief, and it oft made us glad.
sweet - ly will blend all life's sun - shine and rain.
bright-en the path of the hap - py New Year.
We've borne ev - 'ry sor-row, With -
vit.
stood ev - 'ry fear, And wel-come with glad-ness the hap - py New Year.

Copyright, 1909, by W. H. Collinson.

The Widow of Nain

ERE He had entered the city,
Issued thence a burial train,
Bearing the son of a widow—
Desolate widow of Nain!
Desolate widow of Nain!

Wholly heart-broken, that mother
Fill'd all her being with pain!
Who can afford consolation
To the poor widow of Nain?
To the poor widow of Nain?

Silent and sad all the people,
But they cannot lessen the strain,
Wresting the heart of the mother—
The bereft mother of Nain!
The bereft mother of Nain!

Little dream they that the Ruler—
Ruler of earth and the main—
Standeth among them with power—
Power to release or restrain!
Power to release or restrain!

"Weep not!" to the mourner He sayeth;
Nor toucheth that dead form in vain!
The young man, obedient, arises—
Restored to the widow of Nain!
Restored to the widow of Nain!

Oh! for the mothers less favored,
Who still for their lost ones complain!
Would that some others could fare like
The fortunate widow of Nain!
The fortunate widow of Nain!

EDEN REEDER LATTA.

Help Somebody

DO a kindness for your neighbor
Every time you can;
Give a greeting to the stranger,
He's your fellow-man;
Break your box of alabaster;
Thus your kindness show:
Scatter seed of fellow-feeling
Everywhere you go.

If perchance you meet a brother
Fallen in disgrace;
He was once some mother's darling,
Held in fond embrace;
Tell the wayward one of Jesus—
How He loved him so;
Tell it out with joy and gladness
Everywhere you go.

If you meet a fallen sister,
Take her by the hand;
Point her to the home up yonder,
Blessed Beulah land!
Do by her as Jesus taught you,
While on earth below;
Raise the fallen, cheer the fainting
Everywhere you go.

Help the heathen in his blindness,
Teach him you're his friend;
Throw the lifeline of salvation,
Hold the other end!
Draw him out of superstition,
Land him safe and sure
On the Rock of Ages shield him,
Evermore secure.

Milton, Del. J. B. WELCH.

The 1910 Census at a Glance

Continued from first column

The enormous increase of New York is more than amazing, it is phenomenal and unprecedented in history. The city increased, within its limits 1,329,000. The adjoining towns on the north doubled, and the maze of suburbs on the Jersey shore made vast gains. The true New York, including all these suburbs which are its overflow, gained about 1,800,000 in the decade, and the figures place the population of the entire metropolitan district at about 7,000,000. It is now obvious to every one that within a short time New York will be the largest city in the world.

Old-Time Philanthropist

REV. J. F. DICKIE, pastor of the American Church in Berlin, when in Augsburg, Germany, a few weeks ago, found a little city in the heart of the city, that was shut in all by itself with two gates, and is called the "Fuggerei." It is so called because the one hundred and six houses within it were all built with money left by Fugger, the wealthy sixteenth century banker, who has been called the J. P. Morgan of that country. When he died, he directed that these houses should be built and then given to poor aged families for four marks and twelve pfennings rental a year, that is, exactly one American dollar. They have four rooms and kitchen, with a little front garden and a little garden behind. The people living there must keep their own four streets clean and every morning each one of them must say the Creed. Each evening they must say the Lord's Prayer, and at noonday they must say a prayer in remembrance of Fugger. That was a splendid use of the money he left behind and has done good to many generations. Some of our rich Americans might well follow so practical an example.

A Remarkable Watch

THERE is in the possession of the Czar a very remarkable watch. It was made by a Polish mechanic named Jules Curron. The Czar had heard some wonderful tales about the inventive ability of this man, and, wishing personally to test his skill, he sent him a parcel containing a few copper nails, some wood chippings, a piece of broken glass, an old cracked china cup, some wire and a few cribbage-board pegs. Accompanying this was a command to make them into a timepiece. Within a remarkably short time, the Czar received them back in the shape of a watch. The case was made of china, and the works of the other odds and ends. So pleased and astonished was the Czar that he sent for the man, and conferred several distinctions upon him.

Thanks and Good Wishes

Please accept my sincere thanks for the fine picture of Dr. Klopsch, which you sent me, also for the 1911 calendar. May your good works materialize abundantly is the wish of

MRS. E. A.
Trumansburg, N. Y.

TO THE HIGHEST BIDDER

By FLORENCE MORSE KINGSLEY

Synopsis of Previous Chapters

Little Jimmy Preston, aged six, gets a letter at the post office for his sister Barbara. On the way home it is lost. Barbara Preston has been trying to keep the farm, the last of her father's estate, for Jimmy, but it is mortgaged to Honorable Stephen Jarvis, who is comparatively young. He threatens to foreclose. Peg Morrison, the old farm hand, is as greatly concerned over the loss of the letter as is Barbara. She goes to Mr. Jarvis to ask for more time on the mortgage. He tells her that he is disposed to do it, and also that he is tired of his present housekeeper and would like her to fill the place. She leaves without a word. The old housekeeper at once becomes her enemy. Stephen Jarvis comes to see Barbara. He asks her to marry him and he will give her the place. She refuses. She thinks of her old lover who went away and whose fate she did not know. Jarvis drives up and insists she ride with him. He rebukes her for not asking his aid to obtain a school position he heard that she had applied for, and she tells him that she asked his aid once and was refused. He says that he had offered her another place. He renews his proposals and says her brother could live with them. He tells her that he has never loved any one else in his life. He leaves her at her own gate, where little Jimmy meets her and says Peg has found the letter. All she can make out is the post-mark. The handwriting is that of David Whitcomb, her old lover, whom she thought dead. Barbara writes to the address, Tombstone, Ariz. Jarvis meets her once more and walks with her, as she will not enter the carriage; and he tells her that he cannot give her up. He grasps her arm, but with the declaration that she is "free," she wrenches away. She makes a desperate resolution. Going to Mr. Bellows, the auctioneer, she tells him that she wishes to sell her skill and intelligence "to the highest bidder." She says a mortage on the place covers everything, and that she must sell her work for a term of years for $1,200. Against his will, he consents to auction her off. Jarvis is astonished when he finds Barbara is to sell her services. A small crowd gathers at the Preston farm on the day appointed, Mr. Bellows wishes to know if Barbara wants to "back out." She refuses to change her mind. Jarvis comes to protest. Whitcomb returns while the auction is in progress. $1,400 is bid. A man giving the name of Smith secures her services for $4,000. Whitcomb in anger demands who the bidder is, but cannot find out. Bellows says Barbara is to stay at the farm until called for but will not tell the name of the buyer for whom Smith acted. She hires Martha Cottle to come and keep house while she is away. She pays Jarvis his money. Whitcomb comes to see her. She finds him changed.

XIII—*Continued*

DAVID WHITCOMB laughed triumphantly at Barbara's answer.

"Yes; I flatter myself that the pedagogue has been pretty well knocked out of me in the last five years. What a solemn, sentimental ass I must have been in those days. It was a lucky thing for me that you sent me about my business. Still—Barbara, I'd give a gold nugget to know just what you thought when they told you I'd passed in my checks. Did you picture poor David lying cold and pale under some frozen cairn along the Yukon trail? That's the way they dispose of unlucky prospectors up north; just dig a hole in the snow and drop 'em in; then pile stones on top to keep off the wolves. Ugh! I can hear 'em howl, if I stop to think, now. Did you drop a tear on that imaginary grave of mine up in the Arctic? did you, Barbara?"

Her eyes evaded his smiling blue gaze.

"Why should you ask?" she hesitated. "It was a great surprise—a great shock."

"You refer, of course, to the news of my death," he said. "But you survived the shock, as you call it, and—you are far more beautiful than I remembered you.'

He leaned forward and rested his head in his clasped hands, his eyes searching her face with smiling boldness.

"There are not many men," he went on, "who come back from the grave the way I did to find—everything so unchanged."

He sprang from his chair and paced the floor excitedly.

"If I'd only come yesterday!" he cried. "I had saved enough—I could have prevented that absurd fiasco."

He stopped in front of her.

"Why didn't you answer my letter, Barbara?"

"I couldn't read it," she murmured, a sudden vivid color fluttering in her cheeks. "Jimmy lost it on the way home from the office, and it lay out in the rain a week. I knew, though, that you were not—dead."

"And that I had not forgotten you," he urged. "You must have wondered, though, why I had not written before. But I couldn't. I vowed when I went away that I would get money—somehow. That I would get enough to save you out of the slavery you were in then. I meant to hire a caretaker for your father, a nurse for the boy. Three times I won, only to lose. Then I made a little pile—not enough; but

"David Whitcomb sat in the dining-room of the Barford Eagle"

still I thought—I hoped—— Do you want me to tell you what I hoped, Barbara?"

"No," she said faintly, "I can't listen.

"Why?" he urged. "Do you—love some one else?"

She looked at him imploringly.

"You were here, and you know——"

"Yes," he said sharply. "I know what happened. You must have been out of your mind with anxiety, Barbara, to have thought of such a thing. Why did you do it?"

"I wanted to save the farm—for Jimmy."

He shrugged his shoulders with a muttered exclamation.

"You got the money?"

"Yes."

"And so you're sold into slavery for five years?"

She made no reply.

"Now, see here, Barbara, I won't stand for anything of the sort. It's an outrage. I haven't enough—quite—to pay the other fellow out; but I'll arrange it with him—or her. Is it a man or a woman slave-holder, Barbara?"

She hesitated.

"You've paid off your mortgage. How much was it?"

She told him, and he set down the figures rapidly.

"Who held your mortgage?" he wanted to know.

"Stephen Jarvis," she said, with a singular reluctance at which she wondered, even while she perceived it.

"Miserly old crab; I remember him," said David Whitcomb.

His face brightened suddenly.

"Hurrah!" he cried. "I have it! With what you've got left and my little pile we've more than enough to buy you back. Don't you see? Marry me, dear, and we'll call the sale off, pay back the money, and——"

He stopped short at sight of her unresponsive face.

"I've signed a contract," she objected.

"What if you have?" he urged. "The contract can be quashed. You'll give me the right to get you out of it, Barbara?"

She hesitated, her eyes averted from his anxious face.

"Do you mean that you don't—that you can't? Barbara, do you prefer slavery—to me?"

"I—don't know," she said, "—not yet."

"You don't know?" he echoed. "Why, this is more preposterous than the other. Of course you'll have to know."

"It is quite true," she said quietly. "I only know that I must be ready to leave home at a minute's notice."

He bent over her with sudden passion.

"Marry me, Barbara," he begged in a low, shaken voice. "If you only will, I'll manage it somehow."

"I—can't," she murmured. "I am in honor bound. Don't you see? I've accepted the money, and paid a part of it for debts."

He threw himself down in his chair and pulled it toward hers impatiently.

"Let me think," he said quickly.

"I mean," she said slowly, "that I cannot—promise anything until——"

"But don't you see, dear, that it would be better, safer that way? As your husband—even as your promised husband—I could—— What a preposterous situation! You must give me the right to get you out of it."

She shook her head.

"I did it voluntarily," she said, "and I must fulfil my agreement."

His face reddened with quick anger.

"Then you will go peacefully away with this person—man or woman—and stay five years, when the matter might easily be arranged by paying back the money, and by proving a prior claim. My claim is prior, Barbara. I loved you five years ago. I love you now. Give me the right to break this absurd bond. Won't you, Barbara?"

His lips, his eyes, pleaded with his eloquent voice. He dropped to his knees beside her chair; his arm stole about her waist.

She put out her hand to push him from her.

"No; please. I cannot promise anything—yield anything, until I have arranged the matter. If I succeed——"

He waited for her to go on.

"I must have time to think," she murmured. "I—am not sure of myself."

He went away, bidding her a brief goodnight, his eyes hurt and angry.

Barbara watched his straight, lithe figure, as he strode away from the little circle of her lamplight into the dripping gloom of the spring night. So had she sent him away from her long ago into the rain and the darkness. Then as now she was in honor bound to a lonely task.

She turned to find her newly engaged housekeeper standing behind her in the semi-obscurity of the passage. Martha Cottle was a tall, angular woman with a pallid, uncertain complexion, a long thin nose and an air of perpetual inquiry.

"Was that the party you expect to work for?" she demanded. "I thought," she added with a slightly offended air, "that you'd call in and introduce me. I was waiting in the dining room."

Barbara wondered if the spinster's large, flat ears had caught any of the conversation, carried on unguardedly on the other side of the door.

She shook her head. "That wasn't the person," she said. "Perhaps tomorrow," she hesitated. "Of course it will be soon."

Miss Cottle pushed authoritatively into the room where Barbara had been sitting.

"I haven't had a real good opportunity to talk things over with you," she said. "If you're expecting to be called away sudden perhaps this will be as good a time as any. I want to tell you what I think about that child."

Barbara drew a deep breath.

"Well?" she murmured interrogatively.

"I see you've spoiled him pretty completely," pursued Miss Cottle. "But I'll soon get him in hand."

She compressed her thin lips.

"He got into a regular tantrum tonight because I took a book of his to look at. 'Vallable Inf'mation,' he calls it. Nearly every word in it is spelled wrong. I wonder at you for permitting anything of the sort. I took the book away from him. Here it is."

Barbara looked at the woman in a sudden panic of apprehension.

"Oh," she protested, "you ought not to have done that. The book was a birthday present. It is one of Jimmy's dearest treasures."

"I believe you said you wanted I should look after James' education,"

Continued on page 1247

A Happy New Year

Our Boys & Girls

THE COZY CORNER

A Happy New Year

A Happy New Year

HAPPY New Year! Happy New Year! to you all, my boys and girls.

My own Happy New Year I have found in the many hearty letters that you have written, telling me how glad you are about the Cozy Corner. We shall indeed have a Happy New Year together, and we are going to have a whole long happy year of good things, as you shall see.

Best stories, articles, verses, and pictures, puzzles, charades, and prize contests, are among your New Year's gifties; and, almost better than all, we are going to publish from time to time right here in the Cozy Corner, a full page of your own best work. There will be one next week, so look out for it. You shall see then what really interesting things the younger readers of THE CHRISTIAN HERALD are doing.

Remember this, you sturdy-hearted boys and girls, with your good American minds and hearts: The great story-writers, editors, artists, poets, inventors, leaders—all the big men and women of to-morrow—are the boys and girls of to-day. You may be one of them; who can tell? It is mighty fine to be just an American boy or girl, with a good American life full of opportunity spreading out ahead of you. Most of us grown-ups would give a whole lot to be in your place. Make the most of your opportunities; none of them is unimportant. Be sure to enter all of our prize contests this year, and send me the best work you can do.

All original work that is up to a fair standard will receive *very best prizes*, and when it is good enough to publish in the Cozy Corner for other boys and girls to see, I will pay you for it at regular rates.

Wake up, boys and girls. This is a big opportunity. Make up your mind, on New Year's Day, to enter *every Cozy Corner prize contest and win*. Win a place on the Honor Roll, win prizes, win special prizes and earn money this year in the Cozy Corner, and I can promise you that on New Year's Day, 1912, you will be glad you made up your mind to win and won out.

I hope each and every one of you enjoyed receiving the beautiful Cozy Corner Christmas gift as much as the editors of THE CHRISTIAN HERALD enjoyed sending it to you.

And right here I want to thank you all for the many loving holiday greetings that have come crowding into my big leather mail-bag, and made it plump and bubble over, like a Santa Claus' pack. I shall thank each one separately before long. Meanwhile, do write to the Cozy Corner. To-day, if you have not already written or entered a prize contest. I very especially want to know you, and be your friend.

The Little Czar of Russia

A Royal Christmas Gift

THE Little Czar of Russia recently sent to Pu Yi, the baby sovereign of China, a toy railroad that is perfect in every detail. Little engines carry beautifully fitted express, accommodation and freight trains, over three-quarters of a mile of toy track. Miniature stations, block signals, switches, everything that goes to make up a complete modern railway, are included in the Little Czar's Christmas gift that now occupies a large part of the gardens of the Royal Residence in Pekin.

The toy cost the Russian Government $25,000. In return for what is one of the most beautiful playthings that have ever been made, the baby Pu Yi sent to the "Boy Czar" a trained dwarfed elephant and a collection of curious Chinese playthings, among which queer little manikins, no bigger than the ordinary tin soldier, dance queer dances, and act out Chinese Fairy Tales. Miniature jeweled ivory men-o'-war sail about on a little glass sea, that by some ingenious arrangement reflects shore-lines and clouds, sky and trees, for all the world like a really truly harbor. This splendid gift was carried to Russia by a Prince of the Royal House of China, who was accompanied by a gorgeous retinue, bearing the compliments of the baby on the Dragon Throne, to the little heir of all the Russias.

Pu Yi, China's Baby Sovereign

Our Good-Night Verse Is:

And yet, when I said my prayers to-day,
A whisper within me seemed to say,
"You are more than the Earth, though you are such a dot;
You can love and think, and the Earth can not."

Lovingly and Faithfully,
The Aunt in the Cozy Corner,

Janet Porter

Two Little Christmas Dolls

By Alice E. Allen

A DOLLY DIALOGUE

New Doll (*gaily*—
I'm the little new doll,
I came to-day, you know,
Old Doll (*sorrowfully*)—
I'm the little old doll,—
I came a year ago.
My eyes are dull and faded,
My hair no more is braided,—
I'm just the little old doll
Who came a year ago.

Yes, I'm the little old doll,
You should have seen me when—
New Doll (*interrupting gaily*)—
But I'm the little new doll
Of Nineteen Hundred Ten,
My gown is of the newest,
My slippers are the bluest,—
(*dancing about*)
Oh, I'm the little new doll
Of Nineteen Hundred Ten.

Yes, I'm the little new doll
By every one caress'd,—
Old Doll (*happily*)—
I'm just the little old doll.
You never would have guess'd—
So worn, so torn—behold me—
Mother just now told me
She loves me still the best!

Courtesy of THE F. A. OWEN PUB. CO.

Snowflakes

A Prize Winner. This little poem won the French Bisque Doll.

DOLLY, there are nice white feathers
Coming from the clouds, just see!
There's a fairy story 'bout 'em
That nobody knows but me.

All the fairies' little children
Up among the clouds can play;
They get into lots of mischief
When their mamas go away.

Sometimes, when their parents leave them,
And they're sure they're out of sight,
They keep flying, flying, flying,
Till they see a cloud of white.

Now a hundred busy children,
Fairy children, dolly dear,
Could tear up more in half an hour
Than I could in most a year.

But I'm glad they're sometimes naughty,
For this feather stuff, you know,
Falls from clouds they've torn to pieces,
And we always call it snow.

PEARL DRAIN, *10 years.*

Honor Roll

Cozy Corner boys and girls whose work in the December Contest merits honorable mention:

Kathryn Dimer, 15; Mary Heim, 9; Purney D. Kempton, 5; Gerald Scott, 11; Ruth Sletten, 12; Edith Redick, 11; Vivian Batten, 10; Myra Eskew, 8; Hazel Talmadge, 14; James T. Early, 11; Arthur McGrath, 13; Margaret Reynolds, 13; H. Bernice Sensenich, 12; Eva Monroe, 10; Ruth Gentner, 14; Isabel Mackey, 12; Jessie Cannon, 12; Clara Marshall, 15.

Subject, Winter: this drawing won a beautiful Christmas book

Drawn by Lavinia Lettice, age 14

Special January Prize Offers

For boys and girls under twelve are for best

STORIES or articles in less than 400 words. Subjects: "My Favorite Hero," "My Own Model Aeroplane." We will award prizes of $2 each.

DRAWINGS. Subjects: "A Headpiece for February," "My Chum," "Something I Made Myself." We will give $2 for the first prize, and five supplementary prizes for the next best drawings in order of merit.

Over and Under Twelve Alike

VERSES. Subjects: "My Valentine," "Abe Lincoln." We will give two first prizes of $1 each, and ten supplementary prizes, consisting of a Brownie kodak and nine appropriate books for good work in order of merit.

PHOTOGRAPHS. Subjects: "Winter," "Homeless," "A Good Game." Five first prizes of $1 each, and ten supplementary prizes for good work appropriate to the Cozy Corner.

Put *January Contest*, your name, age, and address, plainly on each letter, manuscript or photograph, and send to Miss Janet Porter, 19 Bible House, New York.

All work must be original, and all work in this contest must be in by January 20.

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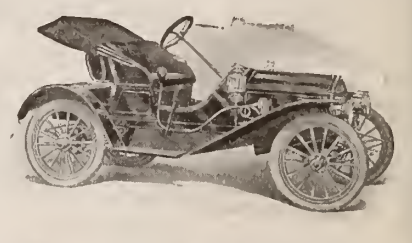

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TO THE HIGHEST BIDDER

Continued from page 1245

intoned the spinster. "If I am to stay here, I shall do it con-sci-en-tious-ly."

She pronounced the last word with due regard to every syllable, it being a favorite adverb modifying every possible activity.

Barbara was turning over the pages of the book, several of which were quite covered with Jimmy's scrawling characters in red ink.

"A Vallable Information bout geting mad," she read. "Don't get mad Ezy. It don't Do enny Good, an sum the tim it gets a fello in Trubble. Peg says this is portant."

Barbara smiled as she shut the covers gently together.

"I shall give this book to Jimmy," she said quietly, "and please, Miss Cottle, don't take it away from him again. Jimmy is such a little boy, and I—he has always been loved. I hope you——"

"I don't believe in sozzling over a child," interrupted the woman severely. "I'll see that the boy gets plenty of good bread and butter, and that he goes to school and Sabbath services regularly. By the time you get back I guess you'll see quite a change in him. When do you expect to start—to-morrow?"

Miss Cottle's tones expressed a growing impatience.

"I supposed you'd get off this afternoon. I see your trunk is packed and all. There's no use of hanging back and procrastinating when there's work to do. That's one thing I shall teach James."

She compressed her lips severely, as if anxious to begin.

"I am ready to go," Barbara told her, with lips which trembled in spite of herself. "I hope you won't be too severe with Jimmy—at first; he isn't used to it."

"Yes," agreed Miss Cottle, with an acid smile, "its easy enough to see that you've spoiled the child completely. But I'll soon straighten him out. My method with children has never been known to fail. Their wills wants breaking the first thing; after that they'll mind, I can tell you."

"I don't want Jimmy's will broken," protested Barbara, "please don't try to do that."

Miss Cottle tossed her head majestically.

"I shall use my own judgment," she said firmly, "and I don't expect no interference."

Barbara fled upstairs, the little red book in her hand, to find Jimmy in his white nightgown standing at the top of the stairs. She caught the child up in her strong young arms, cuddling his cold little body against her breast.

"I wanted you," grieved the child, half strangling her with his eager kisses. "Why do you have that woman, Barbara? I don't like her. She took my Vallable Inf'mation book, 'n' —I scwatched her, 'n' she slapped me. Send her away, Barbara; we don't want her; do we?"

The girl wrapped a blanket warmly about the child and sat down with him in a chair by the window. The iron of her new chain bade fair to eat into her very soul as she soothed and rocked into forgetfulness of his troubles the beloved little cause of all her perplexities. Why, after all, had she done this thing? Was there not a heavier debt than could be paid in money? And was she not bankrupt still in love and peace?

In that hour of darkness all the terrifying consequences of her attempt to break away from Jarvis crowded upon her mind. Unless the person who had paid four thousand dollars for five years of her life could be induced to release her, she must indeed pay heavily for Jimmy's inheritance. Her baffled thoughts hovered about the unknown personality of this arbiter of her future.

"To-morrow," she thought aloud, "I shall know."

XIV

To await the slow unfoldment of events, cultivating the while the cardinal virtues of tranquillity and faith, is the task set before each human being; but there are times when the lesson becomes poignantly difficult. As one who awaits the coming of a delayed train endures the unfruitful minutes with scant patience, so Barbara lingered on the verge of her unknown experience; and by turns dreading and longing for the summons which would put an end to the painful suspense, she found the days speeding by, gathering themselves into weeks, and the weeks in their turn rolling themselves up into months.

"I guess you've said to me about all there is to be said on the subject of this house and the care of that child," Miss Cottle observed in tones of exasperation. "I'd never have come when I did if I hadn't supposed you were going right off. I didn't bargain to be your hired girl."

And David Whitcomb, who had taken up his quarters in the village inn with the avowed intention of "having it out" with the owner and arbiter of Barbara's future, expressed himself with still greater frankness on the subject.

"Has it occurred to you," he asked Barbara, "that perhaps you'll not be sent for at all?"

The two were sitting in the long, sweet twilight of a June evening, on the narrow old-fashioned porch. The giant locusts in front of the house were in full bloom and the clouds of fragrance from their pendant white clusters mingled with the odorous breath of the honeysuckles. There was a whirr of hummingbird moths among the vines, and a song sparrow intent upon feeding her young ones while the daylight lasted darted in and out with anxious glances of her bright eyes.

"Hush!" warned Barbara wincing, "don't let Jimmy hear you speak of my going."

"Pooh!" said David, "the little beggar knows all about it. Did you suppose he didn't?"

Barbara looked at him indignantly: "Did you tell him?"

"No; but I dare say the Cottle person has. Besides, the auction is town talk. Everybody is wondering, and some are saying—— Do you want me to tell you what old Hewett asked me to-night?"

Barbara's face burning with shamed crimson was turned away from his.

"No," she said frigidly, "I don't want to hear it."

David passed his fingers through his thick curling hair with an impatient gesture.

"I am sorry I spoke of it, Barbara," he said seriously, "but the fact is, whether you know it or not, you've been placed in a very unpleasant position."

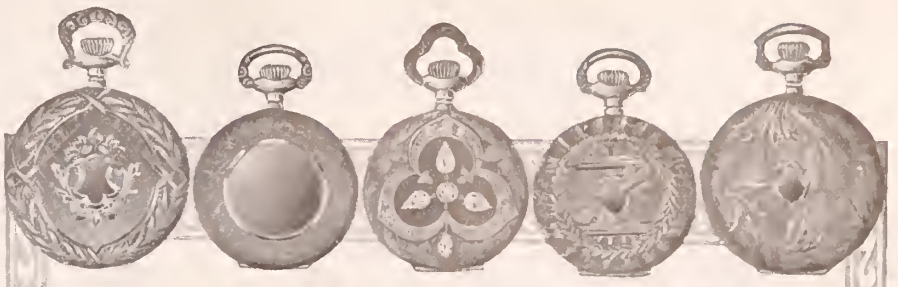
He waited for her to speak; but she was obstinately silent, her eyes fixed on Jimmy, who was helping Peg load a wheelbarrow with the dried grass left in the wake of the lawnmower.

"You are," pursued David, "or think you are—unable to move hand or foot for five years. Meanwhile you are waiting, waiting for a summons which may never come. Barbara, is there any one you know who would be likely to—who might wish to help you, and who has taken this singular way to do it?"

She flashed a look of startled inquiry at him.

"The idea of the auction was your own—though how you came by it, I can't understand—and it succeeded perfectly, as far as the price paid in money was concerned; but you're likely to pay it out in something worth

Continued on next page



Fashions Change in Watch Cases

You usually know an old or out-of-date watch by its case—not always because the case shows wear but because it is out of style. As a rule, the better the case the better the design and the longer it stays in style.

It is the worst possible economy to buy a cheap or a trashy watch case. It is not fair to a good movement to put it in a poorly made case. Then, too, the case represents a substantial part of your watch investment—and if you want your money's worth you must know who made the *case* as well as the movement.

The trade marks illustrated on this page are your safeguard. They are standard with the fine jewelry trade, and have been for 50 years. They mean absolute integrity in bullion value, in assay, in construction of a watch case. Be sure to find them. Every good jeweler in this country knows the marks and carries the cases. They are made for ladies' and men's watches—plain, engine-turned, engraved or enameled. All sizes, all patterns.

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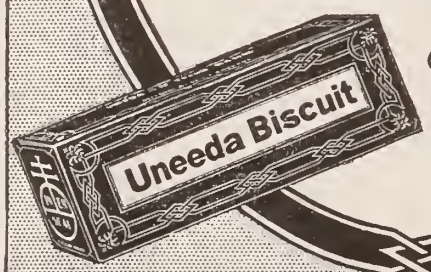

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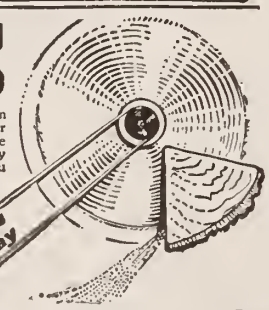

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TO THE HIGHEST BIDDER

Continued from preceding page

more than money. You've grown thin and pale, Barbara; you're being worn out with this terrible suspense. Now I think it's time we tracked your purchaser to earth; or else—look at me, Barbara! Why not marry me, and defy the fellow, whoever he is?"

"It wouldn't be honorable," she objected. "I've accepted the money."

"See here," he said strongly, "I'm going to find out who the person is, either with or without your permission. You'd like to know, I suppose?"

She hesitated, evading his eyes.

"I think I'd rather wait," she said reluctantly. "Besides, you couldn't find out."

He watched her steadily for a minute, while she set half a dozen hasty stitches in the long ruffle.

"It's too dark to sew," he objected, "and I can't talk to you when your eyes are glued to that piece of cloth."

"Well?" she said interrogatively.

"It isn't anything new, Barbara," he said. "Just the same old request. When will you marry me, dear?"

"I've told you, David, over and over. I can't make any promises till—till—"

He frowned and shrugged his shoulders impatiently.

"I know," he interrupted quickly. "But why object on the score of that absurd contract? Why, Barbara, I'll go with you and work for nothing. Two slaves will be better than one. I'm a husky chap, capable of trundling the lawnmower, shaking down the furnace, shoveling snow, or any little job of the sort. Don't you think your widower should appreciate my free services?"

Barbara refused to smile.

"Why," she asked, "should you suppose it is a man?"

"A sad mixture of pronouns," he objected. "'It' might, as you suggest, as well be a widow or an old maid. But why 'its' waste of money and valuable service? That is what I shall set myself to find out. But we'll be married first, and then I'll be in a position to defy him, her or it, as the case may be."

"There is no use," she murmured, "of your talking that way. I consider myself bound; and I cannot——"

His face softened as he looked at her.

"Poor little girl," he murmured, "it's pretty rough sledding for you, and has been all along. But I'd like to ask you one thing. Has any other man asked you to marry him since I went away?"

Her eyes fled into the distance.

"Will you tell me who it was?"

"Why," she stammered at last, "should you ask?"

"Is it a case of 'how happy could I be with either, were the other fair charmer away?'"

He checked himself with an effort.

"Then you won't tell me?" he said sulkily.

"It—was nothing," she stammered. "I didn't——"

"You didn't accept him," he finished for her. "That's evident. Well, we'll call it square if you'll say to me, 'David, I love you, and I'll marry you as soon as we can straighten out this'—what shall we call it?—'this previous engagement.' Will you say that, Barbara? Will you?"

"I haven't told you yet—what you asked."

"Never mind that. Come, don't put me off again!"

She looked at him, her eyes clouded with doubt and pain.

"You don't trust me, Barbara. I see that," he said bitterly.

"You—must make me—trust you," she murmured, after a difficult silence. "I don't know why—I can't say—yes. But—I can't—yet."

"I know," he said roughly. "You're half in love with the other man!"

He sprang to his feet, upsetting his chair.

"No—no!" she denied breathlessly. "It isn't that. I refused him because—" Her voice trailed off in a whisper—"I remembered you, David."

He caught her in his arms with a triumphant laugh.

"You can't escape me now, after that admission," he told her. "You shall marry me, sweetheart."

"We must not speak of it, David," she warned him, "nor—take too much for granted, till after we have found out about the contract."

"Oh, never mind the contract!" cried David exuberantly.

Jimmy's rollicking laugh floated across the lawn. Peg Morrison had stacked the last wheelbarrow with the sweet lawn grass, topped it with the little boy and was trundling his load toward the house.

"Now't I've got you aboard, Cap'n," Barbara heard him saying, "it's all I c'n make out. You're turrible big an' hefty."

"You won't ask me to leave him, David," murmured Barbara. "I could not do that; unless"— she added with quick remembrance—"I am forced to."

"Little beggar!" quoth David good-humoredly; "he's always been a dangerous rival of mine. But I'll take him for a side partner this time."

He turned and crushed her roughly in his arms.

"I've waited long enough," he said. "Now let everybody and everything get out of my way. I'm going to marry you within the month," and stopped the words of protest on her lips with his kisses.

That same evening Martha Cottle wandered forth under the soft light of evening. The labors of the day were concluded, and Miss Cottle felt herself attuned to the soft influences of the hour. So when she chanced to come upon Peleg Morrison reposing himself in a battered wooden chair tipped against the barn door, she addressed him in terms of surprising amity.

"It's a real pleasant evening," observed Miss Cottle, with an agreeable smile.

"Yes, ma'am, it sure is," replied Peg, in kind.

"I suppose you and I'll soon be left in charge here," continued Miss Cottle, sighing.

"Hes—Miss Barb'ry heard f'om——"

"No; not that I know of. And I call it strange—very str-range. Don't you, Mr. Morrison?"

"'Tis kind o' queer; that's so," he agreed.

"And to cap the climax," she said, "the girl's gone and engaged herself to be married."

"Who? Not Miss Barb'ry?"

Miss Cottle nodded confirmation.

"To that young Whitcomb fellow," she concluded acidly.

"Did she—did Miss Barb'ry tell you? Mebbe she wouldn't care to hev me know."

"She didn't choose to make a confidant of me," the spinster said, tossing her head. "I chanced to be passing through the hall, and I—overheard 'em—spooning."

Mr. Morrison coughed deprecatingly.

"It's a vallable idee," he said slowly, "not t' hear what you ain't meant t' hear. Young Whitcomb—huh? Wall! Wall!"

. . .

David Whitcomb sat in the dining-room of the Barford Eagle. It was fifteen minutes of eleven by the loud ticking clock, with a calendar attachment, proclaiming a new day, which hung against the wall in full view of the breakfaster, yet he appeared quite unabashed by the lateness of the hour as he attacked the platter of fried ham and eggs which the pink-cheeked waitress set before him.

To be continued

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Young People's Societies

Our Relationship With God*

"THE very essence of the spiritual life," says President King, "is a personal relation with God. No more than any other personal relation can this be wisely made a mere matter of rules. Its laws are those of a spontaneously developing life, not of external rules laid on from without."

The conditions of the spiritual life are, then, the same as those of a constantly deepening personal relation with any being of a high and noble order; only capable of an infinitely greater intimacy and a corresponding uplift, as our Lord is so inexpressibly superior to any human creature.

Complete honesty, perfect modesty are necessary in order to enter fully into this beautiful spiritual relation. The "great values," as President King calls them, can be realized from it only by taking this attitude of genuine openness and humility.

Attention, time and thought alone secure to us the opportunities for entering into this blessed relation—we must stay persistently in the presence of the beloved One. Study of the Word; prayer without ceasing; "active, hearty, loyal co-operation with the divine will"; these only permit us to enter into the true relationship which the soul should maintain with its Creator and Saviour.

Others may counsel us; others may pray for us; but the attainment of this wonderful relationship must be won by our own efforts:

No one can acquire for another—not one;
No one can grow for another—not one;
The song is to the singer, and comes back most to him;
The teaching is to the teacher, and comes back most to him.

"If we follow the story of Christ's gracious life," says Dr. David J. Burrell, "we shall see him healing the sick, comforting the sorrowing and ministering to all the needs of the children of men; but if we follow far enough, we shall find ourselves at the foot of Calvary; and there comes the crucial test of our devotion to him. Shall we go back, or shall we follow him up the steep path to the Cross?

"There are multitudes who praise Christ for his goodness until they come to Golgotha, and there they halt, turning their faces from him."

But through the shadows as well as the sunshine let us follow him.

When Salome asked that her sons should sit, the one on the right hand and the other on the left of Christ, when he should come into his kingdom, he asked of them, "Can ye drink of the cup that I drink of and be baptized with my baptism?"

They answered, "We can," and they lived to prove their sincerity.

Ten years later, under the orders of Agrippa, James was led out beyond the walls of the city and beheaded.

John lived on, but he saw the fires kindled by the infamous Nero; he saw Titus reduce to subjection the Holy City with frightful atrocities; he saw his fellow disciples one by one drop away, nearly all of them in blood and torture; but he was the beloved of the Highest. Through all of a long life, strength was given him to endure his sorrows and he was spared the horrors of martyrdom.

Thus may we walk with Him and in him, each of us singing in the poet's sweet words:

So I go on, not knowing;
I could not, if I might;
I'd rather walk in the dark with God
Than go alone in the light.
I'd rather walk with him by faith
Than walk alone by sight.

* Topic of the Epworth League for Sunday, January 8. TEXTS: Rom. 5: 8, 10; 8: 1; 4: 25.

CLERICAL ORDERS FOR 1911.
Pennsylvania Railroad.

The Pennsylvania Railroad Company will issue the usual Clerical Orders for use during the year 1911. These tickets will be issued to regularly ordained clergymen in charge of churches located directly on the lines of the Pennsylvania Railroad East of Pittsburgh. Application blanks may be obtained of Ticket Agents.

Blessed—to Bless*

IT sometimes seems as though it were a pity that we did not have to pay a high price in money for our religion. That it is free to all seems, in one view, to cheapen it.

If it cost a great deal of money, those who revel in expensive luxuries would probably be keen to get it. Then, having proved the greatness of its blessing, they would urge others to procure it. They would say, "Go without everything—deny yourself food, shelter, and all but the plainest clothing, if only thereby you can procure this priceless pearl. You will be more than repaid for all your sacrifices. It will guide you through life. It will comfort you in all your distresses. When you walk through the valley of the shadow, you will fear no evil."

But because the poorest can have this heavenly jewel, the world too often scorns it and passes it by.

One of the chief ways in which we can inspire our companions with a desire to become Christians, is by showing ever a serene and cheerful countenance.

In our Saviour we have received the chief of blessings. He has said, "Let not your hearts be troubled," and, "Peace I leave with you." We must show by our bearing that we have a deep and abiding joy in our hearts. We must not wear faces full of worry and unrest. Let the world see that Christ is a stay, a shield, a strong tower, our song in the night, and a real help in time of trouble.

Perhaps the most remarkable instance of a zeal among those who have been blessed, to bless others, is that of the missionaries, Carey and Thomas.

They were comparatively uneducated, and yet they were enabled by what has been considered almost the direct inspiration of God, to lay, deep and secure, the foundations of all the later literary achievements in East Indian mission work.

Determined to bring to a saving knowledge of the Gospel the degraded and wretched millions of India; and finding their efforts to preach baffled, they turned their attention to the translation of the Scriptures into the various Indian dialects.

Robert Southey, in the *Quarterly Review* in 1807, wrote:

"These 'low-born and low-bred mechanics', as the anti-missionaries call them, have translated the whole Bible into Bengali and printed it. They are printing the New Testament in the Sanskrit, Orissa and six or seven other languages. Only fourteen years have elapsed since they set foot in India, and in that time these missionaries have acquired this gift of tongues. In fourteen years these 'low-born, low-bred mechanics' have done more to spread the knowledge of the Scriptures among the heathen, than has been accomplished or even attempted by all the world beside."

If such zeal resided in the souls of our American Christians of to-day, a zeal which made Carey and Thomas cling to their work amid crushing discouragements, even as Jacob clung to the angel at Peniel, we could convert our whole nation before this new century should be half spent.

* Christian Endeavor Topic for Sunday, January 8. TEXTS: Gen. 12: 1, 2; Ps. 107: 1-3.

Wide-Angle and Long-Distance

I have subscribed for THE CHRISTIAN HERALD for several years, and I feel that I cannot afford to be without it. To one who wants a "World-view" religiously, my advice is: Subscribe for the wide-angle, long-distance, telescopic CHRISTIAN HERALD.

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The First Wrong Step*

Sunday School Lesson by Dr. and Mrs. Wilbur F. Crafts

TO-DAY'S lesson tells us of the first wrong step of the world-famous "Lost Tribes." The ten tribes that revolted against King Rehoboam and formed another kingdom under Jeroboam, were later carried into captivity because of their Sabbath-breaking and idolatry. The other two tribes were brought back from captivity, but not the ten tribes. For centuries, the world has been ransacked in vain to find their descendants. Some have held that the American Indians are the lost tribes. Others have claimed this distinction for the Japanese. But no satisfactory proofs have been given in either case or any other. "The Ten Lost Tribes" will probably be "lost" to the end of time.

Our lesson to-day describes the first step which brought about their lost condition. That first fatal step was breaking away from the true worship of the living God. King David and King Solomon had been co-workers with God in the building of the temple at Jerusalem. King David collected the greater part of the treasures of silver, gold, brass and marble for its construction, and committed to his son, King Solomon, the plans for the building. When it was completed, the Lord God descended and filled it with his glory. The great temple was as the heart of the nation. Around it and within it the most sacred rites were performed. Against all of this the ten tribes turned their backs. They turned away from their God, and took up the worship of calves made of gold by Jeroboam.

There has been a good deal of discussion about where Jeroboam got his pattern. Possibly he modeled it after the historic calf set up by Aaron, or perhaps he got the idea from the same source. Some have suggested that he made cherubs, like those on the ark of the covenant in the temple. If that is so, it was to make the people feel that after all they were worshiping God, though they did not go up to the temple to do it. Jeroboam's real reason for making the calves was that he feared he could not hold the people in their allegiance to him if they still continued going up to Jerusalem to worship in the temple. He did not tell this to the people, but instead, being a shrewd politician, he tried to have it appear that he had done it for their accommodation: "It is too much for you to go up to Jerusalem." He set up two images, one at each end of the kingdom, about one hundred and fifty miles apart, at Bethel and Dan.

Disobeyed a Commandment

All who worshiped the calves disobeyed God's command, "Thou shalt have no other gods before me." Jeroboam was himself the high priest of lawbreakers, not alone because he made the images, but because he stood at the altar of the calf and officiated in the offering of sacrifice. It was a mere pretense that he did it unto God. While he was in the act of sacrificing, God punished him for it by paralyzing his arm, and by the power of God the altar was broken, and the ashes scattered about. God sent a special messenger to him in the person of an aged prophet to rebuke him for his impious action.

"Lost" in this World

On that day the kingdom of Israel began its course as "the lost tribes." They show to us that men may be lost even while they live in the world. The descendants of the ten tribes are surely living somewhere. Their course also shows how the course of the "lost" begins.

But let us understand this word "lost." A man rushed into his home one day exclaiming: "I have lost everything," for he had become bankrupt. "You have not lost me," replied his sweet wife. "I am not lost," replied his son. And his little tot of a girl lisped, "I'm not loth." A man may lose all of his money and still have his best treasures left, but let him lose character, and he has indeed lost all. The man who goes wrong will sooner or later have lost health; lost the noblest thoughts; lost the most manly feelings; lost the best hopes and aspirations of the soul; lost the purest joys of a Christian home; lost the grand fellowship of good men; lost true patriotism and human brotherhood; lost God and heaven. Note that Jesus spoke of the lost whom he came to save as those already thus "lost" in this world: "The Son of man is come to seek and save *that which is lost.*" The lost sheep and the lost coin and the lost son of Luke 15 are not lost souls in hell, but lost men and women in this world.

Hell begins here in lost character, and consequent lost peace. Long before death, in many cases, character becomes manifestly fixed. God says, "Joined to his idols, let him alone." The "unpardonable sin" is fixedness of evil character.

There is a time, we know not when,
A point we know not where,
That marks the destiny of men
For sorrow or despair.

But let it always be remembered that no one can have committed the unpardonable sin who desires pardon. No one is hopelessly lost who desires to be found.

The Fatal First Step

"It is the first step that costs." And that first step toward the place of the "lost" in this world and the other is often a very small step. "Sow an act, and you reap a tendency; sow a tendency, and you reap a habit; sow a habit, and you reap a destiny."

Let us think of many kinds of "lost tribes" in this world that we have seen, and to which some of us might wander, and see just what were the first steps that led men there. In the dreary tramp army of the unemployed, driven from town to town in wretched beggary, there is many a man who had a good position and lost it by some small wrong that led on to greater ones, and finally to discharge. He stole a few postage stamps of his employer; and then a few pens and a pencil; and then kept some change by lying about the price of what he bought; and then came the broken till and the forged check, and the first imprisonment—only a few days, but opportunities for employment had been "lost." And without wages clothes were soon ragged, and the tramp life came in regular sequence.

With many a boy who has lost his standing in school and later his place in the shop and his good name in the community, the first wrong step was the secret cigarette which he took, thinking it proved him manly when it only proved him a monkey, an ape; for he did it only to imitate some one else, not because there was any use or sense in it. From the cigarette to lost nerve, lost health, lost virtue, lost position were easy and gradual steps.

One of the most dangerous first steps is Sabbath-breaking. Many a man on the gallows has confessed his first step toward that disgraceful goal was Sabbath desecration. When he had broken one commandment it seemed as if he might as well be damned for breaking all as for one. Cardinal Gibbons once said to the writer: "The Sabbath commandment is one the breaking of which leads to the breaking of all the others, as the keeping of it leads to the keeping

Continued on next page

* **The International Sunday School Lesson for January 8, 1911.** Jeroboam's Idols. I. Kings 12:25 to 13:6. GOLDEN TEXT: "Thou shalt not make unto thee any graven image." Ex. 20:4.

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"Yet a breakfast of rolls, fried foods and coffee meant headaches, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast and cup of Postum. By noon I was hungry but with a healthy, normal appetite. The weak, languid feeling was not there.

"My head was clearer, nerves steadier than for months. Today my stomach is strong, my appetite normal, my bodily power splendid and head always clear."

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Sunday School Lesson

Continued from preceding page

of all the others." All that God has given us in his own autograph is the Decalogue, and one-third of that is the Sabbath law — written twenty-eight times as long as the command against stealing. Is it not because the taking of soulless things—minerals, vegetables and animals—is less serious than the attacks upon rights of health and life, rights of conscience and rights of God which are involved in Sabbath breaking? No wonder the breaking of this longest, middle commandment, severing the Decalogue in its centre, leads to the breaking of all other laws. When the Sabbath is lost out of a man's life, his noblest humane inheritance is lost.

How One Lie Calls for More

Another sin which is very often the first step to a lost life, and seldom remains a step by itself, is lying.

It is the first small step in sin against which we most need to set a watch. Henry M. Stanley says that the most formidable foes he and his men encountered in Africa, were not the giant blacks, fierce though they were, but the diminutive Wambutti dwarfs. These little men, with their bows and poisoned arrows, could hide behind a bunch of leaves, and shoot their arrows all unseen. Men and women everywhere need to be on their guard against the tyranny of the dwarfs—the little insignificant habits that endanger the peace and comfort of home. These are their real and dangerous foes.

Experts who investigated the cause of an accident to the famous suspension bridge over the East River at Brooklyn, N. Y., reported that the breaks in the suspension rods were gradual, progressive and sequential. Neglect was writ large over this great product of engineering. Officials behaved as if the elements themselves would cease to act in order that they might plunder. Oxidation had gone on steadily where iron and steel had been left unpainted; and with the coming of the elevated railroad cars a weight was imposed upon the structure which hastened the revelation of structural impairment. There are certain analogies between the human soul and this bridge which make it worth while to draw them. Uncared for, uninspected, overburdened, one by one, gradually and sequentially, the soul powers break down unless unremittingly guarded from the action of the elements of the natural world.

Saving the Lost

But those who are "lost" and yet living may be saved. The Son of man came to seek and to save that which is lost. How many a man so lost that neither he nor his friends have a hope left has been saved by Him who seeks and saves the lost! Jerry McAuley's well-known story is a history that has repeated itself scores of times in his and other city missions. The story of "Bowery Dan," recently published by the American Tract Society, is worth telling not alone for the sake of the lost, but to show Christian men and women how to help God find them.

The New Chief Justice

PRESIDENT TAFT has set at rest the rumors connecting various prominent lawyers with the coveted position of Chief Justice of the Supreme Court, by appointing Associate Justice Edward D. White to the position. The New Chief Justice was paid the compliment of instant confirmation by the Senate. Justice White is a native of Louisiana. Joseph R. Lamar, of Augusta, Ga., will succeed Judge White as Associate Justice. Judge Willis Van Devanter was appointed Associate Justice in place of Judge Moody of Massachusetts, who recently resigned. Judge White and Judge Lamar are Democrats. Mr. Van Devanter is a Republican.

Chief Justice White

Chief Justice White was born in the parish of Lafourche, Louisiana, in 1845. His father had been governor of Tennessee. He was admitted to the bar in 1868. He was for a time State Senator in Louisiana, and later Associate Justice of the Supreme Court of his State.

Later, in 1888, he was elected a member of the United States Senate. He was appointed to the Supreme Court by President Cleveland. He was a noted sugar planter of Louisiana as well as a lawyer. He spoke feelingly of his gratitude to President Taft for his appointment and to the Senate for his quick confirmation. He said his sole desire was to serve the country, and with the aid of Divine Providence he would fulfil his duties to the best of his ability.

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When we first printed our Guarantee we received a number of letters from our subscribers concerning advertisers, but this number has grown steadily smaller and smaller, until now it would seem as though all of our subscribers had come to know and believe in all of our advertisers. This is as it should be. Our subscribers know on the one hand that we would not willingly print an advertisement which we knew to be fraudulent, and advertisers know, on the other hand, that only those with reputable propositions need apply.

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